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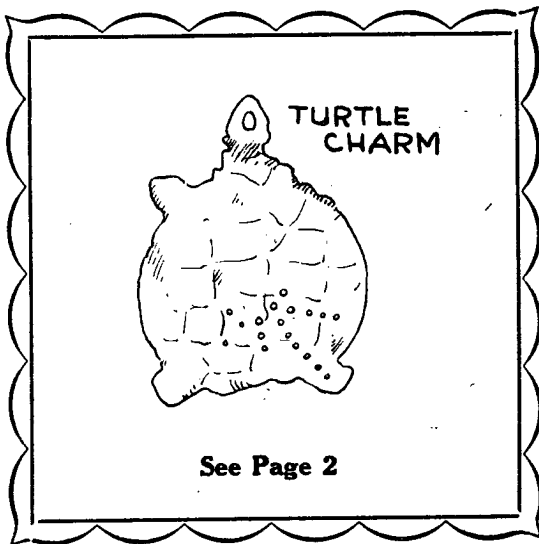
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National Archaeological News

The
Highlights

- Turtle Charms
- Karan-kawas
- Zuni Vocabulary
- Archaeologists' Workshop
- Rainbow Dance
- West Texas Pictographs
- Tenskawatawa
- Nut Cracker

IN THIS ISSUE



Twenty-Five Cents

NATIONAL ARCHAEOLOGICAL NEWS

VOLUME 1 OCTOBER, 1937 NUMBER 8

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GERALD B. FENSTERMAKER, Editor
RICHARD G. WOLF, Associate Editor

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Editorial Forum

The Collectors' Duty At the Hobby Fair

Continuing the drive on the Fakers the *News* wishes to remind all collectors and dealers that they have a timely opportunity to unite and take action against these outlaws of the profession. Many collectors and dealers will be represented at the Hobby Fair, in Chicago, November 8th to 13th. No better time or opportunity could be presented for these dealers and collectors to sit down to a round table and discuss their differences and iron out all difficulties to make for a better and mutual understanding that will reach to all corners of these United States in wiping out the Faker and placing Archaeology in a clear, honest atmosphere.

The *News* offers a mere suggestion in the way of a definite plan to curb the practices of the Fakers, through use of a certified title system, whereby any artifact or relic just found could be catalogued and numbered on a certificate. Additional data such as location, site, by whom found, and any information that would serve to identify the article would mar the Fakers' chance of doing business. This title would also contain the signature of the original owner. A complete record of the issuance of all certificates would be kept by a central clearing house where any article or relic could be traced by numbered certificates and their original record cards. As the title of ownership changes the signatures of those news owners must likewise be recorded on the certificate which is transferred with the artifact. Anyone purchasing an artifact of value should demand a certificate of title and its complete record of information.

We hope that the amateur archaeologist, museums, and collectors will consider some such plan to curb the Faker and eliminate his practice from the field of archaeology. The *News* offers its cooperation to the fullest extent to inaugurate this plan or any other plan that the collectors and dealers may formulate when they meet at the Hobby Fair in Chicago.

THE ARCHAEOLOGISTS' WORKSHOP

As a new feature of the *News* we wish to call to our readers' attention the introduction of this new department that will be of interest to the archaeologist. If you have any practical kinks, send them into the *News*.

Turtle Charms Used By the Iroquois

By **G. B. FENSTERMAKER**

Turtle charms, as used by the coastal tribes in the east, were the symbols of long life. To the Delawares, the original turtle tribe, this symbol was represented as the earth, the rounded back being the earth's dome.

The Delawares during their Big House Ceremony used the turtle shell rattle extensively. One of the most popular and effective instruments for noise making, this rattle consisted of the plain turtle shell filled with cherry stones. A carved wood handle was inserted into the neck socket and the lower part of the shell sewed together.

When members of the tribe dreamed of a turtle they immediately made a charm to wear. These new pieces were supposed to

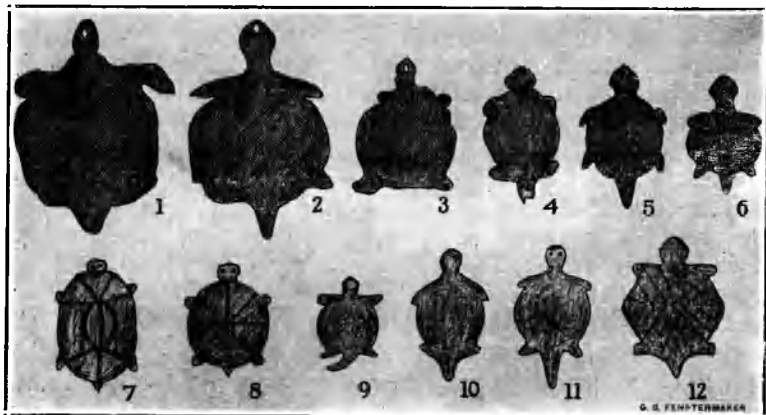
give the owners long life and good luck. The charms illustrated here were found by the author on the surface and excavated from mounds of the historic Iroquois.

No. 1—A brass charm cut from the metal of a trader brass kettle, secured from the early white Traders. The hole in the head was for suspension on a string of beads. Punched holes (triangular) are typically Iroquois designs.

No. 2—A brass charm, now in the Pennsylvania State Museum, excavated by the author.

No. 3—A brass charm with small holes perforated through the metal, now in the Pennsylvania State Museum.

No. 4—This specimen of dark green steatite, slightly damaged, is



in the author's collection at the Pennsylvania State Museum.

No. 5—A dark brown steatite stone specimen excavated along the Susquehanna River, now in the Pennsylvania State Museum.

No. 6—A bone specimen with face carved, was found on a historic Iroquois site in a gaming kettle with ornamented battle axes and other bone articles (described in the May issue of the News). Now in the Pennsylvania State Museum.

No. 7—This dark green steatite stone was a surface find. It is beautifully carved on the back.

No. 8—A light grey steatite stone specimen decorated on the

back and drilled through the neck for suspension. This was a surface find.

No. 9—This lead specimen was fashioned from a lead bullet, flattened and then carved. A small hole is drilled in the neck for suspension. A surface find.

No. 10—Another surface find of light green steatite stone.

No. 11—The eyes and mouth of this light green steatite stone specimen are very complete in every detail. This was a surface find.

No. 12—A medium green steatite stone specimen, another surface find, in York County, Penna., now on exhibit in the Court House (York) there.

A Collector's Holiday

By ROLAND B. HILL

During the Memorial Day weekend of May 31, 1937, Pennsylvania suffered an invasion of a couple of archaeological enthusiasts from the north country. The writer and his father are known to members of the S.P.A. as Frank M. and Roland B. Hill, of Oneonta, N. Y. Perhaps a brief journal of our three days of archaeological reconnaissance might be of interest to the readers of the National Archaeological News.

Some 750 miles were covered throughout Pennsylvania, including the entire North and West Branches of the Susquehanna River and the

headwaters of the Delaware. We searched cut-banks and plowed fields, inspected several collections and photographed many specimens.

At Lock Haven on the West Branch we were welcomed by Dr. T. B. Stewart. He possesses one of the finest collections of prehistoric artifacts ever assembled in the West Branch Valley. We were impressed with the similarity of his artifacts with those of our collection which originates in the upper Susquehanna Valley in New York State.

From a study of Dr. Stewart's collection it appears that the sequence of aboriginal cultures in the

West Branch and the North Branch is very similar, except for the Iroquoian occupations and for the strange Eskimo like artifacts such as the slate ulu knife and ground slate projectile points.

