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Indian Terms for the Cradle and the Cradleboard

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The following collection of Indian terms for cradle or cradleboard is the result of an effort to answer the perennial question, "What is the Indian name, or word, for the article in which the Indians carried their babies?" In order to have an answer to this query the collection was begun with the view and purpose of having on file the terms used by the Indians that had made Colorado a habitat. But, in our search through the literature, many terms by tribes in various sections of the northern portion of the Western Hemisphere were found. Some of these were for the cradleboard, others for sitting cradles, swing cradles, etc., and others were not indicated as to cradle type. The findings led to a determination to make as complete a collection as possible of all native terms for cradles of all types. Available literature was scanned, and letters were sent to individuals and to the various Indian agencies. The results are contained in the terms given here. Without a doubt, a great many more cradle and cradleboard terms exist, but these may be added if and when they are found.

We wish to express our sincere appreciation to all who have contributed information, and to those from whose writings we have taken material, for it is their labors that have made this collection of terms possible. To Dr. E. W. Gifford, University of California, we are greatly indebted for his reading of the paper and specific criticism. Also, thanks are due to J. A. Dennis for labors involved in checking and preparation of manuscript.

The people who ask the question say of this term: "We read it somewhere, or we have seen it somewhere, and it is on the tip of our tongue, but we just cannot quite say it." This, we believe, is a very curious illusion due to contact with Indian words that have been incorporated into the English language. As far as we are aware, no one word expresses the idea of cradleboard from the Indian tongues. The familiarity of the American people with the Indian words that have been incorporated may, in part, be an explanation for the belief that a like word exists for cradleboard. The familiar words are, for example, "tepee," from the Dakota (Sioux) *tipi*, "wigwam," "wampum," and "papoose," from the Algonkin *wigwam*, *wampompe*, and *papoos*. These words are, of course, used

universally in the English language for the similar articles in any tribe, regardless of the location or language of the people involved. The above words deal with everyday articles or possessions used by the Indian, and are therefore known to everyone through the extensive use that has been made of the terms in literature. The cradleboard, also a common article, has the same degree of familiarity and therefore it is not strange to find that somewhere or somehow one has the impression that he read or came in contact with a word that as a matter of fact does not exist.

In the English language the possibilities of terms for a cradleboard are limitless. It depends only upon an individual's ingenuity and ability to coin phrases that express his idea of the article. For example, we have or could have the following: "baby board," "papoose carrier," "back cradle," "back hammock," or just simply "nest." So we can say that in English no specific word is an absolute term but rather that a great many terms exist. However, in English, we do recognize the word "cradleboard" as being the preferred term, because of its conciseness and its extensive usage. The usage in the past has seen the word in two parts as "cradle board," and sometimes hyphenated as "cradle-board."

The names of the tribes are given in large capitals, and are arranged alphabetically under their family stocks.¹ The tribal names are standardized in grouping and spelling to conform to the map of A. L. Kroeber.² Where divisions of a tribe occur as to name or location, this name follows in small capitals. Then the native term that was or is used by that particular group is given underlined. We have retained the original spelling of the sources. The literal meaning is given wherever possible. Because of the great human interest, such notes as we have deemed of importance, and as given to us, we have added for their value. Where a footnote is starred, thus, 14*, it denotes that the book, or article, has photographs, drawings, or diagrams of cradleboards. Anyone wishing more information than given in the notes is directed to the sources, the extensive bibliography given in the footnotes.

The phonetics, whenever they deviate from the recommendations of the Phonetic Transcription of Indian Languages,³ have

¹F. H. Douglas, "Indian Linguistic Stocks or Families, Powell's Classification and Modern Changes, Tribes, Locations and Populations," *Denver Art Museum*, leaflets 51-52. For ready reference an alphabetical list of tribes showing family stock has been added at the end of this article. The following abbreviations are used herein:

A. M. N. H. A. P.—American Museum of Natural History Anthropological Papers.

B. A. E.—Bureau of American Ethnology.

U. C. P. A. A. E.—University of California Publications in American Archaeology and Ethnology.

U. C. P. A. R.—University of California Publications in Anthropological Records.

²A. L. Kroeber, "Cultural and Natural Areas of Native North America," *U. C. P. A. A. E.*, XXXVIII, Map 1a.

³"Phonetic Transcription of Indian Languages," *Smith. Misc. Coll.*, No. 66.

also been retained. This has been done in order to facilitate rendering the original spelling into oral speech. At best it is very difficult to actually convey the sounds as made by the Indian. The tonal quality of the human voice has wide range and possibilities. The sound produced by manipulation of teeth and tongue, coupled with the amount and kind of breath required, is impossible to indicate by a marked letter so that one unfamiliar with a language can reproduce the sound correctly. Further complexity is added by the slowness or rapidity with which a word is spoken. This becomes very apparent as one takes into consideration the individual difference given to the same word by a different person, or by the young in contrast with the aged. However, by following the phonetics a close approximation may be made of the actual pronunciation of the word. The writer has upon occasion tested words by speaking to visiting Indians, and has been agreeably surprised to find understanding of the term. In most cases the following phonetics taken from the Phonetic Transcription of Indian Languages will apply to the words. Variations from this, of which we have definite knowledge, are given beneath the words.

a — as a in father	i, ī — as i in English pique
ä, ä — as a in hat	o, ō — as o in note
z, á — as u in but	u, ū — as u in rule
e, ē — as a in fate	ə — obscure vowel, found in a of idea

Vowels long in duration are shown thus, a, a:

High pitch is shown thus, á

A closure of the glottis is shown thus, '

Weak vowels and whispered consonants are shown thus, w^l

Aspiration by breathing is shown thus, '

	Sonant	Surd
Bilabial	b, bv	p, pf
Dental	d, dz	t, ts
Palatal	g, √	k, x, kx
Velar	g.	q or k, x
Labio-dental	v	f
Interdental	θ	
Dental sibilant	z	s
Prepalatal sibilant	j	c
Lateral trill	l	
Lateral spirant		ʃ
Tongue tip trill	r	



UTE WOMEN WITH PAPOSES IN CRADLEBOARDS
Ute Agency, Ignacio, Colorado

ALGONKIN STOCK

ABNAKI, ST. FRANCIS — tikinaga'n, cradleboard.⁴

ARAPAHO, CONCHO — bäech-kä, cradleboard.

ä — as a in am ä — as a in father⁵

ARAPAHO, WIND RIVER — ka-ku'-wahn-hay-it, baby carrier or cradleboard.⁶

BLACKFOOT — ka-pi-man, cradle.

The meaning of this word is lost.

— a-wa-pi-stan, swinging cradle or hammock.

This hammock has been substituted for the baby board and has been in use now for a long time.⁷

CHEYENNE, CONCHO — päh-chist-tööts, cradleboard.

ä — as a in father i — as i in ill

öö — as oo in foot⁸

CHEYENNE, TONGUE RIVER — pä-šis'-toz, cradle.

The word means "cuddle" and was so called because the

⁴Letter from Dr. F. G. Speck, Univ. of Penn.

⁵Information from Guy Hobgood, Sup't Cheyenne-Arapahoe Agency.

⁶Letter from Forrest R. Stone, Sup't Wind River Indian Agency.

⁷Letter from C. L. Graves, Sup't Blackfeet Agency.

⁸Information from Guy Hobgood, Sup't Cheyenne-Arapahoe Agency.

carrier was well made for the comfort and the protection of the baby. It was generally used in the roaming days of the Cheyenne when the baby was either carried on the horse's back or on the travois.

ä — as a in father š — sound of sh
— ve-ce-vox-ca, cradleboard.

This carrier was made in a hood fashion and was used around home.⁹

CREE, ROCKY BOY — te'-ke-na'cun, cradleboard.

The word means "protection basket." The Indians explain the term thus: Sometimes when the basket was leaned against a tree or post it might fall over and the hooded part, which covered the head and face of the child, protected its face from coming in contact with the ground. This also applied if the basket was left hanging by a string and the string broke.¹⁰

DELAWARE, (LENAPE) — ambeson, cradle.

German alphabet values.¹¹

KICKAPOO, MEXICAN — takey-nah-kah-ne', cradleboard.

As a rule, these people have long since discarded the custom of carrying babies on a board.¹²

KICKAPOO, POTAWATOMI — ti-ke-na-kin, cradleboard.¹³

MENOMINI — tike'nagûn, carrying board.

This consists of a board back with shallow detachable sides and a foot rest. A wooden bow projects over the head to support a shade and to prevent injury to the baby in case the cradle should fall. The child is held fast by wrapping its little body in with a long strip of cloth, the outer side of which usually bears beaded decorations. From the bow in front are suspended strings of beads, bells, thimbles, and if the child is a boy, miniature weapons. For a girl, a doll, a wooden spoon, or similar articles are substituted.

û — as u in luck^{14*}

MENOMINI — nee'chôn' nă yō'mōkun, cradleboard.

Pronounced as in English.

Na yo'mokun is used in describing a saddle used for riding a horse. By prefixing baby to this name it becomes "baby saddle," or "baby board."¹⁵

⁹Information from Rufus Wallowing, chief of police, Tongue River Agency.

¹⁰Letter from E. E. McNelly, Sup't Rocky Boy's Agency.

