

dinosaurs were lords of all creation, these rock masses have narrow necks where the surrounding rocks were hard, and spread out when they encountered weaker materials.

Cubic Miles of Ash

Fifteen cubic miles of volcanic ash were ejected by Mt. Mazama, of which Crater Lake, in Oregon, is a remnant, during its lifetime of perhaps a million years. Rising from the ruins of older volcanoes during the ice ages, Mt. Mazama grew to be a 15,000-foot, ice-shrouded volcano by the piling up of layers of lava flows from the central crater.

About 10,000 years ago, great eruptions, like those at Mount Pelee, threw out fifteen cubic miles of volcanic ash and poured clouds of hot vapors 35 miles down nearby valleys, Prof. Howel Williams, University of California volcanologist, reported. Then the top of the mountain fell in. Minor recent eruptions built two small cones within the dying crater, and the waters of the present vast blue lake accumulated. The eruption of 10,000 years ago resembled the cataclysm that destroyed Krakatau, in Sunda Strait, in 1883. Less violence would have produced a crater like Kilauea's.

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keeps his things along one side of the house, midway between front and rear walls, he explained. The first and more important wife sits, and keeps her belongings, between the man and the entrance. The other, less important wife gets the place on the other side of the man, near the rear.

According to Ten'a etiquette, it is rude for a woman to pass in front of a man, Father Sullivan explained. The first wife, established near the door, can go out for food or for household duties without walking in front of her husband. The second wife isn't important enough for any one to care if she does walk in front.

Children of Ten'a Indians get what they want by the sure-fire method of crying for it. Parents cannot stand tears, and will give their babies almost anything for which they cry, Father Sullivan observed.

Soil Saving Methods Old

Ancient farmers in Mexico used exactly the same techniques for conserving soil that modern engineers advise.

Reporting her observations in southern Mexico, Miss Emma Reh, of the Catholic University of America, told of finding Indians in the Mixteca region planting their steep, mountain-side fields and using time-honored devices to keep the soil from washing away.

Their soil conservation ideas include leaving strips unplowed with native vegetation cover, and building retaining walls of stone along contour lines through the fields. The walls are reinforced by planting maguey. Indian farmers also block gullies with stone walls, built in series like stairs, to break the rush of water during heavy rains. The Indians are often late with their precautions, and complain that "The soil runs off our fields like grease off a hot griddle."

"A steep field may last two to five years, and then it has to be rested for a long time or abandoned," said Miss Reh. "The Mixteca is typified by barren eroded hills and mountains, probably despoiled by man."

Evidence of the ancient Indian struggle against soil erosion is found on mountain sides, which are marked from the top down by ridges like stairs, banked by stones, by means of which the Indian lords, soldiers, and common people were able to farm.

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Thousands of alder bushes are being planted in the Swiss Alps to check the snow from sliding down in avalanches.

ANTHROPOLOGY

Fiji Islanders Dress for Dinner; Annoyed by Guests in Shorts

Home Planning for Polygamous a Problem Among Primitives of Alaska, Anthropological Members Hear

FIJI Islanders dress for dinner, and take their etiquette seriously. So the American Anthropological Association, meeting at New Haven, was told by Miss Dorothy M. Spencer, who reported studying manners and tact among natives whose very name Fiji is used to suggest wildness.

Repeating a Fiji dinner party faux pas, as told her by a native, Miss Spencer said:

"People of his village extended a dinner invitation to the district commissioner and his assistant, who were Europeans. With best of intentions probably, the officials attended the dinner party attired in shorts, a costume which the natives well knew to be an informal one, reserved for working hours, field excursions, and the like.

"The men were furious, and the women, too, felt themselves insulted that they would be forced to serve such unmannerly foreigners."

Entering a Fiji house, Miss Spencer said, it is etiquette to walk in front of any seated individual. Walking behind him is rude, for the good reason that a "hostile-minded person would be in a good position to deal the man a blow when he passed behind his back."

Good manners are so vital, in Fiji circles, that one chief shot himself rather than live after his younger brother spoke to him disrespectfully.

Navajo women have stopped making

pottery bowls, and almost given up making baskets, and no wonder!

Here are some of the accidents supposed to make trouble, or spoil a Navajo basket, as reported by Harry Tschopik, Jr., of Peabody Museum, Harvard University.

No one must watch while the basket is made—the basket will be sure to break.

No one may step over the materials.

The basket maker must not swear.

She must work always on the concave surface of the basket, because if she turned it over, she would lose her mind.

After the design is started, a basket maker may eat meat and bread, but no salt.

There are plenty more requirements, but this gives an idea. A basket that is not made right is considered no good in ceremonial sings for healing the sick, where the baskets are mainly used.

Mr. Tschopik said that the basket making conditions he described are those of Navajos of Ramah, New Mexico.

Planned for Two Wives

How to arrange a house for two wives is a problem that Ten'a Indians of Alaska have solved. These Indians often have two wives, and generally choose sisters, Rev. Robert J. Sullivan, S. J., who spent the past winter in their villages along the Yukon River, reported.

In a two-wife household, the husband