

of the fisherman. These are the *æs* (fig. 45) or the *we* (fig. 46). The working of the former, which evinces no little ingenuity, may be understood by remark-

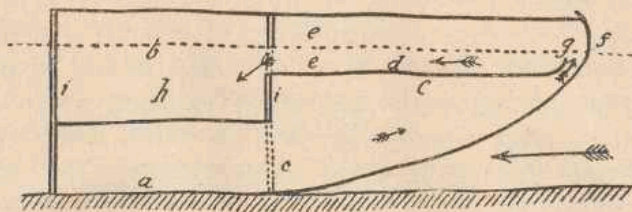


Fig. 45.

ing that the double lines in our diagram are intended for two of the four stakes which hold the appliance in position. The fish enters at *a* and *c*, after

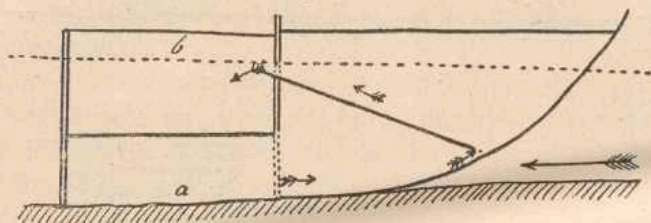


Fig. 46.

which its course is easily followed. The outlines *e* stand for the surface of the water and *h* for the reservoir, where the salmon is finally captured.

The *we* is but a modification of the *æs*, and requires no special explanation. As usual, both traps are of open basket-work.

The *thé-skhai* is simply a very long box, one end of which is provided with a sort of swinging trap-door, which gives entrance to the fish, but admits of no exit, while the *tæ-skhai* (fig. 47) is a kind of very wide pot-hanger, also of wicker-work, in the curved bottom of which the salmon falls after having struck the perpendicular matting, in its attempt to jump over the fall above which the trap is suspended.

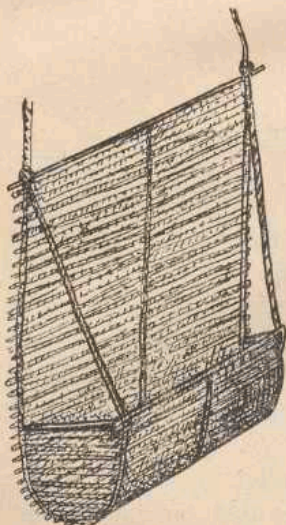


Fig. 47.

Some such contrivances, notably the *nazrwæt* and the *'küntzai* under slightly altered forms, are known as far as Alaska. The Yukon Dénés settled below Koyúkuk use them even in the winter months.

All the above mentioned traps are automatic, and as they are made of open work, they keep the fish alive for almost any length of time. All the Indian has to do is to empty them when full. In this respect, they are far superior to the system formerly in vogue among the Hupas, which required the agency of man to effect any capture. Dr. God-

dard describes it thus: "V-shaped obstructions used to be constructed in the river; the opening of the V was up-stream, one wing resting on the shore and the other projecting well into the stream. At