

GRAY LADY SERVICE COURSE

TATTLE



THE OFFICIAL MUKLUK TELEGRAPH

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INCENTIVE AWARDS

The Area Incentive Awards Program is rolling again in high gear. In the first month's operation of the new Area Incentive Awards Board, three awards have been made. One award was for sustained superior work performance, and two were for approved suggestions.

The Sustained Superior Work Performance Award went to MRS. ANNE ADDISCOTT for her work as Director of Nurses at the Anchorage Hospital.

Suggestion awards were approved for MRS. JEANIE JENKINS and MRS. GRACE REDDING. Mrs. Jenkins is a Head Nurse and Mrs. Redding a Nurse Supervisor in the Anchorage Hospital. How about some suggestions from field hospital employees, or from field employees? All of the ideas for improvement are not held by people in Anchorage. Your Incentive Award Board has no way of knowing of your ideas unless they are sent to the Board for action.

This plea for participation in the Incentive Awards Program by field personnel is not intended to discourage continued participation by Anchorage personnel. GET YOUR SUGGESTIONS IN through your supervisor or in the suggestion boxes on 4C and the Bulletin Board opposite the elevator on the first floor of the Hospital.

INCOME TAX DEDUCTIONS FOR EDUCATION

The Treasury Department has announced new regulations which permit taxpayers to deduct the cost of certain types of education. Primarily, such expenses are deductible if the education is undertaken primarily for the purpose of:

- a. Maintaining or improving skills required by the taxpayer in the performance of the duties of his employment, when the educational expense was incurred, or
- b. Meeting express requirements of the taxpayer's employer imposed as a condition for the retention by the taxpayer of his salary, status, or employment.

This regulation is retroactive to the year 1955. If any employee feels he may have an adjustment coming he should obtain Form 843 from the Internal Revenue Service.

It's never safe to be nostalgic about something until you're absolutely certain there's no chance of its coming back.

DENTAL TATTLE

During the latter part of October, and early November, most of the Field Health Dental teams began hitting the "Flyways" to perform itinerant dentistry. It is expected that the following villages will be visited:

- Fort Yukon by Dr. McQueen and Miss Jakes
Chevak, Scammon Bay, Hooper Bay by Dr. Carpenter and Miss Joseph
Wrangell by Dr. O'Reilly and Miss Williams
Barter Island by Dr. Hoffman
Unalakleet by Dr. Stolpe and Miss Ablcoogalook
Aleknagik, New Stuyahok, and Ekwak by Dr. O'Malley and Miss Kushin
Kake by Dr. Taylor and Miss Hughes.

CONGRATULATIONS TO ..

Dr. and Mrs. Hoffman of Barrow who are the proud parents of a newly arrived son.
Dr. Stolpe of Nome, no longer in the "eligible bachelor" class - he and his bride recently visited Anchorage on their honeymoon.



Our theory is that the high death rate among cigaret smokers is caused by tensions brought on in making quick decisions on whether to buy regular or king size, with filter or without, in plain pack or flip-top box.

---Changing Times

GRAY LADY SERVICE COURSE

A new group of volunteers have enrolled for the Gray Lady Service Course being given at the PHS Hospital, Anchorage. All hospital personnel are cooperating to make this a successful course and one that will keep the volunteers occupied to the fullest extent of their capabilities, thus insuring their continued interest and participation. This program constitutes a very important link in patient care.

INCENTIVE AWARDS PROGRAM

The Anchorage Area Auxiliary Board has begun an active program to encourage employee participation in the Incentive Awards Program. All employees are encouraged to submit suggestions.
The names of the members of the Area Auxiliary Board are listed below. Feel free to call on any one of these people for assistance and guidance in individual instances and/or overall policy.
Mr. John P. Kelly - Chairman
Mr. Murray A. Getz - Member
Mr. Henry T. Gram - Member
Miss Rosalia Guerrero - Member
Mrs. Elizabeth Edris - Member
Mrs. Myrtle Huard - Secretary

QUOTES

William Faulkner: "If I were reincarnated, I'd want to come back as a buzzard; nothing hates him or envies him or wants him or needs him; he is never bothered or in danger, and he can eat anything."

KOTZEBUE

Winter arrived in Kotzebue with a flurry of snow, high winds, and ice in the Sound. The Natives have had their dogs out several times, and mukluks are again official foot-gear. All of us are looking forward to a rough winter since last year's weather was so very mild.

