

In Affectionate Remembrance of

HARRY ECROYD SMITH

Who Died at Oxford, Chemango Co., New York

on the 24th of 6th Month, 1937

In his 72<sup>nd</sup> year

"Be thou faithful until death and I will give thee  
a crown of life." Rev. - II, 10.





Harry Ecroyd Smith was born in Brighouse, England on the 16<sup>th</sup> of February, 1865, and educated at the Friend's School, Ackworth, and a Boys Preparatory School, Bath. He emigrated to the United States in 1884, being naturalized with full papers in October, 1892.

On the twenty seventh day of January, 1908, Mr. Smith was united in marriage to Carrie C. Balcom, of Oxford, N. Y., at the home of Rev. Rossiter in Manila, who performed the ceremony.

He served in the Spanish-American War, and the Philippine Insurrection. After his discharge (1903) he was Property Officer and Superintendent of three Government Hospitals in the Philippine Islands. Returning to the States, he was employed by the New York State Department of Health in the Poliomyelitis campaign, and in making surveys of parts of Long Island and around Lake George. Then, serving as Divisional Secretary in the Y. M. C. A. in the World War. Returning, he served under the late Dr. Willy Meyer, Chairman of the Lake George Association, and for the last ten years has served under the supervision of Dr. Morris Maslon and members of the Public Health Committee and the Lake George Association in connection with the State Department of Health.

"There is beauty in strength and in the surge of buoyant effort poured forth in full abandon." So lived Harry Ecroyd Smith, filling each day full of vigorous activity. The spirit burned brightly as the flesh weakened and finally became unequal to its task.



"The smallest task he never thought to shirk;  
All uncomplainingly he did his work,  
Quietly, thoroughly; he left undone no part;  
Hard though his lot, a-cheery was his heart,  
Shared he his neighbor's toils, their cares, their fears,  
Gave of his joys, but kept from them his tears!

Yet no great thing by him was ever done,  
No laurel leaf for merit ever won.  
But when he slipped away, silent his lips and still,  
He left behind a void earth's heroes could not fill."

In Parvo

By Adelbert F. Caldwell



AS HIS FRIENDS KNEW HIM

A few selections from the messages of many friends.

From Roderic O'Connor, 1st Lieutenant and Assistant Surgeon,  
U. S. Army:

"Service of Harry Ecroyd Smith honest and faithful."

From Victor G. Heiser, M. D.:

"Mr. Harry E. Smith served as Hospital Superintendent during the entire time I was in charge of the health and medical service of the Philippines, Viz. 1905 to 1915. He was always unusually faithful and industrious employee. His unflinching tact, cheerfulness and desire to be helpful made him very popular among the patients with whom he came in contact. I considered him a well qualified and an exceptionally experienced man."

From George O'Riley, Irving National Bank, New York City:

"I know of no man better qualified to represent high value to the organization (Y. M. C. A.) in its very commendable work in the war zone, nor do I know of any connection in which his efforts might represent more substantial value."

From Claude Spaulding, Rutland, Vt.:

"Mr. Smith was a father and a friend to every secretary under him (as well as every soldier in France.) All respected him and were proud to be one of "Smith's men". He has accomplished a tremendous amount of work and never spared himself. There never was a secretary that could follow him, as he never seemed to get tired or discouraged. It was his spirit that brought out the best in the men and women assigned to work



under him."

From V. D. Stratton, Lawyer, Oxford, N. Y.:

"You must be a very happy man because you make so many happy."

From Edward S. Godfrey, Jr., Commissioner of Health, Albany, N.Y.:

"It is with deep regret that I have learned that the long and faithful services of Mr. Harry E. Smith have been terminated by his death."

"For practically two decades during which I have been connected with this Department, I have been cognizant of the efficient manner in which Mr. Smith has carried on his work, much of which in the early days was of a pioneer nature. The importance of careful sanitary inspection throughout a district where during the summer months there is a large transient population, cannot be minimized."

From Dr. and Mrs. Edwin Brown Jenks, Bolton Landing, N. Y.:

"To our little community Mr. Smith's passing from us is an irreparable loss. Mr. Smith filled a place in our Church life and in the life of the community that no one else can take. His kindness, sympathy, and ability made him an outstanding citizen."

From the Lake George Mirror, Friday July 2, 1937.

Arthur S. Knight, Editor

Lael W. Breen, Manager - Lake George, N.Y.

"The death of Harry Ecroyd Smith a week ago Thursday was one of the greatest blows Lake George has suffered in many years, and his loss to the community is one which will be



difficult to overcome.

