upon as the special property of the god Pan, sounding the same sweet notes high above the Western continent. However, American pipes of pan owe nothing to their European prototypes, for they are depicted on pottery of an early age. There are three sets of pipes in the collection, each containing from 7 to 14 short cane tubes. They are rather crudely put together, without ornamentation. Other musical instruments consist of three end-flutes, some 3 feet long and about an inch in diameter, with 6 holes. One is of the tytpe used in the *Llipi* ceremony.

Indicative of the scanty ceremonial life of the people is the small number of sacred objects present. There is one mask, used in the *Llipi* ceremony, made of skin, with heavy black fur eyebrows and beard, and with a long pointed nose. There are several amulets, including a magician's amulet of stone, animal increase charms—an alpaca increase charm (all made of a pinkish stone carved to represent small animals), a weaving amulet of the same kind of stone, carved in the form of a clenched hand, and a "mesa" used by magicians, consisting of nine carved tablets in a single block of stone.

Of further interest are the miniature articles of clothing and utensils intended for use at the Fiesta of Santa Barbara held on December 4. In addition to lifelike pottery figurines of an alpaca and a cow, there are included pottery cooking utensils, woven blanket and poncho, knitted scarf, cap, saddle-bags, money-bag, a reata, a llama-hair rope, grass rope, plow, and stiff felt hat, none of them more than 6 inches long.

Two articles of particular interest have been left to the last. One is part of a silver shawl pin (the pin is still in South America), consisting of a jointed silver fish about 7 inches in length, each silver scale scalloped along the edge and ornamented with a dainty design of incised dots. Two of the four fins are movable, two fixed in place, while the tail flaps back and forth. A short silver chain is attached to the mouth. This ornament is worthy of the finest work of the ancient Peruvian goldsmiths, and proves that their art is not entirely extinct. It also proves that the wearing of representations of flora, fauna, and the denizens of the deep as lapel ornaments is not a modern invention after all.

When Pizarro arrived in Peru he discovered the natives sailing over lakes, rivers, and even the sea in buoyant vessels composed of huge bundles of rushes bound together to form rafts and canoes. The Spaniards called these queer boats "balsas" (rafts), and balsas they have continued to this day. The one in the collection is a model 3½ feet long, shaped much like a canoe used by the Indians of California, that is, pointed and turned up at each end. This model, a copy of the balsas still in use on Lake Titicaca, has a mast with a sail composed of a mat of rushes, rudder of wood with spike for attachment, and a sort of cabin made by placing a rush mat over a frame at one end.

This collection is one of the most unusual ever received by The Southwest Museum, and is particularly welcome in that it increases our knowledge of the little-known Indians of Peru. Perhaps "little-studied" would be a better way of expressing it, for the rich archeological field of South America has somewhat blinded the eyes of investigators to the disappearing, present-day aboriginal life of the region.

A SKETCH OF THE HOPI IN 1828

By GEORGE C. YOUNT

Presented by ROBERT F. HEIZER

THE following excerpt is interesting and valuable in presenting the Hopi cultural configuration with great clearness. Although we know that the Hopi fit the description which appears below, it is valuable to have such a concise statement from the first decades of the 19th century. Such a statement might well have been worthy of forming the introductory section to the enlightening *Contributions to Hopi History*.[1]

The author of this description is George C. Yount, a contemporary of the "mountain men" whose ranks included such names as Jedediah Smith, Hugh Glass, Zenas Leonard, James Ohio Pattie, and others. Yount's adventures took him through the Southwest where he visited and described various Indian groups, among these the *Mocos* (Moqui), or Hopi.

The source of this passage on the Hopi is from the manuscript of Yount's collections,[2] to which the reader is referred for particulars on Yount, his wanderings, etc. Because this passage illustrates so clearly the cultural configura-

[1] Cushing, F. H., Fewkes, J. W., and Parsons, E. C., in *American Anthropologist*, 24: 253-298, 1922.

[2] The Chronicles of George C. Yount, *Calif. Hist. Soc. Quart.*, 2: 3-66, 1923 (pp. 18-23).

