

THE OUTING AT SHERMAN INSTITUTE

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to the pupils' best interest they are not permitted to leave the school to go out to work. Each pupil is placed from the individual standpoint, not wholesale.

From the financial standpoint the outing is a wonderful thing for both boys and girls, as a large number of our students receive no money from their homes, and if it were not for the privilege of earning would have no knowledge of earning, saving or handling money.

With this money they are able to buy individual clothing, and not always have to wear the school uniform. They are proud to have their own clothing and money to spend like other people whom they meet.

Of the wages, one third is paid direct to the pupil, the other two thirds is sent to the school and is deposited to the individual credit of the pupil, to be drawn when he returns to the school or when needed.

It is the policy of the school to use the outing as a part of the pupil's instructions, and to have the patron realize it is a part of his education and not from a financial point only.

It is by the pupils being respectful and industrious that our outing has been made a success.

During the year of 1927, 363 boys were on the outing, and earned \$38,412.49, and 329 girls earning \$21,281.89, a total of 692 pupils earning \$59,694.38.
—ETTA M. LONG, Outing Matron.

INDIAN LIFE ON THE YUKON

By FLORA HARPER, Chemawa Student

In the spring of the year, after the ice breaks up and the river is cleared, great numbers of the Alaskan Indians camp along the Yukon.

The camping places are selected where ducks, geese, and muskrats are found, and where fishing is good. The moose and his haunts are considered as well as the birch tree. The moose's skin when tanned is made into beautiful moccasins, gloves, coats and skirts; the flesh is dried for food, and birch bark is used for canoes. The ducks and geese furnish food, and feathers for beds and blankets. The muskrat fur is valuable. The fish are caught and dried. Fish constitutes the chief food of the Alaskan people living on the Yukon.

A great column of smoke ascends from every camp. This smudge is for protection against the mosquito that proves to be a great pest with his "cousin-cousin-cousin" songs, as well as his extreme fondness for human blood.

The Indians stay at the camps for a month or so and then return to their village, or in a party visit another village. When the people of one village visit another village a potlatch is usually given.

After the visiting is over every one prepares for the hunting season. Each group of families have their own fishing grounds, where their fishing paraphernalia has been put away for the season.

The Indians have their dogs trained to tow the boats up the river to the camps. The dogs are trained to swim around stumps, logs, or rocks and across the eddies of the Yukon. These dogs can easily tow

a boat thirty miles in one day.

When the run of salmon slacks and the catching and curing is over the women first go blue-berrying and salmon-berrying and later pick cranberries.

About this time men form hunting parties. These parties hunt for the moose. The moose meat is dried in the smoke house where the salmon is cured. After the fish have been dried and smoked they are bundled and put away in the caches. These caches are store rooms resting on posts about six feet from the ground. They are built so on account of stray dogs, mice, and other animals.

The Indians now prepare for the coming winter and trapping season. The men make new snowshoes and build new sleighs, while the women go over the old winter clothing, such as moccasins, parkas, mittens, and rabbit-skin robes. The tents are also made ready for use.

The men usually go out alone in the fall, as the days are short and cold; however, sometimes the whole family will go out.

At Christmas time the Indians come in for a potlatch. In some mysterious way the natives find out where and when the potlatch is to be held. However, these potlatches are held in any convenient place during the holiday season. The Indians are as a rule eager for a good time and when they hear of a potlatch they immediately leave their homes to join the crowd, even if the scene of joy is hundreds of miles away. The Indians come from everywhere, up from the Yukon, down from Holy Cross and Iditarod, and from the mountains, flats, villages, and towns.

There are hundreds of sleighs and as each sleigh has five dogs at least, one can imagine the number of dogs.

Many white people attend these potlatches and enjoy them very much. The Indians usually feast in the afternoon and dance all night, the native style, until the older people get tired, and then the younger set get out their phonograph or string band and dance modern dances until breakfast time, which is around seven o'clock. The native dance consists of singing, tom-tom beating, with a number of active young men in the center dancing. This dance is rather fast and "peppy."

When the women dance, the song is more of a dirge and the tempo is slower. They stand in a row with the hair down over the face, a handkerchief held by two corners in their hands in front of them, and a sort of bread-kneading, or washing, motion is made. The white people dub it the "wash tub dance." On the last day of the potlatch, which lasts about two weeks, the natives collect gifts from every house. This is done by taking a blanket and singing or chanting before the homes. Canned food and clothing are given in great quantities. It is customary for the chiefs of each tribe to contribute something. A chief once gave two thousand dollars for the fund. The last day of the potlatch every one gathers at the largest house and there the gifts are distributed. Soon the potlatch is over and every one leaves. The remainder of the winter is spent in trapping and hunting. The Yukon natives trap for fur-bearing animals, white, red, black, blue, silver and cross fox, mink, land otter, muskrat, martin, lynx, wolves, wolverine and ermine.