

CHAPTER IX.

THE SEVENTH OR ARCTIC DISTRICT.

THE SEVENTH DISTRICT.

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The boundaries of the country forming the subject of these descriptive notes are: on the south, Norton sound or Norton bay and the northern watershed of the Yukon; to the north, the Arctic shore, and toward the east the boundary between Alaska and the British possessions.

Though I can not assert that I have traveled over the entire area to be described, I can say that the entire coast line and its villages, with but few exceptions, from Norton sound to Point Barrow are well known to me, and from an acquaintance with the people extending over a period of 5 winters in the course of 10 years I have gained considerable insight into the distinctive characteristics, peculiar customs, and general features of this interesting race. From reliable native sources I have obtained information about the interior portion of the country between Point Barrow and the Mackenzie river, while the rest of the topographical description is compiled from notes made during my travels and residence in the country.

It has been the custom to designate the tribes that inhabit the northwestern portion of Alaska as Eskimo, and while I intend to so call them throughout this writing, I fail to see why the term should have been applied. These cognomens of Eskimo, Inuit, and others are no doubt useful from an ethnographic point of view, but the affix "miut" carries with it a significance, pointing to some distinctive district or place occupied by the Eskimo family where the individual or tribe may live.

To give a general and somewhat comprehensive account of these people, I have subdivided the data into the following heads:

1. Names of tribes and their districts.
2. Geography and topographical description of the country.
3. Manners and customs.
4. Superstitions and ceremonies.
5. Diseases and ailments.
6. Dwellings, food supplies, and methods of hunting.
7. Characteristics and personal appearance.

NAMES OF TRIBES AND THEIR DISTRICTS.

Whether the Eskimo had their origin from an Asiatic or purely American Indian source is not within my province to discuss. The subject is one quite too large to be handled briefly and opinions are too diverse to admit of dogmatic assertion. The Eskimo family in a measure has spread south as far as the western slopes of the Alaska peninsula and up the Yukon river to the vicinity of Anvik. At the village of Unalaklik, on Norton sound, we find a hybrid race composed of Eskimo and Ingalik from the Yukon river. This village being the sea terminal of the winter portage from Anvik on the Yukon was in the past the resort of the river tribes, and intermarriages have resulted.

Many years ago, tradition asserts, the natives of the country lying on the shores of Kotzebue sound emigrated to the seacoast and rivers of Norton sound and bay. Their encroachments, however, did not extend beyond certain

limits, which may be defined as situated between 161° and 163° west longitude. In those days the population on the Lower Yukon river and Norton sound was very numerous, and although the language spoken by them is an offshoot of the true Eskimo, and the customs and manners bear a striking resemblance, a bitter feeling existed between the two peoples, which even at the present day has not been quite extinguished; so that when the northerners came to "pastures new" many and prolonged were the faction fights which took place between them. By no other people had this feeling been more provoked than by the Unalaklik men, who were always to be found in the van whenever any raid upon the enemy's settlements was organized. Matters were carried to such a degree that after a memorable raid made by the Unalaklik men, in a manner similar to that narrated in Roman history, as the "rape of the Sabines", the Eskimo settlers on Norton bay requested the aid of their brethren of the north. Responding to the call, a horde of these hyperborean residents came to Unalaklik in the winter and succeeded in almost exterminating the people of the village, wreaking summary vengeance upon many of the other settlements on the sound and carrying the work of rapine as far south as the Yukon delta. The punishment inflicted was sufficient to prevent further attacks, and so lasting has been the lesson that whenever any of the northern people now visit Unalaklik they are received with great éclat, the best of provisions are served, and every consideration is paid to them.

The advent of the Eskimo to the south was productive of numerous mixed marriages between the residents on Norton sound and themselves, so that we find at the villages of Agowik and Shaktolit many families tracing their descent from both sides. The language, too, spoken at these villages is a hybrid, but the difference is so marked that a native of the place betrays his home by his tongue. The principal tribal names of these people are as follows:

From Norton bay to the Kangich, or Buckland river, the Kuangmiut, having offshoots resident on the shores of Golofnin bay and Norton sound along the coast as far as Point Spencer; at Sledge island, the Aziakmiut; at King island, the Ukivokmiut; at Port Clarence villages and up the river emptying into Grantley harbor, the Kaviagmiut; at Cape Prince of Wales, the Kinegan; along the shore line on the south side of Kotzebue sound, the Tapkachmiut, Kugaraniut, and Kuangmiut. On the Selawik river and around the Selawik lake are several villages, the tribe resident being known as Selawikmiut. From this point northward the stature of the people increases and their strong physique is noticeable.

The Kowak, or Putnam river, natives are known as Kuangmiut, and those living on the Nunatak river are called Nunatogmiut.

From Cape Krusenstern to the northwest point of Kotzebue sound and to Point Hope, on the coast line, and extending inland to the west bank of the Nunatak river, we find the remnants of a tribe, the Kevalingamiut. But few of these people remain on the land whence they derive their name. Gradually they have migrated to Point Hope village and even as far north as Point Barrow, disease and want of food being the primary causes that led to the desertion of their own district.

Point Hope residents are known as Tikeramiut, and this tribe has offshoots intermingled with the nomads who wander over the territory lying within an area of several thousand square miles situated between Point Hope on the south, Wainwright inlet on the north, and as far inland to the eastward as Colville river. These nomads are distinguished as Utuka or Utukamiut. They are a very fine race of people, and their intermarriages with the tribes dwelling on the Upper Kowak, Nunatak, and Colville rivers have produced males and females of not only splendid physical appearance but of far more intelligence than any of the northwest tribes.

From Point Belcher to Point Barrow we have the Kukpaarungmiut, Tikera, Sidarú, Nuwukmiut, and Utkeagvik, the last two living in the villages on the low tongue of land known as Point Barrow.

Rounding this northerly point to the northeastern shores of the territory, we find no permanent villages until the Mackenzie river and Herschel island are reached. The island residents are, in common with those living on the delta of the Mackenzie, known as Kukhpagmiut (Big River people), while the tribes that range over the tundra, mountain, and valley lands situated between the Colville and Mackenzie, the Yukon and the sea, are the Itchali.

Beyond the Mackenzie river to the eastward the Alaskan Eskimo know but little of the country or its residents. They speak of the people as the Kangmalik, or far-away men.

I have omitted to note the residents of the Diomedé islands, in Bering straits, as they are of a mixed origin, Chukche from Siberia and natives from Cape Prince of Wales and Port Clarence forming a common stock known as Inalugmiut.

The inhabitants of St. Lawrence islands, also of mixed origin, are known as the Umudjek.

GEOGRAPHICAL, TOPOGRAPHICAL, AND MINERALOGICAL.

Norton and Golofnin bays are two deep indentations of Norton sound. Steep cliffs and bold headlands characterize these sheets of water, and upon the rocky slopes along the water side stunted spruce grow thickly. Into Norton bay the rivers Unatolik, Kuyuk, and Iglutalik empty their waters. From these streams the villagers catch their supplies of red humpback salmon and salmon trout, which they dry for winter food. Flounders, tomcod,

and a few smelts are caught in Norton bay. Within a quarter of a mile of the sea groves of spruce grow thickly, but the size of the tree never exceeds 40 feet in height and from 6 to 10 inches in diameter. The wood is poor, full of knots, and unfit for working up, unless to construct log houses or other rude dwellings. Alder of a stunted growth is found all over the district between Norton and Kotzebue sounds, interspersed with the ground willow. Luxuriant crops of blueberries, salmon berries, and a peculiar blackberry with a smooth skin and a bitter taste, grow on the hilltops and slopes. The natives gather large quantities during the month of September, preserving them for winter use in sealskin bags, mixing them with seal oil. Thus preserved, they are put into a hole in the ground and frozen.

Golofnin bay, on its western slopes, marks the limit of the growth of trees of any size. The coast hills that trend toward Point Spencer, near Port Clarence, are devoid of trees, and the supply of material for building and fuel is obtained by the people living in this district from the driftwood that lines the beach in high windrows. The blasting effects of the northerly winds operate against any growth of trees on this portion of the country, but the tree line appears to follow the east side of Golofnin bay, sweeping in a northeast direction to the Kugluk river, emptying into Kotzebue sound.

Between Norton and Golofnin bays, to the northward, the arboreal conditions are similar, cottonwood and a few birch trees being found in the vicinity of the groves of spruce. The soil is very thin, and within a few inches from the surface ice, frozen ground, and hard, blue clay is found. I do not think that any vegetables or cereals would grow to maturity in this portion of the country, for unless the earth for such purposes is raised at least 2 or 3 feet the labor of planting seed would be fruitless.

Granitic rocks with veins of quartz, sandstone, and slaty formations occur in the hills that line Norton and Golofnin bays. There are spots where micaceous earth is present, while pyrites of iron supply the natives with the means of obtaining fire when their stock of matches is exhausted.

On Fish river, emptying into Golofnin bay and situated 40 miles from the sea, there is a valuable galena mine. It is worked spasmodically by a San Francisco corporation. A few hundred tons of the ore have been brought to San Francisco, and I believe the assay results were favorable. A very large body of ore exists, but the smelting and refining for silver has been carried on at San Francisco. Beyond this mine, I am not aware of any minerals being found in this district. Several prospectors have tried their luck, but have not reported success beyond finding traces of galena in the hilly region extending toward Port Clarence.

Swale, marsh, and tundra lands, with lakes and small streams running through, constitute three-fourths of the area, and it is well-nigh impossible to travel over the country in summer time. Mosquitoes and small black flies are present in myriads, and man and beast suffer alike from their furious attacks. In the winter, when the rivers are covered with a mantle of ice and snow, the natives travel to and fro.

Port Clarence is a very fine, deep, and commodious harbor. On its southeastern side is a long, low sand spit running parallel to the mainland, while on the north side there are high, precipitous hills, covered with luxuriant grass in the summer season. At the head of the port is Grantley harbor, into which the Kaviavazak river empties. This port affords accommodation for the whaling fleet as a rendezvous during the month of July, when the tenders arrive from San Francisco to replenish their stocks of provisions and take in return the whalebone and furs obtained during the spring cruise amid the ice of Bering sea. Port Clarence is the only safe harbor on the entire coast of Alaska north of the Aleutian islands. Immense piles of driftwood lined its shores until within the past 6 years, from which the whaling ships replenished their stock of fuel, preferring to accomplish this work in a harbor rather than to seek wood in more exposed situations. The natives have consequently to suffer, but they are gradually leaving the villages on Port Clarence and its vicinity for other domiciles to the northward, owing to the increasing scarcity of game in this region. Salmon and whitefish abound in the lakes and streams, and smelt and tomcod are caught in the winter through holes in the ice. Off Cape Nome very finely flavored crabs are taken by the natives during the months of February and March, but they appear to desert the locality at other times.

Large deposits of graphite occur in the hills around Port Clarence, but the presence of a heavy percentage of silica operates against the mineral being of commercial value.

The hills that form the westernmost point of the continent, Cape Prince of Wales, are bold, bleak, and barren, with patches of moss and lichen. The village is built on a rising patch of ground, half mud, half swamp in the summer time, and to gain access to the houses one has to wade ashore from a boat and pick a road across boggy and marshy tracks.

The landscape remains the same to the south side of Kotzebue sound, being tame, flat, and uninteresting, an Arctic tundra in its most desolate aspect. Vivid green moss and bunch grass cover the land in summer and a pall of snow in winter. To reach the various encampments in the summer, canoe or boat travel is the only medium. Walking for any distance, except along the sandy beach, is a weary method of progression, the feet sinking into the soft moss or mud and again encountering knobs of half-frozen soil.

The hills that sweep along the Selawik lake trend from a southwestern direction, decreasing in height at the point where the lake receives the water of the Selawik river. Separated by a strip of morass on the south, the Kaugich, or Buckland, river empties into Escholtz bay, an arm of Kotzebue sound. Here we find Cape Blossom,

Elephant point, and Chamisso island, where the British ship Blossom wintered. At Elephant point deposits of mammoth ivory and bones are abundant, embedded in the hard-frozen blue lias. Choris peninsula, formed by the Selawik lake on the east, the waters of the sound on the west, and Hotham inlet at its apex, is a stretch of land, hilly and full of valleys, with a splendid growth of moss, lichens, and grass.

Proceeding along the northern coast of Kotzebue sound we find the large river Kowak, or Putnam, debouching into Hotham inlet. Just at the mouth of the inlet the Inland or Nunatak river empties its waters. Belts of spruce, birch, and a bastard pine line the country through which the two rivers flow. Their course is marked by the gradual attainment of altitude by the hills. Gorges and rocky passes are present toward the upper portion of the streams, and beautiful lakes embosomed amid the mountains are prominent features of the landscape. But for aught save very light-draft boats or canoes these rivers are not navigable for any distance. After the ice melts, in June and July, the waters in these rivers rise to a considerable height, but in August and September they fall to such a degree that sand bars and banks prove serious obstacles to navigation. The freshets bring in their mad course huge boulders and slices of earth, with trees torn up by their roots, to the sea, and the immense volume of water that the Kowak, Nunatak, and Selawik rivers empty into Kotzebue sound combines to freshen the salt water in a marked degree. The timber limit of the Arctic district extends to the west bank of the Nunatak river as far north as 67° latitude; thence it pursues an easterly direction to the headwaters of the Kowak, or Putnam, river, trending gradually in a northeast direction toward the hills that are within 25 miles distance of the eastern Arctic shores near the Mackenzie river.

In the mountainous regions of the Nunatak and Kowak rivers there are without doubt valuable deposits of gold and silver. I have received from natives specimens of ore that plainly indicate large percentages of precious metals; but in common with the whole territory, the difficulty to trace these minerals lies in the fact that the ground is covered with a carpet of matted moss, which prevents any thorough location of the veins. Snow several feet in thickness serves to conceal objects in the winter, so that but 3 months in the year are available to prosecute the search. On the eastern coast of the Arctic to Point Hope the country is diversified in its contour. Flat, swampy lands, with small hills, and lagoons of salt water that have been inclosed with sand and gravel by the action of ice, line the beach. Cape Sepping is a curious hill of a pyramid form, and to the north of it the bold, forbidding cliffs of Cape Thompson loom up. At the base of the cape are many caverns worn out of the rock by the waves and grinding ice. From the side of one of the cliffs a hot stream of water flows throughout the year, which is bitter and nauseous, and tastes very much like the water known as Frederickshall, but has a flavor of iron. Several similar springs are reported by the natives as flowing from the hills on the interior rivers. Granite, slate, and sandstone formations occur in these ranges that continue along the coast for nearly 100 miles, gradually sinking into insignificance as they trend eastward inland. Point Hope is a long stretch of sand, gravel, and earthy deposits with a foundation of eternal ice but a few inches below the surface. It is about 12 miles in length and 2 miles broad at the point of junction with the mainland, and at its extremity barely 50 feet. The existence of the spit is due to the glacial action that for centuries has been at work in building up and tearing down the coast line of the Arctic. Huge floes, grounding on shoal spots, never melting, gradually pile up to a great height; trees and vegetable débris accumulate; sand and gravel are torn from the bed of the ocean by ice and carried along on the cakes and hummocks when the grasp of winter is loosened by the midnight sunshine, all combining to build up necks of land and spits along the Arctic shores. Within the past 25 years the extreme end of Point Hope spit has been carried away by the movement of the spring ice, and there were several storehouses and huts swept off on one occasion. The surface of the greater portion of the spit is covered with the usual growth of moss and sphagnum, with reindeer moss in large quantities.

Pursuing our course along the coast line we reach Cape Lisburne, a forbidding, bleak, barren mass of granite, rearing its precipitous sides from the sea to an elevation of over 850 feet. Rounding this cape is dreaded by the whalers, as it is rarely passed without encountering furious squalls and winds that sweep in violent gusts down the gulches.

The coal deposits of Arctic Alaska are now reached. Along the beach and coast line from Cape Lisburne for at least 40 miles an extensive and well-defined coal field exists. I was engaged in the work of exploiting these deposits for 2 seasons, and research developed the existence of a body of coal extending over an area of 25 square miles. There are along the coast line for the distance mentioned numerous veins of coal, from which the whalers obtain supplies of fuel. The coal is of the type known as semibituminous lignite. It makes steam quickly, but there is a very large percentage of ash and clinker, and its constant use causes an early burning out of furnace bars. What the quality of the coal will ultimately prove to be when shafts are sunk and the mineral is obtained at a lower depth is uncertain. At present the whalers dig out their supplies from the surface veins, climbing the steep declivities of the cliffs to obtain what they need. There is also a primary reason why this coal field can not be relied upon to afford fuel for the whaling steamers. With any wind except from the southeast or east it is unsafe for vessels to lay off the coast, and as the coal has to be carried to the steamers by boats the danger of swamping and breaking the craft is ever present. With the ice pack off shore, a lee with smooth water is afforded, and the work of coaling can be prosecuted with alacrity. The limit of the coal region to the northward is Cape Beaufort, although small, narrow seams of the fuel are seen along the hillsides. Among the coal seams are found fossil

plants and grasses, their fronds and leaves impressed upon slabs of soft, gray sandstone, but no animal remains have hitherto been discovered. Between the seams bands of clear ice intervene, and I have noticed on the shelving banks of a small creek that runs through the coal lands an oily exudation resembling crude petroleum. The top of the land is in summer covered with a profusion of Arctic flora. Dwarfed ground willows, their blossoms affording food for grouse, delicate saxifrage, the dandelion, and other flowers live for a brief space to enliven the somber landscape. Reindeer moss and lichens abound, the vivid orange and red tints of the latter brightening the otherwise tame and dreary background of rocks and gray crags. A small deposit of fine fire clay is found near Cape Beaufort, and the presence of iron ore of the description known as white hematite is marked in many of the valleys. At a place called Pitmigea this ore is found in large nodules, strewn over the ground as if some mighty volcanic force had caused its presence.

From Cape Beaufort the coast line makes an inward sweep in an easterly direction, and here again we find evidences of upheavals caused by glacial action. Low-lying sand banks inclose a series of lagoons that continue until Wainwright inlet is reached. These lagoons contain salt or brackish water. At Point Lay a river called Kukpowrukuk enters the largest of these sheets of water. Landward the flat, uninteresting tundra is found, with the ever present reindeer moss. Slightly elevated hills are to be seen in the distance on a clear day. They are the final spurs of the range that has one arm terminating at Cape Lisburne, and the other springing from the mountains of the interior ranges that form the divide between the northeastern portion of Alaska and Kotzebue sound. It is on this divide, on the southern slope, that the headwaters of the Nunatak and Kowak rivers are situated, while on the north side the unexplored Colville or Nigalek river takes its rise. Other streams that empty their waters into the sea to the east of Point Barrow, beyond the Colville, originate in the same locality.

The waters of these lagoons are fairly supplied with whitefish, a few salmon trout, and with tomcods in winter. Situated as they are, the drainage from the peat soil and decaying vegetable matter seeps into them, and the water is tinged with a brown reddish hue, tasting somewhat irony, and to persons unaccustomed to it anything but agreeable. A most singular fact relating to the water found in these Arctic lagoons, ponds, and lakelets is, that it will eat into tinned and copper utensils in a very short time, making minute holes the size of a pinhead. This action seems to indicate the presence of some acid in the water, but although metal suffers by its contact no bad results seem to follow its drinking.

