Indian Terms for the Cradle and the Cradleboard

VICTOR F. LOTRICH

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, “tipi,” from the Dakota (Sioux) ti pi, “wigwam,” “wampum,” and “papoose,” from the Algonkin wigwam, wampumpe, 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," "nest." So we have 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," "nest," 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 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.

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'
Aspiration by breathing is shown thus, 'Other consonants are shown thus, b, d, g, etc.'
ALGONKIN STOCK

ABNAKI, ST. FRANCIS — tikinaga'n, cradleboard.4
ARAPAHO, CONCHO — bëech-kâ, cradleboard.
ä — as a in am  á — as a in father5
ARAPAHO, WIND RIVER — ka-knu'-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 — pâh-chist-tôts, cradleboard.
ä — as a in father ē — as i in ill
ōō — as oo in foot8

CHEYENNE, TONGUE RIVER — pū-sís'-toz, cradle.
The word means “cuddle” and was so called because the

This 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.

á — as a in father  ś — 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'negun, 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.

ã — as u in luck14

MENOMINI — nee'chon' nā yō'mokun, cradleboard.
Pronounced as in English.
Na yō'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

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1Letter from Dr. F. G. Speck, Univ. of Penn.
2Information from Guy Hobgood, Sup’t Cheyenne-Arapahoe Agency.
3Letter from Forrest R. Stone, Sup’t Wind River Indian Agency.
4Letter from C. L. Graves, Sup’t Blackfeet Agency.
5Information from Guy Hobgood, Sup’t Cheyenne-Arapahoe Agency.
6Letter from E. E. McNeilly, Sup’t Rocky Boy’s Agency.
8Information from Rufus Wallowing, chief of police, Tongue River Agency.
9Letter from A. C. Hector, Sup’t Shawnee Indian Agency.
10Letter from H. E. Bruce, Sup’t Potawatomi Agency.
12Letter from R. Fredenberg, Sup’t Keshena Indian Agency.
Some types of cradleboards

**PUEBLO - Mesi Verde**  
**BLACKFOOT**  
**MEANMINI** (after Schouler)  
**CONANCHE**  
**APACHE**  
**ARAPAHO** (after Schouler)  
**SOUTHERN MINOV**  
**HOR**  
**VALLEY YOKUTS** (after Reynolds)  

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**Indian terms for the cradle and cradleboard**

**Micmac**
- **keenākūn**, cradleboard.
- **ūtkē'nakūn**, cradleboard.
- **wēnjoekēnakūn**

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.  

**Montagnais**
- **ueuep'ishun**, hammock-like swing.

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

- **ueuepitaushun**,  

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.  

**Ojibwa**, *(Chipewa)*
- **a'dikina'gūn**, 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 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.

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12Rev. S. T. Rand, *Dictionary of the Language of the Micmac Indians*, 71. Also letter from Dr. F. G. Speck, Univ. of Penn.  
13G. Lemoinne, *Dictionnaire Francais-Montagnais*, 41. Also letter from Dr. F. G. Speck.  
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 nā’gān, cradleboard.

Diki means "something solid or hard," nāgan 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." 11

ä — as a in father ı — as i in ill20

PASSAMAQUODDY — tikîna’gon, cradleboard.21

PENOBSCOT — alzbeği’a'züd, swinging receptacle.

— t’kîna’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, Puk’djinskwe’s wiaw’xis (Puk’djinskwe’s baby).22

POTAWATOMI — kēn’a’gūn, cradleboard.

ē — as e in pen ʊ — as u in mud ’ — glottal stop.23

POTAWATOMI — the-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 — the-tho-way, cradleboard.27

ATHABASCAN STOCK

ATHABASCAN, BEAR RIVER — ts’al, 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.

ō — 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-teI, basket plate.

This was used for the first ten days.

— xea-kai, baby basket.32

JICARILL A APACHE — tisz-žihl, 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

24Letter from Fred Farver, Sup't Temash Indian Agency.
25Letter from Dr. E. G. Speck, Univ. of Penn.
28Letter from H. E. Bruce, Sup't Potawatomi Agency.
29"Ibid.
31Letter from A. C. Hector, Sup't Shawnee Indian Agency.
33Letter from J. P. Harrington, ethnologist, B. A. E.
34Letter from H. L. Newman, Sup’t Mescalero Indian Agency.
35Letter from O. M. Boggess, Sup’t Hoopa Valley Agency.
37Letter from R. W. Harper, trader, Dulce, New Mexico.
39Letter from H. German, Sup’t Shoshone Indian Agency.
NAVAHO, WINDOW ROCK — ‘aweet’s’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’v’ na·A-ha g, baby cradle or cradleboard.41

CADEOAN STOCK

ARIKARA — be-ra-ka-kuth-oO, cradle.

