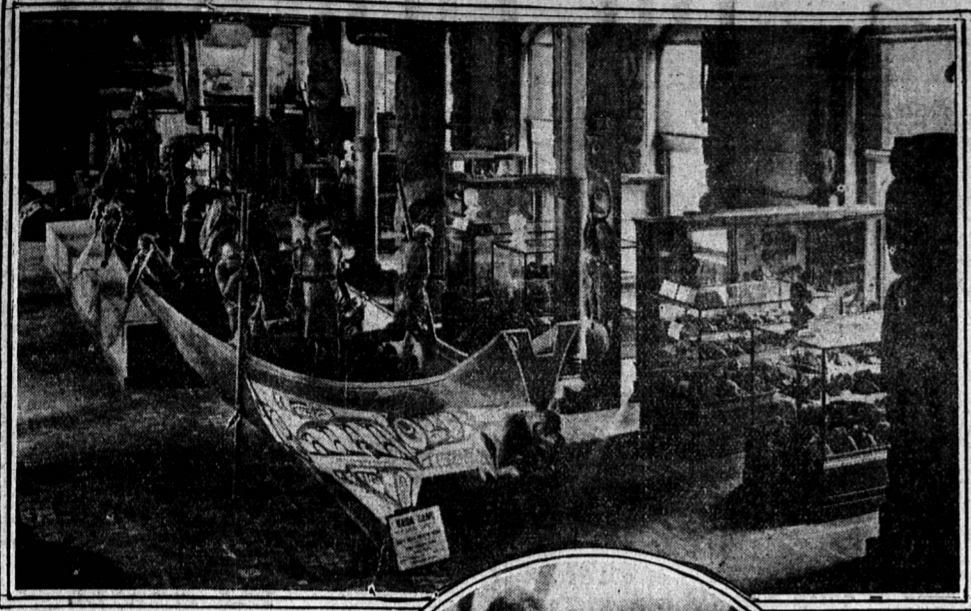


PRUDENCE PRY TAKES HER SISTER NANCY TO VISIT THE MUSEUM OF NATURAL HISTORY



Haida Canoe in the North Pacific Hall of the Museum of Natural History.

Courtesy of Museum of Natural History.

By CONSTANCE BINE.

NEW YORK, Saturday. NANCY had felt much aggrieved at not being included in the Ellis Island trip, but it was in vain that she had pleaded to go. Her grandfather had felt sure she would "catch something," and in that case "the Board of Health would come and live with me for a month," he solemnly told the little girl. So, to comfort her, Prudence had promised her a morning at the Museum of Natural History, that wonder house which New York children love so dearly.

"What part shall we see to-day, Nancy?" asked Prudence, as they crossed the sunny lawn and gained the welcome shade of the entrance hall.

"Well, I already know a good deal about birds and butterflies and animals," mused Nancy, "and I don't care much about shells, except at the seashore; and the rocks and bones are meant for boys anyway, so I believe I'll choose the Indians!"

Prudence could not repress a smile. It was so characteristic of the sociable little girl to be interested most of all in people.

"You know, Prude, I felt so bad not to see those cunning little Italians and Egyptians and Turks at Ellis Island, but I suppose Indians are the next best things."

Her sister laughed heartily at this, and replied:—"That suits me exactly, Nancy. I have just been reading two such fine books about 'Indians of the Plains' and 'Indians of the Southwest,' and I feel as wise as an owl about Indians."

"Indians are very interesting people," observed Nancy sagely. "When Aunt Maria read me 'The Last of the Mohicans' I nearly cried my eyes out. It was so sad."

"Well, we won't see anything sad to-day," said Prudence reassuringly. "First of all, let's look at this wonderful Haida canoe, which the Alaska Indians made a hundred years ago."

The ceremonial canoe of the Chilkat Indians is the most interesting object in the North Pacific hall on the first floor. It is a superb "dugout," carved from the huge trunk of a single cedar, sixty-four feet long and large enough to hold forty people with their baggage. It is painted black and fantastically decorated in bright buff, with a gargoyle-like monster for figurehead.