The West Branch having the Andastes or southern Iroquois and no indications of having been occupied by any of the prehistoric Iroquois of the northern group. While the

North Branch shows evidence of the Andastes occupation as far north as Oswego, N. Y., however, from that point north, the collections reveal evidence of northern Iroquois occupations.

Dr. Stewart informed the writer that none of the so-called Eskimo influence in the form of ground slate ulu knives and projectile points have been reported in the West



The den of Frank M. Hill (left) and Roland B. Hill (right) Oneonta, N. Y. archaeologists, who have contributed much knowledge regarding the archaeological history of the upper Susquehanna valley.

These men have devoted their efforts toward the solution of the complex material cultural sequence of this famous valley, and over a period of fifteen years, they have scientifically excavated many aboriginal camp and village sites, thereby assembling one of the finest and most scientific private collections of artifacts in the Empire state.

Mrs. Charles Shaddock seated at the left, sister of Roland B. Hill.

Branch Valley. They are very scarce in the North Branch Valley, only seven or eight specimens have been reported.

We also stopped off at Muncy, Pa., and called on Mr. Clark Kahler. He is excavating an important site which is producing artifacts typical of four different material cultures. The site, located on the West Branch near Muncy, covers about six acres. The various occupations are scattered throughout a promatory. Unfortunately, none of the occupied area thus far uncovered appears to be stratified. Mr. Kahler is conducting a careful research and is keeping accurate records and maps of his examinations.

The museums at Athens, Williamsport, Wilkes-Barre and Scranton were closed for the holiday; therefore only private collections were inspected. The various materials employed in the manufacture of chipped artifacts were very interesting. The types of projectile points were about the same but the

material varied from common chert, to rhyolite, jasper, argillite and quartzite.

While enroute home to Oneonta, following the Delaware River in New York, we were informed that a farmer down the road had "bushels of arrowheads." We stopped off to examine them and upon opening the usual cigar box we received one of those electric shocks which only a collector can explain. Reposing in the box beside fifty or sixty common arrowheads, lay one of the largest ulu knives we had ever seen anywhere, it looked even larger then, than it does now. It measures 9" long by 4" wide and is of greyish slate. There is much more to this story, however, it will suffice simply to state that this prized specimen now occupies a corner in the cabinet of the Hill Collection.

The ulu or ground slate semilunar woman's knife is considered one of the rarest of artifacts in New York State and is certainly most interesting.

The Karankawas

An Almost Forgotten Indian Tribe of Texas

By WILSON STRALEY

I believe it was Thomas A. Kampis who said "Today the man is here; tomorrow he hath disappeared. And when he is out of sight, quickly also is he out of mind."

Although referring to man as an individual, the same quotation will apply to man collectively, be they white or red. Especially is this true regarding that fierce Indian tribe, the Karankawas, formerly re-

siding along the Texas coast from the mouth of the Brazos River to Brazos Santiago at the extreme southern point of Padra Island. But their most prominent habitat was on Matagorda, Laraca, Aransas, Copano and St. Charles Bays.

In reading a vast amount of literature dealing with the American Indian, we find very meagre mention made of the Karankawas, perhaps because of their limited habitat, or small numbers in population.

Some writers contend that they were cannibals, others that they were not. All agree as their fierce, cruel and thievish propensities.

"The signification of the name (Karankawa) has not been ascertained. Although the linguistic material obtained is not sufficient to show positive rotation to any other language, there are very strong indications of affinity with the dialects of the Pakawa group — Pakawa, Comecrudo and Cotonam, still recognized as a part of the Coahuiltecan family. On the other side, they were probably connected with the Tonkawa." (Bureau of American Ethnology, Bulletin 30, Vol. 1, p. 657.)

James Long wrote in 1819 that "they are a race of cannibals who have within a few years murdered and eaten more than two hundred Americans."

Milford, a French Commander, (quoted by a writer in the Galveston News, April 17, 1917) wrote in 1780: "They do not eat men, but roast them only on account of the cruelties practiced against their ancestors by the Spaniards.

One writer states "that the eating of the flesh of an enemy was more a ceremony in which only certain portions were eaten with a view of depriving the enemy of a second life."

Archaeologists and scientists were not able to make an intelligent study of the culture and life history of the Karankawas, as no skeletal remains had ever been uncovered, or any of their ancient stone or bone artifacts or pottery had been discovered in quantity. Of course, with the coming of the French and Spanish into that vast domain now known as Texas, there was some intercourse with the few remaining members of the tribe. So it was even so with the settling of the coast country with the peoples from the United States. Even there they were merely Indian with the newcomers, and no study made of them as a people who were fast drifting from the stage of action. It appears, however, that one woman, Mrs. Alice Williams Oliver, daughter of Capt. Thomas Bridger, who located on the shores of Matagorda Bay about 1836 or 1838, where as a girl, Mrs. Oliver, resided neighbors to the Karankawas, learned to speak their language, and was acquainted with many members of the tribe. It was from this source that Mr. A. S. Gatschet secured much of his information when he was gathering data for his history of this interesting people.

Yet, it was not until nearly eighty years had passed before material was discovered which enabled a study to be made of the past cul-

ture and history of this coastal tribe. A few flint artifacts, and a pot or two had been found, but no skulls or bones had been secured until Mr. George Martin of Rockport, Texas, entered upon a survey of the coastal regions of that portion of Texas wherein had resided the Karankawas. Mr. Martin within a four year period, discovered numerous camp sites, refuse heaps, shell mounds, and burial places from which he secured hundreds of entire skeletons, vast quantities of skulls and bones, both human and mammal, stone and bone artifacts, pottery, etc. All of this material has been deposited in the Witte Museum, San Antonio, Texas; State University Museum, Austin, Texas; Peabody Museum, Harvard University, Cambridge, Mass.; Pennsylvania University Museum; Museum of the North American Indian, New York; Florida Natural History Museum; National Museum, Washington, D. C. From these finds much light will be shed on the past history of this tribe, and made available to students of Indian lore.

As skeletal remains had not been found until about 1925, no physical description could be given of the prehistoric population of this vast Texas coastal region, so we will have to rely upon that gleaned from the writings of those who saw them since the days of Caheca de Vaca. All agree as regarding them as "tall men of a stout, magnificent exterior." The average height being about six feet. "Their hair

was as coarse as that of horses, their foreheads were mostly low and broad, and the heads larger than those of the Anglo-American race. All had splendid white teeth." The hair was black, however, was known to turn a reddish color from their habit of going bare headed, and was very long, in many cases reaching the waist.

Although their jaws looked heavy, their chin was small and their lips thin, which agreed with the long and slender heads and feet observed in many individuals. It appears that the physical make-up of the women was just the opposite to that of the men, they were short, stout and downright ugly. Yoakum, in his history of Texas, says: "Physically they were much superior to any of the native tribes of Texas. In the fall of 1835, I saw the remnant of this tribe in their camp below Refugio. —It consisted then of about fifty warriors, with their squaws and papooses. Out of this number of warriors, I do not believe there was a dozen under six feet in height."

Noah Smithwick in his "Evolution of a State," says "The territory was given over to the Karankawa Indians, a fierce tribe, whose hand was against every man. They lived mostly on fish and alligators, with a man for fete days when they could catch one. They were the most savage looking human beings I ever saw. Many of the bucks were six feet in height, with bows and arrows in proportion. Their ugly faces were rendered hideous by the alligator grease, and dirt

with which they were besmeared from head to foot as a defense against the mosquitoes."