The usual number of visitors - official and otherwise, have been here in the past few weeks - they were:

Miss Velma Dooley - Anchorage
 Mrs. Essie Kupfer - Washington, D.C.
 Mrs. Regina Ingram - Washington, D.C.
 Miss Helen Hartigan - Juneau
 Miss Margaret Arnstein-Washington, D.C.
 Mr. Joseph Hilderbrand - Anchorage
 Mr. Murray Getz - Anchorage
 Mr. Charles Johnson - Washington, D.C.

The Kotzebue Chamber of Commerce has once again resumed their winter meetings. On the agenda this year will be the publication of an information pamphlet on Kotzebue. The Chamber of Commerce has already entertained some welcome visitors - the Fairbanks Chamber of Commerce here on a goodwill tour which included Barrow, Nome, McGrath, Unalakleet and Anchorage as points of call.

The latest work of our town Council has been a new ordinance concerning Kotzebue's dog population. All working dogs must now be tied up and pets must be licensed if they are to run loose. Licenses are \$10 for males and \$25 for females. This does not mean that vicious pets may be roaming the streets; provision has been made for disposing of dangerous animals after a warning has been given.

With the November elections coming soon, we've had representatives of both parties here; they were: Bob Bartlett, Wm. Egan, Ernest Gruening and Alec Miller-Democrats; and Henry Benson, accompanied by Mrs. Benson, Republicans.

One thing most executives can do better than anybody is read their own writing.

PROMOTION POLICY

Progress is being made on the development of the new Promotion Policy. A Committee composed of the following persons was formed:

Earl Sawyer - Chairman
 Margaret Lloyd - Vice-Chairman
 Myrtle Huard - Secretary
 Harriet Gronaas - Member
 Maurice Inglebright - Member
 Anne Matthews - Member
 Agnes Monagle - Member
 Alice Smith - Member
 Nellie Wolfe - Member

The Committee's job is to recommend the policy and procedure for handling promotion to positions in the Anchorage Area. The Anchorage Area includes the following hospitals: Anchorage, Barrow, Bethel, Kanakanak, Kotzebue, Tanana, St. Paul, St. George, and Nome (dental clinic only). It also includes the Anchorage Area office, and the Fairbanks Patient Care Office.

The Committee has met four times and has made their decision regarding the following aspects of the policy: Qualification Requirements and Area of Consideration.

For Qualification Requirements, the Committee is recommending the minimum Civil Service qualification requirements be followed. Both the DHEW and the Civil Service Commission allow us to establish special qualification requirements over and above the minimum, but this would take considerable time to develop. For the sake of expediency the Committee agreed that these minimum standards should be followed for now and at a later date additional special qualification requirements could be developed, if it is deemed advisable.

Comments from employees are welcome on this recommendation of the Committee. At a later date we will publish information as to Area of Consideration so all employees will have opportunity to comment on the Committee's recommendation for that aspect of the Policy.

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- Myrtle Hurd - Secretary
- Harrist Grossman - Member

influence for the purpose of interfering with an election or affecting its results.

These restrictions do not restrict an employee's right to vote, right to express his own opinions on political subjects and candidates, provided this is not done to the extent of taking part in a political campaign, or wearing badges or buttons while not on duty. Other activities which are permitted, and a number which are restricted, are listed in Personnel Guide 3, Chapter C-2 of the Personnel Manual. A copy of this reference can be made available to any employee who is interested, by contacting their supervisor.

Federal employees residing in Anchorage are granted special permission to hold local and municipal government office. This special permission has been granted by the Civil Service Commission because a majority of the voters are employed by the Government of the United States. However, this privilege is granted with certain restrictions. For example, employees may not run for local office in Anchorage as candidates representing a political party; they must run as independent candidates and conduct their campaign in a purely non-partisan manner.

If any employee has questions regarding the legality of any certain political activity, he should contact the Personnel office.

"You are born alone, you'll die alone, but in between, if you play your cards right, you can have some gay companions."

ROZABUE

Winter arrived in Kotzebue with a flurry of snow, high winds, and ice in the Sound. The Natives have had their dogs out several times, and mukluks are again official foot-gear. All of us are looking forward to a rough winter since last year's weather was so very mild.

The usual number of visitors - official and otherwise, have been here in the past few weeks - they were:



"Are you sure it's Mr. Frisby from the office? It might be a sea lion..."