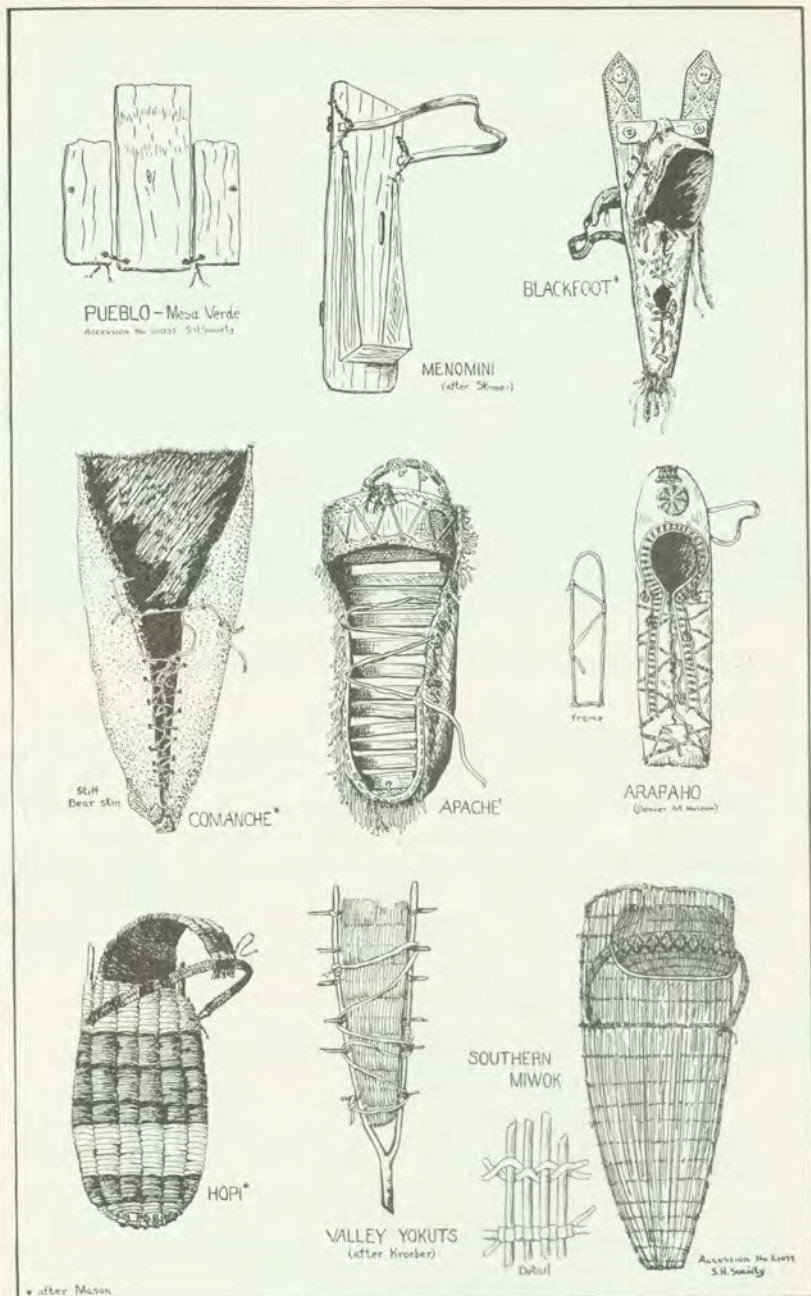
¹¹D. G. Brinton and Rev. A. S. Anthony, *A Lenape-English Dictionary*, 19.

¹²Letter from A. C. Hector, Sup't Shawnee Indian Agency.

¹³Letter from H. E. Bruce, Sup't Potawatomi Agency.

^{14*}A. Skinner, "Material Culture of the Menomini," *Indian Notes and Monographs*, Misc. 20, p. 214.

¹⁵Letter from R. Fredenberg, Sup't Keshena Indian Agency.



SOME TYPES OF CRADLEBOARDS

MICMAC — keenäkün, cradleboard.

— ütke'näkün, cradleboard.

— wenjoekeenakün

Wenjoo means "white man," whence we get "white man's cradle," probably referring to the wooden rocking cradle.

a — as in father â — as second a in abaft

e — as e in me

The Eastern Algonkin term in all the idioms has the meaning "board carried upon the back" literally "carrier." All had the custom of making a flat board with foot rest, and a head bar in some form, modified locally.¹⁶

MONTAGNAIS — ueuepishun, hammock-like swing.

This word equals "a wrapping for jumping back and forth."

— neuepitaushun,

This word equals "a sling or cover to carry in."

u — the sound of w in English

The wooden cradleboard is not used so far north, so the cradle is a wrapping in a laced bag with no stiff back.¹⁷

OJIBWA, (CHIPPEWA) — a'dikina'gûn, cradleboard.

Adikina means "cradle;" gun means "article or object." The board is used to fulfill the desire that children should be straight and vigorous. A Chippewa said with pride, "An Indian never stooped except for age."

a — as a in father i — as in in marine

û — as u in but

The board is about 24 inches long, with a curved piece of wood at one end to confine the child's feet, and a hoop at right angles above the other end. A light rod was fastened loosely to one side of the cradleboard, and to this were attached the two binding bands, about six inches wide, which were pinned or tied over the child.

The language of the Chippewa differed in pronunciation (as may be noted in the text) in different localities. It is said that wrong pronunciation in their own locality amused them greatly.^{18*}

¹⁶Rev. S. T. Rand, *Dictionary of the Language of the Micmac Indians*, 71. Also letter from Dr. F. G. Speck, Univ. of Penn.

¹⁷G. Lemoine, *Dictionnaire Francais-Montagnais*, 41. Also letter from Dr. F. G. Speck.

^{18*}F. Densmore, "Chippewa Customs," *B. A. E.*, Bull. 86, pp. 13, 48.

OJIBWA, (CHIPPEWA) GREAT LAKES — di ki na gon, cradleboard.

The word means "a place to tie or wrap."

— da ko bi so

The word means "tied or wrapped" and is used after a baby is in the cradle.¹⁹

OJIBWA, (CHIPPEWA), LAKE SUPERIOR — di ki nã'gãn, cradleboard.

Diki means "something solid or hard;" nagan means "something you can handle, like a lively child or a hard body." The whole thing sums up to "a solid instrument with which you can handle a lively child."

ä — as a in father ï — as i in ill²⁰

PASSAMAQUODDY — tikina'gon, cradleboard.²¹

PENOBSCOT — alzbegia'zudi, swinging receptacle.

— t'kina'gan, cradleboard.

Boards are decorated by rich carving and cut-out work. When not on the cradleboard the baby was kept in a hammock of buckskin or a blanket. A Malecite Indian, living with the Penobscot, attested that Indians derived the idea of cradleboard from Jack-in-the-Pulpit, Pu'kdjinskwe's-wiawz'sis (Pu'kdjinskwe'ssu's baby).^{22*}

POTAWATOMI — 'këna'gün, cradleboard.

ê — as e in pen û — as u in mud
' — glottal stop.^{23*}

POTAWATOMI — tke-nog-ken, cradleboard.²⁴

SAUK and FOX — ta-ke-na-kin, cradleboard.²⁵

The cradleboards are of the general Central Algonkian type, with movable foot board. They were made from the wood of living trees, just as are the false faces of the Iroquois. The idea seems to be that of a sympathetic connection between the life of the tree and that of the child. Cradleboards made of cut or seasoned wood, or of white man's boards, are deemed unlucky.²⁶

SHAWNEE, ABSENTEE — tke-tho-way, cradleboard.²⁷

¹⁹Information from R. C. Starr, Ed. Fld. Agt., Great Lakes Indian Agency.

²⁰Letter from Peru Farver, Sup't Tomah Indian Agency.

²¹Letter from Dr. F. G. Speck, Univ. of Penn.

^{22*}F. G. Speck, *Penobscot Man*, Univ. of Penn. Press, pp. 76, 252.

^{23*}A. Skinner, "The Mascoutens or Prairie Potawatomi," *Pub. Mus. City of Milwaukee*, VI, 298.

²⁴Letter from H. E. Bruce, Sup't Potawatomi Agency.

²⁵*Ibid.*

²⁶A. Skinner, "Observations on the Ethnology of the Sauk Indians," *Pub. Mus. City of Milwaukee*, V, 137.

²⁷Letter from A. C. Hector, Sup't Shawnee Indian Agency.

ATHABASCAN STOCK

ATHABASCAN, BEAR RIVER — tsx't, baby basket.²⁸

CARRIER — yaz-k'öy, baby cradle.

The literal meaning is "baby shell," the first portion meaning "little one" and the latter meaning "shell." The idea is that the cradleboard is the shell for keeping the baby in.
ö — as in German²⁹

EASTERN APACHE, MESCALERO — it-zal, cradleboard.

i — more or less silent

First syllable pronounced like a suppressed sneeze.

a — is very short, almost sound of "u."

l — is strangled in the back of the throat.

The above is given as it sounded to the informant, in other words, it is only an approximation.³⁰

HUPA — ka-kite, cradle.

This is not a guaranteed spelling, but reproduced as it sounded to the informant.³¹

HUPA, LOWER TRINITY VALLEY — kai-tel, basket plate.

This was used for the first ten days.

— xa-kai, baby basket.³²

JICARILLA APACHE — zitz-zhl, cradleboard.

Heavy accent on both the z's at the beginning of the syllables.³³

KATO — tsak, cradle.³⁴

NAVAHO — a wee tsal, cradleboard.

Awee means "baby;" tsal means "shell." The whole together meaning "a baby's bed." It is pronounced as away dtzall.³⁵

NAVAHO — ts'aal, baby cradle.

— aweets'aal.

First two syllables mean "baby" and are derived from an old verb that means "to blurt out bawling."

ts — click aa — as aa in German aal³⁶

²⁸P. E. Goddard, "The Bear River Dialect of Athapascan," *U. C. P. A. A. E.*, XXIV, 313.

²⁹Letter from J. P. Harrington, ethnologist, B. A. E.