From Icy cape, which is simply an elevation or knob above the tundra, to Wainwright inlet the gravelly deposits on the beach contain numerous clam shells and black sand, indicating the presence of the bivalves at the bottom of the sea. Off Icy cape are the Blossom shoals, and in bygone years herds of walrus congregated in the shallow waters to feed upon the clams to be found there. It is rare to find any of these animals at the present day off this locality, as they have been frightened away by the whalers. Wainwright inlet is a good anchorage for small vessels, and is quite a large sheet of water, having a number of small lake streams emptying into it. From this inlet the coast line trends westward to Point Belcher, and between these places, in close proximity to the beach, is a series of "buttes", or low hillocks, broken at intervals by gulches. The Koog river debouches close to the village that bears its name near Point Collie, and on its banks I found in the winter of 1889 large deposits of coal of a better quality and with less detritus than the Cape Lisburne mineral. This coal appears to be of a light but hard lignite, burning briskly and with but little ash. To obtain this coal light-draft barges would have to be utilized, as the river is shallow and has a bar at its mouth. Point Belcher is low lying land, similar in its composition and formation to the spit at Point Hope.

The little hills again disappear, winding along at a distance from the shore around the eastern beach of Pearl bay and the big lagoon near the Sea Horse islands. These two sheets of water contain whitefish, and in the early spring large quantities of the Arctic smelt and tomcods are caught through the ice off Point Collie.

The Sea Horse islands are 2 small pieces of land at the extremity of Point Franklin, the end of a narrow strip of sand inclosing a lagoon. Of but slight elevation, they were in former years the resting place of walrus, but are now entirely deserted by the animal. Short, stubby Arctic grass and a little driftwood is all that is to be seen on these islands. From Pearl bay to Cape Smythe, 71° north latitude, the low hills again appear on the coast, broken at numerous points by gulches, through which small tundra streams and creeks find egress. The country is desolate; in the summer a quagmire and slough, in the winter and spring covered with a blanket of snow. At Cape Smythe the small coast eminences disappear, and the long stretch of 9 miles to Point Barrow, 71° 17' 20" north latitude, is a level spit of sand, slough, and mire, with lagoons of fresh and brackish water. Elson bay bounds the spit on the east, and to the west and north lies the Polar sea.

The Ikpikpun and Kugaru rivers are 20 and 50 miles distant in an east-southeast direction from Point Barrow, and in these streams the natives catch large quantities of whitefish, a few pike or pickerel, and sometimes a stray salmon trout.

The contour of the country for at least 20 days' journey by land is that of an immense tundra. Streams and lakes abound, and bogs and marshes, with spots of dry land here and there. Scant grass of a coarse quality, ground alder, and brush willow can be found on the river banks, but no shrub of any size is to be met with on the coast. Nature, so far as vegetation is concerned, seems to have neglected this cold, bleak, and barren portion of her domain. In the summer months of July and August a few timid dandelions and buttercups venture to flower,

but a cold wind soon blasts the blossoms. The flowers are but things of a few hours, to beautify the somber, brownish tints of the Arctic vegetation. Mosquitoes, however, revel and make a harvest during their short life. No sooner has the snow left the ground than these torments appear in large swarms, disappearing for shelter beneath the blades of grass when a northwest or west wind blows cold. They are found throughout the Arctic and sub-Arctic zone, and are the most bloodthirsty insects of their kind.

The characteristics that distinguish the country before described, namely, lagoons, tundra, and marsh lands, prevail to the eastward of Point Barrow until Harrison bay is reached. There, some 25 miles inland, is a high range of mountains visible from the sea, continuing eastward to the west bank of the Mackenzie river. The natives report the existence of a bituminous lake some 60 miles east of Point Barrow, and specimens of the bitumen have been shown to me. Coal is said to be found on Herschel island. Near the coal deposits on the Koog river there is a large tract of land upon which the snow never rests, melting as it falls on the ground. From native sources I learn that the ground is warm to the touch, and tradition asserts that smoke and flame have been seen to issue from crevices. Nephrite is found in a mountain range near the Kowak, or Putnam, river, but it is of the commonest description and of no utility for commercial purposes.

From inquiries I learn that the territory between the Colville river and the British possessions is of a character similar to that of the country herein described. Timber is said to abound on the dividing ranges of the interior. There are no settlements, as the tribes are purely nomadic, shifting their huts from place to place in their pursuit of game. To conduct a thorough exploration of the interior would occupy several years. I have already mentioned the difficulties of summer travel, mosquitoes and sand flies. In the winter it is impossible for any one to locate the course or direction of a stream, and for a person to depict a river's direction on a chart after a sled trip over ice and snow is simply presumptuous.

MANNERS AND CUSTOMS.

The peculiar manners and customs that prevail among these people of the north can not be learned by a cursory or transient visit. Their peculiarities can scarcely be observed by officers of revenue cutters or whalers during the brief visits for trading purposes made by natives to the ship, and nearly all official reports made public are from hearsay and inferences made at the time of these visits of a few hours duration. Only to a person residing among the people can their manners and customs be familiar. I propose to give an account of their life from birth to death in as brief and succinct a manner as possible.

The family law of the Eskimo race bears a marked resemblance to the Roman law of paternal succession. Children acquire their family rights by either birth or adoption. The desire common to semicivilized and uncivilized nations to possess male children is very prominent among these people. By custom, if a son be born in a household he is regarded as the inheritor of the property; should there be no male child borne by the mother, adoption either of an orphan by purchase or in some other manner is arranged, and this child becomes and remains a member of the family and inheritor of the property of his adopter. Generally I have found that one wife is maintained among these tribes, but instances have come to my knowledge where wealthy individuals have from 2 to 5 so-called wives. Inquiries and observations develop the fact that these subsidiary wives are simply regarded as assistants for performing household and other duties. If children are borne by these secondary wives they are subject to the will of the father, who has full power to retain them in his hut or permit the mother to take them should she leave the family. Male children are absolute tyrants in a household until they arrive at an age to set up their own establishment, and so long as their parents are alive the wishes and desires of the son by either birth or adoption are regarded without demur. No matter what a boy asks for, from the hour that he can make his wants known, the parents strive their utmost to gratify his request. There are cases that have come under my notice where fathers and mothers would dispose of their most precious possessions to obtain a little sugar, hard bread, or some other article that the son wanted. The boy, if in a pettish mood, does not hesitate to strike his mother, and should she dare to resent the assault, the father speedily inflicts upon the unfortunate woman a severe beating. Clothing and food of the best description procurable falls to the lot of these sons and heirs. While their mothers and sisters have to be content with old soiled garments, the sons and fathers are supplied with the choicest skins and furs. Unless it be that the first son inherits the property on the demise of the father, there is no distinction made as to the treatment between males born in succession. As, however, there is a great desire to obtain a male child in every household, those who are fortunate enough to possess more than 2 sons are invariably importuned to transfer their rights to other parents without male issue.

Notwithstanding the tyrannical manner with which the sons treat their mothers there is a redeeming feature in their conduct that is noteworthy. Whether they are intending to make a journey for trading, visiting, or hunting purposes, before executing any project or entering into any undertaking the advice of the parents is called for. This advice is seldom rejected and is regarded as binding. There are instances where the mother's will is paramount in a family, that is, where she is in the position of the superior or first wife. Eskimo home life in common with our own has many instances of "hen-pecked husbands", but the Eskimo's remedy when he tires of the continuous tirades and talk of his wife is to administer, if he is able, a sound thrashing with either his hands or a stick. Where a woman is believed to have the powers of a shaman, or medicine woman, she generally possesses control over a household.

Second or subsidiary wives are bound to obey the commands of the first wife, and unless undue preference is shown for their company by the master of the family there does not appear to be the slightest jealousy aroused by their presence. There is, however, but little use for the first wife to protest against the introduction of another woman into the household; her permission is never asked, neither is she consulted on the subject. The only manner in which she can show her displeasure is to remain in a sullen mood for a few days or until brought back to her senses by a thrashing. Then she outwardly submits, gradually becoming reconciled to the situation. Offenses against the married state, while condoned in the males, are regarded as criminal if a woman is the culprit unless her conduct is condoned by her lord and master. Should the husband be known as a "gay Lothario", the wife, especially if she be elderly, seeks out the woman or women receiving her husband's attentions and administers a thorough tongue lashing to the Delilah that has enslaved the man of her choice. Blows or fighting are never resorted to, and a sound rating in the presence of an admiring and sympathetic audience of married females generally shames the individual charmer into a course of good conduct. Woman's position in the home life of these people is a degraded one at the best. To her falls the lot of sewing, cooking, helping to paddle canoes, to feed and tend the sled dogs, to carry and bring provisions to and from hunting parties, to drag to the village or hut the produce of the chase over land or ice, and to perform every menial act in addition to the duties of maternity. Where, as is generally the rule, each hut contains from 2 to 3 families, the women help one another in their duties, but the sex are emphatically toilers and slaves to the passions of the men. Girls that have arrived at puberty are speedily selected by the men, both young and old. There are cases of true attachment existing between couples, but when, as is the custom among many of the coast tribes, men exchange wives for a season, or insist upon their selling themselves on the whaling vessels to procure rum, tobacco, cartridges, and other goods, it will be readily conceived that the feeling of love, or anything akin to that feeling, can hardly be present. Still, I can testify to having observed many couples attached to each other, and in one or two instances, when white men who had lived with these women for a time were leaving the country, I have seen the women exhibit the bitterest sorrow and grief, crying and protesting against the separation. I think I may state that in the possession of the finer feelings and acute perceptive faculties the females are more highly gifted than the males.

Courtship is a matter easily arranged among these people. The would-be proprietor of a woman usually commences to make his wishes known by presenting the object of his desire with choice morsels of food or elaborate overshirts, pants, and spotted deerskins. By dint of threats, if the suitor be a shaman influential in the community, or if he is known as a good hunter, parents support the suitor's wooing. Sometimes the parents, brothers, and sisters of the woman object to the match, but this is an exception and not the rule. As I have stated before, Eskimo women are regarded as lawful prey, but if a girl dislikes the man who first obtains her, she after a time severs the relationship by running away from him, either returning to her parents' hut or arranging to become, for a consideration, the wife of some other man who pleases her better, so that before they become finally settled into a permanent hut or household they may have experienced half a dozen matrimonial ventures. For a woman to bear children during these changing circumstances is not regarded as disgraceful. She prides herself on the fact that she is about to become a mother, and should the infant be a male there is no lack of offers for her to become the mistress of a household. As the moral standard among the coast tribes is exceedingly low, it is rare for a girl over 13 years of age to be virtuous. The young men lie in wait, embracing every opportunity to assault the girls, and while at first they naturally resist their persecutors, they have everybody and everything against them. To sum up, virtue as we understand it is an unknown factor in the life of these people. Married and single women have their especial favorites, and in times of scarcity and hunger the females openly offer themselves for a few pieces of hard bread or other provisions.

The bright side of the life of these people is their invariably cheerful disposition. No matter how severely hunger or privation may afflict them, they still hope for the best. Their whole life is engaged in a fight against nature for subsistence, and other people placed in a similar condition would perhaps at times sacrifice morality according to our standard, which is by no means that of the Arctic Eskimo, to necessity.

After gaining a wife the household of a young man is complete. The couple either live in a hut occupied by the parents of either party or share the abode of another family. Then the usual routine of Eskimo life begins; the husband goes out hunting, the wife sews garments and boots, sometimes accompanying her spouse on his trips and at other times remaining at home attending to her duties. In the evening or at dusk the husband returns and the wife repairs his clothing, dries his boots, and generally looks after his material comfort. During the winter and spring months the women go out on the ice to bring home any seals that may have been captured, and in like manner they go inland with their husbands to convey to camp any deer that may be slain. For a male to drag a deer or seal into the village is a very rare thing, unless he knows that the family is in need of food or that there are no provisions in the hut to enable him to get a meal on his return from the chase. Ordinary conditions prevailing, the women are always sent for the game. During the summer fishing and trading expeditions the women accompany the men on their trips, working with paddles and small oars in the canoe and otherwise assisting in the prosecution of the journey.

That infants survive their birth among the natives of northwestern Alaska is certainly strange when it is taken into consideration that if born during the winter their advent into the world takes place in a snow hut, while if born in the summer or rainy season the birth takes place in a tent of thin drilling or in a structure of scrub willows interwoven. The mother is attended during her confinement by either her mother or some old woman with the repute of an expert. A knife of slate or nephrite is used to sever the umbilical cord after it has been tied with threads of deer sinew. Males are not allowed to come within some distance of the hut, and while parturition is going on some old women keep up a din outside of the hut by beating on drums and singing some meaningless chant. Within my experience of 10 years but 1 white person has ever taken part in the delivery of one of these women, Dr. Herbert Yeamans, surgeon on the United States revenue steamer Thomas Corwin, and I believe this may be quoted as the solitary exception. He describes the event in an able monograph contributed to a medical journal, and asserts that the sufferings of his patient throughout were of the slightest, and within 12 hours after birth the mother was up and about.

For a month the mother and infant remain in the hut, the father being allowed to see his offspring after a fortnight has elapsed. Old tin cans or dishes of either wood or tin are used to serve food to the mother during her confinement in the snow hut, tent, or temporary dwelling. These utensils are thrown away after the time of forced seclusion has expired, and every woman throughout the entire country uses a separate cup and dish for eating and drinking during all periods of temporary retirement. The custom of secluding a young girl when she first arrives at puberty is still in vogue among the Selawik, Kowak, and Nunatak river natives. For 40 days the girl is shut up in a snow or brush hut or tent, and if she goes out into the open air a hood of seal intestines is used to cover her face. Food on selected platters is handed in through an aperture of the hut or doorway of the tent by the mother or elder sister, but in no case is a male allowed to approach the dwelling. If the girl should venture near the village, she is assailed with vituperative language from the elderly women and her condition is jeered at by the men. The practice of secluding young girls has now become obsolete among the seacoast tribes.

The proportion of births to deaths may be safely pronounced as being 1 to 5. After the child is born its body is washed in urine, and until within the past 3 years this ablution was about the only one that the natives of some villages ever received throughout their lives; but now a demand for soap for washing their bodies as well as their clothes has sprung up, induced by the presence of white men in their midst.

At points on Norton sound and Kotzebue sound where wood is abundant bath houses are to be found in every large village. In their construction every resident of the village able to work takes part; the men saw and hew the logs, while the women and boys bring sod and moss to cover and chink the building. The males of the village during the winter months patronize the bath or sweat house. Besides its use as a bath house the building serves the purpose of temporary shelter for travelers and as a dance and meeting house. Once a week the bathing process is indulged in. The floor planks of the house are movable in the center, and upon the earth a large fire is built, until the interior attains a very high temperature. Smoke and the fumes of the burning wood ascend through a square hole in the roof, and when the fire burns clear and bright and the building is sufficiently heated the remaining embers are thrown out through the hole in the roof, a gut covering is placed over the aperture, and the bathing or ablution commences. No heat escapes, the building being thoroughly chinked, the small doorway closed by either deer or bear skin, successfully preventing the ingress of cold or the egress of hot air. Previous to closing up the door the women bring into the bath house tubs of urine, and with this fluid the ablution takes place. Perspiration is induced by beating the body with bundles of willow or alder brush and then washing off the exudations with urine. Then the bathers sit upon an elevated platform at one end of the house, the heat alone acting as the drying medium. After a while the men resume their breeches and the women re-enter, bearing dishes and bowls of food for their male kin to assuage their appetites; copious draughts of cold water are also imbibed. Women are not supposed to be permitted the use of the bath houses for ablutionary purposes, but they contrive to gain entrance at times.

From Point Hope to Point Barrow since the year 1884, the date of my first residence among these Arctic tribes, a large demand has sprung up for soap. Its use is mainly confined to washing clothing made from cotton or wool obtained from the stations and whale ships; but I know that many of the people, impelled by a desire to act as white men do, have taken to the use of soap for ablutionary purposes, more especially at Point Barrow villages. At these locations there are 2 or 3 young men and their wives who invariably wash their faces and hands daily and indulge in entire ablution whenever they have a supply of water. Among the native women living with white men at the stations cleanliness prevails to a marked degree. I have no hesitation in stating that the primary reason for the lack of ablutionary practices is owing to a want of water and of a place where privacy can be obtained for the purpose.

Despite their traits of sensuality and disregard for what we call the decencies of life, these people have a decided abhorrence and dislike to exposing their persons to strangers, and even in cases where their diseases require an examination of the affected parts the most pronounced aversion is shown by both females and males to permitting an investigation. Members of both sexes sit in their winter huts devoid of all clothing except their breeches, owing to what appears to them extreme heat, but this exposure of the upper part of the body is not regarded as indecent.



ESKIMO TRADER.

No matter how cold the weather is, whether under cover of a hut, in a snow house, or in a tent of drilling or deerskins, when the time for retiring arrives, the entire family divest themselves of every article of clothing and sleep naked on a winter deerskin, covered with a similar pelt, their garments serving as pillows.

The peculiar custom of carrying infant children is noteworthy. The child is absolutely naked for a year after its birth, and is borne on its mother's back underneath her skin shirt until it becomes at least 2 or 3 years of age. A strap is fastened around the mother's body outside the shirt at such a height that the child is secured from any danger of slipping, and this arrangement permits of its being warm and cozy. Children are rarely weaned until they become 4 or 5 years old, and it is no uncommon sight to see a woman pull a child of 8 or 9 years under her shirt to nurse it when the youngster is in any way fractious or angry. This continuous suckling accounts in a measure for the barrenness of the women. It is rare to find a woman who has borne more than 4 children, and when they are told that white women have families of 10 or 12 children they deem the statement a fabrication. At times of idleness the women avail themselves of the opportunity of visiting from house to house in the village to call upon their female friends, the men doing likewise with their acquaintances. On these occasions the topics of conversation at male gatherings are trading prospects, hunting successes, outlook for the coming deer, seal, or whale catch, and general exchange of opinions upon matters and individuals in the village or other settlements. The man who talks the least is thought to be the wisest, but generally he is the greatest rogue in the community.

At the women's gatherings scandal and innuendoes relating to their own sex are vigorously discussed, and as many characters are torn to pieces by the Eskimo tattlers as are demolished at a civilized afternoon tea. As their little world is circumscribed, it naturally follows that there are but few matters outside of their limited ideas to be discussed. Many of these people are extremely anxious to gain some knowledge of our language and of subjects they observe in illustrated journals and books. They have a keen sense of the ridiculous, and never tire of looking at the cuts that appear in the various comic papers.

