minor household utensils; his orange and papaya trees and banana stalks gives him all the fruit he wants; he goes a short distance away and collects the wild plantain, which makes an excellent substitute for potatoes; he pokes a stick in the ground near the house and inserts the seed of a yucca or yam, giving it no further attention; his wife collects the firewood that the wind has shook from the trees, and he lacks what? Nothing, but a little coffee, sugar, salt, and candles.

THE PEOPLE

The native population of the Isthmus is composed of descendants of the early Spanish conquistadores, and of various later mixtures. Prior to the introduction of the negro slaves, the people could be divided into three general classes, the pure-blooded Spaniards, the native Indians, and the mestizos, a cross between the Spaniard and the Indian. With the advent of the negroes, mulattos became numerous, and these mixing with the Indian produced another type called zambos. During the French canal days, many of the French employees intermarried with the Panamenas, resulting in a creole type. Since then, other mixtures have come into existence, such as the Chinese with the negro, and the Chinese with native women of the lower class. Thus may be seen many children, moreno, or brown in color, with Mongolian features.

The mestizo, according to the national census of 1911, is largely in the majority, outnumbering the whites three to one, and the negroes two to one. Comparatively few negroes are seen in the back country; they generally live near the coast, or in the cities of Panama, Colon, and Bocas del Toro. The Canal work has been responsible for the introduction of the greater part of the present day negroes, with the exception of the province of Bocas del Toro, where
The children of the tropical zone love to play as ardently as those in the cooler climes; they have the same childish joys and sorrows and look forward with some desire to the time when they are "Grown Up." One of their games peculiar to the Isthmus resembles "shooting craps," and is played with the seeds of the maranon, a native fruit.
A wash day scene. Wash-boards are not in favor with the native laundry women. A flat stone and a wooden beater are effective in removing the dirt, but as a "button buster" they are hard to beat.

Laundry is delivered and produce carried to market on the heads of the natives. A farmer living near Panama City makes a business of renting space to the washerwomen, on which to erect lines for drying their clothes.

the United Fruit Company has imported them in large numbers to work its banana plantations. Practically all of the negroes came from the islands of the Antilles; many of them become naturalized, acquire property, and, in time, adopt the language and customs of the country and intermix with the native inhabitants.

The full-blooded negro immigrant has no social standing whatever with the Panamanians as long as he remains a West Indian in character and associations. He is termed a "chumbo" by them, equivalent of the shortening of the word "negro" as practiced in the United States. The color line, however, is

Street scene in the village of Arraijan.
Rosario de la Rosa in her native holiday costume.

One of the belles of Panama, or a Panamanian "Queen of Hearts."

The Martiniquan women are the most picturesque of the varied types attracted to Panama by the Canal work. Their dress tends wholly to gay colors.

A Panamanian family. Girls of the higher class Panamanian families are not allowed on the street after nightfall, without being accompanied by some member of their family.
not drawn so strictly as it is in the South, nor with the laxity of the North. He is not admitted to the best hotels, cafes, or barber shops, but he is permitted to mingle freely in places of public amusement. He can sit in the first-class coaches of a Panama railroad passenger train, provided he pays first-class fare for the privilege, which only a few avail themselves of, and there are no "Jim Crow" street cars. He is not, however, admitted to the homes of the better class of Panamanians, except in the capacity of menials. On the other hand if a person is of mixed Panamanian and negro stock, was born in the country, and is a citizen, the bars are lowered, and there are many of this type who have risen to public eminence through superior intelligence.

The Panamanian is either fairly well-to-do or very poor. The middle class seen in Mexico, and some other Latin-American countries, is a negligible factor in Panama. In the provinces, outside of the towns, the poorer class predominates. The people are either squatters settling on a piece of government land, or are employes of some landed proprietor, or cattle owner. The mestizo makes an excellent vaquero and cowboy, because of his liking for the work. The average interior farmhand, however, is utterly undependable as a laborer, and, as a rule, can be counted on to work only when he must have money. He has an almost total lack of ambition, and, therefore, is measurably free from worry. So long as he has a roof over his head, even if only of thatch, a hammock to sleep in, and an amount of rice, meat, and rum sufficient to stay the immediate cravings of his appetite, he cares not a jot for the morrow. He revels in fiestas or religious holidays, and it is then that the interior native is seen at his best. The head of the family will don a boiled shirt and black trousers; some times he will put on a pair of alpargatas, or rope-soled slippers, but generally he will go barefoot. The wife and daughter will assume all the
Interior of the church at Arraijan. The parishioners are poor as evidenced by the crude attempt at adornment.