³⁰Letter from H. L. Newman, Sup't Mescalero Indian Agency.

³¹Letter from O. M. Boggess, Sup't Hoopa Valley Agency.

³²P. E. Goddard, "Hupa Texts," *U. C. P. A. A. E.*, I, 289.

³³Letter from R. W. Harper, trader, Dulce, New Mexico.

³⁴E. M. Loeb, "The Western Kusu Cult," *U. C. P. A. A. E.*, XXXIII, 43.

³⁵Letter from H. Gorman, Vice Chairman, Navajo Tribal Council.

³⁶Letter from J. P. Harrington, ethnologist, B. A. E.

NAVAHO, WINDOW ROCK — 'awee ts'ad, baby carrier.³⁷

SINKYONE, UPPER MATTOLE RIVER — koltsat, sitting cradle.³⁸

WESTERN APACHE, SAN CARLOS — me'bi)ts'al, cradleboard.

Me' means "baby;" bi) means "its;" ts'al) means "being carried as in a basket."³⁹

Tsal means "smoke" and refers to the hoop construction of the top part of the cradle. This hoop protects the baby's head and face against the sun and rain. Smoke in this connection indicates a screen for the baby's head. During the fly season, this screen is covered with mosquito netting draped in such a way as to protect the child's face against flies and mosquitoes.⁴⁰

BEOTHUKAN STOCK

BEOTHUK, OSA'√αN'A — hα^ε, baby cradle or cradleboard.⁴¹

CADDOAN STOCK

ARIKARA — be-ra-ka-kuth-ōō, cradle.

ōō — as oo in food

The cradle was made up with the rawhide of a buffalo, covered over with tanned deer skin, with a layer of plucked catnip for padding, and a deer skin string for lacing the baby in the cradle.⁴²

PAWNEE — la-chee-too, cradleboard.

The word means "to lie on or in." Lacoosah means "to lay or lie down," cheheetoo means "something to lie on," such as a mattress or matting or comfort. The two words taken together and some of the syllables omitted gives the word for cradleboard.⁴³

CHINOOKAN STOCK

CHINOOK — 'lk-au, cradle.^{43a}

WISHRAM — i'lkau, cradle.^{43b}

³⁷Letter from R. V. Valkenburgh, research assistant, Navajo Agency.

³⁸H. E. Driver, "Northwest California," *U. C. P. A. E.*, I, 396.

³⁹Information from Rev. F. Uplegger, San Carlos Agency.

⁴⁰Letter from E. R. McCray, Sup't San Carlos Agency.

⁴¹F. G. Speck, "Beothuk and Micmac," *Indian Notes and Monographs*, Misc. 22, p. 66.

⁴²Information given by Peter Beauchamp, Indian, Fort Berthold Agency.

⁴³Letter from L. A. Towers, Sup't Pawnee Indian Agency.

^{43a}F. Boas, "Chinook," *B. A. E.*, Bull. 40, Part I, 601.

^{43b}*Ibid.*, 644.

COAHUILTECAN STOCK

COMECRUDO — awekna't (le), cradle.

It is not certain that this tribe belongs in this stock.⁴⁴

HOKAN STOCK

ACHOMAWI, (PIT RIVER) — mamixjun dotzomi, cradleboard.⁴⁵

ACHOMAWI, ACHOOMAH'-AN TRIBES — tōts-chah'-me, baby basket.⁴⁶

ACHOMAWI, ATSOOKA'-AN TRIBES — yah^{ch}-per-re', baby basket.⁴⁷

DIEGUEÑO — he, cradleboard.

Two separate sticks formed a frame, while cross-pieces were attached in ladder-like style. The baby was wrapped in a rabbit-skin robe and lashed to the cradle with a heavy twisted twine made of white or red milkweed fiber. The cradle is padded with thoroughly cured shredded tule, or the gently pounded inner bark of the willow.^{48*}

DIEGUEÑO, MESA GRANDE and SANTA YSABEL —

— ha-ka-poot, basket-like cradle.

This is used for carrying on the back.

— ta-pa-sulp, swing cradle.

— hea, cradleboard.⁴⁹

HAVASUPAI — ha-man' ya-ge-ya, cradleboard.

Haman means "baby;" yegeya means "board;" so the term is literally "baby board."⁵⁰

KAROK, KLAMATH RIVER — thuktoi, cradleboard.⁵¹

MOHAVE — who-madh-who-vah-vey, cradleboard.⁵²

POMO, CENTRAL — hai-katōl, cradle.⁵³

POMO, EASTERN — xai-katōli, cradle.

L — voiceless stop.⁵⁴

The cradle is made after the baby's birth. They place a

⁴⁴J. R. Swanton, "Linguistic Material from the Tribes of Southern Texas and Northeastern Mexico," *B. A. E.*, Bull. 127, pp. 60, 109.

⁴⁵B. P. Cody, "California Indian Baby Cradles," *The Masterkey*, XIV, 95.

⁴⁶C. H. Merriam, "The Classification and Distribution of the Pit River Indian Tribes of California," *Smith. Misc. Coll.*, LXXVIII, No. 3, p. 7.

⁴⁷*Ibid.*

^{48*}Cody, *op. cit.*

⁴⁹Letter from J. W. Dady, Sup't Mission Indian Agency.

⁵⁰Letter from R. D. Holtz, Sup't Truxton Canon Agency.

⁵¹Cody, *op. cit.*

⁵²Letter from C. H. Gensler, Sup't Colorado River Indian Agency.

⁵³S. A. Barrett, "Ethno-Geography of the Pomo and Neighboring Indians," *U. C. P. A. E.*, VI, 59.

⁵⁴*Ibid.*

u-design on the left side if a girl is next desired; a v-design on the right if a boy.⁵⁵

POMO, KASHIA BAND — jew-seh', cradleboard.

This word and the following term mean "nest."⁵⁶

POMO, MANCHESTER BAND — seh', cradleboard.⁵⁷

POMO, NORTHEASTERN — mihiltcoi, cradle.⁵⁸

POMO, NORTHERN — siki, cradle.⁵⁹

POMO, SOUTHEASTERN — okol, cradle.⁶⁰

POMO, SOUTHERN — djuse, cradle.⁶¹

POMO, SOUTHWESTERN — djuse, cradle.⁶²

POMO, UKIAH VALLEY — hike-ah-tole, cradleboard.

The word means "wood hollowed out."⁶³

SALINAN, MIGUELENO DIALECT — te'zname', baby carrier.⁶⁴

This was of a triangular shape, the framework consisting of two strong sticks with smaller sticks laid across to form a bottom or back. The child was held in by strips of rawhide, or probably originally of buckskin, with a band going over its head.⁶⁵

WALAPAI — ha-man' ya-ge-ya, cradleboard.

This word is the same as the Havasupai term.⁶⁶

WALAPAI, PEACH SPRINGS — gau dia, cradleboard.

gua — as in Guam dia — as in dias

The cradleboard is 30 inches long and 14 inches wide. It is usually made of pliable willow branches; a large branch around the edge that serves as a frame to which are attached smaller ones at right angles to the long part of the frame. The branches are held in place with cloth and braided yarn. The older type used bark and buckskin thongs.

— se boo dia, head piece and blanket support.

se — as in use boo — as in boot dia as above

⁵⁵E. W. Gifford and A. L. Kroeber, "Culture Element Distributions: IV Pomo," *U. C. P. A. A. E.*, XXXVII, 170.

⁵⁶Letter from M. Harrison, Sacramento Indian Agency.

⁵⁷*Ibid.*

⁵⁸Barrett, *op. cit.*

⁵⁹*Ibid.*

⁶⁰*Ibid.*

⁶¹*Ibid.*

⁶²*Ibid.*

⁶³Letter from M. Harrison, Sacramento Indian Agency.

⁶⁴J. A. Mason, "The Language of the Salinan Indians," *U. C. P. A. A. E.*,

XIV, 132.

⁶⁵J. A. Mason, "The Ethnology of the Salinan Indians," *U. C. P. A. A. E.*,

X, 130.

⁶⁶Letter from R. D. Holtz, Sup't Truxton Canon Agency.

This is made of circular parallel willow twigs held together by interwoven smaller twigs in a diagonal manner, and when completed resembles a latticed cylinder. This is usually decorated with colored yarn and feathers.

— ge jaeya, mattress.

ge — as in gee last part has sound of kiah

This was fashioned from strips of bark which were interwoven in layers to the desired thickness. However, the usual custom today is the use of folded thicknesses of blanket material.^{66a}

WASHO — pi'kus, cradleboard.

p — bi-labial k — post-pal

i — strong u — strong

s — pre-pal

The above is of the usual Great Basin type with detachable woven sunshade bearing a design indicative of the sex of its occupant.^{67*}

YAVAPAI, WESTERN — manyaki, cradle.

The word means "baby bed." The early type was carried under the arm against the hip, the head of the cradle forward. Later the women learned to carry the cradle hanging on the back.^{68*}

YUMAN — hañi'k, cradleboard.

This is the flat carrying board type. It has a narrow arch with long parallel sides to which transverse rods are lashed and provided with a broad hood of basketry. The sex is indicated by the spacing of the cross-pieces, the decoration of the hood, the type of objects tied to it and the design of the upper binding band. It is carried lying flat, either balanced on the head or under the arms supported on the hip. It has no carry-strap as it was never transported on the back.^{69*}

IROQUOIAN STOCK

ONEIDA — gálhū', baby board or Indian cradle.

á — as a in art ū — like oo of foot, but nasalized.⁷⁰

ONONDAGA — kah-a-hoo-sa, Indian cradle.