Now, since the recent discoveries, by Messrs. Martin and Potter, of vast amount of skeletal remains of the earlier members of the Karankawas tribe, ere long we can expect the publication of much enlightening material anent this now vanished people.

In regard to their dress, or rather lack of dress, we quote Gatschet: "Their articles of wardrobe were exceedingly few in number, and before the advent of the whites, they probably moved about in a perfect Adamic state, except during the coldest time of the year. Hats or headcovers were unknown. The men wore a breech-clout of skins, the women a skirt of deerskins; from the knee downward nothing was worn, and children under ten years went nude. Blankets, obtained from the colonists were worn only during cold weather. The blankets were fastened upon their bodies with guisache-thorns serving as pins. The skins of panther, bear, wildcat, raccoon and cow, which they had in their lodges, were used like mats to sit and to sleep upon, but did not serve them as garments."

Speaking of ornamental attire, Gatschet says: "The gentle sex is generally supposed to be more fond of ornaments of dress to heighten its attractions, than are the males; but among the Karankawas just the opposite was observed. Their squat and squalid females appear to disdain ornaments, but the males with

their uncombed though braided hair and unwashed faces, loved to have some ornaments dangling about their bodies. Their braids consisted of three strands and were rather long. The women never braided their coarse hair, nor combed it, although some combs were seen in their lodges. The men generally arranged their hair with their hands."

Speaking of the housing and food of the coastal Indians, Mrs. Peimebacker says "They all lived in very poor, small dwellings made of poles, covered or partly covered with skins or reeds. They had little or no agriculture, but subsisted on fish, eggs of sea-fowls, wild fruits, nuts and roots. For catching fish they used spears, and perhaps nets. They also hunted small game nearby, and sometimes went to the great plains to hunt buffalo, while the western tribes of the group went each year to the interior to eat and gather cactus fruit and mesquite beans."

"The lodges and wigwams were far from being substantial, as they could be erected and taken down again within an hour or two by the women, to whom this manipulation revolved in this and a majority of other tribes. (Gatschet, p. 62.)

"They were so improvident that they seldom laid up sufficient food for the winter, or for a year of famine, consequently in the midst of acres of the richest land they were often in a half starved condition." (Peimebacker, p. 22.)

"The custom of head-flattening, considered a mark of bodily im-

provement among so many southern tribes, was much in favor among this coast people. The babies of both sexes had to undergo the process, and their foreheads only were flattened." (Gatschet, p. 61.)

"More conspicuous than head-flattening are the tattooing marks observed, upon a majority of the tribes who walk around wholly or partly naked. These lines and figures were all of blue color, and though the substance used is unknown, we are acquainted with the fact that black substances, as soot, charcoal, burnt plum seed, etc., become blue when placed subcutaneously. Tattooing was applied to the face only, and only one man was remembered, about forty years old, whose chest showed tattoo-marks. Boys were not tattooed before their tenth year, and young women marrying into the tribe on their arrival already bore the same style of tattooing as the women of the band frequenting the inlets of Matagorda bay. (Gatschet, pp. 61-62.)

It is said that they used the gesture language when conversing with alien Indian tribes. Also, that they were adepts when it came to communicating with smoke signals.

Deirees says: "They are excellent bowmen. Their bows are as long as their bodies, and they hit the mark with precision at a distance of 100 yards."

In olden days their arrows and spears were tipped with flint points. Those unearthed by Messrs Martin and Potter are of various materials, and practically all the sizes and

shapes to be found in this class of artifacts. The same can be said of the knives and drills. With the bringing in of metal by the colonists, stone was discarded and iron used instead.

According to one writer, "Their bows of red cedar conformed to a certain rule of length, according to stature, reaching from the foot to the chin or eye. They were beautifully made, and kept well oiled and polished. The bow-string was formed of twisted deer-sinew of many fine strands, aggregating about one-fourth of an inch in diameter, making a very strong line perfectly smooth and hard. The arrows were about a yard long, the shaft something over half an inch in diameter. The arrows were feathered with wild geese wing feathers, three being set equidistant around the shaft, in slots or clefts and their wound. The feathers were about six inches long, and showed about one-half inch from shaft."

Other weapons were clubs and tomahawks.

Fire-sticks were in use, until supplanted by the white man's matches.

It appears that their canoes were nothing more than a "dug-out" fashioned from a large tree-trunk, the bark usually being left on.

Fish-bone needles were used in sewing their deer-skin garments; sinew being used in lieu of thread.

Among their utensils were spoons rudely fashioned from wood.

One informant says: "Among their games and pastimes shooting with the bow was prominent. They often shot at the mark or shot the

arrows up perpendicularly into space, and their shooting matches were rather lively. They also had ball plays and wrestling matches. No gambling or guessing games seemed to have existed among these people at that time."

Mrs. Oliver informed Mr. Gatschet that "instead of mortars the women used cylindrical low stones for mashing and grinding fruits or seeds, a larger stone being used upon these for crushing. They prepared but one kind of pottery from clay, the vases having a globular bottom, so that they had to be placed into a hole in the sand. They had no handles and measured in diameter about twelve inches. She observed their manufacture but once; then it was a man who made some pots and ornamented them on the outside with little designs, faces, scrolls, scallops, etc., in black paint." Mrs. Oliver's description of the Karankawan pottery coincides with the entire specimens and sherds that have been exhumed in recent years at various points along the coast. With the advent of the whites, iron pots came into use.

After the colonizing of the Gulf coast by the Americans, the Indian population speedily dwindled.

"In the Spring of 1836, the Caranhuas still counted twenty-five or thirty warriors."

"About 1830 they were encamped on the Guadalupe river, below Victoria, near the junction of the San Antonio, were attacked by the Mexican and American settlers of that vicinity and many killed."

"In 1843, they were encamped about fifty miles southwest of Corpus Christi, where they were found by a Mexican ranging company under Capt. Rafaile Aldrete. He at once attacked and almost annihilated them, very few escaping."

"The last that was seen of these Indians was in 1837, when a remnant of some eight or ten Caranhuas crossed the Rio Grande at its mouth, begging their way into Mexico and oblivion." (De Shields, "Border Wars of Texas," pp. 33-34.)

"The history of these Indians terminates with an attack made upon them in the said year, 1858, by Juan Nepomuceno Cortina, then a citizen of Texas, along with other rancheros, when they were surprised at their hiding place in Texas, and were exterminated." (Report of the Mexican Border Commission, p. 407.)

COLORADO

● *The discovery* of bones of the long extinct North American camel was reported by Dr. Frank H. Roberts, National Museum Archaeologist who has just returned from his expedition in Colorado. The camel bones were found in a five acre tract where the nomadic bands of Folsom Men hunted and camped toward the close of the Ice Age some 12,000 years ago.

A Zuni Indian Vocabulary

By ROY A. KEECH

Concluding in this issue of the News is another section of the Zuni Indian vocabulary compiled by Mr. Keech who cooperated with Dr. E. L. Hewett and Edward Vander Wagen and his wife. Mr. Vander Wagen lived at the Christian Reformed Mission in Zuni where he acted as interpreter. Mr. Keech is the author of several books on Indian life in the southwest and lived for three months in the village of Zuni, New Mexico.