"Oh, Prue, how did the Indians make this big boat out of a tree trunk?" asked Nancy, as she stood on tiptoe and eagerly peered over the side.

"After the log was hollowed out and roughly shaped they filled it with water, dropped red-hot rocks in it to heat the water, and when the wood was soft they put their thumbs across the inside and pressed the sides out. The men rowing are the slaves, and that strange man in the stern is the 'medicine man'; he has on a false face like a big lizard's head."

"Where were they going, Prue? They look like they were dressed up for a Mardi Gras festival."

"They were going to a 'potlatch,' a festival given in honor of their dead. The medicine man directed the ceremonies. Now look behind the other end of the canoe and you will see a model village of these Indians."



Indian Woman of California Weaving Basket.

Courtesy of Museum of Natural History.

frighten bad children," replied Prudence, laughing.

"Guess what the women are doing on the platform in front of the houses?"

"I can't guess. What?"

"Drying berries and making cakes of them for winter use. And the men on the other side are having a 'potlatch.' Now shall we pass on to the southwest wing and see the Indians of the Woodlands?"

"Yes. What a nice name. It makes me think of 'Hiawatha.' Did they make pretty birch bark things?"

"Yes, indeed. They worked in birch bark, beads and porcupine quills. Before we leave the Northwest Indians, look at their fine 'totem poles,' carved so well and painted so gayly. Here is a 'grave post' with a big owl carved on it.

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"I thought they always lived in teepees," she exclaimed.

"Oh, no! Some lived in grass huts, some in skin teepees, some in clay covered tipis and some, like these, in timber huts. See the pretty decorations carved on the posts of the huts. These Indians were very skillful woodcarvers and these figures are their family crests. You can see an eagle and a sea lion."

"What is the big carved post in front?"

"That was supposed to be presented to the owner of the house by the spirit of the sea. That queer figure on it represents a fabulous creature of the woods, who carried away children in his basket."

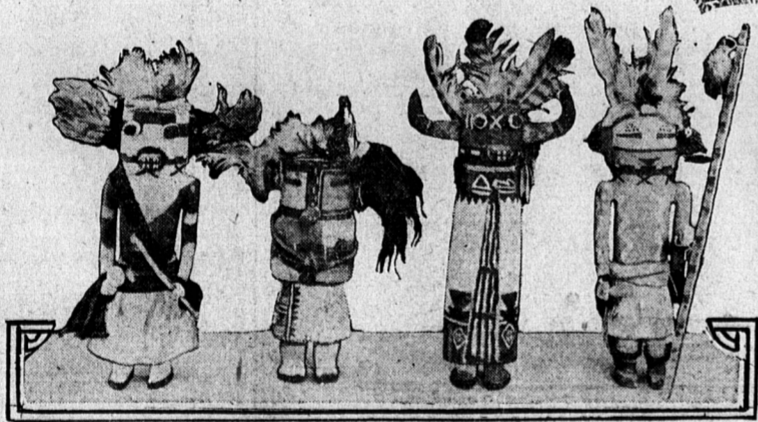
"Like our old 'raw-head-and-bloody-bones' who lived under the stable," said Nancy in round-eyed awe.

"Yes, even Indians had bugaboos to



The Iroquois, "False Faces." Painting by De Cost Smith.

Copyright by De Cost Smith. Courtesy of Museum of Natural History.



Kachinas (Dolls) of the Hopi Indians.

Courtesy of Museum of Natural History.

The owl protects the families of the dead."

"I must tell Mammy Jane that when I go home. She's afraid of owls. She says they're 'haunts' and it's bad luck for one to hoot in the yard."

"I'm afraid old Mammy Jane will laugh at you and say 'La, chile! Doan' ole Mammy Jane know more 'bout screech owls in a minute than dem Injuns knowed in a lifetime!'"

"Well, Prue, show me something special to tell Mammy Jane about," begged Nancy in the tone of a conspirator.

"These false faces are the very things," replied her sister, as they stopped before a case of hideous wooden masks with long, coated hair.

"I wish I had one, wouldn't I scare her!" cried Nancy, clapping her hands. "What did they do with these masks?"

