joining regions to the south will be discussed. The collections in the American Museum of Natural History will be utilized for illustrating this course. Prerequisite, 101-102, 103-104, or 105-106, or equivalent reading.

117-118—American languages—Lectures and discussions. Professor Boas. Two hours weekly. Selected languages representing different types will be discussed. Indian myths will be translated in connection with grammatical interpretation. The course extends over two years, allowing time for the consideration of representative types of North American languages.

119-120—Morphology with special reference to physical anthropology. Professor Huntington.

121—The statistical study of variation, introductory course—Lectures, essays, and discussions. Dr Wissler. Two hours weekly and three hours' laboratory work; first half-year. This course is intended as an introduction to the study of variation for students of anthropology, psychology, and biology. The characteristic features of variability and the methods of treatment are discussed. This course is open to Seniors.

122—The statistical study of variation, advanced course—Lectures, essays, discussions, and laboratory work. Professor Boas and Dr Wissler. Two hours weekly and three hours' laboratory work; second half-year. Continuation of course 121 for students who wish to prepare for research work in the statistical study of variation.

123—The statistical treatment of anatomical and physiological data. Professor Boas. Two hours weekly; first half-year. This course is intended primarily for medical students. The methods of treating vital statistics and anatomical, physiological, and pathological statistics form the main subject of the course.

201-202—Seminar in ethnology, two hours weekly. Professor Boas. Prerequisite, 105-106 and 107-108, or equivalent reading.


**Head Deformation Among the Klamath.**—The Klamath Indians, together with a number of other tribes of the Columbia river region, still practise artificial head deformation of the variety known as "flat head," consisting of the flattening of the frontal region of the infant while on the cradle-board. The desired effect is produced by applying to the forehead of the child continuous pressure by means of a pad, or of a small padded plank. Rev. J. Kirk, an educated Klamath, who himself exhibited this
variety of head deformation, recently visited the National Museum, where
he was measured and photographed. From him it was learned that the
Klamath regard a long head i. e., a non-deformed head, with derision.
They say it is slave-like, that their slaves had such, and that a man with
such a head is not fit to be a great man in the tribe. Deformed heads are
called "good heads." The flattening, which is practised to this day, is
produced chiefly by means of a bag of seeds, usually of the water-lily, tied
over the forehead of the infant, the ends of the bandage that hold the
bag in place being fastened to the baby-board. Water-lily seeds are
among the principal native foods of the tribe. Sometimes other seeds
are used, but they are always of some edible variety. So far as known,
the process of deforming the head of the child has no deleterious effect.

A. Hrdlicka.

Maricopa Weaving. — While visiting the Maricopa Indians of
southern Arizona in 1902, and again in 1905, the writer was fortunate
enough to see and collect two rare examples of Maricopa native weaving.
These specimens, which now form part of the Hyde collection in the
American Museum of Natural History, New York, consist of long, narrow
bands that were used to fasten the baby on its cradle-board. They are
made from cotton or wool yarn purchased from the dealers, are mostly
white, grayish, bluish, or red in color, and are woven in simple geometric
patterns. Both the women and the men formerly wove these bands,
but the practice is now nearly abandoned. According to information ob-
tained from an old Maricopa, about forty years ago the people of his
tribe still planted native cotton, with which the men wove large decorated
blankets. The informant made several of these himself in his youth, but he
is now the only survivor of those acquainted with the art. The speci-
mens obtained are illustrated in plate xxiv, 1. A. Hrdlicka.

A Cora Cradle. — Among the Cora tribe of the territory of Tepic,
Mexico, an interesting form of swinging cradle is used. This region is
infested with scorpions, the sting of which is dangerous to infants, and
on this account the Cora make a shallow net of vegetal fiber which is
stretched on an oval frame and suspended, usually by four cords, from a
reata of ixtle, or maguey fiber, fastened to a rafter of the dwelling.

The accompanying illustration (plate xxiv, 2) shows one of these
cradles, collected by the writer for the Hyde Expedition in 1902, and now
in the American Museum of Natural History, New York. Several deer
hoofs, that serve as rattles, dangle from the apex of the cords that sustain
the cradle.