Jack-in-the-pulpit.⁷¹

^{66a}Information from J. H. Chevront, Fraziers Well Day School, Ariz.

^{67*}S. A. Barrett, "The Washo Indians," *Pub. Mus. City of Milwaukee*, II, 20.

^{68*}E. W. Gifford, "Northeastern and Western Yavapai," *U. C. P. A. A. E.*, XXXIV, 283.

^{69*}L. Spier, *Yuma Tribes of the Gila River* (Univ of Chicago Press), 319.

⁷⁰Letter from Peru Farver, Sup't Tomah Indian Agency.

⁷¹L. H. Morgan, *League of the Ho-de'-no-sau-nee or Iroquois*, II, 284.

SENECA — gǎ-ose-hǎ, baby frame.

The frame is about two feet in length, about fourteen inches in width, with a carved foot board at the small end and a hoop or bow at the head, arching at right angles.^{72*}

KERESAN STOCK

LAGUNA PUEBLO — witsimǎ, cradleboard.

This should be made of lightning-struck wood and an arrow point tied to the board.⁷³

KIOWAN STOCK

KIOWA — p'H'-tou-p, cradle.

p H' — means "to be tied;" tou-p means "handle."

— t'oukǎe-p'H'toup, old time cradle.

a — as a in water k̄ — buccal closure

H — as a in land ' — aspiration

' — glottal stop

Polish hook beneath letters denotes nasalization.⁷⁴

KIOWA — pha:toup, cradle.

The word means "tyings-handle."

First p is strongly aspirated, as in Irish p-hat

a — nasal and long t — unaspirated, as in Spanish

ou — as ou in soul Final p is unopen⁷⁵

KIOWA — pǎhn-tōpe, cradle.

— pǎhn-tōddle, plural of above.⁷⁶

KITUNAHAN STOCK

KOOTENAY — āqkink-ō'matl, cradleboard.

A deer skin is drawn over a thick board. At the top a flap can be fastened over the head of the child. The cradle is supported by straps around the breast and a band around the forehead.

a — as a in German Mann ō — as o in bone

ā — as a in father k — guttural

i — as i in pin q — as German ch in bach

tl — explosive l^{77*}

^{72*} *Ibid.*, 57.

⁷³ E. C. Parsons, "Laguna Genealogies," *A. M. N. H. A. P.*, XIX, 193.

⁷⁴ J. P. Harrington, "Vocabulary of the Kiowa Language," *B. A. E.*, Bull. 84, p. 144.

⁷⁵ Letter from J. P. Harrington, ethnologist, B. A. E.

⁷⁶ Letter from W. B. McCown, Sup't Kiowa Indian Agency.

^{77*} A. F. Chamberlain, "Report on the Kootenay Indians of Southeastern British Columbia," *Brit. Assoc. for Advan. of Science*, 62nd Meeting, p. 557.

KOOTENAY — ah-kin-ko-malth-iss, baby cradle.⁷⁸

KOOTENAY, UPPER — a_n'kink lu'ma†, cradle.

k! is a very strong glottalized consonant, the † is voiceless.

The lower case a is a short weak vowel, slightly voiced.^{78a}

LUTUAMIAN STOCK

KLAMATH — kwäls, basketry cradle.

This is a trough with one rounded end on which the child sits.

— swëns, carrying board.

This is a flat board of oval outline carved from a single piece of wood, the lower end rather pointed. Sex is distinguishable from the shape, the boys' narrow and pointed with one handle at the top, the girls' wide with two handles.^{79*}

KLAMATH — shuéntch, cradleboard.

This is said when the baby is tied to the cradleboard.

— émtehna, to carry.

This is used in connection with an infant tied on the board.

é — as e in then, met

tch — as ch in choke

sh — as sh in shaft

m — as m in mill⁸⁰

MODOC — stiwixótkish, baby board.

i — as i in marine

s — as s in sad

ó — short and clear

t — as t in trot

k — as k in kick

w — as w in water

h — as h in hag

x — aspirate guttural as in the Scotch loch⁸¹

MOSAN STOCK

CHEHALIS, TAHOLAH — ya-dock's-pǎ-te, cradleboard.

The word means "bed for the little one." Yaddock means "young one or infant."⁸²

COLVILLE — mo'ell, cradleboard.

The word means "carrying boards are baby board bed."⁸³

FLATHEAD — im-hol-aih, baby cradle.

The word means "baby keeper or baby tender that is supported by wood."

— ska-kale-tae, baby cradle.

⁷⁸ Information given by L. J. Tellier, Flathead Agency.

^{78a} F. Boas, "Kutenai Tales," *B. A. E.*, Bull. 59, pp. 315, 358.

^{79*} L. Spier, "Klamath Ethnography," *U. C. P. A. A. E.*, XXX, 57.

⁸⁰ A. S. Gatschet, "The Klamath Indians of Oregon," *Contributions to North American Ethnology*, II, Part 2, pp. 29, 365.

⁸¹ *Ibid.*, 357.

⁸² Letter from F. H. Phillips, Sup't Taholah Indian Agency.

⁸³ Letter from L. Balsam, Colville Indian Agency.

The word means "baby keeper that is not supported by any kind of wood." This is only a sleeping bag for the newly born baby and is used for the first four or five months. The informant of the above adds this brief item as to the source of words: "A great number of the Indian words of today were made up by some of the Indians themselves and at some of their Indian feasts and gatherings the word is brought out and is then officially used in the Indian language thereafter."⁸⁴

KLALLAM — pō-sts, baby frame.⁸⁵

KWAKIUTL — xaap!e, cradleboard.

x — velar spirant surd p! — labial-fortis^{86*}

LUMMI — pō-sts, baby frame.⁸⁷

NISQUALLI — hāl-tun-eel, baby frame.⁸⁸

PUYALLUP — hal-tun-eel, baby frame.⁸⁹

PUYALLUP — sxáltzd, cradleboard.

— sa'q^utzd, swing.

There are two types of cradleboard, both of cedar and with buckskin coverings, within which the child was laced, the difference being that one is cut square across and the other has a handle.^{90*}

SALISH — .skū'x tEk kwot, hī'.tEn, basketry baby carrier.

E — obscure vowel as e in flower † — voiceless⁹¹

SANPOIL and NESPILIM — kū'xtsa, cradle bag.

— moxwa'l', cradleboard.

The bag was used until the child was about a year of age. The board is usually made of cedar, sometimes trapezoidal, but more often roughly oval, narrow at the bottom. Buckskin carrying straps were fastened to the back. There is no sexual difference and the board is used until the child is able to walk.^{92*}

SKAGIT, (SWINOMISH) — ska-ki-eelth, baby frame.⁹³

SNOHOMISH — skä-ki-eelth, baby frame.⁹⁴

⁸⁴Information given by L. J. Tellier, Flathead Agency.

⁸⁵Letter from O. C. Upchurch, Sup't Tulalip Indian Agency.

^{86*}F. Boas, "Ethnology of the Kwakiuti," *B. A. E.*, 35th Report, 658-665.

⁸⁷Letter from O. C. Upchurch, Sup't Tulalip Indian Agency.

⁸⁸*Ibid.*

⁸⁹*Ibid.*

^{90*}M. W. Smith, "The Puyallup-Nisqually," *Columbia Contributions to Anthropology*, XXXII, 183-184.

⁹¹J. A. Tell. "Coiled Basketry in British Columbia and Surrounding Region," *B. A. E.*, 41st Report, 397.

^{92*}V. F. Ray, *Sanpoil and Nespelen* (Univ. of Wash. Pubs. in Anthro.), 128.

⁹³Letter from O. C. Upchurch, Sup't Tulalip Indian Agency.

⁹⁴*Ibid.*

SPOKANE — me-whool, cradleboard.

The word means "carrying boards are baby board bed."⁹⁵

MUSKHOGEAN STOCK

CHOCTAW — alla anusi, a child's bed; a cradle; a crib.

ā — as u in tub u — as oo in wool⁹⁶

PENUTIAN STOCK

MIWOK, COAST — saka, cradle.⁹⁷

MIWOK, LAKE — tunuk, cradle.

This name is evidently borrowed from the Patwin.⁹⁸

MIWOK, NORTHERN — tūnūk, cradle.

t — voiceless dental stop⁹⁹

MIWOK, SIERRA — hiki, cradle.¹⁰⁰

MIWOK, TUOLUMNE RANCHERIA — hick-eh', cradleboard.¹⁰¹

MIWOK, WESTERN AND SOUTHERN — saka, cradle.

k — post-palatal

s — voiceless continuant by protruding of lower jaw¹⁰²

NISENAN — tutu-i.

— tu'tu, cradle.

The above shows dialect variation in different counties.^{103*}

PATWIN — tunuk, cradle.¹⁰⁴

WINTU, (NORTHERN WINTUN) — teuri klol, baby basket.

This was used for the new born infant and was crudely woven of skunk bush.

— klol, sitting cradle.

This is the later cradle and carefully made of hazel. It is carried in the arms, rarely on the back.^{105*}

WINTUN, NOMLAKI — tlol, cradle.¹⁰⁶

⁹⁵Letter from L. Balsam, Colville Indian Agency.

⁹⁶C. Byington, "A Dictionary of the Choctaw Language," edited by J. R. Swanton and H. S. Halbert, *B. A. E.*, Bull. 46, p. 79.

⁹⁷Letter from A. L. Kroeber, Univ. of Calif.

⁹⁸*Ibid.*

⁹⁹Barrett, *op. cit.*, p. 72.

¹⁰⁰Letter from A. L. Kroeber, Univ. of Calif.

¹⁰¹Letter from M. Harrison, Sacramento Indian Agency.

