

the animals, if not too frightened by the drivers, ran /((283) slowly straight on to the apex of the trap, where they were easily shot.

This method of driving is called kuska'kwûso or spimawanota'xka, "the drive," or apā" sos spe'mepatûkuû, "the deer, now their running." The time of year best suited for this manner of hunting was when the garden stuffs were full grown. The last drive was held at Thunder lake, near Little hill (Watci'usé), in 1870. Not every one was able to be successful in deer-driving, not even those who used the great hunting-bundles.

Lone hunters took deer by twitch-pole snares with slip nooses, set in the animals' trails. Does are still called to the hunter/in the spring. The man concealing himself, imitates the bleat of a newborn fawn by means of a double wooden horn (fig. 12,13). Any doe in the neighborhood will rush to the spot on hearing the plaintive cry. The Indians consider this method dangerous, as wildcats and wolves are also often lured by the sound.

Deer are still chased down their runways by dogs, or by men beating the bushes, until they pass hidden hunters. This style of chase is called ni'uskûnk. In modern times, at least, deer are attracted to artificial salt "licks," where the hunter has a scaffold erected, from which he shoots his game. Still-hunting on foot, or from a canoe, has always been practised. At night deer are approached where they gather to eat the pads and stems of water-lilies in the shallows of streams and ponds. A jack-light, consisting of a blackened wooden scone supporting a resinous torch (fig. 14, and 48, a), is used to dazzle the eyes of the game until the hunter can shoot.

Ibid, p. 212:

Snowshoes

Four types of snowshoes are recognized and made by the Menomini. They are called pointed or kaka'xkikwukemûk; catfish-shape or wase'uwakemûk (pl. XLI); oval or "bear's-foot"-shape (generally used only as a makeshift, and made of a rough net of basswood-bark over a hastily prepared framework) known as

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