

BANGS AMONG THE INDIANS.

Editor American Antiquarian:

The article in your valuable periodical for March, with above title, may be further developed by consulting "Emory Report United States and Mexican Boundary Survey, Vol. I, 1857," also, "Contributions to North American Ethnology, Vol. III, 1877." In Emory's Report we find types of several Arizona tribes figured, including the Yumas, Cocopas, Pimas and Papagos. They are represented with the hair cut square across the forehead, just as the "bangs" of the more civilized Caucasian, the hair hanging down over the ears and behind. The Yumas are also represented holding large sunflowers in their hands, just as American girls did two years ago.

In "Contributions to North American Ethnology, Vol. III," by Stephen Powers, we find nine figures of California Indians, all with well-cut bangs, and hair otherwise like that of the Arizona Indians; but the California Indian faces are all represented as tattooed. We thus find that the civilized adopt fashions from the barbarians.

G. C. BROADHEAD.

PLEASANT HILL, Mo.

ROCK PILES AND ANCIENT DAMS IN THE KLAMATH VALLEY.

In traveling through the Klamath Lake country one continually sees rocks piled up one upon the other in the most grotesque and singularly simple manner. They assume all kinds of shapes, and it is almost impossible to dislodge them, they are so stationary. The common form is where several flat and at the same time rounded rocks, the size of a hat or larger, are placed on each other to the number of four or five. We should say that the piling process is generally upon large boulders. There is quite a pretty story or legend connected with this rock-piling. Mr. O. C. Applegate says that some of the Indians claim that it is done by the children; that it is an emblem of bravery; that the children do it after dark, and that the one who goes the farthest from the lodge and erects a pile of rocks is considered the most brave. Others say it is done as a religious rite; and still others hold that it is done to mark a camp and show that it has been occupied. One thing that gives us reason to believe it is a religious rite is, that under no circumstances will any other camp or tribe disturb them. We found evidence of a race of people, of whom the present Indians at Klamath know nothing, who inhabited



the Klamath Lake country many years ago. All that remains are the ruins of dams, one of which is located on Link river, within a stone's throw of Linkville, and a number of others, notably, one on Lost river. The Indians claim no knowledge of the formation of these dams, and their symmetry of architecture show that they are not freaks of nature. We can not describe as well as we could wish the shape of the dam at Linkville. It is a semi-circle, pointing down stream, with a narrow channel extending some distance down stream.

The water barely covers the wall, but its outline is plainly visible. The only surmise we can make is that channels were used to put willow or reed nets in, and that the dam was built for fishing purposes. There is another very peculiar feature about Link river, and that is that it is occasionally blown dry. This must seem astounding to our readers, but such is the fact. It is caused by a steady wind blowing from the south and up the river—this through a seemingly canyon—and the waters of Big Klamath Lake roll up towards the north, and the water is literally all blown down toward the northern end of the lake, and there being but a shallow outlet into Link river, and the water being blown up the lake, leaves no water, and so the river runs dry. The shallow outlet of Big Klamath Lake has been caused by the aforesaid Indians, who wish to confine the waters of the lake for the sake of the tule lands. There is a movement on foot to remove these obstructions at the mouth of Link river. Such being done would decrease the depth of the lake a foot or so, and make thousands of acres of land arable that are now nothing but tule.—*Wm. F. Clarke, of Willamette Farmer.*
