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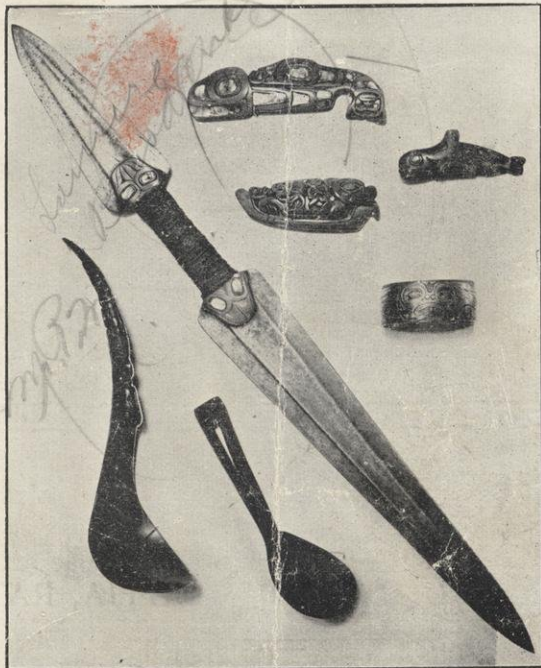
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The Papoose



SOME ALASKAN BEAUTIES

PUBLISHED MONTHLY

by

THE HYDE EXPLORING EXPEDITION

26 West 23d St., New York

January, '03

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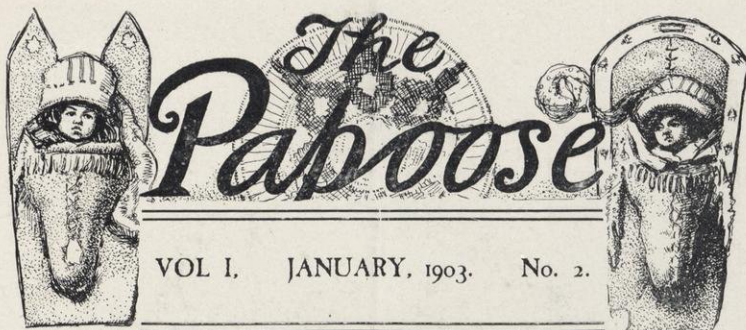
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HYDE EXPLORING EXPEDITION

J. W. BENHAM, Manager

26 WEST TWENTY-THIRD ST., NEW YORK

2Ja'54



JOSEPH KEPPLER

A description of whose beautiful home, "TO-NIS-CA"*
and collection of Indian art-craft appears in this number

* The place where he is known to rest.

A Rare Collection



T Inwood, surrounded by grand old trees, commanding an enchanting view of the noble Hudson, stands the residence of Joseph Keppler. If you are fortunate enough to be counted among his friends you will be cordially welcomed to its hospitality and become lost in wonder at, and admiration for, the treasures it contains. Quaint old colonial furniture, solid and substantial monuments to the building of ancestors long since dead and gone, rare paintings and old china, works of art gathered in lands across the sea meet the eye on every side, but in a room, especially planned and constructed by Mr. Keppler, in a gable overlooking the sloping lawn, is placed the collection that is the subject of this article. In this room, surrounded by an almost priceless collection of Indian works of art, is where he studies and works and entertains his friends. Mr. Keppler began some years ago to collect materials for this room and although but little experienced in such matters, his artistic nature chose objects that appealed to that nature. Each article had to him some meaning and in the study of that meaning he saw a wonderful field for the collector. With his usual thoroughness he dug deep into aboriginal lore and when books failed him he went among the red men and studied their myths and mysteries, even so far as to unite with them in their tribal customs and became a member of one of the strongest clans of the Senecas. The name Gy-ant-wo-ka, (the corn-planter) was given him by his red brothers and among his possessions none is so highly prized as the scroll of brotherhood, with its upturned horns of Wampum, that occupies the place of honor in his study. To him their rites and ceremonies are sacred. They breathe not of Paganism, but of brotherly love and constancy. He has weighed them and found not one wanting. Our illustrations give but a faint conception of the beauties of this collection with its wealth of color and originality of design. The floors, carpeted with the marvelous work of the Navajo, rich with warm coloring, and the walls thickly covered with articles of dress and ornament, implements of war and for the chase. Beautifully beaded moccasins, pipe bags, belts, papoose carriers, leggins, sheaths for the hunting knife and hundreds of smaller articles are artistically grouped for the best effect. In one corner a glass case contains some of the finest pieces of woven bead work that it has been the writer's



—WHERE HE STUDIES AND WORKS AND ENTERTAINS HIS FRIENDS

privilege to examine. Here the best productions of the Winnebago, Chippewa and Algonquin beadworkers are grouped. Belts and sashes, in which wonderful designs are traced in harmonious coloring, hang side by side with rare designs in richly dyed quills of the porcupine. On the south wall hang over half a hundred masks used in Iroquois ceremonials and dances, all carved from solid wood and each of a different design and meaning. Hideous? Yes, at first glance, but as your host explains their meaning and use an interest is awakened that overshadows all other feeling. Each has its legend and its use in their ceremonies. Ga-gon-sa is the name given them by the Indians, and of one mask, the features of which are pushed to one side and wonderfully distorted, this legend is related: Many, many years ago, when this world was young a being lived by the banks of a river and each day his custom was to stroll by the water's side and see the fishes leap and hear the birds sing in the trees. One morning, while taking his daily walk, he was surprised to see upon the opposite bank the figure of a man. Halting, he demanded his presence there and whence he came; "Who are you that dares to walk by the side of my river? Know you not that I am the only one and the maker and possessor of all this earth?" The intruder smiled and re-



IN AN ALCOVE STANDS A MORTAR—

plied, "I am the Manitou, the Great Spirit, and am more powerful than any being, even you." This incensed the challenger and he tauntingly replied, "You more powerful than I? Ha! see my hand waves and yonder mountain behind you moves." The Manitou answered: "Truly you are great, but turn your face quickly and behold my power." The spirit did as he was bid and lo! the mountain had moved close behind him and so suddenly did he turn that he dashed his face against the granite cliff, twisting his features out of all semblance of beauty, and never again was he to gain that lost beauty, but was allowed to dwell in the land so long as



