

This class of specimens, from there shows the highest development of art, exhibited anywhere in America, Peru not excepted.

"The finest specimen of sculpture in the National Museum," is mentioned by Prof. Angy, who was head of the department of Natural Science in our State University in an early day. He says:

"This bust was used as a part of a barn foundation for many years until the museum rescued it. It was used as a target at which the youthful progeny of the husbandman, threw stones to their hearts content—the prize going to the one who succeeded in knocking the biggest piece from the battered nose of this unfortunate work of art."

The pipe served to perpetuate the art of the Aborigines in sculpture and served as an incentive to greater attainments; so, many specimens of art are preserved in this way, but the above is quite a complete record of the images in stone, of which a record is preserved; one in Tennessee and one in Arkansas, should probably be added to the list.

As to the uses of these images, our most scholarly students are loath to express an opinion, so, far be it from me to suggest a possible solution, but Jesse Walter Fenkes in Sixteenth Eth. Rep., and also in Seventeenth, has much to tell about the Tusayan provinces and ruins in New Mexico, and in the course of his description of the customs of these people, he describes the corn ceremony and other curious ceremonies, where their mythical deities play a part in the ceremony. He says:

"A supernatural being or mythological conception may be represented by Hopi priests in several ways. There are three methods which occur to me: First. A symbolic picture. Second. An image. Third. A man, woman or child to represent the Deity."

He goes on to describe the ceremony in full, but this article grows too long to quote farther. In speaking of ancient Tusayan shrines (in Seventeenth) he mentions two stone images which white men once saw—and even a sketch exists, but which are now lost or hidden; they are still worshipped, however. These idols were three or four feet high. I should like to give a full account of these ceremonies, described by Fewkes, as the one where a picture or image was used suggests a possible use for these miniature busts.

The picture or the image was put on a wand or stick and profusely decorated. Mr. Hovey suggests the Tusayan ceremony as the possible use for his specimen, you notice. It might be suggested that these busts were stolen by the tribes, dwelling north who trafficked with the natives of New Mexico, and who traversed the old Santa Fe trail; they may have been trafficked for, or these tribes may have had the same

or similar ceremonies, as many evidences seem to confirm.

The hole started in this Roca bust may be the work of some later owner who wished to change it from a god to an ornament. But let us keep in mind that there are *three* busts at least in this class, all found in the area once occupied by the Wichita-Pawnee tribe (of Quivera and Harahey) and are *miniature*, while the Tusayan images were three feet high.

I wrote to the National museum about the matter and sent a photograph, the following is the reply:

"In answer to your request, I would say with respect to the bust of hematite, a great many objects find their way into our collections which are considered by critical persons as fraudulent. It must be remembered there are three periods in question respecting every specimen found on the surface of the ground: First. As to its being pre-Columbian and made by stone implements. Second. As to its being post-Columbian and made with European implements. Third. As to being fraudulent and made to deceive. Every ethnological object in the museum here has had something to do with the age of iron. The archaeological material is, some of it, pre-Columbian and some of it post-Columbian and in every case the question must be decided on its own merits. The little hematite image does not belong to any large class of pre-Columbian specimens, and may safely be regarded as an object made by Indians after contact. No one can tell you by looking at an object of this kind what its age may be in years."

I fail to draw very much satisfaction from it, but you must remember they have not seen the bust itself, yet; after they have examined the original they will doubtless be prepared to pass judgment on it.

Knowing that Mr. Brower has had much experience in western archaeology, I submitted the bust to his inspection and he writes me under date of April 4, as follows:

"The image of hematite, showing a metallic lustre from long use and age, is perfectly genuine; was made by Indians, and its age of several centuries is indicated by the sure sign, that the outside is patinated, while beneath, the surface is blood red. The position, when it was found and the objects with which it was associated, will disclose the identity of the maker. Similar objects are not uncommon in the Mississippi Basin, and all of them appear to be pre-historic; at least not of recent origin."

This is conclusive and to the point. I have no theories to inflict. I have simply given in this article a very brief resume of my study of the bust question. I have gone to the bottom of it, at least as far as our University library will take me. If any one knows more on the subject, he will confer a favor by writing me about it. I have not space to eulogize on the rich field for research which Nebraska offers. Every day adds its mite and you will wake up some day to realize the neglected opportuni-

ties. You will see the Nebraska Historical Society with but a handful of material in the museum and then you will be too late. Thousands of valuable specimens are being ruthlessly destroyed every year—even this hematite bust was preserved by a mere chance—and now there is yet time, by diligent activity, to place in the Historical Society a magnificent collection that will be a credit to the state. Some day people will realize that Nebraska stands in archaeology as she does in botany and geology, on that great dividing line where she partakes of both eastern and western influences, and so, the richest field of all. Why cannot something be done now?

E. E. BLACKMAN.

Roca, Nebr., April 11, 1901.

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