Thunder	To'wa-wa	Weeds	Hai'ga-weh
Thunder bird	A'chi-a	West	Sun'pa-kwe
Thunder Moun- tain (Corn Mt.)	To'wa Ya'lo-ne	Wind	Pin'na-yeh
Toad (common)	Tak'ya	What	Kwa'pe
Tobacco	A'na	What did you say?	Kop'toh-i-kwi-a
Today	Lai'ki	What have you?	Kwap'to-la
Tomato	Kye'tsi-toh-kya	What is it called?	Kop'a-shi-na
Tomorrow	Tch'wan-ni	Where are you from?	Ho'kyam-toh- iya
Tongue (in mouth)	Hon'nin-neh	Where are you going?	Hop'toh-a-ni
To the (direction)	Tah'na	Where is?	Ho'pi
Toward	Lek'ko	Which	Kwa'ti-kya-ap- pi
Trading post	Kwa'wop-pi	Whiskey	Kya'pa-li-weh
Trail	O'nan-ni	White	Ko'ha-ni
Tree	Ta'ta-neh	White Americans	Mel'i-ca
Tub	Ta'sa-leh	White Shell Woman	Ko'ha-kya Ok' yah
Turkey	Ton'na	Who	Chu'u-pi
Turkey buzzard	Shu'stin-na	Wife	O'hy-a
Turquoise	Hli'ak-wa	Wild cat	Te'pi
Turtle	At'to-wa	Willow	Pi'la
Twilight	Som'hap-pa	Wind	Pin'na-yeh
Two	Kwi'li	Winter time	Teh'stin-na
Under World	Teh'u-la	Witches	Ha'thli-kwe
Universe (their)	O'lag-na-neh	Wolf	U'na-wi-ko
Very good	Hish'kok'shi	Woman	Ok'yah
Vigas	Ya'tla-weh	Women imperson- ators, ceremo- nial	Sau'a-kya-on-a
Wans, society	Mi'li		
Water	Kya'weh		
Weapons	I'nos-now		

Wood	Ta'weh	You ask him	Un'tek-ku-na-ha
Woodpecker, little	Tan'tu-nu-nun-neh	Younger brother (of girl)	Ho'ni
Wool	U'eh	Young man	Tsa'wa-ki
World (their own limited)	It'ti-wa-na	Young summer (spring)	Teh'la-kwa-i
Work	E'kwa-ni-weh	Young winter (autumn)	Mi'yash-she-na-kyap-pa
Year	Tep'i-kwi-a	Yucca, giant	Ho'ta-sham-na
Yell, to	Weh'at-cho	Zia	Zia
Yellow	Hlup'si-ne	Zuni	Shi'wi-na
Yes	Eh	Zuni, land of the	Shi'wi-na-kwin
Yesterday	Tesh'sha-kwa	Zuni River	Kya'wa-na (the River)
Yonder	Le'ko		
You—Your	Tom—Yam		

TENSKAWATAWA (The Prophet)

Tenskawatawa, The Prophet, also known in modern times as Tecumseh's cockeyed brother, was a twin of the famous chief.

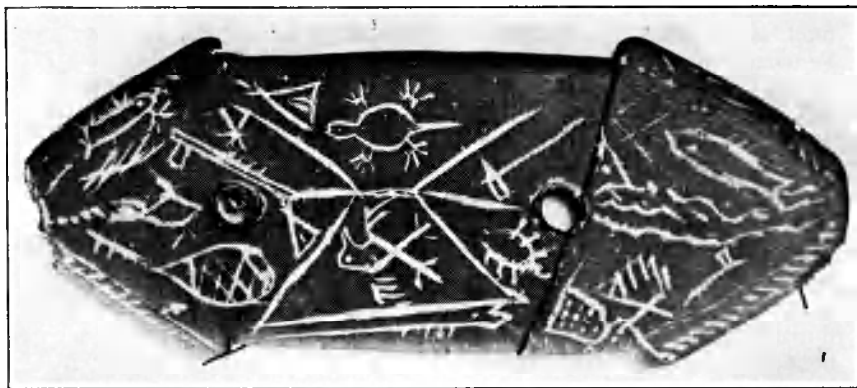
He was prominent in Indian and American history immediately before the War of 1812. His original name was Lalawethika, referring to a rattle or similar instrument. According to one account he was noted in his earlier years for stupidity and intoxication; but one day, while lighting his pipe in his cabin, he fell back apparently lifeless and remained in that condition until his friends had assembled for the funeral, when he revived from his trance, quieted their alarm, and announced that he had been conducted to the spirit world.



In Nov., 1805, when hardly more than 30 years of age, he called around him his tribesmen and their allies at their ancient capital of Wapakoneta (Ohio) and announced himself as the bearer of a new revelation from the Master of Life. He declared that he had been taken up to the spirit world and had been permitted to lift the veil of the past and the future—had seen the misery of evil doers and had learned the happiness that awaited those who followed the precepts of the Indian god. He then began an earnest exhortation, denouncing the witchcraft practices and medicine juggleries of the tribe, and solemn-

ly warning his hearers that none who had part in such things would ever taste of the future happiness.

After the War of 1812 The Prophet drew a pension from the British Government and resided in Canada until 1826. About 1828 he went with his band to Wayandotte County, Kansas, where he died in 1837 near Argentine. His grave is unmarked and the spot unknown. Although his personal appearance was marred by blindness in one eye, Tenskwatwa possessed a magnetic and powerful personality, and the religious fervor he created among the Indian tribes has been equalled at no time since the beginning of white man contact.



—Courtesy of Hobbies.

Turtle Carvings

This fine stone gorget contains numerous pictures representing the turtle, thunder birds, pipe pipes, fish and many other characters that cannot be distinguished. This merely shows that the turtle figure is scratched on stones as well as carved into a single rock piece. Turtles of clay and stone are frequently found in Central America. This is substantial evidence that the turtle was represented by many Indian tribes.

The Central American "Missing Link"

"Central America is one of the most glaring blind spots in American Archaeology," Dr. William D. Strong, of the Smithsonian Institute, stated of the land joining North and South America.

An expedition to jungles there, led by Dr. Strong, has yielded evidence indicating that in America's ancient past this link of land was an important link historically. Americanists are eager to learn whether the brilliant civilization of Mayan Indians of Yucatan and the almost as brilliant civilization of Peruvian Indians had any contacts, or whether ancestors of one influenced ancestors of the other, and how. The explanations are probably buried in Honduras and Nicaragua, in that "missing link" between the continents, Dr. Strong believes.

Searching for Mayan "footprints" among unexplored Hondurian jungles near Nicaraguan boundaries, scientists have found evidence of relatively little southward spread of Mayan civilization.

South America, on the other hand, appears to have reached northward to the very back door of Maya land with her influence. Traces of a generalized civilization such as reached its Golden Age in Peru and northern South America



MAYAN IDOL

centuries before Columbus are plentifully encountered there.

Excavating at hitherto unknown sites, Dr. Strong collected star-headed stone war clubs, pottery types and grotesque human figurines, and archaeological structures, all having numerous counterparts in South America.

The Grasshopper War

"The Shawnee's villages were on the western bank (of the Susquehanna). They came into the valley (of Wyoming) from their former localities, at the forks of the Delaware (the junction of the Delaware and Lehigh, at Easton), to which point they had been induced at some remote period to emigrate from their earlier home, near the mouth of the Wabash, in the 'Ohio region,' upon the invitation of the Delawares. This was Indian diplomacy, for the Delawares were desirous (not being upon the most friendly terms with the Mingos, or Six Nations) to accumulate a force against these powerful neighbors. But, as might be expected, they did not live long in peace with their new allies. * * * The Shawnees (about 1755, or soon after) were driven out of the Valley by their more powerful neighbors, the Delawares, and the conflict which resulted in their leaving it grew out of, or was precipitated by, a very trifling incident.

