

MRS. F. D. ROOSEVELT INSPECTS WPA PROJECT AT MUSEUM

Mrs. Franklin Delano Roosevelt, wife of the President of the United States, was a visitor at Field Museum on November 16. She spent a large part of the afternoon observing the accomplishments of the Works Progress Administration project in which 176 persons are employed at this institution. She inspected many of the Museum shops, and saw WPA workers engaged in such widely varied tasks as repairing archaeological objects and ancient textiles, cleaning animal skulls, repairing and rebinding books in the Library, printing, and making reproductions of leaves for use as accessories in exhibits.

Mrs. Roosevelt expressed to Director Stephen C. Simms the most enthusiastic approval of the ways in which this institution has supplied truly useful and valuable work for the men and women assigned by the WPA, and indicated that the project ranked among the most successful she has seen.

Keen appreciation of the Museum exhibits was also displayed by Mrs. Roosevelt, who made a tour of a number of the principal halls. She was especially interested in the Races of Mankind sculptures by Malvina Hoffman.

Mrs. Roosevelt was accompanied on the Museum visit by Mrs. Mary Gillette Moon, State Director of Women's and Professional Projects, and Mr. Charles E. Miner, Deputy State Administrator of the Works Progress Administration.

HOPI INDIAN SECRET SOCIETIES

BY PAUL S. MARTIN
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The desirability of belonging to or being identified with some group or organization is very strongly felt by human beings in all societies, both folk and sophisticated—in fact, is psychologically almost fundamental. Secret fraternities exist not only in modern colleges, but also among many primitive tribes. In Hall 7 (Archaeology and Ethnology of the Southwest) are exhibited some of the insignia, masks, and other ceremonial paraphernalia of a few of the Hopi Indian (Arizona) esoteric societies.

Some of the resemblances between the Hopi fraternities and those of American colleges are astonishing as well as amusing. For example, the Hopi Indians perform their secret rites in a specially constructed room, called the *kiva*, from which all non-members are rigidly excluded. The *kiva* is roughly analogous to the collegiate fraternity "chapter-room" or "tomb." Admittance to a Hopi Indian society is by initiation which is rigorous. One of the features of their initiation consists of whipping (which corresponds to the "padding" of the fraternity novices), after which the secrets of the society are revealed to the new members. Disclosure of any of these secrets is a serious offense, and the whipping or "padding" perhaps serves to impress the novices with the importance of the occasion and of the secrets.

The history or archives of the college fraternity find their parallel in the Hopi myths concerning the origin and history of the society. Oftentimes, the story of the founding of a fraternity begins to take on a legendary character, and the founders themselves are revered as super-men, corresponding to the culture heroes of primitive groups.

The various fraternity chapters of a given college are sometimes characterized by

various activities which may keep the college and community interested, amused or scandalized. In a Hopi town, the secret societies are ordinarily characterized by certain activities such as bringing rain, stimulating the growth of maize, curing diseases, and "compelling" the sun to return (after December 22) in order to have summer again. But some groups specialize in amusing the people by acting as "clowns," though their activities often scandalize the missionaries, just as fraternity initiation pranks sometimes do the community.

In place of fraternity pins, the chief of a Hopi society has a badge of office which, during ceremonies, is exhibited in the *kiva* or "chapter-room." During public ceremonies the members also wear a distinctive costume in many cases.

Just as certain college fraternities impress their new members by telling them that the President of the United States or Chief Justice of the Supreme Court is a "brother," so do the Hopi proudly claim as "brothers" and founders or organizers various animal gods, the Sun God, the Corn God, and the like.

It is entirely possible, too, that a Hopi fraternity could be praised or damned simply because some of its members might be characterized as "grinds," athletes, or "rounders," though in such a case it would be for an entirely different reason than among ourselves. A Hopi who tries to put himself "forward" in any way is condemned—their ideal fraternity man would be the willing but unobtrusive one.