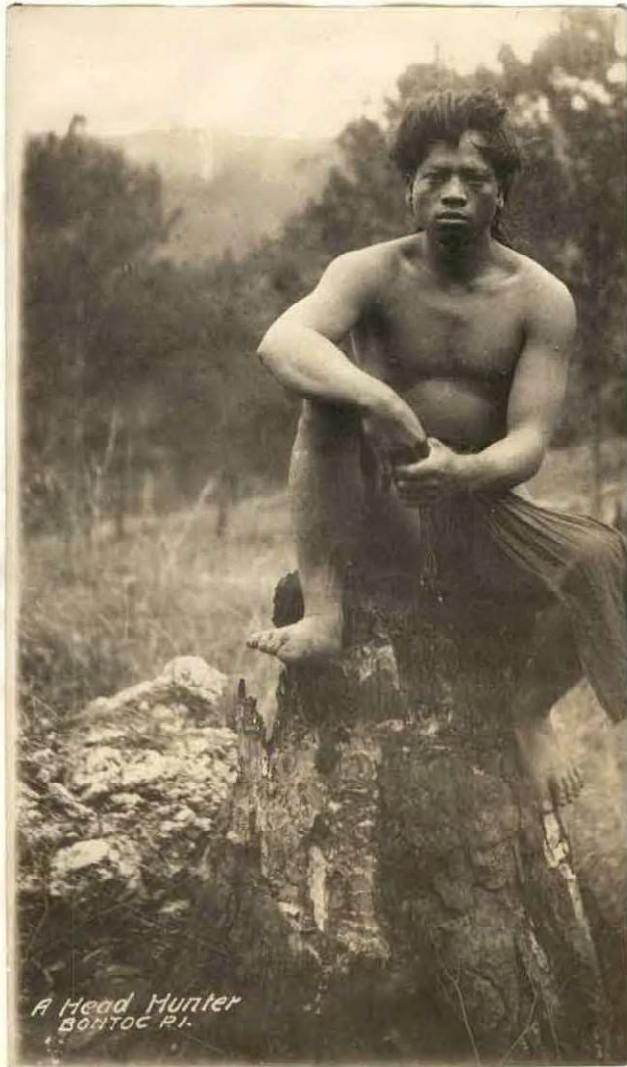
Not only was Mr. Smith of greatest assistance in community life along the entire length of this Lake and throughout Warren County, but from a health standpoint he was a "guardian of health" such as one rarely finds. As Sanitary Inspector of Warren County he worked with the Lake George Association in protecting health conditions here. All hours of the day and night he was on duty investigating complaints, making inspections and correcting existing nuisances.

Mr. Smith was not an officious man and he had a way about getting things done and still keeping the friendship of those he was dealing with. His many friends along the lake and particularly those who have been active during past years in work for the welfare of this section, have suffered a great loss in the death of Harry E. Smith."



A BRIEF DESCRIPTION OF ARTICLES  
IN THIS COLLECTION





*A Head Hunter  
BONTOC P.I.*





Among these mountains are the settlements of the various  
tribes of Igorots.





This booklet has been planned to supply visitors to this collection with a description of each article and sufficient knowledge to interest them in the primitive people living in Northern Luzon, in the great Cordillera Central. Among these mountains are the settlements of the various tribes of Igorot. The word "Igorot", meaning mountain people, is now adopted as the name for Northern Luzon. These regions are so inaccessible and little known that visitors who wish to tour the country follow the trails rather than attempt to cross the mountains.

The historian, David Barrows, tells us that these tribes represent the earliest and rudest epoch of Malayan culture. These tribes though originally of one blood and though they all are mountain agriculturists and all have been "head hunters", yet it does not follow that the Igorot groups of today have identical culture. There are many differences due to environment so that, in as much as these articles came from or around Benguet and Bontoc Provinces, these facts are confined to that area.

The Igorot is a well built, light brown man having straight black hair, dark brown eyes with medium stature. He is remarkably industrious, which is demonstrated by the stone walled terraces constructed on the slopes of the mountains. Sometimes hundreds of these terraces can be counted in one valley and they rise one above the other from the bottom of a canon for several miles almost to the summit of a ridge. Generation after generation has toiled to build them. These gardens are all under the most careful irrigation. Water is