Oo = 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,” cheecetoo 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 — ‘Ikau, cradle.43a

WISHRAM — i’lkau, cradle.43b

See references for sources.43

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 dotozmi, cradleboard.45

ACHOMAWI, ACHOOHAN TRIBES — töt’chah-‘me, baby basket.46

ACHOMAWI, ATSOOKA’AN TRIBES — yah²-pér-re’, baby basket.47

DIEGUENO — 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

DIEGUENO, 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-katolLí, cradle. L — voiceless stop.53

The cradle is made after the baby’s birth. They place a
u-design on the left side if a girl is next desired; a v-design on the right if a boy.\footnote{\textsuperscript{55}}

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

This word and the following term mean "nest."\footnote{\textsuperscript{56}}

**POMO, MANCHESTER BAND** - seh', cradleboard.\footnote{\textsuperscript{57}}

**POMO, NORTHEASTERN** - mihiltcoi, cradle.\footnote{\textsuperscript{58}}

**POMO, NORTHERN** - siki, cradle.\footnote{\textsuperscript{59}}

**POMO, SOUTHEASTERN** - okol, cradle.\footnote{\textsuperscript{60}}

**POMO, SOUTHERN** - djuse, cradle.\footnote{\textsuperscript{61}}

**POMO, SOUTHWESTERN** - djuse, cradle.\footnote{\textsuperscript{62}}

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

The word means "wood hollowed out."\footnote{\textsuperscript{63}}

**SALINAN, MIGUELENO DIALECT** - te'ename', baby carrier.\footnote{\textsuperscript{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 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. The older type used bark and buckskin thongs.

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

This word is the same as the Havasupai term.\footnote{\textsuperscript{65}}

**WALAPAI, PEACH SPRINGS** - gau dia, cradleboard.

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.

**WASHO** - pi'kus, cradleboard.

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.\footnote{\textsuperscript{66}}

**YAVAPAII, 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.\footnote{\textsuperscript{67}}

**YUMAN** - ha'i'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.\footnote{\textsuperscript{68}}

**IROQUOIAN STOCK**

**ONEIDA** - gálhá', baby board or Indian cradle.

á — as in art  û — like oo of foot, but nasalized.\footnote{\textsuperscript{70}}

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

Jack-in-the-pulpit.\footnote{\textsuperscript{71}}
SENeca — ǧa-ose-ha, 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 — witsima, 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."74

a — as a in water
H — as a in land
’t — glottal stop
Polish hook beneath letters denotes nasalization.75

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 unopen.76

KIOWA — pahm-töpe, cradle.

— pahm-töddle, plural of above.77

KITUNAHAN STOCK

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

KOOTENAY, UPPER — a’h’kink’tu’mä’t, cradle.

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

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

LUTUAMIAN STOCK

KLAMATH — kwals, 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 — shuqëntch, cradleboard.

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

— émtchna, 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 mill.80

MODOC — stiwix’tkish, baby board.

i — as i in marine
s — as s in sad
ó — short and clear
k — as k in kick
w — as w in water
h — as h in hag
x — aspirate gutteral as in the Scotch loch.81

MOSAN STOCK

CHEHALIS, TAHOLAH — ya-docks-pá-te, cradleboard.

The word means "bed for the little one." Yadoek 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.
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." 

KLALLAM — pö-sts, baby frame.85

KWAKIUTL — xaaple, cradleboard.

LUMMI — pö-sts, baby frame.87

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

PUYALLUP — hal-tun-eel, baby frame.89

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 — skû’x Ek kwot, ‚tEn, basketry baby carrier.

E — obscure vowel as e in flower † — voiceless91

SANPOIL and NESPILIM — klu’txsa, cradle bag.

— moxwa’tl, 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) — sha-ki-eelth, baby frame.93

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

SPOKANE — me-whool, cradleboard.

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

MUSKHOGEOAN STOCK

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

a — as u in tub

u — as oo in wool96

PENUTIAN STOCK

MIWOK, COAST — saka, cradle.97

— (voiceless dental stop)99

MIWOK, Sierre — hiki, cradle.100

MIWOK, Tuolumne Rancheria — hiek-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) — tenuri klo, baby basket.

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

— klo, 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 — tlo, cradle.106
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WINTUN, NORTHERLY — Lol, cradle. 107
WINTUN, SOUTHERLY — tûnûk, 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 (YAUELMANI), 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 é-yo-ké-ba.

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

— pôš tân, hood sack.

English pronunciation pôžhtân. 115

CROW — bî-gî’t’ét-chà, cradleboard.

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

ä — as a in father  è — as e in eve

ä — as a in fate 116

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 i dâk u dsi, swinging cradle.

— ma ka dî’sta i dâk u dsi, swinging cradle.

