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It has been claimed that these pre-historic people differed very greatly from the people commonly known as cliff-dwellers. This I do not believe. They wore the same kind of clothing, made of skins and of woven yucca cloth and feathers, and had almost the same kind of sandals upon their feet. They also had similar wooden flails and spades, as well as baskets, gourds and corn; and, in addition to all



Flail, from Cave No. 2.

this, they were buried in much the same posture as many of the so-called cliff-dwellers. It is true their skulls are long or dolichocephalous and mesocephalous, while those of many cliff-dwellers are wide and short, or brachycephalous. This distinction is neither imaginary nor feeble, but it is most marked. Having made careful measurements of all the heads and skulls in this collection, I find the cranial index of each to be as follows: 73.5, 76, 73.6, 78, 75.8, 72.8, 78 and 78.8 for the mummies; and 71.6, 71.5, 73.7 and 70 for the skulls. Of course, owing to the presence of the hair and skin in the case of the mummies, the measurements cannot be regarded as very exact, yet they are very close to the actual dimensions of the skulls,



Flail, from Cave No. 3.

and for practical purposes may be relied upon, so far as there is any value to be attached to the relative lengths of the transverse and antero-posterior diameters of the cranium. The first four represent the heads of the mummies found together beneath the houses in cave No. 1. The last cranial index (78.8) is that of the male mummy from cave No. 2.

It may be noticed that their cranial index ranges from about seventy to seventy-eight, which is the same as in the average North American Indian, while many of the skulls found in or near the cliff-houses range from ninety-one to ninety-seven. But to this it must be said, that the latter results are due to artificial malformation produced during life. This extraordinary shortness is due to a flattening of the back of the skull. It is not a natural condition, but one which has resulted from a custom that may have been practiced by a few individuals or families, or, perhaps, at a slightly different period in the history of the same people. In this connection may be mentioned the Flathead Indians of the present time, who practice flattening of the top of the head during childhood. Moreover, I have myself, during explorations in Utah, personally unearthed skulls of both kinds, which had been buried together, and I have taken the