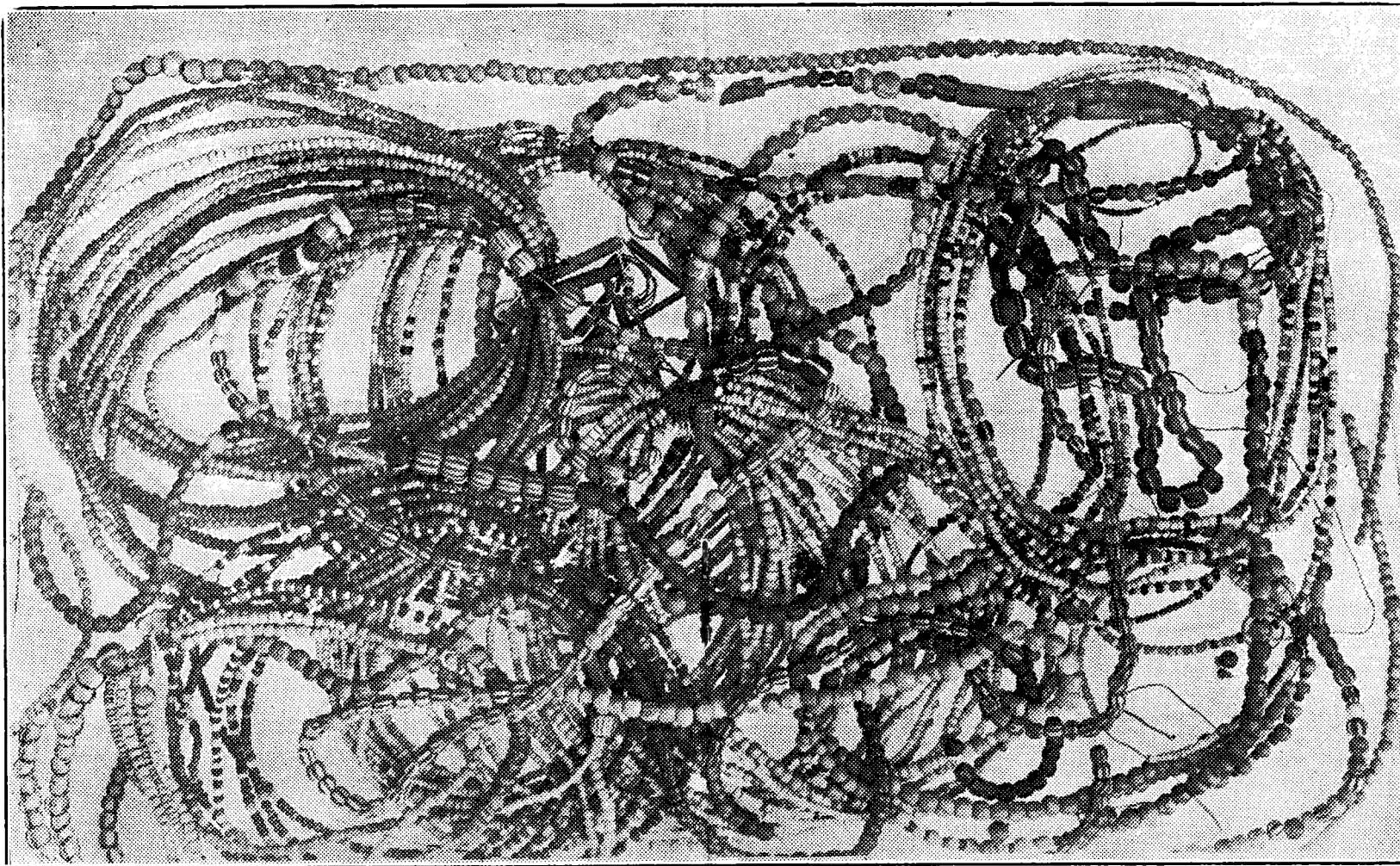
While the warriors of the Delawares were engaged upon the

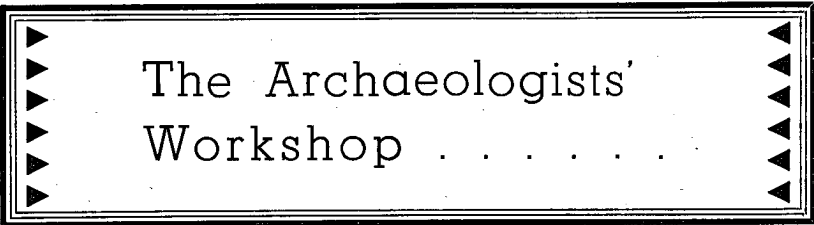
mountains in a hunting expedition, a number of the squaws or female Indians from Maughwauwame were gathering wild fruits along the margin of the river below the town, where they found a number of Shawnees squaws and their children, who had crossed the river in their canoes upon the same business. A child belonging to the Shawnees having taken a large grasshopper, a quarrel arose among the children for the possession of it, in which their mothers soon took part. * * * The quarrel became general. * * * Upon the return of the warriors both tribes prepared for battle. * * * The Shawnees * * * were not able to sustain the conflict, and, after the loss of about half their tribe, the remainder were forced to flee to their own side of the river, shortly after which they abandoned their town and removed to the Ohio. (This war between the Delawares and Shawnees has been called the Grasshopper War.)" — L. H. MINER, "Valley of Wyoming," p. 32. Quoted in the "New Learned History," vol. IX, p. 7678.

Porcelain Trader Beads Found in Penna.

These Trader Beads from the Lower Susquehanna River Valley, Lancaster County, Penna., were excavated by G. B. Fenstermaker and his son, Robert. The illustration below shows one of the largest bead collections in the East. This private collection consists of some 50,000 trader beads made of

Venice, Italy porcelain, brought here by the first white men to trade to the Indians for their furs and trappings. Many bright colors are worked in both solid and striped designs. The rarest of this type bead are the Star beads which are found in many countries of the Universe.





The Archaeologists' Workshop

*Practical Hints Helpful to the Archaeologist Are Always Acceptable for
Publication—Share Your Knowledge With Your
Neighbor Archaeologists*

HOW TO NUMBER SPECIMENS

Here is a tip which I thought worth passing on to my fellow collectors: In numbering specimens use black India ink on the light colored artifacts and white ink on the darker.

Then to preserve the ink from rubbing off in handling or fading with age simply paint over the number with a thin solution of acetone and celluloid. Or better still, go to your local dime store and purchase a small bottle of transparent finger nail polish and a bottle of remover. The bottle of nail polish comes equipped with a small brush which is just the correct size for painting a neat strip over your specimen number.

On artifacts which are highly polished or so smooth that the ink will not run, first paint a small strip of finger nail polish, allow to dry, then number directly on the dried solution. After the ink has completely dried, apply another coat.

Never use paper labels or numbers, they yellow and drop off with age and the history of the specimen is lost. The above method of numbering specimens is lasting, weather proof and water proof. The only way to remove a number is to use acetone or apply the remover.

ROLAND B. HILL, Oneonta, N. Y.

* * *

REPAIRING AND PRESERVING MATERIAL

An excellent glue for mending prehistoric pottery is prepared by DuPont and is known as Household Glue ready for use in a handy size tube. After glueing pieces together wipe surplus glue from both sides of specimen. On wood pieces this acts as a preservative and on bone specimens it checks crumbling. It is transparent and hardens all soft spots on bone artifacts. Tests revealed it entirely satisfactory in my work of glueing together 150 pots of Iroquois culture, now in the State Museum, Harrisburg, Penna.

