

MISSOULA, MONTANA, SUNDAY MORNING, JANUARY 5, 1913.

Burden Bearers of Mankind



The South African Adaptation of the Hoop



Pueblo Indian Women Carry Water for their Mountain Top Towns



Peruvian Mother and Banana Peddler



Filipino Little Mothers



Japanese Method of Carrying



Assam Tea Picker



Candle Seller of Mexico

Are you good at balancing? Could you carry a basket of freshly washed clothes on your head for half a mile without dropping and soiling them? If your life depended upon balancing a basin of water in this manner for an hour what would your chances of living be? How would you like to carry a heavy basketful of tea or coffee thus over a steep mountain path with another and larger bundle strapped to your back. Would the matter of a husband in an easy chair on your back discount you?

We who live in the city and have our water delivered to us through pipes cannot appreciate how large an amount of water is consumed in various ways by one household. Even those of us who live in the country have no conception of the amount of water necessary to be carried in regions in which windmills and efficient well and cistern systems are not used. None of us has lived on hilltops half a mile from water.

Carrying water on the head, the usual method among primitive people, requires the bottom of the jar to be either round and accompanied with a sustaining pad for the head and for the ground or to be concave on the bottom. These jars are often decorated with pictures which are usually symbolic or pictorial. It is surprising to note how extensively this primitive method of water supply is used. We do not need to go out of our own country to find such conditions. Among the Indian tribes of New Mexico, Arizona, Oklahoma and Texas it is still in daily use, and the people live on much the same plane of civilization as in the old days before the era of the white man. In Central and South America, Australia, Africa, Alaska and many parts of Asia toting is surprisingly popular.

A packing device popular among savages the world around is very similar to the hood used by bricklayers in this country. The containing portion of this carrier is a basket attached to a pole which rests upon the shoulder and is grasped by the hands. These baskets are piled high and heavy loads may be thus carried. This style of hood has a wide variety of uses and may serve for marketing, gathering wood, carrying grains or for ordinary "junk."

Over the back and not the neck or shoulder bears the heaviest of the

burdens. Loads of almost incredible magnitude and weight are borne on the back suspended by ropes or leather bands passing either about the forehead, about the shoulders or both. Mexican water peddlers carry on their backs enormous jars which derive their shape, not from the imitation of a natural object, but from the use to which they are put. They are long, fit the back somewhat and are carried by means of a band across the forehead to enable the bearer to empty the liquid by bending his back. The water peddlers may be seen in the streets of the little Mexican villages, at any time and their coming is always hailed with rejoicing.

Throughout Europe market women sell their wares from baskets attached to their backs in a similar manner. Burdens which to the American woman would seem unbearable are borne by these market women with comparative ease. The German carrying basket is a model of convenience. It exists in many materials, sizes and degrees of finish, and it varies somewhat in form according to special functions. But all of them are practically knapsacks. The side of the basket next to the carrier's back is somewhat flat. The straps for the shoulders are attached near the top of the apparatus, and they each have a loop or eyelet at the bottom to fit over the ends of the frame sticks which project downward below the basket to receive them.

These loops and projections are of the greatest possible convenience, for the carrier does not have to rise painfully with her load. She sets it upon any accessible rock or table, turns her back to it, brings the straps over her shoulders and buttons the eyelets over the projections at the bottom of the basket. She has nothing more to do than to bend her back, adjust her-

self to the load and walk off. This same style of basket carrying prevails throughout Asia, Africa, South America and the South Sea Islands.

Among the tea fields of Assam hundreds of girls may be seen picking the leaves from the bushes and throwing them into large baskets borne on their backs. These baskets, though wide and deep, are piled full before being emptied, and are very plying taken on the girl slave who stumbles beneath the weight of her pack.

If a girl were to walk through the streets of any American city or village carrying vegetables by means of a yoke she would be hailed with derision and regarded as one of the seven wonders of the world. But in Europe this is one of the most popular of carrying devices.

