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environmental pressures even though they tend to overinflate the power of the early so-called "tribal" leaders. In particular, the story of the would-be "leader" who fails on page 86 is as useful as their many examples of leaders who succeed. However, I was extremely disappointed that the authors saw fit to leave unfinished their most detailed dispute settlement story (pages 266-67) and I was left to wonder if the actual outcome would have weakened their overall case concerning the effectiveness of the recent leaders in resolving disputes. Thus, it may appear admirable to retain a decision making system where "a decision is considered to be made only when the adult membership have expressed their unanimous consent" (page 271) but there is an inherent evolutionary weakness in a system where "the matter" is "simply put . . . aside until a later time" "if dissent remains" (pages 271-72). This is, I suspect, the possible reason why the story on page 266-67 never revealed the decision that was supposedly made but instead ended by saying that "although the [original land use permit holder] later returned to Navajo Mountain and began farming his mother's field again, this case illustrates the chief elder's role as an informal mediator in dispute settlement (page 267). And this too may also help explain the growing power differential between the San Juan Paiutes and their more successful (at least in a political/economic sense) neighbors.

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**Tales of Ticasuk: Eskimo Legends & Stories.** By Emily Ivanoff Brown. University of Alaska Press, Fairbanks. 1987. 134 pp.

Twenty-four traditional stories about the Unalit Eskimos of Western Alaska on Norton Sound comprise the *Tales of Ticasuk*. The stories tell of Unalit origins, places, events, and morals in clear and direct language introducing occasional Eskimo terms. Derived from oral traditions, these stories offer insight into the origins and relationships of human beings, and into the human's relations with the non-human world. The stories are short and can be enjoyed independently; cumulatively, however, the stories broaden our understanding of the Unalit.

Multiple preliminary notes introduce us to the author Emily Ivanoff Brown "Ticasuk" (1904-1982) and the cultural and linguistic considerations of her stories. Twenty-one black and white drawings effectively enhance the book's layout. A map with geographic place names and linguistic boundaries would have nicely complemented the introductory text and stories.

One story "Snow Igloos and Sod Igloos, a Modern Tale" seems misplaced. It is essay-like amidst a series of stories so it is stylistically jarring. The stories are an interesting mixture of mythology (The Ogre Baby, Makkatahluŋiq), explanations of physical phenomena (the Aurora Borealis; tree moss), directives toward proper human behavior (Johnny Niuqsik, Squirrel Hunter; Ugruk Hunters), and geographic identifiers (Kotzebue Village; Legend of Egg Island and Besboro Island). An explanation of the story selection process for the volume might reveal a more rigorous framework than is otherwise evident.

Among regional collections of Alaskan Eskimo stories are Hall's work with the Inupiat in Noatak (1975), Woodbury's collection of Yu'pik narratives and tales from Chevak (1984), and the many bilingual curriculum and cultural journalism projects of individual school district personnel and classroom students gathered during the past decade. When Knud Rasmussen first collected Greenlandic Eskimo folk-tales (published in 1921), little could he anticipate how such collecting would proliferate in Alaska during the 1970s and 1980s by academics, local historical societies, high school students, and bilingual curriculum developers, all diligently recording family, local, and regional cultural informants on paper, film, audio- and video-tape, and computer floppy disks for cultural journalism classes, bilingual education classrooms, and regional Native "Elder's Conferences."

While earlier researchers had little of such material for study and analysis, the opportunities are now significantly better because of the recent interest in family, ethnic, cultural, and regional histories. The current challenge is to inventory and preserve these far flung and diverse collections and make them accessible to a wider audience for continued use.

Anyone who knew Emily will experience difficulty separating her from the stories in this book. The introductory sections discuss her singular devotion to learning and teaching, and her dedication to preserving traditional Eskimo knowledge. Emily's special spirit was captured, appropriately by high school students, in an oral interview (Wigginton, 1976: page 24):

I was named after my mother's cousin. Her name was Emily—her Eskimo name was Ticasuk. And when I became older, my mother told me what it meant. That means a hollow in the ground. And I cried when I was a little girl. Big tears rolled down my cheeks because I was so disappointed. Every time I saw a hollow in the ground, I would walk around it. I didn't want to walk into it because it was my name! And then my mother told me not to cry—that it was a beautiful name. You see, the four winds on this earth, when they blow from the north or south or east or west, they bring the wealth of the earth and they lodge into that hollow, and that's mine. Now I think it's a beautiful name."

Emily's efforts to document and capture Eskimo stories and knowledge are evident in this book, and appreciative recognition of those efforts are revealed in schools and libraries named in her honor. It could not be otherwise; Emily Ivanoff Brown fulfilled her Eskimo name—Ticasuk.

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**From the Land of the Totem Poles.** By Aldona Jonaitis. Seattle: University of Washington Press, 1988. 271 pp. \$35.00 Cloth.

*From the Land of the Totem Poles* is one of two recent publications that celebrate the accomplishments of two American museums by featuring examples of Northwest Coast Indian artifacts in their collections. Aldona Jonaitis summarizes Northwest Coast cultures and the history of European contact as well as the history of the American Museum of Natural History (AMNH) as background to the chronology of the collecting of the Northwest Coast collection. In doing so she introduces us to intriguing characters such as Israel Woods Powell, a medical doctor and the Indian Commissioner for British Columbia who, although he confessed to some nationalist pangs of conscience in exporting examples of Canada's moveable cultural heritage, was responsible for assembling the first major collection of 791 Northwest Coast items between 1880 and 1885; Lt. George Emmons, the