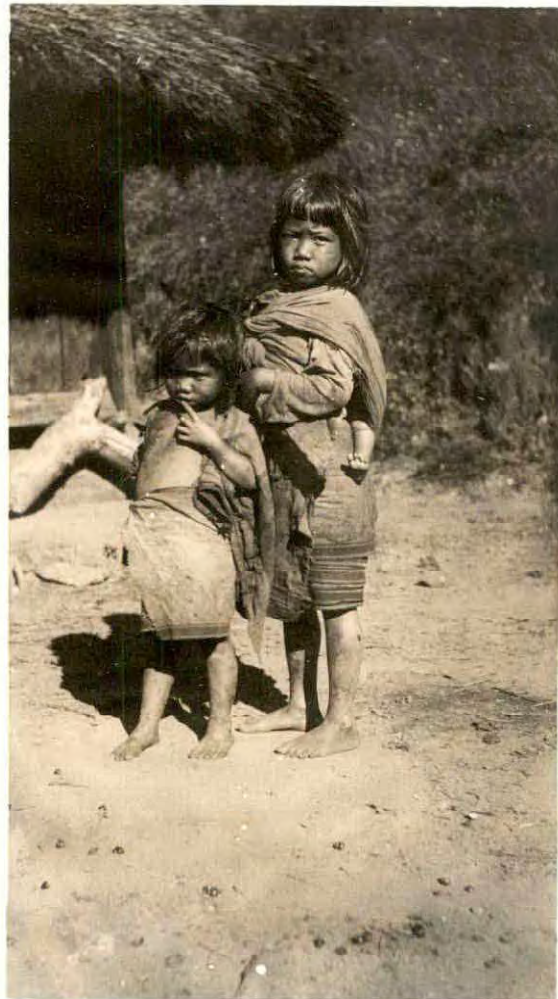




These tribes  
represent the  
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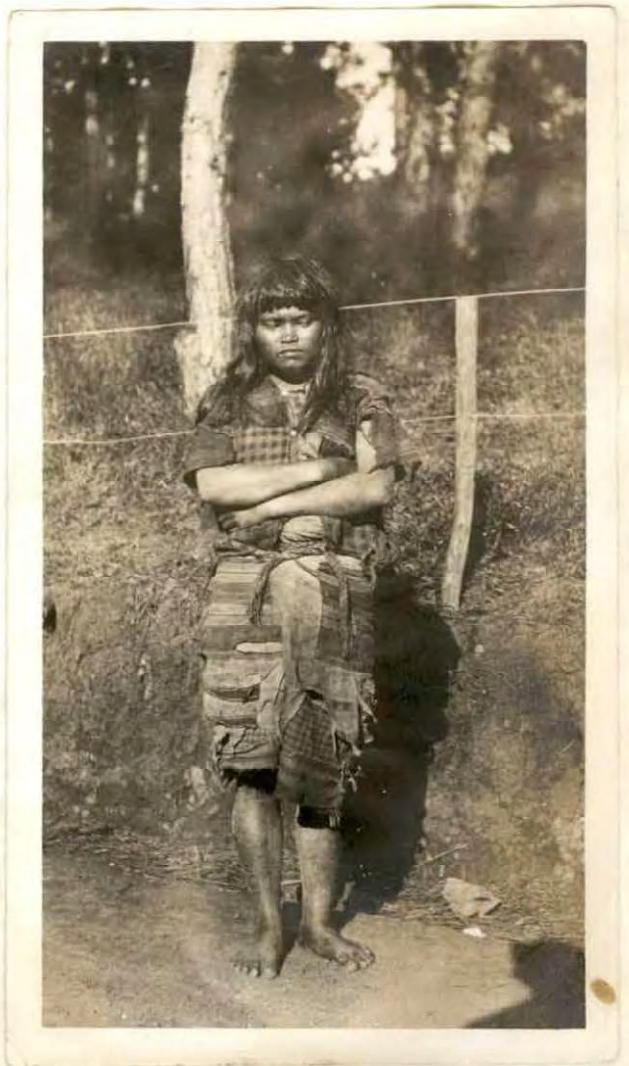




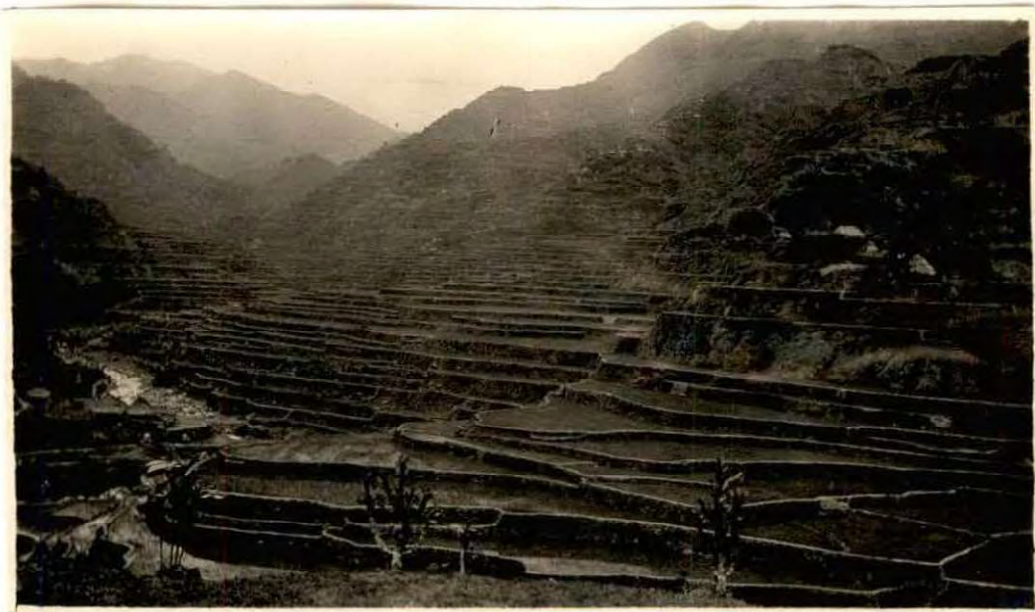


Native types  
(continued)