OVER THE TALL GLASS CASE OF PRICELESS BEAD-WORK—

he still wore his disfigurement as a warning to all who even questioned the power of the Manitou. He was also given power to heal the sick, and to teach the children of men some arts of medicine. Placed among the masks are a number of rattles used in the dances and ceremonies, some of curiously fashioned gourds, others of cow horn and the entire shell of the turtle, the outstretched neck being banded on either side with stout withes of ash. Pebbles, placed within, give the required sound. Above a door is a wonderfully beautiful wampum belt, three feet in length by four inches in width, of solid wampum beads, made from the blue of the quahog

shell with a white decoration of a reversed tomahawk made from the same shell. These beads are of uniform size of one eighth of an inch in diameter by a length of one quarter to three eighths of an inch, tediously bored with drills of flint and rounded by rubbing on sand stone. The belt contains about fifteen hundred beads and is a monument to the industry of the patient squaw. The belt was given to Mr. Keppler in trust for the tribe to whom it belonged. A life sized figure in full costume gives a perfect knowledge of the use of all the articles of dress and ornament made by the aborigine and stands guard over the huge fireplace where on chilly evenings a cheerful blaze sheds a mellowed light over the room. Vests of buckskin, solidly beaded and worked out in designs symbolizing the prowess of the warriors who wore them, hang side by side with marvelously decorated papoose carriers. Blanket straps with coloring that shows the Indian in his most artistic vein, some with designs in turquoise blue and wine colored beads, others in soft greens and yellows, hang upon the wall on every side. The Katchina of the Hopi, lends an additional color to the walls, while over the tall glass case of priceless bead work is grouped a collection of baskets from Alaska in the north to New Mexico in the south. Here again Mr. Keppler has shown the same care in selection as in his bead collection. Not a basket but what contains some symbol that has its meaning. The dainty feathered Pomo, the Tulare, brown and rich with age, the Hoonah of Alaska, with its fret of Greek design, the Apache with its story of the hunt, close round the romantic and mysterious Medicine basket of the Navajo. Nor is the Mission basket of California missing for several fine specimens of the Cahuilla of Southern California, from Saboba, made famous in story by Helen Hunt Jackson are classified with the baskets of the Manzanitas, the makers of which, hounded from pillar to post by land grabbers, sought the mountains bare and rocky save for stunted chapparel of manzanita and mountain mahogany, tediously constructed from the materials at hand these wonderful baskets of the once powerful Dieguanos. In an alcove stands a mortar for the crushing of corn, three feet in height by eighteen inches in diameter, with its heavy wooden pestles—the grist mill of the Iroquois. Its worn, hollowed center speaks of many bushels of corn that have been crushed into meal to feed the long since dead and forgotten red man. Of silver work the Navajo has furnished a collection of bracelets, concho buttons, bow string guards and belts of linked disks hammered from Mexican coins and graven with signs and symbols. The Iroquois furnish a fine collection of earrings and brooches, fashioned to represent birds and beasts, the council fire and the planets,

and of the hundred specimens no two are alike, but many contain the form of the owl—the bird of wisdom. Upon a shelf of fret work the pottery of the Zuni, the Hopi, San Ildefonso, Maricopa and Navajo of modern make and quaint design stand guard over rare specimens of prehistoric ware dug from mounds in New Mexico and Arizona. To take article by article of this rare collection and describe its beauties would be to write a volume. It is a museum in itself and to the ethnologist affords a rich treat and to the layman a lesson in the almost unknown study of the art of an interesting people we are pleased to term savages.

Kept at Home

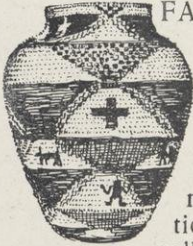


IN last month's Papoose mention was made of the valuable collection of Brazilian materials on exhibition in New York and the hope expressed that the collection as a whole might remain in this city. This was made possible through the generosity of a gentleman well known to scientific people of both continents, the Duc de Loubat. In spite of the fact that his own inclination leads him to make Mexican research an almost exclusive study he departed from this line that the collection from the Xingu of South America might remain intact in the American Museum of Natural History.

The Duc de Loubat (Joseph F. Loubat) has been a liberal and intelligent patron of science. He has given over \$250,000.00 for the study of Americana alone. He has established a chair of Anthropology in the University of Berlin and another in the College of France. Prizes for Anthropological research have been given by this enthusiast in Paris, Berlin, Madrid, New York, and Sweden. He enriched Columbia University of this city by a gift of \$1,000,000.00. He has been interested in Mexican Exploration work for several years and has defrayed expenses for archaeological research in that country, the work being done by Mr. Marshall H. Saville of the American Museum of Natural History, the material going to that institution. In connection with his Mexican work he has published reproductions of the ancient Mexican picture writings on maguey-paper and deer skin, known as Codices. Seven of these wonderful keys to the culture of the ancient people have thus been placed in the hands of students for comparative study and through the good offices of this gentleman an eighth has been added to the list.

The Brazilian collection is his second gift to the Museum since the Congress of Americanists.

Indian Decorations in the Home



FAD? Well, hardly, rather say a habit, a microbe or some such thing that cannot be put off at will, but grows and gathers strength with each attack of the malady. Indian Decoration has come to stay. Not the cosy corner of papier mache heads and hideous burned leather hides making a nightmare of what should have been an artistic nook in the home, but a well selected collection of exquisitely woven basketry; dainty bead work, weapons and curiously fashioned articles for wear, quaintly decorated pottery, tediously woven blankets in which the coloring is of native dye, and the yarns twisted laboriously from wool clipped from sheep raised by the squaws for that purpose. Can you estimate the interest centered in such a corner to the seeker after information relating to the original owners of this broad land of ours? The writer has passed a whole evening in the study of three or four rare baskets and yet been unable to finish the subject. What a wealth of romance? What a fund of story a basket may hold in the hands of one who has made symbolism a study. That short zig-zag line may not mean anything to the uninitiated but to the student it tells of many things. No, it is not a fad; it is a study. A study of the art-life and expressions of a people we have known so little of and cared so little about. A people taught by nature to use nature's own forms and materials in the fashioning of wonderful articles for use and ornament. Much has been said and written of late in praise of the new field of home decoration, but few have so firmly touched the key note as a writer in a recent magazine. The whole article is worthy of reproduction but our space forbids.

"What must be sought in the decoration of a room? The eye must be pleased. There must be agreeable forms tastily arranged, with due observance of proportion and harmonious combination or contrast of colors. The mind, the imagination, the memory, the sentiments, must all be appealed to in the decorations and furnishings. Every picture tells a story, suggests a thought, arouses an emotion, awakens a sentiment, stimulates a desire, evokes a question—hence serves its purpose. The host or hostess delights in pleasing the intelligent guest, for a house is made beautiful not only for its immediate occupants, but also for its transient visitor and occasional guests.

Decorations and furnishings, also, are, in a measure, indexes to the mind of their possessor. The parvenu shows

a want of artistic perception and a lack of innate refinement in the gorgeous ostentation with which he decorates his home. A man of wide sympathies, broad culture, and refined mind, unconsciously reveals himself in the chaste, appropriate and yet widely differing articles of decoration and art with which he surrounds himself in his home.

