



THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyi, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the north-eastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful cañon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scirpus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnoissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabaehi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "Shagowenotha, or The Spirit of the Tides," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doodanegen and Hotkwisdadegen," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhiⁿga Zhazhe Thadse, and Wéxthexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Pónca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the *Wadóka Weko*, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odóⁿ*, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The *Wéxthexthe*, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the *Wéxthexthe* are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetóⁿga*, or great sacred pack, which once belonged to *Waçétoⁿzhiⁿga*, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification.

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Abantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Hines, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gailland. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (Bulletin 40, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers	2, 810
Bulletins	9, 943
Contributions to North American Ethnology	22
Introductions	5
Miscellaneous publications	39
Total	12, 819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino, Boletin*, 10 volumes; and *Königliches Museum für Völkerkunde, Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaité, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somchulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E
i *e*, *î*, *ê*, *a*, *ô*, *o* *u*
î *ê*, *ë*, *ä*, *ã*, *á*, *õ* *û*
u

- E*obscure *e*, as in *flower*.
i eare probably the same sound, intermediate between the continental values of *i* and *e*.
î*i* in *hill*.
ê*e* in *fell*.
ahas its continental value.
ôGerman *o* in *roll*.
o uare probably the same sound, intermediate between the continental values of *o* and *u*.
ëa somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ê* and *ëi*.
äGerman *ü* in *Bär*.
á*aw* in *law*.
uindicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	<i>g</i>	<i>q</i>	<i>q!</i>	<i>x</i>	....
Palatal.....	<i>g(w)</i>	<i>k(w)</i>	<i>k!((w))</i>	<i>x(w)</i>	....
Anterior palatal.....	<i>g'</i>	<i>k'</i>	<i>k'!</i>	<i>x'</i>	<i>n</i>
Alveolar.....	<i>d</i>	<i>t</i>	<i>t!</i>	<i>s</i>	....
	<i>(dz)</i>	<i>(ts)</i>	<i>(ts!)</i>	....	....
Labial.....	<i>b</i>	<i>p</i>	<i>p!</i>	....	<i>m</i>
Lateral.....	<i>L</i>	<i>L</i>	<i>L!</i>	<i>l, l¹</i>	....
Glottal stop.....	<i>ε</i>	....	....	....	....
	<i>h, y, w.</i>				

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series corresponds to our *g* (hard) and *k*. *x* is like *x*, but pronounced farther forward. *g'* and *k'* sound almost like *gy* and *ky* (with consonantic *y*); *x'* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. *L*, *L*, and *L!* are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In *l* the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. *l* is the same as the English sound. *ε* is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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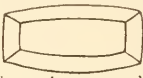
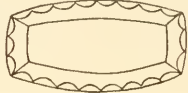
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I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
 when he goes into the woods. When he | reaches a patch of alder-
 trees, he picks out a good one | that has no knots and that is not
 twisted, for he is || careful that it is straight when it is split in 5
 two. After he has found | a good one, he chops it down. It must
 be six spans | around at the bottom. When it falls down, he chops
 off | one fathom length from the tough part at the butt, | and he
 measures off four spans in length and || chops it off there. After it 10
 has been cut off, he splits it in two | straight through the heart of
 the wood. After it has been split in two, he chops off | the heart of
 the wood, so that the block is one span thick. | He chops it off
 carefully, so that it is level and that it has no twist, | for the heart
 of the tree will be the bottom of the dish. When this is done, || he 15
 chops out the sides so that they are wide in the middle. The dish
 is one span wide | at each end, and it is one span and four | fingers
 wide in the middle, for it bulges out. | The bottom part of the end
 is one short span long, | and the height is one hand-width, || including 20
 the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Lōqwēlāxa lōq!wē). — Wā, hēm daax^{usa} 1
 lōqwēlaēnoxwaxa lōq!wēs sōbayowaxs laē lāxa āl.lē. Wā, g'il-
 mēsē lāg'aa lāxa L!āsmadzEXEKūlaxs laē dōq!ūx'īdxa ēk'ēTELaxa
 k!ēāsē L!ēnāk'a. Wā, hēmēsēxs k'lēsaē k'īlpela qa^s hē^{maē}
 dōqwasōsēda nāq!Eqē lax kūxsentse^{wē}. Wā, g'il^{mēsē} q'lāxa 5
 ēk'axs laē sōp!EXōdxa q!EL!ep!ENX'sēsta lāXENS q!wāq!wax'ts!ā-
 na^{yēx}, yīx wag'it!EX!aasas. Wā, g'il^{mēsē} t!ax'īdEXs laē tem-
 k'ōdxa ^{enemp!}enk'ē lāXENS bāLax qa lawāyēs t!EMgūlts!EX!a^{yas}.
 Wā, lā bāl'īdxa mōp!enk'as wāsgemas lāXENS q!wāq!wax'ts!āna-
 yēxs laē temx^ssendeq. Wā, g'il^{mēsē} lāX'sEXs laē kūxsendeq 10
 nāq!Eqax dōmaqas. Wā, g'il^{mēsē} kūxsakūxs laē sōpālax
 dōmaqas qa ^{nenidenēs} lāwoyās hāyāqaxa dōmaqē. Wā, lā
 aēk'la sopālaq qa neqelēs. Wā, hē^{mis} qa k'lēsēs selgwasnokwa
 qaxs hē^{maē} āwābewēsa lōq!wēs dōmaqē. Wā, g'il^{mēsē} gwāLEXs
 laē sōsebenōdzendeq qa lēxoyowēs yīxs ^{nenidenaē} wādzEXgiwa- 15
 sasa ōba^{yasa} lōq!wē. Wā, la mōdenbalēda ^{enemp!}enk'ē lāXENS
 q!wāq!wax'ts!āna^{yēx} yīx ^{wādzEGoyūwasa} lāXēs k'ak'īlx'alaēna^{yē}.
 Wā, lā ōxsgriwa^{yas} ^{enemp!}enk'ōstā lāXENS ts!EX^{ts}!āna^{yas}SENS
 q!wāq!wax'ts!āna^{yēx}. Wā, laEMx!a laxs ^{wī!aEN} q!wāq!wax'ts!ā-
 na^{yēx} L^EwENS qōmax yīx ^{wālagāk'īlasas}. Wā, la ^{enemp!}eng'apa 20
 āwabāyasēXENS ts!EX^{ts}!āna^{yas}ENS q!wāq!wax'ts!āna^{yēx} yīx ^{wā-}
 dzEGabasas. Wā, lā mōden lāXENS q!wāq!wax'ts!āna^{yēs} yīx

- and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way:  Then he puts it right-side
 up and chops out the inside, so that it is hollow. | The
 bark is still on that part that will be the inner side.
 Now he chops it off; and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz, and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and |
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the | paint-brush
 into the black color, and paints all around |
 the rim of the dish, in this way:  When this
 45 is done, || he puts it away, so that it dries. Then
 it is done. |

23 māmōp!enk'elayās lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemabasa.
 G'aemxat! lōq!lūsa 'wālasē k!wēlasx' q!lēq!egāla k!wēl lēlqwāla-
 25 La'ya. Wā, g'il'mēsē g'wāl sōpāla x ēwanōdza'yasēxs laē g'a
 g'wālēg'a (fig.).

Wā, lā hāng'aelsaq qa's sōbeleg'indēq qa lōbēg'ax'ēidēs. Laem
 āxālē xek'lūmas lāx ōgūg'a'yas. Wā, h'ēmē la sōplētsō'sē. Wā,
 āl'mēsē g'wāl sōbeleg'iqēxs laē mālden lāxens q!wāq!wax'ts!āna'yēx
 30 yix wāgwasas hā'stāla lē'wis wāx'sbelexsē. Wā, lā wēk'ilaqēxs
 laē nā'nak' lāxēs g'ōkwē. Wā, lā hāng'alifas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'limlayowē qa's k'lim'idēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē g'wālexs laē k'lim'idēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'limlaq. Wā, lā aēk'la k'lim'idēx ōxsg'iwa'yas
 35 lāxa lāsadza'yas. Wā, g'il'mēsē g'wālexs laē k'lim'elēgendēq
 qa pelsgemx'ēidēs. Wā, laem āem plēxwax wāgwasas. Wā,
 g'il'mēsē g'wālexs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's
 k!wēt'ledēxa maltslaqē lāx ōxsg'iwa'yas. Wā, g'il'mēsē g'wālexs
 laē āx'ēdxa gē'nāsa g'wāxnīsē qa's malēx'widēq qa's kwēts'lālēs
 40 lāxēs k'lat'laasē. Wā, lā āx'ēdxa dzeḡūtē qa's yildzēlts!ālē lāx
 la q!ōts!ēwatsa kwēsdek'wē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts'lōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōba'yasa
 hābayowē lāxa ts'lōltowē g'elyayā qa's k'lat'ledēs lāx āwī'stās
 ōgulāxtā'yasa lōq!wē g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs
 45 laē g'ēxaq qa lem'x'widēs. Wā, laem g'wāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one
person. || That is all now. | 60

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wā, hēem q!EL!alāsōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wā, g'il'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēxyix 'wās-
gēmg'ig'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemxa
'nāl'nēmēxla lōq!wa. Wā, laem la lāxa gwāsa'yē k!wēlasa. Wā,
hē'mis lōq!ūsa k!wēlasaxēs 'nē'mēmota babelālas 'wāsgēmg'ig'
gaasē lōq!wa. Wā, laem yaēyūdoxulasōsa k!wēlē bēbegwānema. 50
Wā, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgēmg-
g'ig'aasasa lōq!wē. Wā, laem hēlexstalilats!ēsa hayasek'āla
LE'wis sāsēmē. Wā, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx
lāxa 'nemp!enk'as 'wāsgēmg'ig'gaasē hēlexstalil lālogūmsa k!lēdēlē 55
lō'ma lāwelgēma'yasa g'igēma'yē. Wā, laem maltaq LE'wis 'nē-
mōkwē. Wā, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yinxā'yasa lēlōq!wēda 'nemp!enk'as 'wāsgēmg'ig'gaasē lāxens
q!wāq!wax'ts!āna'yēx. Wā, laem hēlexstaliltsa 'nēmōkwē. Wā,
aem 'wē'la laxōq. 60

Dish for pounding Salal-Berries.—Wā, hēem g'il āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lēāsē L!ēnāk'a. Wā, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgēmasas. Wā, la
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix
wādzewasas. Wā, lā ts!ēx^uts!āna'yē 'wālasgēmasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wā, lā āx'ēdxēs sōbayowē qa's sōplēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g'ildasē. Wā, g'il-
'mēsē la pēlsgēmxs laē āx'ēdxēs k!līmlayuwē. Wā, lā qep!ēlsa-
qēxs laē aēk'la k!līmLEltsemdeq LE'wis āwābā'yē LE'wis ōba'yē
qa k!lēsēs sēnoqwa. Wā, g'il'mēsē gwālxā ōsgēma'yaxs laē 70
hāng'aelsaq qa's k!līmLElēg'indēq qa k!lēāsēs tenx'ts!ās. Wā,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

72 no lumps. | After he has finished this, he takes his straight knife and | his bent knife, and he cuts all around the corners with the straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the inside until it is very | smooth. This is the box for pounding salal-berries, and it is | just like a box after it is finished. Now the box for pounding salal-berries is finished, | for it is called that way. |

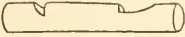
1 **The Making of Boxes.** — Now I will talk again | about her husband, who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good tree, | the bark of which runs straight up and down, without a twist. When | he finds one of this kind, he chops the cedar-tree | down on the side on which the branches are, so that it falls on its back | when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it goes down on the side where it has been chopped in | deeply, and falls on its back. Now the cedar-tree lies on its back; | and the smooth side, which is the best side, is on top. He chops it off two | fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 g'íl'mēsē gwālexs laē āx'ēdxēs nexx'āla k'!āwayowa lē'wis xelxwāla k'!āwayowa. Wā, lā xūtsē'stālasa nexx'āla k'!āwayō lāx ēwanux'uts!āwasēs ēaxelase'wē. Wā, g'íl'mēsē gwālexs laē
75 āx'ēdxēs xelxwāla k'!āwayowa qa's xelxūleg'indēs lāq qa ālak'!ā-lēs qēsē ōgūg'a'yasa leg'ats!āxa nek!ūlē. Wā, lā yūem la gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'ats!āxa nek!ū-lē qaxs hē'maē lēgēmsē.

1 **The Making of Boxes.** — Wā, la'mēsēn ēdzaqwa! gwāgwēx'sx'īdē! lax lā'wūnemas yīxs laē xēsēlax'īd x'ōkumats!ēlē xāxexadzema.

Wā, hēem āx'ētsōsēs q!waats!āsēs let!EX'sēfyasē lemlemg'a'ya. Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'īda qa's lā
5 lāxa wilg'ixekūla lāxa āl!ē ālāx ēk'ētēlāsa wēlkwē. Wā, hē'misa neqemg'ustāwas ts!āgēg'a'yēxa k'!ēsē k'!ilp!ēna'ya. Wā, g'íl-
mēsē q!āxa hē gwēx'sē, laē hēx'īdaem sōp!EX'ōdeq gwēk'!ōt!E-xawa'yēs sōp!EX'ōtsē'wē lāxa L!ENX'k'!ōt!ēna'yas qa t!ēx'īlsēs qō t!āx'īdlō. Wā, g'íl'mēsē lāk'!ōdilē sōbēla'fyas laē lāk'!ōt!EX'ōda
10 qa's sōpk'!āēdzēndēq. Wā, lā gwāgwaaqaxs laē t!ax'īd lāxa wūn-qelās sobēlē lāxa āwīg'a'fyas. Wā, la'mē t!ēk'!ēsa wēlkwē. Wā, laem ēk'!ēk'!aēsala yīxa wīlemas. Wā, lā temx'wīdxa mal-p!enk'ē lāxens bālax g'āg'īlēla lāxa ōx!a'fyas. Wā, g'íl'mēsē lālaqē temkwa'fyas lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts!ā-
15 na'yē qa malgūnālp!enk'ēs 'wāsgēmasas g'āg'īlēla lāx temkwa-

where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
one || that he drives in is the longest one of 20
 the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

‘yasēxs laē temx^εwīdeq. Wā, g’il^εmēsē lālaqē temkwa^εyas lāx 16
dōmaqas laē sāg’ililaxēs temkwa^εyē qa qwēs^εg’ilēs saōstowa qaxs
LEMg^εasilaē qaēs LEMLEMg^εayowē. Wā, g’il^εmēsē hēlak^εlālē LEM-
LEMg^εayās lā dēx^εwīdayo lāxa g’a g^εwālēg’a (fig.) laē hē g’il
dēg^εwīlbandayowa g’il^ε!eg^εa^εyasēs lat^εlayowē LEMg^εayowa lāx 20
qwēsōt!ena^εyasēs laxwalaasē. Wā, lā āx^εēdxā ts^εlāts!akwalaga-
wa^εyē qa^εs dēx^εwalelōdēs lāxa mak^εāla lāxa la dēg^εwīlba^εya. Wā,
laxaē āx^εēdxā ts^εlāts!akwalagawa^εyas qa^εs dēx^εwalelōdēs lāxa
mak^εālaxat! lāxa la dēdeg^εwīlba^εya. Wā, la^εmē ts^ε!eg^εū^εnākūlēda
ālebōts!aqē LEMLEMg^εayoxs laē dēdeg^εwīlba^εya. Hēem mak^εāla 25
lāxa lat^ε!aēnoxwēda ts^ε!ek^ε!waga^εyasa LEMLEMg^εayowas. Wā, lā
‘nāl^εnemp!enxtōdālasēs pel^εpelqaxs laē pel^εgete^εwēsēs pel^εpelqē
lāxa LEMLEMg^εayowē. Āem aēdaaqi^εlālaxs pel^εgetāyaaq. Wā,
g’il^εmēsē xōx^εwīdexs laē k^ε!wēt!ēdeq qa nelāxēs. Wā, lā xūldel-
bendxa ma^εldenas wāgwasē lāxens q^ε!wāq!wax^εts!āna^εyēx. Wā, lā 30
āx^εēdxēs sōbayowē qa^εs maē!bendēs nege^εlenēxa la xūldekwa.
Wā, g’il^εmēsē g^εwālexs laē ēt!ēd āx^εēdxēs LEMLEMg^εayowē. Wā,
hēemxaāwisē g^εwālē g^εwālaasdāsēxs lāx^εdē lat^ε!ōdxā temg^εīkwē.
Wā, āx^εsā^εmēsē hē g^εwēg^εilaxa la hanāl lat^ε!asō^εs. Wā, lāla
‘nem^εem wākwēda g^εaloyās qaxs ā^εmaē la ‘nal^εnemden lāxens 35
q^ε!wāq!wax^εts!āna^εyēx. yix wāgwasasa la mēmak^εīla lat^ε!ālayōs
yixs lōmaē ēk^εa wēlkwē qaxs hēmena^εmaē pēlax^εwīdēda g^εālē

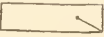
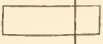
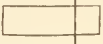
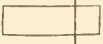
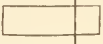
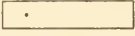
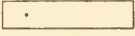
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

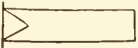
38 latōdayowa. Wā, hē⁶mis lāg⁶ilas wākwa gālē latoyōs. Wā,
 g⁶il⁶mēsē wiwēlx⁶sexs laē yilx⁶ūlt⁶!ālaqēxs laē nā⁶nak^u lāxēs gōkwē.
 40 Wā, g⁶il⁶mēsē ⁶wilottlaxs laē hēx⁶īdaem āx⁶ēdxēs k⁶līm⁶layowē
 qa⁶s k⁶līm⁶leldzōdēq qa nēnemadzowēs. Wā, g⁶il⁶mēsē gwāla
 āpsādze⁶yaxs laē lēx⁶īdeq qa⁶s k⁶līm⁶leldzōdēxaaq qa ⁶nemōkwēs
 wāgwasas. Wā, g⁶il⁶mēsē la k⁶lōdenē wāgwasas lāxens q⁶!wā-
 q⁶!wax⁶ts!āna⁶yēx laē gwāla. Wā, lā k⁶lōt⁶!elsaq qa⁶s k⁶lēm⁶līdēx
 45 āpsenxa⁶yas qa neqelēs. Wā, g⁶il⁶mēsē gwālexs laē paxelsaq
 qa⁶s āx⁶ēdēxa k⁶!waxlāwē qa⁶s xōx⁶widēq qa wilenēs. Wā, lā
 āx⁶ēdxēs nexx⁶āla k⁶!āwayowa qa⁶s k⁶līm⁶tōdēx ōba⁶yas qa
⁶nemābēs ōba⁶yas. Wā, lā bāl⁶ītsēs q⁶!wāq⁶!wax⁶ts!āna⁶yaxa ⁶nem-
 p⁶lenk⁶ē hē⁶mesa ts!ēx⁶ts!āna⁶yē g⁶āg⁶īlela lāxa k⁶līm⁶tba⁶yasēxs
 50 laē k⁶līm⁶tōdeq. Wā, laem menyayono^ules qa ⁶wādze⁶waslesēs
 welāse⁶wēda xesēlase⁶was. Wā, lā k⁶at⁶!elsaq qa⁶s āx⁶ēdēxēs
 nexx⁶āla k⁶!āwayowa. Wā, lāxaē ētlēd k⁶lōt⁶!elsaxēs welase-
⁶wēda xesēlase⁶was. Wā, aēk⁶!a k⁶!ax⁶wīdxa āwenxa⁶yē qa āla-
 k⁶!ālēs la neqela. Wā, hē⁶mēs qa qēsēs. Wā, g⁶il⁶mēsē la āla-
 55 k⁶!āla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx⁶ēdxēs k⁶!wax-
 lāwē menyayowa qa⁶s k⁶adedzōdēs lāx āpsba⁶yasēs wūlase⁶wēda
 xesēlase⁶was. Wā, laem ⁶nemabalē menyayās lē⁶wa neqenxa-
⁶yas yīx lax⁶dē k⁶!axwasōs. Wā, lā xūlt⁶lētsēs k⁶!āwayowē lāx
⁶walālaasas ōba⁶yas menyayās. Wā, lā lāxa āpsba⁶yē. Wā,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: | 60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). 65
 Now he splits it off, so that the width is greater than || the height of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also 70
 puts it || at the other end of the mark that he made at (4), and he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75
 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80

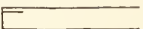

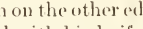
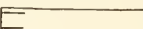
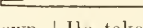
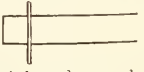
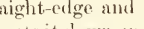
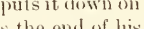
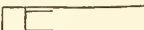
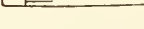
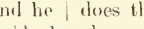
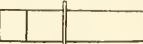
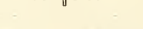
hēEMxaāwisē ḡwēx^εīdeq g'a ḡwālēg'a (*fig.*). Wā, hēEM men- 60
 yayosē (1) lāxa āpsba^εyē. Wā, hē^εmis (2) yixs lābend lāq qa^εs xūltlēdēsēs k'lāwayowē lax (3) lāxēs ḡwēx^εīdaasax (4). Wā, ḡil^εmēsē ḡwāl mensaqēxs laē āx^εēdxēs k'līmlayowē qa^εs k'līm-
 lōdēx (5). Wā, laEM xōweyōdeq qaxs āwila^εmaē^ε wādzogawa^εyē wūlase^εwas lāx^ε wālasḡemasLasa xetsemLē. Wā, lā āx^εēdxēs 65
 xōweyowē lāx āwenxa^εyasēs wūlase^εwē qa^εs k'lāx^εwidēsēs k'lāwayowē lāx āpsenxa^εyas qa neqelēs. Wā, ḡil^εmēsē lā ālak'lāla la neqelaxs la k'adedzōts āpsba^εyas lax (3). Wā, laEM nex-
 stā^εyē negenōselās lāx xūlta^εyas. Wā, lāxaē k'adedzōtsa āpsba^εyas lāx xūlta^εyas lāx (4). Wā, lā xūltlētsēs nEXx'āla 70
 k'lāwayowē lāx āwenxa^εyasa negenōsē. Wā, ḡil^εmēsē lā āwelx^εsē xūlta^εyasēxs laē āxōdxēs negenōsē qa^εs lā ḡēxaq. Wā, lā āx^εēdxēs k'līmlayowē qa^εs k'līm-lālē lālak'lēnaxēs xūlta^εyē hēbendālax ōba^εyas. Wā, ḡil^εmēsē ḡwāl k'līm-lālaq yixs laē ēx'ak'lēndxēs xūlta^εyaxs laē ḡig'alilaxēs k'līmlayowē. Wā, lā 75
 āx^εēdxēs nEXx'āla k'lāwayowa qa^εs k'lāx^εwidēq. Wā, laEM aēk'laxs laē k'lāxwaq qa neqelēs; wā, hē^εmis qa qēsēs. Wā, ḡil^εmēsē ḡwālēxs laē k'lāx^εwidēx āpsba^εyas qa lawāyēs sōpa-
^εyasxa le^εnoqwa. Wā, ḡil^εmēsē^ε wī^εlāwa lenoxba^εyasēxs laē ētlēd āx^εēdxēs negenōsē lē^εwa ōḡū^εlamaxat! xōk^u wī^εen k'lwaxlāwa. 80

- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. | He measures it off three spans long. | There he cuts it off, and with it he measures the board | at which he is working, in this way,
- 85 slanting:  As soon || as he finds the end of the measure, he marks  it | in the middle of the board with his knife, and he | measures it with his cedar-stick, in this way: He is trying  to find the middle; | and as soon as he has found  the middle of the board, he marks it with his | knife in  the middle, and he takes a cedar-stick
- 90 and || he cuts off again one finger-width. | Then he takes his drill and drills through the end. As | soon as the drill-hole goes through, he puts it on the board out of which he is making a box. | He tries to put the end of the drill as the end shows at the | under side of the
- 95 cedar-stick measure at the mark in the middle of || the board at which he is working, in this way:  As soon as | the end of the drill goes in a little|  at the middle of the board at which he is working, he bevels | the other end of the measure, and he marks along it at the end of the beveled measure, | on the edge of the board at which he is working; and he
- 100 turns || the free end which has been beveled so that it goes to the other edge, and | he marks its end. After he has done so, he takes off | his beveled measure and he takes his straight-edge and | puts

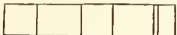
- 81 Wä, lä k'limtbendxa ālagawa'yē āx'ētsōs k'waxlāwa. Wä, lä bāl'idxa yūdux^{up}!enk'ē lāxens q'wāq!wax'tslāna'yēx läxa xōkwē k'waxlāwaxs laē k'limtts!endeq. Wä, lä mens'ides läxa wūlase'was g'a gwälōg'a (*fig.*). Wä, laem senoqwāla. Wä, g'īl'mēsē
- 85 q'lāx 'wālag'ilasas ōba'yasa menyayāxs laē xūlt'ōtsēs k'āwayowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä mens'itsa k'waxlāwē g'a gwälōg'a (*fig.*). Wä, laem q'laq'laax negedzā'yas (1). Wä, g'īl'mēsē q'lāxa negedzā'yasōxs laē xūlt'ōtsēs k'āwayowē läxa negedzā'yas. Wä, lä āx'ēdxā k'waxlāwa qa's
- 90 ēt'ēdē k'limtōdxā 'nemdenē lāx ōba'yas lāxens q'wāq!wax'tslāna'yēx. Wä, lä āx'ēdxēs selemē qa's selx'sōdōx ōba'yas. Wä, g'īl'mēsē lāx'sāwē sela'yas laē k'adedzōts lāxēs wūlase'wē xesēlase'wa. Wä, laem nānaxste'was ōba'yasa selemax nēbalaē lāx benadzē'yasa menyayowē k'waxlāwa läxa xūlta'yē lāx negedzā'
- 95 'yas wūlase'was xesēlase'wa g'a gwälōg'a (*fig.*). Wä, g'īl'mēsē nexstōdeq laē xāllex'īd selx'īda qa xāl'ebetēs ōba'yas selemas lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdzōts āpsba'yas qa's xūlt'ōdēx wūlg'ilasas ōba'yasa senōgūdzā'yē menyayo lāx āpsenxa'yasēs welase'wē. Wä, laxaē melbax'īdeq
- 100 qa's sēnōgūdzōdēs qa's gwēbax'īdēs läxa āpsenxa'yē. Wä, laxaē xūlt'ōdex wūlg'ilasas ōba'yas. Wä, g'īl'mēsē gwālexs laē āx'ālelōdxēs sēnōgwayowē menyayowa. Wä, lä āx'ēdxēs negēnōsē qa's

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner, and he marks it with his
straight knife. | Now he  takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slant. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzōdēs lāx welba^éyasēs xūlta^éyē lāxa āpsenxa^éyē lē^éwa āwūn- 3
xa^éyasa āpsenxa^éyē. Wā, la^émē 'nex' qa 'nemenxālēs negenōsa
lō^é ōba^éyasa sēnogūdzā^éyē xūlta^éya lāx (1). Wā, laxaē gūyīnxa^éya 5
negenōdza^éyas negenōsas lāxa lēnoxba^éyas wūlase^éwas xesēlase-
^éwa. Wā, li g'a gwālōga (*fg.*). Wā, li xūltlētsēs nexx'āla k'lāwayowē
lāq. Wā, laem āx^éalelōdxēs negenōsē qa^és k'at'alilēq. Wā, li
āx^éēdxēs nexx'āla k'lāwayowa qa^és xūldelena^éyēs lāxēs neqela
xūltay^éa. Wā, laem xūltaqēxs laē xūltōdeq qa qēsēs ōba^éyas. Wā 10
hē^émis qa k'lēāsēs sēnogwats. Wā, g'īl^émēsē lawāyē lenoxba^éyas laē
āx^éēdxa k'laxlāwē qa^és xōx^éwīdēq qā wīlenēs k'lēwelx^éūna ōgū-
elaemxaē lāx menyayās. Wā, li malts!aqē xā^éyas. Wā, li bāl^éītsēs
q'lwāq!wax'ts!āna^éyē qa malp!enk'ēs 'wāsgemasasa 'nemts!aqas laē
k'līmtts!entsēs nexx'āla k'lāwayowē lāq. Wā, li k'at'alilāq qa^és 15
āx^éēdēxa 'nemts!aqē xōk' k'lēwelx^éūn k'laxlāwa qa^és k'līmtōdēx
ōba^éyas qa 'nemābēs. Wā, laxaē bāl^éītsēs q'lwāq!wax'ts!āna^éyē lāq
qa 'nemp!enk'ēs lāxens g'īlt!ax bāla. Wā, hē^émisa ts!ex^éts!āna^éyē
ēseg'iwa^éyasēxs laē k'līmtōtsēs k'lāwayowē lāq. Wā, hē^ém men-
yayōltsēxa g'īldolaslasēs wūlase^éwē xesēlase^éwa malp!enk'as 'wās- 20
gemasē k'laxlāwa. Wā, hē^émis menyayōltsēxa ts!eg'ōlāsa ēseg'e-
yōwasa ts!ex^éts!āna^éyē k'laxlāwa. Wā, hē^émis g'īl āx^éētsōsēyēdē
ts!ekwagawa^éyē menyayowa qa^és k'adedzōdēs lāx āpsenxa^éyasēs
wūlase^éwē g'ūg'īlela lāxa la aēk'laak' xūtts!aakwa. Wā, laem 'ne-

- 25 measure at the end of the board at which he is working in this way: |  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks
- 30 the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes
- 40 off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō^ε ōba^εya^εsa wūla^εwas g'a gwālēg'a (*fig.*). Wā, lā xāl!EX^εid xūt!etsēs nexx'āla k'lāwayowē lāx^εwālala^εasas ōba^εya^εsa menyayowē k'laxlāwa. Wā, g'īl^εmēsē gwālexs laē āx^εalēlōdxēs menyayowē qa^εs lā k'adedzōts lāxa āpsenxa^εyē g'a gwālēg'a (*fig.*). Wā, laxaē xūt!etsēs k'lāwayowē lāx^εwālala^εasas ōba^εya^εsa
- 30 Wā, g'īl^εmēsē gwālexs laē āx^εalēlōdxēs menyayowē qa^εs k'at lalilēqēxs laē āx^εēdxēs neḡenōsē qa^εs k'adedzōdēs lāx^εwālala^εasdas ōba^εya^εsa menyayowē g'a gwālēg'a (*fig.*). Wā, g'īl^εmēsē la nexstāyē neḡenōdza^εya^ε neḡenōsas lax xūlta^εya^εsēxs laē xūldele^εnēsēs k'lāwayowē lāxēs wūla^εwē. Wā, g'īl^εmēsē gwālexs laē āx^εalēlōdxēs
- 35 neḡenōsē qa^εs k'at lalilēqēxs laē āx^εēdxa g'īltagawa^εyē k'lwāx^εen menyayowa qa^εs k'adedzōdēs lāx āwūnxa^εya^εsēs wūla^εwē. Wā, laem^ε nēmābalē ōba^εya^εsa menyayowē lē^εwa lā xūldek^u qaēda ts!ēg'ōlalē, g'a gwālēg'a (*fig.*). Wā, lā xāl!EX^εid xūt!ēdex^εwālag'ilasas ōba^εya^εs. Wā, g'īl^εmēsē gwālexs laē āx^εalēlōdxēs menyoyāxa
- 40 g'īldōla qa^εs k'adedzōdēs lāxa āpsenxa^εya^εs. Wā, laxaē hēm gwex^εīdqēs gwēx^εīdaasaxa g'īlx^εīdē mens^εitsō's. Wā, g'īl^εmēsē gwālexs laē āx^εalēlōdxēs menyayowē qa^εs g'ōg'alilēqēxs laē āx^εēdxēs neḡenōsē qa^εs k'adedzōdēs lāxa lā xūldekwa. Wā, laem gwēnodza^εya^ε neḡenōdza^εya^ε lāxa mālē xwēxūltē lāx wāx^εsenxa^εya^εs
- 45 wūla^εwas g'a gwālēg'a (*fig.*). Wā, g'īl^εmēsē neḡemstāya neḡenōsē lāx xwēxūltēnxa^εya^εs wūla^εwasēxs laē xūldele^εneq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
 off his | straight-edge and puts it down. He takes the measure for |
 the short side and puts it down on the edge of the board on which he
 is working, starting at the || mark which he put on, and he puts a 50
 small mark at the end of | this measure. He takes off the measure
 for the short side and | puts it down on the other edge (of the board),
 and he does as | he did before. After he has marked it, he takes it
 off | and puts it down. Then he takes his straight-edge and puts it
 down || on the  board at which he is working, in 55
 this manner: He takes his straight | knife and
 cuts close along the straight-edge, and | he takes it off after he
 has finished and puts it down. Then he takes | his measure for
 the long side and lays it down along the edge from | the place that
 he has marked, and he puts a small mark at its end. || Then he takes 60
 it off and puts it down on the other edge of the | board at which he
 is working, and he makes a small mark at its end. Then | he takes
 his measure, puts it down, and takes his | straight-edge and lays it
 on. As soon as the straight-edge has been placed | on the small
 marks, he takes his knife || and marks along it. After this has been 65
 done, he measures the | thickness (1)¹ of the end by means of a
 split cedar-stick; and when he has found | the thickness, he lays it

k'lawayowa lāq. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs nege- 47
 nōsē qa's k'at'lalilēq. Wā, laxaē ēt'lēd āx'ēdxēs menyayāxa ts!e-
 g'ōla qa's k'adedzōdēs lāx āwūnxa'yasēs wūlasēwē g'āg'īlela lāxēs
 xūltēx'dē. Wā, laxaē xāl'lex'ēd xūlt'lēdex 'wālalaasas ōba'yas 50
 menyayās. Wā, lāxāē āx'alelōdxēs menyayāxa ts!eg'ōla qa's
 k'adedzōdēs lāxa āpsenxa'iyē. Wā, laxaē hēm gwēx'ēdqēs
 gwēx'ēdaasaxa g'ilx'dē. Wā, g'il'mēsē gwāl xūltaqēxs laē āx'ale-
 lōdeq qa's k'at'lalilēs. Wā, lā āx'ēdxēs nege-nōsē qa's k'adedzō-
 dēs lāxēs wūlasēwē g'a gwālēg'a (*fig.*). Wā, laxaē āx'ēdxēs nexx'āla 55
 k'lawayowa qa's xūlt'lēdēs lāxa mag'īlena'iyaxēs nege-nōsē. Wā,
 lā āx'alelōdqēxs laē gwāla qa's g'ig'alilēq. Wā lā āx'ēdxēs men-
 yayāxa g'ildōla qa's k'adedzōdēs laxaxa āwūnxa'iyē g'āg'īlela
 lāxēs xūlta'iyē. Wā, lā xāl'lex'ēd xūlt'lēdex 'wālalaasas ōba'yas.
 Wā, lā āx'alelōdeq qa's lā k'adedzōts lāxa āpsenxa'iyasēs wūla- 60
 se'wē. Wā, laxaē xāl'lex'ēd xūlt'lēdex 'wālalaasas ōba'yas. Wā,
 lā āx'alelōdxēs menyayowē qa's g'ēg'alilēq. Wā, lā āx'ēdxēs ne-
 genōse qa's k'adedzōdēs lāq. Wā, g'il'mēsē neqemstōdē nege-nō-
 dza'iyas lāxa lā xāl'laak^u xūldekwxas laē āx'ēdxēs k'lawayowē
 qa's xūldehena'iyēq. Wā, g'il'mēsē gwālexs laē mens'idex wā- 65
 gwasas (1) xa ōba'iyē yīsa xōkwē k'laxlāwa. Wā, g'il'mēsē q'lālx
 wāgwasa'sēxs laē k'adbentsa k'laxenē menyayō lāx 'wāx'senxa'ya

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

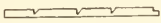
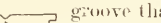
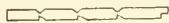
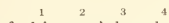
1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:

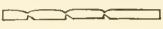
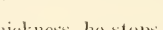


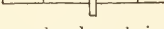
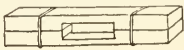
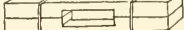
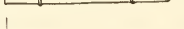
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'ilela lāx xūlta^εyas lāx a^εwagawa^εyas (4) lō^ε (5). Wā, lā xūlxūltbendeq yīsēs nexx'āla k'lāwayowē lāq. Wā, g'īl'mēsē
- 70 gwālexs laē āx^εalelōdxēs menyayowē qa^εs g'ig'alilēqēxs laē āx^ε-ēdxēs negenōsē qa^εs lā k'ādēdzōts lāx āwagawa^εyas (4) lō^ε (5). Wā, g'īl'mēsē negemstōdē negenōdza^εyas lāx xūlta^εyasēxs laē xūldele- nēsēs nexx'āla k'lāwayowē lāq. Wā, laem xūlts'endeq qa lawā- yēs qa g'ās gwālēg'a (*fig.*). Wā, g'īl'mēsē gwālexs laē āx^εēdxēs nex- x'āla k'lāwayowa qa^εs nexbetendē xūlt'lēdex (1) lābendex ^εwādze- wasasēs wūlasē^εwē. Wā, g'īl'mēsē negōyōdē ^εwalābedasas xūlta- ^εyas lāx wāgwasasa wūlasē^εwasēxs laē ēt'lēd xūtlēdex (2). Wā, hēmxaāwisē ^εwalabetē xūta^εyas lāqēxs laē ēt'lēd xūtlēdex (3). Wā, g'īl'emxaāwisē nexsendē xūta^εyas lāx wāgwasasēs wūlasē^εwaxs laē
- 80 xūtlēdex (4). Wā, g'īl'mēsē nexsendē xūta^εyas laqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laem āx^εēdxēs negenōsē qa^εs k'ādē- dzōdēs lāxēs wūlasē^εwē. Wā, lā mens'īdxa ^εnemdenē lāxens selt!- xts'lāna^εyēx g'äg'ilela lāx xūta^εyas (1). Wā, lā xūlt'lēdex. Wā, lā- xaē hēm gwēx^εīdxa āpsba^εyas. Wā, g'īl'mēsē gwālexs laē āx^εēdxēs
- 85 negenōsē qa^εs k'ādēdzōdēs lāxa la xūldekwaxs laē xūldelelēq lāx hēlk'lot!ēna^εyasēs g'īlx'dē xūlta^εya, xa g'a gwālēg'a (*fig.*). Wā, lāxaē ēt'lēd xūtlēd hēlk'lot!ēna^εyas (2). Wā, lāxaē xūtlēdex hēlk'lot!ē- na^εyas (3). Wā, g'īl'mēsē gwālexs laē āx^εalelōdxēs negenōsēla qa^εs g'ig'alilēq. Wā, lā āx^εēdxēs tlēsemē tlēg'ayowa qa^εs tlēx^εalāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished,
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

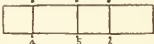
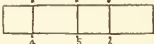
dēxēs NEXX'āla k' lāwayowa qa ālak' lālēs ēx'ba. Wā, g'īl'mēsē la āla- 90
k' lāla la ēx' bē NEXX'āla k' lāwayāsēxs laē xūt' lēdxēs ālē xūta'ya. Wā,
laem olālē oxtā'yas xūda'yās k' lāwayowa gwagwaak' alēs oxtā'yē lā-
xens hēk' lōtts' lāna'yēx. Wā, g'īl'mēsē lāxlē xūt' lētse'was lāxa oxlā-
yasa NEXbeta xūtās laē āem k'atwūlts' lōwē xwatmotas. Wā, laem
āem aēk' lāxs laē k' lāx' wīdeq qa qēstowēsa xūta'yas. Wā, hēm (1) 95
g'ālē xūt' lētsōs. Wā, lā ēt' lēDEX (2). Wā, lā hēm xat' gwēx' ēideq
lāxēs gwēx' ēidaasax (1). Wā, g'īl'mēsē gwālexs laē ēt' lēDEX (3).
Wā, lā hēm xat' gwēx' ēideq lāxēs gwēx' ēidaasax (2). Wā, g'īl-
mēsē gwālexs laē naq' lēgendālx wāgwasas (4) yīsēs xūdāyowē
k' lāwayowaxs laē pak' lōdēq. Wā, laem aēk' lāxs laē k' lāx' waq qa 200
ālak' lālēs neqela. Wā, hē'mis qa qēsēsa sak' ōda'yē qaxs hē'māē
lēgēms (4). Wā, g'īl'mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'īl-
mēsē gwālexs laē lēx' ēlilāxēs wūlase'wē. Wā, lā āx' ēdxēs nege-
nōsē qa' s' k' adedzōdēs lāxēs wūlase'wē. Wā, la k' adēg'ints lāx
NEXsāwasa la xūdelts' ewa' wa lax (1). Wā, g'īl'mēsē lā g'a gwālēg'a 5
(*fig.*) la NEXsāsa xūdelts' ewakwaxs laē xāl' ex' ēid xūdelēnēxēs ne-
genōs-ēla. Wā, ā' mesē gwanāla qa pelbida' wēsa āwāgawa'yasa xūdel-
ts' ewakwē lē' wa xūdēk' a'yē lax (1). Wā, lā hēm xat' gwēx' ēi-
DEX (2) lō' (3). Wā, g'īl'mēsē gwālexs laē āx' ēdxēs xelxwāla
k' lāwayowa qa' s' tlēx' ēidēq lāxēs tlēg' ayowē tlēsemē. Wā, g'īl-
mēsē ālak' lāla la ēx' bāxs laē xelxūldzōDEX mōdenē lāxens q' l' wā 10

- 12 shaves off four finger- | widths on the upper side of the cut that he has
just made. It is two | finger-widths that he shaves off on each |
side of the mark that he put on, in this way:  As
15 soon as the back || at (1), (2), and (3) has  been
hollowed out, and | they have all the same thickness, he stops shav-
ing it off. Then he | takes well-splitting red-pine wood and splits
it | like tongs. The pieces are four | spans long and three finger- ||
20 widths thick. They are split out square. There are | two pieces.
Then he puts them down  on the board at which
he is working, in this way:  so | that the ends of
the board-protector project  equally on both sides
of the | board. As soon as the board is in the center of the
board-protector, he marks | the edges of the board at which he is
25 working. After doing so, || he takes off the board-protector. He
takes his straight | knife and cuts out a notch at the place where
he made a mark for | both edges of the board. Then he adds to it
one | finger-width, so that it is a little longer than the width of the
plank, | and he shaves the wood out between the two marks, so that
30 the part removed is half the || thickness of the plank at which he is
working, and he puts it down. Then he takes up the other piece, and
he | measures it by the part that he has  finished.
and he imitates what he has done  before.
As soon | as it is done, it is in this way:  This is
the board-protector when it is finished. |

- 12 q!wax'ts!āna'eyēx lāx nexena'eyasēs ālē xūlta'eya. Wā, laem mā-
maldēb lāxēns q!wāq!wax'ts!āna'eyēx yīx xelxūldzōtse'was lāx
wāx'sōt!ēna'eyasa xūldekwxā g'a gwālēg'a (*fig.*). Wā, g'īl'mēsē la
15 xūlboyālē (1) yīx āwīg'a'eyasēxs laē ōgwaqax (2); wā li ēt!ēdēx (3).
Wā g'īl'mēsē la ēnemōkwē wīwāgwasas laē gwāl xelxūldze'waq. Wā,
li āx'ēdxa wūnāgulēxa ōg'aqwa lāx xāse'wē. Wā, li xōx'wīdeq qa
yōwēs gwēx'sa ts!ēslāx. Wā, la mōp!enk'ē ēwāsgemasas lāxēns
q!wāq!wax'ts!āna'eyēx. Wā, li yūdux'denē ēwāg'idaasas lāxēns
20 q!wāq!wax'ts!āna'eyēx lāxēs k'!ewūlk!wēna'eyē. Wā, li hēx'sendeq qa
malts!ēs. Wā, li k'adedzōts lāxēs wūlāse'wē g'a gwālēg'a (*fig.*) qa
k'leāsēs g'īltagawēs ōba'eyasa l!ēbedzā'eyē lāx wāx'sēnxa'eyasēs wūlā-
se'wē. Wā, g'īl'mēsē nānaqeloyālēda l!ēbedzā'yaxs laē xūlt!ōtsēs
nēxx'āla k'lāwayo lāx wālenxa'eyasēs wūlāse'wē. Wā, g'īl'mēsē
25 gwālēxs laē āx'ālelōdxa l!ēbedzā'eyē. Wā, li āx'ēdxēs nēxx'āla
k'lāwayowa qa'ēs k'!imbtēndēxēs xwēxūlta'eyē lāx wūl'gīlasas wāx-
sēnxa'eyasēs wūlāse'wē. Wā, laem g'īnwasa ēnemdenē lāxēns q!wā-
q!wax'ts!āna'eyēx qa g'āg'īlstālēs lāx ēwādzewasasēs wūlāse'wē. Wā,
li k'!ay'ēwīdex āwāgawa'eyasēs k'!imbtēnda'eyē qa nexsēndēsēx
30 wāgwasasēs wūlāse'wē. Wā, li g'īg'alīlasēxs laē āx'ēdxa āpsex'sē qa'ēs
mēns'ēdēs lāxa li gwāla. Wā li nānaxts!ēwax gwālaasas. Wā, g'īl-
mēsē gwālēxs laē g'a gwālēg'a (*fig.*) yīxa l!ēbedzā'yaxs laē gwāla.

As soon as it is finished, he takes twisted cedar-withes and he ties them | to the ends of (1) and (2) and ties them on tightly; and he twists them on so that || the board-protector can not get out of shape. Then 35 he puts the board-protector on the board. | After doing this, he takes up another piece of red-pine wood and | splits it so that it is two finger-widths in thickness, | and it is also square. He takes his straight knife | and shaves it off on one side so that it is straight; and when || it is very straight, he shaves off the under side, | which 40 is to lie flat on the plank. When this is also | straight, he puts it down on the plank on which he is working. This will be the instrument for bending the corners | when he bends the corners of the board at which he is working. | After he has done so, he goes to get driftwood for heating stones; || and when he has the driftwood, he 45 piles it up in a heap close | to the fire. He takes a basket, goes down to | the beach in front of the house, and puts medium-sized stones into it; | and when he thinks he has as many as he can carry, he carries them up the beach | into the house in which he is making the box. He pours || them out by the side of the fire. Then he goes down to 50 the beach again, | carrying his basket, and he puts more stones | into it (some Indians call this "putting stones into the | stone-carrying basket"); and when he has as many as he thinks he can carry, he |

Wä, g'il^εmēsē gwāla laē äx^εēdxä selbekwē dewēxa qa^εs qex^εale- 33
lödēs lax (1) lō^ε (2). Wä, laem lalak!üt!axs laē melgaaalelōts qa
k'lesēs q!wēqulēda l!EBEDZá'yē qō läl l!EBEDZōdLES lāxa wūlasē^εwē. 35
Wä g'il^εmēsē gwālexs laē äx^εēdxä ögū^εla^εmaxat! wūnāgula qa^εs
xōx^εwidēxa māldenē lāxENS q!wāq!wax'ts!āna'yēx yix wāgidasas.
Wä, laEMxaē k'!EWELy^εūna. Wä, lä äx^εēdxēs nEXx'āla k'lāwa-
yowa qa^εs aōk'!ē k'lāx^εwid äpsōt!ENA^εyas qa neqelēs. Wä, g'il-
^εmēsē ālak!āla la neqELaxs laē ēt!ēd k'lāx^εwidEX BENk'!ōt!ENA- 40
^εyasxa k'adedzāyayōlas lāx wūlasē^εwas. Wä, g'il^εEMxaāwisē la
neqELaxs laē k'adedzōts lāxēs wūlasē^εwē. Wä, hēEM k'ōgwayiwē
qō läl k'ōx^εwidELxēs wūlasē^εwēxa k'!EWELy^εūnē wūnāgula. Wä,
g'il^εmēsē gwālexs laē hōx^εidaEM ānēx^εēdxä q!ēxa^εlō qa^εs t!ēqwa-
pela. Wä, g'il^εmēsē lälxa q!ēxa^εlaxs laē mōgwalilas lāx māg'in 45
walisasēs legwīlē. Wä, lä äx^εēdxä lEXa^εyē qa^εs lä lents!ēs lāx
l!EMa^εisasēs g'ōkwē. Wä, lä xE^εx^uts!ālasa hā'yāl^εa t!ēsEM lāq.
Wä, g'il^εmēsē gwanāla lōk^usēxs laē k'lōx^εūsdsēlaq qa^εs lä k'lō-
gWīLElaq lāxēs wūlē^εlasē g'ōkwaxēs wūlasē^εwē g'ōkwa qa^εs lä gūgE-
nōlissas lāxēs legwīlē. Wä, lä xwēlaqENTS!ēsa lāxa l!EMa^εisē k'lōx- 50
k'lōtELaxēs t!īgats!ē lEXa^εya. Wä, laxaē ēt!ēd t!āxts!ālasa t!ēsEMē
lāq. Wä, la^εnek'ēda waōkwē bāk'lumas xE^εx^uts!ālasa t!ēsEMē lāxēs
xEGwats!ē t!ēsEMA. Wä, g'il^εEMxaāwisē gwanāla lōk^usēxs laē
k'lōqūlisaq qa^εs lä k'lōx^εūsdsēlaq qa^εs lä k'lōgWīLElaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
- 63 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
- 65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
- 70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
- 75 into the floor at  each end || of the grooves on the edge of the board  at which he has been working, in this way, from (1) to | (4), and also from

- 55 wūlī^llasaxēs wūlasē^{wē} qa^s lā gūgenōlīsas lāxēs lēgwi^lē. Wā, gīl^l-mēsē k'ōtaq laem hēlalaxs laē lēqwēlax^{tsa} q'lēxa^lē. Wā laem gayi^llālas. Wā, gīl^l-mēsē gwāl lēqwēlaxs laē t'lāqeyīndālasa t'lēsēmē lāxa gayi^llālakwē q'lēxa^lla. Wā gīl^l-mēsē wīk'eyīndēda t'lēsēmāxa lēgwi^laxs laēda wū^llēnoxwē k'lōqūlīlaxa lēxa^{yē} qa^s lā
- 60 k'lōqūnts^lēslaq lāxa l'ēmā^sisē qa^s lē k'lūlg'īlaxa l'ēs^ll'ekwē qa^s lā l'exts^llālas lāxēs l'ēs^ll'ēgwats^l lē lēxa^{yā}. Wā, gīl^l-mēsē qōtlaxs laē ōxlex^{tsa}īdaq qa^s lā ōxlosdēselaq qa^s lā ōxleg'alīlas lax onālīsasēs t'lēqwapa^{yē} lēgwi^lā; wā, qa^s gūx^lālīlēs lāxēs ēlap'lālīlas^lē qa xē^{ts}l'ewas^{tsa} x'ix'ēsemāla t'lēsēma. Wā, lāxaē ēt'lēd dāx^{ts}īdxēs
- 65 lēxa^{yē} qa^s lā xwēlaqnts^lēs lāxa l'ēmā^sisē k'lōqūlaxēs lēxa^{yē}. Wā, lā āx^{ts}ēdxā ts'lāts^lēsmōtē lāxa ya^xūmōtasa yēxwa qa^s l'exts^llālēs lāxēs tsāts^lēsmōdats^l lē lēxa^{yā}. Wā, gīl^l-ēmxaāwīsē qōtlaxs laē ōxlex^{ts}īdeq qa^s lā ōxlosdēselaq qa^s lā ōxleg'alīlaq lāx māg'īnwalīlasa mewēlē l'ēs^ll'ēkwa. Wā, gīl^l-mēsē gwālexs laē āx^{ts}ēdxēs
- 70 selemē lē^{wā} ēg'aqwa lāx xāsewē k'laxlāwa qa^s lā g'īg'alīlas lāx māg'īnwalīlasa ts'lāts^lēsmōdats^l lē lēxa^{yā}. Wā, laxaē āx^{ts}ēdxēs wūlasē^{wē} qa^s pax^lālīlēs lāxa ēnema^lē lāx āwīnagwīlasēs g'ōkwē. Wā, lā āx^{ts}ēdex k'flakwasēs genemē, yix dzēg'ayowasēxa g'āwēq'lānemē. Wā, lā ts'lēx^lbetalīlas ōba^{yā}sa k'flākwē lāx wāx'sba^{yā}sa xwēxūta^{yē} lāx wāx'sēnxa^{yā}s wūlasē^{wā}xa g'a gwālēg'a (*fig.*) lax (1) lō^l
- 75 (4). Wā, lā ēt'lēdex (2) lō^l (5); wā, laxaē ēt'lēdex (3) lō^l (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
 the holes straight down at each end of the grooves, | he takes
 up the board at which he is working, and he puts it down on
 edge in the corner of the house. | Then he digs up the soil from
 (1) to (4) four fingers || wide and a short span | deep; and when 80
 it is deep | enough, he digs up from (2) to (5), doing the | same
 as before; and after doing so, he digs it up from (3) to | (6); and
 when it is deep enough, it is this way.¹ || This hole is called the 85
 "steaming-place of the box-maker for the box-board." | After he has
 dug them, he takes his tongs, | picks up the red-hot stones, and
 puts them into | (1); and when he has covered the whole length of
 the hole and it is nearly | filled, he does the same at (2), putting
 in the red- || hot stones; and when it is also nearly full, he puts | 90
 red-hot stones into (3); and when | that is also nearly full, he
 puts down his tongs, takes the | dulce, and places it on top of
 the red-hot | stones; and he does not stop putting on dulce until
 it is level with the || floor. He does this in the two holes beside 95
 the first one into which he | put dulce. As soon as he finishes
 with the dulce, he takes | eel-grass and puts it over the dulce;
 and after this is done | in the three holes, he takes | the board
 at which he is working and places it on top of it, laying the || kerfs 300

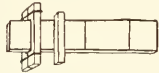
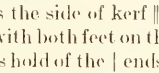
g'íl'mē-sē 'wī'la la kwaɣ'kūwīlē neqelā's wāx'sba'yasa xwēxūta'yaxs 77
 laē āx'ahlaxēs wūlase'wē qa's lā k'lox'walilas lāx onēg'wīlasēs g'ōkwē.
 Wā, lā g'āg'ihl lap'ldxa t'ek'a lāx (1) lālaa lax (4) xa mōdenas
 'wādzegas lāxens q'wāq'wax'ts!āna'yēx. Wā, la ts!ēx'ts!āna'yē 80
 'wālabetalilasas lāxens q'wāq'wax'ts!āna'yēx. Wā, g'íl'mēsē hēla-
 betalilēxs laē ēt'lēd 'lāp'ldex (2) lālaa lāx (5). Wā, lāxaē hēem
 g'wēx'ēdēq. Wā, g'íl'mēsē g'wālēxs laē ēt'lēd 'lāp'ldex (3) lālaa lax
 (6). Wā, g'íl'emxaāwīsē hēlabetalilēxs laē g'a g'wāleg'a.¹ Wā,
 hēem lēgades k'lālasasa wīwū'lēnoxwaxs xēsēlaaxā xēsēmē, yīxa 85
 la 'labegwēlkwa. Wā, g'íl'mēsē g'wāl 'lāpaxs laē āx'ēdxēs k'lip'lālaa
 qa's k'lip'ldēs lāxa x'ix'exsemāla t'lēsema qa's lā k'lip'ts!ōts lāx
 (1). Wā, g'íl'mēsē megūg'ilt's!axtē 'lāpa'ya lōxs laē hālselaem k'lēs
 qōt!a: wā, lāxaē ēt'lēdex (2). Wā, laemxaē k'lip'ts!ālasa x'ix'exse-
 māla t'lēsem lāq. Wā, g'íl'emxaāwīsē elāq qōt!axs laē ēt'lēd k'lip'ld- 90
 xa x'ix'exsemāla t'lēsema qa's lā k'lip'ts!ālas lax (3). Wā, g'íl'em-
 xaāwīsē elāq qōt!axs laē k'at'lalilaxēs k'lip'lālaa qa's lā lex'ēd lāxa
 l'ēsl!ekwē qa's lā lexelt's!axstālas lāx ōkū'ya'yasa x'ix'exsemāla
 t'lēsema. Wā, āl'mēsē g'wāl lexasa l'ēsl!ekwaxs laē 'nemāg'as lē'wa
 āwīnagwīlē. Wā, lā hāstaem gwex'ēdxa māl'dzeqē ōgū'la lāx g'íl'x'dē 95
 lēxts!ōtsō's. Wā, g'íl'mēsē g'wālt'sa l'ēsl!ekwaxs laē āx'ēdxa ts!ā-
 ts!ēsmōtē qa's lēxeyīndēs lāxa l'ēsl!ekwē. Wā, laemxaē 'nāxwaem
 hē g'wēx'ēdqēxs yūdux'dzeqaē. Wā, g'íl'mēsē g'wālēxs laē āx'ēd-
 xēs wūlase'wē qa's pāqeyalilēs lāq. Wā, laem nānaxstē'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^éyē lāxa la k'ālēla. Wā, g'īl^émēse la ^énāxwa neqemstā^éya xwēxūlta^éyē lāxa la xēxē^éx^uts!ēwax^usa x'ix'EXSEMĀla t'lēSEMxS laē āx^éd lāxa ts!āts!ESMōtē qa^és lEXEDzōdēs lāx ēk'ladZE^éyasēs wūlase^éwē lāx nEXSāwasa xwēxūlta^éyē, g'a gwālēg'a.¹ Wā, g'īl^émēse la wākwa ts!āts!ESMōtas laē āx^éd^xēs tsūlayowē qa^és tsēx^éfidēs lāxa
5 ^éwāpē. Wā, lā l!ēlg'ostōdēx āpsba^éyasēs welase^éwē. Wā, hē^émis la gūGELEYīndaatsēsa ^éwāpē ^énāxwa lāxa yūdux^udzeqē k'īlālasasa wēwū^élēnoxwaxS xESēlaaxa xE^éSEMē. Wā, g'īl^émēsē gwāl gūqasa ^éwāpē laqēxs laē pāqaxōtsēs wūlase^éwē qa^és pāqeyīndēs lāxa la
10 k'ālēla. Wā, lā āx^éd^xēs k'īplālaa qa^és k'īplidēs lāxa x'ix'EXSEMĀla t'lēSEMA qa^és k'īpeyīndālēs lāxa lEXEDzā^éyē ts!āts!ESMōta lābēndālx neGELENA^éyasa xwēxūlta^éyē lāxēs yūdux^uts!aqaē. Wā, g'īl^émēsē la tāsālēda x'ix'EXSEMĀla t'lēSEMxS laē āx^éd^x ts!āts!ESMōtē qa^és lEXEYīndālēs lāq. Wā, lā g'īg'alilaxēs k'īplālaa qa^és
15 āx^édēxēs tsūlayowē qa^és tsēx^éfidēs lāxa ^éwāpē qa^és tsūdZELENA^éyēs lāxa yūdux^uts!agē^énākūla x'ix'EXSEMĀla t'lēSEMA la lēLEXYalaxa ts!āts!ESMōtē. Wā, g'īl^émēsē gwālēXS laē āx^éd^x waōkwē ts!āts!ESMōta qa^és lEXEYīndālēs lāxā x'ix'EXSEMĀla t'lēSEMxS laē k'īlā^éida. Wā, g'īl^émēsē gwālēXS laē āx^éd^xēs nEXXāla k'īlāwayowa qa^és xōx^éwidēs lāxa k'īwaxlāwē qa wīsweltowēs. Wā, lā k'īlāx^éwīdeq
20 qa wīswēlbēs. Wā, lā mEDS^éideq qa mōDENēs lāXENS q'wūq'wax^éts!āna^éyēx yīx āwāSGEMASāSēXS laē k'īmīts!ENDEq. Wā, g'īl^émēsē q'lēNEMē k'īlāxwa^éyasēXS laē gwāla. Wā, hēEM lāBEMltsēXēs xESē-


¹ That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for  bending the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), 40 very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase^éwē. Wā, g'il^émēsē gwālexs laē et'led āx^éēdxa ēg'aqwa k'wax- 23
lāwa lax xāse^éwē qa^és xōx^éwidēq. Wā, lā hāselāem wiswelto-
gawēsens selt'ax'ts'lāna^éyēx. Wā, laemxāē q'lēnemē xāyas. Wā, g'il- 25
^émēsē gwālexs laē āx^éēdxa g'ilt'la densen denema qa^és lexstendēs
lāxa ^éwāpē qa pēx^éwidēs. Wā, laem dzōbeltalas qa ha^énakwēlēs
pēx^éwida. Wā, g'il^émēsē pēx^éwidexs laē āxwüstendēq qa^és k'lelālēx
^éwābek'!ena^éyas qa^és l'ax'aliles qa k'!ēsēs xōl^éidel qo lāl qex'semdel
lāxēs wūlase^éwe qō lāl k'ōx^éwidēq. Wā, g'il^émēsē la ^énāxwa gwalī- 30
lexs laē āx^éēdxēs l'ēbedzā^éyē qa g'āxēs g'aēla lē^éwa k'ogwayowē
qa g'āxēs ōgwaqa g'aēla. Wā, g'il^émēsē ^énāxwa gwalīlexs laē āx^é-
ēdxēs k'lip'lālaa qa^és k'lip'lidēs lāxa ts'elqwa ts'lāts!esmōta lē^éwa
ts!elts!elxsemē t'lēsēma lāx ōk'ladze^éyasēs xesēlase^éwē, qa^és k'lip'!ā-
lilelēs lāxa k'!ēsē qwēsālālil lāxēs neg'asaxēs xesēlase^éwē. Wā, 35
g'il^émēsē ^éwilg'eldzowē xesēlase^éwasēsxs laē dāx^éidxēs l'ēbe-
dzā^éyē qa^és q'ōx^éwalēlōdēs lāx ōba^éyasēs xesēlase^éwē g'a gwāleg'a
(fig.). Wā, laem māx ba^éya l'ēbedzā^éyē lāx xesēlase^éwas. Wā, laxāē
dāx^éēdxa k'ogwayowē (1, 4) qa^és k'adēdzōdēs lāxa gwēk'!ōstā^éyē
lāx (1, 4) xūta^éya. Wā, laem māx^éenēx xūta^éyas. Wā, lā t'lēpa- 40
lasēs wāx^ésōltsēdza^éyē g'ōg'igūyō lāx wāx^ésba^éyasēs k'ogwayowē
(1, 4). Wā, lā dādebentsēs wāx^ésōlts'lāna^éyē lāx wāx^ésba^éyasa l'ē-
bedzā^éyē. Wā, la^émē g'elqōstōdēq qa k'ōx^éwidēs k'!ōsās xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.


