

ARTICLES ON INDIAN AFFAIRS

From

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Maganize

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Tacoma, Washington

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YAKIMA INDIANS VISITORS MEET TRIBAL MATTERS DURING TOUR

RECENT CONFERENCE IN WASHINGTON, D. C.

Left: Three members of the delegation - Thomas Tallup, Frank Totem and Charlie Samskin, dressed in their beautiful native costumes. (Standing) Philip Olney, Chairman, William Adams, Council member, Thomas Tallup and Frank Totem. (Seated) Attorney Paul H. Bennett, Tallup, Samskin, Milton A. Johnson, and Attorney Ward Walker. Right: Thomas Tallup, delegate and member of the tribal fish committee. Right: Philip Olney, Chairman of the tribal fish committee. Right: Philip Olney, Chairman of the Tribal Council and William Adams, Council member.

NEW SANATORIUM FOR SOUTH DAKOTA

The Secretary of the Interior has approved the recommendation of a board of commissioned officers of the United States Public Health Service that the new Sioux Sanatorium be located at Rapid City, South Dakota.

An appropriation of \$375,000 was made available by Congress for the fiscal year 1932 for the erection of a 100-bed sanatorium for the benefit of the Sioux Indians. Before plans were completed the funds were impounded and were not released until the passage on August 12, 1935, of the Second Deficiency Appropriation Act, which appropriated the money and directed the location of the institution at such place in South Dakota as the Secretary of the Interior might direct. To obtain an unbiased recommendation as to the location of this institution the United States Public Health Service was asked to designate three of its officers to make necessary field studies and to submit the necessary report. Following extensive studies in the field the board detailed by the Public Health Service unanimously recommended that the most favorable site for the proposed sanatorium is at the former Indian school plant at Rapid City, South Dakota.

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COVER DESIGN

The cover design was taken from an article entitled "The Bead Mountain Pueblos of Southern Arizona" by Florence M. Hawley, which appeared in the Art and Archaeology Magazine, September-October 1932 Issue.

This design portrays a late Middle Gila Polychrome Bowl design. Miss Hawley reproduced the illustrations for that article, including the one which appears on our cover page.

DEC 14 35

GRAND RONDE RESERVATION

By Oscar H. Lipps, IECW Supervisor

In reality the Grand Ronde Reservation has long ceased to be an Indian reservation for all practical purposes. There is now only 60 acres of tribal land and 830 acres of allotted trust land, the latter being all in the heirship class, with one-half of it belonging to heirs living on the Yakima Reservation in Washington.

There is a small IECW project being completed on the 60-acre tract of tribal timber land, which land is valuable only because it affords a supply of fire wood for the Indians residing nearby. The IECW project consists of the clearing of a fire-guard lane around this 60-acre tract at a cost of about \$1,000 for labor; the Indians furnishing their own tools.

While this is a very small project -- almost insignificant when compared to the more elaborate projects on the larger reservations in this Pacific Northwest country -- still there is one outstanding result to be observed here which seems well worth mentioning.

Upon arriving at Grand Ronde I sought and found the principal leader of this group of Indians - Abe Hudson - whom I knew to be an Indian of more than the ordinary intelligence and reliability. I found Mr. Hudson at the local public school building where he has held the job of janitor for the past 13 years. Knowing the Grand Ronde Indians as a group of remnants of many different tribes who had been gathered up by General Phil Sheridan back in the 50's without any regard as to their social anthropology and forced to go on this reservation against their wishes, I was interested to learn just how these Indians had responded to the opportunity to engage in a community work project where cooperation is the chief requisite for success. So I made careful inquiry of Mr. Hudson as to the effect of this small IECW project on the Indians as a whole and I was agreeably surprised at the hopeful enthusiasm of his attitude as he told me of the benefits this group of Indians have received from this small community enterprise.

He related to me how, after their lands had been allotted, a fee patent was issued and nearly all had lost their homes, the Indians found themselves pushed out on a limb with white men, next to the tree sawing it off. He depicted his people as groping in a wilderness of doubt and despair. They had lost faith in themselves and in their ability for cooperative effort, although in former years they had cleared their lands, built homes and developed productive small farms. After they had lost their lands, they seemed also to have lost all initiative and desire for advancement.

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Then came along this IECW project which afforded an opportunity for restoring their former habit of group self-help, and at once they were fired with a spirit of exaltation, and though they had not escaped from the burdens of a hard world and become recipients of unlimited Government bounty, still, mindful of the distress of recent past years, their latent intelligence now seemed to be awakened and a new hope to arise within their breasts. They had felt the power of group cooperation and had been aroused from their years of lethargy and had become imbued with the spirit of progress. "This ECW", said Mr. Hudson, "has demonstrated to us the value of community team work and has pointed out to us a way for advancing our welfare through cooperative efforts. Those, who at first came to our meetings to scoff and criticize the Government and the Indian Bureau, have now become good cooperators. We are now all anxious to get our tribal organization perfected, have our Constitution and By-Laws approved and get our improvement program going. The IECW gave us our first start in that direction."

So I conclude that if this little Grand Ronde IECW project has accomplished nothing else, it has caused a spiritual awakening among this group of 200 Indians which promises to set them on the road to recovery. And here we have a demonstration, in a small way, of the revival and conservation of the most valuable of all natural resources, namely, the spirit of a people and those related human values without which all material property eventually becomes as dry as bones in the graveyard of buried hopes.

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MEMORANDUM TO THE COMMISSIONER

By D. E. Murphy

To emphasize the importance of long time programs for Indian Reservations approved by the Indian Office, I cite the following story told to me by one of the Indians. He said substantially, as follows:

"Years ago a superintendent came to our reservation and developed a cattle, horse and garden program. He was followed by a superintendent who said, "Get rid of your live stock and take up farming." The second man was followed by a third who said, "Take up sheep raising." He in turn, was followed by another man who said, "Plant flowers."

CEREMONY OF THE CREEKS

The outstanding ceremony of the Creek tribe is the Annual Green Corn Dance, which is always held in midsummer. On the first day of the Green Corn Dance, the men do not eat. In the afternoon the women take part in the Ribbon Dance. The Ribbon Dance is so named because the women decorate themselves with ribbons of various colors and with some kinds of ornaments. The women dance around the fire in the center of the stomp ground sixteen times. The slow and fast dances are danced eight times each; they also dance a dance called the Old Dance, four times. After the women complete these dances, the men take some kind of medicine and go around the fire. The women join in the dance for a while.

The next day the women and children take medicine before breakfast while the men take medicine nearly all day long without eating. While the men take medicine they dance each of the dances sixteen times. There are two singers and one drummer. The rest of the dancers yell and shout. When they get through dancing they take feathers on poles to the water at the river. When they return they all go out and bring back some wood to be used that night. While they are dancing, they burn the wood in the fire around which they dance.

When night comes the people start dancing. Those who have been drinking liquor cannot take part in the dancing. The first dance of the night is known as Wedding Dance. Sometimes between these dances, they dance the following dances: Four Corner, Duck, Buzzard, Gourd Fish, Double Head, Forty Years Old and the Rabbit Dance. The last dance is always at daybreak and is known as the Oldest Dance. After that dance it is daylight. Next they get ready to play a ball game, a matched game; this game is played between teams made of men. In playing this game, men have sides known as the west and the east. These sides are called this because of the goals. They are placed in the same position as football goals are placed. The players play with ball sticks, which are made from green hickory wood. These sticks are very hard to break. The game is very much like basketball. The players have centers, guards, forwards; but they do not have to play the game in a certain length of time nor have a certain number of players. These players are not allowed to use their hands; they only use the ball sticks. Their drinks are carried to them by the women who pass water, abuske, (parched corn), women and sofka, (an Indian drink). The game is won when one side gets the score of twenty-one. This is only a matched game, but when playing with a different party, it is, in other words, the same thing but is called a war game. The Creeks seldom play this game now. The men are afraid to play in the game. Reprinted from the Indian School Journal - Chilocco, Oklahoma.

1937

OKLAHOMA PERSONNEL HOLDS SERIES OF MEETINGS

Indian Service meetings in Oklahoma from January 29 to February 5 culminated in a gathering at Tulsa which was attended by the largest number of Indian Service employees ever gathered together in one room.

First of the meetings were those held at Chilocco on January 28 to 30 primarily for Oklahoma agricultural teachers. The program included various phases: Observation of work being done at the Chilocco Indian Agricultural School, followed by discussions of Chilocco methods; papers and discussions on agricultural training for young Indians and specific discussions of training techniques.

On February 1 and 2, at Chilocco, superintendents and officials from various Indian boarding schools met to discuss the use and extension of use of scrip among Indian schoolchildren. It is felt that the use of scrip will foster an understanding of money values, thrift and self-reliance among these children, many of whom have never handled even small sums of money in regular amounts or made important purchases for themselves.

At the Oklahoma Agricultural and Mechanical College at Stillwater, on February 1, 2 and 3, Extension workers and various Washington Office personnel met with members of the college faculty and with Oklahoma and Kansas State Extension workers. Common problems were discussed, both in general and in detail; discussions ranged from office practices, to farm crops and gardens, farm and live stock organization and to program planning. Extension workers exchanged thought on methods and saw at first hand new techniques as developed at the college. The human side of extension work was stressed and the relation of other divisions of the Service to Extension. Mr. Monahan talked on the correlation of all Oklahoma activities.

At the Tulsa meetings on February 4 and 5, Washington Office representatives and the Oklahoma and Kansas personnel met for joint discussions. Mr. A. C. Monahan, coordinator for Oklahoma, presided at a general session on the morning of February 4, at which Commissioner Collier, Dr. H. S. Mekeel and Mr. A. M. Landman spoke. The afternoon and evening were devoted to meetings of Education, Health, Indian Reorganization and Credit employees.

Miss Minta R. Foreman, Principal of the Wheelock Academy, presided over the Education session at which Mr. Beatty led a forum discussion of school participation in community life.

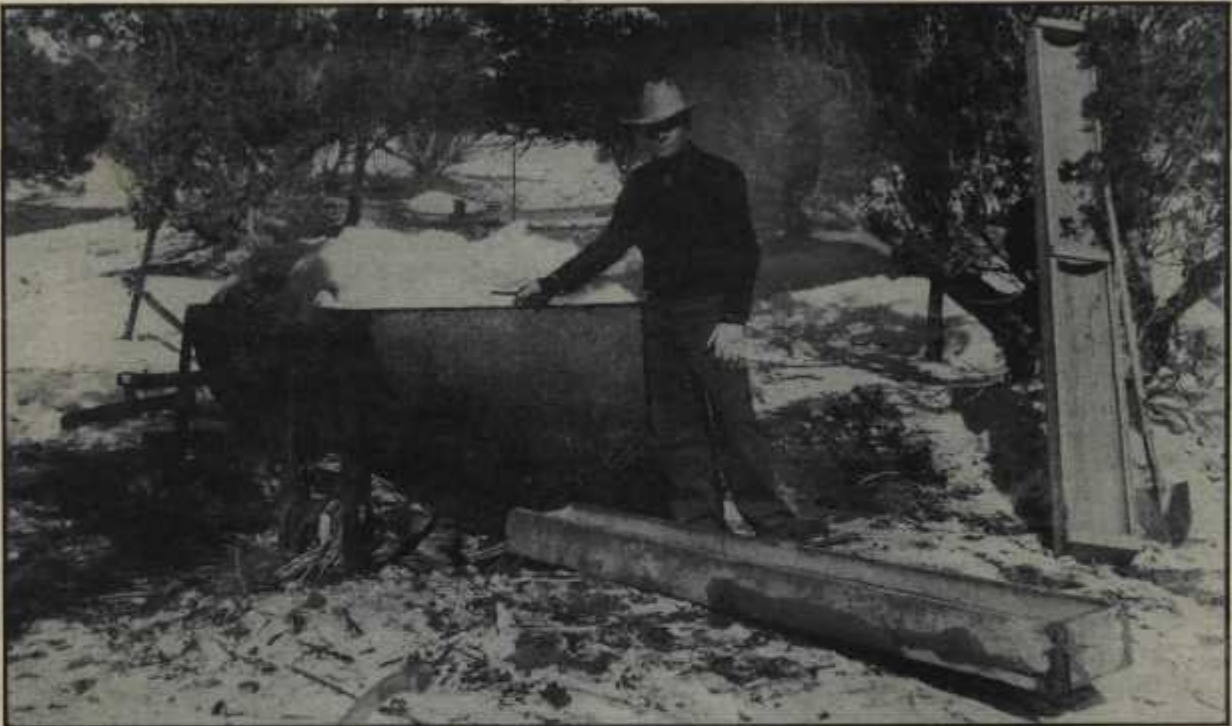
Indian Service health employees held a joint conference with state health officers, the state sanitary engineer and state nurses, at which was discussed the Oklahoma health program as related to Indian Service problems. Various individuals gave talks, among them being Dr. W. S. Stevens, Medical Director for the area which includes Oklahoma, Kansas, Mississippi, Florida and North Carolina; Dr. Townsend, Miss Gregg, Miss Bonnie Brown, Dr. Weirich, Miss Hosmer and Miss Martha Keaton.

1831

"NAVAJO ROVING BATHTUB" EXPLAINED

By Gurdon Straus,

Editor, Navajo Service News - Window Rock, Arizona



Mr. Grover King, The Inventor Of This Snowsled (Snow Melter)

For some months a strange craft has been seen in the Soil Conservation Service controlled grazing area near Ganado. It has corrugations like a mammoth caterpillar, legs like a still more mammoth mosquito and sled runners as were used to skid the "one-horse open shay."

On one end, probably the rear, an iron proboscis extends perpendicularly, and if one is curious enough to investigate further a delighted Navajo will grasp the proboscis, twist it clockwise and ask "Want a bath, Hosteen?"

Then it will dawn on the observer that he is screwing in a stopper and the whole affair is made to hold water; that by cutting the four-foot cylinder of a road culvert in two and welding angle iron legs and runners to half the culvert an inventor of the Navajo Service has constructed a job that costs little and which can be put to many reservation uses.

March 1937

CANNING PROJECTS WITHIN INDIAN SCHOOL PROGRAMS

By Cleora C. Helbing, Associate Supervisor of Home Economics



Salmon Caught In The Trinity River In Hoopa, California,
To Be Canned In The Community Cannery

Every person who has to do with the working out of a school program in the Indian Service has asked himself many times, "How and what can we do in the community to conserve food which might otherwise be wasted and at the same time teach boys and girls, men and women the value of work, conservation and a balanced diet as a result of having fresh fruit, vegetables, fish and meat saved to be used throughout the year."

I can remember in 1935 when the superintendent, school people and Indians at Hoopa, California, were quite concerned because the Indians were allowing much of their bountiful fruit, garden and especially fish supplies to be wasted because of lack of equipment and personnel to take care of it. A Home Economics teacher was put in charge, canning equipment was purchased, community groups were brought together and trained. Today the picture has changed. The boarding school which later became an Indian day school is now a public school under the California contract, where Indians and whites attend. When the contract went into effect, the Home Economics teachers, a Government employee, was transferred to another jurisdiction but before leaving, she trained Mrs. Jerry Horn, a local Indian woman, to take charge of the canning program for the school and community.

35
4-2
10-1

Recently when I visited Hoopa, an Indian man and his wife had that day canned a quarter of beef. The same day salmon was brought in to be canned so that no waste might be possible and at the same time there would be ample food throughout the winter. Is it to be wondered that the Indians in this beautiful Trinity Valley are enthusiasts for good schools for themselves and their children? To quote Mr. Beatty, "It is this type of self-sufficiency upon the part of the Indians which must be sought if the work of the Indian Service is to be justified in its outcome."

In some day schools there is only one person to carry the entire load both in school and community. I wish I might give the same inspiration to those of you who read this article that I received the day I visited the Kaibab Day School in Kaibab, Utah, taught by Mrs. Jennie B. Goss. She is not only the teacher, but she is the housekeeper and the community worker. I was pleased with the classroom procedure and the lunch which the children prepared and served under her direction, but I was inspired when I saw the canned goods she had, with the help of the mothers and pupils, put up for school use. Imagine a list such as this put up from the local school garden, miles from a market in the wide open spaces:

Tomatoes	220 quarts	Pumpkin	20 quarts
Tomato Juice	50 quarts	Carrots	200 pounds
Grape Juice	25 quarts	Turnips	100 pounds
Grape Jam	12 quarts	Cabbage (Sauerkraut).....	2 gallons
Plum Jam	32 quarts	Peaches (canned)	16 quarts
String Beans	24 quarts	Peaches (preserved)	14 quarts
Pickles	10 quarts	Apples (canned).....	20 quarts
Beets	25 quarts	Apples (dried)	12 quarts
Pears (canned)	56 quarts	Chilli	5 pounds
Chilli Sauce	20 quarts	Pear Relish	6 quarts
Pears (preserved).....	20 quarts	Tomato Preserve	6 quarts
Meat Relish	6 quarts	Jelly (Assorted Flavors) ...	25 glasses
Tomato Relish	13 quarts	Apple Butter	8 quarts

After school we visited the homes and the Indian women graciously showed the canned goods which they had put up at the same time the school garden was being cared for. In other words this teacher had the vision of carrying the community program jointly with that of the school program. This alone shows what one person with vision, enthusiasm and hard work can do to build up good habits of conservation, health and nutrition. Here again we see self-sufficiency developed in the Indian men and women.

From the small one-room day school we can go to a large non-reservation boarding school. At Salem Indian School in Chemawa, Oregon, there has always been an abundance of fruit and vegetables raised but much went to waste because it was not canned. At Celilo on the Columbia River there was a terrific waste of the very finest salmon. This past summer a cannery was installed at Chemawa and a competent instructor put in charge. Student labor was used

entirely. The amazing results were that the total output of the cannery included 4,551 number 10 cans of fruit, 7,000 number 10 cans of vegetables and 8,080 number 1 flat cans of fish; a grand total of 19,631 cans.

The work as stated above was all done by Indian boys and girls in their teens, who knew nothing about it the day they began. Certainly the results are a remarkable tribute to the future citizenship, ability and adaptability of the Indian. Credit is not only due the superintendent, the instructor and the Indian boys and girls, but also to Mr. Shawver the dairyman and farmer who worked untiringly to provide not only the crops but energy which it takes to put over such a tremendous project.



Cannery At Salem School, Oregon

These are only three cases where we have found people who can "Carry a Message to Garcia." There are some who have not caught the vision of a community program, but there are many others who are doing a magnificent piece of work.

* * * * *

WHY I SAY "YES" TO THE CONSTITUTION AND BY-LAWS OF THE UTE

INDIAN TRIBE OF THE UINTAH AND OURAY RESERVATION IN UTAH

By Lydia Oarum, Fourth Grade Pupil

We still keep our reservation. Our children will be members of the Ute Tribe just like our mothers and fathers. The Indians can talk about their needs and what might be good for them. They can speak for themselves.

We can elect our own business committee to help us carry on our business. They will help keep peace among our Indians and health too. If we have no money and want to go to school, we can borrow money but we will have to pay it back when we get a job.

We can worship God like we think God wants us to. The Indian women can make their beadwork and baskets. We can have the Bear Dance and the Sun Dance. We can lease our coal lands, grazing lands, forests and asphalt lands.

BETWEEN ME AND STARVATION

By A Fort Peck, Montana, Indian

When I received my allotment in 1910, the only thing to do was to try and make my living some way on my 320 acres. It was just like the Government said, "Now, here's your 320 acres of land; work it, or starve to death, but don't sell it and hang around the office and ask for your children's money every day."

Years went by; I tried to get started. Soon came our farmer to Box Elder. Mr. Burton Roth came to where I live and saw what I was trying to do. He got interested in me and wanted me to try dry farming. He said this was the best thing for me to do because he believed in that. At the same time our Superintendent bought an engine with which they broke 20 to 40 acres for the Indians through the reservation. When the Fourth of July came, most Indians didn't want to use the engine so I asked our Superintendent if I could use it. He said it was all right so I helped to haul it out to my place 16 miles north of Brockton. They broke 80 acres for me. From that on, I started breaking land every year until I broke 400 acres. Of course, we hit some good years and some bad years until we built a good home for ourselves, a stable, a well and a granary; also our section of land was fenced and our field was fenced. I bought all kinds of machinery during that time. Of course, I bought all my own work horses; I never bought any reimbursable horses. I raised all my own horses. We had a few head of milk cows when we started in farming. In ten years we had a big bunch of range cattle. I found out that I made more money in cattle than I did in dry farming. I can sell them and eat them too.

When a big outside company came to this reservation, they leased all the land around us. My cattle and I were on starvation, so I had to sell them.

There's an old saying, "Weak mind and strong back makes a good farmer", but I found out today that my mind was strong and my back was weak.

The next thing I wanted to know was how to make some gold so I made a trip to the Bear Paw Mountains four times to find the gold. Also I made a trip through Yellowstone Valley three times, on through Billings to the Crow Agency. Also the Milk River Valley. As I went through there the Yellowstone Valley was very beautiful; it was very green; but the hills were bare. Now, I thought to myself, that there's the gold that I've been looking for. All kinds of vegetables and feed were raised by irrigation, so since that time I have been realizing how we can make our living. I talked to our farmer, Mr. Maurice Bighorn, to ask our Extension Agent, Mr. McKinsey, if he can help us to start a little irrigation plant here near Brockton like Mr. McKinsey started on Poplar Creek.

March 1937

COOPERATION BETWEEN INDIAN SERVICE AND INDIAN COUNCILS;

HANDLING OF RESERVATION COMPLAINTS.

Indian Office Circular 3195, dated February 19, clarifies the relationship between the tribal councils and reservation employees. and suggests methods for handling misunderstandings and complaints. The text of the circular follows.

* * * * *

...The Indian Service needs the help of the tribal councils and committees, and the tribal councils and the Indians whom they represent need the help of the Indian Service. We must all work together.

Need For Cooperation

In order to work together happily and without misunderstanding, it is necessary that everyone know just what his duties are and how far his authority goes. Perhaps I can make myself clearer by using as illustration something with which everyone is familiar. When I think of our work, I am reminded of a wagon and a team of horses going down the road. Not so long ago, the Indian Service was doing all the driving. All the Indian did was to sit in the wagon box, and it did not matter a great deal how much he got jounced and bumped around. Nowadays, the Indian, through his tribal councils and other representative bodies, is sitting up on the driver's seat alongside the Indian Service.

But, of course, two people on the driver's seat means that a difficult situation is created. Everyone knows what would happen to a real team of horses if two people tried to drive at the same time. One would pull at one rein, the other would tug at the other rein, and the wagon would very soon be wandering all over the road and it would be luck if team and wagon and two drivers and all did not land in the ditch.

What one does, of course, in a case like that is to take turns at driving. The man who is familiar with a certain stretch of road drives while they are covering that stretch. When they come to another part of the road which the other man knows better, then he takes his turn at handling the reins. With each one doing his part along the piece of road where he can do the best job of driving, they make steady progress and reach the end of their journey in safety.

Now the Indian Service is one driver and the Indian tribal councils are the other driver. Each one must do his part to cooperate with the

other fellow so that we shall all have a safe trip and reach our goal. And that means that each one must do the driving when and in the place where it is his turn to drive.

We can only get along if each one of us knows what his job is.

Status Of Indian Service Employees

Some Indians seem to think that the employees of the Indian Service are the servants of the Indians. This is not true. Indian Service employees serve the Indians, but they are not the Indians' servants. The Government has a special responsibility toward the Indians. It is the duty of the Indian Service to help the Indians and to protect the Indians' property and rights, and to assist them in every way toward a better and more prosperous life. In doing their job, employees of the Indian Service are expected to give sympathetic, personal and devoted attention to the Indians. The value of the Indian Service employee is measured by the help he gives the Indians and by the progress made by the Indians under his care. But because employees of the Indian Service have the duty of helping the Indians does not make them servants of the Indians. Employees of the Indian Service are servants of the whole people and Government of the United States.

It is necessary that the position of Indian Service employees be clearly understood in order that misunderstandings may be avoided. We want to avoid as many as we can.

Comolaints As Signs Of Something Wrong

We are bound, of course, to have some disagreements and misunderstandings. There will be a number of complaints.

Complaints are not always bad things. A complaint is very often like a fever. Fever in itself is not a sickness, but it tells that sickness is there. Very often it is a good thing, because it tells when sickness is coming on and one can go to the doctor before it is too late. The same thing is true of complaints. A complaint very often shows that something is wrong; if the complaint is investigated in time, the wrong can be corrected before it has grown into more serious trouble.

The United States is a democratic country and this means that any person shall have the right to disapprove and protest the policies of those who have been selected to govern over him. The Indian Service recognizes and follows this principle. Any Indian - or, for that matter, any person, Indian or white - has the right to protest against any policy of the Indian Service or against the improper actions of any Indian Service employee. This right, however, does not mean that people have the privilege of going around making petty, untrue and selfish complaints.

Rights Of Indian Service Employees

Indian Service employees, especially Civil Service employees, have the right to be protected against complaints which are made without good reason and sometimes merely out of spite. Complaints of that sort not only hurt the employee as an individual, but they hurt his effectiveness as a Federal official and therefore they hurt the effectiveness of the entire Service. The Indian Service will make every effort to see that its employees are protected against complaints which are made without an honest purpose.

Rights Of Complainants

At the same time, those who have good cause to complain also have their rights. Every complaint must be carefully considered and thoroughly looked into, and, if any wrong is discovered, the wrong must be righted. The Indian Office assures every person, Indian or white, that his right to protest against the policies and actions of the Indian Service will be protected.

Procedure In Handling Complaints

No hard and fast rule for the handling of complaints can be set down.

The following procedure, however, may be stated as a basis which will cover a large majority of cases:

1. Complaints received by the Washington Office against the Indian Service personnel on any reservation or against policies confined to that reservation will be referred to the Superintendent, with two exceptions. One exception is when the complaint is so serious that it must be investigated by a representative of the Washington Office or by an agent of the Division of Investigations. The other exception is in cases where the Superintendent's interest is so intense as to prevent his acting as a fair judge of the facts and equities.
2. The Washington Office may refer complaints to the Superintendent with or without a recommendation that he call upon the tribal council or a district council or any committee of such councils for assistance and advice; in case no such recommendation is made, it will be left to the discretion of the Superintendent to determine what course he shall take.
3. In all cases, it should be definitely understood that employees of the Indian Service are responsible only to their official superiors. No control over any Indian Service employee can be legally exercised by Indian councils or committees.

4. Only when called upon by his official superior can an employee be required to make answer to any complaint or charge against him. No Indian council or committee has the right to request an Indian Service employee to answer charges.

5. If any council or committee believes that the circumstances of a complaint require an answer by an Indian Service employee, they will state their case to the Superintendent. It will be the responsibility of the Superintendent to say whether the employee shall be called on to make answer. If the Superintendent decides in the affirmative, any subsequent proceedings shall be under the sole authority of the Superintendent.

Duties Of Indian Councils And Committees

Now, what about the duties and responsibilities of tribal and district councils and their committees in the matter of handling complaints?

Complaints may be made directly to a council or committee by the Indians, or may be referred to a council or committee by the Superintendent.

The first duty of Indian councils and committees is to sift out complaints which are made for spite, or for selfish reasons, or merely to stir up trouble. The Indian councils should take particular care to see that the people they represent make only complaints which are worthy of consideration. It is plain human nature that, if the Indian Office is constantly receiving a stream of idle and unfounded complaints, it will soon regard all complaints as idle and unfounded.

Next, the Indian councils and committees should recognize the fact that complaints are usually of two types. The more serious ones deal with situations and conditions which are the result of the laws passed by Congress, particularly the laws making appropriations, or are the result of general policies put into effect from Washington. The other kind of complaints includes those which arise out of the actions or the policies of the Indian Service employees at the local Agency.

Councils and committees must learn to distinguish between these two types of complaints. The first type can be handled only through changes of law, or amendments to appropriation acts, or some general change of policy by the Washington Office. Where the complaints are about a local condition, on the other hand, it is generally a fact that the Superintendent is more concerned than anyone else with investigating the complaint and seeing that anything wrong is corrected. This is true, if for no other reason, because the Superintendent is held responsible by the Washington Office for the work done by the employees on his staff.

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Finally, tribal councils and committees have a definite responsibility, after they have made sure that the complaint deals with a real problem or injustice, of seeing to it that the case is given thorough consideration. They should see that the complaint is presented to the Superintendent in such a way as to bring out the truth fully and fairly. They should cooperate with the Superintendent and help him in any way which he requests.

If the council or the committee pressing the complaint believes that they are not receiving justice from the Superintendent or that he is not investigating the complaint with energy, then the members of the council or committee have the right to bring the matter to the attention of the Commissioner of Indian Affairs. The case should be presented to the Commissioner through the Superintendent, and the Superintendent will be required to transmit to the Commissioner the entire record of the complaint.

Let Us All Work Together

As I have said above, complaints are for the most part merely outward signs, indicating some of the larger problems toward the solution of which the Indian Service and the tribal councils must work together. There is scarcely any tribe which is not faced by a shortage of land and other resources, which does not know conditions of bad housing and unhealthy living conditions, which does not suffer from an unnecessary amount of disease, and which does not face problems of law and order and of human relations within the tribe. It is only by working together, with each person doing his part, that the Indian Service and the tribal councils can really meet these many problems, find the solutions and progress side by side toward a better day for the Indians of our country.

John Collier,
Commissioner.

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WHO'S WHO

Ruth Willis Pray, who contributed the article on "Three Pots - And What Lies Behind Them", on page 38 of this issue, took her degree of Doctor of Philosophy from the University of Chicago in 1925, and is now on the faculty of the Oklahoma College for Women. She has done excavation work for three years in Jemez and Chaco Canyon under the School for American Research.

COTTAGES HOUSE OLDER BOYS AT CARSON AGENCY IN STEWART, NEVADA

By Albert M. Hawley, Boys' Adviser



Part Of The New Cottage Group At Carson Agency, Nevada

The cottage units for older boys at the Carson Boarding School in Stewart, Nevada, are perhaps unique in the Indian Service. When funds for a new dormitory became available, Superintendent Alida C. Bowler saw the chance to house the boys in groups in which they could enjoy at least an approximation of family life. After some adjustments with the Construction Division, the original plans for a single large dormitory were changed, and five cottages are now completed. They are an attractive group, all built of native colored stone with simple, low lines.

We believe that the cottage-type unit has many advantages over the congregate institution. In our cottage groupings, each house has its own cottage master, who, as far as possible, tries to create the atmosphere of a home.

The cottage masters were drawn from our own existing force, and so far our personnel is working out well. We were fortunate in having here young men with the interest and capacity to be trained on the job. As far as possible masters are chosen on the basis of personality, experience, training and ability to get along with and enjoy the companionship of the boys. The cottage master has immediate charge of the cottage housekeeping and social life.

CHIEF CLERKS WHO MET IN WASHINGTON JUNE 7 TO 12

July 1937



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SENATE SUB-COMMITTEE HOLDS HEARINGS ON NAVAJO AFFAIRS

A subcommittee of the Senate Committee on Indian Affairs, during the week of June 15, heard the testimony of a group of Navajo Indians, headed by Jacob C. Morgan, who came to Washington to present various grievances. Saying that they spoke for a majority of the Navajo Tribe, the witnesses went on record as opposing the Wheeler-Howard Act and as opposed to the sheep reduction program. They contended that the present deterioration of the range was only temporary and that they should continue their sheep industry without supervision by the Government. They asked for the return of the six jurisdictions. They charged further that the reorganized tribal council was not representative of the tribe; that much of the soil conservation work being done on the reservation would prove ineffective; and that the schools were not teaching the fundamentals of education.

As this issue of "Indians At Work" goes to press, Commissioner Collier has been given an opportunity to testify only intermittently. He suggested that the Navajo witnesses produce evidence of their right to speak for fifty-seven out of one hundred and two local chapters. He cited the record of minutes of the tribal council meetings, which showed presentation to, and endorsement by, the tribal council of the stock reduction plans. He presented the Soil Conservation Service figures on the overloading of the Navajo range, which still carries some 900,000 sheep-units - 340,000 more than the conservative estimate of its capacity. To the charge that the Navajos had become impoverished through the Government's soil-saving program, Commissioner Collier replied with figures for the last four years showing wage payments to Indians on the Navajo Reservation engaged on Public Works, E.C.W., and Soil Conservation operations of \$1,800,000 per year - a sum equal to the annual earning on 600,000 ewes. The total reduction across the last four years - for all of which the Navajos were paid - has been 350,000 sheep-units; however, natural increase has brought Navajo flocks back to a total of only 23,000 less sheep and 150,000 less goats than before reduction.

The panel for the reorganized tribal council, Mr. Collier said, was chosen at local elections and the constitution which it has just drafted provides for a complete electoral system. Thirty-seven new day schools have been opened during the past three years. There are 1,379 more children in school now than in 1934. As more than 90 per cent of Navajos do not speak English and the race has never had written records, the early teaching centers around the speaking, reading and writing of English. In overcoming the obvious language handicaps, every attempt is made to develop classroom activities which will give meaning to the new and necessary skills.

Testimony at these hearings, said Mr. Collier, brought out the fact that many Navajos had come to believe that there was some connection between the Wheeler-Howard Act and the sheep-reduction and soil conservation program; so that those who are petitioning against the Act (which does not apply to the Navajos, as they excluded themselves by their own vote) believe that by so doing they are safeguarding themselves against further participation in the sheep-reduction program.

GROUP OF CHIEF CLERKS ATTEND CONFERENCE IN WASHINGTON

The fourth of the series of chief clerks' meetings in Washington was held June 7 to 12. These meetings were attended principally by chief clerks from Northwestern jurisdictions. Those present were:

Ransom C. Boczkiewicz	.... Asst. Supt.	Carson Agency, Nevada
Lucas C. Neal	..... Senior Clerk	Coeur d'Alene Agency, Idaho
Charles H. Laughlin	..... Senior Clerk	Colville Agency, Washington
Walter J. Clark	..... Senior Clerk	Fort Hall Agency, Idaho
Christopher Tyndall, Jr.	... Clerk	Fort Lapwai Sanatorium, Idaho
William E. Falkenstein	... Financial Clerk ...	Hoopa Valley Agency, California
Mrs. Edythe B. Jermark	... Senior Clerk	Klamath Agency, Oregon
Robert M. Allen	..... Chief Clerk	Menominee Mills, Wisconsin
Peter W. Lightfoot	..... Senior Clerk	Pipestone School, Minnesota
Edwin H. Hooper	..... Senior Clerk	Sacramento Agency, California
Charles E. Larsen	..... Senior Clerk	Salem School, Oregon
Harlow E. Burt	..... Senior Clerk	Shoshone Agency, Wyoming
Clarence G. Davis	..... Senior Clerk	Tacoma Hospital, Washington
Vincent J. Keeler	..... Senior Clerk	Taholah Agency, Washington
Herbert B. Jolley	..... Senior Clerk	Tulalip Agency, Washington
Robert R. Burns	..... Senior Clerk	Uintah and Ouray Agency, Utah
Francis R. Anderson	..... Senior Clerk	Umatilla Agency, Oregon
Rex A. Fones	..... Senior Clerk	Warm Springs Agency, Oregon
Lloyd Patterson	..... Senior Clerk	Western Shoshone Agency, Nevada
Sidney J. Shick	..... Senior Clerk	Yakima Agency, Washington

* * * * *

BERT G. COURTRIGHT BECOMES KLAMATH SUPERINTENDENT

Mr. Bert G. Courtright has been appointed as Superintendent of the Klamath Agency. His services in the Indian Bureau dates from 1908, when he served as Issue Clerk. He has also served as an Indian Service Auditor, and was transferred to the Division of Investigations when the Auditing Service was transferred to that division. He has been Acting Superintendent at several reservations, including Klamath.