The English carrying yoke is a type or harness widely dispersed in northern Europe and among the colonists from that section. It consists of a horizontal piece of the yoke itself and the slings. The yoke is wider than it is thick, is rounded on all corners for ease to the carrier, and tapers toward the ends to reduce weight. It also serves another purpose in connection with all other carrying poles. It holds the loads away from the body. Whoever has tried to carry two pairs of water with his hands alone knows the convenience of this. It is a common thing in the country to see the boys and women using a hoghead hoop as a spradder. In the cities, two men carry an enormous block by both holding to the hooks and one

pushing against the shoulders of the other for a brace.

There are many styles of these yokes and they are used in some form in most parts of the world. Candle sellers in Mexico carry their wares on long horizontal boards similar to the European yoke. The Japanese also use a modified form of it for carrying tea and rice. In Holland and New Zealand the yoke is used extensively by milk maids.

When we were children we considered it fun to be carried in a seat made of our playmates. Why we were partial to this mode of traveling is hard to understand, for it was surely slow, rough and rather uncertain, since there was always danger of being allowed to drop with a thump to the ground.

The Chinese employ a method of carrying passengers which is but an expansion of this old-fashioned method of our childhood days. They place the person to be carried in a covered chair, called a sedan chair, and carry him by means of two long poles to which the chair is attached. There are usually four people employed in the carrying of one of these chairs.

This type of chair is used throughout all the Oriental countries. In Japan it is converted into a light carriage which is drawn by a servant. This is a much more pleasant task for the burden bearer, as the vehicles are light and provided with wheels which bear the weight.

Savage women not only carry burdens for their husbands, but in some

countries even go so far as to carry the husbands themselves. The Babines, a tribe in British Columbia, have a frame for the back, a rough armchair without legs, made of stout split sticks of willow joined by thongs. The women attach this frame to their backs and have been seen carrying their husbands within them in cases where the lord and master could claim a slight ill to justify himself in such a procedure.

But there is one burden which falls to the lot of the women in all races—the carrying of the children. Every mother is at some time obliged to carry the little one about on her person, and it is interesting to note the various methods used in different countries for this purpose.

American and European babies are carried on the chest and circled by the arms. If the child is very young it simply lies within the bed thus formed, but if older it sits up and puts its arm around its mother's neck. Of course this method deprives the mother of the use of the hands and would therefore not be considered good by those who carry their young about with them while at their work.

Strangely, it seems to be the custom throughout all savage countries to attach the child to the person of the mother in some manner and to let it remain there throughout the day's work. Women banana peddlers in South America may be seen on the streets with a basket or pan of bananas balanced on their heads and a child lying within the folds of the sash at their backs. So the child rests all through the day and is not removed from this position until the mother returns home in the evening.

The position of the child depends upon the arrangement of the sash. If the babe is very young the sash forms a cradle and the child lies full length within it. If older, he is allowed to thrust his legs through openings in the garment and sits all day astride his mother's hip. This same method of child carrying is used throughout Africa.

The South Sea mother carries her child astride her shoulder, shifting it as occasion demands. No device or invention is used, but the child clings to her breast and so is held in position.

The Australian of Carpentaria, Gulf carry their babes under the arm in a

trough of bark with a string under the center and over the shoulder, the arm pressing it on the other side to keep it close.

The New Guinea baby is carried in a net suspended from the mother's neck and dangling low down in front of her. This is an unusual way of carrying a child, however, both for mother and for babe. It is irritating for the mother to feel the babe bumping against her as she walks and is most uncomfortable for the babe.

Everybody has seen pictures of the Indian papoose and laughed at the queer little figure strapped to its mother's back in its unique bed. But this is one of the safest methods of carrying a young child and is therefore to be commended. It may at any time be unstrapped from the mother's back and swung in the arms of a nearby tree in plain sight of the mother as she works. When she wishes to return home she simply straps the papoose about her and walks off. In this way her hands and arms are left free for other things and she is able to carry a load in her arms as well as on her back.

