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It was Mr. Morris' original idea to use cement instead of adobe for mortar. However, it was found possible to obtain the same quality of clay used by the original builders, which is as hard as brick when dry, and it was decided to use this material, thus avoiding the expense of freighting cement from Gallup, New Mexico, 100 miles distant.

Although the foundation placed beneath the Tower should remove all danger from settling, other protective measures would be highly desirable. The front wall was not perpendicular when constructed. Up to the level of the second ceiling it sloped slightly outward, and thence upward leaned toward the cliff. Since it has parted from both side walls, the maximum strain falls at the point of greatest protuberance. Gravity, augmented by the tendency of high winds to produce a swaying motion, might cause the wall to buckle at the point of greatest stress and to topple outward. Rods with turnbuckles, anchored in the cliff with expansion belts and passing through plates on the outer side of the masonry, would prevent failure of this nature. It was hoped that these could be installed within the limits of the amount expended for protection in 1924, but this was not possible. In addition to the placing of the rods, the Tower should be further strengthened by the rebuilding of the southeast corner and its careful bonding to both the front and east walls. It is to be hoped that provision for this work can be made in the near future; for the Tower, which is one of the finest gems of aboriginal architecture in the entire Southwest, thus treated, would be preserved beyond doubt or question for centuries to come.

Besides the partial repair of the Tower, a breach was filled farther along the wall which continues westward therefrom, and a foundation was built beneath the high front wall of a room near the western end of the east cave.

## STUDIES ON THE TULE INDIANS OF PANAMA

### ETHNOLOGICAL AND LINGUISTIC STUDIES

The bringing of a party of eight Tule Indians from Panama to Washington in the middle of October by R. O. Marsh, mining engineer and explorer, has afforded J. P. Harrington, ethnologist of the Bureau of American Ethnology, the opportunity to make an