THE PUEBLOS LEARN HOW TO CAN



School Girls Prepare Vegetables Skilfully



Primitive But
Effective Methods



Cans Ready
For Delivery



Cooking Cans in Washtubs -
All Water Had To Be Hauled

March 1938

AN OKLAHOMA GULLY BEFORE AND AFTER TREATMENT

CCC-ID Work At Osage. Oklahoma



A Gully Before Treatment



The Same Gully After Filling

THE AMERICAN INDIAN SIGN LANGUAGE

By John P. Harrington, Smithsonian Institution

(Note: This is Section 1 of an article on the American Indian sign language. The two subsequent sections will appear in early issues of Indians At Work.)

Talk Without Talk

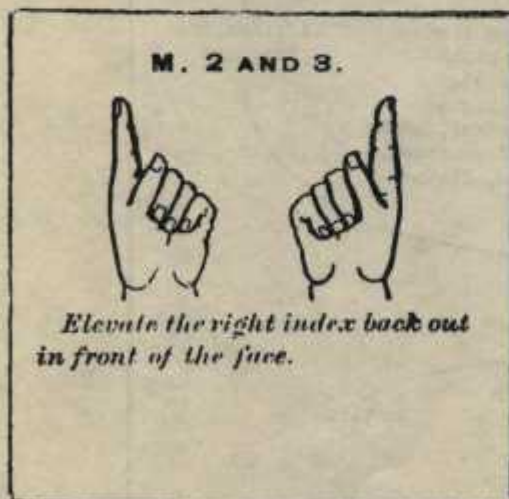
The scene is a little room at Anadarko in south-central Oklahoma. The time is the early 'nineties of the past century. An American with a bearded, expressive face stands before an audience of those more properly called Americans - the native Indians - addressing them in a silent language, which could not be understood if the room were dark, in a silent language of hundreds of words cemented together with a flux of motion and facial expression. It is a language the speaker has acquired through long years of practice from men like those in his audience; they in turn have had it handed down to them from their remote ancestors.

This language is perhaps the greatest invention made by the American Indian and is on a par with the invention of writing in the Old World. It is the strangest language on earth, for not a sound is uttered, yet it moves forward as rapidly as the spoken speech on which it is based. It corresponds to the ideographic writing invention of the Chinese rather than to the phonetic writing invention of western Eurasia, since each sign in this Indian sign language represents a word, just as each Chinese character represents a word and was in origin a picture of the concept of a word. And this talk without talk is not only based, as we have said, on language, but on as many tongues as are represented by the men in the room. Here in this audience are Kiowas, Kiowa-Apaches, Comanches, Wichitas, Caddos, a stray Pawnee, a stray Osage. All these representatives of seven different tribes and languages, whose widely different forms of speech would require the lifetimes of at least seven devoted linguistic specialists for their adequate recording, understand the same sequence of signs - and interpret them in seven absolutely different spoken languages! The only parallel to this in the field of writing is again the Chinese character system, by which individuals speaking eighteen diverse dialects, and also a totally alien Japanese, can read the same newspaper while different words are pronounced.

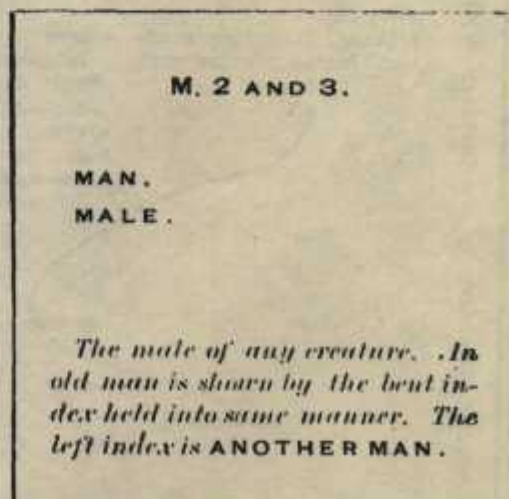
The scene I have described took place at the little mission at Anadarko, at that time in the Indian Territory, and the white man was the missionary Lewis F. Hadley, who, according to my Indian informants, made these eloquent, yet silent addresses. It was one of the most unique happenings in all the history of human preaching. Walter C. Roe at Colony, Oklahoma, used to preach to the Cheyennes in the same silent manner used by Hadley in preaching to the Kiowas.

Cards For Learning The Sign Language

When I first came to the Smithsonian Institution's Bureau of American Ethnology in Washington, D. C., a set of cards for learning the sign language, prepared by this same Lewis F. Hadley, attracted my attention in the "middle room", which was lighted by the lower half of the great rosette window. These cards bore a diagram of a sign language sign on one face and the English word translating the same on the reverse face, the idea being to test the learner's memory by seeing if he could recognize the meaning of the sign without referring to the reverse side of the card. This is an old device in the history of teaching and one which had previously been used in the teaching of the sign language used by the deaf. Hadley also published complete texts of stories, Bible passages, and the like, as series of diagrams of signs with sub-linear English translations, a procedure which had previously been used only by Mallery. This method is a sound one: those who have studied a foreign language know that it is best learned by the study of a connected text rather than by that of isolated words. Following this principle, we reproduce at the end of this article one of Hadley's texts - that of the Nineteenth Psalm.



From Hadley's Card System Of Indian Signs. The Sign Above Is For The Word Man.

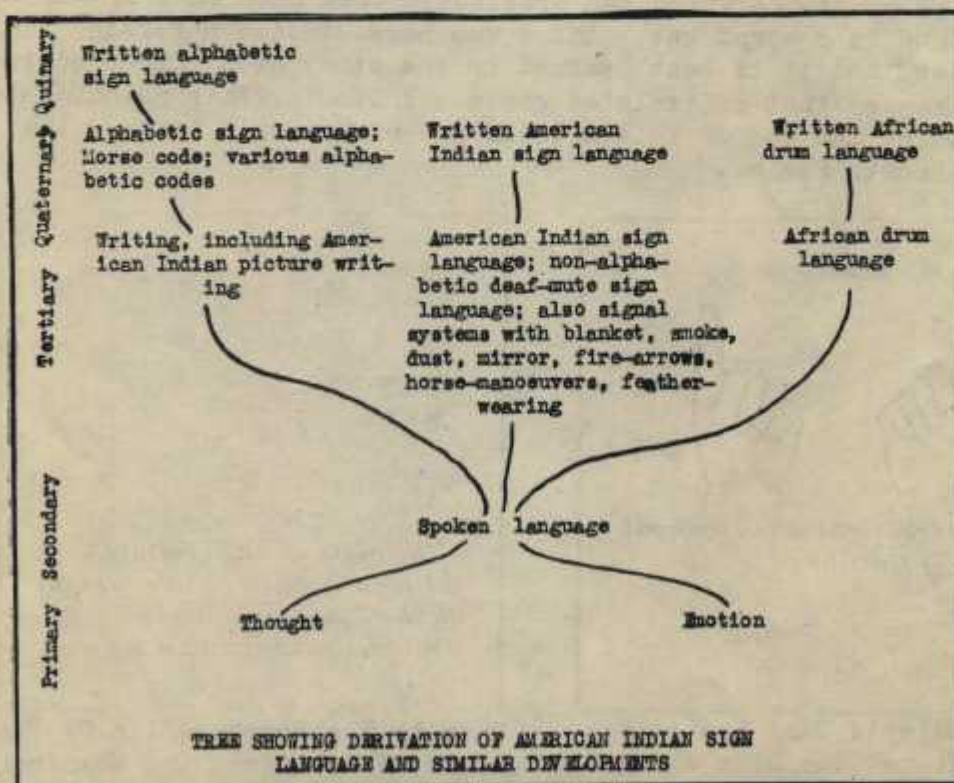


This Is The Reverse Side Of The Card, Which Gives The Meaning And Use Of The Sign.

What The American Indian Sign Language Really Is

I have just told how the American Indian sign language is founded on spoken language, or rather on a number of spoken languages. Let me for a moment get right down to explaining what the American Indian sign language really is, even though in doing so, it will be necessary to use some unusual words. Plainer than what I am about to say, is the diagram below, from which one will quicker grasp the interrelation and development of terms.

We are beings of thought and emotion. Both thought and emotion have expression in our bodily condition, posture and action. But these non-linguistic expressions put across to other human beings, unless the setting happens to be right for ready understanding, only the merest fraction of the definite conceptual and emotional process which is going on within the brain. It was only through a development known as speech, based on the pre-existence of sound and hearing, and seizing upon organs connected with the lungs and mouth to put them to secondary employment for its building, that details of thought and emotion, with only the ordinary background of circumstances to help the understanding, first became plainly expressed. Both thought and emotion have their independent expression in speech: thought develops the non-interjec-



TREE SHOWING DERIVATION OF AMERICAN INDIAN SIGN LANGUAGE AND SIMILAR DEVELOPMENTS

tional parts of speech and their putting together, which latter is known as grammar and syntax; emotion develops only that single part of speech, in contrast to all the others, known as the interjection. Thought and emotion are primary phenomena. Spoken speech, based on thought and emotion, and their inseparable tool and accompaniment, must be termed the secondary phenomenon. Writing, in its ideographic and phonetic forms, American Indian sign language and other similar lesser developments elsewhere, blanket, smoke, dust, horse-running, feather-wearing signaling system, and the African drum language, are the tertiary phenomena, based on spoken speech. Alphabet sign language, based on phonetic writing, and written or printed American Indian sign language (Mallery, and especially Hadley, reproduce such texts, and Hadley includes one written by an Indian) are the quaternary phenomena. Written or printed alphabetic sign language is the quinary phenomenon. Some signs consist of such natural gestures that they may be said to have originated contemporaneously with the spoken word, or to have antedated it, but in general the sign is to the Indian understanding based on the word; the word being regarded as the main medium, and word and sign inter-translatable.

Sign Is Here Used For A Standardized Gesture

In speaking of an North American Indian sign language it is necessary to define what is meant by sign. A sign, as here used, is applied to a standardized gesture, that is, a postural tension for expression which has become conventionalized. These signs are still or with motion; they involve one or two hands and to a lesser extent other body parts, especially facial parts. The signs center about the upper limbs and the facial parts.

An Animal Produces The American Indian Sign Language

The American Indian sign language attained a vocabulary and complexity at least twenty times as great, and judging from some aspects, a hundred times beyond the highest similar development elsewhere in the primitive world. Just as Indian California basketry attained a perfection unparalleled in the art of basket making, excelling by far any European basketry, so the American Indian sign language excelled all other primitive inventions along this line. It is true that all over North and South America the Indians had some dim approach to a sign language. It remained for an animal, the buffalo, more scientifically called the American Bison, to cause this rudimentary sign language to blossom into its startling

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development. Strange enough to be figured as an item in Ripley's "Believe It Or Not" is the fact that an animal produced the American Indian sign language. An animal, the buffalo, ranged in what I call the core of the continent of North America. The drawing below shows this range, which is coincident with the fuller development of the sign language. The center of this range, the Western Plains, where the buffalo persisted longest, is coincident with the fullest development. Here on the Western Plains, Indian tribes speak-



The Original American Bison Area,
According To J. A. Allen.
From "The American Bisons",
1876.



The Plains Indian Culture Area, Ac-
cording To Wissler. (Reprinted
From "The American Indian", By Per-
mission Of The Oxford University
Press.)

ing some fifteen or twenty diverse languages were jumbled together as buffalo hunters. They elbowed each other. The result was the sign language. It was a matter of necessity, just as Mallery reports the development of a sign language among the workers in a mill in Pennsylvania, where the din of the machinery made ordinary speech impossible. Buffalo hunting was done in the daytime, so the inadequacy of sign language in the dark did not retard its development. Night hunting would never have developed it. The Indians of the Western Plains (the Kiowa, the Kiowa-Apache, the Crow, the Cheyenne, the Arapaho, the Shoshone, the Comanche, the Blackfoot, the Sioux): these are the peoples who spoke it richly, and whose aged are still our teachers. The sign language at its peak is therefore coincident with the Western Plains Culture Area of Wissler (see right-hand map above).

A Text In American Indian Sign Language

By far the best way to sample and to learn languages, including the American Indian sign language, is by connected sequence of words in a text, rather than by memorizing mere isolated words. For this reason I always like to get a text for sampling a spoken Indian language. No text is better adapted for such a purpose than that of the Nineteenth Psalm. It is one of the poetical peaks of the whole Bible, yet is so simple in its wording that it could be used in an elementary primer. The original Hebrew has been included, since it is the base from which all translations must be derived.

The text as here presented consists of six lines: 1. The original Hebrew; 2. Transliteration in the Hebrew in our letters (vowels are pronounced as in Spanish; a with superior circle is pronounced like aw in English); 3. Literal English translation of the Hebrew (lines 2 and 3 were prepared for Indians At Work by Mr. Moses Steinberg, eminent Hebrew scholar); 4. The King James translation of the Hebrew - this line is underscored; 5. American Indian sign language version, based mainly on Hadley's sign language paraphrase, pp. 269-272, but with emendations of certain words and additions to the Hadley version of verses five and six; 6. Literal English translation of the signs.

Indians At Work is therefore publishing a complete record of the original and the sign language translation of the Psalm. I believe that this is the first document of its kind ever placed before the public; it is certainly a most effective one for sampling and appreciating the nature of the American Indian sign language.

* * * * *

F. G. COLLETT LOSES LIBEL SUIT AGAINST "WASHINGTON TIMES"

The libel suit brought by Frederick G. Collett against the "Washington Times" was tried in the Federal District Court at Washington, D. C. on February 9 and 10.

The suit was based on a newspaper article which digested testimony before the House Committee on Indian Affairs on April 4, 1935 wherein Collett was charged with forging Congressman Clarence F. Lea's name to a circular dealing with the Indian Reorganization Act.

After hearing the plaintiff's witnesses, the judge directed a verdict for the defendant newspaper.

A TEXT IN THE AMERICAN INDIAN SIGN

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וְיִצְחָק וְעֵצָה מֶלֶךְ דְּרָקִישׁ:
 1. hashamayim m'saprim k'vod-El the glory of God the glory of God and (the) work of his hands and his simmami sheweth his handiwork.
 The heavens tell of God his wonderful power the sky vault above his works brave.

יִשׁ לְיִשׁ יָבִיעַ אֶמֶר וְלַיְלָה לַלַּיְלָה יְחִידֵית:
 1. yish l'yish yabie a'emr v'lailah l'lailah y'chideth.
 Day after day it speaks over a speaking speech and night into night into night speaks knowledge.
 Day after day it speaks over a speaking speech and night into night into night his wisdom tells.

אֵין וְאֶמֶר וְאֵין דְּבָרִים קֵלִם: נִשְׁמָע קֵל דְּבָרֵי תָבֵל וּבִקְעָה קִם יָצָא בְּכִלְהָאָרֶץ
 1. ayin v'a'emr v'ayin d'v'arim k'elam: nishma' k'el d'v'arim t'bal v'biq'eah k'im y'atza b'k'lel'ha'arets.
 There is no speaking and there are no words without hearing their voices. Their line is gone out through all the earth, and their words to the end.

מִלֵּדִים לְשִׁמָּשׁ אֶתֶל שֶׁם קִדְּם: אֶתֶל כְּתֻזָּה יָצָא מִחֻפְתּוֹ
 1. milidim l'shimash etel shem k'dem: etel k'thuzah y'atza m'chup'to.
 of the world. In then both he set a tabernacle for the sun. He like a man married a short time goes out from his chamber.

יָשִׁישׁ כְּגִבּוֹר אֶרֶץ: לָרֹץ מִקְעָה וְתִקְוָתוֹ מִצָּא הַשָּׁמַיִם עַל־קִצְוֹתָם
 1. yashish k'gibbor etel: l'rots m'ke'ah v'tiqvato m'atza hashamayim al-k'atvotam.
 he rejoices like a strong man to run an errand. His spine forth is from the end of the heavens, and his turning around upon their ends.

וְאֵין וְאֶמֶר: מִחֻפְתּוֹ נִשְׁמָע תִּתֵּן תְּמִימָה דִּתָּה מְשִׁיבָה נֶפֶשׁ
 1. v'ayin v'a'emr: m'chup'to nishma' tithen t'mimah d'itah m'shivah n'fesh.
 and there is no hidden one from his anger, and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul.

הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל הָאֵל
 1. ha'el ha'el ha'el ha'el ha'el ha'el ha'el ha'el ha'el ha'el.
 his life walk the straight and.

קִדְּתָה דִּתָּה נֶאֱמָרָה מִתְקִימָה עֵתִי: פִּקְדֵי יִצְחָק וְשִׁרִים מְשִׁיבֵי־לֵב
 1. k'detah d'itah ne'emrah m'teqimah et'i: p'k'dei y'chak v'shirim m'shiv'ey-lav.
 the testimony of Jehovah (is) believable making wise man knowing little got his law right making the heart glad.

LANGUAGE — THE NINETEENTH PSALM

עֵינַי: מֵאֵרֶת פָּרָה יְדִיעָה מִצְוֹת
 eyes: gives light to the eyes, pure word (the) command of Jehovah
 enlightening the eyes, is pure, the commandment of the Lord



The road God tells man walk is a clean road



The same is as light to the eyes.

יְדִיעָה אֱמֶת מִשְׁפָּטֵי־יְהוָה לֵעֵד עֲמֻתָּהּ קְדוּתָהּ יְהוָה יְדִיעָה
 together, truth and righteous judgments of Jehovah stands clean (and) enduring forever, holiness of Jehovah
 The judgments of the Lord are true and righteous altogether



If man fears God his anger he keeps heart pure always. God his judgments are all right and true.

רַב וּמָוָה מִדָּבָר תִּשְׁתַּחֲוֶה
 many and from pure gold thou shalt bow
 More to be desired are they than gold, yea, than much fine gold:



You want much to receive the same. You want to possess them more than gold, more than much fine gold.

רַב: עֵקֶב מִשְׁמֵרִים בָּרָם נִוְרָה עֲשֵׂבֶדָּה צִיִּים: וְנִפְתָּה מִדְּבַשׁ וּמִתְקִים
 many: after b'churim b'ram nuvrah esv'dah tsiyim: and the sweet ones from honey and the trickling of honeycomb.
 Moreover by them is the servant warned: and in keeping of them there is great reward.



The same were good than food to taste. They warn crooked road dangerous in keeping them is blessing brave.

עֲבֹדָה: חֲשׂוֹד מֵרִים וְנָם עֲבֹדָה: חֲשׂוֹד מֵרִים וְנָם
 servant: avoid thy servant also from presumptuous sin,
 Also from secret things cleanse me. Also from evil men avoid thy servant



He can know faults of his heart? God make clean secret thought mine. Keep me from presumptuous sin,

אֵלֵינוּ מִשְׁלֹדֶבֶת אֵת אֲתָם וְנִפְתָּה מִדְּבַשׁ וּמִתְקִים
 shall have no dominion over us as those stronger
 Then shall I be upright, and I shall be innocent from the great transgression.



stop their power with us. Day the same I walk the right road the same far I am free from sin.

וְנִפְתָּה מִדְּבַשׁ וּמִתְקִים לֵב לִפְנֵי יְהוָה לִפְנֵי יְהוָה לֵב לִפְנֵי יְהוָה
 and my redemption, O Lord, my strength, and my redemption.
 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight.



Make words thoughts heart mine clean in thy sight, Oh God, strength mine, salvation mine.

PERSONAL IMPRESSIONS OF THE JANUARY 18-20 NAVAJO

TRIBAL COUNCIL MEETING

By James M. Stewart, Director of Lands

En route by government car to the Navajo Reservation at Window Rock, Arizona, from Fort Duchesne, Utah, where I had been discussing with the Ute Indians their land problem, I began to think back over the numerous Navajo councils I have attended and to trace in my mind the various changes wrought in the administration of the Navajo Area and in the thinking and attitude of the Navajo people themselves to those changes.

Beginning in 1931, at Fort Wingate, New Mexico, I attended my first Navajo tribal council meeting. At that time the council was composed of twelve delegates constituting the voting power and twelve alternates who were without voting power but who were available to take the respective place of any regular delegate unable to be present. The chairman of the council at that time was Deshna Clah Chischillige. At that time the Navajo Area was under six independent superintendents. The business transacted was of general routine nature; nothing especially new or disturbing to the Indians was involved: topics such as sheep dipping, the need for more lands, education, health and so on. Altogether it was a period of getting together for visiting not only by the Indians themselves, but also by the six superintendents and members of their staffs and representatives of the Indian Office; so it continued along this line regularly once a year (July 6 and 7 were the accepted tribal council meeting dates).

Since that meeting in 1931 I have attended all of the Navajo council meetings. Up until the Tuba City council meeting, nothing really profoundly upsetting was propounded to the council. At the Tuba City meeting, to the Indians at least, the ogre of range control and stock reduction was raised and brought out into the open. From that meeting through the subsequent ones - Fort Defiance, Keams Canyon, Crown Point and Window Rock - stock reduction was and is the main topic.

In the meantime the administration of the Navajo Area had been centralized in one head, who replaced the former six superintendents. Range control and stock reduction were not being accepted

Aug 1438

THE AMERICAN INDIAN SIGN LANGUAGE

By John P. Harrington, Smithsonian Institution

(This is the conclusion of Section 2 of an article on the American Indian Sign Language. Section 1 appeared in the March 1938 issue of "Indians At Work"; the first part of Section 2 appeared in the July 1938 issue.)

VII. Preparation Mimicry. The more strikingly mimicked action of preparation replaces the less strikingly mimicked finished product.



Bread. Strike first one palm and then the other into each other alternately, like patting a cake of dough. H B 47.



Flour. Rub back and forth across the palm side of the extended fingers of the left hand with the palm side or ball of the thumb of the right hand to mimic the action of grinding flour according to the Indian method, the fingers representing the rough understone or metate, the thumb representing the upperstone, handstone, or mano; then, if one desires, define further by pointing at something white and then making the sign for bread.



VIII. Effect Mimicry. The more strikingly mimicked effect or result replaces the less strikingly mimicked object which produces the effect or result.



Star: compound of night plus to twinkle. Night. Draw hands, backs up from each side and cross them before the body. H N 6.
To twinkle. See above.



Salt, sour, bitter: compound of to taste plus bad. To taste: Put extended index cautiously to mouth. Bad: Mimic the action of a throwing away by closing the fist, carrying it to the right, and opening it.

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IX. State Substitution. A finger, e. g., substitutes for a long object, and its erect or other self-position for the posture of the object.



To stand.
Erect index.



To lean. Incline hand
with extended index.

X. State mimicry. The posture of the axis of a long object is painted or substituted for, or the sign user's body is made to mimic the posture.



To lie, to be prone. Paint with
hanging hand from rear forward.



To squat. Assume posture
of squatting.

XI. Counting. The signs captioned under this element are individually capable of other analysis, but are classified by the sign user himself as having to do with his "count" - - by which he means his mathematics.



None, all gone.
Strike backs of
empty hands into
palms alternately
2 or 3 times.
H A 23.



Half, fraction
(of roundish
object, e. g.,
half dollar).
See above.



Half, fraction
(of straight
object). Lay
extended index
across other
extended index.
H C 35.



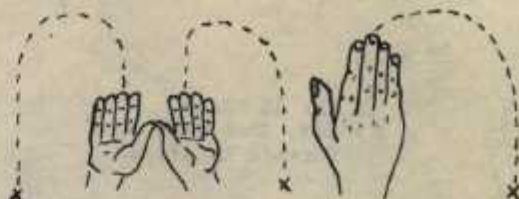
One. Clench
fists, inside
turned forward,
then extend right
little finger.



Six. Clench fists, inside turned forward, then extend all the digits of the right hand and the thumb of the left.



Twenty. Touch tip of extended right index to tip of index of extended left hand. Thumb of left hand is touched for ten, index for twenty, and so forth.



Many, much. Bring the hands together with curved fingers, palm forward, then arc them apart sideward, upward and then downward.

All. Turn palm forward, then arc sideward, upward and then downward.
H A 21.

XII. Relativity. The element of comparison of objects is brought out by relative position and movement of index tips, by varying the same sign by making it large and small, and by other means. In the index tip signs, the indexes substitute for two competitive race runners.



To equal, Chinese jargon: all-ee same-ee. Put extended indexes side by side with tips even, then move them forward together a short distance.



To exceed. Chinese jargon: he beht-em. Put extended indexes side by side in such a manner that the right tip is thrust from a position back of the left tip to a position beyond the left tip, like a winning racer.



A little big. Make the sign for big (see above), but diminutive size, accomplished by having hands nearer together than normally.



Big. See above.

XIII. Repetitionality. Action occurring more than once, or in steps or jerks, is mimicked by repeating the mimicry or by putting pauses in the route of the mimicry. This corresponds to verb reduplication in spoken language. Noun collectivity is expressed in the sign language by various methods, the simplest being plural substitution: an erect index is a man, plural erect fingers are men - a direct device unattainable in spoken language.

Handwritten signature/initials



To go, to march. Erect index, then move hand forward by steps.



Downward. Gesture downward-turned palm downward by steps. H D 35.

XIV. Characteristic Accompaniment Added. An accompaniment or outline, though actually mostly absent, is added for distinguishment, as classifiers are added to fundamentals in Chinese writing.



Horse, rider, to ride. Straddle horizontally extended index with 2 fingers of other hand to represent horse and rider. If desired, mimic galloping action.



Ridge. Hook index over upper edge of inward-turned other palm.

XV. Characteristic Outline For A Whole.



House. Place indexes to form an inverted V, tips uncrossed.



Tipi. Place indexes to form an inverted V, tips crossed to show poles projecting from top of tipi.

XVI. Characteristic Part For A Whole. A characteristic part for a whole is painted or substituted.



Mountain-sheep, bighorn. Bring hands to temples, then paint outline of curve of mountain-sheep's horns. Compare Irving, Astoria: "The bighorn is so named from its horns." (Irving, Astoria, 1855, p. 240.)



Buffalo. Hold hands on head with erect indexes curved outward and then inward at the tip to substitute for the horns of a buffalo.

XVII. Characteristic Action For A Whole. A strikingly mimicked fragment of an activity represents the entire activity, and connected object.



To snow, snow. Hand extended loosely, then paint sun-wise circle several revolutions to show swirling, characteristic partial action denoting the whole action of to snow, and snow
H S 37



To pack up. Strike right palm on back of left hand, first on thumb side, then on little finger side.
H P 1.



Match. Mimic with index of forearm the striking of a match, partial action denoting the whole action of the match, and match.

XVIII. Interjections. These are highly conventionalized signs, mostly of origin now obscure, used in salutation, expression of gratitude, cursing, exclamation, affirmation, negation, and the like. Some of these signs are also used as adverbial particles.



To salute. Merely wave the hand at the person accosted.



To curse. Hold half-open hand with curved thumb and fingers out toward the person cursed.



Yes. Elevate thumb and index, holding them apart, at right of head, then strike down forward, closing them together.
H Y 1.



No, not. Wave to the right open right hand, back turned side-ward, hand being nearly palm up at end of movement, that is, make a backhanded wave to the right.

XIX. Adverbial Particles. These are highly conventionalized signs, mostly of origin now obscure, denoting manner, time, place, interrogation, uncertainty, and the like. Some adverbial particles of place are the same in the sign language as demonstrative pronouns (there equals that), and the negative particle is the same as the negative interjection (not equals no!).

XX. Sounds. Talk without talk is not entirely silent; oral and non-oral sounds can be, and are, made a component element of some of the signs. Twenty non-oral sounds (such as the snapping of the fingers and the clapping of the hands) can be produced by the human body, aside from a much larger number of oral sounds.

The above analysis is based on what Indian sign users and language speakers themselves see in the signs. The beautifully executed line drawings presented above were prepared by Mr. Cecil T. Sandell, taking Indian Sign Talk, 1893, as the standard source, but with careful and special posing for many of the signs. In the above drawings, where the formation of the hand does not change, the path of the movement is indicated by a broken line, and the end of the movement by an X or by the broken line outline of the final posture of the hand. Where the formation of the hand changes during the motion, the broken line outline is replaced by a solid line outline, for the reason that a broken line would be inadequate for showing clearly the changed formation. Signs taken from Hadley are indicated by adding, after giving the directions for making the sign, the letter H followed by Hadley's dictionary letter initial and entry number.

* * * * *

LAC DU FLAMBEAU CHIPPEWAS BUILD SUMMER COLONY WITH INDIAN REORGANIZATION LOAN FUNDS

The Lac du Flambeau Indians of Wisconsin, using funds borrowed from the Indian Reorganization Act's revolving loan fund, have built a group of attractive summer cabins on Fence Lake, which lies within the reservation. These cottages, which are equipped for housekeeping, have four rooms and screened porches. The rental is \$25.00 per week for September and \$35.00 per week for August. These rates include fuel, ice and the use of a boat. Reservations may be made by writing to the Lac du Flambeau Tribal Council, of which George Brown is president, at Lac du Flambeau, Wisconsin.

* * * * *

RECENT CHANGES OF ASSIGNMENT

Earl Wooldridge, formerly the Superintendent of the Rocky Boy's Agency in Montana is being transferred to the superintendency of the Grande Ronde-Siletz Agency in Oregon. This agency was formerly a part of the Salem School Jurisdiction. Superintendent Emmett E. McNeilly, formerly the Superintendent of the Western Shoshone Agency in Nevada, will fill Mr. Wooldridge's place as the Superintendent of the Rocky Boy's Agency in Montana. Arthur G. Hutton, Superintendent of the Hopi Agency in Arizona has entered on duty as Traveling Supervisor for CCC-ID, with headquarters at Oklahoma City, Oklahoma. Seth Wilson, formerly Principal at Standing Rock, North Dakota, will take Mr. Hutton's place as Superintendent of the Hopi Agency in Arizona.

Claude M. Hirst, who was formerly Director of Education for Alaska, has now become General Superintendent for Alaska.

H. R. 5974: To authorize payments in lieu of allotments to certain Indians of the Klamath Indian Reservation in the State of Oregon, and to regulate inheritance of restricted property within the Klamath Reservation. Public 572 6-1-38

H. R. 7844: To amend the Act of Congress entitled "An Act to establish an Alaska Game Commission, to protect game animals, land fur-bearing animals, and birds in Alaska, and for other purposes", approved January 13, 1925, as amended. Public 728 6-25-38

H. R. 7277: To amend an Act entitled "An Act to refer the claims of the Menominee Tribe of Indians to the Court of Claims with the absolute right of appeal to the Supreme Court of the United States", approved September 3, 1935. Public 474 4-8-38

H. R. 7515: To authorize the sale of certain lands of the Eastern Band of Cherokee Indians, North Carolina. Public 757 6-28-38

H. R. 7868: To provide for conveying to the State of North Dakota certain lands within Burleigh County within that State for public use. Public 729 6-25-38

H. R. 8432: To provide for a flowage easement on certain ceded Chippewa Indian lands bordering Lake of the Woods, Warroad River, and Rainy River, Minnesota, and for other purposes. Public 483 4-13-38

H. R. 8885: For the benefit of the Goshute and other Indians, and for other purposes. Public 484 4-13-38

H. R. 9358: To authorize the withdrawal and reservation of small tracts of the public domain in Alaska for schools, hospitals and other purposes. Public 569 5-31-38

The following two bills were passed by the Congress but were vetoed:

S. 1478: Conferring jurisdiction on the Court of Claims to hear and determine the claims of the Choctaw Indians of the State of Mississippi.

Date
Of Veto
6-25-38

H. R. 5753: To authorize advance of the amounts due on delinquent homestead entries on certain Indian reservations.

4-8-38

CCC-ID WORK AT SILETZ RESERVATION, WASHINGTON

By Leo F. Walker, In Charge of Construction



Before - This View Shows The Entrance To The Park Before Construction Was Started.

Work under the CCC-ID program on the Siletz Reservation in Washington during recent months has included a number of activities which have improved the appearance and convenience of our council grounds, where most of the Siletz Indians' gatherings are held.

A picnic ground, for example, was developed on the wooded hillside near the council hall and community cannery. Underbrush and dead trees were removed and a few trees were thinned out. With the timber from the excess trees, a shelter, benches, tables, steps and railings were built. The photograph appearing on the following page shows part of the completed development.

A sanitary water supply for our cannery and picnic grounds had been a long-felt need. The spring had been neglected; surface water drained in; and small animals frequently fell into the spring and were drowned. As a CCC-ID project, a concrete retaining wall was built around the spring and the ground so sloped that surface water could not enter. A half-inch mesh wire fence was built around the spring and sunk well into the ground to prevent rodents from burrowing their way into the spring.

The fences around the community grounds were repaired, two cattle guards were built and several gates and turnstiles were constructed.

The construction of an attractive overnight cabin has been another worth-while CCC-ID project. It was a new experience for our

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enrollees, and all of them wanted the chance to work on it. The cabin which is built of fir logs is 20' by 24', and has two rooms. A large cobblestone fireplace was built by one of the enrollees and shrubbery which was planted around the cabin adds much to its attractiveness.



Another important project has been the improvement of old trails. They have become blocked by fallen trees and heavy underbrush, making it practically impossible to reach the scene of a fire promptly. Several miles of these trails have been cleared. They are now open and in good condition, not only for pleasure walks through the woods, but for putting down fires quickly if they should come.

After - Tye Illihee Park When Completed.
Note The Log Cabin In The Foreground.

* * * * *

WASHINGTON OFFICE VISITORS

Visitors in the Washington Office during the past month have included: Seth Wilson, Superintendent of the Hopi Agency in Arizona; Alambert E. Robinson, Superintendent of the Pima Agency in Arizona; Louis Balsam, Field Representative in Charge of the Consolidated Chippewa Agency in Minnesota; Chester E. Faris, Field Representative; Miss Louise Wyberg, Assistant Supervisor of Education from the United Pueblos in New Mexico; Miss Verna Nori, Teacher from United Pueblos; Mr. Elmer J. Carlson, Forest Supervisor from Consolidated Chippewa in Minnesota.