Civil Service Commissioner Harris Ellsworth says, "Leadership is not a matter of getting attention with new tricks, or enforcing conformity or compelling acceptance 'by the weight of power that can't be resisted.'" As he sees it, Leadership "is a steady, persistent evolutionary process compounded of suggestion, advice, cooperation and demonstration."

Shivering wife in rowboat to duck-hunting husband: "Tell me again how much fun we're having--I keep forgetting."

"If a woman looks good in slacks, she'll usually look better in something else."

something else.

BOWLING NEWS - ANCHORAGE

The first meeting for all interested bowlers was held September 5, 1958; the league will be known as, "The PHS Hospital Mixed Bowling League."

League officers for the 1958-59 bowling season are as follows:

- Art Pollard - President
- Don Smith - Vice-President
- Monty Montgomery - Secretary
- Lewis Jones - Treasurer
- Mary Anne Hennigan-Sergeant-at-Arms

This is the first bowling league to be formed for the hospital employees and their families.

The SPLITNIKS are leading the League with 21 wins and 7 losses.

The season's leaders are as follows:

For the men:

- High Game Scratch-Owen Saupe-223
- High Series Scratch-Monty Montgomery-587
- High Game w/handicap-Owen Saupe-255
- High Series w/handicap-Earl Sawyer-627

For the women:

- High Game Scratch-Esther Sagoonick-157
- High Series Scratch-Esther Sagoonick-434
- High Game w/handicap-Esther Sagoonick-208
- High Series w/handicap-Esther Sagoonick-587

We have 10 teams consisting of two men and two women.

The League bowls on Monday evening at the Aleutian Lanes.

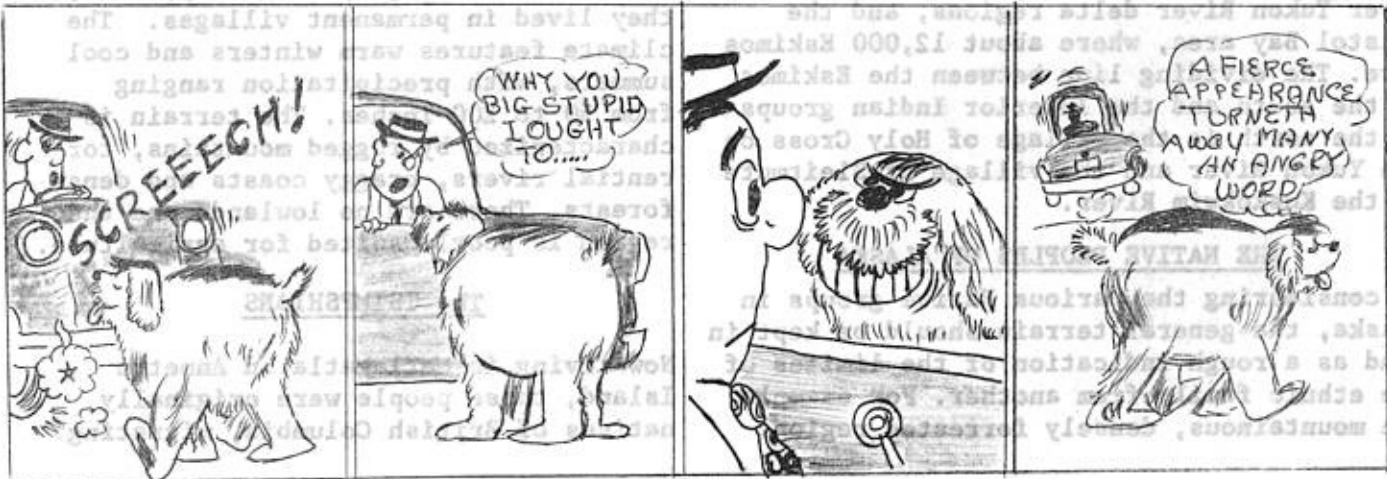
Area Medical Officer in Charge -
Joseph A. Gallagher, M.D.
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REPORTERS

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- Barrow-----Patricia Downs
- Bethel-----Catherine McCabe
- Juneau-----Nancy Reddekopp
- Kanakanak-----
- Kotzebue-----Rose Marie Zenk
- Mt. Edgecumbe-----Lester Roberts
- Tanana-----Jean Holmes

Things to do today

1. GET ORGANIZED.
2. TALK TO BOSS.
3. GET REORGANIZED.
4. TALK TO BOSS.
5. ABANDON ENTIRE IDEA.
6. TALK TO SELF.



The following is a condensation of a publication by the Bureau of Indian Affairs, Juneau Area Office, and is reproduced here as a matter of general interest and information.

