

nation by the visiting geologist, Prof. Charles N. Gould of the University of Oklahoma, no trace of flint was found in the roof whence it could have fallen upon the ash-layer below. Near the entrance, both within and without the cavern, were large stones with a quite brilliant polish, resembling that on the stone walls of the gallery at Tiryns. That this polish was produced by man and not by animals seems to be proved by the fact, observed by Mr Jacobs, that the stones occur only in connection with caverns that contain ashes.

The date of the earliest occupancy of the cavern may never be known. Stalagmitic deposits are no criterion and no traces of stratification were observed. In the course of study of the remains, and of the animal and human bones, further facts may become known; the search for these will be the next duty of the department at Andover.

CHARLES PEABODY.

Crow Indian Hermaphrodites. — It has been stated that there are more hermaphrodites among the Crow Indians than among any other tribe, and that in a certain ceremony similar to the sun-dance an hermaphrodite performed a certain part in the erection of the lodge in which the ceremony took place. In "Corbusier winter counts, 1839-1845,"¹ the following references are made:

"1848-'49. No. I. American Horse's father captured a Crow who was dressed as a woman, but who was found to be an hermaphrodite and was killed."

"No. II. American Horse's father captured a Crow woman and gave her to the young men, who discovered that she was an hermaphrodite and killed her."

During a visit last year to the Crow reservation, in the interest of the Field Columbian Museum, I was informed that there were three hermaphrodites in the Crow tribe, one living at Pryor, one in the Big Horn district, and one in Black Lodge district. These persons are usually spoken of as "she," and as having the largest and best appointed tipis; they are also generally considered to be experts with the needle and the most efficient cooks in the tribe, and they are highly regarded for their many charitable acts.

On one occasion, while making a canvass of the tipis of the Pryor district, I came upon an individual who, I was told, was "half man and half woman." Shortly afterward the person came out dressed in woman's attire, consisting of a loose calico frock fitted in at the waist with a profusely beaded strap, and a pair of moccasins. This person was almost gigantic in stature, but was decidedly effeminate in voice and manner.

¹ Mallery, "Pictographs of the North American Indians," *Fourth Ann. Rep. Bureau of Ethnology*, p. 142.

SIMS, SC. CROW INDIAN HERMAPHRODITES. AM ANTHRO
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Corbusier's father captured a Crow who was dressed as a hermaphrodite and was killed."

Corbusier captured a Crow woman and gave her to the same man as a hermaphrodite and killed her."

At the Crow reservation, in the interest of the government was informed that there were three hermits living at Pryor, one in the Big Horn district. These persons are usually considered the largest and best appointed tipis. They are supposed to be experts with the needle and thread, and they are highly regarded for their

making a canvass of the tipis of the Pryor Mountains. The first who, I was told, was "half man and half woman" the person came out dressed in woman's frock fitted in at the waist with a pair of moccasins. This person was almost entirely effeminate in voice and manner.

See "The American Indians," *Fourth Ann. Rep. Bur.*

I was told that, when very young, these persons manifested a decided preference for things pertaining to female duties, yet were compelled by their parents to wear boys' attire; as soon as they passed out of the jurisdiction of their parents, however, they invariably donned women's clothes.

A few years ago an Indian agent endeavored to compel these people, under threat of punishment, to wear men's clothing, but his efforts were unsuccessful.

S. C. SIMMS.

The Musical Bow in Formosa. — Recently, at the Fifth National Industrial Exhibition at Osaka, Japan, I observed, in the Formosa exhibit, three specimens of the musical bow as used by the aboriginal "wild" mountain tribes of this island. All three specimens were very simple, consisting of a single narrow piece of split bamboo and a string. The single string, in two cases, was apparently hemp fiber, very tightly twisted and coated with wax, giving it the appearance of sinew. In the remaining specimen an iron wire was used for the string. The total length of the instrument varied from about 59 to about 76 centimeters. There was nobody present who could play the instruments, but from a water-color sketch which accompanied the specimens exhibited I could see how it was played by the natives. The bow, string upward, is held more or less like our violin; the left hand holds one end while the other rests upon the left shoulder. In this position the lower part of the string is struck with the finger-tips of the right hand, the upper part being brought in vibration by the lips of the player.

The three specimens mentioned belonged to three different mountain tribes, viz., the Tsóo (or Tsou), living in central Formosa; the Vonum, occupying a region north and east of the Tsóo; and the Puyuma, who inhabit a small territory of the southeastern coast. The native names of the musical bow, as given on the labels accompanying the exhibit, are, respectively, *posoru*, *rad yok*, and *ratök*.

Several kinds of mouth harps and a long nose flute, also exhibited, indicate that the tribes mentioned and others use these instruments as well.

H. TEN KATE.

Algonquian Names for Pickerel. — Among the many somewhat remarkable explanations of Algonquian words given in the *Natick Dictionary*, recently published by the Bureau of American Ethnology, is that of the name of the pickerel, which Roger Williams erroneously wrote *quñdsu* for *quunõseu*. This word Dr Trumbull derives from *gunni*, 'long,' and *-utchan*, 'nose.' Even the learned Abbe Cuoq, in a foot-