The village church at San Miguel, Pearl Islands. These islands are located in Panama Bay and are noted for their pearl beds.

finery their simple abode possesses. This, on feast days, usually consists of the pollera, popularly called the national costume, which is worn with a grace and freedom of movement, which no woman not native born has been able to imitate. The hair is bedecked with varicolored butterfly and flower ornaments, and native made bright colored slippers adorn the feet. No hose are worn. A gold chain and a filmy scarf generally completes the attire. The pollera is not confined to the poorer classes, but is much affected on religious festivals by the wives and daughters of the rich. The costume is very carefully made frequently costing from $40 to $50.

Panama is essentially a Catholic country, and while all of its civilized inhabitants observe the forms of religion, there is surprisingly small interest in church attendance. The rites of baptism and christening, however, are never
overlooked. Many of the old houses contain niches for the burning of candles, a practice indulged in by every good Catholic family on the near approach of ill fortune or sickness. Wayside shrines are found along the roads on which some small offering may be seen. On all important religious anniversaries and saint days, processions are formed and march through the streets. The carnival or “Mardi Gras” has come to be the one great event in Panama, and is carried out on a larger scale with each succeeding year. It is preceded by the election of a king and queen, the proceeds from the sale of votes being used to defray the expense of the affair. The carnival continues for three or four days, and during this period the “lid is off.” It is estimated that in the 1913 celebration about 50 tons of confetti were used.

The Panamanian of the better class represents the material progress of the country along all lines. His sons and daughters are educated abroad, and dress in as correct style as in New York or Paris. With the broadening of ideas, there has been an abandonment of some of the ancient customs which have hemmed in the life of the boy and girl. It is not as popular now as it was once for a gallant to stand for hours on the sidewalk gazing steadily up at the fair form of his inamorada, without indulging in a word of conversation, but the heads of some families still persist in inquiring the intentions of admirers of their daughters when they call more than once, and show them the door if the answer is not satisfactory. In Panama, these customs have given way to a large extent the past ten years, and, in time, will probably be a thing of the past.

THE INDIANS OF PANAMA

Indians, and persons of Indian descent, are found in every part of the Isthmus, but those who have preserved their tribal state may be grouped under
Carnival scenes, Panama City. The Annual "Carnival" or Mardi Gras, is the biggest event of the year in Panama. The upper picture shows the Queen of the Carnival riding in her royal chariot during the height of the festivities. Tons of confetti are thrown and everybody takes a week's holiday.
the following classes: The Guaymies, who dwell in the mountains of Chiriqui and Veraguas provinces; the San Bias, or Cuna-Cunas, who people the islands and some parts of the mainland along the Caribbean coast, east of Colon; the Chucunaques, or Darien tribe, who live in the mountains of eastern Panama, and the Chocos, who are found in the Sambu River valley in southeastern Darien, and whose territory laps over into Colombia.

The national census of 1911 did not include a count of the Indians living in tribal state, but estimated their number at 36,178, since shown to be entirely too low. Seventy-five thousand will approximate their number more nearly.

Mr. Henry Pittier, who has given these tribes, with the exception of the Chucunaques, some personal study, contributed an excellent article on the Indians of Panama in the July, 1912, number of the National Geographic Magazine. He, however, classes the Chucunaques and the upper Bayano River Indians as a part of the Cuna-Cuna stock, which is open to question, as the two present distinct physical types. The San Bias are semi-dwarfs, with abnormally developed heads, man-size bodies, and puny legs; the most of the men are bow-legged. Albinos are common among them. The Chucunaque Indian is of normal proportions, fleet of foot, and will compare to advantage in some respects with the North American Indian. The Cuna-Cuna is a fisher-
man; the Chucunaque, a hunter, and between the two there is usually deadly enmity. The Chucunaques are typical savages, while the San Blas, although fearful of the coming of the white man, does not detest him, and has adopted many of the white man’s comforts.