Surely, then, the use of those articles with which the intimate and inner life of our predecessors in the possession of the soil we now called our own is inseparably connected, will appeal to the man of culture, refinement, and fine sensibilities. And basketry is widespread; it is interesting evidence of the earliest development of the useful faculties and gave the first opportunities for the exercise of the dawning æsthetic senses; in its late development it became to the oborigine what the cathedral was to Europe in the middle ages: the book of record of aspirations, ideals, fears, emotions, poetry, and religion. Victor Hugo strikingly exclaimed, "the book has killed the building!" and thus aroused in all minds a desire to preserve the original significance attached to the cathedrals—the lofty spires speaking of man's aspirations heavenward; the solemn and silent aisles of the solemnity with which he should approach God; the statues of apostles, prophets, and martyrs, acting as historic reminders of grand and godlike lives in the past; the figures of demons reminding him of the constant warfare of the soul to overcome evil; the more beautiful figures of angels and saints keeping him in remembrance that the powers of good were watching over him and were ever ready to give him help; the crook reminding him of the Good Shepherd who longed to lead His flocks into the green pastures; and the cross, of the sacrifice of Himself that the world might be saved—all these and a thousand other things which the bookless middle ages wrought into their sacred structures, we now see and remember with veneration and delight. And so, though of course in a less measure, do these more modest memorials of a simpler and less developed people appeal to our sympathies and ask us to preserve their original significance. It would be a misfortune to our advancing civilization to lose sight of that which meant so much to those of a dying civilization. We know ourselves better when we know what stirred the hearts, moved the emotions, and quickened the higher faculties of the races of the past. These baskets, thus looked at, become the embalmed mummies of the mentality and spirituality of ages that are past—of a civilization that would soon otherwise be lost. Every well-appointed house might appropriately arrange an Indian corner. Here baskets, pottery, blankets, arrow-points, spear-heads, beads, wampum, pelts, kilts,

moccasins, head-dresses, masks, pictures, spears, bows and arrows, drums, prayer-sticks, boomerangs, katchina dolls, fetishes, and beadwork might be displayed with artistic and pleasing effect.

Without attempting to make a large collection, a dozen or a score of well-selected baskets could be so artistically arranged as to give a very pleasing effect to any room where they were displayed.

A careful study of the various weaves found in North American basketry reveals wonderful ingenuity, taste, and skill. The Pomas alone have nine distinct weaves now in use and five that are obsolete, all of which have appropriate names; and there are perhaps twice as many other weaves in use by different peoples. To see the various methods by which the stitches are made—how colored splints are introduced; how strengthening ribs are placed; how the bottle-neck baskets are narrowed and again widened; the various ingenious methods of finishing off the basket—all these afford subjects for interesting study.

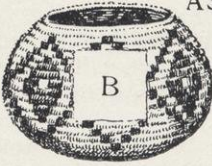
In the finishing of the baskets the Hopi basket weaver is required by inexorable custom to symbolize her own physical state. There are three styles of finish, known respectively as "the flowing gate," "the open gate," and "the closed gate."

In some baskets the whole history of a nation is symbolized, and to an intelligent sympathy expressed towards the weaver and her ideas, I owe the gleanings of much mythological, traditional, and historical lore that had hitherto entirely escaped ethnologists and others interested in the history of the Indians.

Colors, also, to the Indian are often significant of religious interpretation, and to learn the methods for producing splints of pleasing color followed by the Indian woman, is to have a revelation of patience, industry, skill, and invention.

Indian baskets can be made to contribute to the intellectual pleasures of any ladies' club or social gathering. Let a loan collection be made of as many baskets as can be found. Then let some intelligent and interested member of the club prepare a paper or deliver an extempore talk covering the following points: the geographical home of the tribe of the maker of the basket under consideration; the weaver's own home; the material used in making the basket; how the colors are made, and the significance of the design, whether imaginative, ideographic, or symbolic. Such a talk could be followed by a general discussion and exchange of ideas that would prove to be profitable and instructive to the whole company."

Basket Weaving



ASKET weaving, an art in which the Indians of the great Southwest have always excelled but which, for various reasons, has been somewhat neglected among them of late years, is to be fostered and encouraged, if certain of the real friends of the redmen can carry out their plans. One important reason why these men would encourage the art of basket weaving is that it will afford means of livelihood for the Indians in the transition period from savagery to civilization. One of the sincere friends of the red man is George Bird Grinnell, author of "The Indians of To-day." Mr. Grinnell says the Indians are all wrestling with problems of which they know little or nothing, and are perplexed and discouraged. He says, furthermore: "It is not enough to furnish a tribe of Indians subsistence, an agent to look after them and a few white men employes to assist them. Unless they have more than that, no tribe will ever make much progress toward self-support.

Something to do, and that something to be what he likes to do, either because it brings him a plentiful remuneration or a complete satisfaction in the process of manufacture, or both; this is the solution to the question. Something that he can do well, and, if possible, that no one else can do quite so well as he can—these are the stimuli that must work out his redemption. Nothing seems to furnish the requirements for stirring up such an ambition so well for the greater part of the semi-active and unemployed portions of the Indian population in almost every tribe and section as basketry.

In his "Types of American Basketry" Otis T. Mason, curator of the division of ethnology in the United States National Museum says: "At last, after an almost fatal neglect, patrons of savage American fine art are beginning to appreciate Indian basket work. It is the only aboriginal art that has not been counterfeited; at the same time it is more ideal than pottery, since form, technique and intricate patterns must all be fixed in the imagination before the maker takes the first step."

It is for this reason that basketry seems to be the most desirable of all methods for development of the life incentive in the Indian; it cannot be counterfeited, for there are no two baskets alike, each represents the maker in his ideality and can no more be imitated than a white man can,

in fact, become an Indian. No one can weave the life of all created things in nature in so strange and unusual manner into the work as he; no one picture the wild longings of the spirit for communion with the invisible, as it is shown in his handiwork; all the soul of the nation of red-men is embodied in his art of basketry. It preceded pottery and has supplanted it in the appreciation of all the civilized people of the world.

As they are at present, the supply of baskets is likely to become less and less, and as the curio-seekers and wealthy people, with a growing fondness for the unique in art, are making haste to appropriate the best that can be now found, the time will soon come when the fine pieces are all gone. The indefatigable search goes on for all the finest weaves of baskets, the old heirlooms, with traces of lineal history of a hundred years hanging upon them, the dainty jewel baskets with bits of polished shell, wampum and beads and feathers woven into intricate and gorgeous patterns. All of these are fast being won from the reluctant owners. The poor Indian women, with hungry, half-clad children are not safe from the persistent demands of the self-seeking dealers, who give them from seven to twenty times less than the value of the work. If they pay \$10 for an article to the Indian or half-breed possessor, they will get from \$150 to \$200 for it from a wealthy purchaser. Lately four baskets were sold in Los Angeles that netted the dealer \$410, and all went to one purchaser. It is small comfort for the poor laborer to have his work taken from him at such ridiculous prices when it is now so valuable to others and especially so if the time and labor of the manufacture are taken into consideration.

In the process of gathering the willow sticks, curing and preparing, tearing the tender slips with the teeth, and keeping in proper condition for manipulation together with the successful weaving process and suitable decoration, a squaw is frequently engaged from six months to two years in making one basket. Think of selling this for ten dollars and the retailer getting two hundred! The laborer cannot but starve on such wages, and there is no wonder that the art is dying out, except in such tribes as still keep it up, almost in sworn secrecy from the white, in order to preserve this one tradition of their previous condition.

Supplies, too, are hard to get. The willows from which most of the baskets are made, in large part are obtained from along the banks of streams, and the owners of the lands are not willing to let these be taken away, as the roots keep the bank of the stream from wearing away and save the land for agriculture. The Indians must either beg

or steal their supplies, and in either case the amount is scanty and ill-conditioned.

The disadvantages that the Indian labors under are great, yet the work is by no means poorly done. From the giant basket structures of the Apaches in the southwest on to the finest and most daintily woven of the Tulare and Kern county Indians in the interior of California, all up through the north and the northwest, the work is perfectly done. Of course the larger baskets that are intended for carrying wood, fuel, food, grain and nuts are not so fine as those for jewels and religious ceremonies. These are woven closely, in the finest thirty-five strands to the inch, and even as high as eighty are said to have been obtained.

