

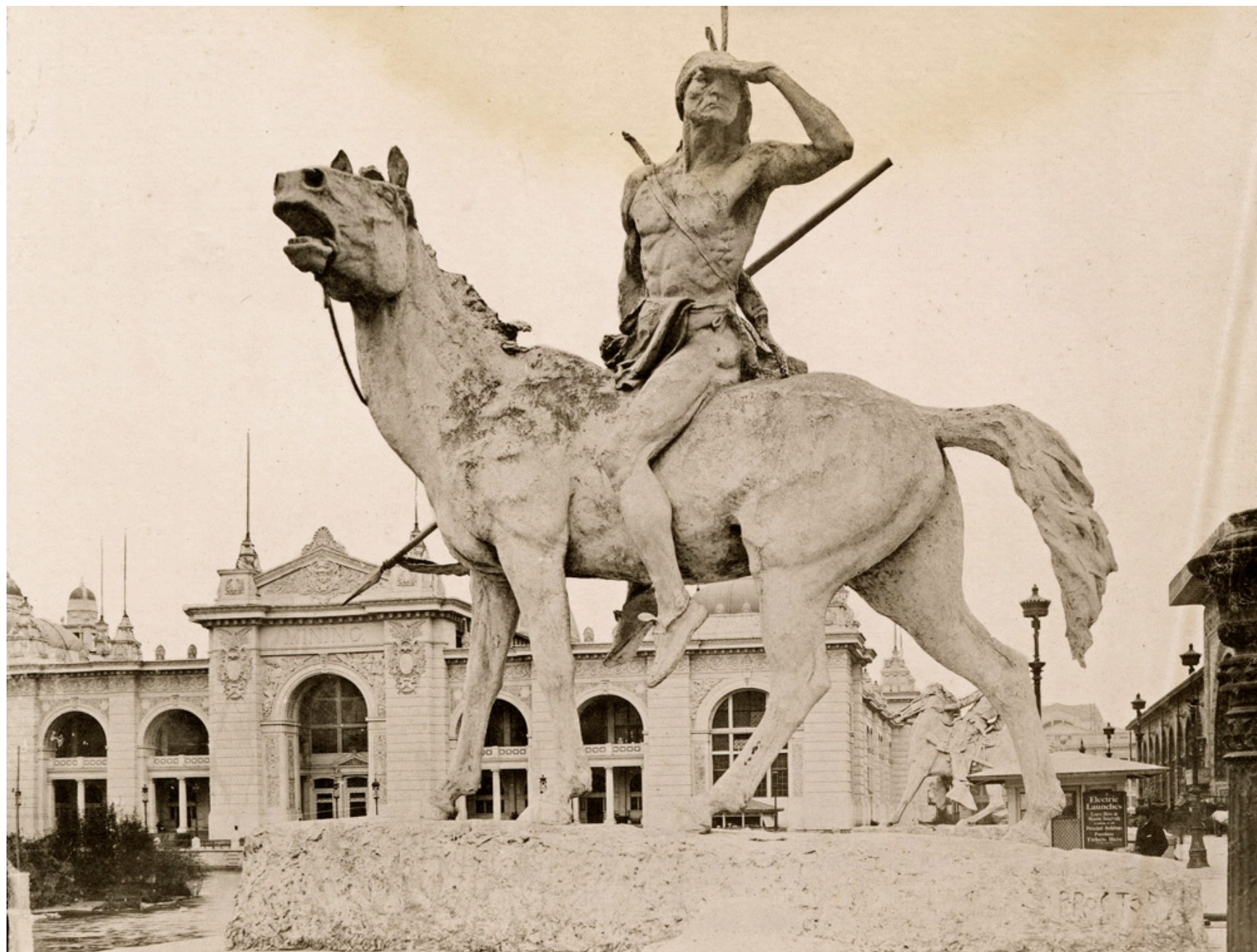


**Title:** [assortment of tickets from World's Columbian Exposition]

**Date:** 1893

**URL:** <http://www.1893columbianexpo.com/admission-tix.html>

**Summary:** Admissions tickets to 1893 World's Columbian Exposition in Chicago. Figures pictured (clockwise from top left): Christopher Columbus, George Washington, Abraham Lincoln, unidentified Native American, Benjamin Franklin, George Frideric Handel.