"They were worn by the Indians in their 'societies' for preventing the bad tricks of evil spirits. Here is a picture of the man dressed in their masks and doing a dance to frighten away the bad spirits."

"And here are some masks made of corn shucks," said Nancy. "Weren't they smart to plait the husks so carefully? I think these masks are the best of all."

"They are the masks of the 'Husk Face Society.' The wooden ones mark the 'Witch Society.' Women belonged to these societies, and also to the political societies. The women of the Iroquois were very important. They owned property apart from their husbands; they sat in council and they could end a war.

and it was a hard matter for the trader to acquire them.

"Oh, look at those darling little moccasins, all embroidered in porcupine quills!" cried Nancy.

"Notice the snake embroidered on the toe. That was to prevent the child being bitten by snakes," explained Prudence.

"You will find different kinds of moccasins in different tribes. The Indians of the plains wore hard soled and those of the woodlands soft soled moccasins. Each tribe had some other special feature on their moccasins, such as heel fringes, toe forms, &c. The old frontiersmen used to say that by examining carefully the tracks of a war party they could distinguish the tribes."

"Were the Indians always fighting?" asked Nancy, with a gleam in her eye which indicated that she hoped they were.

"Oh, no, they had time to play games. They loved to play lacrosse and shinny. They played in honor of the Thunder Bird and the Sacred Sister of the Eastern Sky. Here is a case of the things they played games with. See the dice and the hoops and sticks. Did you know, Indians liked to play 'hide the button'?"

"N-o-o-o! Did they play 'Many, many stars'?"

"I don't believe so," said Prudence laughing. "Indians didn't know how to kiss."

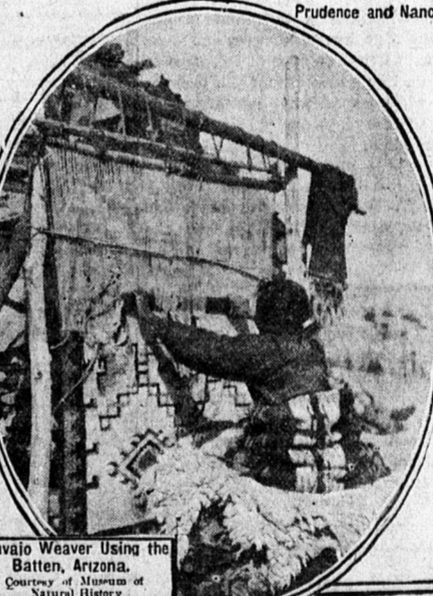
"Oh, the poor little Indians! How did they tell their mamma goodby?"

"I can't imagine. Maybe they rubbed noses."



Prudence and Nancy Admiring the Wonderfully Realistic Model of the Dakota Woman.

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Navajo Weaver Using the Batten, Arizona.

Courtesy of Museum of Natural History.

buffalo. They ate his meat, they dressed in his hide and made their houses from it; they also made cooking utensils of the skin and implements from his horns. They looked upon him as the good spirit and invoked his aid to cure sickness. So these Indians of the plains were called 'Buffalo Indians.'

"I do wish I had a buffalo teepee," sighed Nancy, "I never would sleep in a house again."

"Yes, you would," teased Prudence. "If the owls hooted and the acorns dropped one by one on your teepee and the little field mice rustled in the leaves, and a dog howled, then you'd run as fast as you could to your little bed."

"You mean thing! You don't know how brave I am. I'm a regular daredevil!" boasted Nancy, as she nodded her head vigorously.

"Are you enough of a daredevil to do a 'sun dance'?" asked Prudence, as she led her little sister to a fine model of the

they washed their hair with the suds of the Yucca root. I want you to see the wonderful Kachina dolls of the Hopis. Here they are in this case."

"Oh, my! Did anybody ever see such dolls? I thought my old hickory nut doll and my dried apple dolls were the funniest dolls in the world, but these are funnier."

"These dolls represented the Kachinas, who were supernatural beings and in whose honor the Indians danced and carried these dolls. After the ceremony the dolls were given to the children. See if you can read the names."

