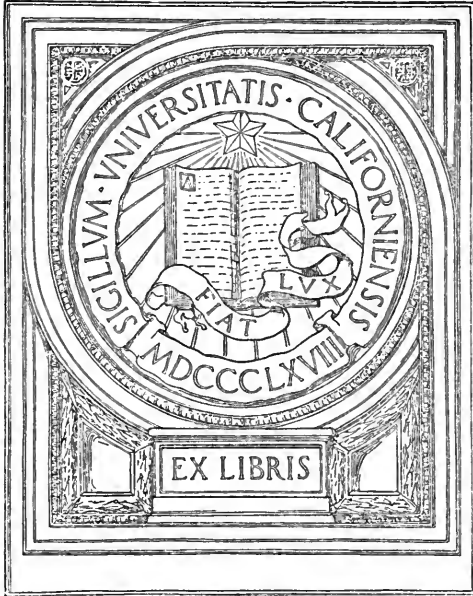


UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



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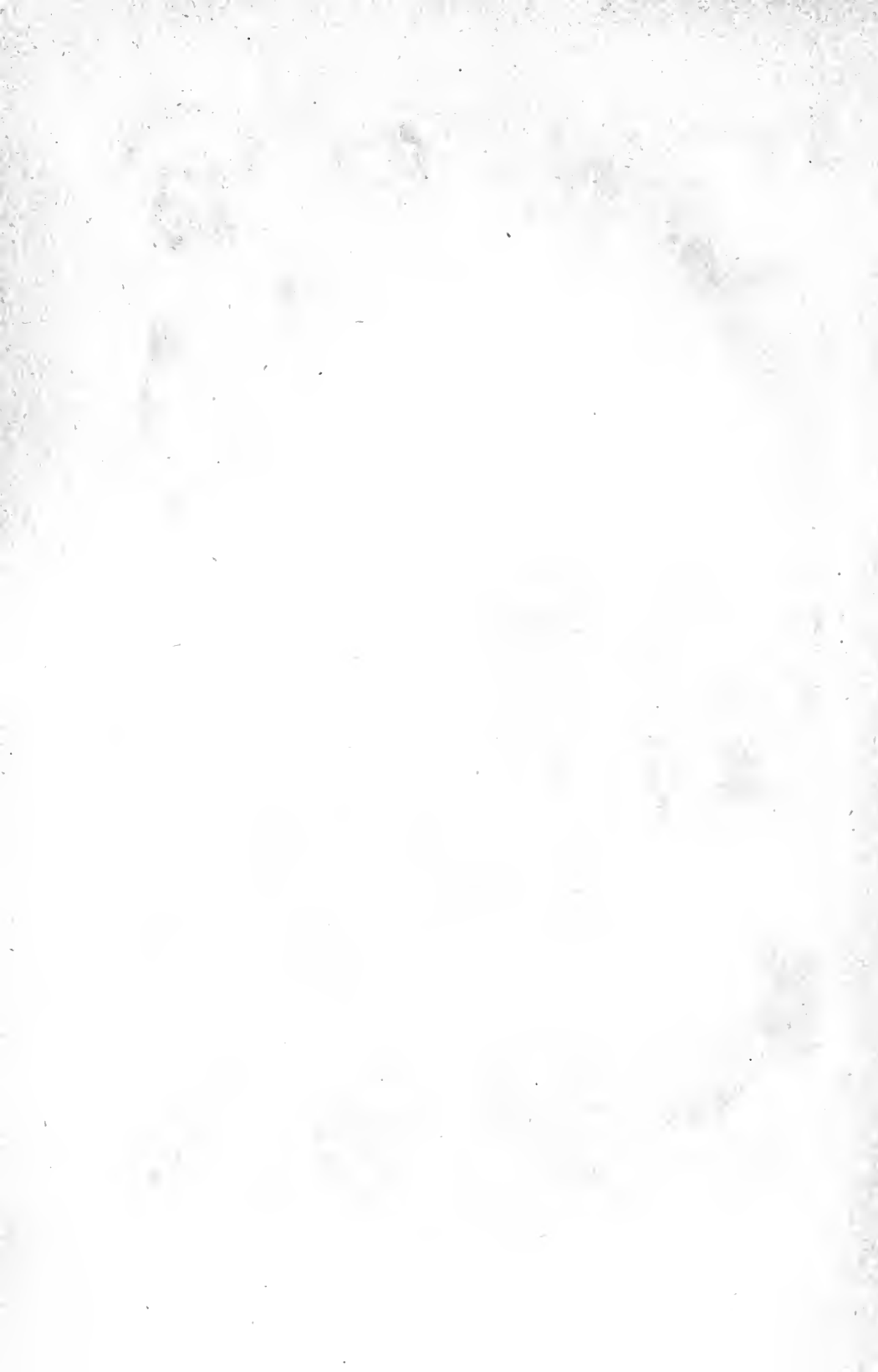
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HINDOO



JAPANESE



RUSSIAN



AMERICO-EUROPEAN



TURK



CHINESE



ARAB



INDIAN



NEGRO



AINU



BUSHMAN



HINDOO

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TYPES AND DEVELOPMENT OF MAN.

The photographs herewith is from an excellent specially prepared drawing which very accurately illustrates, as nearly as the science of ethnology is able to do, the characteristic types of mankind arranged in a progressive order of development from primitive or primitive man to the highest example of modern civilization. The two central figures are symbolic, representing Intelligence with the torch of Enlightenment and book of Wisdom, invading the darknesses in which ignorance stalks in companionship with bird of evil men and superstition. It is aspiration fighting the danger of savagery and directing the race to better conditions, moral, intellectual, and social.

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LOUISIANA AND THE FAIR.

AN EXPOSITION OF THE WORLD
ITS PEOPLE AND THEIR
ACHIEVEMENTS.

J. W. BUEL, Ph. D.
EDITOR.

WORLD'S PROGRESS PUBLISHING CO.
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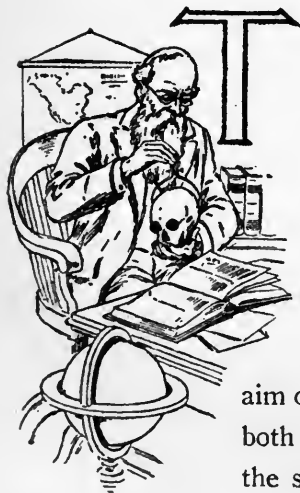
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INTRODUCTION.

VOL. V.

BY PROFESSOR WJ MC GEE, OF THE SMITHSONIAN INSTITUTION, PRESIDENT AMERICAN ANTHROPOLOGICAL ASSOCIATION, AND CHIEF OF THE DEPARTMENT OF ANTHROPOLOGY LOUISIANA PURCHASE EXPOSITION.



THE Department of Anthropology finds its reason for being in the facts, first, that an exposition is the university of the masses, and second, that all education leads to knowledge of Man. The aim of other departments of the Louisiana Purchase Exposition is to exhibit the Works of Man; the aim of this department is to exhibit Man both as creature and as worker; so that the several departments unite in a harmonious whole, and jointly represent Man and his Works.

The special object of the Department of Anthropology is to show each half of the world how the other half lives, and

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thereby to promote not only knowledge but also peace and good will among the nations; for it is the lesson of experience that personal contact is the best solvent of enmity and distrust between persons and peoples. The primary motives of expositions are commercial and intellectual; yet the time would seem to be ripe for introducing a moral motive among the rest and, save incidentally, in the department connected with education, there is little place for the revelation of the moral motive except in the Department of Anthropology. So, in the Louisiana Purchase Exposition, this department is planned and organized in accordance with the motive of bringing together so many as may be of the world's races and peoples in a harmonious assemblage, to the end that all the world may profit by mutual and sympathetic study of Man and Man's achievements.

A study of the world's peoples and nations reveals the interesting fact that, within limits not yet fully understood, the vigor of peoples is measured by complexity of blood no less than by extent of knowledge or culture. Herein lies reason enough for the study of race-types; and here, too, may well lie the basis of that innate and intuitive curiosity which renders alien races so attractive to all mankind. It is the object of the Section of Ethnology at once to gratify instinctive curiosity and to satisfy the more serious impulses of students by bringing together a more complete assemblage of the world's peoples than has hitherto been seen. Circum-

stances have not permitted the gathering of all the world's peoples on the Exposition grounds; but plans were completed for assembling, either in the Department of Anthropology or elsewhere, representatives of all the world's races, ranging from smallest pygmies to the most gigantic peoples, from the darkest blacks to the dominant whites, and from the lowest known culture (the dawn of the Stone Age) to its highest culmination in that Age of Metal which, as this Exposition shows, is now maturing in the Age of Power.

Through the energetic co-operation of Rev. S. P. Verner, President of Stillman Institute (Tuskaloosa, Alabama), a group of Batwa Pygmies from Central Africa is installed to form part of the out-door exhibit of this section. Since the time of Herodotus the existence of African Pygmies has been on record, though it was only a few years ago that they were re-discovered by Du Chaillu, Schweinfurth, Stanley, and Verner. The studies of the last named explorer and others have shown that the little people are really the aborigines of the Dark Continent, of which the greater portion have been displaced by full-size tribes. Practically nothing is known of the language, laws, or beliefs of the Pygmies, though travelers tell that they are skillful hunters, slaying the lion and the elephant, and even the rhinoceros and hippopotamus, with poisoned darts. But two or three Pygmies have ever before left their native ranges; none have hitherto crossed the Atlantic to the western hemisphere. Mr. Ver-

ner's expedition had the favor of His Majesty, King Leopold of Belgium, who took a personal interest in this feature of the Exposition; and, thanks to the effective support of His Majesty's officials both at Brussels and in the Congo country, the enterprise was successful—indeed, in view of the innumerable difficulties, more successful than any earlier ethnologic expedition. The group on the grounds comprises four Pygmies of the Batwa tribe, with representatives of the Bakuba, Badinga, and Balula tribes, besides a Batatele interpreter, one of the Bakuba being a prince of the Ndombe dynasty. Five distinct languages are spoken in the group; one member (sole representative of the Badinga or Congo cannibal tribe) neither spoke nor understood any tongue but his own when the journey began. With the living tribesmen came typical weapons, utensils, and clothing, with materials for habitations and some of the semi-domesticated parrots and monkeys with which they habitually associate; so that for the first time in the world's history ethnologists and other visitors have, at the Exposition, the opportunity of studying one of the least-developed peoples ever discovered by explorers.

Through the co-operation of the late Professor J. B. Hatcher, of Carnegie Museum, and Dr. Victor E. A. Fenton, of Gallegas, a party was organized in Argentina, in immediate charge of the late Sr. Vicente Cane, to visit the Straits of Magellan and there enlist the interest of the Te-

huelche tribe in visiting the Exposition. Since the time of Magellan these Indians have been known as Patagonian Giants; so far as measurements have been made, their mean stature exceeds that of any other known primitive people save, probably, the Seri Indians of Northwestern Mexico. The Tehuelche family occupies a skin house, or toldo; they subsist largely on spoil of the inland chase; the men are skillful horsemen, and in the chase they depend chiefly on the bolas—a triple thong loaded with stone weights at the end—which is thrown a great distance to entangle the quarry.

The Patagonian group in charge of Sr. Cane comprises Chief Geschico, who, although over seventy, is so well preserved that he captured the prize for accurate ball-throwing at the Inter-racial Athletic Contest of August 12; the Elderwoman, Lorensa, who controls the affairs of the toldo and the movements of the party, with her daughter of eight years; sub-chief Cinschel; and three younger men, who have given good account of themselves not only in the athletic tests in the Stadium but in the riding and roping contests of the Mulhall and Cummins Wild West exhibitions. The Tehuelche language and many of the arts and industries of the tribe are little known, as are their social regulations and beliefs; so that this group, too, presents tempting opportunities to the student.

Professor Frederick Starr, of the University of Chicago, led a successful expedition to the Island of Hokkaido (North-

ern Japan) whence he brought an Ainu group representing the aborigines of the Japanese Empire. The Ainu have long been known as "Hairy Men" from the luxuriance of their locks and beards; though it is not so well known that the beard is a sacred appendage, cultivated assiduously and handled and stroked constantly in the elaborate social and religious ceremonies characteristic of their culture; nor is it so well known that the women wear a symbolic beard tattooed about the lips and chin, which plays a similar role in certain of these ceremonies. Once a numerous people, probably occupying the whole of the Japanese Archipelago and neighboring islands, the Ainu are now reduced to a remnant of less than twenty thousand inhabiting portions of Hokkaido, with a few stragglers on Saghalin and perhaps on the East Asian mainland; and they are probably the least-known living people. In the year 650 some of them accompanied a Japanese embassy to China; and so far as can be learned none of them thereafter left their native land until early in 1904, when Professor Starr's party set sail.

The Ainu present an ethnologic puzzle; their physical characteristics are rather Caucasian than Mongolian or Malayan and it is a singular and striking fact that in color of skin, and other attributes, the men seem more nearly to approach the Caucasian type than do the women. In their arts and industries, and apparently in their social organization and belief (which have not yet been adequately studied)

the Ainu approach the Japanese; though the resemblances are such as to suggest that their activities were the older and formed the germ of many of the material arts which in their perfection have advanced Japan to front rank among the world's nations. Among their striking characteristics is that of centripetal or bodyward movements, which may be vestigial of a tree-climbing ancestry and are at least widely distinct from the centrifugal or outward movements characteristic of higher men—indeed, it was recognition of this tribal trait that led to the selection of the Ainu as one of the peoples to be assembled and studied at the Exposition. The group on the grounds comprises nine men, women, and children, of four families, led by the patriarch Sangea. They are domiciled in a reed house brought from Japan and reconstructed for the purpose and decorated with prayer-sticks and other symbols of a little-understood faith in nature powers. The folk themselves are the most kindly and cleanly, the most courteous and confiding, the most peaceful and gentle of all the peoples—brown, yellow, red, black, or white—assembled in St. Louis. To the scientific student and the humanitarian alike they are a constant attraction.

Another group of much ethnologic interest comprises about twenty Cocopa men, women and children from the range about the mouth of Rio Colorado (Baja California, Mexico) where they were discovered by Alarcon in 1542 and rediscovered by Padre Kino in 1700. Numbering twenty

or thirty thousand, and pursuing a distinctive aboriginal agriculture when visited by Kino, the tribe is now decadent; some fifty years ago the population was estimated at ten thousand, and a quarter of a century ago at five or six thousand; about that time the clothing of the whites was adopted with disastrous results by reason of unsuitability for local climate and tribal customs; and the tribe, which still retains pre-Columbian crop plants and modes of cultivation, now numbers less than five hundred. Their industries, mortuary customs, and religious observances are curiously adjusted to the annual freshets of the Colorado, which are regular as the floods of the Nile; they migrate semi-annually from the fertile river bottoms to arid foot-hills or sandy wastes, and thence back to the bottoms to find fields fertilized afresh by the silt of the receding waters; yet, despite these regular migrations, they are strongly attached to their native soil and have never before journeyed eastward. They were brought by E. C. Cushman, Jr., who lived with them in their camps for several months preparing their minds for the journey; they are headed by the chief known as Pablo Colorado, Headman of all the Cocopa, and they occupy a tule house of native pattern, built by themselves from materials brought for the purpose, now half surrounded by fields of pre-Columbian corn and beans. To the ethnologist the tribe is of special interest, partly because the sexes represent physical types distinct as those of the Ainu; the men are of

stature approaching that of the Patagonians and rank among the largest of North American tribesmen, while the women may be regarded as the smallest of our aborigines.

The Klaokwaht and Kwakiutl Indians of Vancouver Island are notable, the former especially for a definite social organization preserved, as was that of the Iroquois, by living in a communal long house in which a social ordination is constantly kept up, and the latter by reason of elaborate heraldic systems, with totem poles, crests, and other family insignia. At the time of discovery the Kwakiutl were cannibals; and one of the most impressive ceremonies still preserved is a cannibal dance in which man-eating is dramatized with such fidelity that most of the group bear scars of wounds made by the teeth of over-frenzied dancers. The Klaokwaht are skillful mariners, and have with them a great sea-canoe made of a single giant tree-trunk which would easily carry thirty or forty persons. The group were brought by Doctor C. F. Newcombe, and, as with the Copca, the trip to St. Louis was their first long journey eastward.

In addition to the foreign aliens, the Department arranged for the presence during portions of the Exposition period of about a score of the aboriginal tribes still surviving in the United States. These include the Pawnee Indians, housed in a great earth-lodge of the ancient type which is at once temple and domicile; the Wichita group, in a typical grass-

house of the olden kind; a Kickapoo family in a bark house; a Maricopa group in an earth-covered bush lodge; plains tribes, with their tipis, shields, and other insignia so arranged as to express social organization; basket makers from northern California and central Arizona; blanket weavers, potters, skin dressers, head workers, copper shapers, arrow makers, and other native artisans pursuing their craft according to the ways of their ancestors in pre-Columbian times. The several groups typify aboriginal life, and both special students and general visitors find in them an index to the inner life of the Red Race whose rise and passing form the opening epic of American history. Several groups cluster about notable figures; Chief Joseph, of the Nez Percé tribe, one of the ablest leaders ever sprung from American soil; the Apache chief, Geronimo, with his band, who withstood the United States army for years; the stately Kiowa chief, Quannah Parker—these are among the native personages attending the Exposition and participating in the work of the department. Some of the aboriginal groups are sufficiently large to permit adequate display, not only of the collective industries and games, but of the ceremonial life of the tribes.

While the living groups form the chief feature of the Section of Ethnology, these are supplemented by notable exhibits of aboriginal handiwork, including rich assemblages of basketry and blankety (the Harvey and Benham

collection) ; they are supplemented, also, by the exhibits in the Section of Archæology, and, in some measure, by that superb collection of the finest handiwork produced in all the British Colonies known as the Queen's Jubilee Presents. This collection of carved ivory, wrought gold, native gems and finely set jewels, feather plumes and fans, tooled leather, and other products of the craft of the most skillful artificers in both Orient and Occident, filling some thirty large cases, comes to the Exposition by the special favor of His Majesty, King Edward VII, and has been entrusted to the Department of Anthropology for exhibit in the most spacious apartment in the Hall of Congresses. To this department, too, has been confided the custody of the Vatican collection—a priceless assemblage of historical and other treasures representing the internal growth and extension of influence of the Vatican during the centuries, sent to the Exposition by special dispensation of His Holiness, Pope Pius XIII. These notable collections link the exhibits of this section with those of the Section of History.

The primary motive of the ethnologic exhibits is to show the world a little known side of human life ; yet it is the aim to do this in such manner that all who come may learn something of that upward course of human development beginning with the Dark Ages of tooth and claw and stone and tools, and culminating in the modern enlightenment il-

lustrated in the great Exhibit Palaces and the International Congresses.

The collections exhibited in the Section of Archæology are installed in the permanent fireproof structure known as the Anthropology Building. The greater part of the exhibits are contributed by countries and States. From Mexico—the Land of the Aztec and seat of the highest native advancement in North America—comes a remarkable collection, including originals and reproductions of her most striking relics; carved idols of stone and wood and decorated figurines of fictile ware; obsidian cores and blades, the latter so excellent as to serve for surgical instruments or razors; calendar stones and other calendric inscriptions; native hieroglyphic books on maguey paper; primitive sunbursts of polished obsidian and pyrite; amulets and esoteric emblems of beaten and semi-fused gold; sculptures and portrait moldings representing personages of Mexico's unwritten history—these are some of the contributions taken from the Museo Nacional and other repositories in the interests of the Exposition. From Egypt come collections befitting the Land of the Lotus, in which civilization found its earliest germ; an entire tomb, mummies and mummy cases of royal personages and of the deified cat, with scarabs and other sacramental symbols of an early cult, are among the objects brought from Cairo. Egypt is the world's treasure-house of antiquities, and from these the finest and most

typical have been chosen to tell the tale of her rise and the decline of her dynasties. These include life-size restorations of several family groups, so wrought as faithfully to reproduce the original character. Under a special State appropriation, Ohio contributes a rich collection of relics left by the mound-building Indians who inhabited the fertile valleys of the Ohio and the Mississippi up to the times of De Soto and La Salle. The exhibit comprises map models of the Great Serpent Mound, the remarkable circular earthwork of the Miami Valley, and other reproductions, as well as a rich collection (from the Museum of the State University) of stone implements and weapons, bone fish-hooks and needles, copper gorgets and knives, and other artifacts recording the industrial life of one of the most advanced native populations of our present territory.

In addition to the special collections, is an exhibition of a number of what may be called synthetic series illustrating the greatest among the early advances of mankind. Perhaps the initial step in human progress was the conquest of Fire, since man is essentially the fire-making animal; and this step is illustrated by a series of devices running from the fire-drill and fire-pump representing the stage in which Fire—the Red Flower of East Indian lore—was thought an animate deity and its production a vital process, through pyrite (or fire-stone) apparatus to the flint and steel and tinder-box, and thence to the sulphur stick and phosphorus match standing

for the stage in which Fire is recognized as a chemical process. Scarcely less important was the development of the Knife, which is illustrated by prehistoric relics and primitive artifacts ranging from the emblematic tooth and talon of lowest savagery through the sharp edges of shell and bamboo stem to the blade of wood and chipped or flaked stone, and thence to cold-hammered copper and meteoric iron, and on to the stage of hot forging with the alloying and smelting of modern metallurgy; for although the way was long from tooth of deified beast as a symbol of supremacy to the jeweled sword as an emblem of militant power, its course may be shown in a few score specimens properly arranged and labeled. Another marker of human progress was the evolution of the Wheel—the basis of all modern mechanics—which is easily represented by a series of objects from its beginning as a divinary or gaming device through its faith-inspired use as a roller under heavy beams and stones, up to its employment in primitive vehicles when animals were domesticated, and thence to its incorporation in machines as a transmitter of power—indeed, the Exposition grounds reveal every stage in the evolution of the wheel, from the pole and ring game of the Apache and the hair-whorl of the Hopi Indian maiden up to the rotary propeller of the airship. At first sight, the Pipe and smoking may not appear important factors in industrial development; yet the observations made early in the Exposition (particularly

among the Ainu, who kindle fire by a most significant process of inhalation) demonstrate a connection between the pipe and the conquest of fire and between smoking and that primitive form of faith known as the Cult of the Quarters, whose symbols in the form of cross and swastika are among the most widespread of human relics. Accordingly, the leading stages in the evolution of the pipe are illustrated in the Synthetic Series.

Just as it is the purpose of the Section of Ethnology to illustrate the trend of human progress by means of groups representing various stages of development, so it is the motive of the Section of Archæology to demonstrate the same general course of progress by specimens and series representing the successive stages of advancement during pre-historic times; and the record of the relics are measurably supplemented by the living records of the Section of History showing the later development of a vast territory from a savage wilderness to the family of great commonwealths of which the seat of the Exposition is the metropolis.



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DIVISION LXXVI.

Anthropology—A Congress of Nations at the Fair.

It is possible for the naturalist to build from the smallest bone of an extinct animal the very form, size, appearance, in short a reconstruction and reproduction of the animal as it appeared in life. So it is possible for the ethnologist to estimate, from any object fashioned by the art of man, the degree of civilization that produced it, and in many cases to establish a reasonable hypothesis respecting the customs, the religion, and even the achievements of the people of which the object referred to is a relict.

The story of the birth of man cannot be told in geologic records, but his growth from primitive savagery to the attainments that distinguish and aggrandize our times may be closely followed by the evidences of his existence and his crafts scattered along the highway of the ages. To tell the story, however, is much less impressive and far less convincing than is production of the proofs of scientific deductions and conclusions in the form of specimens of handiwork, and with this thoroughly understood the anthropological department of the Louisiana Purchase Exposition was made a museum of objects rather than a school

LOUISIANA PURCHASE EXPOSITION

dependent upon pictographic art for the elucidation of theory.

In pursuing the study of mankind's development one very important fact must be kept well in view, viz., that it is not possible to measure the growth of the world's civilization with that precision which may be applied in estimating the periods of geology, during which the processes of nature reduced the earth to a habitable condition. For it is well to consider that in different localities two or more ages, so to speak, have always co-existed. The mind of man is so constituted that each individual presents special characteristics, so that there is perpetual conflict in concept and endless antagonisms in conclusions. A superior mind may point the way to higher and better conditions, but it does not follow that his counsel will be obeyed; and it is equally probable that the voice of one least qualified to give advice will be heeded as that of a leader. Thus it happens with families, clans, tribes and nations, for which reason development may be advanced or retarded as circumstances favor or hinder. In our own day, acquainted with and enjoying a high degree of civilization, we know that there are other countries in which barbarism still exists, even in almost primitive savagery; such for example as the Terre del Fuegians, the Seri Indians, on the Gulf of California, and the Ainu, of the Kurile Islands, north of Japan. If such low types, of which there are many more examples than the three noted, can exist in an age distinguished for

great achievements in industry, commerce, art, science, we must, in justice to previous ages, believe that disparities equally great characterized all other periods; that the stone age, bronze age, the iron age, co-existed, though divided by lines geographic, tribal, and national; that man's growth has been indigenous and adventitious, dependent upon conditions of mind, environment, and climate. For these reasons, to know the human race in its multiplied aspects, past and present, we must specialize, since generalization leads inevitably into a labyrinth of uncertainties respecting origin, distribution, and development of peoples.

It is to make the study of mankind at once interesting and clearly understandable that the anthropological department was established at the World's Fair, in the elaboration of which reliance was placed in specialization and objective demonstration; thus, early man was a cave dweller, whose weapons were flint and stone, and whose appearance bore hairy resemblance to the wild beasts with which he contended. This description presents an image to the reader, who constructs according to preconceived opinions, and the vividness of his imagination. Similarly mere descriptions, or even drawings, of people, implements, and utensils, convey no more than a general idea, which being unsubstantial soon vanishes, like a vision, leaving no permanent impression.

The Anthropological exhibit at the St. Louis Fair represented the sum of human knowledge respecting races, pre-

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sented in a concrete form by the exhibition of actual objects recovered from the graves of centuries; resurrections from the tombs of long ago civilizations; exhumations from the cemeteries wherein were laid the bones and relics of primitive man as he existed in all countries. To this interesting showing many nations contributed the most rare and precious specimens which scientists, archæologists, and explorers have discovered, bearing in any wise upon the subject of primitive, prehistoric, savage and strange peoples that have inhabited the earth. This department of the Fair was accordingly a world's museum of human relics, and a congress of living examples of various human types, brought from the most remote parts of the globe.

A general survey of the anthropological department revealed to the visitor the appearance, habits, surroundings and every day life of early man, such as lived in caves, burrowed like wild animals, dwelt in trees, and existed in the primal state of savagery more than ten thousand, aye, perhaps fifty thousand years ago. And in the showing the ancient Egyptian reappeared, out of the spiced and pitched cerements that wrapped his body in preservatives long before the time of Noah—even from millenniums when human hands fashioned the first mud hut that stood upon the banks of the Nile.

The Assyrian, earliest of the tribe of Asshur, was there, mute of lip for a period so great that hoary antiquity cannot measure it, to remind beholders of the first monarchy

of history; and the Babylonian was present, out of the cradle of civilization, with specimens of his workmanship and evidences of his marked attainments in sculpture, architecture, literature, religion, 6500 years ago in the far away and now desert land where the Garden of Eden is supposed to have been planted. It was resurrection and revivification of the most antique races of the world, brought forth from sepulchers of the nameless past, to be reviewed by the living present that the secrets of existence in the unnumbered ages might be exposed.

In the procession of peoples, extinct and living, that represented all the periods of human life on our planet, there appeared examples from orient, occident, continent and island the wide world over; tree dwellers from New Guinea; lake dwellers from the Orinoco valley; head hunters from Borneo, cannibals from Africa; hairy men from the Kuriles; devil worshipers from Saghaliën; giants from Patagonia; pygmies from Africa; Eskimos from Arctic regions; in short, the exhibition was a congress of typical peoples from every corner and part of the earth, and a museum of humanity so comprehensive that it was possible for the visitor to gain therefrom a perception and mental grasp of man as he appeared in all ages, conditions, and countries. The showing being thus complete it was made comparatively easy to trace man's progress from his earliest manifestation through all the pauses, periods, and epochs of his advance even to the heights of his accomplishments in the dawn of the twen-

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tieth century, in the culmination of effort, as illustrated in the greatest and latest of Expositions.

The subject is such an interesting one, and the anthropological display at the Louisiana Purchase Exposition was so truly representative and comprehensive that description is best given by cursively reviewing the history of man, in order that those who visit the Exposition may better understand the environments, customs, superstitions, and mental plane of the types shown, and thereby gain an intelligent conception of the beginning and growth of races, as set forth in elaborated theories of recognized authorities.

The origin of man is the subject of much scientific disputation, and from the nature of things the question must forever remain unsettled. We have, first, the Genetic account, which represents man as being contemporaneous with the earliest work of the Creator. 2. The theory advanced by Darwin who sets forth many arguments in proof of his contention that man is the result of a series of modifications, or evolutions, under a law of natural selection, the primitive form being an ape. 3. Wallace, in "Natural Selection," maintains that a Superior Intelligence has guided the development of man, just as the superior intelligence of man controls, to a large extent, the development of many inferior animals, and directs the growth of plants. 4. Vogt endorses the theory of Darwin in all respects, except he contends that man is descended, or ascended, from three apes instead of one, by which he accounts for the ex-

istence of many races. 5. Herbert Spencer advocated the evolution theory, and insisted that man, as well also all other animals, and vegetables, had their origin in a universally diffused ether, out of which, in fact, the world itself was evolved, variations in life and matter being due to differentiation of ether. These theories, though conceived by great minds, and supported with skillful argument, fail in the primary essential, viz., they do not account for mental force, neither do they explain the first cause, or whence the original emanation sprang.

Next to his origin, interest centers about the inquiry, When did man first appear on the earth? This question can not be answered with any better satisfaction to inquiring minds than the first one. The perishable nature of flesh and bone, the convulsions of the earth, whereby mountains of yesterday may be valleys of today, erosion, engulfment, and powerful forces that are constantly changing the surface of our globe, make it unlikely that remains of man of extreme antiquity will be found. Nevertheless, we must admit the wonders that nature often performs; for conditions sometimes obtain by which the most ephemeral things are embalmed and rendered durable through great cycles of time.

As affording some idea of the antiquity of man the discoveries in the Brixham caverns (1858) may be cited. The bottom of these caverns was composed of a thick crust of stalagmite, under which were found bones of the cave bear;

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eleven feet deeper, in a loam of an ochreous color, were bones of the mammoth, extinct rhinoceros, cave bear, and flint knives. A bed of gravel underlaid the loam, and at the bottom of this deposit, which was twenty feet in thickness, other specimens of flint knives were found, though there were no fossils. It is not possible to approximate the centuries required to form these layers of stalagmite, loam, and gravel, but it is fair to assume that the deposition must have occupied many thousands of years.

The south half of Florida is composed of coral, the formation of which is computed by Agassiz to have certainly taken not less than 135,000 years, and yet in one of these coral banks, and at a great depth, were found human teeth, and bones of human feet, which the famous naturalist declares could not be less than 10,000 years old. Prof. WJ. McGee, in a recent encyclopedic article says: "There is, indeed, a strong presumption that man has lived in the western world many thousands of years; almost certainly he was there before the last ice invasion, possibly before the first advent of Pleistocene ice; for otherwise it would be difficult to account for the differentiation of the Eskimauan from the Athapascan and other peoples, to explain the development of complex social organization by the slow processes of primitive life, or to understand various other lines of development."

Of man's great antiquity there can be no doubt, both in the Eastern and the Western hemispheres, and it is doing

no violence to reason to believe that his appearance upon the earth was made at as early a period as any of the mammalia species. Wherever the remains of primitive man have been discovered they have nearly always been commingled with those of animals upon which he subsisted, or with such as he was compelled to contest supremacy. He was therefore savage by reason of his environment no less than by his own nature. Though the faculty of intelligence certainly existed it was in an elementary form, little above that of instinct, for its development was not needed to meet primary conditions. Original man partook very largely of the nature of wild beasts and accordingly his habitation, like that of animals, was a cave. He had a greater sense of comfort, and of security, however, than animals, for his bed of leaves and branches was better fashioned, and his cave better defended, because being supplied with hands he was able to do many things which other animals may not attempt. But while primitive man had hands, without intelligence he would have been more helpless than any other creature, for he was wanting in speed to escape pursuit of many ferocious animals, was destitute of natural weapons, and was unable to rapidly scale trees or quickly burrow, so that poor indeed was his chance of survival against the perils of his environment.

The disadvantages which beset primitive man, increased by the extreme helplessness of protracted infancy, as compared with other animals, were compensated by the double

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provision of hands, and the power to reason. Small as was this power in his original state, it was greater and more useful than instinct, and made man the master of his surroundings; a power which acts indirectly for his protection, and directly by suggesting means to overcome difficulties. It is reason that distinguishes man from all other animals, a faculty which all creatures recognize through their fear of him. So that although the endowment of reason in early man was an undeveloped gift it sufficed his simple needs of the time and expanded as his requirements increased, inspiring ambition and leading to higher destiny.

It is a noteworthy fact that the infantile age of man was coincident with the life of the largest and most ferocious animals, such as the mammoth, cave bear, cave hyena, woolly rhinoceros, great lion, and giant reptiles no less dangerous, against which the best of modern small arms would hardly prevail in an attack. And yet though feebly weaponed, with bow and arrow, stone hammer, and flint knives, our early pregenitors did not hesitate to engage in battle with the most powerful, and the commingling of bones of victor and vanquished are left to show how successfully they contended. It was hardihood, reason, and necessity in conflict with brute ferocity and instinct, in which intelligence must always triumph.

Primitive man found his first shelter in natural caves and in this condition he was a sharer with many wild animals, but as man is by nature gregarious caves did not af-

ford permanent abodes for increasing families, and removal from place to place became necessary. And the fact must also be kept in mind that not only are animals, birds, and insects migratory, but climate is equally so, a fact which is established by moving glaciers, and the transposition of temperature, for it is a proof of geology that what are now circum-polar regions were, in aeons of the past, tropical in character. These changes of climate and the migration of animals, as well also the restricted number of cave habitations, necessitated frequent removals of man, and through these necessities nomadic habits were developed which while bettering immediate conditions also served to make man more fearless, more resourceful, and likewise more ambitious—a world conqueror.

If primitive man's surroundings, as judged by our civilized conceptions, were austere, forbidding, and perilous, there was much to mitigate his condition and to render life less burdensome than we to-day find it. Living in a state of absolute freedom, naturally, and thus healthfully, primitive man was subject to few diseases and worriments of mind. His wants were simple and these he gratified as easily as the birds find their food in the woods. If unsuccessful in the chase, he found ample nourishment in fruits, nuts, roots, which his instincts, like those in wild animals, taught him how to procure. Of clothing he had as small need as the brute, for nature tempered his body to climate. Fire was his greatest discovery, but it was also his greatest curse.

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Wild animals do not require artificial heat, neither did primitive man, and so it happened that production of fire and its domestic use led to man's effeminacy and the long train of ills that come as a consequence. Adapted originally to all changes of temperature, man soon found that the use of fire made him sensitive to cold, and creation of an unnatural desire for artificial warmth suggested the need of clothing, and better protection than his cave-home afforded. Heat made him sluggish, it changed his disposition, it circumscribed his action, it rendered him susceptible to chilly winds, it took away his resistance, and made him subject to disease. In short, fire changed early man from a purely animal state, with its exemptions, to a condition infinitely better, in an ethic sense, but one very much less favorable for his purely physical nature.

The first weapon of early man is what is known as the paleolithic age was a stone, which he soon learned to hurl with great force and accuracy; then the club was added to his armory, followed probably by the hammer as his first tool, by the use of which he fashioned stones for hurling, and also for making his cave abode more secure, and for other purposes. A cutting instrument was the next addition to his need of implements, which he obtained from pieces of obsidian, when it could be found, but in the absence of this volcanic glass, which is not generally distributed, he had recourse to flint. By the use of a stone-hammer primitive man was able to chip pieces of flint and

obsidian into arrow heads, and to fabricate knives, sharp of edge and capable of performing practically all the uses of a cutting instrument for which he had need. When neither obsidian nor flint were procurable our prototypes used granite, porphyry, jade, quartz, bone, or any very hard substance that could be wrought into suitable form by chipping and grinding. This latter process must have been one of the earliest discoveries, for the most antique relics that have been unearthed show the results of patient effort to reduce stones of various kinds to conditions of usefulness by rubbing one against the other. By this means a great variety of domestic implements and weapons were made, which contributed largely to the comfort of the family, as well as to their security. Bone was used very generally for household purposes, in fabricating needles, bodkins, scrapers and for ornament. But flint or other mineral was preferred for making knives, axes, hoes, hammers, mortars, pestles.

After the discovery of fire, which may have followed invention of the sharp edge, a great impulse was given to the progress of mankind, for as the malleability of soft metal, such as lead, copper, zinc, etc., was ascertained, fire must have shown, soon after, the possibility of fusing certain minerals. Thereupon followed discovery of the art of combining copper and tin and thereby the production of bronze, so that early man emerged from the limitations of the neolithic, or polished stone age and entered upon what is

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known as the bronze, or heroic age. Thenceforth his weapons and his implements were of bronze, with which changes man entered upon the first stages of what may be called civilization. With discovery of a means for smelting ore a tremendous advance was immediately gained, and when early man, finding his industrial needs increasing, devised the wheel, there opened to him, as if by magic, a passage way to boundless achievements and a conquest of all natural obstacles. The steps of his progress from primeval savagery to the attainment of social refinement, are most conspicuously marked, 1st, by the hammer; 2nd, by the sharp edge, or cutting tool; 3rd, by fire; 4th, by the wheel; 5th, by the forge; 6th, by the shuttle; 7th, by the lathe. With these instruments man became an artificer, and thenceforth he relied upon his industry, combined with ingenuity, to rise to those higher conditions which ambition constantly elevates as each succeeding plane is approached.

DIVISION LXXVII.

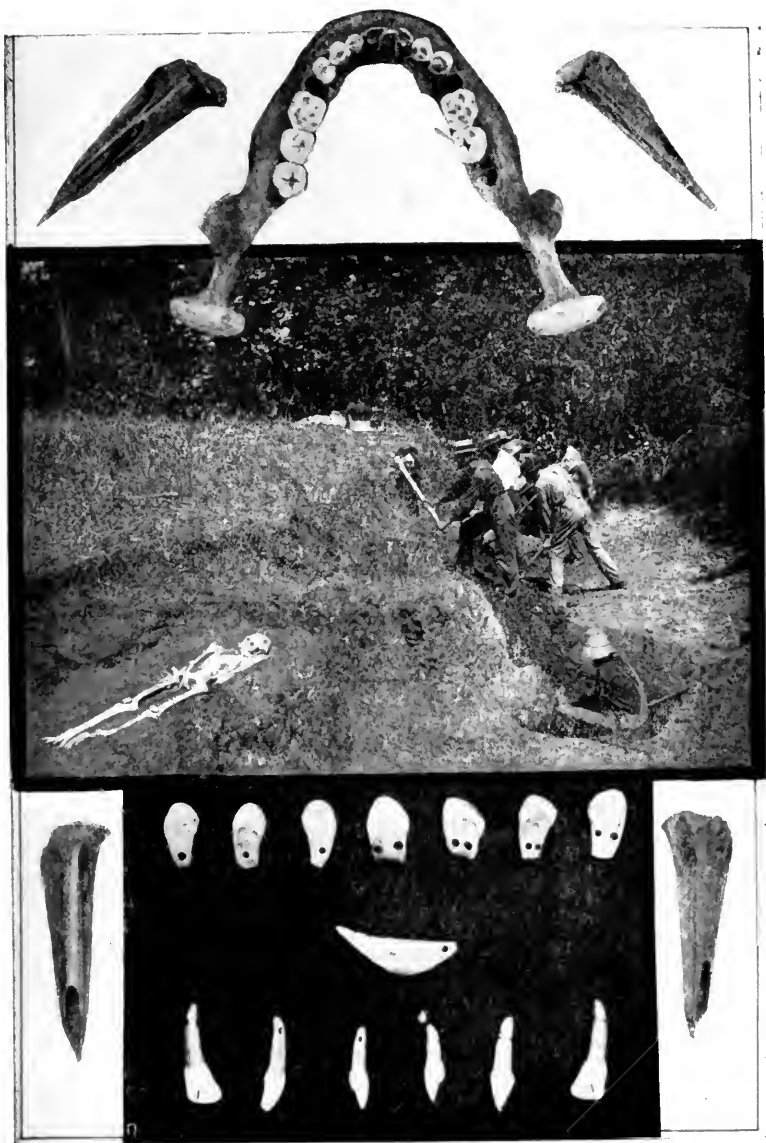
Mound Builders, Cliff Dwellers, Aztecs and Peruvians.

THE stone, or flint, age is not so much in evidence in America as it is in Europe, France having more to offer in relics of this character than any other country. But in all lands primitive man made use of stone, bone, teeth, claws, shells, and meteoric iron, for these being common to all countries they readily suggested to our prototypes the most effective weapons and utilities obtainable for his needs. It must not be overlooked, however, that the periods of man's state, distinguished by the terms "stone age," "bronze age," "iron age," are at most provisional, which properly speaking represent only phases of individual families, clans, tribes, rather than being applicable to the human race as a whole. For while one people may be struggling in the darkness of savagery, another may be enjoying the benefits of enlightenment. So widely separated indeed are the boundaries of human conditions that all the so-called ages of man are to be found co-existing in different parts of the earth. Thus, the Seri Indians of northwest Mexico are even now in the stone age, and there are tribes in central Africa that have not yet entered fully upon the iron age.

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When Cortez invaded Mexico (1519) and Pizarro made his conquest of Peru, they each encountered a people who had many claims to civilization, equal almost to that of Europe at the time, as will more fully appear in a subsequent division of this work. But when De Soto explored the southern part of what is now the United States, in the same year (1540) that Pizarro was in Peru, he met with no tribes that had any knowledge of metal implements, or who had emerged from the stone age. This may be regarded as the more remarkable because while there were sharp lines of demarcation separating the Indian tribes of North America, a considerable interchange was maintained, and as all the south country was populated it seems passing strange that the influence of Aztec civilization did not make itself sensibly felt among all the native nations. But there seems to have been a barrier to communication, natural or racial, that completely separated the two, for how many centuries we cannot presume to guess.

In that part of North America which now embraces the United States the earliest races, possibly, though improbably, progenitors of the Indians of to-day, were what are known as the Mound Builders. These people, who left such astonishing evidences of their numerical strength, their ingenuity, and their singular habits have disappeared so completely, even from tradition, that it is possible to deal with them only in a speculative way. The remarkable relics which they have left, as the sole mute reminders of their



RELICS RECOVERED FROM GRAVES OF THE MOUND BUILDERS.
Human jaw, awls made from turkey bones, perforated teeth of man, elk and wolf.



prehistoric existence, have been studied by archæologists for many years without, however, revealing much information of a positive character concerning the national or domestic life of the people themselves. The little that has been gained was strikingly set forth at the Louisiana Purchase Exposition. To this end Dr. W. C. Mills, of the Ohio State Museum, had constructed huge plaster models of Ohio's two most famous mounds, the Serpent, in Adams County, and the Circle near Circleville, in which not only the contour of the mounds was reproduced, but also the interior chambers, together with the implements, weapons, and relics that were recovered therefrom. The great Cahokia Mound, in the Illinois bottom, a few miles from St. Louis, was likewise represented by the Missouri Historical Society, an organization of prominent people of St. Louis and the State, whose work has produced most excellent fruits in the field of local historical research.

The Mound Builders appear to have had their earliest seat in the Allegheny region, whence they seem to have migrated by slow stages westward, through Ohio, Indiana, Illinois, Missouri, eastern Kansas, Arkansas and Oklahoma, disappearing effectually in northern Texas. A few straggling mounds have been found in Georgia, and even in Oregon, but these have not been positively identified as constructions of the Mound Builders as a race, though it is not improbable that they were raised by an offshoot, a divorced branch of the nation. The largest and most unique

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mounds constructed by these now extinct people are to be found in Ohio and Illinois. Some were thrown up in the shape of pyramids, with bases as much as a quarter of a mile in circumference and with altitudes of seventy-five feet. Some were made in the shape of animals and of reptiles; one very celebrated mound in Ohio represented an elephant, or more probably a mammoth; another is found which resembles a serpent swallowing an egg, from which single fact the opinion is derived that the people had some familiarity with the religions of Egypt. Others are found shaped like a turtle; a few have the appearance of the hide of some animal stretched on the ground, while others represent birds, bows and arrows, and human figures; indeed, they appear in an infinite variety of shapes. The majority of them, however, are either circular or in the form of squares, sometimes covering as many as twenty acres. One of the largest mounds which the author has ever seen is located in the Illinois bottoms about six miles east of St. Louis. In 1876, while acting in the capacity of an editorial writer on the St. Louis press, the author accompanied a party of scientists, who visited the large tumulus three or four miles directly east of St. Louis for the special purpose of opening this very great mound, with the view of determining for what purpose it had been constructed and the relics it might contain, hope being encouraged by the fact that those heretofore opened had usually yielded some human remains and such relics as pottery, bows and ar-

rows and burnt woods. After a labor of three days an excavation of some fifty feet was made in the mound, but without discovering anything indicative of human burial or any evidences of use, beyond a few pieces of charcoal. Other large mounds have been opened with similar results; the question therefore constantly arises: For what purpose were these mounds constructed, since the labor involved, with the crude implements at hand, must have been enormous? Some there were, especially those of circular and square shapes, which may have served the purpose of fortifications, others probably were the burial places of the distinguished dead, but such mounds as the one near St. Louis, in which no evidences of sepulture are found, must have been thrown up as a place for sacrifices to the sun-god, or other religious ceremonies which might be practised by a few priests in view of a large multitude assembled about the base.

Professor Putnam some years ago made a careful exploration of several mounds in the valley of the Little Miami, in which he discovered a considerable number of skeletons, the bones of which were partially calcined. Around these skeletons also had been arranged logs laid in the form of a parallelogram and afterwards fired, probably with the view to consume the bodies, but no evidences of incineration have been found associated with other mounds.

The Mound Builders were far in advance of the North American Indians even of to-day. They were remarkably

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ingenious and skillful, especially so in the manufacture of pottery and of personal ornaments, specimens of which are equal in beauty to the best articles of this kind made by the ancient Peruvians; they are also known to have constructed artificial ponds of considerable size, the banks of which were tastefully decorated by the planting of ornate vegetation. They likewise used sun-dried bricks, especially in the South, where walls have been found in many instances supporting some of the mounds and embankments; they also manufactured a coarse kind of cloth, and the mounds themselves are a conclusive evidence that the people were tillers of the soil, by which means alone such large and permanent villages could have been supported.

Their intelligence, skill, and at least semi-civilized ways, are manifested by their mining for precious ores, as well as by their manufactures and feats of engineering. None of the Indians of North America practised mining, or manufacturing at the time of the discovery of America, nor is there any tradition existing among any of the several tribes that their ancestors had been so engaged, which apparently conclusive testimony renders the supposed relationship or any connection between the original Indians and those of the Mound Builders as improbable. It is therefore most singular that these people, who were on the very borders of civilization, who occupied so wide and fertile a region of country, who had every advantage of situation and of climate and natural productions to strengthen and increase

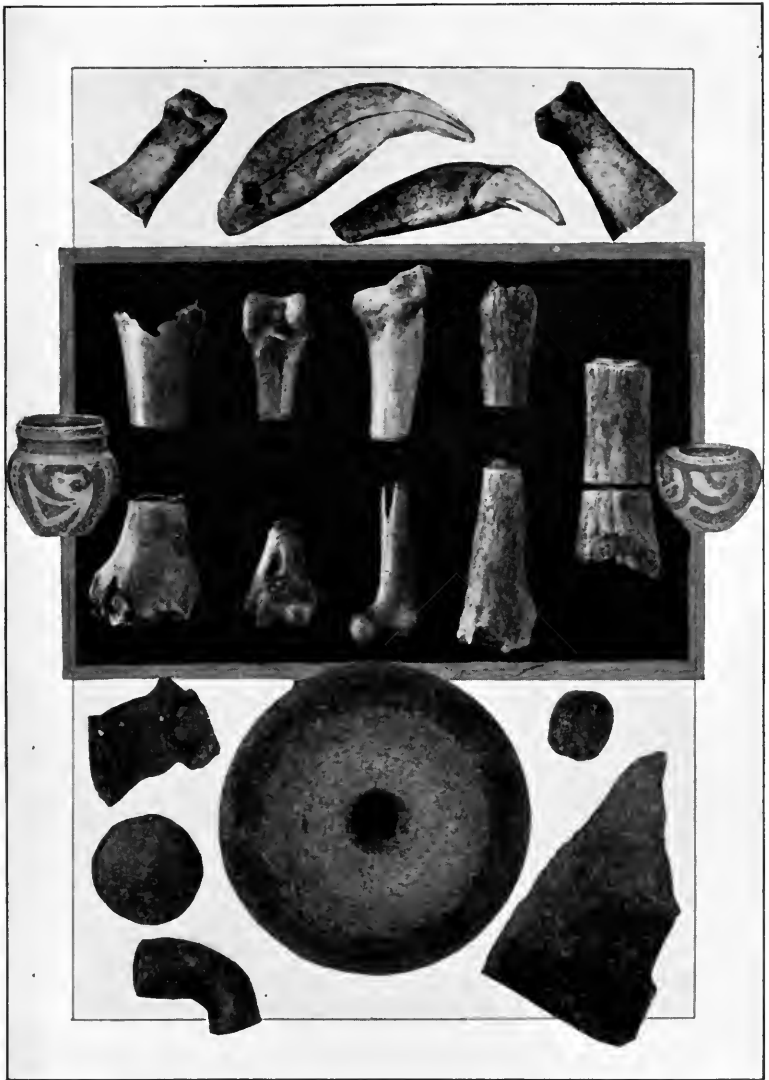
their race should disappear so unaccountably and so effectually from the face of the earth, leaving no records of their history in the form of hieroglyphics, or picture writing, to give posterity some idea whence they came, and the cause of what may have been their sudden extinction.

The Pueblo Indians of New Mexico and Arizona are generally supposed to be descendants of the Aztecs, though if this theory be correct they exhibit remarkable degeneracy which throws discredit upon the belief. A proud people may be so humbled by their conquerors, especially through long periods of enslavement, as to destroy every original characteristic. Though we know that such degeneracy is fairly common in the world's history yet analogies appear to point more reasonably to a connection between the Pueblos and the Mound Builders. Scattered over the barren plains of the Southwest are ruins of what were once palaces and cathedrals, as well as adobe huts singularly constructed, which are dissolving evidences of a race long since extinct. The Indians who now people that section of our country are among the lowest of humanity, with instincts, rather than reason, little above that of brutes. It is here that we find dense ignorance associated with grossest superstition upon which rests a truly wondrous fanaticism. The Moki tribe are snake worshippers, the Digger tribe live largely upon insects and reptiles, the Zunis are lazy beggars, and each branch of the Pueblos have their bloody witchcrafts and their tragic ceremonials, among which is self torture,

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by whipping, cutting and suspension on hooks. These people are not capable of building such large structures as we find ruins of in the Casa Grande.

But if we cannot trace a resemblance between the Mound Builders and the Pueblo tribes, in which it must be admitted there is undiscoverable relationship, the search for analogy may be better rewarded if we look to the Cliff Dwellers who, like their possible prototypes, are extinct and without a history, but they have left behind them relics which seem to identify them with the Mound Builders. Following analogies that appear to be reasonable we find evidence that the Mound Builders were an agricultural people and since in none of the tumuli that have been opened have weapons been found except such as might have been used in the chase or for domestic purposes, it is reasonable to suppose that they were not a warlike people, but devoted rather to the arts of peace. Being so they were encroached upon by such powerful nations as the Algonquin and gradually driven westward until they made their last stand in the Southwest. Here they continued their agricultural pursuits, but in time their prosperity excited the cupidity of the more hostile and cruel tribes, probably nomadic in habits, who attacked them so persistently and murderously that they sought refuge in the cliffs of Mancos canon. In the least accessible places, high up the perpendicular walls, they made excavations to which they climbed by perilous passage ways easily defended against their enemies, who might be beaten



RELICS FROM TUMULI OF THE MOUND BUILDERS.

Pendants of bears' teeth, cut digits of the deer, pipe fragments, and discoidal stones supposed to be used in religious services.

MOUND BUILDERS, CLIFF DWELLERS, AZTECS, PERUVIANS

back or destroyed by rolling stones down upon such as had the audacity to attempt to reach them in these lofty retreats. Look-outs were no doubt maintained to give warnings of approaching enemies, and when danger did not threaten the Cliff Dwellers they descended to the mesas and cultivated their crops.

That part of Colorado and New Mexico through which the Colorado River now runs was probably at one time fairly fruitful, though to-day the region is a Sahara of waste and inutility; a land haunted by windstorms on which ride the furies of desolation. In this sterile domain, a borderland of phantasy, nature is so distraught that the supernatural seems to hold carnival in consumptive degeneracy. But though the earth appears to be parched to sterility there are yet evidences that in the centuries long ago this same land was blessed with productiveness.

If the Mound Builders were compelled to take refuge in caves excavated in the cliffs their manners must have undergone a radical change, to adapt themselves to new conditions. They continued to practice the arts which their ancestors taught them; they wove baskets, they fashioned clay into domestic utensils, they fabricated clothing from grasses, and cultivated other handicrafts characteristic of a peaceable, agricultural, and industrial people. But they no longer reared mounds, either for burial purposes or as religious symbols. Instead of burying or incinerating their dead, as theretofore, the dry atmosphere made it possible to pre-

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serve human remains, and this the Cliff Dwellers did by wrapping the bodies in shrouds made of woven fiber, and also by placing them in earthen jars large enough for the purpose.

But persecution of these peaceable people continued intermittently, by nomadic tribes, while the water courses gradually dried up as the Colorado River ate its way deeper into the friable soil, until at length habitations in the cliffs became no longer places of permanent security and the dwellers were driven by hunger to the plains, where they finally perished at the hands of their enemies.

This theory may not be a true one, certainly it is not demonstrable, but on the other hand the reasoning appears to be following a probability, and that is the best that ethnologists can do, since positive evidence is not discoverable, even by such scientists as Powell and Stevenson, who made a long and critical study of the subject. To those who are interested in this problem opportunity is afforded to pursue the enquiry in the splendid exhibit made in the anthropological section of the Louisiana Purchase Exposition.

As we proceed southward, through Mexico and, into Central America, we find ruins of buildings that were erected by peoples splendidly endowed and highly cultivated, whose coming and going are alike unwritten on the pages of history, and the hieroglyphics that abound are as yet undecipherable.

The ruins of Palenque, in the State of Chiapas, Mexico,

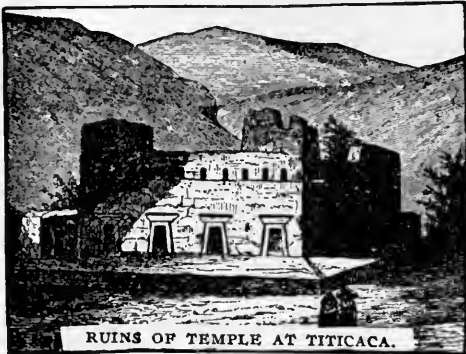
although the most splendid that have been uncovered in any part of the two Americas, were entirely unknown, even in Mexican tradition or by the Spanish Invaders until 1750. These ruins consist of vast artificial terraces and truncated pyramids of cut stone upon which are palaces of solid architecture covered with carvings in relief and hieroglyphics in stucco, painted with such enduring colors that burial for ages has not greatly diminished their lustre. The largest palace, 228 feet long, 180 feet wide, 25 feet high, stands upon a truncated pyramid of corresponding dimensions. This enormous structure was faced with cut stone cemented with mortar made of lime and sand and the whole beautifully decorated with figures painted in gorgeous and imperishable color. Strange that so noble a building, even though covered by the growth of centuries, should have been wholly forgotten. The ruins also of Copan, and Mitla, almost as great as those at Palenque, were alike unknown in the time of Cortez.

According to the old Central American books and traditions, some of the principal cities of the earliest civilization, among which was that of the Colhuas, were in the forest-covered region of Yucatan, Guatemala and Honduras, which at one time was cultivated and filled with inhabitants. It was the most populous and important part of the Colhuan Kingdom, but which after a long existence was broken up by the Toltecs, though a remnant continued to the time of the Aztec dominion of Montezuma, which, like that of the

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old monarchy of Egypt, resembled the kingdom of the Ptolemies. About the time of Cortez' invasion, or probably a few years before that event, there was a solitary town at what was called Mayapan, founded by the Maya, Prince of Itza, who with a portion of his people fled from Yucatan to that lonely region to escape from the disorder and bloodshed of a civil war which seemed then impending. This civil war soon after broke out and was desolating the country at the time of Cortez' visit. It resulted in the destruction of the town of Mayapan and broke up the kingdom of Yucatan. This seems to have been the last important event that transpired among the original settlers of the country of which we have any definite history.

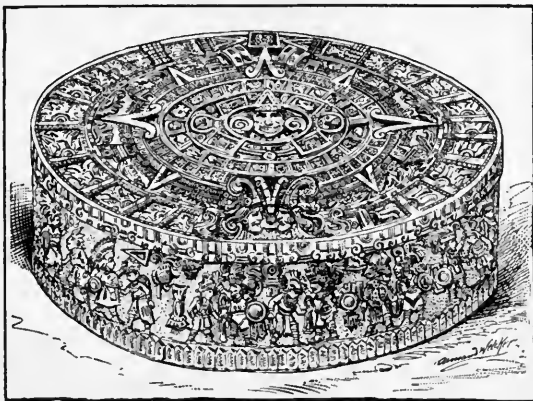
Among the other interesting ruins found in that region of country are stone pyramids which resemble those of Egypt in shape, and of very considerable size. The latest investigation has served to prove beyond a doubt that these were used for making astronomical observations, in which science these people are supposed to have been learned. Other monuments serve to prove that they were also sun-worshippers and that they offered sacrifices, though whether these were the offerings of human beings or not we are unable to decide. The weight of testimony inclines us to believe that their method of sacrifice was more nearly like that of the ancient Jews, and we also observe that in many of their religious ceremonials there were peculiarities of worship and offerings that bore a striking resemblance to



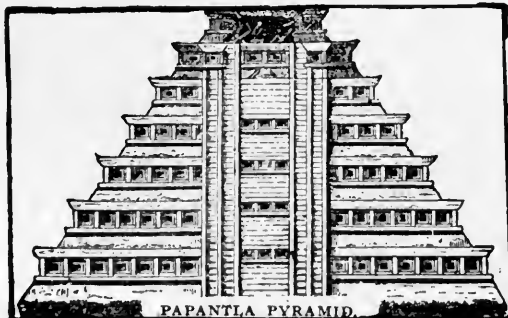
RUINS OF TEMPLE AT TITICACA.



ARCHED ROOM
AT UXMAL.



AZTEC CALENDAR STONE.



PAPANTLA PYRAMID.



that of the old Jewish nation. This is one of the principal evidences that ethnologists use to support the theory that the original settlers were descendants from the Jewish race; in fact we frequently hear familiar Jewish names, both personal and objective, used in the old literature of the people of Central America.