**Title:** "The Indian" by Alexander Phimister Proctor with Mines and Mining Building in background.

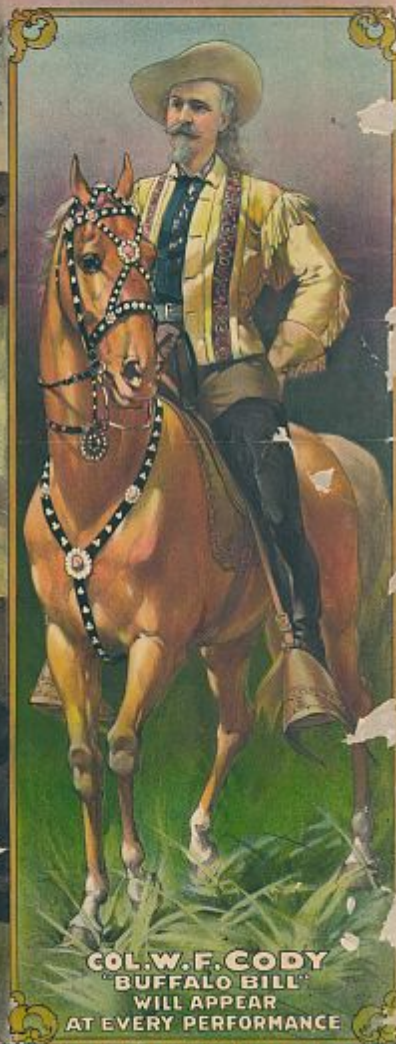
**Date:** 1893

**URL:** <http://photoarchive.lib.uchicago.edu/db.xqy?one=apf3-00086.xml>



# BUFFALO BILL'S WILD WEST

AND CONGRESS OF ROUGH RIDERS OF THE WORLD.



A CONGRESS OF AMERICAN INDIANS, REPRESENTING VARIOUS TRIBES, CHARACTERS AND PECULIARITIES OF THE WILY DUSKY WARRIORS IN SCENES FROM ACTUAL LIFE GIVING THEIR WEIRD WAR DANCES AND PICTURESQUE STYLE OF HORSEMANSHIP.



**Title:** Buffalo Bill's Wild West and congress of rough riders of the world A congress of American Indians, representing various tribes, characters and peculiarities of the wily dusky warriors in scenes from actual life giving their weird war dances and picturesque style of horsemanship

**Date:** c. 1899

**URL:** <http://www.loc.gov/pictures/item/2001696164/>





**Title:** Buffalo Bill's Wild West Show

**Date:** [listed as “between 1920 and 1935”; actual date is c.1893]

**URL:** <http://cdm15330.contentdm.oclc.org/cdm/ref/collection/p15330coll22/id/38024>

**Summary:** Native American (Sioux) men, women, and children, in Buffalo Bill's Wild West Show, pose in front of grandstands at the World's Columbian Exposition in Chicago. Some of the men wear feather headdresses or hold painted shields and staffs decorated with feathers.





THE VERNER CO.

THE VERNER CO.  
TAKEN BY THE  
MUSEUM AND GALLERY OF THE  
NATIONAL ANTHROPOLOGICAL  
MUSEUM, WASHINGTON, D.C.

**Title:** [Sculpture of woman and children of an Indian family of the plains moving camp by travois, World's Columbian Exposition, Chicago, Illinois]

**Date:** 1893

**URL:** <https://www.loc.gov/item/93503432/>





YOO-KA-LUCKE, JOHNNY-JUMP-UP. Eskimo.

This man is from a tribe of Eskimo in Southern Labrador, and is forty years old. While retaining his native garb of undressed seal skin and adhering to the ancient customs of his people, he has received something of an education at the missionary post in his native village, and is an exhorter of the Christian creed to his wild-mannered tribesmen, who listen with perplexed souls to the strange stories which this seemingly learned man expounds from the white man's talking-book—uck-a-luck-a-looke. Though so widely scattered, the Eskimo all speak the same language with dialectal variations. Its most remarkable feature is that a whole European sentence is expressed by one word. For example, Savigikiniariartokasuarmayotittogog, means "He says that you also will go away quickly in like manner and buy a pretty knife." This man is an uncle of Little Prince Pommiuck (who attracted so much attention at the Fair), being brother to his father, who met his death in a very peculiar way about a year before they came to the Fair. Chief Pommiuck desired, for his third wife, the belle of a neighboring village. Stealing silently with his sled to the hut where the maid was sleeping, he succeeded in getting her out and a short distance away from the village when his unruly dogs began fighting. This awoke the other residents, who immediately gave chase, and overtaking him, dispatched him without further ceremony.