Accompanying Superintendent Robinson of Pima Agency were four members of the Pima Tribal Council. They were: Alex Cannon, Lieutenant-Governor; Francis Patton, Secretary; Dave Johnson; and Hugh Patton.

Mr. Louis C. Mueller, Chief Special Officer, has also been a recent visitor in the Washington Office.

KIOWA AGENCY CCC-ID ENROLLEES PROFIT BY VARIED VOCATIONAL PROGRAM

By Donald B. Jones, Assistant Supervisor, CCC-ID Enrollee Program

Last October Superintendent McCown at the Kiowa Agency in Oklahoma put the problem of recommendations for a recreational and vocational program for the jurisdiction's CCC-ID enrollees into the hands of a steering committee of three.* After consultation with CCC-ID supervisors, William Karty, then a leader on CCC-ID projects, was recommended to head this work.

The program got under way, with groups of some 80 enrollees meeting weekly at the Riverside and Fort Sill schools. Extension school and CCC-ID personnel served as teachers for such varied subjects as Judging Beef Cattle, Care of Horses and Mules, Feeding Poultry, Masonry, Health, Homemade Furniture, Safe Driving and Civics.

In February the need for work in smaller groups became apparent; consequently the work was divided so that part of the instruction was given to the group as a whole and part to small classes. There is now an hour of class instruction and two hours of field work weekly. Approximately 250 enrollees now attend.

The CCC-ID recreational program has included horseshoe pitching, boxing, basketball, baseball, softball and tennis. Athletic events have been joined in enthusiastically by enrollees and strongly attended.

Monthly community programs held at Mountain View, Fletcher and Anadarko, under the sponsorship of Robert Goombi, Edmund Mahseet and Frank Henry, all Indians, further serve to bring the Indians of this jurisdiction together for exchange of ideas.

* J. M. Conover, Jr., Project Manager; J. M. Jackson, Principal Foreman of the CCC-ID; and Scott B. Moore, Extension Agent.

* * * * *

SALT LONG A COMMODITY AMONG INDIANS

Salt deposits not many miles east of Hot Springs National Park, Arkansas, are known to have been worked by the Indians before the early white settlers used them as a source of their salt.

Numerous fragments of pottery found at these locales indicate the importance of earthen pots in the collecting of this valuable food substance. Reprinted from the National Park Service Bulletin.

50 YEARS AGO

From Sentinel, April 8, 1886

Forty-five pupils of the Indian school were transferred on Saturday from Forest Grove to Chemawa.

A movement is on foot in Pendleton to organize a branch council of the Knights of Columbus.

Taken from the "Catholic
Sentinel," Portland, Oregon,
dated Thursday, April 9, 1936.

jun 14 39

TRIBAL CODES ARE NOTHING NEW

By Earl Wooldridge, Superintendent, Grand Ronde-Siletz Agency, Oregon

In going over old files here, I have discovered, among other interesting data, that the Grand Ronde Indians had an organization in 1879, 1880 and 1881 which they called "The Grande Ronde Indian Legislature." This organization, which included about twelve members, met annually, and acted as both governing body and court. In addition to these responsibilities, the group passed laws for the guidance of their people. Some of the ordinances are given below, with their spelling and phraseology unchanged.

November 12, 1877

11th: When the amount of money in the Treasury exceeds \$50 it shall be loaned out at the rate of ten percent per annum to Some good man who Shall give Security, it shall not be loaned out for a longer period than Six Months. If any wheat or oats is on hand in the Treasury it shall be loaned out to Some good Man every 10 bushel loaned to one man he shall return 12 bushel after harvest.

18th: If any man talk Saucey and abuse another person with out cause and provoke him so that he whip him the person that commenced the dispute or was the cause of the quarrell if convicted shall be fined from \$2.50 to \$5.00 and Cost of Court.

20th: Any doctor who doctors any Person and think he cant cure the person he must tell the person he cant cure him so that he dont rob him of all his property, he is to receive \$2.50 for his cervices, but if the Doctor keeps on doctoring him and dont cure after he is to be fined \$10.00 and Cost of Court if proven.

November 4, 1879

12th: If any woman promise to marry a man and he shall expend any money for preparing for marriage and the woman brake her promise and refuse to marry, the man shall recover

from the woman the amount so expended, and cost court if he have to bring law suit.

13th: If a man promise to marry a woman and afterwards refuse to marry her he shall pay all expenses fees and be fined \$10. and Cost of Court.

20th: Any man who belong to this Agency and rent land out side of the Agency, and he use the Agency machines raper and mower and thresh-er he shall pay tole for the use of such machines as if same same as charged out side or what ever is the custom to charge, if the machines got plenty to do on the agency they must first attend to the agency.

29th: The following old people dont have to work on road viz Old Rily, old Elkins, Old Taytor, old J. Brown, old Cass old Amos, old Wach-ena, old Clamath jim, old Quackerty, Yamhill jo, all men pay tax and Sampson Wilder.

February 28, 1881

31st: Any Indian who own land and dont build on it or work on it, and live on another mans land when he is notefied by the person who own land that he lives on, and dont leave, he is to be fined if found guilty in the sum of \$10.00 and cost.



The two photographs on this page are of the hospital at Blackfeet, Montana. They were taken during the winter of 1936-37.

After a heavy snowfall, the only entrance to the building, then nearing completion, was the tunnel shown in the photographs. Subsequent grading work has minimized the likelihood of recurrence of similar drifting.

The top photograph on the opposite page shows date palms at Torres-Martinez Reservation, Mission Agency, California.

The bottom photograph on the page opposite was taken in Death Valley, California, home of a few scattered groups of Indians: Pomos, Mewuks, Paiutes, and Shoshones.



INDIANS AT + WORK



JANUARY 15, 1937

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D.C.



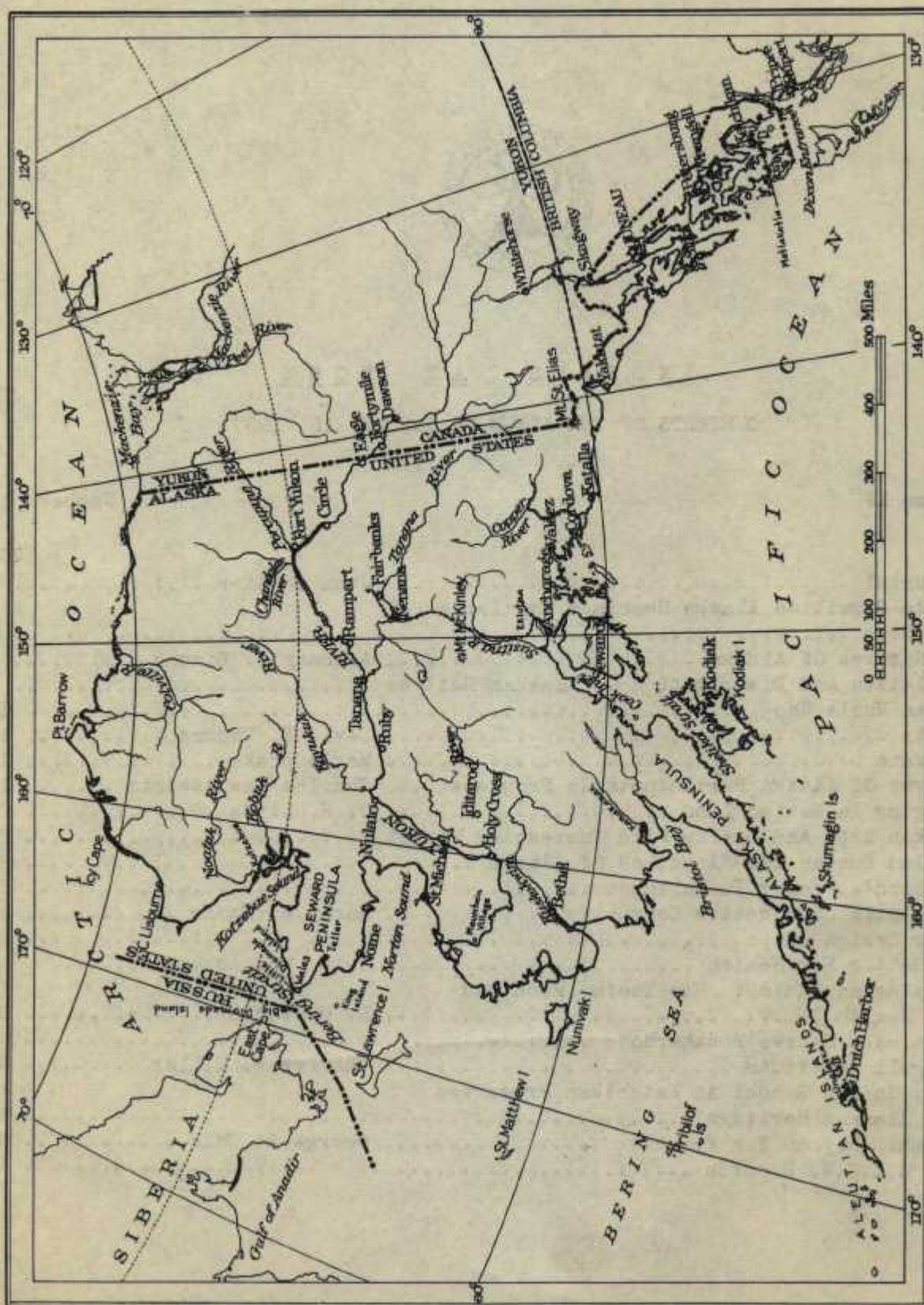
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• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME IV • JANUARY 15, 1937 NUMBER 11 •

A huge land. Somber, gleaming, flashing under the Arctic night. Glorious and terrible coast-lines. Islands flung far out toward Siberia, tundras reaching toward Greenland and toward the Pole. Sixty thousand human beings, in this immense country, one-fifth of the United States in area. Think of the incalculable solitudes of Alaska.

Half of the total of humans are Eskimos and Indians.

Eskimos with their superlative aboriginal adaptation to environment, their hardy extroversion. Athapascans with their voicelessness, their hidden, perhaps only half conscious life, their poetic and decorative genius, their acute introversion. Indian groups whose social patterns have fallen to dust with no replacement; ancient social patterns whose potency has not been lost; and other Indian groups representing the fullest cooperative development on modern lines achieved by any Indians of today.

A diversity of situations, diversity of social challenges, diversity of Indian Service possibilities, hardly less than the diversity among all the Indians of the United States.

Cruel poverty, appalling sickness and death rates, and a disinheritance which has grown more intense practically to this moment. And a blight of insecurity, resting on most of the natives.

Yet in recent years the tide has started to turn. Under the Indian Reorganization Act, it should turn fast - decisively - for many of the Alaskan natives. At places, some of the best Indian Service work ever done has been done in Alaska.

This issue of INDIANS AT WORK gives some of the facts about the Natives of Alaska.

* * * * *

In the Rio Grande watershed (from well south of Albuquerque to the Colorado line) two ancient populations until a generation ago used all the farmland and all the range. They densely populated the watershed, and they were able to subsist themselves through a widely distributed use of the sparse resources.

Into this congested area the commercial livestock business intruded. It came to pass that a full three-quarters of the total range was monopolized by big commercial operators or by their sheep sharcroppers whose status was that of peonage.

So the two basic populations (Indian, thousands of years settled here, and Spanish-American, three hundred years settled)

found themselves trespassers on their centuries-occupied ranges.

Meantime, overgrazing wrecked the watershed and silted the valley. So it became necessary to spend many millions in drainage and reclamation - actually, \$125 for every irrigated acre reclaimed in the Middle Rio Grande district. That meant heavy cash charges. But the farming was a subsistence farming; it could not meet the cash charges; and the range had been transferred to the commercial exploiters. Eighty per cent of the conservancy charges in the Middle Rio Grande Conservancy district, for the agricultural lands exclusive of Indian lands, is now delinquent.

So, gradually, a shadow of doom gathered about the two basic populations. The shadow fell blackest on the Spanish-Americans; the Federal guardianship somewhat, though inadequately, protects the Indians. The United States, landlord of the range, supplied relief to the basic populations while allowing a few commercial interests to use that range needed for popular subsistence.

Then, two years ago, the attack upon soil erosion was set under way. The brunt of the effort fell upon certain Pueblo tribes. We have reported from time to time the extraordinary sacrifices which Laguna and Acoma Pueblos have made. Laguna this year, for example, is reducing its livestock nearly forty per cent - and this is the second year's reduction. Intensive range control accompanies the reduction of livestock.

Beginning two years ago, with money allocated by President Roosevelt, certain damaged grazing areas were bought for the Indians.

They were rehabilitated through Soil Conservation Service and Indian Service expenditures.

Then Indian Service in behalf of the Indians took a decisive initiative.

It announced that half, approximately, of all of these Indian purchase areas should be used for the time being by the subsistence-seeking Spanish-Americans.

This did not mean the Indians could spare the land. They could not. They needed every acre of it.

But it meant that the dominant economic issue of this region of the United States was being faced at last. Successfully meeting that issue would mean salvation for the Indians and the Spanish-Americans alike.

The concession by the Indians to their needy Spanish-American neighbors was conditioned upon a bigger result. That result, as announced, is a hoped-for redistribution of the use of the Federally owned range, back wholly or largely into the hands of the two ancient basic populations who have been dispossessed of this essential resource.

The watershed cannot support its dense native populations and also an intense commercial exploitation of the range. One or the other must go out. It cannot be the basic populations which go out.

If this larger result should prove to be unattainable, the Indians then would have to save themselves alone, so far as they

might have power to save themselves; and they would assert exclusive use of every acre of their own land.

But the result is attainable; and there is good reason to believe that the months right ahead will see decisive action (inter-bureau and inter-departmental) toward that end upon which the human fate of the Middle Rio Grande watershed is dependent.

"Save the land - for the people." This is the hope of the Indians. May it soon become equally a conscious hope and determination in the minds of the Spanish-American neighbors of the Indians. Together, these two populations are ninety per cent of the whole rural population of the watershed.

JOHN COLLIER

Commissioner of Indian Affairs

* * * * *

SENATE COMMITTEE ALASKA HEARINGS AVAILABLE SOON

Last July a sub-committee of the Senate Committee on Indian Affairs visited Alaska and held hearings at various points: Ketchikan, Metlakatla, Juneau, Seward, Fairbanks, Nome, Teller, Savoonga on St. Lawrence Island, Gambell, Unalaska and Pribilof Islands.

Sub-committee members present were Senator Elmer Thomas, chairman of the committee and Lynn D. Frazier. They were accompanied by Delegate Anthony J. Dimond, by various Indian Service officials and by Senator Henrik Shipstead, Dr. Philip S. Smith of the U. S. Geological Survey and W. B. Bell of the U. S. Biological Survey.

The printed text of the hearings will be available within thirty days, states Mr. A. A. Grorud, attorney for the sub-committee. It will contain a wealth of testimony on Alaska fisheries and canneries, reindeer matters, housing, health and general conditions. Copies may be obtained by addressing Mr. Grorud at the Senate Office Building, Washington.

SCENES ON KING ISLAND, ALASKA



Springtime! Fishing From The
Edge Of The Ice



Skinning And Dressing The
Walrus



A Large Oogarook Brought In By
The Two Men And The Dog

THE NATIVES OF ALASKA

By Anthony J. Dimond, U. S. Delegate From Alaska

For many years after the annexation of Alaska to the United States no attention was paid to the native races. In more recent years attempt has been made to provide education and medical relief and very lately relief from destitution. The total Federal appropriation for the natives of Alaska for the fiscal year 1937, embracing education, medical relief and relief from destitution, amounted to \$1,006,880. This leaves out of consideration the relatively small amounts which were allotted for the aid of the natives of Alaska under the provisions of the Indian Reorganization Act.

During the past several years there has been an awakening of interest in the natives of Alaska and the development of a more sympathetic outlook toward them and their problems. Evidences of this interest are several legislative measures recently considered and in most cases enacted for the welfare of the natives of the Territory. The first of these, in point of time, to be passed by Congress and approved by the President is what is commonly known as the Thlingit and Haida jurisdictional bill authorizing the Thlingit and Haida Indians of southeastern Alaska to bring suit in the Court of Claims for the recovery of compensation for the property rights of which they have been unjustly deprived.

While the suit has not yet been commenced it is understood that much progress has been made in gathering the relevant data so that it may be brought and concluded at the earliest possible date. The second measure beneficial to the natives of Alaska is the act for the extension of certain provisions of the Indian Reorganization Act to Alaska, particularly those parts of the Act which enable the Government to aid the natives of Alaska in establishing and maintaining cooperative industries for their own use and benefit. A third recent enactment is embodied in an item of the Interior Department appropriation bill whereby there was appropriated for the fiscal year 1937 the sum of \$25,000 for aid in relief of destitution of Alaskan natives. This is the first time that any such direct appropriation has been made for this purpose. While it is keenly realized that the amount so appropriated will be insufficient to do the job, at any rate it constituted a beginning and there is good ground for hope that the amount may be increased from year to year until an adequate sum is set up for the purpose.

A fourth legislative measure, considered at length at the last congressional session, but unfortunately not passed, was the Indian old age pension bill. This would provide a pension or allowance up to \$30 per month for Indians in need who are over the age of 65 years. The bill passed the Senate but not the House. The old age pension measure applied not alone to the Indians of Alaska but to all of the Indians of the United States. However, Indians, as well as other citizens, may receive old age allowances under the provisions of the Social Security Act when the states and Territories have enacted legislation to take advantage of the provisions of that Act.

At the present time the needs of the natives of Alaska may be embraced within three general categories: (1) enlargement and extension of educational facilities both academic and vocational; (2) enlargement and extension of public health aids particularly with respect to hospitals, both general and for treatment of tubercular cases; and (3) aid in raising the economic status of the natives.

For some time past I have been more and more brought to the conclusion that the natives of Alaska need aid to enable them to raise their economic status more than anything else, for assistance given in other directions is a mere palliative or substitute. For example, we all realize that tuberculosis is shockingly prevalent among the natives of Alaska and that heroic measures must be taken to eliminate it; yet it is my considered judgment that if the economic condition of the natives was raised sufficiently to enable them to provide themselves with suitable houses, clothing and food and to live under sanitary conditions, tuberculosis would all but disappear. It is this thought which leads me to believe that the Indian Reorganization Act, if made use of by the natives of Alaska and if sustained by adequate appropriations from Congress, may in the long run mean more for them than any other one thing which may be done.

But we must not shut our eyes to the fact that for the present and particularly in the immediate future there is pressing need of enlarged appropriations for educational work among the natives of Alaska. Many people insist that vocational education is the important thing and of course it is important; but almost equally important is it to provide higher academic education for the natives of the Territory in order particularly to develop leadership and to encourage those who are ambitious to make the most of their talents so that they, in turn, may help the people of their race.

The health aspects of the problem cry aloud for attention. The Office of Indian Affairs has worked out a program for the construction of hospitals for the care of the natives of Alaska, particularly those who are afflicted with tuberculosis, and it is ardently to be hoped that at least a beginning in that construction program will be made without delay. My own judgment is that the whole program could be brought to completion so far as construction is concerned by an expenditure of about \$1,200,000, and this is not at all out of proportion to the magnitude of the work which ought to be done. It is very gratifying to know that not only is the size of the job fully realized by the officials of the Indian Office, but that they are energetically working to accomplish the desired ends and working with an understanding and a sympathy that augurs well for success.

The problems at hand must be solved largely by the natives themselves with such assistance and financial aid as can be readily given them and to which they are in justice entitled. The problems will be best solved by enabling the natives of Alaska to make the fullest use of the intelligence and capacity which they possess in such substantial measure. Success cannot be hoped for by merely treating them as backward children. An imposing list of "don'ts" as to personal conduct will not avail. They can be helped best by enabling them to help themselves and in view of the long history of neglect, and worse, toward the natives of Alaska, this aid should be given without an instant's delay.

POPULATION AND DISTRIBUTION OF ALASKAN NATIVES

The total number of natives in Alaska in 1930 was 29,983. They are scattered at intervals along the 26,000 miles of coast and on the great rivers in Alaska, in villages varying from 30 or 40 to 500 or 600 persons. Except in southeastern Alaska, these villages are widely separated and have little communication with one another. The village and not the ethnological tribe is the unit. The natives of Alaska are divided into the following racial groups: Eskimos, Aleuts, Athapascans, Thlingets, Haidas and Tsimshians. The census of 1930 lists the number of natives of each race as follows:

19,028 Eskimos and Aleuts	(there are about 1,000 Aleuts - the rest are Eskimos)
4,935 Athapascans	
4,462 Thlingets	
845 Tsimshians	(also spelled <u>Tsimpsheans</u>)
588 Haidas	
125 United States and Canada stocks	
29,983	Total



Distribution Of Native Population Of Alaska
(See following page for explanation)

The native population of Alaska is distributed geographically as follows:

First Division:

(Indians only)

4,462	Thlingets
845	Teimshians
588	Haidas
95	from U. S. and Canadian tribes
5,990	Total

Second Division:

8,686 Eskimos

Third Division:

1,000	Athapascan Indians
5,000	Eskimos
1,298	Aleuts
7,298	Total

Fourth Division:

3,935	Athapascan Indians
4,074	Eskimos
8,009	Total

*These divisions correspond to the judicial districts of Alaska. Two senators and four representatives are elected to the Alaskan legislature from each.

* * * * *

INDIAN WHO'S WHO IS ISSUED BY INDIAN COUNCIL FIRE

INDIANS AT WORK has received and notes with interest a copy of "Indians of Today", edited and compiled by Marion E. Gridley and sponsored by the Indian Council Fire, - 108 North Dearborn Street, Chicago. It contains brief biographies of one hundred and one outstanding Indians. The editor explains in her foreword that the book does not pretend to be exhaustive and that none of the persons whose short histories are presented sought the inclusion of their names; indeed, others would have been added had they responded to repeated requests for personal data. With two exceptions, only those of one-fourth or more Indian blood are included. The editor plans for future changes, corrections, if necessary, and additions in a later edition.

The book is prefaced by a foreword by the late Charles Curtis.



Mary White



Aina



Willie Moonface



Mrs. Nash



Katy William



Mary Nasiguak

ALASKA

A Brief Historical Sketch Of Its Discovery And Subsequent Governmental Development

By David E. Thomas

Chief Of Alaska Section - Office of Indian Affairs

By order of the Empress Anna of Russia, a naval expedition, under the command of Vitus Bering was fitted out in the year 1733 and sent forth on a voyage of exploration which resulted in the discovery of the mainland of Alaska.

From 1743 until about 1800, Russian merchants fitted out many vessels for hunting and trading on the Aleutian and other Alaskan islands. A very prosperous fur industry was thus built up by individual traders and by organized companies. Forts were built and churches, missions and schools were established.

In 1799 the Russian-American Company obtained a charter from the Russian Government granting it exclusive right to all the territory and resources of water and land in the new Russian possessions. This charter marked an epoch in the history of Alaska. The Company maintained the government, the church, a military force and stores for naval vessels.

A settlement was established at Sitka in southeastern Alaska and a church built there which today contains some of the most interesting relics of the Russian occupation of Alaska. A fortified trading post was also constructed and Sitka became the headquarters of the government.

Alaska remained a Russian possession until May 1867 when it was purchased by the United States for \$7,200,000 in gold. The ceremony of transfer of the territory of the United States took place at Sitka on October 18, 1867.

From 1867 to 1884 the United States paid little attention to the new territory which it had acquired. On May 17, 1884 Congress passed an Act providing a civil government for Alaska which provided that the general laws of the State of Oregon should be the law in the district of Alaska. This statute is often referred to as the "Organic Act." It provided, among other things, for the appointment of a Governor, and authorized the Secretary of the Interior to make provision for the education of children of school age without regard to race.

From 1884 to 1900 all schools were under the administration of the Secretary of the Interior and were supported by annual appropriations made by Congress.

An Act of Congress, approved June 6, 1900, provided a Political Code for Alaska. Among its provisions were the removal of the capital from Sitka to Juneau and the establishment of a court of general jurisdiction and three district judges .

Between 1900 and 1905, schools in incorporated towns of Alaska were under local control, supported by 50 per cent of the license moneys collected within the incorporated towns. (During this period, \$334,438.46 was expended on rural schools.)

The Nelson Act, 1905, set up two separate systems for the education of children in Alaska; one under the Department of the Interior, the other under Territorial control. This act "To provide for the construction and maintenance of roads, the establishment and maintenance of schools and the care and support of insane persons in the district of Alaska and for other purposes" provided for the return to the Territory of Alaska of certain Federally collected taxes, the "Alaska Fund", a part of which was to be used for the establishment and maintenance of public schools. It stipulated "That the schools specified and provided for in this act shall be devoted to the education of white children and children of mixed-blood who lead a civilized life. The education of the Eskimos and Indians in the district shall remain under the direction and control of the Secretary of the Interior and schools for and among the Eskimos shall be provided for by an annual appropriation"

The Federal schools are supported by direct Federal appropriations. The Territorial schools are supported by the "Alaska Fund", amounting to about \$50,000 a year and by funds from the Territorial Treasury. Territorial schools within incorporated towns are partly supported by local taxes.

From 1884 to March 15, 1931, the administration of education in Alaska was under the United States Office of Education.

On March 16, 1931, all administrative duties relative to natives of Alaska, including education and medical relief, were transferred from the Office of Education to the Office of Indian Affairs.

At the present time the Indian Office operates one hundred community day schools, two vocational boarding schools, and seven hospitals for Indians and Eskimos in Alaska.

The schools for white children are under Territorial control.

The civil government of Alaska includes a Governor, appointed by the President who reports to the Secretary of the Interior; a delegate to

Congress, who does not have a vote in that body; a legislature consisting of a Senate of eight members and a House of Representatives of sixteen members; and four district judges.

The delegate, senators and representatives are elected by popular vote; the judges are appointed by the President.

With the exception of a few town policemen, all law enforcement in Alaska is under the United States Department of Justice, through the four district judges and their subordinate officers. The Indian Office has no law enforcement agents in Alaska.

The Alaska Reindeer Service is not under the Indian Office, having been transferred from the Office of Education to the Governor of Alaska in November 1929.

* * * *

ALASKANA

By Marie Drake

Deputy Commissioner of Education, Juneau, Alaska

Do you know that---

The name "Alaska" is derived from the Aleut word "Alaksa" or "Alaksu", meaning "A Great Country", and was used by the natives of the Aleutian Islands when asked by early Russian explorers what country they had found. The Russian name was "Alakshak."

Alaska has a coast line of 26,364 miles. The coast line of the United States, including islands inside the 3-nautical-mile zone, is 12,877 miles.

Alaska has an area of 584,400 square miles, nearly one-fifth the area of the United States.

Alaska's population, 1930 census, is 59,278, of which number approximately half are white.

In Alaska the average number of inhabitants per square mile is one-tenth of one; in the United States, 41.3.

(Copyright 1935 by Marie Drake)

NATIVES OF ALASKA PARTICIPATE IN PROGRESS

By Charles W. Hawkesworth, Assistant Director

Office Of Indian Affairs, Juneau, Alaska



Kivalina Reindeer Herd Managers

We are in Alaska now. We, the people of the United States, have been here sixty-nine years. During this period of time, since October 18, 1867, what has been accomplished? Have the natives of the Territory really benefited from their contact with our civilization? Are they in a better economic status? Are they happier? Did they have anything special to offer to our civilization when we came?

During my first trip to Alaska in the summer of 1907, enroute to Point Barrow, I met many teachers and missionaries who constantly dwelt on what the natives could not do. "They could not concentrate." "They could not organize." "They could be educated only up to a certain point and it was useless to attempt to provide for them beyond the fifth or sixth grade."

I found that I could not be governed by the then-established belief which placed the natives of Alaska as mentally inferior to whites. I could not help compare the native Alaskans with their distant cousins, the Japanese, whose customs in many respects resembled their own. The Japanese have brought about a remarkable economic development of their country; why could not native Alaskans likewise participate in the progress of Alaska?

Little is written of the contributions made to our present civilization by our aboriginal races. Whatever worthwhile work has been accomplished, we, members of the white race, feel we have brought about. We seldom consider it necessary even to mention the names of Indians or Eskimos who contribute to a discovery of a precious metal or assist in saving a shipwrecked crew, or guide a party over unknown, difficult tracks of tundra. We, the white men, take the credit.

Has not the time arrived to change this point of view?

The Eskimos and the Indians of Alaska had become masters of their environment before we arrived. We came, learned their methods, adopted their style of clothing and their modes of travel. We, like Kipling's "Pioneer", have come back and done the talking. We are called the pioneers. And the native? Well, he doesn't count.

The Hazardous Whaling Industry

Let us glance at the native's ability to organize. When women wore corsets and men used horsewhips, whaling was an industry of no small importance. Whalebone was worth \$5.50 a pound in the 1890's, and whales sometimes had 3,000 pounds in one head. They represented a small fortune to an Eskimo crew. New England whalers had carried on deep-sea whaling from ships in Arctic waters. The Eskimos constructed qajaqs, or skin boats and with home-made equipment, waited for the first spring whale to bob up in an open lead of ice. As soon as they spotted their game, they pushed their qajaq into the water, and within a short time accurately speared, buoyed, played out and towed their captive to solid ice. Some of these whales weighed over 70 tons. Eskimo whaling was a community venture, performed with speed and efficiency. Afterwards, the meat was divided among several families.

Reindeer Butchering At Kivalina Competently Managed By Natives

The annual butchering of reindeer at Kivalina is another excellent illustration of native organization. The Kivalina herd is the largest in the world; it contains some 80,000 deer. Its manager is Chester Seevik, a full-blood native of that village. His only education consisted of the three R's at Kivalina village school and a "fourth R" in a vocational school as reindeer apprentice.

Come with me and visit Kivalina's butchering corral. The Stars and Stripes are flying near the mess house. That means all are at work. When the day's work is ended, the flag is lowered.

Chester Seevik has a job for everyone. Everyone knows his job. On the wall of the mess house is a detailed chart with names of 150 people and their assigned jobs. No uncertainty exists as to when and where each will work. In a miniature way Chester has worked out a plan similar in practice to that of the large packing houses in the States.

The natives shoot the deer without unduly exciting them, for were they to allow wild deer to become overheated prior to the butchering, their meat would be inferior. The Kivalina people are proud of their reindeer market created in Alaskan coast towns and Seattle. They insist that only perfectly prepared carcasses be shipped. Skinners work in white aprons and gloves. Women are engaged in removing particles from the carcass which might be objectionable to the most fastidious purchaser. I asked one woman what special work she was doing and she good-naturedly replied, "I take out the tonsils."

Seventeen Cooperative Stores Operated By Natives Are Flourishing

Merchandising under the cooperative plan is another business venture in which natives have participated with outstanding success. Seventeen cooperative stores are now owned and operated by natives. The one at Hydaburg, organized in 1911, has the best record of its activities. Every family in the community owns stock in the Hydaburg Trading Company.

Purchases are made by the manager; goods are priced and sold at going market values and at the end of each fiscal year an annual statement is made up for the stock holders and Internal Revenue Office. All the work is performed by the native manager, aided by a board of directors. It is done without the help of white men.

The Metlakatla Salmon Cannery

Metlakatla Indians own and operate a salmon cannery through a contract approved by the Secretary of the Interior. In recent years this cannery has brought to the townspeople an annual income of over \$55,000. The Metlakatla Indians not only have a reservation of land, but 3,000 feet along the shores of Annette Island. This gives them the sole privilege of salmon fishing in these waters. The success of the Metlakatla cannery operation indicates what other natives of Alaska can do. Provision is now being made for Thlingets, Haidas and Aleuts to likewise benefit under terms of the Indian Reorganization Act.



Ordway's Photo Service - Juneau, Alaska.

We have considered natives of Alaska as groups. Now let us consider them as individuals and observe their reactions to the demands of the present, even with their limited education.

Individual Natives Prove Capabilities

The latest census of Alaska was taken in 1930. One of the enumerators appointed was Alfred Hopson of Point Barrow, who had the entire Arctic section from Icy Cape to Demarcation Point, on the Canadian boundary. The Supervisor of the Census informed me that Hopson's schedules were submitted in better form than any other. This young man has had no schooling other than that furnished at Barrow. He was foreman of the new construction at Barrow and this year is construction foreman of the new hospital staff quarters. He has, by himself, picked up a knowledge of reading blueprints. When we are allowed funds for the erection of community centers between Barrow and Barter Island, we shall have on the grounds a man capable of putting up buildings and installing heating units.

Few white men, except carpenters and boat builders by trade, can do a satisfactory job in either of these lines. Yet it is not uncommon for natives to build their own houses and boats. Thlingets and Haidas are superior boat builders. Not only do they draw plans for the woodwork, but they install engines as well. In the Thlinget town of Klawock, they own seventy seine boats for salmon fishing. Practically all were constructed by local men.

The skill of native ivory carvers, basket weavers and totem pole makers is well-known. Tourists to Alaska count it imperative to secure several pieces of native handwork. Many of these crafts, characteristic of a former native culture, are now being continued in community center schools maintained by the Office of Indian Affairs in the Territory.

Let us turn our attention to native scholastic attainments. Does the native reach his scholastic limit at the fifth or sixth grade? The facts do not bear out this older point of view.

The outstanding educated representative of Metlakatla was Edward Marsden. Marsden had a college and professional school training in the States. He returned to Alaska and



Alaskan Oomiaks Or Skin Boats

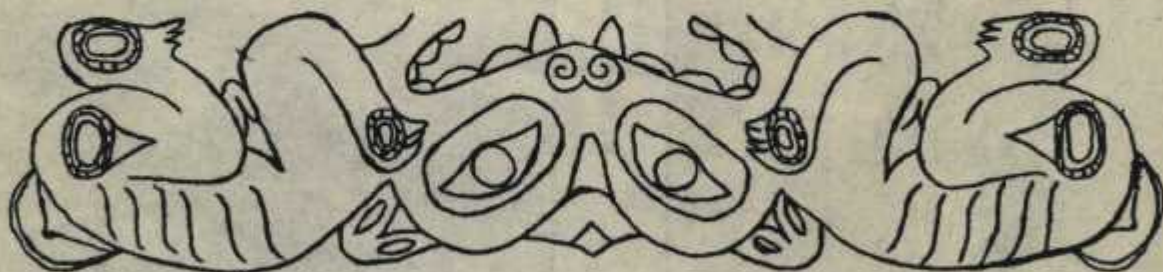
started his work at Saxman as a Presbyterian missionary. There he built his own home and a forty-foot power boat. He did all the work himself. He then moved to Metlakatla, where his people lived. There he built another home, drew plans for a church building and directed the construction. He was for several years secretary and leading spokesman for the Metlakatla Council. He was a wizard of words in both written and spoken forms and as an after dinner speaker, either before a white or native audience, he was unparalleled. Marsden was a full-blood native. We have only one other who has received a complete education such as is now required for positions of leadership. The second is David Morgan, a recent college graduate on the teaching staff of the Hoonah School.