THE NATIVES OF ALASKA THE ESKIMOS, INDIANS AND ALEUTS

The term "Natives of Alaska" includes the aboriginal races in Alaska at the time of purchase by the United States in 1867, and their descendants of whole or mixed blood. These are the Eskimos, the Indians, and the Aleuts. According to reputable anthropologists, all of these strains originally migrated to the New World by way of the Bering Strait.

Of the total Native population of approximately 36,000, about 17,000 are Eskimos, 15,000 Indians and 4,000 Aleuts. They reside in widely separated villages which are scattered along the 25,000 mile coastline and the great rivers of Alaska. The village, varying in population from 30 to 600, is the unit rather than the tribe as in Alaska there are no tribal organizations or tribal enrollments such as are found in the States. The tribe denotes the language group, not the nation.

Alaskan Natives are citizens of the United States, having been naturalized collectively by the Citizenship Act of June 2, 1924. They are not wards of the Government, tho the Government does perform functions designed to meet their special needs.

The largest concentration of Native people in Alaska is found in the Kuskokwim River and Lower Yukon River delta regions, and the Bristol Bay area, where about 12,000 Eskimos live. The dividing line between the Eskimos to the south and the Interior Indian groups to the north is the village of Holy Cross on the Yukon River and the village of Sleitmute on the Kuskokwim River.

THE NATIVE PEOPLES OF ALASKA

In considering the various Native groups in Alaska, the general terrain should be kept in mind as a rough indication of the limites of one ethnic family from another. For example, the mountainous, densely forrested regions

of the Alexander Archipelago, with its dashing rivers and wild seacoast, is the home of the three Southeastern tribes, the Thlingets, Haidas and Tsimshians. To the southwestward the Alaska Peninsula and the Aleutian Islands stretching far to the west nearly to Asia, together with the Pribilof Islands, are the home of the Aleut people, who have lived on these foggy, treeless, hilly islands since history first caught sight of them in 1742. Westward and northward, along the Bering and Arctic seacoasts, and up the valleys of the sluggish tundra rivers, the Eskimos live, wonderfully and precariously, on the scant comfort afforded these hibernal wastes. In the Interior, on the upper reaches of the rivers flowing coastward and where the little spruce trees grow bravely in clusters, the Athapascan hunters and trappers follow the game, still in some cases pursuing in part the semi-nomadic life of their latest ancestors.

SOUTHEASTERN ALASKA - INDIANS

The three Southeastern tribes, living in and around the Alexander Archipelago from Ketchikan to Katalla, benefitted from the abundant natural foods found in this area; the shellfish, salmon, seal, berries, deer, black and brown bear, and, especially in the case of the Thlingets, the annual eulachan run, which furnished both fish and fish oil in great quantity. There are no mythological starvation stories among the Southeastern people. Food was abundant enough so that these groups became largely sedentary, i.e., they lived in permanent villages. The climate features warm winters and cool summers, with precipitation ranging from 50 to 200 inches. The terrain is characterized by rugged mountains, torrential rivers, craggy coasts and dense forests. There are no lowlands and the region is poorly suited for agriculture.

The TSIMPSHIANS

Now living in Metlakatla on Annette Island, these people were originally natives of British Columbia, migrating

to their island in 1887. Annette Island was given to them by the United States Congress and the modern model village was built under the leadership of Father William Duncan, an Anglican minister. There are possibly 1,000 Tsimpshian, who live a partly cooperative life, running together a salmon cannery, several fish traps, a water system, a community hall, an electric plant and a saw-mill. Individually they own fishing boats and operate stores in the village. Like all Southeastern people, they are primarily fishermen. They are well integrated into the life of Alaska and take part in the domestic and political economy of the region.

The HAIDAS

At the south end of Prince of Wales Island is the village of Hydaburg, with a population of about 1,000 people. These are relatively recent immigrants (1700's) from Canada; many Haidas live on the Queen Charlotte Islands and are Canadian citizens. There is a distant relationship between the Thlingets and the Haidas; their languages are similar in the way that English and German are similar. There is a tradition that the totem carving originated among the Haidas, and it is generally conceded that they excelled in this art. The Thlingets sometimes hired and sometimes enslaved Haida totem carvers to adorn their own homes and villages. The Haidas are also noted for their fine slate carvings and the precise and delicate working of articles of wood, bone and shell. Like the Thlingets, the Haidas are grouped into two phratries of brotherhoods and marry into the opposite phratry. They lived in times past on the fish from the sea, the seal, berries, deer and black bear. At the present time they are successful operators of gasoline or Diesel-powered fishing boats, which they both build and use, and they are characterized by a lively interest in the economic, political and social life in Alaska, in which they play an active part.