² That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way:  || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when | the peg does not go in any farther when

se^éwas. Wä, g'íl^émēsē hēlālē k'ōqwa^éyas, laē āx^éōdxēs L'ēbedzā^éyē
 45 qa^és lä q'ōx^éwalelōts läxa āpsba^éyē läx (2, 5). Wä, g'íl^émēsē ēx'a-
 k'!ēndex xūta^éyas (2, 5) laē wālasēs L'ēbedzā^éyē. Wä, lä āx^éa-
 lelōdxa k'ōgwayowē qa^és lä k'atstōts läx (2, 5). Wä, läxaē t'ētē-
 bentsēs g'ōg'ēgūyowē läx wax'sba^éyas k'ōgwayowē. Wä, lä dāde-
 bentsēs wāx'sōltsläna^éyē läxa L'ēbedzā^éyas laē gēlqōstōdeq.
 50 Wä, laemxaē ā^éem gwāl gēlqaqēxs laē hēlālē k'ōqwa^éyas. Wä,
 lä āem k'āx^éa^élelōdxa L'ēbedzā^éyē läx āpsōt'ēna^éyas (3, 6). Wä,
 läxaē āem neqemgiltewēxēs g'ālē k'ōqwasōs. Wä, la^émē wī^éla
 k'ōgekwa yūdux^étslaqē xūta^éya läx xēsēlase^éwas. Wä, g'íl^émēsē
 gwālēxs laē āx^éēdxa g'ilt'la densen denema qa^és qex'semdes
 55 laxēs xēsēlase^éwaxs laē q'ōlatsēmala. Wä, la^émē aēk'lax sak'ō-
 da^éyasēs xēsēlase^éwē qa benbegālēs. Wä, lä lek'wēt'ēdxa qex'se-
 ma^éyē g'ilt'la densen denema. Wä, la^émē q'ēp'len^éstēda qex'se-
 ma^éyē qa k'ēsēs q'wēqūlē xēsēlase^éwas. Wä, g'íl^émēsē gwāla laē
 āx^éēdxēs selemē qa^és selemx'ōdēsxa sak'ōdaēxa g'a gwālēg'a (*fig.*).
 60 Wä, g'íl^émēsē lax'sāwē sela^éyasēxs laē lēxōdxēs selemē qa^és k'at-
 l'ēsēxs laē dāg'ililaxa ^énemtslaqē lāxēs k'!axwa^éyē lābem k'wāx^é-
 ena qa^és hāmk'ēndēq qa k'lūxelalēsēs k'lūnēl'ēxawa^éyas qa
 tsāx^éēnēs. Wä, g'íl^émēsē la hamelxēnālaxa k'lūnēl'ēxawa^éyas
 laē hayalōmalaa dēxōstōts lāxēs sela^éyē yīxs k'!ēs^émaē lem^éx'ūnx^é-
 65 īda. Wä, laem dēqwasā lōxsemē t'ēsēm lāq. Wä, g'íl^émēsē gwāl

he drives it in, he drills another hole at the other corner, | and when the 67
 drill-hole goes through, he pulls out the drill, | puts it down, and takes
 up another cedar peg, and | does as he did before with the first one.
 He drives it in || with a round stone; and after doing so, he measures | 70
 three finger-widths, beginning with the first | peg that he drove in,
 and he drills another hole through it; | and when it is through, he
 pulls out his drill and puts it down. | He wets the peg with saliva,
 and || drives it in with the stone. He continues doing this | in all the 75
 holes which he makes at distances of three finger-widths apart, | and
 there is one cedar peg in each of them. | That is the way in which in
 ancient times the people | pegged the corner joint of a box with cedar
 pegs. The present Indians || sew them together with twisted, thin cedar- 80
 withes, which are soaked for four days in | urine to make them soft,
 and so that they do not | rot quickly, for they have a red color. Only
 two | finger-widths apart are the drill-holes for cedar-withes | on the
 corner joint of the box that is being made. After the pegging || has 85
 been finished, the box-maker unties the cedar-bark rope with which |
 he kept it together, and he puts it away. Then he takes the board
 that will be the bottom of | the box, and his adz, and he puts them

sex^{ts}!ēda lābem dēqwaxs laē ēt!ēd selx^{sō}dxna āpsenxa^{fyē}. 66
 Wā, g^{il}ēmxaāwisē lāx^{sā}wē sela^{fyasē}xs laē lēxōdxēs selemē qa^s
 g^{ig}ahilēsēxs laē dāg^{il}ilaxa ^{enemts!}laqē k^{wāx}^{en} lābema. Wā, lā
 hēm^{xat!} gwēx^{idqēs} g^{ilx}^{dē} gwēx^{idaasa}. Wā, lā dēx^{witsa}
 lōxsemē t^{lōsem} lāq. Wā, g^{ilmēse} gwālexs laē mens^{alelōtsa} 70
 yūdux^{denē} lāxens q^{wāq!}wax^{ts!}lāna^{fyēx} g^{ag}ilela lāx g^{ilx}^{dē}
 lāplitsō^{sēsa} k^{wāx}^{enē} lābema. Wā, hē^{mis} la ēt!ēd selx^{itsōsē}.
 Wā, g^{il}mēsē lāx^{sā}x laē lēxōdxēs selemē qa^s g^{ig}ahilēs. Wā,
 lāxaē ēt!ēd k^{lūnx}^{endxa} lābemē lāxēs k^{lūnēl!}exawa^{fyē} qa^s
 ēt!ēdē dēx^{witsa} t^{lōsemē} lāq. Wā, āx^{sā}mēsē hē gwēg^{ilaq} 75
 lābendalēs sela^{fyē}xa yūdux^{denēs} āwālagālaasē lāxens q^{wāq!}wax^{ts!}
 lāna^{fyēx}. Wā, hē^{mis} la q^{wāx}^{ostālaxa} k^{wāx}^{enē} lābema.
 Wā, hēm gwēg^{ilatsa} g^{ildzesē} begwānemaxs lāpaasa k^{wāx}^{enē}
 lābem lāx sāk^{oda}^{fyasēs} xesēlase^{wē}. Wā, lālōxda ālēx bāk^{lum}
 t^{em!}egōtsa selbekwē wī^{en} hapstālil mōp^{enxwa}^{sēs} ^{enāla} lāxa 80
 kwāts!^ē qa ālak^{lālēs} la pēkwēda dewēxē. Wā, hē^{mis} qa k^{lēsēs}
 geyōl q^{lūls}^{idexs} laē l^{lāl!}ex^{ūna}. Wā, lāla hāmāldengāla lāxens
 q^{wāq!}wax^{ts!}lāna^{fyēx} yix āwālagālaasasa sela^{fyē} qaēda dewēxaxs
 t^{em!}egoyāaxa sak^{oda}^{fyasa} xesēla. Wā, g^{il}mēsē gwāl lāpaqēxs
 laē qwēk^{wētendxa} qex^{sema}^{fyē} g^{ilt!}la densen denema qa^s 85
 qes^{ēdēq} qa^s lā g^{ēxaq}. Wā, lā āx^{ēdxa} paq^{exsdēlasēs} xesēla-
 se^{wē} lē^{wis} k^{līm}layowē. Wā, lā pax^{alilaq} qa^s k^{līm}leldzā-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it
 the four corners. He first puts the | cedar
 95 (1), going across to (2), and he pushes the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) [to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 400 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

88 ^εyēq qa ^εDEMādZōx^εwīdēs. Wā, g'īl^εmēsē ālak'!āla la ^εDEMādZōxs
 laē lēx'ēlilaxa pāq!EXSdayalasē qaxs hē^εmaē lēgEMSē qa^εs ōgwaqē
 90 k'!mLEldzōdēq. Wā, g'īl^εmēsē gwal k'!mLEldzē^εwēqēxs laē āx'ēdxā
 xōkwē k'!waxlāwa lē^εwis xēsēlase^εwē. Wā, lā hang'alilaq (*fig.*).
 Wā, lā dāx'ēidxa ^εNEMts!aqē lāxa xōkwē k'!waxlāwa qa^εs mensi^εlilēs
 lāxa mōwē k'!ēk'!ōsa. Wā, hēEM g'īl k'at!alēlōdaatsēsa MENya.
 yowē k'!waxlāwē (1) la hāyōsela lāx (2). Wā, laEM sek'ālē ōba-
 95 ^εyasa MENyayowē lāx ōnēqwas (2). Wā, lā xūlt!ēdex wēlg'ilasas
 lāxa MENyayowē lāx ōnēqwas (1). Wā, lā āx'ēalēlōdxēs MENyayowē
 qa^εs lā k'at!alēlōts lāx (3). Wā, lā sek'ālē ōba^εyasa MENyayowē
 lāx ōnēqwas (4). Wā, g'īl^εmēsē āEM nexstōdē ^εwādZeqawīlasas (3)
 lō^ε (4) lāx ^εwādZeqawīlasas (1) lō^ε (2). Wā, laEM k'!ēs k'!wō^εx'ūSE-
 400 malē xēsēlase^εwasa wēl'ēnoxwē. Wā, ā^εmēsē la dāx'ēidxēs NEXx'āla
 k'!āwayowa qa^εs k'!mītts!ēndēxēs MENyayowē nexstōdxā xūldē-
 kwē. Wā, lā ēt!ēd dāx'ēidxa ōgū^εla^εmaxat! xōk' k'!waxlāwa qa^εs
 k'āk'ētōdēs qa ^εNEMābalēs lē^εwa la k'!mītts!aakwa. Wā, lā k'!mītts-
 !ēndaxaaq qa ^εNEMāsgēmēs. Wā, lā ēt!ēdxā malts!aqē ōgū^εla
 5 k'!waxlāwa k'!mīk'!mītts!ālaq qa ^εnē^εnamasgēmēs lē^εwa MENyayō-
 wē. Wā, g'īl^εmēsē gwāla laē k'īt!alts!ōts ōba^εyasa k'!waxlāwē lāxa
 k'!ōsāsēs wūlase^εwē lāxa mag'ixsta^εyas ōts!āwas. Wā, lā qēt!al-
 ts!ōts āpsba^εyas lāxa nēqāwa (2) k'!ōsaxa g'a gwālēg'a (*fig.*). Wā, lā

way:

stick
at (4).

with

the other side of the box that he is making,
and drills through the two joints of

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, |

he takes his drill and drills a hole at a distance ||

beginning at the hole which he drilled first; |

and when the drill has

gone through, he pulls out the drill and |

puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he

takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it

Then | he takes the other measured split cedar-
and puts || one end in at (3), and the other end 10

Now | it is this way.

two split | measured

the other side of the box that he is making.

and drills through the two joints of

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, |

he takes his drill and drills a hole at a distance ||

beginning at the hole which he drilled first; |

and when the drill has

gone through, he pulls out the drill and |

puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he

takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it



He does the same

cedar-sticks at the

| He takes his drill

the box that he is

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, |

he takes his drill and drills a hole at a distance ||

beginning at the hole which he drilled first; |

and when the drill has

gone through, he pulls out the drill and |

puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he

takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it



As soon as he has drilled through, he

cedar peg, pulls out his drill, and | 15

the place where his drill was before. |

stone with his right hand, | and he

drives in the cedar peg. When the peg does not go any farther, |

he takes his drill and drills a hole at a distance ||

beginning at the hole which he drilled first; |

and when the drill has

gone through, he pulls out the drill and |

puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he

takes some of what was left | when he split the boards for making the





box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the



ridges that were on it have been adzed off, he turns it over and ||



does the same on the other side. When the ridges that were on it

t!ēd dāx^εidxa^ε nēm^εts!aqē xōx^umēnēk^u k!waxlāwa qa k'it!alts!ōdēs
ōba^εyas (3) k'!ōsās. Wā, lā qet!alts!ōts!āpsba^εyas lāx (4). Wā, lā g'a
g'wālxas laē g'wāla (fig.). Wā, laxaē hōem gwēx^εitsa malts!aqē
xōx^umēnēk^u k!waxlāwa lāxa ēpsanā^εyasēs wūlase^εwē. Wā, lā
āx^εēdxēs selemē qa^ε selx^εsōdēxa wīwaqoda^εyas ōba^εyasēs wūlase-
^εwēxa g'a g'wālēg'a (fig.). Wā, g'īl^εmēsē lāx^εsāwē sela^εyas laē āx^εēdxa
aēk!aakwē k'!āk^u k!waxlāwa; wā, lā lēxōdxēs selemē. Wā, lā
L!āyogwaaalelōtsa k!wāx^εenē lābem lāx k!eqwalaasdasēs selemē.
Wā, lā dāx^εitsēs hēk!lōts!āna^εyē lāxa t!ēsemē. Wā, lā dē^εx^ε-
wīts lāxa k!wāx^εenē lābema. Wā, g'īl^εmēsē gwāl se^εx^uts!a dē-
qwē lābemasēs laē ēt!ēd dāx^εidxēs selemē qa^ε selx^εsōdēs
lāxa yūdūx^udēnē lāxens q!wāq!wax^εts!āna^εyēx g'ūg'īlela lāx g'ālē
selēs. Wā, g'īl^εmēsē lāx^εsāwē sela^εyas laē lēxōdxēs selemē. Wā,
lā L!āyogwaaalelōtsa k!wāx^εenē lābem lāx k!eqwalaasdasēs selemē.
Wā, lāxaē dāx^εidxa t!ēsemē qa^ε dēx^εwidēs lāxa k!wāx^εenē lābema.
Wā, ōx^εsā^εmēsē hē gwēg'ila lābendālx lāpax^εwādzōsgemasasēs wū-
lase^εwē. Wā, g'īl^εmēsē wī^εla la lābekwa laē āx^εēdxa g'ūyolē lāxēs
lātlanemē yīxs lāx^εdē lat!a qa^ε xesēlase^εwa. Wā, la^εmē āx^εēdxa
wādzowē ts!ēgudzo lāt!aakwa qa^ε pax^εālilēq. Wā, lā āx^εēdxēs
k'īm!ayowē qa^ε k'īm!eldzōdēs lāq qa^ε nēmadzōx^εwidēs. Wā,
g'īl^εmēsē wī^εla k'īm!lālx t!ēt!enxdzā^εyas laē lēx^εideq qa^ε hēxat!
gwēx^εidex āpsādza^εyas. Wā, g'ēlēmxaāwisē wī^εlāwē t!ēt!enxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:  | Then he takes the box that he is making and puts it on  | so that the inside fits well to the bottom. Then
- 50 he takes  his || drill and drills in a slanting direction in this way: | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

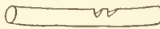
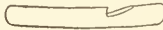
- 31 ^εyasēxs laē ēēk'la k'limleldzōdeq qa ^εnemādzowēs. Wā, g'il'mēsē gwāla laē lēx'ideq qa's hēxat! gwēx'idxa āpsādzēyas. Wā, g'il'εmxaāwisē gwālēxs laē āx'ēdxēs wūlasē'wē qa's hāndzōdēs lāxa pāq!exsdēlas wūlasē'was (*fig.*). Wā, lā xūltsē'stālasēs nēxx'āla k'lāwayowē lāx l'āsadzēyasēs wūlasē'wē.
- 35 Wā, g'il'mēsē lā'sta xūlta'ya-sēxs laē āx'alelōdxēs wūlasē'wē qa's hāng'alilēs. Wā, laxaē dāx'idxēs nēxx'āla k'lāwayowa, qa's k'lāx'widēx ēwūnxa'yas lālak'!Enaxēs xūlta'yē. Wā, g'il'mēsē lāk'!endē k'lāxwa'yas lāqēxs laē xūlts'!endēx wāx'sba'yas. Wā, g'il'mēsē ^εwī'lāwa wāx'sba'yaxs laē
- 40 xwēlaqa dāx'idxēs wūlasē'wē qa's hāndzōdēs lāq. Wā, lāxaē xūldēlts'lāxax ōts'lāwasēs wūlasē'wē. Wā, laēm xūltsē'stālxax ^εwāla-laasas ōts'lāwasēs wūlasē'wē lāxa pāq!exsdēlasēs wūlasē'wē. Wā, g'il'mēsē lā'stē xūlta'ya-sēxs laē āx'alelōdxēs wūlasē'wē qa's hāng'alilēq. Wā, lā dāx'idxēs nēxx'āla k'lāwayowa qa's xūldēlēna'yēxēs
- 45 g'il'x'dē xūlta'ya. Wā, g'il'mēsē k'lōden lāxens selt'lax'ts'lāna'yēx yīx ^εwālabedāsas xūlta'yas lāx āwō'stāsa pāq!exsdēlas wūlasē'was, laē k'laxālaq qa lāwāyēs. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (*fig.*). Wā, lā dāx'idxēs wūlasē'wē qa's hāndzōdēs lāq. Wā, g'il'mēsē bēnālē ōts'lāwas lāxa pāq!exsda'yē laē hēx'idaem āx'ēdxēs
- 50 sēlemē qa's masl'ek'alaē sēlemasēxs laē sēlx'ideq g'a gwālēg'a (*fig.*) lāx qēpālaēna'yasēs wēlasē'wē. Wā, lā t'lēbedzē'wēsēs āpsōltsē-dza'yē lāxa pāq!exsda'yasēs wēlasē'wē. Wā, g'il'mēsē lāx'sāwē

he takes a cedar-stick and his straight knife and || cuts it, making a peg. When he has finished many, he || puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, || he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, || he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |

When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: || and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:  

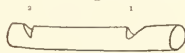
selemas, laē āx^ēēdxā k'waxlāwē ʔ^ēwis nEXX'āla k'lāwayowa qa's k'lāx^ēwidēq. Wā, laEM ʔapēlaq. Wā, g'il^ēmēsē g'wāla q'lēnēmē la k'lāxwēs laē ʔap'ʔits lāx ^ēwāxaasāsēs sela^ēyē. Wā, g'il^ēmēsē g'wāla laē āx^ēēdxā wākwē k'wagēdzo lat!aakwaxa āmXLās wāgwasē. Wā, g'āxē pax^ēelsas lāxēs g'ēdasē. Wā, lā āx^ēēdxēs pēlpēlqē ʔ^ēwis LEMLEMg'ayowē. Wā, lā maēlbēntsēs maēlbanowē ts!Ek'wa LEMg'ayo lāqxa g'a g'wālēg'a (*fig.*). Wā, g'il^ēmēsē g'wāl maēlbēndqēxs laē āx^ēēdxēs LEMLEMg'ayowē qa's dēx^ustōdalēs lāxa maēlba^ēyē. Wā, laEM memk'ālē LEMLEMg'ayāsēxs laē q'waēlba^ēya lāx ʔatoyolas. Wā, lā hālselaEM dēgutewēsēs pēlpēlqē lāxēs ^ēnā^ēnēmp!ēnxtdalaēna^ēyaq. Wā, g'il^ēmēsē lawāyē ʔatoyās laē g'a g'wālē sēnatasēg'a (*fig.*) yīx yīkūyēlasa xēsēlasē^ēwas. Wā, g'il^ēmēsē g'wālexs laē āx^ēēdxēs k'limʔayowē qa's aēk'lē k'limLEldzōDEX wāwāx^ēsadza^ēyas. Wā, g'il^ēmēsē ^ēwi^ēlāwē t!ēnt!ēnxdzā^ēyasēxs laē aēk'la k'lim^ēidEX ēk'ladzē^ēyasa yīkūyēlasa xēsēlasē^ēwas.

Wā, g'il^ēmēsē g'wāla yikwaya^ēyaxs laē āx^ēēdxēs k'wēdayowē āmē xēlxwala. Wā, qōx^ēwalilaxēs xēsēla^ēyē qa's aēk'lē k'wēt'lēdeq (*fig.*). Wā, g'il^ēmēsē lā^ēsta k'wēta^ēyas laē g'wāla x'ōgwatslē xētsēma. Wā, g'il^ēmēsē g'wāla laē gēnemas āx^ēēdxēs mēla^ēyē dēnsēn dēnema qa's wēlxseindēs lāq (*fig.*).

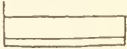
1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting
5 ting boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying a cedar | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying
10 out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more
15 room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts
20 where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

1 **The Making of Oil-Boxes.**—Wä, hēxōlēn l!elēwēsē^{wa} mensa-^{ya} dengwats!ēmōtē. Wä, hēem g'il āx^ētsōs lā^{wū}nemasa t!elts!ē-^{noxwē} ts!edāqēs latlayowē a!ēbōts!aq lemlemg'ayowa lē^{wēs} lāt!ēx^{se}yasē pēlpelqaxs q!wats!āē lāxēs q!waats!ē l!ēxens-
5 gēma. Wä, laem ōxlalaqēxs laē āl^ēsta dāk!ōtelaxēs sōba-^{yowē}. Wä, laem lāl lāxēs q!atse^{wa} p!eldzēk'ila lā gōēs t!ā^s lēk^u wēlkwa, qaxs hē^{maē} ālāso^{sa} ēwī^{wū}lēnoxwaxa dengwats!ēlē,
qaxs ts!exaē; wä hē^{mēsē}xs k'lēsaē ts!etaxs wāx^{maē} la gāla ts!elqwasōsa l!ēsalāsa semx'dema leq!ūsxa dzāxūnē. Wä, g'il-
10 ē^{mēsē} lāg'aa lāxa ēk'ētelāxs laē hēx^ēidaem ōxleg'aelsaxēs q!wa-^{ats!ē}. Wä, la temx^{wid}xa gwēba^{yē} lāxa ōxtā^{ya}sa wēlkwē. Wä, g'il^{mēsē} ēseg'eyowē la ēwālabedats sōpa^{yas} lāxens q!wāqwa^{x-}
ts!āna^{yē}x laē bāl'idxa yūdu^xp!enk'ē lāxens q!wāq!wāx^{ts!ā-}
na^{yē}x laē sāg'ilila sōplēd g'āg'ilela lāxēs g'ālē sōpa^{yaxa} gra gwā-
15 lēg'a (*fig.*). Wä, g'il^{mēsē} la^{nema}lē ēwālabetsas ālē temkwēs lē^{wis} g'ālē sōpa^{yaxs}, laē kūgelelōdex āwāgawa^{yasēs} temkwa^{yē}. Wä, g'il^{mēsē} lāwāxs laē g'a gwālēg'a (*fig.*). Wä, hēem q!wālaasles lem-
lemg'ayowaxa la g'il^{sto} sēnoqwāla sōpēs. Wä, lā g'āg'ilela lāxēs temkwa^{yē} (1), laē bāl'idxa neqap!enk'ē lāxens q!wāq!wax^{ts!ā-}
20 na^{yē}x. Wä, hē^{misa} mōdenē lāxens q!wāq!wax^{ts!āna}yaxs laē sōbetendeq. Wä, la^{mē} gwāgwāaxstālē senōqwālaēna^{yas}

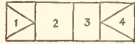
this place slants toward the base of the cedar-tree. This place is 22 not as wide open as the one which he chopped out first, but it is much deeper than the one that he chopped out at the top, | at (1). When it is deep enough, it is this way: Then || he takes 25 his wedge-bag and takes out his wedges and his | stone hammer, and he puts them down at (1) at the top of the cedar-tree. | Then he drives in the wedges with his stone hammer. | He hammers on each one at a time. | The seven wedges are all close together. When the top piece comes off, he turns it on its back. || Then he measures 30 the thickness of one finger, | which he will split off from the top piece. He takes the short | marking-wedge and drives it into the log in this way: Then | he takes a straight-edged cedar-stick and end of the piece that had been 35 the | cedar-tree at (1), as far as (2). wedged off from and he marks along it. After he has done so, || he takes his marking-wedge and 35 his stone hammer, and puts his | marking wedge into the line that has been marked out, and drives it in with his hammer, | so that the wood splits a little. Then he pulls it out again | and puts it in at the end of the place where he drove it in before, and he pulls out his | 40 marking-wedge and strikes it again with the hammer. He || does so 40 along the whole length of the line that has been marked with his marking-wedge. Then | he takes his wedges and drives them into the line that



sōpa^ʕyas lāxa oxla^ʕyasawē wēlkwē. Wā, laem k'lēš lēxstowē sobēla- 22
 ʕyas. Wā, la^ʕmē k'wāyāla wūnqelagawēs g'ālē sobēlēš lāxa oxtā^ʕyē
 lāx (1). Wā, g'īl^ʕmēsē hēlabetaxs laē g'a gwālēg'a (fig.). Wā, lā
 āx^ʕēdxēs q'lwaa^ʕts!ē, qa^ʕs lōx^ʕwūltsālēxēs lemlemg'ayowē lē^ʕwis 25
 pelpelqē, qa^ʕs q'lwāēlbendēs lāxa wiletā^ʕyasawē wēlkwē (1). Wā,
 la^ʕmē dēgūtewēsēs pelpelqē lāq. Wā, la^ʕmē ʕnāl^ʕhemp!enxtōda-
 laxs laē dēqwasēs pelpelqē lāxa lemlemg'ayowaxs memk'e-
 wakwaēda ālebōts!ats!ē (fig.). Wā, g'īl^ʕmēsē delewē āpsōdīlāsa
 wīkwaxs laē meus^ʕīdxa ʕnemdenē lāxenš q'lwāq!wax^ʕts!āna^ʕyēx, 30
 yīx wāgwasa lā lātoyoles lāxa āpsōdīlē. Wā, lā āx^ʕēdxa ts!ek!wa
 maēlbano lem^ʕayowa qa^ʕs maēlbendēsxa g'a gwālēg'a (fig.). Wā,
 la^ʕmē āx^ʕēdxa negēnōsela k'lwaxlāwa, qa^ʕs k'adēlbendēs lāxa āpsō-
 dīlē wēlkwa lāx (1) lā lax (2). Wā, la xūldele^ʕq. Wā, g'īl^ʕmēsē
 gwālexs laē āx^ʕēdxēs maēlbanowē lē^ʕwis pelpelqē. Wā, lā lāk'!entsēs 35
 maēlbanowē lem^ʕayowē lāxa la xūldekwa, qa^ʕs dēx^ʕwidēsēs pel-
 pelqē lāq, qa xāl!ex^ʕīdēs xōxwax^ʕīda. Wā, lānaxwē xwēlaqa lēx-
 ʕwīdeq, qa^ʕs xwēlaqē lāx^ʕīdēs lax ōba^ʕyasēs lāx^ʕdē lēx^ʕwīdaasxēs
 maēlbanowē lem^ʕayowa, qa^ʕs ʕt!ēdē dēx^ʕwīdeq. Wā, āl^ʕmēsē
 gwālexs laē lābendē maēlba^ʕyas lāxa xūldekwē. Wā, lā āx^ʕ- 40
 ʕdxēs lemlemg'ayowē, qa^ʕs dēgūlna^ʕyēs lāxa maēlba^ʕyē. Wā,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
 45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
 50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick
 55 is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
 60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
 65 length. After this has been done, he puts it on edge, takes his || hand-

42 gíl^mmēsē nelāwē lātoda^éyasēxs laē ēt^lēda; wā, lā āemxat! hē gwēxⁱidēs gⁱlx^dē gwēgⁱlasa. Wā, gⁱl^mmēsē hēlōlexs g^áxaē wix^wūlt^lālxēs lātlanemē, qa^s lā pāx^éelsas lāx l^lāsanā^éyasēs g^ók^wē.
 45 Wā, lā āx^éēdxēs k^limlayowē, qa^s k^limleldzōdē. Wā, gⁱl^mmēsē gwālexs laē lēx^éideq qa^s et^lēdē k^limledzōdxā āpsādze^éyē lāxēs aēk^lāēnāē k^limlaq. Wā, gⁱl^mmēsē gwālexs laē k^óx^éūlsaq, qa^s k^limlenxendēx āwūnxa^éyas, qa neqenxelēs. Wā, gⁱl^mmēsē gwālexs laē pax^éelsaq, qa^s āx^éōdēxā k^lwaxlāwē, qa^s xōx^usendēq, qa
 50 yūwēs wāgⁱtens selt^lax^{ts}lāna^éyēx. Wā, lā k^limtōdex ōba^éyas, qa ^énemābēs. Wā, hē^émis g^ágⁱlelaxs laē bāl^{ts}ēs q^lwāq^lwax^{ts}lāna^éyaxa yūdux^up^lenk^áxs, laē k^limts^lendeq. Wā, laem yūdux^up^lenk^é ^éwāsgemasas lāxens q^lwāq^lwax^{ts}lāna^éyēx, yix ^éwāsgemasasa k^lwāx^éene menyayowē. Wā, hē^émisē k^áadedzōdayōs lāx
 55 āpsba^éyasa wūlāse^éwa dengwats^lē. Wā, lā xūt^llālelōdex ^éwālagⁱlasas ōba^éyasxa g^á gwālēg^á (*fig.*). Wā, gⁱl^mmēsē gwālexs laē āx^éalelōdxēs menyayowē k^lwaxlāwa, qa^s lāxat! k^áadedzōts lāxā āpsba^éyasēs dengwats^lēgⁱlasē^éwē. Wā, laemxaē hēem g^üyinxendalē neqenxa^éyas. Wā, lāxaē xūt^llālelōdex ōba^éyas. Wā, gⁱl^mmēsē gwālexs laē āx^éēdxā neqenxela negenōsela k^lwaxlāwa qa^s
 60 k^áadedzōdēs aōts^laqāla lē^éwē wūlāse^éwē dengwats^lā. Wā, la^émē nānaxte^éwas neqenxa^éyasa negenōsela lāxā xwēxūlta^éyē lāx wāx^sba^éyas wūlāse^éwas dengwats^lāxs laē xūldēlendeq hēbendālax ^éwāsgemasas. Wā, gⁱl^mmēsē gwālexs laē k^llōx^éūlsaq, qa^s āx^éēdēxs

adz, and adzes along the mark that he has put on. When he | 65
 nearly reaches this line, he stops. Then he takes his straight | knife
 and cuts off so that everything comes off down to the mark. After |
 the board has been cut smooth, he lays it down flat again and puts it
 on the other edge, | and he cuts the other edge also so that it is
 straight; and || after doing so, he puts it down flat. Three spans | 70
 the width of the oil-box. He | takes the cedar measure and cuts off
 its end so that it is square. | He measures it off so that it is two spans
 long, | and cuts it off. Then he lays it on the || middle of one end of 75
 the oil-box that he is making, and marks it. | After doing so, he
 measures with his cedar measure | to find out the center of the
 box that he is making. When he has found it, | he
 marks it and measures it in this way:  | Now the
 cedar-stick is beveled so that he may find out which
 way it slants. || As soon as he finds that it is not 80
 square, he takes his straight-edge | measure and lays it on the
 end of the box that he is making, and | he marks along it;
 and after he has finished, he takes his straight | knife and
 cuts across the grain, cutting off the slanting end. | As soon
 as this is done, he takes another cedar-stick || and splits it so that 85
 it is flat and one span wide. | It is very thin. He cuts off | the end
 so that it is square, and, after doing so, he measures | it so that it is

k'fīmlayowē qa's k'fīmlelena'yēxa xūldekwē. Wā, g'il'mēsē lā- 65
 k'leṇd elāq lāqēxs laē gwālā. Wā, la dāx'ēdxēs nexx'āla
 k'lāwayowa, qa's k'lax'widēq, qa 'wī'elāwēsa xūlta'yas. Wā, g'il'mēsē
 la a'k'la k'lākūxs laē pax'elsaq, qa's xwēlaqē k'lōx'ūlsaq, qa's
 k'lax'widēx āpsenxa'yas, qa ōgwaqēs neqela. Wā, g'il'mēsē
 gwālexs laē ētlēd pax'elsaq. Wā, laem yūdūx'p'lēng'adzowa 70
 wūlāse'was dengwats!ē lāxens q!wāq!wax'ts'lāna'yē. Wā, lā
 āx'ēdxa k!waxlāwē, qa's k'fimtōdēx ōba'yas, qa 'nemābēs
 ōba'yas. Wā, lā bal'fideq qa mal'p'enk'ēs 'wāsgemasas lāxens
 q!wāq!wax'ts'lāna'yēx laē k'fimtōdeq. Wā, lā k'ādēdzōts lāx
 negedzā'yas āpsba'yasēs wūlāse'wē dengwats!ā. Wā, lā xūltben- 75
 deq. Wā, g'il'mēsē gwālexs laē mensi'lālasēs k!waxlāwē menyayowa,
 qa's q!ā'stēx negedzā'yasēs wūlāse'wē. Wā, g'il'mēsē q!ā-
 qēxs laē xūt!ālelōdeq. Wā, lā mensi'lālaq gra gwālēg'a (*fig.*). Wā,
 laem sēnoqwalēda k!waxlāwē menyayowa, qa's q!ā'stēx sēnogwas-
 laxas. Wā, g'il'mēsē q!ā'stax sēnoqwalaxs laē āx'ēdxēs negenōsela 80
 k!waxlāwē menyayowa, qa's k'atbendēs lāxēs wūlāse'wē, qa's
 xūldeleṇayēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla
 k'lāwayowa, qa's gegēx'salē k'lax'widēq, qa's k'lax'ālēx sēnoqwa-
 'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!waxlāwē ōgū'laemxat!,
 qa's xōx'widēq qa pex'ēnēs, qa 'nemdenēs 'wūdzewasas lāxens 85
 q!wāq!wax'ts'lāna'yēx. Wā, lā peldzowa. Wā, lāxāc k'fimtōdēx
 ōba'yas qa 'nemābēs. Wā, g'il'mēsē gwālexs laē bal'fideq, qa

three spans long. Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūdux^up!enk^es ʷwāsgemasas lāxens q!wāq!wax^ts!āna^eyaxs laē
 k!imts!endeq. Wā, lāxaē ət!ēd bā!fidxa hamaldengālāsa malp!en-
 90 k^e lāxens q!wāq!wax^ts!āna^eyēx, yix ʷwāsgemasas laaxat! k!imts!
 ts!endeq. Wā, gīl^mmēsē gwālexs laē k'ātenxentsa ts!ekwa-
 gawa^eyē menyayo lāx āwūnxa^eyasēs wūlāse^{wē} g'āg'īlela lāx
 ōba^eyas. Wā, lā xūlt!ālelōdex ʷwālalaasas ōba^eyasēs menyayowē
 k!waxlāwa. Wā, lā āx^eālelōdeq, qa^s lā k'ātenxents lāxa āpsenxa-
 95 ʷyas. Wā, lāxaē xūlt!ālelōdex ʷwālalaasas. Wā, lā āx^eēdxēs
 negenōsē, qa^s k'adedzōdēs qa nexstāyēsēx xwēxūlta^eyasēxs laē
 xūldele^{nē}q. Wā, gīl^mmēsē gwālexs laē āx^eēdxā g'īltagawa^eyē
 k!waxlāwa menyayowa, qa^s lā k'ātenxents lāxēs wūlāse^{wē} g'ā-
 g'īlela lāx ālē xūltēs. Wā, lā xūlt!ālelōdex ʷwālalaasas ōba^eyas.
 100 Wā, lāxaēs lāxa āpsenxa^eyē. Wā, lāxaē xūlt!ālelōdex ʷwālalaasas
 ōba^eyas. Wā, gīl^mmēsē gwālexs laē āx^eēdxā negenōsela k!wax-
 lāwa, qa^s lā k'at!ālelōts lāx neqelāsa xwēxūlta^eyē. Wā, lā
 xūldele^{nē}q. Wā, lāxaē k'at!ālilaqēxs laē āx^eēdxā ts!ekwaga-
 wa^eyē k!waxlāwa menyayowa, qa^s lāxat! k'adedzōts lāx āwūnxa-
 5 ʷyasēs wūlāse^{wē} g'āg'īlela lāxēs ālē xūlta^eya. Wā, lāxaē xūlt!ā-
 lelōdex ʷwālalaasas ōba^eyas. Wā, lā āx^eālelōdeq, qa^s lā k'āten-
 xents lāxa āpsenxa^eyē. Wā, lā xūlt!ālelōdex ʷwālalaasas. Wā,
 gīl^mmēsē gwālexs laē āx^eēdxēs negenōsela, qa^s lā k'adedzōts lāxēs
 wūlāse^{wē}. Wā, gīl^mmēsē neqāla lāx xwēxūlta^eyasēxs laē xūldele-

after all the places where the short sides are to be bent have been 10
 marked, and also | the long sides of the oil-box that he is making, he
 takes the measure of | the longer cedar-stick and puts it down on the
 edge of the | box that he is making so that it touches the mark that
 he made last. He marks the | end of the measure, takes it off, and
 puts it down || on the other edge, and he marks the end of it again. 15
 After this has been | done, he takes his straight-edge, puts it down so
 that | it just touches the marks along it. This is | the place where
 the two ends of the oil-box that he is making will meet. After he has
 done so, it is | in this way.¹ Then he takes his straight knife and ||
 cuts out the marks for the bending of the sides, | in this way.² The 20
 ends are cut out in this manner.² After this has been done, he takes |
 a basket, goes down to the beach of the house where he is making
 the box, and | puts stones into his basket. As soon as | it is full,
 he carries them in on his back into the house in which he is making
 the box, || and he pours down the stones by the side of the fire. 25
 Then he goes down again | and puts stones into his basket. | When
 it is full, he carries them on his back | into the house in which he is
 making the box. He pours them down by the side | of the fire.
 When he thinks he has enough, he stops. || He rakes up his fire and 30
 puts the stones on top of it. | When this is done, he takes the box

nēq. Wä, g'il'mēsē 'nāxwa xūldekwa k'lek'losasa ts!eg'ōla LE^swa 10
 g'ildölās wülāsE^swas dengwats!ä; wä, läxaē äx'ēdxā menyayowasa
 g'ildolasēxa g'iltagawa'yē k!waxlāwa lä k'adedzōts läx äwūnxa^syasēs
 wülāsE^swē. Wä, laem SEN'ENēx älc xūltēs. Wä, la^smē xūt!alēlōdex
 ōba^syasēs menyayowē. Wä, läxaē äx^salēlōdeq, qa^s lä k'at!alēlōts
 läxa äpsenxa^syē. Wä, läxaē xūlt!alēlōdex ōba^syas. Wä, g'il'mēsē 15
 gwālexs laē äx'ēdxēs negenōsela k!waxlāwa, qa^s k'adedzōdēs, qa
 neqalēs läxa xwēxūltā'yē. Wä, lä xūdelenēq. Wä, hēem sak'o-
 dēltsa ōba^syas wülāsE^swas dengwats!ä. Wä, g'il'mēsē gwālexs laē
 g'a gwälēgra (*fig.*). Wä, lä äx'ēdxēs nexx'āla k'lāwayowa, qa^s
 xūxūtsōx'widēxa la xwēxūldekwa g'a gwälēgra (*fig.*). Wä, lāla 20
 g'a gwälē xūltā'yasa sak'ōda^syē. Wä, g'il'mēsē gwālexs laē äx'ēdxā
 lexā'yē, qa^s lä lents!ēs läx L!ema^sisāsēs wū^slats!ē g'ōkwa. Wä, lä
 xE^sx'uts!ālasa t!ēsēmē läxēs xegwats!āxa t!ēsēmē lexā^sya. Wä, g'il-
 'mēsē qōt!axs laē ōxlōsdēselaq qa^s lä ōxlaēlelaq läxēs wū^slats!ē
 g'ōkwa, qa^s lä gügenōlisas läxēs legwīlē. Wä, lä ētents!esa, qa^s 25
 läxat!ēt!ēd xE^sx'uts!ōtsa t!ēsēmē läxēs xegwats!āxa t!ēsēmē lexā^sya.
 Wä, g'il'femxaāwisē qōt!axs laē ōxlex^s'ideq, qa^s lä ōxlosdēselaq,
 qa^s läxat!ōxlaēlelaq läxēs wū^slats!ē g'ōkwa, qa^s lä gügenōlisas
 läxēs legwīlē. Wä, g'il'mēsē k'ōtaq laem hēlalaxs laē gwāla. Wä,
 lä lelqōx'widxēs legwīlē, qa^s xE^sx'ūlālx'fidēxa t!ēsēmē läq. Wä, 30
 g'il'mēsē gwālexs laē äx'ēdxēs wülāsE^swē qa^s pax^sälilēs läx

¹ See figure on p. 68.² See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks
 on the floor a point on each side of the marks that he has put on | the
 three corners of the oil-box that he is making. Then | he takes the
 35 box away and puts it down flat at a place not far from || where he is
 working. He takes his wife's clam-digging stick and digs up | the
 soil. The hole that he digs is of the same length as the width | of the
 box that he is making, and the width of the hole is one span, | and
 40 it is one span deep. | As soon as he has done so, he takes the || large
 basket, goes down to the beach, and picks off | dulce and throws
 it into a basket. | When it is full, he carries it on his back up the
 beach, | into the house in which the box is being made. He puts it
 down at the place | near where he dug the holes. As soon as this is
 45 done, he takes good, easily-splitting || pine-wood and splits it with
 his knife into thin pieces. | He cuts them round with sharp | points.
 The length of each is four finger-widths. | He cuts them of the same
 size as the size of his drill, and he uses them to peg | the ends of the
 50 box together. (Some people sew the ends || of the box with cedar-
 withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
 and also the tongs, which he brings and puts down. As soon as this
 is done, | he takes his large bucket and goes to draw fresh water. |

32 māg'inwalisasēs legwīlē. Wā, lā xūtl!alilax wīwax'sba'yasēs xwēxū-
 ta'ya yūdux'ts!aqē k'!ēk'!ōsaltsa dengwats!ē wūlāsō's. Wā, lā
 35 lēqūlilaxēs wūlāsē'wē, qa's lā pax'ūlilas lāxa k'!ēsē qwēsālilil
 lāxēs ēaxūlasē. Wā, lā āx'ēdex k'!lākwasēs gēnemē, qa's ēlāp'li-
 dēxa dzeqwa. Wā, laem 'nemāsgemē ēlāpa'yas lō'ē 'wādzewasasēs
 wūlāsē'wē. Wā, lā 'nāl'nemp!en lāxens q!wāq!wax'ts!āna'yēx, yix
 'wī'wadzegasas. Wā, lāxāē 'nāl'nemp!enk'ē 'wī'walabetalilas
 lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa
 40 'wālasē lexā'ya, qa's lā lents!ēsela lāxa l'ema'isō, qa's lā k'!ūlg'ī-
 laxa l'ēs!ēkwē qa's lā lexts!ālas lāxēs l'legwats!ē lexā'ya. Wā,
 g'il'mēsē qōt!axs laē ōxlex'īdeq, qa's g'āxē ōxlōsdēselaq, qa's lā
 ōxlaēlelaq lāxēs wū'elats!ē g'ōkwa. Wā, lā ōxleg'alilas lāxa
 nēxwāla lāxēs ēlāpa'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
 45 lāx xāse'wē wūnāgūla, qa's xōx'wīdēsēs k'!āwayowē lāq, qa's wīswūl-
 tewēs. Wā, lā k'!āx'wīdeq qa lōelx'enēs. Wā, hē'mis, qa wīswel-
 bēs ōba'fas. Wā, lā maēmōdenē āwāsgemasas lāxens q!wāq!wax'ts
 !āna'yēx. Wā, la'mē nānamag'it!aq lē'wis selemē qō lāplīdles
 lāxa sāk'oda'fasēs wūlāsē'wē. Wā, lāla t!em!egōdēda waōkwē
 50 wīwū'lenox'sa wīsweltowē dewēx lāx sāk'oda'fasēs wūlāsē'wē. Wā,
 g'il'mēsē hēlalē k'!āxwa'yas lābema laē k'!eng'alilaxēs selemē.
 Wā, hē'misē k'!līplālaa, qa g'āxēs k'adēla. Wā, g'il'mēsē gwālexs
 laē āx'ēdxēs 'wālasē nagats!ā, qa's lā tsēx'īdex 'wē'wāp!ema,
 qa's g'āxē hāng'alilas. Wā, lā āx'ēdxa k'!āk'!ēk'!obanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dulce, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

g̃wālila. Wā, g̃il^ēmēsē g̃wālexs laē dōx^ēwalēlaxa xē^ēx^ulālalisē lāxa 55
 lēg̃wīlē t^ēsemxs lē^ēmaē ^ēnāxwa mēmēntsemx^ēīda. Wā, lā
 dāx^ēīdxēs k^ēlīplālaa, qa^ēs k^ēlīplīdēs lāxa x^ēix^ēexsemāla t^ēsema, qa^ēs
 lā k^ēlīptslālas lāxēs ^ēlāpa^ēyē. Wā, lā k^ēlēs hēlq^ēlālaq lōma qōt^ēlaxa
 t^ēsemē. Wā, g̃il^ēmēsē ^ēnāxwa la xēq^ēlūxlālaxa t^ēsemāxs laē 60
 āx^ēēdxā l^ēg̃watslē lexā^ēya, qa^ēs lēx^ēwūlts^ēōdēxa l^ēsl^ēl^ēkwē, qa^ēs lā 60
 lēx^ēalōdālas lāxa x^ēix^ēexsemāla t^ēsema. Wā, āwila^ēmēsē wāk^ēwēda
 l^ēsl^ēl^ēkwē lāqēxs yūdux^udzaqaē. Wā, g̃il^ēmēsē g̃wālexs laē
 āx^ēēdxēs wūlāse^ēwē qa^ēs lā paqeyints lāq. Wā, la^ēmē bensālasa
 xwēxūdekwē. Wā, lā nēneqalē k^ēl^ēk^ēlālasas lāxa xwēxūdekwē.
 Wā, lā mōdzodalasa l^ēsl^ēl^ēkwē lāx nēnexsāwasa xwēxūdekwē. 65
 Wā, g̃il^ēemxaāwisē la wākwa laē wūyēxēdxēs wūlāse^ēwē, qa
 hāse^ēlā^ēmēs k^ēlēs k^ēlōx^ēwalīlexs laē āx^ēēdxā ^ēwābets^ēlā nagatslā,
 qa^ēs tsētsadzēlts^ēaxtalēxēs yūdux^udzeqē k^ēl^ēk^ēlālasa. Wā, g̃il^ē
^ēmēsē g̃wālexs laē pāqeyintsēs wūlāse^ēwē lāqēxs laē k^ēlālela. Wā,
 lā āx^ēēdxā k^ēlāk^ēl^ēk^ēlōbana qa^ēs lā lēbēg^ēīndālas lāq. Wā, g̃il^ēmēsē 70
 g̃wālexs laē āx^ēēdxā ēg^ēaqwa lāx xāse^ēwē wūnāgūla, qa^ēs xōx^us^ē
 endēq, qa maldene^ēstalis lāxēns q^ēwāq^ēwax^ēts^ēlāna^ēyēx, yīx ^ēwāg^ē
 dasas. Wā, lā bāl^ēīdxā sēk^ēlāp^ēenk^ēlē lāxēns q^ēwāq^ēwax^ēts^ēlāna^ē
^ēyēx, yīx ^ēwāsgemasasa wūnāgūlē. Wā, la xōx^ēwīdeq qa yowēs
 g̃wex^ēsa ts^ēslālax. Wā, g̃il^ēmēsē g̃wālexs laē āx^ēēdxā dzex^ēkwē 75
 ts^ēlēq^ēladzo denasa, qa^ēs yīl^ēxlēndēs lāq qa k^ēlēsēs hēx^ēsa xōx^usa.