During the sixty-nine years we have been in Alaska we have turned out only two full-blood natives with educations which whites would consider academically complete. A small percentage. Had we, in the early years of our school program, encouraged a few boys and girls to complete a high school course and then go on to a college or professional institution, what a difference there would be in the Bureau's personnel today! With the alertness of mind and action displayed in the Japanese, we have every reason to believe native Alaskans would have participated in the progress of the Territory to a much greater extent.

However, we can feel encouraged. The present generation of school boys and girls see with clear vision that their economic development depends, partly at least, upon a few of their young people's securing an education similar to that received by the whites. This fall the U.S.S. North Star brought to the Eklutna Vocational School nineteen outstanding young people from Arctic Coast and Bering Sea villages. These students are determined to secure a fine training. They want to make use of their opportunities so that they too can become leaders in their home communities.

With the assistance of the educational and vocational loans provided by the Office of Indian Affairs, we shall aid them in every possible way to realize their ambitions.

* * * * *



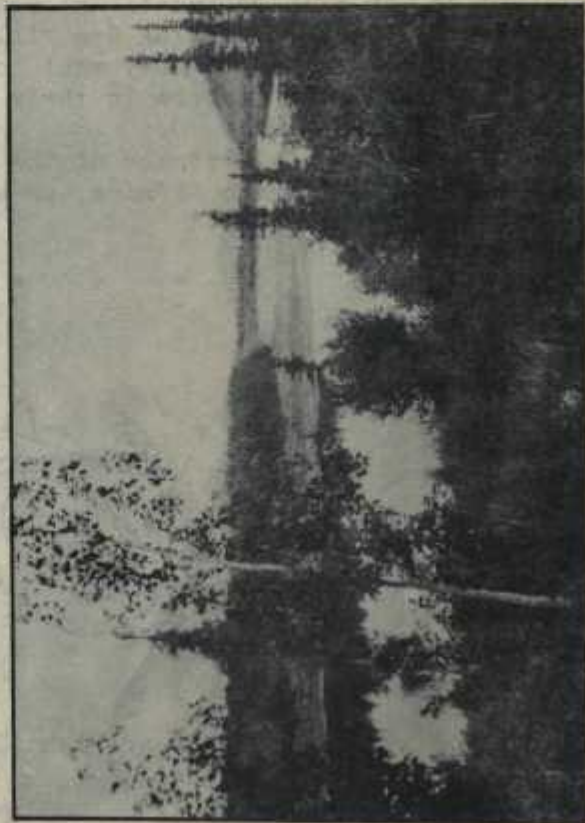
Bear Clan (Thlinget) Design



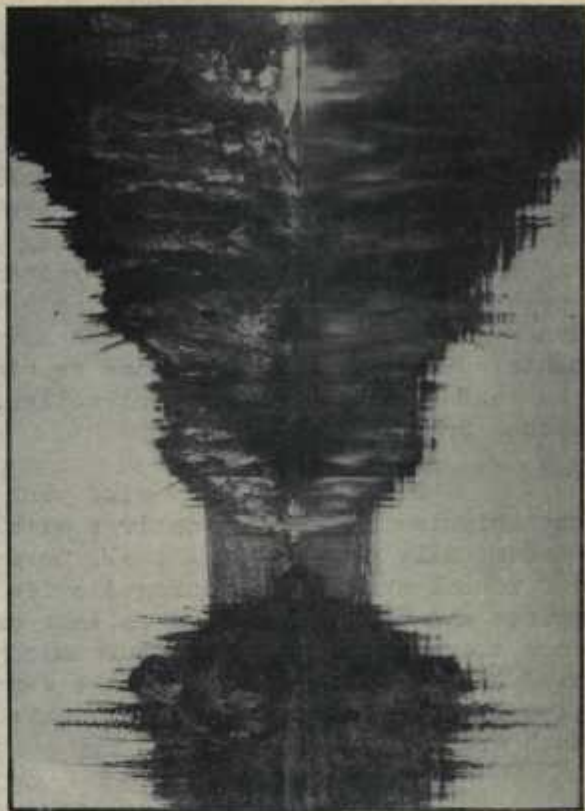
Wiseman, Alaska



Boreal Mt. On The North Fork Of The Koyukuk



The Alatus River



Canyon Of The Koyukuk

VOYAGING IN ESKIMO LAND ALONG THE COAST OF BERING SEA

(Notes From The Log Book Of O. H. Lipps, Field Representative)

September 23, 1936. Left Juneau, Alaska aboard twin motor plane "Electra", with Jerry Jones as chief pilot, for Eskimo Land via White Horse (Yukon Territory) and Fairbanks. Arrived Fairbanks at 4:45 p.m. and remained all night there. Left at 9:00 a.m. next morning on same plane and arrived at Nome at 12:10 p.m. - 1240 miles distant from Juneau - here to await arrival of Indian Service Motorship "North Star" enroute from Point Barrow. Unable to secure accommodations at hotel; went to Indian Service staff building and was given a room there. In the afternoon several Eskimos called to see me. The first to greet me was little hunchback Paddy Miller whom I had known as a patient at the Fort Lapwai Sanatorium ten or twelve years ago, and later as a student at the Chemawa School. Next was Thomas Anayah, teacher at Little Diomed Island, who graduated at Chemawa in the class of 1928. Had a pleasant visit with these former students who told me of several others who were living in Nome whom I hope to see later. Latest report from the "North Star" was she would not arrive at Nome for several days; that she got caught in an ice jam in the Arctic Ocean near Point Barrow and was somewhat disabled because one of the propeller blades had been badly bent and that she was making only about half speed. There is nothing to do but wait, and the time will be spent in viewing the sights of Nome and in learning how the 1,000 Eskimos now in the town live.

Nome has a population at this season of the year of about 2,000 people, one-half of whom are Eskimos. They come here for the summer from the villages all along the coast of Seward Peninsula and from Little Diomed and King Islands out in the Bering Sea. All of the King Islanders (180) are here and about 100 from Little Diomed Island. They come here every summer where they find employment as longshoremen and to carve and sell their ivory. The permanent Eskimo population of Nome is now 567, so the teacher informs me.

This gold mining town is the metropolis and commercial center of Northwest Alaska and a real frontier town. Fifteen liquor stores and saloons are busy night and day furnishing "inspiration" for the gay night life - particularly among the Eskimos. Eskimos and whites, men and women, stand up at bars and gaily drink, converse and achieve intoxication together - shameless and unafraid. It is my earnest belief that unless something is done soon to control this liquor problem in Alaska and regulate its sale to the natives, they will be a doomed people.

October 1. The "North Star" arrived at 10:00 a.m. Went aboard at 7:00 p.m. and met the officers of the ship, all of whom were cordial and accommodating. Captain Whitlam is an old and experienced sailor and ship captain of more than 23 years' service in Alaskan waters. Also on board were Mr. Hawkesworth, Assistant Director of Indian Education in Alaska with 29 years' service in the Territory. Then there was Mr. W.T. Lopp who came among the Eskimos in 1890 as a teacher and a few years later assisted in the introduction of reindeer among them. He is now renewing acquaintance with his former native reindeer herders. Sailed at 9:00 p.m. for Golovin Bay on Norton Sound.

October 2. Arrived Golovin about 7:00 a.m. and anchored six miles off shore. There are no harbors or docks on Bering Sea so we must go ashore in the ship's gasoline launch. Golovin is an old Eskimo village and from here there formerly came to the Chemawa School a number of Eskimo boys and girls. Met here the father of John and Flora Dexter whom I knew at Chemawa. Also met Mr. Jack Young, owner of a herring plant here, who once came to Chemawa and sold me a shipment of reindeer carcasses for the school. Mr. Dexter has a trading store here where he has been for many years. He stated that the natives are making a very poor living as laborers and by doing a little hunting and trapping. He does not know what can be done to improve their condition.

October 3. Arrived at Elim and went ashore about 6:00 p.m. Met the natives and held meeting in schoolhouse and explained the provisions of the Indian Reorganization Act. They are interested in financing a cooperative store - they have to go to Golovin for their supplies, a long, hard trip in winter. They own about 3,500 reindeer which are their main support. No liquor sold here.

October 4. Arrived at St. Michael at 7:00 a.m. Lay at anchor off shore on account high wind until Wednesday, the seventh. Went ashore in afternoon and met a number of natives and inquired into their resources and means of making a living. They work as longshoremen in summer and hunt and trap in winter. They get about 300 red fox furs every year that sell for twelve to sixteen dollars each in trade. They get no money either for furs or labor. The women make very good baskets for which they find a ready sale to tourists. There are about 100 Eskimos in this village and all the children in the school, 37, are natives. St. Michael was once an active shipping and trading post, established by the Russians in 1833. It is now only a ghost town.

October 8. Arrived at Unalakleet village, the site of the old Russian trading post established in 1840. Present population about 300, all Eskimos except for 11 whites and 17 Lapps. Reindeer in this district number 20,000, all but 3,000 claimed by Lapps. These Indians do fishing, hunting and trapping. They have excellent gardens and good homes. The most prosperous and thrifty looking village so far seen. I met here Emily Ivanoff (Mrs. Brown) whom I knew as a student at Chemawa. Went from here to Shaktolik where we arrived at 3:00 p.m. Stormy weather, so could not go ashore. Were here until tenth unloading a cargo of lumber for school. Finally got ashore and met some of the natives. The population of the village is 108. The only white people are the two teachers and their small son. These natives make their living by hunting, fishing and trapping. They own about 10,000 reindeer - if they can find them.

Sunday, October 11. Arrived at Solomon and went ashore at 7:00 a.m. and met with a group of natives. There are 75 in the village and three white people - the teachers and a trader. A native here yesterday killed a beluga, or white whale and was butchering it on the beach when we arrived. It looked to be ten feet long or more and weighed perhaps more than a ton. The slabs of flesh being taken off by men and women looked very much like sides of fresh pork. This meat is greatly relished by the Eskimos. Captain Whitlam is anx-

ious to get back to Nome and take aboard the King and Diomed Islander and their supplies before another storm comes up, so we had to make our visit here short. Arrived at Nome at 2:15 p.m.

October 12 and 13. At Nome taking aboard Eskimos and their freight for the islands. Two full days were required for this since these natives had purchased with their summer's wages and earnings, and beachcombed, nearly 100 tons of freight to be lightered from the shore and loaded on the ship for transport to their homes. Great quantities of sugar, flour, groceries, gasoline, oil, lumber and so forth. Surely these natives will not starve during the coming winter. They worked like beavers and though the water became very rough the last day, they managed their skin boats with such skill that not an article was spilled overboard. At last all the freight and all the Eskimos, 200 of them, were safely aboard and at midnight the ship heaved anchor and sailed for King Island, 90 miles northwest of Nome in the Bering Sea.

October 14. Arrived at King Island at 6:30 a.m. when the Eskimos immediately went ashore in their oomiaks and then began the task of unloading their freight. This required the entire day and at midnight we sailed away with the Diomed Islander and their freight for their lonely island in Bering Strait.

King Island is nothing more than a huge rock, perhaps a mountain top, projecting up 940 feet out of the sea. It is about one-half mile wide and one mile long. The village consists of about twenty small houses propped up against the sheer walls, supported on long poles, giving the appearance of being suspended in the air. These King Islanders are perhaps the most primitive of all the Eskimos on the Bering Sea coast.*

October 16. Arrived at Little Diomed Island* at 4:50 a.m. after having touched at Teller and Cape Wales the previous day. A high wind and rough sea made it impossible to land and put the Eskimos and their supplies ashore. Three days elapsed before the task was completed. These islanders are very similar to those on King Island. They number 146 and are hardy hunters of the sea. Their island is the most westerly point of U. S. territory, being only what appears to be a stone's throw from Big Diomed in Russian waters. It is now the nineteenth and today King Riley of Big Diomed came over with all his little band in a new oomiak to call and pay his respects with the compliments of the Soviet Union. The Captain is getting uneasy as the freeze-up may come any day now and close navigation. So we heave anchor, wave a goodbye to our Eskimo friends and set sail for Nome, taking aboard enroute 250 reindeer which the Eskimos are butchering at Tin City. And these isolated people will see no human faces except their own until they return to Nome next June, again to carve and sell ivory, work as longshoremen and lay in their supplies for the next winter.

*For photographs of King Island and Little Diomed Island see page 6 and page 26, respectively.

ALASKAN ARTS AND CRAFTS FIND INCREASING MARKET

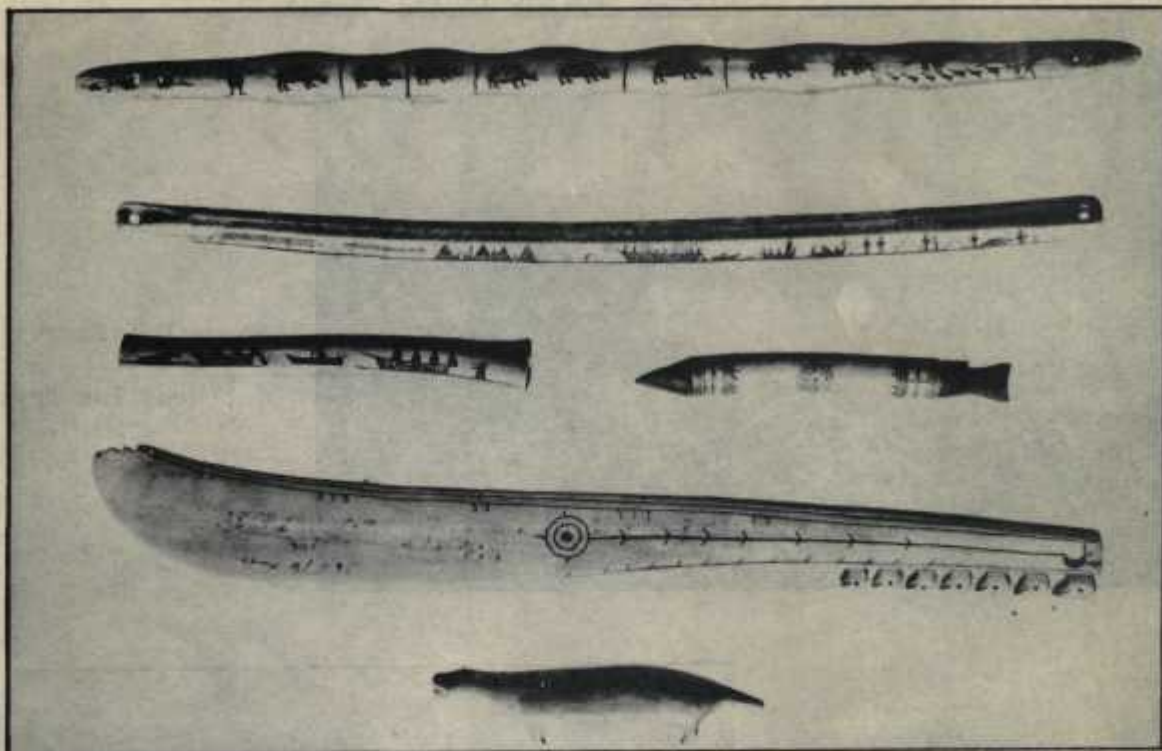
The native Alaskan arts and crafts inheritance is a rich and living one.

Fine baskets are produced, most notable of which are the Attu baskets of wild rye grass. Superb walrus ivory carving is done in many Eskimo villages. Carved wooden potlach bowls and small totem poles are made, no longer for use, but for sale. Moccasins and Arctic clothing are made both for use and sale.

The marketing of Alaskan crafts has been and can still further be developed and improved. The organization and sales work at the U. S. Indian School at Ketchikan (which serves as a clearing house for work by Indians of all the Southeastern villages) has resulted in improvement in quality of work and in increased return to the producers. The fostering of crafts work as a part of the program of the Sheldon Jackson School at Sitka has also had worthwhile results.

Some of the plans for further development at Ketchikan, as quoted from a report on the crafts work at the school, include:

1. Paid craftsmen to instruct locally in Indian arts and crafts and to travel to other villages, exchanging ideas and so forth. Representative craftsmen to meet and evaluate articles.
2. A government stamp or certificate of approval for each article.
3. Publication of a book containing material from all of Southeastern Alaska with color plates. Sale of books to perpetuate Indian arts.
4. An Indian cooperative community store to be used as an outlet for Southeastern Alaska and to cooperate with the federal stores on St. Lawrence Island and elsewhere in the Territory.
5. Extensive advertising campaign in the States and Territory. Placing samples of articles on boats, in steamship offices, travel agencies and so forth.
6. Contact with agencies in large centers in the States as another outlet for Indian articles.
7. Repair or rebuilding of models of famous Indian houses and totems.
8. Prizes for best craftsmanship according to age, sex and so forth. Also prizes on best essay on Indian lore and arts.
9. Wholesale purchases of materials used in the making of articles and their sale to the Indians at cost.



Western Eskimo Miscellaneous Carved Objects



Old Haida Art

SCENES ON LITTLE DIOMEDE ISLAND, ALASKA



Women Cutting Up Walrus
Meat For Drying



Women Splitting And Tak-
ing Off Walrus Fat From
The Hides



Fishing For Crabs Through
The Ice

WILLIAM DUNCAN, "THE APOSTLE OF ALASKA"



(This photograph was loaned through the kindness of Dr. William Duncan Strong of the Bureau of American Ethnology, namesake of Father Duncan. Dr. Strong's father, Thomas Nelson Strong, was for many years legal advisor, friend and admirer of William Duncan. It was Thomas Nelson Strong who arranged with the United States Government for the establishment of Duncan's mission on Annette Island. He was also one of the trustees of the Duncan estate.

William Duncan was a lay preacher sent from London to the Indians of British Columbia by a missionary society under the auspices of the Church of England. He arrived at Fort Simpson, British Columbia, on October 2, 1857. He began immediately to study the language of the Tsimpshean Indians and was soon preaching in their own tongue.

Within a short period after his arrival he left the fort to live among the Indians and established a model village which was called Metlakatla. Under his guidance these Indians built themselves comfortable homes, developed a trade with neighboring tribes and with the whites and established a store and sawmill.

For a period of thirty years the settlement prospered and the Indians advanced rapidly in the ways of civilization and Christianity. However, controversies arose between Father Duncan and the authorities of the established church and between him and the Canadian Government. As a result of these controversies Father Duncan determined to leave British Columbia and seek a new home for himself and his Indians in Alaska. In the year 1887 he led a migration

of some nine hundred Indians, principally of the Tsimoshean Tribe, from British Columbia to Annette Island, Alaska. He then came to Washington and urged influential men in the Government to use their influence in securing legislation by Congress setting aside Annette Island as a reservation for the use of the Indians who had settled there. This was done by the Act of March 4, 1891.

Mr. Duncan at once began anew the efforts which had made his colony in British Columbia so remarkable a success. Streets were laid out; lots set aside for occupancy of individual Indians; comfortable homes erected; a church constructed - the largest in Alaska; a sawmill was established; and a salmon cannery was built and put into operation. Mr. Duncan also established a school for the Indian children.

Mr. Duncan remained at Metlakatla until his death in 1918. During the last few years of his life the operation of the school and salmon cannery were taken over by the Federal Government. The colony remains one of the most progressive and successful Indian communities in Alaska.

* * * * *

THE LORD'S PRAYER IN THLINGET

Our Father who art in Heaven. Let Thy name be glorified,
Ha-eesh deeskee yay ya tee ye. Dee-keek yane ga-tee ee-sa-ye,

That Thy beauty might be seen. Thy will be done, on earth below as it is
ee-kay-ye nuk-too-teen. Ee-too-woo yuk-na ga-tee-ya dee-yeek cha-way

in Heaven above. Give us now our daily food, and forgive
dee-kee yuk. Ya-yuk-ye ha-jeet sah-ha ha-ut-ka-ye, cha-ah-day yay-nah-och

our sins, as we forgive the sins of our fellowmen.
ha kloosh-kay-ye, cha-ah-day ha-koo-ni ah-day yay-too-ook'k-ya-yuk.

If temptation be too near, save and restore us,
Kloosh-kay-ye-ut gee-yay ha-woo-tee ye, Uh-too-duk hok-sah-honn,

For this earth and heaven is Thine, with its power,
ee-ah-yeek see-tee ya clene-kee-tah nee uh cla-tsee-nee,

and its honor for ever and ever. Amen.
ha-ut-ya uh-woo-nay-ye cha-cluk-gowe. Yane-ga-tee.

THE METLAKATLA COOPERATIVE COMMUNITY

By Early R. Stone

Industrial Director of Annette Islands Reserve



Salmon Trolling Camp and Harbor, Metlakatla

The story of Metlakatla, a village on the Annette Islands Reserve, is a proud one. This community of 600 Tsimpshean Indians has for 49 years maintained the cooperative spirit to a remarkable degree, and has prospered through good times and bad. Its success has been built on conviction of purpose, wise planning and forthright accomplishment. Something of its founding is told in the brief story of William Duncan given on page 27.

Metlakatla lives from its industries of fishing and fish canning, a sawmill and boat building and selling.

The Salmon Cannery - Owned By All

The present Metlakatla salmon cannery has been in operation since 1917. It was built from the royalties received from the fish caught in fish traps operating in the reserved waters around Annette Islands. The cannery has been improved in the past few years until at the present time it is a modern three line cannery; two of them being fast lines. The cannery buildings, machinery (with the exception of that which is leased) and other equipment belong to the people of the reserve in common. Since 1917, the cannery has been leased by the request of the Metlakatla Council, through the Secretary of the Interior, Washington, D. C. for periods of five years each. The Pacific American Fisheries held three consecutive leases on the cannery lasting from 1917 to 1932 inclusive. The present lease is held by W. A. Pries.



Salmon Caught In Trap

During the last salmon canning season which opened in this area the first part of July and lasted about six weeks, there were twenty-one Metlakatla seine boats fishing for the local cannery. From eighty to a hundred men operated these boats, and they delivered fish to the cannery at current market prices, to the amount of \$67,241.29. This sum, however, does not represent the total income derived by the

Metlakatlans from fishing. They also engage in trolling for king salmon. The season is open during the greater part of the year and many of the fishermen engage in hand and power trolling selling their fish at Ketchikan. No records are kept of the earnings of the trollers.

This year, with a pack of 202,327 cases, the largest on record, and with the price of canned salmon good, a conservative estimate of the net returns to the town for the year's operation would be \$85,000.00. Every man, woman and child in the village that was able to work had a job in the cannery this year. There were 267 workers in all and the total amount paid them for wages was \$66,182.32. Adding this to the \$67,241.29 paid the seiners during the past season for fish and the estimated \$85,000.00 net returns which the town will receive as its share of the past year's cannery operations, we get a total of \$218,423.61 or an average of \$267.09 for every inhabitant of the village. All the work in the cannery is performed by the people of the village with the exception of some of the skilled labor for which outside help has to be secured. The net returns to the village under the present lease with W. A. Pries are as follows:

<u>Year</u>	<u>Wages Paid Cannery Workers</u>	<u>Net Returns To Town</u>	
		<u>From Sale of Canned Salmon</u>	
1933	\$27,380.70	\$37,201.75	
1934	45,991.36	51,570.60	
1935	40,362.74	73,221.47	
1936	66,182.32	85,000.00	....(estimated)....

The Community Sawmill

The sawmill, with a capacity of about 10,000 board feet of lumber per day, is the common property of the village and is under the supervision of the Town Council. The mill is run by electricity and the men who work in the mill are all Metlakatians. Practically all the lumber used in the town is sawed in the Metlakatla mill. It is not operated for commercial gain but for the benefit of the people living here. Any person who needs lumber can go out on the island and get his own logs, and by paying a small sum to the men operating the mill, can get his lumber sawed and planed at a small cost.

Metlakatians Own Their Light And Water

In the fall of 1927, the town completed a hydro-electric plant. This plant furnishes electricity for light and power to everyone in the village without charge. The hydro-electric plant is operated by Metlakatians. The water system is also owned by the town and every inhabitant of the village is furnished free water. All minor repairs to the electrical system as well as repairs and maintenance of the water system are made by the men living in the village.

Fine Boats Are Built Here

Some build the round-bottom 14' and 16' trolling boats. Others build seine boats up to fifty feet in length. There is always work in the repair of cannery boats and scows.

Metlakatla Seeks Balanced Economic Life

The people of Metlakatla do not limit themselves to one or two industries but follow many trades. There are a number of good carpenters in the village. An example of what they can do may be seen in the new community hall which was designed by the present mayor, Mr. David Leask. The entire structure which is 70' by 120', was



Salmon Cannery In Operation At Metlakatla

built by the villagers with the exception of the arch for the stage, the chimney and the installation of the furnace. It was completed and dedicated in December 1931. A good part of the work was done by free labor; the rest of the labor as well as the materials were paid for out of the town's share of the cannery earnings.

There are five native owned and operated general merchandise stores in the town - each doing a profitable business.

Not a dollar of Federal funds has gone into Metlakatla's industries nor into its hydro-electric plant and community buildings. During the recent years of depression no Federal relief was asked for or given to these people. They take care of their own.



Loading A Steamer With Canned Salmon

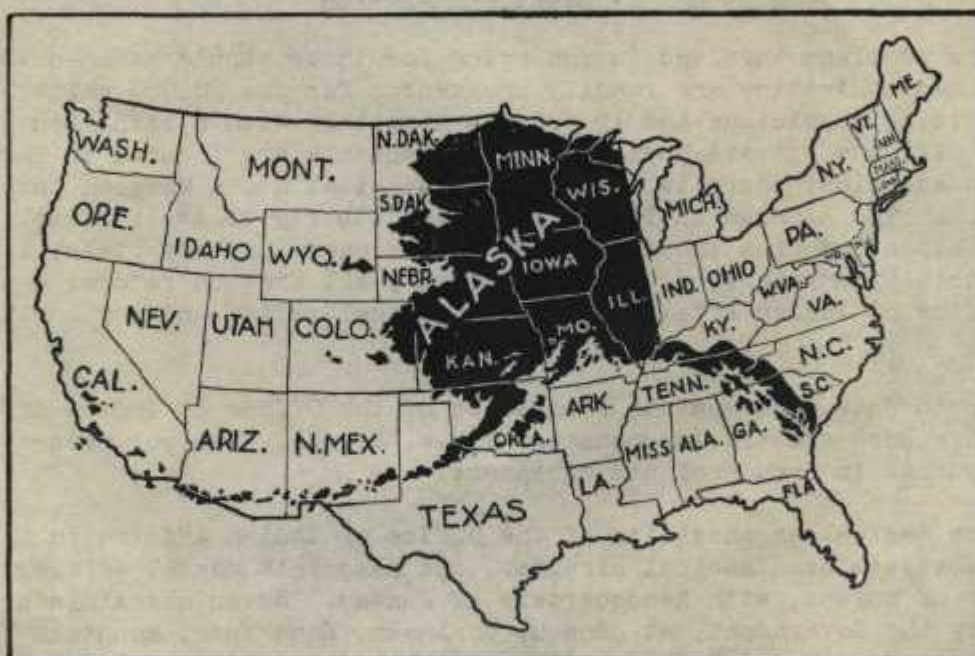
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Cover Design: The design on the cover of this issue of INDIANS AT WORK was made by Clifford Morrison, a full-blood Haida Indian, who is a seventh grade student in the Hydaburg School, Alaska. He is fourteen years old. The design is from an old potlatch bowl, carved from mountain sheep horn.

THE BATTLE FOR HEALTH

By J. F. van Ackeren, Director Alaska Medical Service

Few people "on the outside" have a clear mental picture of the size of the Territory of Alaska. I know that I myself did not before becoming a resident of the territory. Encyclopedias will inform you that Alaska covers 590,884 square miles and that it is approximately one-fifth the size of the United States, but even these figures do not give you a true picture of the territory and the problems encountered in carrying out a program which is intended to reach all.



Over This Area Are Scattered Some Sixty Thousand People

Consideration must be given to the shape of this vast area of land. A better conception, no doubt, can be obtained by the often used statement that if the territory were superimposed upon the United States, the southernmost point would be beyond the southern border of the United States and likewise, the northern, eastern and westernmost points would be respectively beyond those of the States.

A Vast And Sparsely Populated Area

The population of this vast territory, only 60,000 people, is scattered over this great extent, mostly along the coast and river banks. Approximately half of this population is white and the other half, native. A

great majority of the whites live in the larger towns, Ketchikan, Sitka, Wrangell, Petersburg, Juneau, Cordova, Seward, Anchorage, Fairbanks and Nome. The remaining whites, prospectors, miners, traders, territorial and Federal officials, are scattered, some in the interior in isolated mining camps; others in the smaller villages dotting the coast line and the banks of the rivers.

Only some 5,000 natives live in the towns of Ketchikan, Sitka, Juneau, Petersburg, Wrangell, Cordova and Nome. The remainder live in small settlements dotting the coast from Metlakatla to Attu, from Attu to Demarcation Point and along the many rivers in the territory. Hoonah, the largest native village has a population of 700. The many islands off the coast are also inhabited by natives.

Medical Resources Are Limited

The problems involved in rendering for these people an adequate medical and health service are readily apparent. For the 30,000 whites there are 38 practicing physicians and 12 private hospitals with a total bed capacity of 400. All the private physicians and hospitals are located in larger centers. In addition, there is a small Army hospital and a Mission hospital at Fort Yukon. The Alaskan native, although at liberty to avail himself of the medical attention from these private practitioners and hospitals, is generally financially unable to do so. Practically all are, therefore, dependent upon the Office of Indian Affairs for their medical relief and for positive health work.

Up to date, the medical facilities of the Office of Indian Affairs in Alaska have been grossly inadequate. These, briefly, are our present medical resources in personnel and equipment:

The medical organization of the Office of Indian Affairs in Alaska at present consists of a medical director, one associate dental officer and a supervisor of nurses, with headquarters at Juneau. Seven hospitals are maintained by the Government, at Juneau, Unalaska, Kanakanak, Mountain Village, Kotzebue, Barrow and Tanana, with a total bed capacity of 140. One full-time physician is in charge of each hospital. Nineteen nurses form the nursing staffs of these hospitals. Seven physicians are employed by the Office of Indian Affairs on a part-time basis and twenty-five field nurses are stationed over the territory, some of them limiting their work to one village, while others cover large districts, hundreds of miles in area. A nurse is stationed at each of the two native vocational schools in Alaska.

Natives are taken care of in most of the private hospitals on a contract basis, by part-time physicians and by private physicians on a fee basis. Only emergency cases can be taken care of at private hospitals due to the limited allotment.

A number of orthopedic cases are treated each year at the Children's Orthopedic Hospital at Seattle, the cost of which is borne by the Alaska

medical appropriation. Also, a number of Alaskan natives are treated yearly at the Tacoma Indian Hospital. This service is gratis to the Alaska Service. The Coast Guard cutters, with doctors and dentists attached, give medical and dental relief to natives. This service, however, is available in general only during the summer months and the majority of it is done in the villages on the Aleutian Islands and those along the coast of the Bering Sea and the Arctic Ocean.

At the present time only the few natives who live in or near towns can obtain the services of a physician during illness. Other groups have the services of a field nurse, some of the year around, others, part-time only. There remains a large group of natives who must be satisfied with such medical attention as can be given by the teachers, ministers or traders in the village.

The dental program is carried out by 13 contract dentists under the supervision of the associate dental officer. It must be confined to work on children and relief of pain for the adults.

Territorial Health Department Program Includes Natives

The Alaskan natives will reap benefits from the newly reorganized Territorial Health Department, made possible by Social Security money. Although only established a few months, their bacteriological laboratory is already functioning; their sanitary engineer has inspected many water and sewage systems, milk supplies and carried out several "clean-up" campaigns. A good beginning has already been made on a tuberculosis survey and the maternal and child welfare department has held clinics in a number of the towns and villages. Their activities are not to be limited to the whites, but will include the entire population.

Distance And Climate Raises Difficulties; Natives Cooperate

A number of small villages and the distances between them, communication and transportation difficulties which are brought out in some of the accompanying articles, and transportation and the cost per capita, are the main handicaps encountered in planning for good medical relief and health program which would reach all. Many villages in the north and interior are days apart by dog team. Plane transportation is impracticable in many cases because of the distance from the air base. Many radio 'phones have been installed recently and more amateur sets are being installed constantly. Many communities are still without contact with the outside world.

The native is eager for medical care and receptive to health knowledge. The doctors and nurses have little difficulty in carrying out their immunization program and have good audiences when lectures and demonstrations on health are given. Medical relief, too, is sought for eagerly. Natives travel many miles by dog team or small boat to obtain the doctor's or nurse's attention.

Tuberculosis Still The Major Health Problem

During the calendar year 1935 the death rate from tuberculosis among the natives was 803 per 100,000. With health education we can hope to reduce this number somewhat. But before any great reduction in this death rate can be expected, some means must be established for the proper isolation of patients to prevent contact with the well members of the family. The average native family home at present consists of one room which is used for kitchen, living room, bedroom and bath. Real isolation in a house of this type is very difficult and very rarely accomplished and tubercular members are constantly in close contact with the non-tubercular. Additional hospital beds are needed for the isolation and treatment of cases. Hospitalization, also, has a great value from an educational standpoint. Arrested cases discharged from the hospital know how to guard against contracting the disease and what measures to take in its treatment and are of inestimable value in disseminating this information when they return home.

Raising of the economic standard of the natives will also help in lowering this sadly high death rate; it will allow them better homes and better diets upon which the prevention and treatment of tuberculosis at least partially depend.

* * * * *



Office Of Indian Physician and Public Health
Nurse Examining Indian Patients In Clinic,
Sitka, Alaska.

Note

Lack of space prevented the inclusion of an article on Alaska Nursing work by Miss Bertha M. Tiber. It will follow in an early issue.

THE ALASKAN ESKIMO: HIS TEETH, FOOD AND HEALTH

By L. M. Waugh, D.D.S.; Professor of Dentistry, Columbia University;
Dental Director (Retired) U. S. Public Health Service;
Dental Consultant, Office of Indian Affairs

Let me say first that in my travels among the Eskimo, I have gained great respect for the resourcefulness and ingenuity with which he has eked out a healthy and happy existence under the most adverse living conditions. A lesser man could not have done it.

In 1929, it was my privilege to be the first dentist to serve the North Bering Sea area and Arctic Alaska, and to study the teeth of Alaskan Eskimos before dentistry had reached them. During 1930 our group was again detailed to the U. S. Coast Guard cutter Northland for study. During the two cruises, we visited the 32 most important native villages from the mouth of the Yukon River and St. Lawrence Island up to Barrow, the farthest north settlement on the American continent. My purpose was not only to relieve dental troubles, but to study the teeth, food and health of the natives.

In the summer of 1935, the survey was continued in the lower Kuskokwim, making Bethel our headquarters. This itinerary had been urged by Doctor Ales Hrdlicka, Curator of Physical Anthropology, Smithsonian Institution, as covering the most primitive and most populous Eskimo district on the American continent.

