

## ETHNOLOGY

## Eskimo's Igloo Not a Snow House

THE NOTED Arctic explorer, Vilhjalmur Stefansson, says that our idea of an Eskimo igloo is all wrong. Eskimos do on occasion live in the dome-shaped snow houses which they run up hurriedly as temporary shelters from the weather, but they never call them igloos.

The word igloo—which by the way Dr. Stefansson spells "iglu"—is applied by the Eskimos only to the solidly constructed houses of earth-covered stone and timber which are their really permanent winter quarters. He also cites other explorers and scientists of long Arctic experience, who state that throughout the Eskimo country only the permanent house is known as an iglu.

Dr. Stefansson's discussion of this subject is published in *Science*.

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### THESE ARE REAL IGLOOS

*And They Should be Spelled "Iglus," according to Vilhjalmur Stefansson. An iglu is a permanent structure of earth over a framework of timber, whalebone or stone; not a snow house.*

## ARCHAEOLOGY

## Medieval Shrine Points Way To Ancient Roman Bridge

SCIENTIFIC detective work, in which an old shrine pointed the way to the hiding place of the ruins of a still older bridge, has been carried out by Prof. Siegfried Loeschke of the Provincial Museum at Trier, Germany.

In the days of the later Roman Empire, Trier was the capital of all the Roman world north of the Alps. Its widely assorted citizenry worshipped their many gods in a great group of temples in the valley of the little stream known as the Altbach, until a powerful Christian bishop in the fourth century made a clean sweep of the whole temple district, smashing the images of the gods and hurling the fragments of many of them into the creek bed. It was only within the past five years that the remains of this temple district were discovered and partly excavated by Prof. Loeschke and his associates.

After digging up the ruins of more than sixty temples and an ancient Roman theater, Prof. Loeschke turned his attention to the ancient creek bed, where the scattered images still presumably lie. The Altbach still flows along one side of the valley, skirting a hill; but the old bed is hidden under many feet of earth which have washed and

slid down in the course of the centuries. Digging an exploration trench into the hillside at random would have been prohibitively expensive.

Prof. Loeschke had already found the old Roman road that ran past the temple district. There must have been a bridge, he reasoned. His archaeological eye fell upon a weathered medieval shrine, the first of the fourteen Stations of the Cross, which had once climbed the hill to a monastery church.

Prof. Loeschke knew that the churchmen of the middle ages were accustomed to set the first of the Stations of the Cross in a place where many people gathered or passed, extending the rest of the series in the direction of the church door. It seemed logical to assume that the old monks had set their station in the Altbach valley alongside of a bridge that everybody had to cross. The bridge, now in ruins and deeply buried, would probably be the lost Roman bridge, marking the location of the stream sixteen hundred years ago.

A shaft was accordingly sunk as near to the old shrine as possible, and more than a dozen feet underground the diggers came upon the Roman bridge, as Prof. Loeschke thought they would. Funds are at present lacking for the

further exploration of the ancient creek bed; but Prof. Loeschke is confident that when money can be raised, either in Germany or abroad, the digging will be rewarded with a mass of ancient religious statuary such as can hardly be found elsewhere in the world.

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