The decorations are made by introducing different colored feathers, grasses, fern stems, and staining others with juices and also by burying the materials in different colored earths until stained sufficiently. Lately the use of dyes has detracted from the otherwise beautiful simplicity of the art. Every design that is introduced is said to possess a meaning and to give the basket its own separate individuality. The design in beautiful brown perfectly matching the image of the rattlesnake represented is one frequently found, a whirlwind is shown by a scroll, a semi-circle indicates a rainbow, an obtuse angle the sky, zig-zag lines the lightning, rude imitations of animals and men are also found. In finishing a design that is continued around the basket a space is left at the end, seemingly by accident yet said to be on purpose; this is called the "exit trail of life," and to close it would mean dreadful misfortune to the maker.

Every basket seems, in the mind of the Indian, to have a sort of life, to be almost a part of the one who creates it; they can tell their own years afterward, and will embrace them with tears and demonstrations of deep feeling when they see them again in the possession of others.

These friends of the Indian suggest the establishment of schools for training in the work, supported by the government, with instructors chosen from their own people—no one else could possibly do that except the Indian—and these well paid for their services; the maintenance of suitable streams and other places for growth of materials, and the protection of the products of their work from the greed of dealers and curio seekers. They should have a suitable means of disposing of their labors.

According to the plan every Indian child would be compelled to take this or some kindred method of manual training and from one of their own people. It would be introduced as carpenter work and "sloyd" is in the public

schools, and recognized as their own characteristic work, the training of their fathers from remote ancestry, the joy of the industrious and the reward of the faithful.

Mr. Grinnell says: "To give the Indian something to do by which he can earn money and in which he will be interested, either for the work itself or for the reward which it will bring is at present the very best thing and the most practical that we can do for him.

"Indian basketry schools, training departments fully equipped and well and faithfully managed with suitable protection and remuneration furnish a means that is available to almost every tribe on the continent. May the time soon come when they are established."

H. N. Rust of Pasadena, formerly an Indian agent, said "I have for a long time entertained such a plan myself and cannot but give this word of addition to the proposed plan; that the scheme shall include all forms of Indian work, such as blanket weaving, pottery and other forms of handiwork.

"The Navajo blanket weavers are among the most skilful in the world; their work is unique, interesting and cannot be imitated. They weave into every piece something of their own life, some trait from life, some sign of wood, forest and hill, something that tells of their life with the rattlesnake and the quail, of their hunt for the puma and wild chase after the deer and the antelope. They are an industrious people and would profit by any protection of their labors that could be given to them.

"Steady employment should be given to them, yet not such as would make them feel that they must labor from sun-up to sun-down, without stopping; they should be given a certain amount to do, in a certain number of days or weeks, and let them take their own appointed time for completing the work; doing much at one time and less or nothing at all when they feel like it; in so doing they are living out the plan of their ancestry.

"They might also have their work arranged in a sort of communistic plan so that all shall receive a share of the whole, and in so doing each will feel that he is contributing to the commonwealth, and will have an interest in securing the best and most continuous application of energy from all the balance."—*Brooklyn (N. Y.) Eagle*.

Object to Indian Schools

A Number of Tribes Ask That Their Children Be Educated with the Whites



AN organized effort will be made this Winter by a number of Indian tribes in the West to persuade Congress to call a halt on the further extension of the non-reservation school system. The Santee Sioux and Omahas have petitioned the Nebraska delegation to get the Secretary of the Interior to make a ruling to allow them to send their children to the common district schools of the State and take their chances for an education alongside the white children of the community. The head men declare that under the present system their children do not gain the independence and self-reliance that they should acquire, and if educated with white children the spirit of emulation inevitably would tend to spur them on and lead to better results than are now attained. The fact that Indian children are kept by themselves makes them feel that they are not the equals of white children mentally, and so hinders their progress. The Rev. James Garvie, a member of the Santee Sioux tribe, speaking of the idea of educating Indian children in the public schools, says:

"Indian children should be sent to the public schools of the States and Territories as rapidly as possible. Do not keep Indian children or Indian men and women separated from other Americans, herded by themselves. When they live among whites and live the home life and the school life of the whites, pay taxes, and vote, and share in local affairs they are as good citizens as any we have. They are easily assimilated in our American neighborhood life and political life as are the Scandinavians and the Germans—more easily than the ignorant Polish laborers who come to us from old centres of civilization."

Mr. Garvie has sent his own children to non-reservation schools in Kansas and to the common schools, and believes they did much better in the latter. The white people living on the borders of the reservations protest that the Indian children cannot keep up with the white children and are a clog to the schools.

The idea was tried in some communities a few years ago, and did not work because the Indian children were exempt from the compulsory school law and were irregular in their attendance. It is claimed that under recent amendments of the law, Indian children, if they were now sent to the public schools, would be liable to compulsion. The adoption of

the practice of sending Indian children to public schools would do away with the reservation schools and considerably reduce the attendance at the non-reservation schools.

The above article appeared in the New York Times of November 25th and bears directly on the subject in several points, but the great factor is overlooked, whether intentionally or accidentally we know not. The Santee Sioux have long passed the uncivilized state and their children are undoubtedly fitted to take their places among the children of white parentage in our educational institutions, but how long has this fitting been taking place? Would the children of the Navajos, Pimas, Papagos, Apaches, Hopi, Zuni or dozens of other tribes we could enumerate be able to take their places in our public schools? Would the writer of that article allow his children to attend the same school with the poor little half-clothed, half-washed Indian boy that is now rolling around in the dirt before his father's tepee. We think not. The first steps of education must begin at home in the reservation school, fitting the child for association with white children in matters of cleanliness of habit that does not now exist among them, nor will it exist until the home life is entirely changed. That will take the same length of time that has been expended in bringing the Santee Sioux to the point of pride in his offspring that prompts him to resent the unjust discrimination. Keep up the reservation school, but make it more effectual. Do not simply aim to expend the appropriation but strive to obtain results.



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National Indian Association



MUCH interest was taken in the annual meeting of the National Indian Association at Washington Dec. 11th, 12th and 13th and the work in different fields was reported upon, showing great advancement. Interesting papers and addresses made up a program full of facts relating to the condition of the American Indian and what had been done in the past year looking toward the betterment of his lot. The educational work received a full share of attention and reports were received from Miss Estelle Reel, National Superintendent of Indian Schools, who spoke of the need of the practical in fitting the younger generation for the duties of self-support.

She said: "In the Indian school work the refining and elevating influence of a good Christian home is absent, and it is this that has made the education of the Indian difficult and different from that of the public school. It becomes necessary then for the Indian school to take the place of both the school and the home. Indian children need teachers who will endeavor to inculcate those regular daily habits which are almost character—habits of cleanliness, order, regularity, and, above all, the work habit.

"The work should be given in such a manner as to arouse interest and pride in doing it well, and everything possible done to make the pupil realize that labor is honorable and dignified and a credit to the worker. 'We learn to do by doing,' and hence the various industrial and household branches must be taught by having the pupils actually perform the work."