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

ä — as a in what  s — as s in shun

i — as i in tin  d — slight sound of th in this

s — as s in sun  t — slight sound of th in thin

í — nasáí 118

IOWA — ho-kwho-nay, cradleboard. 119

MANDAN — ni-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.

c — 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

107Barrett, op. cit., p. 82.
108Ibid.
110Letter from M. Harrison, Sacramento Indian Agency.
111Letter from H. R. Cloud, Sup’t Umatilla Indian Agency.
112Ibid.
113Ibid.
114Letter from L. Balsam, Colville, Indian Agency.
115Ibid.
117Letter from H. E. Bruce, Sup’t Potawatomi Agency.
118Information given by A. Mandan, Indian, Fort Berthold Agency.
120Ibid.
121Ibid.
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 lacing or foot rest and the board itself is a plain rectangle.124

PONCA — u° a’he k’è, 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.

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) — i’yokopa, cradle.

TETON DAKOTA, (Oglala Sioux), PINE RIDGE — waposta hunska kšuni, cradle.

WINNEBAGO — ho’ x ci, cradleboard.

The word means “something firm or a solid body.”130

YANKTON DAKOTA (Sioux), STANDING ROCK — pōstān, 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 — gag.wa’uqē, cradle.

—— ni — palatal nasal131a

TANOAN STOCK

TEWA — kohm, cradle.

The word means “a cradle for the baby.”132

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

TUNICAN STOCK

ATAKAPA — wi’wil(h)ien’i, cradle.

a — as a in fact

i — as i in pit

—— e — 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

127Letter from W. C. Smith, Sup’t Sisseton Indian Agency.
128Letter from J. H. Hyde, Sup’t Fort Totten Indian Agency.
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.
133Letter from W. C. Struka, Acting Sup’t Pima Indian Agency.
134Information given by Ben Naranjo, Santa Clara Indian.
135Letter from H. C. Blakeslee, Sec’y, Shoshone-Bannock Tribes, Inc.
CAHUILLA, reservation — pa-hál, cradleboard.  
| a — as in fate |  ā — as in father |
| The accent on the last syllable is slightly drawn out. |

COMANCHE — kóhn, cradle.  
| gosíute, deep creek — gónu, cradle. |
| gosíute, skull valley — gónnu, cradle. |

HOPI — ngú-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. |
| gnúthah, cradleboard. |
| The word means ‘‘baby cradle.’’ |

KAHWUSU, PANAMINT VALLEY — ká’hnó, cradle.  
| á — like a in ball |

LUISEÑO, LA JOYA AND RINCON — khápish, cradleboard.  
| á — like a in care |

LUISEÑO, LOS COYOTES — pa-hál, cradleboard.  
| This term is used by the younger generation. |
| khápish, cradleboard. |
| This term is used by the older generation. |

NORTHERN PAIUTE, BANNOCK — su’ hu-pa, cradle.  
| NORTHERN PAIUTE, GEORGE’S CREEK — hu’pa, cradle. |

NORTHERN PAIUTE, GROUND HOG EATERS — saki’-hu-pa, Balsa cradle.  
| 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. |

NORTHERN PAIUTE, MESA CITY — húp, 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. |

NORTHERN PAIUTE, OWYHEE — hubba, cradleboard.  
| This is a diminutive cradle used during the first month and carried in the arms. |
| hubba, cradleboard. |
| This word is used after the diminutive cradle, and was used until the child walked. The ʊ is the obscure vowel, whispered in the above two terms. |

PAPAGO — wu-lih-kúht, cradle.  
| This word is applied to anything that is tied or bound. |

PAPAGO, SELLS, ARIZONA — woot-takut, cradleboard.  
| The word means ‘‘tying up thing.’’ |

PIMA — wool kuht, cradleboard.  
| This term is used by the older generation. |

INDIAN TERMS FOR THE CRADLE AND CRADLEBOARD 103

137 Letter from J. W. Dady, Sup’t Mission Indian Agency.  
138 Letter from W. B. McCown, Sup’t Kiowa Indian Agency.  
139 Letter from S. Wilson, Sup’t Hopi Indian Agency.  
140 Letter from J. H. Steward, Sup’t Mission Indian Agency.  
141 Letter from J. W. Dady, Sup’t Mission Indian Agency.  
142 Letter from C. S. Spencer, Acting Sup’t Western Shoshone Agency.  
144 Letter from G. B. Harrington, Field Agent, Sells, Arizona.  
Shoshone, Fort Hall — gko’no, papoose board.
The word has a sort of a guttural sound.156

Shoshone, Fort Hall — kohn, cradle.157

Shoshone, Promontory Point — gohnu, cradle.158

Southern Paiute, Ash Meadows — kā:n, cradle.159
a — like a in ball

156 Letter from H. C. Blakeslee, Sec’y Shoshone-Bannock Tribes, Inc.
157 Steward, op. cit., 276.
158 Ibid., 278.
159 Ibid., 275.