77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

77 Wä, g'il'mēsē gwāla L'Ebedzewōyasa k'ōqwāx k'ōsāsēs wūlāsē-
 wāxs, laē āx'ēdxā LEpeya'yē k'lāk'lek'lōbanēsēs kūnsasē'wēs
 wūlāsē'wē, qa's lā Lep'ālilās lāxa qwāqwesāla lāxēs ēaxelasē. Wä,
 80 la xēkūldzōdxēs wūlāsē'wē, qa lawāyōsa la L'ōp L'esL'ekwa. Wä,
 g'il'mēsē 'wīg'ildzōxs laē denxendxēs wūlāsē'wāxs laē pēqwa qa's
 lā pax'ālilās lāxa 'nemaēlē. Wä, lā dāx'idxēs L'Ebedzā'yasa
 k'ōqwāx k'ōsāsēs wūlāsē'wē, qa's lā āqālamasēxs wāx'sanōdzexsta-
 'yasēxs laē wēg'ililāxēs wūlāsē'wāxs laē L'Ebedzōts lāxēs wūlāsē'wē.
 85 Wä, laem hē gwāgawā'yā sēnoqwalā xūta'yāxs laē t'ēt'epbendxa
 L'Ebedzā'yasēs g'ōg'igūyōwāxs laē dādenxendxēs wūlāsē'wē, qa's
 gēlqōstōdēq. Wä, hē'mis la be'nakūlatsa k'ōsāsē wūlāsē'wē. Wä,
 g'il'mēsē la g'a gwālēg'āxs (*fig.*) laē Lēgūlelōdxēs L'Ebedzoyē lāxa
 'nemē xūta'yā. Wä, laxāē āem nāqemg'iltowxēs g'ilx'dē gwēg'i-
 90 lasa. Wä, g'il'mēsē 'wī'la la k'ōgekwa yūdux'dāla xūtās laē āx'ēdxā
 g'ilt'la densen denema, qa's qex'semdēs lāxēs wūlāsē'wē. Wä, laem
 sex'ba'yā sāk'odaē lāxa qemtba'yās. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs selemē, qas lānēxalāēs sela'yē lāxa sāk'oda'yē. Wä,
 lā yaēyudux'den lāxēns q'lwāq'lwax'ts'lānā'yēx yix āwālagālaasas
 95 sela'yās. Wä, g'ilnaxwā'mēsē lāx'sāwē sela'yāsēxs laē lēx'ūle-
 lōdxēs selemē, qa's L'ayogwaaLElōdēsa wūnx'ūnē lābēn lāq, qa's
 dēx'widēsa t'ēsēmē lāq. Wä, g'il'mēsē 'wī'la la lābekwa, lāē

¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

äx^édx̄a ts!äts!ax̄^usemē grayōl lāx ōba^éyasēs wūlāse^éwē. Wā, lā 98
 pax^éälilās. Wā, lā dananōdx̄ēs wūla^éyē, qa^és lā hāndzōts lāq. Wā,
 lā äx^édx̄ēs selemē, qa^és xūtsē^éstālis lāx l!āsadza^éyas āwī^éstāsēs 200
 wūla^éyē. Wā, g'il^émēsē lā^ésta xūlta^éyasēxs laē äx^éalelōdx̄ēs wūla-
^éyē, qa^és lā hāng'alilās lāxa k'!ēsē qwēsala lāxēs ēaxelasē. Wā, lā
 dāx^éidx̄ēs nexx'āla k'!āwayowa, qa^és k'!āx^éwidēq lālak'!naxēs xūl-
 ta^éyē lāx āwī^éstāsa pāq!exsdē^éyē. Wā, g'il^émēsē ^éwī^éla lāk'!edē
 k'!āxwa^éyas lāxa xwēxūlta^éyaxs laē aēk'!a k'!āx^éwītsa xelxwāla 5
 k'!āwayowē lāx k'!wadzāyaaslas wūla^éyas lāxēs pāq!exsdē^élē. Wā,
 la^émē q!wē^éidxa ts!ōlna qa^és k'!äts!ōdēs lāxa ^éwālasē xālaētsa
 met!āna^éyē. Wā, lā gūq!eqasa ^éwāpē lāqēxs laē xwēt!ēdeq. Wā,
 g'il^émēsē lelgoxs laē äx^édx̄a k'ādzekwē, qa^és dzopstendēs lāq.
 Wā, lā äx^édx̄ēs wūla^éyē, qa^és ēk'!axsdālamasēqēxs laē qep!ēsa. 10
 Wā, lā dōstendxa hāpstaakwē k'ādzek^u lāxa ts!ōlna^éstala qa^és
 gēltsē^éstālēs lāx ōgwāga^éyasēs wūla^éyē. Wā, lā äx^édx̄a pāq!exsdē-
 las, qa^és pāq!exsdendēs lāq. Wā, lā k'!wadzōdeq, qa ^énāxwēs
 q!ēsalēla. Wā, g'il^émēsē gwālexs laē äx^éalelōdeq. Wā, g'il^émēsē
 äx^éalelōdqēxs laē dōx^éwideq. Wā, g'il^émēsē ^énāxwa ts!ōl^éidēxs laē 15
 k'!ēās g'ilx'a lāq. Wā, g'il^émēsē lōlasālēda ts!ōlāxs laē hēem
 g'ilx'ēda lōlasawawa^éyē. Wā, hē^émis la äx^édaatsēxs laē xelxwāla
 k'!āwayowa, qa^és xālē k'!āk'!ax^éwūqewaxa ts!ōlna. Wā, g'il^émēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

ʷwɛl̥axs laē ēt̥l̥ēd̥ ǎx̥ʷst̥end̥xa k̥ʷadz̥ekwē dzōp̥st̥ālaxa ts̥l̥ōlnaʷst̥āla
 20 ʷwāpa, qaʷs̥ l̥axat̥! g̥elts̥ēst̥ālas l̥āx̥ ǎw̥c̥st̥ās w̥ūlaʷyas. Wā, l̥ālaxaē
 pax̥ʷal̥ēl̥ōtsa p̥āq̥! ɛxsdaʷyē l̥āq. Wā, g̥ɪl̥m̥ēsē k̥!ēās l̥ōlasawaʷya
 ts̥l̥ōln̥āxs laē h̥ēx̥ʷidaem ǎx̥ʷdx̥ēs selemē, qaʷs̥ selx̥ʷid̥ēxa l̥āne-
 xal̥ēxs laē l̥āx̥ʷs̥ā. Wā, g̥ɪl̥m̥ēsē l̥āx̥ʷs̥āxs laē l̥ēx̥ʷw̥dx̥ēs selemē, qaʷs̥
 25 d̥āx̥ʷid̥ēxa ʷn̥emts̥!aq̥ l̥ābema, qaʷs̥ melx̥ʷündēsēs k̥!ūnl̥! ɛxawaʷyē
 l̥āq. Wā, g̥ɪl̥m̥ēsē k̥!ūnx̥ʷen̥ālx̥s laē l̥astōts̥ l̥āx̥ēs selaʷyē. Wā l̥ā
 d̥āx̥ʷid̥xa t̥l̥ēsēmē, qaʷs̥ d̥ēg̥ūt̥ōdēs l̥āq. Wā, g̥ɪl̥m̥ēsē l̥āxl̥axs laē
 g̥wāl̥ d̥ēqwaq. Wā, l̥ā ēt̥l̥ēd̥ d̥āx̥ʷid̥x̥ēs selemē, qaʷs̥ selx̥ʷid̥ēxa
 yūdux̥ʷdenē l̥āx̥ens q̥!wāq̥!wax̥ʷts̥!ānaʷyēx̥ g̥āg̥!l̥ēla l̥āx̥ēs g̥āl̥ē
 30 selaʷya. Wā, g̥ɪl̥m̥ēsē l̥āx̥ʷs̥āxs laē melx̥ʷūntsēs k̥!ūnl̥! ɛxa-
 waʷyē l̥āq, qa k̥!ūnx̥ʷen̥ālis̥ēx̥ laē l̥ēx̥ʷw̥dx̥ēs selemē, qaʷs̥ l̥!ayo-
 gwaal̥ēl̥ōdēsēs l̥ābēmē la l̥astōts̥ l̥āxa selaʷyaxs laē d̥āx̥ʷid̥xa
 t̥l̥ēsēmē qaʷs̥ d̥ēg̥ūt̥ōdēs l̥āq̥x̥s laē d̥ēx̥ʷb̥et̥end̥eq. Wā, ǎx̥ʷs̥āʷm̥ēsē
 h̥ē g̥wēʷn̥ākūlaq̥x̥s l̥āst̥alāē sel̥ʷn̥ākūla, qaʷs̥ l̥ābēʷn̥ākūl̥ēq. Wā,
 g̥ɪl̥m̥ēsē l̥el̥gowa l̥āpaʷyasēs laē g̥wāl̥ē w̥ūlaʷyas dengwats̥!ā, y̥ix̥s
 35 h̥ēʷmaē w̥ūlx̥ʷid̥ex̥ʷd̥ems̥ēx̥ēs w̥ūl̥āseʷwē dengwats̥!ēxs g̥āl̥āē g̥wāl̥
 ts̥!āw̥ūnxa, y̥ix̥s k̥!ēsʷmaē q̥waḡūl̥isa dzāḡūnē l̥āx̥ Dzāwadē, qaxs
 h̥ēʷmaē g̥ɪl̥ts̥!āw̥ēda l̥l̥ēs̥naxa dengwats̥!ē, qa ǎlak̥!alēs ǎmx̥axs laē
 qōqūt̥!aʷst̥owē sak̥!odaʷyas l̥ēʷwēs p̥āq̥! ɛxsdaʷyaxa l̥l̥ēs̥na. Wā, g̥ɪl̥-
 40 m̥ēsē t̥!elt̥!elts̥!en̥xa t̥!els̥axs laē lopts̥!āw̥ēda dengwats̥!ixa l̥l̥ēs̥na.
 Wā, l̥ā t̥!elts̥!ālaxa t̥!els̥ē. Wā, laʷmē h̥ēw̥āxa g̥ɪl̥x̥ʷs̥ālē ʷwāpa-
 gaʷyasa t̥!els̥axs wāx̥ʷmaē l̥el̥gog̥wilaxa ʷnem̥x̥en̥x̥ē ts̥!āw̥ūnxa.
 Wā, laem̥ g̥wāla.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1
split boards which he places side by side. Then he | drills close to the
end slanting, and passes through the edges of the | two split boards, so
that the end of the drill passes out on the | other board, thus:

2	3	6	7	10	11	14	15	18	19	22
9	4	5	8	9	12	15	16	17	20	21

 As soon 5
as he comes to the end, he takes his | knife
and cuts a groove into it, in which the cedar-
withes lie. | After cutting the grooves, he turns it over and cuts a | groove
on the other side, where no groove has been cut (on the upper side).
When he gets to the end, | he takes the twisted cedar-withes and puts the
thin end through (1). || He pulls it; and when it reaches the thick end, 10
he takes | a cedar stick and cuts it so that it has a sharp point, and
drives it in | alongside of the cedar-withe. Then the end of the cedar-
withe comes out at (2). | He pulls it tight and twists it, and
pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15
hammers it with a diabase pebble so as to | drive it into the groove,
while another man is pulling | the cedar-withe, for it always requires
two men to work at boards. He twists the | cedar-withe tight and
smooth and pushes the thin end into (5), | and it comes out at (6).
He pulls at it and hammers it with the stone; || and when it lies in 20
the groove, he twists the cedar-withe and | pushes it into (7), so that
it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wä, lä äx^édxa g^íltē xāx^éEN selemā. 1
Wä, lä äx^édxa mālexsa lādekwa. Wä, la gwasōdeq. Wä, la
selx^édxa max^éba^éyē lānexālēs sela^éyē la hēx^ésāla lāx ēwūnxā^éyasa
mālexsa lādekwa qa^és lä nēl^éidē ōba^éyasa selemē lāx āpsadzā^éyasa
^éNEMXSA g^á gwāleg^á (*fig.*). Wä, g^íl^émēsē lābendexs laē äx^éd^xēs 5
k^álawayowē qa^és xūxūtadzēdēq yīx lālē k^átbedatsa dēwēxē. Wä,
g^íl^émēsē gwāl xūxūdēqēxs laē lēx^éidēq qa^és ēt^édē xūxūdex^éidēx
nēxsāwasa k^álēsē xūdek^á lāxa āpsadzē^éyē. Wä, g^íl^émēsē lābendexs
laē äx^édxa selbekwē dēwēxa qa^és nēx^ésōdēs wilba^éyas lāx (1). Wä,
lä nēx^éōdeq. Wä, g^íl^émēsē lag^áaa lāx lēx^éba^éyasēxs laē äx^édxa 10
k^áwaxlā^éwē qas k^álax^éwidēq qa wilbēs. Wä, lä dēgunōdzēnts lāxa
ōnodzā^éyasa dēwēxē. Wä, laēm nēl^éidē ōba^éyasa dēwēxē lāx (2).
Wä, lä nēx^éēdeq qa^és lēk^álūt^élidēq. Wä, lä selplēdēq qa^és nēx^ésōdēs
lāx (3). Wä, g^áxē hēx^ésāla lāx (4). Wä, lä nēx^éōdeq qa^és lēk^álūt^é
t^élēdēq. Wä, lēdzēg^áintsā qētsemē ts^élēq^álūs t^élēmē lāxa dēwēxē qa 15
t^élēbēg^áēs lāxa xūxūdēk^áfayaxs laē nēxālēda ^éNEMŌkwē begwānemxa
dēwēxē qaxs mā^élōkwaēda ēaxalāxa ts^élēx^ésemē. Wä, laxaē selplēdxā
dēwēxē qa lēk^álūsōwēs selpa^éyasēxs laē nēx^ésōts wilba^éyas lāx (5)
qa lās nēl^éid lāx (6). Wä, lāxaē nēx^éōdēqēxs laē lēdzēg^áintsā t^élēmē
laq. Wä, g^íl^éemxaāwisē t^élēbēg^áaxs laē selplēdxā dēwēxē qa^és 20
nēx^ésōdēs lāx (7). Wä, g^áxē nēlbax^éid lāx (8). Wä, āemxaāwisē

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

1 **Care of Canoe.**—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemgriltāxēs gōgilasaxa gāg'ilī'yē. Wā, lā lābendālx 'wāxaasa lāgraa lāx (22) xs laē dēx'witsa wilba k'waxlāwē lāx ōnodzā'yas.

1 **Care of Canoe.**—Wā, g'a'mēsēn L!ēl'wēsōxgūn lēx' gwāgwēx's'āla lāxa lēq!ēnoxwaxs laē lēpaxēs lēq'ēyēt xwāxwagūma yīxs laē gūx'ālēxsēlasa 'wāpē lāqēxs laē elāq mēmēntsemx'ēdēda t!ēsemē. Wā, hē'maaxs laē gūx'ālēxsasa mōwēlxla nagats!ē 'wāpa lāxa
5 xwāxwagūma. Wā, la 'nemēlxla nagats!ēda kwāts!ē lā gūgēg'īn-dayosēq. Wā, lāxaē ēt!ēd tsēx'ēdxa mowēlxla nagats!ē 'wāpa qa's lāxat! gūx'ālēxsas. Wā, laxaē ēt!ēd tsēx'ēd lāxa kwāts!ēxa 'nemēlxla nagats!ā qa's lā gūgēg'īnts lāxa la tōxs 'wāpsa xwāxwagūmē. Wā, g'il'ēm mālēxlag'iyō nagats!ēda 'wāpē lā
10 gūx'ālēxdzemsēxa xwāxwagūmaxs laē mālēxla nagats!ēda kwāts!ē qa k'lesēs ts!at!ālēxs L!ēsase'waasa L!ēsēla qō gwālamasla lēq!ēnoxwaq. Wā, hē'em lāg'ilasa kwāts!ē lāq. Wā, g'il'mēsē hēlalēda 'wāpē lē'wa kwāts!axs laē k'lip!ālēselasa x'ix'ixsemāla t!ēsem lāq. Wā, g'il'mēsē gwālamasēda lēq!ēnoxwaxa xwāxwagūmaxs lāe
15 āx'ēdxa kūlēyē. Wā, hē'mēsa lōq!wē lōxs āmāyaē q!ōlats!ēs āx'ētse'wē; wā, hē'mēsa dzēk!wēsē, yix tsēnxwa'yas lēwulāsa g'ōmaga. Wā, lā hānōlisasa q!ōlats!ē lāxēs lēgwīlasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qa's āxlēndēs laxēs lēgwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdēxs laē āxāgīnts lāxa q!ōlats!ē qa tēx'alts!ālē
20 ts!ōts!almōtas lāxa q!ōlats!ē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs laē āx'ēdxēs pēlpēlqē qa lēselgayēs lexba'yas lāq qa q!wēq!ūlts!ēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each
side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wā, g'il'mēsē gwālexs laē gūq!Ek'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdeq. Wā, g'il'mēsē lēlgōxs laē
genk a. Wā, lā qep!ālisaxa xwāxwagūmaxs laē āx'ēdxa k'!āk'!ō-
banaxs laē kwapōdxa āem hēlāla lāx q!wētsemēsēwaxs laē āxstents 25
lāxa q!Elts!Eqela ts!ōhna. Wā, lā q!wōxsemts lāx ošgema'yasa
xwāxwagūmē. Wā, lā dzek'ak'ats qa ālak'!alēs lālaqa k!waxlāwē.
Wā, g'il'mēsē ha'melxsemdqēxs laē gwāla lō'ōba'yas. Wā, hēem
lāg'itas hewāxa t!ayase'wa ošgema'yasa xwāxwagūmaxs q!wa'x'se-
makwaasa q!Elts!Eqela ts!ōhna qaxs wīx'sāēda ts!Elqwāsa L!ēsela 30
lāq. Wā, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk!ūna.

Wā, g'il'mēsē gwālexs laē t!āx'alīdzema qa's qēqedenōlemtse-
'wēsa k!waxlāwē lē'wis wāx'sanōl!EXLā'yē. Wā, lā pāx'ālexdze-
ma ts!āts!EX'samē lāx ēk'!ōt!ENa'yas lēLEX'EXSAs. Wā, g'il'mēsē 35
emts!āxs laē gūgEXsalasa 'we'wap!Emē laq qa hēmenāla'mēsē
wūdaxsa oxsasa xwāk!ūna. Wā, g'il'mēsē ts!Ets!Elgūsa 'nālāxs
laē āx'ēdxa tsēXlā qa's xōdzelexselēsa 'wāpē lāxa oxsasa xwāk!ū-
nāxa gāāla. Wā, g'il'mēsē k!eās ts!āts!E'x'sema xwāgwadāsa
xwāk!ūnāxs laē tsēx'īdxa ts!ap!axasa dzādzaxmedzemē qa's 40
lā Lōx'ūndālas lāx lēLEX'EXSAsa xwāk!ūna, lēlbendex 'wās-
gemg'ig'aasasa xwāk!ūna. Wā, laem wīx'sewatsa L!ēsela lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xenlele hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

k'lūna, yīxs g'il^εmaē yōwē^εnakūlaxs laē hēx^εida^εma xwāgwadāsa
45 xwāk'lūna tsālx^εidēq, qa lem^εūxsēs. Wā, hēem la āx^εēdaatsēxa
āwādzōlēdek^εwē g'ildedzō lēwa^εya qa^εs lā lēplēndālas lāx lēlē-
x^εexas. Wā, laem aemxaq lax wāx^εsanēgūx^εsas lē^εwa wāx^εsba-
^εyas qa k'lēsēs lāx^εsāwa yoyāsa tslāwūnxē lāq.

Wā, g'il^εmēsē gwāla xwāk'lūnāxs laē lat^εlex^εid^εxa wēlkwē lāxa
50 ts'lēlts^εlēq^εlā lādekwa, yīxa ^εnāxwa^εmē ^εnāl^εnemp^εlenk^ε lāxens
q'lwāq^εwax^εts'lāna^εyēx yīx āwādze^εwasas. Wā, lā ^εnē^εnemden lāxens
q'lwāq^εwax^εts'lāna^εyēx yīx wiwāgwasas. Wā, lā neq^εlēbōdē ēseg^εi-
wa^εyas lāxens bālāqē āwāsgemasas. Wā, g'il^εmēsē xwāxwā-
gūmē lat^εag^εilasēxs laē mōxsemē lat^εlā^εyas qa pāxts. Wā, g'il-
55 ^εmēsē ^εwālas melēxats^εlē xwāk'lūnāxs laē maltsem^εustāxsē lat^εlā^εyas
qa pāxts. Wā, laem hēem gwēg^εilaxs lat^εlaaqē gwēg^εilasasa lat^εlāxa
saōkwē. Wā, lēx^εa^εmēs ōgū^εqalayōsēxs hēyadzāē. Wā, g'il^εmēsē
melēxelalā xwagwadāsa ^εwālasē xwāk'lūnāxs laē hēem g'il la paxa-
liselayowa lādekwa g'āg'ilis lax āg'iwa^εya xwāk'lūna, yīxs hāyā-
60 qaaxa ^εnāl^εnemp^εlenk^ε ^εlāxens bālāqē āwālagōlēdzasas g'a gwālég'a.¹
Wā, hēem lēgades wī^εx^εdemaxa melēxats^εlē xwāk'lūnē. Wā, g'il-
^εmēsē ^εwilg^εalixēxs laēda q'lēnemē bēbegwanem q'lwālxokū^εndex
wāx^εsba^εyas lēlēx^εexas hē^εmisa wax^εsanōlema^εyē tēteg^εinōlemēx
ēwanōlema^εyas qa^εs wālēq qa k'lēsēs k'iqedzewēxa wī^εx^εdema. Wā,
65 laxaē wāx^εsōdexlā^εya ma^εlōkwē wīq^εwūx^εlā^εya. Wā, lāda ^εnemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. | The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe: and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

kwē begwānem hāsela^ēlaē wōxa. Wā, hē^ēmis la ^ēnemāx^ēīdaatsa 66
 bēbegwānemē wī^ēx^uwīd lāxa o^ēlā^ēyē. Wā, lāla gēlqēda wax^ēsaxdza-
^ēyas o^ēba^ēyasa lēlēx^ēexsē yīsēs hēlk[!]!otts!āna^ēyaxs dag^ēāga^ēyasēs
 gemxōlts!āna^ēyē lāxa o^ēgwāga^ēyasa gemxaxdza^ēyasa xwāk!ūna. Wā,
 la hē gēlqē gemxōlts!āna^ēyasa hē gwāxdza^ēya hēlk[!]!ōtāga^ēyaxa 70
 lēlēx^ēexsē. Wā, lā dāg^ēāgēyēsēs hēlk[!]!otts!āna^ēyas lāxa o^ēgwāga^ēyasa
 xwāk!ūna. Wā, g^ēīl^ēmēsē laxstālisaxa demsx^ēāxs laē āx^ēēdxa wī^ēx^u-
 dema lādekūx^ē qa^{ēs} lā paxsas lāxa xwāk!ūna. Wā, g^ēīl^ēmēsē wīl^ēg^ēa-
 alexsēxs laē mōdzōdālasēs memwāla lāxa paxsē. Wā, g^ēīl^ēmēsē
^ēwīlx^ēsēxs laē ^ēneqag^ēīwalaxs laē sep!ēda. Wā, g^ēīl^ēmēsē lāg^ēaa 75
 laxēs lālaāxs laē alaxlax^ēīda qa^{ēs} k[!]!ax^ēalīsēxs laē lag^ēalīsa. Wā,
 hē^ēmis galōltāwēda lēlxlā^ēyasēxs laē lāltā qa^{ēs} wāwat!exlēn-
 dalēxēs yā^ēyats!ē. Wā, lawīslē hōx^ēwūltāwē lē^ēlōtas qa^{ēs} mōltō-
 dēxēs memwāla. Wā, g^ēīl^ēmēsē wīlōltāwē memwālāsēxs laē āxwūl-
 tōdxa pāxsē qa^{ēs} paxalīsēlēs g^ēāg^ēīlēs lāx o^ēlā^ēyasa xwāk!ūna qa^{ēs} 80
 lā paxpegēs lālaa lāx hā^ēnēdzalas. Wā, lax^ēda^ēxwē wātēldzōdēq
 lāxa wī^ēx^udema qa^{ēs} lā hāng^ēalīsas lāxa ^ēnemaēsē. Wā, lā q!ap!ē-
 g^ēīlisaxa lādek^ēwē pāxsa qa^{ēs} lā pāk[!]!ndālas lāxa lēlēx^ēexsē qa
 k[!]lēsēs l^ēāsasōsa l^ēēsēla. Wā, laemxaa gwāl lāxēq.

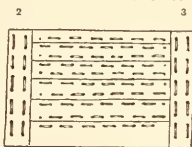
Wooden Sail.—Wā, la^ēmēsēn gwāgwēx^ēs^ēālāl lāx yāwape^ēya^ēyasa 1
 g^ēālē begwānemaxa gwāsewakwē ts!ex^usēma. Wā, hēem g^ēīl la

3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

3 ālāsōsēda lēkwē p!ēlsēnāla la gō's k'at!ēs wēlkwa. Wā, g'īl'mēsē q!āqēxs laē lat'ix'ēdxa neq!ēbōdās ēsegi'wa'fyē lāxēns bālah. Wā, lā
5 'nāxwaem maēmālp!enk' lāxēns q!wāq!wax'ts!āna'fyēx yix āwādze-wasas. Wā, la 'nāl'nēmden lāxēns q!wāq!wax'ts!āna'fyēx yix wīwā-gwasas. Wā, la'mēn k'!ēs q!ālēlax g'wēg'ilasasēs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'!imla'yas. . . . Wā, lā āx'ēdxa g'iltē xax'ēn selema. Wā, lā āx'ēdxa mālēxa lādekwa.
10 Wā, la gwasōdeq. Wā, lā selx'ēdxa max'ba'fyē lā'nēxalēs sela'fyē la hēx'sāla lāx ēwūnxa'ayasa mālēxa lādekwa qa's lā nē'ēdē ōba'ayasa selemē lāx āpsādza'ayasa 'nēmxa g'a g'wālēg'a.¹ . . . Wā, lā g'wālēx laē āx'ēdxa 'nēmxa qa's gwasēnxendēs lāq. Wā, laxaē hēem g'wālē sela'yas lāq lē'wē t!ēmt!ēgōda'yasē t!ēmt!ēgōdaēna-
15 'yasa g'ālē āxēs. Wā, al'misē g'wāl gwasēnxendālaqēxs laē malp!enk'ē 'wādzewasas lāxēns bālah. Wā, laem āx'ēdxa lādekwe k'!ōden lāxēns q!wāq!wax'ts!āna'fyēx yix wāgwasas. Wā, la mōden lāxēns q!wāq!wax'ts!āna'fyēx yix 'wādzewasas. Wā, la hēem 'wāsgēmē 'wādzewasasa g'wāsewakwē ts!ēx'sema. Wā, la pagēdzōts lāx āpsba'ayasa g'wāsewakwē ts!ēx'sema. Wā, lā āx'ēdxēs selemē qa's selx'ēdxa 'nēmdenas 'wādzewasē lāxēns q!wāq!wax'ts!āna'fyēx g'āg'ilela lāx āwaxa'ayasa la 'nēmēxalēda xwalba'fyē lō'ē ōba'ayasa g'wāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdūx'den lāxēns q!wāq!wax'ts!āna'fyēx



¹ Here the method of sewing is described in detail. See figure on p. 93.

finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and ³ he drills at (2), and
 he does | the same as he did at (1); and after ³⁵
 he has done it, he || puts the crosspiece at the
 other end, and he drills it at (3), and | he
 does the same as he did at (1) and (2); and |
 finally he does it at (4); and when he reaches
 the end, he has finished. ⁴ Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern. 45



yix ^εwālalaasas la ēt!ēd selx^εitsōs. Wā, laxaē lax'sāxs laē ēt!ēd 25
 selx^εidxa hēmaxat! ^εwālālē. Wā, lā hēbendalē sela^εyas lāx
^εwāsgemasasa xwālba^εyē. Wā, lāxaē xūxūdēx^εidēq. Wā, g'il^εmēsē
 g'wāl xūxūdēk'ax ēawagawa^εyasā sela^εyaxs laē lēx^εidxa gwāse-
 wakwē ts!ēx^εsema qa^εs xwēxūdēx^εidēx nexsāwasa k'lēsē xwē-
 xūdēg ikwa. Wā, laxaē lēx^εidqēxs laē g'wāla. Wā, lāxaē āx^εēdxa 30
 selbēkwē dewēxa. Wā, lā hēem t!ēm^εx^εidaēnēqēs t!ēmalaēna^εyas
 lāx'dē t!ēmt!ēgōdālaxa gwāsewakwē ts!ēx^εsema. Wā, g'il^εmēsē
 g'wālēxs laē selx^εidēx (2), yixs laālāl g'wālē (1). Wā, āemxaāwisē
 neqemg'iltewēxēs g'ālē gwēg'ilasēx (1). Wā, g'il^εmēsē g'wālēxs laē
 pax^εalēlōtsa xwālba^εyē lāxa āpsba^εyē. Wā, laxaē selx^εidēx (3). 35
 Wā, āemxaāwisē nānaxts!ewaxēs gwēg'ilasax (1) lō^ε (2). Wā, la
 elxlālax (4)wē. Wā, g'il^εmēsē lābēndqēxs laē g'wāla. Wā, hēem
 yawape^εyēsa g'ālē begwānēm^εxs k'lēsmaōl g'āxa māmalax yīxa gwāse-
 wakwē ts!ēx^εsema. Wā, la ts!ēk!wē lap!ēqas lāxa xwāk'lūna yixs
 hālsela^εmaē nēletāla lāx ēk'lēnxa^εyasā gwāsewakwē ts!ēx^εsemāxs 40
 laē laxs lāxa āgiwa^εyē. Wā, ā^εmēsē laqō^εstōyiwē āwūnxa^εyasēxs
 lāālāl tesālēs banēnxa^εyē lāx ōx'sidza^εyasā yawapp!ēqāxs lāālāl
 laxsa. Wā, ā^εmisē la yōlayōsa yāla qa^εs lā tēsp!ēga^εya gwāsewa-
 kwē ts!ēx^εsem lāxa lap!ēqaxs neq!ēxlālāē lāxa yāla. Wā, g'il^εmēsē
 q'lōx^εwidēxs laē āem pax^εālēxdzem g'wāgwāaqa lāxa g'wālēxsasa 45

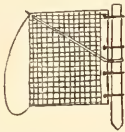
46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies 50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is 5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is one hole in each corner to put the sprit into the  | top corner: | and the hole in the lower corner is for the lower 10 sheet | to pass through. When it is finished, the  | end of the man peels || a young cedar-tree, which is to be the mast for the mat sail. | He passes twisted cedar-bark rope through the four holes in the side of the sail, | and puts it around the mast to hold the sail. He uses a small | young cedar-tree for the sprit, and he uses | twisted cedar-bark rope and puts it around the mast below 15 the || middle to hold the lower end of the sprit. | Finally he takes well-made, twisted, thin cedar-bark rope, | sometimes five fathoms in

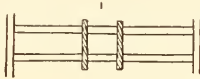
46 *l̥ap!l̥q̥ē l̥āxēs nalnaq̥eyoyālaēna^ēyaxa l̥ap!l̥q̥axs laē tsāgexsa. Wā, g̥il^ēmēsē pax^ēal̥exsaxs laē k̥!g̥ūl̥exsase^ēwēda l̥ap!l̥q̥ē qa^{ēs} l̥ā k̥adeg̥i-yōdayo l̥āxa āg̥iwa^ē. Wā, ā^ēmisē la l̥āx^ēwidayōwēda gwāsewakwē ts!ex^{ēs}sem qa^{ēs} l̥ā xemx^ēidayo l̥āxaaxa āg̥iwa^ēyē qa l̥ās p̥āg̥eg̥iwē 50 l̥āxa āg̥iwa^ēyasa xwāk!ūna. Wā, hēm yāwape^ēyēsa ^ēwālasē mel̥exatsl̥ē xwāk!ūnē ^ēwālayasas.*

1 **Mat Sail and Mast.**—Wā, l̥āla k̥!l̥edekwē l̥ē^ēwa^ēyē yā^ēwapeya^ēyasa xwāxūxwagūmēxa g̥āyolē l̥āxa nāq̥!leg̥a^ēyē denasa, yixs ts!l̥ēts!l̥eq!aō-l̥ēdekwaēs k̥!l̥ita^ēyē. Wā, la mālp!enx^ēbāla l̥āxens q!wāq̥!hwax!ts!l̥āna^ēyēx yīxa ^ēnemp!enk^ē l̥āxens bālāq̥ē ^ēwāsg̥emasas. Wā, l̥ā ^ēnemp!enk^ēiyowē ^ēwādzewasas. Wā, l̥ā mōdzeq̥ē kwākūxūnxa^ēyas qa neyīm^ēx^ēsālatsa t!emqemk^ē!inālasa l̥āxa l̥āp!l̥q̥ē g̥a gwālēg̥a (*fig.*). Wā, l̥āxaē kwāx^ēsāwēda dzēg̥aslasa dzēg̥inolema^ēyē l̥āxa ēk!inxax^ēyas. Wā, l̥āxaē kwāx^ēsāwē benenxa^ēyas qa nex^ēsālatsa wādenōts!exsdēl̥ē. Wā, g̥il^ēmēsē gwāl̥exs laē āx^ēēdxa sāq!ūg̥!idēkwē 10 dzādzaxmedzema qa yāwap!l̥eqsa l̥ēkūya^ēyē yāwabema. Wā, l̥ā neyīm^ēx^ēsōtsa mel̥kwē densen denem l̥āxa mōdzeq̥ē kwākūxūnxēs. Wā, l̥ā t!emqemk^ē!ints l̥āxa yā^ēwap!l̥q̥ē. Wā, l̥ā āx^ēēdxa wilē dzādzaxmedzema qa^{ēs} dzek!inxendēs l̥āq. Wā, laxaē āx^ēēdxa mel̥kwē densen denema qa^{ēs} g̥ālop!endēs l̥āxa benk!ōlts!a^ēyas 15 negoyā^ēyasa l̥āp!l̥q̥ē qa dzēg̥atsa dzēg̥inolema^ēyē. Wā, l̥ā āl̥exsd̥l̥axs laē āx^ēēdxa aēk!laakwas mel̥a^ēyē wilen densen denema, ^ēnāl^ēnemp!enaē sek!l̥ap!enk^ē ^ēwāsg̥emasas l̥āxens bālax qa^{ēs} g̥ālo

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |



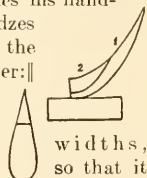
The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-withes. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two | cross-
bars and the | cedar-withes, in this manner: || The
mast stands in (1). || This finishes all I | know 40
about the making of a canoe.



p!aLElödēs ōba^éyas lāxa dzēg[˙]asENxa^éyē. Wā, lāxaē hēEM g[˙]wēx[˙]˙itsa 18
āpsba^éyas lāxa kwāx[˙]sāwē lāxa banENxa^éyē. Wā, hēEM wāDENō-
dzEXsēsē. Wā, g[˙]il[˙]mēsē gwāLEXs laē g[˙]a gwālēg[˙]a (fig.). 20

Wā, hē[˙]mēsa kwawoyāsa lāp!ēqasa g[˙]ālē begwāNEMXS k[˙]lēs-
˙maōlēx g[˙]āxa mamalay, yīxa malts!aqē lēLEX[˙]IN LEX[˙]EXS lāxa
āg[˙]iwa^éyasa xwāk!ūna. Wā, la yūdux[˙]den lāXENS q![˙]wāq![˙]wax[˙]ts![˙]lā-
na^éyēx yix āwālagālaasas yīxs laē t![˙]EMt![˙]EMbalaxa dewēxē. Wā, la
āx[˙]ēdēda lēq![˙]lēnoxwaxa lēkwē dewēxa. Wā, lā mENS[˙]itsa ˙wīlē 25
xōk[˙] k![˙]waxLa^éwa lax NEGōyā^éyasa kwa^éwoyolasa lāp![˙]lēqē. Wā,
g[˙]il[˙]mēsē q![˙]lāqēxs laē xūldōyōdxa malts!aqē kwa^éwoyā. Wā, lā
mENS[˙]idxa k![˙]lōDENōsēla lāXENS q![˙]wāq![˙]wax[˙]ts![˙]lāna^éyēx g[˙]āg[˙]ilēla
lāx NEGōyā^éyasēxs laē xūlt![˙]lēdeq. Wā, lāxaē hēEMxat![˙]˙wālālē
xūltā^éyas lax āpsāLElāsa NEGōyā^éyē xūltā^éyaxs laē xūlt![˙]lēdeq. Wā, 30
laEM yūdux[˙]den lāXENS q![˙]wāq![˙]wax[˙]ts![˙]lāna^éyēx yix āwālagālaasasa
xwēxūltā^éyē lāx wāx[˙]sēLElāsēs xūltā^éyē lāx NEGōyā^éyasēxs laē āx[˙]ēdxa
lēkwē SELBEK[˙] dewēxa qa[˙]s qax[˙]ōdēs lāxa malts!aqē lēLEX[˙]EXSsa.
Wā, g[˙]il[˙]mēsē mālp![˙]ENē[˙]staxs laē ēk![˙]lēbax[˙]˙idEX ōba^éyasa dewēxē
lāx āwāgawa^éyasa malts!aqē lēLEX[˙]EXSsa qa[˙]s lek![˙]lūt![˙]lēxs laē 35
nēx[˙]ēdeq. Wā, lā k![˙]ilg[˙]il[˙]˙ents lāxa dewēxē lāx āwagawa^éyasa
lēLEX[˙]EXSaxs laē mōxwALElōts ōba^éyas. Wā, lāxaē hēEM g[˙]wēx[˙]˙-
idxa āpsāLElās. Wā, hēEM lāLAGawayātsa lāp![˙]lēqa āwagawa^éyasa
dewēxē. Wā, lā g[˙]a gwālēg[˙]a (fig.). HēEM lāx[˙]sālatsa lāp![˙]lēqē (1).
Wā, lawīslā ˙wīlā g[˙]wāla lāXEN q![˙]ālē lāx gwēg[˙]ilasaxa xwāk!ūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, and it is placed || not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt.
- 5 10 When he thinks it is warm through and through, || he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose
- 15 of the head. Then he twists the horn a little and || pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner: ||
- 20 As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner: After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it



- 1 **The Making of Horn Spoons (1).**—Wä, la^mEN gwägwēx^sälal läxa k^asäläx wül^läxasa ^eMELXLOWēxa ts^lölo^laqē k^ats^lENaqa. Wä, hē^mmaaxs laē äx^etsewē xewēqwasasa ^eMELXLÄxs laē möp^lEN-xwa^sē ^enäläs äx^l läx öⁿēgwilasa g^okwē, qa^s lä äx^alileM
- 5 läxa k^lēsē XENLEla NEXwāla läx onälisasa legwilasa g^okwē. Wä, lä^lē L^lēsala^s L^lēsäläsa legwilē, wä lä^lä k^asälä^lENOXwaxa k^ats^lENāqē hē^mENālaEM lēxⁱlālaq. Wä, g^lil^mēsē ts^lElg^uENak^uläxs lä L^läl^lasölēlas läxa legwilē. Wä, lä hē^mENālaEM q^laq^lalālaq
- 10 q^a k^lēsēs k^lümELXⁱda. Wä, g^lil^mēsē la k^otaq laEM ts^lElxsä läx weyōq^lüga^syasēxs laē dāxⁱdxā xewēqwē qa^s g^un^xⁱdē p^lElxⁱdEX habetsEMA^syas. Wä, g^lil^mēsē k^lENXⁱdEXs laē q^lälēlaqēxs lē^māē k^limEMg^aalēlē wiwül^laxs. Wä, hēxⁱda^smēsē dāxⁱtsēs hēk^l!ötts^lāna^syē läxa wül^laxē, wä lä dālasēs gEMXö^lts^lāna^syē läxa xⁱndzasa xewēqwas laē hälselaEM selx^ewid^xa wül^laxaxs laē
- 15 nēxōdeq. Wä, la^mē tek^oyōsa k^lälēla lax äwāga^syas. Wä, lä hēEMxat! gwēxⁱdxā äpsōdatā^syas. Wä, g^lil^mēsē lawāxs laē äx^edxēs k^lim^layuwē lē^wa tEMg^lkwē leqwa qa^s k^lim^ldēmaq. Wä, lä k^lim^lōDEX ök^lwaēdza^syasä wül^laxasa ^eMELXLÄxs laē L^lEN-qalē lēx^uba^syas läxa tEMg^lkwē leqwa; g^a gwälōg^a (*fig.*). Wä,
- 20 g^lil^mēsē lawāxs laē k^lim^lidEX äwāxsta^syas q^a k^lilxⁱxstaxⁱdēs g^a gwälōg^a (*fig.*). Wä, g^lil^mēsē gwälEXs laē ^eMENSⁱdxā yūdux^udENē läxENS q^lwāq^lwax^{ts}lāna^syēx yix ^ewāsgEMasas g^läg^llēla läxa

is | notched in this place, and it is in this way finished it. ||

He puts away his hand-adz and takes his In former times the people rubbed them down sandstone | when they were making black horn there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With 30 his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35 each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40 is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



when he has 23

straight knife. | 25

with rough
spoons. Now

māx·ba^éyas ōxtā^éyasa wūl·lāxax laē k'īm^éīdēq qa^és k'īm·k'īm- 23
dēnōdzēndēq. Wā, lag'a g'wālēg'axs laē g'wāl k'īm^élāq (*fig.*).

Wā, lā g'ēxaxēs k'īm^élāyāxs laē āx^éēdxēs dēx·āla k'īwāyā yīxs 25
k'īōl·laalal dasgemak^u dē^éna t'ēsemē g'īxelāsa g'ālē begwānēmxs
k'āsēlaaxa ts!ōlōlaqē k'āts!ēnaqa q!ōts!āse^éwāēda lōq!wāsa 'wāpē.
Wā, la hā^énēl lāx gēmxagawalilasa g'ēxāxa wūl·laxē. Wā, lā
āx^éstentsa lēx^uba^éyas lāxa 'wāpē. Wā, lā dālx wīetā^éyas yīsēs
gēmxōlts!āna^éyaxs la^éē dālasēs hēlk'!ōtts!āna^éyē lāxa k'īōl·la dās- 30
gēmak^u dē^éna t'ēsema. Wā, lā g'ēx'īdxa wūl·laxē. Wā, lālal
k'īm^élasōsa ālēx begwānēma. Wā, la^émē k'īax^éwīdēq qa^és qāqē-
ts!ēq qa qēs^édēs lāxēs hāēnē^émē ālēs k'īōxūg'alē. Wā, g'īl-
'mēsē g'wālēxs laē hānx'lēntsa ha^énēmē negōyoxsdālaxa 'wāpē.
Wā, lā āx^éēdxa malts!aqē k'īwaxlāwa 'nal^énēmp!enk'ē āwāsge- 35
masas laxēns q!wāq!wax'ts!āna^éyēx. Wā, lā k'īōdēn lāxēns q!wā-
q!wax'ts!āna^éyēx yīx āwāgwīdasas. Wā, lā āx^éēdxa dzexekwē
dēnasa qa^és yālōdēx ōba^éyasa k'īwaxlāwasa dēnasē. Wā, lā
g'walilasa 'nēmts!aqē dēnas qa^és yālōdayōlxa āpsba^éyē qō lāl
āx^éālēlala k'āts!ēnaqē lāxa l'ēbāsaq. Wā, laem g'a g'wālēg'a.¹ 40
Wā, g'īl^émēsē mēdēlx^éwīdēda hānx'lala lāxa lēg'wīlaxs laē āx^éēdxa
k'āts!ēnaqē qa^és āxstēndēs lāq. Wā, lā k'īēs ālaem gē^éstalaxs
laē āxwūstēndēq. Wā, lā āxōtsa āwanā^éyas k'īlx'īxsta^éyasa

¹ That is, two straight sticks tied loosely together at one end.

45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.



|| and he takes
of the spoon-
He bends back
cold | water, so
again, but is

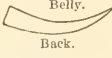

1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

k'ats!Enaqē lāx āwagawa^εyasa L!Ebāsak' g'a gwālēg'a (*fig.*). Wā, lā
45 āx^εēdxa denasē qa^εs yil^εALElōdēs lāxa āpsba^εyasa L!Ebasē lāx
laēna^εyas LEBEKWA k'ats!Enaqē, wā, lā L!ōt!EXōDEX ōxawa^εyas
qa L!ōt!EXālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda^εsta
^εwāpa qa L!EMX^εwidēs. Wā, la^εmē xak'!ālaEM lā LEPālē ōgū-
g'a^εyasēxs laē wūDEX^εīda. Wā, lā āxōdxa L!Ebasē. Wā, lā
50 āx^εēdxa lemōkwē xūlgwēg'a^εya qa^εs xūlxsemdēq qa ālak'!ālēs lā
qēsa yix ōgūg'a^εyas LE^εwis ōsgEMA^εyē. Wā, g'il^εmēsē la ālak'!āla
la qēsaxs laē gwāla. Wā, laEM gwāla ts!ōlolaqē k'āts!Enaqē laxēq.

1 **The Making of Horn Spoons (2).**—Wēg'a^εmaLEN gwāgwēx^εSEX^εīd lāxa
ts!ōlolaqē k'āts!Enaqēxs laē k'asēlasē^εwa. Wā, hē^εmaaxs g'ālaē lāla-
ēda tewī^εnēnoxwaxa ^εMELXLOWē. Wā, la axk'!ālasō^εsa k'āsēlaēnoxwē
begwānema qa^εs tepālēx wū!axasēs yāNEMē ^εMELXLOWa, qaxs
5 lēx'a^εmaē āxsō^εsa tēTEWē^εnēnoxwaxa ^εMELXLOWēs YEX^εSEMA^εyē LE^εwa
met!ōsē LE^εwa eldzās. Wā, la k'leās āx^εētsōs lāx xāqas LE^εwa
wū!axas. Wā, hē^εmis lāg'ilasa k'asēlaēnoxwē hāwāXELaq qa^εs
āx^εēdēsēq. Wā, g'il^εmēsē ^εnāx^εīdxa gaālāxs laē qāsīdēda tewē-
^εnēnoxwaxa ^εMELXLOWē. Wā, lā tewēx^εīda. Wā, g'il^εmēsē tewē^εnā-
10 NEMaxa ^εMELXLāxs laē hēx^εīdaEM āxālaxa YEX^εSEMA^εyē LE^εwa
met!ōsē LE^εwa eldzās. Wā, lā aLEXsdalaxs laē t!ōtsē^εstalax ōXLA-
^εyasa wīwū!axas. Wā, g'il^εmēsē |l^εstē t!ōsa^εyas lāx klīts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now they break off from | the bone core. He continues doing this || with 15 all the mountain-goats that he has killed. And when he has killed enough, he carries them down | from the mountain where he was hunting; and when he arrives at home, he | immediately goes and gives the horns to the spoon-maker, | who at once takes a basket and goes down to the beach | in front of his house, carrying (the basket) in his hand. He puts stones into it, || enough so that he can carry 20 them up | and he takes them into his house. He puts them down near | his fire, and he builds up the fire and puts the stones | on. When this is done, he takes a steaming-box and | places it next to the fire, and he also takes his large water-bucket || and goes to draw 25 some water, and he pours the water into the steaming-box | so that it is half full. After this is done, he takes the tongs | and puts them down, and also his adz and his straight | knife, so that they are ready on the floor of the house; and he also takes a piece of fire-wood, | which he places next to the fire. When all these have been || put 30 down, he places the stones on the fire until they get red-hot. | Then he takes his tongs, picks up the red-hot | stones, and throws them into the steaming-box which contains water, and | he continues putting in red-hot stones. As soon as the water | begins to boil, he

dāx^εidxa t^εsemē qa^s leg^εELElōdēxa wīwūl^εaxē. Wā, la^εmē tep^εlīdē 13
 k^εwālaLElasaxa xāqē. Wā, ā^εmisē la hē gwē^εnākūlaxēs tewē^εnā-
 nemē ^εmelxLOWa. Wā, g^εl^εmēsē hē^εOLEXS g^εāxaē ōXLaxelaxēs tē- 15
 wē^εnanemē lāxa neg^εā. Wā, g^εl^εmēsē lāg^εaa lāxēs g^εōkwaxs laē
 hēx^εidaEM la ts^εlāsa wūl^εaxē lāxa k^εasēlaēnoxwē begwānema. Wā,
 hēx^εida^εmēsē āx^εēdxa lEXa^εyē qa^s lā k^εlōqūlaqēxs laē leuts^εlēsla
 lāx L^εEMa^εisasēs g^εōkwē, qa^s lā xE^εx^uts^εlāsa t^εsemē lāq. Wā,
 ā^εmisē gwanāla qa^s lōkwēsēxs laē ōXLEX^εideq qa^s lā ōXLōsdēse- 20
 laq, qa^s lā ōXLaēLElaq lāxēs g^εōkwē, qa^s lā ōXLEG^εalilas lāx mā-
 g^εinwalisasēs legwīlē. Wā, lā leqwēlax^εida, qa^s xE^εx^uLālēsa t^εse-
 mē lāxēs legwīlē. Wā, g^εl^εmēsē gwālexs laē āx^εēdxa q^εlōlats^εlē, qa
 g^εāxēs hānālisEX legwīlas. Wā, lāxaē āx^εēdxēs ^εwālasē nagats^εlā,
 qa^s lā tsēx^εidEX ^εwāpa. Wā, lā gūxts^εlōtsa ^εwāpē lāxa q^εlōlats^εlē, 25
 qa negōyoxsdālēs. Wā, g^εl^εmēsē gwālexs laē āx^εēdxa ts^εlēslāla
 qa g^εāxēs k^εadēla. Wā, hē^εmisēs k^εlīm^εlayowē LE^εwis nEXx^εāla
 k^εlāwayowa, qa g^εāxēs gwālēl g^εēx^εg^εaēla. Wā, hē^εmisa leqwa,
 qa g^εāxēs k^εadēl lāx onālisasēs legwīlē. Wā, g^εl^εmēsē g^εāx ^εwīla
 g^εēx^εg^εaēlexs laē mēment^εSEMx^εidēda xE^εx^ulālalisē t^εsem lāxa 30
 legwīlē. Wā, lā dāx^εidxēs ts^εlēslāla, qa^s k^εlīp^εlīdēs lāxa x^εixse-
 māla t^εsema, qa^s lā k^εlīpstents lāx ^εwabets^εlāwasa q^εlōlats^εlē. Wā,
 lā hānal k^εlīpstālasa x^εix^εEXSEMāla t^εsem lāq. Wā, g^εl^εmēsē me-
 delx^εwīdēda ^εwāpaxs laē gwāl k^εlīpstālaq. Wā, lā dāx^εidxa wīwū-

35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning
50 at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:  Then he takes | red-pine wood that splits
55 well and splits it in pieces of the size of our || middle

35 L!axē, qa^s lä äxstents läq. Wä, k'!estlē älaem gē^sstalifexs laē äx^sēdxa ts!ēslāla, qa^s k'!ap!elēs läq. Wä, g'il^smēsē lälxa 'nemē q'!olk^u wül!axens laē äx^sēdxa q'lōyaakwē k'ädzekwa, qa^s sāx'ts!ānālēqēxs laē dāx'fīs lāx wilba^syasa wül!axē. Wä, lä xūsentsa ɽEX^uba^syē lāxa leqwa k'adēla. Wä, hō^smis la dex^swülts!ewats gō-
40 gūlg'a^syas. Wa, la^smē kwākwūx'idēda wül!axē. Wä, äx^ssā^smēsē hē gwēg'ilaxa waōkwē. Wä, g'il^smēsē wiflaxs laē mens'idxa maldenē lāxens q'!wāq!wax'ts!āna^syē g'äg'ilela lāx wiletā^syas lāx ok!waēdza^syasxa g'a gwälēg'a (*fig.*). Wä, lä dāx^sidxēs nēxx'āla k'lāwayowa qa^s k'!imbtendēxa lānēxala gwāgwaaqāla lāxa
45 ɽEX^uba^syas. Wä, lä g'ig'alilaxēs k'lāwayowē, qa^s ēt'ledē mens'idxa yūdux^udenē lāxens q'!wāq!wax'ts!āna^syēx g'äg'ilela lāx k'!imta^syas gwāgwaaqa lāxa ɽEX^uba^syē. Wä, lāxaē xāl!EX^sid k'!imbtendēq. Wä, lä g'ig'alilaxēs k'lāwayowē, qa^s dax^sidēxēs k'limlayowē, qa^s k'limfidēxa g'äg'ilela lāx g'ālē k'limtēs. Wä, lä neqoyōdē k'lim-
50 la^syas lālaa lāx ālē k'limtēs. Wä, lä xwēl'idxa wül!āxē, qa^s dālēx ɽEX^uba^syasēxs laē k'liml'idēq, qa k'āk'elx'ālēs, qa xūlboyōlēs. Wä, g'il^smēsē gwāfexs laē k'liml'idēx ɽEK'lūlx!a^syas, qa k'āk'elx'ālēs. Wä, g'il^smēsē gwāfexs laē g'a gwälēg'a (*fig.*). Wä, lä äx^sēdxa ögraqwa lāx xāse^swē wūnāgūla. Wä, lä xoxox^sēndēq, qa yuwēs äwāgwītens
55 'nōlax'ts!āna^syxens q'!wāq!wax'ts!āna^syēx. Wä, lä bāl'itsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enk'ē lāxens q!hwāq!wax'tsāna'yēx yix āwāsgemasasēxs laē āx'ēdxēs 56
 nexx'āla k'lāwayowa, qa's k'limts!endēq. Wā, g'il'mēsē 'wī'laxs
 jāxēs hēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxlaasasa ts!ōlolaqē
 k'āts!enaqxsōs. Wā, lā āx'ēdxā L!ōp!ek'asa ulēwasē, qa's pāpax'sā-
 lēq. Wā lā āx'ēstālās lāxa 'wāpē q!ōts!āxa lālogūmē, qa pēx'widēs. 60
 Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's xōx'widēx ēpsba'yasa
 wīwūnagūlē, qa yuwēs gwēx'sa ts!ēslāxax. Wā, g'il'mēsē 'wī'la
 xōbaakwa laē āx'ēdxā paakwē L!ōp!ek'a, qa's yīl'idēs lāxa ēpsba-
 'yas g'a gwālēg'a.¹ Wā, lā 'nāxwaem hē gwēx'ēdēq. Wā, g'il'mēsē
 'wī'la la yaēlbāxax L!ōp!ek'axs laē leqwēlax'ēdxēs legwīlē. Wā, lā 65
 āx'wūstāxax t!ēsemē lāxa q!ōlats!ē, qa's lā xex'LEndālas lāxēs legwī-
 lē. Wā, g'il'mēsē 'wīlx'Lāxax laē āem la ēsēlaq, qa mēmēntsem-
 x'ēdēs. Wā, g'il'mēsē mēmēntsemx'ēdēda t!ēsemāxs laē dāx'ēd-
 xēs ts!ēslāla, qa's k'lipidēs lāxa x'ix'exsemāla t!ēsema, qa's lāxat!
 k'lipstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē medēlx- 70
 'widēda 'wāpaxs laē āx'ēdxā lā k'lik'liml'ek' wūlaxax qa's lā āxstā-
 las lāq. Wā, g'il'mēsē 'wī'lastaxs laē āx'ēdxā L!ōp!ek'ē, qa g'āxēs
 g'aēl lāx k!waēlasas l'ē'wa xōkwē yaēlbaak' wūnāgūla. Wā, ā'misē
 gwānala, qa ts!ēlx'widēsa wūl'āxaxs laē dāx'ēdxēs ts!ēslāla, qa's
 k'lip'idēs lāxa 'nemē wūl'āxa. Wā, lā dāx'ēdxā 'nemts!aqē 75
 L!ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qa's L!ēbeg'indēs lāxēs
 ts!ōlolaqē k'āts!enaqaxs laē pēqwa. Wā, ā'misē gwānala, qa

¹ See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

78 ʷwādzegēgʷaatsēxs laē āxʷēdx̄a Lʷōpʷēkʷē, qʷəʷs yʷlʷidēs lāxa āpsba-
 ʷyasa Lʷēbēgʷaʷyē. Wā, lā gʷa gʷwālaxs laē gʷwālēgʷa.¹ Wā, gʷil-
 80 ʷmēsē gʷwālēxs laē āem hē gʷwēgʷilaxa waōkwē. Wā, gʷilʷmēsē gʷwā-
 lēxs laē xwēlaqa kʷlʷipstālasa xʷixʷexsemāla tʷlʷēm lāxa qʷlʷōlatsʷlē.
 Wā, gʷilʷmēsē medelxʷwidōda ʷwāpaxs laē āxʷēdx̄a yāsekwas
 ʷmēlxwōwē, qʷa gʷāxēs gʷaēla lāx ēaxelasas. Wā, lā āxʷēdx̄a lo-
 qʷwē, qʷəʷs gʷāxē kʷāgʷalilas lāxaaxēs kʷwāēlasē. Wā, lā āxʷēdx̄a
 85 nagatsʷlē ʷwābētsʷlālila, qʷəʷs gūxtsʷlōdēsa ʷwāpē lāxa lōqʷwē. Wā,
 gʷilʷmēsē gʷwālēxs laē āxʷēdx̄a Lʷēbēgʷaakwē tsʷlʷetsʷlōlolaqa, qʷəʷs lā
 āxʷstālas lāxa maemdelqūla ʷwāpa. Wā, gʷilʷmēsē kʷōtaq laem
 ālakʷlāla la tsʷlʷēxʷwida, laē ʷnālʷnememkʷaxs laē kʷlʷipʷwüstālaq,
 qʷəʷs hamelxsemdē dexʷsemtsa yāsekwē lāq. Wā, gʷilʷmēsē gʷwālēxs
 90 laē tsʷlʷexstents lāxa wūdaʷsta ʷwābētsʷlālilxa lōqʷwē. Wā, lā ʷnā-
 xwāem hē gʷwēxʷēdx̄a waōkwē. Wā, laem ʷnēxʷ qʷa Lʷēmʷwīdēs
 lāgʷilas hē gʷwēgʷilaq. Wā, gʷilʷmēsē ʷwīʷlāʷsta lāxa wūdaʷsta ʷwābē-
 tsʷlālilxa lōqʷwāxs laē āxʷwüstālaq, qʷəʷs qwēlālēxa Lʷōpʷēkʷē yaēt-
 bēsa Lʷēbēgʷaʷyē. Wā, lā āxʷēdx̄a xūlgwēgʷaʷyasa xūlgūmē, qʷəʷs
 95 xūlxʷwidēx ōsgēmaʷyas lēʷwēs ōgūgʷaʷyē. Wā, gʷilʷmēsē la qētsema.
 Wā, hēʷmisēxs laē qōdzegʷa laē gʷwāla. Wā, āxʷsāʷmēsē hē gʷwēgʷi-
 laxa waōkwē. Wā, hēem gʷwēgʷilatsa tsʷlōlōlaqēlāxa tsʷlōlōlaqē
 kʷātsʷlēnaqa. Wā, laem gʷwāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹ |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx^édēda begwānEMAXA xaqē g'a^éyōl | 1
lāx xagēlba^éyasa gwe^éyimē. Wä, lä äx^édxa pēlEXXē k'ōLla dē^éna
t'lēsema. Wä, hē^émisa lālogūm qa^és gūxts'ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a^élilas lāxēs ēaxELASLAXA k'ādzaYōLAXA k'ādZE-
kwē. Wä, lä äx^édxa xāqē qa^és mens^éidēq qa 'wāsgEMATS. Wä, lä 5
ha^émōdēngāla lāx malp!enk'ē 'wāsgEMASAS lEXENS q!wāq!wax'ts!ā-
na^éyaxs laē äx^éstentsa k'ōLla dē^éna t'lēSEM lāXA 'wābETS!āwasa
lālogūmē. Wä, lä x'iltst!ents lāXA xāqē qa 'nemābēs. Wä, lä hēm-
xat! g'wēx^éidxa āpsba^éyē. Wä, g'il^émēsē 'nē^énamabaxs laē g'ēx^éi-
dex ōxwā^éyas qa 'nemEXXELēs. Wä, g'il^émēsē la 'nemEXXELAXS laē 10
bāl'itsēs ts!EX^éts!āna^éyē q!wāq!wax'ts!āna^éyēX lāq qa wāDZEWATS.
Wä, lāxaē mensi^élālasa k!waxLā^éwē lāX negōYā^éyas g'a g'wālēg'a (*fig.*)
Wä, g'il^émēsē q!lāXA negōYā^éyaxs laē xūltaxōDEX. Wä, lä g'ēx^éidEX,
wāx'sanā^éyasa dāsēXA la sax^éstō kwāx'sā. Wä, g'il^émēsē g'wāLEXS
laē g'ēxsōdXA sax^éstowē kwāx'sāXA daas. Wä, g'il^émēsē g'wāLEXS 15
laē g'ēxx'ālabENDEq qa ōpēX^éā^éyēs ēx'ba. Wä, laEM g'wāla k'āya-
yāXA k'ādZEkwē.