The Honorable Merrill E. Gates, L. L. D., addressed the meeting on the subject of "Christian Womanhood and our Pagan Indians." The PAPOOSE differs with Mr. Gates

as to the great extent and harmfulness of so-called Paganism among the North American Indians, but cannot but admire his brilliant way of treating his subject.

Mrs. Fletcher of California, Mrs. H. N. Wheeler of Cambridge, Mass., Mrs. M. E. Frye of Maine, Mrs. Sara T. Kinney of Connecticut, Mrs. Hamilton S. Gordon of New York, Mrs. Cole of Arizona, Mrs. Edward Wooster of Pennsylvania and Mrs. John Ellis of Louisiana made short addresses showing unity of action in all sections looking toward the betterment of the Indians' condition.

Mr. J. W. Benham, manager of the Hyde Exploring Expedition, related some personal experiences in combining philanthropic work with business. He gave as his opinion that Indians should be given something to do, and they will do it. Given the way to self-support, education and Christianity will follow closely.

The handling of this great work is yet chaotic, but the meeting together of all those interested in the elevation and upbuilding of a long down trodden race is surely making plain the best way and with unity of action another year will see a wonderful advance in the right direction. A federation of Indian societies would do much to aid and assist in this great cause. Singly and alone the Six Nations of the Iroquois were powerless to combat their enemies. As a federation they swept all before them. Cannot we learn a lesson in power from those we are striving to assist?

The Chilthcat Blanket

An Indian Legend

Colonist, Victoria, B. C., Sept. 28, 1902

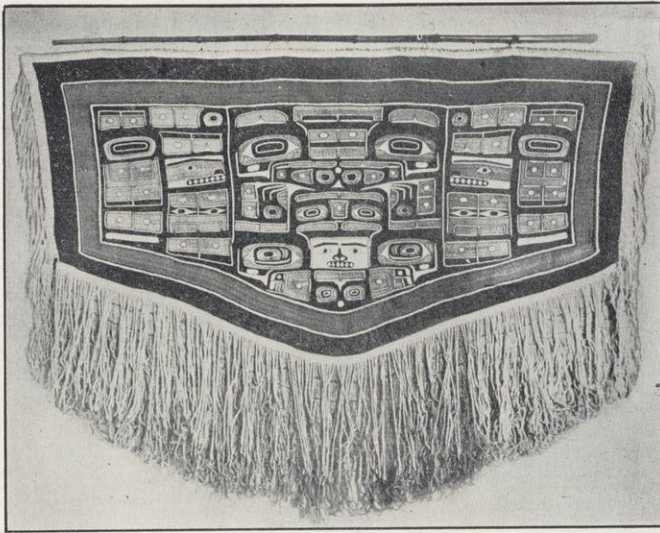


THE following interesting account of an Indian legend is furnished by Mr. F. Landsberg, of Victoria, B. C.

Many generations ago there lived a very beautiful woman, named Tsihooskwallaam, who had chosen to live far away from her tribespeople in the mountain wilderness of the great Chilthcat country.

Tsihooskwallaam had many admirers among her own tribespeople, who would have married her, but Tsihooskwallaam preferred to live a secluded life from her own tribespeople.

She selected as a place to live in an unknown lake far away from the haunts of men, believing that her people



CHILTHCAT BLANKET OWNED BY MR. L. H. BRITTIN

would never find her, and there she settled down to study the art and craft of weaving blankets. The outlet of the lake was a stream in which there were many rapids and falls, and which was frequented by salmon, which made their way to the lake.

The salmon sought many times to find Tsihooskwallaam, and when they found her she asked them as a special favor to help her by not telling anyone of her new illahee (home). When the salmon returned to the salt chuck (water), they told of Tsihooskwallaam's new home and the great chief and his son set out with all possible speed, after preparing their war canoe and providing themselves with muck-a-muck (eatables) and many skookum (strong) river men, to find her. Traveling according to the direction the salmon had given them, they arrived at the lake, and the chief, whose name was Num-Kil-slas, proposed to Tsihooskwallaam that she marry his son Gunnuckets, to which she consented, providing the chief and his son would agree to remain with her and never leave the premises during her life; to which they agreed. After the marriage and feast, they settled down to work on blankets. They asked Tsihooskwallaam where she obtained the material for making these blankets, and she answered that she hunted mountain goats in the mountains, from which she derived the material; the next day at tenas sun (daybreak) she would take Gunnuckets with her, where he could hunt the moun-

tain sheep for her. Now Tsihooskwallaam's house was very large, being built of big timber 40-60 feet in length and finely decorated inside with many beautiful woods, such as were unknown to the people of her tribe. Gunnuckets and his father, Num-Kil-slas, were very envious, and being bad at heart, began to plan how to steal all the woman's blankets and belongings. Gunnuckets told his father to take stock of what there was in the premises, and arrange it all in bundles so that between them they could take it during his wife's absence. The next day while Tsihooskwallaam and her husband had gone hunting sheep in the mountains, Num-Kil-slas took stock of all there was on the premises, and arranged everything in bundles so that he and his son could carry everything away when the opportunity offered. Meanwhile Gunnuckets made an excuse to his wife for returning to the house alone, and upon his arrival at the house both he and his father turned to their original characters. Num-Kil-slas became a raven and Gunnuckets a martin. The raven took many bundles of valuable blankets in his beak, while the martin took all he possibly could carry in his jaws, and they started with great speed to carry away all they could. At night Tsihooskwallaam returned to the house and found she had been deceived by her husband and his father, and how they had stolen all her valuables, but the loss of the valuables did not worry her as much as the knowledge of being exposed to her tribespeople. She wandered away into the woods thinking that she might possibly overtake them and regain her possessions and valuables, but she failed in her efforts, and died from grief.

Num-Kil-slas and Gunnuckets reached their destination with all the blankets and valuables and distributed them as a Cutlas Potlach (free gift) to all the people of the Chiltheat tribe, after which the people learned to make these wonderful blankets which are used up to the present time, only by chiefs in their dances and during tribal ceremonies of the Chiltheat Indians.



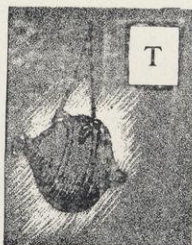
Our February issue will be commenced a series of lessons in basket weaving with full instruction in the making of Indian baskets with numerous illustrations showing stitches, forms and designs. The interest now being shown in these matters has created a demand for something simple and practical in the way of instruction.

This shall be our aim in the series of lessons.



A GROUP OF TULARE BOTTLE-NECKS

A Brazilian Collection



THE South American Indian is not as generally well known as his brother of North America and specimens of his handiwork are never plentiful. A collection of war implements, feather dresses and bead work has been on exhibit in New York at the Hyde Exploring Expedition Curio Room that is only equaled by that in the great Berlin Museum. The collection was owned by William Beverly Harrison of New York

but through the generosity of the Duc de Loubat, is now in the possession of the American Museum of Natural History, and is of great interest to curio collectors.