While the Aztecs were not the most antique people of Mexico, their origin is quite as much lost to history as that of their predecessors. But certain it is they attained to a remarkable state of civilization, in which many sciences were represented. Whence or when they came is a subject too indistinct for even speculation; it is interesting to know, however, that at the time of Cortez' invasion their civilization was as great as that of the Spaniards, if civilization may be judged by the aesthetic attainments of a people. In the arts industrial and governmental they were the equals of any European nation. The Aztec knew how to encourage such industrial arts as made the people intelligent and prosperous. He knew how to design and to execute works not less in magnitude and more beneficent than the pyramids of Egypt, the statuary of the Greek, the skill of the Roman engineer. The palace of Montezuma (1519) stood on an island and was surrounded by twenty thousand dwellings. Built of marble and jasper, it was also supplied with fountains, baths, statuary, and paintings in feathers. Gold vessels and mosaic work abounded, and this wealth of display showed an artistic and refined taste.

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Occupying the plateau of Anahuac, in Mexico, the Aztec ruler shared the dominion of Mexico, Central America, and South America with the Tlascaltecas, Tuzcucans, Xochimilcas, Acolhaus, Chalcos, and Tepanecas. Whence they came we know not, but they were there with their splendid civilization when the Spaniards came, and it must have required many centuries for them to have developed from savagery to such a splendid state.

While in the arts and sciences the Aztec was far advanced, and no less so in law and administration, the government was despotic and in religion the people were as bloody-minded as the Carthagenians. Though they are not known to have fed infants to fiery Molochs, they made a great sacrifice of human life, as many as one hundred thousand being immolated upon great occasions as oblations to their gods whose favors they sought or whose anger they hoped to appease. They were essentially sun-worshippers, their practice being to sacrifice to the major spirit of light and generation, and in doing so the bloodiest rites were celebrated in which, upon great national occasions, thousands of prisoners usually, were killed by having their hearts cut out and held up as offerings to the sun. These horrible sacrifices were commonly made upon a consecrated stone circular in shape and curiously carved that was placed upon the summit of a truncated pyramid, at the corners of which were altars upon which animals were laid as offerings to the Aztec deities.

But while the Aztecs were dominated by a cruel religion, they did not differ in this respect from all the great nations of ancient history, which while distinguished for their arts and wealth were scarcely less so for their practices of sacrificing human life. The Aztecs had a civilization that favorably compares with that of Assyria and was not greatly inferior to that of Egypt in the time of the Hyksos dynasties. They had attained to great excellence in architecture, as remains of their age-covered buildings testify, and in the applied arts they were adepts, especially in carving, sculpture, and decorative embellishments. While paying reverence to the sun they also worshiped an unknown god, and recognized as deities to be propitiated the moon, and the spirit of the rain. It is significant that they used the cross as a religious symbol, and maintained as sacred a fire in their temples. No king was permitted to reign longer than fifty-two years, and if in this time the sacred fire became extinguished through any cause, it was regarded by the people of the city in which this calamity occurred as a command of the Sun-god to destroy all their property and rebuild in another place. To this superstition may be due the abandonment of cities whose ruins are now to be found in many parts of Central America. Priests were distinguished from other people by their remarkable appearance, for they dyed their bodies black, never permitted their hair or beards to be polled, which were also blackened, and their costumes, or robes, were covered with figures of mythical animals and strange symbols.

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The Toltecs and Aztecs were a deeply religious race, and practiced their hieratic arts to an extent equal to that of the Egyptians, whom they imitated in the use of a system of hieroglyphics that is quite as complete, but for the decipherment of which no key has yet been found. There was a learned class who wrote extensively on law and history, and who also cultivated music, oratory, and the sciences, notably mathematics, astronomy, and civil engineering. More surprising still, as attesting their refinement, the Aztecs used napkins and finger-bowls at meals, while perfume, and tobacco for smoking and snuff taking, were common luxuries. They used gold ornaments, restricted, however, to the nobility, and the people were extremely neat in their habits, as they were deferential, truthful and magnanimous to all classes.

Ancient Peruvian civilization, though frequently called the reign of the Incas, was developed by several tribes akin to the Aztecs, of whom the Incas were but one, and to the Quichuas, which were much more numerous and persistent. The story of their treatment by Christian Spaniards has been told so often as to disincline one to a repetition of the cruelties, barbarities and outrages which they suffered, in comparison with which the wrongs perpetrated upon the North American Indians by the Pilgrim Fathers in the east, and by the Cavaliers in the south, are gentle and merciful attentions, and which, if used as a standard of civilization, would bring into eminence the most barbarous

savages now existing in Africa or Polynesia. Though, to be just, we must remember that in all times and among all peoples, irrespective of the nature or maturity of their civilization, the love of gain has overmastered other considerations; that religious bigotry and fanaticism have frequently been mistaken by inferior human beings for the direct teachings of a Christian God; and that the idea of any obligations of justice and equity towards a foreign people is even yet more rudimentary than belief in the essential wrongfulness of human slavery. On the other hand, in judging of civilizations other than our own it will lead to sounder conclusions if we use the same standards in estimating all peoples.

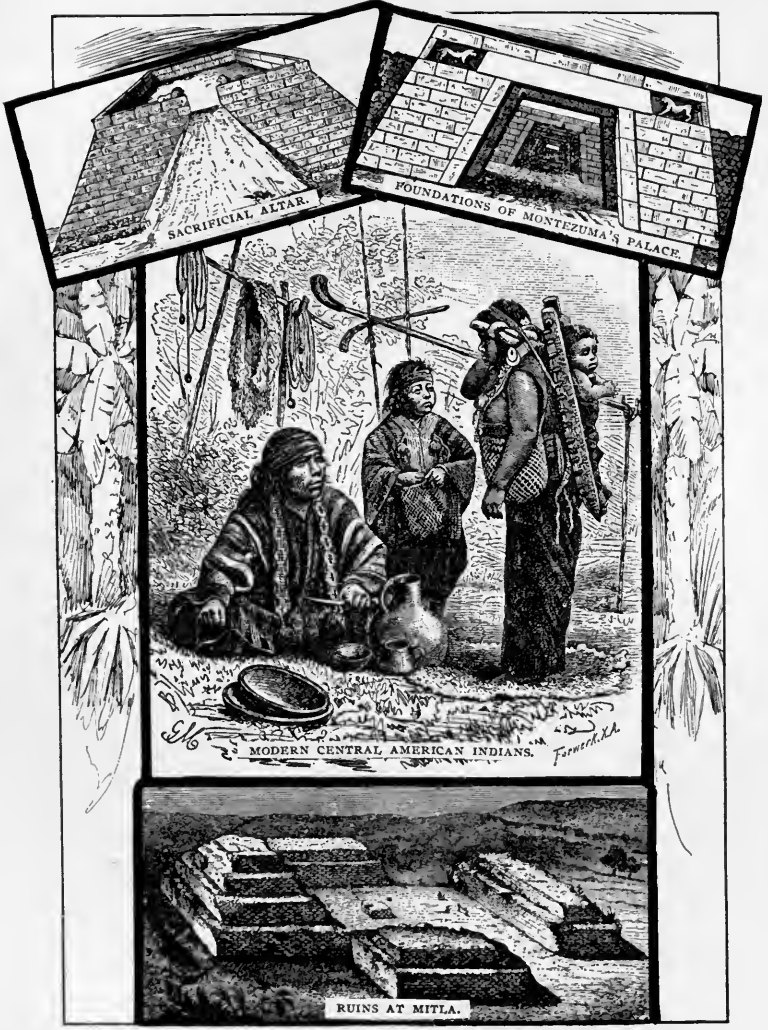
The descendants of the Quichuas, as now found in Peru, have been corrupted by association with a stronger race, although they still illustrate many of the excellences of their own civilization. Though much given to revolution, in their political life, as individuals, they are, as a rule, gentle, humane, patient, and rarely commit crime, either for robbery or revenge.

When at the summit of their power the Peruvian Incas exercised dominion over all the land from Quito to the Chilian Rio Maude, eastward to the Andean slopes, and southward as far as Tucuman. Nation after nation submitted to their rule.

The ancient language of the Peruvians was highly developed and full of harmony; it burst forth in the kaleido-

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scopic fancies of the poet, crystalized into the high art of the dramatist; it was carefully developed by *haravecs*, or bards, and by *amantos*, or learned men. Peruvian tradition holds that the first Inca, Manco Capac, mysteriously appeared, heaven-descended it is claimed, in the region of Lake Titicaca, a spot ever afterwards regarded as holy. Worshipers of the sun and claiming to be his descendants, the Incas forced upon all the worship of that orb and the erection of temples in their own honor. The empire was originally laid out into four parts, corresponding to the points of the compass, and the people were separated into ten thousands and subdivided into thousands, hundreds and tens. The doctrine of Henry George was in full force, the government claiming all property in land, and dividing it into three portions, one for the church, one for the Inca king and one for the people. Each man and wife received a grant of land, and as children came to brighten the household, half portions were allotted to each. Upon the death of a subject, his land reverted to the government for re-assignment. Children were compelled to follow the occupation of the parent, and to have their education limited to what would seem to fit them for that station in life from which it was intended they should not escape. Truthfulness, horror of murder, distaste for idleness, perfect honesty, these were elementary lessons successfully insisted on. Crimes against religion or offenses against the king were punished with death by burning or by burying alive. The



RELICS OF ANCIENT CENTRAL AMERICANS.

sovereignty of the state was regarded as not open to question, and if a province revolted all the men were put to death. The conquered provinces were colonized and the speech of the Incas became the language of the schools. Beyond this, conquered peoples were left in the full enjoyment of their customs and manners. Political wisdom was carefully studied and, if one is to judge by the results, quite successfully.

The Peruvian Incas came into modern history in 1512 when Vasco Nunez de Balboa, one of the many petty viceroys with whom Spain was governing its discoveries, or colonies, went south from Darien in search of a land reported to be richer in gold than the fabled Pactolus. He failed to discover the Incas, but in 1522 Pascual de Andagoya explored the Peruvian coast, and two years later the infamous Francisco Pizarro made his first visit as an adventurer. In 1531, having obtained a commission from Spain, Pizarro returned and plundered Coaque, after which he built the town of San Miguel. Unfortunately for the Incas, the empire having been divided between two brothers, civil strife and dissension were now prevailing. Atahualpa having gained a victory over his brother, Huascar, he was approached under the guise of friendship by Pizarro, who having spied out the land, availed himself of an opportunity, treacherously, to take captive the Inca king and thus to paralyze the natives by the unexampled audacity of such sacrilege. Atahualpa offered as his ransom gold sufficient to

fill the apartment in which he was confined, and the terms having been accepted his loyal subjects stripped alike themselves and the holy temples until they had gathered together nearly eighteen millions of dollars. Having secured this magnificent fortune in gold, Pizarro at once proceeded to put the Inca to death with all the horrors and barbarities of a public burning, not only of the monarch, but of all the sacred priests likewise. After the policy pursued in the quarrels between the German Emperor and the Pope of Rome, Pizarro proceeded to install as Inca a certain Manco Capac and then to found a city where Lima now stands. Manco escaped, raised an army, gave battle to Pizarro, and was defeated, whereupon Pizarro enslaved the Peruvians and assumed control of the country. Finally Spain sent out a commission of inquiry into the conduct of Pizarro, but before their arrival in the country the treacherous Spaniard had perished by the hand of an assassin.

Spanish domination, however, continued to prevail, although it was much more equitable than in many other quarters. In 1824 Peru succeeded in establishing her independence, but the reign of the Incas was over and the sun of her glory had sunk forever.

The Peruvians under the Incas were remarkable as builders, dyers, farmers, goldsmiths, spinners, silversmiths and weavers; but it should be added that in sculpture, in mining, and in earnest religious life they likewise excelled. The

great temple of the sun at Cuzco was a building of unprecedented magnificence. The walls were built of marble, green-stone and porphyry, elegantly carved and sculptured, while within they were lined with gold. On the outside was an immense golden figure of the sun, and on the sides were thrones of gold in which were placed effigies of the Incas. Jewels and gems were profusely used in ornamentation, nearly two hundred million dollars' worth of these being employed; for, as the Peruvian made voluntary offering unto his god, he felt only pleasure in testifying the fervidness of his respect and the genuineness of his sense of dependence in doing so.

The Peruvian Empire was laid out into four districts, but it is worthy of mention that from the market-place of the capital ran four wonderfully constructed roads, each more than fifteen hundred miles in length, by means of which rapid communication with all parts of the empire was maintained. These public highways, besides being paved, equally as well as the best built by the Romans, were carried over the mountainous districts by bridging and tunneling that required not only infinite labor but engineering skill not surpassed by the ability of present day engineers. Having accomplished so much, and left such gigantic and imperishable works as proofs of the utilitarian spirit that prompted their efforts we marvel the more before the veil that hides their origin and the history of their amazing development. That a people should achieve so much is a

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matter of wonderment, but that the records of past civilizations are silent as to whence they came, how long they flourished, or to what races they bore relationship, leads us to pause in solemn consideration of the mysterious ways of Providence, who populated the world by a means which is unknowable, and hence as speculative as is our guesses respecting the habitableness of the planets.

DIVISION LXXVIII.

Babylon, Assyria, Carthage and Persia.

THE anthropological and archæological departments of the Louisiana Purchase Exposition contained perhaps the most truly representative exhibition of relics of prehistoric and very ancient races and civilizations that has ever been made. Unfortunately, to the masses these antique evidences not being understood possess an interest that does not rise above curiosity, for which reason comparatively few persons availed themselves of the rare opportunity which the collection offered to acquaint themselves with the useful facts which it revealed. If, as Pope says, the proper study of mankind is man, what a great college was here opened, in which all persons were admitted to scholarship; where every foot-step of man in the centuries of his existence, and in all lands, might be traced and his achievements viewed! In this respect it is not according more importance to the subject than it justly deserves to say that the anthropological section of the exposition was the most instructive of all the many interesting and valuable displays made.

America is assumed to be the younger half of our globe, geologically and biologically, an assumption no doubt due to

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the single fact that the earliest history which we possess fixes the birthplace of the human race in some unidentified spot on the eastern hemisphere. From the sepulchre of millenniums we obtain relics which being incomputable for age become subjects for speculation, but which nevertheless afford us no certain knowledge beyond that of proving the great antiquity of man and his dispersion over the entire globe so long ago that even tradition of the manner is in the last stages of senility.

In the extensive collection that comprised the display at the Exposition were to be found the best and most instructive results of researches in the graveyards of extinct races and civilizations, from the cave-man, who burrowed like an animal, to the culture that distinguished Egypt of the Pharaohs, and Babylon of the mighty princes. Peru and Latin America have, as we have seen, much to offer in support of the theory that in the western hemisphere man was at least contemporaneous with the oldest remains of his existence found in Asia, but since facts as to his priority are not ascertainable the tradition will perhaps forever remain, that he was cradled in the valley of the Euphrates, and that from Ararat Noah stepped forth to re-people the earth. What a wonderful exposition attraction the whole or a part of the Ark would have proven, had it been the fortune of some explorer to have discovered it, as Professor Bryce, in 1876, was falsely reported to have done. But from this point we will now conduct the reader, who may have seen

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at the Exposition some of the stones and bricks brought from excavated Ninevah and Babylon, upon which in cuneiform, or arrowhead characters, were impressed the records of kings and tradesmen of the time.

The Caucasian race is divided into Aryan, Semitic and Hamitic. To the former we belong, as do also the Persians and Hindoos. The Semitic includes the Hebrew, Arabian, Assyrian and Phœnician. The Arabian has deteriorated into the Bedouin, but the Hebrew is still asserting his right to a portion of the world, a compeer intellectually of the highest types of mankind. The Assyrian and Phœnician, however, who at one time were masters of the earth and who gloried in a civilization whose splendor is not exceeded by any nation of to-day, have passed off the stage completely and are as extinct as the monster saurians that haunted fens in the Devonian age of the world. Nimrod lived, ruled, and hunted 4200 years ago. It was he who is said to have founded Babylon which was the greatest of cities for a period of eleven centuries. Its magnitude and character may be judged by the statement that its surrounding walls were sixty miles in circuit, nearly ninety feet thick, and *three hundred and sixty feet in height*. Within this enclosure was reared the tower of Babel, the ruins of which have been excavated, and many interesting facts concerning the people thereby obtained.

Antiquity so great as that of Babylon gives opportunity for broad latitude in story telling, so it is hardly sacrileg-

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ious to cast some doubt upon the declaration made, that Babylon's walls were 350 feet in height, or that entrance to the city was through twenty-five gates of solid brass.

The history of Babylon is so inextricably mingled with that of Assyria that even profound scholars are frequently at a loss to determine whether they are discussing Assyrian history with Babylon for a center, or the more strictly Chaldean history of the aboriginal Babylonian, so that we have no need now to occupy the space necessary to fully separate the two.

The Babylonians were well acquainted with the science of mathematics, as is demonstrated by their great feats of building and engineering. They practiced astrology extensively and were therefore versed to an extent in astronomy. The temple of Belus, which was perhaps their greatest work, occupied thirty-two acres of ground and was built in the form of a square, with a tower at each corner that was terraced so as to provide seven shrines, or places for offerings, used as a symbol of the seven spheres that originated with the Chaldean astrologists. Color was freely used for ornamenting the temple; gold and silver were assigned to the sun and moon respectively; Mercury was represented by blue; Saturn by black; Jupiter by orange; Venus by yellow; and Mars by red. These succeeded in the order named, and at a distance showed, in beautiful blending, the prismatic effects of a rainbow.

Nebuchadnezzar found Babylon a city wonderful, but he

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contributed to its other architectural beauties the Hanging Gardens which more than anything else have made her fame for magnificence imperishable, even though the city and all the glories that once distinguished it now lie deeply covered with the earth and mold of many ages. Splendor ineffable, genius unexcelled, beauty unrivaled, faded, flung down, and despoiled by the ruthless hand of time, leaving only fragments of tile, brick and stone.

Indeed, the direful prediction of the prophet Habbekuk has been so completely realized that not only are all the wanton luxuries of architecture buried deep beneath the ground and the vestiges of their existence obliterated, but the very soil, which was once so prodigal and upon which Babylon flourished so amazingly, has become denuded and so barren that it refuses to yield sufficient subsistence for the few miserable people who now inhabit that seemingly accursed region.

Nineveh was founded by the Assyrians as their capital, and from Nineveh as a center they stretched their sceptre over the region of the Mediterranean, and through Syria, Media, Babylonia, Phœnicia, Palestine, Mesopotamia, Egypt and Arabia, anticipating the Roman policy of leaving to the conquered their own customs and laws, and exacting merely tribute and supremacy. One of the many royal personages who occupied the Assyrian throne, built innumerable castles, palaces and temples; taught his people agriculture, the care of cattle and the artificial irrigation of the soil and

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carried the Assyrian armies victoriously over all the then known earth, or that portion which had the wealth or prosperity to excite his cupidity, was the great Sardanapalus. As a warrior, he added to the glories of an already celebrated people; a patron of the fine arts, he ornamented his mighty and beautiful palaces with friezes and bas-reliefs which celebrated his many victories.

In Assyria, the monarch was absolute, and, like the sovereign of Great Britain, was recognized as the head of church and state. Yet the people were equal in the eyes of the law, and always retained the right of petition. One of the monarchs founded an immense free public library, and gathered together the writings of all known peoples. Brick was the material used by the Assyrians and their buildings were erected upon huge platforms of earth, just as the Mound Builders are supposed to have done. Stone, alabaster, enamel, silver and gold were freely used for decoration, and the most exquisite and delicate ornamentation was insisted upon. But the Assyrians had no knowledge of perspective, so that the sculptures, resurrected from their buried cities, which are found in our museums, are flat and unsightly to the modern eye. Agriculture, the art of the weaver, work in metal and glass, mechanics, and the jeweler's art were all known to the Assyrians. The people were brave, hardy, proud, haughty, violent and treacherous; they were idolaters, worshiping among other deities the sun, the moon and the stars. The lord of the universe was called Hoa, and his

symbol was the serpent; the cross also frequently appears among their religious symbols, and the Asshur of Scripture was their ruling deity. The people dressed according to their occupations and their wealth. The day laborers wore neither hat nor shoes, and but a single garment which, like a tunic in appearance, reached to the ankle. The people of the "middle class" added sandals, and only the wealthy indulged in the luxury of trousers.

Sennacherib, who succeeded Sardanapalus, made Nineveh even greater than it had ever appeared before, adding to his capital the palace of Kayunkik which was so magnificent that it came to be known as the eighth wonder of the world. But more interesting than the splendid constructions which signalized his reign is the fact that he instituted diversions for his people which rivaled the later Olympic games, and which were essentially expositions designed as much for the encouragement of artistic, athletic and industrial competition among his subjects as for their entertainment. The chief feature of these exhibitions, however, like that of the Greek and Roman fairs, was the chariot race, contested with horses yoked four abreast and driven with a fury that often resulted disastrously to the participants.

Nineveh held rank as the most elegant and beautiful city of the world, and the Assyrians while at one time the most powerful, were also the most cultured people of the earth, but like the Babylonians, and indeed like all civilizations of the past, they fell victims to a luxury that produced effem-

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inacy and took their exit from the stage of being, leaving behind them nothing more than ruins of their one time super-splendid buildings, which archæologists have recently recovered from the earth that had completely hidden them for thousands of years.

Then entered upon the stage the Phœnicians, that remarkable people of whose origin we know practically nothing, but of whose greatness we are well advised, for to them we owe a written alphabet, marine astronomy, numerous fine arts, and the perfection of metallurgy. Before them all written language, so far as we know, was ideographic; that is to say the representation of objects, which was in time replaced by symbols accepted by common consent. The Assyrian and old Persian cuneiform—wedge-shaped—characters, was an approach to the phonetic use of signs, but to the Phœnicians must be credited the discovery of a system whereby words were divided into syllables, and into component parts of vowels and consonants.

The Phœnicians were great navigators of the high seas at a time when history, as we know it, was scarcely born. They not only founded such mighty and glorious cities as Tyre, Sidon, and Corinth, on the Mediterranean, but they were masters of the sea, and the greatest commercial nation of the earth. It is believed by not a few that these hardy mariners crossed the Atlantic and left some evidences of their civilization with the Aztecs, for they were not only carriers of commerce, but also of language, literature and art.

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But while the Phœnicians were distinguished for their achievements in learning, in sculpture, painting and in science, they were besotted with the most cruel superstitions, priest-ridden, and idolatrous to an astonishing degree. In one respect they resembled the Druids, in that they often worshiped in groves, and their resemblance to the Toltecs and Aztecs is to be found in the practice common alike to the three peoples of offering human sacrifices. The Phœnicians were even more shocking and unnaturally cruel in that they did not confine their sacrifices to prisoners of war, but fed their own children to the furnace of Moloch, and such of their women as were sterile they committed to his fatal embraces.

An important literature of the Phœnicians existed as late as the first century A. D., but so completely had it disappeared by the 3rd century that it was no longer mentioned, though a few references are made, by such Latin Fathers as Jerome, to Punic writings. Some few fragments survive in Greek translations, but of the original nothing whatever remains, extinguished as completely as is Carthage, one of the most magnificent cities ever constructed, of which not so much as a single relic of its ruins is now to be found.

The Persians, with the Medes, composed a monarchy that overthrew Assyria, and ruled the world for a time, though they never constructed monuments that rivaled the great works of the nation they conquered, or the Phœni-

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cians. Though less creative in an artistic sense, they surpassed all predecessors in scientific attainments. They used, and probably invented, a phonetic alphabet of forty letters, and were supposedly the first people to write on parchment, so that their literature has not entirely disappeared.

As the Persians despised the art of money-getting they took no interest in applied science, but their freshness of fancy and riotousness of imagination led them to create much in poetry and art which is permanently beautiful. Zoroaster was their prophet and the Zend-Avesta their Bible. Notwithstanding the superstitions with which infirm humanity encrusts the purest religion, it is still evident to the student that Zoroaster was both a great man and a good one, and his teachings were surpassed only by the inspiration of the Hebrew Scriptures. Light and darkness, as symbols of the deity, were certainly an advance upon the incarnation of previous peoples, and even the Hebrews found themselves interested in doctrines which were at once pure and noble.

Temples the Persians did not build, for they regarded the open air as the house of their god; but upon dwellings and mausoleums they expended a wealth of skill and money. Their favorite subjects for an art that sought richness and good taste, rather than the simple immensity of Egypt, the massiveness of Babylon and Assyria, the grace and simplicity of Greece, were, kings engaged in battle or returning from conquest; processions of countless men and animals;

forests reproduced in stone; hangings of the richest material and the most regal coloring; platings of gold and silver; embossings of precious gems; marble variegated in color and the richest carpets and rugs which the loom could produce; these were among the ordinary luxuries of the ancient Medo-Persians. Either a magnificent house of stone with many a column or colonnade was built that a small chamber within might serve as the last dwelling-place of the human body, or high up on the cliffs rock-tombs were excavated, adorned and used for interment. It is at least possible that the strange abodes of the cliff-dwellers, elsewhere described, were identical in object with these Persian tombs.

The deity worshiped as the principle of all that is good was supposed to be perpetually in conflict with the spirit of evil, who, although ever conquered, always renewed the strife. The sun, light, fire, all were to the Persian emblems of the gracious being who purified everything from its dross.

The doctrine of the immortality of the soul, and that of a future state of rewards and punishments, for acts which a human being could control, were among the profounder teachings of Zoroasterism. Prayer, praise, the singing of hymns, were among the distinctive features of Persian worship, and the taking by priest and worshiper of a liquid called *howa*, first consecrated to the god of light, was somewhat similar in symbol to the modern Sacrament. The

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Magi belonged in spirit rather to Media than to Persia. They undertook, in the spirit of the African savage, to propitiate the spirit of evil by offerings and worship. As the Magi formed an hereditary caste, they ultimately came to be the spiritual teachers of all Persia. Earth, air, water and fire were the elements venerated by the Magi and their disciples, and, as on every height and peak a sacred fire was kept continually burning, the inspiration to religious duty must have been even greater than in those lands where the pious Romanist finds at each short distance a cross.

Remembering that the Persian was highly imaginative, how dead, in comparison to these fires which contended with the stars for the illumination of the darkness, seems the much-vaunted muezzin calling the pious Mohammedan to prayer!

The serpent, although treated by the Hebrews as the personification of evil, was regarded by other peoples as the symbol of wisdom and health. Among the Chaldeans, the Egyptians, and the Greeks, the serpent was associated with the worship of the sun-gods Bel, Kneph, and Apollo. The Aztecs' sun-god, Tonacatlcoatl, the principal deity in their pantheon, was a serpent. The Kaffir, the Hindoo, and many another barbarian, treats at least with respect anything in the form of a serpent or snake. The Persian had not only his principle of light and darkness, but good and evil serpents to correspond to these; so, too, of tree worship. In Eden was the tree of knowledge of good and evil, through

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eating whose fruit Adam and Eve sacrificed their life of happiness and were driven forth to wander over the earth. Throughout the Africa of to-day these sacred trees are to be found. The Persians had their sacred tree of Fatima, upon which they hung amulets and propitiated by other offerings, and the Hebrews held the sycamore to be sacred, as the Hindoo Brahmins reverently regard the banyan.

The Persians practiced, to some extent, a veneration of certain stones, from which possibly proceeded the litholatri of other peoples. Athens had a pillar consecrated to Venus, Jacob's pillar was a sacred stone, and the monoliths of the Toltecs and Aztecs are believed to represent the stone symbolism of those people. So, too, the cross was a symbol common alike to the ancient Persians, Assyrians, Phœnicians, Egyptians, and the peoples of South and Central America.

The Persian Empire received its death-blow at the hand of Alexander the Great at the battle of Arbela, and compared with the might and glory of that one time world-masterful monarchy we have the Persia of to-day whose rank among the nations of the world is not easy to establish.

DIVISION LXXIX.

Egypt, the Wonderful of All Times.

THE history of no other nation of the earth has about it so much mystery and fascination as that of Egypt. It is essentially a land of marvels, both natural and artificial, which have suggested to the mind of man esoteric teachings whereby to more effectually enslave the masses, who have ever been amenable to the subtleties of crafty, mystifying teachers.

The Nile River has always been a deified stream, because its source, defying exploration, seemed for ages to be an emanation from the heart of the world. Upon its favors, its flood and subsidence, millions were dependent, and as the ebb and flow was not always seasonal, simple minds of the long ago were wont to believe that the changes were due to the anger of the god of the waters. It became a custom therefore to propitiate this offended deity by sacrifices, first of fruits and flowers, but these failing a maiden, chosen for her beauty and innocence, was committed to the stream, this act of sacrifice being accompanied by elaborate ceremonies.

When the Nile overflowed its banks and spread a mar-

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velously rich alluvial deposit over the vast acreage of the valley there was great rejoicing, for no other region of the earth produced so bountifully under favorable conditions. During such times Egypt was the granary of the world. But when, at long intervals, the river ran low throughout the year, the soil became so parched, like the Libyan desert which it margined, that vegetation died and a famine cursed the land. Is it a matter for wonder therefore that the Nile had such a large part in the religion of Egyptians?

In the anthropological department of the Louisiana Purchase Exposition is an exhibit of Egyptian memorials, so comprehensive and well selected as to afford visitors an understanding of the civilization that flourished in that very old country, provided, of course, they have some acquaintance with the history of Egypt, which I will now attempt to supply.

It must be understood that though I have given precedence, in the order of description, to the Mound Builders, the Aztecs, Incas, Babylonians, Phœnicians, etc., I do not mean thereby to imply that I have followed civilizations in the chronological order of their existing. This would be impossible to do, for the reason that data does not exist that would enable any investigator, however learned he may be, to even approximately fix the beginning of the most ancient civilization. This is proven by the result in excavations undertaken in the search for Troy. Such a city as Troy may have existed, but the most we know of the

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place, which is very little, is that the earliest traditions of the Greeks speak of the Trojans, who lived somewhere in northwest Asia Minor, probably in the region of Mount Ida. Homer, in his Iliad, describes both the city and its people, but Milton also produced a great epic on the war in heaven, and Homer himself may have been a character rather than a personality. But this question does not concern the illustration which I set out to present. The excavators after penetrating to a great depth came upon the ruins of a city, which however they were unable to identify. Having received permission from the Turkish Government to prosecute his researches, Dr. Schliemann continued to sink shafts, far below the level of the city he had uncovered, when behold he reached the ruins of yet another city. It is not at all improbable that the people who built the city first discovered by Dr. Schliemann were wholly ignorant of the existence of the ruins of a city beneath them.

So it is that as stratum lies superimposed upon stratum, indicating the growth or ageing of the world, civilizations expire and upon their ruins, buried by the shifting sands of time, other civilizations are reared, which in turn give place to their successors, thus preventing us from determining what are the original works of man.

We know that Egypt as a nation is very old, not only because the Bible records represent it to be so, or because Herodotus, the reputed father of history, treats it as such, but for the better reason that ruins in that country have

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been uncovered the antiquity of which greatly antedates the earliest records of Bible chronology. And it is worthy to be well understood that Egypt, as a nation, was old when Greek nationality was in embryo; that it was from the Egyptians the Greeks borrowed their rudiments of law, science, art, and religion, which she diffused over the rest of the world.

Within the past century we have learned much about Egypt. Indeed, before that time she was as a sealed book, for though Egyptian hieroglyphic writings abounded they were not decipherable, and the most learned men stood dumb before the records that covered monuments, tombs, stele, columns, statues, and temples. It was due to an accident that discovery was made of a key to the reading of these picture writings: During Napoleon's campaign in Egypt, 1799, Boussard, a French officer, while conducting some excavation work at Fort Julien, four miles from the village of Rosetta, unearthed a basalt stele—stone pillar—upon which was engraved in hieroglyphics, demotic, and Greek characters, a decree issued by the priests commanding the faithful to pay divine honors to Ptolemy V. Epiphanes (about 190 B. C.) There were many Greeks living in Egypt at the time, so to give widest publicity to the decree it was engraved in the three methods of writing used in the Empire. As Greek, though no longer a spoken language, is easily read by educated persons everywhere, it was very quickly ascertained by translating the decree from Greek that

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a key might readily be found, by comparing the texts, whereby all Egyptian hieroglyphic writings could be accurately deciphered, and so it came about, by accident, that the keystone was found, and to Champollion belongs the credit of having made the first application of the discovery.

Archæologists have found by comparing relics of Egypt with others discovered in Mexico and Central America, a striking similarity in hieroglyphics, in emblems and in architecture. Inference has followed that in the inscrutable distance of the past a communication between the continents existed; and that the Aztec and the Egyptian civilizations had either a common root or were surprisingly interfused. In so far as the connection may be perceived by the unscientific eye, it will be discovered by comparing the Egyptian anthropologic exhibit with that from Mexico at the Exposition, where a marked similarity is noticeable.

From writings and from pictures, which have always represented the Ethiopians as captives and slaves, it is inferred that the Egyptians themselves did not belong to the Ethiopian race, and from the shape of skulls of mummies it is thought that they were members of the Caucasian race, their dark complexions being simply the result of out-door life in a country of dazzling sunshine.

Their language shows some affinity with the Aryan tongues, those spoken by the Romans, Greeks, Germans, English and most other European nations, and some similarity to the Semitic languages, Hebrew, Phœnician and so

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forth. This composite likeness is an indication of the extreme antiquity of the Egyptians. They had more than one mode of writing. The oldest and most universally understood was the hieroglyphic, a name given by the Greeks because they wrongly believed it was known only to the priests. Less ancient than this, but still of great antiquity, was the hieratic writing, known exclusively by those belonging to the priestly order. The latest and most similar to alphabetic writing is the epistolary or demotic. This was taught to all the educated people. All three forms are read from right to left, from left to right, or even vertically, according to the shape of the space the writings fill, the direction of reading being always towards the faces of the animals or figures. The Egyptians were acquainted with the difficult art of engraving upon the granite of which their most beautiful buildings were constructed. The other writing materials were parchment and paper, prepared from the papyrus, a species of reed then quite plentiful along the banks of the Nile. It had a large, tapering, three sided stem, two or three inches broad at the base. The outer bark was peeled off and the white pith cut lengthwise into strips and laid side by side in sheets. Other slices were laid transversely upon the first, the whole being then moistened, pressed, dried and cut into pieces the required size. This material was written upon with a frayed pointed reed dipped in ink, such as the Chinese employ even to this day.

Papyrus, which was the name of the writing material

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just described was so costly that only the wealthy class could afford to use it, and even these, as well also officers of the government, scribes, scriveners, authors, and such, used the same sheets several times, though being writ in ink it was not possible to make complete erasure. This habit of writing over writing is called *palimpsest* records, in which nearly all the old Testament was written, which rendered the original much more difficult to read, and at times wholly illegible. So also were the writings of the early church fathers. Those who were too poor to use papyrus wrote on pieces of pottery, bones of animals, and on the bark of trees, which however was an improvement upon the practices of the Assyrians whose writing material was moist fresh bricks, in which their arrowhead characters were impressed and the bricks were then dried. This method was an extremely slow and clumsy one, but the inscriptions were so durable that Assyrian libraries composed wholly of such bricks have recently been uncovered and the characters, though impressed four or five thousand years ago, are as clear as the day they were made.

The Egyptians had an extensive literature, dealing with medicine, mathematics, poetry and fiction, nor was religion neglected, which, however, was confined to the priesthood. Their "Book of the Dead" was not intended for the living to read, but was for the use of the soul which was directed in its long and perilous journey towards a blissful state. A copy of this book, as nearly complete as the estate of the

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deceased could afford, was placed within the mummy case where it might be convenient for reference when the soul should require it.

In Egypt there was an esoteric theology for the priests and an exoteric religion for the laity. Thus the priests believed in a trinity, Osiris, Isis and Horus, and also in a unity of the god-head, but when they preached to the people it was to teach the existence of a hierarchy of gods and goddesses.

In each city one god was worshiped as its tutelar divinity; he was the guardian of that city and had the most conspicuous place in its temple. The town had also its triad of gods, the third proceeding from the other two, a belief that cannot fail to suggest the doctrine of the Trinity. "God created his own members, which are the gods," said the priests, and thus, out of one god grew a host of lesser divinities. Natural objects were thus deified, and after a time certain animals came to be regarded as emblems, and even incarnations of the gods. The most celebrated triad of gods was Osiris, the father, Isis, the mother, and Horus, the son. The bull, Apis, whose temple was at Memphis, was supposed to be the habitation of Osiris himself. He was treated with the utmost reverence and most assiduous attention. Great were the lamentations and mourning when this sacred bull died and correspondingly great were the rejoicings when a successor was found having the prescribed marks which indicated the indwelling divinity. So gorgeous

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and expensive were the funeral rites of one of these sacred animals, that they sometimes ruined the officials who had them in charge.

Different animals were considered in other places as sacred. But animals held sacred in one place were frequently despised in another, or used for food. Some were offered in sacrifice to the gods, and the inspection of their entrails, as among the Romans, was one of the chief modes of divination. The hawk, ape, asp, ibis, and cat were generally worshiped, but crocodiles, dogs, jackals, frogs, the dung beetle and shrews were also venerated, though not in every province. Superstitious to the last degree, and possessed of a religion which admitted much pomp and show, the Egyptians indulged in the most gorgeous ceremonies and in an elaborate ritual. They prided themselves on being the nation from which had originated many of the sacred institutions afterwards adopted by other peoples, as being the first to consecrate each month and day to a particular deity, and the first to foretell the future life of a human being by casting his horoscope.

Oracles were consulted on all occasions of public importance, the principal one being the oracle of Ammon, which was so famous as to draw enquiries from every part of the known world. Ammon was styled *Amun* on hieroglyphic monuments and corresponded to Zeus of the Greeks, and Jupiter of the Romans. Thebes was dedicated to this deity, who was supposed to make it his peculiar abode, though there

were temples set up in his honor in many places. The name signified the hidden, unrevealed god, but he is nevertheless personified and represented as sitting on a throne holding the staff of life in one hand and the symbol of power in the other.

Their custom of embalming the dead is believed to be a consequence of belief in immortality, a wish to have the body ready for the return of the soul after its various incarnations in the bodies of other persons and of animals, for they were believers in metempsychosis, a doctrine which the Buddhists evidently borrowed from the Egyptians.

The Egyptian methods of embalming were of several kinds, adapted to the wealth and character of the deceased. The process, so far as we are able to understand it, for the art has long been lost, consisted of removal of the viscera through an incision made in the side of the body, after which the cavity was filled with myrrh and spices. The brain was next taken out, by means of a crooked wire through the nostrils, and the emptied skull drenched with drugs. After the viscera and brain were removed, the body was placed in a pickling bath of subcarbonate of soda, where it remained for forty days, at the end of which time it was taken out and wrapped from head to foot, completely, in many folds of linen bandages which was then carefully coated with gums and resins to exclude the air. The process of embalming having been finished the body was returned to relatives who laid it in a stone or wooden case

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shaped to conform to that of a human figure, and placed in a sepulchral chamber. It was the custom to provide richly carved outer caskets for the bodies of wealthy or distinguished persons, and to mourn for a period of seventy days, during which times priests offered oblations and celebrated what may be called masses, for the safe journeyings of the soul.

The people of Ancient Egypt were divided into castes, though not so rigid in their observance of class distinctions as are the Buddhists of India to-day. The supreme caste comprised only high priests, who were the social equals of royalty. Below these, in the order named, were those employed in military service, agriculturists, tradesmen, mechanics, and laborers.

The kingship was hereditary, but when the dynasty failed a new sovereign was elected. In order therefore to perpetuate the descent it was not an uncommon thing for the king, in case he had no male heir by his queen, to wed his own daughter, should he have one, or of a brother to marry his own sister, an example being found in the conjugal relationship of Cleopatra with her brother, Ptolemy Dionysius. Subsequently, when Dionysius fell in the Alexandrian war with Julius Cæsar she married her younger brother, Ptolemy, who was at the time a boy of eleven years. The king was a high priest by virtue of his dignity, but his investiture was by initiation into the mysteries of the priesthood. He was carefully instructed in all the secrets that

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related to the gods, the temple service, the laws of the nation and his duties as a monarch. In order to prevent intercourse with those who might corrupt his morals or pervert his manners, no slave or hireling was permitted to hold an office that might bring such person in contact with the king. These positions were therefore filled by members of the priestly class, who besides attending upon their monarch, acted also as monitors upon his conduct, by prescribing rules for all his acts, including what he should eat and drink, and the amusements he might enjoy.

When the king died a general mourning and fasting took place which lasted seventy-two days, during which time the temples were closed and all functions of state were practically suspended. On the last day, the body having been embalmed, it was laid in the vestibule of the tomb it was to occupy, and public account was given of the life of the deceased. It was permitted at this time that any one might offer himself as an accuser of the dead king, and if the charges thus preferred be established the voice of the people might prevent the monarch from receiving the customary funeral honors and be denied a place among the gods. No doubt the prospect of such an ordeal, and a day of judgment stimulated Egyptian rulers to a strict observance of every official obligation.

The priests were divided into sub-classes, as prophets, purifiers, beloved of the gods, incense bearers, and reciters of prayers. While women were not invested with the

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priesthood they were allowed to assist in the temple service, an honor to which queens themselves aspired. Each college of priests, or schools of the prophets, was distinguished according to the deity to whose service it was consecrated. This class included, besides those engaged in temple duties and religious instruction, scientists, mathematicians, lawyers, physicians, and statisticians. Among these one-third of all the land was divided, their right being to receive one-third the revenue derived therefrom. Another third belonged to the military class, and the remainder to the king.

“In the education of youth,” says Plato, “the Egyptians were particularly strict; they required that children be accustomed to such gestures, looks, and motions as were decent and proper; and none were suffered to hear any other poetry than that which is calculated to inspire them with virtue.” Music was highly esteemed for its beneficent influence upon the plastic minds of the young, but only songs and tunes prescribed by law were allowed to be taught to children, that their tastes might not be depraved nor their morals impaired by indecent words or melodies.

The beautiful tree of modern science may be said to have sprung from the seed planted by the ancient Egyptians, for its beginning was in the necessity of foretelling, measuring and understanding the phenomenon of the Nile's rise and fall, for the annual overflow often disturbed landmarks, and effaced boundaries between different estates. Here was the

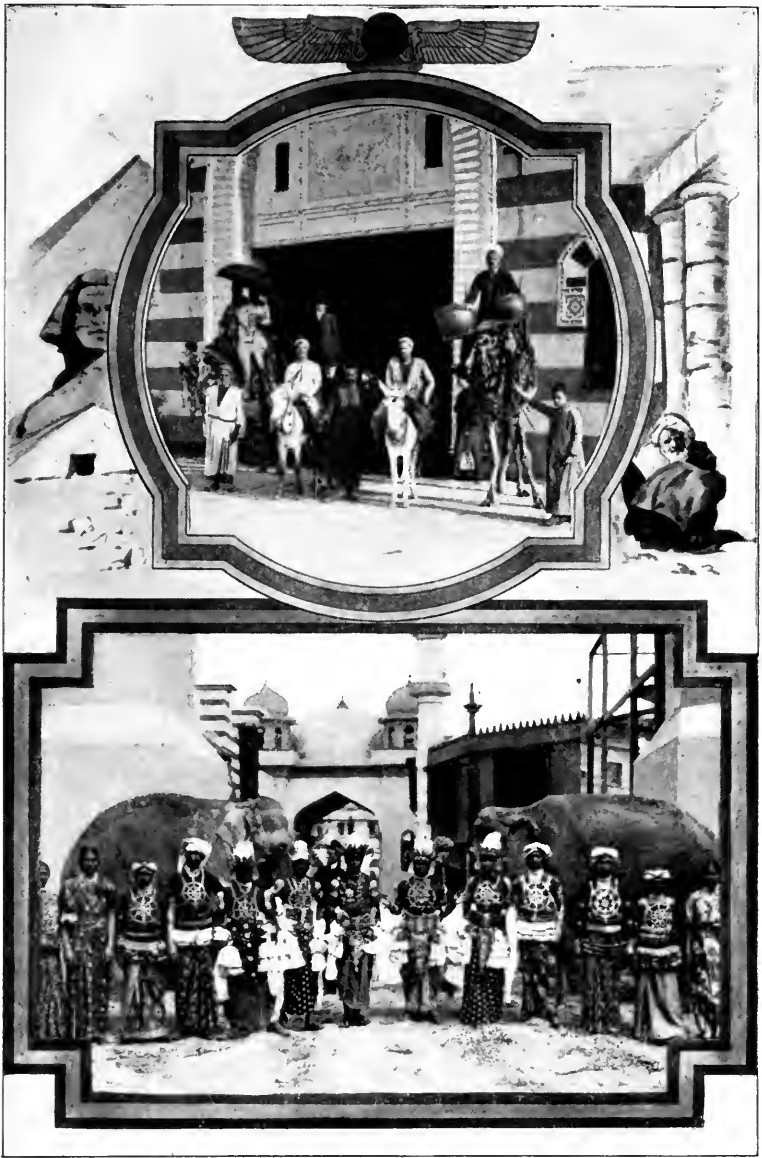
origin of civil engineering. The character of the future harvest might be foretold by the height of the overflow, hence the necessity of a perfect register for the varying heights of the river, resulting in a complicated machine known as the nilometer. An unusual rise meant danger to life and property, and self-preservation insisted upon it that means must be found for carrying off the superfluous water. The solution of the problem created the science of hydraulics and the art of building canals. A desire to foretell the exact period of the river's rise, in order that the seed-corn, the implements, the laborers, might be in readiness to make the most of the divine gift, led to the study of astronomy, which reached a wonderful degree of perfection, enabling Egyptians to foretell eclipses, to ascertain the exact length of the solar year and to describe the orbits of the planets. These examples serve to show how a desire to make the narrow valley of the Nile yield its most abundant harvest resulted not only in well-filled granaries, but afterwards in well-stored minds; and the minds thus trained turned into useful channels the information they contained, and created for every department of science a corresponding art. The Egyptians were wonderful builders, moving weights and elevating materials that would puzzle an engineer of to-day; they were also successful boat-builders, metallurgists, carpenters, engravers, potters, weavers, paper manufacturers, leather workers, cabinet-makers, glass and rope makers, practical mathematicians and successful physicians. As

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agriculturists they led the world, and the model farm of England, Germany or France would not have seemed in the least wonderful to them.

The pyramids, which must remain for all time the most stupendous examples of human construction, were no doubt intended as mausoleums of the monarchs during whose reigns they were built. Within the pyramid, forming its center, or nucleus, was the burial chamber, which contained a sarcophagus enclosing the coffin of the king. Except this chamber, the long, low, slanting passageway leading to it, and four or five vacant rooms, to relieve the weight of stone above it, the pyramids were solid masses of masonry. The stones which composed these colossal structures were extremely massive, many of which are thirty feet in length and four feet square. The building was from the inside outward, and when the cone was finished the great stones of the outside were laid in steps so that the workmen could stand upon any step while laying the next one above. When the apex was reached the masons worked their way down the base again, filling the triangle made by the steps with smaller stones so as to form a gradual, mathematical slope from the top to the base. This slope was covered with a stucco which when it hardened caused the pyramid to present the appearance of a solid cyclopean block of marble.

The group which contains the three largest pyramids is near the ruins of the old city of Thebes, on the west bank of the Nile. The Great Pyramid, built by Cheops, was



NATIVES OF MODERN EGYPT AT THE ENTRANCE TO A THEATRE.
GROUP OF INDIA PEOPLE AT THE GATE OF A TEMPLE.



originally 756 feet square, and 480 feet 9 inches high, thus containing a ground area of 571,536 square feet, or more than 13 acres.

The Egyptians in the post-history age were the most civilized of all races, and were well acquainted with arts that were lost and long afterwards re-discovered. They lived through the bronze age and well into the iron age, nevertheless they continued to use stone-tipped arrows, and also stone saws and flint knives. Remains of iron objects are rarely found during explorations in Egypt, an absence which has been accounted for however by the comparatively speedy decomposition of that metal. Bronze vases, mirrors, swords, knives and statues, on the other hand, are quite frequent. Copper and its innumerable uses were perfectly well known to the Egyptians.

All the fine arts, architecture, sculpture, painting, and music were cultivated by these people, but not without restrictions, for the law prescribed what might not be attempted in matters of art as well as of religion and politics. The architecture of temples was fixed by law, and a strict canon set the exact proportions of the human figure as it might be represented in a statue or painting, as well also the amount and character of the drapery. It is due to this limitation that Egyptian art produces an impression of gloom and impassiveness; of herculean strength but of oppressive immobility, such as we see in the pyramids, and the untranslatable imperturbability of the Sphinx, or in the

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mysterious riddles of the obelisks. An exception to the monotonous treatment that distinguishes Egyptian art is found in their representations of animal life, to which restrictive laws did not so rigidly extend. These examples bear witness to the fact that Egyptian artists when untrameled could draw with an excellence and fidelity to nature that would not be discreditable to present day effort.

There are sixty-six pyramids still to be seen in Egypt, and the ruins of others have been discovered. The date of pyramid building has been placed at about 2500 B. C.

The temples of Egypt while less colossal than the pyramids, were more important as showing the real temperament and civilization of the people. They were used for both civil and religious purposes, and from them always floated the royal banner. No openings for windows, or columns for porticos broke the monotony of the walls, but they were beautifully ornamented with brilliantly colored hieroglyphics and relief sculptures. The main hall had a stone ceiling which was supported by massive columns whose shafts and capitals were modeled in imitation of the stem and flower of the lotus. A succession of smaller, receding apartments led to the innermost room of all, which might be entered by none except those who had been initiated into the most profound mysteries of the priesthood. The temple throughout reminds us of the Jewish Tabernacle with its court, its holy place, and its "holy of holies."

The best known of Egyptian temples was that of the city,

of Karnak, not far from Ammon, and a group of pyramids. The space enclosed by this building was approximately eighteen hundred feet in length by sixteen hundred in breadth and was approached by an avenue of sphinxes. It had two splendid gates, or propylons, one after another, each of which was flanked by towers, which lead to spacious courts. In the first court were two obelisks of Thothmes I. The word *Thoth* in the Egyptian language signified *speech*, or *word*, and the God that was so called personified the "divine word," or intellectual power, to whom was attributed the invention of speech and letters. He also presided over the arts and sciences, including especially music and astronomy. It was customary for the Egyptians to give to their monarchs the appellatives of their gods, from which usage Thothmes, the son of Thoth, was derived.

In the second court stood another obelisk which next to the one removed to Rome was the loftiest yet discovered. In one of the chambers of this temple were found the sculptures which compose what is known as the Karnak tablet, one of the most important records we have concerning Egyptian chronology. The great pillared hall was three hundred and twenty-nine feet long, one hundred and seventy-nine feet broad and eighty feet high. The roof was supported by a central avenue of twelve columns twelve feet in diameter, and sixty-six feet in height, and one hundred and twenty-two columns of smaller size. The walls of this temple were covered with reliefs and inscriptions of the

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great Egyptian king, Rameses II, and his father Seti. From the Karnak temple a long avenue of sphinxes led southward to another great temple where the town of Luxor now stands. The great sphinx near the ancient town of Memphis was chiseled out of a single rock, though smaller stones were cemented to it in some parts in order to more perfectly to carry out the design of the artist. To-day sand covers up the base, and the action of the weather has blunted its outlines and worn away the crispness of the edges. It had a total length of one hundred and forty-two feet, and represented the body of an animal, usually said to be that of a lion, with the head of a man. It used to be said that all sphinxes had the head of a woman, but later investigators deny this, claiming that every sphinx has or did have when first sculptured, a beard. What the sphinx meant to an Egyptian no one can now exactly tell, but that it was a symbol connected with their religious mysteries is a most plausible theory.

One of the architectural wonders of Egypt was what has been called the labyrinth. This was a group of twenty-seven palaces, each representing one of the cantons or nomes of the kingdom. These palaces were connected by long passages and the whole pile contained a most bewildering array of colonnades, halls and apartments. Many of its rooms were under ground and were evidently intended for purposes of burial. The king who built the labyrinth, Amenemha III., is said to have also made Lake Moeris. This

was an artificial lake connected by one long aqueduct with the Nile River, and by another with a large natural lake considerably farther west. The purpose for which so wonderful and costly a piece of engineering was intended was that of regulating the supply of the water received from the overflowing Nile. Did the waters rise too high an inundation was prevented by collecting the overplus into Lake Moeris, while if the river failed to supply its usual amount the country was irrigated by the water which had been thus stored up. In the middle of the lake rose a lofty pyramid, which seemed to measure the rise and fall of the water therein.

Succeeding the era of pyramid building came that of obelisk raising. The obelisks were hewn out of a single stone, and covered with inscriptions, and then set up as monuments to the king whose great deeds they recorded.

Among the curious relics found in Egypt is the famous zodiacal stone of the Denderah temple, the material of which is so translucent that the elaborate carvings, figures, and hieroglyphics on the upper side may be plainly seen by looking from beneath. It will be remembered that the Aztec and Toltec had their calendar stone, which likewise was a triumph of astronomical knowledge and tribute to the skill of a sculpture which could embody in such material the intellectual results of the astronomer. The fact that two people so far distant as the Egyptian and the Aztec should produce results so nearly identical is very suggestive in any

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study of the origin of civilization, for it is unreasonable to suppose that such resemblances can be at all due to accident.

Egyptian history may be divided into five eras: 1. The Pharaonic, which closed with the conquest of Egypt by Cambyses, the ruler of Persia, in B. C. 525. 2. The Persian, which lasted until the conquest of Egypt by Alexander the Great, who founded the city of Alexandria in B. C. 332. 3. The Greek period, lasting until the death of Cleopatra in B. C. 30. 4. The Roman period, from Cleopatra's death until the taking of Alexandria by the Mohammedans in A. D. 640. 5. From A. D. 640 to the present time.

Thirty dynasties are said to have reigned in Egypt during the Pharaonic era. The first ruler, living somewhere between 3000 and 4000 B. C., was Menes, the founder of the city of Memphis. This dynasty lasted about two centuries and a half. The second and third dynasties covered five centuries more. To the fourth belong the kings who built the pyramids of Ghizeh, the principal one of which was Chufu, or Cheops. Of the next seven dynasties but little is known, not even the names of all the monarchs. The founder of the twelfth dynasty was Amenemha, I., who built, or rather rebuilt, Heliopolis (the On of the Old Testament) and reigned alone for nine years; afterwards he reigned with Osirtesen I., who finally succeeded him on the throne and appointed Joseph, the son of Jacob, his prime minister. To this dynasty belonged Amenemha III.,

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who is credited with the building of the labyrinth and the excavation of the Moeris Lake. The thirteenth and fourteenth dynasties lasted six hundred and thirty-seven years. The next three dynasties are known as those of the Hyksos, or Shepherd kings, who were of the Hittites of Bible history. During a time when Egypt was torn by factions growing out of civil war, the Hyksos took possession of the country, fixed their capital at Avaris, and finally divided the country into two independent kingdoms. About B. C. 1525 they were expelled by Ahmes I., of the eighteenth dynasty, who reunited lower and upper Egypt. Of the Shepherd kings no monuments are left, for the Egyptians were too proud to leave any trace of their having been conquered by an inferior race.

Rameses (which means born of the sun) II., known as Sesostris in Greek history, was of the 19th dynasty, who coming to the throne when a child ruled sixty-eight years, one of the most important of his great military deeds being the capture of Salem, the city long afterwards to be known as Jerusalem. It was the son of Rameses II., called Merneptah, or Rameses III., that reigned when the Israelites left Egypt under the leadership of Moses. The mummy remains of this monarch have been discovered and are now in the Boulak museum at Cairo. They are so well preserved that it is said recognition would be possible to one who might have known him in life.

The decline of Egypt may be said to have begun with the

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exodus, for the monarchy suffered from a succession of civil wars as well as from invasions, though Rameses III. did much to restore the former glory and power of the nation. In 525 B. C. Cambyses conquered Egypt and made it a Persian satrapy, which continued until Alexander the Great defeated Darius and took possession of the land. Subsequently Egypt was made a Roman Province, and with Paganism and growing Christianity the country became a battle ground whereon were waged the bloody conflicts of religious wars that continued for centuries. In 640 A. D., Egypt was completely subjugated by the Arabs and Islamism was established so firmly that it has ever since remained the faith of the people.

Gone are all the glories of Egypt; the pyramids which were the most colossal structures ever reared by man are crumbling, so that now they are only ruins; the sphinx is maimed by the vandalism of the centuries; the magnificence of the temples that were apotheoses of art and architecture no longer exist. Memphis, Thebes, Heliopolis, like Babylon, Nineveh and Carthage, now mingle their splendors with the sands; perished as completely as the life that created them, and excavators must uncover their graves in order to gather from the ruins the faded evidences of what Egypt was three thousand years ago. It is thus that all the glory of the world passes.

DIVISION LXXX.

India, Land of Age and Mysticism.

THE history of India, like that of Mexico and Central America, may be written only upon the evidences submitted by the ruins which abound, the mute though no less credible witnesses bearing testimony to the glorious achievements attained by a civilization which has disappeared so effectually as to have left no living representative behind. The sacred writings of the Hindoos give to their ancient history an incredible chronology extending over millions of years, and which preserve a consecutive record of the heroes and dynasties that flourished during that almost immeasurable period, extending from the birth of Buddha to the present time.

It is a prevailing opinion among the best authorities that the Hindoos were not the original inhabitants of India, but an invading race who subdued and enslaved the aborigines, representatives of whom still exist in the rude tribes of Southern and Central India, such as the Bheels, Kolees, Gonds and Shinars.

The original occupants of India most probably had no such distinction as castes, and their worship was of a va-

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riety of spiritual deities rather than of idols. If the Aryan Hindoos, as claimed, subjugated the aborigines, they brought with them the Brahminical religion, instituted castes by dividing themselves into three orders known as Brahmins, Kshatriyas and Vaisyas, while the conquered people were made to constitute the Sudras or servile caste. Some historians have undertaken to fix the date of this supposed invasion at a period prior to the fourteenth century B. C., but every claim of this kind is purely conjectural. It may, however, be safely assumed that so far as reliable history uncovers to us the past of India, the earliest possessors of the country used the Sanskrit language, though it is quite as likely to have originated in the east as to have been brought from the west. In this language the most sacred books of the Hindoos, known as the Vedas, were written, which certainly antedate the Christian era at least fifteen hundred years. These books, made popular by Max Müller's splendid translation into the German, from which they were speedily reprinted in many other languages, have received special attention since Theosophy, as an abstract ethical faith, came into favor.

The early history of India, preserved by the Hindoos, upon which they rely to prove the great antiquity of their occupation of the country, embraces a record of their dynasties, the first rulers of one of which is reputed to have descended from the sun, who reigned in Agodha, the modern Oude, and another from the moon, who reigned in Pruag, the

modern Allahabad, whose exploits figure largely in the India legends, and whose contests are celebrated in a poem called the Mahabharata. The most famous of these heaven-descended sovereigns was Rama, whose deeds are immortalized in a great epic known as the Ramayana.

The first event in the history of India, of which we have any authentic account, was the invasion by the Persians, under Darius, about 520 B. C. A conquest of the country speedily followed, which resulted in an annexation to Persia of the provinces along the Indus, said to have been so rich that the tribute exacted and collected from them each year furnished one-third of all the revenues of the Persian crown.

