

water near the light. The next night no fires were lighted, but more corn was thrown in. A net was set up on each side of the baited spot, and when the splashing of the fish who came to eat the corn was heard, seines were drawn around to impound them. The next morning the men entered the water and drove the fish into nets." (Notes on the "Material Culture of the Mascoutens, or Prairie Potawatomi".)

*Yellow Pimpernel.* Huron H. Smith, curator of botany, Milwaukee public museum, informed the writer that the Colorado root of the yellow pimpernel (*Taenidia integerima*), called by the Menomini the "maniko'sa" (little manik), is used as a fish lure by our native Menomini.

The Menomini have two methods of using the yellow pimpernel root as a lure for fish. One is to pulverize the root and steep it, the bait then being soaked in the resulting liquid. Another more simple method is for the native fisherman to chew the root and simply spit on the bait after making it fast to the hook. (See "Ethnobotany of the Menomini Indians", Smith).

*Shell and Wooden Lures.* Our native Indians also used mechanical means to increase their catch. In this case a fish, carved from shell or wood, was employed.

The use of this type of fishing lure by the Potawatomi is described by Alanson Skinner as follows: "In the month of February, the fishermen chopped holes in the ice and set up tipis over them. The fisher lay on the ice, under his shelter, and angled with a fish carved from shell or wood, weighted so that it would sink. This was attached by a short line to a short stick held in the hand. By manipulating the stick the lure was made to move naturally, while with the other hand the spear was held in readiness. When a fish approaches sluggishly to seize the bait, the line was drawn toward the fisherman, and the fish allowed to follow until within thrusting range, then the fisherman speared it. Special medicines were used for this kind of fishing."

The Menomini and Ojibwa, or Chippewa, similarly used mechanical fish lures of this type, according to Skinner who states that "in the winter, the Menomini, like their Ojibwa neighbors, repair to the lakes to angle through the ice.