

widening from the bottom towards the rim; in each of the spiral bands a row of five men extends from midway in the basket to the upper edge, their places below being taken by smaller patterns* (Figs. 49-65).

Moki baskets.—Of the seven Moki pueblos six speak the Ute language. It will not be surprising also to see them making similar baskets. This is partly true and partly false. The Moki have both coiled and plaited or twined baskets. Their twined baskets are few in number. Their coiled baskets, except the water-bottles, are of a perfectly unique pattern. In addition, they use one method of work common enough in other parts of the world, but thus far unknown west of the Rocky Mountains. I speak of the common single-coiled osier or splint employed by all eastern Indians and by the negro and white basket-maker. The Moki also imitate the checker weaving of the Bella Bellas, and the twilled weaving of the Clallams.

The plaited ware of the Mokis are a few peach-baskets, made in the same manner as the Ute hats, but there is enough dissimilarity of form to give the Moki the credit of inventing this peculiar style (Figs. 66-79).

The coiled and sewed ware, aside from the water-bottles and a few bread-trays, which are evidences rather of barter than manufacture, demand our special attention. Among the Mokis and nowhere else, so far as the Museum is concerned, except in Nubia, are to be found thick-coiled baskets called sacred meal-trays, having about the concavity of old fashioned pie-plates, and varying in diameter from a few inches to over twenty. A bundle of grass or the nerves of the yucca leaf, from half an inch to an inch in diameter, is coiled around and sewed with strips of yucca leaf of uniform width, rarely exceeding the twelfth of an inch. The thread is passed regularly around the coil, drawn tightly, and passed between threads and through a few fibers of the grass in the coil beneath. It is difficult to tell whether any pains is taken to lock the threads of the coils or not. At first the coil is very small and widens as the dish enlarges. These plates are all made to be looked at inside, the coiling being invariably towards the left on the upper surface. I have not seen one exception. True to this instinct, when a Moki constructs a hat of the same material to please some white man, he makes the convex of the hat correspond to the concave of his tray, the outside of the hat being thus rough and the inside smooth. The ornamentation of these trays is produced as follows: One side of

[*NOTE.—Says Dr. E. Palmer: "In Utah, Arizona, Southern California, and New Mexico the Indians depend solely on the *Rhus aromatica*, var. *tribola* (squawberry) for material out of which to make their baskets. It is far more durable and tougher than the willow, which is not used by these Indians. The twigs are soaked in water to soften them and to loosen the bark, which is scraped off by the females. The twigs are then split by the use of the mouth and hands. Their baskets are built up by a succession of small rolls of grass, over which these twigs are firmly and closely bound. A bone awl is used to make the holes under the rim of the grass for the split twigs. Baskets made thus are very durable, will hold water, and are often used to cook in, hot stones being dropped in until the food is done." (Am. Nat. 1875, p. 598).]