In 327 B. C., after the overthrow of the Persian empire by Alexander the Great, that monarch invaded India, and after defeating Porus, took possession of what is now known as the Punjaub. He then continued his victorious march as far as Hyphasis, and returned laden with riches, and bringing the first authentic account of the people, whose manners and customs have changed but little since that time. Since the invasion of India the country has passed through many changes, as the harsh results of wars, in which the natives seem to have almost invariably suffered defeat. In the year 715 the Mohammedans made a descent on the country at the mouth of the Indus to obtain satisfaction for an Arab vessel that had been taken by the natives.

So little opposition was encountered that the Mohammedans overran all the Punjaub and retained possession for

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forty years, until their expulsion by the Rajpoots. India remained at peace with the world for more than two centuries thereafter, when it was again invaded by the Mohammedans, under Mahmoud, in the year 1001, who, with an army of 42,000 men, conquered a large portion of the north, after which time the Mussulman influence, with small interruptions, continued very large, if not predominant in the empire, until 1761, when their power was effectually destroyed at the great battle of Pauiput, where the Moguls were defeated by the Afghans, with a loss estimated at 200,000 men. The Afghans did not follow up their advantage, however, but returned to their own country, leaving all the gain of their prowess to the English, who have maintained possession of the country ever since, though not without the expenditure of great treasure and the loss of many brave soldiers.

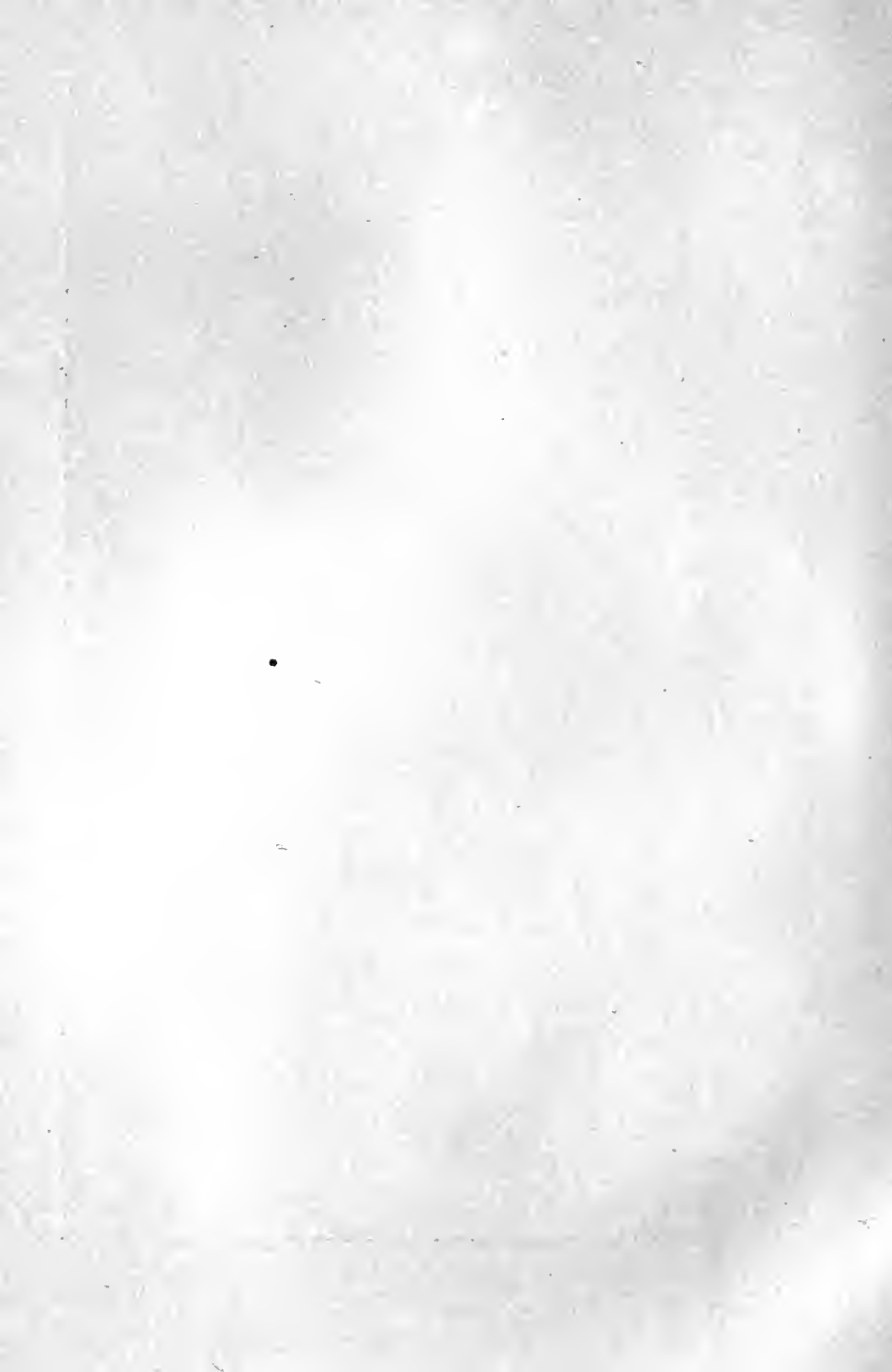
The celebrated Vale of Cashmere is inhabited by an intelligent race of strong, muscular, good-looking people who still excel in the manufacture of carpets and shawls, the work of the goldsmith, papier-maché and carvings. Strange to say, the industrial skill of this people does not seem to improve their moral character, for they are said to be thievish, treacherous and false. The Hindoos proper are supposed to have conquered the country two thousand years before the Christian era, for just as the torrents pouring down from the Himalayas sweep all before them, so migrating peoples launch themselves upon their less vigorous



A GROUP OF HINDOOS.



THIBETANS AND NORTH INDIA NATIVES.



INDIA, LAND OF AGE AND MYSTICISM

neighbors and appropriate their land. The Hindoo is slim, oval-faced, and with features quite European, although the complexion varies from a golden brown to a dark olive. They recognize as caste priests, warriors and laborers. The Rajput are alike the noblest and oldest Hindoo tribe, and from these the Rajahs, or rulers, have always been chosen. The Rajput, although originally the conquerors of western India, are now chiefly known as the merchants of the Punjab. They are descended from the Rajahs, and are physically very handsome, possessing good forms and pleasing features. The Gonds or Gounds are one of the most powerful of the aboriginal tribes, and still devote their energies almost wholly to hunting. In complexion they are brown, and their hair is straight and black. The Jats, or Yuti, are shepherds who have maintained their numbers, influence and peculiar political institutions since the time of Cyrus the Great. They successfully withstood the Rajahs and the Moslems, and in their contests with the British displayed an energy and a courage which secured them the most generous conditions of surrender. They have always refused submission to the Brahmin theocracy, and continue to worship their goddesses, Amba Mamain, or the Hindoo Sybil.

In the vicinity of Benares are found the Mahratta Brahmins, who are hardy mountaineers. The Brahmins claim to have sprung from the mouth of Brahma, and being thus divinely derived they are scrupulous in their conduct to deserve the marked respect with which they are treated.

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Sixty millions of Hindoos speak a common tongue; Aryan is its basis, but with many an admixture from Arabic and Persian. Then, too, there is their literary language, the Sanskrit, with the Prakist modifications. Brahminism has become largely a religion of rituals, yet one hundred and fifty millions profess its creed. Self-abasement and self-torture are the outer manifestations of religious virtues generally cultivated, so that while some, clothing themselves in rags, go about as mendicants, others will keep an arm or a leg in one position until paralysis has been accomplished; many will hang themselves upon iron hooks, while yet others will roll themselves along for miles upon the ground, or pierce their lips and cheeks with long needles and otherwise subject themselves to cruelties as well as indignities. The class who most largely practice these self-tortures are known as Fakirs, from whence has come our use of the word to express fanaticism or mountebank cunning.

Among the many wonders of India must be accounted its books, sacred and secular. First in order of time come the Vedic hymns, which Professor Max Müller assigns to about 1200 B. C. The succeeding two centuries yielded the Mantra, or sacred formulas, in which the Sacerdotal system is crystalized. The third period, closing 600 B. C., produced the Brahmanas, or theological treaties, followed three centuries later by the Sutra, during which latter period appeared the Dharma castras, or Book of the Laws of Manu, which is the basis of Hindoo public and social law.

The Brahmins believe that through devotion and prudence even the will of the gods may be controlled, in which faith lies the reason for a multiplication of priests, hermits and devotees, and for their prevalent practice of self-torture.

Notwithstanding the refinement, generous education and mental ability of the Parsees, they attract most attention by their religious observances. As the dog-star sinks beneath the wave, long lines of devout Parsees may be seen drawn up in rows offering their prayers; they despise idolatry but worship as emblems the stars, the rivers, the sacred tree Homa, and they erect temples to the sun. These temples are large halls whose roofs are supported by columns; in the center, beneath the dome, stands the altar on which there is ever burning the sacred fire. This fire, brought from Persia by the earliest Parsees who sought an asylum in India, has never yet been allowed to die out. Night and day priests keep watch and thus devotedly consecrate their lives. As a rule, the Parsees are quite prosperous and belong to "the better classes," so that one is not surprised to find in them the utmost refinement of feature, grace of form and good taste in dress.

The Parsee maintains his ancient custom of fire-worship, and his fear of polluting the elements has led him to use the singular burial custom in which the Towers of Silence play a part. The bodies cannot be interred, for that would be a pollution of the earth, one of the four elements; they cannot be burned, for that would result in a pollution of fire;

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they cannot be entombed, lest they pollute the air; and they cannot be thrown into the river, for that would be a defilement of the water. Hence they build low, circular towers which are supplied with gratings, so that, while birds of prey devour the body, the bones shall not be scattered but drop through the gratings into a common sepulchre below.

These towers are entered by the priests alone, who convey with their own hands the dead bodies submitted to them, and when the last ceremonies have been completed the carrion birds immediately descend to the feast of flesh, knowing that there will be no interruption of their repast. The sight is a sickening one, yet all civilized visitors to India are sure to seek the Towers of Silence, which they regard as possessing the greatest possible interest.

India abounds in temples, whose wonderful architecture and beauty vie with each other for the first place in the mind of the spectator. At Chittore is a relatively modern temple (A. D. 1450) dedicated to the Black God, Vrij, and another as a memorial to Shaumath, the offering of his charming wife, the poetess, Mira Bai. Then, too, there is a profusion of monuments, such as the Tower of Victory, erected to commemorate the victory of Khoumbhou. It is a square tower, upwards of a hundred feet in height, and comprises nine separate stories most beautifully adorned with balconies, porticoes, cornices and mouldings rich and varied beyond description. Before its destruction by Mus-

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sulman vandals, the top, or lantern tower, contained, engraved on slabs of whitest marble, full records of the Rajah dynasty, while the beautifully carved statues that embellish the interior represent every divinity known to Hindoo mythology. The supreme magnificence of this Tower of Victory is better understood, by those who have not seen it, when the fact is known that the cost was \$4,500,000, when the purchasing power of money was probably ten times greater than it is to-day.

At Agra is the famous temple called the Taj which, like a heavenly creation in alabaster, rises out of a sea of verdure, a building so beautiful that it appears as a link connecting the terrestrial with the celestial, a dream of oriental sumptuousness turned to marble. First there is a terrace of pink sandstone which is 330 feet in width by 960 feet in length. In the center of this terrace, which on one side shades almost imperceptibly into the waters of a charming lake and on the other into the beauties of an incomparably beautiful garden, is a square of purest marble 285 feet on the sides, and from a height of 15 feet at each corner of this platform is a cupolaed minaret of marble that rises with airy grace 150 feet, and in the center is the mausoleum.

The massiveness of the structure is not at all affected by a very wilderness of traceries which, when viewed separately, appears like the lace of a dainty handkerchief rather than an ornamental feature of a great building, a device for lady's laces rather than the ornamentation of an imposing

LOUISIANA PURCHASE EXPOSITION

building of stone. Within, flowers, fruit and birds contend for the mastery, and yet all is managed with such exquisite skill and taste that only a constantly increasing pleasure can be felt by the visitor. The Taj, or Taj-Mahal, was built by Shah Jehan as a tomb for his sultana, Begum Banoo. As one enters the porch opposite the gateway, he descends a gently-inclined plane and reaches a vaulted, white marble chamber directly in the center of the edifice. The light is concentrated on the marble sarcophagus of Begum Banoo, while a similar but smaller sarcophagus, standing in the shadow, contains the dust of Shah Jehan, the lover-husband. Each sarcophagus is of pure marble, but that of the sultana is most elaborately inlaid with vines interwoven with texts from the Koran, traced in precious stones, such as sapphire, bloodstone, diamond, lapis lazuli, emerald, ruby and whatever else has value. Ascending to the main floor over the vaulted chamber, the visitor stands in the center of the octagonal temple, and looks up towards the snow-white dome, two hundred and sixty-two feet above. Unlike the celebrated St. Peter's, the building does not overwhelm the imagination but rather possesses it with the most exquisite sense of proportion and symmetry. Above the real sarcophagi are duplicate ones standing on a rich, mosaic floor, while a flood of mellowed light streaming through a lunette pours over the responsive memorial of the dead.

These counterfeited cenotaphs are ornamented even more elaborately than the originals. They are enclosed by octa-

gonal screens, eight feet in height, made of marble carved into the most delicate lace tracery and interwoven with the stems, leaves and flowers of the beautiful lotus and the rose, and crowned with a wavy wreath of the graceful, tender, twining passion-flower wrought into a mosaic of the most priceless gems.

To the Hindoo, death is regarded as a welcome change from the cares and misery of this world to a condition of happiness, or complete annihilation, either of which they accept as a desirable end. They burn their dead, less for sanitary reasons however than for purification as a preparatory for whatever future life may be in store. But though profoundly religious, and extremely poor as a whole, the Hindoos indulge in many festivals of a pleasurable character at which dancing is a prime feature. But in these entertainments only girls take part, who amuse their company with exhibitions of amazing grace and skill. One of their favorite amusements is the egg-dance, in which a girl appears with a basket of eggs and crowned with a light wheel, to the rim of which are fastened many cords with slip knots in the free ends. It is her task to revolve this wheel and place the eggs one by one in the noose provided for each, so that when the nooses are full, the eggs shall, with their strings, form the radii of a circle, and maintain their position while the danseuse executes the most complicated movements. So, too, she removes the eggs one at a time, so that the accuracy of sight and touch becomes marvelous.

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The Nautch dance is likewise executed by girls only, and in many respects it resembles the body motions of the hoochee-koochee, but to these are added many graceful foot movements and a dainty handling of flowing draperies.

The Indian jugglers, who also compose a caste, are distinguished for a cleverness which puts to the blush the performances usually to be seen at entertainments given by sleight-of-hand artists in America, or in fact anywhere out of India. They require no hall, no elaborate paraphernalia, no clothing even, and yet they will far surpass the Chinese sorcerer so graphically described by Bret Harte. For example, a performer presents a sword and asks a confederate to cut off his head, which being promptly done the victim astounds every beholder by picking up and replacing the dissevered member, none the worse for his tragic experience. Again, six conjurors engage in a spirited dance within an enclosure made by their interested audience, when one by one they disappear from view as if by evaporation, for there is no place of exit to be seen. A more astonishing performance consists of throwing a bolt of ribbon into the air, whereupon a hawk suddenly appears and seizing one end flies away with it, and then, incredible to behold, down the colored pathway of the floating ribbon, one end of which is held by the conjuror, comes first a live serpent, then a frog and lastly an infant.

Less wonderful, but equally interesting, are the Hindoo snake charmers, who, venerating the cobra, most venomous

of serpents, compel it to execute movements to the notes of a pipe and seem to defy its fatal sting. It is by skill such as this that the fakirs maintain the power over the imaginations of the common people, who in India, as in America, hold that "seeing is believing."

It must not be forgotten that alchemy was the parent of chemistry, and astrology of astronomy, and that the search after the philosopher's stone has captured the imaginations of all peoples. Chaldean, Assyrian, Egyptian, Hindoo, Mede and Persian have added to their positive knowledge, the most profound belief in magic. Necromancy and witchcraft have, at one time or another, received the most trusting faith of all peoples, and for that matter Theosophy, one of the most recent and most influential of our religious cults, uses for its purposes the astral light. The names of Roger Bacon, Paracelsus, Dr. Faustus and Nostradamus are known throughout the inhabited globe as those of men whose knowledge of material nature was such as to gain them the credit of magicians, to whose power there was no limit. Much of our poetical literature, such as dramas of Marlowe and Goethe, turn upon magical lore, so that far beyond the realms of decayed religious beliefs, or of popular superstitions, has spread at least a vague knowledge of the existence and strange power of the necromancer. Among savage and barbarous peoples such faith in magic, sorcerers, witches and medicine-men still continues to flourish, and it is therefore important for our understanding of the lower existent civi-

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lizations that our readers should not lose sight of the fact that similar illusions have prevailed among peoples recognized as representing the highest civilization of their period.

DIVISION LXXXI.

Antiquity of the Farther East.

WHO shall say that Egypt is the eldest of governments, or that the cradle of the human race was first rocked beside Euphrates' turbid waters? All peoples have their traditions, to which they hold with a firmness equal to that of their religious faith, and it is not therefore surprising that all the countries of the farther east lay claim to being the birthplace of man.

The history of India, like that of Mexico, and Peru, is written only in the ruins which abound. They are the mute records of extinct civilizations, in which there is no chronology beyond the assurance of extreme antiquity. The sacred writings of the Hindoos are, by the faithful, declared to be millions of years old. Guatama, the Buddha, or Wise One, founder of Buddhism, the prevailing religion of the world, was born about B. C. 600 and preached for forty years; teaching the doctrine of transmigration he claimed to have gone through every conceivable form of existence, on the earth, in the air, in the water, in hell, in heaven, and had filled every condition in human life. Buddhists believe there are one hundred and thirty-six hells, all located somewhere

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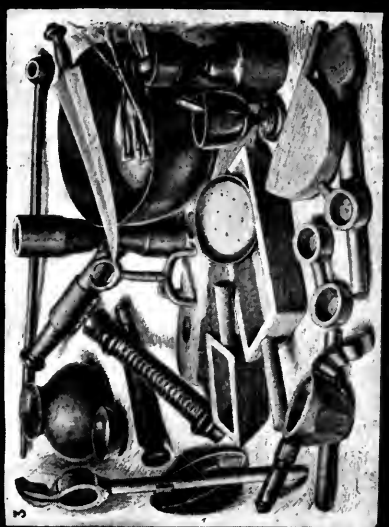
in the interior of the earth, in each of which a sinner may endure torment for ten million of years, as a minimum punishment, or billions of years as the maximum. When, according to the Buddhist belief, a man dies he is immediately born again, it may not be as a human, but as anything, animate or inanimate, a stone or a divinity. With such a faith it is consistent for the Hindoo to contend that his sacred records are of almost inconceivable age.

We cannot undertake, in a work of this character, wherein so many subjects crowd insistently for recognition, to follow the history of India further than has been done, but Ceylon demands attention from the fact that Buddhists regard it as being the primeval abode of man and because that country is well represented in the ethnological group at the Louisiana Purchase Exposition.

The island of Ceylon, which belongs to the greater country of India, from which it is separated by a strait sixty miles wide, is, geologically, as well as traditionally speaking, one of the earliest formations of the globe. In the basin of Kandy, girt with precipices, where the Mavela Ganga rises from beneath the summit of Hommateel, also called Adam's Peak, is the spot where Adam is supposed to have been created. This peak, which rises to an altitude of 7720 feet above the sea, towers above a vale wondrously beautiful, and with such delectable surroundings as might well have suggested an idea of paradise, and here the happy fields of Eden are believed to have blossomed under the crea-



1. A PARSEE OF INDIA AND PERSIA.



2. WOODEN MASKS USED IN WORSHIP BY CINGALESE.
3. INSTRUMENTS OF BRAHMANIC SACRIFICE AND WORSHIP.

tive hand of God. On the lofty summit, too, is to be seen an impression in the solid rock of Adam's foot, or rather of Buddha's, who is the correspondence of Adam in the Hindoo genesis. In the Hindoo records the world is said to have been destroyed by a flood, which caused Adam to abandon Eden, and to flee with Eve to the high peak, whence they escaped into heaven, but after subsidence of the water they returned to the earth and peopled it.

The early history of India, upon which the Hindoos rely, embraces a record of innumerable dynasties, one of which is reputed to have originated with a descendant of the sun, and another from the moon. The latter produced Allahabad, whose exploits figure extensively in India legends, and which are celebrated in a poem called the Mahabharata. The most famous of these heaven-descended sovereigns was Rama, whose deeds are immortalized in a great epic known as the Ramayana. The Vedic hymns are sacred writings supposed to have first appeared about 1200 B. C. They are chiefly concerned with the investigation of Brahmin, or the supreme or universal spirit, and the relation which the human soul bears to it. Brahminism in many respects resembles Buddhism, yet the two are distinct faiths, so much so that they are opposing sects. The Brahmins do not believe in a personal deity, to be worshiped, but that God is all^r pervading, invisible, without origin, color or parts, and hence a subject for contemplation only.

Buddhism teaches that human existence is a miserable

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condition, intended to be probationary, for progress into higher spheres depends upon the piety of our conduct in this world. The ultimate end desired is Nirvana—complete annihilation, deliverance of the soul from transmigration, which may be obtained through right faith, right judgment, right language, right purpose, right practice, right obedience, right memory, and right meditation. As Buddha was a rich prince who renounced all worldly preferment and chose poverty, he exhorted his followers to likewise sacrifice all worldly ambition. Accordingly there are no ordained priests, there being no sacraments to administer nor rites to perform. There is a mendicant order, of Monks, who in striving for Nirvana practice greater austerity and sanctity than other men. In doing so they live upon alms and sleep in or about the temples, beggarly and by no means pleasing objects. The Brahmins on the other hand represent the wealth of India, especially the churches, which by sacred commands become heirs to the rich possessions of the princes. The Brahmins are in the ascendancy in India, while the Buddhists preponderate in Ceylon, China and Japan.

Ceylon is a civilized country, and since tea-planting was introduced, when coffee raising was no longer profitable, because of a plague of blight that destroyed the plant, the people are prosperous. There is however still one savage race called the Veddahs, who are supposed to be the aborigines of the island. These inhabit the least accessible and secluded parts of the land and subsist wholly upon wild fruits

and animals. Their only article of clothing is a strip of cloth wound about the loins, and their habitations, for greater security, are built of sticks firmly fixed in the branches of large forest trees. They are essentially tree dwellers, and excellent hunters, but are inoffensive and very robust.

Passing northwestward from Ceylon, in our review of the world's people, China is next to claim our attention, a country that was the subject of much supposition and little fact until the opening of treaty ports (1842) brought it into trade relations with Europe and the United States. In area China, once called Cathay after the visit of Marco Polo, embraces 1,532,420 square miles, and a population of 400,000,000. The immensity of that country is best appreciated by comparing it with the United States, the total area of which is 3,025,600 square miles and the population 80,000,000. We are accustomed to regard China as being densely inhabited, whereas a comparison with the United States shows that we have a population which averages twenty-seven to the square mile, while the average in China is 36, and yet we acknowledge our ability to support several times our present population without materially feeling congestion.

The original occupation of China, which, accepting the Chinese accounts, dates back nearly one million of years, is necessarily involved in the greatest obscurity, so that all arguments such as submitted in the foregoing pages are more or less speculative, though not without much show of probability. The history from authenticated records, however,

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does not date further back than two centuries before the Christian era, though there is the strongest evidence that the country was occupied at least five thousand years ago. According to Chinese myths the first ruler was Tien-hwang, the Celestial, followed by Ti-hwang, the terrestrial, whose successor, Lin-hwang, was the first human ruler. The founder of the empire, however, was Fuh-hi, who was created a demi-god, and taught his people how to write, introduced divisions of the year, instituted marriage and agriculture and died after a reign of one hundred and sixty-four years, aged two hundred years. He is supposed to have lived two thousand eight hundred and fifty-two years before Christ. His successor, Shinnug, ruled a century and a half, and founded the first school of medicine. The next ruler, Hwang-ti, invented weapons, ships, clocks, wagons, musical instruments, and introduced coins, weights and measures. Schools were established under the next ruler, Ti-ku, who was also the first polygamist.

The successor of Ti-ku was a son named Yau, who commanded the keeping of an historical record, and it is from his reign (2357 B. C.) therefore that a reliable history of the empire begins. A great flood, which occurred during his rule, has long been considered by historians as being identical with that of the Noachic deluge, but the Chinese records strongly make it appear that Yau was the only survivor of that calamity. His reign was marked by an intelligent and progressive spirit, and the introduction of many systems for

ANTIQUITY OF THE FARTHER EAST

the betterment of his people. His son Shun (2255 B. C.) succeeded him and ruled with the same admirable direction and generous regard for the welfare of his subjects, so that the period of his reign (forty-eight years) is called in Chinese history the Golden Age.

Yu, the Great, succeeded Yau, and was the first to unite supreme ecclesiastical power to the temporal authority, by which he attained to universal respect and received the title by which he is known. His grandson was the next ruler, but he was speedily dethroned by a popular revolution in favor of his brother, Chung-kang, who was in turn deposed, after a long war, by Shan-kang, who governed the country admirably, as did his son, Ti-chu who succeeded him.

Thereafter the dynasty degenerated until it was expelled by a popular movement and a new dynasty was created, headed by Shang-yin, which gave to the country twenty-eight rulers, a majority of whom were vicious, cruel and did much to destroy the prosperity of the kingdom. The last one, Chow-sin, terminated his miserable career by collecting together his treasures and his several wives and placing them upon a large funeral pyre applied a torch to the whole, and then throwing himself upon the pile, perished in the flames, as did Sardanapalus.

Chow was the next ruler, as well as the regenerator of the kingdom, whose dynasty continued eight hundred and seventy-three years, during which long interval war with the Tartars was rarely interrupted. This dynasty was destroyed

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by Li-Wang, (571 B. C.) who promoted and established Li-Wang dynasty was succeeded by Ching-Wang (246 B. C.) under whose administration the Great Wall was begun as a protection against the Tartars.

Buddhism was introduced into China in the year A. D. 58, and Christianity was first preached in the empire A. D. 619, but Confucianism has been, since its introduction by Li-Wang, the principal and prevailing religion of the country.

Confucius, who was the great moral teacher of the Chinese, was born about 550 B. C. His philosophy was of the most beneficent character, calculated, as was that of Christ's, to reform the abuses of society and to direct the individual in his duties towards his fellowman as the first step of obedience towards God. His most famous precept, afterwards enunciated by our Lord, was "Do not to your neighbor what you would not have your neighbor do to you." Confucius, however, like Buddha, and Brahma, did not recognize a personal deity. His teachings are nearly all embraced in the following: "I teach you nothing but what you may learn yourselves, viz: the observance of the three fundamental laws of relation between sovereign and subject, father and child, husband and wife; and the five capital virtues: universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity."

Confucius inculcated the obligation of acts of homage

for the dead, and recommended that ceremonials of respect be conducted at the grave. Hence arose the Chinese custom of providing each house with a hall dedicated to their ancestors, and of preparing a feast at the burial of relatives, and other ceremonies. The extent to which there prevails among all people, a belief in the participation of the departed in the interests and affairs of friends and kindred, is equally widespread and common, to Christians as well as to all other denominations.

The founder of the Rationalists was Lao-tsze, who is supposed to have been born about half a century before Confucius, and who lived long enough to be contemporary with China's most distinguished moral teacher. Of Lao-tsze himself his disciples believe that he was the incarnation of a shooting-star, and eighty years were required for his birth. It is further commonly held that, like Elijah, Lao-tsze was translated to heaven, exchanging the chariot of fire for the back of a black buffalo, which made its ascent blowing flames from its nostrils.

Buddhism, after being driven from India, found a new stronghold in China, Thibet, and neighboring countries. The story of Buddha has been told with exceptional power and beauty by Edwin Arnold in his "Light of Asia." Evidently Buddha, like most religious reformers, was a person of great, if not excessive, sensibility, and was so impressed by the scenes of misery so markedly in contrast with the luxury by which he himself was surrounded, as to feel that he must

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accept the responsibilities of his proud position rather than the opportunities which it afforded for personal indulgence. Perhaps one of the most notable things about Buddha as a reformer was the fact that he belonged to the prosperous ranks in the community, instead of having socially affiliated with the classes which represent the mission of suffering.

Chinese temples are known to us as Joss houses. In these are placed the effigies of the gods seated upon a dais, while incense is kept constantly burning. The dais is enriched by carvings, gilding and elegant draperies, while in front stands a table upon which are vases, bamboo splits, divining rods, artificial flowers, pieces of sandal wood, and brazen images of various animals. The bell, which is used in the Roman Catholic's ritual, forms part of the Buddhist religious ceremonies, as does also the drum. Viands and a plentiful supply of tea are furnished freely for the use of the deities. Over the idols stretches a crimson canopy, and on walls, pilasters and curtains are various characters significant to the initiated—for example, there are the inscriptions, "The spiritual galleries of the all-powerful gods," "The gods whose holy age is perpetual,"—while the prayers offered by pious penitents are frequently engraved on the outer walls. Of the lesser gods are the god of the sombre heavens, who can protect the faithful against drouth and conflagration; the god of war and of finance, the god of medicine and the god of wealth.

Practically the worship of the Chinese is a ritual, and the

penitent sees no reason why, if he makes his votive offerings in the prescribed manner, he should at all disturb himself by taking off his hat, removing his pipe, or otherwise interfere with the occupations of the moment. The priests draw their support from the sale of articles needed by the devout worshiper, and of amulets, together with such voluntary offerings as are made to the gods. The Chinese seem to regard their temples rather in the light of ancient oracles than as a place of worship; in fact, the gods are to the Chinese not very radically different from the fetiches of barbarous peoples. A Chinaman, when about to undertake a new enterprise, repairs to a Joss house and consults first the god whom he has selected, and then the priest in the special service of this deity, stating to the latter his name, residence and special objects. The priest then passes to him a cup of bamboo slips, most frequently a hundred in number, each slip containing an inscription. The devout inquirer bows before the statue of the god, and selects without care one of the slips which he then places on a censer of sandal-wood, taking care to keep the inscription uppermost. The priest now compares the slip with his book of oracles, and if the answer is satisfactory, the ceremony is regarded as complete, otherwise it is repeated one or more times for verification of the answer.

Among the peculiar theological systems of China is Shamanism, a spirit-worship closely related to the magic arts. The name itself is a corrupted form of a Sanskrit word meaning a Buddhist ascetic, or religious mendicant. In

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substance, Shamanism may be regarded as the unconscious religion of most savage peoples, for it includes a belief in fetiches, the adoration of magic stones, the worship of trees, and Sabaism, or the deification of the stars. The Shamanic priests claim for themselves the power of controlling spirits, good and evil, and take one into that world of astrology which has so often occupied the thoughts of students of science among most active-minded peoples. The customs of the Shamanic priests vary with different countries, as, for example, in Siberia the priests cure those physically afflicted by sucking from their bodies, in the shape of bugs, thorns, stones or other material objects, the demon who is troubling the patient. Sometimes the ceremony is accompanied by the beating of drums and the blowing of horns, while the priest works himself into a trance. Down to the time of Genghis Khan, Shamanism was the dominating religion of the Mongols, but it was then replaced by Lamaism, still the prevailing religion of Thibet.

The Chinese are extremely exclusive, as a nation, and resent the encroachment of foreigners, but though this disposition has kept them out of touch with other peoples, and thereby denied to them many of the blessings of our civilization, it must be conceded that they managed extremely well without international co-operation, and have much to show, in art and invention, which more progressive people are glad to copy. It was not until 1444 that Europe learned the art preservative of all arts, viz., printing, whereas papers were

being regularly published in China a thousand years ago, and paper of good quality was being made in that country as early as the first century.

Gunpowder was introduced into Europe by the Moors in the fourteenth century, but it did not come into use until near the end of the fifteenth century, when the Spaniards employed it to some extent in their war to expel the Moors. But four hundred years earlier the Chinese were making explosives which, however, they used only for making noises at festival celebrations. In art the Chinese were far advanced when Boadicia was resisting the invasion of Julius Cæsar, and the Druid religion was dominating England and Gaul. It may also be added that when Europeans were wearing coarse fabrics or skins of animals the Chinese were weaving and using clothing of the finest silk. And even to this day Europe and America are importing Chinese porcelain, Chinese silks, Chinese fans, Chinese fire-crackers, and a hundred other articles which the Chinese make better, more artistic, and cheaper than other workers can produce.

Their civilization, their manners, their religion are different from ours, but this does not especially discredit the Chinese for they have many things which it would profit Americans and Europeans alike to emulate. Chinese literature is of extreme antiquity and remarkably comprehensive. The catalogue alone of Emperor Kien-Lung's library comprises 122 volumes, while their great classic, called "King," is a repository of codified laws, the most pro-

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found philosophy and abounding with fine examples of poetry, which are pronounced to be probably the oldest writings of the human race.

It is valuable to know that at least in one country literature is esteemed at its true value, and it is most highly creditable to the Chinese that they are the exception in this single respect to nearly all other people of the world, for elsewhere the corroding and socially demoralizing influence and pre-eminence of wealth sets wisdom in the background with the rubbish. In China literary attainments are the most certain passport to high office, and state appointments are by competitive examination. It thus follows that the literati compose the highest class, the governors, magistrates, and ministers of China. Notwithstanding the inducements offered to learning, and the fact that schools are established in every village, comparatively few take advantage of the opportunities, there being apparently some antipathy to the schoolroom. But the government is awakening to the importance of educating the masses quite as much as improving the classes, and to this end the Imperial University of China was established at Peking in 1898, to which the support of an annual allowance of \$150,000 was made, and an American educator was appointed president, with three professors from the United States as members of the faculty.

To the many other merits which the Chinese possess that of courtliness and extreme affability must be added. This deference and kindness prevails in their home life, where

children are trained in obedience to parents and respect for elders. In conversation the Chinese are so considerate that they never dispute, or in any way cast reflection upon the statement one may make; nor do they often, even under irritation, use offensive expressions. It follows from this custom of deference that their social etiquette should show extravagant compliment in their ambition to please and gratify. Thus, for example, an invitation to dinner is written on red paper and somewhat in form as follows: "On the 5th day a trifling entertainment will await the light of your countenance. Sam Wing has the great honor to send his compliments which he begs you may condescend to receive." This courteous card is followed soon after by another on which is printed the hour when the dinner will be served, and that it will be a banquet one may well believe who has had the fortune to be a Chinaman's guest.

Usually there is no commingling of sexes, even among families, and marriage is always a matter of negotiation in which the principals have no part. These are usually conducted, at the instance of the parents, by match-makers who make it a business. The wedding, which may bring the contracting parties together for the first time, is attended with much ceremony and conviviality, which may last for several days, according to the station of the parents, or of the bride and groom. A man may have one wife, who is head of the household, but the law does not prohibit him from maintaining domestic annexes, a privilege which

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every Chinaman, who can afford to do so, embraces. Divorce is easily obtained, for what we would call frivolous complaints are sufficient, in the eye of the law, to sunder the marital bond. But though woman is subordinate, and her situation is insecure, there is perhaps as much domestic happiness in China as elsewhere, and scarcely as many divorces as some states are charged with granting. The one besetting vice among Chinamen is that of gambling, which prevails to a remarkable extent, for they lay wagers on practically everything, as did the supposititious gamester of Calaveras County, whom Mark Twain has immortalized as Jim Smiley; but even in gambling Chinamen are good natured, polite, and—always grateful.

DIVISION LXXXII.

The Japanese—The Greeks of the East.

OF the many empires and independent governments of the earth only two are insular, namely, Great Britain and Japan. And if we choose to institute comparisons between the two, excellent grounds for doing so are to be found in the fact that England and Japan contain practically a like population, 40,000,000, that each are masters of their respective seas, and both are distinguished for extraordinary commercial activity.

Japan has been a sovereign nation so long that its history is lost in the mists of tradition, but it was unknown to the Greeks and Romans and its European discovery may be said to have taken place as late as 1542, when three Portuguese having deserted their ship and taken refuge on a Chinese junk were driven by a storm upon the coast of Japan where being wrecked they were hospitably treated by the natives. These men carried back to Portugal and Spain glowing accounts of the riches of the country, which resulted in the establishment of a trade intercourse between the three nations that continued without interruption until 1587, when Christian missionaries had converted so many of the

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natives to Catholicism that the Emperor feared there was a design to effect a conquest of his country. Accordingly he issued an edict of banishment against the missionaries of Tokio, which was repeated by his successor in 1596 and a religious war followed, characterized by great slaughter and horrible tortures which continued for nearly fifty years, when expulsion of all foreigners was accomplished. Thereafter Japan became completely isolated from all countries, except China, until 1854 when the United States sent a fleet of ships, commanded by Commodore M. C. Perry, to negotiate a treaty with the Mikado, whereby protection would be guaranteed to American sailors who might be wrecked upon the coast, and American vessels be permitted to enter the ports of Simoda and Hakodadi for supplies and purposes of trade. A display of force caused the Mikado to execute the treaty demanded by the Americans (March 31) and in August following England, under like conditions, secured the right for her ships to enter Nagasaki, which city three years later admitted American vessels, and Japan thereupon became one of the sisterhood of commercial nations.

The significance of the word "Japan" is *The Eastern Kingdom*, of the sun. The true origin of the Japanese is an undetermined question. That they have no kinship with the Chinese is demonstrable in the structural difference which exists between the two languages; many maintain that they are of Tartar extraction, and others that they are

descendants of the Malays, but a greater number of ethnologists and philologists agree in the opinion that they are the vastly improved stock of the Ainu, who are regarded as being the original inhabitants of the islands. Acceptance of this latter theory presupposes the birth of man, or of races, at many places, and disregards that of the multiplication and distribution of mankind from a common origin.

By their traditions the Japanese are taught that they are descendants of the sun, in which respect they resemble the Chinese who maintain their celestial genesis. These legends represent that their first sovereign was the Sun-goddess Tensho Daijin, who was one of the heavenly deities that ruled for seven generations; after these came five generations of earthly deities from whom descended their mortal sovereigns, the present Emperor, Mutsuhito, being the one hundred and twenty-third. The most reliable chronology which history recognizes does not give the Japanese a greater antiquity than 600 B. C., when the Emperor Jimmu came to the throne; but undoubtedly Japan was a populous nation long before that date. And as to their origin it is neither unreasonable nor inconsistent with present known facts to theorize, at least, upon the assumption that the Japanese represent the amalgamation of several races, of which the Ainu of the island of Yezo are the most ancient, and who may therefore be regarded as the indigenous people. There is even a probability that the country was invaded by the island peoples of Borneo, the Celebes, and New

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Guinea, and also by Asiatics. The Ainu are the most non-resisting people on the earth, and they would be likely to retire before invaders to the inhospitable region where they have since made their home, and remain in their original state of savagery. If there were conquering invaders they established their capital at Kioto, and from these the Japanese most probably are descended. It was at Kioto that the Emperor, called Mikado (signifying Son of the Sun), formed his court and set his imperial rule over the land. Subsequently a powerful military class obtained dominion which was exercised by a ruler called the *Shogun*, during which time—for several centuries—the empire continued, but the Mikado was a mere figurehead. Later a rival military organization was formed which precipitated a rebellion in the twelfth century that continued unremittently, with several parties in power for a few years, until in 1868 the people organized the Tokugawa clan and restored the Emperor to all his ancient sovereign authority.

Modern Japan is so different from Japan of fifty years ago that comparison is almost like that of two widely separated civilizations; especially is this so in Japanese commercial life, and largely so, too, in social manners. Formerly the law of caste rigidly obtained, society being sharply divided into classes, of which the hereditary princes were first, followed, in the order named, by the nobility, priests, soldiers, professional men, merchants, mechanics, among which latter, painters and artists are included, and sailors, fishermen, peasants and laborers.

Japan has no one religion that predominates over every other known in the islands of that kingdom, but the most prominent are the Sintoo and Buddhism. The oldest of the Japanese religions, that is Sintooism, has been variously interpreted. The word Sintoo means spirit, and this faith is said to teach the existence of one great ruling spirit, accomplishing his purposes through a large number of subordinate spirits or deities. According to another opinion this ancient religion consisted in the worship of the sun and the elements. The sun is still adored under the form of a bright disk or mirror to be found in every temple of the Sintoo sect. The horse is sacred to the sun, and every Sintoo temple has numerous pictures of these sacred horses suspended on its walls. The members of this sect believe in the existence of an infinite number of spirits, exercising an influence over the affairs of men, which may be propitiated by prayers and by the observance of certain rules of conduct, cleanliness, purity and cheerfulness of heart. The inferior spirits, which are equally numerous, are chiefly heroes canonized for illustrious deeds or qualities. A Sintoo temple is called a *Mya*, which signifies a royal residence, before which the people worship in the simplest manner. The devotee approaches the *mya* by way of the sacred gateway until within a few feet of the door, when, instead of entering, he stops, flings a few coins through the aperture, folds his hands in a posture of reverence, mutters his prayers, and then departs.

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The Sintoo, or Shintoo, as it is most frequently written, though the oldest religion of Japan has been to a great extent supplanted by Buddhism, introduced from India two thousand years ago. Buddha is worshiped under the name of Amida. This worship seems to consist chiefly in the repetition of the phrase—"All honor to Amida." Next to the worship of Amida is that of Kanon, the goddess of mercy. She is exceedingly honored, and images of her are seen everywhere. She is represented as one possessing a merciful and compassionate heart, and is therefore always addressed by those in affliction as their patron and friends. She is called the Mother of God, and one is strongly reminded of the Virgin Mary, and wonders whether Mariolatry could have been so long ago carried all the way to these Japan islands, which were almost hidden from the rest of the world for centuries. There is another very popular deity, whose image is to be found in almost every house; this is *Dai Gak*, the "great black one," who is the god of riches. He is represented as a little man with a very large sack on his shoulders, and sometimes with a hammer in his hand. His proper place is in the kitchen, and he is usually to be seen enshrined near the hearth.

One of the most interesting cities in Japan is Kioto. It is situated almost in the very center of the kingdom, surrounded on three sides by mountains which protect it from the cold winds that in other parts of the Japan islands bring tempests of snow during all the winter. A river spanned

by three or four wooden bridges flows right through the very heart of the town. In the midst of the city is the deserted Gosho, the ancient residence of the Emperors. Surrounding the city are groves, gardens, pagodas, temples and monasteries. At one time in the history of the city no less than four thousand religious edifices added grace and beauty to this ancient capital. The monastery of Chioin is very large, and like all strictly Japanese structures is built entirely of wood. Huge pillars support the roof, which is nearly ten feet thick. The object of these heavy roofs is to neutralize the effect of earthquake shocks upon the pillars. In a grove close to this monastery is a belfry containing the largest bell in Japan. It has no tongue, but is struck from the outside by a heavy log of wood, swung by eight men. The bell is of bronze and emits a deep-toned boom, whose reverberations last a long time. North of this great building is a beautiful little palace built by one of the abdicating monarchs, the ceilings and walls of which are covered with pure silver. A similar palace in another quarter of the city has walls and ceilings covered with sheets of gold, and stands embowered in gardens and groves. The people of Kyoto consider themselves more enlightened and cultivated than those of other parts of the empire, and pride themselves upon their social superiority.

About thirty miles from Kyoto is Nara, another ancient capital, but nothing remains of its former glory except the vast temple and colossal image of Buddha. The gateway

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of the temple is a large double-storied tower about fifty feet high. The upper story is filled with idols, while on each side of the portal are two gigantic images twenty feet tall with weapons in their hands which they hold in a menacing position, and terrify by their infuriate countenance. The devotions practiced before the image of Buddha are extraordinary, to say the least. Prayers of the faithful are written on pieces of paper which are then chewed into spit-balls and thrown at the great figure. Answers to such prayers are believed to depend upon whether the balls stick.

In the middle of the temple of Buddha is an immense stone platform, ten feet high and about two hundred feet in circumference, upon which is a second platform, of bronze, smaller in size, with a surface composed of bronze lotus-flowers. Upon this beautiful, flowery throne is a stupendous bronze image of Buddha in an attitude of contemplation. This is the largest bronze idol in the world; the actual height, measuring from the platform, is fifty-three feet five inches, and from the platform seventy feet. Its remarkable proportions are better understood when it is known that the circumference of one of the fingers is five feet. The image is, of course, hollow, but the metal of the body is one foot in thickness and almost solid in the extremities. A grand piano could easily be set on the hand, and the end of the thumb is large enough to sit upon comfortably. Though cast in many pieces the joining together was done with so much skill and exactness that the junctures can scarcely



IGOROT COOKING DINNER IN CAMP

Of the many wild tribes that occupy large portions of the Philippines, the Igorot, who are believed to number about 200,000, are perhaps the most interesting, both in respect of customs and appearance. Their village at the St. Louis Exposition attracted the largest attention from visitors who found amusement in their dances and were amazed by their unusual manner and splendid physical proportions. The Igorots have a great fondness for the flesh of dogs which they gratified as often as this kind of meat was procurable. It is their habit to wear no clothes, except a narrow strip of cloth which being attached at the two ends to a waist band is drawn across between the legs. Although practically naked, the men, especially their superb physique and muscularity, relieve them of any suggestion of offensive nudity; indeed, absence of clothing seems to add to their attractiveness.

PURCHASE EXPOSITION

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IGOROT COOKING DINNER IN CAMP.

The many wild tribes that occupy large portions of the Philippines, the Igorots who are believed to number about 200,000, are perhaps the most interesting both as respects customs and appearance. Their village at the Purchase Exposition attracted the largest attention from visitors who found amusement in their dances and were edified by their unusual manners and splendid physical proportions. The Igorots have a great fondness for the flesh of dogs which is obtained as often as this kind of meat was procurable. It is their habit to wear no clothes, except a narrow strip of cloth which being attached at the shoulders, is fastened between the legs. Though practically naked—the men especially—their superb figures and natural features relieve them to a certain extent from the want of clothing. In the world, the actual

height, measuring from the platform, is fifty-three feet five inches, and from the platform seventy feet. Its remarkable proportions are better understood when it is known that the circumference of one of the fingers is five feet. The image is, of course, hollow, but the metal of the body is one foot in thickness and almost solid in the extremities. A grand piano could easily be set on the hand, and the end of the thumb is large enough to sit upon comfortably. Though cast in many pieces the joining together was done with so much skill and exactness that the junctures can scarcely



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be detected. The lotus flowers upon which the figure is seated, cross-legged, are covered with very fine engravings that represent dragons, combats between fiends, shrines, temples, and decorative embellishments. For more than seven hundred years this colossal image has occupied its throne, and been regarded as one of the wonders of the world.

The introduction of railways in recent years has served to immensely increase facilities of travel and transportation, but old time means of conveyance are still extensively used in all parts of the empire. On the national roads small wagons drawn by bullocks or ponies are employed to haul passengers, while the mails are largely transported by runners between points separated by great distances. These mail carriers are able to make five miles an hour, and as they are relieved frequently this rate of speed is maintained, night and day. In the large cities the principal vehicle for passengers is the *jinrikasha*, a light two-wheeled gig drawn by natives at a speed of six miles per hour. The palanquin is used largely for carrying wealthy persons, while a small basket-work litter, called a *kogo*, slung from a pole and carried by two men, serves the poorer class.

Until 1880, when the practice was prohibited by an imperial interdict, it was customary for the sexes to bathe together in a perfectly nude state, which however was unattended by any thought of impropriety, and it was only as a mark of deference to foreigners that the act of prohibition was promulgated. But among the Japanese even to-day,

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though not so general as formerly, girls maintain conjugal relations towards those who choose to hire them. Nor do women who indulge such promiscuity before marriage sacrifice their social reputation. So common was the practice a short while ago that parents hailed the birth of a daughter as a blessing, for she was expected to contribute, in time, to support of the family by prostituting her body. The geisha girls are of this character, who are trained to amuse men, by dancing, singing and the performance of other acts. Notwithstanding this laxity of morals among girls, when married they make the most loyal and trustworthy wives, for inconstancy among those who are once wedded is regarded as the greatest of social crimes, and the marriage vow is very rarely violated. Any man may divorce his wife, provided he makes her an allowance, but a woman may not for any cause divorce her husband.

Several practices prevail among the Japanese that appear shocking and unjust to our conceptions of morality, but these are fast falling into disuse, for the Japanese are rapidly adapting themselves to the Christian ideas of civilization. In all respects they are a remarkable people, less so because of strange customs than for their readiness to imitate the manners of Europeans, whose superior ways, commercial and social, they recognize and are quick to learn. And it is no exaggeration of their merits to say that in not a few respects Europeans may learn much from the Japanese. No people are more skillful, artistic, painstaking, reliable, truthful, loy-

THE JAPANESE—THE GREEKS OF THE EAST

al or courteous, and their sense of justice is likewise strongly marked. They have been called the Yankees of the east because of their ingenuity and indomitable courage, but they deserve also the designation of Greeks of the east, for their militant prowess and their artistic instincts, which are not exceeded by any people of the world. Fifteen years ago Japan had practically no navy, yet within ten years they have beaten the English-built battleships of China, and at this time are sweeping Russia's navy from the sea, and with an army ten times less numerous than that of her titanic adversary, Japan is giving the world proof of her prowess, and is establishing her position as one of the great nations of the earth, whose friendship is worth cultivating.

The government of Japan is progressive in the widest sense, and though in the callow age as a modern nation Japan has a system of free schools which is little inferior to that in operation in the United States. Agriculture, too, is receiving great attention, the feudal system which so long obtained there having been replaced by individual ownership and government assistance in times of poor harvests, and her judicial code is patterned after that of England and the United States. National expositions were instituted in 1870, that are held every five years in the large centers, under government supervision and with generous appropriations that have made them valuable not only to all classes in Japan, by way of inciting competition among manufacturers and agriculturists, but which have greatly interested foreigners. And

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to reciprocate this friendly interest, as well as to advance her own commercial interests, Japan is a prominent exhibitor at all recent international fairs, her representation at the Louisiana Purchase Exposition being as meritorious as that of any other country.

In many arts the Japanese excel, among which may be mentioned their superior manufactures of glass, porcelain, and pottery; their steel swords are almost equal to the famous Damascus blades, and no other country pretends to compete with them in the production of paper, which they have been making since the seventh century, and printing from wood blocks since the twelfth century. They are remarkably skillful and artistic in die-sinking, and the casting and fabrication of metal articles, and in the manufacture of silk fabrics, satins, damasks, screens, fans, iron-ware and lacquered goods they are unapproachable, while of clocks, watches, microscopes, telescopes, knives, etc., they turn out vast quantities which for excellence as well as for cheapness compete in the best markets of the world.

The remarkable commercial spirit and almost unequaled activity of the Japanese is admirably illustrated by the extent of their participation in the Louisiana Purchase Exposition. Although poor, compared with the great powers, and waging a war that is rapidly draining the resources of the country, Japan with undaunted courage appropriated the enormous sum of \$600,000 towards the cost of making an exhibition of her industrial productions at the Exposition

and occupied seven acres of space with her exhibits. No foreign government has a better representation. The entrance to the Japanese exhibit in the Palace of Varied Industries, which covers a space of more than 50,000 square feet, is a reproduction of one of the gateways to the famous temple of Nikko, said to be the most beautiful piece of Japanese architecture in the world. And notwithstanding the lavish display made by Japan, that government was the first of all the foreign countries represented to complete the installation of exhibits, which was accomplished and duly celebrated on the 18th of April, or twelve days in advance of the Exposition opening.

The progressive spirit that animates Japan is shown in what she has done at the Exposition, but a better appreciation of Japanese energy, pluck, and advancement is obtained by consideration of the disadvantages under which her competition with other nations is conducted. With a population equal to that of Germany, about 45,000,000, she has less than one-fourth of that country's revenue, and less than one-fifth the revenue of England. The revenue of France is \$20 per head, that of Japan only \$3.00 per head. The imports of the Netherlands are \$150 per head, while those of Japan are \$3.00 per head. Her disadvantages appear no less striking when population is considered, for congestion is shown in the fact that notwithstanding much of the country is too mountainous to cultivate, the population averages nearly 400 to the square mile, and the average farm is accordingly only

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two acres, which is tilled by primitive methods, on the garden plan. The people are chiefly agriculturists nevertheless, but are generally too poor to own horses, even if they had room on their diminutive farms to use or keep them. This scarcity of horses presents a serious difficulty to that country at this time, when cavalry is required by the Japanese in their operations against Russia in Manchurian territory. But despite these embarrassments, Japan, small and poor, takes her place at the Exposition among the foremost powers of the world, while her gigantic adversary has been deterred by the war from participating in any way in the Exposition except by individual exhibits.

DIVISION LXXXIII.

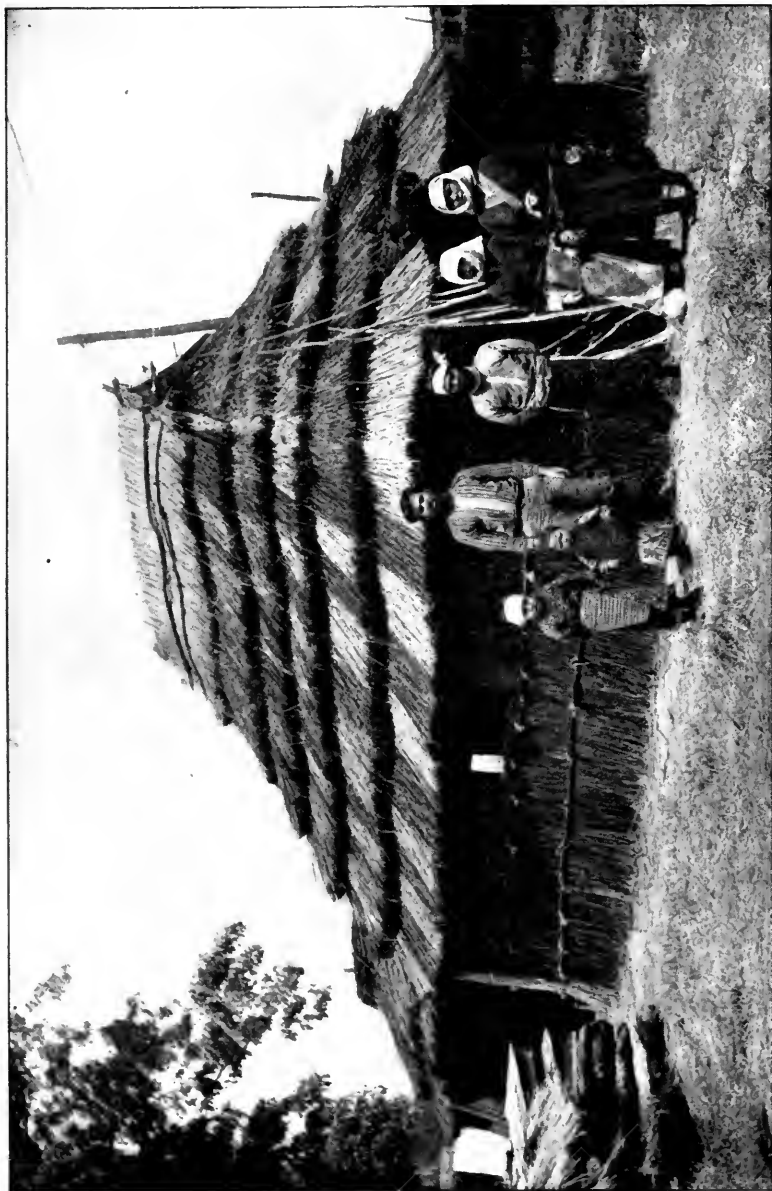
Savage Races of the Modern World.

FROM a consideration of the civilizations that once flourished in the Western and Eastern Continents, the extinctions and developments, the degeneracy and the mutability of human aspirations, we turn to review the existing savage peoples of the world, and in doing so we will be brought to an appreciation of the statement made in an earlier division of this volume, viz., that the periods which, for facility of classification, we designate as the paleolithic, neolithic, bronze, and iron ages do not in fact mark successive stages of the world's progress, but rather indicate the advances of particular peoples, since the stone age of one country may be contemporaneous with the iron, or electrical age of another.

For a striking illustration of this wide separation and distinction we have only to step out of one door, so to speak, and enter another; to cross the narrow strait of Sangar, from Nipon, largest and richest of the Japanese archipelago, to set foot among the Ainu of Gezo and the Kurile Islands. This brief passage conducts the visitor to the most oriental lands, out of the highest civilization into the lowest order of savagery; from a people highly cultured, thoroughly refined,

to a race that manifests no advance from primitive conditions. This transition is the more amazing because it is maintained by many authorities that the Japanese are descendants of the Ainu, as stated in the preceding division. Acceptance of this theory plunges us into a tumultuous sea of wonderment, for it is inconceivable to the mind that a single race, with a common ancestry, could divide, one part going north, and the other south, one of which should develop into the highest civilization, while the other remained for thousands of years in a state of primitive barbarism. Such a division of race occurred when the ten tribes of Israel were separated from the other two, viz., Judah and Benjamin, but it was through the exigencies of war, which brought them into captivity to the king of Nineveh (721 B. C.) whence they disappeared, possibly by amalgamation with the Assyrians. But we have no example in history which may be used by ethnologists in support of the claim that the Japanese and the Ainu had a common ancestry—two peoples possibly having the same origin, and which persisting in the same country still betray an antithesis in their social condition.

Setting aside the speculations of scientists, we have the certain knowledge that the Ainu may be considered as having a place among the strangest inhabitants of the world. Interest in them has been accentuated by the good fortune of Professor Frederick Starr, of the Chicago University, in persuading eight specimens of these very remarkable peo-



AN AINU HOUSE AND FAMILY

SAVAGE RACES OF THE MODERN WORLD

ple to accompany him to America and appear in the world's congress of peoples at the St. Louis Exposition.

The Ainu are still in a primitive state, socially, though contact with Japanese has brought them into the iron age, so that they use steel instead of stone implements; but with this single exception the Ainu are still in a condition of savagery. Their number is thought to be about 8000, and they are confined to what is known as the Kurile group, north of Japan proper, and the island of Sakahlein, off the coast of Siberia.

Since their discovery, in about 1856, the Ainu have been regarded and called a hairy people, but contact has shown this belief to be a fallacy, for though the men delight in great beards, and the women tattoo and scarify their faces to imitate mustache and whiskers, the people are not more hairy than the Russians. The former opinion no doubt obtained by comparing the Chinese and Japanese, who usually have little hair on the face, with the shaggy coats that cover the head and face of the Ainu. But it is true that these people never poll either their hair or whiskers, and that this custom of permitting the beard to grow gives them the appearance of a very hairy race.

The word Ainu signifies *man*, as does that of Adam, from which coincidence perhaps many have been led to regard them as being the most ancient people of the east, though the reasoning required to reach such a conclusion is by no means profound. The Ainu, though barbarians, are inoffensive and

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so nonresistant that they suffer any abuse in the most slavish manner. Nevertheless they show extraordinary courage as hunters, for the men do not hesitate to grapple with the most ferocious bear, armed with no other weapon than a knife. They derive their subsistence from hunting and fishing, selling the fur and flesh which they do not require for their own use to Japanese traders.