Navigation here is difficult due to tide, currents, wind and countless miles of shifting mud-flats. To make the survey possible, it was necessary to obtain information on local conditions of navigation and to design and have built a sturdy shallow-draft boat, especially suited to these exacting requirements. The Nanuk Mikinini (Little Polar Bear) was built in New York and shipped by freighters to Goodnews Bay on the Bering Sea, which we reached by plane.

The survey was extended during the summer of 1936 by cruising from the Kuskokwim River northwestward along the coast of the Bering Sea to Nelson Island and Hooper Bay. Here we found the most primitive of Eskimo, just as Doctor Hrdlicka had stated.*

We examined here the mouths of 311 natives of all ages without finding even one decayed permanent tooth.

*The survey in 1936 was supported jointly by the Indian Service, the U. S. Public Health Service and Columbia University, and will probably require about three more years of work.

Let us consider the Eskimo environment. Everything might appear to be unfavorable to good teeth. They have no dentists, and few or no physicians or nurses to care for them. They live in igloos or houses made of sod and covered with snow many months of the year, and in the short summer season they roam in nomadic bands in search of food and live in tents made mostly of skins. They have little or no wood, their heat being obtained mostly by burning fatty oils from the blubber of whale, walrus and seal. Their clothing is made from the untanned skins of the animals they kill for food. The temperature is below zero, sometimes as low as 70° and for two or three months it does not rise above 30° below. It is dark from about the middle of November to the 20th of January. They do not once see the sun during this period. They can raise no crops and therefore have no grains, fruits, vegetables or sweets.



An old grandfather at Stebbins, Alaska, reared on native foods - complete set of teeth worn almost to the gum, stained by tobacco, but no tooth decay.



This is his grandson, 22 months old, reared on white man's food, with much candy and other sweets. All of the baby teeth have not erupted. The upper incisors are decayed to the gum and pus was discharging through the gum.

We have examined hundreds of these primitive Eskimo. The study proves clearly the following conclusion:

The primitive Eskimo, subsisting on his native diet of protein varying from 35 per cent to 65 per cent, and fats 35 per cent to 65 per cent, with very little carbohydrate food and no sweets, has the largest jaws and best teeth with the least decay of any living race. As he adopts the white man's food and mode of living there is a marked deterioration of his teeth and jaws.

He is very fond of refined sweets, especially sugar, molasses syrup and candy, and the children eat these in great quantity when available. He also eats "store" food when he can get it. The lack of rugged chewing, combined with sweets, results in rapid tooth decay in children's mouths - much more so than in our civilization - and the narrowing of the tooth-supporting portion of the jaws. Eskimo teeth are often worn almost to the gum as the result of chewing tough, gritty, uncooked and frozen food and by gnawing the rawhide used in making native clothes and equipment such as boots, harness, clothing and so forth. The older generations reared on native foods invariably have much better teeth than their grandchildren who are getting refined sweets and other soft store foods.



Eskimo Family, Deering, Alaska - Reared On Native Foods.
Note Large, Strong Jaws And Well Developed Lower Face

We earnestly hope, that as a result of this survey and accompanying research, essential information may be gained that will serve to prevent decay of the teeth and other mouth diseases of the Eskimo as he takes on civilization. This knowledge will also serve to appreciably reduce this most common and constant disease of man among all peoples the world over.

* * * * *

Dr. T. J. Pyle Describes Trip

Dr. T. J. Pyle, Supervising Dentist for Alaska, who accompanied Dr. Waugh on the Kuskokwim survey, recalls some of his impressions of the trip:

"All of the minor troubles and discomforts were more than recompensed by the enjoyable reception we received from the natives. A more jolly, fun-loving and happy people cannot be imagined. They have not a care in the world beyond the taking of food, clothing and shelter and fuel from nature. There

is never even a toothache to mar the smooth course of human events. None of them could speak English, but a broad smile with a happy, 'chemia', (hello) was more expressive than words. There was not the least timidity about having their teeth examined or their pictures taken, especially after the first child was rewarded with a stick of chewing gum for his trouble.

"When they learned that their teeth were being examined because they were far superior to those of the white man, they seemed extremely proud of the fact that they excelled the white man in this respect. They gladly cooperated by furnishing samples of their food, usually finding the meats which had spent the longest time under ground. When it was remarked that the meat smelled a bit high, one of the more traveled villagers replied, 'You like that whatch-call'em - limburger cheese? Well, I don't; it smells too much.'

"During the entire cruise approximately five hundred natives were seen and out of the five hundred people one little girl who had been raised in a mission where she received a limited amount of refined food showed any signs of dental caries. All the rest had no tooth worries. It is very evident that these people have an unexcelled dental system without seeing their dentist twice a year or knowing what a toothbrush is for.

"Next year Dr. Waugh hopes to visit the same villages by airplane and observe the people and collect samples of their winter diet. Through a thorough chemical analysis of their food he expects to obtain definite knowledge which will be a benefit to the white race in its fight against dental caries. Perhaps the native race will be able to show the white man the way to better health."

THE ALASKA NATIVE BROTHERHOOD

To this organization Alaskan natives owe much in achievement of solidarity and in practical accomplishment. It was founded by missionary teachers of the Presbyterian School at Sitka. The first convention was held in Juneau in 1912. The preamble of their first constitution states: "The purpose of this organization shall be to assist and encourage the native in his advancement from his native state to his place among the cultivated races of the world, to oppose, discourage and overcome the narrow injustice of race prejudice and to aid in the development of the Territory of Alaska and in making it worthy of a place among the states of North America."

The Brotherhood has worked for better schools; it fought for, and gained, the right for natives to vote; and against discrimination in various civic matters.

In 1935 the Brotherhood endorsed the principles of the Indian Reorganization Act, raised \$500, and sent their Grand Secretary and past President, William L. Paul, to Washington to work toward the extension of that Act to Alaska. This was accomplished May 1, 1936.

WRANGELL INSTITUTE - BUILDING A SECONDARY SCHOOL WITH RELATION TO THE MARINE
ENVIRONMENT AND FISHERIES OF SOUTHEASTERN ALASKA

By Charles W. Miller, Director, Wrangell Institute



The Main Buildings, Wrangell Institute

What kind of school will best bridge the gap between the village elementary school and adult life in southeastern Alaskan fishing villages? Wrangell Institute has set itself to answer this question through an environmental and curricular setup which definitely relates school life to occupational, community and home life.

The Institute was established in 1932 as a coeducational, vocational boarding school. Over 100 boys and girls come from eighteen towns and villages situated mostly on the shores of the mountainous islands which form the wonderful archipelago fringing the five-hundred-mile coast line of southeastern Alaska. Fishing and the fisheries industry dominate the occupational picture. Practically all the boys and girls are actively engaged at some time during the summer either on fishing boats or in salmon canneries. They earn from fifty to several hundred dollars each for a few weeks of feverish activity. For most of the Indian families, however, income is precarious; scarcely above the bare subsistence level. Poor housing and living conditions and the whole train of health and social problems derive from this situation.

These facts present at once an educational opportunity and an educational challenge. There is a background of centuries of occupational and cultural experiences in which every Indian can feel a sense of pride. Such a background makes possible many unified and integrated educational experiences for growing children. Citizenship in such a society involves peculiar and direct responsibilities, such as participation in the conservation of fish resources, maintaining scrupulous cleanliness of the boats and care in bringing for sale and canning only the fresh catch. In such an environment and with such a background it is possible to envisage building a new culture.

Federal funds through the Wheeler-Howard Act will soon become available as loans for the establishment of corporations and cooperative associations of Indians for production and consumption. To conduct cooperatives and to participate in producers' and consumers' cooperatives, a type of citizenship and social attitudes is required for which educational experience in Wrangell Institute should be of the highest value.

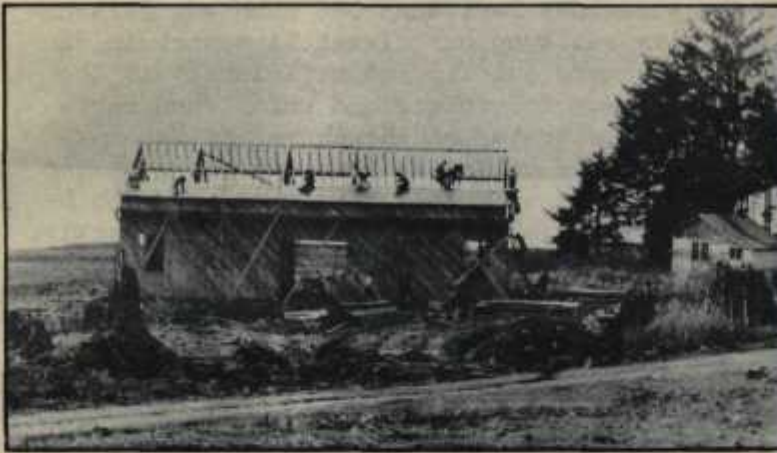
The Institute is a residential school. The great majority of students will step out immediately into married life and adult occupations and will have no further opportunity for guided experiences in social living. The school life must be such as to develop normal, happy social adjustment and strong democratic participation in responsibilities. This is partly accomplished through the school council and the boys' and girls' dormitory organizations. These give self-government to the students in all situations which are their peculiar concern. The students also assume responsibilities in cooperation with staff members in such activities as the assemblies, control of health and sanitary problems, use of the lighting and heating facilities, student accounts and athletics.

The students spend about one-quarter of their time in occupational projects in the school or on the campus, in building, repair and upkeep work or (for the girls) in the kitchen, dining room and laundry. Another quarter of the time is spent in the shops (woodworking, machine and marine mechanics for the boys) and in the food and sewing laboratories (mainly for the girls, although the boys have some of this work also). The school program is rotated so that approximately one-half of the students are in study classes at one time and one-half are in the shop and occupational projects as described above. In this way the necessary work of the school is carried on and time given for vocational work in the shops and laboratories.

Curriculum Built Around Local Experiences and Needs

The chief emphasis of the curriculum, the "core" experiences around which we try to build life relationships, may be described as follows:

1. The Marine Environment and Resources of Alaska - involving general science, the natural life of the sea and shore; the village communities and their problems of economic life, health, sanitation; the business of the



The Boathouse Project

fishing communities, including personal and home budgeting and account keeping; homemaking with respect to the actual conditions of housing and food supply of the average village home.

2. The Salmon Industry - which includes work in the biology and ecology of the salmon; control of the salmon resources; the mechanical setup with reference to boats, engines, fishing

gear, radio communication, cannery equipment and operation; the business of the fishing industry with trade relations and the adjustment of labor; health and sanitary conditions and living problems derived from the central position of the salmon industry in the lives of the people.

3. Family Living - which dwells upon the urgent needs of building up family life and living conditions through better housing, equipment and child welfare.

4. Participation in Solving Community Problems - involving the central needs of reconstructing community life through community ownership and development of utilities, cooperative stores and producers' associations; educational and recreational facilities, leisure time activities, civic health and sanitation and village planning.

5. The Acquisition of Contributory Skills - such as woodworking, building construction, boat building, blacksmithing and machine shop practice, engine installations, operation and repair, navigation, cooking and clothing construction - these skills to have relation to the actual needs and practices of the fishing boats and village homes.

Happy indeed is the educational outlook of that school where the institutional setup is not too finished and complete, where there are many things to be done to help the school to grow along lines where growth is seen to be needed; where, in fact, pioneering possibilities continue to exist and to present constant urges to make things better. The curriculum may thus include those precious opportunities to participate intelligently in such developments and to share in the satisfactions of projects of construction, transformation, and adaptation, through which further educational potentialities are derived from a pioneer and sometimes hostile environment.

At Wrangell Institute we sometimes feel that too much was left undone at the outset; that we could have built up our distinctive work in connection with marine life and fisheries more quickly and efficiently if the planners and builders had not left so many incomplete and unfinished parts of the establishment. The Institute is situated on the shores of Shoemaker Bay with a mile of shore line and 500 acres of forest land set aside as the school reservation within the National Tongass Forest Reservation of southeastern Alaska. About one-quarter of the time allotted to curricular activities is spent by the boys in major projects of campus development and building construction. In this way we are gradually transforming the incomplete plant and undeveloped grounds left by the builders and contractors in 1932 into an institution of defined purposes and possibilities in the external aspects of which we also take considerable pride.

Wresting A Well Grassed Campus From A Stump-Filled

Clearing; Construction Work

The grounds of the Institute were left ungraded and unleveled by the contractors in 1932. Entrance to the grounds was by means of a plank drive erected on a low trestle over the stumps and unleveled surfaces of black forest mould, moss and weeds. Not only for the sake of appearance but also because of the urgent need for playground space, was the grading and leveling undertaken by the students. A second-hand tractor was sent down from the White Mountain School where it had seen its best days. The boys soon learned its quirks and stump pulling, plowing, grading and harrowing became the usual order for many of the days when it was possible to work in the soil. In Wrangell the often continuous rainy weather is a great obstacle in finishing up a piece of grading work. Yet, during the past two years, vast improvements in the appearance of our grounds have taken place and little by little the terraces and playing fields are being completed and brought into grass and sod. This past year saw the completion of the ball field which, two years ago, was forest of stumps and bushes.

Our campus roads, formerly planks laid on trestles, are now graveled, thanks to our older boys' faithful work. Cement walks have been laid. An oil storage tank has been erected entirely by students including the incidental plumbing work. The construction of minor buildings has given important vocational experiences to many boys.

The new boathouse is the most ambitious construction project we have yet undertaken. It is the first building of the Marine Industrial Unit which will include, when complete, the boat-



Laying Cement Sidewalks

house with marine ways for repairing and construction of gas and diesel engine boats, the machine shop for repair of gas and diesel engines, boat gear and all automotive equipment, and the carpentry shop, auxiliary to boat building and for all woodworking projects. The boathouse was begun in September of this year under the supervision of Mr. Walter Rudolph, a native boat builder of Wrangell. At present writing, early December, the building is complete with the exception of the installation of the doors and windows and the laying of the rails for the marine-ways. As soon as the marine-ways are finished the Institute gas boat, the Sea Otter, will be hauled up for repair. The Institute already possesses the latest model Fairbanks-Morse forty horse-power diesel engine for study and demonstration. Next year it is planned to construct a fifty-foot power boat in which this engine will be installed. Wrangell Institute students will thus be enabled to carry through one of the most important features of their vocational preparation for the business of fisheries.

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U. S. INDIAN SCHOOL AT KETCHIKAN PRESERVES ALASKAN HERITAGE

"Our Heritage" a mimeographed book prepared at the Ketchikan Indian School by Mr. Leonard C. Allen, Principal Teacher and Martha B. Refsland, Associate Supervisor of Elementary Education brings together Thlinget, Tsimoshean and Haida designs, legends and stories. Lack of space prevents our quoting at length from this rich and varied collection, but as a sample we give a contribution by Samuel Denny, a Thlinget boy, entitled

A Chief Who Respected His Wife

When the first white men came to this part of Alaska they landed at a place known as Fort Tongass. It was late in the afternoon when the Indians saw a schooner sailing between the islands outside of Fort Tongass. Later the boat dropped anchor in the harbor.

The chief and his brave men went out to see who was in the schooner. To their surprise they saw men of their type, only they had white skins. The natives thought the white men could understand them so they started to talk in Thlinget but it was no use. There was not one word that the Indians and whites had in common.

Early the next day the Indians brought out furs to the schooner. By means of signs the warriors traded for things they thought to be good. The chief traded many furs for a pair of trousers. Finally both sides were satisfied and the Indians went back to their village. The schooner sailed away.

It was on the next day after the trading that the chief gave a big potlatch (party). After the feast was over the chief began talking. All the Indians have great respect for their wives, so after he had finished his speech he took the trousers by both legs and tore them in two gave half to his wife and kept the other half because he believed in sharing everything with his wife.

KIPNUK: BEYOND THE FRONTIER

By George A. Dale, Associate Supervisor of Elementary Education

From my vantage point in the plane, the tundra, nearly a mile below, looks like an endless flat, dark green plain, thickly splattered with lakes and interlaced with tide channels. In reality it is the ocean, heavily dotted with the heavy mats of moss, rank grass and silt which answer for land on this huge semi-solid delta of the Kuskokwim.

The pilot glances at his wrist watch and compass frequently and searches the wide arc of landscape in front of the plane. Presently he leans close to my ear and shouts confidently, "It's some job to find these villages in the summer. They build the barabaras out of sod and they look just like the rest of the country. The only thing I've got to look for is the school-house."

A moment later, he stares at a spot on the horizon, swerves the plane towards the left and nods reassuringly as he points to something which I cannot see. Nevertheless, I nod in reply and feel relieved that he has "spotted" the schoolhouse.

Suddenly the plane banks sharply to the right. I look inquiringly at the pilot, who is gesturing toward the earth. Following his motion, I look almost straight down through the window on my side of the cabin and see a small group of Arctic swans flying, silhouetted in white against the dark green of the tundra. A rare experience, indeed, to look down on these glorious great white birds in their native haunts. A moment later we circle over the village, flying close over the heads of Eskimo boatmen who are stalking walrus from their kayaks, and land on a tide channel in front of the school.

A few Eskimos gather upon the bank opposite the plane and a broad-smiling, genial old man comes to the water's edge to catch the mooring rope which the pilot throws from the pontoon. There are greetings all around.

The rest of the afternoon is spent in conference with the teachers on school and community work. The most acute problem of the village seems to be that of securing a water supply. The highest point of land in the neighborhood of the village is only twelve feet above high tide. All of the ground water is consequently brackish. The teacher depends upon rain water collected from the roof of the school building and stored in barrels. The natives, for the most part, drink the brackish water which they almost invariably make into tea.

The impact of white culture has, to date, had little effect on this group. The design of their barabaras has been slightly modified to permit installation of a small window. A four-pane sash is a highly prized possession!

A KIPNUK MADONNA



Photograph by George A. Dale

Otherwise, the barabaras are extremely primitive, designed with a low tunnel entrance, roughly circular interior, with fireplace in the center and low benches against the walls. These huts are built with a scanty frame of drift-wood over which large blocks of sod are laid. During the winter this outer shell freezes solid and the scarcity of fuel tempts the occupants to chip away the wooden framework. Consequently, the house literally tumbles down when warm weather returns. The family then moves into temporary summer quarters; these are sometimes canvas tents bought from traders.

The only boats in the community are skin kayaks. They are light and strong and have a cleverly designed armhole in the bow so that they can be dragged across the grassy necks of land between the lakes and channels. These boats are the natives' only means of transportation and communication during the warmer seasons of the year.

Tea appears to be the only article of white man's diet which these natives regard as indispensable. Flour is not used because there is insufficient fuel to prepare it even in the crude "fried bread" form common to primitive areas.

Seal "pokes", made by turning the skin of a seal inside out and tying the orifices, are numerous. These are filled with seal fat which is self-rendering. The oil is a staple article of food. Seal meat is packed in grass baskets and hung up to "cure."

Needle fish constitute another common article of diet. The needle fish, each about one and a half inches long and armed with a sharp dorsal spine, are placed, still wriggling and gasping, in a wooden bowl holding about a pint. Seal oil is poured over them which soon stops their wriggling. Each fish is picked up by the tail, the diner's head is thrown back and the fish popped into his mouth. A single snap of the large, firm teeth quickly renders the fish's sharp spine harmless and it is swallowed, followed by a gulp of tea. The procedure lacks some of the refinements which accompany "bluepoints on the half shell", but the idea is the same and its dietary advantages are probably numerous.

After visiting many Alaskan native villages the observer is impressed with the obvious good health, good humor and general well-being of these people who have had a minimum of contact with the white man and who are too remotely situated for profitable exploitation. Their seclusion is likely to be short-lived, however, as they trap Arctic foxes. These valuable furs are already attracting white traders with their stock of profitable processed foods, liquor and collection of gadgetry.

FROM I.E.C.W. REPORTS

Truck Trail Maintenance At Choctaw-Chickasaw Sanatorium (Oklahoma) This week has been very unfavorable for truck trail maintenance; however, the boys are keeping busy by working on bridges and culverts. The weather is clearing up and if it continues to be good, we believe we will see considerable improvement on this truck trail within a short time.

This week we had Mr. J. D. Fulton of the Land Division, Muskogee Agency and Messrs. R. A. Rudolph and E. H. Coulson of the Forestry Department, Washington, here to look over the timber on the reservation. We were certainly glad to have these men visit us. Dr. William E. Van Cleave, Superintendent.

Activities At Menominee Reservation (Wisconsin) Since winter has arrived, most truck trail work is confined to graveling or burning of brush along trails built last summer. The Evergreen Trail that goes north out of Neopit has been graveled for three and one-half miles. The gravel crew has been moved to Camp #16 pit where they will have work for a month or more.

All the brush along Trail #13 has been piled and burned. The telephone lines were checked over and finished. A crew has been brushing and widening out the right-of-way on the Camp #23 telephone line. They are burning as they progress. Walter Ridlington, Project Manager.

Masonry Work At Shawnee (Oklahoma) We have moved to the new location and have everything well under way. The masonry dams are already showing up in neatness of construction. The first week of our masonry work has been interesting to our crowd due to the fine rock which we have excavated for this purpose.

Our stone layers have taken their work seriously and are practicing while on the job. They are interested in learning different construction methods. This week we concentrated on the dams and are almost through with them although we had quite a bit of excavation to do. William Falls.

Erosion Control Work At Paiute (Utah) The work on erosion control is going along in good shape and a good class of work is being done; in fact, Mr. Dobbs, of the Soil Conservation Service who is doing the planning and engineering, praised the work of the men. If the work is completed in as good shape as it now is, it will be one of the best projects in the state. The boys are now doing a fine job with their Chattin Ditcher and relieving the single hands of most of the shovel work. Ambrose Cannon.

Progress At Yakima (Washington) Despite our small crew which is about all we can handle at this camp, our output of work is continuing at a good pace. The work consists of burning the slash of last summer's work and with a goodly amount of help in

the form of snow from Mother Nature, the brush can be fired with a minimum amount of hazard.

All of the men seem to be rather happy at the prospect of a stay in the woods for a while in the big snow. Charles Hilbirt.

Activities At Consolidated Chippewa (Minnesota) The work this week has been done with a very progressive spirit. Approximately 4,000 acres of the reservation has been cruised and the men are turning in a good estimate of the timber on this project.

The construction crew on the Grand Portage Ranger Station made good progress on the stone work due to the mild weather this week.

The crew which is working on the recreational hall is going right ahead. The west and north walls are completed and in about one more week, if the weather is favorable, they should have all four walls completed and ready for the roof.

This week has been an active one for our leisure time. We had a dance for the boys and our local talent furnished the music and entertainment for the evening. On Thursday our basket ball team journeyed to Hovland and used the C.C.C. Camp recreational hall for their first workout. We have some very promising material for the team this season. We have ordered new suits and sweat shirts for the team. Our first game is scheduled for Grand Marias.

Mr. E. E. Stenson, our Agricultural Extension Agent, was here last Monday evening and showed the camp boys four reels of educational films. These

were certainly enjoyed by everyone. We have made plans to put on a series of similar shows for the winter months. Andrew B. Lego, Camp Manager.

Cattle Guard Construction At Fort Berthold (North Dakota) Completed three more cattle guards which required the digging of pits and hauling these guards out to the location. One crew was taken over to work on one of the dams.

The other crew began work on a new guard. They dug a pit nine feet by twelve feet and thirty-two inches deep. They set in the guard and built two gates and closed another one. This crew also dug another of the same size as the one mentioned above and installed a guard. This also required building a gate. B. Wilde.

Recreation At Uintah & Ouray (Utah) Radio, reading and basket ball playing are the main means of recreation here at camp. The radio brings to us the news and music which is always appreciated as we very seldom see a newspaper. The "stag dance" is sometimes staged. It is rather comical to see a couple of redskins go into a "Rumba!"

Our basket ball team has not done much practicing of late as the temporary goals which we put up were knocked down by somebody in one of our rough and tumble games. We are trying to make arrangements for a game with some team in the near future. Carnes La Rose, Senior Foreman.

Dam And Spillway Completed At Crow Creek (South Dakota) Weather conditions were very favorable this week for work and much was accom-

plished. The dam is now completed and also the spillway except for a few high spots that will require some hard work. A survey was taken of the spillway on Wednesday and it was found necessary to move nearly a thousand yards more of dirt. This kept us on the job several days longer than we expected. If weather permits we expect to start on riprapping the dam with rock this coming week. Frank Kipling.

Moreau River Dam Completed At Cheyenne River (South Dakota)
The men are ready to leave camp and move to another project. The gates were assembled and put into place. The canvas seals were placed on the bottoms of the gates. The canvas seals in turn are protected by a galvanized metal shield. The concrete check dam across the Moreau River was finished this week. Leon P. Poitras, Jr., Senior Foreman.

Work At Mission (California)
Our principal work this week has been the opening of the channel of Yapitcha Creek near the site of one of the diversion dams, by removing boulders and gravel in order to keep the grade of the creek bed lower than adjacent cultivated lands. The material so removed is used to form a dam which also aids in holding water within bounds in flood time.

Our crew has been stacking brush from last year's construction of truck trails and fence lines and was able to burn some of it during the recent rains. The dry brush has been a fire hazard during the recent dry weather, and I am very glad to be able to get some of it out of the way. Robert W. Buck.

Activities At Truxton Canon (Arizona) Considering the cold weather which we have been having, all projects are progressing fairly well. It has snowed and rained part of the week but not enough to keep the men from working. The boys on the Meriwhitica Canyon Pack Trail escaped serious injury when a rock slide came down on the trail where they were working. This slide was caused by the rain. Some projects were delayed a little on account of the delay in obtaining materials.

The rock wall in the Whipple Well, on the Yavapai Reservation, has been completed and they worked on the trails this week.

The Supai masonry dam is nearly completed. It will be finished this week and the boys will probably use most of the next week for cleaning up. George Jones is the leader of that project and is certainly to be complimented on his work and the manner in which he has handled his crew.

The new warehouse and drafting room is practically finished. The carpenter was dropped this week and the interior finishing is all this project lacks in being completed. The walls are to be painted and the woodwork varnished. Edward Wapp.

Bad Weather Conditions At Mescalero (New Mexico) Progress on projects was slow this week. We have had snow all week but it is melting fast. The maintenance crew kept the trail passable for our trucks. Machines are all in running order. The compressor crew is blasting and drilling. We hope to have suitable working weather next week. Phil Floor.

INDIANS

AT WORK

MARCH

— 1900



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UNITED STATES DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS • WASHINGTON, D.C.

I N D I A N S A T W O R K

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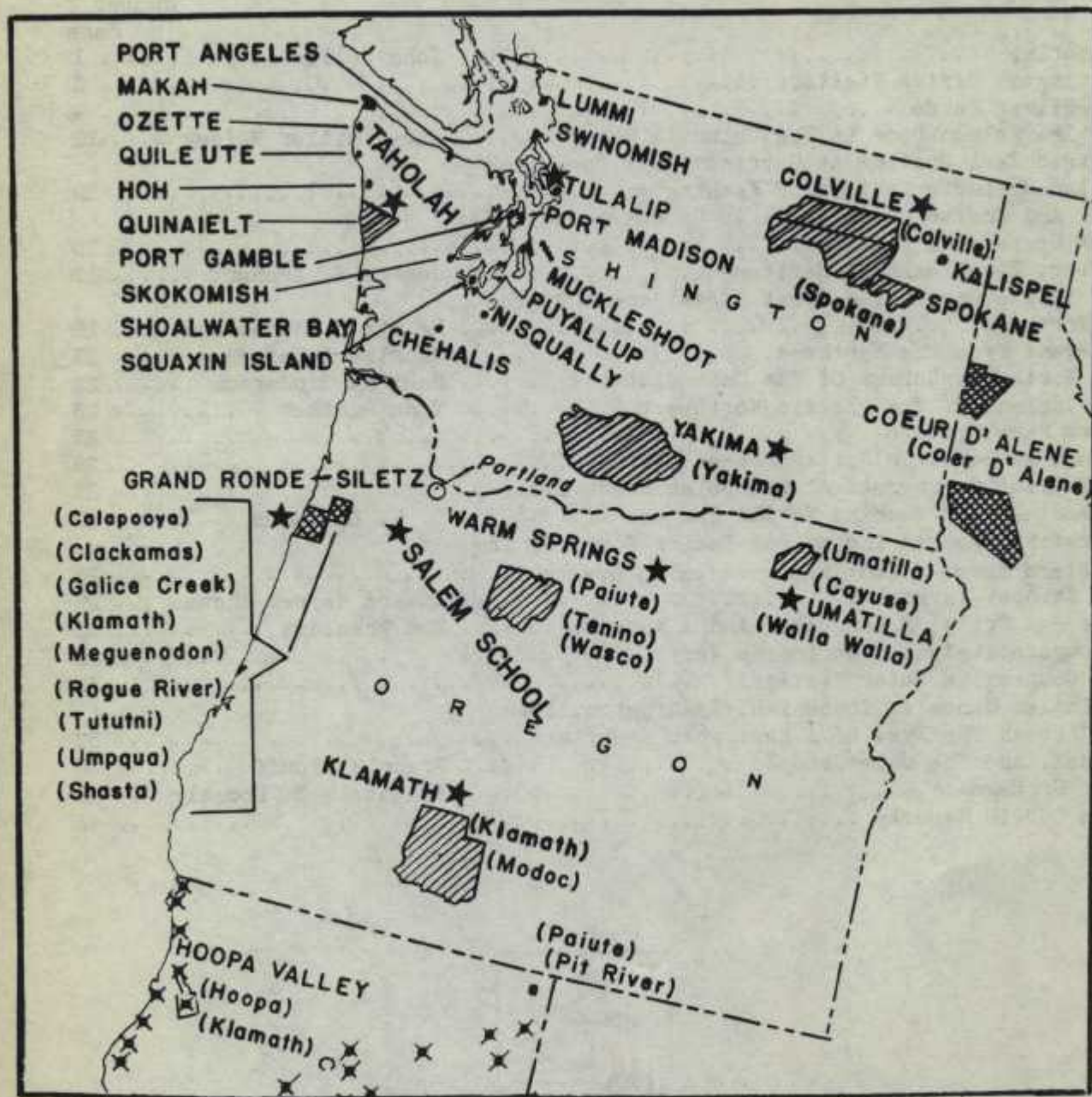
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THE INDIAN NORTHWEST



INDIANS

AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VI • • MARCH 1939 • • NUMBER 7

Through a rehabilitation grant of \$305,000, President Roosevelt has insured the fulfillment of an Indian welfare effort which seemed but a faint hope ten years ago. The story of that effort is worth telling.

Chapter One finds the Paiute Indians of Owens Valley landless in their ancestral home. This chapter ends with their location on barren acres in the valley. They subsisted through wage work for ranchers owning irrigated acres.

Chapter Two is the reaching-out of the City of Los Angeles for a water-supply originating nearly three hundred miles to the north. All the water-rights - or practically all - in Owens Valley were bought, too. Agriculture died. Under the snow-peaks of the Mount Whitney range, alfalfa fields and sun-flowers and the long aisles of cottonwood trees withered and died. With agriculture dead, wage work ceased, but the Indians refused to go away.

Chapter Three is an incident in the life of John R. Haynes, who died in the harness of public work and on the battle-front of democracy, in his 84th year, a year ago. Dr. Haynes largely had created the municipal system of water and power of Los Angeles - the largest municipal ownership and operation project in America handling both water and power. Dr. Haynes served as President of the Water and Power Board of Los Angeles.

Dr. Haynes also was a pioneer in the cause of Indian rights.

Los Angeles had destroyed the support of the Owens Valley Indians. It had taken nothing from them directly, and there existed no legal claim

against the city and no legal obligation on the city to do anything at all. A human obligation did exist. How could Los Angeles meet it?

Chapter Three brought the answer. The barren lands of the Paiutes would be accepted by Los Angeles in exchange for consolidated bodies of irrigable land belonging to the city, and free delivery thereto of irrigation water already Indian-owned would be pledged for all time to come. This arrangement meant, in effect, an exchange of values mutually advantageous to Los Angeles and the Indians.

Dr. Haynes laid the proposal before his Board. The Board adopted it, then Congress legislated the surrender of the barren land, and finally, the City Council of Los Angeles by formal ordinance approved the action. So the Indians will be vested with land as fertile as exists in the irrigated west.

There remained the task of housing and rehabilitating the 147 Paiute families upon this rich land. Thanks to the Farm Security Administration and the President, that final chapter can now be written. The Owens Valley project will be the largest single, locally-centered one among the Indian rehabilitation projects as yet carried out.

The case has a twofold interest to Indian Service, aside from its human interest.

First it shows that consecutive, inventive effort through years can accomplish results that seem very unlikely at the start. The efforts in this case (within the Service) were principally those of James M. Stewart, Director of Lands; Alida C. Bowler, Superintendent of the Carson Jurisdiction; and the Indian Rehabilitation staff at Washington.

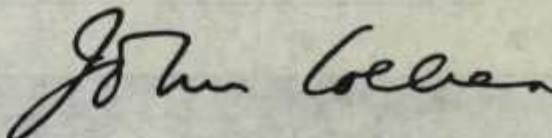
But second, the Owens Valley result will not have been procured through Federal Government effort alone. Indeed, it could not have been thus procured. Los Angeles did a splendid thing, and furnished an example to other cities and states, in accepting a human obligation which had no legal basis.

I visited Dr. John R. Haynes a very short time before his death in the fullness of his years. He wanted a full report on the Owens Valley Paiute effort and I gave it to him. The completed project will rightly bear his name.

* * * * *

The San Francisco Worlds' Fair has opened. Possibly a majority of the workers in the Indian Service will have visited San Francisco before the Fair closes. They will find the most resourcefully devised Indian exhibit ever brought together. The living Indian and his handiwork will be seen against the background of his present life and against his historical background. A great market, financed and controlled by the Indians, will offer the best of Indian arts and crafts from all the United States and Alaska. The manager of the Indian Arts and Crafts Board, Rene d'Harnoncourt, is manager of the Indian

exposition. The \$50,000 supplied from the Federal appropriation for the Fair represents hardly more than one quarter of the money or its equivalent in contributed materials and services that have gone into the Indian display.



Commissioner of Indian Affairs

* * * * *

WASHINGTON OFFICE VISITORS

Recent visitors to the Washington Office have included the following: Sophie D. Aberle, Superintendent, United Pueblos Agency in New Mexico; Carl W. Beck, Superintendent, Western Shoshone Agency in Nevada; J. C. Cavill, Superintendent, Great Lakes Agency in Wisconsin; William Donner, Superintendent, Fort Apache Agency in Arizona; Peru Farver, Superintendent, Tomah Agency in Wisconsin; Claude M. Hirst, General Superintendent of Alaska; Herman W. Johannes, Manager, Menominee Mills in Wisconsin; Henry Roe Cloud, Supervisor of Education, Kansas; Forrest R. Stone, Superintendent, Wind River Agency in Wyoming; and Earl Wooldridge, Superintendent, Grand Ronde-Siletz Agency in Oregon.