Both Haidas and Thlingets were part of the totem culture that has attracted so much attention from all visitors to Alaska. These decorated poles were in general, histories or records of the outstanding events in the life of a family or a clan. The clans usually took their names from some of the well-known

animals of the region, for example, the raven, eagle, wolf, frog and others, and these are among the animals represented on the totem poles. In short, the totem poles were a sort of coat of arms which carried a definite historical record. Unfortunately, some missionaries and teachers, under the mistaken impression that the totem poles represented idols to be worshipped, induced the Natives in some communities to destroy these real works of art. Most of the Natives, however, were too strong of mind to be thus regulated, and many finely carved specimens are still standing. The larger totem poles are seldom manufactured today. Small totem poles, however, patterned after the designs of the larger originals, are still whittled out by Native woodcarvers and are commonly available for sale to tourists.

In addition, the Southeastern Natives carved and painted the fronts of their houses with elaborate designs and made wooden bowls and other beautiful carvings in bone, horn or wood. They made many baskets, mainly from spruce root and grass fibers, nearly all of which were ornamented.

The THLINGETS

The Thlinget Indians of Southeastern Alaska are relatively recent immigrants from Canada. Their folk-lore is replete with stories of how they crossed mountains and glaciers on their way to the sea. Their villages are scattered from Ketchikan to Katalla, and each village is a part of the complicated social structure which characterizes the culture of the Thlingets. They reached a very high level of culture, comparable to that of the Iroquois, second to those of the Aztecs and Incas, with the reservation that it had no agriculture.

The social structure has resulted in all Thlingets belonging to two phratries, the Ravens and the Eagles. All marriages must be between people of opposite phratries. In addition, each phratry is broken down into numerous clans, named for character-

istic animals, which are the individual totems of each clan - the Wolf, Bear, Cohoe, Killer-whale, etc.

These people were and are commercially minded. The Phoenicians of their world, except that they carried trade with their war-making. The Thlingets dominated the Interior Canada Indians, indulging in sharp trade practices with them and referring to them contemptuously as "our money." From them they secured furs - beaver, marten, ermine, fox and muskrat - and offered in trade eulachan oil, copper pieces called "tinneh," and Chilkat blankets.

The ceremonial blanket of the thlingets, perfected by the Chilkats of Klukwan, is one of the most salient works of these gifted people. In great demand as an article of trade, that carried enormous prestige with it, the blanket was primarily intended as an adjunct to festivals and solemn occasions such as betrothals, weddings and funerals. It was customary, in times past, for every person of high caste to be buried in such a blanket, after the coming of the missionaries had changed the funeral customs from cremation to burial. It is interesting to know that a Chilkat blanket is still kept in cherished safe-keeping as far south as the Kwakiutl villages of British Columbia.

The blanket design was carved on a pattern board by the man of the family and then painted by him. Usually these blanket boards were of imported yellow cedar. One half of the design was depicted, with the center figure given in full, the halves of the design corresponding. Each clan house had its own design and all blankets from that house were similar. Designs then varied from clan to clan, and they frequently illustrated a story or part of a story. Colors and designs alike were symbolic of the clans represented: black was the color of the Raven and yellow symbolized the Eagle; in fact, the Thlinget word for yellow is, "Eagle-claw color."

The Chilkat blanket is woven from the wool of the mountain goat. The goats were taken in February because of the density of the wool at that time, from a mountain 15 miles up the Chilkat River above Klukwan, at Goat Mountain. It was a very dangerous journey fraught with all the perils of winter travel and mountain

terrain and the value of the blankets was thereby enhanced. About three skins were required to make one blanket. The wool was not carded but was washed, separated and then combed and some was dyed. Cedar bark was incorporated into the wool; shredded with the fingernails, bark and combed wool were rolled together between the palms of the hands, or over a knee, and then the strands were hung down from an upright frame, protected with a narrow board, the length of which is the width of the blanket. The weaving resembles basket-making, with two weft interwoven around the loose strands. The weaving starts at the top, following the design and colors on the blanket board. The "Mother Blanket" is still cherished in the Raven House at Klukwan. It is immensely old and is very possibly the original sampler from which all the blankets have been patterned.