Bag of Sea-Lion Hide.—Wä, g'il^émēsē g'wāLEXS laē äx^édxa pESE-
na^éyasa L'ēXENAXS laē lEMōkwa. Wä, la LEP!ālilaq. Wä, lä bāl^é-
idXA malp!enk'ē lāXENS q!wāq!wax'ts!āna^éyēX. Wä, lä k'ādEDZōtsa 20
NEGENōSē k!waxLō lāqēXS laē xūlt!ēDEq, qa neqELēsēXS laē BEXE-
lENDXēs xūltā^éyē. Wä, lāxaē ōgwaqa k'ādEDZōtsa NEGENōSē k!waxLō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-


- 23 lāx āpsenxa⁴yasēxs laē xūt¹lēdeq. Wā, lāxaē bexelendxēs xūta⁴yē;
 laem malp¹eng²adzowē ⁴wādzewasas lāxen q!wāq!wax²ts!āna⁴yēx.
 25 Wā, lāxaē bā¹fidxa q!ELlāpenk²ē lāxens q!wāq!wax²ts!āna⁴yēx qa
⁴wāsgematsēxs laē k²ādēdzōdaxaasēs negenōsē k!waxlō lāx ⁴wālaasa-
 sa q!EL!ap!enk²axs laē xūt¹lēdeq. Wā, lāxaē bexelendxēs xūta⁴yē.
 La⁴mē gwānax⁴ideq lāxēs g²ildolasē qa negexlālēs. Wā, lā t!ep¹lēdeq
 qa q!āsox⁴widēsēxs laē L!enqemsālasēs k²lāwayowē lāx ēwūnxa⁴yas
 30 lā hemaldengālē lāxens q!wāq!wax²ts!āna⁴yāqē L!enqa⁴ya. Wā,
 hēem g²ayīnx²sālasltsa q!ENāla qō q!enq!eg²ox⁴widleq. Wā, g²il-
⁴mēsē g²wālexs laē ēt¹lēd k²ādēdzōtsa negenōsē k!waxlō lāxa māldenē
 lāxens q!wāq!wax²ts!āna⁴yaxs laē xūt¹lēdeq. Wā, lā bexlendeq.
 Wā, lā ālebop!enk²ē ⁴wāsgemasas lāxens q!wāq!wax²ts!āna⁴yēx.
 35 Hēem aōxlaaslesa q!waats!ēlasa lem²g²ayowē. Wā, lā ēt¹lēd k²ādē-
 dzōtsa negenōsē k!waxlō lāxa k²lōdenas ⁴wādzewasē lāxens q!wā-
 q!wax²ts!āna⁴yaxs laē xūt¹lēdeq. Wā, lā bexlendeq. Wā, laem
 g²iltlēq. Wā, hēem q!enq!eq!oyōltsēxa ēwūnxa⁴yasa q!waats!ēlasa
 lemlem²g²ayowē. Wā, g²il⁴mēsē g²wālexs laē yāwas⁴id āx⁴stents lāxa
 40 ⁴wāpē ⁴wī⁴la L⁴E⁴wa q!waats!ēlē. Wā, lēx⁴a⁴mēsē k²lēs lā āx⁴stanōsēda
 aōxlaaslē. Wā, k²lēs⁴la gē⁴stāla lāxa ⁴wāpaxs laē āx⁴wūstendeq.
 Wā, lā āx⁴ēdxa q!enyowē bexek² pesenēsa L!ēxenē qa⁴s ⁴nēx⁴sālēs
 laxēs L!enqa⁴yē. Wā, laem āx⁴ālelōts ōba⁴yasa aōxlaasē lāx onō-
 dzexsta⁴yas. Wā, lā q!lāq!enk²inaq. Wā, la⁴mē hāxelamē q!ena⁴yas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |


Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way :  | As soon
as this is done, she carries them in her right hand and |
goes home. She puts them down in a cool corner of
the house. || Then she takes a mat and  spreads it 15
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, |
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax^ēidaasas ōxsda^ēyasa q!waats!ē. Wā, lā hēemxat! gwēx- 45
^ēidxa āpsanā^ēfyē. Wā, la^ēmē gwāla q!waats!āsa LEMLEM^g’ayu laxēq.

Spruce-Roots and Cedar-Withes.—Wā, hē^ēmaaxs laē elāq gwāt!enxa 1
laē g’ēg’aēx^ēēdēda ts!ēdāqē, qa^{ēs} lexilē, qa^{ēs} k’!elats!ēla gwādemē, qō
NEGEXLŌDLŌ. Wā, lā āx^ēēdxēs k’!elakwē LE^ēwis sāyōbemaxs laē
lāxa alēwādzem^ēekūla lāxēs q!ālē telq!ūts t!ēk’a. Wā, g’il^ēmēsē
lāg’aa lāqēxs, laē ts!ēx^ūbetelsas ōba^ēyasēs k’!elakwē, qa^{ēs} k’!wet!ēqōl- 5
selēxa L!ēL!ōp!ēk’asa alēwādzemē. Wā, g’il^ēmēsē lāqōlsa L!ēL!ōp!ē-
k’axs laē alēqaxa neqela wīla, laē dāyōdeq, qa^{ēs} uex^ēūqōlselēq.
Wā, lā ^ēnā^ēnemp!ēna ēseg^ēfyō lāxens bālāqē āwāsgemasas. Wā,
g’il^ēmēsē lāg’aa lāxa ābāsemāsēxs laē dāx^ēīdxēs sāyōbemē, qa^{ēs}
tsex^ēsendēq. Wā, āx^ūsā^ēmēsē hē gwēg’ilaxs L!āl!ōp!ēk’aēda 10
ts!ēdāqē. Wā, g’il^ēmēsē hēlōlexs laē q!elō^ēuākūlaq, qa^{ēs} yaē^ēalēlō-
dalēsa wīsweltowē L!ōp!ēk’ lāxa mōx^ēwīdalalēla lāq xa g’a gwālēg’a
(fig.). Wā, g’il^ēmēsē gwālexs laē q!ēlxūlasēs hēlk’lōts!ānāfyē lāqēxs
laē nā^ēnakwa. Wā, lā q!ēlxwalīlas lāxa wūdanēgwīlasēs g’ōkwē
qa^{ēs} āx^ēēdēxa lē^ēwa^ēfyē, qa^{ēs} nax^ūsemhīēs lāq. Wā, g’il^ēmēsē gwālexs 15
laē ēt!ēd dāx^ēīdxēs sāyōbemē, qa^{ēs} lāxat! lāxa dzādzesexekūla.
Wā, g’il^ēmēsē lāg’aa laqēxs laē alēx^ēīdxā g’ilsg’ilt!ās texemē, yīxa
^ēnemg’itēxa k’lēsē selp!ēna. Wā, g’il^ēmēsē q!lāxa ^ēnemts!aqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right 30 through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | 35 she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeseq^u äx^eenālaqēxs laē hēx^eida^eem sōp!exōdeq. Wä, g'il^emēsē
20 t'lāx^eidēxs laē dzadzatūqewaxa ēk'ētela texema. Wä, g'il^emēsē.
lēlōlēxs laē q'ōp'lēxlēndeq, qa^s äx^eēdēxa wīlē g'iltla dewēxa,
qa^s selp'lēdēq. Wä, g'il^emēsē gwālēxs laē yīl^ealelōts lāx ōxlā^eyas.
Wä, lā mōx^ewidalē yīlā^eyas lāq. Wä, lā g'a g'wālax laē gwāla (*jig.*).
Wä, g'il^emēsē gwāla laē wēx^eseyap'lālaqēxs g'āxaē nā^enakwa. Wä,
25 g'il^emēsē laēl lāxēs g'ōkwaxs laē äx^eälilas lāxēs hēmenēlasē k'lwaēlasa.
Wä, lā qwēlālx yīlemasēs tayaxamanēmē. Wä, g'il^emēsē ^ewī^elāwa
laē x'ik'ālx q'lwāk'!ena^eyasēs g'ālē dāx^eit^ese^ewa. Wä, g'il^emēsē ^ewī^elā-
g'fīēnx^s laē g'ūbēndēx wiletāyasa texemaxs laē pax^esendeq gūyo-
lela lāx ōxlā^eyas naq!egēndālx dōmaqas. Wä, g'il^emēsē pāx^esaa-
30 kūs laē g'īg'alilaxa āpsōdilasēxs laē ētts!ēnd pāx^esendxa āpsōdīlax
la g'aēla. Wä, g'il^eemxaāwisē la pāx^esaakūs laē g'īg'alilasēxs laē
ēt'lēd dāg'ililaxa āpsōdēlax g'ilx^edē k'at!alēlēm^s, qa^s pāx^esendēq.
Wä, laem mōx^esēda ^enemts!aqē texema. Wä, g'il^emēsē gwāla laē
ēt'lēd dāg'ililaxa ^enemts!aqē texema, qa^s x'ik'ālēx q'lwāk'!ena^eyas.
35 Wä, g'il^emēsē gwālēxs lāaxat! pāx^esendeq lāxēs gwēg'ilasaxa g'ilx^edē
pāpēx^esalasō^s. Wä, äx^esā^emēsē hē gwēg'ilaxa waōkwē texema.
Wä, g'il^emēsē ^ewī^elā la paākūs laē māmenōqewaxa ts'lēts!exēg'a-
^eyasēs pa^eyē qa q'lup!älēs. Wä, lā äx^eēdxa paā^eyē qa^s yīlemdēs lāq

what she split and ties it together | in this way: She does
 the same to the inner part. As soon || as every- 40
 thing has been tied together, she lays the withes
 over her fire | to get dry; for when she splits them, the bark also
 comes off. | After this has been done, she takes the roots and
 unties them, | and she straightens them out. Then she takes good |
 straight-splitting red-pine wood and splits it like a || pair of tongs. 45
 She takes a thin root and ties it at a place | four finger-widths from
 the unsplit end; | and after doing so, she takes her straight knife
 and | cuts off the end of the tongs which serve for stripping off the
 bark of the roots, and | thus the end is sharp. She cuts it again at the
 end where she tied the tongs with roots. As soon as this has been
 finished, || she puts it into the floor close to the fire, | with the split 50
 end upward, and the sharp end in the ground, leaning (outwards) |
 towards the fire, in this way: As soon as this has
 been done, | she takes one of the long pieces of
 root and coils it up again. Then | she puts it
 on the middle of the fire  takes her tongs, and ||
 holds the root with them. Then she turns it until all the bark has 55
 been burnt black. | As soon as the bark has been burnt black, | she
 takes it off with the tongs and puts it down next to the implement for
 stripping off the bark | of the root. Then she takes the end of it and
 puts it between the | legs of the tongs for stripping off the bark from

g'a gwälēg'a (*fig.*). Wä, läxäē hēem gwēx'ēidxa nāq!ēga'yē. Wä,
 g'il'mēsē wī'la la yaēLEMälaxs laē LēsaLElōts lax nEXstā'yasēs legwīlē, 40
 qa lEMx'widēs qaxs hē'maē lawälats xēxēx'ūna'yasēxs laē pāpEX'sā-
 laq. Wä, g'il'mēsē gwälēxs laē äx'ēdxā L'ōp!Ek'ē qa's qwēlälēx
 yīLEMas. Wä, la dāl'ideq qa's dāl'alitēq. Wä, lä dāx'ēidxa ēg'āqwa
 läx xāSE'wē wūnāgūla. Wä, lä xōx'widēq qa yuwēs gwēx'sa
 ts!ēslälax. Wä, lä äx'ēdxā wīlē L'ōp!Ek'a, qa's yī'ALElōdēs läxa 45
 mōdenē läxENS q!wāq!wax'ts!āna'yēx g'äg'ILEla läxa k'!ēsē xōkwa'
 Wä, g'il'mēsē gwälēxs laē dāx'ēidxēs nEX'āla k'lāwayowē qa's
 k'lāx'widēx ōba'yasa x'ik'āla'yāx xEX'ūna'yasa L'ōp!Ek'ē qa
 ēx'bēs g'äg'ILEla läxa la yī'ENē L'ōp!Ek'a. Wä, g'il'mēsē gwälēxs
 laē ts!EX'βetalilas ōba'yas läxa ōnālisasēs legwīlē. Wä, laEM 50
 ēk'!ēba'ya xōkwaxs laālal g'ēbelalilēlēs ēx'ba'yē laxēs L!astālaē-
 na'yē läxa legwīlē, g'a gwälēg'a (*fig.*). Wä, g'il'mēsē gwälēxs laē
 dāx'ēidxa 'nEMts!aqē g'ilt!a L'ōp!Ek'a, qa's xwēlaqē qES'īdqēxs laē
 L'EX'LEnts läx nEXLalāsēs legwīlē. Wä, lä dāx'ēidxēs ts!ēslāla qa's
 k'lip'lidēs lāqēxs laē lälēx ilālas qa 'nāxwēs k!wēk'ūmelk'ēyē xEX'ū- 55
 na'yas. Wä, g'il'mēsē 'nāxwa la k!wēk'ūmelk'ēyax'ēidē xEX'ūnā-
 'yasēxs laē k'lip'lidqēs k'lip!alilēs läx māK'EX'ā'yasa laēlē x'ik'āla-
 yax xEX'ūnā'yasa L'ōp!Ek'ē. Wä, lä dābENDEx ōba'yas qa's k'āk'ē-
 tōdēsa L'lāL'ax'ELalakwē L'ōp!Ek' läx āwāgawa'yasa x'ik'ā'layāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 xex^uünā^eyasa l'ōp!ek'axs laē dāx^eitsēs g'emxōlts!āna^eyē lāx oxtā^eyas wāx'sanōdzexta^eyasēxs laē q!wēq!wasālaqēxs laē nēx^eitsēs hēlk'!ōtts!āna^eyē lāxa l'ōp!ek'ē. Wā, hē^emis lā qūsālatx xex^uünā^eyas. Wā, lāxaē saaqālē sāaqas. Wā, g'il^emēsē ^ewilg'ilenxēs xex^uünā^eyaxs laē xwē^lidēq qa^s oḡwaqē x'ik'ōdex xex^uünā^eyasēs
- 65 dālasōx^udē. Wā, lā gēg'ilil aēdaaqāna^xwa k'āk'etōts lāxēs x'ik'ālayāx xex^uünā^eyasa l'ōp!ek'ē qa^s xwēlaqē nēxsōdeq. Wā, ā^lmēsē ḡwāl hē ḡwēg'ilaqēxs laē ālak'!āla la ^emelk'!ēna qaxs laē lēmx^eünx^eida. Wā, g'il^emēsē ḡwālexs laē ēt!ēd dāx^eidxa ^enemts!aqē l'ōp!ek'a. Wā, lāxaē āem nāqemg'iltāxēs g'ilx^udē ḡwēg'ilasa. Wā,
- 70 ā^lmēsē ḡwālexs laē ^ewī^lla la x'ik'ewakwē xex^uünā^eyas. Wā, lā nāq!eqax dōmaqasēxs laē pāx^eidēq hēbendāla āwāsgemasas. Wā, g'il^emēsē mālts!exs laē ētts!ēnd pāx^eendxa wāx^sōdilas. Wā, la^emē mōx^usendxa ^enāl^enemts!aqē l'ōp!ek'a. Wā, āx^usā^emēsē hē ḡwēg'ilax ^ewāxaasasa l'ōp!ek'ē. Wā, g'il^emēsē ^ewī^lla la pāpex^esaakūxs laē
- 75 k'exet!ēdeq. Wā, laem āx^eēdex nēxx'āla k'lāwayōsēs lā^ewūnemē, qa^s dzēx^ewalilēsēs g'emxōltsidza^eyē g'ōḡyowa. Wā, lā dāx^eitsēs g'emxōlts!āna^eyē a^eyasō lāxa paakwē l'ōp!ek'a, qa^s pax^ealēlōdēs lāx hēlk'!ōtsema^eyas mek'lūx^lax^sidza^eyasēs g'emxōltsidza^eyē g'ōḡyowa. Wā, lā dāx^eitsēs hēlk'!ōts!āna^eyē lāxa nēxx'āla k'lāwayowa
- 80 qa^s k'at!ēndēs āwīg'a^eyas lāxa l'ōp!ek'ē. Wā, lā tesālak'ats laqēxs laē nēx^eēdxa l'ōp!ek'asēs hēlk'!ōtts!āna^eyē. Wā, la xwē^lilālaxa

- 16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |
- 1 **Spruce-Roots (1).**—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without
5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when
10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying
15 of the coiled roots; and || when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

- 16 Wā, la ^ɛnalⁿemp!ena maltsemgustōx^usēda ^ɛnemts!aqē ēk'ētela
TEXEMA lāxa ts!edāqaxs ēg'ilwataē lāx pāpEX'sālāxa TEXEMē yix
pelpspadzā^ɛ. Wā, g'il^ɛmēsē ^ɛwī^ɛla la paakūxs laē g'ēxaq.
- 1 **Spruce-Roots (1).**—Wā, lāxaē xwānal^ɛidEXs laē āLē^ɛsta lāxa āLē
qa^ɛs lā L'ōp!Ek'ax L'ōp!Ek'asa ālēwasē lāxēs q'lālē telq'lūs t!Ek'a,
yix q!waxasasa ālēwadzemē, qaxs hē^ɛmaē ālak'lāla g'ilsg'ilt!
Ek'ētElē wīswūlē L'ōp!Ek'asa telq'lūsas t!Ek'a q!wāxatsa ālēwadze-
5 mē. Wā, g'il^ɛmēsē q!lāqēxs laē hēx^ɛidaem gēlxūqolsaxa L'ōp!
k'axs nēlōyīwelsaē lāxa t!Ek'a. Wā, lā nēxaq lāxēs āwāsgemasaxs
g'ilsg'ilstā^ɛ. Wā, g'il^ɛmēsē lāg'aa lāx qEXbax^ɛidaasasēxs laē q!EX-
sendeq qa ELEsēs. Wā, ā^ɛmisē la hē gwēg'ilaxa waōkwē. Wā,
g'il^ɛmēsē k'otaq laem hēlālēs L'ōp!Eg'anEMaxs laē āx^ɛēdxa L'ōp!Ek'
10 qa^ɛs qES^ɛēdēq qa q!Elx^ɛwalēsēxs laē āx^ɛēdxa wīltowē L'ōp!Ek'a qa^ɛs
yīl^ɛidēs lāxa āpsūnēqwasa la wEX'ts!EWak^u L'ōp!Ek'a. Wā, g'il^ɛmēsē
gwāLEXs laē q!Elxūlaxēs L'ōp!Eg'āNEMaxs laē nā^ɛnakwa lāxēs g'ōkwē
qa^ɛs lāxat! q!Elx^ɛwalilas lāx wūdānegwēlasēs g'ōkwē. Wā, lā hēx^ɛ-
daem k!wāg'alila qa^ɛs qwēlodēx yīlēwā^ɛyasēs q!Elxwāla L'ōp!Ek'a.
15 Wā, g'il^ɛmēsē ^ɛwī^ɛlāwē yīlēwā^ɛyasēxs laē dālaxa lā dzakwala L'ōp!Ek'a
qa^ɛs lā g'ēnolisas lāxa lēgwīlasēs g'ōkwē. Wā, lā āx^ɛēdxa ts!ēslāla
qa^ɛs yīl!EXōdēsa wīltowē L'ōp!Ek' lāq, qa k!^ɛsēs xōx^ɛwīdēl qō lāl
x'ik'ālax xEX^ɛūna^ɛyasa L'ōp!Ek'ē. Wā, g'il^ɛnēsē gwāLEXs laē āx^ɛēd-
xa ^ɛnemts!aqē lāxa g'ilstowē L'ōp!Ek'a qa^ɛs k'atLEndēs lāxa lēgwīle

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

g'äg'ILEla lāxa mak'ala lāx dālase^εwasēxs laē aōyaa nēx^εnakūlaq qa 20
ēk'ēs ts'elgū^εnakūlaēna^εyas. Wā, g'il^εmēsē ts'Elx^εwid 'nāxwē ōgwī-
da^εyas xek'lūmasēxs laē k'āk'etōtsa mak'ala lāx dālase^εwasēxs
laē q'lwēs^εitsēs gēm^εxōlts'lāna^εyē lāx wāx'sanōdzexsta^εyasa ts'lēsLā-
lāxs benxtolila. Wā, hē^εmis la nexsālatsēxa L'ōp'Ek'ē yīsēs
hēk'lōlts'lāna^εyē. Wā, hē^εmis la qūsālatsa xex^{ue}ūna^εyas. Wā, 25
g'il^εmēsē 'wī^εlāwēda xex^{ue}ūna^εyasēxs laē k'at'lālilas lāxēs gēm^εx-
gawalilē. Wā, laxaē ēt'lēd dāx^εīdxa 'nemts!aqē L'ōp'Ek'a qa^εs
k'atlendēs lāxa lēgwilē. Wā, laem āemxat! neqemg'iltewēxēs
gwēg'ilasaxēs g'ilx^εdē āxse^εwaxs lāx^εdē L'EX'Lents lāxēs lēgwila
L'ōp'Ek'ē. Wā, g'il^εmēsē 'wī^εla la saq'wag'īdekwa L'ōp'Ek'axs laē 30
ha^εyālo^εmālaa pāpex'sendqēxs k'lēs^εmaē ālaem lem^εx'wīda. Wā,
laem lū g'il pāx^εitsō^εsē wība^εya yīxs nāq'Eqaax dōmaqas gwā-
yōlēla lāx L'Ekumā^εyas. Wā, g'il^εmēsē la pāx'saakūxs laē āx^εdxa
āpsōdile qa^εs ēt'lēdē pāx'sendēq. Wā, g'il^εmēsē pāx'saakwa laē
ētts'endaxat! pāx'sendaxaaq. Wā, la hēm^εxat! gwēx^εīdxa āpsex'- 35
sās yīxs 'nēk'aēda ts'Edāqē qa pelspelēsa paakwē L'ōp'Ek'a qa
k'lig'ems lexēlās, yīxs 'nāl'nemp!enaē māleg'īyōx^εsēda 'nemts!aqē
ēk'ētēla L'ōp'Ek'axs laē paakwa. Wā, g'il^εmēsē 'wī^εla la paakūxs
laē āx^εdxa q'lwētanaxa seg'īnōdza^εyas g'alemalg'īwafyē g'ōgūyōsa
gēwasē, yīxs laē aēk'laak' g'exekwa qa ēx'bēs. Wā, hē^εmis qa 40
peldzowēs. Wā, hēm^εxat! q'lwētanaxa ts'Edāqaxs k'litaaxa lē^εwafyē
yīxs laē pāpex'sālaxa denasē lōxs laē dzedzēxs^εālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the
 roots. She stretches out | her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root |
 on the right-hand side of her heel. | She takes hold with the right
 hand of the bone cedar-bark splitter and she | lays it on the | root
 and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out
 all the sap in the root. If there is | much water in it, she pulls the
 root through four times its | whole length between her heel and the
 bone. When | all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the
 roots have been scraped, she coils them up and | puts them away
 for a while. |

1 **Spruce-Roots (2).**—The woman takes her ax and her | clam-digging
 stick and her cedar-bark belt, and she carries them | while she is
 going into the woods, where she knows that small spruce-trees are
 growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-
 bark belt, and she | puts the corners of her blanket over her left
 shoulder, and she puts the cedar-bark | belt around her waist over
 the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē^{em} äx^{ets}ō^{sa} Läl!löp!EX^{siläxa} L!öp!EK^ē. Wä, lä dzēx-
 wälilasēs gēmxoltsīdza^{yē} g'ōgūyowa. Wä, lä dābēndxa paakwē
 45 L!öp!EK^a yīsēs gēmxoltsläna^{yē}. Wä, lä k'at!älēlōtsa L!öp!EK^ē
 läx hēlk'!ōdenwa^{yas} mēk'lūlxax'sīdza^{yasēs} gēmxoltsīdza^{yē}. Wä,
 lä dāx^{itsēs} hēlk'!ōltsläna^{yē} läxa q'wētānāxs laē k'at!ēnts läxa
 L!öp!EK^ē. Wä, lä tēsälak'atsēs q'wētāna läxa L!öp!EK^{axs} laē
 nēx^{ēd}qēxs laē tēts!EX!ax'sīdzēx mēk'lūlxax'sīdza^{yas} g'ōgūyowas.
 50 Wä, hē^{mis} la x'ik'ālat^s wāpaga^{yasa} L!öp!EK^ē. Wä, g'il^{mēsē}
 q'lēq!aqēlaxēs wāpaga^{yaxs} laē mōp!ēna nēxsōdxa L!öp!EK^ē läxēs
 wāsgēmasē läxēs mēk'lūlxax'sīdza^{yasēs} g'ōgūyowē. Wä, g'il^{mēsē}
 wī^{lāwē} wāpaga^{yasēs} laē ālak'lāla lä mēlmadzowa paakwē
 L!öp!EK^a. Wä, lä hē^{staem} gwēx^{ēd}xa waōkwē. Wä, g'il^{mēsē}
 55 wī^{la} la x'ig'ikwa L!öp!EK^{axs} laē aēk'!a q'lēlx^{wīdēq} qa^s yawās^{ēdē}
 g'ēxaq.

1 **Spruce-Roots (2).**—Wä, lä äx^{ēd}dēda ts!ēdāqaxēs sāyobēmē Lē^{wis}
 k'flakwē; wä, hē^{mēlēs} dēndzedzowē wūsēganowa. Wä, lä dālaqēxs
 laē ālāaqa läxa āl^ē läx q'lāyasasa ālēwadzemē Lē^{wis} q'lālē tel-
 q'lūts t!EK^a. Wä, g'il^{mēsē} lāg'aa lāqēxs laē g'ig'aelsaxēs sāyobēmē
 5 Lē^{wis} k'flakwē. Wä, lä äx^{ēd}xēs dēndzedzowē wūsēganowa qa^s
 t!ēlx^{ēd}xēs nēx^{ēna} yaxs laē qek'iyūtsa dēndzedzowē wūsēg'a-
 nowē laqēxs laē qnoyālaq laqēxs laē t!ēm^{gēx}sa k'lax^{baakwē}
 L!ēm^qlēda la t!ēm^tlaqā^{lax} nēx^{ēna} yas läx gēmxōltseyāp!^{ayas}.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qES⁵id*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, g'il⁶mēsē gwāleisēxs laē dāx⁶idxēs k'ilakwē, qa⁶s ts!EX^uBE-
telsēs ōba⁶yas qa⁶s k'wēt!EQālselēxa L!ōp!Ek⁶ē. Wä, g'il⁶mēsē 10
nēnEng⁶aelśēda L!ōp!Ek⁶axs laē dōq!UX⁶idxa hāyālag⁶itē nāqelaxa
k'leāsē q!wāk!⁶Ena⁶ya. Wä, hē⁶mis lā dāk!⁶entsōs qa⁶s nēx⁶ūqāl-
selēq. Wä, g'il⁶mēsē lāg⁶aa lāxa LEkwē L!ōp!Ek⁶a, yix q!wāxē-
wasasēxs laē dāx⁶idxēs sāyōbēmē, qa⁶s tsEX⁶SENDēq. Wä, lā
gwā⁶sta lāxa g'äg⁶ildzasas, qa⁶s ēt!ēdē dāyodqēs nEX⁶ūqālselēq 15
gwāgwaaqela lāx wilba⁶yas. Wä, g'il⁶mēsē lāg⁶aa lāx q!ēts!axbax-
ēdaasasēxs laē dax⁶idxēs sāyōbēmē, qa⁶s tsEX⁶SENDēq. Wä, lā
q!ELX⁶wīdēq. Wä, la⁶ nēk⁶ēda waōkwē L!āL!op!Ek!⁶laēnox^u ts!ēdaqa
qES⁶ida, yixs laē q!ELX⁶wīdēq. Wä, lā āx⁶ēdxa wīsūltowē L!ō-
p!Ek⁶a, qa⁶s qEX⁶āLElōdēs lāxa mōX⁶wīdalaxa g'a gwālēg⁶a.¹ Wä, 20
āX^usā⁶mēsē hē gwēg'ilaxs L!āL!op!Ek!⁶laē.

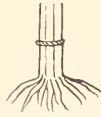
Wä, g'il⁶mēsē hēlōLEXs laē ēt!ēd qās⁶ida, qa⁶s lā lāxa densmā-
dzEXEKūlāxa dzESEqwē. Wä, la⁶mē alēqaxa ēX⁶EMē TEXEMAXA g'ILs-
g'ILT!a. Wä, hē⁶misēx k'leyāsaē q!wāk!⁶Ena⁶ya. Wä, hē⁶mis la
tsEK⁶axelasōsēxs dōgūlē k'!ēs k'!lpela. Wä, g'il⁶EMxaāwisē k'ōtaq 25
laem hēl⁶ēs tayaxāmanEMAXS lāxat! qēqENōyōtsa selBEkwē wīs-
wūltō dewēx lāxa mōX⁶wīdālaLEla lāq xa g'a gwālēg⁶a.² Wä, g'il-
ē⁶mēsē gwāLEXS g'āXaē wIk⁶Elaxēs tayaxamānēmē. Wä, ā⁶mēsē la
dādabalaxēs L!āL!op!Ek!⁶lanEMAXS g'āXaē nā⁶uakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.** —After this is done, the man looks for long thin | cedar-
withes in the woods. When he finds them, he takes them and |
carries them home to his house. He puts one of them over | his fire;
and when its bark is thoroughly warm, he takes his || tongs and puts
5 the thick end of the withes between them, and he bites it | and pulls
at it while he squeezes together the legs of the | tongs with his right
hand. Then he strips the bark off with the tongs. | When it is all off,
he twists it; and after | twisting the whole length of it, he puts it into
urine while it is folded and twisted into a piece || one span in length,
10 being twisted together | like a rope. When they are all done in this
way, he puts all of them into urine | and leaves them there over night.
Then he takes them out, and the cedar-withes turn red | like blood.
That is why they are put into | urine, that they may not get rotten
quickly. ||
- 15 **Cedar-Bark**(1).—In the morning, when day comes, he goes, carrying |
his bark-lifter; and when he comes to a place with many young cedar-
trees, | he searches for one that has no twist in the bark, and that is
a good tree | without branches. Immediately he pulls off cedar-
withes from | another young cedar-tree, and he twists them; and
20 after he has || twisted them from end to end, he puts them around the
butt of the young cedar-tree | about half way up to our chest, (half a
fathom) | above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.**—Wā, g'íl'mēsē gwālexs laē ālāx g'ílsg'ílt!a wīs-
wūlen dewēx lāxa āl.lē. Wā, g'íl'mēsē q'lāqēxs laē āx'ēdeq. Wā,
lā dālaqēxs laē nā'nak^u laxēs g'ōkwō. Wā, lā āxlentsā 'nemts!aqē
laxēs legwīlē. Wā, g'íl'mēsē ts!elxsāwō ts!axena'yasēxs laē āx'ēdxēs
5 ts!ēslāla qa's āxōdēsa lēkūma'yas laqēxs laē q!ex'īdex lēkūma-
'yas qa's nēx'ēdqēxs laē q!wēq!wasāla wāx'sanōdzexsta'yasa
ts!ēslāla yīsēs hēlk'ōtts!āna'yē. Wā, hē'mis la x'īk'ālux ts!axena-
'yas. Wā, g'íl'mēsē 'wī'lāxs laē selp!ēdeq. Wā, g'íl'mēsē lābendē
selpa'yasēxs laē āxstents lāxa kwāts!āxs laē 'nemp!enk' lāxens
10 q!wāq!wax'ts!āna'yēx, yīx 'wāsgemasasēxs laē melkwa yō gwēx'sa
denemēx. Wā, g'íl'mēsē 'wī'la la gwālexs laē 'wī'la'sta lāxa kwāts!ē.
Wā, lā xamasalāxa ganolaxs laē āx'wūstendqēxs laē l!el!ex'wūna
dewēxē hē gwēx's el'elx'ūnālē. Wā, hēm lāg'īlas āxstānō lāxa
kwāts!ē qa k'lē'sēs geyōl q'lūls'īda.
- 15 **Cedar-Bark** (1).—Wā, g'íl'mēsē 'nāx'īdxa gaūlāxs laē qās'īda dāla-
xēs l!ōk!wayowē. Wā, g'íl'mēsē lāg'aa lāx q!a'yāsa dzes'eqwē,
wā, lā alēx'īdxa k'lē'sē k'līl!enēs ts!axena'yē lōxs ēk'ētelaē yīx
k'lē'saē l!enx'ēna'yā. Wā, hēx'īda'mēsē dzetāxōd lāx dewēxasa
ōg'ūlamē dzes'eqwa. Wā, lā selp!ēdeq. Wā, g'íl'mēsē lābendē
20 selpa'yasēxs laē qex'p!ēgents lāx ōxlā'yasa dzes'eqwē. Wā,
laanawisē l!ō' neq!ēbōd lāxens bālāqē wūlg'osto'wasas g'āx'īd

ends together. | Now it is in this manner:
takes the | bark-lifter and pushes its end
twisted withes || which are tied around
Then he lifts the bark off the tree.
almost around the tree, all the ends of



After this he 23
in beneath the
the cedar-tree. 25
When | he is
the bark are

torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, || for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and || puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the || foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

lāxa awī^εnak!ūsē. Wā, lā lek!ūt!ēdexs laē mōx^εwīdex ōba^εyas. 22
Wā, laem ga gwālēg'a (jig.). Wā, g'il^εmēsē gwālexs laē āx^εēdxēs
L!ōk!wayowē qa^εs L!EXBEFENDēs lāx bānāLELāsa dewēxē, la qEX-
p!ēg:ēxa dzes^εEQwaxs laē L!ōk!ūx^εwīdxa ts!āqemsē. Wā, g'il^εmēsē 25
elāq lā^εstē L!ōk!wa^εyasēs laē ^εnāxwaem qūLEMē^εstālē ōba^εyas
lāg'aa lāxa dewēxē qEXεEQwē. Wā, hēem lāg'ilas
qEXεEQwē qa k'!ēsēs hāyāqēda dzEXā-
xa lā qūLEMē^εstāla lāx ōba^εyasa ts!āqemsē lāxa dewēxē yīxs
āx^εēxdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālaX ts!ā- 30
geg'a^εyas. Wā, g'il^εemlax^εwīsē k'!ēslax qEXεE-
qwaxa dewēxē, lālaxē ts!ēlts!eq!astōlaxa deuasē. Wā, hē^εmis sēna-
talāsa dewēxē. Wā, lā kwēLELElōdxa dewēxē. Wā g'il^εmēsē lā-
wāxs laē ts!EX^εdēdeq qa^εs dāx^εidēxa ts!āqemsē. Wā, laem
q!ap!ēx^εidxa ōba^εyaxs wāx^εmaē lā qūLEMē^εstāla. Wā, lā aē- 35
k'!axs laē qūsōstōdeq. Wā, la^εmē senX^εidEXs laē menēkwē ^εwa-
dzewasas qa ^εnemp!enk^εēs lāXENS q!wāq!wax'ts!āna^εyēx. Wā, g'il-
mēsē ^εnemp!enk^εē ^εwāsgemasas qūsa^εyas lāXENS bālāxs laē ^εnem-
p!enk^ε lāXENS bālāqē ^εwālālaasas lādzasasa senq!ēnoxwē lāx ōxla-
^εyasa dzes^εEQwē. Wā, lā L!ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wā, lā hanal hē gwēg'ilaq. Wā, g'il^εmēsē lāg'aa lāxa ^εwālālaa-
sasa l!ēnāk'axs laē wilbax^εidē senganemasēs laē k!ūlBELEla.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |


43 Wä, g'il^émēsē g'āxaxaxs laē hēx^éida^éma senq!ēnoxwē hāx^éwūlsaq
qa hāqūlelsēs senganemaxa denasē. Wä, lä ēt!ēd qūsōdxa hē-
45 ^émaxat! ^éwādzowē yīx ^éwādzowasasa g'alē qūsōyōs. Wä, lāxaē hē-
emxat! gwēx^éideq. Wä, g'il^émēsē ^éwīlāwē ēx^ék'ōdena^éyasēxs laē
g'wāla. . . .


Wä, hē^émēsa ^éwāg'idasasa dzes^éeqwē. Wä, hēem ēk^éē dena-
sasa dzes^éeqwaxs mal^éenx^ésāēs ^éwāg'idasē lāxens q!wāq!wax^éts!^élā-
50 na^éyēx. Wä, hē^émisēxs qūxēg'aēs ts!lāqemsē. Wä, hē^émis ēk^ék'asa-
lāsa ts!lōlēg'ās ts!lāqemse, yīxs ts!ēxaēs denasē lē^éwa k'asalasasa
dzes^éeq^é. Wä, hēem gēgāla lē^éwa^éya lē^éwa lōgwaanā^éyaxa p!ā^éyēxa
g'āyōlē lāx denasasa dzes^éeqwē. Wä, g'il^émēsē g'āyōla denasē
lāxa wēlkwē laē l!ēla. Wä, hē^émis lāg'ilas k'lēš āxse^éwē.


55 Wä, g'il^émēsē hēlōla senq!ēnoxwaxēs senganemaxs laē ts!a-
qōdex ts!āgeg'a^éyasēs senganemē yīxs ā^émaē āx^éēdxa g'īlsg'īlt!^éa-
dzowē senganems. Wä, lä bāl^éidxa yūdux^ép!enk^éē lāxens q!wā-
q!wax^éts!^éāna^éyēx, yīx āwāsgemasasa senganemasēxs laē dzōx^éwīdeq
qa k'ōx^éwīdēs ts!āgēg'a^éyas g'wāgwāaqa lāx ōk!wāēdza^éyas. Wä, lä
60 q!asōx^éwīdama ōk!wāēdza^éyas g'a g'wālēg'a.¹ Wa, hē^émis x'it!ēda-
maxē oba^éyasa ts!āgēg'a^éyaxs laē k'ōqwa. Wä, ā^émēsa senq!ē-
noxwē gēlx^éidēx wax^ésōtstā^éyasa la k'ōgēk^é ts!āgēg'ēxs laē pawē-
yōdeq. Wä, g'il^émēsē lawāxs laē ēt!ēd mens^éidxa hē^émaxat! ^éwās-

¹ That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks || the outer bark; 65 and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After || he has peeled off the outer bark, he folds the cedar-bark in the 70 places where he broke it | when the outside had to be taken off, in this manner:

end is in the  middle of the bundle, and the narrow end | on the outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |

pieces of  and after he has done so, he takes two twisted cedar-twigs | and ties the end of the end 75 of them on each side of the end in this way:

has been done, he puts his arms through  the pack- | ing-straps on each side of the bundle of peeled 80 cedar-bark, and || he carries it home. Now it stands | on end on his back as he is carrying it into his house. | Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch

gemē 'wāsgemasasa g'ūlaxs laē ēt'lēd dzōx'wīdeq qa k'ōx'wīdēs 65 ts'lāgēg'a'yas. Wā, āemxaāwisē gelx'īdex wāx'sōtstā'yasa la k'ōgek' ts'lāgēg'ēxs laē pāweyōdeq. Wā, ā'mēsē hē gwē'nākūlāq g'āg'ī- LELA lāx 'wādzoba'yas sengānemas lāg'aa lāx wilba'yas, yīxs hē- 'maē 'wādzōbēs sengānemasēda g'āyōlē lāx ōxlā'yasa dzes'ēqwē. Wā, hē'mis wilbēs sengānemasā ēk'!ēba'yē. Wā, g'īl'mēsē 'wī'la lā pāweyakwa ts'lāgēg'a'yaxs laē āem lā nāqemg'iltewē dzōqwa'yasēxs 70 laē k'!ōx'wīdeq g'a gwālēg'a (fīq). Wā, laemxaē hēem g'īl k'!ōx- 'wītsōsē 'wādzoba'yas qa lās nāq!ēg'a'yā. Wā, lā L'ūsadza'yē wilba'yas qaxs hē'maē lā yīlōyodayosē ōba'yasē g'a gwālēg'a.¹ Wā, g'īl- 'mēsē 'wī'la la yaēlōyālaxs laē āx'ēdxa la yaēlōyāla qa's pāgēg'īndālēs laxēs 'waxaasē. Wā, la yaēlbendeq qa mats'lābekwēs g'a gwālēg'a 75 (fīq). Wā, g'īl'mēsē gwālexsaē āx'ēdxa maltslaqē selbek^u dewēxa qa's t!emqemg'aaelōdēs ōba'yas laxa ēwanodza'yas qēqix'ba'yas g'a gwālēg'a (fīq). Wā, g'īl'mēsē gwālexs laē p!emx'sāsēs ōx'seyap!a'yē lāxa aōxlaasē lāx wāx'sanā'yasa mats'lābekwē sengānems qa's ōxlex'īdēq. Wā, laem lāwēk'īlaqēxs g'āxaē nā'nakwa lāxēs g'ōkwē 80 qa's lā ōxleg'alīlaq lāxa onēgwīlē qaxs k'!ēsaē hēlq!ōlem lāg'aatsa L!ēsēlāsa lēgwīlē. Wā, hē'mesa 'naqūlāsa L!ēsēla qaxs g'īl'maē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denas*. |

- 83 k'les nāx^εwitsōxs k'les^εmaē pāpex^εsaakwa. Wä, lä lem^εwida. Wä, laxaē L!āx^εēda. Wä, lä lāxumalēda ts!Edāqaxs laē pāpex^εs^ε-
- 85 endeq.
- Wä, g'il^εmēsē gwāl L!ēxwēlēda ts!Edāqaxēs lā^εwūnemaxs laē āx^εēdxēs q'hwētana, yīxa g'āyolē lāx g'ālemalg'iwa^εyasa L!a^εyē L^εwa gēwāsē. Wä, lä pelbaxs laē g'ēxek^u lāxa de^εna t!ēsema. Wä, lä k'hwāgalil lax āxēlasasa mats!abekwē. Wä, la qwētsemDEX qē-
- 90 qEX^εba^εyas. Wä, lä āx^εēdxa ^εnem^εxa lāx senganemases lā^ε-^εwūnemē qa^εs dzōx^usemDēq. Wä, hēx^εida^εmēsē na^εsentsa lē^ε-^εwa^εyē lāxa waōkwē. Wä, la āx^εēdxēs q'hwētana qa^εs q'hwēt!ēdēs lāxa lēlegwēg'a^εyē g'āg'īlela lāxa ^εwādzōba^εyas. Wä, lä paweyōdeq lābendeq lāxēs wilba^εyē. Wä, g'il^εmēsē lawāxs laē q'hwēt!ēd
- 95 ēt!ēDEX ts!ēts!EXēg'a^εyē. Wä, lāxaē paweyōdeq lābendeq lāxēs wilba^εyē. Wä, lāxaē q'hwēt!ēd ēt!ēDEX naq!ēga^εyē. Wä, laem pax-sendeq Lō^ε ts!ēts!EXēdza^εyē. Wä, g'il^εmēsē ^εwī^εla la paakūxs laē gēxūlsaq lāxa L!asanā^εyasēs g'ōkwē qa yālasē^εwēsēsa yāla L^εwa L!ēsela qa halabalēs lem^εwida. Wä, g'il^εmēsē gwālEXs laē laēL
- 100 lāxēs g'ōkwē qa^εs ēt!ēdē āx^εēdxa ^εnem^εxa qa^εs ēt!ēdēxat! ne-qemg'iltāxēs laē^εna^εyē maēmo^εsālaxs paakwa ^εnālnem^εxs. Wä, laem lä Lēgades denasaxs laē gwāl maēmo^εsāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wā, g'íl'mēsē mōxsē 'nālās x'ílalaxs lāxa L'asanā'yasēs g'ō- 3 kwaxs laē álak'lala lā lem̄xwa laē la L'asl'endzā. Wā, lā k'!ōx- 'wīdeq laem āem nāqemg'iltāx k'!ōxwayasēxs g'ālaē k'!ōx'wītsō's 5 lā'wūnemas lāxa āl'lē. Wā, hē'emxat! g'íl k'!ōx'wītsō'sē 'wādzoba- 'yas. Wā, lā y'ílōyots wilba'yas. Wā, lā g'its!ōts lāxa L'ābatē qa's lā hāng'aalelōtsa denyats'lē L'ābat lāxa q'elilē lāxa ēk'lē qa helālēs lāg'aalelaēna'yasa L'ēsēlāsa legwilasa g'ōkwē lāq. Wā, laem hēwāxa x'ídZEX'ídEXS álak'lalaē lem̄x'wīda. Wā, hē'maa 10 qō k'!ēslax álak'lalalax lem̄xwalaxa denasē, wā, lālaxē hēx'ida- emlax x'ídZEX'íd'lax qaxs k'!ēasē 'nemāx'iswūta denasaxs delx'aē y'ixs hēx'ida'maē x'ídZEX'ída. Wā, hē'mis lāg'ilas mōxsē 'nālās x'ílāsō' lāxa y'ála L'ē'wa L'ēsēla. Wā, laem g'ēxaq qa's ēaxēlēleqēxa ts'lā'wūnxē. 15

Cedar-Mats.—Wā, hēem āwādzeledekūē k'!ita'yasa lēlegwēg'a- 1 'yēxa maēmalDENAS āwādZE'wasaxs laē dzEDZEXSsaak' lāXENS q'!wā- q'!wax'ts'lāna'yēX, y'ixs laē lēXwilasē'wa L'ē'wa yibelōsgēmē t'legwats'lē L'ābata L'ē'wa t'lāyōlemasa alōlaqē xwāk'!ūna. Wā, la mā'kilēda ts'lēts!EXēg'a'yē. Wā, hēem mā'kilāxa aēk'aakwas k'!ita'yē ts'lēts!E- 5 qālēdekwas k'!āt'EMak' lē'wa'ya L'ē'wa k'!āt'EMakwē L'āl'EBata. Wā, hē'misa lōgwaanāyaxa p'lā'yē y'ixs hē'maē ēk' denema ts'lēts!EXēg'a'yē L'ē'wa denwayāsa lōelq!wēnoxwaxa p'lā'yē. Wā, hē'misa nāq'lega'yē, wā hēem álak'lala ts'lēts!Eq'laōlīdekūē k'!ita- 10 'yas SEWELkwē lē'wa'ya L'ē'wa aēk'!aakwas k'!ita'ya k'ek'ayat

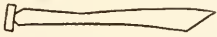
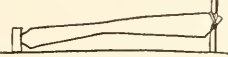
12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft |
 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

11 LE^{wa} SEWELX^uSEMĕ L!ĀL!Ēbata. Wā, hē^{misa} k'leāsa lāxa qeqapālōla sesELX^uSEM L!ĀL!Ēbata, yix g'fyimts!EWASAS XEGEMASA k'lēsk!EDĒlasa g'igūma^{yasa} lēlqwālaLa^{yē}. Wā, hēEM ts!ēts!EXĒdza^{yē}, hēEMXAA gwēX^{sa} nāq!Ega^{yē} yixs k'leāsaē k'lēS ēg'ats
 15 qaxs ^{EM}āX^{saē} ā^{ma}. Wā, laEMLAS q!ĀLElaEMX gwēg'ilasasa ts!EDāqaxs laē MENMENTS!ālaqēXS lēXwīlILAXA DENASĕ LE^{wa} L!Ābatĕ. Wā, la^{mē}SEN gwāl gwāgwēX^sāla lāq.