The social and religious life of the Ainu is so curious as to constitute the largest interest civilization has in them. Though primitive in their ways they are not cruel, neither are they dishonest. Their houses are of the simplest and rudest construction, frequently of bark and skins, and in a sense they are communal, for any one may freely use the property of another. Like all original people they are filthy in person, never washing themselves, but in the summer time they frequent the coast and enjoy swimming, not however with an idea of cleansing their bodies. They have no government, unless we account that government which is patriarchal influence; but there are no prisons nor restraints for crime, though they have a form of punishment in ostracism, and in extreme cases flogging is administered. Knowing nothing of firearms the Ainu have no more formidable weapon than a spear, and being wholly unacquainted with the art of metallurgy they use bone, flint, or the blades of knives, procured from traders, to point their spears. Their domestic employment consists chiefly of weaving mats from rushes, and making chairs, which find a market in Japan, for

SAVAGE RACES OF THE MODERN WORLD

the cost is very little, nor is money esteemed, since the few articles which their very simple wants suggest are procurable from the traders who visit their country principally in quest of furs.

Polygamy is a common custom among the Ainu, every man taking as many wives as his circumstances will allow, which is commonly several, because women do the heavy work. But though subordinate to her husband, and believed to be without a soul, the Ainu wife asserts her independence and is usually the fighting member of the family. There is no marriage ceremony, union being accomplished by a couple going into a house together, and divorce is equally simple, each exercising the right to separate at will.

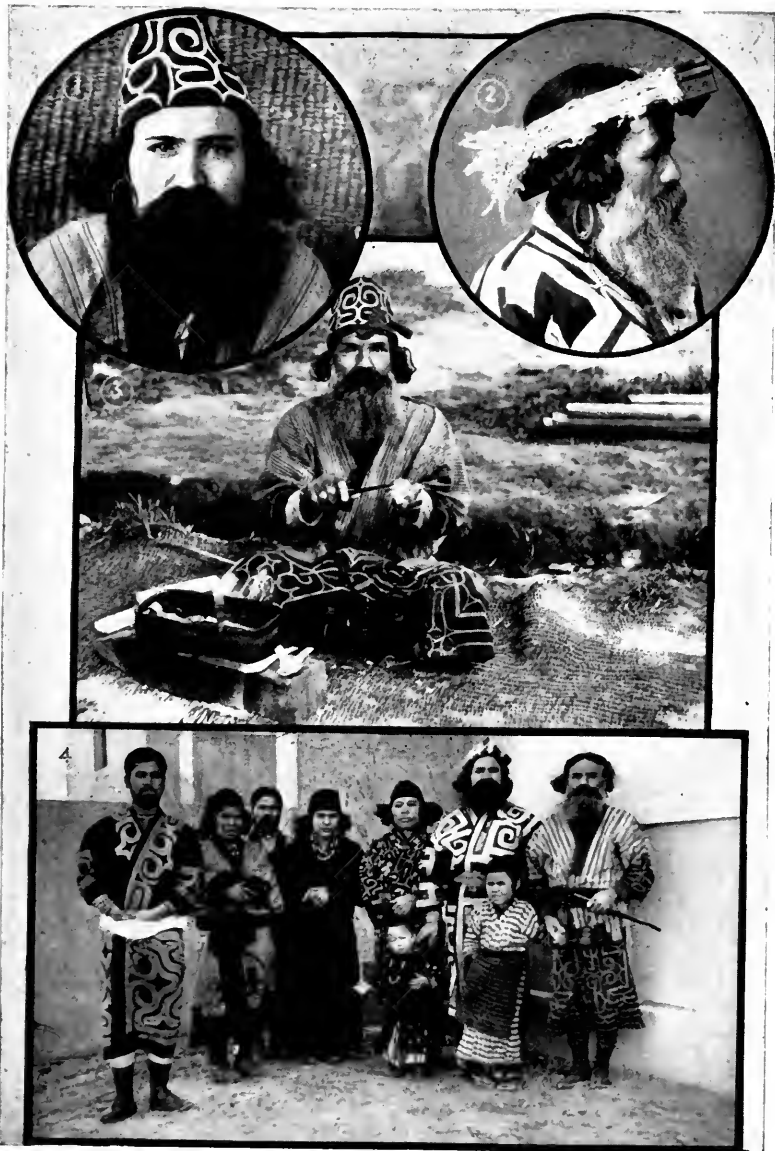
In appearance the Ainu presents the Mongolian type of feature, but there is a Tartar resemblance in the eyes and hair. In height they rarely exceed five feet, but as a rule they are of stocky build, and though not at all athletic are extremely strong, and great travelers. In religion they are Shamanists, none having ever been converted to Buddhism, and this fact lends color to the assumption that they are related to tribes of Siberia, such as the Ostiaks, Gilyaks, and Goldi, who have never been weaned from Shamanism, and who, like the Ainu again, pay reverence to the bear, whose flesh they use at their religious festivals.

As Shamanists the Ainu believe in two series of deities, a superior and inferior set, which they strive less to worship than to propitiate. They build no temples of any kind and

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their religion is near to nature worship. Naturally, they are extremely superstitious and, strangely enough, their greatest fear is of the ghost of a woman. It thus appears that while they do not believe a woman has a soul they attribute to her a form of duality. But men also become ghosts and these are only a degree less dangerous than those of defunct women. To such an extent do they entertain this fear that when an Ainu dies his house is at once abandoned and usually destroyed, in the belief that ghosts of the dead never wander far from their abode at the time of death. They bury their dead, together with all the belongings of the deceased, but the place of burial is kept as secret as possible so it is commonly in the densest covert or least accessible spot on a mountain. Their love of dogs approaches reverence, for they believe that in the long ago dogs possessed the power of human speech and were deprived of this ability as a punishment for aspiring to govern men.

Like the pantheists of old the Ainu worship everything in nature, especially certain trees, and shrubs, and they likewise have their household gods. These latter they fashion, according to their individual conceptions, from sticks, and it is a common practice to set a number of these fetiches in the ground in a circle in front of their dwellings and to place one at the head of every grave. They also have superior idols that represent their chief divinities, and these rudely made figures they sometimes place in an idol-house before which they appear and make offerings in time of calamity, such as plagues of smallpox and earthquakes.



1. AN AINU YOUNG MAN.
2. AN AINU OLD MAN.

3. AN AINU MAKING WOODEN SPOONS.
4. GROUP OF AINUS IN THEIR NATIVE COSTUMES.



SAVAGE RACES OF THE MODERN WORLD

While the Ainu are barbarous, and are said to be unable to entertain more than one idea at a time, like wild animals, they are not repulsive in appearance, and indeed have some claims to comeliness. And not only are these strange people friendly disposed towards strangers but they are markedly courteous to one another, and very generous. They love tobacco and strong drink and will barter anything they may have for these articles of civilization. Their form of salutation is by stroking the beard and rubbing hands; women however have the simple manner when meeting of stroking the hair and rubbing the forefinger across the upper lip, saying at the time, "May you be kept warm." Their dress is usually composed of the skins of birds, which is worn with the feathers inside, and of seal, wolf or bear skins, which they manage very well to prepare by the use of ashes and heat. They are a serious people and have few musical instruments, but it is a common practice to sing, in a low, crooning voice to their sick, believing that illness is caused by evil spirits which may be expelled by a monotonous noise.

Professor McGee, of the Smithsonian Institution, has made a discovery with regard to racial characteristics of the Ainu which cannot fail to excite very great interest among all who in a scientific way are concerned with enquiries appertaining to the physical peculiarities of races. It has heretofore been accepted as an invariable result that the offspring of a man and woman of a different race will show a commingling of blood. Thus, for examples, the children of a black and white

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person are invariably mulattos; of an Indian and a white they are of a complexion which clearly shows the half breed, and so of the blood admixture of other races. An exception to this rule is believed to exist, however, among the Ainu, investigations made by Professor McGee leading him to the conclusion, remarkably curious as it appears, that all female Ainu are dark skinned, and that all males are light colored. So far as his examinations have been conducted this abnormal rule has been found to prevail. It frequently happens that Ainu men have skins as white as Europeans, and in facial appearance they often resemble the Greeks, but among the women there is always the heavy, coarse features and dark-hued complexion that characterizes the lower order of Mongolians. The strain of blood therefore appears to divide, the dark always flowing in the veins of the female, and the light being gathered in the veins of the male, with never any showing of assimilation. Should this new theory be established beyond question it will be accepted as one of the most curious things in nature.

DIVISION LXXXIV.

Peoples of the Philippines.

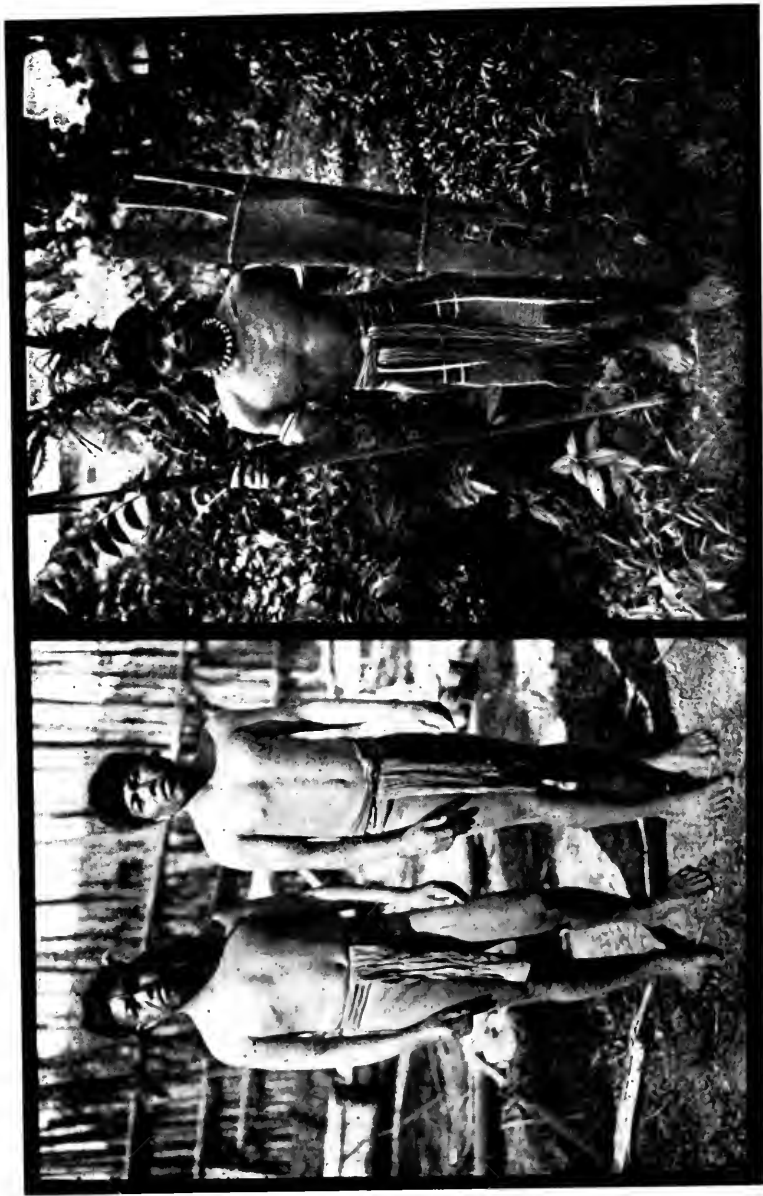
SOUTH of Japan lie the numerous islands that comprise the great insular possessions of America, among which is found a distribution of races more remarkable for manners and variableness than is to be met with in any other part of the earth. Northernmost of these highlands of what may be the vestiges of a sunken continent is the Philippine archipelago of fourteen hundred islands, with a population of probably 7,000,000, interest in which has been centralized through their annexation by the United States as one of the results of the Spanish-American war. As a part of American territory, through purchase and conquest, the Philippines are receiving a large share of public attention, and curiosity naturally extends to both the country and its people, and especially so by reason of the very large exhibit made at the St. Louis Exposition of wild peoples and commerce of the Islands.

The Philippine group was discovered by Europeans in 1521 when Magellan was making the first successful attempt at circumnavigation of the globe. It was on the shore of one of these islands, Cebu, that Magellan was killed in a battle with the natives and the country has been the scene

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of bloodshed, pestilence, and cataclysm at frequent intervals ever since, at least until its pacification by the United States troops and the establishment of American sovereignty.

The total land area of the Philippine group is approximately 114,000 square miles, but of the very large number of islands that comprise the archipelago there are only twelve of considerable importance for their commercial value, and in all of these are natives whose reconciliation or subjugation is dependent upon the strong force that may be maintained to exercise authority over them. In all the islands there are no less than eighty different tribes, the largest number many years ago being the Negritos (little negroes) who are supposed to be the aborigines of the islands and who are among the lowest order of human beings. By some they are even regarded as being links, if not connecting ones, between man and ape. They cannot count above five, do not erect dwellings and have only a semi-articulate speech. They are confined to the higher ranges of Luzon and Negros, are black skinned, dwarfish in stature, and civil to a degree. Long years of persecution by the Malays has reduced them to a small remnant. The Indias, which are more or less civilized, divide themselves into four groups, namely, Tagals, Vicals, Visayans, and Ilocanos. The Tagals, which number about 500,000, are the most advanced in the arts of life, are industrious, cultivate the soil and as a consequence are peaceful and often wealthy. The Visayans number probably 2,500,000 and speak a distinct language. The Ilo-



AN IGOROT CHIEF.

IGOROT MEN.



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canos are small in number, and are to be found only in the northern peninsula of Luzon. The Sulu chain of Islands, between Mindanao and Borneo, are peopled by the Moros. They are a fierce, cruel race, evidently transplanted from Borneo, and are so firmly attached to Mohammedism that all attempts to win them to Christianity have failed. They live almost entirely by piracy and robbery. Closely allied to the Moros are the Sulus, who are head-hunters, cannibals, Mohammedan in religion, and supposed to be unconquerable, both these latter tribes believe that the killing of a Christian increases their chance of happiness hereafter.

When a Moro becomes tired of life, which is not unusual, he shaves off his eyebrows, puts on a white tunic, and presenting himself before a *pantita*, a *pundit* priest, he takes an oath to die killing Christians. His next step is to hide a kris or *barong* about his person and repairing to the nearest town cuts right and left every one he meets, whom he thinks is a Christian, until he is himself killed.

*The Igorot are another savage tribe who though naked and armed with bows and arrows and bolos are desperate fighters. They are head hunters and quite as fierce, but less intelligent, than the Moros. They have regular, though flat features, with no trace of the Chinese or negro blood apparent. The women are delicately built, with little of the grossness of figure that shows so plainly in photographs

*This word is often spelled *Igorrote* by even the best writers; it is therefore important to know that the word has no plural and that the correct spelling is *Igorot*.

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of savage tribes of other tropical countries. Their complexions are a light brown, though some of the older tribesmen are a shade coppery and resemble the American Indian.

Among the Igorot are copper workers, who set up their primitive smelting apparatus on their reservation at St. Louis and exhibited their art of refining and working both copper and iron. This tribe comes from the mountainous parts of Luzon, and until the American occupancy they were never visited by white men. The Chinese merchant was the only foreigner who invaded their fastnesses, and he came only once in several months to take away with him the gold and copper that they had wrung from the earth.

Every man in each of the tribes is a carpenter. Given a supply of bamboo and material for a thatched roof, they will run up a house in a few hours. A saying current in the Philippines is to the effect that every native is born with two bolos in his fists, one for building houses and the other for war.

The Gadannes are another tribe whose murderous propensities lead them to cut off heads merely to prove their prowess. It is said to be impossible for a young man of this tribe to find a bride until he has at least one head to his credit. Among other head-hunting tribes may be mentioned the Altasones and the Apsayaos, the practice of all being identical. The custom, so far from exhibiting courage, is really cowardly in the extreme, for head-hunting expeditions are planned against defenseless villages or persons, arranged so

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as to make the attack when danger in least expected, and by a superior force. In the slaughter that takes place neither women nor children are spared, nor is the attack made upon enemies or caused by any provocation. It is mere thirst for glory, to obtain which a head-hunter, when the ambition is upon him, would hardly spare his own kin.

The civilized and semi-civilized Filipinos, who comprise more than four-fifths of the whole population, are chiefly the Tagals, Ilocanos and Visayans. These possess many good qualities, their cheerfulness and open handed generosity being almost unexampled. They will also go to any amount of trouble and no little expense to accommodate one whom they find in need, even though he be a perfect stranger and without the slightest claims upon them. They are also an extremely neat people, bathing every day, and often twice, and for their opportunities they may be said to be both honest and truthful.

The Bagobos, who occupy a part of Southern Mindanao, represent the first stage in the transition of savage life in the Philippines. They are head-hunters, fierce, and resentful, but are of a considerably higher type than the Igorot, for instead of going naked they take infinite pride in adorning their persons in clothing made from hemp which is commonly stained with bright colors. On the head they wear a turban, and rings, bracelets and circlets of beads fairly cumber their ears, wrists, legs and necks. The women, besides being gracefully formed, have creamy complexions and their glossy

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tresses hang almost as low as the knees, so that they may be truly called a handsome race.

The Bagobōs are polygamists that live by hunting and fishing, small attempts being made at agriculture, beyond a little gardening by the women. Their religion is a form of nature worship and for a supreme deity they pay reverence to the spirit of the volcano Apo, to which they sacrifice slaves, usually at a festival period, each year, upon which occasions the victims are killed by gradual mutilation so as to prolong suffering. The men have for weapons spears, bows, barongs (a big knife) and shields, which they use with remarkable courage and dexterity, and being of a war-like nature, to increase their security against surprises by enemies they live in houses of bamboo and nipa-palm set upon bamboo piles that raise them about ten feet above ground. Like many other islanders the Bagobos have a habit of chewing the betal nut, which besides staining their lips a bright red is believed to increase their physical endurance.

Another strange people found in the Philippines are the Tinguiane, who have for ages followed the custom of building their dwellings among the high branches of large trees, access being obtained by the use of a ladder made of hemp, which is so light that it may be drawn up, or let down, even by a child. This tribe is therefore tree-dwellers, which habit they were no doubt forced to adopt to escape the persecution and attacks of a more powerful race, and the practice thus made necessary became in time a custom which the Tinguiane have since had no mind to discard.



NEGRO WOMAN AND INFANT.



NEGRO CHILDREN.



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Though the Negritos are no longer formidable in number the fact that they are regarded as being the Philippine aborigines causes them to possess an interest greater than that of any other tribe of the islands. This is true because the inquiry is even obtruding itself upon the attention of ethnologists, "whence did the tribe originate?" To answer such a question is not always, indeed is rarely, possible, but comparison of habits and superstitions, racial characteristics, of one people with another, most certainly lead to more reasonable conclusions than by theorizing from other premises, not even excepting that of craniology and somatology.

The Negritos bear a resemblance to the Negro whence the name given them, and for no good reason they have been classed with the Papuan, though Wallace, our best authority on Oceanica, chooses to regard them as related to the Andamans, who inhabit islands situated in the Bay of Bengal. It may be noted, however, while there is no resemblance in appearance there is correspondence in stature between the Negrito and the Bushmen of South Africa, both of which have a height which rarely exceeds four and one-half feet, and they may therefore be reckoned, next to the pygmies, the smallest race in the world. They have thick, flat noses, short chins, thick lips, woolly hair, and thus present all the true African characteristics. The body is peculiar, however, in that while the legs and arms are in keeping with their stature, the stomach is abnormally distended, due to inordinate gorging of food, for there is no other people so voracious

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and rapacious as the Negrito. The size and weight is so great that frequently men, women and children are to be seen with the stomach supported by a truss, and the back deeply swayed from the effort to carry it. In times of destitution this physical feature of course disappears, but returns as quickly as the native can fully satisfy his hunger.

The Negrito passes his time either hunting or plundering. A lance, a bow, and a bundle of poisoned arrows constitute his armament, and these he rarely lays aside, for he is the most expert Bowman of all savage people. In one respect they observe civilization's mandate, namely, they are monogamists, though the practice of polygamy is universal among all other barbarous tribes of Oceanica. The manner of choosing a wife, however, commits them again to savagery, for when the parents have consented to the marriage of their daughter they secrete her in the woods before sunrise and an hour later the lover is permitted to begin a search for her. If he finds her before the sun sets the girl must become his bride, but if he fails he must not renew his suit.

Of the burial customs of the Negritos two appear strange to us; first, they annually decorate the graves of their relatives and friends with betel nuts and tobacco; and second, when a warrior dies an obligation is imposed upon his most intimate surviving companion to kill the first man or animal he meets. Neither of these customs can be traced or understood.

The Igorot, next to the Negritos, are the most in-



TAGALO WOMEN WASHING.



PEOPLES OF THE PHILIPPINES

teresting of the purely Philippine natives. That is to say, interesting because of their fierce, murderous natures. These peoples practically live by fighting, for they follow few industries, and besides doing some hunting they spend their lives despoiling villages and killing such unfortunate natives as they may meet in the woods. Raising their hands against every other tribe, it is natural that they should be regarded as the Ishmaels of the islands, and therefore for mutual protection they reside in villages which they fortify against attack by surrounding it with a bamboo fence. In front of their dwellings are also to be seen poles stuck in the ground upon which are placed the bleached skulls of their victims, a display in which the Igorot take infinite pride since these ghastly and grewsome trophies furnish the evidences of their prowess in battle, for no one may be called great or in the least distinguished until they can show title in the form of one or more heads.

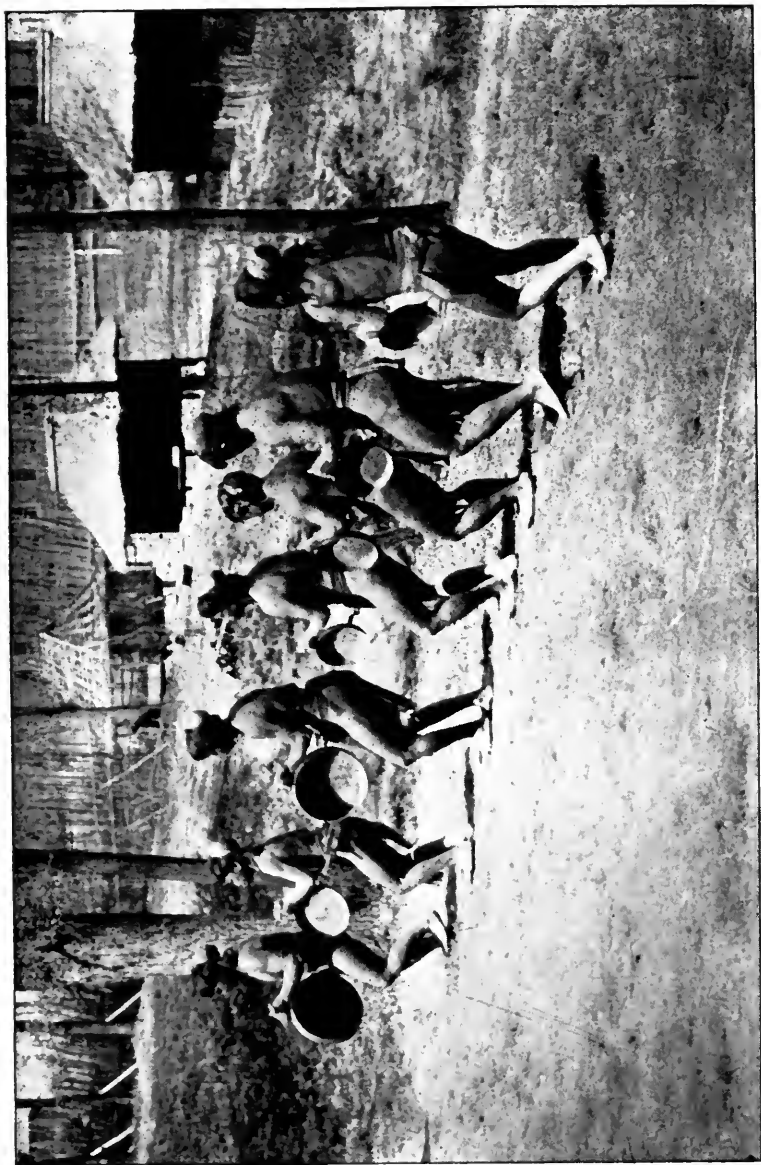
The flesh of dogs is highly esteemed by them, as it is by many other savage peoples, especially of the east, and Oceanica particularly. To obtain this kind of food the Igorot will barter any of their possessions except human skulls, and so confirmed are they in this preference that they seem to suffer when it is not procurable.

Few of the island peoples, who have not been influenced by missionaries, possess any religion although all are superstitious. Many of them pay a form of respect to departed ancestors, but it is certainly not a worship, and varies great-

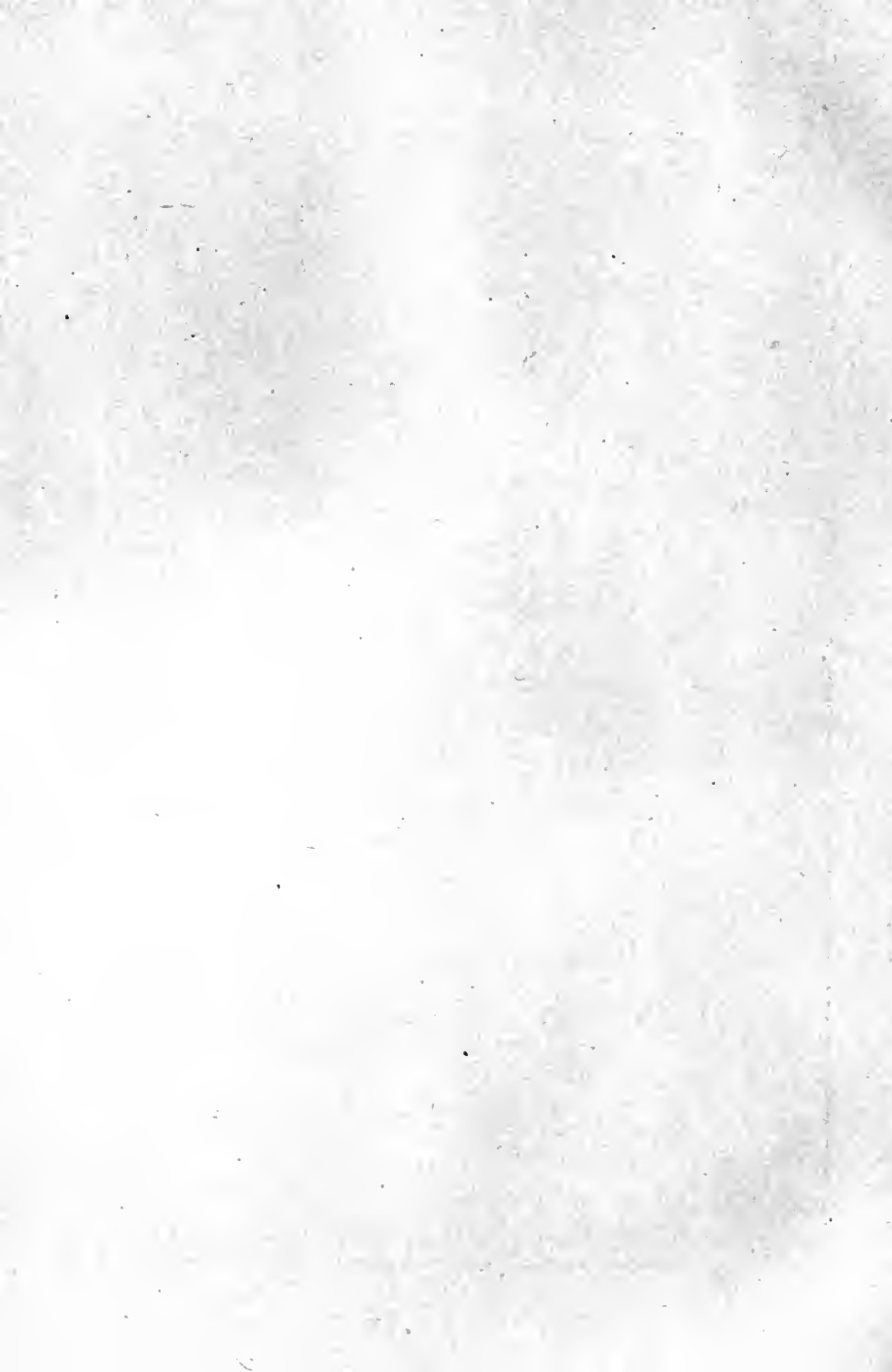
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ly. Among the Batwas of Sumatra, for example, it is a custom to kill aged parents, and devour the bodies, not however to gratify an appetite for human flesh, but because of a belief that by eating the bodies the virtues and wisdom of the parents are imparted to the children. Among others the practice obtains of preserving the remains of deceased parents in the houses where they have died, and still others are satisfied to treasure only the bones.

The Philippine exhibit at the St. Louis Exposition occupied forty-seven acres, and comprised more than 1000 representatives of the peoples, as follows: 411 Philippine scouts; 280 of the Philippine constabulary; 80 Moros; 40 Bagobos; 118 Igorot; 100 Visayans; 40 Negritos; 25 Manguianes, and four families of tree dwellers, thus affording a large exposition within itself. To prepare for such a mammoth display a commission was created by act of Congress, November 11, 1902, which acting under various government bureaus set about the work early in 1903 of making a systematic collection of material for a comprehensive exhibit. Dr. W. P. Wilson, superintendent of the Philadelphia Commercial Museum, was made chairman of the Philippine Government Board to whose energetic direction a great part of the credit is due of making such an intelligent exposition of the country, its peoples, productions, and industries. Other members of the Board were Gustavo Niederlein, Pedro A. Paterno, and León M. Guerrero, who were commissioned by the Government to make a collection



IGOROT PERFORMING A FESTIVAL DANCE.



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of products and people representative of the native life and commerce of the Islands. The bureau of forestry supervised the collection of timber, dye-stuffs, gums, fruits, seeds, grasses, caoutchoc, etc., and the war department provided the exhibit that illustrates the native weaponry and the means employed in the campaign of subjugation and pacification, in which a reproduction of the walled city of Manila, with native troops and constabulary, appeared. The Moros were assigned to dwellings, of native construction, built over an artificial lake, according to the custom of some of the tribe, in which many boats, with bamboo outriggers, carried passengers.

The uncivilized tribes of the Philippines were admirably exhibited, and space was ample to admit free movement for their dances and other forms of entertainment, but attention was also given to the civilized peoples, which compose more than four-fifths of the total population. The exhibition therefore included data and interesting information concerning the schools, and efforts made to educate and cultivate the Filipinos. Their industries were shown in examples of their carpentry, boat-building, methods of fishing, sugar-making, rice cultivation, production of gutta-percha, ropes, carving, tanning, and other occupations.

It is one thing to read of a wild people, which gives us the impressions and observations of a writer, and quite another thing to examine specimens under conditions that afford the largest means for studying the mental and physical char-

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acteristics of the types on exhibition. This latter advantage was presented very fully at the St. Louis Exposition, where a visit to the Philippine exhibition afforded the means for acquaintanceship with Filipino manners, appearance and domestic habits. Let us now view these people in fact and thereby come to know at first hand, so to speak, their ways.

The Philippine Archipelago forms the most northern group of islands in the Malayan or Eastern Archipelago. It lies wholly within the tropics. The land surface extends between latitudes 21 degrees 10 minutes and 4 degrees 40 minutes N., 1,150 statute miles; the east and west limits are longitude 116 degrees 40 minutes and 126 degrees 34 minutes E., making about 650 miles. The most northern land in the Philippines is Y'Ami Island of the Batanes group; the most southern is Balut Island, of the Sarangani Islands, south of Mindanao; the most western is Balabac Island, north of Borneo; and the most eastern is Sanco Point, on the east coast of Mindanao. The archipelago is bounded on the north and west by the China Sea, on the east by the Pacific Ocean, and on the south by the Sea of Celebes and the coastal waters of Borneo. It is 93 miles distant from foreign territory on the north (Formosa); 31 miles from Balambangan, an island near Borneo, on the south; 510 miles from the Pelew group (German) on the east, and 515 miles from Cochin-China (French) on the west.

The archipelago numbers about 1,600 islands, most of them very small and having altogether about 11,500 miles



TAGALO GIRL RETURNING FROM A BATH.



A TAGALO GIRL.



PEOPLES OF THE PHILIPPINES

of coast line. Two of them, Mindanao and Luzon, are, however, classed among the larger islands of the world, and eleven islands, Luzon, Mindanao, Samar, Panay, Negros, Palawan (Paragua), Mindoro, Leyte, Cebu, Masbate, and Bohol are of primary geographical importance. The others are mainly dependent islands or islets along the coast of the large islands or subordinate archipelagoes, like the Sulu islands. The area of the total land surface is computed at 127,853 square miles, or a little larger than the New England States, New York and New Jersey combined. Mindanao (45,559 square miles) and Luzon (43,075 square miles) comprise about seven-tenths of the total land surface, the area of the other leading islands being: Samar, 5,198 square miles; Negros, 4,839; Panay, 4,752; Palawan, 4,368; Mindoro, 4,050; Leyte, 3,872; Cebu, 1,668; Bohol, 1,400 and Masbate 1,230.

A census of all the islands was completed in the beginning of 1904, which though necessarily inexact, fixes the total population at 7,600,000. It is important to know that in at least one respect the Filipinos may be compared to our North American Indians, in that they are divided into a great number of variant tribes, differing as much in appearance as in customs and disposition. Altogether there are probably eighty or more distinct tribes, which without any approach to affiliation exhibit characteristics so marked as to indicate difference in origin, and with instincts, propensities, superstitions and manners so diverse that assimilation

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has not obtained to any considerable extent between any two. An approach to agreement, however, has resulted from effort to Christianize a few of the tribes, and in these exceptional cases progress towards civilization has rewarded missionary zeal and labor. But probably a majority of natives have proved intractable to every uplifting influence, and remain as much savages as when Magellan, who discovered the islands, lost his life in a battle with the fierce warriors of Cebu, 1521.

It was not only impracticable but quite impossible to bring to America and introduce into the Philippine exhibit specimens of all the tribes of the archipelago, for the reason that complete subjugation of the people has not yet been accomplished, and considering the inaccessibility to our soldiers of many parts of the islands, subjection of some of the wild tribes may not be anticipated for a long time to come. In fact much of the large islands is as yet unexplored, and the inducement is small to make an attempt to penetrate the mountain fastnesses, which though these regions may be rich in minerals, woods and gums, are infested with courageous savages and defended also against invasion of white men by deadly climate and barriers of mountains, marshes and impenetrable brakes. So far as our discoveries, investigations and ability to bring the tribes into light for examination at the Fair, the people of the Philippine Islands are divided into three grand divisions, all of them of Malay extraction with the exception of the aboriginal Negrito.



IGOROT SEDAN CARRIERS.

BODY OF IGOROT PREPARED FOR BURIAL.



PEOPLES OF THE PHILIPPINES

The non-christian tribes of the interior, upon whom the Christian faith and Spanish civilization have made but little impression, form the first group.

The second group is made up of the Christianized tribes who accepted Spanish rule, adopted Spanish civilization and were converted to the Christian faith.

The third consists of the Mohammedan Moros over whom the Spaniards never pretended to more than nominal control, and whose faith and culture remain practically unmodified by any European influence.

The inhabitants of the different villages, and the native soldiery now at the Philippine exposition, show clearly, not only these three grand divisions, but as well the principal lines of tribal demarcation.

Beginning with the most primitive, the Negritos, some fourteen in number, occupy a small tract of land upon which they have reared their tiny huts. Here they exhibit their skill with the lance and the bow and arrow for the delectation of the American visitor. Small, shy, of distinct negro type, low in intellect, their food consisting of roots, grubs, snails, etc., these people are gradually becoming fewer and weaker, and the day of their extinction may be anticipated as not far distant.

In the Igorot village the next step in native culture is demonstrated. The Igorot is a fine race of head-hunting barbarians. They are copper-colored, have high cheek bones, a flat nose and thick lips. Their hair is straight black, and

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generally worn long. The men have a fine physical development and possess great strength and endurance. The women are well formed and of graceful carriage. Their dress varies from an apron of leaves to a handsome jacket and skirt striped with blue, crimson and white. Tattooing is common amongst both sexes. The man's war record is tattooed upon his chest and arms, and with the woman tattooing of the face is practiced with the view to adding to her personal charms.

In this village are to be found the Bontoc and Suyoc Igorot and the Tinguianes. The Bontocs are the head hunters, the Suyocs the miners, and the Tinguianes the lowland agriculturists.

All of the different arts and crafts of these interesting people are demonstrated by themselves at the Fair, where they till the soil, mine, spin, weave, hold their tribal dances and dog feasts, and in every way comport themselves as though in their native land, with the exception, of course, of head-hunting. Next on the scale appear the Moros, one hundred of these fierce followers of Mohammed being shown at the Exposition. The Samal Moros, numbering forty, from the Island of Mindanao, are sea-rovers or pirates. For two and a half centuries they made life miserable for the Spaniards and the other natives of the islands. Villages were sacked, churches looted and Spaniards and Spanish subjects made prisoners. In the nineteenth century even, Mussulman war junks appeared in the bay of Manila.



IGOROT PREPARING A FEAST OF DOG.



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Clannish to a degree and always ready to make war on other tribes, yet from the beginning of American occupation they have been our staunch friends, never giving the slightest trouble, and on the contrary tendered their services in the interests of peace. Unlike the inland tribes, who have many Sultans, this tribe whose numbers run up into the thousands is ruled by an over-lord, the Rajah Muda Mand, of whom Datto Facundo, who accompanies the contingent to the Fair, is a brother, and at the same time prime minister.

The Moros are considered to be the most intelligent of all the tribes inhabiting the Island; their ruler has traveled through Europe and was entertained by Queen Isabella of Spain in the Palace in Madrid; he lives in a large house, carries a considerable retinue of people when traveling, deports himself as an Oriental of high degree, is possessed of considerable wealth, judged by American standards, and has gathered around him many of the luxuries and conveniences of western civilization.

In some ways the most primitive, and in all ways the most spectacular of Philippine peoples are the Bagobos, thirty-eight of whom are at the Fair. Their costumes are beautifully ornamented with beads made from the shell of the pearly nautilus; they are fiercer even than the Moros, and they offer human sacrifice as a cult, rather than as a religion. They live in the highlands of the interior of Mindanao, and are skilled agriculturists and hunters.

Of the Christianized people the Visayans are perhaps the

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most striking type. Their village is located on the shore of Arrowhead Lake, close to the Walled City. It is enclosed in a typical bamboo stockade and consists of some fifteen houses, ranging in size from the native hut to a well built theatre and market. In this village about a hundred Visayans live and follow the customs of the people, as they did in the Visayas. Many beautiful articles and fabrics manufactured by these people are shown here.

The manufacture of all the articles for sale in the market is illustrated by families of Filipinos in the village. Jusi and pina cloth are made by three families; one family shows how embroidery is made, another family how to make hats, others show how mats, canes, wood carvings and novelties are manufactured. The different methods of fishing and transportation are also represented.

Similarly, all the several tribes exhibited at the Fair are shown as they appear in their native land, the surroundings, as well as the buildings, being arranged and constructed to simulate, as perfectly as possible, the country, conditions, and occupations of the natives.



NEGRITO HUTS ON THE ZIMBOANGO

MORO DWELLINGS ON THE PARAMO.



DIVISION LXXXV.

Origin and Characteristics of Filipino Tribes.

THE most diverse and contradictory statements are to be found concerning the inhabitants of the Philippine Islands. Some writers credit them with a high degree of civilization and compare them with our colonial ancestors or the patriots of '76, while others regard even the more highly civilized tribes as little better than barbarians. It is safe to say that the truth is to be found between these two extremes, and among a people of such diverse origin, culture, and faith it is unsafe to predicate any general statement.

The former rulers of the Archipelago have left but little authentic information concerning the wild tribes, for the Spanish explorations and conquests in the Philippines, conducted with the utmost vigor for the first few decades after the arrival of Legaspi, greatly lapsed at the end of fifty years, and, in some instances, the limits of missionary enterprise and political authority rested where the conquerors of the first half century left them. Thus all northern Luzón except the narrow margin of the Ilocano coast and the slender strip along the Rio Grande de Cagyagán, which is occupied by the Christianized Ibanag, has continued to be held by

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a large number of wild tribes mostly of low Malayan culture; while the Islands of Mindoro and Paragua and nearly the whole of the great Island of Mindanao, with the Joló Archipelago, are still unexplored and only imperfectly subject to governmental authority.

In geographical extent these areas embrace hardly less than one-half of the entire Archipelago. The census of 1903 gives the number of the wild tribes as less than 700,000. Some enumerations have placed the number of distinct tribes as high as 70, but it is the opinion of the chief of the Ethnological Survey for the Philippine Islands that this estimate is too high—probably there are not over 30 distinct tribes.

The ethnological map presents in 99 numbers as many groups of people. Many of these numbers, however, refer to one and the same group which occupies adjoining territory; others refer to people whose names are synonymous, often only known in written history.

The first 23 groups of the map, except probably Nos. 14 and 20, are Negrito, all to be considered within four or five tribes. Nos. 24 and 25, called Negrito, are Malayan. Nos. 26 to 41, inclusive, are styled Indonesian, but are to-day probably better classed as Malayan, as are also the remainder of the 99 groups.

While the vast bulk of the population is unquestionably of Malayan origin, the aboriginal race of the Archipelago is the dwarf, black people—the Negrito, or little negro. These men are almost the smallest on the globe, and while suggestively

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negroid in their color and frizzly mops of hair, they have neither the small facial angle and large cranio-facial angle, nor the long head of the African and Melanesian. They are true savages, depending for food upon the chase and wild roots, neither living in villages nor building stable huts, but roaming through the mountains in small groups of a few families each. They are simple, timid, and fearful, and yet to a certain extent are feared by the more civilized inhabitants of the Islands.

About 1250 Chao Yukua, a Chinese geographer, wrote of them :

“They build their nests in the tree tops and in each nest lives a family, which only consists of from three to five persons. They travel about in the densest thickets of the forests and, without being seen themselves, shoot their arrows at the passer-by. For this reason they are much feared. If the trader throws them a small porcelain bowl they will stoop down to catch it and then run away with it, shouting joyfully.”

The distribution of these Negritos has been studied by Meyer, but recent correspondence of and investigations by The Ethnological Survey for the Philippine Islands reveals their presence in several hitherto unrecorded regions. It has been invariably stated that their numbers are dwindling, and recent estimates have placed them as low as 10,000, but they are at least holding their own at the present time in most places, and no less than 30,000 have been accurately re-

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ported. There must be a good deal of vitality among this people who have resisted for centuries the attacks of Malayan, Chinese, and Spanish invaders of the Islands, and, while driven from the coast, they yet hold their own in the interior where conditions peculiarly suited to their manner of life obtain.

The number of problems presented to the ethnologist by these little blacks is almost bewildering. What place have they in the evolution of man? Their identity with Sakais of the Malay Peninsula and the Mincopie of the Andaman Islands is almost certain; but what is their relation to those other pigmies—the long-headed dwarfs of Central Africa? And further, what may be their connection with the true negro race of Melanesia, almost contiguous to them? The geographic distribution of the Negrito is such that it must be concluded that at one time they were practically the sole possessors of the Philippine Archipelago. Unquestionably the first newcomers to arrive to dispute their possession of the soil and to drive them into the mountainous interiors which they now occupy were the tribes of primitive Malayans which still constitute the most considerable element of the population of the Islands.

The Negritos are fleet of foot and their usual weapons are a lance of bamboo, a palm-wood bow, and a quiver of poisoned arrows. Their principal food consists of fish, roots, fruit, and rice. They are notorious cattle thieves, swooping down upon the valley and driving the captured cattle to their



NEGRITOS IN THEIR NATIVE JUNGLE.

TAGALOS EXTRACTING COCOANUT OIL.



mountain fastnesses. They have some knowledge of agriculture, but it is confined to scratching the soil with a stick and throwing in the seed, which is allowed to take care of itself.

They rarely spend more than a season in one locality, but move from place to place as inclination prompts or necessity compels. They use as ornaments bamboo combs, feather head-dresses, rings and bracelets of brass or copper, and braided leg-bands of hog bristles. It is their custom, also, to scarify the body, and such scars are their most highly valued adornment. Their household utensils are confined to a few cocoanut cups or seashells, and rude boxes in which they keep their simple belongings. Their trade consists in exchanging wax and other forest products for rice, tobacco, and small objects and trinkets with the inhabitants of neighboring places.

The celebrated Austrian professor, Ferdinand Blumentritt, who has devoted long, patient, and painstaking study to the literature of the ethnography of the Philippines, believes in three successive waves or invasions of Malayans of low culture, and he attempts to fix approximately the periods of the migrations. Among such tribes are the great Igorot family of the mountains of northern Luzón, including the Dadayag, Kalinga, Ibelao, Ipúkaó, and numerous others bearing various local names. The Igorot is a fine race of agricultural, head-hunting barbarians. They are copper colored, have high cheek bones, a flat nose, and thick lips. Their hair is straight, black, and in many areas is worn long.

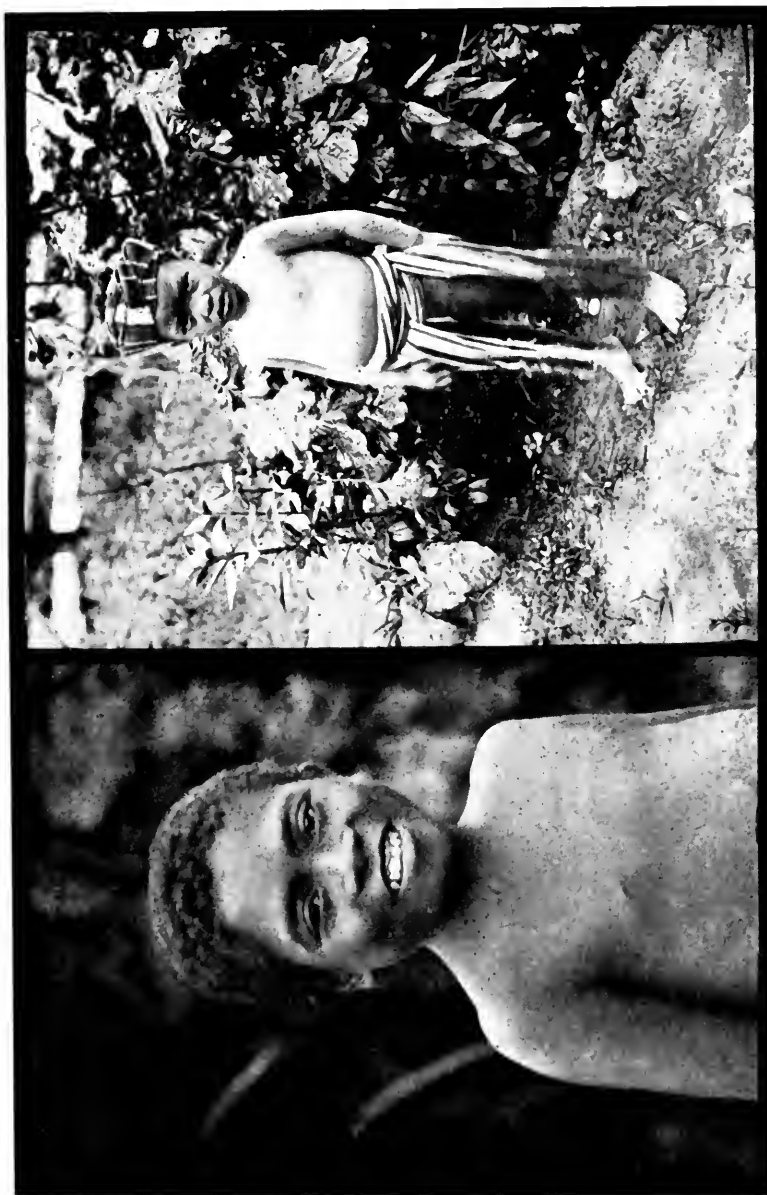
LOUISIANA PURCHASE EXPOSITION

The men have strong chests and well-developed muscles and possess great strength and power of endurance. The women have well-formed figures and as erect and graceful a carriage as any women in the Orient. Their dress varies from a mere apron of leaves to a handsome jacket and skirt with stripes of blue, crimson, and white. Tattooing is common among both men and women. With the men there are two chief motives in tattoo: First, the tattoo gives the man's war record. It tells whether he has taken a humah head; second, it is æsthetic. The æsthetic is the governing motive for women's tattoo.

In religion they have the crudest, simplest animism, attributing all phenomena in nature to spiritual agency. This is universal among them. Out of it is found developing a form of the highest religion: the belief in a supreme being who is half man, half god, and who gives his people a crude code of ethics, and is the author of much of their constructive wisdom.

In many areas a "headman" has developed, and he is usually the richest man in the group—growing constantly richer because of his practice of getting a percentage on his fellows' labors. But in some areas, as in Bontoc, no such "headman" or system of control exists; there each political division of the pueblos has a democratic council of old men, "wise men," which counsels and controls.

They commonly manufacture iron and steel bolos, spears, and battle-axes, also earthenware and a great variety of cloth



AN IGOROT BOY OF 7 YEARS.

AN IGOROT BOY OF 12 YEARS.



ORIGIN AND CHARACTERISTICS OF FILIPINO TRIBES

of native cotton and of tree-bark fibre. Some of them also manufacture excellent salt from boiling springs, and some, in Benguet and Lepanto, mine gold and copper and have carried on the industry from prehistoric time.

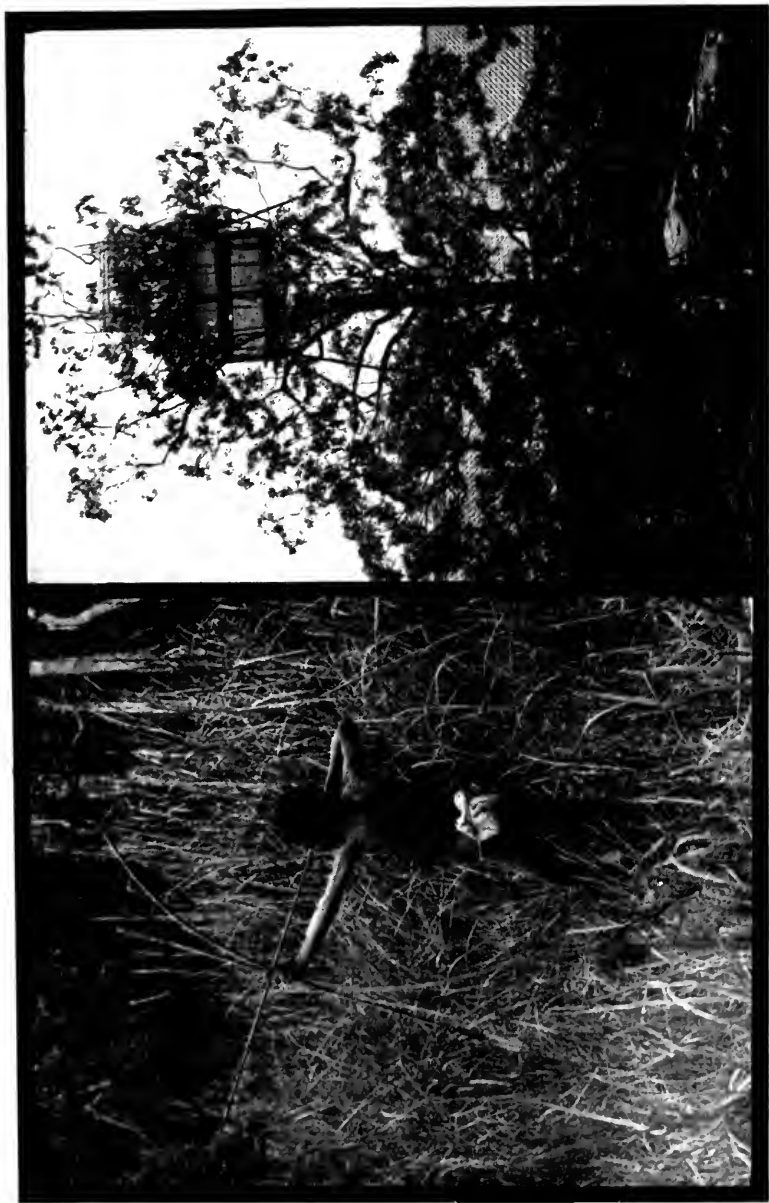
Certain tribes, like the Ibelao, appear to be mixed Negrito-Malayan, but the oft-mentioned hypotheses of Chinese and Japanese admixture in certain tribes in northern Luzón is questioned. The most that can be affirmed at present is that the great mountainous mass of northern Luzón is occupied by numerous tribes of common Malayan origin, speaking different dialects. They are on a similar culture plane with the primitive Malayan tribes of much of the Malay Archipelago, such as the Dyaks of Borneo and the Battaks of Sumatra. They have the same practices of head-hunting, and some have been said to have ceremonial cannibalism, and everywhere the same community feuds exist. They all arose from common migratory movements and belong to a common, primitive, Malayan culture. The same element is represented in the central and southern islands of the Philippine Archipelago.

The mountains of nearly all the Visayas contain, besides roving bands of Negrito, communities of wild Malaysians. These people bear different names in different places: "Igorot" on Mount Isarog; "Buquidnon" in Panay; "Babylanes," "Pulijanes," and "Mundos" in Negros; elsewhere "Montescos" and "Remontados." The origin of these groups may be twofold. Some of them may be remnants of

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the primitive Malayan folk who were in the Archipelago previous to the arrival of the Filipino tribes now Christianized, and, as such, they should be grouped with the tribes of northern Luzón. But it is probable that certain bands are made up simply of Filipinos who have fled to the mountains from the more ordered life of the plains. Outlawry or expulsion is the common form of punishment among all Filipino peoples, and to break with civilization is the habit of the man who has inflicted an injury or who has himself been wronged. In the history of Spanish administration entire towns have been depopulated through this practice. The outlaw—"filibusteró," "tulisan," or "ladron"—is an ever-present type of Malayan society.

The primitive and exceedingly interesting tribes—the Tagbanua of Paragua and the Calamianes Islands, and the Mangyan of Mindoro—would seem to be of Malayan and Negrito stock commingled. Many of the tribes of Mindanao are also probably referable to this early Malayan immigration, particularly those of the northern and western provinces. But in the vicinity of the Gulf of Dávao and Mount Apo, eastern Mindanao, there are found tribes whose character raises one of the most interesting problems in ethnology. Among these are the Ata and Tagabanua. The latter are reported to be very tall in stature, with hair wavy rather than straight, a narrow and prominent nose and a color of skin approaching that of the Polynesian. It is obvious that these are not the physical characteristics of the



A NEGrito BOWMAN.

HOUSE OF NEGrito TREE-DWELLERS.



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true Malay. If thorough investigation proves the existence of this type it must be concluded that there is another non-Malay element in the population of the Archipelago. Perhaps the first to call attention to the character of these tribes was Montañó, who, some twenty-five years ago, visited the coast of Dávao and ascended Mount Apo. Following the theory already developed by Hamy and other French writers, he calls these "Indoneasian." The whole Indoneasian theory is ignored by Blumentritt and other German writers, but within the last few years it has received the warm assent of the English ethnologist, Mr. A. H. Keane. But Keane is certainly in error when he assigns to the Indoneasian element the Igorot and other tribes of northern Luzón. It is probable the Indoneasian theory will be exploded.

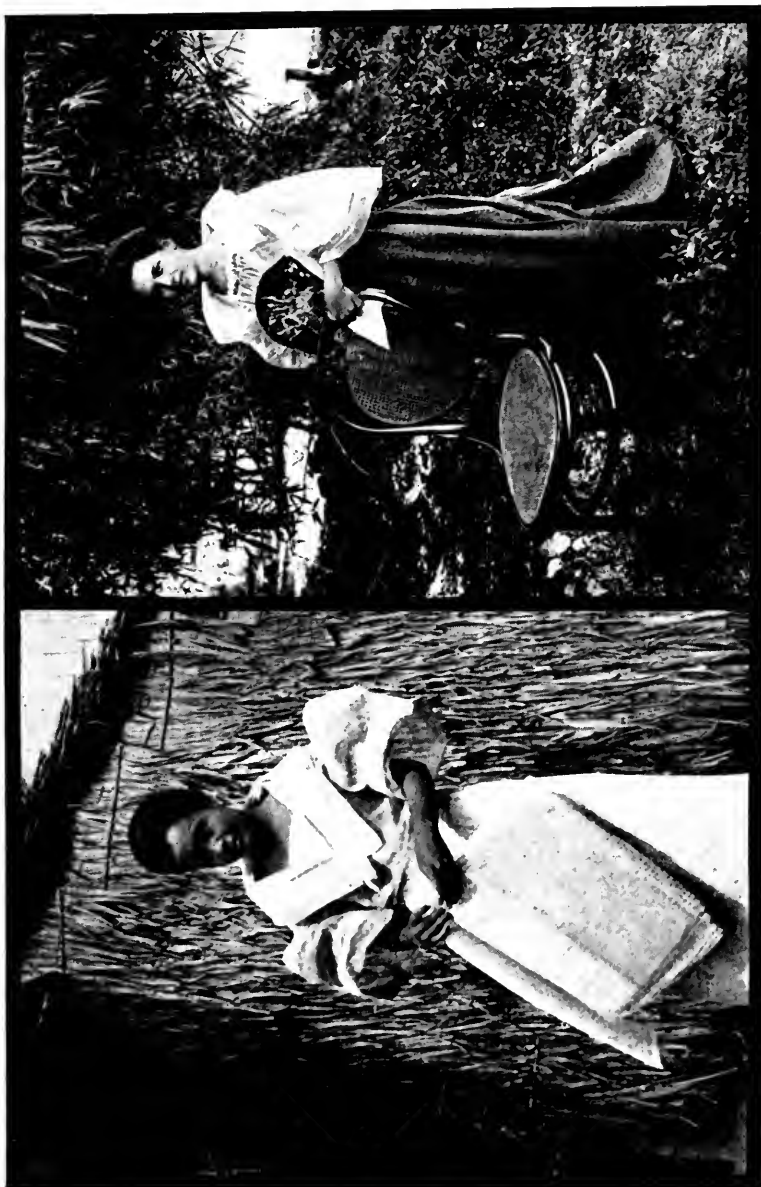
There still remain two of the most important divisions of the population of the Philippines. These are the seven large tribes of so-called Christians, which form, politically and socially, the "Filipino people," and the Mohammedan Moro or Malays of the Joló Archipelago and Mindanao. The seven Christian tribes are the Visayan, occupying the central islands and the northern coast of Mindanao; the Bicol, of the southern extremity of Luzón; the Tagalo, of central Luzón; the Pampango and Pangasinán, of the central plain of the island; the Ilocano, of the northwest coast, and the Ibanag, of the valley of the Cagayán. These seven tribes almost certainly represent a Malayan migratory wave subsequent to that of the primitive Igorot and comparable tribes.

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On the arrival of the Spaniards these seven tribes were already occupying the coastal plains and river valleys, having forced back into the interior the less-cultured tribes which had preceded them. The fact that they were of common origin did not stay the bloody hand of conquest, nor does there appear to have been a great intermixture between the two. The languages of these groups, while differing widely in their vocabularies, show a common Malayan origin and a uniform structural basis. At some time and place several of these tribes at least felt the contact of Hindu civilization, which, subsequent to the Christian era, flourished in Java and the Malay Peninsula, and built those wonderful temples that are yet to be seen in the tropical jungles.