Dye materials were sometimes the occasions of trading expeditions, as in the case of the yellow color, which was derived from a lichen that is found on the upper Yukon in the vicinity of Whitehorse. Green was procured from copper matrix and from a plant growing at a high altitude. The red was produced locally at Klukwan, from berries, and the black secured variously, some saying it came from black straws at the bottom of Chilkat Lake. All colors were mixed with an oil base made from salmon eggs.

It generally took about a year to complete a blanket if all materials were at hand. The whole culture of the Thlingets is related to the production and use of the Chilkat blanket.

Interior Alaska - INDIANS

Wide river valleys, rimmed with high, jagged mountains flung up against the sky to breath-taking heights that are always snow-capped, are the home of the Athapaskan Indians of Alaska. Birch and black spruce grow along the rivers, the mighty Yukon, the muddy Kuskokwim, the sinuous Koyukuk, the snaky Porcupine, the long Tanana and all the lesser

tributaries and streams - and the alders, willows and aspens make a brave show in their autumn glory. In this land of short summers, warm though they are (sometimes in the 80's and 90's), the heavy hand of Boreas, King of Winter, makes itself felt most of the year and the winter temperatures, plunging down into the minus 50's and 60's keep the timber small and sometimes of match-stick circumference.

This was a poor country for primitive man. In the mythological stories of the Athapaskans are many instances of starvation. Before the advent of the white people, these Interior Alaskans were nomadic, following the moose and caribou, and there were no permanent villages. They developed no agriculture. Theirs was purely a hunting economy; when the game was plentiful, they thrived and when the game was scarce, the people starved. True, they were and are somewhat dependent on the river fish, especially the salmon, but the latter are not too plentiful, in spite of the fish wheels and other methods of procuring them for drying for the winter. The Interior people were always oil-hungry. Oil, particularly seal oil from the Eskimos and eulachan oil from the trading Thlingets, was consistently a sought-after item of trade and rich and valuable furs found their way to the coasts from the Interior, having been bartered for oil.

The Alaskan Athapaskan Indians are the Northern Athapaskans. The Southern Athapaskans are the Navajos, Apaches and Hupai, who are closely related to their northern cousins. The Alaskans, so far as we know, lived formerly in Canada and were driven into Alaska by the warlike Crees, possibly 700 or 800 years ago. All the Athapaskans have a language that is mutually intelligible. In Alaska, those from as far south and west as Iliamna can soon accommodate their understanding to the people around Fort Yukon. The similarity seems to be about that of Dutch and German, or Spanish and Portuguese.

The Alaskan Athapaskans extended from Kachemak Bay on Cook Inlet at Seldovia up the Kenai Peninsula over to the Copper River and on to the border; again, from Kachemak Bay to Lake Iliamna, Lake Clark, the upper Kuskokwim at Georgetown, on the Yukon at Holy Cross, south of the Brooks Range over to the border.

Seven groups of the Athapaskans are found in Alaska today: Tanina, around Cook Inlet, nomadic around Lake Iliamna and Lake Clark; Ingalik, middle and upper Kuskokwim, Napamuit to McKinley toward Holy Cross and Anvik; Tena, lower middle Yukon around Kaltag, Nulato and up as far as Rampart; Kutchin, from Rampart and Stevens Village to Old Crow, up the Chandalar, at Beaver, Ft. Yukon and Circle City. (At Eagle and Dawson the people differentiate themselves as Han-Kutchin); Tanana, from Tanana to Nenana down to Big Delta. On the upper Tanana the people are known as Nabesna, extending from Big Delta to the border and up the tributaries of the Tanana, such as the Nabesna River. Atna (or Ahtena), living along the Copper River from Chitina to Tanana; Tutchone, people of Whitehorse and the Lake Kluane district.

Southwestern Alaska - ALEUTS

On the Alaska Peninsula eastward to the Ugashik River on the north and to Pavlov Bay on the south the Aleuts lived, extending on down the Aleutian Chain and the Islands, such as the Shumagins, near the Chain. In this area the winters are colder than in Southeastern Alaska and the summers are cool. The average July temperature is 57 degrees and the average January temperature is 15 degrees. There is less precipitation - some 40 inches of rain, some fog. The forestation is mainly Aleutian brush, alder and some aspens. There were good natural resources for the life of primitive man. Salmon ran in the rivers, shellfish abounded on the shore, sea mammals swam in the sea and on the land wandered mountain sheep and goats were found on the higher mountains. The Aleutian Islands are on the main north-south flyway for migrating sea-birds and the culture of the Aleuts benefitted richly from them. The people were sedentary and lived in permanent villages.