Shredding Cedar-Bark.—Wā, la^{mē}SEN gwāgwēX^sāla lāxa k'asi-lāxa k'āsalasē DENASA. Wā, hēLēda sāyōBEMĕ āxālas qaxg'īn
 20 la^{mē}g'aLal gwāl gwāgwēX^sāla lāxa L!ōk!wayāsa SENq!ēNOXWAXA dzES^EEQWĕ. Wā, laEM tSEX^{sē}stāLax ōXLA^{yasa} dzES^EEQWĕXA ts!ōlēg'ās tsāX^{EUA}yē. Wā, lā hēEM L!ōk!lūlēda sāyōBEMAXS laē L!ōk!wax^īDXA ts!āqEMSĕ. Wā, lā āEMXat! nāqEMg'iltāXēs gwēg'ilasaxs laē SENqAXA DENASĕ. Wā, g'īl^{mēsē} gwāl pawāLax
 25 ts!āgēg'a^{yasēXS} laē hēEMXat! gwēX^īDQēXS laē mats!ap!ēDEq. Wā, lā ōXLAēLaq laxēs g'ōkwē qa^s ōXLEG'alitēs lāxa mag'īnwalīsas legwīlasēs g'ōkwē. Wā, hēX^īD^{mēsē} g'ENEMAS gūDESgEMDEX qēqīX^{ba}YAS. Wā, lā āX^ēDXA ^{EM}XSA lāXA k'āsalasē qa^s dzōX^uSEMDEq. Wā, lā gēX^{wī}TS lāX aōgwiwalīlasa legwīlasēs g'ōkwē.
 30 Wā, la^{mēs} wī^{la}EM hē gwēX^īDXA waōkwē. Wā, la^{mē} LēSE-laLEla qa^s halax^{ts}lē lemX^{wī}da qaxs ālak!lālaē wākwa. Wā, lā ^{na}l^{EM}!ENA q!EL!EXSĕ ^{na}lās k'lēS lem^{wū}mX^īda. Wā, g'īl-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark holder. | When this is done, it is in this way: |  She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the stake, and she ties it on with | cedar rope; and when it is finished, it is this way: | 

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

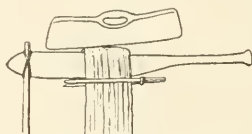
‘mēsē lēselalēlaxs laē la’wunemasa ts!edāqē āx’ēdxā xaqē g’a’yōl 33
lāx xāgēlba’yasa gwē’yimē, wā, lā āx’ēdxā pelēnxē k’ōl’la de’na
t!ēsēma. (Here follows a description of the manufacture of the 35
cedar-bark breaker, p. 109).

Wā, lā āx’ēdxā sēwayomōte L!emq!esgema qa’s k’ōxlēndēs
āpsēnxā’yas lāxa legwīlasēs g’ōkwē. Wā, g’īl’mēsē k’wag’ila
k’ūmelx’īdē āpsēnxā’yasēxs lāē xōs’itsa ‘wāpē lāq qa k’īlx’īdēsa
x’īqela lāq. Wā, lāxaē āx’ēdxā k’ōl’la de’na t!ēsēma qa’s 40
ma’x’stēndēs lāxa ‘wābets!āsa lālōgume. Wā, lā g’ēxālas lāxa
ts!ōlna. Wā, hē’mīs qa ēx’benxēs āpsēnxā’yasa k’āsdeṁilē. Wā,
g’īl’mēsē gwālēxs laē g’a gwālēg’a (*fig.*).

Wā, lāxaē āx’ēdxā dzōmēg’alē qa’s bāl’īdēxa malp!enk’ē lāxēns
q!wāq!wax’ts!āna’yēx, yīx ‘wāsgēmasasēxs laē lē’x’usēndēq. Wā, 45
g’īl’mēsē lē’x’usēxs laē dēx’uwalīlaq lāq māg’īnwalīsa legwīlasēs
g’ōkwē. Wā, āl’mēsē gwāl dēqwaqēxs laē la maldēnē ēseg’iwa’yas
lāxēns bālāx’sēns q!wāq!wax’ts!āna’yēx, yīx ‘wāsgēmasasa la lāčla.
Wā, lā āx’ēdxā dēnsēnē denēma lē’wa sēwayowē. Wā, lā k’ādē-
nōdzēns pēxba’yas lāxa mag’itā’yasa lāčlē. Wā, la yīl’alēlotsa 50
denēmē lāq. Wā, g’īl’mēsē gwālēxs laē g’a gwālēg’a (*fig.*).

Wā, laem gwālīlā k’āsdeṁilē. Wā, g’īl’mēsē ālak’!āla lā
lēmḡwa tsōsēda k’āsasalaxs laē āx’ēdēda ts!edāqaxa ‘nēmīxsa
lāxa k’asalasē. Wā, lā lep!ālēlōts lāx neqōstāwasa legwīlē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick
two spans in length | and of the thickness of our | first finger. She
takes the narrow split cedar-bark and | ties it around one end of the
stick. When this is done, she splits | one end like a pair of tongs,
60 and this is called || "cedar-bark holder." When the cedar-bark is |
thoroughly heated, she puts it between these tongs, | the broad end
first. The holder is four | finger-widths | Then the wom-
an takes | the shredding- | implement.
She puts her right leg | over the grip
65 of the || paddle and sits | on it, so that
the tip of the paddle is | between her
legs. She takes her shredding-implement in her right hand and | holds
the cedar-bark holding-tongs (in the left), and squeezes | them
together so that the stick fits close to the cedar-bark. The | tied end
is turned towards the woman who is going to soften it with the
70 shredding-implement. || The end of the cedar-bark just shows over the
edge of the paddle when | she begins to shred it. Every time she
strikes, she pushes the bark ahead a little, and she | keeps on doing
so until she reaches the narrow end. As soon as | she reaches the
end, she coils it up, and she does the same with the other pieces. |
75 When all have been finished, she opens them out and plucks off the ||
rough strips that are made in shredding; and when these are all off, |



- 55 Wā, lāxaē āx'ēdxa k'waxlāwē malp!enk'ē 'wāsgemasas lāxens
q!wāq!wax'ts!āna'yēx. Wā, lā yūem wag'itōx wāg'idasaxsens
s!emāx'ts!āna'yēx. Wā, lā āx'ēdxa ts!ēq!a dzexek^u denasa qa's
yil'alelōdēs lāx āpsba'yas. Wā, g'il'mēsē gwālexs laē xōx'widex
āpsba'yas qa yuwēs la gwēx'sa ts!ēsLāxax. Wā, hēem lēgades
60 L!ēbedzewēsa k'āsāxa k'āsalsē. Wā, la āxaxōdxa k'āsalsaxs laē
ālak'lāla la ts!elx'wīda. Wā, lā L!ēbedzōtsa L!ēbedzā'yē lāx
'wādzoba'yasa k'āsalsē lāxa mōdenē lāxens q!wāq!wax'ts!āna'yēx
g'āg'ilela lāx ōba'yas g'a gwālēg'a (fig.). Wā, lā, dāx'ēidēda ts!edā-
qaxa k'ādzayo. Wā, lā gaxseq!asēs hēlk'!ōtsīdza'yē lāxa q!wēdzasasa
65 sēwayowaxs laē k'wak'lēndeq. Wā, laem L!enxsāle ōxtā'yas lax
āwaga'yasēxs laē dāx'ēidxēs k'ādzayowē yīsēs hēlk'!ōts!āna'yē. Wā,
lā dādēgōxa L!ēbedzā'yasa k'āsalsē lāx eqātaba'yas qa's q!wēq!wa-
sālēq qa bendzā'yēsa L!ēbedzā'yē lāxa k'āsalsē. Wā, lā gwāsax-
lālēda yil'extlā'yas lāxa ts!edāqaxs laē k'āk'a'yaxes k'āsāšōlē. Wā,
70 hālsēla'mēsē nēlbała lāx ēk'!enxa'yasa sēwayowēda k'āsalsaxs laē
k'ās'īda. Wā, q!walxo'mēsē wī'x'widexs laē k'ās'īda. Wā, lā
hēx'sāem gwēg'ilaxs laē lābēndēx wilba'yas. Wā, g'il'mēsē
lābēndeqēxs laē q!ēlō'nakūlaq. Wā, lā ēt!ēdxa waōkwē. Wā,
g'il'mēsē 'wī'la gwāl k'ādzekūxs laē dzāx'šemdeq qa's k'ūlwālēx
75 k'āk'ismōtasa k'ādzayowēxa la mōla. Wā, g'il'mēsē 'wī'lāxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'ēxaxēs k'lūlanēmē lāxēs xāxadzamē. Wā, hēm la q'loyasōs 76
qa's dēdēgemyōxs laē gwāl ts!ōts!Exūdxēs gōgūma'ēyē. Wā, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'rēts!ōts lāxēs xetsemē.
Wā, laem gwāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēm'xaa gwēg'ilasē'wēda dēxwaxs laē 1
senqasē'wa lāx gwēg'ilāsaxa denasē. Wā, la'xaē x'ilasō'ē lāxa
L'lēsla lē'wa yāla lāx L'lāsanā'yasa g'ōkwē. Wā, lē 'nāl'nemp!ēna
q'!ēl!ēp!ēn'wa'sē 'nālās lōxs ma'lgunālp!ēn'wa'saē x'īsa, qa
ālak'!ālēs lēm'wūmx'īda, qaxs ālak'!ālaē wākwaxs halsēla'maē 5
paweyakwēs ts!āgag'a'yē. Wā, g'il'mēsē lēm'wūmx'īdēxs laē āxā-
xōdēda ts!ēdāqāq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q!āq!ōxlālīsē lāxa hēmēnālaem q!ōxstalīsa, yīxa k'lēsē kwēlētīs!ē-
noxwa. Wā, lē hēmēnālaem ts!ēlxstēda demsx'ē. Wā, lē hāng'a- 10
lītēs 'yā'yats!ē lāqēxs laē 'ya'stēntsa dēxwē lāq. Wā, laem
dālālīsax āwāgēmasasa g'īlsg'īlt!a dēxwa qa's t!ēt!āxbālisēsa t!ēsēmē
lāx wāx'sba'yas ōba'yas lāxa wulx'īwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wī'lāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat!ēaxēla, yīxs laē ālāx gēlē- 15
masa gwē'yīmē. Wā, la'men k'lēs q!ālelax gwēg'ilāsasēxs laē
ēax'īdxa t!ēlwayāxa dēxwē.

Wā, g'il'mēsē gwālēxs laē ts!ās lāxēs gēnemē. Wā, g'il'mēsē
g'āg'īwālxāsē 'nālāsa dēxwē la 'ya'stalīsēxs laēda ts!ēdāqē lāxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad
25 end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten
30 cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

20 xwāxwagumē dālxāxēs xāx^ēENĒ t!Elwayā ʔE^{wa} pEXSEMĒ ts!Eq!ūls t!ĒSEMA.

Wā, g'il^ēmēsē lāg'aa lāxēs ^ēyaasaxs laē t!lāx^ēūltōdxa pEXSEMĒ ts!Eq!ūls t!ĒSEMA qa^s pax^ēalisēs lāx max^ēstalisē lāxa demsx^ē. Wā, lā dāx^ēīdxa xax^ēENĒ t!Elwayā yīsēs hēlk'!ōlts!āna^ēyē. Wā, lā dāx^ēīdex ōba^ēyasa dēxwē yīsēs gEMXōlts!āna^ēyē, yīxs hāē k!waēsa ts!Edāqa hēlk'!ōtagāwalisasa dēxwaxs L!āsgEMālaē lāxa L!āsakwē. Wā, lā k!ēs āl^ēnakūlaxs laē nēx^ēūstalaq. Wā, hē^ēmis la paqelalats lāxa pEXSEMĒ ts!Eq!ūltsem t!ĒSEMA. Wā, hē^ēmē la t!Elwatsēq. Wā, laem hēEM g'il t!Elxwasōsēda ^ēwādzoba^ēyasa dēxwē. Wā, g'il^ēmēsē
30 lābendqēxs laē qesāLEXsaq lāxēs xwāxwagūmē. Wā, g'il^ēmēsē ^ēwī^ēla gwāLEXs laē nā^ēnakwa lāxēs g'ōkwē. Wā, g'il^ēmēsē lāg'aaxs laē dāsēsELaxa t!Elōkwē dēxwa lāx L!āsanā^ēyasēs g'ōkwē; laē gēx^ēwīd lāxa lem^ēwasaxa k!āwasē. Wā, g'ilna^ēxwa^ēmēsē dzāqwaxs laē q!ap!ēx^ēīdxa t!Elōkwē dēxwa qa^s LEBeg'īndēsa Eldzowē lē^ēwē lāq
35 qa k!ēsēs ēt!ēd dēlx^ēīda. Wā, g'il^ēmēsē nōp!ēnxwa^ēsē ^ēnālā x!lālxaxs laē lem^ēwumx^ēīda. Wā, laē k!ōx^ēwīdeq qa^s g'ēxēqēxs laē āxts!ālxaxa L!ābatē. Wā, laem gwāl lāxēq qaxs ēaxELāqēxa lāla ts!āwūnxa.

1 Cedar-Bark (2).—Wā, hēEM g'il āx^ēētsō^ēsa ts!Edāqaxs laē lāxa āLē ālāx dzēs^ēEXEKūlās Lax^ēLōsē. Wā, g'il^ēmēsē q!aqēxs laē alēqax k!ēsa k!ilp!ENēs ts!agēg'ē. Wā, hē^ēmis qa k!ēsēs wāx^ēwūna^ēyē ts!agēg'a-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back. 15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

°yas. Wā, lā āx°ēdxēs k°līmlayowē qa°s . . . tsek°!EXLEN-
 dēxa dzes°eqwē lāx āwig°a°yas. Wā, lā hāmōdengāla lāxENS 5
 q°lwāq°!wax°ts!āna°yēx yix wānemas tsex°sē°stenda°yas. Wā, lā
 L°lōk°!ūx°°idxa maldenē lāxENS q°lwāq°!wax°ts!āna°yaxs laē saq°!wōdeq.
 Wā, hēm gwe°yōsa sēsaq°!waēnoxwē t°lēx°ila qa sex°ts!ēsa lāla
 ēt°lēd saq°!woyōLES lāg°aal lāxa ēk°!ē. Wā, g°il°mēsē lawāyēda ts!e-
 q°!astowē t°lēx°i°layoxs laē L°lōk°!ūx°°itsēs k°līmlayowē lāxa g°āg°ilela 10
 lāxēs tsex°sē°stenda°yaxa °wādzowē, yixs °nāl°nemp!ēnaē °nemp!ēn-
 g°idzō lāxENS q°lwāq°!wax°ts!āna°yaqē °wādzewasasēxs laē saq°!wōdeq.
 Wā, g°il°naḡwa°mēsē aēk°!ēg°ilalē saq°!wa°yasēxs laē k°!ax°els lāxēs
 lādzasē. Wā, g°il°mēsē Lōmax°°id ēk°!ētelēda dzes°eqwaxs laē k°!wā-
 g°ila qwēsg°ilō k°!a°nakūlaēna°yas k°!esk°!esaxēs saq°!wanemē de- 15
 nasa qa lās k°!ūt!ēndxēs āxāsē. Wā, hē°mēs lānaḡwa nēx°ēdaatsa
 sāq°!waēnoxwaq L°lāL°lodaacaq. Wā, la ts!ēq°!ēba°nakūlaxs laē ēk°!ō-
 lelēda saq°!wānemē. Wā, ā°mēsē la elts!EXs laē lāg°aa lāxa ēk°!ē.
 Wā, hēx°°ida°mēsē ts!ēdāqē hāx°wēlsaqa qa ēk°!adza°yēsa ts!āqemēsē.
 Wā, lā ēt°lēdxat! saq°!wax°°idxa waōkwē. Wā, ā°misē nāqemg°il- 20
 tewēxēs g°ilx°dē gwēg°ilasa. Wā, ā°misē hēx°°idaem gwāl saq°!waxs
 laē mōdenmē °wādzewasasa lā āx°ēnēxa dzes°eqwē. Wā, hēm
 gwe°yōsa g°ālē begwānem āx°ālag°iltsēqa ts!elgūmsa dzes°eqwē qa
 k°!ēsēs xexanaema, wā, hē°mis qa q°!ūlāyōs.

25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she
30 reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the
35 others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands
40 through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

25 Wä, g'il^εmēsē hētoLEXs laēda ts!edāqē äx^εēdxēs sāq!wanemē qa^εs g'äbendē lāxa ^εwādzoba^εyē qa^εs k'ōx^εwidēxa ts!ägēg'a^εyasxa mōp!enk^εē lāxENS q!wāq!wax^εts!āna^εyēx. Wä, lä pawälaxa ts!ägeg'a^εyē gweyōlela lāxa ^εwādzoba^εyas. Wä, äx^εsä^εmēsē la hē g'wēg'ilaxēs läbendalaaq lāg'aa lāx ts!ēq!eba^εyas. Wä, g'il^εmēsē ^εwī^εlāwa ts!a-
30 q!ēg'a^εyaxs laē k'!ōx^εwīdeq. Wä, laemxāē bäl^εīdeq qa mōp!enk^εēs ^εwāsgemasas k'!ōxwa^εyas. Wä, laem hē L!āsadza^εya mākalaxa ts!ägeg'a^εyē. Wä, laemxāē hē g'il^εk'!ōx^εwitsō^εsē ^εwādzoba^εyas. Wä, g'il^εmēsē läbendEX ^εwāsgemasasēxs laē qenōyōts wilba^εyas. Wä, äx^εsä^εmēsē hē g'wēg'ilaxa waōkwē sengāNEMS. Wä, g'il^εmēsē ^εwī^εla
35 qēqenōyālē sengāNEMASēxs laē äx^εēdxa ts!ēq!adzowē denas qa^εs qēqEX^εbendēs lāq; g'a g'wālēg'a.¹ Wä, g'il^εmēsē gwāLEXs laē äx^εēdxa ōgū^εla^εmaxat! denasa qa^εs aōXLaas^εēdēq. Wä, lä^εmē gōgalōpāla läda maltslaqē eaōXLaasē lāxa mālē qēqEX^εba^εya. Wä, ä^εmēsē mensāla qa hē^εasgemēs qō lāl p!EMX^εsāsēs ^εeyasowē qō lāl p!EMX^εsāl lāq qō
40 lāl ōXLEX^εīdeLEq. Wä, g'il^εmēsē gwāLEXs laē p!EMX^εsōtsēs ^εeyasowē lāxa ōXLōLEMē qa^εs ōXLEX^εīdēq. Wä, laem nä^εnak^u lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il^εmēsē gwāla laē äx^εēdxēs denasē qa^εs gEX^εstōdēs lāxēs lēgwilē. Wä, lä äx^εēdxēs k'adzayowaxa

¹ See figure on p. 123.

² This follows a description of the preservation of elderberries, p. 262, line 55.

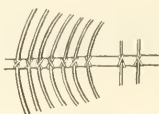
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denasē ɽ^ɛwa sēwayowē. Wä, lä dēx^ɛwalilasa g'ilt!aga^ɛyasēs LEM- 3
g'ayowē. Wä, lä äx^ɛēdxä denasē qa^ɛs dzEXaxodē läq. Wä, lä
äx^ɛēdxä sēwayowē qa^ɛs k'äDENödZENDēs läxa dēgwilē. Wä, lä yil^ɛ- 5
ētsa dzEXEkwē denas läq. Wä, g'il^ɛmēsē gwälEXs laē g'a gwälēg'a.¹
Wä, g'il^ɛmēsē gwälä k'asDEMēlaxs laē äx^ɛēdxēs k'adzayowē qa^ɛs lä
g'ig'aliläs läxēs k'adZasLaxa denasē. Wä, g'il^ɛmēsē la q!wäq!ü-
qüyax^ɛidēda denasaxs laē gēxwaxōdeq qa^ɛs lä g'ig'aliläs läxēs
k'adZasLaq. Wä, lä äx^ɛēdxä k!waxlāwē ^ɛnEMP!enk läxENS q!wä- 10
q!wax'tslāna^ɛyēx yix ^ɛwāsgEMasas. Wä, lä dzEXōd läx äwünxa-
^ɛYasa denasē qa^ɛs yil!EXlENDēs läx öxla^ɛYasxa maldenkē läxENS
q!wäq!wax'tslāna^ɛyēx g'äg'ilela läxa öba^ɛYas. Wä, g'il^ɛmēsē
gwälEXs laē äx^ɛēdxēs nEXx'älä k'lāwayowa qa^ɛs xōx^ɛwidēxa äpsba-
^ɛYas qa yuwēs gwēx'sa ts!ēsLälax. Wä, g'il^ɛmēsē gwälä k'libE- 15
dzäYayāsa k'asāxa k'alZEkWaxs laē g'a gwälēg'a.¹ Wä, g'il^ɛmēsē
gwälEXs laē äx^ɛēdxä denasē qa^ɛs q!Elxwalilēs ts!ēq!Eba^ɛYas gEM-
xagawalilasa k'asDEMilē sēwayowa. Wa, lä k'libedZōtsa k'libE-
dzä^ɛyē läx ^ɛwädZoba^ɛYasa denasē. Wä, lä g'a gwälēg'a.² Wä, laEM
q!wētsema^ɛYä k'ats!ēnoxwax yil!EXlä^ɛYasa k'libedZāYasēs gEM- 20
xolts!āna. Wä, la dāstE^ɛwēsēs hēlk!öltslāna^ɛyē läx daāsasēs k'a-
dza^ɛyāxs laē gāx^ɛENēsēs gEMxöltsidza^ɛyē läxa sēwayowāxs laē
k!wāk!lENēq. Wä, laX^ɛEX^ɛsälē gēxtā^ɛYasa sēwayowē läx MENG'asa.

¹ See figure on p. 127.² See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the corners
 of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The || length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon






Wä, lä hälselaem nēlbälēda denasē lāx hēlk^ē!ōdedzā^ēyasa sēwayo-
 25 waxs laē k'ās^ēideq. Wä, lä q!walxōem wix^uwideq yīsēs gēm^xōl-
 ts!āna^ēyaxs lāna^xwaē k'ās^ēideq. Wä, āx^usā^mmēsē hē gwēgⁱlaqēxs
 laē lābēndā^{lax} wās^gemasasa denasē. Wä, g'il^mmēsē lābēndē^x
 wās^gemasas laē g'igⁱlilaxēs k'ād^zayowē. Wä, lä dāxⁱdxā wād^zo-
 ba^ēyasa k'ād^zek^u qa^s pak^kāx^ēindēs lāxēs ōkwāx^ayē. Wä, laem
 30 hēx^sāem banā^dzā^ēyēda āxā^{lax}dē lāxa sēwayowē. Wä, lä qūsā-
 laxēs k'ād^zela^ēyaxs laē lēnoq^{wala}. Wä, g'il^mmēsē w'ilg^eldzōxs laē
 nēx^ēedēq qa^s hanāle qūse^{ldzē}wēxēs k'as^ēla^ēyē. Wä, g'il^mmēsē
 w'ilg^eldzō lāxēs wās^gemasaxs laē dzexā^{laxa} nāl^mnēmdēnē lāxens
 q!wāq!wax^ts!āna^ēyēx yix āwād^zewasā.

1 **Open-Work Basket.**—Wä, lä āx^ēdxā paakwē **TEXEMA** qa^s men-
 maqē^xā mōts!aqē ēwēg^ēsa paakwē **TEXEMA**. Wä, hēem L!āl!**LE-**
 xēnōts!**EXSD**ēsa LEq!**EXSD**ē **LEXA**^ēya, yīxa mōts!aqē. Wä, lä āx^ē-
 ēdxā nēmts!aqē ōgū^ēla lāxa mōts!aqē. Wä, hēem L!āx**EXSD**ēsa
 5 LEq!**EXSD**ē **LEXA**^ēya. Wä, lä āx^ēdxā pēlspe^lē paak^u **TEXEMA** qa^s
 ka^tlēndēs lāxa L!āx**EXSD**ē^ēyē. Wä, lä āx^ēdxā paakwē L!ōp!**ĒK**^a
 qa^s k'likⁱxⁱdēs lāq. Wä, laem gālo^{palē} k'ilk^a^ēyas g'a gwālēg^a
 (fg.) lāxēs memk^ēwak!wēna^ēyēs k'ilk^a^ēye lāx hāmōdēngālaēna-
 ēyas wās^gemasasa L!āx**EXSD**ē^ēyē lāx malp^ēnk^ē lāxens q!wāq!wa-
 10 x^ts!āna^ēyēx. Wä, hē^mis lä wāx^ba^ēyaatsa L!āl!**EXEN**ōts!**EXS-**


¹See Doghair, p. 1317.

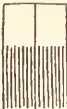
as she finishes tying the flat | bottom, she takes the material for 12
twining round the flat-bottomed basket and she puts it | on the
corners, which are bent upward. | The twining consists of split
roots, and the crosspieces consist of split cedar-wiches. || She ties the 15
basket with the best quality | of thin roots. She twines it on as she
is tying it on with | the root twining, and the sides of the basket stand
up and down. | This is called the "standing side of the flat-bottomed
basket." | Other basket-makers call it "standing up straight." She ||
continues doing this, moving upward until the basket is one span 20
high. | As soon as it is one | span high, she takes thick | split root
and bends the tops of the warp-strands. | When all the warp-strands
of the sides are bent over, || she ties them into a round coil around 25
the mouth of the flat-bottomed basket. | This is called "the tying at
the mouth of the flat-bottomed basket" | (what she is tying now).
As soon as this is finished, she takes the narrow split cedar-bark | and
makes a rope, which she puts on each side of the flat-bottomed basket
at | the middle, lengthways. This is called the "carrying-rope of
the || flat-bottomed basket." Some basket-makers call it | "piece 30
for tying on cross-straps." Now the | flat-bottomed clover-basket
is finished. |

da⁴yē. Wā, g'il⁴mēsē ḡwāl k'ilx⁴aLElōdalasa q!waabā⁴yasa 11
ōxsa⁴yē laē āx⁴ēdxa ḡwēmasa LEq!EXsdē lEXa⁴ya qa⁴s k'at!Endē
lāxa q!waabā⁴yaxs laē ēk!ēbāta. Wā, laem paak^u L!ōp!Ek'a
ḡwēmē. Wā, lā paāk^u tEXema q!waabā⁴yasa LEq!EXsdē lEXa⁴ya.
Wā, hē⁴mis la k'ilk'ilasa lEXēlaēnoxwa aēk!aakwē paak^u wīs- 15
wūltowē L!ōp!Ek'a. Wā, laem melg'aalelōdālasa k'ilg'imē
L!ōp!Ek' lāxa ḡwēmē LE⁴wa la ēk!ēbal'ida q!waabā⁴yē. Wā,
laem lēgades q!wāsgema⁴yasa LEq!EXsdē lEXa⁴ya. Wā, lāda
waōkwē lEXēlaēnox^u lēqelas q!waēlē lāxa q!wāsgema⁴yē. Wā, lā
hēx'siēm ḡwēg'ilaq lālaa qa 'nemp!enk'ōstāwisē 'wālasgemasas 20
lāxENS q!wāq!wax'ts'lāna⁴yēx. Wā, g'il⁴mēsē lāLEX 'nemp!en-
k'ostāwē 'wālasgemasas lāxENS q!wāq!wax'ts'lāna⁴yaxs laē āx⁴ēdxa
lāLEkwala paak^u L!ōp!Ek'a qa⁴s ḡwāḡwanagetōdēxa q!waēlē. Wā,
g'il⁴mēsē la 'wī⁴la la ḡwānagēkwa ōxtā⁴yasa q!waēlē ēk!ōt!endā-
laxa ḡwēmāxs laē k'ilg'ilendEX āwāxsta⁴yasēs LEq!EXsdē lEXa⁴ya. 25
Wā, hēem lēgades k'ilg'ixstendēsa LEq!EXsdē lEXa⁴ya yix la
k'ilk'asō⁴s. Wā, g'il⁴mēsē ḡwālexs laē āx⁴ēdxa dzEXEkwē denasa
qa⁴s melg'aalelōdēs lāx wāx'sanā⁴yasa LEq!EXsdē lEXa⁴ya lāx
nēḡōyā⁴yas g'ildolāsas. Wā, hēem lēgades k'lāk'logwasē yīsa
LEq!EXsdē lEXa⁴ya. Wā, lāda waōkwē lEXēlaēnox^u lēqelas 30
māmadāsē lāq. Wā, laem ḡwāla ts!ōyats!ēlaxa lEX'semē
LEq!EXsd lEXa⁴ya.

- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ||
- 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the
- 10 bottom of the cinquefoil-basket. As soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been
- 15 done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-bark. As soon as this has been
- 20 finished, she | takes another one of the cedar-sticks that have been measured and puts it | on the other end of those that have been tied together, and she  ties it on with narrow || split cedar-bark, in this manner: After this has been done, she | takes up another one of the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

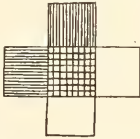
- 1 **Cedar-Bark Basket (1).**—Wā, laemla gwāla leq!exsdē lexāyā; wā, laxaēda ts!edāqē āxēdxa denasē qa^s āx^sālilēs lāxēs k!waēlasē lāxa k!lēšē ālaem qwēsala lāx legwilasēs g'ōkwē qa ā^smēsē hēhālē L!ēs^sala-ēnāyasa legwilē lāqēxs laē menments!ālaxa denasē. Wā, laem
- 5 bāfīsēs q!wāq!wax'ts!ānāyē lāq. Wā, sek!ap!enkē bāLa^syasēxs laē tlōts!entsēs xwālayowē lāq. Wā, g'il^smēsē 'wīla la tlōt!ets!aa-kwa denasaxs laē dzedzexsendeq qa 'nāl^snemdenēs lāxens q!wā-q!wax'ts!ānāyēx yix āwādzewasas yixa negedzā^syas g'a gwālēg'a (fig.) yixa ōxsdēlasa leg'ats!ēlē L!ābatēlasō^s. Wā, g'il^smēsē 'wīla
- 10 la dzexoyewakūxs laēda L!ābatēlaēnoxwē ts!edāq āxēdxa k!wax-lāwē qa^s xōx^swidēq qa k!lēk!ewelx^sunēs. Wā, lā k!lōden lāxens selt!ax'ts!ānāyēx yix āwāgwidasas. Wā, lā bāfīdeq qa maēmālp!enk-ēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax'ts!ānāyaxs laē k'ōx^ssendeq. Wā, g'il^smēsē gwālexs laē āxēdxa ts!ēlts!eq!astowē
- 15 dzexek^u denasa. Wā, laxaē āxēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k'ak'etōdēs ōbā^syas g'a gwālēg'a (fig.). Wā, lā yālōtsa ts!eq!adzō dzexek^u denas lāq. Wā, g'il^smēsē gwālexs laē ēt!ēd āxēdxa 'nemts!aqē menēk^u k!waxlāwa. Wā, laxaē k'atbents lāx āpsbāyasa lā yālewakwa qa^s yil^salēlōdēs yīsa ts!ēq!ādzowē
- 20 dzexek^u denas lāq; g'a gwālēg'a (fig.). Wā, g'il^smēsē gwālexs laē ēt!ēd āxēdxa 'nemts!aqē menēk^u k!waxlāwa qa^s k'ak'etbendēs lāx ōbā^syas malts!aqē. Wā, lāxāē yālemg'aalēlōts wax'sbā^syasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
 Now | it is this way,  and it is the stiff bottom of the clover-
 basket, for || that is what the cedar-sticks tied together 25
 are called. Therefore all the | clover-baskets are of the
 same size when they are made by the basket-makers. One

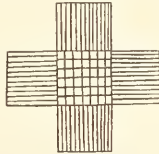
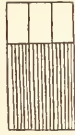
is neither | bigger nor smaller than another, for the bottoms
 are measured. | When this is done, the woman takes the cedar-
 bark that has been split | and measured  off, and she
 splits it again down to one end, || in this manner: Then she 30

takes the stiff bottom and places
 middle of the cedar-bark, in this way:
 weaves it like a mat in | coarse
 so that it is of the



bottom.
 way,
 woven
 in || split
 been



Now it
 and it is
 in broad strips;" namely, the bottom woven
 cedar-bark. When the stiff bottom has 35
 covered, | the woman splits the cedar-bark
 the | edge of the
 After | she has
 narrow split |
 through the cor-
 || woven bottom 40
 | two ends to the



ālem k'at!ALELOYā yīsa ts!ēq!adzowē dzEXEKWA DENAS laq. Wā, lā 23
 g'a g'wālxas laē g'wālēda L!āxaxsdēLāsa LĒg'ats!ēLē L!ābata (fig.)
 qaxs hē'maē LĒgēmsa yāLEWakwē k!waxLāwa lāg'ilas 'NEMālasa 25
 LĒg'ats!ē L!ābataxs laē k'litase'wa yīsa L!abatēlaēnoxwē k'leās
 'wālots. Wā, lāxāē k'leās āmās qaēda MENYAYOWēxa L!AXEXSda'yē.
 Wā, g'il'mēsē g'wālexs laēda ts!edāqē āx'ēdxa MENMENTS!aakwē
 dzEXōYEWak^u DENAS qa's dzEX'ēdē ēt!ēdxa DENASē lāBEND lāx āpsba-
 'yas, g'a g'wālēg'a (fig.). Wā, lā āx'ēdxa L!āXEXSda'yē qa's āxdzō- 30
 dēs lāxa NEGEDZā'yas g'a g'wālēg'a (fig.). Wā, lā k'lit!ēdeq qa
 āwādzolidekwēs. Wā, hē'mis qa 'NEMādzowēsēs k'litā'yē LĒ'wa
 L!AXEXSda'yē. Wā, laem g'a g'wālē k'litā'yasēg'a (fig.). Wā, hē'm
 LĒgades k'lit!EXSde'yē āwādzōlidek^u, yīxa ōxsdeyē, yīxs laē gadze-
 qalēda dzEXEKwē DENAS. Wā, g'il'mēsē hamelg'īdzōwa L!āXEXS- 35
 da'yaxs laēda ts!edāqē hēloχ^uSEND dzEDZEXSENDxa g'āg'īlela lāx
 ēwūnxa'yasa L!AXEXSda'yē qa ts!ēlts!EQ!astowēs (fig.). Wā, g'il-
 'mēsē g'wāl dzEDZEXS'ālaq laē āx'ēdxa g'ilstowē ts!ēq!adzō dzEXEK^u
 DENASA qa's nēx'sōdēs lax k'lēk'!ōsāsa L!āXEXSda'yē hēx'sāla lāx
 āwādzolidekwē k'lit!EXSDENDēsa L!ābatē. Wā, lā mōkūmg'aALELōts 40
 wāx'sba'yas lāxa k'lēk'!ōsāsa L!āXEXSda'yē g'a g'wālēg'a (fig.). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to
they cross, in this manner:
done, | she hangs the strings
45 pole in the corner of the  || house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split,
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large
cinquefoil-garden. |

1 Basket for Viburnum-Berries.—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

- 42 lä mōx^εwitsa g'ilstowē dzEXEK^u ts!ēq!astowē denas lāxa nexdzāwas
gādzexēdaasas g'a gwālēg'a (fg.). Wä, g'il^εmēsē gwāLEXS laē
gēx^εSEQ!^εentsa ālē mōx^εwALElōdayōs lāxa q!^εldemēlaxa ōnēgwilas
45 g'ōkwa. Wä, ā^εmisē gwanāla qa^εs k'!wanālilēqēxs lālē k'!litaq laē
mōx^εwitsa tēgwēlemē denas lāxa q!^εldemēlē. Wä, laem g'a
gwālēg'a.¹ Wä, g'il^εmēsē gwāLEXS laē ā^εēdxā g'ilsg'ilstowē dzEXEK^u
ts!ēlts!^εeq!astowē denasa. Hēem lēgades k'!lidema g'aem āwādze-
watsē g'ada.² Wä, lä k'!l!^εalēlōts lāxa k'!ōsāsēs L!^εābatēlasē^εwē
50 qa^εs melē^εstalēxs laē k'!litaq. Wä, g'il^εmēsē lä^εstēda ^εnemts!^εaqxs
laē g'inwasa ^εnemts!^εaqē k'!lidema lāq. Wä, lä malts!^εaqā k'!lidema.
Wä, g'il^εemxaāwisē lä^εstaxs laē g'inwasa ^εnemts!^εaqē qa^εs k'!l!^ε-
lēlōdēs. Wä, g'il^εemxaāwisē lä^εstaxs laē g'inwasa ^εnemts!^εaqē
k'!lidema. Wä, la^εmē mōts!^εaxsē^εstālxaxs laē k'!littsē^εstālaq. Wä,
55 g'il^εmēsē lāg'aa lāx gwe^εyās qa ^εwālasgematsa lēg'ats!^εlēlē L!^εāba-
tēxs laē malagēxstēdeq. Wä, g'il^εinmēsē gwāLEXS laē hanal
L!^εābatēla qaxs ^εnāl^εnemp!^εēnaē neqasgēimē L!^εābatila^εyasa lēxedzās
lēg'edzōwē.

1 Basket for Viburnum-Berries.—Wä, laem!^εlas q!^εlēlela ^εnāxwa gwēg'i-
latsēxa L!^εōp!^εek'ē lē^εwa tēxemaxs laē ēaxelaq. Wä, hēt!^εen lāg'ila
^εnēx' qen gwāgwēx^εs^εālē lāxa ts!^εedāqaxs laē lēxēlaxa k'!oxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:



side. It is | one long short side. two fingers | loosely into four || spans

| There are two handles to it, one on each two spans high, and || two spans long, and 10 span and one short span | is the length of its | The box for cooking viburnum-berries is wider than this size, so that the basket fits | the box when it is put in. The box is high. As soon as | the cooking-basket for 15 viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |


Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t'elsē lexā'ya, yix ōgū'qālaē lāxwa laelxa'yēx yixs yō'maē
gwalē k'lik'a'ya. Wā, la lēx'aem ōgū'qalayosēx hēyanāē leq!- 5
exsdaē, yix; laē menēk^u, qa's ā'mē hēldzēxbeta lāx laxalts!ā lāxa
q'ōlats!ēlaxa t'elsē. Wā, lā k'lek'ōgekūē ōxsde'yas g'a gwalēg'a
(fig.). Wā, lā mālē k'lek'ōgwasas lāx wāx'sanā'yas. Wā, la mālp!enk-
k'ostāwē 'wālasgēmasa lāxens q'wāq!wax'ts!āna'yēx. Wā, lāxāē
mālp!enk'ē g'ildōlās lāxen q'wāq!wax'ts!āna'yēx, yixs ts!ex'ts!anē- 10
bālaēda 'nemp!enk'ē lāxens q'wāq!wax'ts!āna'yēx, yix ts!eg'ōlās.
Wā, lālē māldenē lalēxalagawa'yasa q'ōlats!ēlaxa t'elsē lāxens
q'wāq!wax'ts!āna'yēx qa dzebeqelēsēxs laē hānāxalts!āwa k'ōxsta-
nowē lexāxa t'elsē. Wā, lā mōp!enk'ustāwē 'wālasgēmasas lāxens
q'wāq!wax'ts!āna'yēx, yixa q'ōlats!axa t'elsē. Wā, g'il'mēsē 15
g'wāla k'ōxstanowē lexāxs laē hānēg'wēlem lāxa dēlnēlē qa k'lēsē
s'lē'nakūdē k'lik'a'yas, qaxs k'lēsāē aēk'!aakwē k'lik'a'yas.

Basket for Wild Carrots.—Wā, lāla gēnemas l'ābatilaxa den-
tsemē l'ābata, qax le'maaqōs q'lālelax gwēgilasasa l'ābatilāxa
l'ābatē qaxs hē'maē gwālēda t'ēgwats!ē l'ābata. Wā, lēx'a'mēs 20
ōgū'x'idayosēxs ā'maē kwākwatsemālagawēsa t'ēgwats!ē l'ābata.
Wā, laxāē āwādzōlīdekūēda k'lidēh'yasa xetxet!aats!ē l'ābata.

Cedar-Bark Basket (2).—Wā, laemlasna'xwa q'lālelax gwayi'lālasasa 1
l'ābatila. Wā, lēx'a'mēs ōgū'qālayōsa l'ābatila qa's x'ōgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
5 one ||span high. It has | no holes along the rim for lashing, as the
other baskets have, | for lashing them when they are being tied up.
The baskets for lily-bulbs have the tops of the sides bent backward. |
That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
10 basket || for shaking the huckleberries into; but I will not | talk about
the making of the basket, for the only thing that is different about
the huckleberry-basket | is that it has a wide mouth and low sides
and narrow bottom, | and that it is very finely made
in this way:  When | this is finished, she makes another
15 smaller bas- ket of medium size. || It is made in the
same way as the large | swallowing-basket. |


Box for picking Salmon-Berries.—Let me for a while talk about
what the hooked box for picking salmon-berries is, | and what its
sizes are. It is just this. The box is made of the best kind of cedar-
20 wood, and || the hooked box is well made. It is | made as light as
possible, and it is made in the same way | as they make the oil-box;
and these are its sizes. It is | one span and a short span high, and
25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē, yīxs kūtelaē, yīxs malp!enk'ilā^ēlaēs g'ıldōlasē
LE^ēwis ts!eg'ōla lāxens q!wāq!wax'ts!āna^ēyēx. Wā, ā^ēmēs!a^ēnemp!en-
5 k'ustāwē^ē wālasgemasas lāxens q!wāq!wax'ts!āna^ēyēx. Wā, laxaē
k'leās t!emag'ats!exstēs hē gwāleda L!āl!ebataxs malagexstalaē
qa neyemx'silatsa t!emag'imas yīxs ā^ēmaē gwāgū^ēnāgetLE^ēwakwē
ōxtā^ēyasa āwaxsta^ēyasa x'ōgwats!ē L!ābata. Wā, laem gwāl lāxēq.


Huckleberry-Basket.—Wā, g'īl^ēmēsē^ē wī^ēla gwālexs laē k'īlats!eg'ri-
10 laxēs k'īlats!ēlaxa gwādemē lexa^ēya. Wā, lā!alen k'īlēs gwāgwēx-
s^ēālal laqēxs laē lexēlaq. Wā, la lēx'aem ōgū^ēqalayōsa k'īlats!āxa
gwādemaxs lēxexstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
hē^ēmisēxs ālak'!ālaē t!ōlt!ōxsema g'a gwālēg'a (*fig.*). Wā, g'īl^ēmēsē
. . . gwālexs laē ēt!ēd k'īlats!ēg'ilaxa āmāyē hēlomagem k'īlats!ē
15 lexa^ēya. Wā, laemxaē hēem gwālōda^ē wālasē nāg'ē k'īlats!ē
lexa^ēya.

Box for picking Salmon-Berries.—Wā g'a^ēmās!en gwāgwēx^ēs^ēe-
x^ēīd lāx gwēx'sdemasa ga!ekwē hāmyats!ēxa q!amdzekwē, yīx
^ēwālayasas yīxs lēx'a^ēmaē wūlx^ēitse^ēwa ālā la ēk' k!wax!āwa, qaxs
20 ālāē la aēk'!akwa ga!ekwaxs laē wūlasē^ēwa. Wā, hē^ēmisēxs ālāē
k'wāk!wayaak^ē, qa^ēs k'lūtsemē. Wā, la yūem gwālē wūla^ēyasē
wūlā^ēyasa dengwats!ē. Wā, g'a^ēmēs^ē wālayatsēg'a, yīxs^ēnemp-
p!enk'aē hē^ēmēsa ts!ex^ēts!āna^ēyē^ē wālagostawasas; wā la mōdenba-
lēda^ēnemp!enk'ē lāxens q!wāq!wax'ts!āna^ēyēx yīx g'ıldōlās;
25 wā, lā^ēnemp!enk'ē tseg'ōlās lāxens q!wāq!wax'ts!āna^ēyēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is  finished, | she
twists a small cedar-bark rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible.

four times, | and she ties the end to  (1) and (2). After |
she has done so, she cuts off the cedar-
Then she takes the part that she has cut off and makes a

loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||


Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wä, lä k'löden läxens selt!ax'ts!läna⁵yē läxa māk'lemēx'ts!a⁵yaxs 26
yix wāx^usemasas. Wä, lä aēk'laakwa, yixs k'wēdekwaēg'a g^uwälēg'a.¹
Wä, g'il⁵mēsē g^uwälēxs laē genemasa wū⁵lēno^xwē āx⁵ēdxā āläxat!ēk'
denasa, qa⁵s q!⁵älēyōgwilēq. Wä, laem ts!ēlts!ēq!astōwē dzexa-
⁵yase denasē, yixs laē melkwēs wāx⁵sba⁵yē. Wä, lä k'idōyewa- 30
kwa g'a g^uwälēg'a (*fig.*). Wä, g'il⁵mēsē g^uwälā q!⁵älēyōwaxs
laē melx⁵īdxā ⁵wil⁵ēnē densen denema. Wä, g'il⁵mēsē k'ōtaq
laem hēlala ⁵wāsgemasas läx welxsemēsēs gälēkwaxs laē g^uwäl
melaq. Wä, lä āx⁵ēdxā gälēkwē qa⁵s negōyōdē ⁵wālasgemasēxs laē
qex⁵semts lāq, qa⁵s lek!⁵ūtsemidē qenōyōts. Wä, lä mōp!enē⁵sta 35
lāqēxs laē yil⁵alēlōdex ōba⁵yas läx (1) lō⁵ (2). Wä, g'il⁵mēsē
g^uwälēxs laē t!⁵ōts!endeq. Wä, lä galōp!ēts ōba⁵yasēs t!⁵ōsoyowē
läx (3), qa⁵s lä x'īmaabōdälax pāq!⁵ēxsda⁵yas, qa⁵s g'āxē galōp!⁵ts
läx (4). Wä, laemxāē mōp!enē⁵stax laē yil⁵alēlōts ōba⁵yas läx
(4). Wä, g'il⁵mēsē g^uwälēxs laē āx⁵ēdxā q!⁵älēyowē qa⁵s lä māx- 40
⁵wälēlōts āpsba⁵yas läx (1); wä, laxaēs āpsba⁵yas läx (2). Wä,
laem aōxlaēkwa gälēkwē läxēq. Wä, laem g^uwälā.

Tump-Line.—Wä, g'il⁵mēsē g^uwälē k'!⁵lāts!ēg'ila⁵yas lēxa⁵ya, laē 1
āx⁵ēdxā denasē qa⁵s bāl⁵idēq qa ⁵nēmp!ēnk'ēs läxens bālxa;

¹ See figure below.

5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

3 hē^εmisa ma!p!enk^εs ēseg^εiwa^εyas lāxENS q!wāq!wax^εts!āna^εyēx,
yix wāsgEMASASēXS laē dāx^εīdxēs NEXX^εāla k^ε!lāwayowa qa^εs
5 t!ōts!ENDēq. Wā, lā hāpstENDEq lāxa ^εwāpē qa pēx^εwidēs. Wā,
k^ε!lēstla gēstalīEXS laē āx^εwüstENDEq lāxa ^εwapē, qa^εs ts!elts!E-
qlastōgwīlēXS laē dzEDZEXSālaq. Wā, g^ε!lēmēsē ^εwī^εla la dzEXEKūXS
laē aēk^ε!la melx^εīDEq qa yūdux^up!enk^εsa melkwē lāXENS q!wā-
q!wax^εts!āna^εyēx. Wā, lā k^ε!līt!ēd g^ε!g^ε!lēla lāx melā^εyas. Wā,
10 lā yūdux^up!enk^εEMIXaē ^εwāsgEMASASA k^ε!līdedzewakwē q!lāyōwa.
Wā, g^ε!lēmēsē lāBENDEq laē ēt!ēd melx^εīd g^ε!g^ε!lēla lāx ōba^εyasa
k^ε!līdedzewakwē. Wā, laEMIXaē yūdux^up!enk^εē ^εwāsgEMASAS mela-
^εyas lāXENS q!wāqwax^εts!āna^εyēx. Wā, g^ε!lēmēsē gwāLEXS laē
g^ε!a gwālēg^εa.¹ Wā, laEM lēgades q!lāyowē. Wā, lā t!EMX^εalelōts
15 lāx āwāxsta^εyasēs k^ε!līlats!lēg^ε!lāē lEXa^εya.

Back-Protector.—Wā, g^ε!lēmēsē gwāl ^εwī^εlē L!ābatēla^εyasēXS laē
hanāx^εwīd dzEDZEXSENDxa DENASēXA sek^ε!āp!enk^εas āwāsgEMASē
lāXENS q!wāq!wax^εts!āna^εyēx. Wā, g^ε!lēmēsē k^ε!ōtaq laEM hē!ā-
lāXS laē āx^εedxa ts!lēqladzowē dzEXEK^u DENASA qa^εs yībōyōdēs
20 lāXēs dzEXēX^εdē g^ε!a gwālēg^εa (*fig.*) qa q!asālēs lāx ma!p!enk^ε!lēna^εyas
^εwādzEWASAS lāXENS q!wāq!wax^εts!āna^εyēx. Wā, g^ε!lēmēsē gwāLEXS
lāē gēx^uSEQ!ENTS lāxa k^ε!lītDEMēlaxa lē^εwa^εyē. Wā, lā k!wāg^ε!līla lāx
gEWēla^εsas qa^εs k^ε!līt!ēdēq g^ε!g^ε!lēla lāx yībōyoda^εyas. Wā,
g^ε!lēmēsē lāBENDqēXS laē mālagESTENDEq. Wā, g^ε!lēmēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |





Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē xwēl^ēELōdxēs k'litāse^ēwē qa^{ēs} g'äg'ILELēxat! lāxa 25
yībōyoda^{ēs}yas qa^{ēs} banōlēlē k'litāq. Wā, g'il^{ēs}EMxaāwisē lābendEX
ōba^{ēs}yasēxs laē mālagEXstendEQ. Wā, g'il^{ēs}mēsē gwāLEXs laē
gēxwaxōDEQ qa^{ēs} āx^{ēs}ēdēxēs xwālayowē qa^{ēs} t'ōsālēx ōba^{ēs}yasa
q'lwadzāyaq. Wā, g'il^{ēs}mēsē ^ēwilā t'ōsōdxa wāx'sabala lāxa mala-
qa^{ēs}yas laē gwāla LEBēg'ELē lē^{ēs}wēxs ts!ōsēLAXA LEX^{ēs}SEMē. 30

Belt.—Wā, lāxaē dzEDZEXSENDXA denasē hēEMxaē āwādzEWē 1.
dzEXA^{ēs}yasē dzEXA^{ēs}yas qaēs LEBēg'ELē lē^{ēs}wēxs ts!ōsēLAXA LEX^{ēs}SE-
mēxag'a āwōdzEWēg'a.¹ Wā, lā k'lit^{ēs}lēdeq qa yūdux^{ēs}denēs wādzE-
wasas lāXENS q'lwāq!wax'ts!āna^{ēs}yēx. Wā, la ^{ēs}nemp!enk'ē ^{ēs}wāsgemas-
sas lāXENS bālAX. Wā, g'il^{ēs}mēsē elāq lābendqēxs laē ts!ēq!^{ēs}na- 5
kūlē ōba^{ēs}yas. Wā, g'il^{ēs}mēsē lābendxa ^{ēs}nemp!enk'ē lāXENS bālāXS
laē wīlba. Wā, lā melx^{ēs}īdxa ^{ēs}wilē DENSEN DENEMA g'āyōLEM lāxa
k'litāse^{ēs}wa qaxs hē^{ēs}maē ōbēsē. Wā, g'il^{ēs}EMxaāwisē ^{ēs}nemp!enk'
lāXENS bālāk'ē melā^{ēs}yas DENSEN DENEMAXS laē mōx^{ēs}ubendEQ qa
k'lēSēs qwēlaxbax^{ēs}īda. Wā, laEM malp!enk'ē ^{ēs}wāsgemasas denē- 10
dzowē wūsēg'anōs qō lāl ts!ōsalXA LEX^{ēs}SEMē.


Implement for peeling Cedar-Bark.—Wā, hē^{ēs}maaxs laē xwānaLE-
lēda lālē SENqalxa denasē lāxa āLlē. Wā, hē^{ēs}mis āx^{ēs}ētsōsēs
sāyōBEMē. Wā, lāla PEXbaakwa LENak'asa mōmox^{ēs}dē mōp!enk'ē
^{ēs}wāsgemasas lāXENS q'lwāq!wax'ts!āna^{ēs}yēx. Wā, lā māldENX^{ēs}sā^{ēs}wē 15
^{ēs}wāg'idasas lāXENS q'lwāq!wax'ts!āna^{ēs}yēx. Wā, lā āx^{ēs}ēdxa PEXSEMē

¹ About 6 mm.

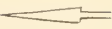
- 18 stone and places it by the side of the | fire of his house. He puts the
 end of the pine-branch | into the fire; and when it is burnt, he takes
 20 it || by the big end and puts the burnt end on the rough sandstone, |
 and he rubs it on it so that one  end of it will become flat,
 and it is bent | in this manner:  When this is done, he
 does the same to the | other side. Then the end is flat; and he rubs
 the corners off, | so that the point is rounded, like this:  As
 25 soon as the point is really sharp, || he takes tallow of  the
 mountain-goat and chews it; | and he takes the bark-lifter with which
 he is going to peel the cedar-bark, and puts the | flat end into the fire of
 his house. When it gets quite | hot, he puts the chewed tallow on both
 sides of | the flat end. He keeps on turning the bark-lifter while the ||
 30 tallow is melting, so that it spreads over both sides. Then he | puts it
 up near the fire so as to let the tallow soak in. When | it almost catches
 fire, he stops heating it. Then he puts it down | in the corner of his
 house so as to let it cool quickly; | and when it is cool, it is hard.
 35 After that it is ready. || This is the bark-lifter of the first people when
 they went to peel red cedar-bark | and yellow cedar-bark, of which
 they made blankets before the white men came | in early days. |
- 1 Spade.—Her husband makes the spade for digging lily-bulbs. | It is
 also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōl'la de^{na} t'lēsema qa^s g'āxē pax^ālilas lāxa māg'inwalīsas
 legwilasēs g'ōkwē. Wā, lā L'ENXLENTS wilba^yasa L'ōxūlp!enk'asa
 mōmox^udē lāxēs legwilē. Wā, g'il^mēsē x'ix^ēDEXS laē dāx^īDEX
 20 LEX^uba^yas qa^s āx^ēālōdēsa k'lūmelba^yē lāxa k'ōl'la de^{na} t'lēsema
 qa^s yīselalēs lāq, yixa āpsōtba^yē qa pexbēs, yix wak'alaēna^yas-
 ga g'wālēga (*fig.*). Wā, g'il^mēsē g'wālexs laē ōgwaqaxa āpsō-
 t'lena^yēs. Wā, la^mē pexba. Wā, lāxāē yīselalax wax^sōtba^yas qa
 kelx^bēs ga g'wālēga (*fig.*). Wā, g'il^mēsē la ālak'lāla la eēx^baxs
 25 laē āx^ēdxa L'ōk'wayōlaxēs senqasōla denasē. Wā, lā L'ENXLENTS
 pexba^yas lāxa legwilasēs g'ōkwē. Wā, g'il^mēsē ālak'lāla la
 ts!elx^wīdexs laē āxbentsa malēg'ikwē yāsek^u lāx wāx^sadza^yasa
 pexba^yas. Wā, ā^misē lēx^īlālaxa L'ōk'wayāxs laē yāx^īdēda
 30 yāsek^wē qa lās hamelālela lāx wāx^sadza^yas. Wā, lā et!ēd
 pex^īdeq lāxa legwilē qa lā^ēlaqēsa yāsek^wē lāq. Wā, g'il^mēsē
 lā elāq x'ix^ēDEXS laē g'wāl pex^ēq. Wā, ā^mēsē lā k'adenē-
 g'wīlaq lāxa onēgwilasēs g'ōkwē qa halabalēs k'ōx^wīda. Wā,
 g'il^mēsē k'ōx^wīdexs laē L'EMX^wīda. Wā, la^mē g'wālala laxēq.
 35 Wā, hēem L'ōk'wayāsa g'ālē begwānemxs senqaaxa denasē
 L'ēwa dēxwē qa^s k'lōbawasilaxs k'lēs^māōlēx g'āxa mamal^ax
 lāxa qwēsālā ēnāla.