"Lizard Kachina, who fights with the clowns, 'Corn Kachina,' 'Snow Kachina,' 'Rattle Kachina,' 'Skeleton Kachina' and 'Kachina Maiden, most sacred of all,'" read Nancy.

"Now if you had one of those to take Mammy Jane she would use it as a 'charm.'"

"I do wish I had one. I think they are too cunning," said Nancy, enviously.

"When the little girls grew too large to play with their dolls, they took part in ceremonies which were supposed to bring them good health and good fortune, and they were given new names which they kept for life. Suppose you were going to get a new name, what would you choose, Nancy?"

"Minnchaha!" replied the little girl, with a rapt expression.

"Would you really like to be an Indian?" asked her sister, much amused.

"Yes, I would. A nice Indian squaw, with a cunning little papoose."

"Very well, Minnehaha. Now come see how an Apache squaw builds her house. I forgot to tell you that the wandering tribes of the Southwest lived in grass houses and teepees." Prudence showed Nancy a picture of two Indian women building a dome shaped hut of bent saplings, which they would later thatch with grass.

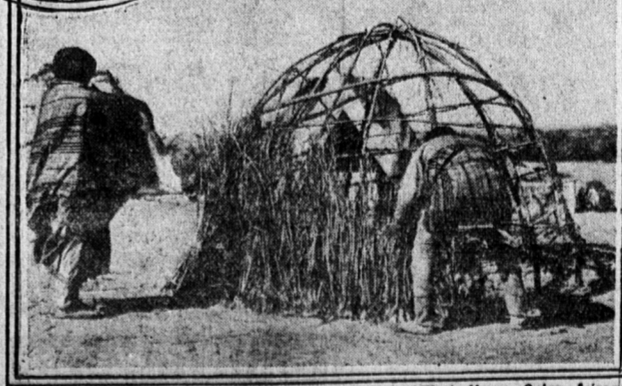
"I think it would be lots of fun to build a house like that. Don't you remember how we used to build moss houses in the woods, just that same way?"

"Yes, little squaw. Now see your Navajo sister weaving a beautiful blanket. It is very much like the one we have at home."

And the two girls looked at a number of pretty photographs of the Indian looms and weavers, and then examined the handsome blankets in the cases. Prudence told her little sister that the diamonds in the designs represented the morning star, the zigzag lines the lightning, and triangular masses stood for clouds. They also admired long, bright sashes woven on "belt looms."

"Won't I have a lot to tell Mammy Jane about the Indians!" she exclaimed, with sparkling eyes. "Guess what I'm going to ask her to have for my lunch when I get home; a buffalo steak, some dried berry cakes and some wild rice. What do you think she'll say?"

And Prudence replied, "I think she'll say something like this, 'La, honey, is yo' haid clean turn by dem Injun folks? Whar ole Jane gwinter git dat buffalo steak an' dat wile rice? Come on heah an' eat yo' reg'lar vittles. Co'n bread an' turnip greens an' fried chicken's 'nuf fer any w'ite chile!'"



Apache Man and Wife Placing and Securing the Thatch of Their House, Calva, Arizona.

Courtesy of Museum of Natural History.

"I want to see a real 'teepee, Prue, with a little Indian in it."

"All right. There is one in the Southwest Pavilion. It is a Blackfoot teepee, and is like all those used by the Indians of the plains."

The girls passed out of the southwest wing and drew near the "medicine man's teepee" from Montana. "This teepee belonged to a medicine man who claimed to have miraculous help from the others, so he painted others on the sides of his house. See the altar with incense burning on it."

"What is the teepee made of?" asked Nancy.

"Of buffalo hide. The Indians of the plains were very dependent upon the

Arapahoes engaged in their sacred dance."

"Was that very brave?"

"Yes, indeed. This dance lasted three days and the men could neither eat nor drink during that time."

"Oh, I didn't say anything about fasting. Of course I have to eat to grow," replied the little girl importantly.

"I think we have only one more division to see, little 'daredevil,' and that is given to the Indians of the Southwest. They lived in adobe houses called kivas and made beautiful blankets, pottery and baskets. They dressed in robes of buffalo or rabbit skin, or of net interwoven with turkey feathers. The women's dresses were made of Yucca fibre and