The person who bears burdens upon his back, back or shoulders usually bears the strain of his occupation in his carriage. Those who are trained from youth in head balancing acquire a straightness of figure and elegance of carriage that arouses admiration wherever seen. In order to keep the burden borne on the head in equilibrium it is necessary to draw oneself up at full height, walk slowly and evenly and breathe deeply. No better physical exercise could be recommended. There are no such deformities among these "toilers" as twisted or uneven shoulders, slanting and unbalanced hips or round and stooped shoulders. Then, too, the lungs are much strengthened by the deep breathing necessitated by the upright position one assumes in head balancing.

But, bearing burdens on the back, neck and shoulders is, on the contrary, very injurious to both health and beauty. In bearing a heavy load one unconsciously leans forward in such a position as to cramp the lungs, distort the shoulders and back and cramp the neck. This soon reacts upon the personal appearance of the burden bearer and converts him into an object that is anything but beautiful.

MAN OF ADVENTURE



RANSFORD D. BUCKNAM.

Another chapter in the interesting career of Ransford D. Bucknam, known in Turkey as Admiral Bucknam Pasha, has just opened with his appointment as commander of the Turkish navy.

Born in America in 1870, Bucknam started life on the water at the age of 14 when he shipped as cabin boy on a great lakes schooner. Two years later he sailed from New York as quartermaster on a schooner bound for the Pacific. At Manila the captain and the mates died of cholera and Bucknam got the job of captain.

For some years he drifted about in Central and South America, finally turning up in Cramps shipyards as a nautical expert. He was the commander of the new battleship Maine on her trial trips, and when the Turkish cruiser Abdul Medjid was finished, he was sent to Turkey with it.

Arrived in Constantinople, Bucknam looked around at the dilapidated Turkish navy and told the minister of the naval department that Switzerland was the only naval power Turkey could whip.

When Abdul Hamid heard the American's criticism he asked him to reorganize the whole navy and named a large salary. Bucknam accepted the job, first getting leave to go back to San Francisco to marry.

YANKEE SOJOURNER IN THE SOUTH SEA ISLANDS IS MADE BIG CHIEF FOR THE SAKE OF A DRINK

Washington, Jan. 4.—Wouldn't this be a good comic opera plot? Scene: Beautiful island in the South sea islands, facing the lagoons, on grass in shade of luxurious palms. Chorus of beautiful taupous, or South sea maidens, dancing the lagoonous, wondrous gyrations. Trinkle of arched instruments and throb of barbaric drums. Feast of rich fruits and viands spread on turf as natives partake lazily. Blue sky, sparkling sea, wavy fringes—dulse far niente—Island of the Blest, etc.

Elders languidly discussing thirst of population—no drink for 10 years—treasure of champagne from wreck guarded by giant headmen with murderous snickerbooz—against law and tradition to drink except as guests of chief, and no chief for 15 years, due to jealousy among aspirants to ownership of champagne.

Enter the Yankee.

Now professor, trumpets and Yankee Doodle. Enter the American tourist in a Raymond Hitchcock. Tourist also thirsty. Dilemma for hospitable natives. Bright idea—make American chief—champagne for everybody. Done and—but fill in the rest of the story for yourself.

Far fetched, say you? Somewhat less elaborated, it is precisely the experience of Frederick Bulkeley Hyde, millionaire Washington clubman and globe trotter, who was crowned chief of a savage tribe on the South Sea island of Savaii, of the Samoan group, in September, for the sake of a drink. Hyde and his wife have just returned from a tour of the South Seas, and he is telling his friends of his remarkable experience.

"The Princess Faumu, of Apia, took us to the neighboring island of Savaii where all the chiefs came in to the village of Matautu to greet me formally," says Hyde. "They wanted to honor me with the drinking ceremony of king-kava, a beverage made from the fresh, crushed narcotic kava root. It is a godlike drink—it frees the soul from the shackles of flesh the soul soars ennobled among the stars, and in one's breast there is a great contentment with life. It is the true lotus, but too much of it will paralyze the legs temporarily.