Commencing in the month of June, or as soon as the ice permits navigation, the people living on the Nunatak, Selawik, and Kowak rivers descend the streams in canoes to the seacoast of Kotzebue sound. There, on a spot of land called Sheshoalik, or "white whale passage", these inland tribes meet the coast natives from Cape Prince of Wales, the Diomede islands, Port Clarence, and Point Hope, and sometimes from East cape, Siberia. In exchange for furs they obtain seal and whale oil, seal and walrus hides, rifles, ammunition, powder, lead, drilling, Russian tobacco, vile alcoholic decoctions, and other articles of trade. The trading continues for 14 days, interrupted at intervals by festivities, such as dancing and gorging feasts, succeeded by spells of laziness. They are keen traders, and the palm for acuteness and sharp bargaining may be awarded to the Cape Prince of Wales natives, who may be aptly termed the middlemen of the Arctic trade. They obtain supplies of rifles, cartridges, liquor, leaf tobacco, and other articles of trade from the Chukche tribes of the Siberian coast, who in their turn purchase these goods from the whalers for whalebone and ivory at either Indian point or East cape. Transportation is effected across Bering straits from East cape to the Diomedes, thence to the Cape Prince of Wales village. Furs and peltries obtained from Kotzebue sound tribes are sold to these Siberian natives, and in this manner the supplies for trading at Sheshoalik are obtained. The choice silver gray and red fox, marten, mink, and other furs are forwarded by sled to the Siberian mart of Nijni Kolymsk, and there tobacco, copper kettles, and a few minor articles are bartered and exchanged.

When the trading is completed at Sheshoalik the inland tribes return to their summer hunting and fishing pursuits. Point Hope is the first place upon the Alaskan Arctic shores that the whalers touch after recruiting at Port Clarence. There the natives having whalebone, walrus ivory, or any products trade with the whalers for similar articles as those before mentioned. The arrival of the fleet is anxiously looked for, and it is a season when the utmost disregard of all decency prevails. When the ships sail onward on their northern cruise the Point Hope natives, in their canoes, either travel along the coast as far as Icy cape to meet other natives or they go inland for deer hunting. Similar conditions prevail all along the coast as far as Point Barrow. The coast natives abandon their winter houses as soon as the first sign of thaw is visible, erecting tents at convenient spots along the coast where seals can be shot amid the shore and ground ice, and there await the arrival of vessels whose masters are known to be inveterate traders. Off Point Lay, at Icy cape, Wainwright inlet, and Point Belcher are the points of rendezvous for both the natives and ships. Quite a motley gathering of clans can be found at these encampments; entire families can be seen living in tents of various sizes, while in the center of the temporary village is a large structure of deerskin supported by driftwood that serves as a dancing and general lounging tent. Everything in their possession, from large bundles of whalebone to the smallest ivory or bone carving, is brought for trade by these people, and the goods received in exchange are either carried off to a safe locality or packed in their canoes for transport home. At Point Barrow we find a continuance of trading customs that has been in existence from time immemorial. From the latter part of June until the second week of July, that is, the period when whaling is ended, from 10 to 12 canoes, with sleds carrying whale meat, bags of whale skin, and blubber, leave the villages of Utkeagvik and Nuwuk. The shore ice is still strong enough and unbroken, so that the canoes are placed on sleds, and, with the dogs pulling, the route is pursued around Point Barrow as far as the eastern shores of Elson bay and Point Tangent. There the sleds are placed on shore, the rifles, ammunition, and other trading goods, oil, blubber, and other native commodities, with the dogs, are all stowed into the canoes, and through the stretches

and leads of open water along the coast the travelers paddle, sail, and tow their boats until the mouth of the Colville river is reached. On a sand spit at the mouth of this river, at a place called Nigalek, or Goose point, the tribes of the upper Nunatak, Kangiahnach, and Kowak districts are met. In exchange for Siberian spotted deerskins, Russian leaf tobacco, wolverine, fox, marten, and wolf skins the Point Barrow traders give their cargoes of oil, etc. The first two articles are obtained from Siberia by way of Kotzebue sound, as before mentioned. It takes an entire season for these Asiatic products to reach the far north; for example, leaf tobacco and tame deerskins bartered in June, 1890, at Kotzebue sound did not reach Nigalek before August, 1891.

With the balance of their trade the Point Barrow natives, after a couple of days' festivities, proceed onward to the eastward as far as Barter island. Several canoes are left on the beach en route, with the major portion of the women in charge, as it is a general rule that but few females accompany the trading parties to any point where meetings with the Itchali or Upper Yukon and Porcupine river Indians take place. Within the past few years the custom has been relaxed, and in 1890 4 families left Point Barrow to reside at Herschel island and several women accompanied the trading parties to Barter island. A mythical story exists about a feud between the Eskimo and Itchali, caused by the latter stealing some women, which is given as the reason for their being left behind. The Point Barrow natives have a wholesome dread of the Upper Yukon tribes and treat them with respect. Similar articles of trade to those before noted are bartered for wolverine and other peltry and a few tanned moose hides. By the end of August the canoes leave Barter island, stopping en route to shoot deer and for fishing. At the mouth of the rivers Ikpikpun and Kugaru the flotilla is rejoined by the balance of the canoes that have been taken up the streams by their owners to hunt deer, ducks, geese, and other game. Then the party returns to Point Barrow, arriving about the middle of September, some reaching their homes overland, others by following the seacoast.

The work of preparing their huts for winter occupancy now begins, and as the labor is similar all over the northwest, a brief description of the operation will suffice. During the months of May, June, July, and August a thawing out of the ground takes place wherever heated air and sunshine have access. Pools of water form inside the underground huts and passages, dank and moist exudations from the soil are present and render the dwellings uninhabitable. Then, too, it often happens that the thaw causes the earth covering of the hut to fall in and repairs become necessary. By the end of September frost begins to harden the earth surface and water freezes; picks and axes are utilized to clear the huts of the accumulations of débris, and the renewal of any damaged portions forms part of the labor for winter occupation. All being in readiness, the household effects are moved into the huts, places assigned to the occupants, the stone lamps made ready to receive oil for lighting and heating purposes, and a supply of provisions from the caches is stored in a small compartment situated off the main passageway to the interior. When the household is settled down for the winter, which usually takes place in October, the days begin to get short, hunters have returned from their fall trips, and the women commence to scrape and clean deerskins for sewing into garments and foot gear for the winter. The much coveted white spotted tame deerskins are sewed into fancy shirts for both males and females, and the fops of the village exhibit great eagerness to obtain these skins, in order to don them at the annual winter dance that takes place in the latter part of November. In brief, the life of these natives has been narrated in the foregoing sketch.

Upon the death of a person the body, if the demise takes place in a hut, is wrapped in deerskins and passed through the aperture in the roof; but generally, when a person is approaching the last stages of sickness and death is feared, a tent or snow house is prepared at a slight distance from the village, and there the last gasp is drawn. When all is over pieces of black stone are placed on the eyelids of the deceased, and if the dead person be a man, his spears, sled, rifle, and hunting gear are taken with the body on a sled to the village cemetery. Among the coast tribes from Point Hope to Point Barrow the custom is to lay the body on the ground with the head to the eastward. The sled is broken to pieces and the hunting outfit shares a similar fate, the fragments being put on top of the body, and a few sods of earth or stone used to keep them in place. Women have their sewing kits and a few feminine odds and ends wrapped in the deerskins that serve as a shroud. The inland tribes and those resident in places south of Point Hope place the body either on an elevated platform made of logs or cover the corpse with a pile of driftwood in the form of a high-peaked cone. As the Eskimos will not venture near a graveyard or a corpse after burial, there is no danger of any article being stolen from the remains. Good care is taken, however, that the oldest and most worn rifle in the village is placed with the body, and the same is done in every instance where custom demands the deposit of hunting implements. After interment or deposit of the body in the cemetery or burial place, those who assisted in the service return to the village or settlement in as speedy a manner as possible. They do not look back at the spot, fearing the spirit of the dead is regarding them with bad intent.

SUPERSTITIONS AND CEREMONIES.

To state that these northern people are superstitious would be using a very mild term, as from childhood until death claims them their entire life is imbued with feelings akin to fear of the supernatural and mystic. Every movement in nature, in animal life, and in their social relations that occurs in a manner beyond their comprehension is attributed to occult influence. In every tribe there are shamans, doctors, or magicians called onutkoot. Both sexes are gifted with the knowledge or power they ascribe to themselves, the sterner sex predominating in the profession. Spiritualism, ventriloquism, ability to perform feats of legerdemain, and proficiency in chicanery

form the stock in trade of those doctors. Some claim immortality, others contrive to make their followers believe that they may be wounded and not die, and the most popular idea of the powers of these impostors is that they can go into a trance, and in this state their spirit roams about, conquering and subduing the evil spirit that is supposed to have caused the sickness or ill luck of the person who has solicited their services. Probably no greater scoundrels exist in any part of the world than these shamans. I know of individuals who have been bereft of every article and piece of property to satisfy the demands of these thieves. In this manner they become the wealthiest of the tribe, according to their celebrity and number of cures effected or their luck in prognosticating events. The modus operandi of these shamans differs very slightly. For the least sickness or ailment one or more are called upon to drive away the evil spirits or devils that are supposed to have located themselves in that part of the body where the pain lies. In treating a patient only the members of the household and invited guests are in the home or tent. White men are not regarded with favor as spectators, and one of the most celebrated doctors living at Point Barrow has often told me in confidence that white men's medicine was the best. This particular fellow made use of a long string of oaths in his work of exorcism, oaths that he heard used on board of the whale ships, and seeing on one occasion that I felt the pulse of a little boy with a severe attack of fever, he afterward grasped his patient's wrist with the utmost gravity. The hut being darkened, the shaman enters with a slow step and a solemn face. Desultory conversation ensues for a while, and, assuming a grave and portentous air, he produces a drum made of walrus or hair-seal bladder stretched over a hoop. With a thin, flat stick he strikes the drum, producing a doleful sound, and amid the noise he commands and exhorts the evil spirit. The performance is usually inaugurated with mournful sounds, but as the shaman proceeds, he is encouraged by the approval of the audience, who make responses to the incantation, such as "go ahead", "yes, that's so", and queries as to the location of the devil. Gradually he warms up, his utterances become thick and quick, and the symptoms that are supposed to be essential to the driving out of the spirits now appear. The shaman rolls his eyes, his tongue protruding and body quivering, and his whole frame seems to be in a hysterical and highly nervous condition. Many of these impostors at this juncture cover their heads with a coat of seal gut, shaking it to and fro, and under its cover emit ventriloquial sounds, such as the quacking of a duck, barking of a dog, blowing of a whale, and other nondescript noises. With foam exuding from his mouth and features distorted, he extends his arms toward the patient, who lies in the center of the hut or tent. He breathes upon or touches the parts where pain is supposed to be located, drawing his hands from the body upward and downward, as if to drag the pain away. Again ventriloquism is brought into play, and a conversation with replies ensues between the shaman and the evil spirits. With a whoop and a jump he finally declares that the devil has left the patient and then sinks to the ground exhausted. There is a great amount of exaltation and peculiar hysterical conditions visible during these performances, and the shaman, after an extended seance, exhibits all the symptoms of a faint or an epileptic fit. The entire nervous system seems to be unstrung and limp. Great faith is reposed by these tribes in the supernatural powers of the doctors, and if one is not successful in curing the sick person others are called in, until health is regained or death ensues. There are many tricks of legerdemain by which these "onutkoots" mystify the people: driving a knife into the body without marking the skin; bending a long, narrow piece of nephrite; swallowing a bead and later on recovering it from another's ear or eye, and tricks with twine cut into lengths, chewing the pieces, amid heaving of the chest and violent contortions, and drawing the twine out entire.

Then, too, some of these impostors pretend to foretell events by gazing into a tub of water with their heads covered, and after a lengthy conversation with some attendant spirit or familiar, announce various arrivals of strange natives, or that they see seals or whales, or, if in the spring time, the number of moons that will elapse before the ships arrive. Shamans are the curse of the country; they keep the people poor by demanding their entire property for their work, and if the patient's family have nothing on hand that they desire exact promises to pay in whalebone, furs, or ivory.

The Eskimo are profound believers in ghosts. They will not venture very far after dark, and are firm in their ideas that ghosts walk in various forms. During the winter of 1884 I made a journey along the coast from Cape Lisburne to Point Barrow. Within 20 miles of the latter place I desired to push onward to avoid another encampment for the night. With the aid of a lantern the sled tracks on the ice were followed, and about 1 a. m. we neared the village of Utkeavie. A young girl chanced to see the light moving along over the ice, and, rushing into her hut in a state of great excitement, said that "a devil with a big light was coming over the ice". All the residents of the village were scared, and although their curiosity was aroused to ascertain who the new arrivals were, they did not venture to visit the station until the faint daylight dispelled their fears.

Malevolent, angry, and good spirits are supposed to be present in a state of transmigration in animals, winds, rocks, water, etc. The elements, favorable or otherwise, can be controlled by certain skilled shamans. When the wind blows from the west, northwest, or north during the whaling season so as to close up the leads of water, elaborate ceremonials take place to change the breeze to a favorable quarter. 6 old men, skilled whale catchers, sit on top of a hut or eminence facing the sea and commence a long incantation, the fogleman being a shaman, and invoke all sorts of spirits, good, bad, and indifferent, to aid them. Fires of blubber and driftwood are built, and the party walk around the blaze, chanting and howling imprecations and incantations, accompanied by beating of drums. The concluding performance consists in discharging a volley of rifle shots in the direction from which the wind is desired to approach.

Peculiar customs prevail among the Point Hope, Point Barrow, and other coast tribes that engage in whaling. A woman giving birth to a child 6 months before the season for whaling begins is not allowed to leave the village during the time the hunting is in progress, and if the delivery takes place within 3 months of the period her husband is also debarred from participation in the work. If a woman happens to have a miscarriage she can accompany sleds with provisions for the hunters on to the ice, but she must have 2 black streaks on her cheeks, and is prohibited from going within sight of the open lead of water. If she disobeys these regulations the whales are supposed to get scared. Death in a family precludes the partaking of any of its members in whaling, unless the canoe in which their services had been engaged catches a whale, and then they are permitted to share in the catch. Seals when brought to the shore, white whales (beluga) and bowhead whales when secured alongside the ice, previous to the skinning or cutting are offered a drink of fresh water; a little is poured over the snout and the remainder thrown into the sea. This water libation is supposed to prevent the spirit of the whale or seal from returning seaward to inform his fellows that hunters are around.

I know of only one custom peculiar to deer hunters. When a deer is killed, the skin at the fetlocks is cut and turned over, and small pieces are buried in the snow or ground. No blood is allowed to remain in sight; any exuding from the gunshot wound is speedily covered with either snow or earth, as the fear exists that any other herd passing the stained spot would be attracted, recognize the blood of one of their family, and leave the district.

There are among the people resident on Norton bay and within the radius of coast line, including Port Clarence, Cape Prince of Wales, and Kotzebue sound, certain observances similar to the potlatch of the tribes living in southeastern Alaska. I have not seen these observances in other parts of the northwest, and those whom I have questioned deny any knowledge of the custom. The pretext generally given for these observances is said to arise from "a plenty of thinking about a deceased father or brother", and that spirits have ordered the potlatch to enable the giver to show by his munificence that he desires to obey and exhibit his regret and grief at the demise of his relatives, although they may have been dead for years before this particular ceremony takes place. As a general rule the spirits only appear to those who have by chicanery accumulated large stocks of furs, deerskins, and articles obtained from traders. A few days before the date fixed for the ceremony the giver chooses 3 or 4 young men to proceed to the villages where the guests to be bidden to the feast reside. The season chosen is in the winter, generally during November or early in December, before the sun leaves the latitudes just above the Arctic circle. In the evening, previous to setting out, the young men gather in the hut, and after a shaman invokes propitious weather, the names of the invited are recited and full particulars given to the young heralds. Early in the morning the sleds and dogs are made ready, each herald has 2 streaks of black and red alternately on each cheek, a circle of black on the forehead, and red rings around the eyes, and in the hands a number of blunt arrows and a bow. Thus arrayed and equipped, they proceed to the various villages. Arrival is timed so as to reach the village during daylight. When the heralds are seen to advance the residents of the settlement turn out to greet them. They, on their part, stop at a distance of a few yards with their sleds, and, unslinging their bows, take arrows from their quivers and shoot them in the direction of the house where the headman of the village resides; but in order to make a pretense of wishing the heralds to be the recipients of their private hospitality, nearly every male and female of the village rushes down to the sleds and seizes them, striving to pull them to their respective huts. Then the headman or his wife makes a grasp at the bow and arrows, and that being the sign that whoever gains possession of the articles can claim the heralds as their guests, the struggle is at an end. After the first refection the huts of those who are bidden to the gathering are visited. The eating process being gone through within each and every domicile, invitations are extended and accepted. Within a day the sleds and provisions for the road are prepared, and, accompanied by the heralds, the party start for the residence of the host. Arrivals take place daily at the village until the party is complete.

The potlatch at which I was present presented a gathering of at least 100 people, men, women, and children, and the burden of feeding this crowd fell upon the giver of the feast. Whenever a sled was seen approaching the family and relatives of the host drew up in line on the ice, the females with unbound and unkempt hair, a black mark under their eyes, and shedding an unlimited supply of tears. The males had a narrow band of white tanned seal hide around their heads, with a blue bead or a beaver's tooth in front of the forehead. Drums were beaten and a song of wailing commenced, and when the doleful strains ceased the visitors were escorted to the houses. A short time passes; the guests having changed their damp boots, hung up their clothing to dry, and indulged in smoking, their appetites have to be satisfied. The wife and females belonging to the host's household then appear with dishes and trays containing very small portions of dried and frozen fish, blubber, deer meat, walrus or seal liver, a mixture of deer fat and berries, frozen berries, and flapjacks. These dishes were handed to the guests, the males taking precedence, by the hostess in a kneeling position and with averted face, and as each one took a minute piece of food she also with her right hand took another small portion, throwing it through the opening in the roof of the hut, the idea being that the spirits of the deceased in whose honor the festival is given were waiting outside to get some of the food, and that the hungry manes would thus be satisfied. A few drops of water were also spattered through the window to quench their thirst. When this ceremony was at an end the big feast began. Piles of dried salmon, with basins of seal oil, frozen flounders, tomcods, and salmon trout by the score, dishes of

boiled fish of various kinds, heaping platters of seal blood soup, walrus and seal blubber, berries with oil and berries without oil, deer meat, flour boiled with molasses or sugar, stacks of flapjacks, and pots of weak tea formed the bill of fare that was set before the hungry party. The men ate with gusto, gorging themselves until their stomachs could hold no more, then whatever remained fell to the lot of the women. Eating at an end, conversation upon the merits possessed by the deceased relatives of the host commenced, but etiquette requires that no direct mention may be made of the names of the dead persons; they must be alluded to in the third person. 2 days after the arrivals were complete were given over to eating, smoking, and talking. On the third day, before dawn, the shamans engaged for the festivity beat their drums, accompanied by the chanting and howling that distinguishes the native music. All the people turned out into the snow and a dance ensued. At its conclusion a meal was partaken of. Then the entire party proceeded to the largest house in the village to take part in the distribution of prizes. From the window in the roof of the hut the seal gut covering had been removed, and one of the host's most trusted retainers took his place outside with a pile of the presents within reach. Seal-oil lamps shed their dim light over the scene, throwing the grinning and expectant faces of the assembled crowd into bold relief. Again the thrum of the drum was heard, singing commenced, and gradually the blood of the dancers warmed up as each successive beat and howl became louder. The guests were clustered on one side of the hut, the host, hostess, and the family on the other. Then from the host's side a couple of men arose, taking their stand in the center; the song was changed, and they commenced to dance. If they are considered good artists, the audience applaud by crying out "ky-ky", or "go it again", "encore". When they had finished, a girl or middle-aged woman executed a dance. A slight intermission ensued, and at a signal from the most distinguished guests a couple of the invited performed another dance. Then the gifts were lowered down from the roof to each of the guests, and dancing and singing, interspersed with eating at intervals, continued without cessation until the entire lot of presents were distributed. Finely sewed deerskin shirts, pants, boots, and leggings of white deerskin, rifles and ammunition, fox, wolf, wolverine, and other peltries, flour, sugar, tea, drilling, cutlery, and tools were the articles comprised in the list. After a day's rest the visitors returned to their homes.

