

Era, representations of woven tapestries. In the writings of Homer are found many allusions to hangings. By the order of Paris, the female slaves of that semi-mythical era wove beautiful tapestries to decorate his palace. Again, Agamemnon, on his return from Troy, refused to place his feet on the carpet, so dearly paid for, which Clytemnestra spread out before him. Penelope is represented on the vases of Attica, busied in her duties at the loom, and used her industry as an excuse to temporize with her suitors.

Rome, the republic, was too busy fighting to give very serious attention in any other direction. But with the spoils of the vanquished the Roman patricians bought rich fabrics from the Orient. And so the dying Roman Empire continued to import the woven things of the East. Byzantium, however, was long the refuge of the arts—of painting, of sculpture, of the weaving of carpets and tapestries. With the rise of the Western kingdoms, and the increased requirements of a more civilized age, the necessity developed of meeting this need by home manufacture. In the eleventh and twelfth centuries—a period in which all the arts received a tremendous impetus—woven specimens which came from the East, and particularly from Byzantium, were used as patterns, and the effect of these motifs is seen in all art of the time. Byzantine and Saracenic works become more rare during the Middle Ages, although they were not exhausted. Tapestries of the East became scarce. As a result of the Crusades knowledge and acquisition of the exquisite fabrics of Byzantium and the Orient became more general than hitherto through commerce. Roger, of Sicily, even went so far as to capture Greek silk-weavers of Corinth. Thebes and Athens, carrying them to Palermo, where their art was taught to others, and handed down to later times. In the famous edicts of the Paris guilds, in the thirteenth century, which gives us a glimpse into the luxuriance of the time of Ludwig the Holy, woven tapestries are mentioned.—*Carpet and Upholstery Journal*.

ANCIENT AMERICAN COTTON.

Recently new light has been thrown on the cultivation of cotton by the Indians of the United States. It has been a puzzling question as to when and where cotton was first used for the purpose of making cotton cloth. When the Spaniards explored the country from Florida to the Mississippi they found cotton growing in that region, but made no mention of its being spun or woven into fabrics. When American pioneers pushed their way into Arizona and New Mexico they found the Indians living in inaccessible villages called pueblos. The pueblos were for the most part situated on high plateaux called mesas, which were practically barren of vegetation. In order to provide food for themselves the Indians journeyed each spring to their farms, situated some distance from their villages, where the soil was fertile and the waters abundant. For this reason some of the travellers related many stories of these people, based upon this half of their life, so to speak, which subsequent investigations have proved to be erroneous. Because they failed to see a thing they declared it did not exist. By visiting these farming districts, had they known of them, they would have found cotton cultivated by some of the tribes. For instance, the Hopi (or Moqui, as it is sometimes spelled) Indians now cultivate a cotton, which they state, was given them by the Mormons, but they claim that they "always had cotton," dating back to a time before the Spaniards first visited their country.

The Zuni Indians do not grow cotton or use it for making blankets, kilts, or belts. For many years past, indeed ever since scientists have studied these people—and how

many years prior to that time is not known—the Zuni have purchased their blankets and belts from the Hopi. In fact some of the Zuni claim that it has been their practice to obtain their cotton fabrics from the Hopi, just as to-day we purchase an article from Paris because it is Parisian and therefore distinctive. The Navajos, on the other hand, used wool in the manufacture of their famous and much-prized blankets. Before the introduction among these people of the sharp practices of the white man these blankets were made wholly of wool and colored with native dye stuffs. To these materials, as much as to the cunning workmanship, are due the lasting qualities and richness in coloring of the blankets. Learning, however, the tricks of their conquerors, they have substituted an inferior grade of wool, or mixed cotton with the wool, and employed aniline dyes instead of those of their own manufacture, finding it more profitable, since the traders were unable to detect the deception.

The custom of purchasing cotton garments from the Moqui by the Zuni had its inception in a very practical reason. The task of manufacturing cotton cloth was no easy one with the facilities at their command. The fibres were picked from the seeds by hand, spread upon a stone or other flat surface and beaten with a little bundle of sticks to separate the fibres, so as to properly arrange them for spinning into thread. It can readily be seen that this must have been a long, tedious, and delicate task. The Moqui and the Zuni, however, made ceremonial blankets, belts, and other fabrics entirely of cotton, and cotton of some kind must have been known to them for centuries. From whom did they get their cotton? The Spaniards found cotton growing in this country when they first explored it, so evidently the Indians did not obtain it from them. In some recent explorations made by Dr. Walter Hough, of the National Museum, cotton and squash were found in some of the ancient pueblos near Walpi. How many years have elapsed since these seeds were placed there it is impossible to say. The various articles associated with them seem to prove the site to have been an ancient burial place. Some of the seed now used to grow cotton, which is thought to be identical with those found in the groves, have been turned over to F. V. Coville, botanist of the Agricultural Department, for identification. As there is considerable confusion still remaining as to the several species of commercial cotton, it is necessary to grow the plant before the identity of the species can be determined. These trials have not yet progressed far enough to settle the question. If the seeds found in the grave sites and those modern ones prove to be identical, then either the Moqui claim relative to the Mormon origin is wrong or else the antiquity of the pueblo as a burial site is disproved. Against these two contending views comes the statement of the Zuni that they have had cotton with them from the beginning, that it is native with them. For a long time it was supposed that the cotton used by these latter Indians was some species of *Gossypium*, like that found in other pueblos in our Southern States. Not until last summer did there exist any known reason to suspect that the prehistoric cotton was other than that species of cotton now grown by the Moqui, or some variety closely allied to it. Mrs. Matilda Coxie Stevenson, one of the scientist corps of the Bureau of Ethnology, and the only living authority on Zuni culture, in making a collection of the native plants used by these people for medicinal, religious, culinary, and technical purposes, found a plant which the Zuni priest who brought it to her informed her was their ancient native cotton. The priest likewise claimed that this was the cotton which had been used for making their sacred ceremonial blankets and prayer plumes. An