G. B. FENSTERMAKER.

The Rainbow Dance

(At Santa Clara, N. M., Aug. 12, 1937)

By ROY A. KEECH

How this ceremony gets its name is very difficult to guess. Possibly it is a special ceremony in honor of the Rainbow Woman, a very sacred priestess of each pueblo, and probably the most powerful of all the Pueblo officials.

Formations, postures, and rhythms seemed the same as for the Green

kinds of beads were draped at the neck. Wide, light green leather bands were on each upper arm. Naked to the waist, nine of their bodies were painted bluish-black, with thighs and upper arms to match; calves and forearms painted a grayish-white. (These men and their partners, I believe, were Win-



Corn Dance (a harvest ceremony of thanksgiving). The costuming, too, was much the same.

The men wore their hair loose, with blue or green little birds' feathers on top of the head. One baldric of conus shells crossed the bodies from the right shoulder to the left hip. Strings of various

ter People.) The other ten men were painted a reddish-orange and grayish-white. (These were certainly the Summer People.) All these men wore the regulation Pueblo dance kilts, white, rain sash with knotted cords dangling at right knees, fox pelt, beaded moccasins, and skunk-skin masks at

ankles. Some of them wore leather straps with sleigh bells below the knees. Each man carried a goard rattle, painted to match his body, in his right hand and several short sprigs of evergreen in his left.

The women wore *tablitas* (as in the Green Corn Dance). These were all exactly alike (an unusual feature); square except where they come down over the sides of the heads, with the usual three points at the top of the boards tipped with eagle down; painted light green, with the Greek letter *tau* cut out with jigsaw. In most other details the women's costumes were similar to those worn for the Blue Corn Dance, except that the *petones* were worn in the regulation manner—pinned to the shoulders in back, and falling loosely down the back of the dress. This manner of wearing the *petones* showed to better advantage the beautiful embroidery on the bottom of the dresses and the red dance belts. They wore their white wrap leggings, instead of dancing barefoot as they should in all summer ceremonies.

One drummer in bright orange silk shirt and green headband led the rhythm, followed by nine men in the chorus. There was no rain wand, no Koshares or Karinas (members of the Pueblo medicine societies), no leader who could be observed. The Governor of the Pueblo followed this group from plaza to plaza; he wore store clothes and carried his cane of office.

On the whole, there was not the same seriousness shown by the

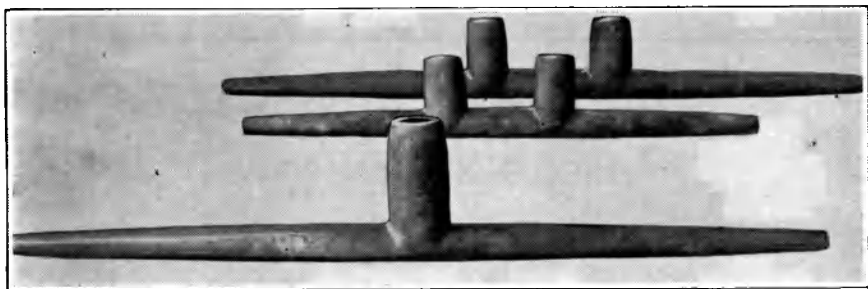
people of Santa Clara in regard to their ceremonies as is shown in most of the Pueblo villages. No cameras were smashed, or even taken into custody. Camera fiends were allowed to ride their hobby for the payment of five dollars into the tribal treasury. Also, several young white girls were allowed to stand on top of a kiva and look down in while the dance group was inside. In most any other pueblo this means being escorted by Indian officials to one's car and ordered out of the village, or a white man runs the risk of very rough treatment for the same offense.

Just a short note about *kivas*: This is a Hopi word, meaning sacred ceremonial chamber. Most of them are round, drum-shaped, though always some have been square, and having no windows or doors. Originally the *kivas* were subterranean. Today most of them are built on top of the ground, or partly so. To enter the *kiva*, the Indians go up a rough pole ladder to the roof, and then down another ladder through a large square hole. Inside is a low stone or adobe bench that goes all the way around the wall. There is also a stone altar and fire box in which a fire is kept perpetually burning from the beginning of the year until new fire is made at the beginning of the next year.

Formerly each clan had its own *kiva*. But today most tribes have only two, one for each people (Summer and Winter). The women enter only for ceremonial purposes, or to carry food to their men.

The men, however, use them for council chambers, to assemble for the making of ceremonial materials, as a place to weave (in the few pueblos where this craft is still continued), and sometimes even for

social gatherings. As the Christian's religion center is his church, so the Pueblo's religion center is his kiva. Few white people have ever entered a kiva in a living pueblo. The writer has entered just one—in a Hopi village.



Pipes From Great Temple Mound

These two double bowl peace pipes are made of a green-gray stone. The largest one is $29\frac{3}{4}$ " inches long. Both had been broken in several places as was customary with other pipes found. The drilling is from both ends. The drilling is continued in the middle section of the pipes, thus making it possible to smoke both bowls from either end.

PENNSYLVANIA ARCHAEOLOGISTS INSPECT HOPEWELL MOUNDS AT MID-YEAR MEETING

The Midyear meeting of the Society for Pennsylvania Archaeology was called by Donald Cadzow, president, for October 9, at the Hopewell Mounds in the Bockaloon Valley near Warren.

These well known mounds were among the first to be scientifically explored in Pennsylvania. The Cut

Straw Village or Bockaloons is the site of the first declaration of intention of the French in regard to the possession of the Ohio Valley. Sieur Celoron and his expedition stopped there on July 30, 1749 for the first council with the Indians of the Ohio Valley. Nearby was buried one of the plates of possession.



BULLETIN

Prehistoric Lost City Attracts Visitors

It is well over one hundred years since the first discovery of Lost City, near Lewisburg, Kentucky. In 1824 Professor Rafinesque discovered this enormous, prehistoric site, containing conclusive evidences of an early civilization by a strange, cultured race. And yet, for more than a hundred years this discovery was neglected by science. It was in 1929 that scientists again awoke to the fact that here was an opportunity for expedition and study rarely offered to investigators. The survey was instituted by the University of Kentucky, department of Archaeology and Anthropology. The site, covering more than one hundred seventy acres, and containing three distinct levels, was charted and their interesting facts recorded. It is to the findings of this investigation that we owe our present knowledge of the details concerning this early American culture.

There is a great deal of intriguing mystery surrounding the habits and customs of these prehistoric dwellers in Lost City. Proofs were found of four distinct types of interment. Enormous crematory pits give mute suggestion of sacrificial altars, which though anachronistic, are reasonably factual. Some 80 are on exhibit — plus earthworks, effigies, and enclosures.

The geological construction of Lost City presents a vista of interest rarely equaled. On a bluff overlooking the Mud River and Valley these people built their monuments. Their remains are encompassed in sacred resting places; burial, crematory, domiciliary and ceremonial. Immediately below the bluff are scattered evidences of their villages and work shops. Here their abodes stretched in large number across the wide rolling valley. At the north end of the main village site

is an enormous knoll, about a city block in extent, which housed their industrial activities. Here they made stone implements of all kinds. And one may still find thousands of broken and perfect spears, arrows, hoes and scrapers. The many wide stretches of fertile, tillable soil show a great deal of agrarian activity indicating that here they raised their foodstuffs, probably not much different than it is done today where there is no machinery.