The territories of the Cuna-Cuna and the Chucunaque have long been nearly a sealed book to the outsider, and until recently it has been a tribal law with the San Blas that no stranger should be permitted to remain after nightfall, due, it is said, out of fear for their women. The San Blas inhabit the hundreds of islands and islets that fringe the Caribbean coast, and subsist on vegetables and fish; fresh meat is rarely seen in their villages. Before Panama separated from Colombia, the San Blas were ruled by one chieftain named Inanaquina. The latter died of fever while on a mission to Bogota, the capital of Colombia, and was succeeded by his nephew, Inapaquina. Owing to the new chief’s slowness in recognizing the change in governments, Panama transferred authority over the San Blas to another Indian, whose English name is Charley Robinson. Some of the San Blas refused to accept Robinson, and a split followed, so today the tribe is divided. Robinson, who spent several years in the United States, is a progressive, while Inapaquina has no desire to cultivate the white man’s acquaintance. The capital of the former is at San Jose de Nargana, near the mouth of the Rio Diablo, and there, early in 1913, Miss Annie Coope, a woman missionary succeeded in establishing a mission school. Miss Coope made an attempt to enter the country several years before, but at that time was not permitted to land. She persisted in her efforts, and through the influence of Chief Robinson, she was successful; now the Indians are glad she came. Few of the San Blas are able to count above 10,
and when one of the San Blas boys of Miss Coope's school counted to 100 he was the wonder of the village. It has been the custom of this division of the tribe to permit the boys to come to Panama and Colon, and to even send them abroad, to procure a rudimentary education, with the expectation that they would return to their homes later; some have gone back, but most of them become enamored of the life of the cities and sever tribal relations. The girls, however, are rarely allowed to leave the Indian villages.

With the development of Panama, there has been an increasingly insistent demand that the valuable territory occupied by the Indian tribes be opened for settlement. The Indians have opposed this, but at the session of the Panama National Assembly in 1913, a bill was passed, which permits peaceful exploitation of the region, and already a number of trading companies have entered, or are preparing to enter the field. The San Blas coast yields some of the finest coconuts in the world, and as yet the production is only in its infancy. Trading is also done in tortoise shell, out of which combs and other hair ornaments are made, balata, the gum of the nispero tree, a kind of rubber that commands a better price than the Para article, and ivory nuts, from which the vegetable ivory of commerce is produced. The mountain streams show evidences of gold, and both the coast and mountain Indians are well provided with gold ornaments, broad cuffs for the wrists, worn by the men, and earrings and nose rings much affected by the women.

The San Blas are not at all warlike, and there are no proved instances of ill-treatment of visitors within recent years. The stranger is politely, but firmly warned away, and no one has been rash enough to incur their animosity.
Even officials of the Canal Commission received a rebuff at their hands a few years ago. It was when a hunt was being made for a good quality of sand to be used in the concrete for Gatun Locks. A tug was sent along the San Blas coast, and when an attempt was made to investigate the sand on the shores of Caledonia Bay, the officials were requested to desist, which they did. The San Blas hold their mountain neighbors in dread, because in times past the latter were accustomed to levy tribute on them, and in case of non-payment to make raids on their villages, destroying the houses and carrying away property. The mountain Indians have also occasionally resorted to poisoning the streams from which the San Blas procured their drinking water. The author has known of the exodus of a whole village in anticipation of one of these raids. The Panama Government has only one post in the San Blas country at the present time, that at Puerto Obaldia.

THE GUAYMIES

The Guaymi Indians are partly civilized. The women copy the simple dress of the interior native women, and the men wear shirts and trousers. They are not prepossessing, and face painting is a common practice among both men and women. Pittier says: "The children, especially the little girls, frequently have lovely faces, with a warm, brown velvety skin, and beautiful eyes. When they reach the age of puberty, their hair is cropped short, and is not allowed to grow again until the first baby is born. Maidenhood, however, is a short stage of life for the Guaymi women, who, not infrequently become mothers before

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having reached their twelfth year. Polygamy is practiced, while the other Indian tribes of the Isthmus are, for the most part, monogamists!” With the Guaymi wives are regarded as a tangible asset.