One incident illustrates superstitious observances relative to the whaling season. In the spring of 1885, at Point Hope, a woman came to the village from the canoe in which she had been employed. She was sick, and died within a few hours after. The old men and women that remained in the village through infirmity held a consultation over the dead body and determined that unless the heart was taken from the body and dropped into the sea through a hole in the ice the whales would pass by and none would be caught. The operation was performed; the woman's heart, covered with a seal bladder, was thrown into the sea, and the next day a big whale was secured.

Festive occasions occur in November or December and again in June or July, according to the locality. The people of one village invite the residents of another one season, and the dispensers of hospitality become recipients at another period. Every day a great spread and dance is given in each hut in succession, and in the evening a dance takes place in the kashga, or assembly house. A day will be devoted to songs and dances about whales, another to seals, others to deer hunting, and others again to old "yarns" and indecent stories. Eating forms the most important part of these festivities.

In June or July, when the whaling season is over, presents are exchanged. Tossing each other up in walrus hides, dancing, wrestling matches, and foot races are the games indulged in in the open air, both sexes joining in football and dancing. Girls in summer amuse themselves by tossing rounded sandstones in the air, 2 or 3 being kept in motion at once. In winter a favorite pastime is kicking a ball on the smooth ice, resembling a game of football, while the girls with their feet toss a small, rounded piece of ice, keeping it from falling for hours. Blind man's buff is a favorite game with the young girls; a ring is marked in the snow, and no one is allowed to go outside of the limit, the offender being subjected to being blinded.

The music and dancing of these people are difficult to describe. Their music, with the exception of one air having some slight approach to a variation in the scale, consists of a series of nasal monotones, so that the acquirement of the song is an easy one. The only difference to be remarked is a change in the rhythm of the songs which are sung at the villages along the coast line of Norton sound and the Arctic ocean. Although in many instances to my ear they bear exact similitude, they are distinguishable to a native. Generally the words which accompany the intonation are improvised for the occasion by 1 or 2 of the men, who act as fogleman in turns, the subjects relating to the incidents which have called forth the meeting, such as deeds of hunting prowess, feats of strength, imitations of birds and animals, and should a white man be present, the goodness of the Lolachamiut is narrated, with suggestions that tobacco, sugar, flour, etc., would be useful presents. A number of these songs contain indecent allusions and innuendoes, and with broad grins and great vim men, women, boys, and girls join in the chorus.

Dancing by males consists of a series of angular movements, arms and feet moving in unison, one foot keeping time to the beat of the drums and the chorus of the song. While dancing, the performers give vent to self-congratulatory, guttural ejaculations, and he who keeps up the exercise the longest is regarded as a first-class performer. I have seen them after a prolonged dance so completely exhausted as to be unable to move. The women's

dancing differs from that of the men. Their feet and legs are kept close together, and never moved from the spot until the dance is over. Motion is entirely from the hips, and the arms, with extended hands, move in unison. Men clinch their hands when dancing.

Relative to traditions upon the subject of an open polar sea and land to the far north, the following was narrated to me: A vague tradition is extant among these people of northwestern Alaska regarding the inhabitants on the eastern and Arctic shores. It is, that many years ago men and their families left the shores of Kotzebue sound in pursuit of reindeer and other wild animals, going farther and onward to where the sun rises and never returning. Probably this story coincides with the legend regarding the migration of the musk ox from west to east. The fact that the people have a name for that animal leads to the conclusion that it must have had an existence in Arctic Alaska. Upon being shown a picture of a musk ox the old men immediately said that their fathers had told them about the animal, and called it by the same name it is known by at the present day, ungmimgmak, among the Liverpool bay Eskimo. It may not be out of place to relate a theory, or rather a myth, that was told me several times by various individuals when pursuing my inquiries. This myth, or rather tradition, in which they evidently have a firm belief, refers to the Eskimo ideas as to the open polar sea and its inhabitants. Many years ago an old man with his son lived on the banks of the Kangieh, or Buckland, river, at a point where it embouches into Kotzebue sound. They were both renowned as being experts in hunting reindeer, which were then numerous in the district; consequently they possessed a large quantity of the skins so highly esteemed by the people of the hyperborean regions. One night during the winter the old man chanced to go out of his hut, having been aroused by the dogs barking and howling. There a strange sight met his gaze. He saw a number of sleds and dogs, the contents of the sleds being unladen in front of his dwelling by what he supposed to be devils. Fear-stricken he returned to the interior of the hut and informed his son of the occurrence. When, however, the son went out he could see neither sleds nor men, but upon the snow lay walrus tusks, bags of seal and whale oil, dried seal hides, and skins of the white bear. In the morning a further examination resulted in father and son finding a small dish of blubber, which they interpreted as meaning that the persons who had deposited the skins, etc., were desirous of trading. The skins, tusks, etc., were valued, and their equivalent in deerskins was placed outside of the hut the following night, and in the morning had disappeared. Curiosity being excited in the son's mind, he watched, and in a few nights saw the party returning with their sleds from the north. Much to his astonishment the upper portion of the body of these people was similar to that of the ordinary man, but the lower part resembled a seal, the men having flippers; they were unable to walk, but waddled along. Again they deposited a load of goods on the snow and retired. Trading went along, and resulted so favorably that in a short time the old man and his son accumulated great wealth, much to the wonderment of the people. Others now began to watch for these strange visitors, but they never returned. A renowned shaman was called upon to elucidate the mystery, which he did by stating that these people lived a long way to the north over the ice, in a place where there is no ice but always open sea; that they could swim and dive like seals and walk on land, too, but could not talk. The same story with but few alterations is told at Point Barrow and other points on the coast. That the Eskimo to this day believe the story is not to be doubted, but this, like most of their tales, is a creation of vivid imagination.

Point Barrow natives have another story: a party of the village people were carried off on the ice and did not return for a year. They told of seeing land and open sea and meeting people with flippers, able to swim and dive. It is said that they brought back some articles of clothing from this distant country, but how the people lived and how the country appeared is not stated. There are many other myths and stories narrated by these people, but as at each successive repetition additions are made according to the credulity of the audience there is but little gained in making them public. Their oral traditions can not be trustworthy as to details and as no method of the art preservative is in vogue among the people, their stories have to be taken with some allowance.

DISEASES AND AILMENTS.

The people inhabiting northwestern Alaska are in a fair way to become exterminated even within the present century. The primary causes that will operate to bring about this end are the increasing prevalence of syphilitic, bronchial, and pulmonary diseases. The whalers, who in bygone years, during their sperm-whale cruises amid the South Sea islands, did much evil in this direction, are now effecting the spread of the most loathsome type of venereal diseases among these natives. As I have before stated, the women are compelled by their masters to sell themselves and thus contract diseases. The guilt is perhaps equally shared by officers and men. Having no method of maintaining bodily cleanliness or any medicines to allay or retard the ravages of syphilis and its attendant scrofulous taint, it follows that infectious diseases spread rapidly among these natives. A woman of attractive appearance will have admirers by the score on the whale ships, and the consequences, with recklessness and the grossest brutality on the part of the men, many of whom are Portuguese mulattoes from the coast of Africa and South Sea islanders, on one side, and ignorance and total absence of all finer feelings on the other, are

most disastrous. The women are in a measure excusable. They act their part under compulsion from a desire to procure the requirements of life that their husbands or families demand, and being unaffected by any fine feelings or conception of morality, for the satisfaction of their wants they will stop at nothing, utterly regardless of the consequences.

At Point Barrow, in the winter and spring of 1889-1890, my time was taken up in a large measure in treating cases of syphilitic origin, and had it not been for the supply of medicines belonging to a corporation, which effected partial cures in the patients, the number of natives to prosecute the spring whaling catch would have been materially reduced. The keeper of the United States relief station at Point Barrow was unable to contribute the least aid to the unfortunate of both sexes who came to the station to ask for medical assistance.

There is absolutely no reason why the men should not effect their trading without the presence of the women were it not encouraged and sometimes demanded by the whalers. In former times the inland natives were very chary in permitting their women to go off to the vessels, but their cupidity, excited by the quantity of tobacco, cartridges, and other articles they saw in the possession of females of the coast people, has of late years caused the relaxation of the custom in a very marked degree. As a consequence, the spread of disease among the Nunatogmiut and Kuangmiut is increasing. Had they not followed the example of the coast tribes they would have been comparatively free from the disorders. The blight bids fair to depopulate the coast, nearly every infant bearing marked indications of the curse, and unless it be for the presence of some white man in their midst, who will administer to their sufferings as far as he is able, the afflicted wretches drag out a miserable existence until death claims them. This evil can only be stamped out by the erection of hospitals, with competent medical officers.

The only tribe on the entire Alaskan coast where whale ships visit which is not given to permitting promiscuous intercourse with the whites is upon the Diomedé islands. 10 years ago the Kaviagmiut tribe around Port Clarence was noted among natives and white men as being very conservative in its associations, but since 1884, the first year the whalers utilized Port Clarence as a rendezvous, these people have become entirely demoralized, and immorality and abandon reign among them during the time the ships remain in port.

Pulmonary and bronchial diseases are very prevalent, their inception being easily understood when the conditions attending life are considered. From the seething, heated atmosphere of an underground hut these people emerge in the depth of winter into the open air at a temperature 30° or 40° below zero with a single thin garment on their persons. They will stand gossiping for hours in this condition, utterly oblivious of the conditions that follow the sudden change of temperature. They sleep on damp ground in their wet clothing, and take no precautions against sickness in the least degree, having blind faith in the assertion that diseases are caused by the action of some malevolent spirit they have offended. Under such conditions it is small matter for wonder that lung and throat affections are almost epidemic. Rheumatism, swellings from fractures, and a numerous train of boils, tumors, and suppurating sores that follow an unhealthy condition of the blood, are types of bodily ailments that are common. In the case of boils and tumors the use of a knife is called into requisition; a deep incision is made into the swelling, and in order to let the blood and pus exude freely a goose quill is inserted. Semiblindness and inflammation of the eyes among these people arise from the excessive reflection of the sun's rays on the glaring snow in the spring months. Despite the almost uniform use of either native or white men's goggles, the prevalence of snow blindness is remarkable. I think the most effective native method to prevent the eyes from being affected is to smear a broad band of any black pigment under the eyelid. I have tried the experiment and found it gave great relief from the glare. Eczema and a variety of skin and scalp diseases are common, more especially among the coast tribes. The Kotzebue sound residents and the inland people, who use berries among their diet, are a far healthier race than those who live on the coast. It may be of interest to note that these people in taking our medicines require double and sometimes three times the dose that would affect a white man. I have given doses of morphine, quinine, and cathartic drugs in double the amount prescribed by medical works and found in many cases that no result was visible. Heroic treatment is necessary to effect a cure. Their diet, composed of a very large amount of animal food, has a tendency to thicken the blood and induce it to become alkaline in a great measure. I have noticed, too, that their blood coagulates in a shorter time than that of a white man; it is of a deeper color and incomparably thicker. Of late years I am inclined to think that the rising generation are regarding our methods of curing disease as being superior to the "spirit" cure; but although they will use all the medicine obtainable, and regain health by its means, the services of a shaman are always invoked and the cure is attributed to his work.

The surgeon on the United States revenue steamer Bear, on her cruise in the Arctic during 1890, examined and prescribed for several hundred natives. The result of this examination proved that 85 per cent of those treated by him were afflicted with either secondary or tertiary syphilis. The balance of cases consisted of pulmonary, skin, and eye diseases. Excessive constipation is another form of disease that these people are subject to. They maintain a loaded and congested state of the bowels for many days, and it is only when compelled by excessive pains that they apply for relief to the white person. Then extravagant doses of strong cathartics have to be administered to afford relief. I have given from 6 to 8 pills of blue mass without effect and similar large doses of medicines suitable to the complaint.

DWELLINGS, FOOD SUPPLIES, AND METHODS OF HUNTING.

The coast tribes in the winter live in underground huts. In order to build one of these huts a vast amount of digging with picks made of whale rib or walrus tusk is required, as after the surface of the ground is removed hard frozen earth is encountered within a few inches of the top. A space is excavated of an oblong form, generally to a depth of 3 or 4 feet, while a tunnel for an entrance is dug at one side or at the end of the oblong, according to the locality from which the heaviest snowdrift comes, so as to make the entry on a lee side. Timber is used for framing, and in form these huts resemble an inverted bowl, with a square hole left on top to provide light. Sods and moss are utilized for covering the frames, and any interstices are chinked with moss or brush. To gain admission into the hut a person has to crawl on hands and knees through the tunnel, and then through a hole on a level with the floor the main dwelling is entered. There are small side excavations on either side of the tunnel, used as storerooms or kitchens and sometimes for sleeping apartments. Overhead in the underground passageway icicles hang from the roof, the hot air and moisture that finds its way from the interior freezing in feathery flakes. Generally the floor of the hut is of roughly hewn driftwood planking, and at the end facing the entrance hole a raised platform is built, serving as a lounging place by day and for sleeping on at night. Large, flat, stone lamps, with a shelving rim, are filled with whale or seal oil, and dried moss serves as wicks. Some of these lamps, especially on the northern coast, are of large dimensions, varying from 2 to 4 feet in length and 8 to 10 inches in width. With at least 30 or 40 wicks ignited and 2 or 3 lamps going at one time it can be easily imagined that a vast amount of heat spreads through the almost air-tight hut. In order to permit of some slight ventilation and to allow the escape of the anything but pleasant effluvium a pipe composed of 2 pieces of hard wood lashed together is stuck through the roof of the hut, and in winter a collection of huts covered with snow can be soon distinguished by the column of vapor that may be seen rising from these pipes. In one corner of the hut, suspended by seal-hide rope from wooden pegs, are frames that serve as receptacles for blocks of snow or lumps of ice, and as the heat thaws out the congelations the water drops into a tub below and is used for drinking purposes. Nearly all the calls of nature are attended to within the hut by males and females without the slightest approach to reserve. Cooking in tin pots or cans over the lamps is conducted in the apartments unless a huge bucket of seal or whale meat has to be boiled, then a fire of scraps of blubber is made in one of the off rooms before mentioned, and smoking dishes of the viand are brought in for the meal.

At nighttime each person living in the hut retires to his or her particular spot. All strip off their clothing and huddle together under winter deerskins, using their garments for pillows. Heads are always turned toward the entrance hole, as these people imagine that in this position no ill-disposed spirit can drag them out as easily. Husbands and wives, old men, and young men lie in close proximity, packed together like sardines in a box. When white men seek the hospitality of these people I have always observed that the best part of the hut is given over to them and everything made as comfortable as possible. In the daytime women sew and dress skins, and the men repair their hunting gear and lounge in the hut, varying their occupation by visits to other residences to gossip.

When on hunting or traveling parties these people build snow huts. Blocks of hard, frozen snow are cut out some 3 feet thick with a long 12-inch knife blade and placed on end until the required height is attained. Then sticks of driftwood, if obtainable, are laid across the walls, and blocks of snow are placed on top to serve as a roofing; but should there be no wood obtainable at the locality where the house is built, the blocks are cut so as to form a peaked roof, with keyed pieces to sustain them. The holes and interstices are stuffed with soft snow, and the result is an almost air-tight lodging. When the interior is completed a square hole is cut on one side to form a door, and the process of unloading the sled of its skins for sleeping purposes and every article that the dogs might chew up is gone through with and all passed into the house. After eating, the doorway is secured for the night with a block of snow, and a lamp is lighted for illumination and for melting snow and ice for drinking purposes. All occupants then retire into their deerskin coverings denuded of their clothing.

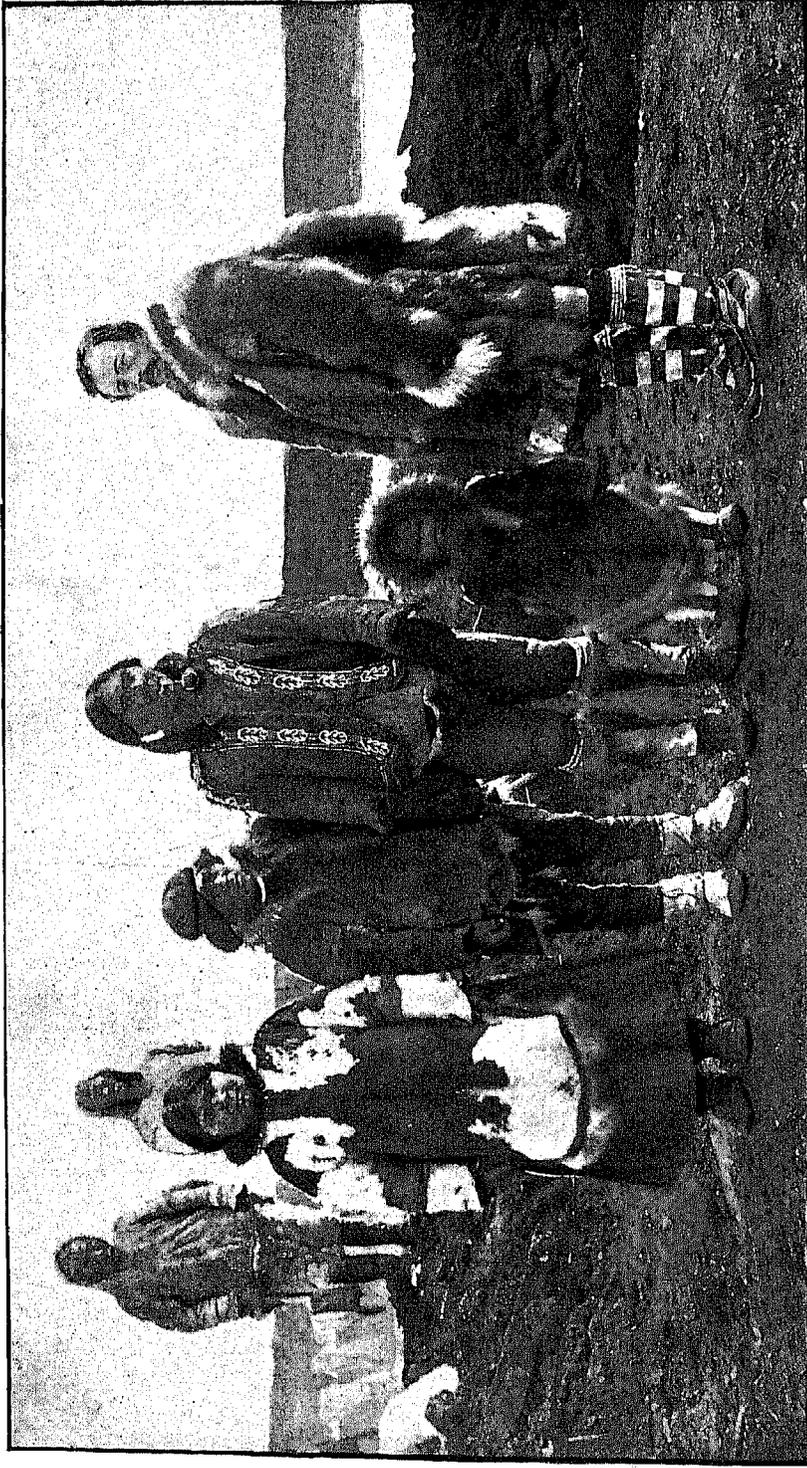
Tents of drilling are used extensively by the coast and some of the inland tribes. The old style of a high peaked deerskin tent in the form of a cone is now becoming obsolete. As soon as the snow begins to melt and bare spots are visible on the ground the natives abandon their underground huts and pitch their tents. In proximity to each hut are platforms raised upon poles or whale ribs, upon which the canoes or kayaks (small 1 or 2 men canoes) are placed. Fishing nets, hunting spears, and a collection of heterogeneous articles also find storage on these places. Storehouses for dried fish, blubber, and oil are located underground at points throughout the village.