Rice Terraces



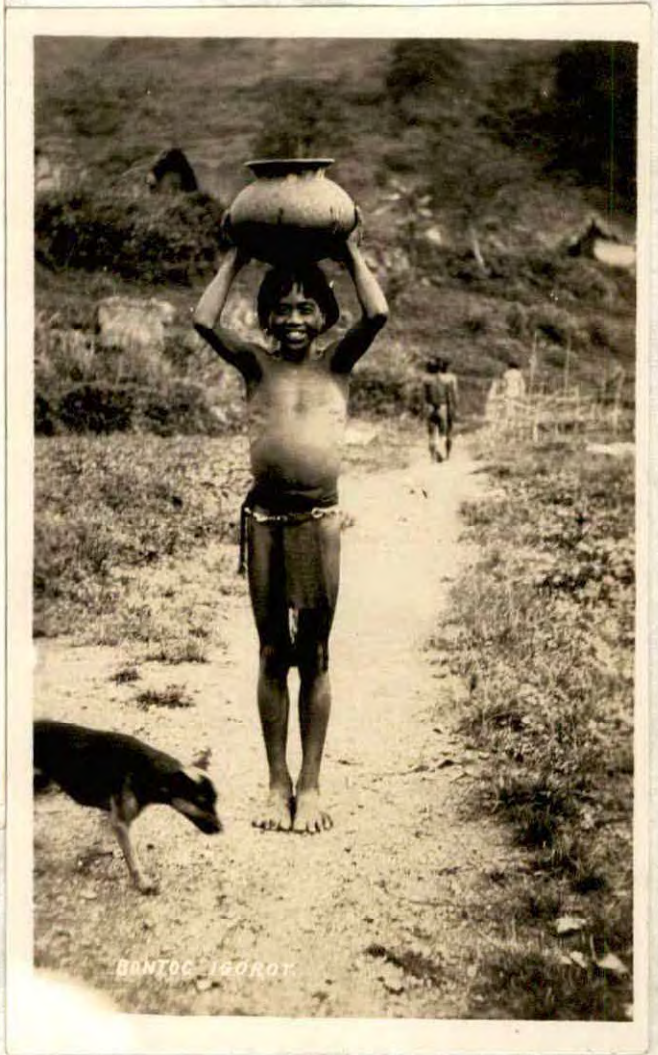
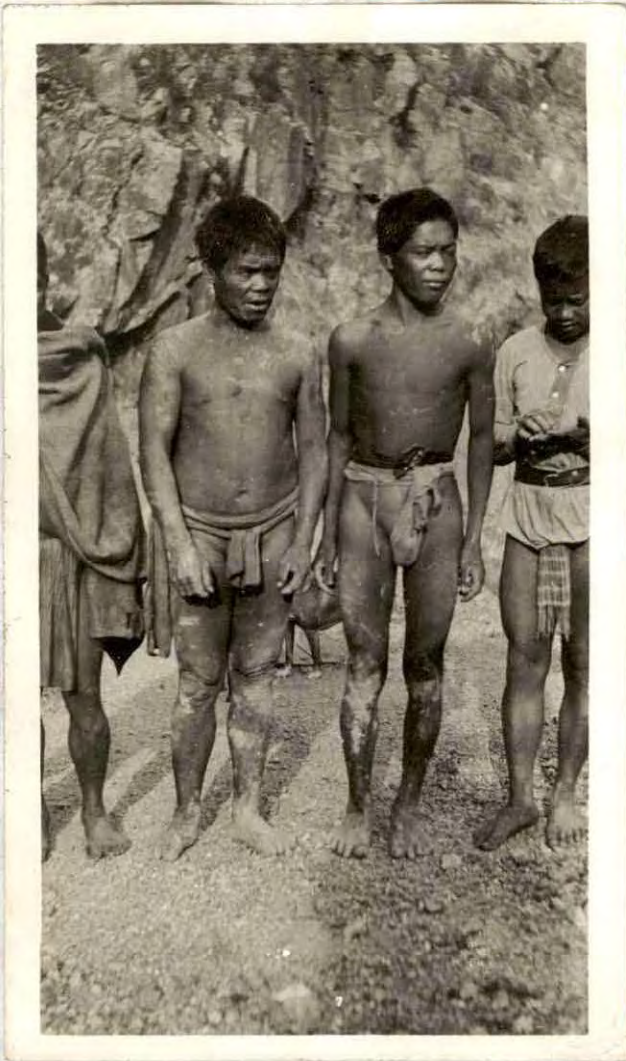
carried for many miles by ditches, hollow logs, or bamboo pipes to be distributed over these little fields. They raise excellent coffee, rice, cotton, tobacco, corn and the camote (a sweet potato.) Bananas and pineapple grow wild within the area but are not abundant. Huckleberries are plentiful. In some parts the richer Igorot raises fine herds of a small variety of cattle, but as the grass is not as nourishing as that in the lowlands, his cows do not yield a great amount of milk. Therefore, the cattle are raised for their own consumption. Rice and the camote are the staple food. Fish are scarce and no nut foods are to be found excepting a small acorn.

The home of a prosperous Igorot is a large open board dwelling some twelve by fifteen feet square with outside walls only three and one half feet high, having a tall topheavy grass roof. The home of the poorer Igorot is usually mud walled with a thatched roof. In these homes the father, mother and small child sleep, and the entire family take their food. All boys and men who have no wives sleep nightly in a structure of their own. The girls and young women before marriage sleep by themselves.

In this mountainous country there are wild carabao, deer, hogs, chicken and three animals the Igorot call cat. One is domesticated, the other two are wild. One is beautifully striped like the American "tiger cat" and the other much larger with large legs and very large feet. These two animals are trapped and when caught are used for food.

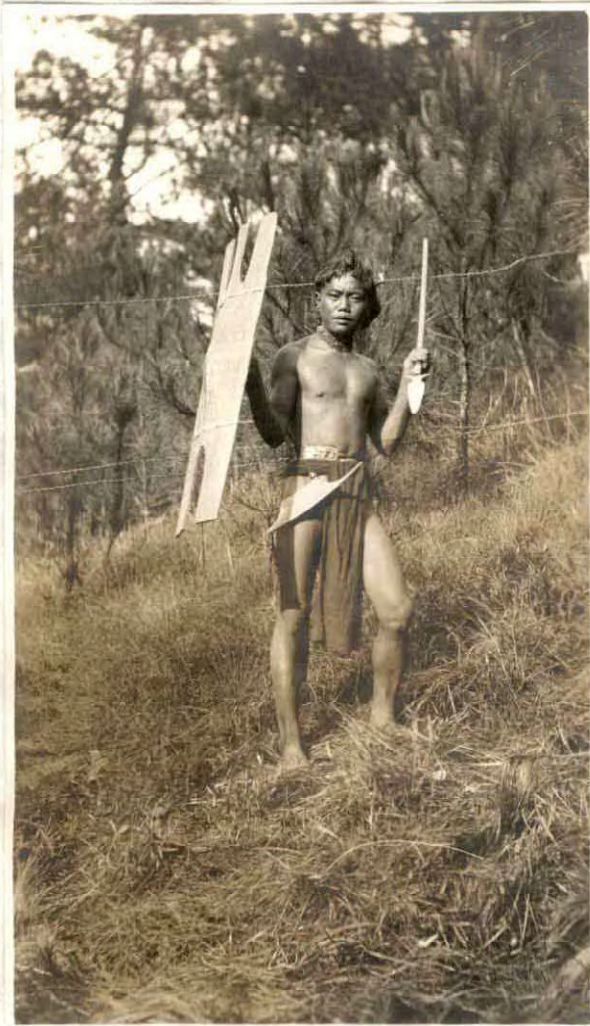
Headhunting, which was a custom of their ancestors, was





The Igorot is a well built, light brown man having straight black hair with medium stature.