THE CHOCOES

Of the Chocoes, Pittier writes: “While the history of the Cuna-Cunas could be written, at least for the post-Colombian period, we know almost nothing of the Chocoes. They are seldom referred to in the ancient records. Never in our 25 years of tropical experience have we met with such a sun-loving, bright, and trusting people, living nearest to Nature, and ignoring the most elementary wiles of so-called civilization. Physically, the Chocoes are a fine and healthy race. The men have wiry limbs and faces that are at once kind and energetic, while, as a rule, the girls are plump, and full of mischief. The women preserve their good looks and attractiveness much longer than is generally the case in primitive peoples, in which their sex bears the heaviest share of the day’s work. Both males and females have unusually fine, white teeth, which they sometimes dye black by chewing the shoots of wild pepper. The skin is of a rich, olive-brown color, and, as usual, a little lighter in the women and children. Though all go almost naked, they look fairer than the Cuna-Cunas, and some of the women would compare advantageously with certain Mediterranean types of the white race.” The Chocoes have an inordinate fondness for ornaments and body painting. On feast days, these paintings are very elaborate and artistic, consisting of elegantly drawn lines and patterns—red
and black, or simply black. The people are cleanly and very industrious. During the dry season, their life is wholly out-of-doors, planting their crops, hunting, fishing, and canoeing. When the heavy rains come they remain at home weaving baskets of all kinds, a work in which the women are remarkably proficient, making rope and hammocks, carving dishes out of tree trunks, etc.

ANCIENT CIVILIZATION OF CHIRIQUI

In ancient times, a powerful and aggressive tribe sometimes spoken of as the Dorasques, probably an offshoot of the Mayas, inhabited the greater part of the province of Chiriqui. As a people they are now totally extinct, but they have left behind evidences of a civilization that compares favorably with that of the Aztecs of Mexico, the Mayas of Central America, the Chibchas of the Colombian plateau, and the Incas of Peru. In the latter part of 1858, natives of Bugaba, a small village in Chiriqui province, about 15 miles from David, accidentally unearthed a gold image. Further search led to the discovery, within an area of 12 acres, of gold ornaments and curious pottery valued at $50,000. The place was evidently a huacaal, or burial ground for the ancient race. Since that time other discoveries have been made, and thousands of huacas, or graves, have been explored. In many, pottery only has been found, the gold ornaments having been placed solely in the graves of some chieftain, or prominent man of the tribe. The graves are invariably enclosed in rough stone slabs, forming a kind of a vault. Visitors to Chiriqui rarely return without some of this pottery, which can be obtained very cheaply, or if one cares to,
The upper picture shows the Panama Cathedral, Panama City, begun in 1673, and completed in 1760. A portion of the Plaza de la Independencia taken from the roof of the City Hall building, is also shown. The small building on the corner directly in front of the La Mercedes Church, is the chapel. This church is attended by many of the wealthier Panamanians. Many of the streets are so narrow that vehicles can hardly pass.
he can dig them up himself. The gold ornaments are of splendid workmanship, and show that the Indians were skilled metal workers. They appear to have been cast in clay moulds, and the most favored forms are the frog, tortoise, tiger, armadillo, dog, eagle, and snake. The pottery is vari-colored, either plain, or glazed, and the decoration ranges from crude outlines of animal shapes to complex and regular geometrical designs. Some implements and household utensils have also been found. In 1913, graves containing some of these gold ornaments were reported to have been found in the province of Los Santos, about 150 miles east of the graves of Chiriqui.

Another ornament that comes from Chiriqui province, and is also quite common in Costa Rica, is the cadena chata, a long gold chain, made of thin plates, closely linked together. They are highly prized by the Panamenas, who wear them on feast days, while the Americans have sought them so eagerly that they have risen greatly in price and caused numerous imitations. A genuine cadena chata, worth now about $40, could have been bought in 1904 for half that sum.

The piedras pintadas (painted stones) found in Chiriqui province are attributed by some to the ancient Indian inhabitants. The largest specimen of these stands upon an open plain a few miles out of David, and consists of a huge boulder on which a variety of hieroglyphics have been cut and painted. Smaller stones have been found in the valley of the Caldera River. Mr. D. F. MacDonald, an authority on the geology of western Panama, says of them: “From