The following delegations also visited Washington recently: Fort Apache - Roe Clark, Lawrence Johnson, Purcell Kane, Nelson Lupe, Lester Oliver, and Silas Tenijeth. Menominee Mills - Gordon D. Dickie, Al Dodge and James G. Frechette. Wind River - Pete Arayou, John L. Boyd, Gilbert Day, Charles A. Dickell, Robert Friday, Bruce Groesbeck, Lonnie McAdams, Samuel Nipwater, Gerome Oldman, Nellie F. Scott, Cyrus Shongotsee, Charlie Washakie and Marshall Washakie.

THE SILVER HORDE

The Salmon Industry And Indians In The Northwest



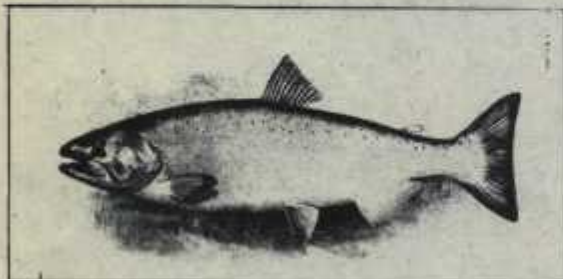
Salmon Jumping Falls

Silver jangles in the tellers' troughs of banks from Sacramento to Nome, and silver flashes in the fast running streams from the Eel River to the Island of Sakhalin. In the waters under the shadows of the Douglas firs and ponderosa pine, billions of Pacific salmon run - swim twisting, jumping, buffeting - unerringly up out of the salt sea, over the rocks, falls, and fish ladders, to the calm, limpid fresh-water tributaries where they will spawn, just once, and die.

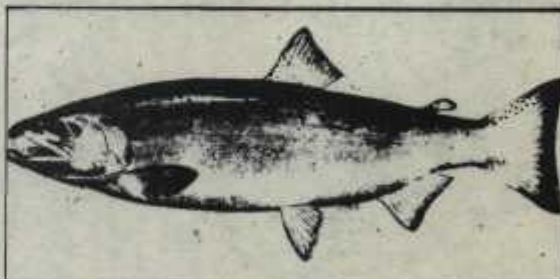
Going foodless in their mad rush up the falls and raging rapids, their

quivering bodies are driven by some mysterious homing instinct to their spawning beds. There, their protective mucous coats shattered, they die of the wounds and bruises of their break-neck dash through sometimes two thousand miles of angry, foaming water and surging counter-currents. But before they die they reproduce, and every year the fingerlings swim back down to the sea to replenish the waters of the earth.

This annual parade of churning, flying fins, pulsing gills and gleaming scales not only replenishes the water of the earth; it replenishes the stomachs and pocketbooks of men of four nations on two sides of the world's greatest ocean. The salmon fishing industry, exceeded only by herring and oysters, is the third largest fishing enterprise in the world. In 1928 there



Chinook Salmon



Coho Salmon

were over 10,500,000 cases of salmon packed in the world. The United States' share of this industry was valued at \$54,683,143.

In the Pacific Northwest of the continental United States the salmon pack reached a value of \$9,254,258. In Alaska salmon is the biggest industry. It represents 52.1 per cent of all industrial activity there. In 1937 the largest salmon pack in the history of the Territory accounted for shipments valued at \$45,386,512.

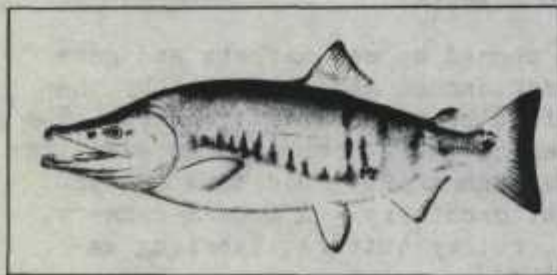
In the Pacific Ocean there are five species of salmon. The largest is the chinook, or king salmon, sometimes weighing up to 70 and even over 100 pounds. Next comes the sockeye, or blueback salmon. The coho, or silver salmon is followed in order by the chum, or keta salmon. The smallest of all the salmon is the pink, or humpback variety, weighing about four pounds. In addition to these five, the steelhead trout is classed as a salmon by fishermen on the Pacific coast. For the most part, the flesh of all species is pink, but king salmon, particularly in Puget Sound, have been caught whose meat is mottled or white. The flesh of the chum salmon turns from coral pink to pale yellow in the canning and cooking process.

Each kind of salmon has its definite locale and time of run. Each has its definite life cycle, which ranges from two to eight years. This period, of great commercial importance, has been discovered both by planting the fry and by a study of scale ridges. Unlike the Atlantic salmon, the Pacific fish all die after spawning. They do not eat in fresh water and, once having spawned, the lean hungry fish become sluggish and scrofulous and soon die. While times of run vary, they all more or less fall between late spring and fall, although some salmons run during the winter months.

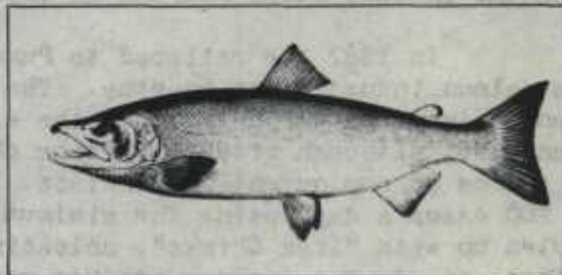
From pre-Columbian times the Indians of the Pacific coast have caught the salmon, have eaten them, cured them and bartered them. So important was the preservation of the salmon fisheries to the coast Indians, that in practically every treaty drawn up between them and the United States Government



Spearing Salmon From Scaffolds -
Columbia River



Chum Salmon



Sockeye Salmon



Centers Of Indian Salmon Fishing
In The Northwest

some provision was included to reserve to them the right to fish at their usual and accustomed places. Many of these important provisions exist to the present day.

Many Northwest Indians, such as the Warm Springs group in Oregon, have from time out of mind built their platforms, strung their nets or poised their spears and fished for salmon in the Columbia River - the river which has produced more salmon than any other river in the world - from Kettle Falls to its mouth. Upon the salmon taken from the turbulent pools and eddies in the heavy dip nets depended much of the food supply of the thousands of Wasco, Dalle and Walla Walla Indians. These Indians consumed the salmon fresh and also pulverized dried and smoked salmon into pemmican which was bartered with inland tribes.

The common Columbia River practice of dip net fishing is back-breaking and dangerous work. Every year, where the river is angriest, as at the Dalles, it exacts its toll

of human lives. Once caught in the rapids pounding on the massive boulders, it is a lucky fisherman who is ever seen again, let alone rescued.

After the treaty of 1855, many of the Indians along the Columbia River and its tributaries were removed to the Warm Springs Reservation. Yet every year they return to the river, now more often with steel nets than with the baskets of other years, to set their scaffolds for the royal chinooks which come shooting up-current in early July. Once an entirely Indian industry, the past half century has seen the great boom in Columbia River salmon fishing, with the Indians still playing an important part in it.

In 1887 the railroad to Puget Sound opened up new markets and gave the salmon industry new impetus. The demand for canned goods created by the Spanish-American War helped put the early Pacific canneries over the top. The canneries, although often importing cheap Oriental labor, provided an additional source of employment for Indians. The first canneries could turn out 150 to 200 cases a day, using the minimum amount of machinery. A modern cannery, tooled up with "Iron Chinks", unloading scows, rotary cutters, labeling machines and steam ovens can produce up to 4,000 cases a day.

The development of this industry has meant that at least seventy per cent of the 220 families on the Warm Springs Reservation alone secure and store salmon for winter use. In addition to the subsistence value of the salmon catch, about thirty heads of families gain an income of about \$40,000 annually from fishing commercially. At Grand Ronde-Siletz another twenty-five Indian families catch fish from the Columbia for this industry which supplies a world demand.



Indian Fishing With Dip Net

Indians from the Colville jurisdiction, and a few from Spokane, also fish in the Columbia River. These Indians join Indian groups from the Yakima, Warm Springs and Umatilla Agencies. In 1935 the Celilo Fish Committee was set up by the Indians. It is composed of members from the Yakima, Warm Springs, and Umatilla Districts. The chairman of this committee is the patriarch Thomas Thomas who is a sort of arbiter in whatever fishing disputes arise at Celilo. At Speeds, on the Washington side of the Columbia, a similar but smaller committee functions perhaps more successfully due to the greater support of the Indians fishing there.

In a notification of February 1, 1939, the Indian allotments along the river from Roosevelt to White River were placed by the Indian Office under the Yakima Jurisdiction. Yakima fishermen are in the predominance in this area, which has been under the Umatilla Agency since 1924. This area is of particular interest because at Celilo the Indians are making strides to regulate their own industry and to work out with Indian Service officials the many settlements of problems which arise in the fishing and marketing of salmon.



Using Purse-Seine To Catch Salmon On Puget Sound.

In all, it is estimated that the Indian fishing population along the Columbia varies from 500 to 1,500, whose earnings vary from \$1,000 to \$1,500 per person, per season. Some 3,000 Indians obtain their winter food supply from the Columbia salmon catch.

Salmon are always anadromous, that is, they ascend the rivers



Fish Ladder At Bonneville To
Allow Salmon To Reach
Spawning Beds



Bureau Of Fisheries Salmon
Hatchery Where Salmon Fry
Are Cultivated

to breed at definite seasons. When streams, such as the Umatilla River, are dammed, preventing the salmon from returning to spawn, the fish abandon the stream. A handicap to the Indians in the Columbia River area is the fact that, while the Indians fish upstream with dip nets, some white fishermen using great circular purse-seines and gill nets at the mouth of the river often materially impair the runs of salmon. This is not only hard on the Indians when carried on on too large a scale, but, by cutting down the number of fish penetrating the headwaters, the salmon runs of the future are endangered.

Such practices have not only had serious effects on the Indian fisheries, but on the entire salmon industry. For example, in British Columbia, the Fraser River run of sockeye salmon in 1913 packed 2,401,488 cases. In 1927 this figure had dropped to 158,987. The runs, even in the "big four" years, had fallen off about 90 per cent! On the Columbia there has never been a run to equal that of 1884, when 620,000 cases of chinook salmon were marketed.

To prevent the extinction of the salmon, Canada and the United States joined forces as early as 1917 in regulating the industry to insure a sufficient proportion of the fish getting through. The catching of immature salmon (i.e. before their time of run) was limited. Laws were passed against the pollution of streams where the salmon spawn. The blocking of streams was discountenanced. Hatcheries were erected. Systems of fishing licensure were inaugurated. In Washington and Oregon the state legislatures began programs incorporating regulations of this type. In Alaska the regulation and supervision of the salmon industry were undertaken by the Bureau of Fisheries of the Federal Government. Many adjustments on the part of the Indians to state game and fish laws have had to be made in the course of the evolution of the state conservation programs. Not all of these have been welcomed by the Indians. Many Indians have claimed that in various ways their traditional and guaranteed rights have been usurped. On the reservations, however, where state law does not apply to the Indians, they have adopted their own fishing regulations to observe the spirit of conservation of the salmon runs.

One example of such self-imposed regulation is furnished by the Quinaielt Indians of Taholah Agency in Washington. Their manner of cooperation in preserving the salmon runs is formulated by the business committee of the tribal council. In April and June, or sometimes as early as December, they fish for a special variety of very red sockeye salmon called "Quinaielt" salmon. During the run the Indians have ruled that they must "lift" - completely take out of the water - their gill nets which hold fish of



Indians Fishing Below Celilo Falls

a given size attempting to swim through just behind the lateral fin. These nets are removed from Saturday night to Monday morning in order to conserve the fish. These Indians had a curious belief that if anyone ate the heart of a salmon, the run would stop. For this reason, in the early days the Indians did not want the whites to make use of fishing grounds in their area.

From these salmon the Indians received a gross income of about \$69,000 last season. In the fall there is a smaller run of chum salmon and king salmon which brought the Indians about \$12,000. The total catch probably came close to \$100,000 for 1938. In 1915 this income was estimated at only slightly over \$80,000. Indians fish in lesser amounts in the Chehalis, Hoh, and Nisqually Rivers, but there is no way of estimating the values of these catches. The fifty Indians of the Makah Reservation at Cape Flattery under the Taholah Agency obtained over \$15,000 from their fishing enterprises.

A conservation practice similar to that at Quinaielt is maintained at Hoopa Valley in California, where silver and steelhead salmon supply the Indians with half of their meat supply throughout the year. Every summer a dam is built across the Trinity River which is closed for forty-eight hours and then opened for forty-eight hours to insure the salmon getting through during the peak run. At Hoopa Valley the Indians in recent years have maintained a community canning plant where the salmon which is not smoked or dried can be put up.

On Puget Sound Indian fishermen maintain an immemorial tradition of salmon fishing. At Lummi, Swinomish and Tulalip the Indians use six types of equipment to catch the king and coho salmon. All matters pertaining to their manner of fishing fall under the administration of the fisheries committees of the tribal councils. The management of their financial affairs is conducted on their behalf by the Disbursing Officer of the Tulalip Indian Agency. The Indians use reef nets, gill nets and troll from small power or row boats. At Swinomish, where the salmon industry furnishes a quarter of the population with commercial employment, the entire community is benefited by the community fishing and canning operations. Few families live any large part of the year without the salmon industry contributing materially to their subsistence.

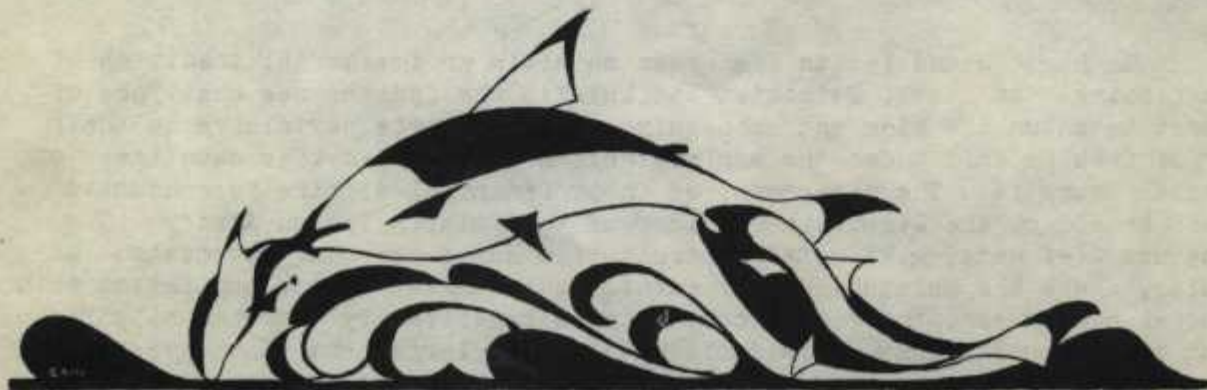
Trolling operations, and particularly the operation of purse-seines, are regulated in order not to catch too many of the salmon before their spawning time. Despite former beliefs as to the ocean home of the salmon, it is fairly certain that they spend the greater part of their life-span in bays, straits and other coastal waters. It is often only possible to line troll for salmon in salt water as once in fresh water, the salmon will not feed readily. They must be caught in their rush up the rivers.

In Alaska, at Metlakatla and on Annette Island, the Tsimshian Indians own their own cannery. This cannery is privately leased, but 75 per cent of the profits, totaling as much as \$110,000 has accrued in a year to the tribe. In Alaska the Eskimos do little salmon fishing. In Bristol Bay, where the heaviest salmon runs in the world are experienced - where the waters are churned and spangled with the wriggling bodies of the silver horde - all the fishing operations are conducted by white or Japanese fishermen.

As canneries step up their production and new uses for salmon are developed - salmon paste, salmon caviar, oil, fertilizer, goitre preventive - new problems arise every year in the fisheries: questions of rights to certain locations, questions as to methods of catching, questions of price and employment. The Indians of the Pacific Northwest are able and efficient fishermen and play an important role in the great salmon industry. What a survey of the Indians' part in the industry illuminates clearly is that the Indian on his own reservation is able and willing to govern his own role in it. Particularly at Warm Springs, Taholah and Tulalip he is extensively running his own fishing activities.

The catches are being voluntarily curtailed to conserve the runs. The point of view has been clearly adopted by the Indians that if the fish which supported their ancestors are to support their descendants they must be treated as any other great natural resource. One must not take and take until there is no more to take. The salmon beds must not be depleted. The silver horde must not vanish or that other kind of silver which it brings will vanish too.

(Note: All the photographs used in connection with this article, with the exception of those which appear in the upper right-hand corners of pages 2 and 6 of this article, were reproduced through the courtesy of the U. S. Bureau of Fisheries.)



HOW THE SALMON CAME TO THE COLUMBIA RIVER

A Legend Told By Sarah Miller Walsey, Warm Springs Indian, And
Submitted Through Courtesy Of Patrick Gray, Logging Engineer.

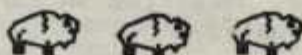
Many years ago the swallows, who were people, had a lake below the Cascades, not far from the Columbia River. There were a lot of fish in the lake, but there were no fish in the river. The swallows were in charge of the lake.

The coyote (Cul-ya), traveling from place to place, came to this lake and saw that there were a lot of salmon in the lake - Chinooks, Bluebacks and other kinds - but saw also that the swallows were in charge of the lake. They could catch any kind of salmon they wanted to cook and eat. The coyote looked around to see if there were not some way that he could get the fish into the river. He looked around the lake and finally found a place where the lake was not far from the river.

The next thing he had to do was to get into the homes of the people in some manner, which he could not do as a coyote. He transformed himself into a piece of bark which floated down very nicely, but the people did not try to get the piece of bark. He transformed himself into several different things, but with no success. The fifth time, after thinking quite a while, he transformed himself into a little baby in a cradle; then he floated down to where the people lived. Four or five girls saw the baby, picked it up, and took it home.

The girls were busy every day, digging roots, and had to leave the baby at the house. Of course, they would put it in the cradle, but as soon as they were gone, the baby (or coyote) would take the strings out of the cradle and jump out. He would catch all the fish he wanted and would roast the fish and eat them. Every day when the girls were gone, the coyote worked at digging a trench from the lake to the river. On the fifth day, when one of the girls was digging roots with a piece of oak, the piece of oak broke, and they knew right away that something had happened at home. They hurried home and they came to where the coyote was digging his trench. He covered himself with five large shells so that when they tried to hit him, they did not hurt him. He kept on digging until he finished the trench and the water and the fish flowed from the lake to the Columbia River - Chinooks, Bluebacks, eels, sturgeon and other kinds.

I do not know that there ever would have been fish in the Columbia River if the coyote had not done this.



PELAGIC SEAL HUNTING AS CARRIED ON BY THE
MAKAH AND QUILTEUTE INDIANS OF WASHINGTON*



On Lookout For Seal



Spearman Poised For Throw

From time immemorial the Quileute and Makah Indians of Washington, have been engaged in pelagic, or ocean surface, sealing. Before the advent of the white man these Indians used the skins so obtained for mats and bed coverings and for trading with the West coast and other Indians. Because of the comparatively mild climate and the heavy rainfall in this area - eighty to one hundred and forty inches annually - leather and fur materials were not used for clothing, and these Indians never became adept in tanning skins or making clothing from them.

After the white traders came, these skins were traded for manufactured articles.

The North Pacific Sealing Convention of July 7, 1911, between the United States, Great Britain, Russia and Japan, recognized the right of certain Indians to engage in pelagic sealing and provided that Indians residing in Washington, Canada and Alaska be permitted to carry on pelagic sealing as set forth in Article IV of that treaty:

* Credit is due Mr. Paul Broderson and Mr. C. J. Hopkins of Neah Bay, Taholah Agency in Washington for contributing material in connection with this article.



Seal Being Dragged In
On Harpoon Lines



Clubbing Seal Before Dragging
It Into The Boat

"It is further agreed that the provisions of this convention shall not apply to Indians, Ainos, Aleuts, or other aborigines dwelling on the coast of the waters mentioned in Article I, who carry on pelagic sealing in canoes not transported by or used in connection with other vessels, and propelled entirely by oars, paddles, or sails, and manned by not more than five persons each, in the way hitherto practiced and without the use of firearms; provided that such aborigines are not in the employment of other persons, or under contract to deliver the skins to any person."

The sealing season begins about the middle of February when the first of the seal herd, on its way north to the Pribilof Islands, appears off James Island and Cape Flattery. It usually lasts until the latter part of May.

Taking The Seals

The actual seal catch is a picturesque enterprise.

As only sleeping or resting seals can be approached close enough to spear, either a single one, or one in a small group, isolated from the main herd, is chosen as the victim, so that its struggling will not arouse the entire herd. The Indian handling the canoe with a stern paddle is the



Skinning The Seal

paddle - any of these faint sounds, and the seal is aroused and away. The bottom of the canoe is either planed or burned with a blow-torch, so that all splinters which might cause a ripple are removed.

The canoe is slowly paddled until it becomes motionless, and the poised spearman is within about twenty feet of the seal, close enough, for example, to hear distinctly the seal's snoring. The spearman then drives his harpoon at his intended victim with all his strength. The spearhead, if the aim is true, is driven deep into the seal, the handle of the spear drops out and the seal lunges violently at the end of the harpoon line, which is sixty to ninety feet in length. His wild struggling goes on for several minutes, unless a very vital spot has been stuck. He is finally dragged close to the canoe, clubbed to death and hauled in. The seal is very dangerous during this struggle and will bite anything; in fact, he will often bite deep gouges in the canoe. The greatest care must be used in handling the struggling animals.

Sealing Equipment Made By Indians

Sealing canoes are hewn by the Indians from a single cedar log. They are eighteen to twenty-four feet long on the bottom and about forty to forty-eight inches wide at the gunwales, amidships, to a point at both

captain. His partner with his spear in striking position takes a stance in the high bow of the canoe. These positions are taken at about one hundred yards on the lee side of the intended victim, and the approach from here on is made with extreme caution, as the slightest foreign sound will startle the wary seal. The tick of a clock*, the click of a camera shutter, the accidental drip of water from the tip of the captain's



**A Canoe Load Of Fifteen Seals
On Beach At Neah Bay**

* Many of the Indian hunters and fishermen do not have watches, and in fishing regularly take an alarm clock with them.

the bow and stern, and have a high, slanting prow in order that they may ride the waves smoothly and can be more readily landed on the beach. An average canoe will hold two men and about fifteen seals.

The spear handle is a strong, wooden rod, about one inch in diameter and fifteen feet long. It is forked for about two feet at the end to accommodate two spearheads at once, one about six inches behind the other. Both spearheads are attached to the same harpoon line. They are sharp, pointed weapons, with two large barbs or prongs near the back to keep them locked in the flesh, and have a socket to fit the spear handle. Only one spearhead usually strikes the seal.

Sealing crews are made up of either two or three men who all share equally in the profits. When the larger canoes are used, or when harder rowing is anticipated because of unfavorable weather or tides, the three-man crew is usually used.

A Day's Trip

Ideal weather for sealing is sunny and calm, or sunny with a light, westerly wind, which has a tendency to bring the seal herds a little closer to the mainland. It used to be the custom to take large sailing vessels and follow the herds continuously on their migration to the Pribiloff Islands. Now, because this is unlawful the entire trip must be made, as by the primitive Indians, in hand-propelled or sail-propelled canoes. The primitive spear is the only lawful weapon. The hunters leave their homes at Neah Bay and LaPush, rowing their canoes, any time after two o'clock on the chosen morning. At that time of the day a light east wind frequently prevails, of which the Indians take full benefit through sails, originally made of cedar bark, but now of canvas. The herds are usually encountered by mid-forenoon, about fifteen miles west of the tip of Cape Flattery or James Island, but have been found, in small numbers, inside the Strait of Juan de Fuca. Occasionally, however, it is necessary to go out greater distances, as far as forty miles, to find the seal herds.

As dangerous storms come up within a few hours any day in the early spring, the hunters are sometimes compelled to fight the sea for days, suffering great hardship and exposure. Sometimes they drift many miles up or down the coast, even being picked up by passing coastwise freighters and taken into their first port. Years ago, when Indians hunted the seal more generally than today, several hunters lost their lives, but in recent years, no lives have been lost.

The canoes used by the Indians are small and appear not to afford much protection to the occupants against the dangers of the ocean. They are, however, wonderfully designed for this particular purpose, and the Indians are very adept in handling them; when dangers develop they exhibit almost superhuman endurance and resourcefulness on the water. These people have uncanny ability in judging weather conditions. They can, by the appearance of the clouds immediately before and at daybreak, predict with almost unerring accuracy weather conditions which will prevail for that particular day, and they

will refrain from going out when weather conditions do not appear favorable. Normally, they return to their homes during the evening of the same day they leave and generally get the benefit of the light westerly wind that has developed since daybreak.

When the hunters return home they can always depend on plenty of help for the skinning of the seals. The meat and oil of the seal are great delicacies and some is given to those who help with the skinning. The older women often do this job and are very adept at it. A generous layer of fat is left on the inner side of the skin to facilitate better tanning. The Indians do not tan the hides, but salt them and ship them to the furriers, who, for the past several years, have paid only \$4.00 to \$10.00 per hide.

And so continues this pioneer enterprise among the Makah and Quileute Indians, who carry it on in much the same manner as did their forefathers.

* * * * *

ARTS AND CRAFTS COOPERATIVE AT CARSON AGENCY, NEVADA, HAS A SUCCESSFUL YEAR

The Indian craftsmen's cooperative at Carson Agency at Stewart, Nevada, known as the Wa-Pai-Shone Craftsmen, Inc., is proving to be a most successful venture in stimulating the production and sale of Indian crafts products of the community. According to its financial report for the calendar year 1938, sale of craft articles during the year totaled \$4,030.70, of which amount the Indian producers received \$3,905.97, and at the close of the year the organization had on hand crafts products worth \$2,368.14.

Wa-Pai-Shone Craftsmen, Inc., was organized in December 1935, deriving its name from the tribes most strongly represented in the agency territory: Washoes, Paiutes and Shoshones (Panamint). From its original trading post, operated under the supervision and management of the teachers of the Carson School, the organization has been able to branch out and establish a second trading post which was opened in the late summer of 1938, at Lake Tahoe. Plans are under way for still further expansion and it is hoped that in the near future a third trading post may be established for the crafts of this area, to be located at Boulder Dam.



TIMBER, THE KLAMATHS' HERITAGE

Based On Material Submitted By George S. Kephart,

Forest Supervisor, Klamath Agency, Oregon



A 68' Ponderosa Ready
For Cutting. This Tree
Was Found To Be Nearly
500 Years Old.

One of the richest timber areas on an Indian reservation, and, in fact, in the United States, is the Klamath Indian Reservation in Oregon. When the reservation was created in 1864, it was a vast virgin forest, which, according to the Annual Report of the Commissioner of Indian Affairs as early as 1851, consisted of "grounds unfitted for cultivation" whose chief virtue lay in the fact that these grounds, and doubtless their inhabitants, did not "cause annoyance to the whites." The years have brought railways and highways to Klamath, and the commercial value of its twenty-four hundred square miles of priceless timber, glittering lakes, and rich grazing areas has entirely belied the point of view of that early official as to the value of the land being solely as a spot to center unfriendly Indians.

East of the sparkling rims of the Cascades, around the crinkled shores of Klamath Lake, live the inhabitants of the modern reservation - originally Snakes, Klamaths, and Modocs, who have since intermarried with many Indian tribes - Rogue Rivers, Paiutes, Shastas, Pitt Rivers and Mallalas among others. On this million odd acres of relatively dry land, which is 73 per cent tribally held and which reaches up as high as 8,000 feet, stretches the heavy stands of Klamath timber, the key-source of all financial income for the Klamath Tribes, the conservation of which David, their leader of fifty years ago, was already preaching.

This timber is a potential source of cash income which may be derived perpetually by wise management of the forest resources. Subsequent to 1914, with the development of the lumbering industry in the Klamath Basin, there was an inclination to liquidate valuable forest resources rapidly. However, a spirit of conservatism prevailed and the timber was placed on the market only to the extent that funds were needed for industrial development helpful to the Indians. About 1919 a serious beetle infestation made itself manifest on the Klamath Reservation and since that time it has been necessary to market substantial volumes of the timber in order to salvage it before its destruction by the insects. Insofar as possible a policy of sustained-yield forest management has been in effect

on the Klamath Reservation over a considerable period of years and there is little question that a reasonable return on the property can be realized in perpetuity.

Most readers will find little information in the bare statement that 120 million board feet of sawlogs were sold from the Klamath Reservation during the past year; a year of less than normal sales. Their importance is more evident when we say that they brought a cash return of more than a half-million dollars in stumpage payments. By the time these logs were cut, hauled to the mills, sawed into lumber and made ready for the market, more than three million dollars had been invested in them by the purchasers, largely for local labor. Additional money was invested in them locally in the box factories that are a part of most sawmills in this region.



How much lumber does 120 million board feet represent? Just picture in your mind a sidewalk eight feet wide made of boards one inch thick. Imagine such a walk starting at this Agency near the Pacific Coast and extending the 3,000 miles from here to the Interior Building in Washington, D. C. The logs cut from this reservation last year would supply all the boards needed for this walk; a lot of boards, you will admit, if you have ever made that long journey.

Or it may be an easier stretch of the imagination to think of an average five-room frame house. If all the timber cut from this reservation last year had been used in building such houses, and no other timber was used, we would have a neat little collection of ten thousand homes.

To administer wisely this heritage of fine timber is the joint responsibility of the Indian Service and the Klamath Indians.



COLVILLE - ONE OF THE GREAT FOREST AREAS OF THE NORTHWEST

By Melvin L. Robertson, Senior Forest Ranger



Yellow Pine Timber On The
Colville Reservation, Washington

By midsummer of 1872 the great retreat was over. Chief Joseph of the Nez Perces had at last been taken while trying to protect the women and children of his people. The 3,100 Colville Indians were settled between the Columbia and Okanogan Rivers and the Canadian border. Headquarters for their affairs was established at the old Fort Spokane military post.

By 1892 land losses began to set in for the Colville Indians. In that year the northern half of the reservation was sold for a

million and one-half dollars and returned to the public domain as the Colville National Forest. Still the Colville Reservation was twice the size of Rhode Island. But in 1916 that was further split up. Two hundred twenty-seven thousand and six hundred and sixty acres were set aside as homesteads and fee-patented allotments.

In 1912 agency headquarters were transferred to the center of the reservation near Nespelem, Washington. In 1925 the activities of the Spokane Indians, formerly handled from Wellpinit, were transferred to the Colville jurisdiction. Today there are 4,126 Indians under the Colville jurisdiction.

The present reservation area of 1,385,086 acres is a rugged, hilly land of streams and forests. The topography ranges from sharply rising mountains to wide valleys and plateaus. From its lowest point of 800 feet at the mouth of the Okanogan River the land rises to 6,500 feet on Moses Mountain. The eastern and northern portions of the Colville Reservation are plentifully supplied with running water, but in the southwestern part the water supply is limited to small saline lakes with no visible outlets.

Except for a small portion southwest of Omak Lake and a narrow strip bordering the Columbia River, the Colville Reservation is timbered throughout. The forest is predominantly of the ponderosa pine type, the firs, larches, and other species increasing in abundance in the higher elevations. The stand varies from 1,000 feet B. M. to 10,000 feet per acre, of which about 75 per

cent is ponderosa pine. The reservation has an estimated stand in excess of two billion feet of timber, valued at more than \$5,000,000. From twenty-five to fifty million feet are cut each year on a selective basis, with from 25 to 60 per cent of the volume being reserved in conformity with the policy of sustained yield forest management.

With the coming of the reservoir on the Columbia River formed by the backwaters of the Grand Coulee Dam which adjoins the reservation, the Columbia River will cease to be a transportation barrier. This should stimulate interest in timber which heretofore could not be considered because of excessive transportation costs. The Biles Coleman Lumber Company of Omak, logging the Moses Mountain Unit, and the Landreth Brothers Lumber Company of West Fork, logging the West Fork Unit, are the largest operators on the reservation.

The soils of the reservation, fertile almost without exception, are predominantly sandy or gravelly. They are for the most part composed of transported material such as glacial drift. The fine land is generally located in the narrow valleys of the reservation and the bench lands of the Columbia River. The temperature hits the extremes of more than twenty below zero and one hundred above. The winters are, however, mild and pleasant, and the summer nights are cool and enjoyable, with low humidity and invigorating breezes.

During past years, about 1,300 head of cattle and 45,000 sheep owned by white men have grazed on the reservation, in addition to over 5,500 head of cattle and 3,600 sheep owned by Indians. While the number of wild horses running on the reservation is decreasing, it is estimated that in excess of 1,000 head are still on the roam. The grazing resources consist of approximately 1,074,287 acres of excellent forage, of which 800,000 acres also contain coniferous timber.

The protection of the Indians' \$6,400,000 timber resources from fire is a major problem. The difficulty is heightened by the inaccessibility, serious hazard, and extent of areas protected. At present the forests are guarded by twelve lookouts, the highest of which is Moses Mountain, where a new 120-foot steel tower was constructed in 1938. With the coming of the Civilian Conservation Corps many needed structures and roads were built and crews strategically located to facilitate fire suppression. An extensive radio system is in use which greatly enhances the value of the fire control organization. In the last few years, truck trails and roads have been blazed and many areas hitherto inaccessible have been opened up, facilitating reaching a fire while it is still small and easily extinguished. There are still many areas, chiefly in the lightning-hazard zone, however, which require five to ten hours' travel by pack horse before the fire can be reached. During the past sixteen years an average of 82 fires have been extinguished each year, of which more than 35 per cent were caused by lightning. Fires of incendiary origin have presented one of the most difficult problems, causing many of the worst fires, but this hazard has been diminished considerably by protective measures made possible with the coming of projects providing work relief, such as the CCC-ID and Roads activities.

The Colville Indians continue to make progress in spite of the lack of adequate irrigation to develop fully their farm lands. At the present time 10,783 acres are being dry-farmed and 960 acres are being farmed by irrigation.

The Indians have formed seven cooperative stock associations and at present own about 1,800 head of purebred Hereford and Shorthorn cattle, in addition to their grade stock. They are meeting the necessity for more income to be able to lead normal lives as demanded by present-day standards.

The opportunity to work and learn how to do things afforded during the past five years on CCC-ID, Roads, PWA, and various other projects has contributed more toward the development of the Indian than could be accomplished in a generation under former conditions. The physical improvements of the Indians' assets as a result of this work are of inestimable value, second only to the greater assurance given the Indians for the future as a self-supporting people.