¹⁰²Barrett, *op. cit.*, p. 72.

^{103*}R. L. Beals, "Ethnology of the Nisengan," *U. C. P. A. A. E.*, XXXI, 410.

¹⁰⁴Letter from A. L. Kroeber, Univ. of Calif.

^{105*}C. Du Bois, "Wintu Ethnography," *U. C. P. A. A. E.*, XXXVI, 46, 134.

¹⁰⁶Letter from A. L. Kroeber, Univ. of Calif.

WINTUN, NORTHERLY — Lol, cradle.¹⁰⁷

WINTUN, SOUTHERLY — tūnūk, cradle.¹⁰⁸

YOKUTS, VALLEY — takla'la, cradle.

The bottom was sharpened, and was stuck into the ground while the mother gathered seeds, etc. (the cradle is illustrated in plate). It was often tilted backward so that movement of child or hand of mother would make it rock back and forth.¹⁰⁹

YOKUTS, VALLEY (YAUUELMANI), TULE RIVER RESERVATION
— watch-us, cradleboard.

The word means "anything forked."¹¹⁰

SAHAPTIN STOCK

NEZ PERCE — te-ka'-ash, cradleboard.

The literal interpretation is "small portable baby bed made of buckskin." At the present time the cradleboards are made with various types of cloth in place of the buckskin. However, the term still applies.¹¹¹

UMATILLA — sh-kin', cradleboard.¹¹²

WALLA WALLA — sh-kin', cradleboard.

The same interpretation as the Nez Perce paragraph applies to the last two terms, given above.¹¹³

YAKIMA — ske-en, cradleboard.

The word means "carrying boards are baby board bed." The meaning given is the same as that for the Spokane "me-whool."¹¹⁴

SIOUAN STOCK

ASSINABOIN — iyokiba, cradle.

English pronunciation ē-yo-kē-bā.

The words means "to tuck in," and not merely "to tuck in" but "to tuck tightly." The purpose is to make a tight neat bundle. When a baby was tucked into a cradle, his hands were also tucked in and only its face was exposed. In bad weather

¹⁰⁷Barrett, *op. cit.*, p. 82.

¹⁰⁸*Ibid.*

¹⁰⁹H. E. Driver, "Southern Sierra Nevada," *U. C. P. A. R.*, I, 122.

¹¹⁰Letter from M. Harrison, Sacramento Indian Agency.

¹¹¹Letter from H. R. Cloud, Sup't Umatilla Indian Agency.

¹¹²*Ibid.*

¹¹³*Ibid.*

¹¹⁴Letter from L. Balsam, Colville, Indian Agency.

the face was also covered with a large shawl that was attached to the upper part of the cradle.

— poš tan, hood sack.

English pronunciation pōštān.¹¹⁵

CROW — bā-gāt'ēt-chā, cradleboard.

The word means "something to carry the baby with." Bagate is the Crow word for baby.

ä — as a in father ē — as e in eve

ā — as a in fate¹¹⁶

HIDATSA, (GROS VENTRE) — i-si-da i-za wu-ze, cradle.

The cradle as such was not used. A stiff piece of leather was used to which the baby was tied with cloth or similar material. This was used for seven days as a back straightener.¹¹⁷

HIDATSA — ma í dāk u dsi, swinging cradle.

— ma ka dī'sta i dāk u dsi, swinging cradle.

The latter one was made of ropes and blankets and suspended from a beam.

ä — as a in what

ś — as s in shun

ī — as i in tin

d — slight sound of th in this

s — as s in sun

t — slight sound of th in thin

í — nasal¹¹⁸

IOWA — ho-kwho-nay, cradleboard.¹¹⁹

MANDAN — nā-he i-su-suk-he-nuk, cradle.

The explanation is similar to that given for Hidatsa (Gros Ventre).¹²⁰

A Mandan cradle consists of a leather bag suspended by a strap to a crossbeam in the hut.¹²¹

OMAHA — ucuhe, cradleboard.

e — as th in thin

e — as e in they

u — as oo in tool

h — as h in how

The board is usually about a yard long and a foot wide, and covered with a soft skin with plenty of thick hair, upon which the child was placed.^{122*}

¹¹⁵Letter from L. E. Larson, Ed. Fld. Agt., Fort Peck Agency.

¹¹⁶Letter from R. Yellowtail, Sup't Crow Indian Agency.

¹¹⁷Information given by A. Mandan, Indian, Fort Berthold Agency.

¹¹⁸W. Matthews, "Ethnography and Philology," *U. S. Geo. and Geog. Survey*, Misc. VII, 184, 186.

¹¹⁹Letter from H. E. Bruce, Sup't Potawatomi Agency.

¹²⁰Information given by A. Mandan, Indian, Fort Berthold Agency.

¹²¹J. O. Dorsey, "Siouan Sociology," *B. A. E.*, 15th Report, 241.

^{122*}J. O. Dorsey, "Omaha Dwellings, Furniture, and Implements," *B. A. E.*, 13th Report, 275.

OSAGE — u-thu'-pshe, baby board or baby cradle.¹²³

The child's cradleboard consists of a three-foot board, square at the ends, with a bar extending out a foot or so at right angles over the area where the child's head lies. A cushion the length of the child's body, with the necessary wrappings and covers, completes the board. Bells are fastened to the bar to keep away evil spirits, and decorative effects are made with brass-headed nails or by carving the section of board above the cushion. This cradleboard differs from the one found in some neighboring tribes, in that there is no hood, or lacings or foot rest and the board itself is a plain rectangle.¹²⁴

PONCA — u^e aⁿ'he k'ě, the cradle.^{124a}

SANTEE DAKOTA, (SIOUX) — i-yo'-ko-pa, the board on which a Dakota child is fastened.¹²⁵

SANTEE DAKOTA, (SIOUX), FORT TOTTEN — i'yokopa, crib.
— poštan, hood sack.

Babies are wrapped in light blankets with a covering of skins, which goes over their heads. This hood sack is often decorated with porcupine quills and beaded work.¹²⁶

SANTEE DAKOTA, (SISSETON SIOUX) — iyokopa, cradle.
Pronounced e yo kó pá.¹²⁷

TETON DAKOTA, (OGLALA SIOUX), PINE RIDGE
— wapošta hunska kšupi, cradle.
— canipatonpi, cradleboard.
— šunkta cankleška, cradle which is attached to a travois.
š — as sh in she¹²⁸

TETON DAKOTA, (SIOUX) — póštan, baby carrier.

The root meaning seems to be "something into which another thing is fitted." It encloses the baby, and its main function is to cover the head and back of the child. Its sides are folded over and laced together. Tetons do not insert a board into the carrier. The soft down of the cat-tail is strewn plenti-

¹²³F. La Flesche, "A Dictionary of the Osage Language," *B. A. E.*, Bull. 109, 179.

¹²⁴F. G. Speck, "Notes on the Ethnology of the Osage Indians," *Trans. Free Mus. Sci. and Art, Univ. of Penn.*, II, Part 2, p. 161.

^{124a}J. O. Dorsey, "The Cegiha Language," *Contributions to North American Ethnology*, VI, 560.

¹²⁵S. R. Riggs, "A Dakota-English Dictionary," *Cont. to North American Ethnology*, VII, 235.

¹²⁶Letter from J. H. Hyde, Sup't Fort Totten Indian Agency.

¹²⁷Letter from W. C. Smith, Sup't Sisseton Indian Agency.

¹²⁸Letter from W. O. Roberts, Sup't Pine Ridge Indian Agency.

fully inside the carrier to absorb excrement and is removed once a day.

Pronounced posh'tan

— suŋk'oŋoŋpa, travois on which a young child is strapped for a journey.

ŋ — nasal¹²⁹

WINNEBAGO — ho' x ci, cradleboard.

The word means "something firm or a solid body."¹³⁰

YANKTON DAKOTA (SIOUX), STANDING ROCK — poštan, cradle.

The word means "to put on." It is made of buckskin and rawhide and decorated with porcupine quills or beadwork.¹³¹

SKITTAGETAN STOCK

HAIDA — g.ag.wā'ñqē, cradle.

ñ — palatal nasal^{131a}

TANOAN STOCK

TEWA — kohm, cradle.

The word means "a cradle for the baby."¹³²

TEWA, SANTA CLARA PUEBLO — wa-yj, swinging cradle.¹³³

TUNICAN STOCK

ATAKAPA — wi'lwil(h)icnă', cradle.

ă — as a in fact (h) — seldom heard

i — as i in pit c — equivalent to sh¹³⁴

UTO-AZTECAN STOCK

BANNOCK — whoo'p, cradleboard.¹³⁵

CAHUILLA — ikut, net cradle.

This is in reality a carrying net, woven of agave, and sometimes used as a cradle swung between trees or opposite corners of the ramada.¹³⁶

¹²⁹Information from Father Buechal, St. Francis Mission, St. Francis, South Dakota.

¹³⁰Letter from Peru Farver, Sup't Tomah Indian Agency.

¹³¹Letter from L. C. Lippert, Sup't Standing Rock Indian Agency.

^{131a}J. R. Swanton, "Haida," *B. A. E.*, Bull. 40, Part I, 272.

¹³²Letter from W. C. Straka, Acting Sup't Pima Indian Agency.

¹³³Information given by Ben Naranjo, Santa Clara Indian.

¹³⁴A. S. Gatschet and J. R. Swanton, "A Dictionary of the Atakapa Language," *B. A. E.*, Bull. 108, p. 150.

¹³⁵Letter from H. C. Blakeslee, Sec'y, Shoshone-Bannock Tribes, Inc.

¹³⁶L. Hooper, "The Cahuilla Indians," *U. C. P. A. A. E.*, XVI, 360.

