

No. 21. "Human figure pipe, broken. Is of a dark greenish stone, and what remains of it is 3 inches high, very nicely shaped. The eyes are deeply drilled, also holes in the ears. There is a space behind the bowl and two perforations between the arms and the fragment of the bowl, which was held on or between the knees. This pipe was probably similar to the Grand Island Pipe, p. 69, Report 1914, and p. 28, Reprint 1914." Pipe was a surface find in Wentworth Co., Ont., by Mr. Frank S. Wood.

NOTES.

Referring to the Malecite pipe, p. 59, fig. 3, Report 1915, also fig. 3, p. 4, Reprint 1915, Dr. Speck gives the additional information in a letter of 5th Feb. 1916. "That the Malecite and Penobscot regard this type of pipe as a very old form and that the lizard is not a lizard, strictly speaking, but a salamander (*Spelerpses ruber*), 'Red Triton,' and has been identified as its likeness by a Malecite. The native name of the species is 'Akkadalak,' and is considered, erroneously of course, poisonous."

Mr. Alanson Skinner, of the Heye Museum, N.Y., in a letter of Aug. 3rd, 1916, expresses the following view: "All Pennsylvania effigy pipes that I have seen are attributable to the Anelastes, otherwise called the Conestogas, an Iroquoian people, who seem to resemble the Eries."

Quoting from a letter of June 12, 1916, from Mr. A. McG. Beede, Sioux missionary at Cannon Ball, North Dakota, as follows: "Sinte-sna-mani, the last survivor of the old Medicine Society, is now making a sacred pipe (the stem only is sacred, as Sioux consider matters). He does his work secretly, but lets me into his secret. It is a lot of work to make a good 'sacred pipe.' The carved effigies are as follows, from the bottom up, (a) an alligator (an alligator and a lizard are the same to a Sioux Indian), (b) a deer, (c) a bear, (d) a buffalo, (e) a tortoise.

"He says one of these animals is as sacred as another of them and 'all animals are equally sacred.' He says he puts these animals on the pipe in the order historically in which they were each the most helpful to the ancestors of the Dakotas in their 'sacred community living.' He says they once lived in a place where the alligator skin was so important to them that they would have been miserable without it. Then where the deer was equally important to them for its meat and its skin. Then in the country of bears (who were formerly plentiful along the Missouri River). This old man is a Hunk-pa-ti Sioux, and his people lived close to the Mandans 184 years ago, and were agriculturists.

"The buffalo, though sacred to the Mandans and the Hunk-pa-ti Sioux, had never the sacredness to them which it had to the Teton Sioux. He says the tortoise was always 'holy' to all Siouan people because of its 'holy power to make human fertility.' . . . The old Hunk-pa-ti sacred pipe stem was about 10 inches long, and a reed was sometimes used with it. I gave to the North Dakota Agricultural College one of these 10 inch stems with the written ritual for using it, in a circle of 7 men (they may be more than 7, but not less than 7)."

"Pipe No. 5 (Report 1915). 'Animal pipe' the Indians say is a 'bear pipe.' They all say this, and say they used to see such pipes, but did not themselves make