AMERICAN INDIAN TYPES BY MALVINA HOFFMAN

About 10,000 to 12,000 years ago the ancestors of the American Indians migrated from Asia to this continent. Careful students of this subject generally agree that the New World derived its inhabitants from north-



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Siouan

Pueblo Woman

eastern Asia by way of Bering Strait. Since the land connection of earlier geological eras probably no longer existed, the newcomers must have come across the Strait in boats or afoot over the ice.

It should be emphasized that the Americas were not settled within a short period, or by one group of people. The immigration was a slow, prolonged dribbling and spreading of successive waves of people of varied Asiatic origins. After arrival on the American shores these people multiplied and scattered widely to the east and the south. Since they were of diverse racial types, it is not surprising to find racial variations among their descendants, the American Indians. These differences in types are demonstrated by ten bronzes in the Races of Mankind series of sculptures by Malvina

Hoffman, exhibited in Chauncey Keep Memorial Hall (Hall 3). Three of them, the Pueblo, Apache, and Sioux, are shown in the accompanying illustrations. Reproductions of photographs of five others have appeared in previous issues of FIELD MUSEUM NEWS—the Blackfoot in June, 1933; the Navaho and Carib in November, 1934; and the Eskimo man and woman in June, 1936. Two remaining ones, a Yucatecan Maya, and a Tehuelche of Patagonia, will be shown in a future issue.

The Pueblo Indians of the southwestern United States are represented by a bust of a woman of San Ildefonso Pueblo, New Mexico. The Pueblo Indians are moderately round-headed and of medium stature. For many centuries, these people, who were more highly civilized than any other tribe north of Mexico, have dwelt in community houses. Agriculture was and still is extensively practised, although the country is arid.

The Athapaskan peoples, the bulk of whom dwell in Canada, are represented in the Southwest by the Navaho Indians and the Apaches. The Apaches are long-headed people, and are slightly above medium height. Formerly they were nomads subsisting chiefly on the products of the chase, and roots and berries. Today they live on a reservation and are forced to practise agriculture. Their only art worthy of the name was basket-making. They lived in crude shelters of brush.

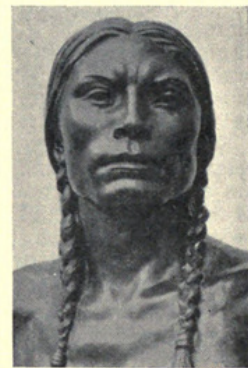
The Sioux or Dakota Indians are tall people whose head form lies half way between round heads and long heads. Their faces are long, and clear-cut with an eagle nose and prominent cheek bones. They are related to the Winnebago Indians of central Wisconsin in language and perhaps in physical type. The Sioux were considered to be of the highest type physically and mentally.

"Heads and Tales," the recently published book by Malvina Hoffman telling the story of her life and of the creation of the Races of Mankind sculptures, is on sale at the Museum. It is a volume of 416 pages, profusely illustrated. Price \$5, plus postage on mail orders. Also available at the Museum are photo-gravure post cards of nearly all the racial sculptures, and, for those who desire them, larger photographs. Under special arrangement institutions or individuals may obtain reproductions in bronze, either full or reduced size. Those interested should communicate with the Director of the Museum.

Lignum-vitae

Lignum-vitae, one of the heaviest, hardest, and toughest of woods known, is obtained from the West Indies and the west coast of Central America. It was the first timber of the New World to enter the European market. For two centuries it was reputed to have marvelous curative powers—hence its name, which means the "wood of life." Its principal uses now are for castor wheels, and, because of self-lubricating qualities, for steamship propeller shaft bearings.

A plank of lignum-vitae is exhibited among the miscellaneous tropical lumber series in the Hall of Foreign Woods (Hall 27).



Photograph copyright Field Museum

Jicarilla Apache



1936. "American Indian Types By Malvina Hoffman." *Field Museum news* 7(12), 3-3.

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