The dance houses at Point Barrow are built of huge slabs of sea ice, owing to the scarcity of wood. While at a gathering of coast and inland tribes near Icy cape in the summer of 1886 I saw a huge structure with a covering of 80 deerskins on a wood frame in which festivities took place.

To a person unaccustomed to sleep in the underground houses the stench is very obnoxious. The smell of reeking oil lamps, the odor of rancid blubber and steaming seal or whale meat, combined with the effluvia arising from human beings and puppies, form a conglomeration of perfumes indescribable and malodorous in the extreme. But custom begets familiarity, and after a long, hard run with the sled and dogs on a cold day the sight of a hut with a shelter for the night is not to be despised.

Eleventh Census of the United States.
Robert F. Porter, Superintendent.

Alaska.



THE CENSUS TAKEN AT POINT BARROW.

The only Alaskan people residing in cliff dwellings are to be found on King island (Ukevok), a rocky and almost precipitous mass of granite and slate formation that rises from the sea in close proximity to the southern entrance of Bering straits. Without doubt these dwellings have been enlarged from the cavernous fissures that exist on the island. Every dwelling has a platform of driftwood in front, the uprights placed in holes in the rocks. In these abodes families dwell throughout the year, in the springtime chasing walrus and seal amid the ice fields, and in the summer subsisting on wild sea fowl that make their nests on the craggy portion of the island. There are huge natural caverns, deep and dark, that serve as storehouses, and these people have always a large supply of meat derived from pelagic sources. In the summer their canoes, laden with walrus and seal hides, walrus ivory, seal-hide rope, native boots, and curious nondescript carvings of ivory and bone, visit Port Clarence and the trading post at St. Michael, Norton sound. Those desirous of leaving their homes are lowered into the canoes by ropes. When the hunters go out in search of seal or walrus each individual takes his seat and is firmly tied down in the canoe, which is lifted by a dozen willing hands and pushed from the nearest rocky plateau into the water. King island natives are noted as being the most expert canoeists of the Alaskan tribes. They will turn their canoe over in the water and right it without a drop of water entering the interior of the frail craft.

The food supply of the Arctic Alaska tribes consists of whale meat, black skin or epidermis of the whale, walrus, seal flesh, deer, and every variety of birds. Beaver, land otter, lynx, ground squirrel, muskrat, mink, and marten flesh form portions of the food that the inland and Kotzebue sound natives eke out their fare with. Fox, wolf, and wolverine flesh is disdained, partly from superstitious reasons. In the spring and summer time, during the months of May, June, July, August, and to the middle of September, wild fowl of both land and sea swarm in this region. On Kotzebue sound and the rivers that empty into it, on the Colville, Kulugehvah, and other streams that debouch into the Arctic ocean east of Point Barrow, and amid the vast network of lakes, swamps, and swale lands between the Arctic circle and the sea east of 160° of longitude, the various members of the goose, duck, crane, swan, and curlew families gather in myriads to deposit their eggs, and rear their young, and after molting and regaining their new dress of feathers take flight on the approach of frost to more genial climes. Then, too, along the coast we find representatives of sea fowl of many descriptions. Gulls, from the common "Larus fororhynchus" to the rare Ross' gull, so highly prized by ornithologists, auks, eiders of every type, crossbills, and other species, all congregate in these hyperborean regions to mate and bring forth their young.

Flour is becoming an important article of subsistence among these people. They use it in the form of flapjacks fried in seal or whale oil, or boiled with molasses to the consistency of paste, and if there be a stove in the village an attempt to make bread is made by progressive housekeepers. Hard bread, sugar, and molasses are eagerly sought for as articles of trade from ships and trading posts, and various kinds of canned goods, especially fruits, if sweet, and canned corned beef, are highly appreciated. Anything sour does not enter into their dietary, although I know of 2 or 3 individuals who have conceived a marked liking for pickles, caused by my explaining the value of such edibles as antiscorbutics. Salt meats, except bacon and ham, are not thought to be fit for food, but when on a sled journey or on an ice floe during the whaling season they will devour large quantities of boiled pork, rejecting it, however, if any article of native food is obtainable. Several of the wealthy natives at the Point Barrow villages have traded for lumber and stoves, and houses of a civilized type have been erected for their dwellings, and the stoves are used to cook some food, such as frying deer meat, ham, and bacon in the same manner as do the cooks they have seen on the vessels. Fish is eaten raw in a frozen state, broiled, or dried in the sun. Deer, seal, whale, and walrus meat is consumed in a similar manner. Berries are either used in a fresh state or are mixed with whale or seal oil, and a highly prized dish is made from the back fat of deer chopped and beaten into a paste resembling ice cream.

The fondness for alcoholic liquor is a curse among these people, a circumstance that has been taken advantage of by the whalers in obtaining supplies of furs and bone. Within the past 2 years Kotzebue sound and Point Hope natives have instructed the Point Barrow natives how to distill alcohol from molasses, sugar, and flour. A mixture of these articles with water is boiled in an old coal-oil or any other available can, into which is inserted an old gun barrel, fitted with dough or clay to render the joint air-tight. The barrel passes through a block of ice, and as the mixture boils the vapor condenses as it leaves the tube into a crude spirit, and is caught in a receptacle. The utmost care is taken to avoid losing a drop of this precious mixture. Attempts to check the making of this vile liquor prove abortive, as the law does not prohibit the sale of sugar, molasses, or flour to these natives, and until some strict government surveillance is exercised over them during the winter the manufacture will be continued. Under the influence of this alcohol men beat and maim the women unmercifully, accidents occur, and long spells of sickness succeed the drinking bout. A drunken Eskimo acts like a crazy man, and the sober men of the village try to divest the fellow of knives or any weapon that might be used in his drunken paroxysms. The whalers, too, trade liquor to these people for various articles, but generally most of the drink is given to women in payment for their favors. Efforts to restrain this traffic have been made by revenue marine officers; search is made on board the vessels for the contraband article, and in every instance, if it be found, the contents of the packages are dumped overboard. The trouble lies in the fact that both officers and men manage to obtain drink either from the ships that call at Honolulu, the Caroline islands, or Japanese ports, or secrete it in their effects prior to leaving

San Francisco. It must be stated that the managers of the whaling firms of San Francisco use every endeavor to prevent liquor being taken on board their vessels proceeding to the Arctic. The love of strong drink has a firm hold upon these people, and they will sacrifice their all to obtain it.

Tobacco in its various forms, for chewing, snuffing, or smoking, is largely sought. Both sexes are addicted to the use of the weed, and it is a rarity to find a child over 10 years of age that does not use tobacco in some form. Among the inland and Kotzebue sound tribes tobacco for smoking purposes is mixed with fine grains of shredded willow pith, and for making snuff the fungial excrescences of the spruce tree are charred and powdered and mixed with finely cut black Kentucky leaf tobacco. Of late years the ordinary pipe of civilized communities is eagerly traded for, although the old-fashioned style of native pipe is still used, especially by women, when the highly prized Russian leaf tobacco affords the luxury of a smoke. Chewing tobacco is in great demand at all points, and it may be noted as a strange fact that the consumers never spit out the juice, but invariably swallow the saliva, no evil effects being visible from the habit.

Various methods were in vogue among these tribes to obtain their supplies of food before the advent of whaling and trading vessels that now supply them with rifles of every pattern and the necessary ammunition. The reindeer in the primitive times of hunting were procured with bows and arrows or by rawhide snares secured among the dwarf willows that line the creeks; by great bushwood corrals in the timbered country, where herds were driven to be slaughtered; by chasing them in kayaks and spearing them while crossing lakes or lagoons, and latterly, by chasing herds of deer with dogs into the river and rushing torrents, where the fawns were drowned; but at present these systems have been abandoned, and the deer are shot with repeating rifles of the latest and best patterns. The natives are very ingenious in repairing damaged rifles, can reload spent ammunition, and are thoroughly at home in the use of arms; but withal they are, with few exceptions, poor shots, using an amount of cartridges that would appall a white hunter. Nearly every male Eskimo owns a rifle, and sometimes two, and the arms, through their trading propensities, find their way to the eastern shores as far as British territory. I think 8,000 to be a fair estimate of the number of deer killed annually by the natives north of Bering straits, but the number varies with the rigor or clemency of the season. They are rapidly thinning out.

Naturally of a timid disposition, the deer have learned that the natives with breech-loading arms are far more formidable foes than when bows and arrows and spears were employed in the chase. Again, the Eskimo spare neither young nor old when a herd is found, and little suckling fawns, as well as does carrying young, fall victims to their guns. Formerly, on the Lower Yukon, around St. Michael on Norton sound, and in the country known as the Kotzebue sound district numbers of deer made yearly visits; now it is rare to find that the natives living at these points have seen or tasted deer meat.

The Alaskan deer of the Arctic and sub-Arctic regions have been confounded with the reindeer of other localities, but while certainly belonging to the Rangifer family, they are the true barren-ground cariboo, differing from the upland cariboo and domesticated reindeer of Lapland and Siberia in being smaller in body and horns. From July to September the instincts of the deer induce them to come from the interior to the seacoast to obtain rest and freedom from the tortures inflicted by the hordes of mosquitoes that infest the inland swamps, and also to get saline matter from the herbage and moss growing in proximity to the ocean. In September they commence their inland migration, and from July to the middle of October they are ruthlessly pursued by the natives. Some rest is afforded the animals during the dark days that prevail in the arctic zone from November to January, but as soon in the early part of February as the weather permits the food seekers again take the field. The does have their young during April, and by a provision of nature the horns of the female only attain size during the time she is suckling the fawn and until it reaches the age at which it can feed, about 2 months. When it is considered that a deer weighing 125 pounds is consumed at a single sitting by 5 or 6 natives, it may be readily perceived that the average returns of a successful hunting party must be large to feed a village.

The following varieties of the seal family are killed in the waters and on the ice: hair, leopard, saddle, and the big black seal. The following methods are in vogue to capture these animals: with nets suspended under blowholes in the ice, spearing them when they put their heads into the blowholes, and shooting them with rifles.

To write at this date upon the killing of walrus would be absurd. The huge, obese beast is now almost extinct in Arctic Alaska, and where in former years herds of these animals might be seen covering the floating ice pack to-day it is a rarity to see one. To the whalers belongs the obloquy of having slaughtered the walrus by thousands for their tusks. Now the natives along the coast from Point Hope to Point Barrow consider it a very lucky catch to shoot 10 walrus during the season, where formerly 500 to 600 were obtained. The King island and Diomedes people still secure from 50 to 60 walrus yearly, but the supply becomes smaller every season.

The whale fishery from the ice floe is carried out identically at Point Hope and Point Barrow, and the details of the ice formation and the methods of taking canoes to the leads and their outfits for whaling are also similar. Running along nearly parallel to the shore and about 1,000 yards off is a bar on which the water is not more than 2 or 3 fathoms deep. On this the heavy pack ice, coming in with the autumn gales, usually grounds, piling itself up into a wall of rugged masses of ice, while in shore the sea freezes over smooth and level. Outside of this is the rough pack, broken masses of ice piled up in irregular heaps like the craggy fragments

on a frost-riven mountain top, but interspersed with undulating fields of ice many seasons old, and thick enough to resist the pressure when the ice fields come together before the winds and currents. Occasionally, too, the grounding of heavy masses of ice, for there are no true icebergs in this part of the Arctic ocean, affords sheltered places where fields of "new ice" can form undisturbed by the movements of the pack.

Through January, February, and March these ice fields remain motionless, or are only crushed together and pressed harder upon the land by the prevailing westerly gales; but in April the pack gradually begins to loosen, and when the long-wished-for east wind blows cracks open 6 or 7 miles from the shore, extending often for miles parallel to the land. These cracks, or "leads", as they are called, seldom remain the same for many days, but open and close as the wind changes, now spreading clear of all obstructions for hundreds of yards or even for a mile in width, now filled with loose ice, floating with the current. It is in these leads of open water that the whales work their way to their unknown breeding grounds in the northeast, passing by Point Barrow chiefly during the months of May and June, and it is during this season of migration that they are hunted by the Eskimo.

The chase of the whale is of great importance to these people. The capture of one of these monsters means meat in abundance, blubber for the lamps and for trade with the Eskimos whom they meet in the summer, whalebone to purchase ammunition with, tools, and luxuries from the ships, and the choicest morsel that an Eskimo knows, the black skin or epidermis of the whale. Consequently the successful whaler is the best man in the village, and soon grows rich and influential.

But to return to the whale hunters and their observations of the ice. From long experience the Eskimos are able to judge pretty accurately where the leads will first open in the spring, and when they have decided where the boats shall be launched they set to work to select the best path for dragging out the boats through the rough ice field. They soon make a regular beaten trail, winding in and out among the hummocks, taking advantage of all the smooth fields of ice that they find, and from time to time, as they pass back and forth from their seal nets, they chip off projecting corners of ice with their ice picks, and with the same implement widen out the narrow defiles in the road and smooth off the rough places. Men sometimes go out on purpose to work for a few hours on the road, using ice picks or "whale spades" (something like a heavy, broad chisel, mounted on a long pole and used for cutting off the blubber of a whale), which they have obtained from the white men. It is a pretty rough path, however, at the best.

By the middle of April all the hunters have returned from the winter deer hunt, and the business of getting ready for whaling is taken seriously in hand. The frames of the great skin boats must be taken down from the scaffolds where they have rested all winter and carefully overhauled and repaired, while every article of wood that will be used in whaling, from the timbers of the boat to the shafts of the spears and harpoons, must be perfectly clean, in honor of the noble quarry. Gear must be looked to and the skin covers for the boats repaired and soaked in the sea, through holes in the ice cut close to the shore, till they are soft enough to stretch over the framework. Meanwhile a careful watch is kept from the village for the dark cloud to seaward which indicates open water; and if the much-talked-of east wind does not speedily begin to blow, the most skillful of the wizards or medicine men get out on the highest eminence of the village, and with magic, songs, and beating of drums, do their best to make it come. Not every man in the village who owns an umiak (angeyok) fits it out for whaling, as it requires a good deal of property to procure the necessary outfit. About 8 or 10 boats from each village make up the usual fleet. The crews, 8 or 10 men to a boat, are selected during the winter.

The owner of the boat, who is always the captain and steersman, sometimes hires his crew outright, paying them with tobacco, cartridges, or other goods, and sometimes he allows them to share in the profits, but always feeds them while the boat is "in commission". When enough men for a full crew can not be secured, women, and even half-grown lads, take their places in the boat. One man is selected for harpooner and posted in the bow, and usually another amidship has charge of a whaler's bomb gun for firing an explosive lance into the whale, for most of the Eskimo whalers now own such guns.

Now, as to the instruments used for the capture of the whale. Instead of harpooning the whale or "fastening" to him, as the white whalers say, and keeping the end of the line fast in the boat, which the whale is made to drag about until the crew can manage to haul up and lance him to death, there is but a short line attached to each harpoon, to the end of which are fastened 2 floats made of whole seal skins, inflated, which are thrown overboard as soon as the harpoon is fixed in the whale. Each boat carries 4 or 5 harpoons, and several boats crowd around and endeavor to attach these floats to the whale every time he comes to the surface, until he can dive no longer and lies upon the water ready for the death stroke. Some of the harpoons are regular whalers' irons, but they also still use their own ingenious harpoons, in which the head, made of bone or walrus ivory with a point of stone or metal set into it, is alone fastened to the line, like a toggle under the skin. To kill the whale after he is harpooned, they used in olden times long lances with beautifully flaked flint heads as broad as one's hand, but now they all have regular steel whale lances and bomb guns with explosive lances.

Some of the boats are carried out over the ice to the place where they are to be launched before the lead opens, and as soon as open water is reported by the scouts all start. There is a great deal of ceremony and superstition connected with the whale fishery. The captain and harpooner of each boat wear special trappings and streak their faces with black lead, as indeed is often done on festive occasions. Long before the time for

whaling all those who intend to command whaling boats during the coming season assemble with all their gear in the public room and hold a solemn ceremony, with drumming and singing, to insure good luck. Charms and amulets of many kinds are carried in the boats. They believe that the whales are supernaturally sensitive. If the women should sew while the boats are out or the men hammer on wood, the whales, they say, would leave the region in disgust.

Let us see now how the boats are carried out over the path I have described. The boat is firmly lashed on a flat sledge, to which a team of dogs is attached, while the men and women hold to the sides, pushing and guiding. The party I observed consisted of 5 men and 2 women. The captain of the boat and the harpooner wore on their heads fillets of the light-colored skin of the mountain sheep, from which dangled on each side a little image of the whale, rudely flaked from rock crystal or jasper. The captain's headdress was fringed with the incisor teeth of the mountain sheep, and the harpooner had another stone whale on his breast. One of the women was decorated with a stripe of black lead diagonally across her face. In the boat, for charms, were the skulls of 2 wolves, the dried skin of a raven, a seal's vertebra, and several bunches of eagle feathers. They say the skin of the golden eagle ("the great bird") or a bunch of hair from the tip of the tail of a red fox brings great luck. In the boat were also 5 or 6 inflated seal skins, which, when we came up, they were using for seats on the ice. One of the women soon came back with the dogs, the sealskin floats were tossed into the boat, the dogs hitched up, and we started ahead, the women leading the dogs and the men shoving alongside. When we came up with the first sledge the dogs were unhitched from the boat and sent ahead with a load of gear for another stage, and so on. On smooth ice the boat travels easily and rapidly, but where it is broken it is hard shoving and rough scrambling for the men, while occasional stops have to be made to chisel out projecting pieces of ice and widen narrow places in the path. Then the dogs get tangled up from time to time and have to be kicked apart, so that their progress on the whole is slow. When they reach the open water the boat is launched and the gear put aboard and the sledges drawn up out of the way. Everything is put in readiness for catching the whales, and the boats begin to patrol the open water. The harpoon, with the floats attached, rests in a crotch of ivory lashed to the bow of the boat, and everybody is on the alert. Sails and oars are never used when whaling; the boat is propelled by paddles.