CAHUILLA, RESERVATION — pa-häl, cradleboard.

a — as a in fate ä — as a in father

The accent on the last syllable is slightly drawn out.¹³⁷

COMANCHE — köhn, cradle.¹³⁸

GOSIUTE, DEEP CREEK — gonu, cradle.¹³⁹

GOSIUTE, SKULL VALLEY — gohnu, cradle.¹⁴⁰

HOPI — ngu-ta, baby board.

The word means "the thing holding it down." It is woven with bitter brush.

— ta-pu, baby cradle.

The word means "a piece of board." It is made of boards.

— gnutah, cradleboard.

The word means "baby cradle."¹⁴¹

HOPI, MISHONGNOVI and SHIPAULOVİ — da'hbu', cradle.

— gigi'dzbi', hood.

The father makes the cradle from a board and the hood from a barrel hoop or twigs. In former times the woman, who has charge of the mother and child, wove a wicker cradle and hood of twigs.^{141a}

KAWAIIISU, PANAMINT VALLEY — kä'hno, cradle.

ä — like a in ball¹⁴²

LUISEÑO, LA JOYA and RINCON — khâ-pish, cradleboard.

â — like a in care¹⁴³

LUISEÑO, LOS COYOTES — pa-häl, cradleboard.¹⁴⁴

LUISEÑO, PALA — pa-häl, cradleboard.

This term is used by the younger generation.

— khâ-pish, cradleboard.

This term is used by the older generation.¹⁴⁵

NORTHERN PAIUTE, BANNOCK — su' hñhup :a, cradle.¹⁴⁶

NORTHERN PAIUTE, GEORGE'S CREEK — hu' :pa, cradle.¹⁴⁷

¹³⁷Letter from J. W. Dady, Sup't Mission Indian Agency.

¹³⁸Letter from W. B. McCown, Sup't Kiowa Indian Agency.

¹³⁹J. H. Steward, "Basin-Plateau Aboriginal Sociopolitical Groups," *B. A. E.*, Bull. 120, p. 278.

¹⁴⁰*Ibid.*

¹⁴¹Letter from S. Wilson, Sup't Hopi Indian Agency.

^{141a}E. and P. Beaglehole, "Hopi of the Second Mesa," *American Anthropological Association, Memoirs* No. 44, p. 33.

¹⁴²Steward, *op. cit.*, 275.

¹⁴³Letter from J. W. Dady, Sup't Mission Indian Agency.

¹⁴⁴*Ibid.*

¹⁴⁵*Ibid.*

¹⁴⁶Steward, *op. cit.*, 275.

¹⁴⁷*Ibid.*

NORTHERN PAIUTE, GROUND HOG EATERS — saki'-hu-p^a, Balsa cradle.

Small u obscured, lips in position for i sound and the tongue in position for u sound.

The cradle in use the first month was a soft basket affair, carried in the arms. After this cradle the child had two larger ones, until he could sit up; then a fourth, and when he could walk, a fifth. Sex was distinguished by designs in the awning, a diamond or zigzag for girl, diagonal lines for boy.^{148*}

NORTHERN PAIUTE, MILL CITY — hup, cradle.¹⁴⁹

NORTHERN PAIUTE, OWENS VALLEY — hüp^a, cradle.

They used two cradles, a small one for infants and a larger one from three months until they could walk. The hood is decorated with a zigzag for a girl, and a row of inclined dashes for a boy. The grandmother makes the cradles.^{150*}

NORTHERN PAIUTE, OWYHEE — hoba, cradleboard.

The word means "to lay the body in." A similar word is used for coffin, from which we may deduce the meaning "container for a body."¹⁵¹

NORTHERN PAIUTE, PAVIOTSO — sa'ki'hubə, cradle.

This is a diminutive cradle used during the first month and carried in the arms.

— hübbə, cradleboard.

This was used after the diminutive cradle, and was used until the child walked. The ə is the obscure vowel, whispered in the above two terms.^{152*}

PAPAGO — wu-lih-kuht, cradle.

† — more alveolar or palatal sound than t, which is distinctly dental.¹⁵³

PAPAGO, SELLS, ARIZONA — woot-takut, cradleboard.

The word means "tying up thing."¹⁵⁴

PIMA — wool kuht, cradleboard.

This word is applied to anything that is tied or bound.¹⁵⁵

^{148*}I. T. Kelly, "Ethnography of the Surprise Valley Paiute," *U. C. P. A. A. E.*, XXXI, 132-133, 160-161.

¹⁴⁹Steward, *op. cit.*, 275.

^{150*}J. H. Steward, "Ethnography of the Owens Valley Paiute," *U. C. P. A. A. E.*, XXXIII, 273, 290.

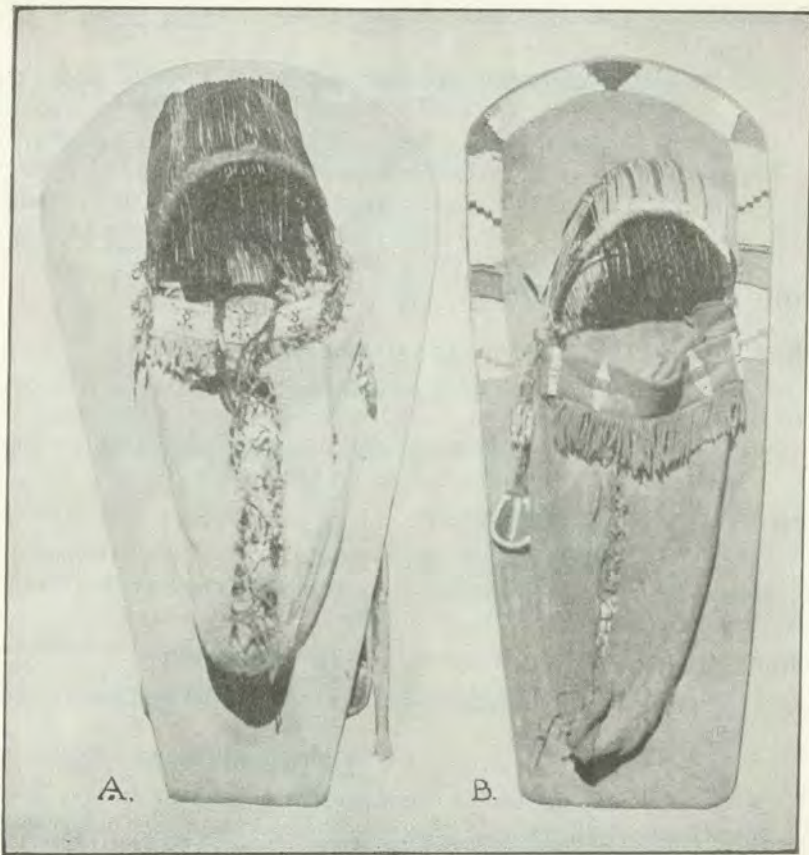
¹⁵¹Letter from C. S. Spencer, Acting Sup't Western Shoshone Agency.

^{152*}R. H. Lowie, "Notes on Shoshonean Ethnography," *A. M. N. H. A. P.*, XX, 253.

¹⁵³J. Dolores, "Papago Nominal Stems," *U. C. P. A. A. E.*, XX, 28.

¹⁵⁴Letter from G. B. Harrington, Field Agent, Sells, Arizona.

¹⁵⁵Letter from W. C. Straka, Acting Sup't Pima Indian Agency.



UTE CRADLEBOARDS—AH CÄ CÖN

A. Boy's cradleboard containing doll. B. Girl's cradleboard.

(Both owned by the State Historical Society of Colorado and on exhibition at the State Museum, Denver.)

SHOSHONE, FORT HALL — gko'no, papoose board.The word has a sort of a guttural sound.¹⁵⁶SHOSHONE, FORT HALL — koh^{nu}, cradle.¹⁵⁷SHOSHONE, PROMONTORY POINT — gohnu, cradle.¹⁵⁸SOUTHERN PAIUTE, ASH MEADOWS — kä:n, cradle.¹⁵⁹

ä — like a in ball

¹⁵⁶Letter from H. C. Blakeslee, Sec'y Shoshone-Bannock Tribes, Inc.¹⁵⁷Steward, *op. cit.*, 276.¹⁵⁸*Ibid.*, 278.¹⁵⁹*Ibid.*, 275.SOUTHERN PAIUTE, LAS VEGAS — ko:n, cradle.¹⁶⁰TÜBATULABAL — u'mbuwa'l, cradle.first u — short stressed¹⁶¹TÜBATULABAL — wodawilil, baby carrier.

The above was used from birth to about five months.