**Title:** Yoo-Ka-Lucke, Johnny-Jump-Up. Eskimo

**Date:** c. 1893, published 1894

**URL:** <http://www.loc.gov/pictures/item/92500961/>

**Caption:** This man is from a tribe of Eskimo in Southern Labrador, and is forty years old. While retaining his native garb of undressed seal skin and adhering to the ancient customs of his people, he has received something of an education at the missionary post in his native village, and is an exhorter of the Christian creed to his wild-mannered tribesmen, who listen with perplexed souls to the strange stories which this seemingly learned man expounds from the white man's talking-book—uck-a-luck-a-looke...This man is an uncle of Little Prince Pommiuck (who attracted so much attention at the fair), being brother to his father, who met his death in a very peculiar way about a year before they came to the Fair. Chief Pommiuck desired, for his third wife, the belle of a neighboring village. Stealing silently with his sled to the hut where the maid was sleeping, he succeeded in getting her out and a short distance away from the village when his unruly dogs began fighting. This awoke the other residents, who immediately gave chase, and overtaking him, dispatched him without further ceremony.





MARY DOOKSHOODE ANNANUCK. Eskimo.

The Eskimo are the widest spread aboriginal people in the world, occupying the whole Arctic coast of America and a small portion of the Asiatic shore of Behring Strait, thus stretching a distance of three thousand two hundred miles. They are short in stature and their skin is of so light a brown that, when clean, red shows in the cheeks of children and young women. In summer they live in conical skin tents and in winter, at times in snow houses, but usually in half-underground huts built of stone, earth and bones, and entered on all-fours by a long tunnel-like passage. They live by hunting and fishing and are enormous eaters. In intelligence, they rank well among barbarous races, have considerable humor and are notable mimics. Their language is peculiar; they have an extensive folk-lore and some published literature. Full accounts of this curious people may be found in the narratives of Parry, Kane, Hayes and other Arctic explorers. This woman, who is a vigorous type of the race, is the wife of Yoo-Ka-Lucke, just described. Brought up in Northern Labrador, until grown she had never seen a green leaf or a blade of grass. She now lives in Southern Labrador where, during the short summer season, grass and budding trees are to be seen.

**Title:** Mary Dookshoode Annanuck. Eskimo

**Date:** c. 1893, published 1894

**URL:** <https://www.loc.gov/item/2015645543/>

**Caption:** The Eskimo are the widest spread aboriginal people in the world, occupying the whole Arctic coast of America and a small portion of the Asiatic shore of the Behring Strait, thus stretching a distance of three thousand two hundred miles. They are short in stature and their skin is of so light a brown that, when clean, red shows in the cheeks of children and young women. In summer they live in conical skin tents and in winter, at times in snow houses, but usually in half-underground huts built of stone, earth, and bones, and entered on all-fours by a long tunnel-like passage. They live by hunting and fishing and are enormous eaters. In intelligence, they rank well among barbarous races, have considerable humor and are notable mimics. Their language is peculiar; they have an extensive folk-lore and some published literature. Full accounts of this curious people may be found in the narratives of Perry, Kane, Hayes and other Arctic explorers. This woman, who is a vigorous type of the race, is the wife of Yoo-Ka-Lucke, just described. Brought up in Northern Labrador, until grown she had never seen a green leaf or a blade of grass. She now lives in Southern Labrador where, during the short summer season, grass and budding trees are to be seen.





### RAIN-IN-THE-FACE. (Sioux Indian.)

The Sioux, a numerous tribe, inhabit the northwestern part of the United States, where on June 25-27, 1876, Lieutenant-Colonel George A. Custer, with thirteen commissioned officers, a surgeon, and two hundred and fifty-five enlisted men (including five civilians and three Indian scouts) were ambushed and slaughtered in the Black Hills. Sitting Bull has received the notoriety and credit for this fight; but it was his cousin, Rain-in-the-Face, who planned and executed the attack. It is said that Rain-in-the-Face cut out the heart of the dead Custer. He himself received a wound in the fight, which has compelled him to use crutches ever since. Longfellow, in his striking poem, "The Revenge of Rain-in-the-Face," thus commemorates the event:

Whose was the right and the wrong?

Sing it, O funeral song,

With a voice that is full of tears,

And say that our broken faith

Wrought all this ruin and scathe

In the Year of a Hundred Years.

