

## ◀ HOME ROOM ▶

The Makah Indian Reservation, in the state of Washington, is located at the utmost tip of the Olympic Peninsula; being bordered by the straits of Juan de Fuca on the north and the Pacific Ocean on the South.

Fishing is probably the most important industry although, logging is done extensively.

Until recently, during the spring, sealing was probably the most important livelihood, for, not only did it provide subsistence for the Indians but the fur was sold at very high prices. Big schooners from various points of the Pacific coast, picked up Indians, men and women, and sailed in to the Alaskan waters for the sealing season. The men actually caught the seals by means of harpoons and the women stayed aboard the schooners, skinned the seals that were caught and also cooked for the men that were out. As much as \$100,000 worth of seal skins were brought in during a single sealing season.

At present I would say fishing is the most important industry. Fish caught are mostly salmon, halibut and cod. The latter two are deep sea fish and the fishermen have to go from twenty to thirty miles out on the Pacific Ocean to catch them. Although they don't sell at high prices, there is enough caught that they average of ten dollars a day during a fishing season. Salmon fishing is done throughout the year, although, late fall and early winter are the times when the most profit is made. During the months of October, and November, the fish begin to run up the rivers and streams.

Gill nets are used to catch these fish but they are caught for personal use more than for commercial use.

Last summer the tribe won a right to fish on the Hoh river. This was an important decision because the river yields many fish during the winter months. Fish caught in this river are mostly steelheads, spring salmon, silver salmon, and dog fish. Of these, steelheads bring the most money and the dog fish are caught for subsistence. The fish buyer comes right down to the river so one can sell his fish as soon as he catch it.

### HOW TO PREPARE BUCKSKIN FOR BEADING

Take a buckskin with the fur on it. Then put it in a tub of water and leave it in the water over

night. In the morning take it out and put it over a wooden frame and scrape it with a knife until the fur is all off. Then put the skin in the water with some animal brain and leave it over night again. The next morning take the wet skin and sew it on a frame made from four sticks. While the skin is on this drying frame, rub on it with a flint until the skin is dry. Then you will have white buckskin which is ready to be cut and beaded.

If you want tan buckskin, dig a hole in the ground about one foot deep. Put a frame over it like a tepee. Then put this white buckskin over this frame, light a fire in the hole in the ground, and smoke the skin until it is the tan color you want.—ARLINE MILLER (YAKIMA)

### LEGEND OF THE INISKIN

Long ago during one of the very cold winters which often occur in eastern Montana all the buffalo left the country. The red men could not follow them because the snow was deep to walk in. They hadn't yet learned to ride horses so they had to hunt small animals for food. Soon these also disappeared.

One day a squaw was walking along a path. She heard a song which came from a cottonwood tree which stood near by. She stopped for she was frightened. Then she saw a few buffalo hairs where the tree trunk was divided. They were fastened to the tree with a queer looking stone. Soon the singing stopped and the squaw became more frightened for the stone began to talk. It said, "Take me to your lodge and when darkness falls, call in your people. Teach them the song you have just heard and pray that the buffalo may return." The squaw did as she was told.

After they had prayed, the hunters heard the tramp of a great herd of buffalo, The young men went out to hunt and soon returned with all the meat they needed. They named the stone which had brought them this meat, Iniskin, the Buffalo Stone.—CORRINE WALKING (FT. PECK)

### HI Y Club News

On Thursday evening, November 13, Mr. Mason was principal speaker at the Hi-Y meeting. He spoke to the boys about vocations. He revealed many possibilities for advancement in the fields of trades that are taught here. He proved his points by giving examples of ex-Chemawa students who now have good jobs in the trades they took up here. He held the interested attention of all. The Hi-Y members highly praised the advice given by Mr. Mason and felt they had gained something by hearing what he had said.