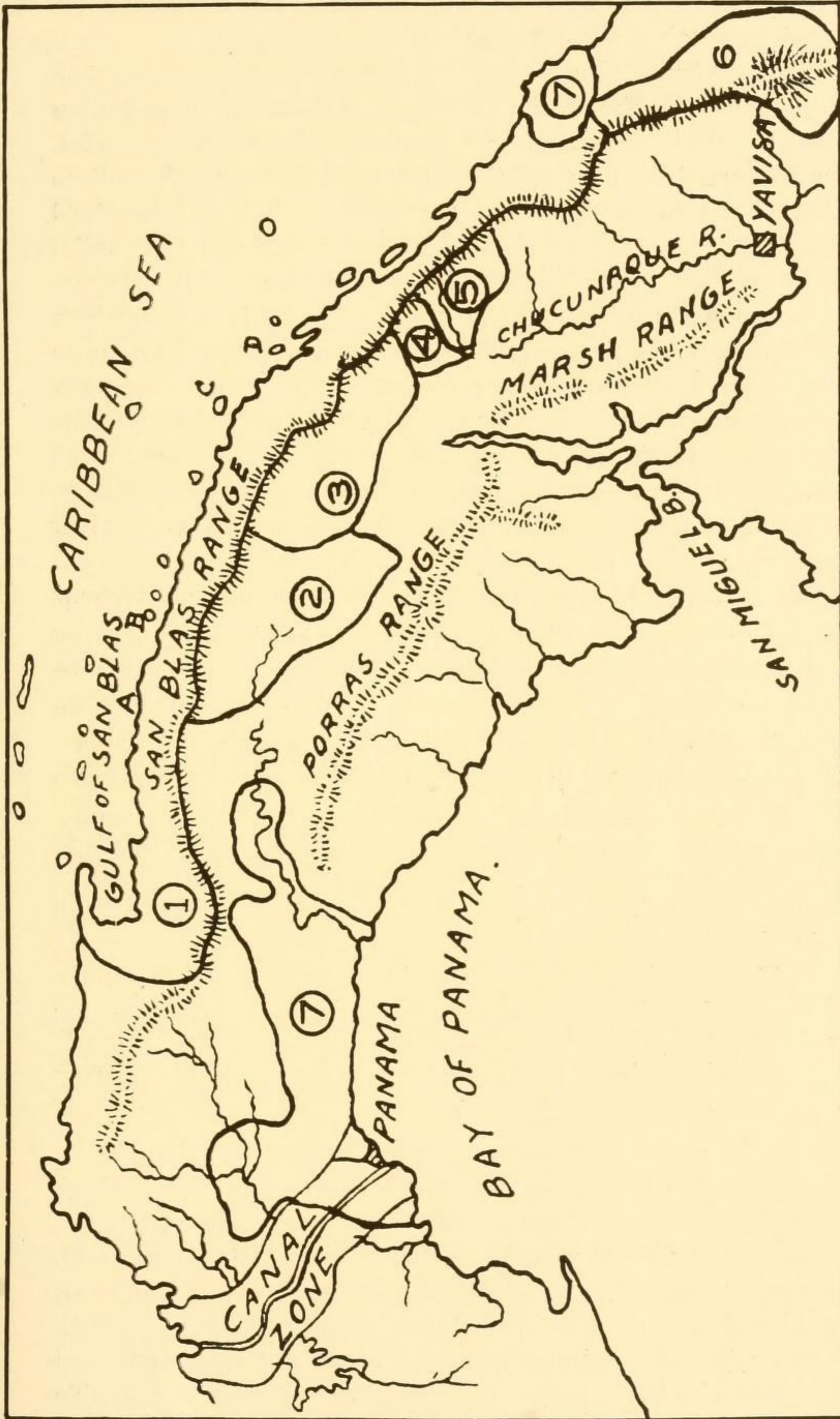


FIG. 122.—Map showing the tribal divisions of the Tule Indians of Panama. (1) Costeño, or Coast Tule. (2) Madung-andidola, headwaters of Rio Bayano. (3) Wala. (4) Mardidola, headwaters of Rio Chucunaque. (5) Inakunalilele, or Mountain Cuna. (6) Argidola, about Tacarcuna Mountain and at headwaters of Rio Tanela and Rio Arquía. (7) Negroid population. A. Yantuppu island. B. Tigandikki island. C. Agligandi island. D. Ustuppu Island.

extensive study of the ethnology and language of this little known tribe, said to number some 50,000 souls.

The Tule Indians, also known as Cunas, Comogres, and San Blaseños, live along the Caribbean coast of Panama from Murru (San Blas Point) to Armila (Port Obaldía), a distance of 120 miles. They still have their own tribal government from Kwibgandi to Cacardía, a strip of coast 30 miles in length. They formerly held the coast from the region of Eskarban (Port Escribanos), 15 miles west of San Blas Point, to include the delta region of the Rio Atrato, a strip of coast 220 miles long. The tribe also holds the San Blas range, which parallels the coast at a distance varying from 5 to 20 miles, from San Blas Point to the region about Tacarcuna Mountain, including portions of the Pacific slope of the range. The linguistically related Coiba held the isthmus to the west, including Colon and Panama. The linguistic stock to the south was the Chocó Indians, who now inhabit much of the Savana, Chucunaque and Tuirá river drainages.

The tribe, according to the informants, is divided into six sections as shown on the accompanying map (fig. 122.) The Negroid population is closing in on the Indians and will soon work their extinction.

The Tule language has, with the Chocó, the distinction of being the most southerly Indian language of North America, and with the Huaimi of Panama that of extending from the Atlantic to the Pacific coast.

The informants are: (1) James Perry, Alice Perry and Margarita Campos from Yantuppu (A of map), a small island in front of Nargana, 22 miles east of San Blas Point; (2) Niga (Felipe) from Tigandikki island (B of map), 31 miles east of San Blas Point; (3) Igwa Nigdibippi, who is chief over 20 islands, and Olo Piniginya from Agligandi island (C of map), 64 miles east of San Blas Point; (4) Alfred Robinson and Tcippu from Ustuppu island (D of map), 71 miles east of San Blas Point. Alfred's father is Nele, chief of the island.

Three of the party, Margarita, Olo and Tcippu, are examples of Ibegwa or White Indians, of whom Wafer writes in 1699: "There is one complexion so singular among a sort of people of this country, that I never saw or heard of any like them in any part of the world. They are white and there are of them of both sexes. Their skins are not of such a white as those of fair people among Europeans, but 'tis of a milk white, lighter than the color of any Europeans, and much like that of a white horse. For there is this further remarkable

in them, that their bodies are beset all over with a fine short milkwhite down, which adds to the whiteness of their skins. They are not a distinct race by themselves but now and then one is bred of the coppercolored father and mother." The little island of Ustuppu has ten of these White Indians on it.

The Tule say that their ancestors used to live around the base of Tacarcuna Mountain, west of the mouth of the Rio Atrato, the highest peak in their territory, and that they spread from there up the San Blas range and coast. It was at that mountain that God, Olokkuppilele, created the Indians.

The language exceeds in softness and beauty the melodious Castilian. It has no sounds that do not occur in English. Its sounds are only 17 in number, a e i o u g ŋ d c s l r n b m w y. These occur single or double, as in Finnish, thus securing the required number of syllables for the formation of words; *e. g.*, kwālu, potato, but kwallu, grease.

The Indians know hundreds of place-names of the coast and mountains. Chief Igwa has prepared a large map showing these places.

The large collection presented by Mr. Marsh to the National Museum has afforded unusual opportunity for investigation of material culture. The sociology and religion of the Indians have formed fruitful fields of study. To assist the work the Dictaphone Corporation has installed machines for recording texts and songs.

The vocabulary comprises names of places, persons, parts of the body, sociological terms and other data. Dictaphone records of extended discourse have been made which will serve as the basis for further study of the language.

In 1914 Mr. Harrington made a six weeks study of this language at the Southwest Museum in Los Angeles, California, the informant being a Tule boy who was brought from Panama Harbor to San Pedro on a private yacht. This work was conducted through the kind interest of Dr. Hector Alliot, then director of the museum.

#### STUDY OF THE TULE INDIAN MUSIC

A remarkable opportunity for the study of primitive music was afforded by the presence in Washington of a group of Tule Indians from the Province of Colon, in Panama. This study was made by Miss Frances Densmore. The Indians were brought to the United States by Mr. R. O. Marsh and became known as "white Indians" because of the fair skin of certain individuals. A frequent occurrence

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