A brief description of the region in which these curios were collected may not be out of place. The Amazon River originates in the little lake Lauricocha which lies in a rugged hollow like the crater of an extinct volcano near the silver mines of Cerro Pasco among the Andes Mountains and flows a distance of 2740 miles—in a straight line 2050 miles, and with its tributaries draining an area nearly half again as great as that drained by the Mississippi. The river is navigable by the largest vessels nearly to the base of the Andes and vessels of smaller size can travel along its affluents through Ecuador and through Peru. Our own Hudson is four miles wide at its broadest point. The Amazon at a point 2,000 miles from its mouth is one and a half miles wide. At the entrance of the Madeira it is three miles wide; below Santa Rem 10 miles and at Para, its mouth, it is 180 miles in width. This "Mediterranean of the New World" as the Brazilians properly

call their magnificent stream, has tributaries as large as the Hudson unknown to geography. In addition it has many side lines called by the Indians "canoe paths" running parallel to the river and intercepting its tributaries in such a way that one may go by water from Santa Rem a thousand miles by the Amazon River and never enter the main stream. The river may be said to have tides of its own subject to the sun instead of the moon, for every year regularly a succession of freshets causes it to overflow an enormous extent of its territory, first to the south and then to the north. The ocean tide is fully 400 miles above its mouth. At certain times the effect is that a large promontory of water 12 or 15 feet high rushes up the river with a noise that may be heard five or six miles. It is followed by smaller waves which uproot trees and sometimes sweep away whole tracts of land. From this pre roca or bore, the Indian gets the name of the river "Amazon" or "Boat Destroyer."

The forests of the Amazon abound with the most valuable woods and are alive with innumerable varieties of animal life—the tapir, red wolves, howling monkeys. Snakes and alligators inhabit its jungles and pools while the trees are brilliant with red, blue and green hues of the toucan, prized by the Indian for its feathers of lemon and bright red, and innumerable quantities of humming birds, one of which is poetically called the "Winged Flower." Although so prolific in other forms of animal life, the Amazon Valley is but sparsely inhabited by man. In the most settled region between Para and Manaos there is but one man to every four square miles of territory. The natives are of what is known to ethnologists as the Tuppi-Guarini stock. Although they are separated into innumerable tribes and speak a babel of dialects they are very similar in characteristics. Their skin is yellowish brown or sometimes mahogany color. The hair is thick, straight and black; the forehead is low but broad, the face beardless, and the figure thick set and generally of medium height. They have small hands and feet and are incurious, unambitious, undemonstrative and unimaginative. They have but little religion and hardly any superstition. There is no definite belief in a god; few of the savage tribes have a name for a god, though many have one for the evil spirit, and in most instances the good spirit is not worshipped on the theory that he is not to be feared, but the evil spirit is worshipped upon the ground that it is necessary to propitiate him. During their worship some of the tribes wave blazing brands and shoot flaming arrows into the air in order to appease the evil deity by intimidation. Generally speaking, almost their only virtue is civility and the semi civilized natives as usual are far worse than those in

absolute savagery. It is curious to note the effect of climatic influences on the race. It is generally held that the ancestors of these people originated in the territory between Peru and the Atlantic Ocean and were formerly of rather nobler characteristics, as they lived in a cooler climate and at greater altitudes. They spread northward through the broad low lying valleys where they probably deteriorated in character and owing to the lack of diversity of the region that they then inhabited, the various tribes lost most of their physical and mental differences and became remarkably alike in character. The Indians who migrated into the higher regions of the Andes on the other hand, developed strong individualities and advanced to a high degree of civilization, just as many ethnologists hold that the Ayrians are the offspring of the Mongolian race moving into the high land of the Caucasus mountains, developing a physical and mental strength that has made their descendants the masters of the modern civilized world.

Some of the tribes live in communities of thirty families in houses of straw, lattice work and leaves. Some of them kill their first born children and most of them kill deformed children, saying that they belong to the devil. Canibalism, according to report, is by no means infrequent. A Padre in charge of a mission in the Amazon Valley told a recent traveler in that region that one day one of the boys in his mission expressed a desire to eat one of his comrades and was in the act of cutting his throat when he was seized. When asked how he could think of such a thing he said with utmost simplicity, "Why not? He is very good to eat."

The native hunters by means of a little flute-like instrument or by simply using the lips, imitate the notes and cries of the birds and animals in order to lure them within striking distance. It even happens that the hunter of one tribe hearing the hunter of another tribe giving the cry of some animal that he is pursuing, replies in the same note and in this way lures the other within reach of his bow and spear.

Most of the curiosities in this collection come from the head waters of the Tocantins and Xingu Rivers. The former, which is a tributary of the Para, rises in the rich province of Minas and is 1600 miles long and 10 miles broad at its mouth. It would be navigable for a considerable distance were it not for the fact that it is barred about 150 miles from its mouth by rubble.

Among the inhabitants of this valley are the Cayapos who are divided into about four groups. Some of them are distinguished by the fact that they cut the hair off the top of the head leaving it long at the sides. These people bore their lips for ornaments of wood, stone, or bone of many forms, cylindrical, conical, and round, so that the lip is dis-

tended to an almost inconceivable size. They also bore the lobe of the ear for ornaments of a similar character. On festal occasions they adorn themselves with girdles and helmets of the most brilliant feathers arranged with remarkable taste as to color. These ornaments are made by fastening the feathers to wicker work and reeds by means of a certain pitch or resin. The savages also fasten feathers directly to the skin by means of this pitch, in fact, tarring and feathering themselves.

Their peculiar weapons are enormous bows and arrows from five to six feet long. The bow is frequently drawn with the aid of the feet and is loosely strung instead of being drawn taut as the shorter bow of the North American Indian. The arrows are made from the flower stalk of the flinta chonta (arrow grass) and pointed and tipped with sharpened bone or wood, probably the bone of a tiger. These arrows are frequently poisoned, sometimes with the juice known as the "crurare" or with the still more deadly poison produced from carrion. The feather ornamentation on these arrows is arranged spirally showing a knowledge of the principle of rifling. They also wield war clubs made of the palo de sangre and other hard, heavy woods. Perhaps their most remarkable weapons are a sort of double edged sword of sharpened wood and an execution club made of a broad paddle-like blade of wood by means of which a powerful man can easily sever the head from a trunk. These execution clubs are decorated about the handle with beautifully braided straw or reed and are symbols of authority as well as weapons. They are never allowed to pass out of the possession of the tribe, at least by peaceful means. Some of the tribes make stone battle axes, weave baskets, and make tapers from the wax of wild bees and bark fibre. They are sufficiently superstitious to be afraid of the dark because of ghosts and believe that the soul of a chief may become a jaguar.

The Cayapos have no hammocks but sleep on mats. They have no cooking utensils so roast their meat whole. Their houses are small, low, long, and rectangular, the roof being conical; they are built around a sort of public square. The Cayapos are ignorant of fermented liquors. The Indian customs of burial differ with the different tribes. Among some, the corpse is placed seated in a cylindrical ditch which is filled and closed with a lattice work. Among others, the relatives of the deceased build upon the grave a high cone of earth which they make as hard as possible by patting with their hands. Naturally, this monument does not long stand against the weather. Other tribes bury their dead fellow tribesmen in a canoe or jar under his house, throw away his property and abandon his house forever.