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tion of the Pueblos in the manner that Benedict[1] presented them, it seems worth while to make it available to anthropologists interested along these lines.

THE MOCOS (HOPI)

"Our horses, almost famished for water, on approaching their towns, long before we apprehended an approach to water to our astonishment started upon a run—& could with difficulty be held in check—In despite of our efforts, they ran till they reached the town—The people came out & flocked around us, unpacked our animals & gave them water with great prudence & precaution lest they might drink to excess, then gave them food, & invited us into their dwellings & spread a sumptuous feast before us—Then was allotted to us a fine, spacious room with mats spread for us. Our animals were next led off to pasture & the families vied with each other in bringing to our apartment food & luxuries—We were feasted daily—We found the people sober, civil, chaste & conscientious—During all our sojourn there we heard not one harsh or unkind or hasty word, even among children—Their food consists of meat well cooked bread of parched corn, honey & dried fruits—Their houses are built of stone, a beautiful sandstone which abounds there & is easily quarried—Like Taos, they enter on the roof, when occasion may require but they have doors also below, for use in seasons of peace & safety—Their buildings are not so high as those of Taos, not generally more than two stories high—They live on a lofty table mountain with no more than one passage, by which to ascend to their towns, & this not wide enough to admit one person or animal to ascend abreast—Hence they are strongly fortified by nature—They are not rich, neither is their land very productive—They have no means of irrigating their lands, but must depend chiefly on the rains from heaven—Rain however is frequent there, except in occasional seasons of drought—Both sexes labor with great industry—They have large workhouses [kivas] underground in one of which are found only men, & in another only women, save one old greyheaded, venerable patriarch who directs the work & acts as overseer—They spin, weave, make blankets & garments—One large, subterranean hall resembles, in all respects, a Masonic hall—The furniture was all there, & in addition a massive altar carved from stone—They are masons & familiar with the work—Their

[1] Benedict, Ruth, Psychological Types of Culture in the Southwest, in *Proc. Internat. Cong. of Americanists*, XXIII Sess., New York, 1928, pp. 572-581, New York, 1930. Patterns of Culture. New York, 1934.

graineries & storehouses are immense & filled to overflowing—In every granery is a male & female image of stone—Near the female image is an axe carved from stone, with carved vine as if wound around the handle—They are free to communicate with strangers in all their traditions, laws & customs—Their laws are good & wholesome, founded on principles of common sense—& they evince great simplicity—They never raise nor use horses—Other bad people, they say would steal them—Their laws relating to marriage are rigid & rigidly enforced—A person of either sex detected in unchaste conduct, is forthwith banished & forever after regarded as an outcast—Many among them have sandy complection & blue eyes [albinos]—So strictly honest are they that if one find an article which may have been lost he will search many days to find the owner—Their elections for rulers are annual. They bury their dead much as christians do—They dance very gracefully to music—Dancing makes a part of their religious worship—They dance for rain in time of drought—& beg the prayers of all strangers who visit them—In 1827 one [Bill] Williams, an American visited them & spent much time there—Other Americans visited them the year following—This Williams mingled with them in their social customs & religious rights, & became familiar with their rules & usages—He prayed with & for them in public & in private—On his departure they begged a continuance of his prayers in their behalf—He had told them of Jesus Christ & of his teachings in reference to the efficacy of continued & importunate prayer—& that himself was a disciple of this Great Saviour & Teacher—& that he was allied to the Great Spirit.[1] They reverenced him greatly—The year following was distinguished for remarkably prolific crops of grain among the Macos [Hopi] which they attributed to the efficacy of his prayers—This fact had given him such influence among them, that, had he returned there, it would have been in his power to convert them all to Christianity—& to gain an almost superhuman power over the nation—They never wage war—Everything sanguinary is uncongenial—At one time an individual of the Navahos, who live Northeast & contiguous, had murdered a highly respectable Moco, in a manner quite unprovoked & under aggravating circumstances, & some very bad people of the Navahos came into the town—But they were not molested, save that an urgent request was issued from the ruling council to these

[1] Bill Williams, it was said, had been a preacher in Missouri.—ED.