- 1 Spade.—Wā, lāla lī^wīnemas ēaxelaxa ts!oyayāxa x'ōkūmē.
 Wā, hēemxāēda L'EMq'lē sōplētsōs yīxs laē ālāq lāxa āl'lē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'íl'mēsē q'lāqēxs laē hēx'idaem sōp!exōdxa mōdenx'sá lāxens 3
q!wāq!wax'ts!āna'iyēx. Wā, g'íl'mēsē t!āx'idexs laē bāl'idxa
malp!enk'ē lāxens q!wāq!wax'ts!āna'iyaxs laē temx'sentsēs sōba- 5
yowē lāq. Wā, g'íl'mēsē lāx'sexs laē nāq!eqax dōmaqasēxs laē
kūxsendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk!waēdza'iyē.
Wā, lā ačk'la sōpālax dōmaqas qa lawāyēs. Wā, hē'mis qa
'nemādzowēs. Wā, g'íl'mēsē gwāla laē sōp!ēdex āpsādze'iyas qa
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwasas. Wā, laxaē 10
ačk'la sōpaq qa 'nemādzowēs wāgwasas. Wā, g'íl'mēsē gwālexs
laē bāl'idxa ts!ēx'ts!āna'iyē lāxens q!wāq!wax'ts!āna'iyaxs laē
sōp!ēdeq qag'ēs gwālē gra (*fig.*). Wā, laxaē sōbetendxa ōxtā'iyas
qa gēxtewēlas. Wā, g'íl'mēsē gwāla āpsōtenxa'iyaxs laē hēmzat!
gwēx'idxa āpsenxa'iyas. Wā, ā'misē la k'liwēlx'ūna ōxla'iyas 15
g'āg'ilela lāx ōxla'iyas (1) xa tsēgwayoba'iyē hūgustāla lāxa (2)
daadzoyewē lāg'aalela lāxa (3) gēxtā'iyē. Wā, g'íl'mēsē gwālexs
laē dāk'lōtelāqēxs laē nā'nak^u lāxēs g'ōkwē. Wā, lā āx'ālilaq qa's
āx'ēdēxa lēqwa qa's k'limldemaq. Wā, laxaē āx'ēdxēs k'limlā-
yowē qa's dāx'idēxa ts'ōyayōlaxa x'ōkūmē qa's dālēsēs gēmχōl- 20
ts!āna'iyē lāx (1) tsēgwayoba'iyas. Wā, lā lāk'lents (3) gēxtā'iyē
lāxa lēqwa. Wā, lā dālasēs hēlk'lōlts!āna'iyē lāxa k'limlāyowaxs
laē hē g'íl k'liml'itsō'sē (2) daadzoyewē qa lēx'ēnx'idēs. Wā,
g'íl'mēsē lēx'ēnx'idexs laē xwē'ideq qa hēs lā lenqālas (1)
tsēgwayoba'iyas lāxa lēqwa. Wā, lā k'liml'ideq qa pelbēs yō gwā- 25

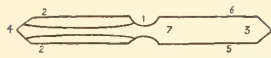
- 25 fire-wood, and he adzes it so that the point becomes thin | like an adz, in this manner:¹  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hardens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |
- 1 Digging-Stick for Clover.—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; g'a gwāleg'a (*fig.*). Wā, g'il^lmēsē gwālexs laē āx^ē-ēdxēs xelxwāla k'lāwayowa qa^sa'k'le k'lāxwaq qa qēs-es. Wā, laem ēx^bēs tsēgwayōba^syas. Wā, laxaē qa^qēts!ax gēxtā^syas lāxēs k'lā^wēna^syaq. Wā, g'il^lmēsē gwālexs laē p'lāp'lōts!asa yūsek^wlāq,—xēs
30 la^mōs q'lāla lax gwēg'ilasasas ts'ōyayāxa LEX^sSEM^s laē pEX^sASō lāxa legwilē qa^syils^ētāse^wēsa yūsek^w qa L^{EM}X^widēs ōba^syas. Wā, hē^mis neqemg'ilte^wēsōsa ēaxelaxa ts'oyayāxa x'ōkūmaxs laē p'lāp'lets!ax tsēgwayōba^syasēs ts'ōyayōgwila^syas.

- 1 Digging-Stick for Clover (Ts'ōyayōxa LEX^sSEMē).—Wā, hēem g'il la alāsō^ssa begwānemē; āx^ēēdxēs sōbayowē qa^slā lāxa āl^ēālāx ēk'ētēlā L^{EM}q'la. Wā, g'il^lmēsē q'lāqēxs laē hēx^ēidaem sōp^lEXōDEq yīxa L^{EK}wē L^{EM}q'la Lōxs k'leāsaē L^{EN}X^ēENA^sya.
5 Wā, g'il^lmēsē t'lāx^ēidEXs laē mENS^ēidEQ yisēs q'lwāx^{ts}lāna^syē. Wā, lā bāl^ēidxa sek'lāp'lenk^ē lāXENS q'lwāq!wax^{ts}lāna^syēx hē^misa mōdenē lāXENS q'lwāq!wax^{ts}lāna^syēx yix q'lāq'AL^ēp^lelayāsēs laē sōpsendEQ. Wā, g'il^lmēsē la TEMg'ikūxs laē kūxsendEQ qa^snaq!^ēqēx dōmaqas. Wā, g'il^lmēsē kūxsaak'lūSEXs laē ēts'lēndxa āpsōdēlē
10 kūxsendEQ nāq!^ēqax dōmaqas. Wā, g'il^lmēsē kūxsaak'lūSEXs laē k'ōk'lūlnōsa. Wā, lā mENS^ēidxa malp'lenk^ē lāXENS q'lwāq!wax^{ts}lāna^syēx, hē^misa mōdenē bāBELAWēs lāXENS q'lwāq!wax^{ts}lāna^syaxs laē sōbetendEQ qa ^ēwilōyiwēs qa yūdūx^ūdenēs lāXENS q'lwā-

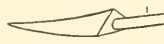
¹ Seen sideways.

in this manner,
this is done, he chops
is three spans | from



at (1). When ||
at (2) so that it 15
(1) to the end at

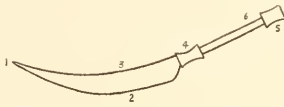
(4). | When it is squared, starting from (1), he chops out the heart |
so that it all comes off; and when it is all off, he chops the one side |
so it is flat (3). When it is finished, he lays it down flat || and he 20
chops (6) and (5) so that they are this way:



it is | triangular in cross-section, he chops at (3) so
that it is pointed and so that it | bends back. Now it is one hand
wide at (7), and it is four | finger-widths under each side of (7). |
When this is done, | he carries it on his shoulders and goes home.

Then he
his adz.


the grip
hand-
with his




puts it down and || takes 25
First he measures |
at (5). Its length is one
width. He | cuts around it
adz, so that the handle of

the digging-stick (6) | is two fingers thick; and he does the same
at (4), so that the grip is one | hand-width in length. When this
is done, || he adzes (6) so that it is round; and after he has done 30
so, | he adzes the back (3), going to the hard point (1) of the |
digging-stick. When this is done, he adzes the belly (2), | going
towards the hard point of the digging-stick (1); and when this is
done, | he takes his crooked knife and straight knife and cuts a

q!wax'ts!āna'ŷēx yīx 'wāg'idasas g'a gwālēg'a (*fig.*) yīx (1). Wā,
g'il'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q!wā- 15
q!wax'ts!āna'ŷaqē 'wāg'idasa g'āg'ilela lāx (1) lāxlēnd lax (4).
Wā, g'il'mēsē la k'!EWELX' g'āg'ilela lāx (1) laē sōpālax dōmaqas
qa 'wī'lāwē lāwā. Wā, g'il'mēsē 'wī'lāxs laē sōp!eldzōdxa āpsōd-
dzā'yē qa pEX'ēdēs (3). Wā, lā gwālaxs laē hāx'welsasqēxs laē
sōp!ēDEX (6) Lō' (5) qa g'as gwālēg'a (*fig.*). Wā, g'il'mēsē la 20
k'!ōk!ūlnōsexs laē sōp!ēd (3) qa wilbax'īdēs. Wā, hē'mis qa
t!ēqalēs. Wā, laem EMXLē 'wādzok!ūnasas (7), la mōdenē lāxens
q!wāq!wax'ts!āna'ŷaqē benadza'ŷas (7). Wā, g'il'mēsē gwālexs laē
wik'ilaqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, lā wēx'āhilaqēxs laē
āx'ēdxēs k'!imlāyuwē. Wā, hē'mis g'il' mENS'itsō'sēda (*fig.*) (5) 25
q!wēdzadzētā'yē yīxs EMXLāē 'wasgēmasas lāxENS a'ŷasāxs laē
tSEX'sēstālasēs k'!imlāyuwē lāq qa māldenēs 'wāg'idasas (6)
k'!lxp!lēqē. Wā, lāxāē hēem gwēx'īDEX (4) yīxs EMXLā'maaxat!
laxENS a'ŷasowē yīx 'wasgēmasasa daadzoyā'yē. Wā, g'il'mēsē gwā-
lexs laē aēk'!a k'!iml'īDEX (6) qa lēx'ENX'īdēs. Wā, g'il'mēsē gwā- 30
lexs laē aēk'!a k'!iml'īDEX (3) āwēg'a'ŷas lāg'aa lāx (1) plēsba'ŷasa
ts!ōyayowē. Wā, g'il'mēsē gwālexs laē k'!iml'īDEX (2) ōk!wādzā'yē
lāg'aa lāx (1) plēsba'ŷasa ts!ōyayowē. Wā, g'il'mēsē gwālexs laē
āx'ēdxēs xELXwāla LE'wēs NEXX'āla k'!āwayowa. Wā, lā qemdō-

- 35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way: and he does the same at (5). | After this has been  done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the 40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends 45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melt- 50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar- 55 bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

- 35 yōDEX (7) yīsa nEXX'āla k'!āwayowa qa^s k'!ax^swidē qa x'!lboyā-
lēsg'a gwālēg'a (fig.) yix (7). Wā, lāxāē hēm gwēx^s'idEX (5).
Wā, g'il^smēsē gwālexs laē āx^sēdxa xelxwāla qa^s aēk'!ē k'!āx^swid
ōgwida^syasa ts!ōyayowē. Wā, g'il^smēsē 'wīla k'!ōkwē ōgwida^syas
laē lēs^salēlōts lāx neqōstāwasēs legwīlē qa lem^swidēs. Wā, lā
40 mōxsē 'nālās x'!elalēlā. Wā, g'il^smēsē lem^swidEXs laē āx^sēdxa
dzēk'!wēsē qa^s k'!ūnxts!ōdēs lāxa 'wālasē xōxūlk'!imōtsa met!ā-
na^syē. Wā, lā āx^sēdaxaaxa yāsekwē qa^s g'āxē g'ig'alilas lāx
māg'inwalisasa legwīlasēs g'ōkwē. Wā, hē^smis la āxaxōdaatsēxa
ts!ōyayowē qa nōx^swidē ōba^syas lāxa legwīlasēs g'ōkwē. Wā, g'il-
45 'mēsē la k'!ūmla^snakūlaxs laē āx^sēdxa yāsekwē qa^s megūlbē^syēs
lāxa ōba^syasa ts!ōyayowē. Wā, g'il^smēsē gwālexs laē ēt'!ēd pEX^s'id
lāxa legwīlē. Wā, āl^smēsē gwāl pEX^saqēxs laē k'!wēk'!ūmelk'iyax^s-
idē ōba^syas lōxs laē medelx^swidēda yāsekwaxs laē yāxa. Wā, laxāē
āx^sēdxa dzēk'!wēsē q!ōts!āxa xōxūlk'!imōtsa 'wālasē met!āna^syaxs
50 laē āx^sēdxa q!ōyaakwē k'ādzekwa qa^s dzōpstendēs lāxa dzēk'!wē-
saxs laē dzeg'ilents lāxa ts!ōyayowē. Wā, g'il^smēsē hāmelx^sEN la
q'!elēx^ssa dzēk'!wēsaxs laē pāpax'!lālasa ts!ōyayowē lāxa legwīlasēs
g'ōkwē. Wā, g'il^smēsē la ālak'!āla la ts!elqwaxs laē ēt'!ēd āx^sēdxa
k'ādzekwē qa^s dzōpstendēs lāxa dzēk'!wēsaxs laē ēt'!ēd dzeg'il^sENTS
55 lāxa ts!elqwa ts!ōyayowa. Wā, g'il^smēsē hāmelx^sENxs laē dālaq
qa^s lā lanēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts!ōyaywaxa lEX^sSEMē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | sprung, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When | he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk; and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and || it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the || bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off; and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, || so that it 20
is smooth; and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a ₄ ² ₃ little bent.
There is a knob at the other end, in this way:  | When the

Digging-Stick for Roots.—Wä, hēm g'íl äx'ëtsō'sa begwānema 1
ts!öyayāxa xetēmē, yīxa l'emq'lē. Wä, hē'maaxs laē elāq q!wā-
xenxa yīxs g'ālaē temx'ēdēda q!wāq!wexēmasē, läda begwānemē
äx'ēdxēs sōbayowē qa's lä läxa āl'lē ālāx l'emq'la. Wä, lä g'īl'mēsē
q!lāqēxs laē dōq!ūqa lāx ēk'a l'enk'ēdēmsxa ēk'ētela lōxs ēk'aēs 5
wāwak'alaēna'yē lō'ē qa māldenēs 'wāg'idasas lāxēns q!wāq!wax-
ts!āna'yēx. Wä, lä sōp!exlendeq. Wä, g'īl'mēsē lāx'sexs laē
bāl'idxa yūdux'p!enk'ē lāxēns q!wāq!wax'ts!āna'yaxs laē temx'-
sendeq. Wä, lä sōp'lēdex ōba'yas qa pexbēs ōba'yas. Wä, laem
yō gwālōxda l'ōk!wayāxwa lāqē. Wä, g'īl'mēsē gwāl sōpaqēxs laē 10
nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'īl'mēsē lāg'aa
lāxēs g'ōkwaxs laē äx'älilasa ts!öyayolaxa xetēmaxs laē äx'ēdxēs
xelxwāla lē'wis nexx'āla k'āwayowa. Wä, lä dāx'ēdxēs ts!öya-
yōlaxa xetēmē qa's k'wāg'alilēxs laē hō g'īl k'!axālayoxa xex'ū-
na'yasa l'emq!ek!enē ts!öyayowēs nexx'āla k'!āwayowa. Wä, 15
g'īl'mēsē 'wī'lāwēda xex'ūna'yasēxs laē k'!axālax xodzēg'a'yas qa
'wī'lāwēs ōgwaqa. Wä, g'īl'mēsē 'wī'lāxs laē g'ēg'alilaxa nexx'āla
k'!āwayowa qa's dāx'ēdēxs xelxwāla k'!āwayowa qa's k'!ax'wīdēs
lāx ōgwida'yas-ēs ts!öyayogwilasēwē. Wä, la'mē a'k'!axs laē k'!a-
yxaq qa qēs'enēs. Wä, g'īl'mēsē qāqēts!aakūxs laē a'k'!a k'!ax'wī- 20
dex ōba'yas qa pexbēs. Wä, laemxaē qaqēts!aq qa qēsēs lāxēs
k'ak'elx'bālaēna'yē. Wä, la megūtālaxa lōxsemē g'a gwālēg'a (fig.)
yīxs laē gwāla ts!öyayāxa xetēmē. Wä, la lēqelēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 30 over the stick and the knob (3). The name of | this knob is "top
 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |
 1 Digging-Stick for *Cryptochiton*.—First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

bāk!ums xETxET!a lāq. Wā, lā k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa L!ēs^ēalase^fwēs āwīg'a^ēyas yīx (1). Wā, g'il^ēmēsē kwāx^ēidexs laē
 lēx^ēelēsaq qa L!ask^ēlaēsālēs ōk'waēdza^ēyas yīx (2). Wā, g'il^ēEMxā-
 wisē kwāx^ēidexs laē āx^ēēdxa yāsek^uwa gēwasē qa^s dzek^ētē!ēdēs
 laq qa hamelx^ēendēsēq lo^{mē} megūtā^ēya yīx (3). HēEM Lēgades
 q!wēdzadzetā^ēyē. Wā, lāxaē ēt!ēd k'adnōlisas lāxēs legwīlē. Wā,
 30 la^{mē} lēx^ēilālaq qa lābetēsa yāxa yāsek^u lāx ōgwida^ēyasa ts!ōyayo-
 waxa xETxET!a. Wā, g'il^ēmēsē elāq x'ix^ēetsēs laēna^ēyē ts!elq^{waxs}
 laē sax^{ts}!ānālaxa q!oyaakwē k'ādzek^{waxs} laē dāx^ēidex q!wēdzadze-
 tā^ēyasa ts!ōyayowaxa xETxET!a qa^s L!ENxbetalisēsa ts!ōyayōba-
 35 ^ēyas yīx (4) lāxa ts!elq^{wa} gū^ēna^ēya. Wā, lā dōqwalaq. Wā, g'il^ē-
 mēsē hē gwēx^s la maemdelqūlēda ts!elq^{wa} gū^ēnāxs laē q!āLE-
 laqēxs le^{māē} k'lūmla^ēnākūlēda ts!ōyayoba^ēyasa ts!ōyayowē. Wā,
 lā hēx^ēida^{mēsē} dāx^ēidxa q!wēdzadzetā^ēyasa ts!ōyayāxa xETxET!a
 qa^s L!ENx^ēēdēs lāxa yāsek^{wē}. Wā, g'il^ēmēsē gāgālaxs laē ēt!ēd
 pex^ēitsa ts!ōyayoba^ēyē lāxa legwīlē. Wā, g'il^ēmēsē maemdelqū-
 40 lēda yāxa yāsek^u lāx ōba^ēyasēxs laē L!ENxstents lāxa wūda^ēsta
^ēwāpa. Wā, lā xwēlax^ēüstendēq. Wā, la^{mē} L!EMx^ēwīda lāxēq.
 Wā, la^{mē} gwāla ts!ōyoyāxa xETxET!a laxēq.

1 Digging-Stick for *Cryptochiton*.—Wā, hēEM g'il^ē la āxsōsa bēgwā-
 nemē lāxa āLlē L!ENāk^ē!asa L!EMq^{lē}. Wā, g'il^ēmēsē q!āxa
 wāwak^ēalāxs laē sōpōdxa L!ENak^ē. Wā, g'il^ēmēsē lāwāxs laē

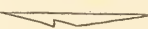
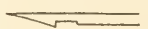
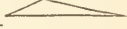



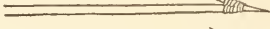
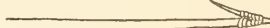
cuts it off, || and he chops the end until it is flat on one side. It 5
 is two finger-widths | in thickness. After chopping | the ends, he
 goes home, carrying the chiton digging-stick in his hands. | He
 goes into his house, takes his knife, | and cuts off the bark and
 the sap; and when || it is all off, he cuts the end so that it may be flat and 10
 thin and | smooth, and it also has a round point, in this way.¹ Now
 the digging-stick for cryptochitons is finished. | He takes deer-tallow
 and | puts it down close to the fire. Then he takes the digging-
 stick for cryptochitons and | pushes the flat end into the ashes where
 it is not very hot. || He watches it; and as soon as it begins to 15
 burn, he rubs the tallow | on both sides, and he keeps it a while.
 Then he puts | the flat end back into the hot ashes; and he does not
 keep it there long | before he takes it out and rubs more tallow on
 both sides, | and he heats it by the fire of his house. When || it is 20
 nearly burning, he puts it down in the corner of the house, so that it
 cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
 devil-fish, he first goes to get a long thin | young hemlock-tree. After
 he finds it, he cuts it down, so that || it falls down. He cuts off the 25
 branches and measures a piece two | fathoms long. Then he cuts off

bāl'idxa malp!enk'ē lāxENS q!wāq!wax'ts!ānā'yēXS laē tSEX'SENDEq.
 Wā, lā sōp!ēDEX ōba'yas qō pEXbēs āpsba'yas. Wā, maldENX'sāwē 5
 'wāg'idasas lāxENS q!wāq!wax'ts!ānā'yēX. Wā, g'il'mēsē gwūl sōpax
 ōba'yasēXS laē nū'nakwa. Wā, haEM dāk!ōtElaxēs q!ENyayāxa
 q!ENasē. Wā, lā laēL lāxēs g'ōkwē. Wā, lā āx'ēdxēs k'lāwayuwē
 qa's k'!axā'lēX xEX'wūnā'yas Lō' xodzēg'a'yas. Wā, g'il'mēsē
 'wī'lāXS laē aēk!a k'!ax'ubendEX pEXba'yas qa pElēs; wā, hē'mis qa 10
 qēsēs; wā, hē'mis qa k'il'x'bēs, g'a gwūlēg'a'XS' laē gwāla q!ENya-
 yōLaxa q!ENasē. Wā, lā āx'ēdxā yāsekwasā gēwasē qa's g'āxē
 k!wanōlisaxēs legwīlē. Wā, lā āx'ēdxā q!ENyayōLaxa q!ENasē qa's
 L'ENGēsēs pEXba'yas lāxa gūnā'yē lāxa hēlālās ts!Elqwalaēnā'yē. Wā,
 lā dōxdoqwaq. Wā, g'il'mēsē k'lūmElX'fīdEXS laē dZEX'ētsa yāsekwē 15
 lāx wāwax'sadza'yas. Wā, lā gagālēXS laē xwēlaqa L'ENXalīsasa
 pEXba'yas lāxa ts!Elqwa gūnā'yā. Wā, k'lēst!a ālaEM gaēsEXS
 laē dāx'fīdEQ qa's ēt!ēdē dZEX'ētsa yāsekwē lāxaax wāwax'sadza-
 'yas. Wā, lā papax'Lālas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē
 Elāq x'ix'ēdEXS laē āx'ālīlas lāx ōnēg'wīlasēs g'ōkwē qa hālabalēs 20
 wūDEX'fīda. Wā, g'il'mēsē wūDEX'fīdEXS laē L'EMX'wīdē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxS laē xwānal'fīdēda nēts!ēno-
 xwaxa tEQ!wa. Wā, hē'mīs g'il la āx'ētsō'sēda g'ilt!a wīlEN q!wa-
 q!waxmēdzema. Wā, g'il'mēsē q!āqēXS laē tSEK!EXLēndEQ qa
 t!ax'fīdēs. Wā, ēgūlēndEX L'ENāk'as. Wā, lā bāl'fīd qa malp!enk'ēs 25
 lāxENS bāLax yīX 'wāsgēmasas. Wā, lā k'!axālalax xEX'ūnā'yas. Wā,

¹ See figure on p. 144.

- 27 the bark; | and when it is all off, he sharpens the thick end. | He
measures four finger-widths from the | thick end and cuts in
30 a notch in this manner:  Then he || cuts a piece
of hemlock-wood four  fingers long, | in this
shape:  After  this is done, | he takes
spruce- root and splits it, and he takes | the hook of the
devil-fish spear and fits into the notch of the devil-fish spear, | and
he ties  it on with the split root.
When  he has finished, || it is like
35 this:  Then he sharpens the thin
end to  | feel for the devil-fish. |

- 1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
makes the kelp fishing-line. Now I shall talk about him | who goes
to get | devil-fish to put on his line. First he has to take his |
straight-edged knife, which he takes when he goes into the woods to
5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
it down, so that it falls | on the ground. He cuts off the branches.
After he has cut off the | branches, he cuts the top off. Sometimes | it is
two fathoms, sometimes three fathoms long. Finally he cuts off the |
10 bark, until it is white, and he cuts off || the top until it is sharp.
He does not sharpen the butt-end of the | pole for fishing devil-fish.
As soon as he has finished the long pole for fishing devil-fish, | he looks

- 27 g'il'mēsē 'wī'láxs laē k'!āx'wīdex lē'x'ba'yas qa ēx'bēs. Wā, lā
mens'īdxa mōdenē lāxens q!wāq!wax'tslana'yēx g'āg'īlela lāxa
ōba'yasa lē'x'ba'yasēxs laē qemtlēdeq g'a gwālēg'a (*fig.*). Wā,
30 lā mōdenas 'wāsgemasē lāxens q!wāq!wax'tslana'yēx grayōl lāxa
q!wāxasē. Wā, lā g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē
āx'ēdxa l'ōp!ek'asa ālēwasē qa's dzexsendeq. Wā, la āx'ēdex
galbelasa nēdzayowē qa's kīt!alēlōdēs lāxa qemtba'yasa nēdza-
yowē. Wā, lā yī'alelōtsa dzexekwē l'ōp!ek' lāq. Wā, g'il'mēsē
35 gwālexs laē g'a gwālēg'a (*fig.*). Wā, lā k'!āx'wīdxa wilba'yē qa
ēxbesa plēwayoba'yaxa teq!wa.

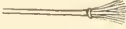
- 1 **Hook for Devil-Fish (2).**—Wā, la'men gwāl gwāgwex's'āla lāxa pena-
yogwēlāxa penayowē. Wā, la'mēsen gwāgwēx's'ālal lāxa tatēlāxa
teq!wa qa tēlelasēxēs penāyowē. Wā, hēem g'il āx'ētsōsēs nex-
x'āla k'!āwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wil q!waxasa
5 lāxa āl'lē. Wā, g'il'mēsē q!āqēxs laē k'!imt!exlēndeq qa t!āg'a-
elsē. Wā, lā k'!imtālax l'ēnak'as. Wā, g'il'mēsē 'wī'lāwēda
l'ēnak'axs laē k'!imtōdex wiletā'ya. Wā, la 'nal'nemp!ēna
malp!enk' laxens bālax lōxs yūdux'p!enk'aē. Wā, lawis!a
k'!āxwālax xex'ūnayas qa 'melk'!ēnēs. Wā, laxaa k'!āx'wēdex
10 wiletāyas qa ēx'bēs. Wā, la!a k'!ēs ēx'bēda lē'x'ba'yasa nēdza-
yolaxa teq!wa. Wā, g'il'mēsē gwāla g'ilt!ā nēdzayāxa teq!wāxs
laē ēt'lēd alēx'īdex wilagawa'yasa g'ilx'dē āxānems yīxs hēlts!ē-

for a stick smaller than the first one, which is the size of a | short span 13
 when the fingers are put around the butt-end of the | long pole for
 fishing devil-fish.¹ The one for which he is looking must be small. ||
 As soon as he finds it, he begins to cut it down with his straight- 15
 edged knife. | Then he does the same as he did with the former one; |
 only this is different, that the two ends are sharp, | and that it is
 shorter than the one he first made, for it is only a | fathom and a half
 long. There is also a hook made of the concave side of || hemlock 20
 on it. After he has shaved off | with his straight-edged knife, the
 butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
 widths long, made in this way:² and as soon as | the notch is deep
 enough, he takes the brittle convex side of the hemlock- | tree and
 cuts it until its butt-end is sharpened. || He measures four finger- 25
 widths | and cuts it off so that it is | flat on one side. After he has cut
 it, he takes | spruce-root, splits it, and scrapes off the bark | and the
 juice; and when it is done, he takes the pole || for fishing devil-fish, 30
 puts the short end into the notched-end of the | pole for fishing devil-
 fish, and ties it on with the split root. | Now it looks | like this.³
 Now there is a hook at the end of the pole for fishing devil-fish. | This

°staens ts!EX^uts!āna^yēxs bāla lāx q!wēsēdayo lāx lĒgūtā^yasa 13
 g'ilt!a nēdzayāxa teq!wa.¹ Wā lālaLē wāwilalalē la ālāsō^s. Wā,
 g'fl^mēsē q!lāqēxs laē k'limt!EXlēndentsēs nEXx'āla k'lāwayowē 15
 lāq. Wā, la hēEMxat! gwēx^eidqēxs gwēg'ilasaxa g'ālē āxās. Wā,
 lēx^amēs ōgū^qalayosēxs ēnāxwa^emaē eēx'bēs wax'sba^yē. Wā,
 hē^misēxs ts!Ek!wagāwayaasa g'flē āxās qaxs ā^emaē ēneq!ēbōdē
 ēseg'iwa^yas lāxENS bāla. Wā, hē^mēsēxs galbalaaxa L!EMwēg'a^yasa
 q!waxase lāsa. Wā, hē^mmaaxs laē gwāl k'lāxwasa nEXx'āla k'lāwayo 20
 lāx lĒX^uba^yasa nedzayāxa teq!wa. Wā, lē qemt!ēdxa yūdux^u-
 denē lāxENS q!wāq!wax'ts!āna^yēxa g'a gwālēg'a.² Wā, g'fl^mēsē
 hēl'abetē qemta^yasēxs laē āx^edxa L!EMwēg'a^yasa q!waxasē
 lāsa. Wā, la k'lāx^ewīdeq qa eēx'bēs āpsba^yās yix lĒX^uba^yas.
 Wā, g'fl^mēsē eēx'baxs laē mens^eīdeq qa mōdenēs lāxENS q!wā- 25
 q!wax'ts!āna^yēx. Wā, lē k'l'imtsēdeq. Wā, lē k'lāx^ewīdeq qa
 pEXk'!ōt!ēnēs. Wā, g'fl^mēsē gwāl k'lāxwaqēxs laē āx^edxa L!ō-
 p!Ek'asa ālēwasē qa^s dzET!ēdēq. Wā, lē k'ēxōDEX xEX^una^yas
 Ło^e wāpaga^yas. Wā, g'fl^mēsē gwālēxs laē āx^edxa nēdzayāxa
 teq!wa lē^ewa ts!EX^ustō. Wā, lē āx^eālelōts lāx qemtba^yasa 30
 nēdzayowaxa teq!wa. Wā, lē yil^eētsa dzedekwē L!ōp!Ek' lāq.
 Wā, la^emēsē g'a gwālēg'a.³ Wā, laEM galbalēda nēdzayāxa teq!wa.
 Wā, hēEM nēselāxa teq!wāxs lemwaēs g'ōkwāsēda t!ēSEMē lāxa
 wūlx'īwa^yasa x'ats!a^yē. Wā, hēEM lĒgades nēdzayāxa teq!wa.



¹ That is, one short span circumference at the butt-end.² See figure 1 on p. 152.³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
 35 name is "pole for pulling," || and the name of the long pole is "imple-
 ment for pulling out at half tide | from the hole under water when the
 tide is not out far." | There is no hook at the end of the long pole |
 for fishing devil-fish. |

1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young
 hemlock-tree in the woods. When he finds one that is clear of
 branches and long, | he cuts it down with a knife, so that it falls;
 and | when it falls, he measures off three and a half fathoms in length. ||
 5 Then he cuts off the top. He cuts off the bark | and the sap. He
 tries to make it one and a half | finger-widths in thickness. After this
 has been done, | he takes thin yew-wood branches for prongs. He
 measures the prongs to be | two spans and four finger-widths in
 10 length. || These are to be at the end of the sea-egg spear. | He cuts off
 the ends so that they are sharp-pointed, and he also cuts off | the
 lower end so that it is flat. When this is done, he digs out | the
 roots of a spruce-tree and splits them in two. | Then he peels off the
 15 bark; and when this is done, he cuts || the butt-end of the spear-
 shaft until it is square. | Then he takes the prongs and lays the
 flat ends against | the square end of the spear-shaft, and he ties
 them on |  with the split spruce-root, so that it is in
 this way:

35 Wä, hē^hmis lēgades nānesamendzayowa g'iltagawa^hyē nēdzayā
 lāxa tegwats!ē t!ēsemx^s t!epelaē; yix^s k'!ēsaē 'wālasa x'ats!ū^hyē.
 Wä, laem k'!eās galbala, yixēda g'iltagawa^hyē nēdzayāxa teq!wa.

1 **Spear for Sea-Eggs.**—Wä, hēem g'il la āxsō^ssa begwānema wilē
 q!wāq!waxadzem lāxa ā!lē. Wä, g'il^hmēsē q!lāxa ēk'ētela g'ilt!axs
 laē hēx'idaem k'!imt!exōdeq qa t!ax'idēs. Wä, g'il^hmēsē
 t!ax'ide^s laē bal'ideq qa mamōp!enk'ihisēsa neq!ebōdē lāxens
 5 bā!ax. Wä, lä k'!imtōdex oxtā^hyas. Wä, lä k'!axā!ax xex'ūnā^hyas
 lē^hwēs xodzē^hayē. Laem lalō!la qa māma!denx'sālēs lāxens
 q!wāq!wax'ts!āna^hyēx yix 'wāg'idasas. Wä, g'il^hmēsē gwālexs laē
 āx'ēdxa wīswülē L!emq!a qa ts!ē^hx'bēs. Wä, lä 'mens'ideq qa
 hūmōdengālēs lāxens q!wāq!wax'ts!āna^hyēx lāx malp!enk'ē āwās-
 10 gemasasa mōts!aqē ts!ets!ē^hx'ba^hyas māmasēq!wayop!ēqē!axa
 mesēqwē. Wä, lä k'!āk!ax^hbaq qa eēx'bēs. Wä, laxaē k'!ax'widēx
 ēox!a^hyas qa pēpeq!ex!ēs. Wä, g'il^hmēsē gwālexs laē lāp!idēx
 L!ōp!Ek'asa ā!ēwasē. Wä la pax'sendēq qa malts!ēsēxs laē sa-
 q!wōdex xex'ūna^hyas. Wä, g'il^hmēsē gwālexs laē k'!ax'widēx ōba-
 15 'yasa māmasēq!wayop!ēqē yix lē^hx'ba^hyas qa k'!ēwūlx'ūnēs. Wä,
 lä, āx'ēdxa ts!ēts!ē^hx'ba^hyē qa^s pax'alelōdalēs pēpeq!ex!a^hyas lāx
 k'!ēk'!ēwūlx'ba^hyas māmasēq!wayolē. Wä, lä yil'ālelōtsa pāx-
 saakwē L!ōp!Ek' lāq. Wä, la g'a gwālēg'a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: |

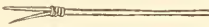
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hēm gil la äx'ētsō'sa 1
ts'lēx'alaxa ts'lēx'inēs gaḷayōlaq yīxa wile q!waxasaxa yō 'wāg'i-
tēns ts!ēmälax'ts!āna'yēx. Wä, lä ēseg'eyowē 'wāsgemasä läxens
bälax. Wä, lä aēk'laxs laē k'laxālah xex'ünā'yas qa qēs'ēnēs.
Wä, g'il'mēsē gwālexs laē äx'ēdxa g'āyōl'maxat! läxa q!waxasē. 5
Wä, läla wāwilagawēsa galp!ēqlē. Wä, laxaē aēk'laxs laē
k'laxālah xex'ünā'yas. Wä, lä 'nemp!enk'ē läxens q!wāq!wax-
ts!āna'yēx yīx 'wāsgemasasēxs laē k'limts!endeq. Wä, lä
mēns'īdxa māldenē läxens q!wāq!wax'ts!āna'yēx g'äg'ilēla läxa
ōba'yasēxs laē qemtētendeq qa negoyōdēsēx 'wāgidasas yīx 10
'wālabedasas qemta'yas. Wä, lä g'a gwālēg'a (*fig.*). Wä, g'il'mēsē
gwālexs laē ōgwaqa hē gwēx'īdxa galp!ēqlē. Wä, g'il'ēmxaāwisē
negōyōdē 'wālabedasas qemta'yas läx 'wāgidasasa galp!ēqlē, laē
äx'ēdxa paākwē L!ōp!ek'sa ulēwasē qa's lapstendēs läxa 'wāpē
qa pēx'widēs. Wä, g'il'mēsē pēx'widēxs laē äx'ēdxa galbēlē 15
qa's k'āk'ētōdēsēs qēqemta'yē Lō' qemta'yasa galp!ēqlē. Wä, lä
äx'ēdxēs pēqwase'wē paak^u L!ōp!ek'a qa's yaLōdēs läq. Wä,
g'il'mēsē gwāla laē g'a gwālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis g'il la ālāsō'sa
begwānemē läxa āl'lē wāk'alā q!wāq!waxadzema. Wä, g'il'mēsē 20
q'lāqēxs laē tsek!exōdeq yīsēs k'limlayowē. Wä, g'il'mēsē
t'lāx'īdēxs laē bāl'īdeq yīsa neq!ēbōdās bābēlawā'yē läxens
bälāxs laē tsek'ōdex ōxtā'yas. Wä, lä māldenx'sāwē 'wāgidasas

25 is two | finger-widths thick. Then he takes his straight || knife and
cuts off the bark and the sap. | When they are all off, it is a finger-
width and a half thick | at the thin end, and it is hardly thicker at
the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it;
and as soon as he enters | his house, he puts down the twisting-stick
by the side of the fire. | Then he takes deer-tallow and puts it down
where he is working at the | twisting-stick. Then he takes the
twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot,
he takes the | tallow and rubs it over the twisting-stick. As soon as
it is | all covered with tallow, he pushes it to and fro over the fire; |
and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the
corner of the house, where it cools off quickly. | He wishes it to be
brittle and stiff. Therefore he does so | with the tallow. As soon as
it gets cold, he takes soft cedar-bark | and the twisting-stick, and
wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That
is all about this. |

ōxtā^ʔyas lāxens q!^wāq!^wax^ʔts!^lāna^ʔyēx. Wā, lā āx^ʔēdxes nēxx^ʔāla
25 k!^lāwayowa qa^s k!^laxālēx xēx^ʔūnā^ʔyas lō^ʔ xōdzēg^ʔa^ʔyas. Wā,
g!^lmēsē ^ʔwī^ʔlāxs laē māmaidenx^ʔsāla ^ʔwāg^ʔidasas lāxens q!^wā-
q!^wax^ʔts!^lāna^ʔyēx yīxa wīlētā^ʔyē. Wā, lā hālsēlaem lālakwalēda
āpsba^ʔyas. Wā, lā xēnlela wāk^ʔalagawēsa wīlba^ʔyē, yīxa
lē^ʔx^ʔba^ʔyē. Wā, lā mēmo^ʔx^ʔbalaxa lōelxsemēda wāx^ʔsba^ʔyas. Wā,
30 g!^lmēsē gwālēxs laē nā^ʔnakwa dālaq. Wā, g!^lmēsē la laēl lāxēs
g^ʔōkwaxs laē k^ʔadenōlīsasa k!^ʔilbayowē lāxēs lēgwīlē. Wā, lā
āx^ʔēdxa yāsekwasā gēwasē qa^s g^ʔāxē g^ʔēg^ʔalilas lāxēs ēaxelasaxa
k!^ʔilbayowē. Wā, lā āx^ʔēdxa k!^ʔilbayowē qa^s k^ʔak^ʔadelalēs lāxēs
lēgwīlē. Wā, laem wīqwī^ʔlālaq qa ^ʔnema^ʔnakūlēs ts!^ʔelgū^ʔnakūlē
35 ōgwīda^ʔyas. Wā, g!^lmēsē ālak^ʔlāla la ts!^ʔelx^ʔwīdēxs laē āx^ʔēdxa
yāsekwē qa^s yīlset^ʔlīdēs lāxa k!^ʔilbayowē. Wā, g!^lmēsē megū-
g^ʔītxa yāsekwaxs laē xwēlaqaem la k^ʔāk^ʔadelālas lāxēs lēgwīlē.
Wā, g!^lmēsē elāq x^ʔīx^ʔēdēda yāse^ʔūna^ʔyasēxs laē xwēlaqa yīlset-
tītsa yāsekwē lāq. Wā, g!^lmēsē la megūg^ʔītxa yāsekwaxs laē
40 k^ʔat^ʔlālilas lāxa ōnēgwīlasēs g^ʔōkwē qa hālabalēs wūdex^ʔīda.
Wā, laem ^ʔnēx^ʔ qa l^ʔemx^ʔwīdēs qa l^ʔaxēs, lāg^ʔilās hē gwēg^ʔilasa
yāsekwē lāq. Wā, g!^lmēsē wūdex^ʔīdēxs laē āx^ʔēdxā k^ʔādzekwē
lē^ʔwa k!^ʔilbayowē. Wā, lā dēg^ʔit^ʔlēt^ʔsa q!^ʔōyaakwē k^ʔādzekwē lāq
qa lāwāyēs yāse^ʔūna^ʔyas. Wā, g!^lmēsē ^ʔwī^ʔlāxs laē gwāla. Wā,
45 laem gwāl lāxēq.


Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa⁴yaxa paēsē, yixs hē⁴maē g'il la āxsō⁴sa 1
papayaēnoxwaxa paēsēda saents!ō qa⁴s pāpayayowa. Wā, hē⁴mē-
lāl āx⁴ētso⁴sēda ts!ax insē qa dzēx⁴bēsxa xōkwē qa⁴s malts!ē g'a
g'wālēg'a.¹ Wā, laem nāq!ēqax dōmaqas. Wā, lā k'!āk'!ax⁴bendēq
qa ēx⁴bēs. Wā, g'il⁴mēsē g'wālexs laē āx⁴ēdxā len⁴wumē lē⁴wa 5
saents!ō. Wā, lā k'!āk'!ewenōdzendēq qa pēpegenōsēs. Wā,
lāxāē k'!āx⁴wīdxā ēpsanōdza⁴yasa dzēdzēgūmē qa beng⁴aalelēs
lāxā ōba⁴yasa saents!owē. Wā, g'il⁴mēsē g'wālexs laē āx⁴ēdxā
len⁴wumē qa⁴s k'!ilx⁴ēalelōdēs lāxā dzēdzēgūmē lē⁴wa saents!owē.
Wā, laem aelaxs laē k'!ilx⁴!ak'ōdēq. Wā, g'il⁴mēsē g'wālexs lāe 10
g'a g'wālēg'a (*fig.*). Wā, laem g'wāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hē⁴maaxs q!āq!eyōl⁴aēda be-
g'wānemaxa paēsē, lā āx⁴ēdex xāqas g'ōg'ēgūyāsa gēwasaxs laē
lemlemx⁴ūnx⁴īda yixs laē mōmx⁴ūna qa⁴s tētepsendēq lāxēs g'il⁴-
dolasē qa wīswū⁴ēnēs. Wā, g'il⁴mēsē ⁴wīwelx⁴saxs laē mens⁴ēdēq 15
yīsēs q!wāq!wax⁴ts!āna⁴yē qa māldenēs āwāsgemasas laē tepā-
lax ēpsba⁴yas qa ⁴nemēs āwāsgemasas. Wā, g'il⁴mēsē g'wālexs
laē āx⁴ēdxā de⁴nasgemē t!ēsēmaxa pegēdzowē k'!ōltsema. Wā,
lāxāē āx⁴ēdxā lōq!wē qa⁴s gūxts!ōdēsa ⁴wāpe lāq qa negoyoxsda-
lisēxs laē mox⁴stentsa de⁴nasgēme t!ēsēm lāq. Wā, lā āx⁴ēdx- 20
⁴nemnts!aqē lāxā xāxmenēxwē qa⁴s hāpstendēs lāxā ⁴wāpaxs laē
tesālōts āpsba⁴yas lāxā de⁴nasgemē t!ēsēma qa⁴s yīselalax⁴īdēs

¹ It is cut through the center lengthwise.

- 23 rubs it | until it is sharp-pointed, and he does the same with the
 other end. As | soon as it is sharp-pointed, he rubs the middle part
 25 so that it is round; and when || it is round, it is done. He does this
 with all of them. | When he has finished fifty, he puts them away, for
 that | is the number of bones for the flounder fishing-line. Then he
 takes | hair and twists a length of two | spans; that is, hair of women.
 30 And when he has || enough of these, the same number as the polished
 bones, then he puts them away. He takes | cedar-bark and gives it to
 his wife, and she goes at once | and puts it into the water to soak.
 After it has been there for one night, | the woman takes out the cedar-
 bark and splits it into | long, narrow strips, and she twists it until
 35 it is moderately thick. || When it is forty fathoms long, it is finished. |
 Then (the man) stretches it outside of the house | tightly, so that it is
 stretched (taut). It remains there for four days. | Then he takes
 down the twisted cedar-bark fishing-line | and coils it up and puts it
 40 down in his house, and then || he takes dried back-sinew of the deer
 and shreds it, and | twists it until it is like thread. As soon as he
 has | twisted much of it, he takes the round bones and the twisted-|
 hair thread and ties one end of the twisted hair to the
 45 round bone. | He ties the hair || to the crosspiece a little
 beyond the middle, in this way:  He does this with all of

- 23 qa ɔxˀbaxˀɪdēs. Wä, läxaē hēm gwēxˀɪdxa äpsbaˀyē. Wä, gˀil-
 ɪmēsē ɔxˀbaxs laē yilselalaxˀɪdeq qa lēxˀenxˀɪdēs. Wä, gˀilˀmēsē
 25 la lēxˀenxˀɪdexs laē gwäla. Wä, lä hēstaem gwēxˀɪdxa waōkwē.
 Wä gˀilˀmēsē ɀwila gwäla sekˀlasgēmgˀustāxs laē gˀexaq qaxs hē-
 ɀmaē äwāxwēda xāxexˀenasa Llägēdzayāwaxa paēsē. Wä, lä äxˀēd-
 xa seˀya qaˀs mētˀlēdeq qa maēmālpˀenkˀēs äwāsgēmasas läxen
 qˀwāq!waxˀtslänaˀyēx, yixōx seˀyāxs tsˀlēdāqēx. Wä, gˀilˀmēsē
 30 hēläla läx ɀwāxaasasa gˀixekwē xāqēxs laē gˀexaq. Wä, lä äxˀēd-
 xa denasē qaˀs lä tsˀläs läxēs genēmē. Wä, hēxˀidaˀmēsē la
 häpstälisas läxa wä qa pēxˀwidēs. Wä, gˀilˀmēsē xamaˀstälisexs
 laē äxˀwūstendeq yīxa tsˀlēdāqē läxa denasē qaˀs dzedzēxsendeq
 qa tsˀlētst!ēq!astowēs gˀilsgˀildēdzowa. Wä lä melxˀēdeq qa hēla-
 35 gˀitēs. Wä, lä mösgēmgˀostāpˀenkˀē ɀwāsgēmasas läxens bälax.
 Wä, gˀilˀmēsē gwälēxs laē döxˀwūlsa qä läx Lläsanāˀyasēs gˀōkwē
 qaˀs lekˀüt!ēlsēq qa tsˀläsɪdēs. Wä, lä möpˀenxwaˀsē ɀnälās
 hē gwēxˀsēxs laē äxˀēdxa Llägēdzaanāˀyē yīxa melkwē densen
 denema qaˀs qesˀēdeq qaˀs lä qesˀälilāq läxēs gˀōkwē. Wä, lä
 40 äxˀēdxa lemōkwē ädēgˀesa gēwasē qaˀs dzedzēxsendeq qaˀs mel-
 xˀɪdeq qa mēdekwēs hē gwēxˀsa q!enyō. Wä, gˀilˀmēsē q!ē-
 nemē mētaˀyas laē äxˀēdxa lēlxˀenē xāq lēˀwa mēdekwē
 sēsēˀyak!ēna. Wä, lä yilēälēlōdälasa lēlxˀenē xāq läx äpsba-
 ɀyasa mēdekwē seˀya. Wä, lä gˀēkˀölts!aˀyē yilälaasasa seˀya
 45 läxa galōdayowē lēxˀen xāqa gˀa gwälēgˀa (*fig.*). Wä, lä ɀnäxwāem

them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall || slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four || finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans || long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. || These will be the entrance. And 20

hü gwēx^εidxa waōkwē. Wä, g'il^εmēsē ^εwī^εla gwālexs laē q!ap!ēx^εi- 46
dex ēpsba^εyasa sēsē^εyak!ēn qa^εs yil^εidēsa mēdek^εwē at!ēma qa
q!ap!ēx!ālē^εsēxs laē tēx^εwalilas lāx onēgwilasēs g'ōkwē. Wä, laem
hēbenba^εyēda lēlx^εēnē galōdayu xāqa.

Fish-Trap for Perch.—Wä, hēm g'il äx^εētsō^εsa begwānema 1
denasē qa^εs lä t!ē^εtalēsaq lāxa wā. Wä, lä lāxa āl!ē qa^εs dā-
lēxēs k'limlayuwē. Wä, g'il^εmēsē lāg^εaa lāxa k'liq!wēkülāxa
q!ēnemē q!wāq!waxmedzemxs, wā, lä tsek!ēxlēndxa g'ilt!a
^εwilaxa häselā^εmē lēkwagawēsens q!wāq!wax^εts!āna^εyēx. Wä, 5
g'il^εmēsē t!āx^εidēxs laē bāl^εidxa mōp!enk^εē lāxens q!wāq!wax^εts!ā-
na^εyēx yix ^εwāsgēmasasēxs laē tsex^εsendeq. Wä, hē^εmis la men-
yayōsēxs laē hanāl tsetsex^εs'ālaxa hāmōts!aqāla ^εnemāsgema.
Wä, lä ēt!ēd tsetsex^εsendxa maltsēmg'ostāwē mōden lāxens q!wā-
q!wax^εts!āna^εyēx, yix g'iltagawā^εyas lāx g'ilx^εdē tsek^εs. Wä, 10
g'il^εmēsē gwālexs laē bāl^εidxa malp!enk^εē lāxens q!wāq!wax^εts!ā-
na^εyēx yix ^εwāsgēmasasēxs laē tsex^εsendeq. Wä, lä q!ēl!ets!age-
g'iyuwē tsek^εa^εyas hōx^εsā āwāsgēmē. Wä, g'il^εmēsē gwālexs laē
ēt!ēd bāl^εidxa yūdux^εp!enk^εē lāxens q!wāq!wax^εts!āna^εyēx, yix ^εwā-
sgēmasasēxs laē tsex^εsendeq. Wä, la malts!ageg'iyowa hēx^εsā 15
āwāsgēmē. Wä, g'il^εmēsē gwālexs laē dzōdzo^εu^εbēndxa malts!age-
g'iyowē. Wä, hēm lēlēm!tsa lālemwayolē lāwayā lāx ēpsba^εyas.
Wä, laxaē dzōdzo^εu^εbēndex ēpsba^εyasa q!ēl!ets!ageg'iyuwē ts!ēl-
ts!ēk!waxa maēmalp!ēnqas āwāsgēmas lāxens q!wāq!wax^εts!āna-
^εyēx yixa xōlōslē. Wä, g'il^εmēsē ^εwī^εla gwāla laē äx^εēdxa l!ōp!ēk^εē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
- 25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
- 30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
- 35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
- 40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from

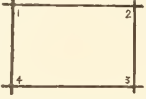
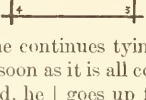



- 21 qa^s yīlōyōdēs lāqēxs laē q!ap!legox^swīdeq qa^s wīk'īlēqēxs g'āxāē nā^snakwa laxēs g'ōkwē. Wā, g'īl'mēsē naenxseg'ilalēsēda x'āts!axelāxs laē āx'ēdxēs pelpelqē lē^swa denasē t'ētālēs lāxa wā. Wā, lā wīk'īlaxa lālemwayolē qa^s lā wīk'īnts'lēselaq lāxa l'ema^sisē qa^s
- 25 lā wīx'ālisāq lāxa k'lēsē ālaem tsēdēsa lāxa ēx'stewēsē. Wā, lā qwēlōdxa yīlōyā'yē l'ōp!ek'a. Wā, hē^smis g'īl dāx'ītsōsēda n'emts!aqē grayōl lāxa mōp!enk'as ēwāsgemasē lāxens q!wāq!wax'ts!ānā'yēx qa^s menyayowa qa^s k'at!ālisēq. Wā lā xūdelenēq g'a gwālēg'a.¹ Wā, lā dāg'īlisaq qa^s k'at!ālisēs lāx āpsba'yasa
- 30 xūldēsē g'a gwālēg'axs¹ laē xūldelēndēq. Wā, laxāē ēt'lēd dāg'īlisaq qa^s k'at!ālisēs lāxa āpsba'yasa g'ālē xūltēs g'a gwālēg'a.¹ Wā, laxāē xūldelēndēq. Wā, g'īl'mēsē gwālēxs laē āx'ēdxa malts!aqē lāxa māl!enk'as āwāsgemasē lāxens q!wāq!wax'ts!ānā'yēx qa^s k'atēng'alīsēs lāx wāx'sanōdzexsta'yasa la xūldēkwa g'a gwālēg'a (fīg.)
- 35 qa^s xwēxūldelēndēq. Wā, g'īl'mēsē gwālēxs laē āx'ēdxēs pelpelqē lē^swa n'emts!aqē lāxa dzōdzoḡūla yīxa yūdux^up!enk'as āwāsgemasē lāxens q!wāq!wax'ts!ānā'yēx qa^s dēx'walīsēq lāx (1). Wā, g'īl'mēsē n'emplenk'a la nēlala lē^swa nexsa'yē lāxens q!wāq!wax'ts!ānā'yēxs laē ēt'lētsa n'emts!aqē dēx'walisaq lāx (2). Wā, g'īl'mēsē
- 40 n'emātōx^swīd lē^swa g'ālē dēqwēsēxs laē ēt'lētsa n'emts!aqē dēx'walisaq lāx (3). Wā, la ēt'lētsa waōkwē dēx'walisaq lax (4)-(11).