The fact that these savages have considerable affection for their children is manifested by the appearance of many toys in the collection; among them being curious dolls made of the roots of trees, miniature paddles and even small canoes exact fac-similes of the larger barks made by burning out the trunk of a tree and scouring the inside smooth with stone and sand.

The Xingu River is as long as the Ohio and the Monongahela and is navigable 150 miles from its mouth. A recent traveler in that region has reported the discovery of some remarkable stones known among the Indians as the "Ita Marca" or music stone from the fact that if one is struck with another stone they will give a sound like brass and if struck at a certain angle will sound like a great bell touched lightly with the handle of a knife. These stones are engraved with pictures which have evidently been cut with a granite point, and filled with red color which remains intact today. The present inhabitants of that region know absolutely nothing of the origin of these writings or their meaning.

The Juranas of the Xingu region have peculiar musical chants, a few of which are here given. In these chants one line is repeated many times before the singer begins the next.

The Chant of the Serpent

The serpent's tooth enters the back of the tapir,
The blood runs, the blood runs.

The Chant of the Cauata

I eat the fruit of the Capari,
I balance myself with my son upon my back,
The fruit is in my hand.

Still another tree animal is supposed to sing:

I drink the wine of the mombin and I am drunk,
I drink the wine of the cajou and I am not drunk.

In their religious dances, these tribes play a sort of a flute with the nose.

Dr. Jose Bach recently reported the discovery of a primitive telegraphic apparatus among the Catuquinaru Indians of the province of Amazonas. After considerable persuasion he was able to obtain one of the instruments and upon taking it apart found it to be composed of rubber, hide, bone fragments, mica dust, resin, and sand arranged as a drum:

These Indians live in little settlements lying at distances about a mile apart north and south. The telegraphic instrument, called by them "Cambarysu" is placed in the ground in the lodge of the chief of each of the settlements. When a message is to be transmitted throughout the tribe the head of one community strikes the top of the instrument with his club in accordance with some secret telegraphic code, and the sound is transmitted through the earth to the next settlement and is in that way repeated along the chain of settlements.

An Educator Who Educates



THE honorable distinction of being the first woman appointed to an office by President Roosevelt belongs to Miss Estelle Reel of Wyoming, who was named as superintendent of Indian schools. Miss Reel is now the national superintendent of Indian schools for the United States and travels constantly over the length and breadth of the land, visiting schools and organizing and establishing innovations in the line of manual training on the various reservations. Miss Reel is young and enthusiastic and has force enough for several women, but no more than she needs in her work of inspiring the red man to better living and a greater degree of industry. She traveled 24,000 miles last year—more than half of the distance by stage coach.

"My work is simply the extension of the work already done in the government schools and shops," she said in speaking of her experiences among the Indians. "It requires the utmost persuasive power and plenty of devising and original thinking to do the work laid out for me. The fact that I have accomplished something in the West is apparent in comparing the life of Indians who live within a night's ride of Chicago with that of some who live in Oregon. The former are in as barbarous a condition as they were when America was discovered. Much of my work is far from being technical education. The girls must be taught the rudiments of homemaking and the boys the trades, so that they can take their places in civilization. When I find a school excelling I carry its work around to show to some other school, and in that way inspire all to good work."

Miss Reel's success is a strong argument in favor of her sex occupying the high places in the ranks of education. Too much credit cannot be given Miss Reel. It has been her life work and her success has been well merited. She reaches out into the home life and prepares that for the reception of the child so that there may be no great disappointing gulf between the school and home. Would that there were more Miss Reels.

A SUITABLE MATCH

A Pseudo big chief of the Sioux
Sued hard for the hand of sweet Sue ;
He carried the day,
And the marriage, they say,
Of Sue and the Sioux will ensue.

—*Smart Set.*

Notes

The PAPOOSE elsewhere notes the gift of a great Brazilian collection to the American Museum of Natural History. It is a nuclei around which will be gathered a fine collection from this wonderful and as yet only partially explored country.

The PAPOOSE is well pleased with the reception of its first issue and will strive to improve in many ways as it grows older and more lusty. It may merit a spanking from time to time, but hopes the castigation will be postponed until it shall be made to see the error of its ways.

Through some inadvertance, due credit for the article on Navajo Blankets in the December issue was not given to the *Southern Workmen* in whose pages the article first appeared. Our apologies are tendered to Mr. Brown for this omission.

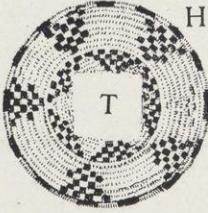
The "*Indian's Friend*" for the current month is full of very interesting matter on subjects of vital importance to workers in the Indian Educational field. It should receive hearty support from the National Indian Association.

The PAPOOSE was favored with a call from Mrs. H. G. Cole, of Arizona, whose work among the Navajos merits great approval. Alone she has lived among them, studying their needs and bettering their condition, winning them to her by her great love for the work. She truly follows the teachings of the Great Master.

The Smithsonian Institute at Washington will in a few months complete the publication of a most exhaustive book on Indian basketry. The labor of preparation has been done by Prof. Otis T. Mason of the National Museum, than whom no better authority can be found in this branch of the work of the American Indian. Prof. Mason has devoted years to the study of weaves, symbolism and material and loves the work with all the strength of his kindly nature. The work will be profusely illustrated with drawings and photographic reproductions of every known basket weave and will be invaluable to the basket lover and collector. It has been the pleasure of the editor of the PAPOOSE to peruse some of the advance sheets of this most interesting work and its issue is eagerly looked for.

Among the many interesting features of a collection now in the hands of The Hyde Exploring Expedition is a treaty between the Onondagua Indians and the state of New York bearing date February 27, 1788 and engrossed on time discolored parchment. The signatures are those of all the head men of the tribes of the Onondagua and officials of the state of New York with Governor Clinton heading the list. It is a rare and interesting document.

A Beautiful Basket



THE accompanying illustration gives but a faint idea of the beauties of a basket owned by and in the private collection of Mr. J. W. Burdick of Albany, N. Y. Mr. Burdick, when not presiding over the destiny of the passenger department of the Delaware and Hudson Company, is an enthusiastic basket student and many are the fine baskets he has brought into his collection. He has made both weave and symbolism a study and so well posted is he that only the choicest in basketry holds any interest for him. The Tulare basket here shown is remarkable for the fineness of its weave, boasting over 60 stitches to the inch and has been in the possession of collectors for over



A TULARE BEAUTY

100 years. In color it is an old gold and the design is perfectly carried out without a single break. Not a "split stitch" appears under the most careful examination, proving conclusively that it was the work of an artist who scorned the steel awl of modern use and plied her awl of fish bone so daintily that not a space was broken. Mr. Burdick has many other old weaves, both Pomo and Tulare, but this beauty is the peer of them all. The basket was procured during Mr. Burdick's residence in Southern California of a family closely identified with the early history of that section of the Golden State in and around Santa Barbara and had been in the family for over fifty years. The basket is worth more than its weight in gold.

Catalog

WAMPUM

Wampum, or Indian money, has always had its place in romance, and nearly every Indian collector desires to have one or more specimens of this first coin of the realm. But very little is known among Eastern collectors regarding the wampum from the West and South west, used in trading in New Mexico and Arizona. We have a supply of these articles in the shape of necklaces, one to seven strands in each profusely pricked off with turquoise, "reminders" as they are called by the Indians. These not only make handsome necklaces for Indian costumes, but have their place in every collection. Prices range from \$2 to \$50 per necklace, according to number of strands and ornamentation of turquoise.