— umbo'al, cradle.This was used after the above and when a mother had to work outdoors.¹⁶²UTE, IGNACIO — ah cone, little cradleboard.— ah-cä'-cön, red cradleboard.UTE, IGNACIO and UTE MOUNTAIN — too wah qu nup, cradleboard.¹⁶³UTE, IGNACIO — pah-cä'cön, baby cradle.This is a cradle of rawhide, usually cowhide, provided with lacing to tie the infant in. This type is used only when a cradleboard is not available and is used only until a cradleboard is made. A white cradleboard denotes a boy, a yellow one denotes a girl.¹⁶⁴UTE, PAHVANT — kän, cradle.¹⁶⁵UTE, UINTAH and OURAY AGENCY — doah-kwö'-rn, baby board.¹⁶⁶UTE, UTAH LAKE — kün, cradle.ü — imperfect umlat¹⁶⁷WESTERN SHOSHONE, BATTLE MOUNTAIN — kohnu, cradle.¹⁶⁸WESTERN SHOSHONE, FGAN CANYON — koh^{nu}, cradle.¹⁶⁹WESTERN SHOSHONE, ELKO — koh^{nu}, cradle.¹⁷⁰WESTERN SHOSHONE, GROUSE CREEK — gohnu, cradle.¹⁷¹WESTERN SHOSHONE, KAWICH MOUNTAINS — gohnu, cradle.¹⁷²WESTERN SHOSHONE, LIDA — gohnu, cradle.¹⁷³¹⁶⁰*Ibid.*, 276.¹⁶¹C. F. Voegelin, "Tübatulabal Grammar," *U. C. P. A. A. E.*, XXXIV, 58.¹⁶²E. W. Voegelin, "Tübatulabal Ethnography," *U. C. P. A. R.*, II, 26.¹⁶³Letter from S. F. Stacher, Consolidated Ute Agency.¹⁶⁴Information given by H. Richards, Ute, Ignacio, Colorado.¹⁶⁵Steward, *op. cit.*, 276.¹⁶⁶Letter from Uintah & Ouray Agency.¹⁶⁷Steward, *op. cit.*, 276.¹⁶⁸*Ibid.*, 283.¹⁶⁹*Ibid.*¹⁷⁰*Ibid.*¹⁷¹*Ibid.*, 278.¹⁷²*Ibid.*, 280.¹⁷³*Ibid.*

- WESTERN SHOSHONE, LITTLE LAKE — kohno, cradle.¹⁷⁴
 WESTERN SHOSHONE, LOWER SNAKE RIVER — goh^{nu}, cradle.¹⁷⁵
 WESTERN SHOSHONE, MOREY — gohnu, cradle.¹⁷⁶
 WESTERN SHOSHONE, OWYHEE — cōō-nā, cradleboard.

The word means "a cage, or something in which to carry an object."¹⁷⁷

- WESTERN SHOSHONE, PANAMINT DEATH VALLEY — kwa^hü, cradle.¹⁷⁸
 WESTERN SHOSHONE, SMITH CREEK — gohno^o, cradle.¹⁷⁹
 WIND RIVER SHOSHONE — gon, cradleboard.

Sound of on in the French word, bon, represents accurately the sound in this word.¹⁸⁰

WAILATPUAN STOCK

- WAILATPU, CAYUSE — te-ka'-ash, cradleboard.

The literal interpretation is "small portable baby bed made of buckskin." At the present time the cradleboards are made with various types of cloth in place of the buckskin. However, the term still applies. This term appears to have been borrowed from the Nez Perce.¹⁸¹

WISHOSKAN STOCK

- WIYOT — pda'tän wě'ël, sitting cradle.

This tribe is considered by some authorities to belong to the Algonkin Stock.¹⁸²

YUKIAN STOCK

- HUCHNOM — awil, cradle.¹⁸³
 WAPPO — kéye, sitting cradle.

This cradle is similar to the Pomo.
 ê — short and open.¹⁸⁴

¹⁷⁴*Ibid.*

¹⁷⁵*Ibid.*, 278.

¹⁷⁶*Ibid.*, 280.

¹⁷⁷Letter from C. S. Spencer, Acting Sup't Western Shoshone Agency.

¹⁷⁸*Steward, op. cit.*, 280.

¹⁷⁹*Ibid.*, 283.

¹⁸⁰Letter from Forrest R. Stone, Sup't Wind River Indian Agency.

¹⁸¹Letter from H. R. Cloud, Sup't Umatilla Indian Agency.

¹⁸²Driver, *op. cit.*, 396.

¹⁸³Barrett, *op. cit.*, 72.

¹⁸⁴H. E. Driver, "Wappo Ethnography," *U. C. P. A. A. E.*, XXXVI, 192.

- WAPPO — k-e'yε, cradle.
 e — medium long closed vowel k — palatal
 ε — short open vowel y — semi vowel¹⁸⁵
 YUKI — alwil, cradle.¹⁸⁶
 YUKI — awil, cradle.¹⁸⁷

ZUNIAN STOCK

- ZUÑI — te'mayä' tto, also spelled te'mana yä tto, cradleboard.
 tem-e means "board," yä'tto means "on top" (verbal stem).
 The above is used in the sense that the infant is tied to the board.^{187a}

The cradle is of a single board with a collapsible face-guard of withes. The board is usually of pine, and the withes ordinarily are sticks of green cedar. A piece of turquoise is buried in the board under the neck of the child.^{187b}

- ZUÑI — wee-hot tsa-nah t'lem-may, cradleboard.

Weehot means "baby," tsa-nah means "little," t'lemmay means "board." The literal meaning therefore is "board for little baby."

The board is about 24-30 inches long and 10-12 inches wide, rounded at the corners. A thin padding is placed on the board and the baby is placed on the board. Then the board and baby are placed on a small-sized blanket (formerly a piece of buckskin was used) which is wrapped around the board, the ends lapping over the baby and then laced from the loops on the side of the board. The baby's arms are wrapped, too. A bow is fastened over the end at the head, over which a cloth or netting is placed when the baby is sleeping.^{187c}

In the above list of terms we have given the words for cradle or cradleboard as known to us. The compilation is admittedly incomplete; but we believe it is representative, as the large family groups are all present, and particularly, with few exceptions, the cradleboard-bearing Indians. The dialect variations, in the family stocks, are apparent and show in some instances gradual change, either in the pronunciation or a shortening of the word. This is readily seen, for example, in the Western Shoshone and Ute: kohnu

¹⁸⁵P. Radin, "A Grammar of the Wappo Language," *U. C. P. A. A. E.*, XXVII, 185.

¹⁸⁶Letter from A. L. Kroeber, Univ. of Calif.

¹⁸⁷Barrett, *op. cit.*, 72.

^{187a}R. L. Bunzel, "Zuñi Ritual Poetry," *B. A. E.*, 47th Report, 743, 770. R. L. Bunzel, "Zuñi," *Handbook of American Indian Languages*, Part 3, pp. 496, 504.

^{187b}W. D. and M. G. Dennis, "Cradles and Cradling Practices of the Pueblo Indians," *American Anthropologist*, XLII, 110.

^{187c}Letter from Mrs. C. B. Gonzales, Zuñi Day School.

variation koh^{uu}, variation kün. On the other hand there may be shown a complete departure and the words seem foreign to each other, as the Arapaho in contrast with the Ojibwa: baechka, variation dikinagon. We regret that we were not able to give in all instances the literal interpretation of the terms, but the meaning and derivation of some of the words are seemingly lost. The notes and comments have been kept at a minimum, as fuller information is available elsewhere. For a comprehensive knowledge of cradleboards the works of Mason,^{188*} Kroeber,^{189*} and Farabee,^{190*} are recommended.

After reading the above list of words, one becomes aware of the many types of cradles—skin, basketry, hammock, board, sitting, etc. That a single word could possibly include all forms is not deemed practicable, nor is it advisable. To use a native term it must apply to a particular tribe to be accurate, and even then it must be modified or explained in English as to its type, for example, awapistan (swinging cradle of the Blackfoot). The cradle, wherein a child is wrapped snugly to a board and carried on a back, is without question the best known infant custom of the American Indian. This type of cradle is well described and well named in the English word "cradleboard," and this applies regardless of the material used, whether it be a solid plank, a lattice of flat sticks, or a woven mat of reeds. In view of the absence of a single native Indian term and the impracticability of using a single Indian term (except in its own tribal sense), cradleboard is the word best suited, in English, to designate as a noun the article in which the Indians carry or have carried, on their back, their babies.

List of Tribes and Their Linguistic Family Stock

Abbreviations used:

Al. = Algonkin	S. = Siouan
Ath. = Athabascan	U. A. = Uto-Aztecan
Iro. = Iroquoian	Yuk. = Yukian
Abnaki — Al.	Beothuk — Beothukan
Achomawi — Hokan	Blackfoot — Al.
Apache — Ath.	Cahuilla — U. A.
Arapaho — Al.	Carrier — Ath.
Arikara — Caddoan	Chehalis — Mosan
Assinaboian — S.	Cheyenne — Al.
Atakapa — Tunican	Chinook — Chinookan
Bannock — U. A.	Choctaw — Muskhogean
Bear River — Ath.	Colville — Mosan

^{188*}O. T. Mason, "Cradles of the American Aborigines," *Report U. S. National Museum*, 1887, p. 161-212.

^{189*}A. L. Kroeber, "Handbook of the Indians of California," *B. A. E. Bull.* 78.

^{190*}W. C. Farabee, "Indian Cradles," *Mus. Jour. Univ. of Penn.*, XI, 183-211.