¹ See outlines of cut on this page.

(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four-
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la et!ēdxā ālēlxsdā^ēyē ^ēnemts!āqā dēx^ēwālisāq lāx (12). Wä, 42
hēm dzōdzōxūlasā lāLEMwayuwe lāwayowa. Wä, g'il^ēmēsē g'wā-
lēxs laē āx^ēēdxā pēgēkwē denasā qā^s dzēdzēxsēndēq qā g'ilsg'il-
stowēs ts!ēlts!ēq!astowa. Wä, g'il^ēmēsē ^ēwī^ēwēlx^ssex^s laē dāx^ēīdxā 45
^ēnemts!āqē lāxā mōp!enk^{as} ^ēwāsgēmāsē lāxēns q!wāq!wax^{ts}!ā-
nā^ēyēx qā^s k'at!ālīsēs lāx L!āsadzā^ēyas āwāp!ā^ēyasā lāLEMwayowē
lāwayowa mā^ēīmk!^ēnē lāx dzōdzōxūlāxs laē yil^ētsā denasē lāxā
dzōdzōxūlā qā^s yālōdēsā emxap!ā^ēyē lē^ēwē hēm g'il yālōtsōsē
(1)-(4) lē^ēwa emxap!ā^ēyē. Wä, g'il^ēmēsē ^ēwī^ēlaxs laē āx^ēēdxā 50
^ēnemts!āqēxā hē^ēmaxat! ^ēwāsgēmē qā^s k'at!ēndēs lāxā ēk!^ēōt!^ēna-
^ēyasā lā yīlēlēlē lē emxap!ā^ēya lax (4). Wä, lāxāē yālōdxā emxap!
!ā^ēyē lē^ēwa emxēnwā^ēyē. Wä, lāxāē yālōdxā emxēnwā^ēyē lāx
(5); wä, lā hēemxat! gwēx^ēīdex (6) lō^ē (7). Wä, g'il^ēmēsē g'wālēxs
laē āx^ēēdxā ^ēnemts!āqēxā hē^ēmaxat! ^ēwāsgēmē qā^s k'at!ēndēs lā- 55
xā ēk!^ēōt!^ēna^ēyasā emxap!ā^ēyē lāx (1). Wä, lā yālōdēq. Wä, lā et!ēd
yālōdxā emxēnwā^ēyē lō^ē (12) lō^ē (11); hē^ēmīsē (10). Wä, g'il^ēmēsē
g'wālēxs laē dāx^ēīdxā ^ēnemts!āqē lāxā mālp!enk^{as} āwāsgēmāsē
lāxēns q!wāq!wax^{ts}!ānā^ēyēx qā^s gwēbālēs ēx^ēbā^ēyas lāx (9), laē
k'at!ēntsa lēx^ēubā^ēyē lāx benk!^ēōt!^ēna^ēyasā emxēnwā^ēyē lāx (10) 60
laē yālōdxā xōlsoē lāx (10) lē^ēwa emxēnwā^ēyē. Wä, lā yālōdex
(9) lē^ēwa xōlosē. Wä, lā, hēemxat! gwēx^ēīdex (7) lō^ē (8). Wä, g'il-
^ēmēsē g'wālēxs laē et!ēd dāx^ēīdxā ^ēnemts!āqē lāxā mōp!enk^ē lāxēns
q!wāq!wax^{ts}!ānā^ēyēx yīx ^ēwāsgēmāsā qā^s k'at!ēndēs lāx ēk!^ēōt!^ēna-
^ēyasā emxēnwā^ēyē. Wä, lā yālōdēq lō^ē (1) lō^ē (2) lō^ē (3); wä, 65

- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
- 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
- and he places the  He | ties them together at (1), other ones on (2) and (3), and | he also ties them at (4). When this is done he
- 75 takes up another width | apart  one || and places it one finger- from the first one and ties it on at both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
- When it is finished, he | goes up from the beach and
- 80 breaks off hemlock-branches in the woods. He || carries  them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
- 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |




- 66 hē^hmisē (4). Wā, g'il^hmēsē gwālexs laē ēt!ēd dāx^hidxa hē^hmaxat! ^hwāsgemē qa^hs k'at!ēdēs lāx ^hck!ōt!ēna^hyasa emxap!āyē. Wā, lāxaē yālōdeq lāx (1) Lō^h (12) Lō^h (11); wā, h^hēmisē (10). Wā, lā hē^hemxat! gwēx^hidxa āpsānāyē Lē^hwa xōlosē. Wā, g'il^hmēsē mālgūnāts!a-
- 70 k'ostālaxs laē gwāla. Wā, lā dāx^hidxa sayak!ap!ēnk'elāsa mōdenē lāxens q!wāq!wax'ts!āna^hyēx qa^hs k'at!lālisē. Wā, lā dāx^hidxa ^hnemts!aqē qa^hs k'atbendēs lāq; g'a gwālēg'a (fig.). Wā, lā yālōdex (1). Wā, lā ēt!ēd k'atbentsa waōkwē lāx (2—3), wā la yālōdeq (4). Wā g'il^hmēsē gwālexs laē ēt!ēd dāx^hidxa ^hnemts!aqē
- 75 qa^hs k'at!ēdēs lāxa ^hnemdenē lāxens q!wāq!wax'ts!āna^hyēx yīx āwālagālaasas Lē^hwa g'ālē āx^hāLElōdayōsēxs laē yaēlbendeq. Wā, lā hā^hnal yī^hāLElōdalasa waōkwē lālag'āLElāa lāx (4) Lō^h (3). Wā, g'il^hmēsē emdzōxs laē g'a gwālēg'a (fig.). Wā, g'il^hmēsē gwālexs laē lāsdēsa lāxa L!ēma^hisē qa^hs lā L!EX^hwīdex q!wāxa lāxa āl!ē qa^hs
- 80 lā gēmxents!ēselaq lax āx^hētsasas LāLEMwayowas lāwayowa. Wā, lā xwēlax^hūsdēsa qa^hs lā āx^hēd lāxa g'āwēq!ānemē tātēlanems qaēs lāwayowē. Wā, lā dents!ēselaq qa^hs lā tepts!ālasa tēlē g'āwēq!ānema qa^hs gwēlalts!ōdalēs lāq. Wā, g'il^hmēsē gwālexs laē pāqeyōtsa sāla lāxa lāwayowē. Wā, lā xeseyīntsa q!wāxē lāq qa
- 85 p!ēdek!īlēs. Wā, lā tlāqeyīndālasa mōsgemē āwākwās t!ēsem lāx ōkū^hyāyasa q!waxē qa wūnsālayōs. Wā, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way:  After he 10
has finished netting it, | he takes his ax and goes into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root  which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!âlelax gwêg'ilasaxa gūuaxs 1
laē äxse'wa le'wa 'nāxwa ēaxēnēq. Wä, g'il'mēsē la qetts!ōyo
laxa yegayō laē äx'ēdxa ts!ēwēkwēxa k'lōdenōselās wāgwasas
lāxens q!wāq!wax'ts!āna'yēx. Wä, lä mōden lāxens q!wāq!wax-
ts!āna'yēx yix 'wāsgemasas. Wä, lä yixentsa.günēlaq. Wä, lä 5
yūdux'up!enk'ē 'wāsgemasasēxs laē yaqōdex ōba'yas. Wä, laem
yūdux'up!ex'sitē 'wādzeg'ixstaasas. Wä, la yiqaxōdeq. Wä, g'il-
'mēsē mālp!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yaxs laē
yaqōdex ōxsa'yas qa's yīwila gwēx'sa l'ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālēg'a (fig.). Wä, g'il'mēsē gwāl yīqaqēxs 10
laē äx'ēdxēs sōbayowē qa's lä lāxa āl!ē ālāx l'ōp!ēk'asa dēxwē.
Wä, g'il'mēsē q!āxa dēx'mesaxs laē 'lāp!idex l'ōp!ēk'asxa hēla-
g'ite l'ōp!ēk'a. Wä, lä bāl'idxa sek!āp!enk'ē lāxens q!wāq!wax-
ts!āna'yēx yix 'wāsgemasasēxs laē tsex'sendeq. Wä, lä naq!eqax
dōmaqasēxs laē xōx'sendeq. Wä, g'il'mēsē malts!exs laē sopā- 15
lax'ēid āpsōdile dōmaqs qa 'wī'lāwēs. Wä, lä sopālx'ēidex xōdzē-
g'a'yas. Wä, laem lalōl'a qa k'lōdenēs lāxens q!wāq!wax'ts!ā-
na'yēx yix wāgwasas. Wä, lä sōp!ēdex ēwūnxa'yas qa maldenēs 'wā-
dzewasas lāxens q!wāq!wax'ts!āna'yēx hēbendāla lāx 'wāsgemasas.
Wä, g'il'mēsē gwālexs laē dāt!alāq qa's lä daēlelaq laxēs g'ōkwē. 20
Wä, lä k'at!ālilāq qa's äx'ēdēxēs xelxwāla k'lāwayowa. Wä, lä
k!wāg'alila qa's dāx'ēidēxa deyōdzowē. Wä, hē'mis g'il k'lāx-
'witsō'sē ēwūnxa'yas qa naenqenxelēs. Wä, g'il'mēsē gwālexs laē
k'lōdzōdex āpsādze'yas qa qēdzedzowēs. Wä, g'il'mēsē gwālexs

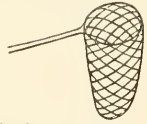
- 25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

- 25 laē lēx^éid qa^s k^lād^zōdēx āpsādza^éyas qa pelēsa āpsenxa^éyē. Wā, lāla k^lōdenx^sā^mma āpsenxa^éyē lāxens q^lwāq^lwax^ts!āna^éyēx. Wā, g^lil^mēsē gwālexs laē āx^éēdxa lexā^éyē qa^s lā lāxa L^lema^éisē qa^s lā t^li^qax t^lēsēma qa^s lā t^lāxts!ālas lāxa lexā^éyē. Wā, g^lil^mēsē hēl^fats!āxs laē ōxlōsdēsa qa^s lā ōxlaēlelaq lāxēs
 30 g^lōkwē qa^s lā ōxleg^lalilas lāx māg^linwalisāsēs legwīlē. Wā, lā xē^xu^lents laxēs legwīlē. Wā, la xwēlaqa āx^éēdxa lexā^éyē qa^s lā xwēlaqents!ēs lāxa L^lema^éisē. Wā, lā k^lūlx^éid lāxa L^lesl^lekwē. Wā, g^lil^mēsē qōt!ē lexā^éyasēxs laē ōxlex^éid qa^s lā ōxlōsdēsēla qa^s lā ōxlaēlelaq lāxēs g^lōkwē qa^s lā ōxleg^lalilaq. Wā, lā
 35 ^lap!alila lāxa māg^linwalisāsēs legwilaxa ^énemāsgēmē lō^é nek^lasōlasxa deyōdzowē qex^lextēlasa xelōdzayowē. Wā, la ^énem^len^klāxens q^lwāq^lwax^ts!āna^éyēx yix ^éwādzeqawilasas ^élāpa^éyas. Wā, lā hēemxat! ^éwālabetalilē. Wā, g^lil^mēsē gwālexs laē āx^éēdxa lēlwa^éyē qa g^lāxēs gwa^llila. Wā, lā āx^éēdxa ts!ēslāla qa^s k^llip!ēdēs
 40 lāxa x^lix^lsemāla t^lēsēma qa^s lā k^llpts!ālas lāxa ^élābegwēlkwē. Wā, la elāq qōt!axs laē āx^éēdxa L^lesl^lekwē qa^s hēxeyindēs lāx ōkū^éya^éyasa x^lix^lsemāla t^lēsēma. Wā, g^lil^mēsē wāk!waxs laē āx^éēdxa deyōdzowē qa^s paq!eqēs lāq. Wā, laxaē āx^éēdxa waōkwē L^lesl^lekwa qa^s lexég^lindēs lāq. Wā, g^lil^mēsē la wāx^u
 45 wūnaya L^lesl^lekwē lāxa deyōdzōxs laē āx^éēdxa ^éwāpē qa^s xel^lex^lidē tsādzeleyints lāx ^éwāsgēmasa kūnyasaxa deyōdzowē. Wā, lā nās^litsa lē^éwa^éyē lāq. Wā, g^lil^mēsē gwālexs laē āx^éēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the hoop. It is a different kind of | nettle-bark twine that he puts through the meshes. As soon as this is done, he takes a small | hemlock-

lēx^εenē leqwa qa^s k^liml^εidēq qa lēx^εenēs. Wā, hē^εnis qa yūdux^up^lensē^εstēs^ε wāg^lidasas lāxens q^lwāq^lwax^ltsāna^εyēx. Wā, g^lil^εmēsē gwālexs laē āx^εēdxa^ε wīlē densen denema qa g^lāxēsē gwā^llila. Wā, g^lil^εmēsē gagiyāla la g^liyē kūnsase^εwasēxs laē nāsōdex nayimas lēelwa^εya. Wā, lā lex^εūqōdxēs kūnsase^εwē deyōdzā. Wā, lā qex^εsē^εstents lāx ōba^εyasa k^lax^ubaakwē leqwa. Wā, lā yil^εidxa māx^εina^εyaxa leqwa (*fig.*). Wā, g^lil^εmēsē gwāl yīlaxa denemē laqēxs laē pex^li^εdeq lāxa legwīlasēs g^lōkwē. Wā, laem pex^εsē^εstalaq qa k^lūmelx^εidēs. Wā, lā āx^εēdxa yāsekwē qa^s dzek^lildzōdēs lāqēxs hē^εmaē ālēs ts^lelqwē. Wā, g^lil^εmēse hamel^εsē^εstēda yāsekwē lāqēxs laē āx^εālilas lāxa ōnegwīlasēs g^lōkwē qa ōdax^εidēs wūdex^εida. Wā, laem^ε nēx^ε qa l^lemx^εwidēs qa xak^lemts^lāwēs lax laēna^εyas wāk^lala qa k^lēsēs ēdēsa dza^εwīda. Wā, hēem lāg^lilaxa yāsekwē lāq. Wā, g^lil^εmēsē wūdex^εidēxs laē āxōdxa wūlg^lixstēlasa xelōdzayāxa āmdema. Wā, lā āx^εēdxa selemē qa^s selemx^εsōdēxa neqadzeqē sela^εya qa neyimx^εso-watsa t^lemgexsta^εyasa xelōdzayowē. Wā, g^lil^εmēsē gwālexs laē g^la gwālēg^la (*fig.*). Wā, lā āx^εēdxa yīgekwē xelōdzayo, la^εmē yīxdzōdeq lāxa wūlg^lixstēlas. Wā, laem ōgū^llaem mēdek^u gūnk^lenē la nēx^εsoyōs lāxa sēsela^εyē qa^s lā hēx^εsāla lāxa maēmaltsemtowē yīgēla^εya. Wā, g^lil^εmēse gwālexs laē āx^εēdxa wīlē qwāxasa malp^lenk^εε^εwāsgemasas lāxens bālax. Wā, lā k^laxālal

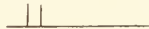
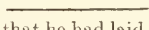

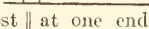
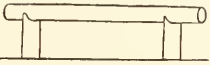
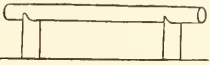
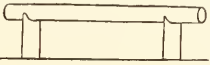
70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-



75 handle. After he has || done so, it is in this way: |
 1 Staging for drying Roots.—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
 5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
 10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
 15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē^éx^uw^éūna^éyas lō^é xōdzēg^aéyas. Wā, g'il^émēsē wī^élāxs laē k'!ax-
 wīdēx lē^éx^uba^éyas qa pēpēgenōsēs. Wā, lā āxbentsa xelōdzayowaxa āmdema lāxa xelōsp!ēqē qaxs hē^émaē lēgēmsa lāl yilbayaats. Wā, lā āx^éōdxa dzedekwē lōp!ēk'sa ālēwasē qa^és yil^éālēlōdēsa xelōdzayowaxa āmdema lāx ōba^éyasa xelōsp!ēqē. Wā, g'il^émēsē
 75 g'wālēxs laē g'a g'wālēg'a (fig.).

1 Staging for drying Roots.—Wā, g'il^émēsē g'wāl l'ēxwaxs laē hōqūwelsa qa^és lā lāxēs g'ōkwē. Wā, hēx^éīda^émēsē lā lāxa āl!ē dak!ōtelaxēs sōbayowē qa^és lā sōp!ēxōdxa mōts!aqē g'ilsg'ilt!a ha^éyāl^éag'īt ēk^étela naenk'ela dzesekwa. Wā, lā bāl^éīdeq qa
 5 yaēyōdu^xp!enk'ēs lāxens bālāqē āwāsgēmasasēxs laē sōpsēdeq. Wā, la^émē nēmax^é āwāsgēmasasa mōts!aqē lāx yūdu^xp!enk'ē lāxens bālax. Wā, lā ēt!ēd bāl^éīdxa nēmp!enk'ē lāxens bālāxs laē sōpsēdeq. Wā, lā malgūnalts!aqa sōpa^éyas hēx^ésā āwāsgēmē. Wā, g'il^émēsē wī^éwelx^ésēda nāl^énēmp!enk'as āwāsgēmasē lāxens
 10 balāxs laē dzōdzo^xbēndēx ēpsba^éyas qa eēx^ébēs. Wā, g'il^émēsē wī^éla la dzōdzo^xbaakūxs laē yilkūlsaqa qa^és lā yilx^éwūlt!alaqa qa^és lā yilgwēlelaqa laxēs g'ōkwaxs laē yilx^éwalilaqa laxēs ax^éālilaslāsa k'!agillē. Wā, g'il^émēsē wī^élaēlaqēxs laē āx^éōdxa nēmts!aqē lāxa dzōdzo^xbaakwē qa^és dēx^éwalilēs lāxa mag'īdzā^éyasa tsaq!ēx-
 15 la^éyē lāx onēg'wilasa hēlk'!ōtēwalilasa g'ōkwē. Wā, g'il^émēsē malp!enk'ē wālabetalilāsas lāxens q!wāq!wax^éts!āna^éyaxs laē āx^éōdxa nēmts!aqē dzōdzo^xbaakwa qa^és dēx^éwalilēs lāxa

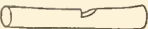
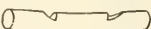


ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts  | the baskets with long cinquefoil-roots
 on it,  and he does the same along the other
 side. |

35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

°nemp!enk'ē lāxens q!wāq!wax'tslāna'yēx, yix āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx'ēdxā °nems!aqē lāxa k!axdema!ē qa's
 k'at!āililēs lāx l!āsalilas g'a gwālēg'a (*fig.*), lā āx'ēdxā °nems!aqē 20
 lāxa dzōdzōx'baakwē qa's dēx'walilēs lāxa āpsba'yasa la k'ādēla.
 Wā, g'il'ēmxaawisē map!enk'ē °wālabetalilasasa lāxens q!wā-
 q!wax'tslāna'yaxs laē āx'ēdxā °nems!aqē dzōdzōx'baakwa qa's
 nā'naxts!owēx āwālagōlilasasa āpsba'yaxs laē dēxbetalilaq. Wā,
 g'il'ēmxaawisē map!enk'ē °wālabetalilasasa lāxens q!wāq!wax'tslā- 25
 na'yēx laē āx'ēdxēs k'fīm!ayowē qa's k'fīm!etōdēq qa xūbetōwēs
 °naxwēda lēlāmē. Hēm lēgades q!asēxa k'ats!ēwaslasa k!axde-
 maxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē °wī'la lā q!ēq!ādzekwa oxtā-
 'yasa lēlāmāxs laē āx'ēdxā k!axdema qa's k'adetōdēs lāxa lāmāsa
 āpsba'yē. Wā, lāxāē ōgwaqa k'adetōtsa āpsba'yas lāxa lāmē. 30
 Wā, la'mē g'a gwālēg'axs (*fig.*) laē gwāla k!ag'il'ē qa g'ēxdemasa
 laxabats!ē l!ā!labata. Wā, lā hēm xat! gwēx'ēdxā āpsōdēq!a.

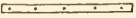



Frame for drying Berries.—Wā, la'mēsens gwāgwēx'sex'ēidel lāx 1
 lā'wūnemasa ts!edāqaxs k!ēsāē āem k!wāēl lāxēs g'ōkwaxs laē
 ts!ēx'ēs genemāxa ts!ēx'ina. Wā, hēm g'il la ālāsō'sē ēk'a k!wax-
 lāwaxa k!lūnk'lūnq!ēqēxa telqwē qaxs hē'māē ēg'aqwa lāx pats!ase-
 'wē. Wā, g'il'mēsē q!āqēxs laē sōp!ētsēs sōbayowē lāxa wīlēmē qa's 5
 tēm'x'betēndēq g'a gwālēg'a (*fig.*), g'il'mēsē negōyōdē tēm'kwa'yas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from  the tree
- 15 into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife, his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When
- 25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāf̄itsēs q!wāq!wax'ts!āna'yē g'äg'ilela lāxēs temkwa'yē. Wā, lā 'nā'nemāp!enk' lāxens q!wāq!wax'ts!āna'yēx yix bāla'yasēxs laē temx'wīdeq. Wā, g'il'ēmxaāwisē la 'nemālē 'wālabedāsas lē'wa āpsba'yaxs laē gwāl sōpaq. Wā, laem g'a gwālōg'a (fjg.). Wā, lā āx'ēdxēs lemlemg'ayowē qa's q!wāelbēndēs lāx (1) xa wiletā'yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē lāq. Wā, g'il'mēsē nelaxē latoyās lāxa wēlkwaxs laē g'a gwālōg'a (fjg.). Wā, lā lemlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's lākwēsēs qō lāl yilx'ūlt!lāleq. Wā, g'il'mēsē 'wī'welx'sexs laē yelx'wīdeq qa's yilx'ūlt!lālaq qa's lā yilgwēlelaq lāxēs g'ōkwē. Wā, lā yelx'walilaq lax onēgwilasēs g'ōkwē. Wā, g'il'mēsē 'wī'lōlt!axs laē āx'ēdxēs k'limlayowē lā g'ig'alilaq. Wā, hē'misla'lēs nexx'āla k'lāwayowē. Wā, lā āx'ēdxēs lem'ayowē lē'wē pelpelqē. Wā, lā
- 20 latōdxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx, yix wāgwasas. Wā, g'il'mēsē lāwāxs laē mens'itsa maldenē lāxens q!wāq!wax'ts!āna'yēx qa 'wādzewatsēx, laē āx'ēdxēs nexx'āla k'lāwayowa qa's xōx'sendēq. Wā, lā hēx'sāem gwēg'ilaxa q!ēnemē hēx'sā āwāgwitē. Wā, g'il'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla
- 25 k'lāwayowa lē'wa 'nemtslaq lāxēs xā'yē k!waxlāwa qa's aēk'lē k'lāxwax āpsōt!ēna'yas qa neqelēs; wā, hē'mis qa pex'ēnēs. Wā, g'il'mēsē gwālexs laē lēx'īdeq qa's k'lāx'wīdēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
 doing so, he takes another one | and does the same as he did to the first
 one he made, and he || continues doing so with the others. When all 30
 have been cut out, he | splits some smaller than our little finger. He
 takes | his straight knife and cuts them square. | When he thinks he
 has enough of these, he measures these off | two spans and two finger-
 widths || in length. Then he cuts them off. There are many of 35
 these | which he has cut the same length. After they have been done,
 he takes his | wedge and his stone hammer and he wedges the other |
 cedar-sticks into thin pieces. When they are all in pieces, he takes
 his | straight knife and the cedar-sticks which he has wedged into
 pieces and || splits them into small pieces with his straight | knife, so 40
 that they are the thickness of half the thickness of our little finger. |
 Now he has split out very many. After doing so, he takes the | first
 one which he made two finger-widths in width, and he cuts | square
 holes a little larger than the size of our little finger || four finger-widths 45
 from the end of what he | is cutting. As soon as the hole passes
 through, he measures | two spans from this hole, and there he makes
 another hole; | and when it also passes through, he measures off two
 more spans | from the last hole he made; and he continues to do so,
 proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs lō^e qa neqelēs. Wä, g'il^emēsē gwālexs laē ēt lēdxā ēnemts!aqē. 28
 Wä, āemxaē nānaxts!ewaxēs g'ilx'dē āxū^eya. Wä, āx'sā^emēsē hē
 gwēgilaxa waōkwē. Wä, g'il^emēsē 'wi^ela la k'!ākwa. Wä, la ēt lēd 30
 xōx^ewidxa wawilalagawa^eyasens selt!ax'ts!āna^eyēx. Wä, lā āx^eēd-
 xēs nexx'āla k'lāwayowa qa^s k'!ax^ewidēq qa k'!ewelx^eūnēs.
 Wä, g'il^eemxaāwisē k'otax laem hēlalaxs laē bā^efidēq yīsē q'lwā-
 q'lwax'ts!āna^eyaxa malp!enk^e hē^emisa māldenē bābelawē lāxens
 q'lwāq'lwax'ts!āna^eyaxs laē k'!imts!endeq. Wä, laemxaē q'lēnemē 35
 k'!imta^eyas hē gwēx^esē. Wä, g'il^emēsē gwālexs laē āx^eēdxēs
 lem^eg'ayowē le^ewis pelpelqē qa^s lemlemx'salēxa waōkwē k'!wax-
 lāwa qa pelspadzowēs. Wä, g'il^emēsē 'wē^ewūlx'sexs laē āx^eēdxēs
 nexx'āla k'lāwayowa qa^s lāxat! āx^eēdxēs lem^ek'asōx^edē k'!wax- 40
 yowē lāq qa k'lōdenēs wāgwasas lāxens selt!ax'ts!āna^eyēx. Wä,
 lā ālak'lāla q'lēnemē xā^eyas. Wä, g'il^emēsē gwālexs laē āx^eēdxēs
 g'ilx'dē āxa^eyaxa māemaldenas āwādzewasē. Wä, lā k'lēx'sōdxa
 k'!ewelx^estowē hālselaem lālexalagawēsens selt!ax'ts!āna^eyēx yixs
 mōdenaē lāxens q'lwāq'lwax'tsāna^eyēx g'äg'ilela lāx oba^eyasē 45
 k'lēx'sōtse^ewas; g'il^emēsē lāx'sāwē k'lēsōda^eyasēxs laē bā^efitsēs
 q'lwāq'lwax'ts!āna^eyaxa malp!enk^e g'äg'ilela lax k'lēx'soda^eyas.
 Wä, g'il^eemxaāwisē lāx'sāxs laē ēt lēd bā^efidxa malp!enk^e g'äg'i-
 lela lāx ālē k'lēx'sōdēs. Wä, ā^emisē hē gwē^enākūlax lābēndalāē.
 Wä, g'il^emēsē gwāla l'lāl'exenwa^eyaxs laē g'a gwālēg'a (fig.). Wä, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little
55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into
60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he
65 continues the same with the others; and || when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and  soaks it in water. After doing so, | he takes the  thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These
70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lā k'āt!alilāq qa's āx'ēdēxa 'nemts!aqē; lā k'ādenodzelilas lāxa la gwāla. Wā, lā xūlt!ēdeq qa naqādiltsa k'!ēk'!ex'sewakwē. Wā, g'il'mēsē gwāl xūltaqēxs laē k'!eyīmxsāla. Wā, g'il'emxaāwisē gwālexs laē āx'ēdēxa k'!ewēlx'ūnēxa yō 'wāg'itens selt!ax'ts!āna-
55 'yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna'yēx āwāsgēmas. Wā, hēem lēgades k'!elx'dema gayēg'ē. Wā, lā mens'itsa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilela lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imtsē'stalēq. Wā, xāl!ex'īd k'!ax'usē'stāla qa hēlādzeqelis lāxa l!al!exenxa'yē. Wā, lānaḡwē
60 l!enxstōts lāxēs k'!ēx'sōda'yē. Wā, g'il'mēsē hēlālē tek'alaēna'yasēs laē lāx'sāwē ōba'yas. Wā, āl'mēsē gwāl q!omtaqēxs laē wāla lāx k'!imtsē'stalaso'x'udās. Wā, lāxaē hēem gwēx'īdxa āpsba'yasa k'!elx'dema gayēg'a'ya, yīxēs gwēx'īdaasaxa āpsba'yasa. Wā, g'il'mēsē gwāla 'nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il'mēsē 'wī'la gwālexs laē g'a gwālēg'a (fg). Wā, g'il'mēsē gwālexs laē āx'ēdēxa denasē qa's lā pēx'ustents lāxa 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ēdēxa pepats!aakwē pēlspelē k'!wēk!wagedzōwaxa k'!ōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q!wāq!wax'ts!āna'yē, yīxa nexts!ā. Wā, g'il-
70 'mēsē g'āx 'wilg'alil lāx k'!waēlasasēxs k'!itk'!edēsēlaē. Wā, g'il'mēsē 'wilg'alilexs laē āx'ēdēxa pēx'stalilē denasa qa's g'āxē g'ēg'alilasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
 immediately comes and sits down and | splits the cedar-bark into
 narrow strips for him to tie on the middle sticks of the || drying-frame. 75
 After splitting off one strip, she gives it to her | husband. He takes
 it, and also one of the split stieks from | the middle stieks of the
 drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
 it on with split cedar-bark, | and he sees to it that there is no turn in
 the cedar-bark. After tying it on, he takes up || another one of 80
 the split stieks and places it alongside of the first one, | which
 he put on also at (1). Then he ties it also to the crosspiece. |
 He continues doing this at (1); and as soon as it has been filled up
 to (8),¹ | the side-stiek, then he ties them on at (2); and after that
 has been filled, | he ties them up at (3), (4), and (5). Now the drying-
 frame || has been finished; and when all the sticks 85
 have been tied on, it is in this way:  After | the dry-
 ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
 cedar-wood and splits it so that (the pieces are) one finger | thick one
 way, and half | a little finger thick the other way. She measures
 them || by the inside of the empty oil-box. Then she cuts them off; 5
 and when | she thinks she has enough of these sticks, she measures

laē lē^llā^laxēs ġENEMē qa g'āxēs dzēldzEQ!astogwīla dzedzEXSENDxa 72
 pēġekwē DENASA. Wā, lā hēx'ē^lida^lmēsē lā ġENEMAS k'lwāg'alīla
 qa^s dzedzEXSENDē dzēldzEQ!astōgwīlaxa yaēLELALAXA NEXTS!āwasa
 k'!tk'!EDēSLē. Wā, g'il^lmēsē dzEXōdxā 'NEMXSāXS laē ts!ās lāxēs 75
 lā^wūNEMē. Wā dāx'ē^lidEQ. Wā, hē^lmisa 'NEMXSA pāts!aak" g'ayōl
 lāxa NEXTS!āLasa k'!tk'!EDēSLē qa^s k'at!ENDēs lāx (1) lā māx'ē-
 nēx (7); wā, lā yil^lāLELōDEq yīsa dzEXekwē DENASA. Wā, la k'lēS
 hēlq!ālaq k'!lil'ēda. Wā, g'il^lmēsē ġwāl yīlaqēXS laē ēt!ēd āx'ē^ldxā
 'NEMXSA pāts!aakwa qa^s k'ADENōdzENDēs lāxēs g'ilx'dē āx'āLELō- 80
 dayowa lāxaax (1) k'!Elx'dema ġayōLEma. Wā, lāxāē yil^lāLELōDEq.
 Wā, āx^lsa^lmēsē hē ġwēg'ilax (1). Wā, g'il^lmēsē lENXEND lāx (8)
 L!āL!EXENXa^lya, laē ēt!ēd yil^lENDāLax (2). Wā, g'il^lmēsē lENXENDEq
 laē ēt!ēd yil^lENDāLax (3) Lō^l (4) Lō^l (5). Wā, laEM ġwāla k'!tk'!E-
 dēsaxS laē 'wī^lla YELEkwē (6). Wā, lāg'a ġwālēg'a (fig.). Wā, 85
 g'il^lmēsē ġwāla k'!tk'!EDēsaxS laē ts!ās lāxēs ġENEMē.

Rack for holding Baskets.—Wā, lāLa ġENEMAS āx'ē^ldxā ēg'aqwa 1
 lax xāSEwē k'!waxlāwa, qa^s xōx'ē^lwidēq, qa 'nāl^lENEMDENDzāyaa-
 kwēs āwādzEWASē lāXENS q'lwāq!wax'ts!āna^lyēX. Wā, lā k'!ōDEN
 lāXENS selt!ax'ts!āna^lyēX, yīX wīwāgwasas. Wā, lā hēEM MENS'ītsē
 ġOLDōLās ōts!āwasa dengwats!ēmotaxS laē k'!lmts!ENDEq. Wā, g'il- 5
 'mēsē k'ōtaq laEM hēlalēs āxā^lyaxS lā MENS'itsa 'NEMts!aqē lāx ts!E-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-
width | on each side is the size of these square pieces of cedar-wood. |
She makes four pieces of the same size, and all of the same length. ||
- 10 After they have been cut off, she takes cedar-bark and | puts it into
water and leaves it there until it gets soaked. | When she thinks it is
soaked, she takes it out and splits it | into narrow strips. After
doing so, she takes | one of the shorter cedar-sticks, one of the pieces
15 to which the rack on which || the basket rests is tied when crabapples
are being boiled, and she takes | one of the flat pieces of cedar and
places it lengthwise, so that the two are | in this way.¹ Then she
takes split cedar-bark and ties together | the two ends of the rack
that she is making. After this has been done, | she takes up one of
20 the long cedar-sticks || and puts it down flat on the crosspieces, and
she ties these together with cedar-bark. | She continues doing this
from one end of the crosspieces to the other. | When she reaches the
other end, she takes another one of the shorter | cedar-sticks and
ties it under the rack. | She measures so that equal distances are
25 between the || four cross-sticks. She ties them also with cedar-bark. |
She does this with all four sticks. After she has | done so, it is in
this way.² |



- g'öläsa dengwats!ēmotē, yīxa ʔnemdenēstalās ʔwāgidasē lāxens
q!wāq!wax'ts!ānaʔyēx lāxēs k!ewūlxʔūnēnaʔya k!waxlāwē. Wā,
lā mōts!aqa hēx'sū āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
- 10 Wā, g'il'mēsē gwāl k'link'limtts!alaqēxs laē āx'ēdxa denasē qaʔs
hāpstēndēq lāxa ʔwāpē, qa yāwasʔidē hāpstālila, qa pēxʔwidēs. Wā,
g'il'mēsē k'ōtaq laem pēxʔwidex laē āx'wüstēndēq qaʔs dzedzēxsʔ-
ēndēq qa ts!ēlts!ēq!astowēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa
ʔnemts!aqē lāxa ts!Ekwagawaʔyasa k!waxlāwē, yīx k'filx'demalasa
15 hāndzowasa k'litk'lidēsēlasa q!ōlāxa tsēlxwē. Wā, lāxaē dāx'ēdxa
ʔnemxsa lāxa g'iltagawaʔyē k!waxlāwa qaʔs k'āk'ētōdēx ōbaʔyas
g'a gwālēg'a¹. Wā, lā āx'ēdxa dzexēkwē denasa qaʔs lā yālō-
dayonoʔxs lāx ōbaʔyasēs k'litk'ēdēsilaseʔwē. Wā, g'il'mēsē gwāl-
ʔalēlaxs laē ēt!ēd āx'ēdxa ʔnemxsa lāxa g'iltagawaʔyē k!waxlāwa,
20 qaʔs lāxa pāxents lāxa k'filx'dema. Wā, lāxaē yālōdēq yīsa dē-
nasē. Wā, āx'sāʔmēsē hē gwēg'ilaxs lābēndālaaxa k'filx'dema. Wā,
g'il'mēsē lābēndqēxs laē ēt!ēd dāx'ēdxa ʔnems!aqē lāxa ts!Ekwa-
gawaʔyē k!waxlāwa qaʔs lā k'ādabōts lāx āwāboʔyasa k'litk'ē-
dēsē. Wā, laem āem mensi'lāla, qa ʔnemēs āwalagālaaslasa
25 mōts!aqē k'ēk'filx'dema. Wā, laemxaē yīlōdālasa denasē lāq.
Wā, lā ʔnāxwaem hē gwēg'ilaq lāqēxs mōts!aqāē. Wā g'il'mēsē
gwālaxs laē g'a gwālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
 tain to hunt goats, he searches for thick, long | cedar-withes. Some-
 times these are two fathoms long | and of the thickness of the fourth
 finger. They have no branches. || He twists them well, going towards 5
 the thick end. | He steps on the top while he is twisting it; and
 when | the piece that he has twisted is long, he steps near the end
 of the | twisted piece and continues twisting it. He does not stop
 until | the whole length has been twisted; and he
 puts a knotted loop at one end. Now it forms a ||
 snare for catching goats where they have a single 10
 trail on a mountain. | As soon as he finds a place
 on the trail that is near a precipice upward and downward, | and also
 a tree standing at the outer side of the trail, then
 he ties | the thick the tree. He
 the tree. He hind the tree,
 in this way: || above is (2);
 the precipice the precipice 3

15
 Now the tree is (1); the precipice |
 the snare is (4); | the trail is (4);
 below the trail is (3). |

Goat-Hunting.—Wä, hē^εmaaxslaēda tewē^εnēnoxwaxa ^εmēlxlowē 1
 ök'lēsta lāxa neg'ä. Wä, la alēx'ēidxa hēlag'itē g'ilt'la selbasēdem-
 sa wilkwē yixs ^εnāl^εnemp!enaē malp!enk'ē wāsgemasas laxen
 bālx. Wä, la yōwag'itens selt!ax. Wä, la k'leās L!enk'ēdems.
 Wä, lä ačk'laxs laē g'äxtōdexs laē selplēdeq gwäyōlela lax öxlā- 5
^εyas yixs tlēpalaax öxtā^εyasēxs laē selpaq. Wä, g'il^εmēsē g'äg'il-
 tālē selpa^εyasēxs laē wī^εx^uwīdeq qa^εs t!ēp!idēxa mak'āla laxa lä
 selbekwa. Wa, lä^εxaē ēt!ēd selplēda. Wä, al^εmēsē gwālexs laē
 läbendex ^εwāsgemasas. Wä, lä ma^ubendeq (*fig.*). Wä, läem x'imay-
 yōlxa ^εmēlxlowē lāx ^εnemx'ēidaasas t!ex'ilās lāxa neg'ä. Wä, 10
 g'il^εmēsē q'lāxa māg'ilx'iwa^εyē t!ex'ila laxa ēl!exsdalaa, wä,
 hē^εmēsa lāsaxs lālaē lāx L!āsōtstā^εyasa t!ex'ila; wä, lä mōx^up!ē-
 gents lēx^uba^εyasa x'imayō lāx öxlā^εyasa lāsē. Wä, la qex'stōtsa
 x'imayowē lāx ālā^εyas lāx nexstā^εya t!ex'ilāsa ^εmēlxlowē g'a gwä-
 lēg'a (*fig.*). Wä, hēem lāsē (1); wä, hē^εmēs tsētāla tlēsemē lāx 15
 ök!anēkwasa t!ex'ila (2); wä hē^εmēs x'imayowē (4); wä, hē^εmēs
 tēx'ilē (4); wä, hē^εmes ēl!exsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wä, g'íl'mēsē gwālexs laē bās. Wä, g'íl'mēsē mōp!ENxwa'sē
 'nālāsēxs laē dōqwxēs x'imayowē. Wä, g'íl'mēsē x'imtslāxa
 20 'mELXLāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wä, la'mē x'i-
 maxālaxa x'imayowaxs laē lē'la. Wä, lä nēxōstōdeq qa's x'i-
 mōdēxēs x'imayowē lāx q'lōq'onāsa 'mELXLOWē. Wä, lä xwēlaxa-
 lōdaem x'imastōtsēs x'imayowe lāq. Wä, g'āxēsa 'mELXLOWē lāxa
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wä, lä qwax'ideq qa's läwiyōdēx yax'yîg'ilas. Wä, lä äxēlax
 yîx'sema'yas. Wä, lä äx'ēdxa dewēxē qa's selp'lēdēq. Wä, lä
 q'ap'lēx'idxa g'alēmg'al'iwā'yē g'ōg'ü'yōs lē'wa äpsōltsēdza'yē
 ālēmXLēs qa's yalōdēsa dewēxē lāq. Wä, laxaē hōem gwēx'idxa
 ēpsōltsēdza'yē. Wä, lä äx'ēdxa yîx'sema'yas qa's äxts'lōdēs lāx
 30 tek'lās. Wä, lä äx'ēdxēs k'lawayowē qa's L!ENqemsālēs lāx wāx-
 sane'x'stā'ēyas qwaqa'yas tek'lāsa 'mELXLOWē. Wä, lä L!ENxsālas
 LEX'ba'yasa dewēxē lāq. Wä, laem q'lenk'laēdzendex tek'lās.
 Wä, g'íl'mēsē gwāl q'lenaqēxs laē p!EMx'sasēs e'eyasowē lāxa la
 yalēwak' g'ōg'ig'ü'yōsa 'mELXLOWē. Wä, la'mē hē gwēk'elaqēxs
 35 laē banōlela lāxa nēg'ā.

1 Sealing (Älēxwaxa mēgwatē).—Wä, hēEMxaa gwēg'ilaxs älēxwa-
 axa mēgwatēs gwēg'ilasaxs älēxwaaxa k'!ōlōtlē. Wä, hēEMxaāwis
 älēwats!ēsēs älēwats'lāxa k'!ōlōtlēxēs älēwats'lāxa mēgwatē.

5 Wä, g'íl'EM p!EDEx'idxa x'āsawayaēda 'mekülāxs laē xwānal'idē-
 da älēwinoxwē qa's lä LELLEbendxēs älēwatslē xwāxwagūma qa's
 lä hānstālisas lāxa demsx'ē 'wāpa. Wä, lä lās'dēsa qa's äx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yix g'iyimts!ewasas lĒLEG'ikwas LE^εwis q'elkwē; 7
wā, hē^εmislēs āxsolē LE^εwa q!EXMĒNĒ; wā, hē^εmisa at!EMĒ; wā,
hē^εmisē alēx^usayowē sēSEWAYO LE^εwis k!waxLa^εyē. . . . Wā, hē^εmis lā
εwixdzEMs lāxēs ālēwaseLELA xwāxwagūma. Wā g'il^εmēsē hōgūxs 10
lāxēs ālēwaseLELA xwāxwagūmxs laē hēx^εida^εEM dāx^εidxēs sēSE-
wayowē qa^εs sēx^εwidē. Wā, g'il^εmēsē Elāq lāg'aa lāxa mek'ālāxs
laēda ālēwinowē k'ātasēs ālēx^usayowē sēwayā laxēs gwaap!ElEXSē
LEX^εEXSA lāx gwābalEXTS!ēna^εyas dzēgūmas mastās qEXENĒXA
LEX^εEXSTEWILEXSē lāx gEMXōtāga^εyasēs ālēwaseLELA xwāxwagūma. 15
Wā, lā gwēxLalē xabats!EXSda^εya lāx gEMXōtāga^εyas lāxēs
k!wāxdzasē.

Wā, lā teguleXSaxēs mastowē qa^εs wix^uwidēq xwēlāla qa lās
k'ādeg'iwē lāx āgiwa^εyasēs ālēwaseLELA xwāxwagūma. Wā, lā
lāg'ōts laxēs hēlk'ōtāgawa^εyaXS laē x'ōx^εwidxēs ōdzaxsē qa^εs 20
āx^εwuts!ōdēXA q!elkwē LE^εwa LEG'ikwē. Wā, lā mōx^ubentsa
lĒLEG'ikwē lāxa max^εba^εyasa q!elkwē.

Wā, g'il^εmēsē gwāLEXS laē k'lox^ubentsa lĒLEG'ikwē lāxa dzēdzē-
gūmē. Wā, lā yil^εdEX ōba^εyasa t!amak'!EXawa^εyē. Wā, lā xwēl^εid-
xa mastowē qa^εs max^εwaleLōdēsēs q!elkwē lāx dālaasLasēs 25
gEMXōlts!āna^εyas qō SEX^εIDLō. Wā, g'il^εmēsē gwāLEXS laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoc-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooneer harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L!Enstentsa dzēdzēgūmē lē^{wa} lēleg'ikwē lāxa demsx'ē 'wāpa qa pōs'idēsa dzēdzēgūme qa elba'yēsa lēleg'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qeseyīndālasēs q!elkwē lāxa ōdzaxsē. Wā, g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā me'x'stents lāxa demsx'ē 'wāpa qa's lāgūnsēs qa pe'x'semx'ē'idēs. Wā, lā āx'ēdex negōyā'yasēs q!elkwē qa's q!ūdzemk'īndēs lāx ōwaxsta'yasa pōxūnsē. Wā, lā nēx'ēdeq qa lek!ūt!alēlēs. Wā, lā g'ēts!ālg'i-
35 yōts lāx ōgiwa'yasēs ālēwaselela xwāxwagūma lāx ēk'lēlxsasa ōdzaxsē. Wā, laxaē qeseyīndālas lāxa āpsēx'sē. Wā, laem benaxsē āpsba'yasa q!elkwē.

Wā, g'il'mēsē gwālalēxsēxs laē sēx'wida. Wā, laem mā'k'il!āla lāxa 'mek'ālāxs laē hēla'yā. Wā, g'il'mēsē dōx'walelaxa mēgwataxs mā'l!alāē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōdex xābats!exsda'yasēs māstowē. Wā, g'il'mēsē hāwīnāl'idēda mēgwataxs laē k!waxlā'yas k'ōkwalamasxēs sēwayowē qa's l!enxstendēs lāxa demsx'ē 'wāpa qa's yāwix'ilēq qa bendzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qa's āwūlp!altewēx bēx'āsa sēwayowē. Wā, hē'mis lā sex'idaatsa ālēwinowaqēxs g'āxaē ma'nakūla lāx g'emxanōlema'yas ālēwats!ās xwāxwagūma.

Wā, g'il'mēsē q!āpaqēxs laē hēx'idaem nēx'ēdxēs q!elkwē qa kwats!exlax'ā yīsēx k'lēgēmasa ālēwats!ē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50
the seal is going to a patch of kelp or | seaweed, then the hunter takes
his harpoon-shaft and pushes it | at the side of the seal's head as it is
diving along swimming under | the water. Then it turns and leaves |
the seaweed; for the seal, when it is harpooned, || searches first for 55
seaweed or a kelp-patch, and wriggles through it. | Then it often hap-
pens that the harpoon-line breaks or that the seal pulls out | the
harpoon-points. Therefore an expert hunter | hauls in his harpoon-
line as soon as he hits the seal, to watch that it | does not go to a kelp-
patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60
run out when the seal is swimming; and when | the line has run out
entirely, then (the seal) hauls the hunting-canoe, and | the hunter is
surprised to find his line twisted in the kelp as the seal | goes to and
fro in it; and then it comes off, || and the hunter has difficulty in 65
pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it
go seaward. When | it comes up, as its breath is at an end, he takes
the harpoon, || he puts the prongs close to the harpoon-line and the | 70
barbed points, and pushes it down. It does not take long before the

māx'ida. Wā, g'il'mēse lalaēda mēgwatē lāxa wādolk'āla ʔē'wa 50
q'lax'q!ēlēsaxs laē āx'ēdēda ālēwinowaxēs māstowē qa's L!ENX'
ēdēs lāx ōnōLEma'yasa mēgwatē lax t!EPSEMālaēna'yasēxa
'wāpaxs ma'nakūlaē. Wā, hēx'ida'mēsē melg'ila'ya qa's bewēsa
wādolk'āla qaxs hē'maē g'il ālāso'sa mēgwataxs g'ālae SEX'ī-
tse'wa q'lāx'q!ēlīsē ʔē'wa wādolk'āla qa's lā x'īlx'īlk'lūt!Eqaq. 55
Wā, hē'mis q'lūnāla ālēdaatsa q!ēlkwē ʔōxs ā'maē k!Eqowa L!LE-
g'fkwē lāxa mēgwatē. HēEM lāg'ilasa ēg'ilwatē ālēwinow' hēx'-
idaEM nēx'ēdxēs q!ēlkwaxs g'ālaē SEX'īda qaxs q!āq'alalaaq qa
k'lēsēs lā laxa wādolk'āla.

Wāx'ē yāg'ilwata ālēwinowaxs SEX'īdaaxa mēgwatē, lā āEM 60
ts!Engwēg'ēxēs q!ēlkwaxs laē max'ida. Wā, g'il'mēse 'wī'lastē
q!ēlkwaxs laē sep!ēdēda ālēwats!ēs xwāxwagūma. Wā, ā'mēsē
q!ayaxaxs laē x'īnsgema'yēs q!ēlkwē lāxa q'lax'q!ēlīsē qaxs
hēx'ida'mae ts!āts!ELxsālax'īdēda mēgwatē laqēxs laē lāwā.
Wā, la haxumalēda ālēwinowaxs laē nēxsawī'lālxēs q!ēlkwē 65
lāxa q'lax'q!ēlīsē.

Wāx'ēda ēg'ilwatē ālēwinowax ā'mēsē nānaqasīlasēs māstowē
lāxa mēgwatē qa lās māxt!anō lāxa L!āsakwē. Wā, g'il'mēsē
q!ō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs māstowē
qa's qEXENDēs dzēdzēgūmas lāxēs q!ēlkwē lāx mag'aanā'yē lāxa 70
L!LEG'īkwaxs laē q!ōdēnsaq. Wā, k'lēst!a g'ālxaxs laē 'wibālīsēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I described before. || When his hunting-canoe is full of hair-seals he goes |
90 home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wā, g'il'mēsē neq!ōx'wīdēxs laē ɬaxūlēxsā ālēwinoxwē qa's g'āxē lāx gwak'ōdoŷā'yasēs ālēwaseLEla xwāxwagūma. Wā, lā dālē hēlk'ōtts!āna'yasēx x'īndzasas. Wā, lā dālē gēmxolts!ā-
75 nā'yasēx gēlq!ā'yās laē wīgūnsaq qa's ōdax'ēidē nēxōstōdēq qa's nēx'ālēxsēq. Wā, lā gēyaxs lāx gwak'ōdoŷāwēlēxsasa ālēwaseLEla xwāxwagūma.

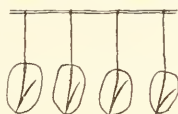
Wā, lā selpōdxēs LĒLEG'īkwē qa's ts!ōx'wīdēq. Wā, g'il'mēsē
80 'wīlāwōda elkwāxs laē xwēlaqa ūxbents laxēs māstowē. Wā, g'il'mēsē gwālēxs laē sēx'wīda.

Wā, laem gāla gānula. Wā, laem q!ōLElaxa mēgwataxs lē'maē gwāl mā!āla lāxa 'maemk'āla qaxs lē'maē 'wīlgaala lāxēs k!wēk!wāsē. Wā, lā 'nāxwawm q!ōLElēda ēselēwinoxwax k!wēk!wāsasa mēgwatē. Wā, lā g'il'mēsē lāg'aa lāxa la 'nēxwāla lāxa k!wāsaxs
85 laē ālax'ēid sēx'wīda qa yīx'ēs ālēwaseLElēxsēs laē tēkūlōdxa k!wāsē. Wā, g'il'mēsē L'ēx'stēda mēgwataxs laē ɬaxūlēxsēda ālēwinoxwē xapstewēx xabats!ēxsda'yasēs māstowē. Wā, hē'mis la sex'ēidaatsēxa mēgwataxs laē bēx'semāla maxt!āla laxa ba'nē. Wā, laxaē hēem gwēg'ilaqēs gwēg'ilasaxen g'ilx'dē gwāgwēx's'a-
90 lasa. Wā, g'il'mēsē qōt!ā ālēwaseLElēxsēxa mēgwataxs laē nā'nak'ū lāxēs g'ōkwē.