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bad men to leave the town soon as convenient—No spirit of revenge or retaliation was entertained—They only expressed an apprehension that the relatives of the deceased might be tempted to avenge a brothers blood—They say God may kill men because he can make men live, but man must not kill because he cannot make alive—They appear to act on principles of calm reason & mercy is their darling virtue—To bestow benefits too is to them a virtue & a privilege of inestimable value—They grudge nothing whereby anothers happiness or convenience can be promoted—They have learnt by experience, even without any divine teaching, by revelation, 'that it is more blessed to give than to receive'—They call the sun God's smiliing face & from the benign influence of its smiles, they have been taught to lighten the heart burdened with sadness, by manifestations of smiling love & tenderness—In one spacious room was no furniture, save one massive Stone Altar—& the floor, for a considerable space around it was sprinkled with a substance much resembling the finest flour of wheat [prayer meal]—Of what this was emblematic & for what special purpose this was done the visitors did not learn—Altars were numerous—On the borders of the towns, in every direction were large Stone Altars in the open air, on which were sacrifised, at intervals, sheep, goats & other domestic animals, together with every variety of their manufactures, & mechanical productions, the remains of which, after sacrifise, are thrown high as possible into the air from the top of a precipice so that they may fall upon the plain below their towns, & on the uncultivated wastes, with which the towns are surrounded—These remnants are gathered up by outcasts, or beasts & birds, or they may decay there—They are never to be brot back into the town—Some of their words have a striking resemblance to the French tongue—No history at all exists of their nation, or of its origin, save a vague tradition that their forefathers came from the Big Canon of the Red River—Their musical instruments are very rude, The gourd, & a string of goats claws bound about the leg &c—but it is surprising that, from instruments so rude they should gain so much harmony—and agreeable sounds—Their young females, before marriage, dress their hair on each side of the head, in the shape of a halfmoon;[1] while the married women wear it combed neatly and lossely down over the shoulders. In all their dress, there is an air of remarkable neatness &

[1] This symbolizes the butterfly.—ED.

finish—no tawdry ornaments are worn about the person of male or female—They are remarkable for cleanliness, & allow the person to wear the form which nature gave—Paint upon the human body is not tolerated in either sex & they wear no jewels or beads[1]—Among them are some of the most splendid specimins of humanity, symmetrical in form, large & powerful, there are perhaps few handsomer men & women in any nation—They maintain from generation to generation, a total abstinence from everything in the least degree hurtful in food or drink—Pure milk & limpid water from the mountain-spring suffise to allay their their thirst, & the plainest, wholesome food adorn their table—All their athletic exercises are salutary to health & longevity, & both sexes are well, but not excessively accustomed to the open air—Quietude & calm serenity mark the deportment of all ages classes & both sexes—The angry passions are rarely brot into exercise—All the inroads of passion of the physical & moral man are carefully guarded against, or avoided—Their games & holyday sports & athletic exercises are interesting—Their prizes are simple & if strangers be among them, they are invited to take part & when the indians win, as they usually do, the prizes are given to their guests—Thus they manifest the utmost respect for their guests—They use no fire arms & entertain no admiration of skill in the use of them—They hunt Rabbits with a sort of Shepherd's crook, which they wield or hurl with great dexterity—Their holidays end with universal harmony & good will, no gusts of angry passions among them—They throw wide open all their store houses to the inspection of whitemen—The stranger may go where he please & remain without restriction, & always receive a civil reply to his inquiries—The traveller's sojourn among them is like an oasis in the desert & he always leaves them with every expression of good will & load him with food & provisions for his journey, for which they refuse all compensation—In their simple piety they bring their little ones to the stranger for his parting blessing—& by their unaffacted piety they often melt the thoughtless young man into seriousness & manly tears as they kneel before him & offer presents, the best they have—None who have ever visited them can forget them—Nothing could be more worthy & interesting to the philanthopist than to study & learn the history & origin of this interesting & obscure people—Are they a remnant of the lost tribes of the house of

[1] A significant statement that should be noted.—ED.