Head hunting was a custom of their ancestors.



subdued about the time Mr. Smith came to Baguio in Benguet, in 1903. They have a legend in regard to head taking which is about as follows:

"The Moon, a woman called "Kabigat" was sitting one day making a copper pot, and one of the children of the "Chalchal", the Sun, came to watch her. She struck his head with her molding paddle cutting it off. The Sun immediately appeared and placed the boy's head back on his shoulders. Then the Sun said to the Moon, 'Because you cut off my son's head the people of the Earth are cutting off each others heads and will do so hereafter.' "

There is no doubt that the desire to be considered brave and manly became a great factor in head hunting, but the possession of a head was in no way a requisite to marriage. A head had no part in the ceremonies for fruitage and harvest or in any of the numerous agricultural or health ceremonies of the year.

The Igorot possesses four styles of spears: the single barb blade, the barbless blade, one with many barbs, and the fourth prized for its beauty of form. All spear heads are fastened to the wooden shaft and a ferrule of bejuco or iron is used to strengthen the shaft where the tang is inserted in the wood.

The single barb blade (1)<sup>a</sup> is from two inches to six inches

a - The numbers correspond with the numbers on each article in the collection.



Dog Market, Benguet, P. I.







Dogs are the favorite meat for Marriage Feasts or  
Ceremonies.





in length, the lighter blades being considered better than the heavier ones. This blade was the most used in war.

The barbless blade (2) ranges from four inches to fourteen inches in length. This is the blade that is the most used in the killing of animals.

Their method of hunting is simple. In as much as the wild carabao are extremely vicious, as many as forty men or more combine and hunt them with spears. The herd is located and the hunters, concealing themselves behind the trees near the runway, throw their spears as the desired animal passes. This hunt takes place about once each year.

They use hunting dogs, sometimes five in a pack, often only two, for hunting deer and wild hogs. They hunt out of leash, starting their prey and then the dogs cry continually directing the hunter to the place where the victim is at bay. The Igorot is not only a hunter but a miner as well, having mined gold and hammered copper and brass for generations. The Igorot preserves carabao and pork by salting it down in gourds which are bound with bejuca (rattan).

The many barbed spear<sup>a</sup> is prized as an "Anito scarer." The natives of Igorot land were fetish-worshippers. Fetishes are any objects believed to possess miraculous power, but they had one spirit whom they believed was the greatest of all and the Creator of all things. They also worshiped the spirits of their ancestors which were represented by small images called "anitos". Idols were worshiped and the Igorot, also, revered animals and birds. They had no public place of worship but each one had



his "anito" in his own house and performed his sacrifices and acts of worship there. As sacrifices, they killed pigs, dogs, carabao, and made such occasions times of feasting and song. Their lives have been undoubtedly filled with superstitions, fears and imaginings. This is one of their many superstitious beliefs:

"When a chicken is killed its gall is examined and if found to be dark, all is well. If it is light, he is warned of some pending evil in spirit form."

Snakes, rats, crows, falling stones, crumbling earth, and a small reddish-brown bird all warn of pending evil. We have often found the tall grasses tied in the garden or about the yard to keep out the bad "anito". The first name of an Igorot is always that of some dead ancestor that will care and protect him. However, if the child becomes ill the parents will seek another protector in the "anito" of some other ancestor. So it may be said that no death occurs among the Igorot which is not due directly to an "anito."

Boys are constantly throwing reed spears and are expert spearmen several years before they are allowed to possess a steel bladed one of their own. Spears are thrown with the greatest accuracy. It is understood that after the spears were discharged the contest was continued at arms length with the Battle Ax.

Two styles of battle axes are in the collection. Number 5



with a strong serviceable blade is the one much used by thrusting the point into the earth and using the upturned blade for cutting meat and other substances. The wooden handle is strengthened by a ferrule of iron or braided bejuco. The other ax (6) is longer and its distinguishing feature is the shape of the cutting edge. This slender handle is fitted with an iron ferrule and has a process on the under side near the middle.

The men of each pueblo make the shields for their own area. They cut the shield from single pieces of wood and the hand grip is cut in the solid timber and it will usually accommodate but three fingers.

The men of Banawi make a shield (7) that is longer and somewhat wider than the other shields and it is not cut at either end; while the men of Kalingo produce a slim and gracefully formed shield (8) which often has bejuco lacings. The bamboo arrow heads were poisoned when used in head hunting and produced instant death. In Bontoc the upper part of the shield (9) is cut leaving three points projecting several inches above the solid field. The lower end has two points. They use bejuco to strengthen it, passing through perforations from front to back.

We have three original head hunter's baskets (10,11,12) These baskets are to be found almost everywhere throughout the area and are convenient for carrying food, blankets, or anything on the trail. They are water proofed. The user has the appearance of having a cape made of pine needles or of vegetable fiber. Men gather bejuco and bamboo from the mountains for the baskets and take great pride in their basket production.



This Bag Pocket Basket (12) is quite distinctive with its attached rain hat, and was once used for the "heads". Now, its uses are for carrying game, blankets, or anything that suggests itself. A frame work is first constructed and this is covered with the bladder of a hog or the skin of a deer forming, also, a hugh pocket. This is worn slung over the shoulder and under the arm. The attached hat is also covered and always found convenient and serviceable.

The camote basket (13) is for a child and is worn on the back supported by the head band. There are larger baskets for women. Sometimes two baskets are firmly joined to a light cross-bar and with it the Igorot carries a load weighing about one hundred pounds.

The basket with cover (14) is used for storing threshed rice or other cereal. Baskets with covers are made in many sizes and are prized not only by the natives, but by others who are fortunate enough to obtain one.

Aside from the basket work utensils the basket work hats are a favorite. The small boy wears a hat (15) on the back of his head, held in place by a cord attached at both sides and passing across the forehead, usually hidden in the hair.