The Aleut language is related to the Eskimo but far removed from it, altho the grammatical processes are the

same - about 3,000 years separate the two groups. A sea-hunting culture was well-developed but was surpassed by the northern Eskimos. The Aleuts are divided into two groups speaking slightly different dialects; The Unalaskans of the west end of the Alaska Peninsula, the Shumagin and Fox Islands; the Atkans inhabiting the Andreanof, Rat and Near Islands. When the Russians reached the Aleutian Islands in the 1740's practically every island was inhabited.

The finest basketry produced in Alaska, if not in the world, was formerly made by the Native women of Attu Island. They were particularly skillful and painstaking, and fortunate too in having a type of grass on Attu Island better adapted for basketweaving than the grass that grows farther eastward on the Chain. Unfortunately, the interest in keeping up the production of this type of artistry was not fostered, and for a number of years only four of the oldest women of the village did basket work.

Two colonies of Aleuts that had been established on the Pribilof Islands by the Russians to provide labor for sealing operations have been well cared for by the United States Government, for whom they work in handling the seal herd. They have good homes, clothing well suited to the region and many of them are fairly prosperous. However, owing to the threat of Japanese landing on the Pribilofs, they were removed from the Islands in the winter of 1941-42, and were temporarily quartered in Southeastern Alaska. Many of them have since returned to their native Islands. Other Aleuts work in the canneries in the Bristol Bay region, or on fox farms, engage in cod fishing or the operation of boats and in general have an important place in the white man's activities in the region. The sealing operations in general account for the greater part of the employment on the Pribilofs.

In the past, Aleut villages were always situated on the seacoasts; the interior of the islands was completely unoccupied and seldom visited. No people were ever more dependent on the sea than the Aleuts. The land provided only a few of their needs--stones for knives and other implements, grass for weaving,

heath for fuel and a few plants for food. Everything else came from the sea. For most of their food they depended on sea mammals, fish, sea birds, sea urchins and mollusks. Their clothing was made from skins of sea mammals and birds and their boats from driftwood and skins. Implements, weapons, and household utensils were made of bone or driftwood, and the material for their houses were driftwood and whalebones.

The original Aleutian house was a large communal structure up to 240 feet long and 40 feet wide. From 10 to 40 families, sometimes as many as 150 people, lived in one house. Sunk to a considerable depth in the ground and covered over with a layer of sod the houses appeared to be wholly underground; the early Russians, in fact, usually referred to them as "caves." The roof was made of poles or planks covered with a layer of dry grass and over that a layer of sod. The houses were entered through small openings in the roof by means of notched logs used as ladders. The smaller houses had two or three entrances of this kind, the larger ones, five or six. Each family had its separate living quarters partitioned off by stakes and grass mats. There were no fireplaces in the houses; heat and light were provided by oil-burning lamps.

The modern Aleutian house, or barabara, is very different from the original form. It is a single-family dwelling, much smaller than the old communal house, and the entrance is at the side instead of through the roof. Like the old type of house, it is partly underground and covered with sod.

Men and women wore a long shirt-like garment resembling the Eskimo parka but without a hood. Those of the men were made of sea otter or seal skins. Little children's parkas were sometimes made of downy young eagle skins.

The men wore a peculiar kind of hunting helmet, made from a flat piece of wood which had been scraped very thin,

steamed and bent over and sewed together at the back. It was conical in shape with the front elongated to project over the eyes. These hunting hats were elaborately decorated with painted designs, bone and ivory carvings and sealion whiskers strung with glass beads.

The men cut their hair short on the top of the head. The women cut theirs in front so as to hang over the forehead, tying the rest into a knot at the top. The women's faces were tattooed and both sexes wore stone or ivory labrets in the lower lip and a variety of other ornaments - bone pins, beads, small stones, feathers - in the nose and ears.

The Aleuts were very skillful sea hunters. In their single or double-hatched light skin boats they made long coastal voyages and often ventured far from shore in pursuit of sea otters, seals, sea lions and even whales. Their weapons were light darts and spears cast with the throwing board.