PIMA BASKETRY

It is almost impossible to give any idea of the varied shapes of the basketry of this interesting tribe of Indians, whose reservation is in the central and eastern part of Arizona, near Phoenix. Their basketry is of great strength, of the natural colors, black and white, and make exceedingly fine work and scrap baskets. Their food trays are highly ornamental in Indian corners. Prices from \$1.00 to \$25, according to size, shape and weave. We have a fine line of these baskets and can send on approval.



CHOICE PIMA BASKETS

APACHE BASKETS

The Apache basket is quite similar to the Pima, the materials being the same, although the work is of finer quality. The scarcity of these baskets makes the demand good and prices rule high, from \$2 to \$150.00, according to style, size and weave. We have a varied assortment of these and would be pleased to quote figures and send designs on approval.

MESCALERO APACHE BASKETRY.—We have an assortment of the New Mexico Apache baskets, which are very decorative, being made from the natural colors of Yuca Palm. Their soft green and brown, blending harmoniously, make an artistic corner decoration. Prices range from \$6 to \$10, according to size, shape and design.

JICARILLA.—Basketry of this tribe of Indians is very ornamental and can be used in numbers of ways, from the small work-basket to the strong scrap-basket for office use. The colors are brilliant reds, greens and purples and are typically Indian. Prices for scrap-baskets according to height, from \$5 to \$25. Baskets, suitable for work or scrap-baskets, from \$2.50 to \$5.

HOPI BASKETRY (Commonly termed Moqui)

This interesting tribe of Indians make their home in the northern part of Arizona, on the Mesas or Buttes that rise abruptly from the arid deserts. Their basketry is noted for its brilliancy of coloring and symbolism. Their ceremonial baskets make fine ornaments for Indian corners and are much sought after. Of the two tribes the Mishongonovi is the more attractive, and prices consequently rule higher. These plaques range in price from \$2.50 to \$4 each, according to design, coloring and size.

Oraibe plaques, or ceremonial baskets, are equally interesting and contain a variety of designs. The Katchina being particularly interesting. We have a variety of these plaques from \$3 to \$6.

The accompanying illustration gives an idea of some of these designs. These tribes make some baskets which are very much sought after, and we have a few in stock at prices ranging from \$2 to \$10.



A CALIFORNIA GROUP

CALIFORNIA BASKETS

POMO.—Of the California baskets that of the Pomo is the most interesting, and to the collector the most valuable. We have a fine line of these baskets from \$5 to \$250. The noted feathered baskets of the Lake County Pomos can be seen here in variety.

TULARES OR YOKUT.—No basket collection is complete without one or more Tulares. From the symmetrical bottle-neck to the beautifully decorated boat, these baskets are growing rarer each year, and we have but a limited supply at from \$20 to \$200. We have some rare weaves and particularly fine designs.

HOOPA.—This interesting tribe of Indians produces, probably, more basketry than any of their California brethren. The dainty squaw cap, with its beautiful decorations of maiden-hair fern stalk and soft browns, makes an ideal work-basket, while their larger acorn baskets are decorative and their uses are many outside of the collector's field. Prices on these are quite reasonable, from \$1.50 to \$7.

KLAMATH.—We have a small stock of these baskets from the tribe of Indians ranging along the Klamath River. This basketry approaches that of the Hoopas in design and general shape, prices from \$2 to \$6, being nearly all small sizes.



SHASTA AND SHAVEHEAD BASKETS

SHASTA.—We have some few of these baskets which make very fine scrap baskets, and without which no collection is complete. Prices range from \$5 to \$30.

MISSION BASKETS.—We have a very limited supply including a few of the old Saboba from the Cahuilla tribe in Southern California near the San Jacinto Mountains. Prices can be had on application.

SHOSHONES.—Of these we have a very limited supply. Prices from \$6 to \$15. Very few of these baskets are made, consequently are much sought after.

SHAVE HEAD.—We have a very fine assortment of these useful baskets from \$1.50 to \$15.00 each. Like the Hoopa their usefulness is unquestioned and the designs unique and beautiful.

ALASKAN BASKETS

We have some few Alaskan baskets, including Yakutas, Sitkas, Juneaus and Attu or Aleutian Island of modern makes, and some few old weaves, on which we will be pleased to quote prices with a fuller description. Prices for good baskets range from \$7 to \$40, according to size, design and weave.

BRITISH COLUMBIA

We have a number of good baskets from this section. The Thompson and Frazier River are well known for their beauty and utility. Prices from \$2.50 to \$25.

OLD BASKETS

We have numbers of old baskets of all tribes which are essentially for the museum or collector. We will be pleased to correspond with any one who desires old baskets *from any tribe*. If we have not such in stock we can procure it, as we make it an object to keep track of all rare weaves that are, or probably will be for sale, thus enabling the collector to complete his collection.

SWEET GRASS AND BIRCH BARK BASKETS

Of this dainty line of basketry we have a large assortment from the Michigan, Canadian and Northern Maine Indians. These baskets are much sought after on account of their daintiness and utility, making ideal handkerchief boxes and small scrap baskets, the lasting fragrance of the material adding to their interest. It would be impossible to list the variety of sizes, shapes and prices of these baskets. Handsome handkerchief boxes range from 75c. to \$1.50. Baskets suitable for trinkets or spool boxes can be had from 50c. to \$1.00; hair-pin receivers, hair-receivers, scissors-holders, glove boxes at prices from 25c. to \$2. We also have a variety of articles in birch bark, including jewelry-boxes, canoes, etc., ornamented with porcupine quills, moose hair and sweet grass.

BEAD WORK

We have a large assortment of bead-work from all Western tribes--Apache, Sioux, Piutes, Winnebagos and Black Foot. Handsome bead vests on buckskin, sinew sewed, from \$25 to \$50; these are perfect in design and of a variety of patterns. Beaded leggins can be had from \$5 to \$7.50 per pair. Moccasins from \$1.50 to \$5. Pouches, knife sheaths, amulet bags, peace pipe bags, belts, armlets, head-dresses, sheaths, garters, in fact, everything appertaining to the Indian in the bead-work line. These pieces are not made for trade, and are purchased direct from the Indians; most of them have seen service, which makes them more valuable to the collector. We can guarantee the genuineness of everything in this line.

PORCUPINE QUILL WORK

We have a great quantity of porcupine quill work in pouches, baby-carriers, moccasins, leggins, and head-ornaments. We can supply these to the collector at remarkably low figures considering their genuineness.

INDIAN MOCCASINS

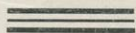
The moccasin is without question the most suitable covering for the foot, being easy at all times, and as a house slipper has no equal. We have these in a variety of sizes and styles, handsomely decorated with porcupine quills, moose hair in colors, also trimmed with fur, from the dainty baby moccasin at 75c., the children's at \$1.00, ladies' and misses' at \$1.50 to the substantial men's sizes at \$2.00. These moccasins are light and can be sent by mail on approval. In ordering, write plainly the size of the shoe worn, or give foot measurement.

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