Thus they spend the months of May and June, eating and sleeping when they can (for the daylight now lasts through the 24 hours), and occasionally hauling the boat up to the edge of the ice for a rest. Somebody, however, is always on the watch for whales, seals, or ducks, the latter now and then at this season passing by in thousands on their way to the north. When the leads close the boats are hauled up safely on the ice and all hands come home until an east wind and "water sky" warn them of a fresh chance for whaling.

Let us suppose that there is good open water and that a couple of boats are hauled up on the edge of the land floe, their crews resting and gossiping, perhaps waiting for the return of the women, who have been sent home to the villages for food. Suddenly a faint, puffing sigh is heard and a puff of vapor is seen over toward the edge of the ice. It is a whale blowing. The men all spring to their feet and quickly run the boats into the water, and scrambling on board grasp their paddles and are off in the direction of the blow. If they are lucky enough to reach the whale before he escapes, the harpooner, standing up, thrusts the heavy harpoon into him with both hands and quickly recovers the pole to be used again. The nearest boat then rushes in, and other boats, seeing what is going on, come up and join in the attack until the whale is captured. Sometimes, indeed, an opportunity occurs for a successful shot with the bomb gun as soon as the whale is struck, and the contest is ended at once; but the attack is not always so successful. Sometimes the whale escapes into the loose ice before the boats can reach him; sometimes the harpooner is clumsy or the harpoon does not hold; sometimes, too, the whale escapes before enough floats can be attached to him to hamper him, and carries off the harpoons, floats, and all. Even if the whale is killed, he sometimes sinks before he can be towed to the edge of the ice where the cutting is to be done.

When the lead of open water is narrow, the natives who own bomb guns patrol the edge of the ice, watching an opportunity to shoot the whales as they pass.

When the whale is killed it is towed to the edge of the solid floe and the work of cutting him up begins. By long established custom, universal among the Eskimos, the skin, blubber, and flesh of a whale belong to the whole community, no matter who killed it; but at Point Barrow the whalebone must be equally divided among all the boats that were in sight when the whale was killed. They have the appliances used by civilized whalers for easily and rapidly stripping off the blubber, and hack away at everything in reach, getting all they can before the carcass sinks. The news soon reaches the villages that a whale has been killed, and there are very few households that do not send a representative with sleds and dogs to bring away their share of the spoils. As may be supposed, there is a lively scramble around the carcass. Some on the ice, some crowding the boats, they cluster around the whale like flies around a honey pot. Leaning over the edge of the boats, careless of the water, they hack and cut and slash with whale spades and knives, each trying to get the most he can. This is a perfectly good-natured scramble, and no one ever thinks of stealing from another's pile on the ice. The blubber, meat, black skin, and whalebone are soon carried home to the village. The blubber is not tried out, but is packed away in bags made of whole sealskins, and with the meat is stowed away in little underground chambers, of which there are many in the villages.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



BIDARKA (SKIN BOAT) ON THE YUKON.

The "black skin" is eaten fresh and is seldom, if ever, cooked. This curious dainty is the epidermis or cuticle of the whale. It is about an inch thick and looks like black india rubber. It is not so tough, however. Civilized whalers are nearly as fond of it as the Eskimo, but are not in the habit of eating it raw. When nicely fried in the fresh, sweet oil of the "try-pots", when they are "boiling out" the blubber of a whale, for instance, it is very palatable, tasting much like fried pig's feet. It is also very good boiled and soured with vinegar and spices. The Eskimo are also fond of the tough white gum around the roots of the whalebone. The jawbones of the whale are cut out and preserved. From these and from the ribs are sawed out strips of bone for shoeing the runners of the sledges. In fact, everything that can be cut off from the whale before the carcass sinks or is carried off by the current serves some useful purpose.

The most favorable time for whaling is when there is a continuous "lead" of open water, not more than a couple of hundred yards wide, with a solid pack of ice beyond it. Then the whales must pass up within sight or hearing of the boats. When the open water is very wide the whales may pass at a distance unnoticed, or so far off that it is impossible for a boat to overtake them. If there is much loose ice the crafty animals take advantage of it and come up to breathe at little holes among the floes where a boat can not reach them. As the season advances the whales grow scarcer and the whalers relax their vigilance and pay more attention to the capture of seals, which they shoot through the head when they rise near the boat, securing them with light harpoons before they have time to sink. At this season also the whaleboats sometimes capture walrus and white whales.

At length several days pass without a whale being seen, and one by one the crews give up looking for them and bring home their boats, until by the 1st of July the whaling is over for the year, the boats are all in, and everybody is preparing to leave the village for the summer excursions.

The boats used by the Eskimo of Arctic Alaska are "oomiaks" (angeyok), or open canoes, and "kayaks", or decked canoes. The former are built with a framework of spruce, or any kind of sound driftwood, lashed with seal-hide thongs and split whalebone, covered with walrus, seal, or white whale skin, neatly and strongly sewed with deer sinews. The skins of the large seal (oogrook or naklak) are the kind preferred for coverings, but when not obtainable walrus hides are used. Being thin and in a measure porous, the white whale skin is not looked upon with favor among the coast tribes, but the inland natives, unable to procure other skins, use it for their kayaks and canoes. It does not deteriorate as rapidly in fresh water as the walrus and seal hides. These canoes require a hauling out of the water to dry at intervals of from 5 to 6 days, and then receive a rubbing of seal oil to fill up the pores. Canoes used for whaling and traveling along the coast are generally 24 feet long, with 5 feet beam, and are propelled with a single square sail, oars, and paddles. On Kotzebue sound canoes from King island and the Diomedes and Cape Prince of Wales are large craft, averaging 35 to 40 feet long, with 6 to 8 feet beam, while the inland natives build their canoes with a beam of but 3 feet 6 inches and 22 feet long. The entire family belongings are carried in these vessels from place to place during the summer, dogs and cooking utensils, trading goods and all supplies being packed into every conceivable place. With the exception of the tribes at Cape Prince of Wales and on Diomedes, King, and Sledge islands, the Eskimo are not venturesome in proceeding seaward out of sight of land. The trading parties that cross the sea from the Diomedes to the Siberian shores at East cape and to the Alaska coast sew bulwarks of walrus hide around the canoes about a foot high to keep water from dashing inboard.

Kayaks are narrow craft, seating either 1 or 2 men, propulsion being effected by paddles. They vary from 10 to 18 feet long, and amidships have a beam of 15 to 18 inches, tapering to a fine point at either end. The frame is of driftwood, and the covering of skins is sewed completely over the kayak. The occupant sits in a hole or hatch, protected from a wetting by an apron of seal intestines, and in these frail craft, that require considerable skill to manage, the hunters of white whale and seal pursue their quarry. These kayaks are very handy for use in small streams and for making a journey in quick time, where a large canoe would not be available. Food and clothing can be carried without trouble and danger of becoming wet.

Sleds and dogs are the methods of winter travel. One or two patterns of sleds are used, the northern type being a heavy, cumbersome construction, shod with whale rib or jawbone, and the inland sled with broad, curved runners of birch. Within the past 10 years the sleds introduced by white men, built of ash and shod with steel, are becoming favorites with the natives, who strive to copy the patterns and to obtain good wood for building their own sleds.

To describe the trials and tribulations that a traveler has to go through with the dogs that are used for drawing these sleds would fill many pages, but, despite the annoyances one experiences, without the canines travel in the winter season would be impossible. From 500 to 1,000 pounds can be carried on these sleds with a team of 5 to 8 dogs. In the months of March, April, and May, with a good road, it is possible to make runs of 25 to 40 miles in 12 hours with a fairly smart team. Small, low, flat sleds, from 4 to 6 feet long and 4 feet wide, are used for transporting canoes on the ice, for bringing seals, whale blubber, and meat or deer to the village.

The Point Barrow natives cut out strips of clear ice, and by wetting the runners of the sled freeze the strips on firmly, thus enabling the vehicle to travel more smoothly and swiftly.

Hooded, ground, and timber grouse are common in this district, and form quite an addition to the food supplies. These, in common with all birds secured, are simply boiled, the feathers being plucked, and without

drawing the intestines they are consigned to the pot. Shotguns are used to kill birds, unless it happens that upon seeing a flock the hunter has a rifle, then that weapon is used. Grouse are also caught with little nooses set among dwarf willows and with nets staked down to the snow, into which they are driven. Lapland larks are caught with tiny nooses made of whalebone thread. Little auks, puffins, and crowbills are caught with nets suspended over cliffs. Ducks, geese, and brants are brought to the ground by means of ivory or bone balls tied together with sinew thread and thrown into flocks, where they wind around the necks of the birds.

In the latter part of May and early in June myriads of eider ducks come from the south, flying along the leads of open water at Point Barrow. They take flight along the coast to some unknown land to the northeast, and by the end of August commence their return. Natives kill these eider ducks in large numbers, with shot and bullets, with slings and sticks, and their flesh, although slightly rank, by means of parboiling and adding a little saleratus to the water, can be rendered very palatable.

The various fur-bearing animals throughout the entire country are caught either in steel traps, with deadfalls, or by shooting. Foxes, white, red, silver gray, and cross; wolf, wolverine, brown and black bear, marten, mink, lynx, beaver, land otter, muskrat, squirrel, badger, and polar bear are the peltries that the natives secure. White foxes form the major portion of the peltries secured by the natives along the coast. The other varieties of fur-bearing animals frequent the wooded districts of the inland rivers and Kotzebue sound.

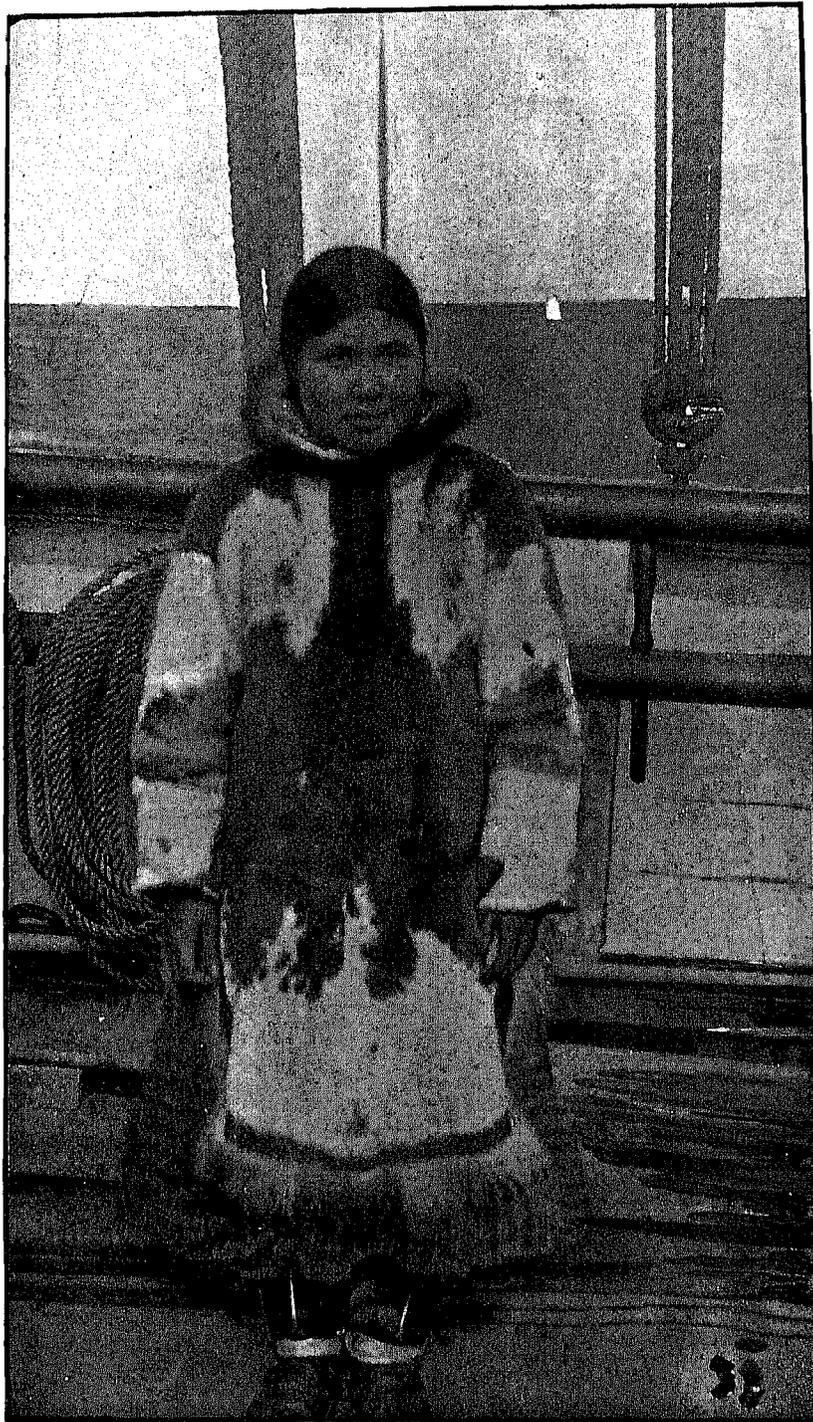
When the ice begins to get firm and solid, during the month of November, white bears make their appearance, lying in wait for the unfortunate seal that happens to crawl out upon an ice floe or hummock. Driven by hunger, the bear sometimes visits the caches of food in the villages at Point Barrow and Point Hope. As soon as bruin's tracks are seen natives armed with rifles start in pursuit of the marauder. Bear's flesh is considered to be a delicacy, but my experience is that the meat is tough and rank, no matter how it may be cooked.

A few bears are shot by the Diomedé and Cape Prince of Wales natives in Bering straits. Reports from several sources indicate the presence of numerous white bear on St. Matthew island, in Bering sea. It is said that the animals breed on this island in the summer time, but whether they remain there during the winter is unknown.

Natives inform me that the polar bear hibernates during the months of January, February, and March, emerging from his slumbers amid the ice in April. I think that the young are born in March, and speedily assume quite a large size. One she bear shot during the early part of April had her udders full of milk, and was accompanied by a large-sized cub. The skins vary in size from 6 to 12 feet long, the largest one I have seen measuring 16 feet from the tip of the nose to the tip of the tail. On an average 60 to 100 polar bear skins are obtained by the natives every season.

The dress of these people consists mainly of shirts, knee breeches, and pants made of deerskins. Men wear an inner and outer shirt with a hood trimmed with wolverine and wolf skin. In winter 2 shirts are worn, with long pants, the inner shirt with the hair next to the skin, the other with the hair turned out. Deerskin boots, with seal-hide soles, cover stockings of the same material. The spotted deerskins obtained from Siberia are used for shirts and are highly prized. At Point Barrow trimmings of wolverine skins in narrow strips decorate the garments that are very tastefully made by experienced operators. Women's garments differ from those worn by men in having their boots, stockings, and pants all combined in one piece, and their shirts are cut out at the sides, leaving a rounded front like an apron. The hoods of the shirt at the neck are cut full, permitting infants to be carried with ease. In the summer boots and pants of waterproof tanned sealskin are substituted for the deerskin articles. Shirts of squirrel, mink, and badger skins are also worn, and some of the old folks use duck or diver skins for making shirts, claiming that the garment is both warm and durable. All these people have a great desire to obtain civilized clothing for summer and indoor wear. These articles can be washed, and thus permit vermin to be killed. Women are eager to obtain drilling, calicoes, and other textile materials, using them to make up into underwear and shirts to cover their fancy deerskin clothing. While the brown duck, blanket-lined clothing used by white men living in these regions is an excellent and substantial article of apparel, the native style of deerskin clothing is by far the most appropriate to withstand the rigors of the arctic winter. Gloves and mittens of deerskin are also worn in the winter, with the hairy side turned inward.

Deer and other skins are prepared for clothing by the women, many of whom are experts. The pelt is divested of any blood-stained integuments, wetted and rolled into bundles, remaining in that state for one night. It is then hung up in the hut to dry, and afterward scraped with a greenstone instrument until perfectly smooth and even; then chalk or some finely powdered white stone is spread over, and again it is scraped until the skin becomes soft, white, and pliant. Sometimes the deerskins are colored reddish brown with a decoction of alder bark, or by means of a solution of red earth. Sealskins for pants and boots are similarly scraped, but the hides to be used for waterproof boots must be denuded of hair, and great care is taken to keep the skin pores intact and unbroken. Boot soles are chewed into shape by the women, and many take pride in turning out neat and well sewn articles. The boots sold to whalers are made for that purpose during the winter months, and are sewed "to sell". Those made for the natives by their wives or sisters have care bestowed upon them, for should the boot show a sign of leaking or breaking the makers are speedily convinced of their bad work in a very forcible and expressive manner. The sinews of the deer backs and legs are used for thread, and needles of the pattern known as "glovers' needles" with three-cornered points are used for sewing.



ESKIMO GIRL.

Many of the women are experts in cutting and sewing garments, and their handiwork is distinguished by great care in the make-up of various articles.

The chief employment of the women during the winter months is dressing skins and sewing clothes, but as soon as the snow begins to melt in the spring, or just before the whaling season commences, all sewing is suspended, unless repairs of breakages in a garment or foot gear are absolutely necessary.

CHARACTERISTICS AND NAMES OF THE PEOPLE.

In facial appearance there are but slight differences among the Arctic Eskimo of Alaska. Those residing on Kotzebue sound are tall and somewhat lank, and have a thin, careworn expression. The people of the Nunatak, Kowak, and Kangich tribes are a very fine race with a splendid physique. They are the nomads of the country, wandering from place to place in pursuit of the herds of deer and other game. Full of life and energy, vigorous and courageous, these tribes are splendid specimens of a fast disappearing race. In their pursuits they stop at nothing to gain their end. Inveterate and hardy hunters, they climb hills and mountains, travel over valleys and dales for days, the women exhibiting similar traits of endurance. With their bold yet frank gaze, rosy and healthy looking appearance, and well-knit frames, they are easily distinguished from the coast natives.