**Title:** Rain-In-The-Face. (Sioux Indian)

**Date:** c. 1893, published 1894

**URL:** <https://www.loc.gov/item/92500967/>

**Caption:** The Sioux, a numerous tribe, inhabit the northwestern part of the United States, where on June 25-27, 1876, Lieutenant-Colonel George A. Custer, with thirteen commissioned officers, a surgeon, and two hundred and fifty-five enlisted men (including five civilians and three Indian scouts) were ambushed and slaughtered in the Black Hills. Sitting Bull has received the notoriety and credit for this fight; but it was his cousin, Rain-in-the-Face, who planned and executed the affair. It is said that Rain-in-the-Face cut out the heart of the dead Custer. He himself received a wound in the fight, which has compelled him to use crutches ever since. Longfellow, in his striking poem, "The Revenge of Rain-in-the-Face," thus commemorates the event:

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In the Year of a Hundred Years.



senat from fragments of Egyptian boards which have come down from 1600 B.C. The game as thus restored is in some respects similar to the Zuñi game, the men being taken as in seega by getting them between two others. The Zuñi game, however, may be regarded as in advance of any other board game even of our own civilization, until we come to the true game of chess.

"Chess stands alone among games. We do not find the links that connect it with lower forms of board games, and the Indian game from which our own is derived, almost without change, is the source from which the many variants of the chess game doubtless originated. Several of these offspring of the Indian chess are shown in this case, including those of Burma, Siam, the Malay peninsula, China, and Japan. A Moorish board is exhibited with them, and European chessmen and boards follow. A finely carved ivory chess set represents the pieces that are made for export by the Chinese at Canton. Draughts, which in the opinion of Edward B. Tylor may be regarded as a modern and

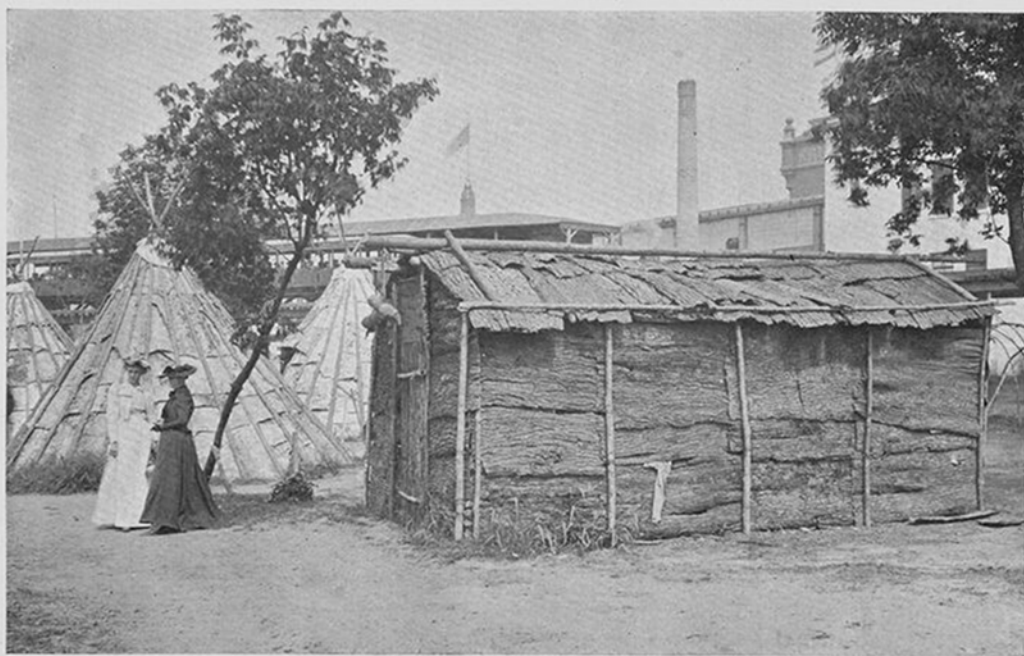


INDIANS OF BRITISH COLUMBIA

simplified form of chess, now follow, and here are shown two sets of interesting German draughts-men of the eighteenth century."

Games of chance, in which dice, dominoes, and cards, or their equivalents, are variously employed, are included in a division which is profusely illustrated. The American Indians almost throughout the entire continent played a game with marked plum-stones, bones, or wooden pieces, a small basket taking the place of the dice-box. In the East Indies cowries are used; in Peru, knuckle bones, and in China the roots of the bamboo. Specimens of these and other primitive implements are displayed, among them the bones in their natural state from the legs of the sheep, used by the Syrians in their games of chance. The oldest die in the collection is formed of clay and bears date 600 B.C. It was discovered among the effects of the Greek colony of Naucratis in Egypt.