From this source these Philippine emigrants acquired alphabets, the knowledge of writing, and many other arts of civilization, which elevated them far above the plane of the tribes of the interior. A Sanscrit element, especially in the Tagálo, as has been shown by Dr. Pardo de Tavera, exists in these languages. It is to these people that the mass of the civilized Filipino belongs.

The Tagálos are found at Manila, and the Provinces of Rizal, Cavite, Bataan, Bulacan, Batangas, Infanta, and Laguna, and in Mindoro, and in a less degree in the Provinces of Tayabas, Zambales, Nueva Ecija, Isabela, and Principe. They have been in much more intimate contact with the Spaniards than the other tribes of the Archipelago. As before their migration they acquired from the Hindu, so from



A VISAYAN LADY.

A VISAYAN SHOP-GIRL.

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the Spaniard they acquired much of what civilization the Spaniard had to impart. While the educated Tagálo, Visayan, and Ilocano speak Spanish, each tribe retains its mother tongue, and in the Tagálo there is quite a literature, and newspapers are published in that language. In the exhibition of the Philippines at Madrid in 1887, Barranter showed twenty volumes of grammars and vocabularies of the Philippine dialect, and thirty-one volumes of popular native poetry, besides two volumes of native plays. Spanish is not the language of the Archipelago, nor is there, indeed, any common medium of communication, and as none of the native languages have the aggressive vitality that is essential to a national tongue, and as Spanish is spoken, even after three centuries, by only a limited number, there are strong reasons for the systematic effort that is made at the present time to make English the speech that will finally unite the people on one common linguistic basis.

As the Tagalogs are the most numerous of the native people with whom the Americans have come into intimate contact, it may not be out of place to note somewhat in detail their more prominent racial characteristics. The Tagalog possesses self-respect, and in behavior is quiet and decorous. He treats others with Spanish politeness and expects the same treatment in return. When judged by laborers in the tropics he may be said to be reasonably industrious and often, indeed, works hard.

The wife exerts a great influence in the family, and might

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almost be called the "head of the house." Children are welcomed, loved, and treated with forbearance, and there is a general desire manifested to give them an education. Parental authority continues during the life of the parent. Hospitality is a characteristic of the Tagalog (and in fact of all the natives of the Islands), as may be evidenced by any well-behaved traveler among them. They have mechanical aptitude, and among them are found engine fitters, turners, smiths, carpenters, boiler makers, etc. As early as the time of Legaspi he found cannon among them, and during the late insurrections, both against Spain and the United States, the insurgents made crude cannon for their forces, and were supplied in part with ammunition of their own manufacture. Many of the carriages in Manila are of native workmanship.

A writer who has an intimate acquaintance with the Tagalog says: "Perhaps the most remarkable talent possessed by this people is their fondness for music in its simpler forms. Each parish has its brass band supplied with European instruments. If the village be wealthy, there is usually a string band as well." When the American army went to the Philippines the natives were quick to catch the music of the army, and at religious services, in which a great deal of music is employed, Americans were, to say the least, surprised to hear such tunes as "Yankee Doodle" and "A Hot Time" breaking into the most solemn parts of the service. With their love for light music is a fondness for amusements—shows, theaters, horse races, cockfighting, and various



A TAGALO GIRL.



VISAYAN BELLES.

ORIGIN AND CHARACTERISTICS OF FILIPINO TRIBES

forms of gambling possessing an irresistible attraction for them.

Of all the peoples preceding the Spanish in the Philippines, the latest comers are the Mohammedan Malay. The time of their arrival is easily fixed as subsequent to the thirteenth century, for the Mohammedan Malay, so prominent in the history of the eastern Archipelago as colonist, trader, and pirate, whose speech is the *lingua franca* of all Malaysia and the Indian Ocean, and who has given his name to and stands as the type for the entire race, was, previous to the twelfth century, only an obscure tribe of Sumatra. The conversion of this people to Mohammedanism by Arabian missionaries in the twelfth century appears to have given them the power and passion which has made them dominant everywhere south of the Visayan Islands in the Philippines. They were the "Norsemen" of the Orient, adventurous navigators and fierce fighters, and made their name a terror wherever their sharp prows cut the blue waters of the eastern seas. They arrived in the Joló Archipelago between 1300 and 1400 A. D. Upon the coming of the Spaniards in the sixteenth century their fleets of proas were filling the Mindoro Sea and sweeping the Straits of San Bernardino, while their outposts and settlements reached to Manila Bay. The Spaniard checked their further progress in the Philippines, though he utterly failed, after centuries of conflict, to reduce them to Christianity or obedience to the Spanish Crown. Their history is the climax of Malay piratical power, and

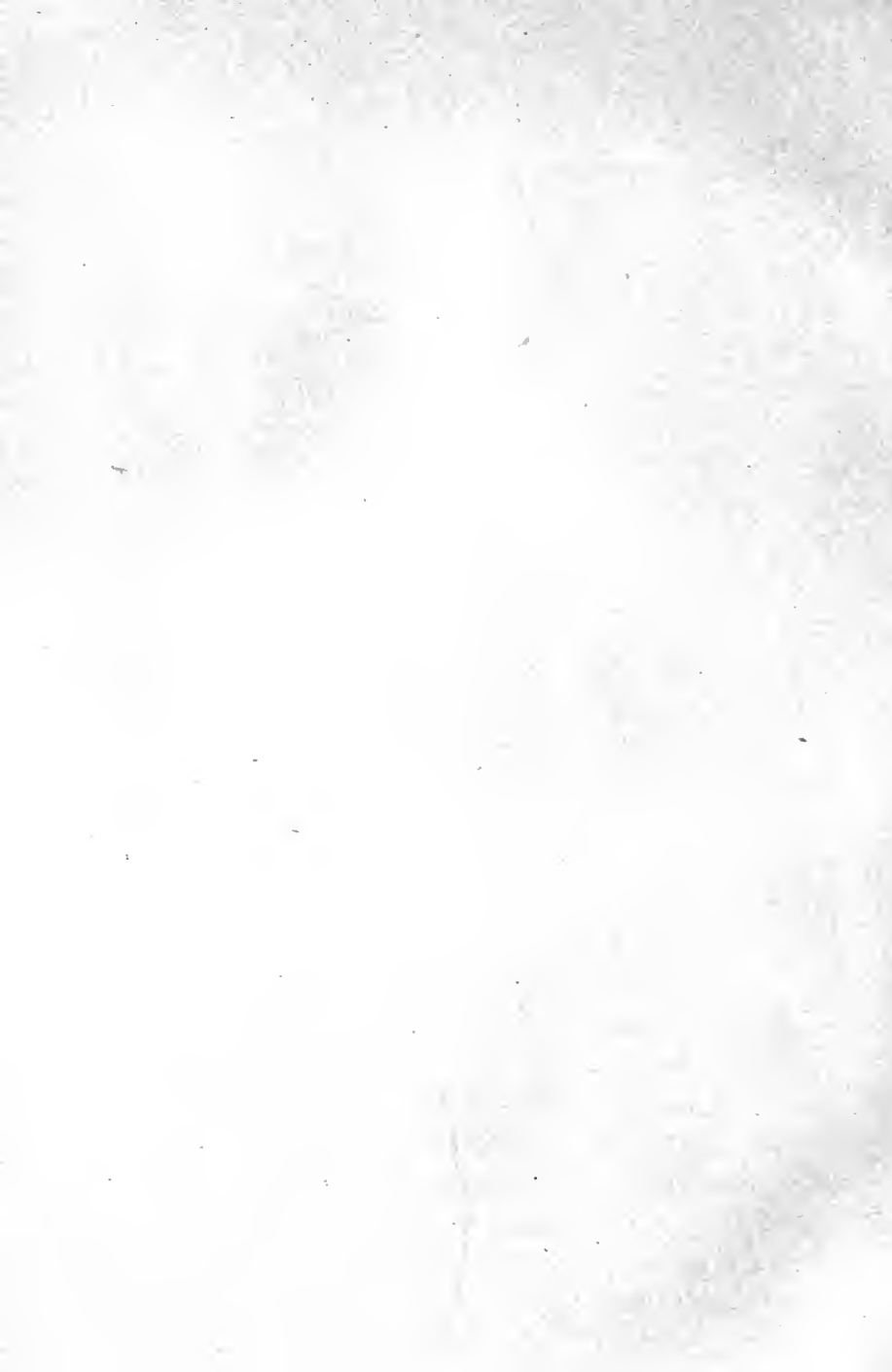
the scourge of the Maguinadnao (ancient name of the Island of Mindanao) sea rover was felt for centuries for a thousand miles both north and south of their strongholds in Joló and Lanao. The Moros are well developed physically, but are of medium height; their complexion is dark, and they have abundant straight black hair. Their small, black, animated eyes, set close together, are not calculated to inspire confidence. The Island of Joló has always been the political, religious, and commercial center of all the Philippine Moros, even for those found in Mindanao and Paragua. The original Malay type of these insular Mohammedans or Moros, as the Spaniard called them, has been modified by two distinct and opposite foreign elements, namely, the natives of the Philippines and the Arab. Until recently the natives of the Joló Archipelago practiced continual piracy along the Philippine coasts, and had they kept the slaves captured during these forays the population of Joló would to-day be formed in a great measure of a mixture of Philippine people, but the pirates sold the greater part of their captives to other co-religionists who dwelt on other islands, and thus kept the blood, in a measure, pure. The Arabic element has modified the Joló type in a smaller degree. The natives of that race being in insignificant numbers, would have left no trace of their presence had it not been that most of them occupied the highest places, which were the only ones among them making polygamy possible. The individuals who show the Arabic characteristics more or less plainly are not un-



A MORO PRIEST.



A MORO GIRL.



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common, and some even reproduce the original type with fidelity. It is thus seen that the people of the Philippines naturally divide themselves into three grand divisions, all of them of Malay extraction, with the exception of the aboriginal Negrito, yet widely separated as to language, habits, culture, and faith. First, non-Christian tribes of the interior upon whom the Christian faith and Spanish civilization have made but little impression; second, the Christianized tribes who accepted Spanish rule, adopted Spanish civilization, in part at least, and were converted to the Christian faith; third, the Mohammedan Moro over whom the Spaniard never exercised more than a nominal sovereignty, and whose faith and culture remain practically unmodified by any European influence.

There is another element that can not be overlooked in any description of the peoples of the Philippines. Even before Spanish domination began the Chinese had commercial relations with the Philippines. When Legaspi founded Manila in 1571 the Chinese were granted personal security when they landed, though it was necessary to administer severe punishment to the ungovernable crowds who frequently killed and robbed them.

After the Spanish power became thoroughly established the number of Chinese residents in the Philippines continued to increase and it became necessary to segregate them from the remainder of the population. By the middle of the seventeenth century there were some 30,000 Chinese in the

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neighborhood of Manila alone, and many others were scattered throughout the Archipelago. Soon after this time the Chinese rose against the Spaniards, but were defeated with much slaughter after a severe struggle, and then greater restrictions were imposed upon Chinese immigration. The Chinese question has always been the preëminent problem with the Governors-General, and when Señor Norzagaray surrendered his command in 1859 he wrote an extensive paper on the subject in which he stated that it would be better for Spain to become impoverished by taking energetic measures against these Asiatics than that the Philippines should be ruined by becoming overrun with Chinese.

Since the administration of Señor Norzagaray up to the beginning of the war between the United States and Spain the influence of the Chinese in the Philippines continued to increase both in commerce and in the industrial arts.

According to the census of 1876 there were 30,797 Chinese in the Archipelago, and in ten years, or in 1886, this number had grown to 99,152, scattered throughout the principal islands of the group. Since nearly all the Chinese who migrated to the Philippines have been males they have to a certain extent intermarried with the inhabitants of the Islands, and while perhaps this admixture would not have been sufficient to modify the race type, yet the Malays themselves, whose original home was near the great hive of Chinese population, were mixed to a certain extent with Chinese blood, and it is easy to see in the prevailing type in the more



THE SULTAN OF JOLO.



A ZUCATI BOY.

ORIGIN AND CHARACTERISTICS OF FILIPINO TRIBES

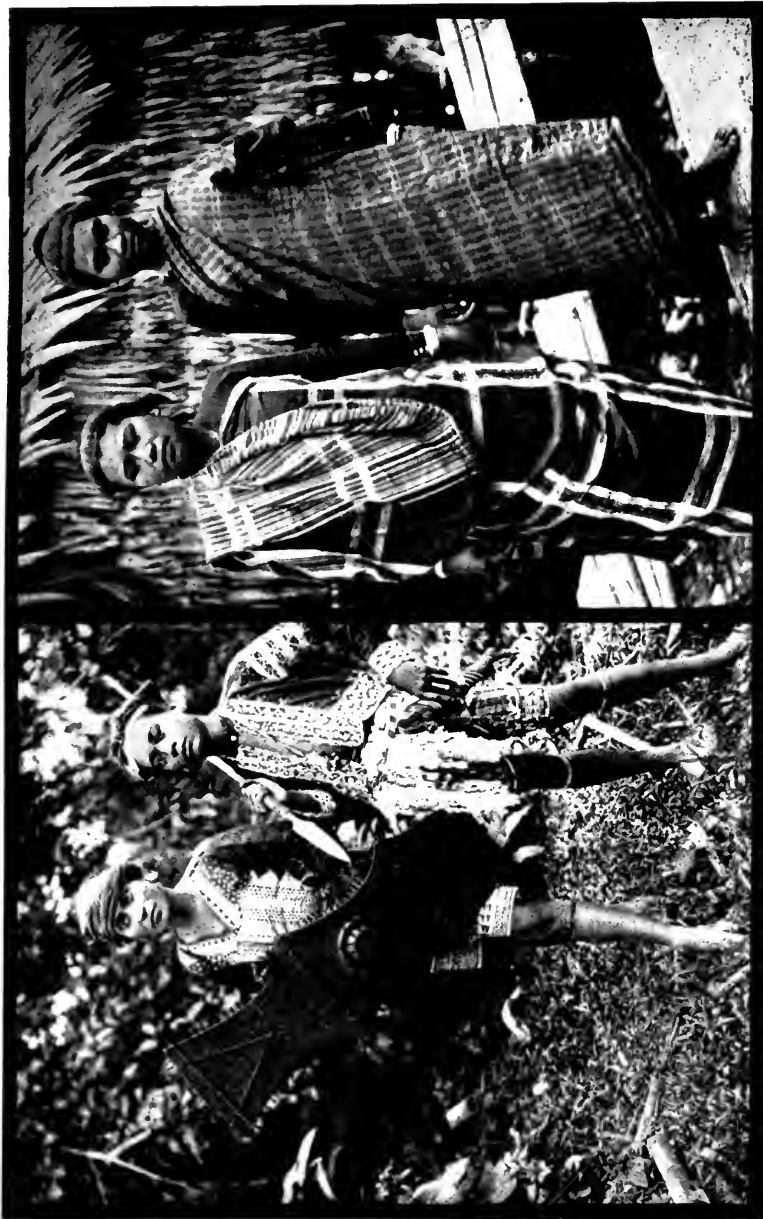
civilized parts of the Archipelago evidence of Chinese blood, some of which may have descended from remote times.

Finally, to the classes already mentioned, there must be added another, that of the European mestizo, which in number and area occupied has gone on increasing since the beginning of Spanish domination. This class is to be found in all regions which have been reached by the commerce of Europe, but it is particularly numerous, as may be readily understood, at the capital and in its immediate vicinity, as well as in the various provincial capitals and more important towns. Of such diverse and varied elements, then, is the population of the Philippines composed. The variety of problems they present is equally great for the ethnologist and the statesman; and nowhere, it may be asserted, must the constructive work of administration be so dependent for information and guidance upon the research of the expert student of ethnology.

Since the first arrival of the Portuguese in Eastern waters the mind of the Malay has appeared to the European as a closed book. Both races have ever mistrusted and misunderstood each other. Out of mutual ignorance and fear have followed hatred, oppression, and retaliation. In the establishment of order in the Philippines the Insular Government is attempting to rear a new standard of relationship between the white man and the Malay. The success of this effort, so full of possibilities for the future of life and intercourse in the Far East, will depend in a large measure on the correct un-

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derstanding and scientific grasp of the peoples recently committed to our care. Science can have no nobler mission than to discover and direct the good inherent qualities in every people, nor can a more practical work engage the attention of the Government than the promotion of a better understanding between the races.



MORO WARRIORS WITH SPEAR AND SHIELD.

MORO GIRLS IN EVERY-DAY DRESS.



DIVISION LXXXVI.

Savage Races of Polynesia.

It was unfortunate, not to speak intemperately, that if we except the Filipinos there were no representatives at the Exposition of Polynesian races, nor indeed of any of the many tribes that people the islands of the Pacific. Of course it is realized that expense, and difficulty of inducing natives to leave their lands, made it impossible to bring to the Fair types of all peoples, but while this is so, it is regrettable that effort was not made to procure at least a few specimens from such islands as Borneo, New Guinea, the Hebrides, Tahiti and Hawaii, because these are known to be among the most interesting peoples of the world.

The Malayan, or Polynesian archipelago, as a whole, is probably less known than any other region of the earth, notwithstanding the great number of islands that it embraces, some of which are almost continental in size and of extraordinary fertility, and have been acquired and, to an extent, governed by civilized nations.

Borneo, Sumatra, Java and New Guinea have attracted considerable attention, but the whole archipelago is some four thousand miles in length (from east to west) and some thir-

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teen hundred broad. It is crossed by a great volcanic belt, so there is the striking contrast of land formed by subterranean forces, and such as has been created by no such convulsion. Earthquakes are frequent in many districts and woefully destructive in their results.

In Java, about a century ago a single volcanic eruption completely destroyed forty villages and left in place of a mountain a lake of exceeding depth. In 1815, twelve thousand persons were destroyed in the twinkling of an eye, and clouds of ashes darkened the air for a radius of three hundred miles. A volcanic disaster occurred on the island in 1891 which was almost as appalling, the ashes from which were distributed thousands of miles. Borneo and New Guinea, on the other hand, lie without this organic belt, and are quiescent, while in their immediate vicinity occur these terrible convulsions of nature. These contrasts in natural conditions, as well as those in the fauna and flora, have great value as illustrating the premises upon which modern science proceeds in its study of the probable cosmogony of the terrestrial world. Geology, botany and zoology insist upon the admission that the present distribution of land and water, plant and animal, is due to the last series of geological changes which the earth has undergone. Scientists hold that any subsidence in the region of Java, Sumatra, Malacca, Siam and the Philippine Islands must have been quite recent, and they find in volcanic action a sufficient explanation of the phenomenon. The rhinoceros of Java and



A NEGRITO WOMAN.



NEGRITO BOY BOWMAN.



SAVAGE RACES OF POLYNESIA

Sumatra, the wild cattle of Java and Borneo, the elephant and tapir found in Sumatra and Borneo, have been identified with species found in southern Asia, and the depth of the intervening waters forbids the supposition that the animals could have crossed, unless at a time when dry land prevailed where now the pathway is of water. Non-aquatic birds and insects likewise recognize wide stretches of water as barriers not to be passed, and the agreement of species between those of the main land and of these islands is regarded as yet more conclusive evidence of a former union by land.

In passing, it may be worthy of remark that the order of separation, judged by this test, must have been Java, Sumatra, Borneo and Malacca; the Philippine Islands, on the other hand, seem to have been separated earlier than Java. The same method of reasoning has led scientists to assign to Australia the maternity of the Celebes and of many of the adjacent islands.

But proximity of two islands, or countries, does not prove the relationship of either their fauna or flora, nor even contemporaneousness of their geologic formation. Thus, Borneo and New Guinea, largest islands of the archipelago and divided by groups of islands all lying along the equator, might be regarded as being physically related, yet animal life on the two serves to separate them almost as widely as the poles. On the other hand Australia and New Guinea are directly opposed by climate, yet their peoples are not so dissimilar. If therefore such differences exist between

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the fauna and flora of two countries closely situated, how much greater must be the lines of demarcation between their inhabitants who have the ability to change location at will and also to modify environment. For this reason it is difficult, if not impossible, to trace racial affinities, because similarity of peculiarities is not a test of common ancestry, as many examples might be cited to prove.

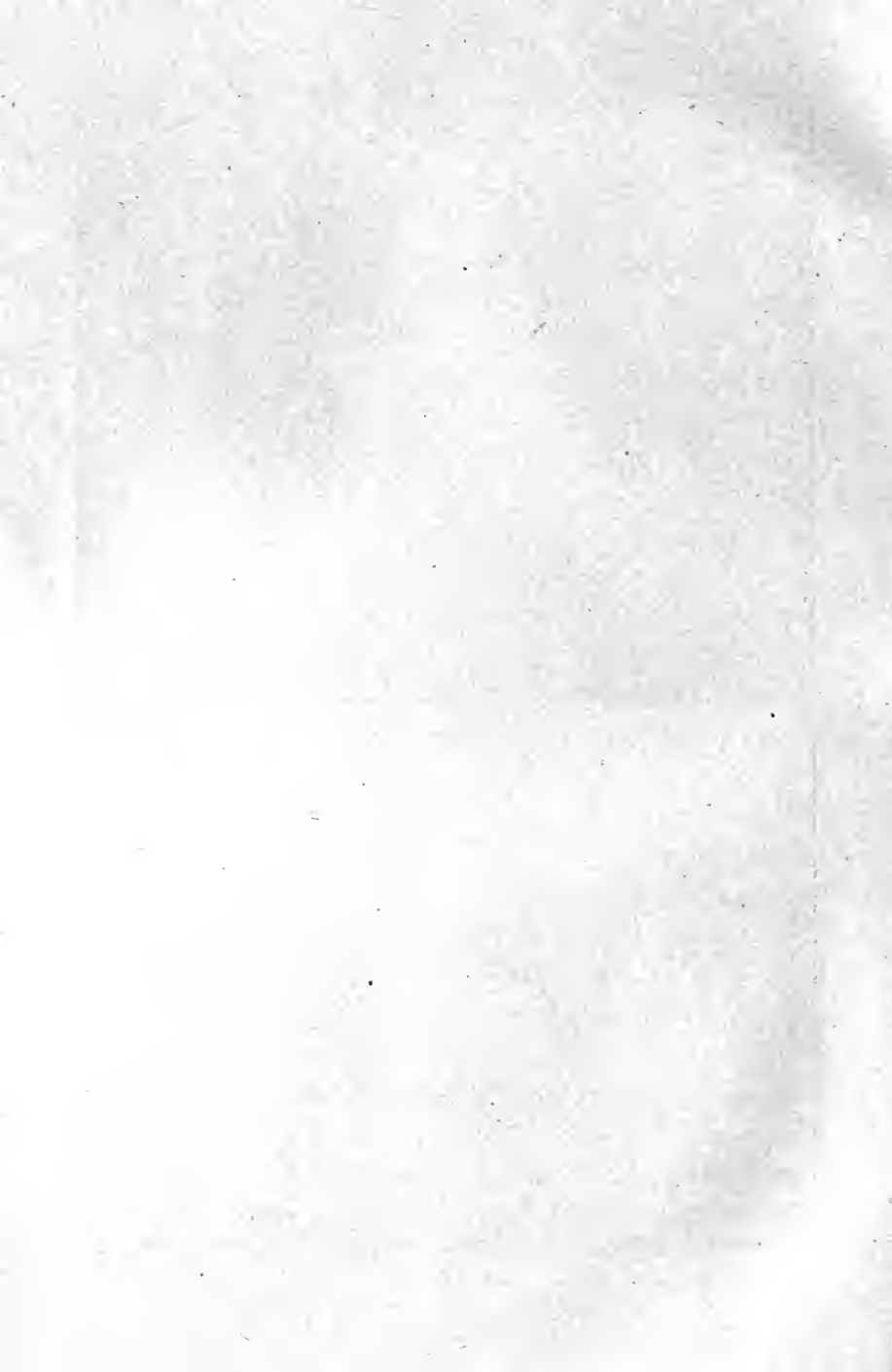
South of the Philippines, separated by the Mindaro Sea, is Borneo, which lies some seven hundred miles southeast of French-Indo China. This very large island is very fertile and offers many natural inducements for the miner and agriculturist, but though the northern part, Sarawak, has long been a fruitful possession of England the greater part is an unexplored wilderness, infested and dominated by the most cruel savages, fit companions it would so seem for enormous pythons and orang-outangs that dispute for supremacy in the almost impenetrable forests.

The Poonans, or "Wild People of the Woods," are regarded by some students as being the aborigines of Borneo, a theory, however, which has not so much as a tradition to support it, though the claim may be true. They are small of stature and light in complexion, the women, possibly because of their seclusion in the dense forests, being nearly white. They are tree-dwellers and subsist chiefly upon monkeys, wild boars, serpents, birds and wild fruits. In hunting they make use of poisoned arrows, though it seems that the poison does not affect the flesh of game injuriously.



CASCO LOADED WITH AMERICAN SOLDIERS.

FILIPINOS HOUSES ON THE PASIG.



The forests which furnish the best hunting grounds are so dense that hunters are compelled to rely upon their dogs to drive the game near to the river banks.

The Poonans, however, are so inconsiderable in number as to deserve little mention beyond the interest they excite by being small in size and making their houses in the trees. This manner of living is no doubt prompted by the fear of wild beasts or surprise by their warlike neighbors, the Dyaks, who cruelly persecute them. Their houses are very rude in structure, greatly resembling those constructed by the India dwarfs already described, and are reached by a swinging ladder, which may be quickly drawn up or cast away in case of attack.

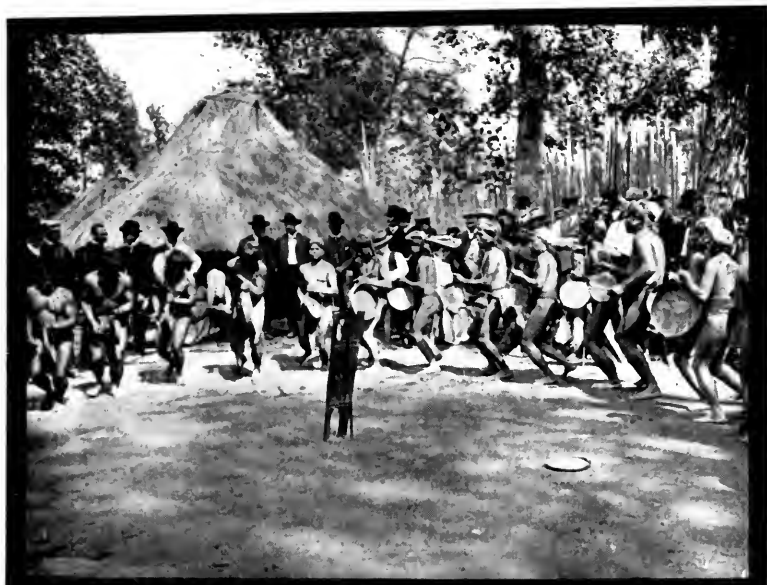
The most numerous, as well as interesting of the native tribes, are the Dyaks, in whose natures we find much to both applaud and condemn.

Whence came the Dyaks no ethnologist pretends to know, or attempts to theorize. The general belief is that all Polynesia was at one time a part of the Asiatic continent, and was divorced from it by volcanic cataclysm, a theory which appears plausible in all other respects save one, viz.: that Borneo, with the few exceptions that have been named has a fauna distinct from every region of Asia, and the same distinction applies to all other islands of Oceanica. Indeed, the very remarkable fact appears that so far as animal life is concerned, there is little resemblance between any two islands of Oceanica, even though in many cases the

LOUISIANA PURCHASE EXPOSITION

separation is by a narrow strait. But there are many characteristics in common between Dyaks and the wild natives of Mindanao. In general appearance they are not unlike, and in many of their customs evidence is found connecting the peoples of the two islands with one ancestry. For examples, both peoples practice tattooing; both pluck out all the hairs of the face, except that the Dyaks likewise divest themselves of their eyebrows; both are savage head-hunters, and both are without religious beliefs, alike resisting the influence of Mohammedanism and Christianity. The savage Filipino uses the bolo as his principal weapon, which the Dyak replaces with the mandan, a curved sword less than two feet long that is very carefully protected, when not in use, by a sheath made of soft wood, and ornamented with human hair. In hunting game they employ the sumitan, or blow-tube, from which poisoned arrows are discharged with amazing force and accuracy.

The Dyaks build three styles of houses; two of these, however, differ mainly in location, one of them resting on posts in sand, and the other on piles in the water; the third kind are built upon floating rafts; the water-dwellings of the Dyaks, however, differ from water-dwellings proper, since they are built immediately against the shore. The raft-houses are suggestive of river-life in China, from whence the idea was evidently derived. Where posts or piles are used they rise from five to twenty feet above the surface and support a platform, in addition to the one upon which the dwell-



IGOROT DANCING AT THE WORLD'S FAIR.

A COMPANY OF IGOROT ATHLETES.



SAVAGE RACES OF POLYNESIA

ing proper rests. Some of these houses have a length of fully five hundred feet and are capable of accommodating four hundred persons. In some villages the houses are connected by plank walks, built likewise upon posts. Instead of steps, there is what may be considered a ladder, although it is merely a notched log, but it admirably serves the purpose of easily reaching the raised dwelling. The floor of the house is of bamboo, and the walls of a combination of boards and bamboo, the roof being tiled with wood, or thatched with attap, or the split leaves of the nipa palm. Two sliding doors and two windows or openings exhaust the architectural possibilities of the dwelling. Within are movable bamboo partitions, which divide the house into as many apartments as are needed, there always being provided, however, separate rooms for married persons, for the women, for the unmarried men and the boys, and a general living-room. Mats serve all the needs of tables, chairs and beds, and in the center of each room is a small space, boxed, and then converted into a basin of baked clay, which is used for a fire-place.

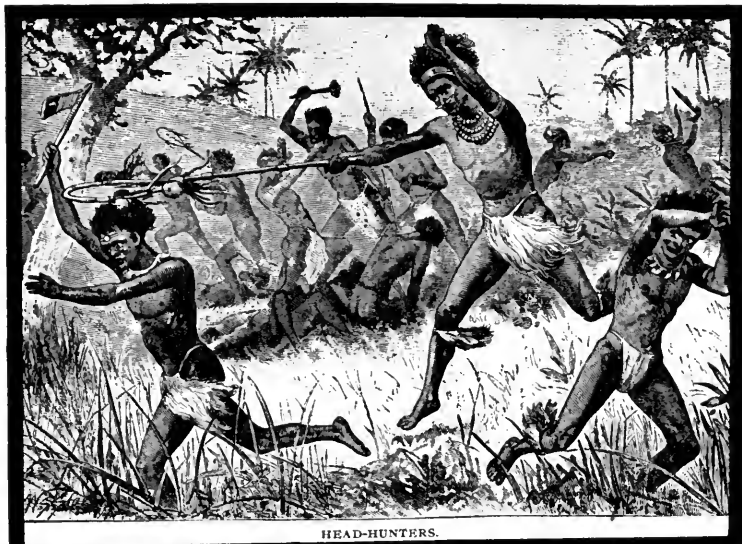
It is a noteworthy fact that the Dyaks, like the Japanese and Chinese—a custom however that is disappearing among the latter two—permit the utmost license between the sexes before marriage, but after marriage fidelity is imposed and violation is in most cases a capital offense. Many of the tribes offer human sacrifices upon the death of a popular chief, which seems to imply a form of belief respecting the

LOUISIANA PURCHASE EXPOSITION

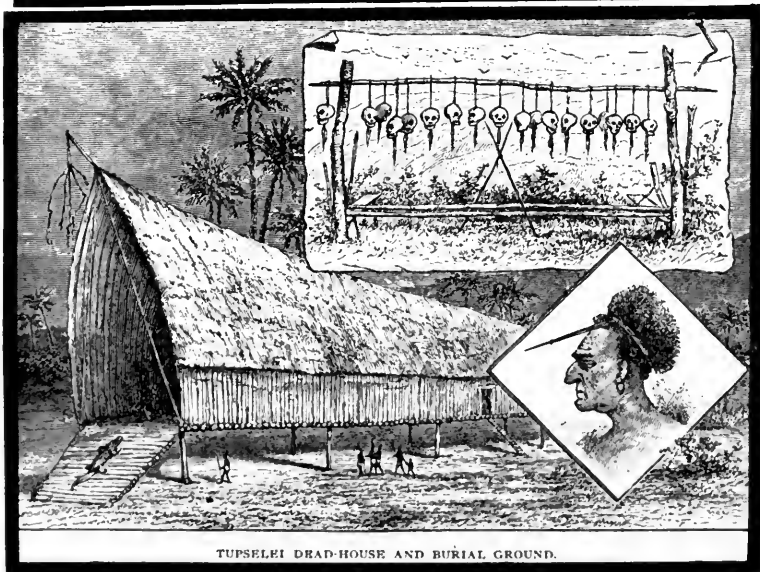
future, but while superstitious, the Dyak has neither ritualistic form nor definite idea of a future state.

In person the Dyaks are of medium stature, but muscular; they have regular features, a complexion fairer than that of the Malay, eyes somewhat obliquely set, prominent cheekbones, and a frank, open aspect. Dwarfs, cripples and deformed persons are never seen among the Dyaks, because, as travelers assert, these are destroyed at birth. The hair straight, coarse and black, is commonly trimmed short over the forehead, and worn long behind. The men rarely wear beards, and have a habit of plucking out all hair on the face and eyebrows, which serves to give them a youthful or effeminate appearance. All Dyaks are hunters, but they hunt each other with even greater persistency than they pursue wild animals. Their weapons are a short sword, called a *mandan*, two inches broad, blow tube, bow and arrow, spears and shield.

As every house must have human heads for decorative embellishment, and as all their numerous festivals require offerings of the same kind, head-hunting becomes an occupation, and cannibalism a consequence. The Dyaks are a cheerful people, despite their horrible customs, and have some musical ability, not perceptible, however, to civilized tastes. They have a war-dance, in which two warriors, armed with shields and swords (*klian* and *mandan*), rapidly take all the attitudes of actual combat, while there is a musical accompaniment upon the *djimpai*, or two-stringed fiddle, and the

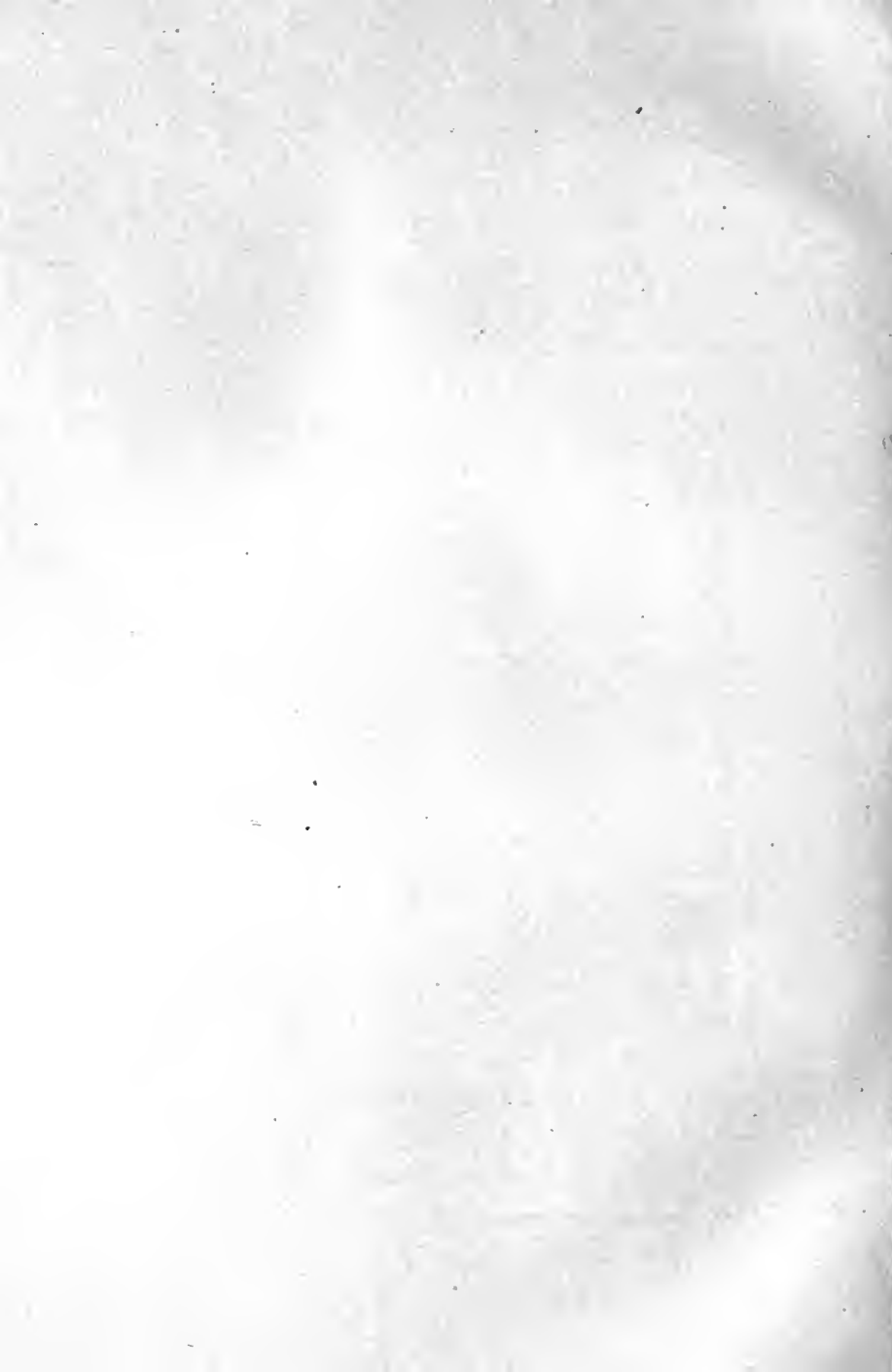


HEAD-HUNTERS.



TUPSELEI DEAD-HOUSE AND BURIAL GROUND.

CUSTOMS OF BORNEO DYAKS.



SAVAGE RACES OF POLYNESIA

kleddi, or four-piped mouth-organ. Another dance is performed by the men whenever a child is born, and consists chiefly in a "walk-around" varied by stamping first to the right and then to the left. The Dyaks use also a bamboo flute which is played by the use of the left nostril, instead of the lips.

The Dyak head-hunting dance is performed by two warriors fully armed, who walk slowly round and round, stamping their feet, uttering savage yells, and gradually approach each other, when a sham duel begins. Others now join in until there is but a frenzied mob, shouting, striking, yelling and shrieking. All this is encouraged by the constantly accelerated music of gong, and tom-tom, *djimpai* and *kleddi*, which continues until the performers are fairly exhausted with their furious efforts, after conclusion of which the participants may relate exploits of their bravery.

The Dyak entertains a hazy idea of a spiritual existence which appears to be a composite faith borrowed from many sects, but he really has no religion for he has not risen to the conception of a deity. Notwithstanding their benightment and cruelty the Dyaks are truthful and are believed to be less given to stealing than any other people of the world.

Generally speaking there are many points of resemblance between the peoples of Borneo, Sumatra, New Guinea, and the Hebrides, the differentiation being noticeable chiefly in physiognomy only, for in customs, superstitions, and color there is a noticeable similarity.

LOUISIANA PURCHASE EXPOSITION

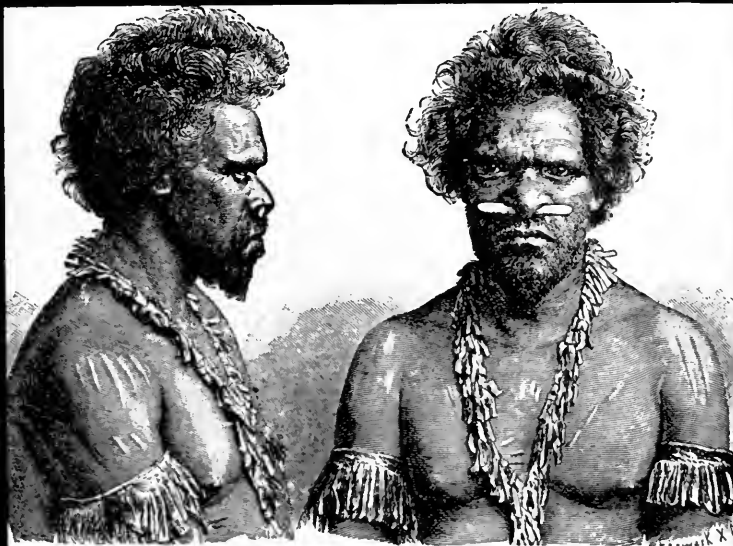
New Guinea lies southeast of Borneo, between which are the Celebres group, and hundreds of smaller islands each of which supports a large population the appearance and customs of which may be omitted from this work.

The inhabitants of New Guinea are called Papuans, who are in the neolithic, or polished stone age. In appearance they resemble the Guinea negros of Africa, to whom they appear to be affiliated in many respects, though how the connection could have been established, if it exists, is one of the many unsolvable questions of ethnology. Certain it is the Papuans exhibit no relationship in the smallest particular with any other insular people and are accordingly regarded as a primitive type of mankind. The island is almost continental in size, very mountainous and possesses a fauna and flora not found elsewhere in the world. Though discovered four centuries ago, and partitioned among Great Britain, Holland and Germany, comparatively little progress has been made towards civilizing any of the natives or developing the resources of the country. The interior remains a terra incognita and the people continue in the first stages of savagery. Divided into many tribes, and always warlike, it is not surprising to find them cruel, superstitious and cannibalistic.

The shores of New Guinea are, in many places, lined with mangrove trees whose roots growing in the water lift the bodies of the trees several feet above the surface thus constituting an impenetrable brake to canoes. It is therefore



DECORATED DYAK SKULLS.



SEPTUM OF NOSE PUNCTURED FOR IVORY ORNAMENT.

DYAKS OF BORNEO.



SAVAGE RACES OF POLYNESIA

the custom of natives when driven to these shores by the approach of an enemy to scramble up the roots into the trees and jump from branch to branch after the manner of monkeys. This arboreal habit led early explorers to call the natives monkey-men and to believe that in them the missing link had been discovered.

The Papuans have a superabundance of hair on the head which they dress in many fantastic ways and embellish with the claws and beaks of birds, while the body, which is usually naked, is tattooed and scarified with strange figures that serve to increase the fierceness of their appearance. For weapons they use the bow and blow-gun, besides clubs of many styles, and not yet having advanced beyond the stone age they tip their arrows with the teeth of sawfish. The warriors, as well also the dandies of all the tribes wear large earrings of bone, and a long piece of polished bone is also worn in the septum of the nose; the women, however, appear to be satisfied with necklaces and wristlets made of shells and human teeth.

Among these people wives are not obtained through courtship but by barter, girls of a marriageable age, ten years, being put up for sale and disposed of at an agreed price, the sum paid being according to the necessities of the father or attractiveness of the girl. Thus, as daughters are a source of revenue, many expedients are resorted to in order to increase their charms, and a girl baby is accordingly the object of much solicitude and tender care, which increases

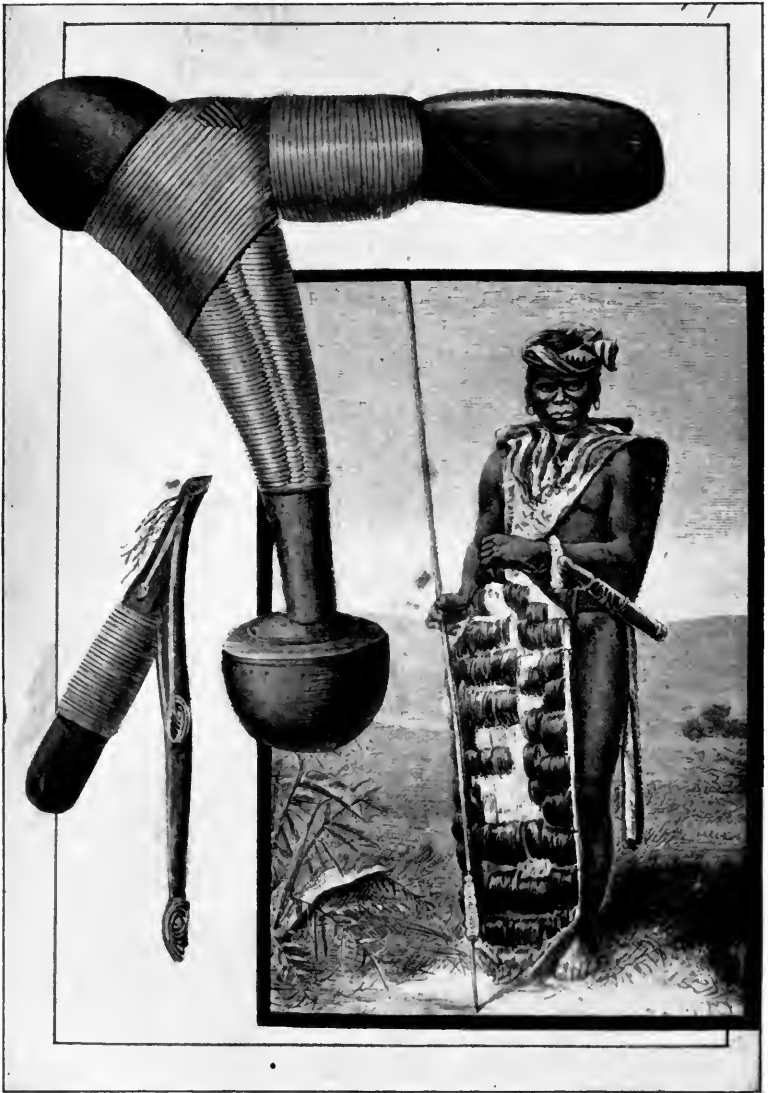
LOUISIANA PURCHASE EXPOSITION

as they grow older, and until disposed of to the highest bidder.

The singular ideas which prevail concerning marriage are exceeded by those regulating the holding and disposition of property. The law of inheritance is unknown to these people, for when a person dies whatever he may be possessed of at the time is destroyed, upon the principle that, as he can no longer use the property, no other person may have a right to enjoy its benefits.

When a death occurs notice is immediately sent to all the relatives, and care is taken to prevent decomposition of the corpse until these arrive. When the mourners have assembled, they prepare a feast at the house of the dead, and while eating and drinking they place portions of food between the lips of the corpse, all the while loud lamentations from the women of the village, the beating of gongs, and other sources of uproar and confusion being in full exercise. In due course of time the body is brought forth and seated upon a bier, and again there is held a feast in which the corpse is invited to participate. At the conclusion of this second feast the body is removed to a platform in the woods; the rest of the ceremony is entrusted to the women mourners who, removing their clothing, plant saplings around the platform and conclude the rites by leaving a quantity of food with the corpse.

Separated from New Guinea by Torres Strait, ninety miles wide, is the insular continent of Australia which pre-



DYAK AXES, AND NATIVE IN WAR COSTUME.

SAVAGE RACES OF POLYNESIA

sents characteristics at the broadest variance with other islands of Oceanica. In New Guinea the plains are aglow with the most beautiful flowers and the forests are rainbow-hued with birds of paradise. Nowhere else in the world are the flowers, birds, reptiles and insects so gorgeous in coloring or is vegetation so rank and charming to the eye. Though the geographic line of separation is a narrow one Australia is in nearly all respects, in its physical geography and animal life, the antithesis of New Guinea.

A greater part of the island continent is a Sahara of monotonous sand plains, attempts to cross which have cost the lives of many explorers. New Guinea is ramified by many streams of water, and of desert lands none have been found, while the north and central half of Australia is waterless, treeless and trackless. The animal life partakes of the desolate character of this barren region, being sparse, dull, inactive and curiously different from what is found in other countries. But these observations apply only to the north and central parts of Australia, for the south and east sections are as bounteously blessed with climate, soil and natural productions as may be found in any other region of the earth. And unlike other islands of Oceanica, Australia is being rapidly developed and the native tribes, where they have not been civilized and assimilated by the English, are no longer to be seen except in a very few remote sections. Indeed, it is doubtful if the original type can now be found, though in some central parts they exist only a little removed

LOUISIANA PURCHASE EXPOSITION

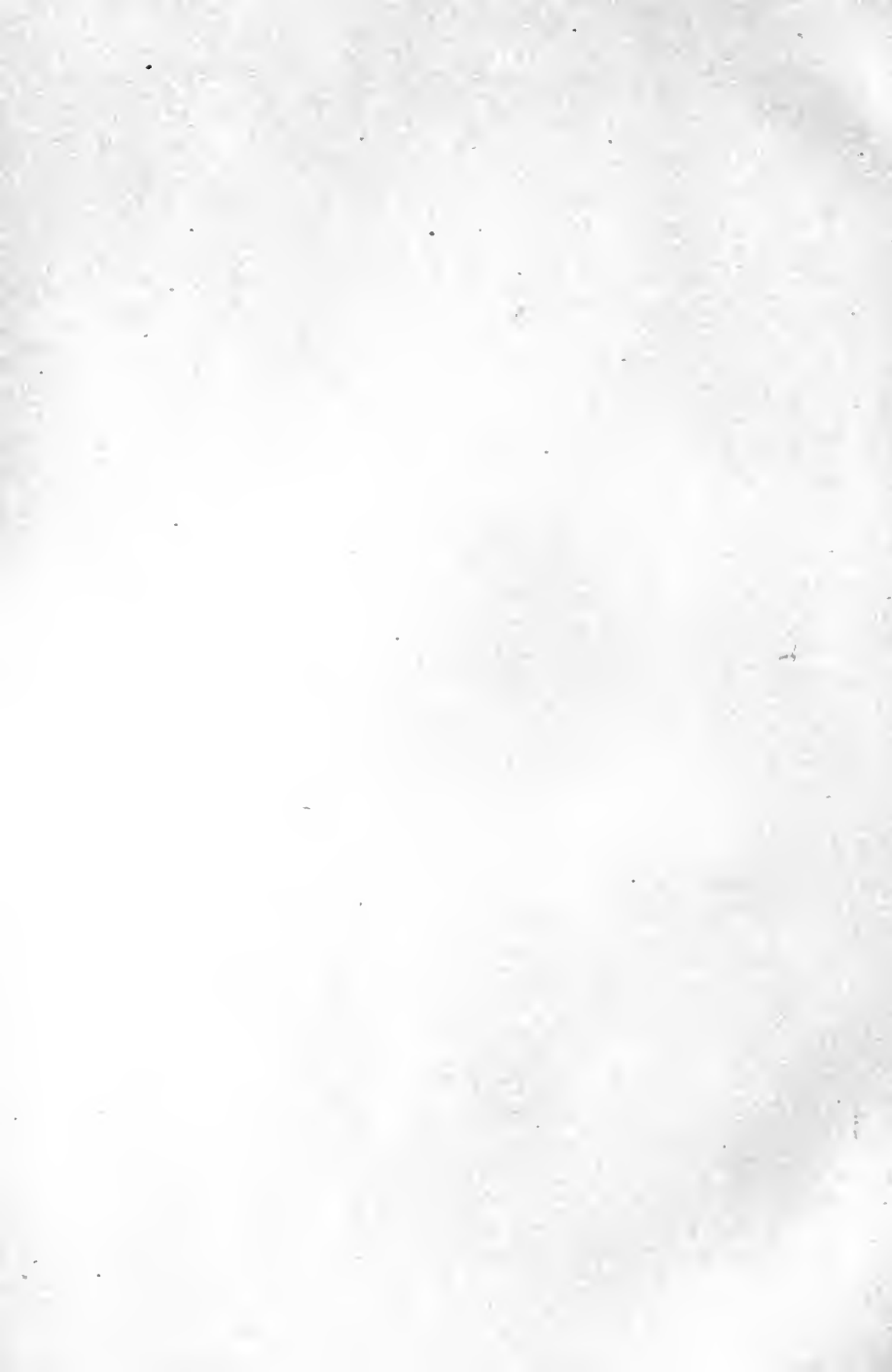
from primitive conditions, and in this respect may be likened to some of the North American Indians.

The Australian native of North Victoria is classed as one of the lowest types of the human species, possessing a scant language and only one ingenious thing—the boomerang. In color they are coal black but without any other physical characteristics of the negro. The hair is abundant and though coarse it has no tendency to kink, and the faces of the men are covered with beard which is never suffered to be cut. When young the women are well formed and rather comely but a life of drudgery and most shameful privations to which they are subjected soon transforms them into repulsive looking hags. Not merely do women do all the heavy labor, carry the burdens and relieve the men of all exertion, but they are treated worse than their dogs, and however plenteous may be the food they must be content with the scraps that are contemptuously tossed to them.

The most highly prized part of an Australian's costume is his scarifications and tattooings. The shoulders are usually selected for this form of ornamentation, and the flesh having been gashed, the wounds are filled with clay or other substances, so that when the cuts have healed there shall be elevated scars arranged in varying patterns. Women, as well as men, indulge in this form of scarification, so that it would be difficult to find any one in a natural condition. Next in importance is the matter of hair-dressing, which, although changing its fashions from time to time, and even being af-



JAVANESE DANCING GIRLS.



SAVAGE RACES OF POLYNESIA

fectured by individual caprice, is always striking and but little likely to be imitated even by youths whose vagaries are constantly resulting in something new and unexpected. Sometimes the hair is made to stand out in long, frizzled ringlets, and some Australians are so enamored with this style, that if their own hair does not submit, they straightway substitute a wig. Occasionally the head is shaved, except a single strand, and again the hair will be twisted into little tufts, and yet again worn as in our own country.

The distinctively national weapon of the native Australian, and also of the New Zealander, is the boomerang, a remarkable instrument whose principle of motion is quite as singular as that illustrated by the gyroscope. This weapon is usually made of iron-wood of a shape to form an arc of a circle. Not infrequently, however, they are shaped to imitate an obtuse angle, or a parabolic curve, and though more commonly about three feet in length some are made five feet long with a knob on one end. The boomerang is thrown with marvelous dexterity by these savages, but most remarkable to relate, though none the less true, when used in hunting game it is hurled directly away from the object which it is sought to strike; but after proceeding a few feet the weapon rises and returns with increased speed, passing over the thrower and dashing, like a thing possessing life, at the game at which it was aimed. Sometimes the expert thrower casts his boomerang so that it will strike the ground fifteen or twenty yards in front of him, when it rises, ro-

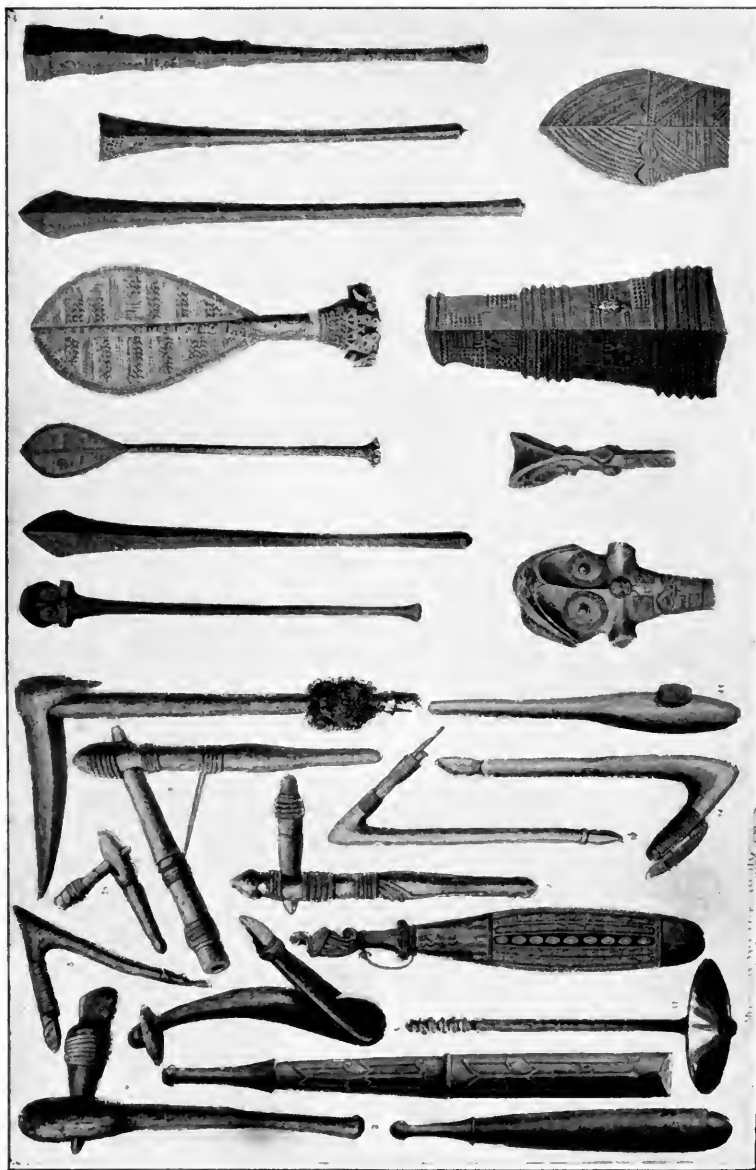
LOUISIANA PURCHASE EXPOSITION

tating rapidly, and flies backward toward the object which the hunter seeks to strike.

The principle of the motion assumed by the boomerang may be illustrated by cutting a piece of card-board into the shape described, and, resting it on the end of a finger, striking one end sharply by a filip of the middle finger. The miniature boomerang will speed away, gradually rising several feet, and then return to the experimenter. But though the principle is quite well understood, no European has ever acquired the skill to make the hurling of a real boomerang effective.

The religious, or rather the superstitious principles of the primitive Australians supply the student of evolution with a subject that is not only interesting but one which many wise men have discussed, most prominent of whom was Sir John Lubbock, who accepted the Australian form of faith as genuine. To follow the evidences we may be brought to strange conclusions, whereby we perceive an identity in the essence and also largely in the objective manifestation of all religions.

A small boy when asked whether he always said his prayers, replied, "Always at night;" and being asked further, why not equally as well in the morning, responded: "Because even a fool can take care of himself in the day-time." Such a view of man's dependence upon the Deity, may in our land be confined to thoughtless children, but it unquestionably represents the condition of mind of peoples



MELANESIAN AXES, CLUBS AND HAMMERS.

POLYNESIAN CLUBS AND INSIGNIA OF RANK.

SAVAGE RACES OF POLYNESIA

whose institutions are still rudimentary. For the Australian, evil spirits, at least, exist, and they most assuredly practice witchcraft; by day such spirits are, for the most part, impotent to do harm, but during the darkness of the night their power and malice are such as to prevent the Australian from straying far from his camp-fire, and above all from ever sleeping near to a grave. His religion, however, calls for neither temple, forms, nor ceremonies, and he has neither theory of creation, nor belief in any deity other than the malicious spirits. Singularly enough, even before acquaintance with Caucasians the Australians held that after death their souls inhabited the bodies of white men—a belief found likewise in New Guinea, New Caledonia, and in Africa. A Scotch woman having, through the wrecking of a vessel, been cast upon one of the islands, was at once claimed by a chief as the ghost of his lost daughter, and although compelled to marry, and behaving in all respects like those around her, she was always protected when teased by the children, the constant remark being, "Poor thing! she is nothing—only a ghost." The Australian is an atheist, not an anti-theist; he is not in opposition to the idea of a god, but wholly destitute of any such conception, and yet even the Australian recognizes the supremacy of powers not of this world.