The residents of the littoral are short and stumpy compared with these inland tribes. In height they average from 5 feet to 5 feet 6 inches. Their broad, grinning oleaginous features are familiar sights to the frequenters of the Arctic ocean. The natives of Cape Prince of Wales and Diomedé islands have a similar cast of features, but somewhat more attractive and brighter than their northern brethren. I have noticed among the inland and Point Barrow natives marked types of the nasal formation seen among our North American Indians, thin, sensitive nostrils, semiaquiline noses, and a semioval form of face. The eyes, too, of both sexes, especially of those living inland, are soft and full of expression, with the iris of a deep brown color and black pupils. The hands and feet are small and of exquisite proportions, large extremities being rare. Generally their physiognomy partakes of the same facial peculiarities that distinguish the Mongolian races. High cheek bones, flat noses with extended nostrils, and large mouths. The color of the skin may be called brownish white, of an extremely light tint; indeed, if ablution was practiced the hue would scarcely be perceptible. Many of the young of both sexes are almost white, especially that portion of the body protected from the sun and wind. Spring, with its attendant glare, the sun striking upon the white mantle of snow, which acts as a reflector for its rays, is the period of the year when the faces and hands are tanned and burnt to such an extent that the complexion resembles that of a mulatto.

The mode of dressing the hair is worthy of notice, assimilating as it does with the style in vogue among the tribes of northeastern Asia. A circular patch on the crown of the head is closely cropped, leaving a fringe of hair hanging over the forehead, clipped in the manner known among ladies of civilized lands as "bangs", the remaining portion of the hair hanging down in elf-like locks over the neck. In texture the hair is coarse and thick, black and dull in color, but dense in growth. Straggling and thin are the moustache and beard, that do not appear until the individual attains an adult age. The growth of hair upon the trunk is very small, this scantiness being remarkable when the quantity upon the head is taken into consideration.

One of the peculiar ornamentations of the males is that of slitting the corners of the mouth at the extremity of the lower lip. Transverse cuts are made of about a quarter of an inch in length, and into these incisions are inserted stone or bone labrets. Some of these labrets are of large size, but they vary from 1 to 3 inches as a general rule. This cutting of the face is, however, being gradually discontinued, the young boys having their faces free from mutilation.

Women adorn their faces with thin blue tattooed lines running in diverging or parallel order from the lower lip to the chin. These lines vary in number from the solitary 1 on the chin of a young girl to 20 or 30 on the chin of an old woman. When the female reaches puberty, after marriage or becoming a mother, or whenever directed by a shaman, these lines are increased in number. A thread of deer sinew rubbed with charcoal drawn under the skin serves to render these marks indelible, while the same method is also employed in tattooing rings and animal shapes upon the wrists and back of the hands of both sexes.

Beads are eagerly sought by the women, those prized the most being of a turquoise blue and of the size of a pea. Originally these beads were brought from the Asiatic coast by the Chukche for trading, but the Russians (who supplied the Chukche) upon entering the country entered into competition in the article, introducing it directly. Several of the beads I examined at various times are undoubtedly of Chinese origin, being manufactured of a species of vitrified ware common in the Kwangtung province. Beads obtained in early days, as well as those manufactured by the natives themselves from a stone of light blue color, are handed down for many generations, being regarded as heirlooms. Strings of these large beads intermingled with the smaller ones around the neck, from ear to ear under the chin, are the style in which these ornaments are used. Some of the younger girls have holes through the cartilage of the nose through which a single bead on a small wire is strung, but the custom is gradually dying out.

Bangles of iron and copper wire and narrow bands of mink skin are worn around the arms. The wire left by the Western Union telegraph expedition at Port Clarence in 1867 was utilized for making these wristlets. Quarter

dollars are filed and hammered into rings and worn by both sexes. The possessor of a well-made parka of choice deerskin is esteemed as a fortunate individual. Small dentalium shells are worn as earrings, but their use is dying out. Some girls wear earrings of ivory inlaid with the turquoise beads before mentioned. The labrets used by men are made from cannel coal, ivory, glass stoppers, and the most highly prized are those consisting of a flat oval piece of ivory having a large blue bead held in position by means of pitch or spruce gum. In shape these labrets resemble an inverted hat, the rim sticking into the orifice cut in the lip.

Those having good records as whalers have lines tattooed from the corners of the mouth to the chin, varying from 5 to 6 lines on either side, according to the number of whales they have killed.

Women when young have rosy cheeks, with bright, sparkling eyes, and would certainly be comely if attention to cleanly habits became a practice. Twisted in 2 long plaits, bound at the end with a strip of fur, and hanging down to the neck, the long hair of the women in nowise differs in texture or color from the men's hirsute appendages.

While young and unmarried their figures are well rounded and inclined to embonpoint, but as soon as they assume the dignity of maternity haggard, sallow, and attenuated forms and faces become the rule.

Mackenzie river and Herschel island women wear their hair in 2 large rolls forward of the ears bound with strings of red, white, and blue beads.

Proceeding to the systems adopted in the Mahlemiut nomenclature I here give a few of the names. It will be observed that in every instance these names denote animate or inanimate objects or peculiarities of individuals. There is no such custom as that of a family name descending to heirs, each individual, he or she, having separate cognomens. But one peculiarity is to be noted. Should a person be deaf or dumb or deformed the word denoting such peculiarity serves to indicate the individual. As an instance, I may state that a deaf and dumb man who resided at the village where I visited in 1880 was known by every man, woman, and child living within a radius of 1,000 miles. This knowledge may be accounted for by the fact that the affliction is rare among these people. I saw a blind individual who by reason of his infirmity is equally celebrated. Strange to say, both of these men are gifted with skill above the ordinary attainments of their fellows. The blind man weaves the finest straw bags and mats and twists sealgut into fish lines which are eagerly sought for by the villagers, while my deaf and dumb friend was looked upon as being an extremely expert hunter, maker of snowshoes, spears, traps, and kayaks, and generally a good worker.

The following are a few of the names of Indians, with the meaning in English:

MALES.

Tach-ah-rak.....A knot in wood.
 Nap-i-ying-ach.....Straight.
 Metig-i-lach.....To spring back when bent.
 Kigleh-tow-rook.....An island.
 Kin-u-ran.....To want or covet.
 Kagoo-rach.....A hammer.

Ach-a-pack.....To be agile, or agile.
 Kah-le-ak.....A protector or chief.
 Tipoo-chak.....White fish.
 Ah-kum-chran.....To lift the lower part of the fur shirt.
 Kal-oo-chrak.....A hand net.

FEMALES.

May-yook.....To ascend.
 See-woo-ak.....Mountain with trees.
 Kig-wha-look.....Muskrat.

Marchan.....An edible root.
 Kyoothlik.....Black fish.
 Now-nak.....The northern thistle.

All these people are intelligent, the women particularly so, readily grasping ideas and having good natural abilities. Their temperament is a mixture of stolidity and stubbornness. Affection for their offspring and clinging to individuals that they conceive a liking for are prominent traits of their character. They are, however, devoid of gratitude, knowing no other motive than selfishness. As a general rule they do not part with anything unless with the expectation of a double remuneration in the future. But to this statement exceptions must be made in particular cases, especially among some of the Point Barrow people. Any man can have their friendship by giving them what they ask for. They are, as a rule, honest and truthful in their dealings. On board of vessels they will steal articles, but I have never known them to commit thefts at the trading stations, unless it be some small trinket or article of small value. The sailors on the whaling ships steal furs, boots, and any article they can from the natives, and it is small wonder that they retaliate. Anything stolen in the settlements can easily be traced, as it is not in their nature to keep the slightest occurrence secret. Up to the present time there is no white man that can equal their capacity for hunting, fishing, sealing, or shore whaling, and upon this standard they judge those with whom they have come in contact. Generally I find that those natives who have been brought in contact with whaling ships and the class of uneducated white residents at the stations are the worst to have dealings with. On the whole, the people are hospitable and goodhearted, and are, in the situation that nature has placed them, on a par with any uncivilized race.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



KANIAGMIUT WOMAN.

CHAPTER X.

THE INDIANS OF ALASKA.

Though there is room for doubt as to whether the natives of Alaska may properly be designated as Indians, they have been classed as such for the purpose of enumeration. Congress has not as yet given to the natives of Alaska a definite political status. In government reports and documents they have been variously described, either by the collective term of Indian or by their tribal names. But a small proportion of the aboriginal people of Alaska belong to the family known as North American Indians. If we distinguish the natives of Alaska by linguistic stocks, we find 5 existing in the territory, which may be arranged in accordance with their numerical strength as follows:

The linguistic stock best represented in Alaska is the so-called Eskimauan, comprising all of the Eskimo tribes which inhabit the coast of Alaska in an almost uninterrupted line of settlements from the mouth of the Copper river to Bering strait, and thence eastward to the British boundary, including also the tribe known as the Aleutians, whose language, through some as yet unexplained intermixture or combination, has become totally differentiated from all other Eskimauan languages.

Next in numerical strength and probably of equal social and political importance are the tribes belonging to the Kolusehan stock, including all the various subdivisions of the Thlingit (Thlinket) family.

The Thlingit tribes are to-day probably the best known among Alaskan natives through constant and intimate contact with our people, who invest or labor in the mines and fisheries of the Southeastern district, or reap a surer harvest by supplying others with the necessaries and luxuries of life. As the Thlingit appear to have no objection to labor for their own support, and as they easily adopt our customs and mode of life, they will probably be the first among Alaska natives to become absorbed in our political system without the probationary interval of reservation life as the nation's wards, through which our plains and western Indians are now passing.

The third linguistic stock found in Alaska is the Athapascan, comprising tribes very near of kin to many of the well known North American Indians in the United States and the Dominion of Canada. The Athapascan tribes of Alaska are numerically weak and widely scattered, and it is doubtful whether they will be absorbed in our political family before contact with whites and change of surroundings reduce their number sufficiently to relegate them to utter insignificance as a factor of our population. This would be a pity, as they are not only willing but anxious to adopt the white man's ways and lead industrious lives according to their light.

The fourth linguistic stock existing in our northern territory is of foreign importation. It is classed by the bureau of ethnology as the Chimmesyan, and is confined to a single tribe, the Tsimpsean, who abandoned their home in British Columbia for a settlement in Alaska a few years ago.

The fifth linguistic stock, the Skittagetan, is represented by less than 400 people, known as Haidas, who inhabit Prince of Wales island.

The various tribes which make up these linguistic families have been treated in detail in the monographs describing the 7 districts of Alaska, but a few remarks explanatory of the tables contained in this chapter may not be considered superfluous. As stated above, the Eskimo family is numerically strongest in Alaska. A single tribe, the Kuskwogniut, numbers but a few less than the whole Athapascan family, and including the Aleutians, who formerly were enumerated separately, we find a total of 14,012 Eskimo in Alaska, more than three times the number of the Thlingits, the next largest tribe. On the strength of numbers alone the Eskimo should be the predominant native element in the Alaska of the future if they can survive the contact with civilization which has so generally proved fatal to savage tribes.

According to numerical strength the Eskimo tribes may be arranged as follows:

Kuskwogniut	3, 287	Chugachigniut	433	Nnshagagniut	170
Magmiut	2, 147	Kaviagniut	427	Nnwukmiut	143
Kaniagniut	1, 154	Tikera	295	Unaligniut	110
Aleut (Unangan)	968	Umudjek	267	Knangmiut	81
Aglemiut	767	Kiatagniut	214	Kukpaarungmiut	52
Nunivagniut	702	Ukivokmiut	200	Utuka	48
Kinegan	652	Utkeagvik	193	Sidarú	47
Mahlemiut	630	Togiagniut	190	Nunatogniut	42
Chnagniut	621	Kwikhpagniut	172		

In regard to the habitat or location of the tribes of the Eskimo family in Alaska our information begins at present with the neighborhood of Point Barrow. We know that a few scattered bands of Eskimo have been found encamped on the Arctic shore between the British boundary and our northernmost cape, but such knowledge as we possess concerning them is altogether insufficient for classification. From Dease inlet westward between longitude 156° and 157° we find the tribe of Nuwukmiut with its principal settlement in the vicinity of the cape. Mr. William H. Dall, in his "Contributions to North American Ethnology", gives to all the tribes from the boundary westward of Cape Krusenstern the name of Kangmaligniut, but more recent explorations enable us to distinguish as many as 8 tribes within these limits. Adjoining the Nuwukmiut on the west we find the Utkeagvik occupying the coast to longitude 158°. Next, between longitude 158° and 160°, comes the Sidarú tribe, also known as Sezarok. From this point westward to longitude 164° the coast is occupied by the Utuka and the Kukpaarungmiut. The large territory between longitude 164° and 167°, including the peninsula formed by Cape Lisburne and Point Hope, is inhabited by the Tikera tribe or Tigeramiut. Mr. John W. Kelly, who had charge of the enumeration of the Arctic tribes, and Mr. Henry D. Woolfe, the author of the monograph on the Arctic district included in this report, speak of a tribe inhabiting the country south and east of the Tikera, the Kevalingamiut, who are described as leading a nomadic life and mingling with other tribes. It was probably owing to the latter peculiarity that these people were not distinguished in our enumeration.

On the shores of Kotzebue sound and on the rivers emptying into this large estuary we find the Nunatogniut, formerly designated as the Noatuk, and the Kuangmiut (identical with the former Kowak and Koovuk). All of these tribes were included in Mr. Dall's division of Kopagniut, a term applicable to any people inhabiting the river valleys, meaning big river people.

On various points of Kotzebue sound the Mahlemiut have established themselves in temporary and permanent settlements, and during the summer season this region is visited by various other tribes from Norton sound, Cape Prince of Wales, the Diomedé islands, and even from the coast of Siberia, who come for the purpose of barter and social enjoyment. These assemblages cause an intermingling of races and families, the effects of which are puzzling to students of ethnology.

The most numerous among the Arctic Eskimo tribes and best known to our whalers and traders is the Kinegan, also known as Kingigumiut of Dall and others. Their principal settlement is at Cape Prince of Wales, but representatives of the tribe can be found scattered throughout the Arctic seacoast, Bering strait, and on the Siberian coast during the whaling and trading season.

The large peninsula formed by the waters of Kotzebue and Norton sounds, exclusive of the settlement of our westernmost cape just mentioned, is inhabited by the Kaviagniut (known also as Kaveagniut and Kaviarongmiut). A small branch of this tribe inhabiting Sledge island, on the coast immediately opposite, distinguishes itself by the name of Aziagniut.

The inhabitants of Ignaluk, on the American Diomedé island, belong to the Kinegan tribe.

St. Lawrence island is inhabited by the Umudjek tribe, whose language and customs have been somewhat affected by intercourse with the coast and interior people of northeastern Siberia.

The residents of the small island of Ukivok (King island) consider themselves a separate tribe under the name of Ukivokmiut, though their language is almost identical with that of the Kaviagniut. The word Kaviak, in one form or another, signifies "red fox" in all the Eskimo dialects; it is also used quite generally to designate the red-fox skins used as a circulating medium, the equivalent of one American dollar.

The shores of Norton sound and the northern portion of the Yukon delta are inhabited by 4 tribes—the Kaviagniut in the north, adjoining the Unaligniut, holding the eastern shore of the sound, and the Chnagniut, occupying villages on the delta. Scattered among these we find the once powerful tribe of Mahlemiut.

The villages of the southern part of the Yukon delta and of both banks of the Yukon river as far as Rasboinik village on the south and Andrafsky on the north are inhabited by the Chnagniut tribe. Adjoining these in the east we find the Kwikhpagmiut, also known as the Ikogniut (from the village and Russian mission of that name). The Kwikhpagmiut occupy both banks of the river to its junction with the Chageluk, the site of the Roman Catholic mission of the Holy Cross and the eastern limit of Eskimo population on the Yukon.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



VILLAGE OF KANIAGMIUT ESKIMO.

The great delta land of alluvial soil formed by the rivers Yukon and Kuskokwim, with its vast extent of tundra, hundreds of lakes and sluggish tidal channels, is thickly peopled by the Magmiut tribe (mink people). The inhabitants of the villages in the neighborhood of Cape Vancouver were formerly known under the local name of Kaialigumiut.

The northern and southern limits of the Magmiut on the coast of the delta are the capes Rumiantzof and Avinof.

The Nunivagmiut, numbering a little over 700, inhabit the large island of Nunivak, and a small offshoot of this tribe has been reported as existing on the Kashunuk branch of the Yukon river.

Both the Magmiut and Nunivagmiut are closely allied in linguistic and ethnologic features to their eastern neighbor the Kuskwogmiut, the largest tribe of the Eskimo family.

The western limit of the Kuskwogmiut tribe may be described by a line drawn from Cape Avinof northward along the 165th meridian to its point of intersection with the Kvichavak river. The northern boundary of the tribe runs eastward along the course of the river just named and on the north bank of the Kuskokwim from Kalikagamiut to Ulokagmiut. To the eastward the Kuskwogmiut tribe is bounded by a line running in a southwesterly direction from the last named point to Cape Pierce, on Bering sea.

The Togiagmiut occupy the basin and lake system of the Togiak river, being separated in the east by a low watershed and a chain of lakes from the adjoining tribe, which the Russians named Nushagagmiut, though their own designation is Tahlekukmiut (Tahlekuk-Nushagak river).

The interior region, including the upper course of the Nushagak river, the Mulchutna river, the western half of Lake Iliamna, and its outlet, the Kvichak river, is occupied by the Kiatagmiut tribe, named Kiatentz by the Russians.

From the head of Bristol bay southward and westward the northern slope of the Alaskan peninsula is dotted with scattered settlements of the Aglemiut tribe, the southernmost of which is Unangashik, situated on the north shore of Port Hayden.

The Aleut tribe, of somewhat doubtful origin and differing entirely in language from its immediate neighbors, has been classed by our most competent authorities on ethnology as belonging to the Eskimo family. The territory occupied by the Aleuts extends westward from the 159th meridian for a distance of more than 1,000 miles to the island of Attu, including also the Shumagin and Pribilof groups of islands. Their own tribal designation is Unangan (Unangan of Dall). The only historical traditions collected concerning these people by the Russians speak of hostility and warfare existing between them and their eastern and northern Eskimo neighbors.

The Kaniagmiut tribe, once powerful and warlike, the first to offer effective resistance to the advance of the Russian fur hunters, still occupies the territory invaded by Glottof and Shelikhof during the last half of the eighteenth century. Their settlements extend from Mitrofanua in the south to Seldovia on the Kenai peninsula in the north, their principal villages being located on the Kadiak group of islands. The Kaniagmiut, to whom the Russians applied the name of Aleut, were of great service to the conquerors in extending their territory eastward into the Thlingit regions of the Alexander archipelago.

The easternmost tribe of the Eskimo family is known as the Chugachigmiut, occupying the shores and islands of Prince William sound.

A small tribe of natives settled on the Copper river delta has undergone a process of gradual transformation ever since the Russians began to occupy that portion of the coast with their hunting and trading stations. Previous to the arrival of the Russians the Thlingit and Eskimo did not intermingle peaceably, though some Eskimo women were obtained by the Thlingit during hostile raids and plundering expeditions; but when these were repressed through Russian influence a system of intermarriage was inaugurated, which has been maintained to the present day. During the process of transformation this small tribe was classed with the Eskimo and named by the Russians Ugalentz. In the course of my investigations connected with the Tenth Census it became evident to me that the Thlingit element was rapidly gaining the upper hand, and that a change of classification would become necessary in the near future. The time for this change has now arrived and the Ugalentz tribe has been incorporated with the Thlingit family.