The young men wear a hat (16) with side ornaments of boar-tusks with a tuft of human hair. Sometimes dog teeth or pieces of Mother-of-Pearl are used, and sometimes red and yellow colors which are gay and attractive. The short haired men seem to prefer the beaten bark head-band or one of native cloth, while the man with long hair invariably wears the plain basket hat.





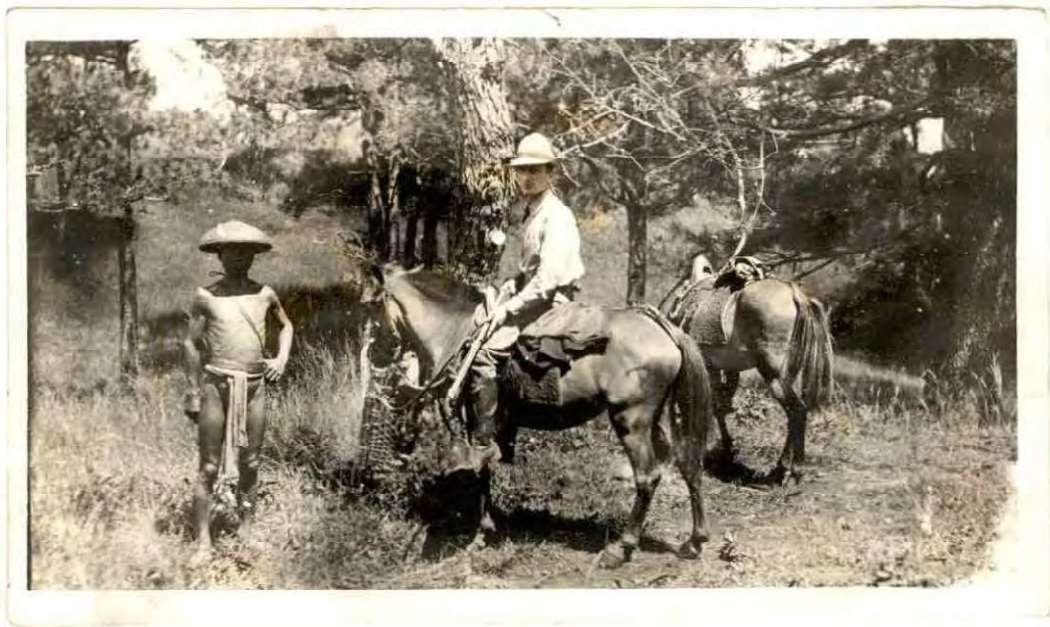
*Carrier Women  
Benquet P.I.*

Camote Basket





Conical Rain Hats





The men in Barlig make a wooden hat (17) that is almost hemispherical. However, this is not used in Bontoc or Benguet.

The most serviceable hat is this basket work conicle rain hat (18) which has been water proofed with beeswax.

The Panama hat (19) comes from the lowlands, a production of the Filipino.

The cork hat (20) is one that I used in Cebu.

The turtle shell hat (21) came from the Southern Islands.

The mountain streams afford pure water which means health to the native in as much as they drink water copiously. I have noticed that the Igorot always rinses out his mouth after eating, using his forefinger for a tooth brush.

Boys and girls enjoy swimming and diving quite as much as the American boy or girl. Women as well as children are seen wading about in the rivers and there are times when they pick up quantities of crabs. And they are always hoping to find a pretty stone or unusual shell.

The most indispensable wooden tool in Igorot land is a "toil turning stick" (22) which is made of hard wood from five to seven feet long, and usually sharpened at one end. It is sometimes shod with an iron point. It takes the place of a spade, plow, pickax, or a crowbar and used for prying rocks for walls or turning the soil in the sementeras or rice paddies as we call them. The woman has a shorter stick called the camote stick(23) for the same use.

Now we come to the "anito head" cane or walking stick (24) which is used when the loads are light, otherwise the staff of a spear is used, particularly the one with the formidable array of



barbs which is supposed to insure the safety of the user. The Igorot has no roads for wheels. Neither caraboa, cattle nor horses could go among his rice paddies or irrigated sementeras. Therefore, the men carry all the heavy loads on their shoulders but the women carry their loads on their backs.

The most common wooden pail holding several quarts is used for the cooked food of the pigs. This wooden pail (25) with cover was undoubtedly planned for cooked food of some variety. This drinking dipper (26) which was cut and carefully carved from a solid piece of wood, speaks for itself. The workmanship on the "anito head" spoons (27, 28) and fork (29) show the care exercised in their making. The double bowl for rice (30) shows skill and patience used in cutting out of a single block of wood. The same holds true of the idols: one in a sitting position with "anito" head (31), the other (32) carrying a "winnowing tray". The wooden ladle (33) was employed in the cooking of food. The small wooden dish (34), and the wooden receptical with cover(35) show skill in workmanship. The bamboo tubes (36, 37) with the wonderful incised markings seem to tell us of a people that have used to advantage whatever was at hand, and that they captured the great principle of life by enjoying the best that was given them to enjoy. The tubes were used many times for carrying important or secret messages. They also have tubes for carrying water or other drink with the lunches.

The bow with arrows (38) is the natural projectile weapon of the Negritos, however, it is used but very little by the Igorot.



The weaving in Igorot land is done by the women with the simplest kind of loom. The cotton is obtained from the cotton tree and spun and woven into cloth. Breechcloths and bags are made for the men; blankets and cloth for skirts for women and children. Girdles are woven for the boys and girls about four inches wide, and worn passing twice around the body. Braided bark fiber (39) is also used for girdles. The girdle of the small girl serves to hold her skirt, which is short and narrow. The skirts for women are made of layers of cloth wrapped around the body and opening a little to one side, and extending a little below the knee. A pretty jacket is worn with the skirt and is always ornamented with shells or buttons. A purely ornamental girdle made of shells and brass wire is often seen at the dances. Considering the fact that the native was untaught, the workmanship of this brown and yellow bejuco girdle (40) as well as every piece in this collection shows his ability to create attractive necessities.