The next stage in the course of religious development is, according to Sir John Lubbock, that of fetichism, or a recognition of the existence of a deity united with the convic-

tion that man can propitiate or compel his action. To be sure, in one sense, fetichism is much more decidedly anti-religious than even atheism, but it is from no such standpoint that the fetich-worshipper regards it. The fetich, be it remembered, is not an idol, but the representation of the spirit which its owner would control, and any object, animate or inanimate, may be made to do duty as a fetich.

Next above fetichism comes totemism, or the worship of nature, and its range extends from the deification of any object at the will of a chief, to the worship of sun, and moon, and stars. Totemism dispenses with witchcraft, for all the deities are not regarded as creators, and although they neither reward virtue nor punish vice, yet they are at least super-human and beyond the direct control of man. Totemism deifies classes; fetichism, particular objects.

Still above totemism stands Shamanism, which has received attention in connection with China. In Shamanism we reach a stage where the priest is in direct communication with the gods, and inspired by them. To be sure the gods dwell in a world of their own, and trouble themselves but little about the fortunes and misfortunes of human beings, and yet when entreated by the consecrated priest they will declare their will.

Next above Shamanism is idolatry, or anthropomorphism, for although the gods are not creative, they have human forms and sympathies, together with more than human powers, and may be approached by worship and sacrifice. Idol-



MALAY FABRICS AND WEAPONS.

SAVAGE RACES OF POLYNESIA

atry is, to our minds, a very heinous sin, and yet as compared with lower forms of religion it implies voluntary submission to the will of the god. To be sure in practice the horrors of such worship as that of Baal or Moloch are hardly distinguishable from the rites of totemism, and yet the spirit is wholly different. Idolatry would seem to have risen from the worship of ancestors, already alluded to when speaking of the Chinese, and is found among the Kaffirs, Congoes and other peoples, reaching its highest development in Polynesia, as for example in New Zealand. Sir John Lubbock cites these passages from the Wisdom of Solomon, as epitomizing the development of idolatry: "Neither were they from the beginning, neither shall they be forever. For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end. For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honored him as a god, which was then as a dead man, and delivered to those that were under him, ceremonies and sacrifices. Thus, in process of time, an ungodly custom grown strong was kept as a law, and graven images were worshiped by the commandments of kings; whom men could not honor in presence, because they dwelt far off, they took the counterfeit of the visage from afar, and made an express image of a king whom they honored, to the end that by this, their forwardness, they might flatter him that was absent as if he were present. Also the singular diligence of the artificer did help to set

forward the ignorant to more superstition. For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion. And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honored as a man." The difficulty with which an undeveloped mind raises itself to any elevating conceptions must be with every one a common matter for remark, and the Old Testament is filled with recitals of the constant lapses of God's chosen people. Hence the speedy conversion of the idol from a symbol to a deity was a most natural step in the process, and it will be remembered that it was the perception of this which led to iconoclasm and the triumph of Pope Gregory. It is thus, also, that one must explain the canonization during life of the Mikado and of the Grand Lama. Finally there comes the conception of the Deity as a Supreme Being, to be approached with the oblation of virtuous conduct, and this completes the development of the religious idea, although even here there is all the range from Zoroastrianism to Christianity, and this wide range serves to distinguish the footsteps of civilization. In Australia, therefore, we perceive only the rudimentary elements of religion, the premonitions, so to speak, of the higher conception, the belief in a Supreme Deity, the Creator and Ruler.



POLYNESIAN WEAPONS AND COSTUMES.

DIVISION LXXXVII.

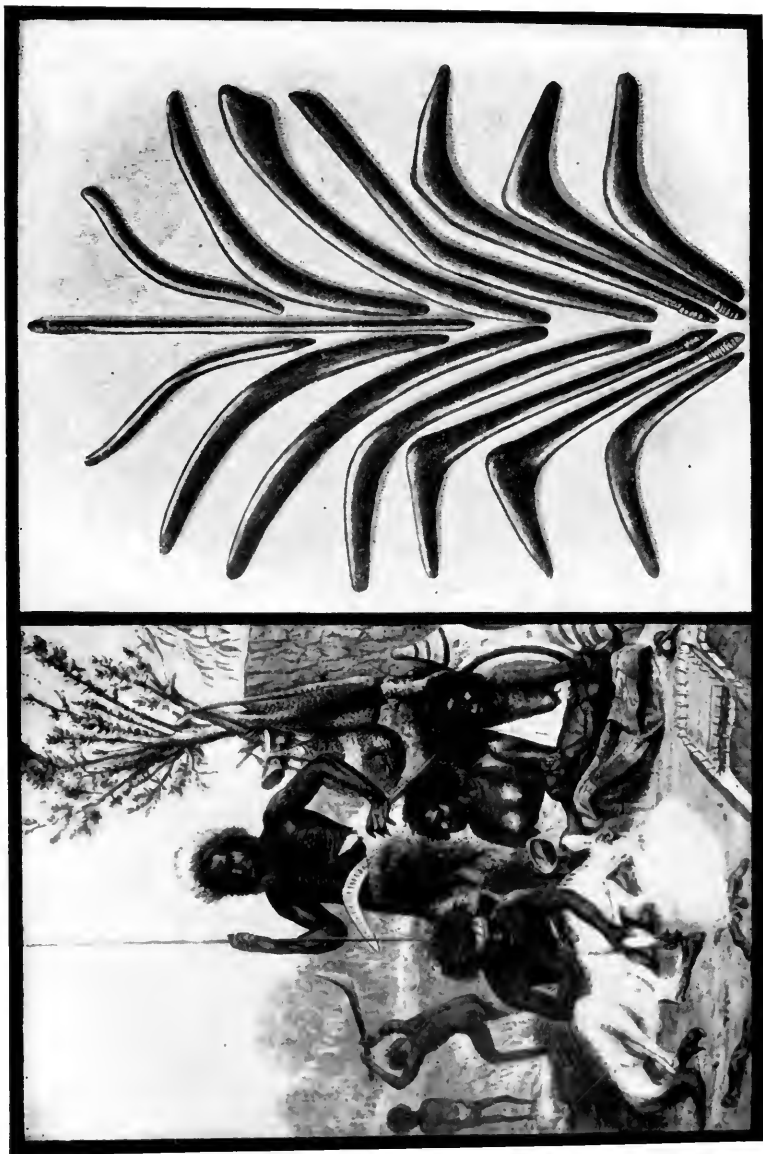
Africa—Land of Human Marvels.

DARKNESS settled upon the land of the Egyptian. The cradle of our earliest civilization became empty before the child was grown; the plagues sent to worry Pharaoh's people did not wholly disappear when Israel crossed the Red Sea, and the land that once bloomed with the fairest creations of man, arts that dazzled the eyes, music that ravished the ear, luxuries that lulled all the senses and bade discomfort flee to less cultivated homes; wealth that might enrich the earth; cunning and skill that wrought fabulous monuments upon which we still gaze with wondering awe; realistic conceptions of fairy land, in marble, porphyry, gold, precious stones—all these have vanished, not like a dream, for there are still to be seen the footprints of a marvelous genius as she tarried by Africa's sunny fountains, and relics of the bowers she builded and from which she scattered the richest blessings for the advancement of civilization until stricken in her home by the desolating vandals of the north-east. Ages ago not only was Egypt the great power and the mighty civilizer of the world, but all of Africa was a homogeneous whole, in which had settled the forces and

LOUISIANA PURCHASE EXPOSITION

culmination of human aggrandizement. What the explorer is now discovering is the skeleton of Africa's past, the superposition of decay upon the ruins of her former greatness. When Tyre was at the zenith of her commercial power her richest fabrics found a principal market in what is now the country of the savage Ashantee. Before Egypt was conquered by the Persians her trade spread throughout the central regions of Africa. Lakes Victoria and Albert, Tanganyiki, Nyassa, Tchad and the great Congo, Zambesi, and Niger rivers, were all familiar to the commercial peoples of the Mediterranean. A canal connected the two great seas, having a much greater capacity than that which De Lesseps dug. There were immense cities in the mid-interior, rivaling in size, if not in grandeur, Karnak, Luxor, Memphis; and I have now in my possession an ancient map of Africa on which every village, lake and river is printed, and the towns are almost as numerous as those now to be found on the largest maps of the United States.

But what became of all that civilization and its splendors, its intelligence, genius, great cities and mighty monuments? The ruins tell the story that I have briefly repeated, but there is no voice of revelation to satisfy our craving for more information. A wave of oblivion, an avalanche of complete destruction of the people, seems to have swept over the country in a night and effaced its history. That mysterious force has wrought a like desolation in nearly all countries, leaving abundant relics to testify to a former magnificence, but no witness to describe its destruction.



BOOMERANGS, AND BOOMERANG-SHAPED CLUBS.

AUSTRALIAN FAMILY, OF SOUTH WALES.



AFRICA—LAND OF HUMAN MARVELS

As a great tide of elevating influences flowed over Africa, leaving a rich alluvial in which the seeds of splendid civilization rapidly grew to vigorous attainment, so came a second wave, which washed away or drowned every product of that social development, and left only sand heaps covering her ruins. The fructifying processes of nature imparted to this residuum such fertility at length, that another growth of human ambitions has appeared, struggling through the débris left by the last flood, but as yet it receives no rays from the sunlight of a prosperous, blessed and cultured world. Africa's people are yet in their puling infancy, groveling in the darkness of the Stone Age, the frightened children of superstition, in bondage to the savagery of ignorance.

That we should still find existing grades of civilization which in other countries are prehistoric, is what would be expected by one who reflects that the newest geological strata are superimposed on older ones, and that the processes which in some parts of the world have been worked out are in other parts in present activity. In Africa, notably, we find stages of human development so low and rudimentary as to furnish ready explanation of the appearance, habits and customs of primeval man.

For habitations, primitive man used caves which nature had already provided, and a slab of stone for the hearth and another for closing the entrance, formed the only additions requisite for converting a cave into a dwelling. The wild

LOUISIANA PURCHASE EXPOSITION

animals furnished food, clothing and ornament, and hung upon the walls were the axes, hammers, bows, spears, knives and lances which man had made from flint; the horns and tusks of wild beasts stood as the hunter's trophies; the skins furnished alike the material for bedding, and the simple clothing of the family. From the clay it was alike easy and necessary to make such articles of pottery as were demanded by the simple needs of the Cave-Dwellers. Cleanliness was unknown, and was less necessary because of the cold atmosphere of this glacial period. To us, as students of this period, it is by no means a matter of regret that primitive man, by allowing the bones of slaughtered animals to accumulate in his cave, has furnished a trustworthy means for our ascertaining the fauna of that age. So, too, dolmens furnish the most satisfactory records of the burial customs of primitive man. That the dead were entombed in a crouched position, that the weapons and personal property of the deceased were placed with the corpse, that the funeral feast was celebrated before closing the tomb, are facts which scientific inquiry has fully authenticated. Life had but little variety, being necessarily confined to hunting and fishing, eating and sleeping, and animal needs and animal instincts were predominant, and in their satisfaction was found the chief aim of man. And this resumé is desirable, since in Africa we find dwellers in caves, users of stone weapons, and many other resemblances to show that many tribes have scarcely yet passed the stage of prehistoric man.



MARRIAGEABLE ZULU GIRLS.

KAFFIRS OF SOUTH AFRICA.



AFRICA—LAND OF HUMAN MARVELS

While Africa still deserves the appellation "Dark Continent," as being the last continent to undergo the processes incident to assimilation with civilization, the change is now so rapidly going on that we may anticipate the day when there will be states and nations, and all that follows the white man's march of settlement, established in every part of that mysterious land. The attack upon the barriers of barbarism is from four sides: South Africa has been so completely reclaimed that even the Kaffirs, greatest of what was a short while ago the most savage tribes, are now wearing boots and going to church in trousers and sometimes a white shirt. On the north civilization is vanquishing the Sahara and Lybian deserts, and making the Nile a reservoir for watering the valleys when the agriculturist may require; on the east Italians, Germans and French are building railroads and opening commerce with the interior tribes; while on the west England, Belgium and other powers are using the arts of peace and war in subduing the natives and converting them to ways of civilization. In this movement the black man must yield and accept whatever condition may be imposed by the nations that will claim him for their subject.

At the St. Louis Exposition were exhibited fruits of the African campaign: from the Congo and the great equatorial lake regions came products of fields cultivated by plow and harvested by machinery, in which the story of peaceful conquest might be read and how the slave gang and the whip of cruelty have been abolished.

LOUISIANA PURCHASE EXPOSITION

Fifty years ago M'tesa, King of Uganda, when first shown a rifle and saw how by its magic a bird could be killed, insisted on having a woman shot to death in order to satisfy his curiosity as to its efficacy in war. To-day M'tesa's successor rules a court that is able to negotiate diplomatically with any power of the world, and instead of skins of beasts that hid the nakedness of his barbaric predecessor he wears the richest fabrics that a king can buy.

Abyssinia, land of wonders and savagery a few years ago, beat the best soldiers of Europe and thus proving ability to defend herself she came into the sisterhood of nations and her ruler sends congratulations to the St. Louis Exposition.

Look at a new map of Africa and see thereon the Rhodesia railway. Up from Capetown through the Transvaal, cleaving Mashonaland and building on to Lakes Nyassa and Tanganyika, into the heart of Africa three thousand miles, and crossing the Zambesia at Victoria Falls, the mightiest cataract on the earth's surface. Before the army of railroad builders go the telegraph skirmishers, establishing lines of communication, and sending messages from the region once known as Mountains of the Moon. The lions, rhinoceri, elephants, hippopotami, leopards, savages, are fleeing before the white man's advance and in two years the telegraph will span Africa and connect Capetown with Cairo. The days of African exploration are about ended; for Pullman cars will soon replace the palanquin, the saddled ox, and the biltong, cutting a way through the jungle brakes. The Fans, the

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Monbutto, the Niam-Niams, and other cannibal tribes about which romancing travelers have written with so much interest for credulous readers, are rapidly adopting agricultural, mineral and other industrial pursuits under direction of European developers of Africa's great potentialities. Hunting adventures have been succeeded by stories of achievement in which the world is deeply concerned, for permanent betterment of African races as well as the ongoing of civilization at large.

It is in the capacity for civilization, rather than by its actual development, that the Negro shows his superiority over the Australian and American aboriginal races, although the evidences of civilization are wholly wanting. For example, many African peoples exhibit great ingenuity in the manufacture of various articles, some being noted for their skill in working iron, while others excel in the weaving of cloth. All of them have a great fondness for music, and few are without some kind of musical instruments of their own invention.

The Kaffirs and many other tribes, although still nomads, have got beyond the primitive hunting stages of man's existence, and are chiefly occupied in the care and rearing of cattle, while some Negro communities devote themselves entirely to agriculture. It is true that nearly all the African tribes appear to be still sunk in the grossest ignorance and to be the creatures of the most absurd superstitions, under the influence of which they too often exhibit great cruelty, but

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the most degraded of them, however, have redeeming features, and the spread of Mohammedanism among the northern tribes, and the desire for trade which has become so distinguishing a feature of the Negro character, are evidences of an impressionableness which argues well for the future of the African race.

The partition of Africa by Germany, France, Belgium, Great Britain, and Italy has worked a great transformation in the continent. The southern section has been completely reclaimed by Boer and Briton and Equatorial Africa has surrendered all its mysteries until traveler's tales which once regaled credulous readers no longer secure an interested audience. Through the vast forest reaches, which only a few years ago were the hiding coverts of ferocious beasts and equally savage natives, the screech of locomotive and the whistle and bell of steamboat are now heard at regular intervals set by time cards while the lake sources of the Nile support a busy transportation. Wonderful awakening, amazing progress, which in a little while will make Africa a second America and her wild tribes a memory. But while they remain, the natives who still occupy the least known regions will possess an interest that is worth fostering, for thereby the ambition for exploration is quickened and redemption of the whole land hastened.

No reliable enumeration has been made of all the races and tribes of Africa, and to name a number would at best be no better than a guess, for it can hardly be less than

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a hundred and there may be twice as many. But of the distinctively savage tribes there are less than twenty-five and the spirit of civilization has touched a majority of even these, while missionary influence extends to the remainder. And this wonderful process of reclamation has been in operation in Central Africa less than fifty years, or since Speke and Grant made their discovery of lakes Victoria and Albert in 1858.

DIVISION LXXXVIII.

Human Monstrosities of Fable and Fact.

IN remote times, before methods of communication were so easily employed, and before the means of travel were so numerous and easy, there existed nations, tribes and families in nearly all parts of the earth whose origin and affinities appear so very obscure that they have been transferred from physical realities to mythological fancy. As such they have appeared in the not always authentic history of all countries under a variety of designations such as: Titans, Eooras, Hastikarnas, Danaras, Gins, Deeves, Thyrsen, Pigmies, Swergi, Trolls, Elves, Fairies, etc. Such creatures of the imagination have nevertheless been regarded as personifications of phenomena in nature although the reverse may be assumed with more probability, taking the pretended creations of mere fancy to be, in their origin, derived from physical realities more or less distorted. Such are the giant and dwarf races of mythology, romance and history. This observation is especially true concerning what are called giants, who, though most frequently mentioned as verities, are but the fancy, largely, of those having telescopic vision and who love an o'er good tale of the furious, the exaggerated, and whimsical in nature.

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The extent of giant legends is shown from their having no satisfactory interpretation except in the Gothic mythology, where they have a particular representation, including not only appearance but habits as well. Notwithstanding the indefiniteness with which they are discussed, we find legends of these monsters of the human race interwoven in all the earliest Greek mystical fables without being intelligible to any. It seems as if there did appear, in Asia Minor, a particular version on this subject—for it is not a Greek myth which has served the Jewish fabricators of their pretended book of Enoch, where it treats of the commerce which the Egregori, or fallen angels, had with women. But they occur in the traditions of most, if not all nations; and in both hemispheres their physical existence has survived to within late ages.

At a period when animal development and muscular strength alone gave pre-eminence, it causes no wonder that the possessors of those qualities should abuse them. They were the source of the first desires of conquest for dominion's sake. They caused notions of more lofty structure, almost all arising among the nomad shepherds of temperate latitudes—perhaps Shetac, Kheta, or tribes of milk-drinking Scythæ, to wander southward and establish supremacies over weaker constituted people; first as conquerors, next as privileged bodies, and last as families among the subjugated populations, till intermixture, or new conquerors, partially effaced the differences of nationality. Thus the Myrmidons

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of Achilles may have been identical with the Penestes of Thessaly, the Helots of Sparta, the Charotes of Crete, the Gymnetes of Argos, or the Conephores of Sicyon, all of which were tribes enslaved by foreign invaders. Thus, with scarcely an exception, giants are found in juxtaposition with dwarfs who, in reality, are the mere subjects of the other, and perhaps little inferior in stature. Hence, in the early ages, each party saw giants among the leaders of the enemy and only heroes in its own. Here again, the rapid decline from conquering tribes to single families, sinking still to individuals in a tribe of casual birth, who, on some occasions, were elected to be Roman Emperors and Gothic Chiefs. At a later period they pass into a kind of brutal champions, kept for the sport or for the wars of chieftains in the middle and feudal ages, or for show, as certain men are still retained in Asia.

The most celebrated giants in remote times, when everything was gilded with barbarism, were leaders and princes of idolatrous Egypt and Canaan, such as Apoplieis, Og, Goliath, etc. Such were the first horsemen who, through courageous acts of heroism and bravery, were the conquerors of the Ethiopian Arabs, who are still obscurely and remotely designated in the national legends as fair and blue-eyed, till God turned them first red and then black, as a punishment for their wickedness and iniquities. And in mythological dualism, the red-haired Typhon, Baby, or Anteus, types drawn, equally with the Nephilim, from the red and fair-

haired nations of northern Asia, Gog and Magog (signifying lofty and kindred lofty) and Scythian tribes; the Cyclopeans, Lestrigons, Thrysen and the Raseni. Such were the deified heroes of Greece and of Etruria, who are always represented naked, like the Baresarks and Blaumans of the North, and the Gaurs and Hunen of the Celtic and Teutonic nations. Such, finally, the Goths still figured on the brazen bas-reliefs of the cathedral gates of Augsburg, and others lately discovered during some excavations in the Tyrol. These, among other things, represent the gigantic Goths in their acts of vandalism, destroying with their stone hammers and bronze swords the beautiful statues of the Greeks.

Naked championship was a custom preserved by Greeks, Gauls, Britons and Franks. So late as the year 1578, the Scottish Highlanders still fought naked against the Spaniards, at the action of Rymenaut, near Mechlin. The Baresarks were true giants in their manners, in their liability to fits of frenzy, paroxysms already characterized in the deeds of Hercules, and like the Malay amuck, who, frenzied with passion, strikes every one coming within his reach. In Moslem Asia were the Chagis, naked fanatics of giant stature in the wars of the Crusades; and there still remain Shumshurbas, Pehlwau, Kawasses, prize-fighters and wrestlers, often possessed of immense muscular strength, kept in the pay of the grandees, like the ancient Blaumen of the North, or like Orson in romance. The chained giant Widalt, with the gravelock, and Woden with the hammer of the Nie-

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belungen romances, and the wrestler Charles in "As You Like It," all belong to this class. Besides these, a nation of primeval invaders of India, denominated Cattie, even now contains many warriors above six feet high, with a powerful muscular structure, and revealing the origin whence it came by the frequent presence of light-colored hair and blue eyes.

As might be expected, physical giants flourished longest in the colder temperate regions of Europe, and are traced on our continent in the Mexican records and sculptures. South Africa is still in possession of a lofty race, the Kaffirs, with their legendary champion *Aba-lafas*, by the side of the dwarfish Bosjemans and Dokko, just as the high-statured Patagonians flourish beside the short Fuegians. So are there people in the mountainous regions of northern China exceeding six feet in height, while those of the lower lands are of an almost invariable small size, though both undoubtedly sprang from the original bearded stock of high Asia. They have been often and long, cannibals, the earliest possessors of horses, and hence doubly-meriting the Chinese name of horse-faced; because, in addition to the first possession of the animal, all the lofty tribes of mankind have elongated features.

In the list, among the giant tribes of Syria alone, we find so many that it is evident they were mere families, ruling most likely by conquest over Canaanitish tribes—Nephilim, Rephaim, Zuzim, Gibborim, Anakim, Zamzummim—some being distinguished by a malformation, having six fingers

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and as many toes on the hands and feet, of which there is a counterpart in the legends of India.

Of the stature which individuals may have attained such examples may be cited as that of Teutobochus, King of the Cymbers, whose head overtopped the spears, bearing trophies in the triumph of Marius. The Emperor Maximinus exceeded eight feet; Gaborus, an Arabian, in the time of Claudius, was nine feet nine inches in height. In the reign of Augustus, Pusio and Secondilla were ten feet three inches tall, whose bodies were preserved and shown in the Sallustian Gardens. The Emperor Andronicus was ten feet high, if we accept the word of Nicetas. Herodes Hercules was eight feet, as were also George Castriot and George Freunsberg, and Charlemagne was seven feet. Without vouching for the exact measurements of these ancient celebrities, we have sufficient evidence of the high stature and extraordinary strength of those who are historically conspicuous in modern times. The last trace in Great Britain of the giant character may be perceived in the Broinech of the Hebrides, where there was a race of extraordinary men of tremendous stature called Gruagaichs, who are represented as being hairy bandits that lay concealed in the glens during daytime and issued forth at night to plunder. Many of my readers have seen the Chinese giant called Chang, and the New Jersey prodigy, known as Captain Goshen, both of whom measured more than seven and one-half feet, and many others, including a French Canadian named Baupre, twenty-three years

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old and standing eight feet two and one-half inches in his stocking feet who died about July 1 while on exhibition at the St. Louis Exposition. These men were of abnormal stature, but they lacked by a score of feet in height and many hundreds of pounds in weight fulfilling the ideals of our childhood or of tradition, so we must be satisfied to go through life without hope of discovering real giants.

The races below a middle stature, frequently sinking to the form and size of dwarfs, though seldom noticed save in conjunction with giant tribes, are nevertheless much more numerous, more generally diffused, and bear evidence of greater antiquity, wherever they are located. Either from a kind of instinctive impulse, aiding natural intelligence, or from a docile spirit taking counsel when the sense of physical inability prevails; from experience; or from instruction obtained in the Caucasian or even Mongolian stocks, to which they appear directly or indirectly related—they are miners, metallurgists, smiths or architects. When not driven to the woods and fastnesses, they have agricultural habits and superstitions of a low polytheistical character, but bearing evidence of systematic organization. These qualities, in conjunction with retiring, but defensive habits have, in every region, conferred upon them mystical properties, generally marked in legends by more excessively reducing their stature. Hence, we have Indian mythological Balakhilyas and Dwarapulas; in western Asia, Eliced, Peri, Gni; Celtic Dubh; Northern Elfin; Dwergar, always marked with Oura-

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lian, Finnic and Mongolian peculiarities; passing to more poetical fairies and pigmies, and then to true Finns, Laplanders, Ostiaks, Samoyedes, Skreling and Myrmidons (of Achilles) afterwards named Elfin, in the woods of Thrace, and in the Hartz, Tyrolean and Pyrenees, where they are evidently the present Basques; all attesting a similar dualism of fancy and fact, as was shown to exist in the giants.

In hot regions, where a powerful vegetation supplies the means, some of the most brutal pigmy tribes, such as the Vedas of Ceylon, Cookies, and Goands of Chittagong, east of the Brahmapootra, reside in trees, with little more contrivance, or the use of reason, than is evinced by the chimpanzees. And it is a singular fact, too, that these tree-dwellers are persecuted with quite as much cruelty as are the savage monkeys of Africa, and for no better reason, except that they are believed to be the materialized spirits of evil goblins. The Pouliahs of Malabar are also given to making their habitations among the trees, where they construct a kind of nest, rather than house, as a protection against elephants and tigers, of which they stand in constant great dread. These little people are very clannish, refusing association with other people, which retiring disposition has brought upon them the odium of the Hindoos, who resent with violence their approach within one hundred yards.

In open or mountain countries the pigmies are commonly troglodytes, or dwellers in natural grottoes; and in colder regions they inhabit caves excavated by their own industry.

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Those that dwell in mat tents, bark and skin huts, belong to a third class, while all are or have been cannibals; but this appears to be a habit or condition of existence which at some time or other was common to the highest and noblest races; for human sacrifices are always the last symptoms of the expiring custom.

To the east of the Indus we find the primeval nations of India sometimes typified in mythological poems by Hoonuman and his monkey followers, but which is historically shown to designate certain human tribes, since the Ranas of Odeypoor, heads of the Sesodya tribe, noblest of the Rajpoots, claim to be descended from the monkey god, which they pretend to prove by a peculiarly elongated structure of the coccyx in their family. The claim, however, establishes much more clearly that the Bheels of their region, primeval inhabitants, and still the most numerous portion of the population, were the chief means of conquest in the wars of Laukadwipa, or Ceylon, although they had many conflicts with their more western conquerors. The nation is also considerably further confused by Brahminical mythology, for Bhil, the chief god of these foresters, slew Heri, one of the Pandoo family. Bheel likewise shot Chrisna with an arrow; and the Kabandaz of the same primeval stock are said to have captured Rama. These, with many others, extending to beyond the Brahmapootra, may be considered as the physical Nagas of Sanskrit lore: that name being still applied to the Cookies, whose inveterate cannibalism has

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already been referred to; and other tribes of the same source, such as the Chong, to the extremity of the Malay Peninsula.

The nations of this class, mystified in the records of tradition, mythology and legends, are again prominent in southern Asia; such as the Nagas and Nishadas, who were the acephali of Greek writers; or the Nimreks, Flatheads, Dombuks, Kakasiah, or Black Brethren; in Persian lore they are the objects of constant persecution and extermination by the earliest heroes of the first Iranian tribes: Husheng, Temurath, Diobend, etc., who sometimes vanquish Deeves, at others subdue the black tribes of southern Persia, among whom there appears to have been one or more whose foreheads were naturally, or perhaps artificially greatly depressed, of which there is a counterpart found in the Flat-head Indians of this country. Again we find evidences of a connection between this legendary family and the real Dokkos or Akkas of Africa, who are supposed to be the pigmies of ancient fable to whom Herodotus so frequently refers.

Stunted children, undersized men, and anomalies such as Tom Thumb and his competitors are well-known to every one; the dwarfs who served as jesters and fools at the mediæval courts are familiar to readers, but tribes of people who by nature are pigmies are among the discoveries of recent times, or at least are a vindication of the truth of what had been regarded as ancient fables. In Africa are to be found peoples, small as sprites, quaint as grotesque imagining, who roam through the forests as hunters, and whose bat-

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talions, however much they may seem like mimicry, are a valued part of the military force of the monarchs whom they serve.

Dr. Schweinfurth, the distinguished African traveler, without consulting whose works no trustworthy history of Africa could be written, says that his doubts about the existence of a race of pigmies were conquered by a long-continued acquaintance with at least one representative of the Akkas. South of the country occupied by the Niam-niam dwell this strange people, whose stature varies from four feet one inch to a maximum of four feet ten inches. Homer had sung, Herodotus had proclaimed in his matchless prose, and the great and conservative Aristotle had announced that "the cranes fly to the lakes above Egypt, from which flows the Nile. There dwell the pigmies, and this is no fable, but the pure truth; there do men and horses of diminutive size dwell in caves." And yet, the pride of the modern intellect despising all that it did not understand, preferred to regard all experiences but its own as pure fable, until even by its own tests mythology was proved to be a sober fact. So, too, the re-discovery of pygmies in Africa would seem to add another support to the theory, that no matter how savage the African of to-day, and no matter how rudimentary his civilization, there was a time, ages ago, when the East, whence the wise men proceeded, was identical with this now barbarous country.

Dr. Schweinfurth first obtained from King Munza the

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pleasure of an enforced call from one of the Akkas attached to the court, and subsequently kept him as servant until death interfered with the doctor's intention of taking him to Europe. When first brought to the doctor's house the pigmy was overcome by the strangeness of his surroundings, but as confidence returned, and under the genial influence of such presents as he valued, the Akka regained his self-possession and furnished abundant and interesting information about his people. His name, he said, was Adimokoo, and the nine tribes of his people lived in the vicinage of the Mon-buttoo. He was four feet ten inches in height, so that, in stature, he was a large man among his people. Dressed in his rokko-coat and plumed hat, and armed with lance and bow and poisoned arrows, Adimokoo performed the most varied, agile and singular of war dances, all the time contorting his features until a mere Punch and Judy show appeared destitute of humor by comparison. Unlike other African peoples, Adimokoo and other Akkas met by Dr. Schweinfurth cultivated the longest and most abundant beards, a fact which still further increased their resemblance to the kobolds of story. Neighboring peoples recited the exploits of the Akkas, telling how they would creep beneath the wild elephant and spear him from below; how they would suddenly surround their enemies, rising like a mist from the earth, and disappearing like a summer's cloud beneath the influence of the sun.

Du Chaillu met with a pygmy people called the Obongo;

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Battel discovered near the Obongo another pygmy people called the Dongo; Kalle describes the Kenkob, who are but three or four feet in height, and another people called the Reeba, who vary from three to five feet in height. The Portuguese speak of a race of dwarfs whom they call Bakka-bakka, and of the Yogos whose country was near the Loango. The skill of these pygmy people is so great that they have virtually monopolized the ivory trade, and their smallness of size and quickness of movement is such that their neighbors credit them with the power of rendering themselves invisible. All of these assertions have received further support from the investigations and experiences of Stanley. Du Chaillu's discoveries were received with a derisive skepticism, which later investigations have greatly modified. Du Chaillu undertook an expedition for the sole purpose of visiting the country of the dwarfs, and upon reaching Africa at once plunge into the wilderness. Weary months of travel in uncivilized countries, many conflicts with forest beasts and savages, much endurance of all sorts of discomfort were his experiences; but he was finally rewarded by the discovery of a pygmy village. Twelve queer little dwellings constituted this village of the Obongo. Dwellings as small as a play-house for infants seemed to suggest the amusements of childhood rather than any possible domicile for human beings. This people had learned the use of charcoal for cooking, though not for smelting, and drank from their hands instead of from a calabash; they



A PARTY OF AFRICAN PYGMIES.

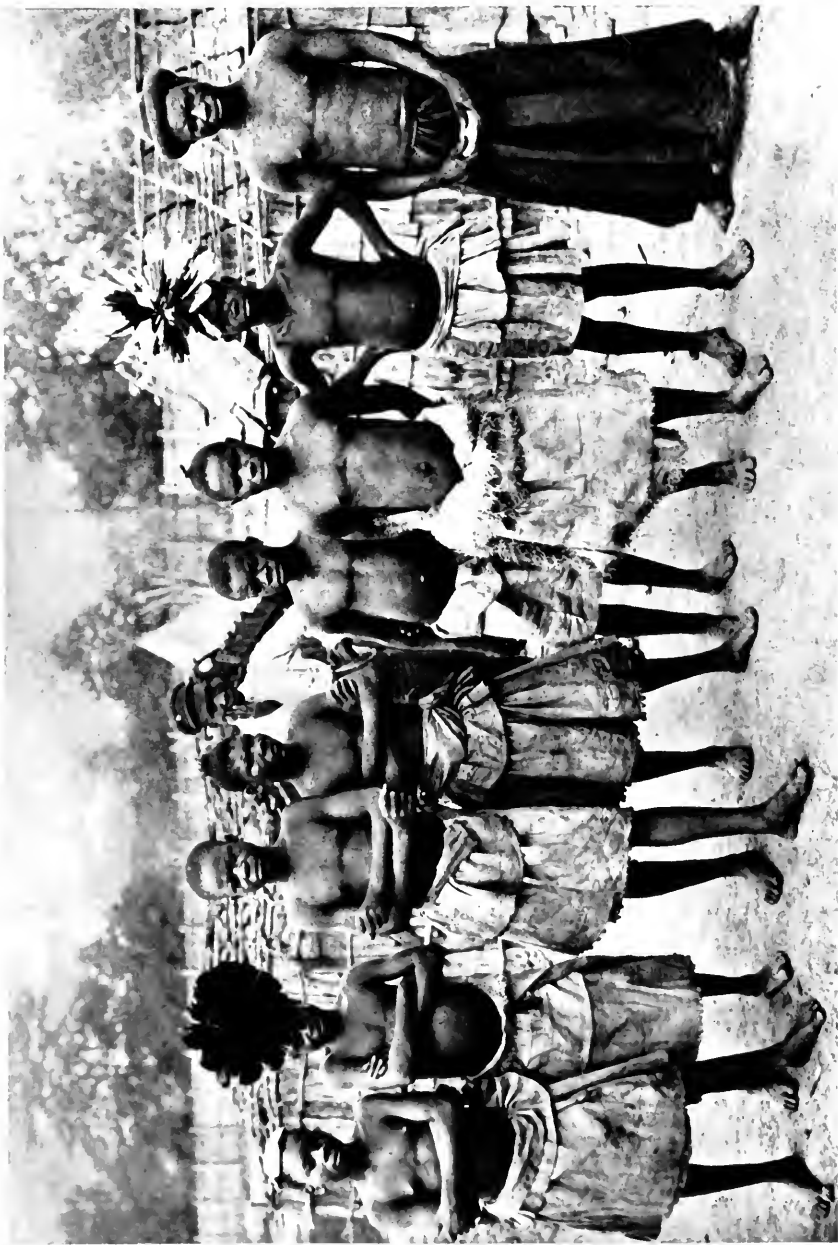
EVER since the days of Herodotus, who perpetuated so many pleasing legends, belief has obtained that a race of Pygmies lived somewhere in the dense forests of Africa. Travellers have written of them and told their tales without compunction for there were none to dispute but there were not a few who discredited such stories, until the Reverend S. P. Verner brought out of the Congo district seven real Pygmies and added them to the Congress of races at the St. Louis Exposition. These Pygmies excited the greatest interest of any race specimens shown although in size they are not smaller than the Bushmen of South Africa, and hardly so diminutive as the Negritos of the Philippines, but they are superior to both in intelligence and activity.

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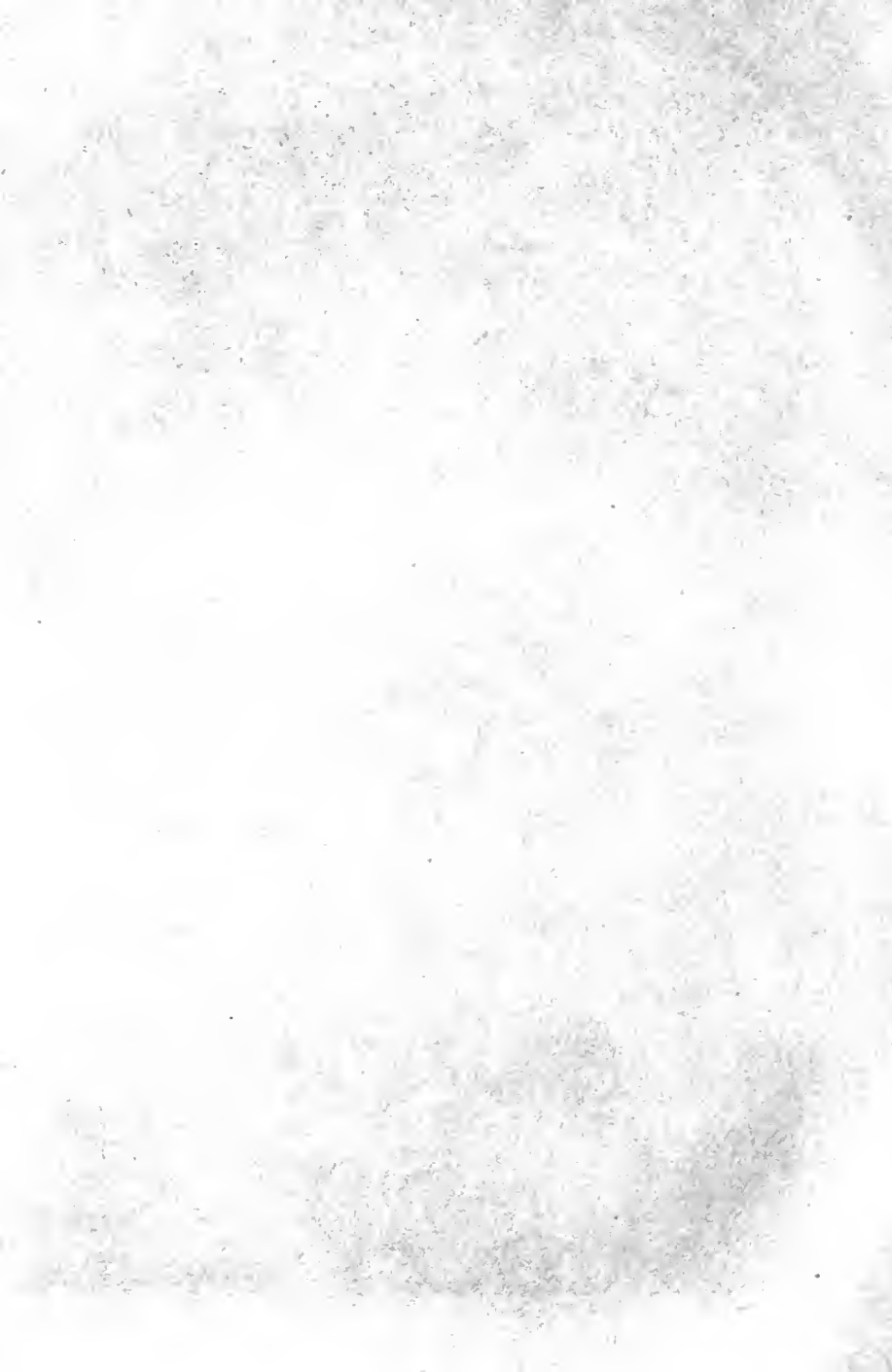
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also used for the table, nuts and berries, serpents, rats and mice. Their houses were built in the form of a hemisphere, trees being bowed over to the ground, and the domed huts had a circumference of eighteen feet and a height of scarcely six feet. The frame-work was thatched with large leaves, and the doors were about a foot and a half high and about fifteen inches in width. The beds consisted of two poles laid horizontally about ten inches apart and were supplied with the well-known African pillows of wood, or wooden head-rests. For a time Du Chaillu found no signs of the villagers, but after having visited many apparently deserted settlements he met with the king of the Obongos, who told him that if he would trust his person to the care of the king's nephew he would be able to approach a people quite as shy and quite as alert as the mountain chamois. But even with such assistance it cost many a day of disappointment before the traveler was able to see the dwarfs, and this was only finally accomplished by accident. Yellow in complexion, prominent as to cheek bones, thick of lip and nose, low and narrow of forehead, tufted hair and symmetrical forms, these proved to be the characteristics of the Obongo. After this forced acquaintance had been cemented by frequent presents, the Obongo gained sufficient self-possession to meet Du Chaillu on friendly terms, and to explain to him many of their singular habits. Among other interesting things concerning them Du Chaillu learned that the bodies of their dead are concealed with the greatest care in the hollows of

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the trees, or the course of a stream is diverted while the corpse is interred in its bed.

So much foundation, at least, exists for the stories of sylph and pixie and gnome, and kobold and fairy and genius of the lamp. Given as a foundation such facts as have been mentioned, it is not strange that the startled and excited imaginations of the early navigators should see what did not exist, nor that, as their stories rolled along like a great ball of snow, they should gather not only volume but many an addition of foreign material. Not only were there giants in those days, but there were also pygmies. The Akkas, in particular, are found invaluable as soldiery, for courage is a mental quality, and the Akkas possess the quickest and keenest of minds. An African traveler tells how on one occasion he found his tents mysteriously covered with netting, and that cutting his way out of the enclosure, he found this impish people had not only tried to entrap his whole following, but had planted the ground with sharpened stakes so as to make pursuit well nigh impossible, and that when he undertook to follow them he had the experience of pursuing an *ignis fatuus*.

An attack upon an elephant by a diminutive Akka reminds one of the contest between David and Goliath, but it uniformly has a similar ending, for they are reputed to be most successful and courageous hunters of the largest game.

Active as a midget, fearless as the cave bear, wary as the gazelle, swift as the greyhound, the Akka would appear,

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disappear and reappear in the most bewildering manner, until finally he proved that bulk does not count in contests with activity and mental clearness to get the mastery over nature animate and inanimate, but likewise to use this power with reference to such immutable laws as the Creator has appointed for the government of the world, and in the light of the responsibility from which a reasonable creature can never escape.

Nubia has a tribe of dwarfs called Suku, not so small as the Obongo or Akka, however, but no less difficult of approach, on which account very little is known concerning their habits or the exact region which they inhabit. Another tribe, called the Batwa, probably as numerous as the Akka, and living in a considerable territory, bounded on the north by the Congo, are also but little known, beyond the fact that they are savage enemies of every one who invades their country, and that they are insatiable cannibals. Their naturally hideous appearance is increased by wearing their hair in numerous tufts, which are dyed a fiery red.

As the azoic rocks crop out here and there like little islands on the world's surface, showing the oldest geological formation of which we have knowledge, so these pygmy communities in Africa are regarded as vestiges of an ancient and inferior race who were nearly swept out of existence by incoming waves of stronger population, leaving as testimony of their ancient prevalence only the vestiges we find in the Doko of Abyssinia, the Obongo of the west coast, the

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Akka of the north Congo, the Batwa of the south Congo and the Bushmen of south Africa. This is only a theory, supported, however, by the fact that all our knowledge of them seems to point to their homogeneity. Undoubtedly the strongest evidence favoring this theory is the fact that their languages, so far as we know them, are related, and have no points of affinity with any of the other groups of African tongues.

The St. Louis Exposition proved its educational value in a thousand ways, but in no other single particular so strikingly perhaps as in its anthropological collection. The search by scientists is always for beginnings, for it is only by approaching primaries that it is possible to construct our theories of evolution or to form an idea as to how long has been the way or how great the changes since by fiat or growth, animal life, man, first appeared upon the earth. The Exposition of races at the Fair did not solve that very great question, but it stimulated inquiry and in several instances afforded the means for personal study of rare ethnological types.

In the immediately preceding pages there is presented what may be called general or composite information respecting pygmies, the observations of travelers and inferences drawn therefrom, but thanks to the Exposition management we are able to study these remarkable people, this abnormal race, by personal examination and thereby form our individual conclusions. The Reverend Samuel P. Verner, of

Stillman Institute, who for many years was a missionary in the Congo country, was sent to Africa, with a commission to secure, if possible, and bring to the St. Louis Exposition, a few real pygmies of one or more tribes as opportunity might permit. So well did Dr. Verner acquit himself in performing this hazardous undertaking that he returned to America the latter part of June (1904) broken in health from jungle fever, but bringing with him eight pigmies that represent five different tribes, one of whom is said to be a son of the chief of the Bedingos and has the further distinction of being the smallest member of the party. These pygmies are domiciled in a tent, surrounded by a picket fence, located a little south of the Indian School. It must be confessed that these types disabuse opinions that have been based upon the statements of Schweinfurth, Du Chaillu, and Stanley, in that they are taller than has generally been represented, that they do not have the large stomachs with which they have been credited, and in nearly all respects they differ very little in appearance from negro boys of sixteen or seventeen years of age which may be seen anywhere in America. This lack of unusual characteristics, as they appear to the casual visitor, leads to the very common observation "only Louisiana niggers." They show a high degree of intelligence not only in appearance and action, but also in the readiness with which they seem to have adapted themselves to their new situation, and especially to wearing American clothes, and appreciating the value of American money.

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Professor WJ. McGee, who is perhaps the highest living authority, and certainly so in this country, on ethnological types, has given the following opinion respecting the specimens now on exhibition, the first ever seen outside of their native country.

“The Batwa Pygmies and other Congo natives were selected especially to illustrate an early stage in human development. During the last half century students have become convinced that mankind sprang from some lower ancestor of simian or pithecoïd character—i. e., an organism related to apes or monkeys. Within the last ten or fifteen years anthropologists have come to realize the fact that the different races and peoples of the earth represent different stages or degrees of advancement from this early or ancestral form, and the different peoples assembled on the Exposition grounds have been chosen to represent so many as may be of these stages. The Batwa Pygmies representing the aborigines of Africa, have thus far received little attention from students, but, so far as can be determined, they approach more nearly to the ancestral type than any other known people. They are prognathous—that is, the lower portion of the face projects and the forehead retreats in a manner allying them with simians more closely than with advanced humans. The brain-size is small, approaching the Simian standard. The forelimbs are relatively longer than among most humans, in which character also they approach the simian standards, and in habitual movements and attitudes



A GROUP OF PYGMIES AT THE WORLD'S FAIR.

HUMAN MONSTROSITIES OF FABLE AND FACT

many other resemblances to the human prototype inferred from researches on man and lower animals may be found by the careful observer."

In their native country the pygmies are famous hunters, and are of such courageous nature that they pursue the most dangerous animals, such as elephants, sokos and leopards, though their most formidable weapons are lances and arrows, which however, they smear with the most virulent poison. Their favorite food is monkey flesh, probably because these animals are numerous and more easily killed than other game, but they are fond of bananas and other vegetables, which they raise in gardens that are tilled in common. Some tribes are said to practice cannibalism, and one of the party that appears at the Fair in charged with this habit, but it is not possible to verify the accusation.

Their clothes, in the native state, are made of palm leaf fiber which they manage to weave into fabrics that have the appearance of a coarse cloth, but very little suffices their needs as only the loins are covered, and complete nudity is not an exception. They are also nomadic in habits, removing their villages every year, a custom no doubt due to a fear of enemies, for they are veritable Ishmaels. Most commonly they live in huts, the entrance to which is so small that it is necessary to crawl into them, and the space inside will rarely accommodate more than four persons, thus showing that the families are uniformly small. Polygamy, however, is common but a separate hut is maintained for each wife, nor are

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the ties of consanguinity much stronger than a rope of sand.

The Pygmies of Africa are afraid of ghosts, which is shown by the strange ceremonies they perform when one of their number dies, and the careful manner in which they conceal their dead, but they have no idea of deity, and, unlike all other African tribes, it is not known that they make fetiches or attempt to propitiate spirits. They are said to have a vocabulary of only fifty words, the smallest of any human race or tribe, but if this is true each word must be used, with a change of inflection, to convey several meanings; this conclusion is irresistible to any one who has listened to their animated conversation, and noted the rapidity of their speech. The probabilities are that their language consists of a thousand words or more, otherwise they could not express themselves with such facility as they do.

Much remains to be learned respecting the different tribes of Pygmies though considerable information has been acquired, from a close study of their habits, that dispel former deductions. Their undersize is a characteristic that gives them a special interest, added to which is the assumption, by such recognized authorities as Professor McGee, that they stand for the lowest order of mankind, intermediate between man and ape. If this exhibition of types shall result in a determination of the question, upon which practically the whole theory of evolution has its basis, the educational value of the St. Louis Exposition will have been proved to far exceed the cost in this instance as it has in many others.

DIVISION LXXXIX.

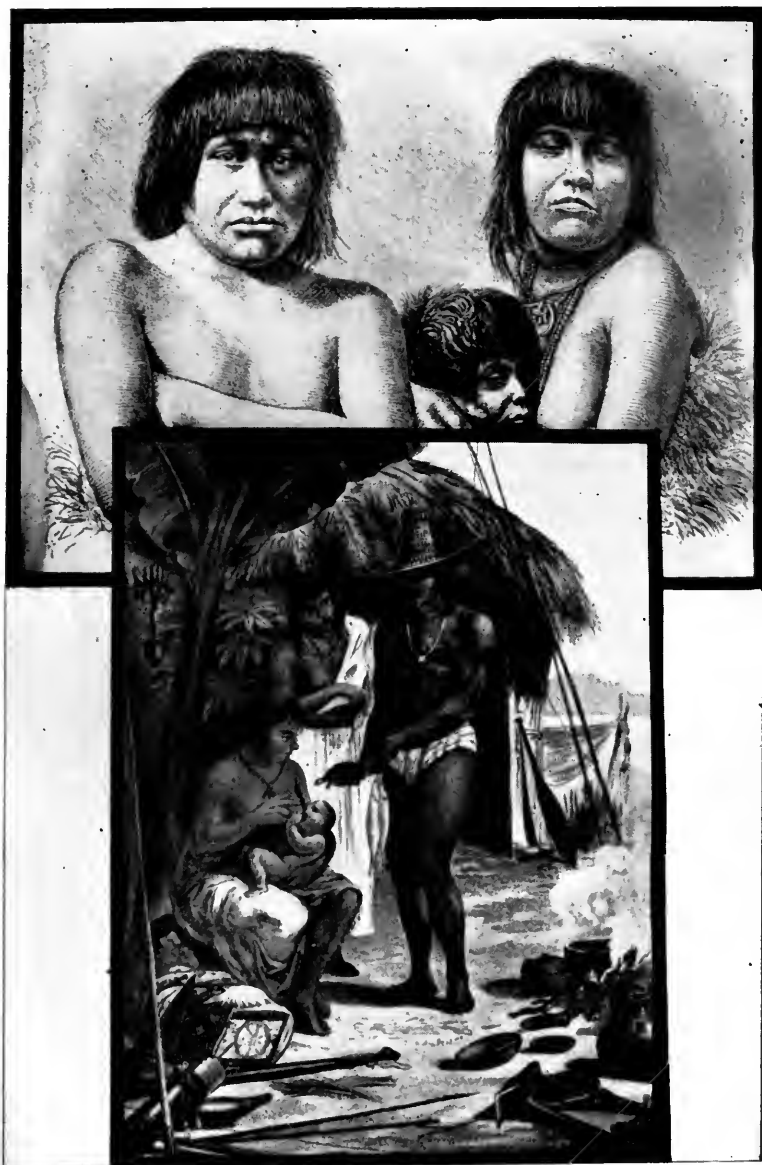
Uncivilized Tribes of South America.

OFTEN as the reader's attention has been called to the Mound Builder, the Toltec, the Aztec and the Inca, in this volume of *LOUISIANA AND THE FAIR*, these people and their South American successors shall find place here again as representative of the life which we term savage and semi-savage. This reference is necessary in order to present anew the fact that several wild races of South America, as they now exist, though exhibiting no advance towards civilization yet they show nothing in the nature of physical or temperamental characteristics which in any wise seems to connect them with the people whence they are undoubtedly descended. The civilization of the Peruvians whom Pizarro so wickedly persecuted was long ago extinguished, to be supplanted by another, a change such as is peculiar to no one country. The enquiry therefore which persistently obtrudes itself is: "Whence came the first peoples of America?" While the question opens the way to a wide discussion it must suffice present purpose to offer one theory which has not been referred to before in this work; viz., that ages ago there existed a land connection between Africa and South Amer-

ica, or a continent called Atlantis which as Plato relates was peopled by a highly accomplished race, who maintained commercial intercourse, by ships, with Africa and a great continent towards the west.

It must be seen that the present tribes of South and Central America bear no racial relation to other peoples who preceded them, and have no traditions which can assist the ethnologist; but yet, if it be granted that there was, indeed a lost Atlantis, and that lands now separated by a waste of water were once connected, the difficulty would seem to be removed, for racial relationship might then easily be established. The Mongol and the Papuan type would appear to have repeated itself in America, and allowing for the changes which peoples as well as geological formations undergo, there would seem to remain no great difficulty in explaining the apparent resemblances and seeming diversities of the human race. Within the limits of one's personal knowledge climate, intermarriage, and the occupations of life produce types quite unlike each other, so that, allowing for the influence of these causes when the race was still more impressionable, there would seem to be a probable and reasonable explanation of the diversities among peoples.

The South Americans more especially present variations of type, both physically and mentally, and the contrasts that these offer may well serve as a transition from the peoples of Oceanica, or the third continent, to the wild and barbarous tribes of Africa, who illustrate the stages by which the



CARIB INDIANS OF CENTRAL AMERICA.

NATIVE INDIANS OF EAST BRAZIL.

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modern man must have passed from the condition of the Cave-Dweller to that of the greatest enlightenment of the nineteenth century.

In Central America and Guatemala the wonderful buildings of the supposedly Aztec civilization lie buried in the depths of a forest so profound as to have been invaded but rarely by the foot of the savages who succeeded to the country. The serried ranks of fallen trees which measure two hundred feet in length, and whose thickness is proportional, form, like myriads of men slain upon the battle-field, a rampart hard to scale, while vine and creeper, shrub and plant, have added the strength of their lives to the binding together in death these companions of the forest. Within, as though still guarding the desert habitations of man, or exulting over the petty strength of their human adversaries, rise the countless ranks of trees still living and waving their Briarean arms in proud defiance. Then, too, they are clothed in coats of mail, made, it is true, of arborescent vines, but quite as effective in protecting the naked body of the giant tree as any delicate combination of finely-interwoven steel was to the mailed warrior. To contend against such a forest is almost impossible, for the trees are protected not alone by myriad roots, stout trunks, close proximity and infinite numbers, but above they interlace their arms so that if cut off from support below they are still sustained by the rank growth that rises to re-enforce them.

The disadvantages which the people of so many regions of

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that country suffer is abundant cause for their seeming barbarism, since the very environments that cradle them make it impossible to be otherwise. Let us, therefore, consider them with charity even while describing their depravity.

Guinea is occupied by six principal tribes, with an infinite number of sub-tribes, of which the leading ones are the Macoushies, famous for their success in the manufacture of poison for arrow-tips and for their skill in the use of the blow-gun, and the Arrawaks, the Caribs, and the Waraus, the most highly civilized.

The blow-guns are another outgrowth of their needs and are of two kinds, each of which has its special use. The zarabatana consists of two pieces of wood so grooved that when put together they form a perfect cylinder. A conical mouth-piece is added that the breath may be concentrated and thus give the greatest force to the poisoned arrow. The pucuna, on the other hand, consists of a double cylinder, the inner one being made from a very thin and light reed; finally, the weapon is furnished with sights and with a tip for protecting the end. The pucuna is so very light that it is uniformly used in hunting, and serves the same purpose as the sumpitan of Borneo. The arrows are somewhat less than a foot in length and about an eighth of an inch in thickness, and brought to a point as fine as that of a needle. Instead of feathers, the native uses a small roll of cotton to balance the arrow in its flight, but this is always adjusted at the moment of shooting. The wourali poison in which

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the Guianans dip their arrows is instantaneous in its effect, and yet it does not injure the flesh of the animal, though it seems to vitiate the blood. The gigantic size of the forest trees, many of which rise to the height of over one hundred and fifty feet, the dense foliage and the thickness of the underbrush, render the pucuna and the poisoned arrow a singularly suitable weapon, and the absence of all noise attending its discharge still further insures the success of the hunter. When shooting monkeys the arrow is so notched just below the wourali as to cause the shaft to fall and leave the barb rankling in the wound.

The method of warfare among the several Guiana tribes consists almost solely in surprising the enemy and massacring them before they have time to recover from the sudden and impetuous onslaught. The village is then burned and the women and children are carried off as slaves. The Caribs are an exception to this general rule, for being very courageous, they often meet the enemy openly, in which case there invariably ensues a bloody and terrible hand-to-hand contest, in which yells and groans serve to render yet more hideous the scene of unbridled passion.

The Caribs, at least, were at one time addicted to the horrible practice of cannibalism, which has found favor with so many savage peoples, although more commonly ascribed to the Polynesian. To such an extent was this atrocious custom carried that mounds have been opened which contained the gnawed bones of almost countless victims, and which

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at first seemed as if they were burial places instead of mere bone heaps.

The natives of Guiana have an exceedingly correct eye for color and a great fondness for brilliant but tasty effects. The head-dress, consisting chiefly of beautiful combinations of the varied plumage of the parrots and other richly-clothed birds of the forest, makes a very striking part of their costumes. They also wear short aprons, made not of leather thongs, grass or bark, as do nearly all savage tribes, but of these same beautiful feathers which produce the most pleasing and richest effects. Another description of apron, called the *keu*, is made of cotton, tastefully trimmed with shells or beads. Among the Caribs the women are in the habit of wearing also two bands of rattan, one below the knee and the other above the ankle, the object being to compress and thus dwarf the leg. Numerous necklaces, preferably of the teeth of the jaguar, or of the alligator, ornament the necks of the women; they also perforate the under lip by a succession of long pins, run from the inside of the mouth, which serve to impart to them a ghoulish appearance and destroy what might otherwise be passably handsome features. Strange to say, in spite of the natives' sense of harmony in color, they are quite fond of so anointing the body from head to foot with red juices as to give it the horrid appearance of bleeding from every pore.

To the native of Guiana, as to so many other slightly developed peoples, religion is based upon fear, not upon love,

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and their Great Spirit and also his satellites are all evil. The priesthood unites the offices of spiritual and physical healing, and is largely influential in all matters which concern the community. They have traditions of a deluge and of the descent of man from heaven, and these are not merely curious, but are very important in any attempt to trace the common beliefs of peoples seemingly wholly disconnected. Through the disobedience of mankind the earth was, as the natives believe, subjected to a deluge from which only a few individuals escaped with their lives. So, too, the Waraus have a tradition which has points in common with the Biblical account of the Garden of Eden. According to their legend their ancestors, while still living in the sky, discovered a pit which they proceeded to investigate and which led to our earth. Here they regaled themselves upon fruits and animals before unknown; but when they attempted to re-ascend they found the passage blocked by a fat man who could neither come down nor go up. Being thus compelled to become the denizens of a new sphere, they successfully entreated the Great Spirit for water and this was sent them in the shape of the rivers of their country. From a small lake they were permitted to drink, but were forbidden to use its water for bathing. This prohibition was ignored by a wilful maiden, and thus there was released the evil spirit of the lake who took her to wife. A child was born, but it was deformed by having its lower parts those of a serpent. The brothers of the woman put

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it to death and cut the body to pieces, and yet, owing to the assiduous care of the mother, the child recovered, and standing forth as a perfectly red man founded the race of Caribs, and began an unending warfare against the Waraus who had so evilly treated him.