In reference to the use of the term Eskimo in preference to others, it is necessary to state that the tribal name of Inuit frequently applied to these people has been abandoned in the interest of uniformity and in deference to the action of both the American and British Associations for the Advancement of Science. These scientific bodies have decided that priority must prevail, and that the name first given to a race or tribe in scientific classification must be retained. The meaning of the word Eskimo is obscure and altogether unsatisfactory, while on the other hand we know that the term Inuit was derived from a root signifying man in nearly all Eskimo dialects. We find it in the form of Inuk, Niuk, Yuk, Yut, Yuut, Liut, and Liuk, the plural being generally formed in ing or yuin, with a collective form ending in t, standing for people. In the Chugachigmiut dialect a sibilant or rather the sound of sh has been added to this root. With them the word for people is shuit or shvit (from shiuk, man). During my journeys throughout Alaska I found the word yuit most generally understood for the word people, and the word nunet for a collection of dwellings or a village. The words owk (blood) and kayak (skin canoe) are used by every Eskimo tribe from Greenland to Prince William sound, and several of their

numerals are also universally used. The name for their open skin boat varies from oomiak of the eastern Eskimo to angeyok of the Nunivagmiut. The term of nulegha (wife) is also found in nearly every dialect.

The Athapascan tribes of Alaska, encompassed on all sides but the east by a girdle of Eskimo, claim our attention next. These tribes, formerly classified as Tinneh, occupy the entire interior of the territory north of the 60th degree of latitude. They are the westernmost representatives of the people known to us as the North American Indians, who seem to have advanced along the course of the Yukon river and settled upon its tributaries until stopped by the dense Eskimo population of the coast regions. From the Yukon valley they branch off to the southward, occupying the upper Kuskokwim valley, the rivers emptying into Cook inlet and the Copper river to within a few miles of its mouth.

For the purpose of enumeration I have consolidated a number of small roving tribes under the general term of Kutchin, embracing all those formerly distinguished as Natsit-Kutchin, Han-Kutchin, Nehaunees, Yukonikhotana, and Yunnakakhotana. The Kutchin tribes as we group them now occupy the territory drained by the Upper Yukon and Porcupine rivers within our boundaries and their tributaries east of the ramparts of the Yukon river. West of this point we find the Tena-Kutchin inhabiting the villages on the Tanana river in the south, and in the north the Koyukukhotana settled upon the banks of the Koyukuk river and also occupying a few villages on the Yukon.

The banks of the Yukon between Nulato and Kozerevsky are settled on both sides by the Athapascan tribes, known to us under the general designation of Ingalik (a word of Eskimo origin). The Ingalik differ from their kinsmen of the interior in depending almost wholly upon fish for their subsistence and in being addicted to the use of oil as an article of food. They have always mixed to a certain extent with their Eskimo neighbors and adopted many of their habits, though until within recent times they were habitually at war with each other.

Adjoining the Ingalik in the east we find the Kuilehana tribe (Koltshane of the Russians) leading a somewhat nomadic life in the central region drained by the Innoko, Tlegon, and Ohageluk rivers in the north and the headwaters of the Kuskokwim river in the south. They form a small remnant of about 300 individuals, who have but little intercourse with neighboring tribes.

As far as known at this day the eastern neighbors of the Kuilehana are the Tnaina or Knaiokhotana, known to the Russians as the Kenaitz. The Tnaina inhabit the shores of Cook inlet down to Lake Clark and Iliamna in the west and Anchor point in the east. Their inland settlements are located at Lake Clark and Iliamna, on Skillakh lake, and on the banks of the Kinik and Sushitna rivers. Between these people and the Kuilehanas on the Upper Kuskokwim there still exists a quite extensive region of unexplored country, which may be inhabited by roving bands of natives.

The Copper river basin is inhabited by the Athapascan tribe of Atna or Atnatena, known to the Russians as Mednovtze or Copper river Indians. The Atna people are numerically insignificant, but their geographical position within reach of the principal southern tributary of the Yukon, as well as of the waters flowing into Cook inlet and Prince William sound, invested them with considerable importance in the times prior to the appearance of the white man upon the scene. They still keep up a desultory intercourse with the Tena-Kutchin and the Tnaina.

This ends our list of Athapascan tribes in Alaska. The former designation of this family, the Tinneh, was based upon a linguistic root common to all the tribes. The words khotana, kokhtana, tena, and kutchin may all be traced to the same origin of ten, tan, or tin, signifying man, in all the Athapascan dialects of Alaska.

The Thlingit tribes belonging to the Koluschan linguistic stock have been discussed at length in another chapter of this report. They occupy the coast and most of the islands from the mouth of the Copper river to the southern boundary of the territory.

The Ugalentz, previously referred to in this chapter, form the westernmost subdivision of this important family, extending eastward to Controller bay. Adjoining them we find the Yaktag tribe inhabiting the coast between Cape Suckling and Cape Yaktag. The once powerful Yakutat tribe, which at the beginning of this century battled successfully with the Russians, still occupies the shores of the bay named after them and the coast eastward to Lituya bay.

The recent explorations of Mr. E. J. Glave have informed us of the existence of several roving bands of Indians in the interior beyond the high coast range of mountains. Mr. Glave calls them the Gunena, but as their habitat is not definitely known and may be within British possessions no attempt was made to enumerate them.

The Chilkat tribe, formerly warlike and much feared by the Russians, inhabits the upper portion of Lynn canal and the valleys of the Chilkat and Taya rivers. Until recently they occupied the profitable position of middlemen between the white traders and the interior Athapascan or Stick Indians. Much of their ancient glory has now departed, but they may still be considered a numerous and wealthy tribe, showing much independence in their attitude toward the whites.

The settlements of the Huna tribe are now confined to the north side of Chichagof island and a few points on the coast of Cross sound.

The north end of Admiralty island, Douglas island, and the vicinity of the town of Juneau are the original homes of the Auk tribe, which contact with civilization has reduced to less than 300. Their neighbors in the south are the Takus, now reduced to a few hundred, but once a powerful tribe whose hunting and trading grounds extended

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



FAMILY OF KNAIOKHOTANA.

far into the British Possessions. Their territory extends along the coast of the main land to Holkham bay and the Sundum villages.

West of the Taku tribe we find the Hutznuhu tribe settled on Admiralty island. But a few years ago this tribe defied the military power of the United States, but being somewhat roughly handled then they have given no further trouble. The Hutznuhu tribe still numbers nearly 500.

The most important and most numerous tribe of the Thlingit family is that known as the Sitka-Kwan, inhabiting the immediate vicinity of Sitka and points on Baranof island. Individuals of this tribe are also found in nearly every portion of the Southeastern district, engaged in trade or labor.

The settlements of the once much dreaded Kake tribe of the Thlingit family are confined to Kupreanoff island and the group known as the Kake archipelago, of which Kuin is the largest. Of this tribe but 234 were enumerated in 1890.

The Stakin tribe, now living on Wrangell and Etolin islands, once occupied the adjoining coast of the main land and the mouth of the Stikine river. In times past they were among the most formidable rivals of the Sitkans, and later they knew how to derive the greatest advantage between the competing Russian American and Hudson Bay companies. They still earn considerable money by packing and freighting for the Stikine miners.

The southernmost branch of the Thlingit family is the Tongass tribe, inhabiting Cape Fox, Fort Tongass, and adjoining country.

Of Prince of Wales island the Thlingit occupy only the northern section, the Hanega tribe having its villages there. Numbering less than 300, they are chiefly found around the sawmill of Chican and the fishing and trading station of Klawak.

This concludes the list of tribes of the Thlingit family, which as a whole number not quite 4,800 individuals.

The southern half of Prince of Wales island is peopled by the Haida, a tribe belonging to the Skittagetan linguistic stock, and closely related to the natives of Queen Charlotte islands of British Columbia. They were formerly a numerous and powerful tribe, the members of which could be found throughout the Alexander archipelago. A branch of this tribe settled among the Thlingit at Sitka, living there under a chief of their own, and the last representative of this ruling family, a woman, died but a few years ago.

The last and latest of the Alaskan tribes, the Tsimpseans, living on Annette island, are fully described in another chapter. They belong to the Chimmesyan linguistic stock. They have but recently migrated from British Columbia to Alaska.

Table 8, accompanying this chapter, exhibits the distribution of the Indian population in the census districts as we find it, divided into 5 great families or linguistic stocks. 2 of these, the Tsimpsean and Haida tribes, in the extreme southeast of the territory, are only detached colonies of larger tribes whose original habitat is within the lines of British Columbia. Of the other 3 the Eskimo are almost double in numbers the 2 remaining families, the Thlingit and Athapascans. In the total of 23,531 Indians the males exceed the females by less than 1,000.

In the Southeastern district 3 linguistic stocks are represented (Table 1), the Koluschan stock, composed of 11 tribes or local subdivisions, is here in a large majority, outnumbering the other 2 combined by three-fourths. All 3 families show a slight excess of males over females, but the ratio varies much in various tribes and localities.

In the second or Kadiak district (Table 2), 3 linguistic stocks are represented, the Eskimo leading the Athapascans by one-half and the Thlingits by seven-eighths. In both of the former families the males outnumber the females, as is generally the case in native tribes which have had much intercourse with Caucasians. Also the Atna or Copper river Indians may be cited, where the males number one-third more than the females, though but few of them, and those only men, emerge from their mountain fastnesses for purpose of trade.

The third or Unalaska district (Table 3) contains but 1 tribe of the Eskimo family, the Aleutians, who have been in intimate contact with Caucasians for over a century. The slight excess of females in this tribe is probably caused by frequent loss of life by drowning among the bold sea-otter hunters in the stormy waters of the district.

In the fourth or Nushagak district (Table 4), the Athapasean native element is quite insignificant in numbers, being represented by a small branch of the Knaikhotana or Tnaina tribes, which has separated from their kinsmen on the shores of Cook inlet and founded new homes in the recently discovered mountain region about Lake Clark and the Noghelin river. Among the Eskimo tribes of the district the Kuskwogniut and Aglemiut predominate in numbers. Living as they are, for the most part, still very nearly in their aboriginal condition, the sexes are evenly divided among them, the most primitive tribe, the Togiagnmiut, counting 95 males and 95 females.

The fifth or Kuskokwim district (Table 5) is occupied almost wholly by Eskimo tribes, less than 400 out of a total of 5,640 natives belonging to the Ingalik and Kuilehana tribes of Athapasean stock. Nearly all the Eskimo live undisturbed by white men. They maintain their primitive customs and the sexes are evenly divided.

In the sixth or Yukon district (Table 6) Athapasean tribes exceed those of the Eskimo family in numerical strength. In 2 of the former, the Ingalik and the Koyukukhotana, a slight excess of females over males was discovered. In the whole district, containing 3,583 natives, the males outnumber the females by a little more than 100.

In the seventh or Arctic district (Table 7) the 14 scattered tribes are of one stock, the Eskimauan. The excess of males over females is but 103, and as a rule the sexes are very evenly divided.

TABLE 1.—INDIANS OF SOUTHEASTERN DISTRICT.

TRIBES.	Linguistic stock.	Total.	Male.	Female.
Aggregate.....		5,834	3,054	2,780
Thlingit.....	Koluschan...	4,401	2,331	2,100
Auk.....		270	145	134
Chilkat.....		812	420	392
Hanega.....		262	152	110
Huna.....		592	283	309
Hutznuhu.....		420	235	185
Kake.....		234	114	120
Sitka.....		814	427	387
Taku.....		223	114	109
Stakin.....		255	135	120
Tongass.....		255	137	118
Yakutat.....		345	169	176
Tsimpsean.....	Chinmesyan..	952	510	442
Haida.....	Skittagetan...	301	213	178

TABLE 2.—INDIANS OF KADIAK DISTRICT.

TRIBES.	Linguistic stock.	Total.	Male.	Female.
Aggregate.....		2,782	1,404	1,288
Athapascan.....	Athapascan..	860	487	370
Atna.....		142	80	53
Knaikhotana (Tnaina).....		724	308	326
Eskimo.....	Eskimauan...	1,670	881	789
Aglemiut.....		83	46	37
Chugachigmiut.....		433	217	216
Kaniagmiut.....		1,154	618	536
Thlingit.....	Koluschan...	216	126	120
Sitka.....		1	1
Ugulentz.....		154	78	76
Yaktag.....		82	44	38
Yakutat.....		9	3	0

TABLE 3.—INDIANS OF UNALASKA DISTRICT.

Alut (Unangan).....	Eskimauan...	907	456	511
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TABLE 4.—INDIANS OF NUSHAGAK DISTRICT.

TRIBES.	Linguistic stock.	Total.	Male.	Female.
Aggregate.....		1,936	1,008	988
Athapascan.....	Athapascan..	43	24	19
Ingalik.....		1	1
Knaikhotana (Tnaina).....		42	24	18
Eskimo.....	Eskimauan...	1,953	984	960
Alut.....		1	1
Aglemiut.....		651	322	329
Kiatagmiut.....		214	116	98
Kuskwogmiut.....		727	370	357
Nushagagmiut.....		170	81	89
Togiagmiut.....		190	95	95

TABLE 5.—INDIANS OF KUSKOKWIM DISTRICT.

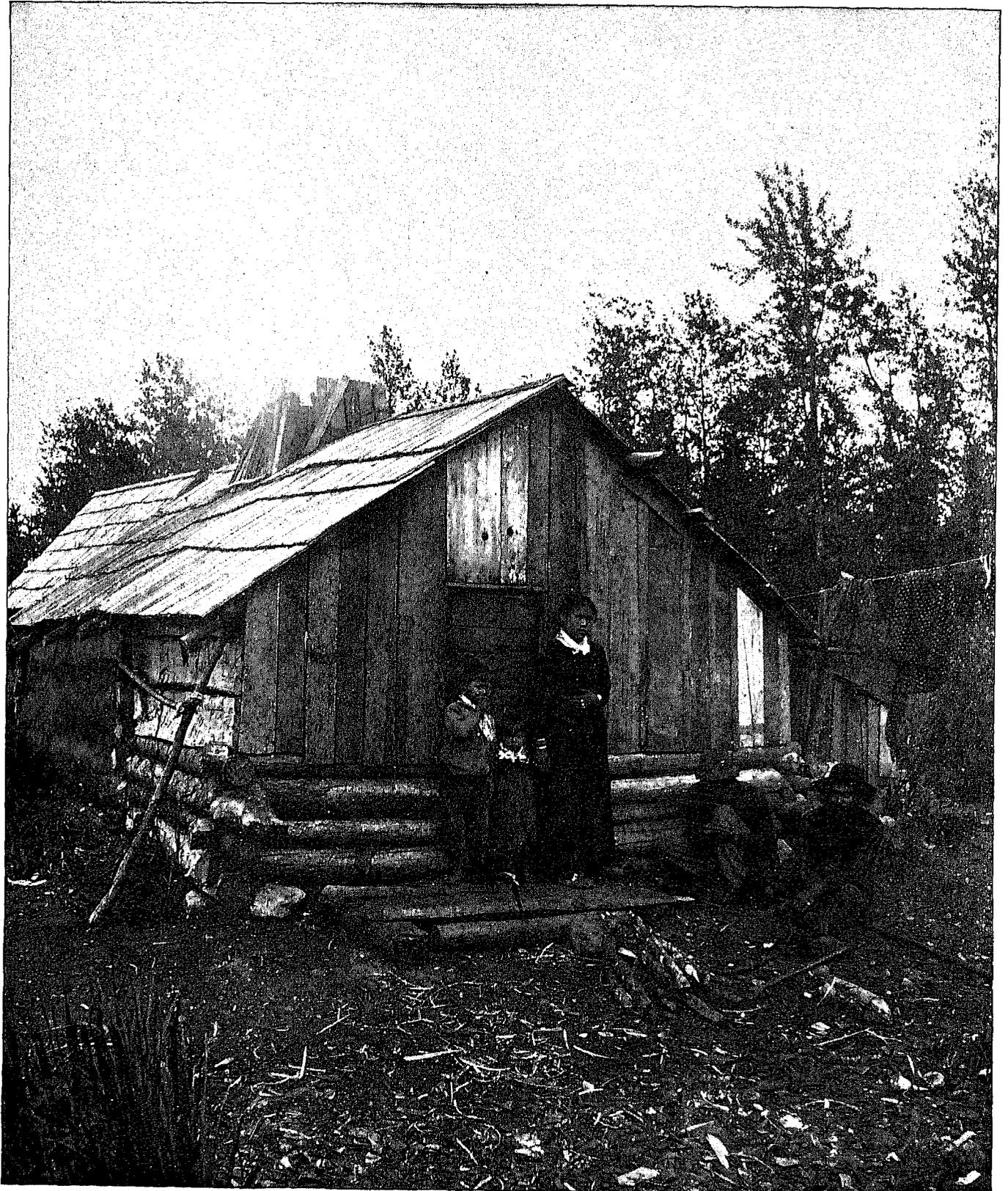
TRIBES.	Linguistic stock.	Total.	Male.	Female.
Aggregate.....		5,040	2,830	2,210
Eskimo.....	Eskimauan...	5,254	2,617	2,637
Aglemiut.....		1	1
Kuskwogmiut.....		2,546	1,238	1,308
Magmiut.....		1,000	1,017	973
Mahlemiut.....		15	11	4
Nunivagmiut.....		702	350	352
Athapascan.....	Athapascan...	386	213	173
Ingalik.....		210	122	88
Kuilchana.....		176	91	85

TABLE 6.—INDIANS OF YUKON DISTRICT.

TRIBES.	Linguistic stock.	Total.	Male.	Female.
Aggregate.....		3,583	1,847	1,730
Athapascan.....	Athapascan..	2,144	1,098	1,046
Ingalik.....		635	312	323
Kuilchana.....		118	65	53
Koyukukhotana.....		502	242	260
Kutchin.....		580	308	272
Tona-Kutchin.....		309	171	138
Eskimo.....	Eskimauan...	1,430	740	690
Aglemiut.....		32	15	17
Chinagmiut.....		621	320	292
Kaviagmiut.....		34	10	15
Kuskwogmiut.....		14	6	8
Kwikhpagmiut.....		172	95	77
Magmiut.....		157	77	80
Mahlemiut.....		325	160	165
Unaligmiut.....		84	48	36

TABLE 7.—INDIANS OF ARCTIC DISTRICT.

TRIBES.	Linguistic stock.	Total.	Male.	Female.
Aggregate.....		2,720	1,416	1,313
Eskimo.....	Eskimauan...	2,720	1,416	1,313
Kaviagmiut.....		393	207	186
Kinagan.....		652	347	305
Kuangmiut.....		81	43	38
Kukpaungmiut.....		52	32	20
Mahlemiut.....		290	140	150
Nunatogmiut.....		42	22	20
Nuvukmiut.....		143	82	61
Sidará.....		47	23	24
Tikera.....		205	150	145
Ukivokmiut.....		200	100	100
Umudjok.....		267	136	131
Unaligmiut.....		26	13	13
Ukeagvik.....		193	94	99
Utuka.....		48	27	21



THLINGIT HOUSE (MODERN).