

pp. 40-41. He also found cornute pictographs in the Fremont River area in Utah and northward at many other places along Green River and its tributaries to the Nine Mile Canyon country (pp. 34-42, pls. 13-18).

It might be argued that these animal headdresses were not masks in the sense of this discussion, though there are glyphs which seem to show that the skin covered the face and that holes were cut through it for peep holes. But to look further, there are pictographic scenes which show unmistakable masks. Several groups which Morss examined at Fruita, Utah ("Dancer Pictographs," p. 34, pls. 15-16) showed unmistakable masks. Morss states (p. 35), "The face may be left blank or the feature roughly indicated or a mask may be shown;" and in his conclusion on the pictographs of the region he further states (p. 42), "The Fremont anthropomorphs seem to have been developed from Basket-maker prototypes and indicate the personification of supernatural beings in forms similar to those now familiar in the Southwest." Steward also mentions the glyphs of the Fruita-Thompson area in Utah (p. 152, pls. 81-82): "One type of the figures (found in the Fruita region . . .) is closely similar to the katchina dance costumes of the Pueblo Indians;" and the figures he exhibits on the two plates are all of the Fremont type of culture.

Concerning the age of these pictographs we note that the glyphs of P87 in Ashley Valley are probably of Basket Maker age, while those of Nine Mile Canyon which were examined by Morss and the writer are of the Fremont culture stage, as are also those from Fruita. These all have the characteristics of the Fremont culture. Morss holds this culture flourished in Pueblo II times, stating in his introduction "The presence of small amounts of black-on-white and corrugated pottery, with other evidence, showed that this complex [the Fremont culture stage] was contemporary with Pueblo II in other regions" (therefore not later than 900 A.D.). This conclusion was arrived at simultaneously by the writer on the basis of finds in the Uintah Basin (as given in the articles mentioned above). So the "rock writings" show beyond doubt that masks were used in Indian katchina ceremonies before the coming of the Spaniards.

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THE BULBED ENEMA SYRINGE IN NORTH AMERICA

In Appendix 1 of *Comparative Ethnological Studies*, Volume 8 ("Modifications in Indian Culture through Inventions and Loans," 1930) the late E. Nordenskiöld brought together the relevant data and discussed the use of enema tubes and syringes among the American aborigines. He expressed the opinion that "the peculiar idea of using enematic injections has probably been independently invented both in the Old World and the New." Two types of devices for this purpose are distinguishable. One has a bulb and the other has not. "The bulbless type is known from N. W. North America to the Chocó in Colombia, and *the bulbed one from large tracts of South America*" (*italics ours*)

It is the purpose of this brief note to call attention to the use of the *bulbed* type of enema syringe by certain North American natives, a fact overlooked by Norden-skiöld, but one which nicely fits into the series of culture traits compiled by him which occur north of Mexico in North America and in South America but, in the intervening regions, sporadically, if at all.¹ The positive information which has come to my notice is confined to Algonkian and Siouan speaking people and, for these groups, only from a few localities and tribal units. Systematic inquiry in the field and information recorded in documentary sources may reveal a much wider distribution of the bulbed syringe.

A. Skinner reported the bulbed enema syringe for the Eastern Cree.² In the course of field work among the Norway House and Cross Lake Cree (Manitoba) in 1930, I found the same device in use. The bulb was made of a jackfish (*Esox lucius*) bladder and the tube of the leg bone of a bird (?).

Dr J. M. Cooper made inquiries regarding the enema syringe among the James Bay Cree, but failed to secure affirmative information. At Atwapiskat (100 miles north of Fort Albany), however, a type in which a small cotton bag is used was known. The native name for it was *sisobátcigan*, "thing or instrument for squirting water." Dr Cooper says that his informant was doubtful whether the device was of aboriginal or European origin.³

Among Saulteaux-Ojibwa groups the enema syringe seems to be a well-known device. A. Skinner,⁴ F. Densmore,⁵ and H. H. Smith⁶ refer to it and Baraga records the term *pindabawadjigan*, "clyster-pipe," in his Dictionary.⁷ This is the term by which the bulbed enema syringe is known among all the Saulteaux groups east of Lake Winnipeg which I have visited, and its cognate is employed by the Norway House and Cross Lake Cree. The Berens River Saulteaux, like the latter, use a jackfish bladder. The tube is made from the wing bone of the Canada goose and by means of a sinew wrapping is attached to the bladder. The same device is known to the Hollow Water River band to the south and to the Island Lake band to the north-east. H. H. Smith likewise refers to the use of the bulbed syringe among the Meskwaki (Fox).⁸

¹ Table I, Comparative Ethnological Studies, Vol. 9 (1931) and Appendix 1. The latter had previously appeared in Ymer (1926) under the title "En jämförelse mellan indiankulturen i östra Sydamerika och i Nordamerika."

² Notes on the Eastern Cree and Northern Saulteaux (Anthropological Papers, American Museum of Natural History, Vol. 9, 1911), p. 77. Skinner cites p. 190 in the 1795 edition of Hearne's "Journey" in connection with his own observation, but Hearne makes no reference to an *enema syringe*. What he does describe is the practice of *blowing* into the anus of a patient.

³ Personal letter.

⁴ *Op. cit.*, p. 161.

⁵ Uses of Plants by the Chippewa Indians (Bulletin, Bureau of American Ethnology, 44, 1928), pp. 331-32.

⁶ Ethnobotany of the Ojibwa Indians (Bulletin, Public Museum of Milwaukee, Vol. 4, 1932), p. 342.

⁷ R. P. Bishop Baraga, A Dictionary of the Otchipwe Language (Montreal, 1878), Part I.

⁸ Ethnobotany of the Meskwaki (Bulletin, Public Museum of Milwaukee, Vol. 4, 1928), p. 219.

For Siouan speaking groups, M. R. Gilmore* has recorded the use of an infusion of the bark and root of the Kentucky coffee-tree (*Gymnocladus dioica* [L] Koch) as a rectal injection for constipation among the Dakota, Omaha, Ponca, Winnebago, and Oto. "This remedy was used from time immemorial," he says. "Prior to contact with Europeans the Indians made their own syringes, an animal bladder being used for the bulb and a hollow cylindrical bone, as the leg bone of a prairie chicken, turkey, goose, or other bird, was used for the tube. The bulb was attached to the tube by sinew wrapping."

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* Uses of Plants by the Indians of the Missouri River Region (Thirty-third Annual Report, Bureau of American Ethnology, 1919, pp. 43-154), p. 89.