The game of dice, it is said, was carried from India into China, where the twenty-one possible throws with two pieces each received a name. To this day it still remains the principal game of its class in the



LONG CABIN OF THE SIX NATIONS

flowery kingdom, where in the twelfth century dominoes were invented and cards evolved from dominoes and chess. All this is clearly illustrated, as also is the origin of backgammon from the game of "Twelve Lines" played in the time of the Roman empire and during the middle ages. From Damascus is a pearl-inlaid backgammon board, and a similar article is displayed by the Siamese commission. In China and Japan, however,

**Title:** *The Book of the Fair : an historical and descriptive presentation of the world's science, art, and industry, as viewed through the Columbian Exposition at Chicago in 1893*

**Author:** Hubert Howe Bancroft

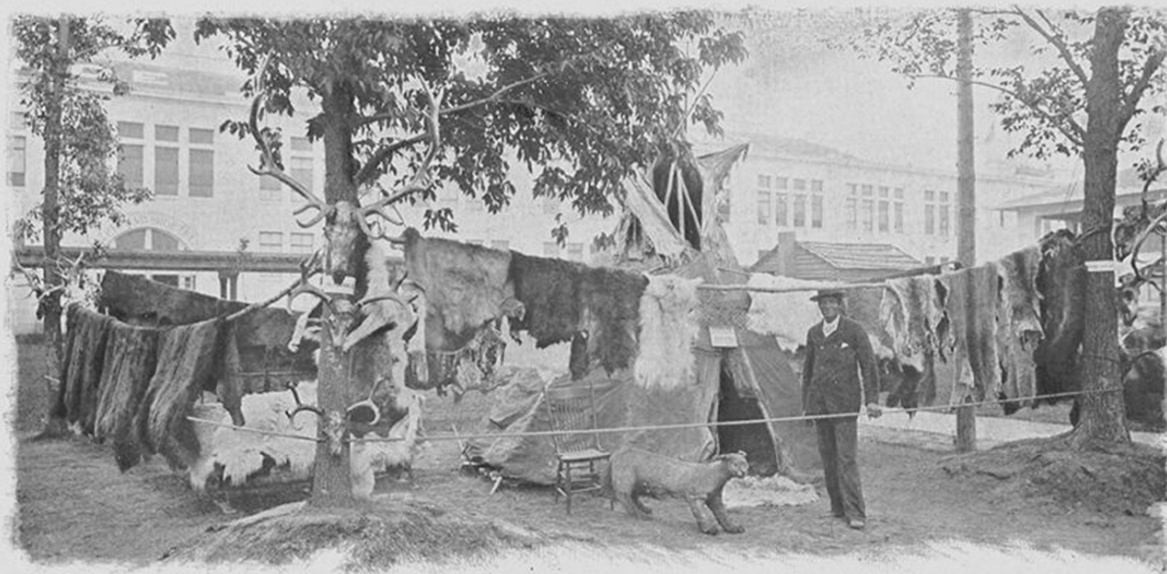
**Date:** 1893

**URL:** <https://catalog.hathitrust.org/Record/100206082>



backgammon is not usually played as in Europe and America. In one of the Chinese games here exhibited is a large paper chart upon which are printed the titles of various officials, and the players are advanced or degraded in rank according to the throws of their four cubical dice.

Besides the Chinese, there are several packs of East Indian cards, circular in form, with flower and proverb cards from Japan, and some of the earliest specimens known to Europe, including those which first



QUARTERS OF THE NAVAJOS

appeared in Venice. It is generally conceded that playing cards were invented in China during the twelfth century; and among the most interesting of the collections is the one exhibited by W. H. Wilkinson, consul at Swatow, consisting of a series of dice, dominoes, and cards gathered from the principal cities of the empire. From this it may be seen how very similar are the games of cards as played in China and Europe. The suit marks in the Italian cards consist of money, cups, swords, and clubs, and during the early period of their manufacture the printing was performed with stencils. Side by side are the cards that were used in Florence,



BIRCH BARK HUTS OF PENOBSCOT INDIANS

Milan, and Naples, with the stencils, brush, and unfinished card sheets from a Florentine maker who still adopts this ancient mode of manufacture. In the old German packs the suits are hearts, bells, leaves, and acorns, and in the court cards the queen is omitted. Beautiful specimens of modern make are also exhibited,

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