Comanche — U. A.	Onondaga — Iro.
Cree — Al.	Osage — S.
Crow — S.	Paiute — U. A.
Dakota — S.	Papago — U. A.
Delaware — Al.	Passamaquoddy — Al.
Diegueño — Hokan	Patwin — Penutian
Flathead — Mosan	Pawnee — Caddoan
Fox — Al.	Penobscot — Al.
Gosiute — U. A.	Pima — U. A.
Gros Ventre (see Hidatsa)	Pomo — Hokan
Haida — Skittagetan	Ponca — S.
Havasupai — Hokan	Potawatomi — Al.
Hidatsa — S.	Puyallup — Mosan
Hopi — U. A.	Salinan — Hokan
Huchnom — Yuk.	Salish — Mosan
Hupa — Ath.	Sanpoil — Mosan
Iowa — S.	Sauk — Al.
Karok — Hokan	Seneca — Iro.
Kato — Ath.	Shawnee — Al.
Kawaiisu — U. A.	Shoshone — U. A.
Kickapoo — Al.	Sinkyone — Ath.
Kiowa — Kiowan	Sioux (see Dakota)
Klallam — Mosan	Skagit — Mosan
Klamath — Lutuamian	Snohomish — Mosan
Kootenay — Kitunahan	Spokane — Mosan
Kwakiutl — Mosan	Tewa — Tanoan
Laguna Pueblo — Keresan	Tübatulabal — U. A.
Luißeño — U. A.	Umatilla — Sahaptin
Lummi — Mosan	Ute — U. A.
Mandan — S.	Wailatpu — Wailatpuan
Menomini — Al.	Walapai — Hokan
Miemic — Al.	Walla Walla — Sahaptin
Miwok — Penutian	Wappo — Yuk.
Modoc — Lutuamian	Washo — Hokan
Mohave — Hokan	Winnebago — S.
Montagnais — Al.	Wintu — Penutian
Navaho — Ath.	Wishram — Chinookan
Nespilim — Mosan	Wiyot — Wishoshan
Nez Perce — Sahaptin	Yakima — Sahaptin
Nisenan — Penutian	Yavapai — Hokan
Nisqualli — Mosan	Yokuts — Penutian
Ojibwa — Al.	Yuki — Yuk.
Omaha — S.	Yuman — Hokan
Oneida — Iro.	Zuñi — Zuñian

Christ of the Rockies

SISTER M. LILLIANA OWENS, S.L., Ph.D.*

As one gazes to-day upon the magnificent statue of *Christ of the Rockies* among the firs and crags which tower into the blue heavens, he is convinced that Christ is not of the *East* alone, but the Christ of the *West* as well. That His message of "Peace on Earth, Good Will to Men" is as important to-day as when sung by the angel host of long ago.

This statue of Christ, the King, is the largest religious statue on the North American Continent¹, and is erected on the side of the mountain whose shadows fall upon the beautiful Camp Santa Maria del Monte². This gigantic figure of Christ, thirty-three feet high, on a twenty-two foot pedestal, stands with its hand outstretched fourteen feet from its body, as though blessing the camp below. The statue is an exquisite work of art, done by the local North-western Terra Cotta Company. The statue itself, though not exactly patterned from the statue of Christ which stands on the J. K. Mullen³ lot in Mount Olivet Cemetery, Denver, Colorado, is somewhat along the same lines.

The details of the huge project, with figure twice the size of *Christ of the Andes*, and the only thing of its kind on the North American Continent, required more than a year and a half of planning and designing by the Terra Cotta artists. Many weeks were spent in producing a firmness of detail which shadows would not mar and which would be expressive from the high place the statue now occupies. From approximately 1,500 feet above the canyon floor and 9,235 feet above sea level, this image of Christ looks down upon the camp of under-privileged children and over

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¹If it were not for the heroic statue of the Savior which was erected 2,000 feet above the sea at the entrance of the harbor of Rio de Janeiro, and dedicated in the Fall of 1931, this would be the largest sculptured likeness of Christ in the world, as it surpasses in size the famous *Christ of the Andes*, which stands on the boundary line between Chile and Argentina and which was unveiled with elaborate ceremony in 1904. The Brazilian statue was designed and erected of stone by the French sculptor, Paul Landowski. This tribute to the "Man of Sorrows" rises 125 feet from the base of the pedestal to the top of the figure's gigantic head. The arms are outstretched so that from a distance the statue appears to be a huge cross.

²The statue of Christ the King erected on Mount Cristo Rey in El Paso, Texas, is 40 feet high and the base of the monument is 12 feet high, which makes the entire monument three feet smaller than the Colorado statue, Christ of the Rockies.

³For detailed information concerning Camp Santa Maria del Monte, see Sister Mary Ursula Griffin, S.L., *A Study of Camp Santa Maria del Monte, A Unique Experiment in Child Welfare in Denver* (1938). This camp is operated through the generosity of Mr. and Mrs. John L. Dower of Denver, Colorado.

⁴The statue on the J. K. Mullen plot was sculptured at the request of Mr. J. K. Mullen by the New York sculptor, Harriet Prismuth. The statue was given the award in a New York Art Exhibit of being the finest piece of art of the present generation. Mr. J. K. Mullen, the great philanthropist, was the father of Mrs. John L. Dower.

much of the surrounding country. "Peace be to you" seems to express the pose and countenance of the figure. When viewed from the top of the mountain the monument is equivalent in height to a five story building. The figure itself is as high as a three story building. The hand and wrist, measuring from the sleeve of the garment, is four feet long. The face is three and one-half feet from the chin to the top of the forehead, and is two feet wide. The average thickness of the figure is nine feet⁴.

The figure as stated was made on the grounds of a Denver Terra Cotta Company and was fashioned from a huge mound of soft clay, surrounded by a square scaffold thirty feet high. Five tiers were constructed on the scaffold and five sculptors carved the figure. Each worked from one of the miniature models, which had been reduced one-tenth according to exact scale. One man worked exclusively on the face, another on the arm and hands, and a third on the chest. Two others carved the graceful folds on the lower part of the garment. When the clay statue was completed a mold was made of it and cut into sections or huge blocks. The *terra cotta* was pressed and baked into three molds. The figure was then in approximately 30 sections. After the *terra cotta* blocks were completed the work of erecting the statue was handed over to building contractors. A steel structural tower, with re-enforced concrete case was erected with a foundation as deep and as strong as those built for very high buildings. The Reverend Armand Forstall, S.J.,⁵ noted physicist at Regis College, Denver, lent his knowledge in the erection of the frame work to insure its being lightning proof. Copper, platinum and charcoal were used to conduct the mountain electric storms away from the figure and safely to the ground. Without this protection the statue would be in danger of being shattered by the first bolt of lightning.

Viewed from both directions of the canyon floor, the statue towers head and shoulders above the horizon. At night huge flood lights play upon it and make it visible from three to four miles in either direction of the canyon. Unlike other statues cut from stone and marble, through the use of *terra cotta* the statue is two-toned in color. The face, neck and hands are of a different shade than the garment. This gives the statue a realistic appearance under the lights and is the most unique feature of the great project.⁶

⁴*The Denver Catholic Register*, July 13, 1933.

⁵For biographical data concerning Reverend Armand Forstall, S.J., see *The Denver Catholic Register*, August 13, 1936, December 8, 1938, January 5, 1939, December 29, 1939; also the *Denver Post*, March 19, 1939, and Archival Material in Regis College, Denver, Colorado.

⁶Wes Teeple of the Northwestern Terra Cotta Company drew the sketches and outlined the figure and personally supervised the construction of the figure. T. H. Buell, architect, designed the base.

The dedication of the gigantic statue took place on Wednesday, May 30, 1934.⁷ The blessing of the statue was one of the most magnificent spectacles ever seen in the West. A temporary altar had been erected at the foot of the 33-foot statue and its 22-foot pedestal, where at the close of the ceremonies Solemn Pontifical Benediction of the Most Blessed Sacrament was given, while more than 300 invited guests of Mr. and Mrs. John L. Dower, knelt on the sloping mountain sides to receive the blessing, seemingly oblivious to the driving rain and hail storm. Mr. and Mrs. John L. Dower had made the arrangements for the day.



DEDICATION OF THE "CHRIST OF THE ROCKIES"

No detail that would add to the perfection of the ceremony had been overlooked. Luncheon for all the guests was served at the camp before the religious ceremony began. Cars were provided to take the people to the mountain top, while loud speakers installed beneath the statue carried the ceremony to those who preferred to remain at the camp.

The Blessed Sacrament was carried in procession up the mountain side, with Right Reverend Monsignor Joseph Bosetti, Vicar General, leading his vested choir, a group of seminarians

⁷The Denver Catholic Register, May 24, 1934.

and a large number of priests over the winding road that leads to the statue. When the procession had reached the top of the mountain Monsignor Bosetti's choir sang "Christ the Redeemer." After the singing of the hymn, the blessing of the statue took place. Then followed a talk by His Excellency, Most Reverend Urban J. Vehr, in which he officially thanked Mr. and Mrs. John L. Dower for their many known and unknown charities. The Bishop spoke of the magnificence of the setting and asked the blessing of *Christ of the Rockies* upon the work that was being done for the underprivileged children at *Camp Santa Maria del Monte*.⁸

The voices of the vested choir rang out again through the canyon preceding the Benediction of the Most Blessed Sacrament, which was celebrated by the Most Reverend Urban J. Vehr, assisted by Right Reverend Monsignor Hugh L. McMenamin of the Cathedral of the Immaculate Conception, Denver, and Reverend M. F. Callanan of the Annunciation Church, Denver. All continued to kneel while Bishop Vehr led the Divine Praises, following which the vested choir sang the closing Benediction hymn which concluded the ceremonies.

Adequate description of the statue is almost impossible. One must see it to fully appreciate it. The figure looms into view at the bend of the road some distance below the Camp Santa Maria del Monte, and with outstretched hand seems to be giving a loving blessing not only upon the camp but upon travelers who chance to pass that way. It is a perfectly carved figure with a beautiful and gentle face.

When asked what had led them to erect so fitting a monument as a tribute to Christ, Mrs. John L. Dower said:⁹

"All my life I've been tremendously interested in European shrines and I had always felt that there should be such shrines in our own United States. It was because of this we began to consider some sort of shrine. At the suggestion of my husband, Mr. John L. Dower, we at first considered erecting a large Cross, but after much discussion we decided upon *Christ of the Rockies* and we have never regretted our decision."

⁸The Denver Catholic Register, May 31, 1934, "Giant Statue of Redeemer is Dedicated."

⁹Interview by author with Mrs. John L. Dower at her home, 896 Pennsylvania, Denver, Colorado, January 26, 1941.