Boys are given a G string or breechcloth (57) when about fifteen years of age, which is worn tucked under the girdle as an apron. Men have several varieties of breechcloths. The simplest is the flayed tree bark or the bladder of a hog worn as aprons or as bag aprons. Others are woven of cotton thread and usually are four yards long and eight inches wide.

A blanket (58) that is commonly seen is white with a blue stripe down each side and through the center; a small blanket for girls and a larger one for women of the same pattern. The blanket is always used by women and girls at a dance.



Besides a spear and a bolo ( a long, sharp, broad bladed knife) each man carries suspended from his girdle a bag of heavy cotton cloth (41) like a hugh pocket in which are placed his pipes, a carved wooden spoon, and a rattan purse (42). The purse contains an interesting collection of articles indispensable to the Igorot: his money, some dried tobacco leaves, a flint and steel, a small ball of tree cotton for tinder, a fish hook (home-made), a quantity of twine (his own manufacture), and a smooth pebble somewhat larger than a pigeon's egg. The pebble is a charm and is carried to preserve them from bodily harm, whether from the enemy poisoning his spear in ambush, the lightening bolt, or the more subtle but not less dangerous sickness that the bad "anito" sends into their huts. This very unusual carved bag (43) in the shape of a turtle attached to a carved "anito" stick about four inches in length is worn suspended from the girdle. The apron bag or pocket of woven straw (44) ornamented with bits of bristle and pieces of metal, is sometimes seen at the feasts and dances.

The women are the proud possessors of a hammock woven thread pocket (45), within which is concealed a cherished shell or pretty stone, and sometimes a nugget of gold. This pocket is carried in the girdle.

The wooden pipes, which are whittled by the men, vary from simple tubular forms to those having bowls set at right angles to the stems (46). Almost all pipes wooden, clay or metal have separable stems. The length of time taken in baking clay pipes (47) determines the color. When baked about nine hours the pipes





AN IGOROT ORCHESTRA BACHIO

Native Drum and Copper Gong.





The first automobile to arrive in Baguio.



are gray, from ten to twelve hours red, and then by reburning the red pipes in rice straw the pipes are black. The process of manufacture of the metal pipe is more elaborate and I am unable to describe it adequately. I do know that when a metal pipe is wanted the pueblo sends for a manufacturer who comes with his helper. They have a beeswax model the exact size and shape of the finished metal pipe, and the pipes are made to correspond to the model.

On the card "An Igorot Orchestra, Baguio" are pictured the instruments used as music at all feasts and dances of the Igorots around Baguio. The long drums have parchment in the end. The round instrument is a copper gong, beaten from the native copper found in the mountains. This copper bowl (48) was made from the native beaten copper. No one has ever seen the Igorot working on these bowls, but they have them of many shapes and sizes and they are one of their most valuable assets.

I have seen many parties of Igorots passing in Indian file in front of my home. They adorn themselves with earrings, bracelets and anklets made of heavy brass wire.

I am unable to state definitely what this plug (49) is. It may be one of a variety of ear plugs which are put in the slot of the ear lobe, preparing it for the earring. Usually the stretcher consists of two short pieces of bamboo with incised markings forced apart and held by two short cross pieces inserted between them. Some of the stretchers are bunches of vegetable pith, or wads of sugar cane leaves. The long slit in the ear lobe is desirable because they wish to have the earrings dangle.





Typical Natives Adorned with Girdles, Bracelets,  
Anklets, etc.







Soldiers from the Constabulary School.



We have two pairs of earrings (50). One is made of Mother-of-Pearl, and the other a cartilaginous section of an animal, ornamented with bits of metal.

The boar tusk armband (51) adorned with a tuft of human hair cut from a captured head, and the boar tusk necklace (52) are heirlooms. The necklace is always worn by the men. The other boar tusk armband (53) is quite commonly worn together with the red bejuco armband (54).

For all important ceremonies the Igorot women dress their hair with beads (55) using one or more strings. The hair is combed with the fingers and given a twist at the back in which the beads are fastened, then the beads and twist are carried forward across the head making an attractive adornment as they stand out against the black hair. The beads of every day wear are seeds in black, brown, gray or red and are worn around the neck. The dog tooth string of beads represents quality and adds dignity to the wearer. Nevertheless the string of beads utilizing rice straw which is cut into small cylindrical pieces alternated with black beads, is fetching. While the braided black hair with the hammered brass strips and decorations of shells, hog bristles, and a small tusk covered with a hammock work of woven threads, is unsurpassed.



The general sources of information which have been found most useful are:

- (1) The Bontoc Igorot - by Albert Ernest Jenks
- (2) History of the Philippines - by David P. Barrows
- (3) The Writings of the Hon. Dean C. Worcester
- (4) The memory of five happy years when we resided  
In Baguio and Mr. Smith was the Superintendent  
and Cashier of the Government Hospital.



ALONG THE TRAIL TO BAGUIO





The Famous Zigzag.



This is the most famous section of the Benguet Road and the most difficult to maintain on account of landslides in the rainy season.





Mr. Smith was Superintendent and Cashier of this  
Hospital for Eight Years.



A Nurse with Native Women.



From the end of the Manila railroad at Camp One, Baguio is reached by automobile line of the famous Benguet Road, although my first trip to Baguio was made in a government (dorty) wagon drawn by a double line team of mules, in company with Mr. Smith and Lieutenant Colonel Andrews.