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Israel?[1]—But how came they there?—By what unknown & mysterious means have they been kept so pure, so good, so simple, situated as they have been, during untold generations, in the midst of tribes so vile, so barbarous, so lost to all the better feelings of man's degenerate race?—Every thing possible has conspired to render them anything but what they are—Why have they not been overrun by the hords of cannibals around them & long since annihilated?—There has been no lack of temptation—Their vast magazines of food & clothing have remained now during centuries, all alluring bate to the cupidity of thousands destitute in every sense of right or property, & who know no law but that 'might consume right' — of thousands who certainly had the power, & why not the inclination to exterminate the Mocos from the face of the earth—They have always been a distinct people—peculiar, unprovided with any adequate means of resisting aggression—& yet they have remained there, while thousands, whose hand is against every man, have been passing & repassing them continually—Let such as are able unravel the mystery—."

The account is too brief and generalized to enable many deductions, but there are a few noteworthy indications. First, this early observer caught the spirit of moderation of the Hopi which runs throughout their whole culture. Note, for example, his remarks on guns, and the statement on war. The trapper Williams who stayed with them reminds us of later "adopted sons," Alexander M. Stephen, by the Hopi, and Frank Hamilton Cushing, by the Zuñi. The western Pueblos, having cast out the Spanish friars in 1680, renounced Christianity. It is therefore of interest to hear about the man Williams who made Christianity seem attractive. We must regret no further details in this matter, and that Williams did not return again. Since the present account was written shortly after Williams' visit, it is conceivable that a measure of the gentle nature of the Hopi at that time is ascribable to his influence. One must wonder, also, whether Christianity has not basically influenced the Pueblo religious pattern, since its teachings are not incompatible to the Pueblo ideal.[2] It is not impossible that over the very long period of exposure to the Spanish missionaries and converted natives the western

[1] A popular but entirely unfounded theory.—Ed.

[2] Parsons, Elsie C., Spanish Elements in the Kachina Cult of the Pueblos, *Proc. Internat. Cong. of Americanists*, XXIII Sess., New York, 1928, pp. 582-603, New York, 1930.

Pueblos have accepted the spirit of their Christian teachings. If this were so, it might go far toward explaining certain Pueblo cultural trends (e.g., abandonment or sublimation of warfare) in the long period that they have been under observation. Such a shaping of attitude would be extremely difficult to uncover, but would be facilitated through study of the Spanish documents from 1629 to 1680 that deal with the Hopi missions.

The Navaho at this time were apparently accustomed to visit the Hopi towns, but to what extent they were trusted, and how warmly they were received, is conjectural. Finally, there is little indication of the exclusive and secretive spirit of the Hopi of later times.

THE STEWART C. EASTWOOD ESKIMO COLLECTION

By Frances E. Watkins

Since 1928 the Eskimo display of The Southwest Museum has centered about the unusually fine collection of ethnological specimens from Nunivak Island and other far-northern Alaskan sites, collected and lent to the Museum by Mr. Stewart C. Eastwood. This collection has now passed into the permanent keeping of The Southwest Museum, for, on entering the navy, the donor transferred his loan to a gift.

The specimens were gathered by Mr. Eastwood in 1927, when he accompanied Mr. Edward S. Curtis to Alaska in order to procure data for the final volume of that splendid series, *The North American Indian,* so beautifully and completely illustrated that no Indian exhibit is complete without a background of its photogravures. The collection includes ceremonial masks, household utensils, and weapons.

Of primary importance and most unusual interest are the six face masks and three maskettes from Nunivak Island, worn in different ceremonies and festivals. They are made from driftwood, for no trees grow on this barren little island, isolated by its rocky and precipitous shore. The masks are carved in oval form to fit the face, with slits for eyes and mouth, painted with iron oxide and seal's blood, while surrounding each is a hoop in which are inserted two carved hands, two carved feet, and several feathers in halo form. Each mask represents an animal, although no animal characteristics show. Tattoo marks and labret holes are indicated

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