In the present day, the Aleuts are noted for their clean way of living and their interest in good homes and clothing. Good family people, they enjoy their children and insist on educating them.

ESKIMOS

The Bering Sea coastline and the Arctic coastline, which is the habitat of the Eskimos of Alaska, is about as harsh an area for human life as the planet has to offer. Windy, treeless wastes where temperatures are well below zero in the winter, and hardly more than 50° in the short cold summers, present what would seem to be an almost insuperable challenge to the ingenuity of man. Yet it was just this area that produced the remarkable culture that flourished about 2,000 years ago, as exemplified by the discovery of the Stone Age remains in the Point Hope Peninsula some years ago. These people must have had artistic ability to have left such a wealth of material behind them. Moreover, they must have had ample time to cultivate both their ability and the resources they exploited to the fullest extent. In the Point Hope diggings hunting implements of stone, jade and bone and

ivory have been found, as well as other articles which were plainly destined for use in war. A vigorous people, they scoured the land and the sea in their several activities. In a mythology replete with stories of starvation, other stories relate war experiences.

These prehistoric peoples were succeeded by the Eskimos living on the land when the Russians first came upon them in the middle of the 18th century. Living along the coast in permanent villages, the Eskimos found the salmon reasonably plentiful, some berries, great flocks of ducks, geese and other shorebirds, as well as numerous ptarmigan and a few wandering caribou. They would have scarcely survived, however, had they not developed their sea and ice-hunting to a marvelous degree - they were unsurpassed in this respect. With only the harpoon, in frail craft made of driftwood covered with skin, these people secured the 60-ton bowhead whale. Whales, seals and walrus were thus the measure of their economy that tipped the balance toward success.

Forestation in these coastal areas is rare. There are some straggling stands of spruce on the Seward Peninsula, as well as up the Kobuk and Noatak Rivers, but the usual vegetation is confined to small alders and willows. Driftwood is likewise not plentiful and is highly prized, both for construction of kayaks, and in ancient times, the framework of the semisubterranean homes, which were then covered with sod, except for a skylight of gut.

The Eskimo people enjoy being together. They have communal dances and songs. They like festivities and stories and the rhythms of the small skin tambourine which they call their Eskimo drum. Visiting goes on all the time. In the Alaskan Native community the school is the center of activity - educational, industrial, civic and social - and the young people jitterbug as agilely as their counterparts in the States. In

"Hanson, eat your dinner! Think how those poor little American children would love to have it."

many villages today, better constructed frame houses are to be seen, heated with oil and quite comfortable.

Eskimo clothing was formerly made entirely of skins. Those most often used being reindeer, ground squirrel, eider duck, cormorant and murre. The reindeer were introduced from Scandinavia at the suggestion of the Presbyterian missionary, Sheldon Jackson, at the turn of the century. Lapp herders also came with the reindeer and many of them settled down and intermarried with the Eskimo. Reindeer round-ups still take place and every part of the animal is used - for food, clothing, skin-thread, rawhide, etc. The parka, an outer garment, is made like a large shirt or poncho and has an attached hood worn over the head or thrown back on the shoulders.

The kayak is a one-hole skin seaworthy canoe from 10 to 20 feet long and about 2 feet wide. It is made of seal or walrus skin tightly stretched over a framework of wood or bone, decked over except for the round hole in the middle in which the occupant sits. It is propelled by a double-bladed paddle. The umiak, also built of seal or walrus hides cunningly

stitched so there is no leak, and without a deck, is large enuf to carry several passengers and considerable freight. It can readily be pulled up over the shelving beach and an outboard motor is a frequent present-day adjunct.

Eskimos possess uncommon strength and endurance, but they sometimes push their luck too far and semi-immersion in the seawater, when dogsleds go through the sea-ice, has resulted in pneumonia and death. These people are generally of small stature, with round heads, small and well-formed hands and feet, broad faces and somewhat Oriental cast of feature. The men hunt and do some fur trapping, while all the household duties fall to the lot of the women. They must cook, make and mend clothing, repair kayaks and umiaks, pitch tents in summer and dry fish and meat and store them for winter. Ivory carving of a high degree of excellence is found in some villages, and the Kobuk villages are now utilizing jade for jewelry. It was formerly an article of trade and used for arrow, spear and harpoon heads and scrapers.

ESKIMOS



"Nanook, eat your blubber! Think how those poor little American children would love to have it."