Southern Paiute, Las Vegas — ko:n, cradle.160

Túbatulabal — u’mbuwa’l, cradle.
first u — short stressed161

Túbatulabal — wodawil, baby carrier.
The above was used from birth to about five months.
— umbo-’l, cradle.
This was used after the above and when a mother had to
work outdoors.162

Ute, Ignacio — ah cone, little cradleboard.
— ah-ca’-cön, red cradleboard.

Ute, Ignacio and Ute Mountain — too wah qu nup, cradleboard.163

Ute, Ignacio — pah-ca’cön, baby cradle.
This is a cradle of rawhide, usually cowhide, provided with
laces to tie the infant in. This type is used only when a
cradleboard is not available and is used only until a cradle-
board is made. A white cradleboard denotes a boy, a yellow one
denotes a girl.164

Ute, Paiyant — kän, cradle.165

Ute, Uintah and Ouray Agency — doah-kwo’rn, baby board.166

Ute, Utah Lake — kün, cradle.
ü — imperfect umlat167

Western Shoshone, Battle Mountain — kohn, cradle.168

Western Shoshone, Egan Canyon — kohn, cradle.169

Western Shoshone, Elk — kohn, cradle.170

Western Shoshone, Grouse Creek — gohnu, cradle.171

Western Shoshone, Kawich Mountains — gohnu, cradle.172

Western Shoshone, Lida — gohnu, cradle.173

160 Ibid., 276.
163 Letter from S. F. Stacher, Consolidated Ute Agency.
164 Information given by H. Richards, Ute, Ignacio, Colorado.
165 Steward, op. cit., 276.
166 Letter from Uintah & Ouray Agency.
167 Steward, op. cit., 276.
168 Ibid., 283.
169 Ibid., 278.
170 Ibid., 296.
171 Ibid., 280.
172 Ibid., 289.
173 Ibid.
WESTERN SHOSHONE, LITTLE LAKE — kohnu, cradle. 174
WESTERN SHOSHONE, LOWER SNAKE RIVER — gohnu, cradle. 175
WESTERN SHOSHONE, MOREY — gohnu, cradle. 176
WESTERN SHOSHONE, GWYHEE — coo-nâ, cradleboard.

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

WESTERN SHOSHONE, PANAMINT DEATH VALLEY — kwa’ii, cradleboard.

WESTERN SHOSHONE, SMITH CREEK — gohnu, 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’tin wë’el, sitting cradle.

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

YUKIAN STOCK
HUCHNOM — awil, cradle. 183
WAPPO — këyë, sitting cradle.

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

INDIAN TERMS FOR THE CRADLE AND CRADLEBOARD 107

WAPPO — këyë, cradle.

e — medium long closed vowel k — palatal
e — short open vowel y — semi vowel. 185

YUKI — alwil, cradle. 186
YUKI — awil, cradle. 187

ZUNIAN STOCK
ZUNI — te’mayi’ito, also spelled ‘emana yayito, cradleboard.

yemë means "board," yënto means "on top" (verbal stem).

The above is used in the sense that the infant is tied to the board. 187

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. 187

ZUNI — wee-hot tsah nah t’lem-may, cradleboard.

Weehot means "baby," tsanah 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. 187

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 186

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

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

Driver, op. cit., 396.

Driver, op. cit., 72.

variation kohn, 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

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<td>Zuni</td>
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Abbreviations used:

- Al. = Algonkin
- Ath. = Athabascan
- Iro. = Iroquoian
- S. = Siouan
- U. A. = Uto-Aztecian
- Yuk. = Yukian
- Beothuk = Beothukan
- Blackfoot = Al.
- Cahuilla = U. A.
- Carrier = Ath.
- Chehalis = Mosan
- Cheyenne = Al.
- Chinook = Chinookan
- Choctaw = Muskogeean
- Colville = Mosan

Christ of the Rockies

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

As one gazes today 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 today 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 Continent, and is erected on the side of the mountain whose shadows fall upon the beautiful Camp Santa Maria del Monte. 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 Northwestern Terra Cotta Company. The statue itself, though not exactly patterned from the statue of Christ which stands on the J. K. Mullen lot in Mount Olive 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 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 feet.

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 arms 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 base was erected with a foundation as deep as and as strong as those built for very high buildings. The Reverend Armand Forstall, S.J., 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.

*For 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, 1936. This camp is operated through the generosity of Mr. and Mrs. John L. Dower of Denver, Colorado.

**For biographical data concerning Reverend Armand Forstall, S.J., see The Denver Catholic Register, August 13, 1938, December 8, 1938, January 5, 1939, December 29, 1939; also the Denver Post, March 19, 1938; and Archival Material in Regis College, Denver, Colorado.
The dedication of the gigantic statue took place on Wednesday, May 30, 1934. 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.

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 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.

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: "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."