On the lowest level, below the village, right at the river's edge, is a very large rock house 600 feet in length. It is a cavern-like edifice protected by enormous cliffs of stone. This ceiling of stone shows signs of extreme age and is blackened by the smoke of many fires

kindled throughout many years of occupancy. At the center of this rock house is a cavernous entrance which extends back under the village site. High above on the village site there is a depression and hole connecting with the cave, which was probably used as an underground passage to the river's edge. This cave also branches off and extends under the cliff on which the burial fields and mound groups are located.

Gigantic blocks of solid stone tell a tale of hundreds of years of erosion, by breakages which have fallen off and tumbled down the cliffs at several points. An ingenious natural stone stairway leads down from the mound field to the village site.

Pictographs and Petroglyphs of West Texas

By E. F. POHL

West Texas boasts of many of the finest pictographs and petroglyphs in the country. Not so very long ago the Witte-Memorial Museum of San Antonio sent two expeditions to west Texas for the express purpose to obtain water color plates of these inscriptions.

In the August issue of the National Archaeological News there appeared a very interesting and well written article under the heading of "Indian Pectographs," by F. R.

Johnston, President of the Archaeology Society of Southern California.

Art and Archaeology, Vol. XXI, No. 6, p. 301, gives the following definition of these terms: PETROGLYPH A diagram, picture or inscription cut upon a rock; PICTOGRAPH: a picture painted upon a rock, wall or other permanent object and usually colored.

Petroglyphs are by far more scarce than pictographs, the latter usually are found near such spots

as springs, running water or shelter graves where evidence of permanent Indian habitation is to be found.

Petroglyphs appearing on several rocks near Lobo show both animal and human figures. On the huge table-like surface on the Pecos river the figures apparently have no connection with each other, each seeming to be a symbol standing alone and it is impossible to guess which is the beginning and which is the end especially in view of the fact that the inscriptions in many places are so worn by age and weather that they are difficult to define.

Petroglyphs appearing on a large boulder of basalt on the Pecos river shows a distinct map of an old Indian camp with wigwams, trees, streams, hoof prints and warriors distinctly definable.

The pictographs of west Texas are in black, red and yellow. Most of the pictographs of shelter graves in caves are fairly well preserved and in some instances the entire length of a cave wall was used to picture a group mural. Near Comstock is a well preserved pictograph of a group painting depicting a religious festival. The human beings are represented in ceremonial array and are wonderfully executed.

Some of the murals delineate human figures with bows and arrows and along with them the trophies of their hunt such as deer, mountain goat, wild turkey. Other animals frequently pictured are fish, scorpions, centipede and snake.

Pictographs and petroglyphs are an essential item in the study of Indian cultures, as important as is the study of literature or art of any people for they are the expression of the mental and cultural qualities of the races who made them. Comparison of the types found show distinct differences in life interests and attitudes.

Whereas some of them picture the simple pursuits of the hunt, others are records of the victories or tragedies of conflicts, and still others are records of religious and festival pageants. The execution of the pictures is an index to the culture of the tribe; while some of the pictures are in crude forms, not because done at an early period, but because made by a people of small ability at form expression, others show such excellence of composition balance and design, and such virile power in portrayal that there is no doubt of their superior feeling and appreciation of beauty.

KENTUCKY CAVE EXCAVATIONS REVEAL BURIAL PRACTICES OF PREHISTORIC RACE

Evidence of a prehistoric race of cave dwellers that buried its women and children and cremated its men has been discovered by University of Kentucky anthropologists in rock shelters of eastern Kentucky.

The anthropologists—Prof. W. S. Webb and W. D. Funkhouser—completely excavated the Newt Kasch shelter in Menifee county and reported it differed greatly from caves in surrounding counties.

There was a decided dearth of flint, pottery and bone but an unusual amount of vegetable matter and some surprisingly fine fabric.

The excavating party was puzzled by a series of large pits dug in the subsoil instead of in the ash beds as was the usual custom. It was believed the pits were used for storage purposes.

Other unique features of the cave were several curious masses of matting, cane grass and fragments of textiles. It was believed they were

used as mattresses or possibly as bags for transporting food to the shelter.

Only one burial site was found in the shelter proper. Located between two large boulders, the grave contained the fragmentary remains of a male infant. The grave was crudely dug, leading to the belief the burial was hasty and informal.

In no other shelters in Kentucky have graves containing male bones been found, although large numbers of female skeletons have been discovered.

Nut Cracker or Multiple Metate

This nut cracker was found in a rock shelter on Tank Creek, McLennan Co., Texas.

At one time it was part of the Limestone ceiling of the shelter and after dropping to the floor was utilized for various purposes.

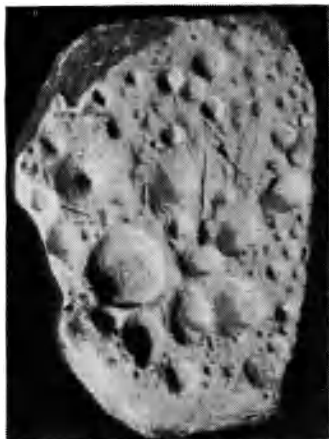
It shows many grooves used for sharpening bone or wooden implements, a few large basins that have been used for grinding nut meats, acorns, roots or paint pigments, but the larger number by far are the small depressions used for cracking nuts, hence its name.

Tank Creek lies in the heart of the Central Texas Pecan belt and in a region abounding in numerous varieties of edible acorns.

The boulder measures $3\frac{1}{2}$ feet by 22 feet and is 15 inches thick. It weighs 950 pounds.

No other boulder of such size and number of basins has ever been recorded in Central Texas. The usual large basin type is small, with

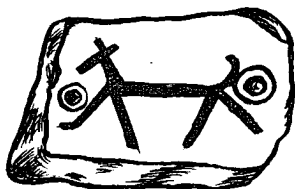
one or two basins, the latter, both on one surface or as is most usual



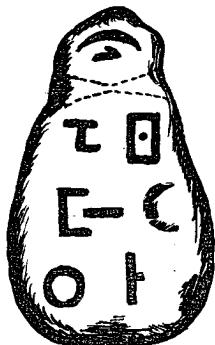
on opposite sides. There are numerous examples of the multiple metate but these are worked in a solid natural ledge and none have the great number of basins.

The 'Cracker' reposes in the Baylor Museum Indian Room.

THE ARTIFACT REVIEW



These artifacts are of a new and unknown culture as far as the finder is able to learn after consulting several other archaeologists and museums. All articles are made of hard and soft sandstone and are of a ceremonial nature. Site—Lancaster Co., Penna., by G. B. FENSTERMAKER.

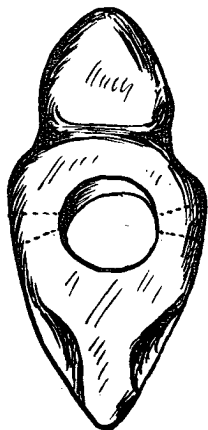


The drilled gorget is 1" x 1 $\frac{3}{4}$ " long made of light red sand stone with countersunk drilled holes from each side; the form of a deer is cut on the one side rather deeply.

* * *

The tablet pendent with cut markings is 2 $\frac{1}{2}$ " long x 1 $\frac{1}{2}$ " wide at the widest section; holes are drilled in from the sides (indicated) on the upper part by the dotted lines.

* * *



The bird-shaped type banner stone, size 1 $\frac{1}{2}$ " wide and 3" long with $\frac{1}{2}$ " drilled hole tapered to $\frac{3}{4}$ " on the other side, has two small holes drilled in from each side to the large center hole, note dotted lines showing the drilling. This was probably mounted on a stick similar to a banner stone and used as a ceremonial piece.