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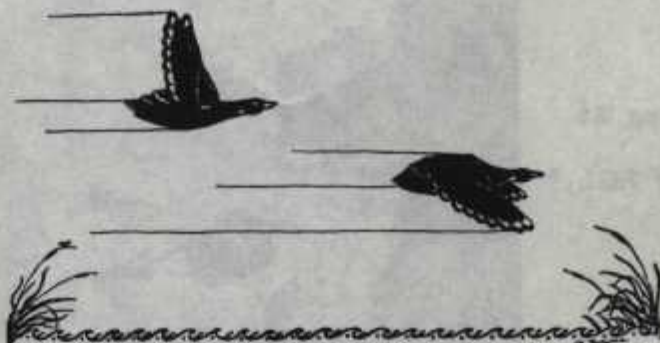
A LEGEND FROM THE NORTHWEST

By Maurice Antelope, Coeur d'Alene Indian, Idaho

The old Indians used to say that Indian pipes have power. They say when the Indians made a trap for salmon in the river and the salmon he won't go into the trap, then the chiefs tell someone who knows what to do, to go to that trap. That Indian goes to the river and sits right on the bank with his pipe. He makes a light on his pipe and then he takes three puffs and points three times at the fish in the river with the pipe. When he points the pipe to the trap, the fish they got to come. When he has lots of salmon, almost enough to break the trap, he gets up and goes back to the camp and tells the chiefs: "Now you pick out six good strong men and three long poles and get the salmon. Lots of salmon now."

The men go to the river and pick the salmon out of the trap. They put the poles through the fishes' gills and each two men carry one pole with fish on them. This is what the old Indians say.

From "The Indian Sentinel", January 1939.



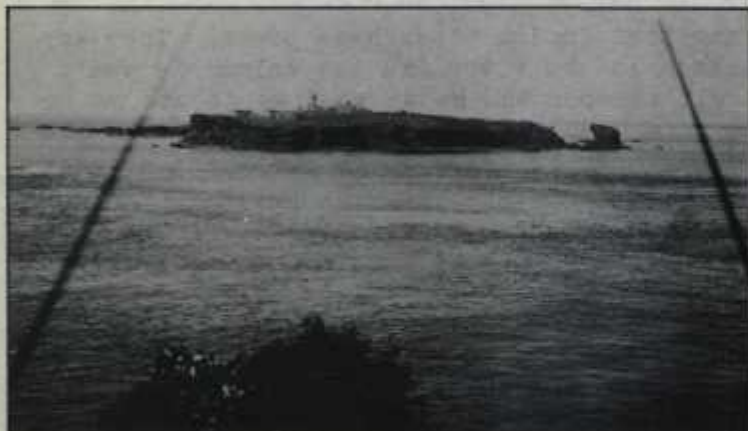
THE NORTHWEST CORNER OF THE UNITED STATES

By Paul J. Broderson, Forest Supervisor,

Taholah Agency, Washington

At Neah Bay, on the Makah Indian Reservation in Washington is the "Hole In The Wall", a small rockbound harbor. And on a cliff some 250 feet above the beach is a stone marker, "The Northwest Cornerstone of the United States", placed there in the summer of 1936, at a ceremony in which the Makah Indians, as well as a number of distinguished visitors, took part.

From this Northwest Corner - the point in the United States which is not the furthest north, nor the furthest west - but the furthest northwest - one gets a magnificent view of the Pacific Ocean, the Straits of Juan de Fuca, and high-rocked Tatoosh Island, guardian of ships in the surrounding waters.



In the foreground is the
northwest tip of the
United States with
Tatoosh Island in
the background.

Cape Flattery Landing At
The "Hole In The Wall."



THE INDIANS OF THE PACIFIC NORTHWEST

By Erna Gunther

Department of Anthropology, University of Washington

Long ago the "Northwest" meant Minnesota and Wisconsin, but the frontier has moved beyond, and now the term is applied to the furthestmost shores of our country. Still, in deference to the people who are accustomed to a closer "Northwest", the name has been modified by "Pacific." Even though streamlined trains furnish quick connection with the East, and great cities have grown up in this region, to the average student of American Indians this is still a little known "frontier" of Indian life.

Since the Pacific Northwest has grown so rapidly, the Indians' contact with whites was much more intense and constant than in those parts of the country crossed by wagon trains. Also there are still Indians living who remember the first white settlers. In spite of such recent changes in the population of the Pacific Northwest, the disintegration of Indian culture in many parts of the area is so far advanced that the problem today is to make the Indian again aware of his own cultural heritage.

Geographically, how does one delimit this area? Within the United States, Washington and Oregon are usually designated as "Pacific Northwest", but ethnographic groupings cannot be defined by modern political boundaries. The same type of culture continued through British Columbia and into South-eastern Alaska. Since the inclusion of the two latter units would spread our problem too far, we will consider in this sketch only the Pacific Northwest represented in the United States. Even with this limitation the problem is still complex. In the Northwestern portion of California there are several tribes, the Hupa, Karok and Yurok who share with the Indians of the coast of Oregon and Washington customs which are truly Northwest in their conception. More thorough anthropological field work along the coast of Oregon is building up the link between this part of California and the Northwest coast. It seems that from the west coast of Vancouver Island, down the coast of Washington and Oregon, many culture traits are found that resemble one another, obviously derived from one source. So the unit which should be considered in analyzing Indian cultures is a narrow coastal strip, west of the Cascade Mountains, stretching for nearly a thousand miles along the Pacific Rim.

In contrast to a similar coastal strip in British Columbia and south-eastern Alaska, one does not find the deep fjord-like inlets and many islands which give shelter to seafarers and protected sites for villages. The coast of Oregon is unbroken for many miles and villages usually clustered along the mouth and lower courses of rivers. The same was true to a lesser degree in Washington. The farther up the rivers villages were located, the greater their hunting activities, as compared with fishing. This also applied to the people living along the rivers that empty into Puget Sound. Tribes such as Skagit and the Puyallup were divided into a salt water and an up-river group.

In spite of the relatively uniform culture of these coastal people there is the diversity of language so common on the Pacific coast. Starting at Cape Flattery, the most northwestern point of the United States, one finds Makah, a Nootkan language belonging to the stock spoken on the west coast of Vancouver Island. Their next neighbors to the South are the Quileute, members of the Chimshian stock shared only by one other tribe, now extinct. Now come the Quinault who belong to the Salish family, widely represented in Washington in both its coast and interior form. The Chehalis and Lower Cowlitz near Grays Harbor share this Salish affiliation, while their southern neighbors are all Chinook, a language spoken on both sides of the Columbia River as far east as The Dalles. The people of Puget Sound all speak a Salish dialect.

The culture of this coastal strip may be characterized in the following way: (1) a fishing and gathering economy with the use of dried foods in the unproductive seasons; (2) stress on wealth, rank, use of slaves and the presence of the potlatch; (3) a winter round of ceremonial; (4) extensive use of wood in building and utensils; (5) water transportation.

All these traits were most strongly developed in the northern part of the area under consideration and were a continuation of similar customs to the north.

In contrast, the eastern part of these two states offers an entirely different picture. The country is semi-arid and is drained in Washington by the mighty Columbia River. Again similar patterns of custom continue to the northward among the interior Salish peoples of the Fraser Valley. Into Washington and northern Oregon, however, there intruded in the last 150 years a strong influence from the Plains Indians. With the introduction of the horse these people gradually developed much greater interest in journeys to the eastward for buffalo hunting, but this never supplanted their fishing completely. The use of buckskin, elk skin, and buffalo skin for clothing and tepee covering became widespread among the Yakima, Umatilla and Nez Perce. While the Sanpoil and Nespelem on the Colville Reservation were exposed to the same influences, they nevertheless preferred to retain their older type of true Plateau culture and a number of colorful Plains traits which were adopted by their neighbors never seeped into this culture.

When the anthropologist speaks of culture areas and represents them on a map, a false idea is frequently obtained from the hard lines which divide one area from another. In the first place these lines are very difficult to draw, and in the second place, they should be shaded, because in every area culture traits are gradually replaced by others, and there are really no abrupt changes. This is especially true in the area which we have under consideration, for the plateau between the Cascades and the Rocky Mountains has received heavily from both the Coast and the Plains Indians. Another important factor is an historic one. In lining up our cultures today, or even within the recent historic period, we find an entirely different distribution of traits from the one presented several centuries ago. In other words, while Indian cultures did not change as rapidly as our civilization changes today, their culture was far from static. So today, while the affiliations of many Plateau tribes seem to be closer to the Plains Indians, formerly this was not true.

In conclusion, one might say that the most important ethnographic division in Washington and Oregon is an east-west one, with the western portion beyond the Cascades very definitely defined, whereas the eastern area continues with minor changes over toward Idaho and Western Montana in the north to the Coeur d'Alene, Pend d'Oreille and Flathead, and in Oregon the relationship between Umatilla and Fort Hall is equally strong. This shading also occurs from north to south on the coast, with the most strongly developed northwest coast traits on the coast of Washington, and a fading out of these traits as one approaches the California border. Doubtless there is some relationship between the environment and the adoption of many of these culture traits, but this is completely overshadowed by the cultural alertness and energy of the people involved.

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COVER PAGE PICTURE

The photograph which appears on the cover page of this issue shows a Klamath timber log raft, taken in June 1938, and one of the largest log rafts ever floated. This log raft, stretching as far as the eye can see, upon Upper Klamath Lake, entered the Mill Pond of the Algoma Lumber Company plant at 6 a.m. after two hours' towing time from Agency Lake. Towing is done mostly at night, when wind and breeze are usually zero, as the effect of the slightest breeze on such huge surface may prove disastrous. The picture was taken as the raft started on its trip from Agency Land. Its contents are 2,000,000 board feet of lumber.

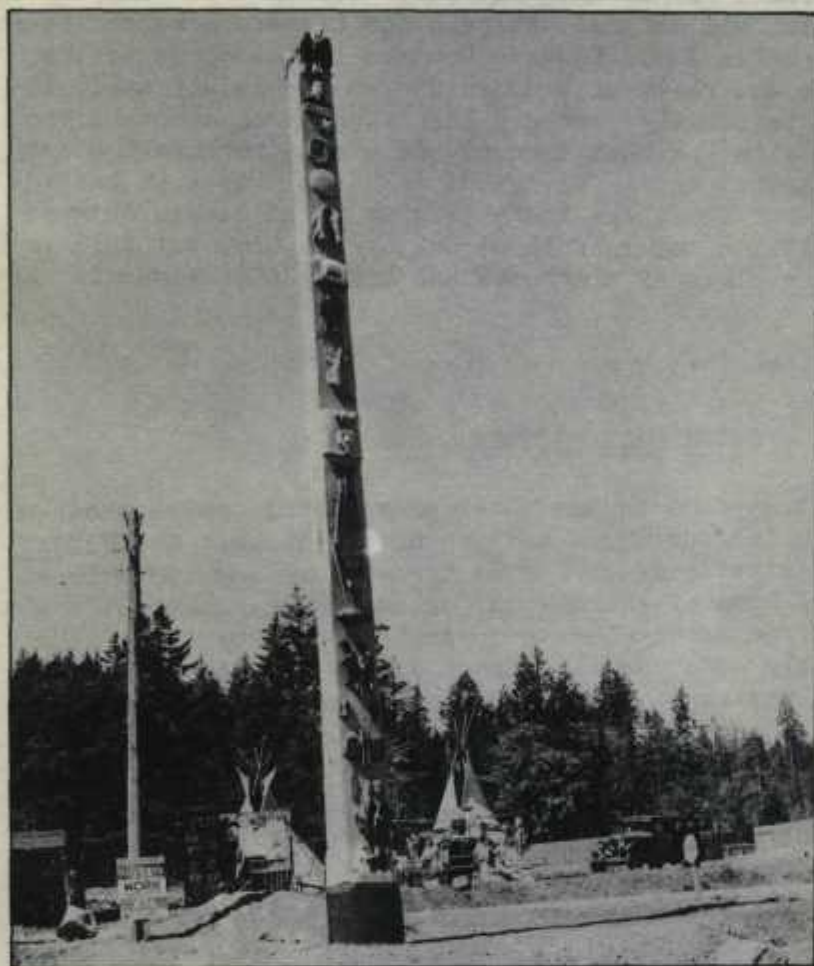
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SALMON AS POSSIBLE GOITER PREVENTIVE*

"Whilst considering the lack of goiter amongst these Indians I would like to draw attention to the fact that they eat a great deal of salmon. The fish come up the Birkenhead to spawn, and many millions of eggs are secured at the Government hatchery a mile above the village. The Indians are allowed to use the spent salmon and annually cure thousands of fish for winter use. Their pigs also eat the dead salmon washed ashore on the gravel banks of the stream. It is quite probable that the Indians and their pigs get enough iodine from the salmon to give their thyroids the necessary quantum of this element."

* Excerpted from "Pacific Salmon Fisheries", U. S. Department of Commerce, Fisheries Document No. 1092. Quoted from Dr. W. D. Keith, P. 551.

AN EMBLEM OF PROGRESS AT SWINOMISH RESERVATION (TULALIP AGENCY) WASHINGTON

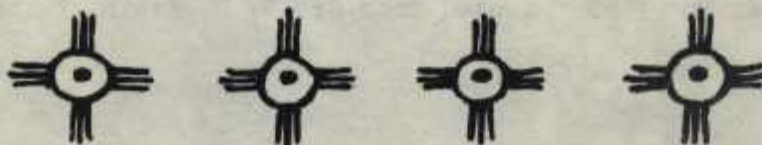


This 60-Foot Totem Pole Was Carved By Tribal Artists As Part Of A Joint WPA And Tribal Program On The Recreational Area Recently Completed At Swinomish, Washington.

The Swinomish Indian Reservation is one of the oldest in the State of Washington. Established in 1855, it now consists of approximately 22,000 acres in Skagit County, close to Puget Sound. The reservation's southern boundary is a little less than sixty miles, as the crow flies, due north of Seattle. The most recent count shows 285 Indians as living within the reservation's limits. While the area was originally set aside for the Swinomish, members of the Samish Tribe and several small bands of Skagit Indians were subsequently placed on the reservation because of intermarriage and other intimate tribal ties.

The Swinomish are known among Service people and among their white neighbors as an especially fine group of Indians, whose industry, thrift, and pride in their own inheritance and traditions have brought them well-deserved progress.

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TOTEMS - THEIR MEANING TO THE INDIANS

(Excerpts From An Address Made Before The Presidents' Forum Of Seattle By

O. C. Upchurch, Superintendent, Tulalip Agency, Washington)

"The totem is a form of Indian lore and represents a system of philosophy which probably has deeper influence on Indian character than any other element in their culture. Totem is derived from an Algonquin word meaning relatives, or relations, and is the term applied to the bird, animals, or objects from which a tribe or clan originated, such as the Swinomish and Clallam legend of the dog ancestry or it is the animal, or object representing the guardian spirit or Skalal-i-tut of an Indian person.

"Totem poles, separate and apart as such, were not made or used by Washington tribes until recently, but totem symbols were carved on their door posts, on supporting columns of the long-houses, and on their ceremonial boards. The symbolism used was of two distinct characters, one in which the carved symbol represented a legend which was oft repeated to children, a story with a lesson or moral which formed an important part of their education. The second kind of symbol represented the totem or guardian spirit of its owner, the full story of which was secret and the powers which it conveyed usually known only to the person to whom it belonged.

"The practice of this mysticism is probably known to many and in my opinion is one of the strongest supports of Indian character and affords the clearest insight to its interpretation. Before one can develop integrity, capacity or ability in a child or a man, first, there must be implanted faith in his own destiny. This was effectually accomplished among the coast tribes of Washington by their totems.

"The Indian youth at, or before the age of maturity is sent out by his parents or goes voluntarily into the woods for days to fast and bathe and purify himself and search for his Skalal-i-tut or his guardian spirit. He thus puts himself in the attitude of mind and condition of soul for spiritual communication. Thus entranced, sleeping or waking, the vivid vision or experience comes to him. The animal, fish, bird, or stone will speak to him and convey to him certain spiritual powers. This is to him a reality, the happy fulfillment of traditional expectation. He has these powers forever after because he knows he has them. He exercises these powers when occasion arises but does not boast or often tell of them. He has something definite to which his soul is anchored and as a man thinketh in his heart, so is he.

"On the totem pole at Tulalip Agency are depicted some sixteen totems among which are the eagle, totem of Bob Guakimas, the black fish, totem of Sam Dan, the double-headed fox, totem of Willapa Tom, the two arrow dog, totem of Charley Moses, three discs or 'Swe-de-lish', totem of John Fornsky, the black bear, totem of Swinomish George. These are the authentic totems of these persons, but just what powers each conveys is the mystic secret of the owner of the totem.

"The only current manifestations of these spirit-controls is shown in the spirit dances of Treaty Day. Many of the dancers go into trances, sing the song of their totem, and in some instances, act out the spirit which controls them. I have seen a Chilliwack Indian with the spirit of the bear whose dance was so completely and perfectly an imitation of a bear dancing that the power of his totem was evident even to a casual observer. A limited number of white persons are admitted to these ceremonies and are made welcome."

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BLACKBERRY JAM AS INCOME FOR INDIAN WOMEN OF THE GRAND RONDE-SILETZ
RESERVATION IN OREGON



Siletz Self-Help Community Building. The Extension Contains Cannery, Kitchen, Cold Storage Room and Work Room.

On the Grand Ronde-Siletz Reservation in western Oregon, an abundance of wild blackberries grows on the mountainsides. During the summer the women of this reservation go forth and pick them. From these berries, they make a richly-flavored, superior jam which is marketed to various mercantile establishments, hotels and small grocery stores.

Since 1934, when the project was first begun by Charles E. Larsen, veteran Indian worker, the in-

dustry has grown until approximately \$1,000 was earned by fifty Indians in 1938. This fine preserve is being sold in several eastern states. In 1938, the firm of Meier and Frank placed orders for this jam amounting to \$374. This undertaking was financed by Indian rehabilitation funds. Inasmuch as the project has met with such definite success, plans are under way to enlarge it. All such plans are formulated and carried out by the Indians themselves under the aegis of the business committees of the tribes concerned. At Siletz, Oregon, alone, in addition to the 773 quarts of blackberry jam canned - the women there have put up 10,447 cans of berries, tomatoes, salmon, venison and the like. This has resulted in an average of 232 cans per family.

The value to the community of the local canning and preserving industry is that it provides both a means of subsistence for the severe winters and a source of cash income to the Indian operatives.

THE CHINOOK JARGON

By Edward Harper Thomas

(Excerpted, With Permission, From "American Speech", Vol. II, June 1927)

House. House.	Hungry. O-lo.
How. Káh-tah.	Hurry. Hy-ák; howh.
How are you? Kla-hów-ya?	Husband. Ikt man kwón.
How large? Kon-sí hy-ás?	ë-sum mit-lite ko-pa ikt
Huckleberries. Shot ó-lil-lies.	klosich-man.
Hundred. Ták-a-mó-nuk.	Hut. Ten-as house.

I

I (or me). Ni-ka.	Industrious. Kwón-e-sum
Ice. Cole chuck.	mam-ook.
Idle. Kul-tus mit-lite.	Inebriate. Kwón-ë-sum
Idol. Stick pe-stone sáh-a-lé tyée.	muck-amuck lúm.
If. Spouse.	Infant. Chré ten-as.
Imbecile. Wake skoó-kum	Infirm. Wake skoó-kum.
la-táte.	Inform. Pot-latch kum-tux.
Imbibe. Is'-kum ko-pa lá-boos'.	Inhale. Is'-kum wind.
Imitate. Mam-ook káh-kwa kón a-way til-a-kum.	Ink. Klale chuck mam-ook tám.
Immense. Hy-as.	Innocent. Wake me-sáh-che.
Imposition. Kul-tus til-a-kum.	In-shore. Mah-t-wil-le.
Imprison. Mit-lite ko-pa skoó-kum house.	Insp. Sáh-a-le le-peá.
In. Kó-pa.	Insult. Me-sáh-che wa-wa ko-pa til-a-kum.
Inability. Ków-kwult.	Interpret. Mam-ook kum-tux hul-ol-me wá-wa.
Increase. Cháh-co hy-tú.	Intoxicate. Cháh-co dlunk.
Indeed. Whaah; di-rate ná-wit-ka.	Invite. Wa-wa cháh-co ko-pa ni-ka.
Indian. Si-wash.	Iron. Chick-a-min.
Indomitable. Skoó-kum la-táte.	Island. Ten-as ill-a-he.
	It. O'-coke; or Váh-ka.

A Page From Gill's Dictionary
Of The Chinook Jargon,
Reproduced With Permission Of
The J. K. Gill Company,
Portland, Oregon.

Relatively few Americans know that there was once a language spoken on this continent by more than one hundred thousand persons in their everyday relations and intercourse, which, except for a few words and phrases, is now almost in the limbo of the lost. No one knows how far this strange tongue goes back into prehistoric antiquity, nor how many generations or thousands of generations used it in their primitive trade and barter; for it was originally a trade language used by the native Americans over a widespread territory in their tribal commerce in slaves, shells, furs and other exchangeable commodities.

This language is the Chinook Jargon, a few words of which - such as tillicum, cheechaco, tyee, skookum and cultus - are found in the widely read western stories written by men and women who lay the scenes for their narratives in the far northwest and Alaska. Except for these half-dozen words the Jargon is rapidly falling into disuse and will sooner or later be forgotten.

Chinook was used extensively down to twenty years ago. The few words mentioned above are occasionally employed for the purpose of lending an air of erudition to the work of popular writers, but the narratives of Lewis and Clark, the journals of many early missionaries, the thrilling story of Jewett's captivity among the Nootkans in 1803-1805, the logs

of Meares, Cook and Barclay, the many manuscripts found in old libraries in the northwest and some fifty editions of various dictionaries, copies of which are still to be had, have preserved the embalmed mummy of Chinook, even if the Jargon is rarely spoken, and but little understood by those who use it on purely show occasions.

Study of the Jargon as it is today, compared with texts in the original Indian dialects, shows traces of Nootkan, Chehalis, Chinook, Tokwhat, Kwakiutl, Bella-bella and words from many other dialects, with the Chinook predominating. The Jargon is made up of many Indian words, some words typically Indian English (Indian attempts to pronounce English), some French words (and Indian-French) and still other words that are merely crude attempts to imitate natural sounds, like "hehe" for fun or laughter.

The Jargon originated in the primitive and prehistoric necessity for a trade vehicle. In the beginning Chinooks picked up some Nootkan words. To these were added words from the Salish and Kwakiutl tongues. This was the original Jargon as it existed for no one knows how many centuries, but so long, perhaps, as slaves were bought and sold. All the tribes talked it, so this Jargon was the language spoken between strangers. When the white men came, beginning with Drake and Juan de Fuca and two centuries later, Cook, Meares, Barclay, Vancouver and Elisa, their attempts to converse with the natives drew replies in the Jargon. Jewett was addressed in this tongue by the Nootkans. That is the reason why he had a dozen Jargon words in his supposedly Nootkan vocabulary. Lewis and Clark talked to Concomolly in English and the records of their Journal show that the Chinook chief replied in Jargon by saying "waket commatur", or don't understand.

At one time, not farther back than the seventies, all the natives of Oregon, Washington, British Columbia, of the coastal islands as far north as the southern limits of Alaska and of parts of Idaho and Montana and all the traders, hunters, trappers, miners, whites and Chinese, the pioneers and settlers, preachers and teachers used the Jargon in practically all their everyday intercourse, business and social. In this entire area not less than a hundred thousand persons spoke this strange picturesque tongue. One had to know it as he knew the trails and watercourses, how to paddle a canoe, catch salmon or ride a cayuse. It was indispensable.

That the Jargon came to be called Chinook was natural. The first important white occupation was at the mouth of the Columbia. This was the territory of the ancient Chinook (tsinuk) Tribe. Chinook words constituted the largest part of the prehistoric Jargon. So this common trade language was named Chinook, after this old parent tribe. There is no pure dialect of that people spoken today and none exists in written form apart from the "Chinook Texts" gathered and written by Dr. Franz Boas in 1893. There is not now a single living pureblood Chinook, despite the fact that this was the great, powerful, ruling tribe of the Lower Columbia region but little more than a century ago.

Chinook was not spoken by Alaska natives of the interior, and it was spoken by those on the far southeastern island fringe only after the Russian cession of Alaska to the United States. The Jargon did not go into that territory until the Klondike rush and even then, only a few words were carried there by the Puget Sounders who were among the first seekers following George Carmack's famous find. These carried with them such Chinook words as had become part of their daily English on Puget Sound - "cheechaco", "Skookum", "cultus", and "tillicum." The first is two words combined, "chee", new and "chaco", come. It is commonly spelled "cheechaco" and literally means new come, but is the equivalent of newcomer or tenderfoot.

"Skookum" means strong. There are many "skookumchucks", or rapids and falls in the rivers, as "chuck" is water, and is taken from the original Chinook "chawk."

"Cultus" is a term meaning bad, no good, and most commonly a degree of utter worthlessness for which there is no single English equivalent. It will sometime be English because of its broadness and strength.

Then there is "tillicum" (spelled tillikum in most dictionaries). Originally it meant just people, persons, relatives sometimes, and friends sometimes, though never the latter in early days. It meant anybody except the "tyee" or chief. Alaskans formed partnerships in their prospecting and mining ventures. Among some of these the deepest friendships existed. Such Alaskans called each other "tillicum", which thus became a term of affection and endearment, though the Chinook for friend was and is "sikhs", pronounced six. "Tillicum" in Alaska has a special significance, though it has not this in the Jargon; but that special significance grew out of special conditions that existed in no such sense anywhere else in the world. Men have mined elsewhere and have formed partnerships elsewhere, but only in Alaska did they go into vast solitudes to mine gold from frozen gravels under the skies of sub-arctic nights. So we must give them "tillicum", with all that it means in depth and strength of enduring affection.

There are few forms in Chinook. The personal pronouns will serve to illustrate. "Nika" is I, my, mine, me, first person singular, all cases; "mika" is you, your, yours, second person singular, all cases; "yahka" is he, she, it, his, hers, her, him, they, their, theirs, them, third person, singular or plural, all cases. "Hesika" is the plural, all cases, for the first person and "mesika" for the second person.

Adjectives are given comparison by prefixing and by adding words. "Kloshe" is good; "elip Kloshe" is better, "elip" alone meaning first or before. If we desire the superlative we add "kopa konaway", than all, to "elip kloshe", better, and have "elip kloshe kopa konaway", better than all, or best.

The manner in which Jargon words have been evolved from natural sounds and the way in which they are employed can be illustrated by the word wagon. The early settlers came overland in heavy wagons. Such vehicles were clumsy, noisy, slow-moving affairs and were drawn over the roughest and crudest roads, the roads going "chik, chik, chik, chik." Any wheeled vehicle to an Indian of those days was a chik-chik. So if one came in a wagon and was questioned "kahta mika chako?" (How did you come?), the answer was, "Nika chako kopa chik-chik" (I came in a wagon).

Chinook was a great aid to early settlement. It was a means of communication between natives and whites which not only facilitated trade, but which had a place in the social relations of Indians and settlers. They could converse intelligently and because of this fact, had a foundation upon which to build more or less enduring friendships.

Governor Stevens, first governor of Washington Territory, before the Civil War, negotiated a long and complicated treaty with all the Indian tribes within the territory, and did it all through the medium of the Jargon. The founders of Seattle saved that place from annihilation through their friendships with the chief for whom the city is named. Chinook was the means by which that friendship was made possible, as Seattle and his people could talk to the whites only in Jargon.

There is no need for a special language for communication between whites and Indians among Indians today. With the increased knowledge of English, the Jargon has fallen into disuse, and will, in a short time, be only an embalmed relic of the stirring days when traders, trappers, miners and adventurers, bull-team loggers and beach-combers, pioneers and preachers shared this corner of the republic with its unsuspecting, hospitable and gullible native inhabitants.

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Mt. Adams from Mt. Hood Loop.

Mount Adams In The State Of Washington, One Of The Magnificent
Peaks Of The Northwest

GONE - A TRIBE; A LANGUAGE; AND A RARE CULTURE

By Bon Whealdon

(This article was written from first-hand notes on the Chinook Indians, taken a number of years ago by older members of Mr. Whealdon's family, on the Chinook Indians. While fragmentary, the notes are authentic. Some of them date back to 1778.)

Even today we hear the ancient ones among the Northwestern Indian tribes making occasional allusions to the old Chinooks (Tsinuks), to their past glories, and to their peculiar beliefs and practices.

Who were these people whose influence was so vital that, seventy years after their passing as a tribe, fragments of their purely Oriental philosophy are yet found among the older Pacific Slope Indians? Towns, lofty mountain passes, winds and salmon have been named for them. Their beautiful tongue, originally made up of majestic, long, musical-sounding words, has tinged the dialects of other West Coast Indians, and provided a basis for the fur traders' Esperanto - the Chinook Jargon.

From 1800 to 1867 the Chinook Tribe numbered some 600 souls. Their home was Southwestern Washington, particularly that region known as the North Beach Peninsula. Chief Jim Ilwaco was born in 1814. He was head man over all the Indians from the ancient Chinook fishing villages north to the native encampments along Shoal Water Bay (Willapa Harbor).

Before Ilwaco, his father, Kaloye, born apparently during the Revolutionary War period, had been head man up to about 1830. Kaloye was often successful in uniting the Chinooks and the kindred tribe of Clatsops who dwelt on the south bank of the lower Columbia River, in mutual defense against the piratical raids of the Puget Sound Indians. The latter in their large sea-going dugouts frequently came swooping down upon their southern neighbors in search of slaves. Slavery on a small scale was common among the West Coast Indians long before the Christian colonists had entered the game upon a commercial basis. The Indian captive was more fortunate than the Negro, for when the Indian slave's tasks of catching salmon, sturgeon and digging clams were done, he had many days of leisurely feasting.

The Chinooks were a tall, well-proportioned people, and, according to tradition, they had quick, keen minds. They were alert to the natural phenomena around them, they searched for reasons for them; they had a keen sense of humor; and they took pride in their honesty and their code of ethics. They were courteous to visitors and tender with their children.

The old Chinooks had a legend that their ancestors came in boats from a "Land in the ocean" - "Illahee copa-Wecoma." They were called "Tsinuks" - strangers - by the other Indians.

Visitors From Across The Water

Ilwaco said that during the earlier life of his father, two boats containing strange men - neither whites nor true Indians - were wrecked upon North Beach. Eventually they disappeared - whether they were killed or went inland, Ilwaco did not know. Ilwaco corroborated his story so far as he was able by taking several pioneer settlers to a shifting sand dune, which only partly concealed the hull of a strangely built boat. They hacked into some of the timbers and found them to be of an extremely hard wood, entirely unfamiliar to all of them.

A number of early white settlers were convinced that the mouth of the Columbia River had often been visited by Oriental seamen who had been swept off their courses by gales and ocean currents.

Ilwaco used to converse with some of his white friends on the religious concepts of his people. At the change called death, he said, the spirit departed in a spirit-canoe to Illahee-copa-Wecoma (mystical land in the sea). There it dwelt while learning new lessons; when the birth of a child in the old home circle provided an opening, however, the spirit returned to be reincarnated among its own people. (The story is told that Toke, a prominent Chinook, had never liked old Yemans and his wife. He stoutly maintained that they were really Puget Sound Indians, who, somehow had become entangled in the rebirth scheme and had been reborn as Tsinuks.)

Their Supreme Power was an all-powerful, beneficent influence, permeating both the visible and invisible phases of creation, and expressing itself in the growth of vegetation, in winds, waves, tides, movements of the heavenly bodies, birth and death. They have no concept of a region of eternal punishment in after-life, and were disturbed when such an idea was presented by an early Christian teacher. "Maybe the white Sahalee (God) would so punish his children, but the Indian Sahalee would not torture either his Indian or white children."

They also had legends regarding a mighty Spirit-Teacher who came out of Illahee-copa-Wecoma to dwell among their ancestors to teach them the right way of life. Later these beautiful teachings degenerated into the Tolapus (Coyote) superstitions known to all the Northwestern tribes.

Their code of ethics was a lofty one. When the first missionary came through to teach, old Tum arose and explained that the visitor might as well save his words, as he and his people had always known and practiced a code of behavior similar to the new teachings.

The habit of skull-flattening (erroneously attributed to the Salish and which resulted in the name "Flatheads") was practiced by all the Chinookan peoples. It was considered a mark of distinction and only infants of the head families were subjected to the process. It, and the practice of tatooing the features, were gradually abandoned.

In 1854, we find Ilwaco lamenting that the traders with their supplies were causing his people to forget the ancient happier ways, crafts, and pursuits. "The children are learning to drink," he remarked, "to gamble, cheat and lie. Soon they will become like the white traders."

In 1859, some of the old women were still (to quote an old note) "happy in making mats, skirts and baskets. They employ the strong, pliable fibers from the inner cedar bark in their weavings. The mats and baskets are artistic in design and coloring. The young ladies are quite content to get dress material from the traders."

From further notes: "They have two methods of burial. Often the body was wrapped in blankets and interred in a shallow grave. Then there were the tree-cemeteries, where the corpse with its former personal effects was placed in a canoe, which was lashed to the branches of a tree. Some have wondered why canoe, rifle, bow and arrows and other implements left with the corpse were cut full of holes and otherwise mutilated. This was in accordance with the belief that each article possessed a spirit counterpart which must be liberated for its owner's use in the spirit-land. Ilwaco once smiled and gave another explanation - that it also prevented greedy corpse-robbers from dumping out the corpse and making material use of good equipment."

A later note explains the doom of the Chinooks as a tribe. "An epidemic of smallpox is carrying off multitudes of our coast Indians - Chinooks, Clatsops, Chehalis, and Cowlitz. Hundreds are now sick."

This, then, was the ending of the Chinook tribal organization. The scattered survivors were finally absorbed by the Clatsops and Chehalis tribes.

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A COMPARATIVELY RECENT INDIAN WAR

Among the interesting features of the Lava Beds National Monument, California, are the battlefields of the Modoc War, which occurred in 1872-3. These include "The Stronghold" where may be plainly seen the numerous cracks, ridges and knobs utilized by Captain Jack and his band of Indians, in defending their position against the United States troops.

Not more than fifty-three Modoc warriors are estimated to have represented the resources of the Indians. These fighting men of the tribe protected the remainder in the area against approximately 530 American soldiers. Although they escaped unharmed from the Stronghold, through a crevice left unguarded during the movement of the United States troops, the Indians were later brought to terms. Reprinted from Facts and Artifacts - National Park Service.

THE COUPEVILLE WATER FESTIVAL



Paddles poised above the glassy water, droplets spattering on the swaying gunwales. The bow-man glances down the line of twenty-two fifty-foot "war" canoes. Suddenly the slim paddles bite the water; eleven backs bend as one; a near score of fantastic figureheads breast the dancing course. From the shore a roar of applause. The big race is on at the Coupeville Indian Water Festival.