Engineering skill has converted an almost impracticable trail into a perfect roadway. Crossing and recrossing deep ravines over magnificent bridges you look down into immense depths below, where a mountain stream is leaping, rushing, roaring. Now winding around the base of a rocky cliff or skirting the mountain side you rapidly ascend and rise three thousand eight hundred feet in less than twelve miles. You are brought from the sweltering heat of the lowlands to an altitude at which warm clothing and a bright fire is welcome. The temperature here ranges from 50° to 80° F. throughout the year.

Appreciating the great climatic advantages of Baguio (which is a plateau) the government established here the Summer Capitol. The famous Zigzag was completed, and the Summer Capitol started during our stay there.

Here is Government Center and the buildings of the various bureaus of the Government. Summer homes and official residences, the Catholic training school, two hotels, the Government Hospital, a Constabulary School, Teachers' Camp, missionary schools for Igorot children, two churches - Roman Catholic and Protestant Episcopal, a country club with its golf links, polo grounds and baseball fields.

Other places are the Mansion House, Bishop Brent's School for





Mrs. Kelley's School of Igorot Girls.



Mrs. Hargrave's Missionary School (Episcopal)





Lewan - Our House Boy



Lucia - His Wife



American children where I was privileged to start "Toddler's Hall", the rest houses of the different religious orders, a home for Spanish War Veterans, the Military Hospital at Camp John Hay, and the finest Army Post in the Islands among its beauties being the open air amphitheater that Gen. Bell built with mountaineer labor, terraced as the wonderful rice terraces are, and gay with flowers. A Government Stock and Agricultural Farm three miles distant at La Trinidad. The Antamok and Bua mines seven miles distant where the incessant roar of the iron stamp mills on gold bearing rock is heard.

On the mountain trail to Bontoc the rest houses with their big open fire-places.

The Mission Stations with schools where the young Igorot are taught modern trades and perfected in their own handicraft, are evidences of a new civilization.

Mt. Santo Tomas towering three thousand feet above Baguio at our right, and on our left a weather observatory of the Society of Jesuits situated on the summit of Mt. Mirador, from which is a grand view of the China Sea.

And, at last, the home of the writer with its beautiful Japanese garden in the La Trinidad Valley, which now belongs to the Sisters of St. Paul.

I thank you.

*Carie Balcom Smith*





Mt. Santo Tomas to Our Right.



Mt. Mirador to Our Left.





Our Home.



Our "Sala" or Living Room.





Japanese Garden







The Front Piazza.



Front Steps and  
Our Cocker Spaniels.



1 ?	27 ✓	53 ✓
2 ✓	28 ✓	54 <del>broken</del>
3 ✓	29 ✓	55 ✓
4 ✓	30 ✓	56 ✓
5 ✓	31 ?	57 ✓
6 ✓	32 ✓	58 ✓
7 ✓	33 ✓	
8 ✓	34 ?	
9 ✓	35 ✓	
10 ✓	36 ✓	
11 ✓	37 ✓	
12 ✓	38 ✓	
13 ✓	39 ✓	
14 ✓	40 ✓	
15 ✓ ✓	41 ✓	
16 ✓ ✓	42 ✓	
17 ✓	43 ✓	
18 ✓	44 ✓	55 is inside 44
19 ✓	45 ✓	
20 ✓	46 ✓	
21 ✓	47 ✓	
22 ✓	48 ✓	
23 ✓	49 ✓ ?	
24 ✓	50 ✓	
25 ✓	51 ✓	
26 ✓	52 ✓	



- ✓ 1. Single Barb Blade Spear
- ✓ 2. Barbless Blade Spear
- ✓ 3. Many Barbed Spear
- ✓ 4. Spear (Beauty of Form)
- ✓ 5. Battle Ax
- ✓ 6. Battle Ax
- ✓ 7. Banawi Shield
- ✓ 8. Kalingo Shield
- ✓ 9. Bontoc Shield
- ✓ 10. Head Hunter's Basket
- ✓ 11. Head Hunter's Basket
- ✓ 12. Head Hunter's Basket, with Hat Attached
- ✓ 13. Camote Basket
- ✓ 14. Basket with cover
- ✓ 15. Basket Hat (small boy's)
- ✓ 16. Basket Hat with Ornaments (young man's)
- ✓ 17. Wooden Hat
- ✓ 18. Rain Hat
- ✓ 19. Panama Hat
- ✓ 20. Cork Hat
- ✓ 21. Turtle Shell Hat
- ✓ 22. Toil Turning Stick
- ✓ 23. Camote Stick
- ✓ 24. Anito Head Cane
25. Wooden Pail
- ✓ 26. Drinking Dipper
- ✓ 27. Anito Head Spoons



28. Anito Head Spoons
29. Anito Head Fork
30. Double Rice Bowl
31. Idol (sitting) *m 4/75*
32. Idol (with winnowing tray)
33. Wooden ladle
34. Wooden Dish *m 4/75*
35. Wooden Receptical with Cover
36. Bamboo Tube (incised)
37. Bamboo Tube
38. Bow and Arrow
39. Bark Fiber
40. Bejuco Girdle
41. Cotton Cloth Bag
42. Rattan Purse
43. Turtle Bag
44. Straw Pocket
45. Hammock Thread Pocket
46. Wooden Pipe
47. Clay Pipe
48. Copper Bowl
49. Plugs (unknown) *m 4/75*
50. Earrings
51. Boar Tusk Armlet with Tuft of Hair
52. Boar Tusk Necklace
53. Armlet, Boar Tusk
54. Bejuco Armlet *m 4/75 broken*
55. Beads
56. Beads (seeds)



✓ 57. "G" String or Breechcloth (3)

✓ 58. Blanket