The Mundrucus still belong to the valley of the Amazon, though they are no longer confined to the river banks—which were their original home—having been driven back to the foot hills by the Portuguese slave-hunters. They are a people who resolutely refused to serve in bondage or to be converted, and thus they still retain their primitive characteristics. War and the chase continue, as of old, to form the occupations of the men, and instead of the scalp taken by the North American Indian as evidence of his prowess, the Mundrucu is satisfied with nothing less than the whole head of his vanquished foe, a custom which he as resolutely retains as before the invasion of his country. In the very center of his villages he always builds a temple, or council-chamber, which is garnished with the embalmed skulls of all enemies that have been slain, and although the spectacle would be repulsive to us, it fully answers its object of instilling the lessons of courage, local patriotism and ferocity among the people and keeps them prepared for war.

The Brazilian coast range is the home of the Coroados, who, though originally cannibals, have been converted by missionary effort and represent the tribes which have been greatly improved by the zealous efforts of devoted priests

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engaged in trying to civilize them. Like the Tecuna, a Brazilian tribe distinguished among the makers of poisoned arrows and for the manufacture and use of masks having the form of monstrous birds' heads, the Coroados go clothed even according to the standard of civilized peoples. Their preference is for white shirts and trousers, and as they are scrupulously neat, they present a very attractive appearance. In complexion they are a yellowish-gray, their foreheads are low, the eyes small and oblique, and their jet-black hair is cut in the fashion of a mop, so that some of their features suggest a possibly Asiatic origin, and again cause us to reflect upon the probable course pursued by migrating tribes.

The Coroados have now exchanged the arts of war for the pursuits of peace, and occupy their energies largely in hunting and fishing, in both of which they are quite successful. Still they retain a few of their original customs, of which the most interesting, perhaps, is the building of spacious, wagon-topped houses, sufficiently large to accommodate several families. Their social life is communal, a system which generally prevails among the less-civilized South Americans and rendered successful because there is no inducement to the accumulation of property, nature supplying all ordinary needs.

In sharp contrast to the Coroados, are the Botocudos, who represent the most cruel, ferocious and warlike of the Brazilian tribes, and who specially cherish a love for cannibal-

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ism, by which they are brought into relationship of custom with various tribes already considered when treating of Polynesia. The Botocudos are called lip and ear piercers, because of their fondness for disfiguring themselves by inserting in the lower part of the ear and in the under lip variously shaped pieces of wood ornaments called *peleles*. Their physiognomy is naturally repulsive, since their cheekbones are prominent, the forehead low, the mouth wide, the eyes oblique and their cocoanut-shaped heads quite frequently shaved on sides and back, or having the hair cut so as to resemble a skull-cap. War and hunting are their only pursuits, and they give the preference to war, since it affords them scope for their prowess and yields them victims for their cannibalistic feasts. They lead a nomadic life, wandering about in bands of fifty and sixty; building no houses, but seeking merely temporary hiding-places; expending no thought upon clothing which, to them, is an unnecessary extravagance; raising no cattle and tilling no ground, since, for ordinary needs, roots and fruits, and game supply their simple wants; using implements whose material carries the mind at once to the Age of Polished Stone, and always on the lookout for an opportunity for the use of their war-clubs and bows and the highly-prized reward of a conflict and a feast upon human flesh. They are feared by other tribes, alike because of their ability in war and from the suddenness and unexpectedness with which they make their attacks, to whose surprises their nomadic habits so

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much contribute. Still, in spite of these unamiable qualities, these people are said to be unselfish and appreciative of kindness—one of the many inconsistencies of human life. The extreme contrasts of native life in South America may well be represented by the Coroados and the Botocudos, and they suggest speculation as to whether their gradual absorption by European peoples may not prove the answer to the vexed question, what shall be done with tribes and peoples who persistently obstruct the march of progress? But the slow progress of civilization in South America renders the material improvement of these savage people improbable for many years.

The Maracaibo Indians have their home in a region of southern Venezuela, and being entirely lacustrine represent the custom of the ancient Lake-Dwellers, whose singular habits, once supposed to be extinct, have given to geology an era designated as the Lacustrine Period, corresponding to the Neolithic, or Age of Polished Stone. For various reasons, either to escape from the numerous insects and mosquitoes, to a less degree to further their interests as fishermen, and still again for more ready protection against wild beasts and other enemies, the Maracaibo people erect their houses in the water, supporting them by piles. Theirs is the land of the sassafras, the sarsaparilla, the guaiacum, or resin of the *lignum vitæ*, the copaiba, the cinchona, the cuspa, many of the most valued dyes of commerce (such as indigo), and the rare and rich woods which enter especially into the

composition of the cabinet-maker and the maker of musical instruments, and yet they live not in the forests but over the water.

The lake of Maracaibo itself is a body of fresh water, oval in shape and separated from the Gulf of Maracaibo by a narrow bridge of land; its waters are shallow for quite a distance from the shores, which favors the house-builders, and when they deepen, do this by sudden shelving, which protects the natives on the water side.

Four separate water villages of Lake Maracaibo are well known to travelers, and we shall now proceed to see how the native utilizes the advantages of the lake formation. Selecting the outermost shallow, so as to gain the greatest protection, they drive piles of the vera, palo sano, or guiaë (a species of the *lignum vitæ* tree), and upon these they erect, three or four feet above the surface of the water, a platform of boards. Walls of open-work bamboo and a roof of thatch complete a house which leaves nothing more to be desired by the inmates. But apart from the singularity of houses thus perched, like aquatic birds upon the water, there is fresh cause for wonder at what seem to be the stone columns which support them. For the piles, one hundred feet in length, after having been sunk into the water and bed of the lake, undergo a petrification, so that the wood is speedily replaced by imperishable stone.

Another possible evidence that the house of the Maracaibo is the natural result of his environment, is that he passes his

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life as a fisherman, although the forests, instinct with plant and animal life, lie at his doorway. Thus the native is constantly where he can use to the best advantage the opportunities which a lake abounding in various excellent fish affords.

Intimately related by custom to the Maracaibo Indians are their neighbors, the Guarons, who are also called Warous and probably most frequently. These people occupy a very low position in the world's civilization, but though remarkably ignorant and superstitious, they are most peaceably inclined towards foreigners, and exhibit no specially shocking traits of character. They are interesting, chiefly for the most singular custom, which they have observed from time immemorial, of constructing their dwellings over the water of the Orinoco River, using its palm trees for their support. They thus resemble the Lake-Dwellers, except that their houses are confined to the river instead of the lakes. The district to which they are confined, the low, flat valley of the Orinoco, is subject to annual overflows, and during April the waters sometimes rise to an extraordinary height. This deep submergence of the bottom lands may have served as a prompting to the Guarons to betake themselves to the ita trees in order to render their habitation secure from watery encroachments, but the marvelous yield of the ita palm furnishes a cause for their strange custom even more potent. These trees, which resemble the fan palm, grow in the water in great profusion, throwing up their heads more

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than a hundred feet and stretching their thick and protecting branches over a large diameter, afford the best shelter while providing almost every necessity.

As the ita palms grow closely together four trunks of these trees are selected to support the Guaron's dwelling; limbs from the same tree furnish cross-beams, the leaf stocks supply flooring, while from the leaf fibre is made a cordage which answers well the purpose of nails. Walls for these houses are made of mats woven from the ita leaves, and are adjustable that they may be raised to admit the fresh air in dry weather or lowered to protect the inhabitants from rain. But in addition to supplying the Guarons with a ready material for the construction of their houses, the ita palm also yields both fuel and food, its bread-fruit, as large as an apple, being equal in all respects to that grown in Tahiti. From the pith of the trees is also obtained a substance which, when treated, resembles the sago of commerce. From its sap is also brewed a beverage slightly intoxicating in effect, and of which the natives consume great quantities. The tree also yields material for many implements and for seines, lines and hammocks, so that to the Guarons this wonderful palm is a most important adjunct to their social economy

Living wholly over the water, and subsisting almost exclusively on products of the ita palm and fish, it is not surprising that the Guaron religion should be largely a reflection of their surroundings. And hence we find them a polytheistic people whose gods all belong to the water world.

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They have several of these, all of which are minor deities, to whom they pay occasional devotions. But they rather content themselves with a second-hand religion, or a preservation of the traditions which represent the gods as manifesting themselves to the very ancient Guarons, but whom the present people seem to think no longer interest themselves with human affairs. They do, or at least a few, however, still hold to a belief in the active existence of one god, who lives beneath the water, and who sometimes exhibits his anger by seizing a victim and dragging him away to be a slave in some palace which the god still maintains down under the deep.

In appearance the Guarons bear a considerable resemblance to the Mundrucu, and, indeed, there is an apparent affinity existing between all the tribes of northern South America, which fact serves to give strength to the theory that all peoples of Mexico, Central and northern South America, are descended from a common origin, and suffered a dispersion by the invasion of fiercer tribes from the north, with whom an amalgamation has since taken place. Like the Mundrucus, and in fact nearly all their neighbors, the Guarons have successfully defended themselves against the Peruvians, and to all missionary teachings they have ever been as indifferent as the Eskimo. They still go without clothes, saving a breech clout, grease their bodies and leave their hair unshorn, and in all respects retain all their ancient instincts of savagery.

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The Indians of the Gran Chaco are still in possession of the country of the Pampas with all that this implies—a land estimated to embrace two hundred thousand square miles. Although the white man holds possession of one bank of the Paraguay River, the other is without dispute the property of the Indian of the Gran Chaco, so, as has been said by travelers, one may easily think of a mounted Indian on the borders of his realm of savagery, looking full in the face of a Christianized white man walking quietly in front of the works of his civilization. This sudden lapse from civilization into barbarism, or an equally sudden leap from barbarism into a high civilization, has been an uninterrupted occurrence for more than three centuries. To be sure, the Pampas, Paramos, Campos Parexis, Puva, Pajoval, Llanos, Montanos, or El Gran Chaco, has, during this whole period, been claimed by Spaniards, Portuguese, Brazilian, Bolivian, Paraguayan and head of the Argentine Confederation; but the Indian has never recognized the claim and the claimant has been utterly unable to assert his boasted rights.

The Pampas stretch their millions of acres of surface from the snow-clad hills of Terra del Fuego to the palms which stand as sentinels in the center of La Plata; level as though smoothed by the art of man, they are covered only with the green grass which forms a sea of verdure; here and there a solitary tree is allowed to look upon the lonely scene, but not so much as a single rock or stone obtrudes to dispute the sole sovereignty of organic nature.

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The Indian of the Gran Chaco is tall, straight, muscular in frame; has limbs well-rounded and well-proportioned; eyes black and piercing; good features, including an aquiline nose; and in complexion he resembles the Spaniard. Some of the men use paint, fewer of them tattoo, and others scarify themselves in the way of ornamentation; the women tattoo and run dotted lines across the forehead, from each eye to the ear, and on the arms, cheeks and bosoms. The black hair of these people is close-shaven or plucked out in a strip running around the ears, and the men are beardless and destitute of eyebrows. For clothing they wear a cloth about the loins, and this is either white and red, or white and blue; although in winter they add a cloak made from the skin of the South American otter, or from that of the jaguar. They indulge in no such extravagance as head-dress, have no leg covers, but the women wear ear pendants. As would be expected, the home of the Indian of the Chaco is not "upon the rolling main," but upon the back of the horse of the pampas. It is a singular fact that from eight to ten horses, deserted by the Spaniards two centuries ago, there should have sprung the numberless droves of wild horses which inhabit these plains. This feral stock is more thickly jointed, more heavily coated, and more representative of the dun color which naturalists regard as a racial reversion. Yet the horse of the pampas is, for all practical purposes, a thoroughbred and not a mustang, and is worthy of the rider who sits him like a Centaur. It is on the back of his

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horse that the Chaco appears to the best advantage, although, unlike the Patagonian, he rides bare-back, or at most upon a simple jaguar skin, and without bridle, except for a single lined loop about the under jaw, guiding his steed by the pressure of his knees; and no bare-back rider in a hippodrome, or a Texan cowboy, can at all approach the ease, grace and control of these wild children of the pampas. He would, however, in spite of his superb equestrianism, give cause for the same laughter of ridicule as saluted Mr. Winkle on his celebrated ride, for he invariably mounts from the right side, as do all other Indians. The Chaco, resting upon his lance, vaults upon the back of his horse just as though a spring had snapped into its appointed place, and once mounted there is no equestrian feat that he cannot perform.

At home he builds a matted tent by planting two upright poles with another for a ridge, covering these with mats, and for a bed he uses a hammock swung between two poles, or it may be between two convenient palms; his tent, however, is solely for protection against the rain, for in dry weather he prefers to lie in the lap of mother Earth, and use for his canopy the blue vault of heaven, though for his wife, however, he provides a parasol of ostrich feathers, partly to minister to her vanity and partly to protect her more sensitive organization.

This work of chivalric regard for the comfort and pleasure of his wife is one of the redeeming traits of the Chaco's

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character. It shows him to be neither wholly a savage nor utterly bad, for true manliness, as well as true civilization, is always associated with respect and tender regard for all that is weak or helpless, and particularly for the more delicate sex of our race, regardless of the complexion or the particular state of civilization.

The American ostrich, the Viscacha hare, the jaguar, puma and partridges abound upon the plains; the peccary and wild boar are to be found in the surrounding woods and marshes; the tapir and the cavy frequent the river bank; the jungle is alive with various species of the monkey; the rivers and lakes are covered with ducks and geese, and abound in divers species of fish; the trees supply various leguminous fruits, saccharine juice, and bread-fruits, so that hunger cannot approach one who has only to extend his hand that he may be fed; the climate is delightful to this son of the soil, and his constant exercise accomplishes all the results of the severest Roman military training, while it is its own sufficient great reward. Such is his environment, and its relation to his occupations and customs is evident, for though the Chaco distils the *algarobia*, it is to his credit that he uses it sparingly, and indulges in no such sociability as has rendered many a bar-room famous. No wonder then, that this active out-door life, plentiful food, gracious climate and self-imposed temperance in all things result in a longevity unparalleled since the days of the prophets and patriarchs of the Old Testament. It is stated on the authority of a de-

vout and intelligent monk that at eighty years a native is in the prime of manhood, that at one hundred years of age he is not old, and that at one hundred and twenty years the Chaco is quite as active and robust as a healthy Caucasian of fifty. It naturally follows, that as life is so energetic and the means of subsistence so easy of attainment, the Chaco has no prejudice against the aged, but acts as if he believed, what others assert, that age is to be held in honor as ripening human experience, even though this fruitage be purchased by the decay of the plant whose mission it was to evolve the fruit. The longevity of the Chaco has passed into a South American proverb, where they say that one "is as long-lived as a Chaco."

Herds of cattle and flocks of sheep are to the Chaco but transient possessions, for his ownership begins with the spoliation of his neighbors, and ceases when the last horned foe expires. The Chaco has his own breed of dogs, which is notable because of burrowing in the ground and serving the purpose of camp scavengers when not on duty in chasing game. As a litter of twelve puppies is of common occurrence, the Chaco is in no danger of losing the service of useful auxiliaries in chasing the roebuck, the cavy, the viscachia, the ant-bear, and other wild animals. The larger game, such as the tapir, is trapped or speared, and any marked success in the chase, such as the killing of a jaguar or a wild boar, is the occasion for sharing with all the tribe a prize so highly valued.

UNCIVILIZED TRIBES OF SOUTH AMERICA

To the northwest of the Patagonians, and extending as far as Chili, live the Araucanians, once the most powerful tribe of South America, although certain physical peculiarities would prejudice us against such a claim were we to trust solely to craniologists, phrenologists and physiologists. For they are under-sized, ill-proportioned and exhibit peculiarities in the conformation of their heads and feet; the former are low and narrow in front, and broad and high behind, as if imitating the huts of some barbarous tribes, and the nape of the neck and the whole back of the head lie in a line so straight that a spirit-level can be accurately balanced upon them; their feet have a breadth equal to half their length, and rise from toes to ankle without the slightest suspicion of a curve.

The Araucanian wears a piece of cloth to cover the loins, which, circling the waist, leaves the ends tucked into the girdle. A pair of boots, open in front, and leaving the freest play for the toes, together with a cloak having a hole through which the head may be passed, but which is not habitually worn, completes the dress of the men. The women, however, substitute for the loin-cloth a skirt, reaching as far as the ankles, called the *cheripa*, and replace the cloak, or poncho, by a shawl, while the head is adorned with a bead-cap reaching as far as the shoulders and fringed with ornaments, which bear a perfect resemblance to the thimble of the housewife.

The men shave the tops of their heads and seemingly re-

LOUISIANA PURCHASE EXPOSITION

tain the hair on the sides simply to serve the purposes of a scalp-lock in time of war, and a handle in cases of personal difficulty. The women, on the contrary, are European in their fondness for luxuriant tresses, which they plait into a multitude of tails, each ornamented with blue beads and terminated by a thimble. Paint is freely used by men and women alike, and the prevailing pattern is a band of red extending from ear to ear, and including cheeks, eyelids and nose; another band, black, for eyelids and eyelashes, and spots of black scattered irregularly about the face complete the toilet. Children are allowed to continue *in puris naturalibus*, except in the case of infants, who are swathed like mummies, placed in bamboo cradles and hung against the walls upon pegs. It may be remarked that so strong is the influence of early education, even upon mere infants, that these seem to enjoy life quite as much, and to flourish quite as well, as when encouraged to cry and be made the unwilling recipients of remedies for sufferings only suspected, or irritated by uninterrupted fondlings.

The Araucanian builds his hut of wicker-work, and when within bears a great resemblance to a caged animal; not until the rainy season begins does he cover his dwelling with thatch, made of the pampas grass, during dry summer, being content to slightly diminish the force of the sun's rays. Frequently stockades of rushes are built around his hut as a protection against both thieves and wild animals. These houses are generally twelve feet by ten, and rude beds constitute the

UNCIVILIZED TRIBES OF SOUTH AMERICA

bulk of the furniture, although the younger persons are expected to sleep on the floor in companionship with the family dogs. However rude this household may seem, the inmates, even if poor and despised, pay great regard to etiquette and to elaborateness of social ceremonies. For example, when making a call, the visitor is first saluted by the host with the phrase, "I do not know thee, brother," to which he is expected to reply by giving in detail his name, residence and other individual peculiarities, and then to inquire solicitously about the health of his host, that of his parents, wives and children, and even about that of the host's neighbors and their families. He must next inquire separately about the cattle, crops and other interests of the host and also those of his neighbors, and as replies are made he is expected to extend his congratulations and dwell upon the kindness of God to His faithful servants, or to indulge in condolence by reminding that misfortunes fall to the lot even of the righteous; when all this has been completed, the host and guest exchange roles and repeat the same ceremony, after which they resume their ordinary habitudes. This fondness for what seems to us to be a meaningless and tiresome custom is so strikingly suggestive of oriental ceremoniousness as to excite surprise in thus seeing the highest civilization connected with forms of the lowest, by those very practices which have ever served as the truest index to social refinement.

During times of war human sacrifices are sometimes of-

LOUISIANA PURCHASE EXPOSITION

ferred. The prisoner is placed astride a horse whose ears have been cropped and whose tail has been banded, and is thus led to the place of execution. Here he is compelled to dismount, dig a pit, and throw into it a number of sticks, repeating with each missile the name of some warrior celebrated among his own people; for he is thus supposed to renounce his own people and to bury their fame. When he has done this he is brained with a club, his heart torn out and its blood sucked by the leading dignitaries, but the bones of his arms and legs are reserved for the making of flutes. The head is detached and placed on a spear, and after forming part of a triumphal procession is converted into a drinking vessel for occasions of state.

The custom of burial is as follows: the body is placed upon a bier, and during several days is visited by the relatives and friends of the deceased. As a part of the funeral cortege, there is always found a body of young men mounted on their horses, and who, when the procession begins to move, dash wildly on to the place of burial. The body has for pall-bearers the most prominent relatives of the deceased, while there follow the women, weeping and wailing. The procession is closed by a woman sprinkling ashes, in order, it is said, to prevent the return of the disembodied spirit. Arrived at the place of interment, the body has its knees bound to its breast and is then buried with its face to the west. Counterfeit presentments of the dead man's trappings for his horse, together with provisions and a piece of money are

UNCIVILIZED TRIBES OF SOUTH AMERICA

placed in the grave which is then filled with earth. At the head of the grave is planted the dead man's lance (the barb being replaced by one of wood), and his favorite horse having been killed the skin is hung near the grave, while the body is converted into "funeral baked-meats."

In this ceremony we perceive a repetition of the funeral customs of the Vikings, the similarity being such that the question constantly obtrudes itself: Did these practices, the outgrowth of certain beliefs, originate independently with two peoples so widely separated by age and geographical distance; or, is that of the Araucanians the transmitted custom of the Vikings through race dispersion and distribution?

DIVISION XC.

Patagonians and Fuegians.

SEVERAL South American tribes have been cursorily described in the preceding division though none of those mentioned are represented at the St. Louis Exposition. But as before stated, it was impracticable to introduce at the Fair an assemblage of types of all peoples and accordingly the authorities confined their efforts to gathering, for exhibition and comparison, only such types as might best serve to represent the most interesting phases of savage life; to illustrate, with examples, the apparent order of progression from lowest specimens of the human species to the highest intelligence that is not yet reclaimed to what we call civilization. That the connection, or indistinct relationship, of one race or tribe with another may be perceived, I have treated of many peoples not to be seen at the Exposition. If anthropology and ethnology were exact sciences, like mathematics, it is not at all improbable that it would be possible to demonstrate that all races are affiliated, and to trace them to a common ancestry. But no scientist has progressed so far in the study as to be able to read the consecutive history of man, for many relics dug from the graves of antiq-



GROUPE

of the first time in history a piece of human skin was shown as a Tenucl-
... .. South America and
... .. Imitis Exposition.
The one woman—
wife of the chief of these people, of has read so much
and seen so little, are also at the Expositio-
tion destroyed the general belief which though in
other respects they was taken of the
Patagonians as they stood before their of Profes-
sor WJ McGee of the Smithsonian Institution.

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DIVISION XC.

Patagonians and Fuegians.

SEVERAL South American tribes have been cursorily described in the preceding division though none of those mentioned are represented at the Exposition. But

as before stated, it was impracticable to

bring a large number of people of all ages and

sexes to the Exposition. The authorities deemed that

it was better to exhibit a few specimens of

the different tribes, than to exhibit a large

number of specimens of one or two tribes.

The exhibition of the Patagonians and Fuegians

is in the order of progression from the lowest

to the highest intelligence that is not yet reclaimed to what we call civi-

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PATAGONIANS AND FUEGANS

uity are as yet obscure to our knowledge of uses, and many inscriptions, and symbols of ancient tribes remain undeciphered. The best that we can do, therefore, is to become familiar with the characteristics of existing peoples and by this familiarity draw our inferences and conclusions as to origin and universal relationship of races.

Having briefly treated of several uncivilized tribes of South America we come by regular order, as we proceed southward, to the Patagonians (signifying big feet), and alien people, probably 500 in number, who occupy the extremity of the South American continent, and who are represented at the Fair in the person of eight members of what is known as the Tehuelche tribe. These extremely interesting people were secured through the efforts of Doctor Arthur Fenton, of Argentina, who organized an expedition for the purpose and persuaded Chief Mulato and his family to leave their native land for a first visit to a civilized country.

The Patagonian of story books is of gigantic stature and possessed of amazing dexterity in throwing the bola, his favorite weapon in hunting game. Our imagination has been unconfirmed by examination of the specimens brought to the Exposition. As we actually see and measure him the Patagonian rarely exceeds a height of six feet, though occasional members of the tribe are to be met with who stand six and one-half feet tall.

The Patagonian is said to be (and since the time of Magellan always to have been) brave, honorable, generous,

LOUISIANA PURCHASE EXPOSITION

magnanimous and amiable. Well as he appears on foot, he shows to yet greater advantage when mounted, and directing by a word and a motion the fiery horse which he rides without bridle or saddle.

Like many of the neighboring tribes, he passes his life as a hunter and uses his skill against the deer, the ostrich and the guanaco, leaving to his children the snaring of the cavy and agouti. He goes forth to the chase attended by his faithful dogs, and armed with spear and bola. The spear is a formidable weapon with a handle of cane quite eighteen feet in length; the bola is composed of two leathern thongs united at the middle, and to each of these is fastened a carefully rounded stone. This bola the Patagonian can throw with such accuracy to the distance of 150 feet that it is certain to twine itself inextricably about the object at which it is cast. The deer of that region, guanaco and the agouti all fall victims to the indulgence of an idle curiosity, displayed by many other animals, and which the natives use to excellent purpose. The deer will allow any one on foot to approach within a few yards, especially if he carries a red flag, or even any colored cloth. Even the painted natives attract its amazement in like manner. The guanaco is equally inquisitive, and, moreover, displays the weakness of being paralyzed by the sight of a dog which it could easily outrun, just as the hare yields itself as a votive offering to the weasel. The agouti will stand confounded while one rides about it in constantly decreasing circles and will,



PATAGONIAN CHIEF, WIFE AND DAUGHTER.

therefore, eventually find that such indulgence can result in nothing but capture and death.

The Patagonian never strays from home, even so far as to cross the ribbon-like channel which separates his country from that of the Fuegian. At home, he lives in tents whose supports are bowed poles and whose canvas consists of the skins of the guanaco. He is, by occupation, a hunter, although he keeps herds of domesticated guanaco, and even uses these as the Hindoo does his trained elephant, that they may enact the role of a Delilah and betray the wild Samson of a guanaco into captivity. It has been our endeavor to suggest, without growing tedious, the many standards of civilization which different persons apply. If to be industrious, contented, manly and upright, go towards satisfying the standards of any of our readers, the Patagonian must be restored to the rank of which misrepresentation has so long deprived him. On the other hand, if we apply many another test, such as success in commerce, the acceptability of religious belief, readiness to adopt Caucasian costume and modes of thought, he must be placed among the ignorant barbarians who refuse to join the frenzied multitude, which not merely proposes to achieve in a moment and by a leap the fullest human development, but which, moreover, simplifies its undertaking by declining to believe in the reality of anything but novelties and the everlasting possibility of becoming suddenly rich and powerful.

To what has been said there may be added brief mention

of a few Patagonian customs. For example, they have a very curious and unexplained social habit which may be thus briefly described: Seating themselves in a circle about a basin of water, a pipe is lighted and then each person covers his head with his mantle and, taking a few whiffs of smoke, begins to groan. After a suitable continuation of this strange chorus, each takes a draught of water, and then meditating for a few moments, silently withdraws. This custom may have a significance identical with that of the peace-pipe of our Indians, but no ethnologist has yet succeeded in securing a satisfying explanation from the natives.

Their custom in courtship is for the groom and friends to appear at the house of the desired bride, and when the suitor has stated his wishes, he is vituperated by the head of the household, who, finally, after working himself into a frenzy, first throws from the house the belongings of the bride, and then casts her forth to be received by her willing lover.

While the Patagonian people may not be called affectionate, practising many brutalities upon one another, yet death among them is followed by a long period of lamentation. The remains are carefully tended for nearly a week, at the end of which time they are wrapped in the best mantle or blanket possessed by the family, and are then placed on a horse which conveys the body to the place of burial. All the relatives of the deceased follow, uttering cries of grief, and whatever flocks he owned are also made to accompany



1. PATAGONIAN WOMAN AND CHILD.

2. PATAGONIAN YOUNG MAN.

3. PATAGONIAN AND AINU OLD WOMEN.

PATAGONIANS AND FUEGANS

the funeral procession. A grave is dug some six feet in depth, into which the body is lowered and made to take a sitting posture, with all his weapons beside him. The grave is then filled by alternately throwing into it branches and earth, after which the horse that bore the corpse is killed and eaten as a sacrifice; the skin, though, is carefully removed and then stuffed, and left beside the grave in an erect position, being supported by four posts.

A widow is required to withdraw from all her associates and live a secluded life for one year after her husband's death, and during this period of mourning she is not permitted to eat the flesh of the guanaco, the rhea, or the horse. As these constitute nearly the sole meat of the Patagonians, her lot is a most unhappy one, though the requirements are not always observed. Formerly it was customary to disinter the skeleton each year for the purpose of washing and re-wrapping it, but this offensive practice is no longer followed.

The Patagonians, in their native land, practice many strange customs, and like nearly all savages they entertain curious beliefs respecting the hereafter. Though living in a very cold country they rarely wear any clothing except to throw about them guanaco skins which are cast aside upon entering their huts, but while giving no attention to clothing they paint and oil their bodies and very carefully dress their hair which is worn long and bound by a fillet around the forehead. Horses were not known in South American un-

LOUISIANA PURCHASE EXPOSITION

til they were introduced there by Magellan in about 1520, but a century later, and ever since, the horse became the main dependence of Patagonians. These people are distinguished for their honesty and amiability, and likewise for fearlessness and love of freedom. They have never used firearms but with native weapons they were able to defeat every Spanish force sent to conquer them.

Patagonian women are as large and heavy as the men, and their muscular development is equally great, no doubt due to the heavy labor which they are required to perform. To their duties of doing all the drudgery about the hut, and the severe privations which they endure is to be charged the lack of mother-love which they exhibit.

Though living near the sea, as a rule Patagonians eat no fish, having, it would appear, some superstitious objections to that kind of food. Indeed they are an extremely superstitious people, who formerly offered human sacrifices and practiced blood atonement. These savage customs no longer obtain, but others remain that are little less horrible, among which is the practice of a married man killing his mother-in-law whenever a member of his family dies, for the belief is firmly maintained that old women become possessed of devils which look for opportunity to destroy the younger members of each household. This singular superstition has its origin, no doubt, in the fact that a Patagonian woman has no love for her children, and also because when she passes forty years of life she becomes so repulsively ugly as

to strongly resemble our conception of a witch. Before contact with white men, and the influence of missionaries exerted among them, it was a frequent practice of the men when any one had ill luck, to kill any old woman of the tribe he might charge with putting an evil spell upon him.

When the Patagonian men decide to have a festival, the women and children of the tribe take all the weapons, war clubs, etc., and steal away into some gorge, where they remain in hiding until the men have done with their drunken orgies. Otherwise, the braves would kill all the weaker members of the tribe and would fall upon each other.

The Patagonian horseman of the plains is said to be nearer a living Centaur than any other rider on earth. They have beautiful horses, and when they ride at full speed, with their bronze bodies sitting their mounts as though a part of them, and their long black hair streaming out behind, they are beautiful specimens of the wild cavalier.

The expertness of a Patagonian in throwing the bola while riding at full speed has astonished foreigners who have penetrated into their country. Sometimes they can make a cast for as great a distance as 100 yards and bring down a flying deer, guanaco, wild horse or rhea. When they wish to catch the creature alive they use wooden balls on the strings instead of stones.

The bola is one of the most effective weapons ever devised by a primitive people. It consists of two round stones attached to opposite ends of a leather string, or thong. The

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native catches one of these in his hand and whirls the other about his head, finally launching it with great speed and accuracy. Whatever it strikes it coils around, and the stones will break the leg of a deer or rhea (South American ostrich), and even a man, while the strings will bind and throw a running horse. Sometimes the bola has three stones instead of two.

The huts (called toldo) of Patagonians are usually made of arctic-willows, or branches of spruce set in the ground in a circle and bent to a common center so as to form a dome shape, which is then covered with skins of the guanaco and of horses. A singular custom, which is also practiced by several oriental peoples and by a few North American Indians, is that of plucking out all the hairs, except eyebrows, that appear on any parts of their person. The origin of this practice has not been found, though very probably it was originally associated with some superstitious belief which has long ceased to exist.

Directly south of Patagonia, separated from it by the straits of Magellan, lies the archipelago of Terre del Fuego, or "Land of Fire." There are 11 large islands and 20 small ones in the group, all being mountainous and subject to a rigorous climate. Around these islands the waters of the Atlantic and Pacific meet and struggle in terrific conflict which it requires the stoutest ships to endure outside the mountain-shored strait. Though extremely fierce the arctic storms that break and desolate the land, so bleak and barren that animal



1. PATAGONIAN TOLDO, OR SKIN HUT. 2. PATAGONIAN WOMAN.
3. PATAGONIAN CHIEF.



PATAGONIANS AND FUEGANS

life, except feathered, cannot be supported save in a precarious way, yet man established himself and has held fast to the islands for many centuries. The question obtrudes itself: Why did the people who first landed upon this most forbidding and inhospitable shore prefer it to the main land, covered with grasses and spread out to view in a vast expanse of inviting plains? Remarkable, isn't it?

Settlement by the Fuegians illustrates the amazing conceits of mankind, the differences that exist mental, physical and perceptive which serve to separate race from race with a distinction as marked as is the dividing line between man and beast. The Fuegian prefers his land of snow to a country blessed with the exuberance that springs from the temperate seasons; and an equatorial climate, blistering with heat and deluged with torrential rains that leave the earth steaming with muck and poison vapors, has its votaries, who choose it above any other region, and count their fortune great. And carrying our contrasts to a degree further, who may say that to the enchanted eyes of the Patagonian or Fuegian the face of a woman of his tribe is not more beautiful than is that of the most bewitching white girl to our own vision? We cannot set up standards for persons influenced by the same environments; much less may we measure individual preferences or undertake to gauge racial selection and say what should have been the most natural choice.

The Fuegian is one of the strongest types of the human species and it is not therefore incongruous that he should

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make his home in a country that is bleak, sterile, and rugged. Lying within a short distance of the Antarctic circle, the climate corresponds to that of South Greenland, so that the mountain peaks are always snow-covered and portions of land which lie exposed are rocky and the forests, generally scant, are limited to beech and birch.

The Fuegian who dwells here is an aquatic being, or, at least, semi-amphibious, for his home is upon the beach at the foot of the mountain, and his life is passed in his canoe, or in wading or swimming in the sea, which to him represents the very world of his existence. The forests above him are defended by the bogs in which they are rooted, and rendered valueless by their limitations to beech and birch. This land of fire is therefore the land of severe cold, not that of fire as we know it, and its name is said to have arisen from Magellan's mistake in regard to the source of signal fires lighted by the alarmed aborigines. Its fauna is extremely scanty, being limited to the guanaco, fox, wolves, bats, and a few species of mice, and has nothing to attract the adventurer, so that one would think that even ever-present man would not tarry long in such a land. A few birds lend a little life to the woods, but most of them wear no gorgeous plumage, and few of them dare to raise their voice amidst such surroundings. The water is more hospitable, and furnishes a home for various sea-lions, seals, whales and the sea-otter, while it encourages the multiplication of ducks, geese, the albatross, and the goose of Ma-

PATAGONIANS AND FUEGANS

gellan's Straits. The inhabitant of this desolate land is himself a dwarf in size, seldom exceeding five feet in stature, the women being at least half a foot shorter. He is deformed in person, and, at least according to our notions, likewise in mind. Of clothing he will have none (though this does not diminish his love of ornament). He wears an abbreviated sealskin hanging down his back, possibly as a protection against his long, black, coarse hair. But of ornament he is very fond, and adorns himself with paint which he works into various patterns, each more hideous than the other. He uses a band about his head, necklaces, bracelets, and anklets of teeth or bone, and develops his brain chiefly by the use of fish, as he rarely captures seal, bird, or whale, and still more rarely has any opportunity for feeding upon any other diet. His house is a frame-work that consists of saplings tied together at the top, and is usually covered only on one side, being used rather to protect his fire from the winds than his body from the cold, to which latter he appears to be wholly insensible.

The Fuegians are a quarrelsome people, given to almost constant tribal wars, in which, however, it is very seldom that any one is killed, as they appear to be careful to avoid results of any serious nature. The weapons of these people are the bow and arrow, spear and sling, in the use of which they are singularly expert. The shafts of the spears are usually ten feet in length, and are of an octagonal shape. The heads are commonly made of bone, six or eight inches

LOUISIANA PURCHASE EXPOSITION

long, and have a barb near the junction of the shaft. The sling of the Fuegian is made of seal or guanaco skin, cup-shaped, to which are attached two cords similar in material to their bow-strings, thus combining apparent delicacy with great strength. The cords of the sling are more than three feet in length. The skill with which the Fuegians use this weapon is worthy of the reputation attained by the Balearic Islanders. Captain King has seen them strike with a sling-stone a cap placed on a stump fifty or sixty yards distant, and on one occasion he witnessed a really wonderful display of dexterity. He asked a Fuegian to show him the use of the weapon. The man immediately picked up a stone about as large as a pigeon's egg, placed it in the sling, and pointed to a canoe as his mark. He then turned his back and flung the stone in exactly the opposite direction, so that it struck the trunk of a tree, and rebounded to the canoe. The men seem to think the sling a necessity of life, and it is very seldom that a Fuegian is seen without it either hung over his back or tied around his waist.

Dogs are regarded with very mingled feelings by the Fuegians, who neglect and ill-treat them, scarcely ever taking the trouble to feed them, so that if they depended on the food given them by their masters they would starve. However, their aquatic training gives these most useful servants the power of foraging for themselves, and when not required by their masters they can catch fish on their own account. They are odd, sharp-nosed, bush-tailed animals,

PATAGONIANS AND FUEGANS

with large, pointed, erect ears, and usually with dark rough hair, though a few among them have the fur nearly white. They are watchful and faithful to their masters, and the sight of a stranger, much more of a clothed stranger, sets them barking furiously.

Although the Fuegan neglects his dog, he has a great respect and even affection for the animal. It often happens that the mussels and limpets fail, that the weather is too tempestuous for fishing, and that in consequence the people are reduced to the brink of starvation. It might be presumed that, having their dogs at hand, they would avail themselves of so obvious a source of food. This, however, they never do, except when reduced to the last extremity, and instead of eating their dogs they eat their old women, who, as they think, are worn out and can do no good, while the dogs, if suffered to live, will assist in catching fish and guanacos.

Though a great portion of their time is spent in and about the water, especially the sea, which they patrol in quest of stranded whales, yet it is a strange fact that Fuegians never wash themselves, the idea of cleanliness having never been conceived by them. They have a most disgusting habit of bedaubing themselves with grease and mud till their natural color is quite concealed, and as this cosmetic is never removed, while new applications are continually being made, their bodies smell with an odor more mephetic than unaccustomed noses can possibly endure.

LOUISIANA PURCHASE EXPOSITION

Very frequently reduced to the extreme of hunger the Fuegian has developed the ability to exist for very long periods without food, his nature having become thoroughly adapted to the difficulties of his situation. When chance throws into his way a temporary abundance of food he so improves the opportunity as to gorge himself with a store that may suffice his wants for many days. Their principal reliance for subsistence lies in products of the sea, and yet Fuegians are not skillful fishermen, nor are they the dexterous boatmen that one might expect of a people living along the ocean. They do some hunting, it is true, but game is so scarce on the island that it is less irksome to gather shellfish along the beach which constitutes a larger part of their diet. It frequently happens, too, that whales and black fish are stranded on the shore, accidents which are believed to be due to the exceedingly fierce storms that visit the Fuegian coast and lash the ocean into a fury greater than may be seen elsewhere. It matters nothing to the native whether a whale or fish found upon the beach be alive or in a state of corruption, for he has no sense of disgust and thrives upon either equally as he enjoys the things that other people would recoil from as most horrible to smell, and most offensive to taste. In short they are essentially scavengers, and have immunity from ptomaine poisons, that lurk in decayed fish to destroy the lives of civilized persons, and they are also savages, so low in the scale of humanity that their intelligence is very little above the ape's.

DIVISION XCI.

North American Indians.

THOUGH it is a long step from Terre del Fuego to North America, if we pay any particular attention to characteristics it will be found that there is a chain that binds all American races together in which similarity of customs appear as links to form the connection. Of course very marked differences exist, radical variations physical and mental, but these dissimilarities do not wholly conceal the resemblances, in which we seem to detect the tie that binds the west coast races of the three Americas to a common ancestry.

Traversing South and Central America, without dwelling longer upon the native peoples, we reach the United States, where many Indian tribes occupy the west, but no longer as savages, for contact with civilization and amenableness to government has greatly modified and in many respects has radically changed the manners, customs, superstitions, and domestic life which distinguished them before their subjugation and removal to west of the Mississippi.

If we seek for identities by which to connect races let us not overlook those which while apparently simple are really fundamental in their importance. What was it that first

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prompted men to wear a piece of bone in the upper and lower lip, or to pierce the septum of the nose with a bit of wood? How did the custom originate of scarifying the body and filling the self-inflicted gashes with earth in order to raise the flesh into ridges? These customs evidently cause much suffering and, from our point of view at least, do not produce compensating decorations. It is not difficult to understand why men and women wear finger rings, ear rings, wristlets, anklets, and cinctures for these while being ornamental also represent value and are not placed or worn with much discomfort.

If we note remarkable features of personal adornment among certain races, the surprise of many will be increased to learn that however painful the practice and however great the disfigurement that results, identically the same customs of mutilation are to be seen among peoples separated by oceans as well as by vast distances of land. And we will notice also that there are many other customs common to widely separated peoples, such as the beating of a drum to call clans together, and to inspire martial spirit. The savage of Africa makes a drum by stretching skins over the two ends of a hollow log. The savage of South America does the same, but the North American Indian driven to the plains has contrived an improvement by making his drum resemble a tambourine.

The similarity between aboriginal races of the three Americas is observable in many other respects. The Indian no

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longer scarifies his flesh for the reason that he attains practically the same end by painting his body, but he still wears rings, and cinctures his body with beads, and makes fetiches to gratify his instinct to worship something. In the use of paint there is a great variety of custom, some employing it as a part of their toilet while others regard the disfiguration as being well calculated to frighten an enemy. Although the Indians' religion was more than a mere superstition, even if less than a systematic theology, the differences are not so marked between tribes and races as to preclude the possibility of common origin, or some relationship in the remote past. A very natural deduction, from what we know of temperament and disposition, is that if the human species sprang from one pair, multiplication made dispersion necessary; and that distribution of the race was, most probably, by tribe or clan. Removal from the parent stock was followed by re-adoption to new environment, and change of natural conditions created new motives, ideas, and aspirations. In other words, family branches originated new conceptions of the physical world and of the elemental manifestations which are peculiar to certain regions. But however often tribes may have been divided, and however numerous the changes in conceptions, there still remains a trace of original impressions and perceptions which furnish the proof, however uncertain it may seem to the less observing, of race relationship from beginnings. This connection, of course, appears more distinct as the separation is more recent, for while all

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people change their habits and customs, it is not done suddenly, but by a process of gradual substitution, and it is these changes that serve to mark the progress of tribes and of nations.

We may detect some identities between the aborigines of Oceanica and Africa, and between Africans and the lower types of South Americans and upon these coincidences we base our belief of a common origin. But while there is some vagueness in the evidence of a chain existing that binds peoples of two hemispheres to one parent pair, the proof is much more clearly defined of racial connection between the Indians of North and South America. Their separation occurred long ago, and time was given for radical changes in customs and physiognomy to occur, but a much more recent period than that which we may imagine witnessed the division between what are now Malay and African races.

Proceeding to consider the Indians of North America, it is presumed that tribes such as the Creeks, the Sioux, the Dacotas, the Cheyennes, Arapahoes, Iowas, Blackfeet, Kickapoos, Comanches, Cocopas and Apaches are known, by name at least, to all my readers. They are medium-sized, light copper in color, have thin lips and aquiline noses, and are sparsely bearded. They agree in refusing to tolerate slavery, in regarding no necessary labor as menial, and in craving above all objects of ambition military renown; they are kind and affectionate towards one another, and esteem their wives to a degree rarely found among savage peoples. Their excel-



1. GROUP OF SEMI-CIVILIZED INDIANS.
3. COCOPA WOMAN AND CHILD.

2. A ZUNI OLD MAN AND FAMILY.
4. GERONIMO, AN APACHE CHIEF.



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lence as riders and the great portion of their life passed upon horseback, remind one of certain South American tribes, and their favorite steeds are subjected to no labor other than that of carrying their masters.

The Sioux, contrary to the custom of most peoples, have the greatest respect for their mothers-in-law, and in marrying follow the Jacobean custom of taking all the daughters of a family—a practice found among but few other peoples, but which appears to be a modified relic of the ancient Jewish practice of a man taking the widow and children of his deceased brother.

In the northwest are found the Sioux, the Crows, the Cyuse, the Cowichaus, the Nez Perces, the Okinagans, the Hydahs, Shoshones, Tsimpseans and Tongass—a race of hunters and warriors said to have been ungrateful, vindictive, treacherous, and always requiring blood for blood. Unlike most Indian tribes, these peoples for a long time maintained the custom of putting aged people to death, so that we may regard this practice either as a bond of connection with a distant people who pursue the same policy, or explain it by the contempt which the young and physically vigorous too frequently entertain for inferior strength.

In northwestern Texas is a region known as the "Staked Plain District," which consists of a barren plateau several thousand miles in extent, and rising some thousand feet above the level of the surrounding country. The caravans which formerly passed between San Antonio and Santa Fé

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had to cross this waste, and driving stakes for guidance, since there were no trees to blaze, conferred a name upon the country. This stretch of barren territory exhibits no pleasing alternations, as hill and dale, woody grove and verdant pasture; rather does it wear a sombre aspect of whitish-gray, and seems unwilling to tolerate any plant-life but that of the sage bush, to which it owes its coloring. Here are to be found the Yamparicos, who include several tribes of Indians, such as the Piute, known from having infested the lines over which caravans to and from Mexico were compelled to travel. They were, in their palmyest days, poor, miserable creatures, whose necessities rendered food the one object in life. They lived in the mountains, and it was only when they could plunder a caravan that they could secure horses and oxen whose flesh might serve for a feast. The Yamparico bears great resemblance to the Bushman of Africa, and his civilization, when tried by any possible standard, must be admitted to dispute with that of the Andaman and the Bushman any claim to the lowest rank. Insufficient food, doubtless, is responsible for the Yamparico's stunted stature and meagre frame, but his personal appearance is certainly unattractive. His copper-colored face exhibits high cheek-bones, rising from an obtuse-angled countenance; his small, black, bead-like eyes are sunken, and the one luxury with which nature has endowed him is his hair. Naturally, when food is so scarce, he does not feel as if he could waste even leaves for clothing, although in severe

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weather he finds himself compelled to put on a fur robe—made, however, from the skin of the jack rabbit. The poverty of the country obliges the Yamparicos to live as a family rather than as a tribe; their low stage of development prevents their possessing weapons with which to pursue successfully the deer and the bear; so we find them compelled to subsist, for the most part, upon roots. Even had they the means and the desire for tilling the soil, the sterility of the land would discourage them. They cannot hunt nobler game, partly because there is little or none to be hunted, and partly because they have not the proper hunter's outfit. Hence the objects of the chase to these people are crickets, sage-rabbits, gophers, marmots, ground-squirrels and prairie grouse. For the crickets they contrive a battue, driving them into a pit, and then converting this pit into an oven. In dealing with the sage-rabbit, they build a corral of sage-bush and having driven the animals within the enclosure, kill them at their leisure. They are probably too feeble to secure a more fertile country, and as might be expected of a tribe living always in the presence of immediate starvation, they have developed no government, invented no arts, and do not cultivate religion. If the possession of comforts is a test of civilization, then the Yamparicos certainly stand as low as any human beings of whom we have knowledge.

Quite in contrast are the Navajos, who occupy the border-land, for they are bold, intelligent, defiant, and so fond

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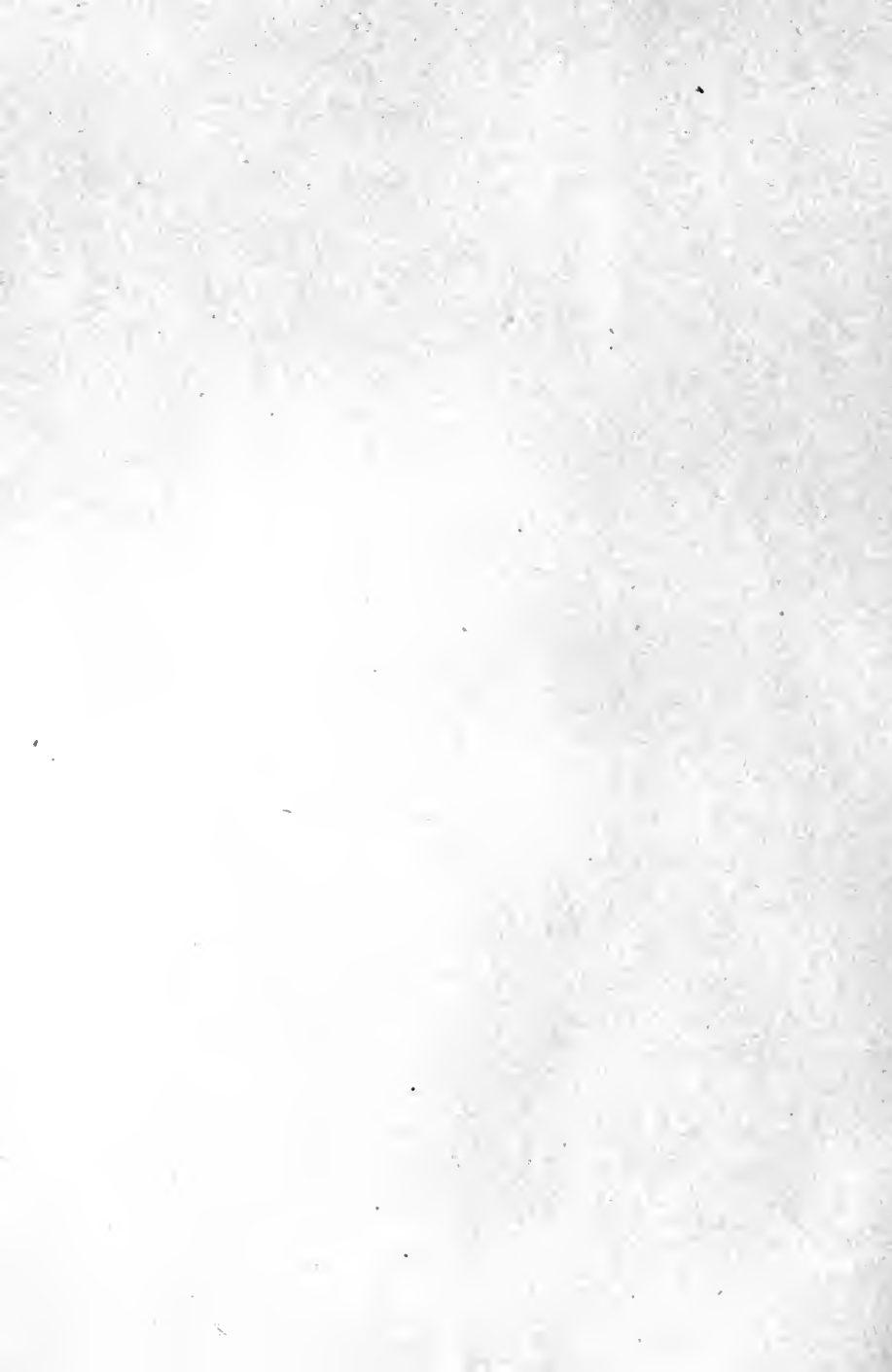
of rapine as in a period of ten years to have stolen twelve thousand éight hundred and eighty-seven mules, seven thousand and fifty horses, thirty-one thousand five hundred and eighty-one cattle, and four millions five hundred and thirty-two thousand two hundred and ninety-three sheep, according to government reports, so that the hostility existing between them and the settlers may easily be understood.

The New Mexican tribes include the Pueblos, Moquis, Papagos and Pimas, all of whom are partially civilized. The Pueblos of the Rio Grande include the Luni and the Maricopas, who are governed by a Cacique, who holds his office for life; and they likewise recognize the necessity for such public officers as a War Captain and a Master of the Horse—a political provision sufficiently singular to bear mention. Among the Luni there prevails a superstitious reverence for frogs, tortoises and snakes, and in the neighborhood of one lake they have even gone so far as to erect a six-terraced house for the convenience of devotees who make their offerings to these reptiles.

The Papagos are virtuous and industrious, fond of dancing, from which amusement, however, they exclude women, and like the Moquis, they are light-hearted, devoted to mimicry, frank, honest, quiet in demeanor, neat, hospitable and unwarlike, exhausting their hours of labor in tillage and agriculture. In this tribe we therefore observe the industrious traits which evidently characterized the Mound-Builders, and among whom relics of that people are still to



1. A NAVAJO GIRL. 2. AN APACHE GIRL. 3. A SIOUX GIRL. 4. A ZUNI GIRL.



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be found. Thus it would seem that many plausible supports can be found for the doctrine of climate as the determining factor in human evolution, and for the belief that the dwellers in the more southern parts of North America were driven southwardly by the vigorous tribes of the north. The evidence, however, is merely of an analogous character, so conflicting in some particulars as to seem to render doubtful every theory of race dispersion while lending plausibility to all.

In the East, where the white man first made his acquaintance with the Indian tribes, formerly dwelt, among others, the Algonquins, the Appalachians and the Iroquois, who originally lived in permanent villages, were agricultural in their interests, and although cruel and relentless in war, were kind and generous in times of peace. The Iroquois included the Cayugas, the Mohawks, the Oneidas, the Onondagas, the Senecas and the Tuscaroras, descendants of whom are yet to be seen as prosperous farmers in New York, Canada and Wisconsin, in the latter of which places are likewise found the remnants of the Mohicans, although civilization has educated these out of all resemblance to the people described by Cooper. The Delawares, who once occupied Pennsylvania, New Jersey and Delaware, are now almost lost, or at least mixed with other tribes, and yet in their palmy days their fondness for war and their prowess was such that they would frequently fight their way to the Pacific coast and back again. The Shawnees, of whose

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chief, Tecumseh, every one has heard, were once to be found in Pennsylvania, New Jersey, South Carolina and Florida, but they are now hardly so much as a memory. Georgia was the original home of the Cherokees, who spread thence into South Carolina, North Carolina and Tennessee, and with the exception of a few individuals yet to be met with in Georgia, it is to the Indian Reservation we must look for their descendants. The Seminoles, of Florida, whose valor in fighting for their homes gave a name to one of our wars, and whose removal cost the United States Government thirty-six millions of dollars, may be said to have disappeared. The fate of a people who played so large a part in our colonial history can but have interest, especially as they are related to any inquiry as to the causes for race migrations and disappearance.

The Creek, Choctaws, and Cherokees who once occupied a large extent of Southern country, were removed to Indian Territory where they have become civilized peoples and enjoy great wealth. A remarkable thing happened at the St. Louis Exposition which has given philologists and ethnologists as well real cause to consider the question of race dispersion from a standpoint of fresh evidence. A lady from the Indian Territory who being part Creek and having spent the greater part of her life with the Creek Indians, paid a visit to the Igorot village at the Fair where she was surprised to find that she could understand their language. Engaging several of the Igorot in conversation what was

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her astonishment, as it was also theirs, to discover that the two languages were so nearly identical that conversation was carried on with the most perfect understanding and facility. This discovery is of such a remarkable character that it is with reluctance I refrain from entering upon a discussion of the many other less convincing proofs supporting theories of universal race relationships referred to in this work.

The Ojibways now live scattered along the shores of the northern lakes and in the region of the Saint Lawrence. Of their origin, they have no traditions, but ethnologists generally accept the view that the Indian tribes came to this country from Asia, crossing at Behring's Straits, for their implements and modes of life seem to connect them with the peoples of the Eastern Continent, whose relics are still found in the mounds and shell-heaps along the base of the Rocky Mountains. At different times they have been assigned as ancestors to most of the representative races, but the final conclusion seems to be that, without being able to determine the question, investigations have proved an original community of the world's peoples, which is not affected either whether the cradle of the human race swung in South America, Asia or Africa.

The Ojibways, like so many other peoples, have a tradition in regard to the deluge, which runs as follows: There once existed a huge, horned animal and an immense toad, the latter of which was entrusted with the responsibility of seeing that the earth was properly watered. The two ani-

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mals happened to quarrel and, in the course of the fight which ensued, the toad was gored in the side, when the waters rushed forth and covered the surface of the earth. *Nanahbozhoo*, or the God-descended man, took refuge on the summit of a high mountain and with the aid of a musk-rat gradually built a new world. This tradition evidently proceeds from an intensely superstitious race, but at the same time a people whose range of imagination was very limited, and whose power of illustration and conception is infinitesimal; yet they are generally regarded as the typical Indian tribe, the fathers of the Indian race.

As a people the Ojibways are indolent and vindictive, and exhibit in the presence of strangers that stoicism and reticence which are popularly supposed to be characteristic of the North American Indians, although it is now known that among themselves they display no such reserve. They differ from the savage tribes of Africa and Polynesia in entertaining the greatest respect for old age, regarding this period as that to which one must look for sage counsel and accumulated experience.

The Ojibways regard women as mere chattels and, recognizing their great powers of endurance, relieve them of none of the drudgery of life. Although in one sense these people have been opposed to cannibalism, they have been accustomed to swallowing a small portion of soup made from the hearts of conquered enemies—another possible origin of our phrase: "To drink one's heart's blood."



TYPES OF INDIANS AT THE FAIR

THE admirable photographs herewith is a photographic representation of the most prominent Indian tribes of the Southeast and Northwest, which include the Apache, Zuni, Pueblo, Hopi, Navajo, Sioux, Arapaho and Cheyenne. All of these tribes having been brought to the St. Louis Exposition as part of the Anthropological and Ethnological exhibits. The gathering of tribes the first of which were brought into contact with the developed civilization of the white man, being carefully observed in their dress. The intractable Indian refuses to discard his blanket, moccasins and feathers, while those who are open to education and improvement of their man's dress and become "civilized" Indians, Arizans and sometimes "half-breeds".