Begun in 1930 when a few Indians paddled over from the Swinomish Reservation at LaConner, Washington, this festival has quickly become a unique and exciting event with Indian canoe crews from Washington and British Columbia competing in keen rivalry. Always held in the second week of August, there is glory and cash prizes awaiting the victorious crew. At regatta time the population of quaint little Coupeville swells to twenty times its normal size. In 1938 the winning boat was the "Lone Eagle" manned by Nooksack Indians.

The canoes are not strictly speaking war canoes. The traditional Puget Sound war canoe was bigger and heavier in order to carry more men, supplies, and battle gear. The crafts used are long, light, slim racing canoes. They are about fifty feet long and are carved with patient skill from huge cedar logs. They seat usually eleven men. From the figureheads they taper gracefully to their stern tips. Being light and fast, they require practice and teamwork to compete in the races at Coupeville.

In the old days the Indians raced canoes in Penn's Cove at Coupeville. This traditional event threatened to die out, however, before a group of Coupeville business men decided to stage a modest community celebration in 1930. From this resolve the Indian gala sports event has been revived.



AN INDIAN DANCE AT TOPPENISH, WASHINGTON, SEEN THROUGH
THE EYES OF A NEWSPAPER REPORTER

(Reprinted With Permission Of The Yakima Daily Republic, Yakima, Washington)

Half a mile from the highway in the middle of a field stands the Toppenish longhouse, a structure built of rough one-inch lumber and roofed with tar paper. The road to the tribal meeting place is axle-deep in mud and once in the ruts, it is impossible to turn out or back up. Yet every hour of the day and night, dozens of cars slither their way in and out as the Indians of Washington, Idaho, Oregon and Montana attend the rites of their semi-annual celebration.

Last night the longhouse resounded to the steady four-beat stroke of the tom-tom and the weird high-pitched wailing of the "orchestra" while moccasined feet crashed against the hard-packed dirt floor in a rhythm which could be felt rather than heard, and bells of varying pitches, strapped to the legs of the dancers, completed the wild note of a savage music which cannot be described or written. It must be felt.

Men dancers circled slowly around the room, their deer-like costumes, colored beadwork and feathers transforming a prosaic wooden building and dirt floor into the council circle of a nearly forgotten era. As a few white observers present watched the ceremony the electric lights seemed to fade away and the iron-bellied stove at either end melted. In the place of the modern articles there came an impression of lofty pines and the ruddy glow of a fire. Pulses quickened and breathing became shorter as the rhythm of the drums increased its tempo and the dancers' feet moved faster and faster toward the finale of the war dance.

Around the oval arena sat Indian women in their blankets, some sucking enthusiastically away at white paper cigarettes, some attending the elemental needs of their young, others just sitting, their bright eyes taking in every detail of the ceremony, yet seeming to be fixed vacantly on a point in space.

The elders of the various tribes squatted around the upper end of the arena, the broad ten-gallon hat of the hard-riding westerner taking the place of the colorful Indian headdress. An occasional ripple of applause ran its way through the crowd upon completion of a difficult passage in the dance.

However, it was on the fringe of the crowd - in the back where the shadows were deep - that drama and the tragedy of the celebration had its way. There were several Indian girls between the ages of fourteen and eighteen years of age who had come to the celebration with their hair curled and bobbed. They wore store-made dresses and coats and the hard leather shoes of the white man.

Their eyes constantly wandered around the room. One moment they fixed the tribal ceremonies with the courteous detachment of a white spectator and the next their eyes became blank and their faces were stolid as the red man had its way within them.

This struggle between the races is more noticeable in the girls than in the boys. The boys throw themselves more into the spirit of the tribe, dancing around in costume - imitating their elders and forgetting there is a white world outside the rough board walls of the longhouse.

The struggle is reflected occasionally in the eyes of an elder tribesman as his gaze settles for a moment on the troubled faces of his grandchildren. The mask falls immediately and the sorrow of a lost art - a lost enthusiasm - is bottled up.

Last night, whenever the tribesman making the address completed a phrase in his native tongue, this phrase was repeated in English, not for the benefit of the few whites present, but for the younger members of the tribes who do not speak the language of their fathers.

* * * * *

"WHOA", AND THE MULE STOPPED

Told By Francis Plouff

Salem Indian School, Chemawa, Oregon

It was in the early times in the western country. A man was chosen to be a scout for the white people. One day he was about a mile and a half from his people. He saw what looked like a prairie fire and he made up his mind it was Indians. He was riding a mule. (In those days there were few horses that would stop when you said "Whoa." This mule could go very fast and he would stop at once at the word "Whoa.") So the man turned his mule and rode like the wind. He looked back and saw about five hundred Indians coming after him. He was headed for some deep gorges that were cut in the earth by water long ago. They were very deep. He was going fast. He could not stop his mule and over the cliff they went.

The bottom of the gorge was filled with rocks and it looked pretty bad for the scout. But when he was within three feet of the bottom he said, "Whoa!" and the mule stopped. And that is how he got to tell the story.



LAND OF SAGE

At Home On The Warm Springs Reservation In Oregon

By Elizabeth B. Loosely

The Warm Springs Reservation in Wasco and Jefferson Counties, Oregon, supports 800 industrious Wasco and Paiute Indians known generally as the Warm Springs Indians. Never unfriendly to the whites, the grandfathers of the present Indians made a treaty with the government in 1855. Two years later the Warm Springs Agency was created. In 1872, led by Donald McKay, they helped the U. S. Army quell the Modocs when they made a foray into Northern California and Southern Oregon.



General View Of Lower Seekseejua Creek Valley.
Mt. Jefferson In Background.

Their homeland begins in great stretches of sage and juniper country which reach to snowcapped Mount Jefferson, where it rises out of the Cascades. The Metulious River forms the reservation's southern boundary. The northern line runs through high land, heavily timbered or overgrown with meadow grasses. The Deschutes River, famed all along the coast for its fishing, is the eastern boundary. Many lovely jewel-like lakes lie at the base of Mount Jefferson, Three Fingered Jack and Squaw Peak, feeding the streams that drain into the Deschutes River.

The sage land is cut by ravines and arroyos that lead into great canyons edged with brightly-colored rock formations that look like medieval fortresses and cathedrals. The bottoms of these cuts are desirable farm lands and here are many Indian homes. To others have fallen the tablelands that top these canyon walls.

The home of Alec and Blanche Tohet, an Indian couple whom I have come to know, is on the brow of a hill that rises into the mountains. To the



Ready To Leave For Cherry-Picking

east of them is a small stream and to the west is another. From their height the Tohets can watch their cattle grazing.

Off For The Cherry-Picking

When we first met Mrs. Tohet, she and a group of friends were cherry-picking - the wild cherry that thrives along the tiny brooks that feed the bottomlands. Gay kerchiefs bound the heads of the pickers; bright, clean gingham dresses were girded in with scarfs or beaded belts. Blanche Tohet wore earrings; in one ear she had an ornament cut from shell in a heart shape and in the other a gold dollar held in place by a spun gold wire. Her necklace of wampum had a pendant of hand-wrought gold.

The dresses of the native women are still cut as were the ones made of deerskin many years ago; a piece of folded cloth is rounded out for the neck; material left over the shoulders forms cape-like sleeves; and the sides are shaped into seams. In colder weather a fitted blouse is worn underneath this dress. Buckskin strips bind the legs; well-made moccasins are their footwear. The small hands, feet and well-shaped limbs of the full-blood people are noticeably handsome. Hair parted straight from the forehead to the back neckline is braided into two braids that meet in front and are then braided together for the last three inches and here intertwined is a bit of bright cloth. One of the pickers had topped her kerchief with a broad-brimmed hat and this was tied to her necklace with a bit of string. She laughed: "So it won't blow away," she said.

The patient horses were laden with baskets, some of them heirlooms several generations old. Shawls patterned in plaids and stripes were flung across saddles; red blankets were fashioned into a carrier for the babies and the numerous accompanying articles. These were all so securely fastened that the little girl in the picture (on the preceding page) could not crawl out if she wanted to. But why should she want to. This was one of the many adventures she has had, such as huckleberrying, fishing and going to the root festival.

Securing the full baskets with deft movements Mrs. Tohet said: "We eat these cherries now, or dry them to be made into sauce later, or can them as you do." The baby was demonstrating their goodness as both hands crowded them into her mouth. Pungent odors of crushed cherries, broken brake and trampled sage mingled as the calvacade of cherry-pickers waved good-bye.

In The Tohet's Home

Following this chance meeting we went to the Tohet home. Mrs. Tohet and the smallest child, a girl of fourteen months, were there. Their home is typical: the main room is perhaps 14' by 22'; there were many high half-windows and a set of shelves on which were flour, sacked dried huckleberries and choke-cherries. Also here were herbs. These were to be used in the baths taken in the sweat-house that is a part of every domicile. The root of the sumac, bark of the alder and yellow moss were there for dyeing purposes and near them lay also several packages of commercial dyes.

The "long bench", a sewing machine and several pallets made up the furnishings. On the wall hung a drum. The frame was of juniper, over which a deerskin hide had been drawn after the hair had been scraped off. This was laced on with raw skin strings through holes made in the frame. In the center these strings were held with a weaving of fiber. Mrs. Tohet handed me the stick - juniper wood with soft cloth on one end. I struck the instrument and a soft humming filled the room, filled it as putty does a crack. I gave it back to Mrs. Tohet who tapped it lightly, then with a peculiar wrist movement, the music gained volume until a resonance flowed out and across the hills.

So do they summon neighbors - so do they tell of sickness, death, marriages, births or festivals. The rousing ring of the family drum is carried in waves of sound to suit the occasion. This time it attracted Alec Tohet. He came hurriedly and his wife laughingly explained; he took it good-naturedly even though it had called him away from a cattle trade. He announced "Oh, they will come again tomorrow", as he seated himself comfortably on the long bench. Traders from the Portland market were in to buy beef.



A Warm Springs Mother
And Child

Alec's gay yellow shirt and large white hat made his braided hair seem the blacker. He showed us a white tanned deerskin and explained that this was the color before it was smoked and that brains or egg white were used to tan it. He showed us the moccasins he was wearing; they had been made in May and he had worn them constantly, except for fishing and some of the dirtier work.

Lovely corn husk bags hung empty or bulged with moccasin or glove patterns, also with partly-made gloves for the women keep sewing for pick-up work as we do. Soft, subdued native dyes vied with the more flamboyant yarn which present-day usage has made an accepted material in their basketry. Next the bags. It is hard to say which are the more beautiful - the corn husk ones, made from the thread-like fiber of the husk that wraps the corn ear and which is interwoven with a warp of stouter fiber or the beaded ones. The bold tones and varied patterns of the beaded bags have their place, surely. With beads they create not only the usual designs but also forest scenes. Often there is a fallen log and a stag; always a background of green trees, mountains and a stream. Truly some of these bags show real talent for design.

In the kitchen was salmon caught at Celilo; this had been partially dried and now was finishing off. Thin sticks the size of a lead pencil had been run through the flesh to keep it from curling up and not curing properly. Here also were dried salmon eggs spread out - later to be ground into pemmican. Here hung an especially attractive bag. "Oh, that one I get from my cousin's wedding," Mrs. Tohet said. "You mean your cousin gave it to you?" "No. I trade a horse for it and some beads at my cousin's wedding." Then we learned that trading and bartering is still carried on at these gatherings. We talked of Blanche and Alec Tohet's own wedding and heard the story.

Alec and Blanche had been deeply interested in each other. His people were well-to-do. Alec's father called on Blanche's people, bringing a few head of stock. They were accepted. The son called. The father came again bringing more cows and a few horses. The marriage was arranged. Blanche must have been a beautiful bride, for at thirty-eight, she is still lovely.



CCC-ID Camp At Warm Springs

Having accepted the teaching of the white man, Blanche and Alec went to Madras and were married according to the civil law. The bride and groom repaired to their separate homes, for according to their own custom, they were not yet wedded.

The zoom of the family drum carried up into the canyon, into wooded slopes and was here picked up and relayed until it reached the plateaus. Friends and relatives came from the hunting range, the fishing grounds, the cornfields, the roundup. They came bearing gifts, many gifts - cows, horses, shawls, beads, baskets and corn husk bags.

Venison, fish, pemmican, berries and roots came in burden baskets. Precious shawls, with all the earmarks of the early trade with the Sandwich Islands, came in suitcases so that their long fringe and embroidery would not be damaged. These suitcases are made of cowhide, cured white and folded into the shape of an envelope and laced together. The two outer flaps are painted with a clay-like substance in shades of vermillion, blue and emerald; in designs similar to those the Navajos use in their rug weaving.

More ponies arrived. On each side of these animals were alforjas, made of cowhide, holding gifts and goods for barter, since every gathering is a means of exchange. One man had an elk tooth that had lain in cooper soil and had taken on a shade of green that made it precious; this he would give in place of an iron kettle which was probably acquired from some early white settler or wagon train, along with beads of semi-precious stones found here on the reservation. So on it went.

Someone had gone into the forest and gathered the long black moss that grows on the pine tree, the moss the deer and cattle thrive on. Fires sprang up. Hot rocks were laid on embers in a pit, woven mats covered the rocks, and on these mats the moss was piled several feet high and then protected with more mats. On top of this went dried leaves, twigs and lastly a mound of earth. Just one tiny hole, the size of a finger, was left. This was accomplished by letting a stick protrude. All ready. Then water was poured into the hole. Quickly the opening was sealed. Inside the steam rose around the moss and was left thus for hours. It was taken out a soft black substance and put to dry and when partially cooled it was cut into loaves.

Chants, dancing, bright fires and feasting; then the exchange of gifts and gambling took place. This was all a part of the wedding ceremony. At last, with a comb fashioned from wood, the mother of the groom combed the bride's hair, the final rite of the services. Horse-blanketed in red cloth fringed with buckskin were decked with throws that fell from the mounts' withers and rumps. These were heavily beaded and fringed and from the fringe in turn dangled tiny silver bells, ornaments and trinkets such as an eagle's claw, a bluejay's bright feather, a dice, a piece of rosary. The young couple rode away while around the central fire voices rose and fell, rose and fell in the ceremonial song.

The people stayed on until the food was exhausted. Until they were exhausted from lack of sleep and excitement. Some of the more expert at gambling went home with the other fellow's buckskin shirt, as well as with most of his ponies. (There was once a Chief No-shirt.)

Later the young couple returned to live with first one, then the other of the parents. Then they established their own home, fashioned their own family drum, hung the tapestries of corn husks and beads on their own house walls and made their own long bench.

This marriage was eighteen years ago. The Tohets have five sturdy bright-eyed children now, four going to school at the Warm Springs Agency where their parents went before them.

At this time of the year the cattle are being brought in; the Indians have their fish and berries; the bath herbs are all garnered; and the necessary purchases have been made with sums earned from work in hop and potato fields and from the sale of wild horses. This family, like hundreds of other on the Warm Springs* Reservation, is retaining the old, dependable, and homely traits of their ancestors, and at the same time taking from white life what best fits their needs.

* The name is taken from hot springs on the Warm Spring River. These springs have a high mineral content. They were used by the early Indians to cure many ailments and are still found to be very beneficial.

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Above: Indians from the Warm Springs Agency fishing at Celilo Falls.



Right Side: This picture shows an Indian of the Warm Springs Agency engaged in fall plowing.

CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

NOTES FROM WEEKLY PROGRESS REPORTS

White Pine Pruning At Red Lake (Minnesota) The pruning of white pine trees at Ponemah is coming along very well. The men are getting more familiar with the work and are improving every day. The work looks good and they are doing a clean job. They have completed 36 acres during the past week. O. V. Fink.

Surveying Work At Rosebud (South Dakota) This week's work consisted of making a topographic survey of the proposed parking area around the CCC-ID garage, setting grade stakes for the crew working on erosion control work around the CCC-ID cottages, and taking over the engineering work on three proposed dams. The work on these dams consisted of locating test pits, taking soil samples, and making a topographic survey of part of the reservoir area on Dam No. 97. Melvin H. C. Hall, Trail Locator.

Vocational Instruction At Salem School (Oregon) Vocational education time was taken up with problems on electric welding and project demonstrations. An explanation on the percentage of carbon contained in steel which can be used for electric welding was offered. Some of the elements found in steel, and which may have a good effect or a bad effect on the welding are: aluminum, silicon, carbon, manganese, nickel, and chromium. James L. Shawver, Dairyman.

Landscaping Sanatorium Grounds At (Choctaw-Chickasaw Sanatorium) Five Tribes (Oklahoma) Work during the past week has consisted of cutting out dead pine trees on and near the sanatorium grounds. These

trees had become infested with bores and it was essential that they be removed and burned in order to prevent the other trees from becoming infested too.

A rock wall, some two and one-half feet high and five feet long is being built on either side, at the end of one of the drives to prevent washing and cutting at that point. Very satisfactory progress is being made. Tony Winlock, Assistant Leader.

From Standing Rock (North Dakota) In making my weekly report, I wish to say that the officials and all those who are supervising the work and improvement on the projects, such as building dams, making community gardens and irrigation, are doing it for the benefit of the Indians. We hope good will be derived from these projects. We are going to realize a double benefit from the dam and money earned for a livelihood for each one of us - and that is a mighty good benefit.

During this winter we have been working on the fire lanes in the timber lands, clearing and pulling out stumps to a width of 66 feet. Doing this work, we are making a living for our families during these cold days. We are also going to cut posts for the planned community pasture which is to be built, and this is important toward our livestock program. Therefore, I believe that there should be no change in this relief setup. As a leader, I would say that this kind of work is both educational and beneficial. I therefore wish to declare it in this report. Thomas Mentz, Leader.

Work At Fort Totten (North Dakota) Mr. Stuart C. Edmonds, Assistant Telephone Supervisor of the Billings District Office, visited this agency to make a general check-up on our automatic exchange and telephone system. The call recording device on the switchboard shows that over fifteen thousand calls went through the board during the past two months.

A separate file card has been worked up for each CCC-ID well and spring put down under the CCC-ID on the reservation since the beginning of the program. The property card shows the number of the well, the name, location; the type of well, whether dug by hand, bored or drilled, type of curbing, size and depth, type of tank, pump and windmill, type of fence, date completed, and the total cost, as well as a space provided for future maintenance records on each individual well. The proper recording of all these wells and springs has been a great deal of work, but we feel that the time expended is well worth the information that can be obtained from these cards in the future. Christian A. Huber, Junior Engineer.

Work At Bear Creek Dam - Pine Ridge (South Dakota) Despite the snow over the weekend, the rock excavation crew put in their full week. They encountered snowdrifts on their way to and from work, but they continued with their work.

Dr. Tate arrived at Allen Consolidated School this week and a good many of the men took advantage of his presence and went there to have their teeth examined and cared for. Some of the men were sick due to tooth extractions. Paul Valandry, Camp Assistant.

Truck Trail Maintenance At Mis-

sion (California) The entire week was spent on truck trail maintenance. All the trails were gone over, drainage was opened, slides were cleared, and washouts were filled in. E. A. Vitt, Project Manager.

Educational Program At Keshena (Wisconsin) Our CCC-ID educational program progressed much during the past week. We had two meetings to discuss the possibilities of having an enrollee program. After much discussion concerning the various courses which would be taught, it was decided to begin classes with First-Aid and Safety courses.

As far as the work is concerned, the crews are right up to the "notch" and the men are all in high spirits.

The timberstand improvement crew progressed very nicely this week. They have covered 35 acres.

We have inaugurated something new in the line of enrollee program entertainment by turning over the meeting to different crews each week to furnish entertainment. Walter Ridlington, Project Manager.

Work At Sells (Arizona) Some difficulty was experienced at the beginning of this telephone job in trying to select a route close enough to the road for maintenance purposes, and still dodge two or three fairly bad washes and a lot of heavy brushing. However, after this was done, very good progress was made. A. M. Chisholm, Foreman.

Auto Mechanics Class Improves At Great Lakes (Wisconsin) We have a very fine class in garage mechanics at Camp Marquette, Michigan. This class has been in session for a period of three months and as a whole, we have shown a very remarkable im-

provement. The plan for the class is to study the various systems such as brakes, tires, lubrication, transmission, cooling, oiling, ignition and many others. Eric F. Enblom, Senior Camp Assistant.

Large Attendance At Dance At Flathead (Montana) This week was full of action for the activity program at Valley Creek Camp. The dance at the Agency, given by the camp, drew an approximate crowd of five hundred adults and children. The novel feature of the dance was the presence of two orchestras. The Agency orchestra, composed of employees, played the latest steps for the more modern swingsters. After about three or four rounds of this music, the camp orchestra, with piano, fiddle and banjo poured forth music that was sweet to the ears of those who knew the technique of the old-time square dances.

Although a smaller crowd was expected, everyone present was served a supper plate and extra coffee when desired. Camp cooks and other camp members served the supper in an orderly and efficient manner. Afterwards, the hall was cleaned for the dance and the party continued until 4 a.m. Eugene Maillet.

Activities At Navajo (Arizona) We have been working around the camp all week trying to finish up a few jobs that we have started. The boys have the ground for the basket ball course almost completed. We have also started our oil house. It will be made out of rock and just large enough for our oil and white gasoline. We have our educational program now under way. Last week we visited the different trading posts and collected 50 magazines and books for the enrollees. Our weekly meeting was a great success, as almost everyone was interested in the CCC-ID program. A. L. Draper, Group Foreman.

(Chin Lee) The enrollees working on these two projects have been repairing the buildings in camp here. They have also fixed up an office that is to be used as a camp office and warehouse office. They have had instruction in safety, first-aid, and in carpentry work, as several shelves and book-racks were made for use in the recreation hall. For recreation, the enrollees played Chinese checkers, monopoly and basket ball. Due to the fact that snow was on the ground, basket ball practice had to be called off for several days this week. Stanley R. Thomas, Sr. Sub Foreman.

Truck Trail Maintenance At Mes-calero (New Mexico) The machines are working on the finishing up of the truck trail as a whole. There are still some fills and small cuts to be made on the lower end of the trail. The culvert headwalls are all put in up to the fills that are still being built. The ditches are still to be run on most of the trail where the machines are filling and cutting.

We have had a big crew on subjugation work during the past week doing maintenance work on the ditches, such as cleaning up for better drainage and better water service. The storms we have been having necessitated this work as much debris was carried into the ditches.

The basket ball team still holds its first place in the league, even though it was defeated by one of the poorer teams this week. This defeat was probably caused by the attendance of too many beautiful Southern New Mexico girls. The boys just could not play and look at the sidelines too. James M. Cox.

Landscaping At Pipestone (Minnesota) Project 135: During the past week they have continued to cut and prune the trees. G. R. Brown.

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A LAWYER LOOKS AT THE AMERICAN INDIAN, PAST AND PRESENT

Note: The following speech was delivered by Samuel J. Flickinger, Assistant Chief Counsel, Office of Indian Affairs, on February 18, 1939, before the members of the Order of Indian Wars of the United States, held at the Army and Navy Club in Washington, D. C., on the occasion of their annual banquet. This was the first time this essentially military group had ever entertained a speaker from the Indian Service.

It has been estimated by some historians that at the time Columbus discovered America there were approximately 350,000 Indians in the area which is now the United States. Others have estimated that this number reached 900,000. At present, there are approximately 373,000 Indians within the United States, including some 30,000 Indians and natives residing in Alaska. The latter figure constitutes about one-half of the total population of that territory.

The State of Oklahoma has far more Indians residing within its boundaries than any other state - approximately 96,000. Arizona ranks second in order with about 46,000 Indians. Third in order is New Mexico with over 35,000.

The State of South Dakota is next in line with over 27,000 Indians and California follows closely with approximately 24,000. The other five states with over 10,000 Indians each, are Montana, Minnesota, Washington, Wisconsin and North Dakota.

Of the enrolled or registered Indians at some 250 reservations and jurisdictions, over 60 per cent are full-bloods. The mixed-bloods consist of less than 40 per cent of the total.

The Constitution of the United States vests in the Congress of the United States the power, among other things, to regulate commerce with foreign nations, and among the several states and with the Indian tribes. Among the duties imposed upon the War Department when it was created on August 7, 1789, was that of handling Indian affairs. Congress on July 9, 1832, specifically created in the War Department, the Office of the Commissioner of Indian Affairs, the holder of which was subject to the Secretary of War and the President of the United States in the direction and management of all Indian affairs and of all matters arising out of Indian relations.

At that time, due to the treatment meted out to the Indians by some of the white pioneers, the Indian in general had come to mistrust most of the whites in all of their actions and felt that the only way they could protect themselves and their hunting grounds from the invading whites was by force. This condition led to the belief that most of the Indians were savage and war-like, and accordingly, it was necessary to use force at all times to protect the white pioneers from the Indians residing within the territory the pioneers were invading. It was natural, therefore, for Congress to continue the control of Indian matters under the military department of the Government.

Congress by an Act of March 3, 1849, created the Department of the Interior, to which the Bureau of Indian Affairs was transferred. By this Act

the control of Indian matters passed from the military to the civil branch of the Government. Sections 441 and 463 of the Revised Statutes of the United States provide that the Secretary of the Interior shall be charged with the supervision of public business relating to the Indians and that the Commissioner of Indian Affairs under his direction and agreeable to such regulations as the President of the United States may prescribe, shall have the management of all Indian affairs and all matters arising out of Indian relations.

Since the transfer to the civil authorities of the Federal Government took place, innumerable acts of Congress have been passed until at the present time the Indian Bureau finds itself meshed in a maze of laws, some of which are archaic.

Originally the Indians roamed over the vast territory embraced within this country without restraint except as one tribe may have encroached upon another. Rapidly increased population caused expansion over the entire area of the country and resulted in restricting the areas over which the several tribes of Indians roamed. Treaties were entered into with different Indian tribes by representatives of the United States, many of which were ratified by Congress wherein provisions were made defining specific reservations for the particular tribe or tribes to reside upon. In many instances these treaty reservations were subsequently reduced in size by further treaties or by acts of Congress to meet the demands of the encroaching white race. Often the best part of the Indian reservation was thus taken from the Indians in order to provide farming areas for the whites.

The right of occupancy of areas by Indian tribes was recognized in a degree by the United States. The treaties in diminishing the areas over which the Indians formerly roamed, and confining them to specific diminished reservations, naturally created new problems. The reduced or diminished area of a reservation to which a particular tribe or tribes of Indians were confined under a treaty or act of Congress was known as the diminished reservation, while the area formerly occupied by such tribe or tribes which was relinquished to the United States by the Indians became known as the ceded reservation. Congress on March 3, 1871 decreed that thereafter no more treaties would be entered into with any Indian tribe.

The Indian reservations were held in common by all the members of the particular tribe or tribes residing thereon. In some instances, treaties provided for the allotment of the lands embraced within the reservation to the individual members. Some of the treaties specifically provided that certain chief or chiefs should have set aside for his or their use a particular number of acres of land.

On February 8, 1887 Congress enacted what is known as the General Allotment Act. This Act provided for the allotment of the lands of the reservations to the individual members and the issuance of patents to the Indians, which recited that the United States would hold the lands so allotted to the individual Indians in trust for a period of 25 years at which time a fee patent would be issued to the allottees for their allotted lands, free of all encumbrances. This Act was amended on several occasions to take care of needs which become apparent as time went on. The original legislation provided that upon the issuance of the original patent the Indians would become citizens of the United States. Sub-

sequently by amendment the right of citizenship was deferred until after the fee patent had been issued. This change was due largely to a misunderstanding as to the real legal significance. At that time it was the belief that wardship and citizenship were incompatible. This theory, however, was exploded by the Supreme Court of the United States in the case of *Brader v. James*, reported in 286 U. S. 88, wherein the Court held that the granting of citizenship to the Indians was not inconsistent with the right of Congress to continue to exercise its authority restricting the alienation of lands by the Indians under legislation adequate to that end. In the case of *U. S. v. Noble* 237 U. S. 74, the Court said, "Guardianship of the United States continues notwithstanding the citizenship conferred on the individual Indian allottees."

The Indians were not aliens and could not be naturalized under the general naturalization laws dealing with the naturalization of aliens. They could only become citizens of the United States by specific act of Congress. That body by the Act of June 2, 1924 provided "That all non-citizenized Indians born within the territorial limits of the United States be, and they are hereby declared to be citizens of the United States; provided that the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property." Thus it will be seen that all Indians born within the territorial limits of the United States are now citizens of the United States.

While on this subject it may be well to point out that most of the Indians have the right of suffrage in the particular state in which they reside. Some states, however, such as Arizona and California prevent the Indians, who are wards of the United States, from voting by providing that certain persons, naming those under guardianship, are not eligible to vote. In the State of Arizona the statutes specifically name Indians as being excluded. The constitutionality of such legislation has not been determined definitely.

Under the General Allotment Act and amendments thereto, the reservations were divided into individual allotments, the Indian becoming a restricted owner of that part of the reservation allotted to him.

The guardianship of the United States over the Indian has to do largely with the Indian's land or property or matters arising by reason of such property. Title 25, U.S.C. Section 175 requires the United States attorneys within the several states to represent the Indians in all suits and law and equity. This law has been interpreted by the Department of Justice to apply principally to cases involving or growing out of the Indian trust property. In recent years that Department has been more liberal in its interpretation of this law and has handled a greater variety of cases for, and on behalf of the Indians, looking to and protecting their interests even when the action did not affect trust or restricted property.

In the absence of Congressional enactment courts are without jurisdiction to try an alleged offense committed by one Indian against another on his person or property within Indian country or an Indian reservation. The Supreme Court of the United States on December 17, 1883, in the case of *Ex Parte Crow Dog* held that the First District Court of Dakota was without jurisdiction to find or try the indictment against Crow Dog, a Sioux Indian, who had been convicted by that Court for the murder of an Indian of the Brule Sioux Band;

that the conviction and sentence were void and the imprisonment illegal, because as stated by the Court:

"To give to the clauses in the treaty of 1868 and the agreement of 1877 effect, so as to uphold the jurisdiction exercised in this case, would be to reverse in this instance the general policy of the Government towards the Indians, as declared in many statutes and treaties, and recognized in many decisions of this court, from the beginning to the present time. To justify such a departure, in such a case, requires a clear expression of the intention of Congress, and that we have not been able to find." (Ex Parte Crow Dog, 109 U. S. 556-572.)

The decision in the Crow Dog case resulted in Congress enacting on March 3, 1885 what is commonly referred to as the Seven Major Indian Crimes Act. This legislation covered the crimes of murder, manslaughter, rape, assault with intent to kill, arson, burglary and larceny. There was added to this list by the Act of March 3, 1909, "assault with dangerous weapon" and by the Act of June 28, 1932, incest and robbery were added. Any of these crimes, therefore, committed by an Indian against another Indian or his property on an Indian Reservation is subject to suit in the Federal courts.

In 1887 the total area of Indian land within their reservations was approximately 137,000,000 acres. The General Allotment Act of 1887 was passed in furtherance of the policy to break up Indian community land holdings by allotting them and creating individual property ownership, with the view of thus absorbing the Indians into the general population. In most instances while the carrying out of the policy changed the mode and method of living of the Indians by making them individual land owners and attempting to make them agriculturalists, limited funds of the individual Indians and with very little and woefully inadequate appropriations to aid them in accomplishing this change resulted largely in failure of the purpose. No provision was made to provide credit to those Indians who desired to progress and owing to the inability to pledge their property as credit, outside credit was usually not available to them. School, health, medical and dental aid, and other necessary assistance was limited by insufficient appropriations by Congress with the result that the Indians in the main were unable to cope successfully with the changed conditions in which they found themselves.

The death rate of the Indian was high. Many of the allotments made to individual Indians were never utilized by the individuals themselves. Upon the death of the allottee, in many instances, years lapsed before definite determination of the ownership to the deceased allottee's land was made. The State courts in some instances assumed to take jurisdiction in determining heirs of deceased Indians. By the Act of June 25, 1910, Congress vested in the Secretary of the Interior the exclusive power to ascertain and determine the legal heirs of deceased Indians to their trust or restricted property. The 1910 Act was amended in 1913 by vesting in the Secretary the power to approve Indian wills.

Many allotments after the death of the allottee and the death of successive heirs passed into ownership of many individual Indian heirs. For ex-

ample, a 40-acre tract of land may have as many as 200 heirs making it virtually impracticable to utilize the land. Each heir's share being exceedingly small, many of the heirs will not bother with it, so often beneficial use of the land is not made. This situation complicates exceedingly the administration of the land.

This complicated situation in the past, plus the desire of non-Indians to acquire good farm land belonging to the Indians, resulted in the sale of many of these allotments to non-Indians. This desire of the white man also resulted in many instances, in the further extinguishment of the Indian title to his land. After the allotments had been made, acts of Congress provided for the disposal of the so-called surplus or unallotted Indian lands. The unallotted lands were appraised and thrown open to entry to non-Indians at the appraised price, the Indians receiving the value placed on the lands less cost of administration. Through these several mediums, much of the large areas, approximating 137,000,000 acres of land, passed rapidly out of Indian ownership.

From 1887, the year in which the General Allotment Act was passed, up to 1932, the average yearly diminution of Indian title in lands was 2,000,000 acres. In 1933 there remained 29,481,685 acres in tribal Indian ownership and about 19,000,000 acres of Indian lands allotted to the individual Indians were still in a trust status held by the United States for the individual Indian allottees or their heirs, or a total approximating 49,000,000 acres. At this rate of disposition of Indian lands only a few years separated the time when all Indians would be landless, and to think, at one time this entire country was theirs. (Because of the length of this article, it was found necessary to divide the text into two installments. The second installment will appear in an early issue.)

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WASHINGTON OFFICE VISITORS

Recent visitors to the Washington Office have included the following: Charles L. Berry, Superintendent, New York Agency, New York; Alida Bowler, Superintendent, Carson Agency, Nevada; Fred W. Boyd, Superintendent, Fort Belknap Agency, Montana; Charles L. Ellis, Superintendent, Osage Agency, Oklahoma; E. Reeseman Fryer, Superintendent, Navajo Agency, Arizona; Charles L. Graves, Superintendent, Blackfeet Agency, Montana; Theodore B. Hall, Superintendent, Sells Agency, Arizona.

Other visitors have been J. L. Finley, Probate Attorney, Five Civilized Tribes, Oklahoma, and Captain George M. Nyce, Regional Forester, Great Plains Area.

The visiting delegations and visitors were: Cheyenne River Agency (South Dakota): Thomas Eagle Staff, Luke Gilbert, John Little Cloud and Daniel Powell. Osage Agency (Oklahoma): John Abbot, Mr. and Mrs. Bascus, Louis Denoya, Harry Kohpay, Mr. and Mrs. Fred Lookout, John Joseph Mathews, Edgar McCarthy, Lee Pappan, Frank Quinton, Mr. and Mrs. William Pryor, Ed Simpson, David Ware, and John Wagoshie. Sells Agency (Arizona): Pete Blaine, Martin Maristo, and Henry Throssell.