Turtle Effigy Carved of Shell



This fine Turtle Effigy was found in a mound on a high bluff in Illinois, near where the waters of the Illinois flow into the Mississippi. It is eight and a half inches from tip to tip, and four inches wide. It is made of pyrula, which originated in the Gulf of Mexico. How it found its way to Illinois shows the extent of the far flung trade relations which existed in prehistoric times, among our Indians.

In the same mound was found a nicely carved piece of pottery, and more than eight hundred small shell beads, which were ground flat on one side, leaving the central valve so they can be strung, if desired. A few flints were also found in this mound. The excavating was done by George H. Dougherty, Jerseyville, Illinois.

BELFAST, IRELAND

Recently excavations near Dunloy in County Antrim revealed the burial customs of a people who lived in Ireland 2000 before Christ. Archaeological work is being carried out by Queens University archaeologists. The tombs contained cremated bodies, arrow heads, knives and beads.

OFFERING A PEACE BELT



The figure is that of an Iroquois, garbed as he was probably from the middle of the 18th century to the early years of the 19th. He wears the typical Iroquois war cap of early date but has the interlocking silver brooches on it as an ornament. Around his neck is a silver gorget, British issue, and he wears a pair of arm bands also bearing the royal coat of arms, and a pair of silver wrist bands. The sash is one of red yarn interspersed with fine white seed beads. He wears a kilt and a pair of black broad cloth leggings decorated with white beads. On his feet are deer skin moccasins. He is depicted in the act of offering an Iroquois chain peace belt. A war belt with an axe attached lies at his feet, presumably offered by an Ohio valley tribe, asking the Iroquois to go to war with them against the English.

(A. WOODWARD)

Courtesy The Pennsylvania Archaeologist.

The Human Sacrifice Pipe



This pipe appears to be the finest example of stone carving found in the Great Temple Mound. Unfortunately it was found in pieces and only about three fourths of it, seven pieces in all, was recovered. From these seven pieces this reconstruction sketch was made, using shell engravings and other pieces as a guide for the details of figure and costume. It is substantially correct.

This piece is without doubt Central or South American in origin. The restored parts are the lower part of the body, legs and section of the right arms of the priest, as well as the legs of the slave and part of the base.

Timely Topics

• from •
Coast to Coast

PENNSYLVANIA

● *The Society for Pennsylvania Archaeology* had their Mid-year Meeting in the field of workings at the Hopewell Mounds in the Bockaloon Valley, south of Warren, Saturday, Oct. 9th. There were 123 who dined at the luncheon. It was one of the largest meetings held in the field of research.



New Mexico Pictographs

—Photo by H. C. Olson.

The above are prehistoric hieroglyphics on the walls of Frijoles canyon New Mexico. These pictographs may seem rather amateurish to the layman, but each little part had a vast significance to the Cliff Dweller who did the job.

NEW YORK

● *American Indian Day*, sponsored by the Neighborhood Indian Society of Rochester, with Dr. Arthur C. Parker as chairman, was celebrated on September 25 at a gathering of some 3,000 in Ellison Park, near Rochester, New York. In the course of the celebration, a group of Senecas took part in a colorful thanksgiving ceremony and whites and Indians spoke on present-day Indian problems.

* * *

● *Hartwick College*, of Oneonta, New York, is sponsoring the organization of an Archaeological Society in the upper Susquehanna Valley of New York State. Plans are now being formulated by Roland B. Hill, Oneonta archaeologist, for an organization meeting to be held at the College soon.

During 1929 Hartwick College received a legacy of the famous Willard E. Yager Collection. Also several unpublished manuscripts and a specially built fire proof building in which the artifacts are exhibited.

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MICHIGAN

● A large silver cross dating back to the period of the British-American fur trade in the old Northwest has been added to the collections of the State Historical Museum.

The big cross was found with an Indian Burial near Marquette. It is made of silver sheet, the ends of the four cross arms, being ornamented and scalloped. Both surfaces are engraved with a picture of a trading canoe, sail-rigged and propelled by two canoe-men. Stamped on the surface are the initials of the silversmith (P. H.), who made it and the word Montreal.

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Obsidian notched arrows, 50c ea.
Obsidian Grizzly bear points, large, 50c ea.
Obsidian knives round bases mostly, 50c ea.
Obsidian Laurel Blades, 50c ea.
Obsidian arrows slightly damaged, 15c ea.
Warrior necklace, mounted, as taken from skeleton.
Haliotis shell, (abaloni), beautiful, some \$5.00 others, \$10.00.
Mortuary eye plates of Haliotis Shell, \$1.00 per pr. & up.
Gorgetts, Ceremonial Kuksu, Haliotis shell, \$2.50 ea.
Pendants, Kuksu, Haliotis shell, 75c and up.
Bone Awls, antelope leg bone mostly, 25c ea. and up.
Bone Dagger Awls, quite long, slender, mended, \$1.50 pr.
- Incised ear bones, rare, fine, Pellican wing bone, from \$2.50 per pr. for damaged to \$10.00 pr. for perfect specimens.
Bone, Shaman whistles, 50c ea. and up, some rare lengths.
Bone, fish gorges pointed on each end, 50c ea. & up.
Bone fish skewers, long fine, \$2.00 per pr.
Guessing game bones, \$2.00 per pr.
Bone Flakers, \$1.00 pr.
Perforated stone discs, (Games) 50c ea.
Steatite ear plugs, 1 pr. \$5.00.
Steatite Lip plug, 1 @ \$2.50.
Stone bow polisher, 1 @ 50c.
Mica Pendants, set of 5, \$2.50.
Charmstone, \$2.50 and up.
Quartz Crystal charm pestle, 1 at \$1.00.
Stone Sling Shot, large, 2 @ \$2.50 ea.
Baked Clay paint pot, \$2.50.
Stone Poison Mortar, \$2.50.
Baked Clay Poison Mortar, 50c ea.

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Letter-Lines

To the Editor

“After reading the September issue of the ‘News’ I am including this little publication on my list of preferred literature for next year’s budget.”

GEORGE W. WILCOX, Nebraska.

“Compliments on your Artifact Review department. It’s a worthy feature both valuable to collector and student of American Archaeology.”

W. STRALEY, Kansas City, Mo.

“Congratulations to the ‘News.’ It’s a real textbook for those who are interested in Indian curios.”

EARL L. MCGRAW, Freeport, Penna.

“We have received several copies of the ‘News’ and believe that it will prove advantageous to you to have it seen and consulted by the many students who use our Museum and Library facilities.”

MUSEUM OF THE AMERICAN INDIAN,
New York City, N. Y.

“Congratulations on the editorial, ‘Wipe Out the Fakers.’ Articles like that will go a long way toward exterminating the fake makers and those who deal in fake pieces. I have done some business with most of the dealers now advertising in the ‘News’ and have found them to be O. K. Most of them I know personally—and they, as well as the collectors who will not have a ‘White Man Made’ Indian piece in his collection, realize that to handle fake pieces, is the ruination of the business and collecting.”

B. W. STEPHENS, Quincy, Ill.

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10 Bird Points.....	1.00
Paint Bag.....	1.00
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Beaded Squaw Belts.....	2.00
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Snow Shoes, B. C.....	2.00
Elkhorn Scrapers	2.00
Makah Basket	1.00
Children's Beaded Moccasins.....	1.00
Stone Pendant.....	2.00
Beaded Game Balls.....	1.00
Copper Bracelets, Shell Pendants.....	1.00
Pottery Bowl Islet.....	1.00
Beaded Umbellicas.....	1.00
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