

ST. LAWRENCE ISLAND ESKIMOS

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and sang, changing the expression of his voice according to the story of the song. The first dance was given by two sturdy young men. All wore gloves of skin. The dancing was largely a series of postures in which the arms were swung this way and that. They kept time to the music by stamping the floor.

Later one woman joined the dance to show that she was related to these men. She kept time by bending her knees and swinging her arms. After the dance was over we went outside for an exhibition of blanket tossing. Forty men surrounded a walrus hide about fifteen feet square, holding it low. A boy jumped into the middle of the hide. He stood upon his feet and at a word they jerked the hide taut, sending him up into the air. As he fell they came closer together, then again threw themselves back tossing him higher, continuing to do so as long as he could keep his feet. A girl took his place and was tossed into the air amid the hilarity of her friends. She had been practicing ever since she was small and therefore won the contest. The blanket tossing and dancing are very much the same as mainland games except that we celebrate by tossing only when a whale is caught.

The leaders of St. Lawrence Island Eskimos organized a Co-operative Reindeer Commercial Company, paying big dividends of furs and carving ivory to the stockholders. It is the most prosperous of all native stores.

There was but one family there which had lived as Christians since Dr. and Mrs. Cambell went out, after being there for nine years.

Mr. Nickerson organized a Sunday School and Christian Endeavor Society and before he left there were about forty young Christians on the island. Missionaries are more needed on that island than in any other part of Northern Alaska.

PREHISTORIC TOOTH IN MONTANA

Many people and many races are proud of their ancestry—their family tree—and do an immense amount of unwarranted boasting we are inclined to believe, if the truth were known. We fancy that one race of people is about as old as another, and all are mixtures of good and bad.

From an article published not long ago it seems that the aborigines of this country can as justly claim the distinction of being of the "first family" as any race on earth. If what scientists say is correct, their ancestors dated from "way back," far enough back to bring glory to those of our Indian people to care to "glory" in such things. Read for yourself:

In a coal mine about 45 miles from Billings, Mont., a human tooth was found which scientists think may be older than either the Neanderthal or Java man. The find was made by Dr. J. C. Siegfriedt who has been collecting fossils in the coal deposits for several institutions, including the University of Iowa. This

tooth, it is believed, belonged to a primitive type of man who lived in this region in the eocene period when the mammals first began to appear upon the earth in great numbers. The coal deposit itself is supposed to have been formed a million years or so ago.

Previously to the finding of the tooth Dr. Siegfriedt had found other valuable fossils of ganoids, which are scales of certain types of fish. The scientist was fortunate in uncovering the tooth in that he preserved the matrix which encloses the top of the tooth. The mold is perfect. Thousands of years ago the enamel of the tooth had already turned to carbon and the lime of the roots to iron. Dentists pronounced the tooth the second lower molar of a human being.

INDIAN LANGUAGE

J. W. Johnson of Columbia Falls, Montana, in a letter addressed to The Pathfinder, makes a few observations relative to Indian languages which are of considerable interest. For instance, he says that the Indians have no "cuss" words, neither have they a word for "kiss," but read the article yourself:

The writer is a veteran of the Civil war. I came west in the late 60s. I had dealings with the Crow, Cheyenne and Sioux Indians, and was a scout under General Terry and General Miles during the Sioux, Cheyenne and Nez Perce wars. Naturally I was interested in your article "A Model Language." Rev. Ashley is correct in saying the Indians have no cuss words; neither have they a word for kiss. The closest the Sioux comes to it is "Sle-pa," meaning to lick with the tongue. The flick of the middle finger is an expression of scorn all right, but they have still a stronger expression of contempt which is to close the hand close to and in front of the nose, giving the hand a slight twist. The scowl of the face is sure the limit of contempt. The sign language was very expressive and was handy in dealing with the different tribes.

NINETY MILES BY LITTER

Under date of Feb. 16 the following dispatch from Aberdeen, Wash., appeared in the papers:

An heroic trek through the wilderness of the Western Olympic mountains to save the life of an Indian woman and her infant child ended here Thursday with the arrival of eight Quillayute Indians bearing the mother, Mrs. Chris Penn, and the body of her baby, who died enroute.

The terrific march of the natives had continued steadily since early Sunday when they started from the mouth of the Quillayute river, almost 90 miles northwest of here, for Grays Harbor hospital.

The eight braves, carrying the woman and her five-months-old son on an improvised litter, mused their way over snow-covered trails to Lake Quinault where the party was convoyed to Aberdeen.

During the entire trip both the mother and child were helpless from fever, the baby finally succumbing in the arms of one of the bearers between Lunch Creek and Lake Quinault, the last stage of the long trek.

The mother, stricken with grief, is reported to be recovering from her illness. The eight braves, almost exhausted, are being cared for by members of the Indian agent's office in Hoquiam.