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imals happened to quarrel and, in the course of the fight which ensued, the toad was gored in the side, when the waters rushed forth and covered the surface of the earth. *Nan-ohbozhoo*, or the God-descended man, took refuge on the summit of a high mountain and with the aid of a musk-rat gradually built a new world. This tradition evidently proceeds from an intensely superstitious race, but at the same time a people whose range of imagination was very limited, and whose power of illustration and conception is infinitesimal; yet **they are generally regarded as a typical Indian**

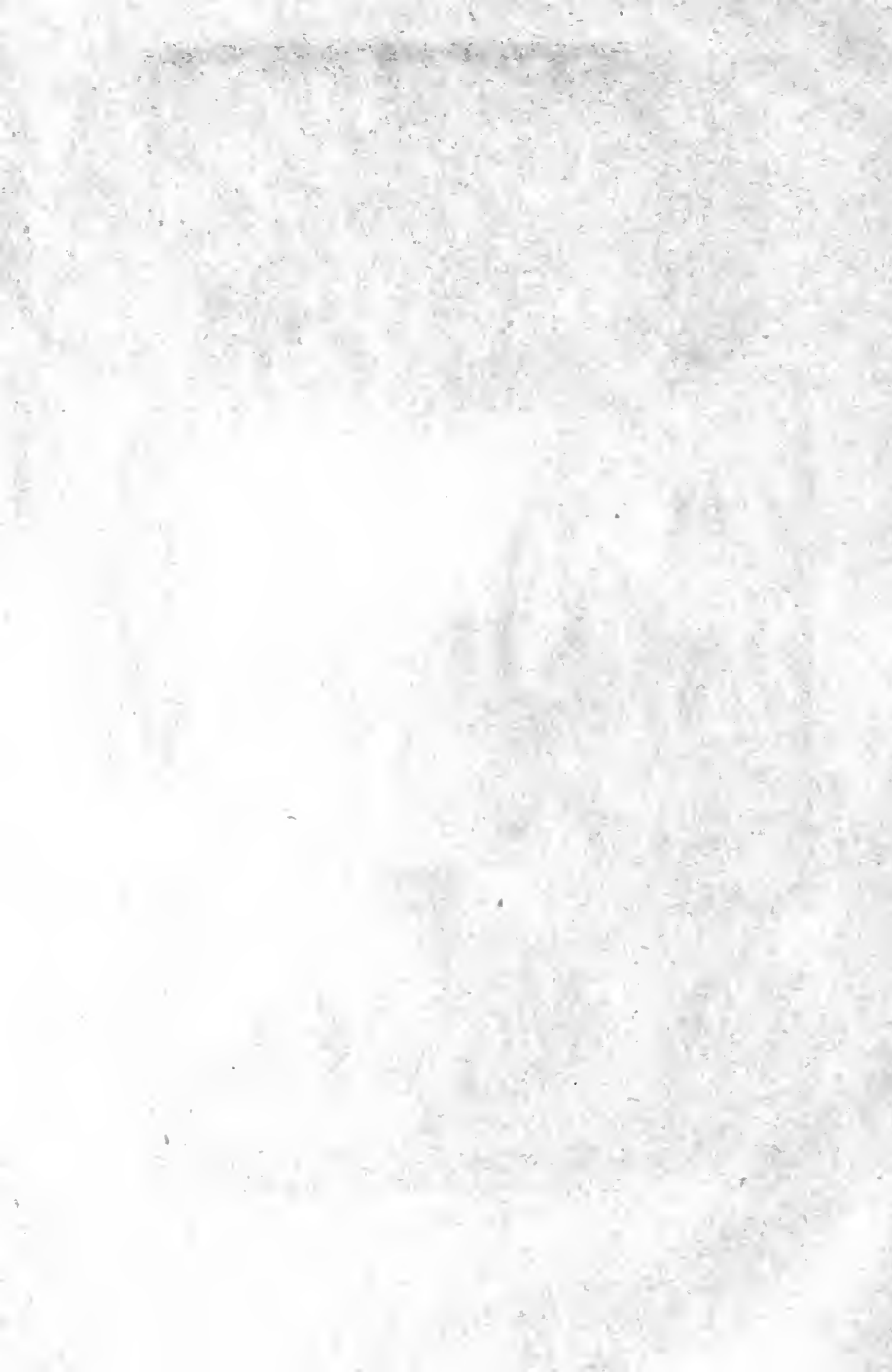
of the Great American continent, although their own history is not so well known as that of the other American peoples. The intricate Indian refuses to discard his beads, and that among themselves they display no such reserve. They are not so much interested in the progress of the world as the peoples of Africa and Polynesia in

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In addition to a belief in the Great Spirit and also in an infinite number of lesser deities, the Ojibways approach very nearly to fetichism and idolatry, for they offer sacrifices to a pine-tree, the lakes, a rock, or the sun and moon. The eclipse of the sun is regarded by them as being the result of exhaustion and lighted coals affixed to arrows are, therefore, shot towards the sun to revivify it. Venomous snakes, toads and wolves are regarded as possessing supernatural powers, and waterfalls are supposed to be the homes of spirits. Their dead are supplied with weapons and provided with food, and burnt offerings are also made, with the belief that the feast will be attended by other spirits who will thus be brought into acquaintanceship with that of the newly deceased. The sacrifice is also to secure the favor of the numerous spirits that reside in everything, and who persecute every new arrival in their abode, unless the friends of the deceased secure his protection by placating them.

When about to engage in war many of the tribes of North American Indians first prepare themselves by fastings, purifications and consulting the High Priest. Painted and plumed, armed with bow, spear and club, and provided with rations of parched corn, the braves leave their village indulging in every kind of noise and uttering shouts of defiance, but as soon as they approach the neighborhood of the enemy no treacherous beast of prey ever became more silent and stealthy in movement. If successful in surprising the enemy they throw themselves upon the villagers,

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burning the houses and massacring the inhabitants in a manner made familiar to us by the accounts of early colonial life. Courage, craft, physical endurance, persistence, ability to submit to the most painful torture, wisdom in counsel and eloquence of speech are common possessions of the red man. However superstitious their religion, it is supported by sincere convictions, and the High Priest receives and quite frequently deserves the utmost veneration.

The Southern tribes in former times regarded the sun as the symbol of the Supreme Being, and therefore paid to it their vows and homage. Temples of the sun were common, and priests guarded an ever-burning fire. Once a year the Indians of Florida offered to the sun the skin of a stag filled with choicest gifts, and entreated it through their priests to continue and multiply their blessings. During periods of eclipse the Indians sacrificed many human beings to "the death of the sun," thinking thereby to propitiate the evil spirit that had destroyed it, and to induce a re-animation of that orb.

A ceremony somewhat resembling that of the calumet dance was performed by the Seminoles in their early history, as a means for determining the result of any great expedition or enterprise of the tribe, though the calumet did not appear. It was the custom to assemble many of the chief women of the tribe, who should act as servants to the medicine men appointed to consult the auguries. These latter appeared clothed in a quantity of trumpery, in which feathers

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were conspicuously displayed. Before each medicine man was his idol, in which all power was supposed to reside. The women brought forth chickens or birds which were opened and their entrails examined, just as the Roman priests used to examine the entrails of animals for signs by which to ascertain the result of any undertaking. A bowl of sacred liquor, corresponding to holy water, was also consulted at the same time, the medicine men looking into it for a confirmation of their auguries. When the liquor did not confirm the answer read in the entrails the reply was supposed to be unfavorable.

The Chinooks believe that if they tell their names to strangers the latter become their doubles, or other selves. The Bechuan regards as tabooed the animal selected by his tribe as a symbol. Each Australian family adopts some animal or vegetable as its crest, or *kobong*, and it then becomes sacred, and the same custom prevails among the Samoans. The fetiches of barbarous peoples, even when having no resemblance to the human form, are supposed to give their owners dominion over the spirits which they represent. An ear of corn, a log of wood, a mere stone, any animal whatever—these may serve as fetiches to which propitiatory offerings will be made, and which will be cast out with contumely if their owners' wishes are not gratified. In Bengal the Abors convert trees into fetiches and ruthlessly hew them down if misfortunes occur. The Ostiaks offer prayers and sacrifices, or, on the other hand, beat and mutilate their

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fetiches. The North American Indians used as fetiches medicine bags made from the skins of animals of which they had dreamed; also carved pieces of wood or stone; and many tribes maintain medicine men whose system of treating patients is entirely that of magic.

And now if we turn to more civilized people we find the same superstitions prevailing, with only such differences as it is reasonable to suppose must occur through dispersion and severely changed surroundings. Thus, for example, a barbarous nation living in the north temperate zone, surrounded by quiet scenes, placid rivers, waving meadows, recurring seasons of spring, summer, autumn, winter, are sure to adopt the gods of peace, corresponding to dryads, nymphs, and the goodly-natured spirits of wood and plain. These same people, dispersed by force or a cataclysm of nature, and transplanted to an equatorial climate, where vegetation runs riot and reptiles and ferocious beasts dispute for mastery; where storms sweep clean the face of the earth and earthquakes rend and destroy; where beetling crags frown from their lofty aeries like great giants that our infancy pictured, and from whose feet dash mad currents that go warring along the valleys and tumbling in violent tumultuousness down ledges, cleaving a passage to the sea—a nation transferred from a quiet region of the world to the pandemonium of a riotous madness of nature, will receive impressions that must conflict with his former beliefs. so that in time his religion will exhibit a transformation scarcely less striking

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than his surroundings, and new gods, new observances will become associated with his beliefs, though a relict of the old still remains with him. Let us, therefore, call attention to a few of the more striking faiths of the world, and note how all are associated by some common superstition.

The Buddhist recognizes as good only gods and men; irrational animals, goblins, the denizens of hell, and the *asuras*, or wicked spirits, which are wholly evil. The *asuras* dwell deep beneath the roots of the world mountain, just as the god Indra is seated upon its pinnacle. The space intermediate between heaven and earth is called the *meru*, and is the battle-field upon which occur the conflicts between the *asuras* and the *devas*, or good gods. The Persian, on the other hand, reverses the offices of *asura* and *deva*. The Talmud tells that Adam had a second wife, *Lilith*, all of whose children were devils, and Goethe, in his *Walpurgis Night*, introduces *Lilith* among the witches. The nocturnal orgies of demons and their priests are held in an assembly called a *sabbat*. The priests come from earth to the *sabbat* mounted on broomsticks and issuing from the chimneys of their houses. In European demonology, the evil spirit is black; in the African, it is white. The witches of Norway and Sweden sell the sailors favoring winds, as did those that were supposed to haunt the Normandy coast.

At one time in the latter part of the sixteenth century, central and southern Europe became possessed by the hallucination of *lycanthropy*, or the conviction that one is a wolf, and

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is forced to hide himself by day and pass the night in howling. Six hundred such deluded mortals were put to death at one time in an effort to stay the contagion. So, too, the St. Vitus' dance was originally a delusion that induced multitudes of persons to believe themselves possessed by spirits which compelled them to dance until released by death or recovery.

The belief in ghosts and goblins takes many forms, but may be illustrated by the "Light of Aguirre, the Tyrant," who having during his life-time been atrociously cruel and relentless, is believed to have been condemned to wander forever through the vast savannahs which were once his home. This spirit appears, now as a blazing ball of fire, now as a distant but distinct illumination. The physical explanation of the physicists the natives refuse to accept, preferring to believe that they have a spirit, a "Wandering Jew" of their own. Similar superstitions prevail at Lake Maracaibo and elsewhere, where a rank vegetation gives rise to the *ignis fatuus* and other atmospheric phenomena. Nor is this strange for the sudden appearance of a burning bush, white fire, or similar manifestations may well impress peoples who live in ignorance of physical laws and are witnesses of remarkable manifestations of nature.

DIVISION XCII.

The Eskimos—A Link Between Two Worlds.

THE Esquimaux, Eskimos, Yaks, Huskies, or Innuits are found in the region of Behring's Strait, Greenland, Labrador, Yukow and Asia, and thus occupy the unique position of being the sole aboriginal people who are found alike in the Old World and in the New. The Eskimos of America and the Tschutkens of Asia understand each other with such perfect ease as to lend strength to the hypothesis of ancient communication and colonization from one country to the other. In an attempt to furnish the reader with the means of answering the question—Whence came the human race, its various peoples, and its civilizations—the different theories are presented each in its proper place. It is said that the Phoenicians found an advanced civilization in South America; and it is asserted with equal vigor that the Phoenicians created rather than found that civilization. The arguments for North America, however, to having been the original hive whence swarmed the peoples of the earth, depend mainly upon the facility with which one may pass from Asia to the land of the Eskimos.

The Eskimos are confined to the desolate and treeless

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shores of the Polar Sea, in a country where life, apart from their own, is limited to a few land and sea animals, a poor, stunted, unvaried vegetation, and the illusions created by the union of ice-floe and sunlight, while the land is carpeted not in green but with never-changing snow.

In stature the Eskimos are undersized, averaging but five feet and a half in height, and this seeming stuntedness is increased by the character of their costume. The face is round, mouth wide, nose thick, cheeks full, eyes small, obliquely set and twinkling like the ice-stars impinged upon by rays of light. The complexion is by nature much fairer than the lightest color found among the North American Indians, but it is so concealed by accumulated dirt as to require a geologist to make the discovery. The hair is long, straight, black and coarse, and almost entirely confined to the head, although a scanty hirsute growth sometimes breaks out on the upper lip and upon the chin, not sufficient, however, to justify the use of the terms mustache and beard. The teeth, though originally good and regular, are almost invariably worn down in middle age. The body, although apparently muscular, is not possessed so much of strength as of endurance. The hands and feet are small and delicate, which, according to our standards, is a certificate of beauty, but the legs partake of the same shortness as the body, so that the work of art seems destroyed.

The personal uncleanliness of the Eskimos compares more than favorably with that of various Polynesian, Afri-

can and South American peoples and yet the evil effects seem to be neutralized by the climate, just as the severe labor and outdoor life of the roustabout seems to protect him against the consequences of violating the most evident laws of hygiene. The infant children, if bathed at all, are washed after the manner of calves, the mother (not the father) licking off what she considers the superfluous accumulation of dirt. This same dislike of water is possibly responsible for the fact that although the Eskimo passes so great a part of his life upon the sea, he is utterly unable to swim. Certain it is, that to this cause must we ascribe the early loss of their teeth, for the sand and dirt is only so far removed from the food to be cooked as is possible, when the washing is the same in kind as that employed in infant bathing.

For dress the Eskimo wears a short, hooded jacket made from sealskin or reindeer pelt, and drawn over the head like a shirt and sometimes in coldest weather there is added an inside shirt made of fur. These upper garments are continued by a pair of loose trousers, which terminate abruptly at the knee; boots of sealskin which are at once comfortable, serviceable and elegant, but whose tops do not reach the ends of the trousers; and finally, gloves. Women have a hood at the back for the portage of their papooses, and it may be remarked that the Eskimo woman's mission is increased, if not enlarged, by her employment to chew and macerate the skins from which the shoes of a household are to be made.

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The infant, slung upon the mother's back, wears always a cap made from the fur of the Arctic hare. The simple and convenient costume which has already been described is not left without ornamentation, trimmings of fur and fringes of skins being employed to relieve the severe simplicity of the reindeer pelt. In the summer, dresses made from the skins of ducks and with the feathers turned inward, are worn. So far as personal ornament is indulged in, it is employed chiefly by the men. Leather circlets and forehead fringes of teeth or ivory are frequently worn. The women wear a bloomer costume, and but for the baby capote do not dress very differently from the men, except in the matter of their huge boots (which, however, do not encase large feet); these have a flap which covers the front of the thigh and which buttons onto the waistband.

Up to two years of age the children, when not riding upon their mothers' backs, do without any clothing; after that they are bolstered into a deerskin dress which closes by strings in the back.

An ice-house some fifteen feet in diameter and six feet in height, with a domed roof may represent the typical Eskimo dwelling. The entrance is a mere hole, about as long as the diameter of the house, and leading into two other cylindrical passages of increasing shortness. Within the dome is a raised couch of ice which, when supplied with whalebone, bushes and sealskins, becomes a very comfortable bedstead and mattress. Light is procured by windows of



SECTION OF AN ESQIMAU HOUSE



TYPES SHOWING THE TRANSITION FROM MONGOL TO INDIAN



TSCHUKTCHEN TATTOO.



SUMMER AND WINTER HOUSES IN KAMTCHATKA.

clear ice instead of stained glass. Cooking is done upon the principle of the gas-stove, lamps being made to furnish heat as well as light; under these circumstances there is no need for chimneys or smoke vents. A catch-all and various bowls, trays and dressers complete the furnishing of this frigid dwelling, in which the Eskimo manages to be as happy and as healthy as the dwellers in brown-stone houses. The underground dwellings have an entrance on the side which suggests the temporary vestibules with which houses in cold countries are generally provided during the season of severe weather. A perpendicular shaft some seven feet in length leads into a tunnel which runs at right angles, and which is so low as to compel the visitor to enter upon hands and knees. The house proper consists of but a single room, which, from its shape as well as from the condition in which it is allowed to remain, may properly be called a mere hole. The roof is timbered and supplied with an opening which serves the double purpose of a flue and of an ash vent, and this constitutes the achievement of the Eskimo in the art of building.

Their conveyances are canoes, and they keep two kinds—one a family carriage which is described as a mere punt, and the other a kayak, used when hunting seals. The latter is about twenty-five feet long, with a breadth of beam of but two feet. It is pointed at both ends and decked throughout, with the exception of a place large enough to admit of the insertion of the body of the occupant.

LOUISIANA PURCHASE EXPOSITION

On each side of the frame there runs a flat strip of wood, to which sixty-four ribs are fastened, and the round, keelless bottom is strengthened by seven slight rods outside of the ribs, while the frame above is kept stretched by means of twenty-two small cross-pieces. The whole contrivance is a marvel of grace and lightness and with the long double-bladed oar or paddle, enables the Eskimo to move about with the freedom of a bird. Of course, when he is once ensconced he must remain until his return to land, and he must constantly be attentive to the balance which so light a canoe will require.

When fishing the Eskimo uses the spear, sometimes throwing it while still in his canoe; sometimes landing and cutting a hole in the ice to spear the fish whose curiosity leads them to investigate the ivory bait with which he entices them. In chasing the whale he uses no harpoon, but hurls spears to which are attached sealskin buoys, so that the cetacean finds itself unable to sink into the water while so hampered by "life-preservers." Harpoons similarly provided are used also in hunting the seal and the walrus, although quite often the method of the Eskimo is precisely that of the ordinary seal hunter.

The Eskimos are the most uniformly methodical of people, and their occupations are perennially the same. They are engaged constantly in the struggle for existence, and a transient relief from cold and hunger is their sole reward. As a people they are generally industrious, hospitable, and

THE ESKIMOS—A LINK BETWEEN TWO WORLDS

sometimes honest, although the exceeding scarcity of wood and iron renders them weak when an opportunity for appropriating these highly prized and useful materials presents itself. Of course, in receiving the accounts of travelers and explorers, the reader must always remember that a good traveler condemns all departures from his own habits and customs, and specially cherishes the belief that ingratitude, dishonesty, and over-reaching are transmuted into virtues when practiced by himself.

The earliest trace of the Eskimos in America is found in the region of the Gulf of Saint Lawrence, whence they were driven farther north by the North American Indians known by the name of the Algonquins. Their features pronounce them to be Mongolian in origin, and the existence of similar people on the Asiatic continent, together with the facility with which passage from one country to the other can be made, lends strength to this conclusion. Thus we are reasonably certain as to who the Eskimos originally were and whence they came, a certitude not so readily attainable in the case of various other peoples. Whether the separation of the Eskimos from the Mongolian hive was voluntary, or whether, as has often happened, stronger tribes from the north dispossessed them and forced them to seek a home in other regions, can be decided only conjecturally.

The life of an Eskimo is one of constant toil, and he bears both privation and prosperity with the greatest cheer-

LOUISIANA PURCHASE EXPOSITION

fulness and equanimity. As in the case of peoples whose energies are consumed in war or in the satisfaction of the cravings of appetite, woman is regarded as an inferior creature who is to be rendered as serviceable and as little troublesome as may be.

The practice of polygamy is general, each man taking as many wives as he feels that he can provide for, although one of these, known as the igloo wife, is distinguished as the actual head of the women in the household.

Like many a tribe in Africa, Polynesia, Asia and America, the Eskimo's religious beliefs all take the form of credulousness in matters of witchcraft, and like some other peoples, he has successfully opposed his apathy to all missionary attempts to Christianize him, or at least to make him as much of a convert as the neophytes so entirely despised by the Mundrucu. They worship, or rather recognize, a god of the sea, called Torngak, and a goddess of the earth, Supperuksoak, but their religious duties interfere little, if any, with their ordinary vocations. So, too, of political polity, they have none, not seeming to recognize even the headship of the household. From the nature of the case the Eskimos herd no cattle, keep no flocks, till no soil and engage in no commerce. They are peculiar in another important respect: they eat their meat raw, and for reasons more evident than appear at a glance in the case of tropical peoples, they specially love fat, which plentifully supplies them with animal heat.

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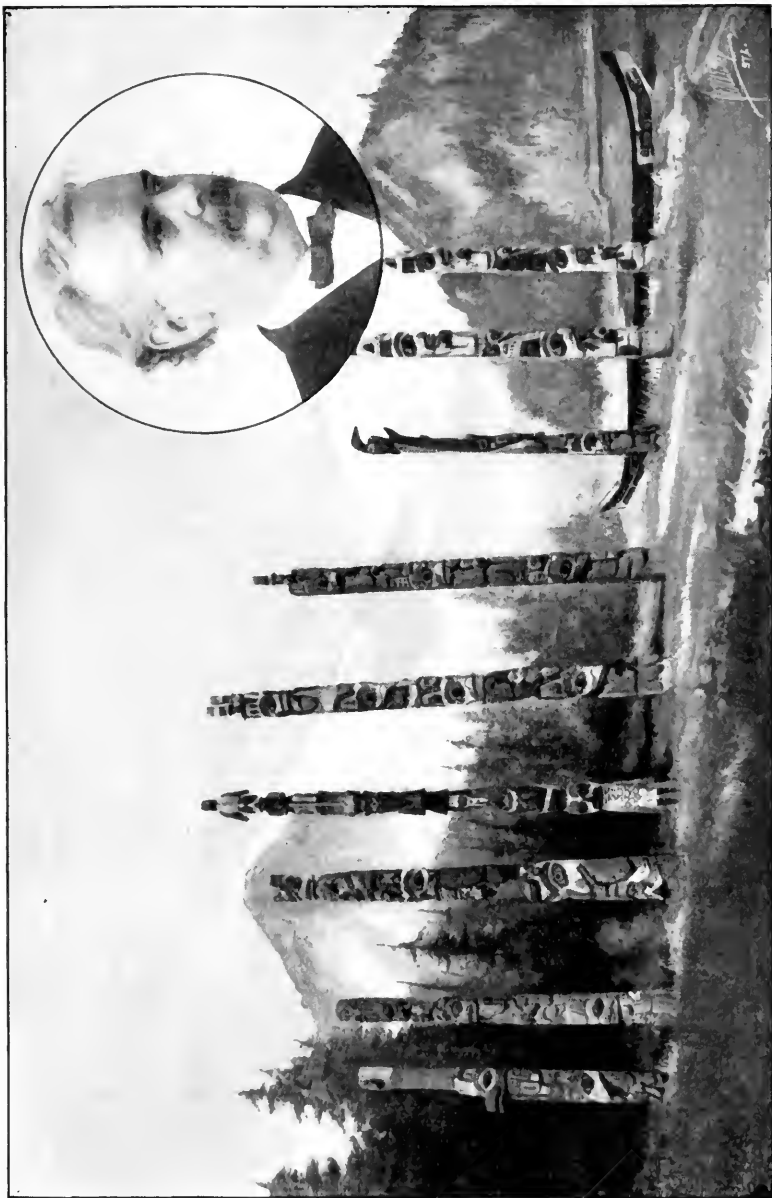
During their short summer, the Eskimos go inland to hunt the musk-ox, the reindeer and such other animals, but for the greater part of the year they haunt the coast. Their shortness of stature has been referred to, but it may be well to add that the philosophers account for this by attributing the unusual abbreviation of their legs to their continuous occupation of the sledge and the canoe. The sledge is of quite as much importance as the canoe, and is constructed by using for runners the whale's jawbones, the frozen skin of the walrus, or by using sealskin stuffed with earth and moss and covered by a coat of ice. Bones and sticks laid across the runners complete the structure. The Eskimo has made no attempt to domesticate the reindeer, but uses it solely as an object of the chase, depending upon his dogs for transportation. He is very successful in deer stalking; but sometimes with the aid of his dogs he drives a herd of reindeer into a defile from which escape is impossible and then spears them at his leisure.

While the total number of Eskimos probably does not exceed 40,000, they are widely scattered in clans which number from 20 to 200. And it is worthy to be noted also that notwithstanding their hardships to which they are constantly subjected by reason of the barren and rigorous region to which they are confined the Eskimos are the most homogeneous people in the world, nor has contact with civilized people materially modified any of their customs. They are strangely persistent in maintaining their language as well

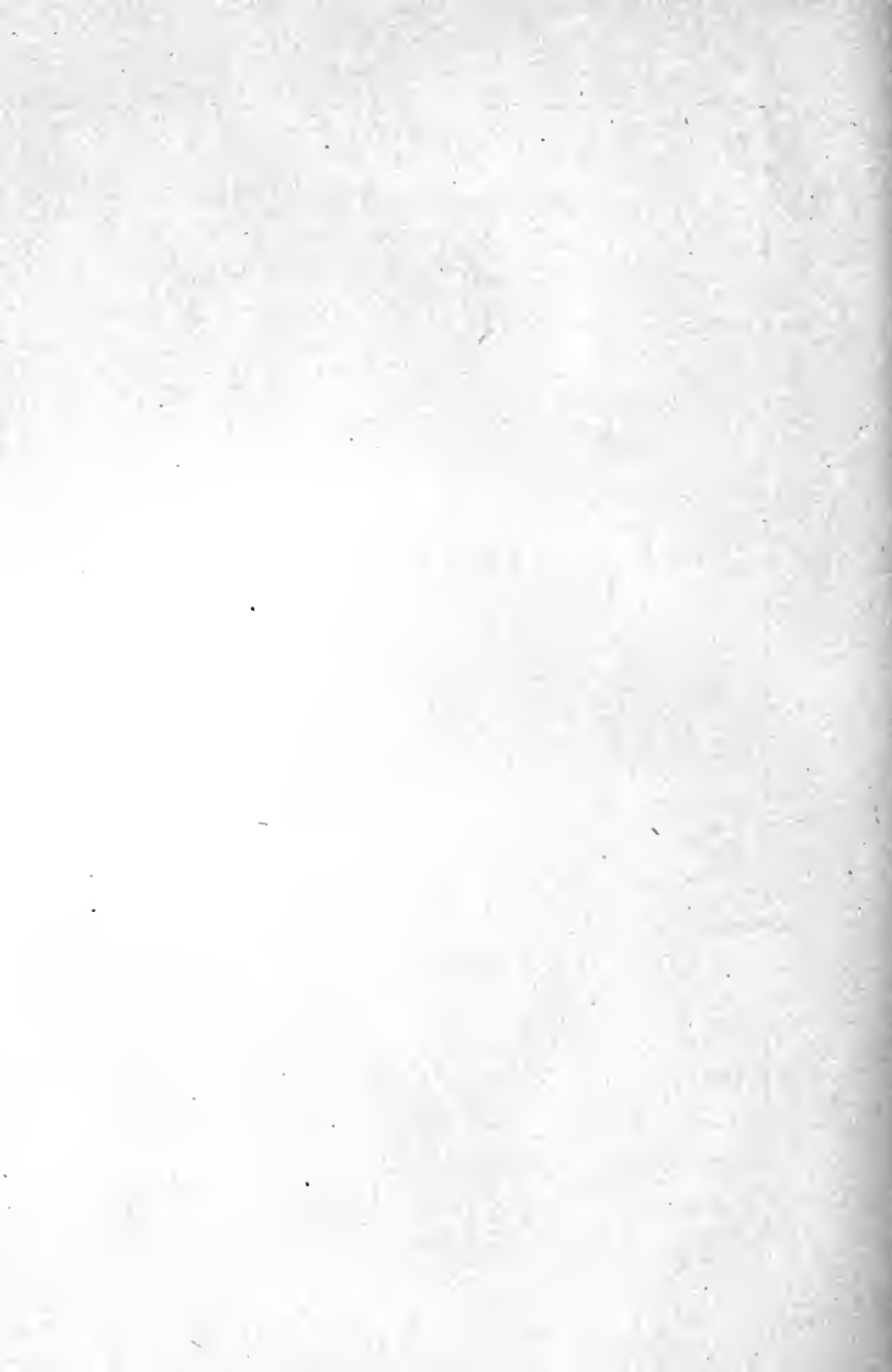
as their Shamanistic religion, though some of the more southern tribes have professedly adopted Christianity.

They call themselves *Innuits*, which signifies the people, possibly arrogating something to themselves in the same spirit that Chinese called themselves "celestials." Their language contains few words but the words are so pregnant of significance that each one expresses a sentence, an art of brevity that is not found so well developed among any other people. Indeed, it is declared by some philologists that the radicals and affixes which compose their language can be so used that a single word is often sufficient to convey with perfect clearness what it would require twenty words in our language to express.

Formerly the Eskimos were classed with the Mongolians, but it is more usual now to regard them as people who are akin to American Indians, but the truth is they have racial characteristics that are common to both, without any markedly distinct relationship to either. That they have some affinity with North Siberia tribes is evidenced by their religion, which is very similar. They believe in a superior being but their faith also embraces belief in many inferior gods, good and bad, to whom they make propitiatory sacrifices, with equal confidence in promoting benefits and averting ill fortune. Like other Shamanists, too, they have a great dread of death, believing that their condition in the spirit world will be much less tolerable than it is in this, in which respect they materially differ from American In-



PROF. WJ M'GEE AND ALASKA INDIAN TOTEM POLES.



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dians. But while widely separated in this single particular, they exhibit relationship in other respects, particularly in their idol worship. Shamanists also make images which they fancy shelter the spirits of ancestors which they worship, but the Eskimos differentiate in that they set up immense idols to represent the spirit of animal or bird which they believe presides over the earthly affairs of tribe and of individuals.

Totems represent a natural object which is adopted as the token of clan or family, or it may be the emblem of one sex and of one person, and in the protective power of which full faith is imposed. This form of image worship is met with in Australia, islands of Oceanica, and very generally among North American Indians, but no where else is the representation so elaborately made as it is among the Eskimos. Many visitors to the World's Fair had their curiosity excited by the sight of strange, uncouth and lofty wood figures which were set up in the Alaska space, near the barracks. These were Eskimo totem poles carved by native workmen in Alaska and put in place by Eskimos brought from that country for the purpose. It may be urged that these carvings represent no existent animal, but we must not only make allowance for the primitive state of Eskimo art but consideration should be given to the disposition which the superstitious minded have to ascribe uncommon shapes to spiritual things. Thus a bear, a seal, a bird may be the totem of a tribe, but when the object so well

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known in life is resolved by fancy into a spiritual token, the representation of it is an imaginary form quite different from the living thing. We see this disposition illustrated in Chinese portraiture and iconography of gods and demons, and in our own conception of angels and devils, which though inconsistent appear, by reason of our training, as verities.

The totem pole that is decorated with the rude figures of many impossible animals is a thing to be venerated by the Eskimos. They serve as grave stones and also as shrines in settlements, the several images being so many deities charged with looking after the welfare of those who set them up.

A knowledge of perspective would seem to come somewhat late to peoples, so that it may not be amiss to look at some of the races of the world with reference to their progress in the fine arts. The inhabitants of central and southern Africa, while not always unskillful in carving the forms of animals, seem wholly unable to comprehend the practical art, and even a people so ancient and so clever as the Chinese have not begun to arrive at even the most elementary knowledge of perspective. The Peruvians, it will be remembered were, for written communication, confined to the use of the quipu, or knots of colored threads, and a similar custom prevails in portions of China, in western Africa, and in North America. Still the picture-writing of the Eskimos, although confined to simple representations, is certainly an advance over what is found among the Polynesians.

THE ESKIMOS—A LINK BETWEEN TWO WORLDS

The Eskimos, although entirely ignorant of perspective, are marvelous draughtsmen, and always make a sketch which will tell its own story. Their charts and maps are highly praised by Arctic explorers, and representations of domestic scenes have been equally well executed. Ornamentation seems to be a passion alike with the savage and with the highly cultivated and tenderly-nurtured belles of our own fair land. The Eskimo pierces not his ears but his cheeks, and wears not ear-rings but cheek-studs; although as a rule the more northern peoples adorn their clothing, while the more southern ones ornament their persons. The Australian makes the freest use of red ochre, white clay and charcoal; and all the possibilities of paint and of tattooing are employed by one people or another. Filing the teeth, discoloring the hair and teeth, prolonging the lobes of the ears, boring the upper, or the under lip, piercing the septum of the nose—all these and other methods of adding to one's natural attractions will be found in vogue among nearly if not all races.

As soon as one crosses Behring's Strait, one finds in northern Siberia the Tschuktchi, or Asiatic Eskimo. The homes of these peoples are more dreary than the moss-covered swamps of the southern United States; but the land which claims the patriotic devotion of the Tschuktchi is even more desolate than that. Summer lasts only from the end of July to the end of August, and the other eleven months of the year belong most indisputably to winter. The fauna in-

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cludes but few animals, and these are better calculated to develop hardihood than to soften the asperities of the surroundings. The sea yields seals, sea-lions and walruses, and the land furnishes the reindeer, the arctic fox, and the ever-ravenous wolf, but despite this paucity of valuable animals, the Tschuktchi cling to their native land, and thus far have succeeded in asserting their independence of the terrible Czar and his countless myrmidons.

The Tschuktchi hold no intercourse with their would-be masters, except at the annual fair held at Ostrownoje, a town situated on their extreme borders. Hither they come once a year in caravans embracing from fifty to sixty families, and hither come, likewise, in addition to the Russian traders, the Siberian tribes of the Koriacks, the Lamutes, the Jukahiri, and the Tungusi. The fair takes place in March, and the contrast of nationalities and costumes, the watch-fires of the many camps, the babel of tongues and the undertone of hungry and howling dogs, form a scene which it is not difficult to imagine, but which, once seen, can never be forgotten. For three days the Tschuktchi surrender themselves to the exchange of their year's harvests from sea and land for tobacco, and, above all, for aqua ardente, and then they vanish as if by magic, and Ostrownoje is again a deserted waste. The Tschuktchi build their tents of reindeer skin, one tent within another. The outer tent, or wamet, has an opening for the escape of smoke, and in the space between the wamet and inner tent the cooking is conducted, and such

business transacted as belongs to the ante-chamber. The inner tent, or polog, is entered by pulling aside the flap, creeping within upon all fours. Here we find assembled the entire family, not at all disturbed by the suffocating atmosphere produced by the smoke of a train-oil lamp. As the eyes become accustomed to the semi-darkness, they perceive the members of the family who, having laid aside almost every article of clothing, are contentedly squatting about the hut. In honor of the unexpected visit, they will doubtless replace the beads which generally decorate the hair, but further toilet they can see no occasion for. With no traces of civilization about them, they are nevertheless hospitable, and invariably proffer to all visitors their national delicacy of reindeer flesh smothered in rancid oil. With knives and forks, plates and napkins, the Tschuktchi wholly dispense, and partake of food after the manner of primitive man.

When in full dress the resemblance between the Tschuktchi and the Eskimos becomes very striking, and the garments of skin have a by-no-means unpleasing effect. What has been said of costume, when speaking of the Eskimo, will substantially hold good of the Tschuktchi, and to all intents and purposes, men, women and children dress alike. Many of these people, however, not content with the ornamentation of beads, increase their attractiveness by tattooing their faces.

The Tschuktchi's life is one of almost uninterrupted toil,

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and the care of his reindeer, together with hunting and fishing, form the staple alike of his labor and his amusements. It goes without saying that the fishing must be done through holes in the ice, and as soon as the fisherman tempts the fish to the surface, his companion is prompt to use either net or spear. The Tschuktchi are polygamists seemingly from the need of additional "help," and from the fact that, as in some more settled parts of the world, the number of women exceeds that of men. Yet in spite of this polygamy, and of a peculiar custom of trading wives at the pleasure of the husbands, women are more independent and less harshly treated than under marriage institutions which would seem to be more promising.

These people, possibly because the struggle for existence is so continuous and so intense, put to death all who are deformed, disabled by age, or in any other way rendered unfit for the hardships of a nomadic life. This death, as a solution of the problem of existence, is inflicted without cruelty, for the patient is first stupefied by drugs, and then killed by the opening of the veins. Although the sufferer exhibits the same voluntary stoicism as is to be remarked among the North American Indians and other peoples who practice similar inhumanities, yet it is to be remarked that the younger persons continue their battle against the hardships of life, and seem never to entertain the thought of suicide as a relief from present suffering.

The Tungusi may with propriety be mentioned here, for

before being subjected by Russia, and while extending their borders, they drove before them many peoples, of whom the Tschuktchi were one. This descent of the stronger and more vigorous upon the weaker, and the consequent change of habitat upon the part of the latter, has been frequent in human history, but is interesting in the present case as bearing upon hypotheses as to the direction from which the original tidal wave of humanity came. Those who hold to the belief that North America was originally peopled from Asia, would call in evidence such partial dispossessions and dispersions as that represented by the Tschuktchi.

The Tungusi, like the Laplander, uses the reindeer as the unit of social respectability, and failing the possession of a herd is pushed down into the Horse Tribe, the Dog Tribe, the Hunting Tribe, or the River Tribe. It is difficult to determine which is more striking, the abject poverty of the average Tungusi, or their unconquerable independence. The life of the owner of reindeer is sufficiently void of luxury or entertainment, and yet it is not without the more ordinary comforts. But descending to the Hunter Tribe, we find a solitary hut, seemingly lost in the midst of the forest, without sufficient means for warmth, and so situated as to render social intercourse impossible. Food must be obtained by going forth upon snow-shoes and wandering, it may be, for days before success rewards the effort. Of course, if the family is large and the poverty less pressing, the hardships are diminished. In the latter case the Tungusi drive

their dog-sledges to where the sable may be found and there encamp. In front of the subterranean dwellings of the sable the hunter places a network of string, to which bells are attached, and when they hear the tinkling, rush forth and capture the animal before it can gnaw its way to freedom.

Doubtless the cannibalism of the poorer Tungusi is what students call the "cannibalism of famine," for these outcasts will, if opportunity serves, feast first upon the reindeer and dogs of the more prosperous, although these failing, the wives and children of any careless fellow-countryman will certainly be devoured. To be sure, cannibalism is not a tribal custom, but it loses none of its horrors from the fact that the victims are not prisoners of war, slaves, or even the decrepit and deformed, but as it were those of one's own household.

The prosperous Tungusi is full of personal vanity, and decorates himself from head to foot with beads, just as many a poverty-tried young woman expends the savings of months in the purchase of a pair of diamond ear-rings. When away from home and engaged in the hunt or in travel, the Tungusi lays aside his finery, and is simple alike in attire and in his weapons. His impedimenta consist of a small axe, a kettle, a leather bag of dried fish, his dog, his gun and his sling. These he carries whether skimming along on his snow-shoes or drawn by his faithful reindeer. Of animals he has no fear, and uniformly attacks successfully even the fierce wild bear. In later times the Tungusi have



1. AN ESKIMO BOY AT THE EXPOSITION.

2. A YAKOUTSK WOMAN.

3. ESKIMO MAN, WOMAN AND CHILD.

THE ESKIMOS—A LINK BETWEEN TWO WORLDS

often served as carriers and guides and have proved their fidelity and acceptableness.

From the accident of their vicinage, and because they form a connecting link with the Laps, we may here introduce the Samoyedes and Ostiaks. The Samoyedes are idolaters, and their chief idol is a mere block of stone with a cone-shaped head; it was made not by man but by the freak of nature, and thus brings with it suggestion of the pillar and stone worship which has been discussed while dealing with other peoples. Imitations of this idol the Samoyedes have made in abundance, and the individual native is never without his particular idol. This he dresses in the skin of the reindeer and adorns with colored rags, and when not encamped there is always one sledge devoted to the service of the household idols, or Hahe, which are four in number: one finds its office in protecting the reindeer; a second, in preserving its worshipers; a third, in guarding the connubial happiness of the family; while the fourth is to secure success to the fisherman. When the services of one of these stone deities is needed, it is placed in a tent, its mouth smeared with oil or blood, with an oblation of food made for the sake of propitiating its good offices. These idols serve the same purpose as fetiches among other peoples, but they do not exhaust the religious possibilities of the Samoyede. He believes in a Supreme Being, whom he names Jilibambaestje, and who is lord of the lightning and the thunder, the rain-fall and the snow-storm. Nevertheless to him

the Samoyede offers neither sacrifice nor prayer, but has recourse to the more capricious beings who may be influenced by fear or favor. For the invocation of the invisible spirits, there is required the intervention of the Tadibe, or sorcerer, whose frenzy of ecstasy is regarded as an unquestionable evidence of his direct inspiration. The Tadibe first clothes himself in his magical mantle of reindeer skin, bordered with red, and upon whose shoulders are epaulettes of the same color. A red cloth to veil the face and a breast-plate of polished metal complete the pontifical robing of this high-priest. Seizing a drum, round in form and with but a single head, the Tadibe summons the spirits, the incantation being musical, instead of verbal.

When the spirits have responded, the Tadibe alternates between silence and a gentle beating of his drum, while an acolyte continues a chant. Finally, having received a direct reply, the eyes of the Tadibe roll in frenzy, his mouth is covered with froth, and after a wilder howling by the acolyte, and a more deafening beating of the drum, he pronounces the sentence of the Tadibtsios, or invisible spirits, for he is high-priest and "medicine man" for his people.

The dead are honored by funeral ceremonies and sacrifices, and since it is believed that their human wants continue in the world beyond, the grave is supplied with sledge, spear and such other conveniences, weapons and implements as are serviceable to one yet on earth, and for several years there continues to be a sacrifice of reindeer at the grave.

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To the Samoyede an oath is regarded as very sacred, but the ways of administering it may well be regarded as peculiar. At one time it may be taken in the presence of the idol, but should this not be convenient the one demanding the oath may make an image from earth or snow, sacrifice a dog in its presence, and require the one taking the oath to swear that if he should prove false he is willing to perish like the dog, though he may not do so.

The occupation of a Samoyede is keeping herds of reindeer, and consequently his life is nomadic. The men are tall and slender; the women smaller in stature but quite elegant in appearance, owing to their dresses of rich furs.

The Samoyedes have their own theory of creation, and recite many a legend which asserts the continued existence of the extinct mammoth upon the shores of the Arctic Ocean, and of the descent of the rhinoceros from a gigantic bird, whose talons are now represented by the rhinoceros' horn, which by some freak has become displaced.

To the Ostiak the river Obi is not simply a body of water, but, as the almost sole source of all his supplies, it is a gracious god. It is by fishing that the Ostiak secures his daily food, and his miserable hovel, quadrangular in form, built of willow branches, and rudely thatched with bark, is always on its shores, even when rising in its might it has inundated a great part of the country. The frame-work and covering of the hut are made separate, and as the latter can be rolled together like mats, when the Ostiak wishes to

change his location he looks as if he were walking off with a gigantic hoop-skirt. When forced by the stage of the river to seek food on shore, the Ostiak becomes a hunter, and, armed with bow or spear and mounted on his snow-shoes, he goes forth, taking with him his dogs and sledge, which are made to convey the game home; the peculiarities of the Ostiak sledge can perhaps be best appreciated by bringing them into contrast with a Siberian dog-sledge.

Among the Ostiaks a married woman is taught to avoid, as far as possible, the presence of her father-in-law until she shall have borne children to her husband; and similarly a childless husband must refrain from the society of his mother-in-law; if there be an accidental meeting, the wife must cover her face and the husband turn his back. So, also, girls receive no names until they have been married, when they are called Imi, or women; and wives are permitted to address their husbands by no name except that of men, just as certain social ranks in our own country speak of the "men-folks" and "my man." In China, on the contrary, it is the father-in-law upon whom the prohibition is laid, and he must never, after the wedding-day, see the face of his daughter-in-law, and if they accidentally come into each other's presence he must at once hide himself. A similar custom is said to prevail in Borneo and among the Fiji, while in Australia the names of the father-in-law, mother-in-law and son-in-law are tabooed. In parts of Hindostan, a woman is required to communicate with her mother-in-



A TSCHUKTCHI MAN AND WOMAN.

GROUP OF ESKIMOS BEFORE THEIR HUT.



THE ESKIMOS—A LINK BETWEEN TWO WORLDS

law by sign-language solely. The Kaffirs insist that a married woman shall cease to recognize her father-in-law and all the male relatives, in an ascending line of the husband, and so far does this taboo extend that she must use no word which contains an accented syllable of their names; the Bushmen of the extreme south maintain a similar custom.

The hypochondria, so amusingly illustrated in one of Marryat's novels, is realized by *la couvade*, or the confinement of the husband when the wife is in labor. The seriousness with which so many peoples support this custom is hardly less ludicrous than the vagaries which religious prescription has converted into the articles of a creed. The Corrados of Brazil condemn the husband to a pantomimic representation of the pains and sufferings of the wife, and even compel his restriction to the same peculiar diet upon which she is fed. The Caribs of Guiana under similar circumstances are compelled to abstain from certain articles of food, lest the blood of the unborn infant should be vitiated. For example, as the agouti is meagre, it must not be eaten lest the unborn child succeed to so undesirable an inheritance; the hamaira fish having defective sight, might likewise inflict the curse of blindness; the labba having a protruding mouth and a spotted skin, might entail these peculiarities upon the child; the marudi owl being, through its screeching, ominous of death, must not be eaten by a pregnant woman lest it cause the child to be still-born. The *la couvade*, at least in a modified form, is found so far apart as

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among the North American Shoshones, in Greenland, in Kamtchatka, in southern India, among the Fiji, the Chinese of Yunnan, the Dyaks, the Kaffirs, and finally in south of modern France, where the practice received its name. Thus it will appear that if a common custom were to be accepted as an undeniable evidence of consanguinity, the peoples already mentioned would have been shown to have an identical origin. The assumed inconsistencies of Scriptural science are dwelt upon *ad nauseam* by those who would fain destroy the faith of the Christian, and hence it is not irrelevant to call attention to the curious results attained by the employment of a single standard, and the difficulties which surround an answer to the question, Whence is man?

In Kamtchatka the Russians have long had supremacy, but both people and country are poor and bear a sufficient resemblance, at least in the low order of their civilization, to receive mention in the same connection. Hunting and fishing are almost the sole occupations, as the inhabitants suffer on the one hand from an extremely low temperature, and on the other from frequent shocks of earthquakes. Bears, wolves, wild sheep, several species of the fox, ermines, sables and other animals are abundant and furnish an occupation for the dealer in pelts and furs; and among valuable fish may be mentioned the salmon, the cod and the herring.

The Kamtchatdals themselves are diminutive in stature, but disproportionately stout, and have flat features, small eyes, thin lips, lank hair and hardly any beard. In the

THE ESKIMOS—A LINK BETWEEN TWO WORLDS

winter they use subterranean, or at least sunken, huts, but in summer they raise their homes upon poles far above the ground. Like the other peoples just described, they clothe themselves in furs during the winter, but during the three months of summer they wear a nankeen.

To the south of the Ostiaks and Samoyedes, and whose northern borders extend along the southern boundary of Siberia, are several tribes, having some physiognomical affinity with their northern neighbors, who have long been generally classed as Tartars. They are, in fact, descendants of the Turks, and may appropriately be called Asiatic Bedouins. During my travels through Siberia in 1882, I met many of these fierce people, and became more or less familiar with their methods of living, so far as contact with them away from their immediate homes could satisfy my curiosity. Though confined chiefly to the hot climate of Tibet, the facial resemblance between these so-called Tartars and the Eskimos is at once striking and curious, though the line of separation, established by some invasion or social revolution, is so great that, aside from a few ancient legends in the belief of which there exists a common faith, there is no relationship whatever. The common ancestry, however, is unmistakable, as the resemblance between all the Mongolian peoples is so great as to give them the distinct mark of brotherhood. Some of these tribes, having manifestly an identical origin, I will now briefly notice.

DIVISION XCIII.

Turkomans of Central Asia.

TURKEY in Europe, Turkey in Asia, and Turkey in Africa, have furnished forth the Thanksgiving feast, and still none but the providers are grateful; but the Sultan, although no longer a terror to the peoples of western Europe, and although so feeble, politically, as to have his dominions saved from partition only by the necessities of the doctrine of "a balance of power," controls not only dominions, but dependencies, such as Montenegro, Roumania, Servia, Tunis, Samos, Egypt and Tripoli. His territory embraces three million four hundred and sixty thousand square miles, and forty-seven million seven hundred thousand subjects (more or less) acknowledge him as chief. To suggest the glories of the past, it is necessary but to name Constantinople, Adrianapole, Smyrna, Damascus, Bagdad, Beyrout, Aleppo and Trebizond. In the production of warriors Mohammedanism was very successful, but in these later days the glory achieved by the Sultan's ancestors is deemed sufficient for the lifetime of a race, and not unlike the most self-indulgent savage, the monarch over these extensive lands and numerous subjects consumes his time in enjoying his personal ease,

TURKOMANS OF CENTRAL ASIA

rather than in developing the immense resources of his territory. The giaour, or foreigner, who does not accept Mohammedanism, has been celebrated by the mighty pen of Byron, and it is only incidentally that we are concerned about the modern Turk; still it may not be without interest to mention that in spite of financial mismanagement and insolvency, the country is required to furnish the private purse of the Sultan with ten million dollars a year for private expenses. Turkistan is regarded as the original hive of the Turk, and its present inhabitants are the Tartars.

Among the various tribes of Tartars are the Turkomans, a famous Asiatic nomadic people, whose numbers are such as to be called hordes, and who, by the name of Mongols, and under the leadership of Genghis Khan, or as Tartars under Timour, and finally as Turks, have overrun empires and destroyed dynasties, making for themselves a permanent, though dreadfully bloody place in history.

The Turkoman, or Asiatic Turk, is somewhat above medium stature, swarthy skinned, has round head, small nose, short chin, and a scanty beard. They number something like eight millions of souls and, though truthful and hospitable, are fierce, haughty, violent, irascible. Many of them are devoted to pillage and deeds of violence, kidnapping and holding for ransom being frequent.

The desert character of the Turkoman's land almost necessitates his making of life a perennial pilgrimage, though this fact does not curb his vanity for fine raiment. His cos-

LOUISIANA PURCHASE EXPOSITION

tume is alike rich and picturesque, and will always be found in books which undertake to represent in color "the costumes of the world." He wears first a tunic of silk (the baronee) which reaches as low as the knee and buttons across the breast. He is sufficiently civilized to prefer the use of trousers which, likewise, are made of silk, and are worn under, not over, the tunic. Socks of the softest leather and slippers protect his feet, while wrappers of cloth replace the legs of the boots (which he does not wear). Furthermore, the tunic is caught at the waist by a sash, and a high fur cap protects his head. As an outer coat or overcoat the Turkoman provides himself with a camel's-hair jubba made like a morning gown, with complete sleeves which, however, are tight at the wrist. Bearing in mind the opportunity for "studies in color," and the fact that the Turkoman is never content "with stole of darkest grain," the reader can easily imagine that, with astrachan and other furs, silks and cottons, and with the resources of the dyer's art at his command, the Turkoman finds no difficulty in being both gorgeous and comfortable. Plaids and checks, pronounced reds, purples and greens are abundant and ever varied among these human macaws. The women wear on the back of the head a shako, over which is thrown a gayly-colored silk handkerchief, which not only covers the head but also serves as a veil. Coins, bells, buttons, chains and every form of ornament are lavished upon these veils, which descend as far as the breast. The long hair is parted in the middle and

TURKOMANS OF CENTRAL ASIA

separated into four plaits, two on each side, and these again furnish fresh opportunity for ornament. A long, loose dress covers the body from neck to ankles, except for the corsage. Beneath are the trousers, to whose possession the Turkoman claims no exclusive right, as he is nomad, and house and wardrobe and possessions must all be portable. The frame of the house being composed of inch-laths, crossed so as to admit of change of position, it is always ready to be shut up into a small compass, or drawn out into its original form. The roof is a gigantic umbrella-frame, covered with a num-mud, or rug of carpet and the walls are likewise supplied by the judicious use of mattings. Of course, floors and seats are spread with rugs, and separate apartments created by the use of the same device. Pots and pans and weapons complete the list of the household appurtenances. The houses are arranged on the three sides of a square so that all may sit in the front doors and be neighborly.

The Turkomans, as before stated, live by pillage, so that their herds and flocks consist mostly of horses and camels, with an intermingling of cattle and sheep. They have succeeded in breeding a "mule dromedary" by crossing the dromedary and the camel, and it exhibits the virtues of the regulation mule. It is more docile, more enduring, more powerful than its progenitors; is large in size, with short, stout legs, shaggy hair on the crown of the head, neck, shoulders and haunches; varies in color from light gray to brown or black, and will uncomplainingly carry a burden

LOUISIANA PURCHASE EXPOSITION

of half a ton, while the non-mule camel objects to more than five or six hundred pounds. The horse is about the size of the average animal used in Europe or America, but is long-necked, heavy-headed, long-legged and seemingly lacking in muscular development, and yet for speed and endurance it surpasses the famous steeds of Arabia. The Turkoman's horse is able to travel for a week at a time, at a speed of a hundred miles a day, and with little food.

The horse is guided solely by the knee of the rider, and is taught to instantly respond to the slightest pressure. Furthermore, he is trained to take an active part in war and in the chase by using at command his teeth and the power of his heels. A Turkoman will capture a prisoner, or stray cattle, by having his horse seize them with his teeth.

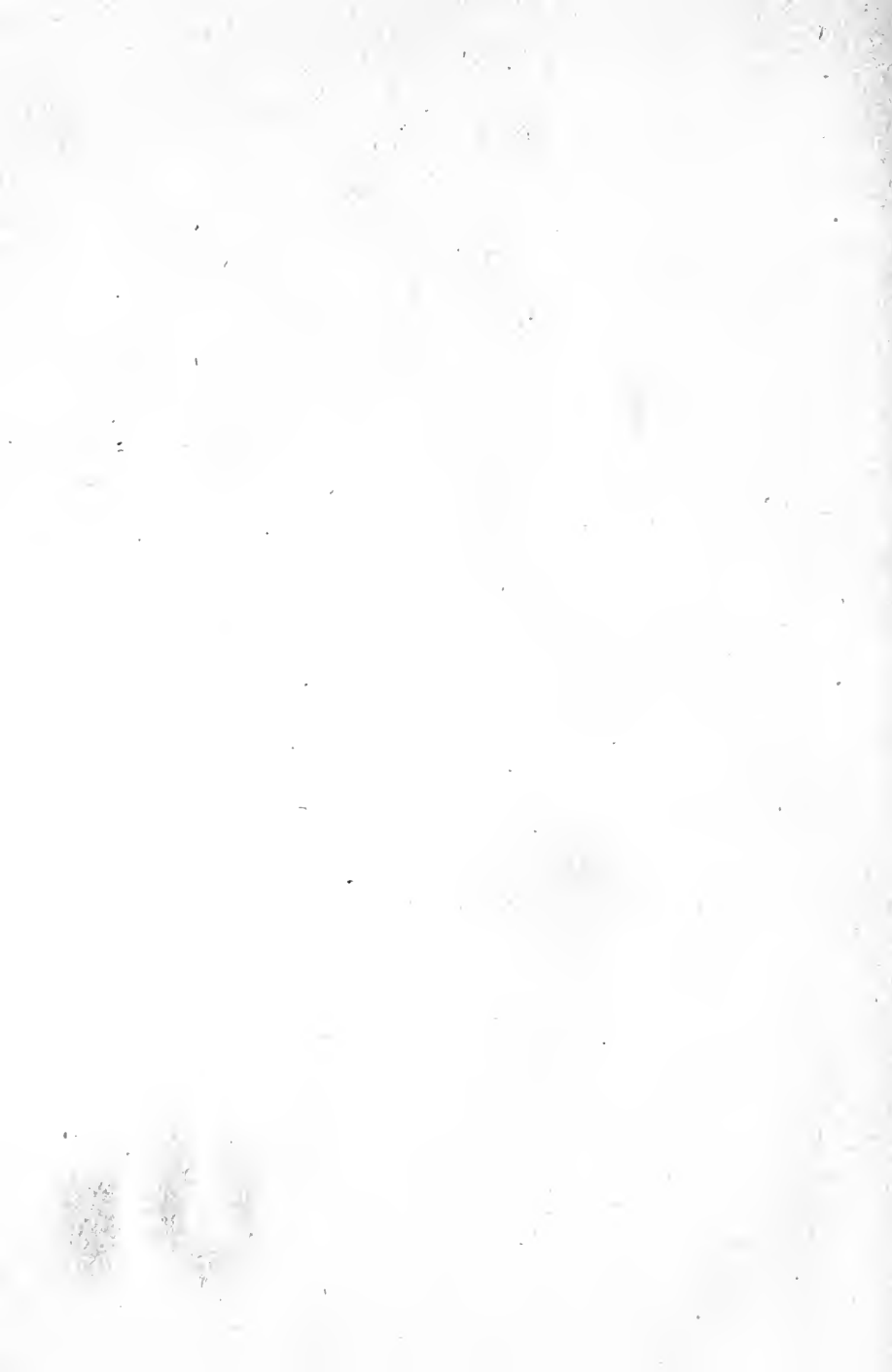
That the descendants of the great Xerxes, "who looked on Marathon," and who saw "men in thousands, all were his," should be reduced to abject subserviency, to wandering bandits and guerrillas, seems to indicate that even "the best government on earth" may fail to fulfill its mission, and that the country whose past glories have been great and varied may, through political mismanagement, be reduced to the most unhappy condition.

The Shah of Persia, during a recent visit to France and England, displayed peculiar habits, so that upon his departure it was found necessary not simply to fumigate, but substantially to destroy, the palaces which had been assigned for his residence. Yet he is the owner of priceless gems, con-

trols the lives and labor of countless millions, but is powerless, or indisposed, to protect his loyal subjects against the rapacity of itinerant robbers.

The personal cowardice of the Turkoman does not prevent his making an effective part of an army, for when engaged in war, either on his own account, or as a mercenary, he can assemble such innumerable thousands as fairly to overpower resistance. Unlike the Hessians, the Turkoman is a mercenary of his own free will, for as there is no profit to be had in his own country, he will seek it without.

The religion of the Turkoman, unlike that of the savages of Africa, America and Polynesia, is one of "the great religions of the world," for he is the most bigoted of Mohammedans. Yet after all that has been said about the Koran, and in spite of the oft-repeated claim that it is still more wonderful than the Christian Bible, and that the teachings of Brahma and Buddha, Confucius, Epictetus and Marcus Antoninus, Mohammed and Firdusi are worthy the severest study, it remains true as a phenomenon that if you "scratch a Turkoman you will find a Tartar," and that for all the ends of an advanced civilization he will be a more barbarous savage than a Kaffir, or a Mundrucu, not to speak of the Fiji or the Tongan. Tested by energy and prosperity the Turkoman must be regarded as extremely enlightened; tried by the standard of fine raiment, he is far in advance of our own expensive dress; regarded from the standpoint of a permanently useful activity, the Turkoman must be assigned to a depth of savagery very near the bottom of the scale.





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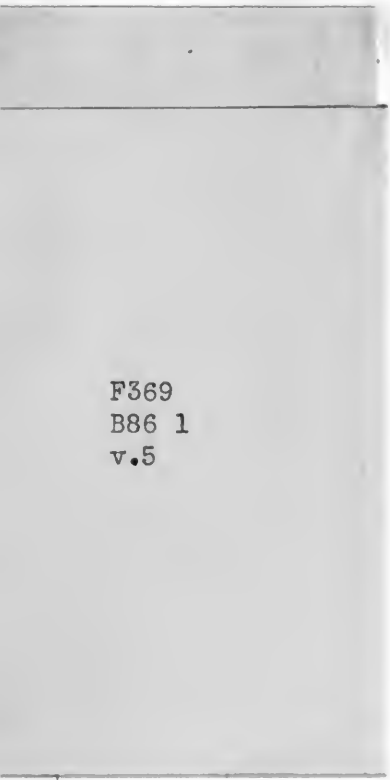
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