"The natives are very fond of king-kava, but their religion permits it to



Frederick Bulkeley Hyde and His South Sea Island "Wife" (at the left); at Extreme Right, Hyde is Seen in Chief's Garb, Accompanied by South Sea Islander.

be drunk only when mixed by virgins in the house of a chief in which they are guests. But Matautu has had no chief for years.

Decide to Make Hyde Chief.

"During my visit I had been provided with the fall, or thatched bamboo house of the last chief of Matautu. The visiting chiefs, it seems had decided to make me chief of Matautu, but I knew nothing about it until one morning a troop of 19 chiefs and their orators (two to each chief) filed solemnly into my fall and I was asked to sit at

the chief's post, as the end support of the house is called.

"I noticed one of these orators in particular. He was a giant, muscled like a Hercules and he bore in his arms a heavy wand that seemed to be made of alternate rings of ivory and ebony and trimmed on the heavy end with a flowing tassel of flap leathers. This man, naked, except for tapa cloth about his waist, grotesquely tattooed, scowling a barbarous look of whale's teeth and armed with his bludgeon, was not a reassuring sight.

"There was a deal of long-winded orations, and even then I did not know what was coming off. Suddenly, with a yell, the tattooed giant leaped to his feet and made a rush for me, brandishing his club." Frederick Bulkeley hesitated.

Hyde Gets a Scare.

"What did you do?" I asked. "I ducked," he replied frankly. "My wife was sitting with Princess Faumu, so she knew in advance what was going to happen. She laughed until the tears rolled down her

cheeks at my shrinking demeanor during the crowning ceremony.

"The big stick man didn't hit me at all, but he deftly whirled the club about my head, yelling each time, 'Tutu!' which was my chief-name." "The giant pointed knife 'Tutu' knife." "When this club whirled around my head, my mother arator arose, and I was informed that thereafter the 'men, women and mate' of Matautu were all subject to my wishes. Then I was given the wand for my scepter."

"The new chief had been crowned in a simple costume of cotton undershirt, linen trousers and canvas shoes. Next morning, however, the two talking men assigned to him appeared early to invest the chief in his royal robes for the kava drinking ceremony. The robes, or robe, consisted merely of a length of tapa cloth wrapped around Frederick Bulkeley's waist. The naked ankles were encased with Fris Leases, about his neck was hung a necklace of flowers and bits of shells and on his head was placed the royal headdress of feathers, plumes, shells and feathery grasses.

Natives Give Hyde Wife.

"The kava was duly mixed and strained by the village girls and the people gathered for the feast of 140 roasted fowls, 36 pigs and 18 big fish, fresh caught in the surf on the coral reef. By that moment was reserved the chief honor to the American.

"The master of ceremonies led forward one of the prettiest girls of the village, a girl whom Mr. Hyde and his wife had both photographed a number of times, and the American was informed that she had been selected to be his wife.

"But," stammered Hyde, struggling to his feet in dismay, "Er—I say—you know, old chap, it really isn't done."

"My master begs your condescending indulgence to his poor words," translated Hyde's orator freely; "and says that in the great country of America a man is permitted to take but one wife, which he has done already."

The natives, however, were so downcast at this rejection of their gift that Mrs. Hyde insisted that her husband go on with the ceremony.

A NEW ADDITION



MME. DE LABOULAYE.

One of the newest additions to Washington's diplomatic society is Mme. de Laboulaye, the wife of the new second secretary to the French embassy. She is a charming woman and bids fair to become one of the popular members of the diplomatic set.

The "wedding" consisted merely in placing the girl's hand in the American's and Samoan, the girl was bid to sit behind her new master.

The last day saw of Samoan was that afternoon after the feasting. She went slowly into the coconut forest, looking back and laughing over her shoulder, and just at dusk the evil-smelling copra steamer stopped and took Hyde and his party away.