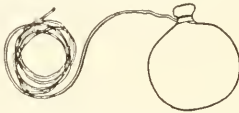
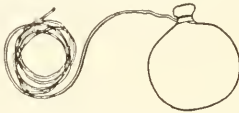
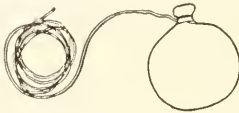
1 **Catching Flounders.**¹—Wā, g'il'mēsē ēk'a 'nālāxa gaālāxs laē gēNEMasa begwāNEMē xwānal'ēida qa's lā tatēlaxa g'āwēq!āNEMē

¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-eanoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | bone is pushed through the | elams and cockles when they are baited. | As soon as all are baited, the fisherman || coils up the fish- 25



ʎɛʷa dzâlê. Wä, g'il'mēsê q!eyōlxa g'āwēq!ānemē ʎɛʷa dzâlāxs laē nā'nakwa lāxēs g'ōkwē. Wä, g'il'mēsê lā'galis lāx L!ema'isasēs g'ōkwaxs laē hēx'ida'EM āx'ēdxā tep!āyasōx met!ā- 5 nā'yēx qa'ēs Elx'īdēxa g'āwēq!ānemē ʎɛʷa dzâlê qa lawāyēs xōx'ūlk'īmōtas. Wä, la ts!exstālaq. Wä, lāla āxts!ālas hāmts!āwas lāxa lexā'yē. Wä, g'il'mēsê 'wī'la gwālexs laē lāltāwēda ts!edāqē. Wä, lā lā'wūnemas āx'ēdxā L!āgēts!aanā'yē ʎɛʷa galōdaanā'yē sēsē'yak!ēna qa'ēs lā dents!ēselaq lāx hānēdzasasa 10 L!āgēdzats!ē xwāxwagūma. Wä, lā L!ax'ālisaxa L!āgēdaanā'yē DENEMA lāx āLAXSDZA'yasa L!āgēdzats!ē xwāxwagūma. Wä, g'il'mēsê la neqelē L!āgēts!ēna'yasēs laē āx'ēdxā 'nemts!aqē galōdaanāwē se'yak!ēna. Wä, la bā'īdxā malp!enk'ē lāxENS bālaxs laē yil'ālelōts ōba'yasa galōdaanāwē se'yak!ēn lāxa L!āgēdza- 15 anā'yē DENEMA. Wä, g'il'mēsê gwālexs laē ētlēd āx'ēdxā 'nemts!aqē galodaanāwē se'yak!ēna. Wä, lā bā'īdxā neq!ēbōdē lāxENS bālāxs laē yil'ālelōts ōba'yasa galōdaanāwē se'yak!ēn lāxa L!āgēdzaanā'yē DENEMA. Wä, lā hēs'taEM āwālagālēda sek!asgemg'ostā nēneq!ēbōdēs āwālagālaasē. Wä, g'il'mēsê 'wīl'g'aale- 20 lāxs laē āx'ēdxā Elg'īkwē tēlālas g'āwēq!ānema ʎɛʷa dzâlê qa'ēs lā tēl'īts lāq. Wä, laEM L!EL'ENq!ēqasa galodayowē xāq lāxa g'āwēq!ānemē ʎɛʷa dzâlê. Wä, la g'a gwālēg'axs (fīg.) laē tēlkwa. Wä, g'il'mēsê 'wī'la tēlkūxs laēda L!āgēts!ēnoxwē begwānem qes'ēdxā L!āgēdzayowē qa'ēs lā qes'ālexsaq lāxēs L!āgēdzats!ēLē 25

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he
has done so, | he looks for two medium-sized elongated stones for
anchors at each end of the | fishing-line. When he has found
them, he puts them into his | fishing-canoe. Then he goes up
30 the beach and || takes his fishing-paddle from his house. He goes
down, carrying it, | to the beach, and goes into the stern of his
fishing-| canoe. Then he paddles and goes to the fishing-place where
the water is not | very deep. It is sufficiently deep if the fishing-line
35 lies three | fathoms deep. As soon as he reaches it, || he takes up one
of the elongated
line, and ties the  stones | and the end of the fishing-
elongated stone.  When this is done, he puts it
overboard; and | when the anchor reaches the bot-
tom, he takes his paddle and paddles. | When the small canoe begins
40 to go ahead, the line runs out into the water. || When it is all in the
water, he takes the | other elongated stone and ties it on, four fath-
oms | from the end of the fishing-line. Then he takes his paddle | and
paddles again, so as to stretch the fishing-line, and he puts overboard
the | stone anchor.
- 45 float of this shape  When it touches the
of the fishing-line.  and ties it to the end
into the water.  | Then he throws it
Then he goes home


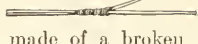
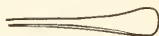
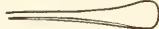
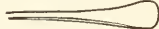
- 26 ɣwāɣwagūma lāx ōstewilexsas. Wā, g'il'mēsē gwālexs laē
alēx'īdex maltsema hā'yāl'a seSEX^uSEM t'lēsema qa q!Elq!Elsbēsa
L!āgēdzaanā'yē. Wā, g'il'mēsē q!āqēxs laē t!āx'ālexsaq lāxēs
L!āgēdzats!ēLē ɣwāɣwagūma. Wā, lā lāsdes lāxa L!ēma'isē qa's
30 lā āx'ēdxēs L!āgētsa'yasē sēwayowa lāxēs g'ōkwē qa's lāxat!dents!ē-
selaq lāxa L!ēma'isē. Wā, lā lāxsa lāx ōxla'yasēs L!āgēdzats!ēLē
ɣwāɣwagūma. Wā, lā sēx'wida qa's lā lāxa L!āgēdzasēxa k'lēsē
wunqelas 'wāpē, yixs hē'maē hēlaēsa yūdux^up!eng'esē lāxēus
bāLax yix 'walaēdzasasa L!āgēdzasē. Wā, g'il'mēsē lāg'aa laqēxs
35 laē hēx'īdaEM āx'ēdxā 'nemsGEMē lāxa SEX^uSEMē t'lēsema (*fig.*)
Lo' ōba'yasa L!āgēdzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa
SEX^uSEMē t'lēsema. Wā, g'il'mēsē gwālexs laē q!Elstents. Wā g'il-
mēsē lāg'alisa q!eltSEMāxs laē dāx'ēdxēs sēwayowē qa's sēx'widē.
Wā, g'il'mēsē sep!ēdēda ɣwāɣwagūmaxs laē q!ūlēx'sEM la ts!enx^u-
40 stalēda L!agedzayowē. Wā, g'il'mēsē 'wī'la'stāxs laē āx'ēdxā 'nems-
GEMē SEX^uSEMē t'lēsema qa's yīlōyōdēsā mōp!enk'ē g'āg'īlela
lāx āpsba'yasa L!āgēdzayowē lāqēxs laē ēt!ēd dāx'ēdxēs sēwayowē
qa's sēx'widē qa tēk!ūt!alisēsa L!āgēdzayowāxs laē q!Elstentsa
t'lēSEMē. Wā, g'il'mēsē lāg'alisēxs laē āx'ēdxā lōxSEMē k!wāxSEMē
45 pEWāxbē g'a gwālēg'a (*fig.*) qa's yil'āLElōdēs ōba'yasa L!āgēdza-
anā'yē laqēxs laē ts!Exstents. Wā, lā nā'nakwa lāxēs g'ōkwāxs laē

to his house | after having finished on the water. In the evening 47
 he goes into his fishing- | canoe and paddles to the place where
 he left his fishing-line; and | when he reaches the round cedar-
 wood float at the end, he takes it || and puts it into his small canoe, 50
 and he hauls in his | fishing-line. Then he takes off the flounders,
 and black-edged(?) flounders | which hang on the hooks; and as soon
 as he has them all off, he takes | clean clams and baits his fishing-
 line; and | after he has baited it, he takes his paddle and paddles; ||
 and when his small canoe starts, then the line runs out into the 55
 water. | When it is all in, he puts the | stone anchor into the water;
 and when it touches the bottom, he takes the round cedar- | float at
 the end and throws it into the water. Then he goes home. He picks
 up some | dry driftwood. When he thinks he has enough to steam ||
 the flounder standing on edge, he goes home | to his house. When it is 60
 high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
 sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
 off mussels, | and she puts them aboard her small canoe in which
 the fish-trap is kept, | and she also puts aboard her new fish-trap.
 Then she takes the harpoon, || which is made of a thin rod of red pine.
 Sometimes it is three fathoms long. | Two points of tough wood are 5

gwā^halā^hya. Wā, hēt^hla la dzāqwaxs laē lāxs lāxēs L^hagēdzatslē 47
 xwāxwagūma qa^s lā sēxūt^hla lāx āxālasasēs L^hagēdzayowē. Wā,
 g^hil^hmēsē lāg^haa lāx lōxsemē k^hwaxsem pēwāxbēxs laē dāx^hīdeq
 qa^s ēmēx^hwālexsēs lāxēs xwāxwagūmaxs laē denx^hīdxēs L^hagē- 50
 dzaanā^hyē. Wā, lā^hmēsē k^hūdzelēnēxa paēsē lē^hwa k^hlāda la
 tētē^hx^hbēq. Wā, g^hil^hmēsē ēwī^hlāmasa laē xwēlaqaem āx^hēdxā
 elg^hīkwē g^hāweq^hlānema qa^s tē^hfides lāxēs L^hagēdzayowē. Wā,
 g^hil^hmēsē ēwī^hla la tēlkūxs laē āx^hēdxēs sēwayowē qa^s sēx^hwidē.
 Wā, g^hil^hmēsē sebelaya xwāxwagūmaxs laē q^hlūlēx^hsēm ts^henx^h- 55
 stalē L^hagēdzayās. Wā, g^hil^hmēsē ēwī^hlastaxs laē q^helstentsa t^hē-
 semē. Wā, g^hil^hmēsē lāg^halīsexs laē āx^hēdxā lōxsemē k^hwāxsemē
 pēwāxbē qa^s ts^hextendēs. Wā, lā nā^hnakwa. Wā, lā ānēx^hbālaxa
 lem^hxwa q^hlēxala. Wā, g^hil^hmēsē k^hōtaq laem hēla lāx t^hēqwapde-
 maxa k^hlōt^hlakwēlē t^hēqwabek^h paēsa, wā, lawislē nā^hnakwa 60
 lāxēs g^hōkwē. Wā, g^hil^hmēsē yīxūlaxs laē hēx^hīdaem sep^hūltōdxā
 q^hlēxalē lāx L^hema^hīsasēs g^hōkwē.

Fishing Kelp-Fish.—Wā, lē^hda ts^hēdā^hqē āx^hē^hdxēs ma^hmasēq^hwa- 1
 yop^hlē^hqē sa^hents^hlō lē^hwa pēx^hbaa^hkwē L^hē^hm^hq^hla xō^hlayāxa xō^hlē
 qa^s lē lex^hwalexselas lā^hxēs legats^hlē^hlē xwā^hxwagūma. Wā,
 hē^hē^hmislēs ā^hltsemē legē^hma. Wā, laē^hm wī^hl^hsa sa^hents^hlō, yīxa
 ēwī^hlē wū^hnx^hūna. Wā, la ēnāl^hne^himp^hēna yū^hdux^hp^h!enk^hē ēwā^hsgē- 5
 masas lā^hxens bā^hlax. Wā, la k^hlīx^hbā^hlaxa ma^hts^h!aqē ēē^hx^hba

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root.  The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four  fingers wide. | The handle is round. |
That is  all about it. |

- The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensa g'a gwälēg'a (*fig.*). Wä, la ye!emñō'x'usa dzedekwē' L!ō'-
p!ēk'sa ālē'wasē. Wä lā'lēda xō'layāxa xō'lē k'ō'q!ewēsōx
sē'wayāx g'a gwälēg'a (*fig.*). Wä, la mōp!enk'ē 'wā'sgēmasas lā'xens
10 q!wā'q!wax'ts!āna'yēx. Wä, lā mō'den lā'xens q!wā'q!wax'ts!ā-
na'yēx yīx 'wa'dzobaasas tsē'gwayoba'yas. Wä, lā'lē lē'x'ēēn
ō'xlā'yas. Wä, la'e'm gwā'lēk'.

- Wä, lē'da ts!edā'qē dā'laxēs sō'wayāxs la'ē lāxs lāxēs LEGats!ēlē
xwā'xwagūma, lē hē'g'il la alā'se'wē mesē'qwa, qaxs hē'ēmaō
15 tēlts!āsa LEGe'mē. Wä, g'ī'lēmēsē q!ā'xa mesē'qwa'xs la'ē sex'ī'tsa
sa'ents!ō lāq. Wä, g'ī'lēmēsē hē'lala lāx tē'lts!āwasa LEGe'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa'ēs mō'ts!ōdēs lāxa LEGe'mē. Wä, g'ī'l-
ēmēsē k'leā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīs's xō'la-
yowē. Wä, g'ī'l'emxaa'wisē hē'lala lāx telts!ā'wasa LEGe'maxs la'ē
20 tetepse'ndeq qa'ēs lā mō'ts!ōdes lā'xa LEGe'mē. Wä, lē ā'lex'ēdex
ts!ā'ts!ēkwāxa ts!ā'ts!ayimē. Wä, hē'ēmis qa malp!ē'nk'ēs lā'-
xens bā'lāqē 'walenselas'sa 'wā'pē. Wä, hē'x'ēida'mēsa ts!edā'qē
dā'x'ēidxēs LEGe'mē qa'ēs ts!enx'uste'ndēs qa hānā'qēsēxa ts!āts!a-
yī'mē qa k'le'sēs q!ūlp!altā'lēda pex'itaqēxs LEGema'ē. Wä, lā'-
25 xentēda pex'ī'tē mē'selax tēlts!ā'was, lā'g'ila lats!ā'laq. Wä, g'ī'l-
ēmēsē gagā'la g'eyī'nselēda LEGe'mē lā'xa 'wā'paxs lā'ē de'nx'ēi-
tse'wa qa's k!ūlsitse'wāēda pex'ī'tē. Wä, la'e'm q!ē'ts!āxs q!ē!la'ē
lōxs malgūnala'ē. Wä, g'ī'lēmēsē la hē'lē'lēda LEqa'sa LEGe'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wā, hē'x'ida'mēsē lā lā'sdēs la'xa L!Ema'isē qa's lā laē'L lā'xēs g'ō'kwē, wā, lā, k'!ō'qūlilaxa lā'laxamē 30 qa's lā k'!ō'qūnts!ē'selaq lāxa L!Ema'isē. Wā, lā k'!ō'x'ewalexsa la'xēs LEGa'ts!ē xwā'xwagūma. Wā, lā dā'x'idxa pex'i'tē qa's k'!ixts!ō'dēs lā'xa lā'laxamē. Wā, g'il'mēsē qō't!aaxa pex'i'tēda lā'laxamāxs la'ē k'!ō'gulEXsaq lā'xa LEGa'ts!ē xwā'xwagūma qa's lā k'!ō'x'ewūsdElaq lā'xa L!Ema'isē qa's lē k'!ō'gwēLElaq lā'xēs 35 g'ō'kwē. Wā, lā k'!ō'x'ewalilaq lax onē'gwilasēs g'ō'kwē.

Fishing Perch.—K!ūlsāxa lāmawē lāxa LĀLEMwayowē Lāwa- 1 yowa. Wā, hēem la lats!latsa lāmawē lāxa lāwayāxs laē wā-welgema'yaaxs laē g'iyinsela lāxa demsx'ē 'wāpa. Wā, g'il'mēsē k'!wāyaxxs laē x'ats!ē'staxs laēda lāwayowē lem'xwalēsē. Wā, ā'mēsa āxnōgwadās x'its!ax'ilaqēxs laē kūsx'ESGEMlISEXS laē 5 dēlak!lēda māts!āwas lāmawa. Wā, g'il'mēsē selt!ēDEXS laēda LĀLEMwaēnoxwē āx'ēdxā hē!a lEXa'ya qa's lā k'!ō'qūnts!ēsElaq lāx āx'ēdzasasēs lāwayowē. Wā, lā t!āqEMaxōdxā mōs-gEMē Elg'ās t!ēsEMA qa's t!ax'ālisēq. Wā, lā xESāxōdxā qlwāxē qa's xESālisēs lāxa L!Ema'isē. Wā, lā paqōDEX sālās qa's pax'a- 10 lisēs lāxa L!Ema'isē. Wā, lāwīslē k!ūls'idxa māts!āwasa lāwayowē qa's k'!EXTS!lēs lāxa k!ūlyatslē lEXa'ya. Wā, g'il'mēsē 'wīlōlts!āxs laē āx'wūlts!ōdxā tapēsawa'yē xōxūlk!mōtasa tēlē g'ā-wēq!ānema. Wā, g'il'mēsē 'wīlōlts!āxs laē k'!ōx'ūsdsaxēs LEM-watslē lEXa'ya qa's lē k'!ōgwēLElas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to
the beach | and breaks them and puts them into his trap; and after
he has done so, | he puts the roof on again. He puts the hemlock-
branches over it | and puts on four medium-sized stones over the||
20 hemlock-branches. Then it is ready again when the tide comes in. |
Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, |
the man who goes after herring-spawn looks for fine | hemlock-branches
with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look
milky, the man goes | for the hemlock, and breaks off long branches
of the | hemlock; and after he has broken off many, | he carries them
to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long
stones, and he ties the end | to the long stones. Then he takes a thin,
long | rope and takes a long pole and puts it | into the sea. Then he
takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of
the long pole. Then he puts it into the water at the | spawning-place
of the herrings, and he takes the big rope and | ties its end to the pole,
and he puts the stone into the water. | Then it is an anchor when it is
in the water. |

16 *lāxa gāwēqlānemē qa's lā dālaqēxs laē lentslēsela lāxa L'ema'sisē*
qa's lā tepts!lās lāxēs lāwayowē. Wā, g'il'mēsē gwālexs laē
ḡwēlaqa pāqīnts sālas. Wā, lāxaē ēt'lēd xēseyīntsa q!waxē laq. Wā
lāxaē ēt'lēd t'lāqeyīntsa mōsgemē hā'yāl'a t'lēsema lāx ōkū'ya'yasa
20 *q!wāxē. Wā, laemxaē gwālēs qō yīḡwalō. Wā, laem lāsdeša.*

1 **Gathering Herring-Spawn.**—Wā, hē'maaxs la'ē p!EXūlē'da wā'
na'yē; wā, lē'da wa'ts!ēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a
q!wā'xa, yī'xā 'nema'xlās k'lā'momo. Wā, g'il'mēsē q!ā'qēxs
la'ē nā'nakwa. Wā, la q!ā'q!alā'laxa wā'na'yē qa wā's'ēdēs. Wā,
5 g'il'mēsē dzemō'na'kūlēda de'msx'āxs la'ē'da begwā'nemē qā's'ēd
qa's lē lā'xa q!wā'xē qa's L'EX'wīdēxa g'il'sg'ilt!a lāx wilts!ānāsa
q!wā'xasē. Wā, g'il'mēsē la q!ē'nemē L'ēgwā'nemasēxs la'ē
gē'mxelāq qa's lēs lā'xa wā'yadē. Wā, la ē't!ēd āx'ē'dxa g'ilt!a
dzESEQwa' qa's lēxat! āx'ū'lisaq lū'xa wā'yadē. Wā, lā'ēxaa
10 āx'ē'dxa L'ēkwē dENE'ma L'ēwa g'iltsemē t'lē'sema. Wā, la mō'ḡ'
bents lā'xa g'iltsemē t'lē'sema. Wā, la āx'ē'dxa wī'tōwē g'ilt!a
dENE'ma. Wā, la āx'ē'dxa g'ilt!a dzESEQwa' qa's k'atstē'ndēs
lā'xa de'msx'ē. Wā, la āx'ē'dxa q!wā'xē qa's lē yilendā'las lā'xa
dzESEQwē' yī'sa g'ilt!a wī'tō dENE'ma. Wā, ā'l'mēsē gwā'lēxs la'ē
15 lā'bendēda q!wā'xaxa g'ilt!a dzESEQwa'. Wā, la L'estē'nts lāx
wā'yaslasa wā'na'yē. Wā, la āx'ē'dxa L'ēkwē dENE'ma qa's
mō'ḡ'bendēs lā'xa dzESEQwē'. Wā, la āx'stē'ntsa t'lē'semē. Wā,
laem q!ē'ltsēma yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20
for four days, the herrings have finished spawning. | Then the man
takes his canoe and washes it out. | When it is clean, he goes out to
where the hemlock is in the water. | He unties the rope, and puts the
hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1
for fishing devil-fish, for the only end with which they spear the devil-
fish is the thin end.¹ | When the man who fishes for devil-fish in deep
water | feels for it in its hole, for || that is the name of the stone house 5
of the devil-fish, he feels for its | body and he strikes for the hard
part. | He makes a thrust at it twice. Then he pulls out the pole
and | puts it into his small fishing-canoe. | Then it does not take long
before the devil-fish comes out of its hole; and he takes || his long 10
spear and spears it, lifts it up, | and puts it into the small canoe.
Immediately | he takes out the intestines. He never strikes it on
the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15
place where there are nice smooth stones, she plucks it off | when the
rock on which it is is wet. When the sun shines, she just | peels it off
from the rock when it is dry all over. Then she puts it into her |

Wä, la mō'p!Enxwāsē ēnā'lās hē gwē'wāla lā'xa de'msx'ē. Wä
g'í'f'mēsē mō'xsē ēnā'lās t'lēwālxas la'ē gwāl wā'sēda wā'ēna'yē. 20
Wä, lē'da hēgwānemē äx'ē'dxēs xwā'klūna qa's ts'ō'xüg'indēq.
Wä, g'í'f'mēsē ē'g'ig'axs la'ē l'lā'sta lax äxá'lasasēs t'lē'yō. Wä, la
qwē'f'idxa dene'mē qa's äx'ä'l'exselēxa q!wā'xē la äñ'ä'ndexlāla
lā'xēs xwā'klūna.

Catching Devil-Fish.—Wä, laem k'leās galbala yixēda g'íltagawa'yē 1
nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelaxa teq!wē'da w'í'ba'ēyasa
g'íltagawa'yē. Wä, hē'ēmaaxs la'ē p'lē'xwalelēda nanēsamensāxa
teq!wā'xs k!waē'laē la'xēs g'o'kwē t'lē'sema lāxēs tegwa'ts'lē qaxs
hē'ēmaē l'ē'g'emsa g'o'kwasā teq!wa' t'lē'sema. Wä, lā p'lē'x'widxa 5
ba'k'awa'yasa teq!wa'. Wä, hēx'ēida'ēs mēsē l!Enx'ēdxa p'lē'sa.
Wä, malp!ēna'ēs mēsē l!Enx'ēdqēxs la'ē lē'x'widxēs nanēsamendza-
yowē qa's k'at!ā'l'exsēs lā'xēs nanēsamendza'ts'lē xwā'xwagūma.
Wä, k'lēst!a gā'laxs g'ā'xaē mō'ts'lāwēda teq!wa', wä, lā dā'x'fid-
xa g'í't!a nanēs'amendzayo qa's sex'ē'i'dēq. Wä, lē k!wē't!a- 10
l'exsaq lā'xēs nanēs'amendza'ts'lē xwā'xwagūma. Wä, hē'x'ēida-
'ēs mēsē lā'wiōdex bē'x'bēk'lās. Wä, la'ēmē hewāxaem k'lē'lax'ēideq
qaxs ēnē'k'āē (qa p'lē'sēs).

Gathering Seaweed.—Wä, hē'ēmaaxs la'ēda ts!edā'qē lēqa'xa
lēq!estē'nē lā'xa ē'k'ē ēnema'a t'lē'sema. Wä, la k'lū'lg'í'laq yixs 15
k'lū'nq!aē äxa'sas. Wä, g'í'f'mēsē l!ē'sasōsa l!ē'selāxs la'ē á'em
qūselālaq lā'xa t'lē'semāxs la'ē lemle'mxūya qa's äxts!ā'lēs lā'xēs
'ēwā'lasē lēxa'ya. Wä, g'í'f'mēsē qō't!ēda lēxa'yaxs la'ē gūx'ālexsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe, and she spreads a mat over the || short boards in the canoe. As soon as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging clover arrives; that is, when the leaves of the clover | are killed by the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the morning. She takes her clover digging-stick | and her flat-bottomed basket, her back-protector, | and her cedar-bark belt, and she walks down to the | clover-garden. There she puts down her tools in the direction towards | sunrise, so that the sun is at her back when it rises, and || it does not shine into her eyes, so that she can see distinctly the | clover which she is digging, for generally the women pick up | other kinds of roots when they are digging clover. When she | has put down her tools, she takes her mat and spreads it over her | back so that the lower end is a little above the || heels. Then she takes the cedar-bark belt | and puts it around her waist, and she puts the cedar-bark | rope over it; that is to say, the end of the belt. She ties on | the end. Then she takes her flat-bottomed basket and puts it down | in front in the direction where she is going to dig. Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yats!āxs la'ē LEBE'xsa lē'wa'yē lāx ō'kūya'yasa pa'xsē
20 ts!ā'ts!ax^usēma. Wā, g'ī'lēmēsē qō't!ēda yā'yats!āsēxa lēq!estē'naxs la'ē nā'ēnakwa.

1 **Digging Clover.**—Wā, la^mmē gwālala qō lāg'aal lāxa ts!ōts!E-yīnxaxa LEX'SEMē yīxs laē xūls'ēidē mā mānasa LEX'SEMaxs laē g'īwēs'ētsō'sa g'īwēsāxa la ts!āwēnēs'ēda.

Wā, g'ī'lēmēsē g'īwēsaxa gānolaxs laē hēx'ēda^mēda ts!edāqē
5 xwānal'ēdxā gaāla. Wā, la^mm āx'ēdxēs ts!ōyayolaxa LEX'SEMē Lē'wis Lēq!EXsdē LEXa'yā Lē'wis LEBēg'a'yē lē'wa'yā. Wā, hē'misēs denēdzowē wūsēg'anā. Wā, lā qās'id qā's lā lāxēs Lēg'edzowē. Wā, hēt!a āx'ālisāsēs ēaxelayola gūyīnxēlisē lāx nēlasasa L!ēsela qā's ōxlalalisēxa L!ēsēlāxs g'āxāē nēl'ēda qā's
10 k'lēsē L!āl!ēts!ēlexstālā lāqēxs g'āxāē nēl'ēda qā's q!ūp!altālēxa LEX'SEMaxs laē ts!ōsaq qaxs q!ūnālaē dādak'īnēda ts!ēdāqaxa ōgūq!ēmasē L!ōp!EK'EXS ts!ōsaaxa LEX'SEMē. Wā, g'ī'lēmēsē āx'ālisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qā's LEBēg'īndēs lāxēs āwīg'a'yē. Wā, ā'misē gwānala aēk'!alagawa'yēs benba'yasa
15 lē'wa'yāsēs ōxlax'sēdza'yaxs laē āx'ēdxā denēdzowē wūsēg'ano qā's qēk'īyīndēs lāq lāxēs qēnasē. Wā, lā qēk'īyīntsa wīlē melk^u dēnsen dēnem ōbēsa wūsēg'anowē lāq qā's mōx'walelōdēs ōba'yas. Wā, lā āx'ēdxēs Lēq!EXsdē LEXē qā's hang'alīsēs lāxēs nēqēmālisē lāxēs gūyōēlaslē qō ts!ōs'ēdlo. Wā, lawēs!ē āx'ēd-
20 xēs ts!ōyayowē qā's k!wadzōlisēxēs LEBēg'a'yē lē'wa'yā. Wā,

protecting mat. | Now she works while she is sitting. She pokes down 21
 her digging-stick so that | the point is one span deep in the ground. |
 Then she pries up the clover | easily, turning down the stick, for she
 does not wish to break the || clover-roots, and she pokes it again into 25
 the ground so that it stands up, | and she picks out the clover-roots
 and throws them into her flat-bottomed basket. When | she has
 picked all the clover-roots out of the soil, she | pries up some more
 clover with her digging-stick, and she again | puts the digging-stick
 standing where she is going to pry up || the roots next time, after she 30
 has finished picking out what she has just pried up; | and she con-
 tinues to do so. | She does this every day, for sometimes | it takes the
 woman five days to work over her | clover-garden when it is large.
 In the evening || she takes the mats and pours the clover on several | 35
 mats, and covers it with others where she has dug it up; | and in the
 morning she takes the mat-covering off and | spreads it out, and
 scatters the clover-roots on them so as to get dry, if | it should be a
 fine day in the morning; but if it should be a bad day in the || morn- 40
 ing, then she does not take off the mat-covering until | the sky clears
 up, for it is said that it is not good for the clover | to be dried in the
 house. They say that if it is dried in the house, | it shrinks up; but

la^émē k!wak!wasdēnaqexs laē ts!EX^ubetalisaxēs ts!ōyayowē qa 21
 ʔnemp!enk^{és} lāxens q!wāq!wax^{ts}!āna^éyēx yix ʔwālabetalidzasasa
 ōba^éyas ts!ōyayāsēxs laē k!wēt!Eqālisaxa ʔEX^{SEM}ē lāxēs k!lēts!ē-
 na^éyē ēālsilaxs laē k!wēt!ēdeq qaxs gwaq!ēlaaq eelts!alēda
 ʔEX^{SEM}ē. Wā, lā ēt!ēd ts!EX^ubetalisaxēs ts!ōyayowē qa ʔaēsēsēxs 25
 laē mēnx^éidxa ʔEX^{SEM}ē qa^{és} ts!EXTs!ālēs lāxēs lexaya. Wā, g!il-
 ʔmēsē ʔw!lg!ilk^{amenaxa} ʔEX^{SEM}ē lāxa dzeqwxaxs laē ēt!ēd
 k!wēt!Eqālisaxa ʔEX^{SEM}ē y!sa ts!ōyayowē. Wā, laxaē ēt!ēd
 ts!EX^ubetalisaxēs ts!ōyayowē qa ʔaēsēs lāx ēt!ēdlē k!wēt!Eqālēd-
 dzemles qō lāl g^{wāl}l mēnmaqalxēs la āl k!wēt!Eqālēdzema. 30
 Wā, laemxaē āem nāqemg!iltewēxēs g!ilx^{dē} gwēg!ilasa. Wā,
 āx^{sā}ʔmēsē la hē gwēg!ilaxs laē ts!ōsaxa ʔnē^énāla y!xs ʔnāl^énem-
 p!ēnaē sek!lāxsē ʔnālāsa tse^{dā}qē senyenbēndxa ʔnāla ts!ōsaxēs
 ʔeg^ēdzōwaxs lēxedzāē. Wā, g!ilna^{xwa}ʔmēsē dzāqwxaxs laē āem
 āx^éedxa lēlwa^{yē} qa^{és} lā gūgedzōtsa ʔEX^{SEM}ē lāxa waōkwē 35
 lēlwa^éya qa^{és} na^{xū}yindēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
 g!ilna^{xwa}ʔmēsē lāxa gaālāxs laē āx^éedxa nā^{xū}ya^{yē} lēlwa^éya qa^{és}
 lep!ālisēq. Wā, lā lēndzōtsa ʔEX^{SEM}ē lāq qa^{és} x^{il}ālīsēqēxs
 ēg^{idzā}laēda ʔnālāxa gaāla. Wā, g!il^{mēsē} yax^{dē}lxelēda ʔnālāxa
 gaālāxs laē hewāxa āxōdex nā^{xū}ya^éyas lēlwa^éya, lālaa lāx 40
 ēg^{idō}x^éw!dex^{dē}mlasa ʔnāla, qaxs k!lēsaael ēk^a ʔEX^{SEM}axs
 x^{il}alēlēmaē lāxa g^ōkwē. G!il^éem^{laē} x^{il}alēlēm lāxa g^ōkwaxs
 laē hēx^éidaem xūls^éida. Wā, lā^élaē k!lē^s xūlē^énakūlaxs x^{il}ē^{alē}-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwaŷyē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts!ōyasaq. Wā, lāxaē k!ēs ts!ōxwālasē^{wa} dzEX-
 45 ūna^{yas}. Wā, g!il^{mēsē} ma!p!ENXwa^s ēg!idzālēda ŋnālāxs laē
 lemlEMX^ēūNX^ēida. Wā, hē^{mīs} la q!ūpālats dzēdzEX^ēūna^{yas}.
 Wā, hē^{mīs} la āx^ēēdaatsa ts!Edāqaxēs L!āl!Ebatē qa^s lās lāx
 mōdzasasa LEX^{SEMē} qa^s lā lEXts!ālas lāxa Lēg^{ats!ē} L!āl!Ebata.
 Wā, g!il^{mēsē} w!ēla la qōqūt!ēda LēLēg^{ats!ē} L!āl!EbatEXs laēda
 50 ts!Edāqē āx^ēēdxa lēlEXlowē k!ēt!ema qa^s ts!āk!yīndalēs lāxa
 LēLēg^{ats!ē} L!āl!Ebata. Wā, g!il^{mēsē} gwāLEXs laē āx^ēēdxa
 w!ēnē melk^u dENSEN dENEMA qa^s t!EMāk!yīndalēs lāq. Wā,
 laEM mōXsas lāxēs yā^{ys}atslē qa^s lā nāⁿakwa lāxēs ts!EWENXE-
 lasē g'ōkwa qaxs ōgū^{la}maē āwīnagwisē āxāsaxa LEX^{SEMē} yīxs
 55 hāē Dzāwadē lō^ē Gwaŷyē ēk' q!wāxats. Wā, laEM lāg'aa laxēs
 ts!EWENXelasē g'ōkwa. Wā, k!ēst!a hē mōgwalīlasēs LēLēg^{ats!ē}
 L!āl!Ebata lāxa ŋnEXwāla lāxa lēgwīlasēs g'ōkwē, yīxs hāē
 mōgwalīlaqē wūdanēgwīlasēs g'ōkwē. Wā, laEM lālaal lāxa ts!ā-
 wūNX^ēidLa qō hamēX^ssilax^ēidLEq. Wā, g!il^{mēsē} ts!ēts!ēX^ēēdē
 60 g'ōkulōtasēxs laē Lē^lālasēs LEX^{SEMē} lāq.

1 **Digging cinquefoil-roots** (Ts!ōsaxa t!EX^{sosē}).—HēEMxat! ts!ōse-
 laxa t!EX^{sosē} ts!ōyayāxa LEX^{SEMē}. Wā, lāLa ŋnalⁿemp!ENēda
 ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ūng!il^ēEM qa ts!ōya-
 yōxa t!EX^{sosē}, yīxs wāwīlalaē. Wā, lāxaē ŋnEMP!ENk' lāXENS
 5 q!wāq!wax^sts!āna^{yē}X yīX ts!EKwagawāYANEMasa ts!ōyayāxa t!EX^{sō}-
 sasa ts!ōyayāxa LEX^{SEMē}. Wā, hē^{mīs}a ts!ōyatslē lEXa^{ya} yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
 basket that is used for clams is used for cinquefoil-roots; | and the
 other cinquefoil-basket is smaller. It is for the lower roots, || for 10
 these are very long, and they grow under the curly | cinquefoil-roots.
 As soon as the season for digging cinquefoil-roots in the autumn
 arrives, then | the woman who owns a cinquefoil-garden takes her
 cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
 digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
 there, she puts down her baskets | and her digging-stick, and she
 spreads the mat on her back. | She takes her woven cedar-bark belt
 and puts | it around her body over the mat. After | she has done
 so, she sits down on the lower end of the back-protector mat. || Then 20
 she takes her digging-stick and pokes the end into the ground in one
 corner of her | cinquefoil-garden. The point of the digging-stick does
 not go in deep. | Then she pries it up. Then the cinquefoil-roots
 show themselves, and | the woman picks out the short, curly |
 cinquefoil-roots and puts them into the larger || basket which stands 25
 at her right side. She puts down | the smaller basket on the left-hand
 side. After | she has picked out the cinquefoil-roots, she takes her
 digging-stick again and pushes | the end into the ground at the place
 where she dug first, for the small cinquefoil-roots are only four fingers


k'lesāē LEq!EXsda hē gwēx'sē ts!ōyats!āxa LEX'sēmē, yīxs yūq!ā- 7
 la^εmaōxda dzēg'ats!āxa g'āwēq!ānemē ts!ōyats!āxa t!EX^usōsē. Wā,
 lā a^εma^εyālēda ^εnemsgēmē ts!ōyats!ēs qa^εs āxts!ālxsa Laxabālisē
 yīxa g'īlsg'īlstowē t!EX^usōsa. Wā, q!wāxa lāx ēwaabālisasa t!Emkwa 10
 t!EX^usōsē. Wā, g'īl^εmēsē ts!ōts!eyīnxxa Lāyīnxaxs laēda t!Ek'ila-
 gwadē ts!Edāq āx^εēdxēs denēdzowē k!ēdek^u wūsēgranowa L^εwa lē-
^εwa^εyē. Wā, hē^εmēsēs maltsemē ts!ēts!oyats!ē lāelxa^εya L^εwis
 ts!ōyayowaxs laē qās^εid qā^εs lā laxēs t!Ek'ilakwe t!ēgūdzōwa.
 Wā, g'īl^εmēsē lāg'aa laqēxs laē āxemgalisaxēs ts!ēts!oyats!ēLē laEl- 15
 xa^εya L^εwis ts!ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a^εyē lē^εwa^εya.
 Wā, lā āx^εēdxēs dēndzedzowē k'lidēk^u wūsēgranowa qa^εs qEk'ī-
 yīndēs lāxa LEBēg'a^εyas lē^εwa^εyaxs laē wūsēx^εits. Wā, g'īl^εmēsē
 gwālexs laē k!wadzōdex benba^εyasēs LEBēg'a^εyē lē^εwa^εyaxs laē
 dax^εidxēs ts!oyayowē qa^εs ts!EX^ubetalisēx āwūnxēlisasēs t!Ek'ila- 20
 kwē t!ēgūdzowa. Wā, lā k'les wūngēg'ilē ōba^εyasa ts!ōyayo-
 waxs laē k!wēt!ēdeq. Wā, hē^εmis la nēl^εēdaatsa t!EX^usōsē. Wā,
 hē^εmis la MENx^εidaatsa ts!ōyēnoxwē ts!Edāqxa t!Emt!emgūxLowē
 ts!ēts!EX^ustowē t!EX^usōsa qa^εs tEXTs!ālēs lāxa ^εwālasagawa^εyē ts!ō-
 yats!ē lEXāxs hanēsaē lāx hēlk'ōtagawalisas. Wā, hēt!a hanēsa 25
 āmayagawā^εyē lEXa^εyē gemxagawalisas. Wā, g'īl^εmēsē ^εwilg'el-
 qaxa t!EX^usōsaxs laē ēt!ēd āx^εēdxēs ts!ōyayowē qa^εs ts!EX^ubetalisas
 ōba^εyas lāxēs g'īlx^εdē ^εlāpa^εya qaxs ā^εmaē māldenē ^εwālabetalasasa
 t!EX^usōsē lāxENS q!wāq!waxts!āna^εyēx. Wā, lāLā mōdenē ^εwāla-

30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Nimkish River is that there are many small
 pebbles. Gwa'yē | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

30 betalasasa lāxabālisē lāxens q!wāq!wax'ts!āna'yēx lāqēxs ēk'aēda
 ēg'isē yīxs k'leāsaē t!āt!ēdzema. Hēem lāg'ilas k'leās lāxabālisē
 Gwānāxs q!ēnemaēs t!āt!ēdzemē. Wā, lēx'a'mēsē Gwa'yē, yīx
 wāsa Dzāwadeēnoxwē ēx' q!wāxatsa lāxabālisē lē'wa t!ēx'sōsē
 qaxs nāxsaap!aēs t!ēk'ilakwē t!ēgūdzō lō' ēg'isē lē'wa k'lūsē
 35 L!ēq!a. Wā, hē'mis lāg'ilas ēk'ē q!waxēna'yas t!ēx'sōsas lē'wis
 laxabālisē. Laxen laemx'dē wāldemāxs ēk'!ayaēda t!ēx'sōsasa
 laxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ōx'
 betalisasēs ts!oyayowaxs laē 'wī'lōlxa t!ēx'sōsē qaxs k'lēsaē lāwa-
 gālēda t!ēx'sōsē lē'wa lāxabālisaxs wāx'ēmaē 'nemēs yīx'enēxa
 40 t!ēgwanowē. Wā, la'mēn gwāl gwāgwēx's'āla lāxēq. Wā, la-
 'mēsēn ēt!ēdēl gwāgwēx's'āla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē
 k'lēs ēaltsilaxs laē k!wēt!qālisaxa ēg'isē lē'wa k'lūsē L!ēq!a qa
 k'lēsēs āeltslēda lāxabālisē qaxs sāyēnaaq qa g'ilsg'ilstowēsēxs
 laē sex'ālaq lāxa ēg'isē qa's lā LEX^uts!lālas laxēs sēnats!āxa lāxa-
 45 bālisē lēxa'yā. Wā, hēx'sāem gwēg'ilax wādzegasasēs t!ēk'ī'lakwē
 t!ēgūdzōwa. Wā, al'mēsē gwāl ts!ōsaqēxs laē 'wīl'gildzowa. Wā,
 g'ilnaḡwaem k'liftō'nakūlaxa dzāqwāxs laēda ts!oyēnoxwē ts!ēdāq
 āx'ēdxēs t!ēx'sōsē qa's q!ap!ēsgēmg'alīsēq. Wā, lā nōx'sēmsta
 lēlwa'yē lāq. Wā, lā hēmxat! gwēx'ēidxa lāxabālisē qaxs 'nal-
 50 'nēmplēna'ē mōp!ēnḡwa'sē 'nālāsa ts!oyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!Ek'ɪflakwē t!ɛgūdzoʷa. Wā, g'il'mēsē 'nax'ɪdxa gaālāxs laēda 51 t!ɛgwadāsa t!EX'ūsōsē qās'ɪd qa's lā lax mEX'mEWēdzasēs t!EX'ūsōsē ɽɛ'wa lāxabālisē qa's āx'ēdēxa nēnaɣ'usema'yē lēl'wēsa mEX'mE-wīsē t!EX'ūsōsa ɽɛ'wa lāxabālisē qa's memk'ālēxs laē lep'alīselaq. Wā, g'il'mēsē g'wālexs laē āx'ēdxa t!EX'ūsōsē qa's lenzodalēs lāq. 55 Wā, laxaē hēEMxat! g'wēx'ɪdxa lāxabālisē. Wā, g'il'mēsē g'wālexs laē bās qa's lā nā'nak^u lāxēs ts!EWēdzats!ē g'ōkwa. Wā, laEM x'īlēsaxa t!EX'ūsōsē qa lEMx'wīdēs ɛg'isena'yas. Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'ɪdaEM k'!ENEMg'alīlaxēs t!ēt!ɛgwa-ts!lēLē L!āl!əbata qa's lā dālaqēxs laē aēdaaqa lax x'īlēdzasasēs 60 t!EX'ūsōsē ɽɛ'wa lāxabālisē. Wā, g'il'mēsē lāg'aa lāqēxs laē hē g'il q!ap!lēx'ɪtse'wēda t!EX'ūsōsē qa's lEXTs!ālēs lāxa L!āl!abatē. Wā, g'il'mēsē 'wīlts!āxs laē āx'ēd lāxa lEMxwa k'!ēt!ema qa's ts!āk'iyīndālēs lāq. Wā, g'il'mēsē g'wāl ts!āk'iyīndālaqēxs laē āx'ēdxa hēk'lūmg'ilīlā'yē dzEXEK^u DENASAXA 'nāl'nEMDENAS āwā- 65 dzE'was lāXENS q!wāq!wax'ts!āna'yēx. Wā, lā t!EMāk'iyīndālas lāxa t!ɛgwats!ē L!āl!abata. Wā, g'il'mēsē g'wālexs laē q!ap!ɛg'alisaq qa's naɣ'usemdēsa lēl'wa'yē lāq. Wā, g'il'mēsē g'wālexs laē āx'ēdxa DENASē qa's heloɣ'sENDē dzEDZEXSENDēq qa 'wīs'wūladzowē. Wā, lā k'at!ālisaxa 'nemts!aqē dzEXEK^u DENASA, wā, lā 70 āx'ēdxa lāxabālisē qa's 'nemabendālēq qa's lā k'at!ēts lāxa DENASē. Wā, g'il'mēsē hēlts!ē'staax'usENS q!wāq!wax'ts!āna'yēx

- 73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied: When || this has been done, she
does the same with the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has  more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

- 73 lāx q!wēdzoyodāq laē qenō^εyodeq qas lek!ūt!ēdē y!fēdeq.
Wā, laem g'a gwālēg'axs laē y!oyāla (*fig.*). Wā, g'il^εmēsē
75 gwāla laē hanal hē gwēg'ilaxa waōkwē. Wā, āl^εmēsē gwālexs
laē 'wīla la qēqeno^εyālēda lāxabālisē y!xs 'nāl^εnemp!enaē g'ēx-
sōgūg'eyōx^εsayōkwa lāxabālisasa 'nemōkwē ts!ēdāqaxa ēk'as
t!ēk'īlakwē. Wā, g'il^εmēsē gwālexs laē lex^εts!ālas lāxa lāxa-
bats!ē L!āL!ēbata. Wā, g'il^εmēsē 'wiltslāxs laaxat! āx^εēdxa k'!ē-
80 t!ēmē qa^εs ts!āk'iyīndēs lāq. Wā, laxaē t!emak'iyīntsa denasē lāq.
Wā, g'il^εmēsē 'wīla la gwālexs laaxat! q!ap!lēg'alōsaqēxa dzā-
qwaxa lēlaxabats!ē L!āL!ēbata qa^εs lepsemdālēsa lēl^εwa^εyē lāq.
Wā, g'il^εmēsē gwālexs laē nā^εnak^u lāxēs ts!ewēdzats!ē g'ōkwa.
Wā, g'il^εmēsē nāx^εīdxa gaālāxs laē xwānāl'īda ts!ewēsdē ts!ēdāqa
85 lē^εwis lā^εwūnemē qa^εs wīx^εstendēxēs xwāk!ūna lāxa demsx^εē
'wāpa. Wā, lā wēqwaxelax sālasēs ts!ewēdzats!ēx^εdē g'ōkwa
qa^εs lā pāxsela lāxes xwāk!ūna. Wā, g'il^εmēsē hamelxalēxs lāx
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!ēgwats!ē L!āL!ēbata qa
māg'īdzā^εyēs lāxa paxsaxs laē mexedzewēq. Wā, g'il^εmēsē 'wil-
90 xsa laē mōxselaxa lāxabats!ē L!āL!ēbata. Wā, laem mexe-
yīndālas lāxa t!ēgwats!ē L!āL!ēbata. Wā, g'il^εmēsē 'wilxsasēxs
laē mōkūyīndālasēs memwāla lāq. Wā, g'il^εmēsē 'wilxsasēxs laē
āx^εēdxa lēl^εwa^εyē qa^εs lepeyīndālēs lāx ōkūyafyasēs mā^εyē. Wā,
g'il^εmēsē gwālexs laē hōgūxs lāxēs yā^εyats!ē xwāk!ūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk!ūna qaxs hēfmaē lēxlā⁵ya. Wā, 95 dōqwalaxēs ts!ēwēdzats!ēx^ē g'ōkwa qa^s ts!ēlwaqēq.¹ . . .

Wā, g'īl^mmēsē lāg'aa lāx l!ēma⁵isāsēs ts!āwūnxelāsē g'ōkwa laē ālaxlā⁵nakūlaxēs yā⁵yats!ē xwāk!ūna qa^s k!ēx⁵ālisēxs laē lātāwēda begwānemē lāxēs yā⁵yats!ē xwāk!ūna. Wā, hēx⁵ida⁵mēsē mōltōdxēs māyaxs yīxūlālisāē. Wā, g'īl^mmēsē x⁵ats!aēsēxs laē 100 āēm mōgwanōtsa g'īlt!a denem lāxa lēx⁵eq!ēxlaya⁵yasēs yā⁵yats!ē xwāk!ūna qa^s lās ōba⁵yas lāxa ya⁵x^umotasa yīxwa qa^s mōx⁵bendēsa t!ēsemē lāç qa q!ēlsbēs. Wā, g'īl^mmēsē gwāl hē gwēx⁵īdqēxs laē lālēlalāsōsēs lēlēlāla qa lās l!ēxwa lāq. yīxs x⁵ats!aēsāē lāg'alits!ēnxas. Wā g'īl^mmēsē yīxūlālisēxs lae āl⁵ēm 5 lālēlalāsōxs laē ⁵wīlōsdēsē menwālās. Wā, laem ālewīlā mōgwalilelasasa lāxabats!ē l!āl!ēbāta lē⁵wa t!ēgwats!ē, yīxs enal⁵nemp!ēnaē hē mōgwāliēma lāxabats!ēda hēlk!ōtēwalilasa g'ōkwē. Wā, lā hē mōgwalilema t!ēgwats!ē l!āl!ēbata gemxōtēwalilasa g'ōkwē, yīxs wūdanēgwīlāē. Wā, g'īl^mmēsē ⁵wīlōsdēsēxs laē lāx⁵wid lāxa lālēlalāq.² . . . Wā, g'īl^mmēsē gwālēxs laē āx⁵ēdxa lāxabats!ē l!āl!ēbata qa^s mexendalēs lāq, yīxs g'īl^mmaē q!ēnema lāxabats!āxs laē mōx⁵wēdgu⁵stāla maxo⁵nakūla hayīmbendex āwāsgēmasasa k!āgilē. Wā, g'īl^mmēsē ⁵wilg'aa⁵le-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called || "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

1 Digging Sea-Milkwort.¹—When the | plants first begin to grow and the tops begin to sprout, || the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āx^ēdxā lēl^ēwa^ēyē qa^{ēs} LEPEYINDĀLĒS lāq qa k^lēsēs lax^sāwēda g^ēwēs^misē lāq, qaxs gwaq!ēlaaq wūdāla. Wā, laem lēgades lāxapdemil k^lāgīl lāxēq. Wā, lā, lēqelēda waōkwās k^lāx^demīlasasa lāxabatslē L!ā!ēbata lāq. Wā, g^līmēsē gwā-
20 lēxs laē āem neqemg^lēwēqēxs laē āx^ālīlasa t!EXDEMĪLASASA t!ē- t!ēgwatslē L!ā!ēbata. Wā, g^līmēsē gwālēxs laaxat! LEPEYINTSA lēl^ēwa^ēyē lāq. Wā, lā q^lūnālaqas k^lēs lāsa ēnemsgemē lāxabatslē L!ābat lāxēs la mālaēla lāxa lāxapdemilē k^lāgīla. Wā, g^līmēsē q^lēnemē g^ōkulōtasēxs laē āx^ēlaxa mōsgemē t!et!ē-
25 ēnemsgema lāxabatslē L!ābata qaxs lēx^aēmaēda g^lēg^āma^ēyē LELĀXAPG^ēEXA lāxabālisē. Wā, lālēda bēbegwānemq^lalā^ēmē t!EX^t!aq^uxa t!EX^usōsē.

1 Digging Sea-Milkwort¹ (Ts!ōsaxa hōq!walē).—Wā, hē^ēmaaxslāē g^ll q!wāxēxa laē elāq tēmx^lalisē oxtā^ēyasa q!wāq!wūxema laē āx^ēdēda ts!ēdāqaxēs k^llākwēxa dzēgrayāxa g^āwēq^lānemē lē^ēwēs lālaxamaxs laē qās^ēd qa^{ēs} lā lāxēs q!āētsē^ēwē q!wāxatsa
5 hōq!walāxa āpseyīndē qaxs k^lēāsaē dōgūl q!wāxaxa q!wāxēxē qaxs ā^ēmaē ts!ōsēlaq. Wā, lā k^lwāg^lalis q!wāxaxa q!wāxēxē ōba^ēyasēs ts!ōsēlaxa k^llākwē. Wā, lā k^lwēt!ēqālisaxa ēg^lisē. Wā, hē^ēmis lā mēnx^ēidaatsēxa hōq!walē qa^{ēs} lā ts!extslālas lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹-Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground: and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, || which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern²-Root.—The woman takes her | yew-wood digging-stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root. 1

lālxamaxs hanēsaē lāx nēqemālisas. Wā, āx'sā'mēsē hē gwēg'ilaxs tsłōsaē. Wā, g'il'mēsē qōt'lē lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'łotelaxēs hōq'walēats'lē lālxama.

Digging Bracken-Root (Sakwāxa sīgūmē).—Hēem āx'ētsō'sa ts'lēdāqēs LEbēg'a'yē lē'wa'ya lē'wēs denēdzowē wūsēg'anowa. Wā, hē'mēs'la'ēs k'ilakwēxs dzēg'ayowaxa g'āweq'lanēmē. Wā, lā qās'id qa's lā lāxēs q'ātsewē q'waxatsa sīgūmē, yixa āem 15 telq'lūts t'ēk'a. Wā, g'il'mēsē lāg'aa lāqēxs laē LEbēg'intsēs lē'wa'yē qa's qek'iy'ndēsēs denēdzowē wūsēg'anō lāq. Wā, g'il'mēsē gwāla laē k'wadzōdex āpsba'yasēs LEbēg'a'yē lē'wa'ya dālxēs k'ilākwē. Wā, lā q'lūmtbetelsax ōba'yasēs k'ilākwē qa's 'lāp'lēdēxa dzekwa. Wā, g'il'mēsē lāk'endxa sīgūmaxs laē āem hegū- 20 lenē lābelenēx 'wāsgemasasa l'ōp'ēk'asa sīgūmē qaxs ālak'lalāē g'ilsg'ilt'lē l'ōp'ēk'as. Wā, g'il'mēsē lāg'aa lāxa q'wayōts'laxs laē ālts'lēndeq qa's q'lēx'widēqēxs lōmaē g'ilt'la. Wā, lā hēx'sāem gwēg'ilaxs sākwaē. Wā, g'il'mēsē hēlōleqēxs laē āx'ēd lāxa l'ōp'ēk'asa ālēwasē qa's qenoyodēs lāqēxs laē gwānaq'ilālakwa. 25 Wā, lā ōxlalāqēxs laē nā'nak^u lāxēs g'ōkwē sēk'laqelaxēs k'ilakwē qaxs ālak'lalāē gūnt'lēda sīgūmaxs ōlāakwaaxs q'leyōlānēmaasa laelk'wana'yē.

Digging Fern-Root (Nēsaxa tsak'ōs).—Wā, hēem āx'ētsō'sa 1 ts'lēdūqēs L'ENq'ēk'linē k'ilakwa lē'wēs 'wālasē lex'a'ya. Wā, la ōxlala. Wā, lāla sēk'laqelaxēs k'ilākwē. Wā, lā qās'id qa's

¹ *Pteridium aquilinum*.

² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her basket down on the ground and pokes with her digging-stick under the root of the fern. She holds with her left hand the top of the digging-stick, and she holds with her right hand the leaves of the fern, and she pulls at it, and she pries it up with her digging-stick. As soon as she gets it out, she plucks off the leaves, and she throws the root into the basket. She continues doing so, pulling it out, and she only stops when her basket is full. Then she breaks off some slim hemlock-branches and puts them on top of the fern-root. After she has done so, she carries her fern-root basket on her back and goes home.
- 10 **Gathering Fern-roots.**¹—Generally the tribes go to get fern-roots when they are hungry and they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. Then they go to gather fern-roots. The man makes a stick for peeling bark like the stick for peeling hemlock-bark. It is the same length. It is bent and has a flat point. Generally it is four spans long. The woman carries it with her basket and goes to look for loose moss in which the fern grows. When she finds many plants of the fern-root growing among the loose moss on rocks, she sits down and plucks off the moss; and when she comes to the rock, she takes her peeling-stick and pushes it along the rock under the moss, and she

lä äläxa tsäk'osē. Wä, g'il'mēsē q'lāxa āwāwē laē öxLEg'aelsaxēs
 5 lexā'yē. Wä, la L'engabötsēs k'flākwē lāx L'öp!Ek'asa tsäk'osē.
 Wä, la dälē g'emxöts!ānāsēx öxtā'yasa k'flākwē. Wä, la nēsälē
 hölk'lötts!ānāsēxs yisx'inasä tsäk'ösaxs laē nēx'ēdeq. Wä, la
 k'wētaxsilāsēs k'flākwē lāq. Wä, g'il'mēsē läLEq laē k'lülöDEX
 yisx'inas. Wä, la lex'ts!ötsä tsäk'usē läxēs lexā'yē. Wä, hēx'sä-
 10 'mēsē gwēg'ilaxs nēsāē. Wä, āl'mēsē gwāLEXs laē q'löt'lē lexELäs.
 Wä, la L'EX'wid läxa wiswületāyasa q'waxē qa's ts'lāk'iyindēs
 läxa öküya'yasa tsäk'usē. Wä, lä gwāLEXs laē öxLEX'idxēs
 tsäg'ats'lē lexā'ya qa's lä nā'nakwa.

Gathering Fern-roots(LEkwāxa lek!wa'yē).—Hēem q'lünāla lekwa'x-
 15 demxa lek!wa'yaxs pālaēda grayölē läxa lēlqwälala'yē yixa
 wāyapölēlä läLElaxa hē'maōmasē LE'wa yiyāg'idzāNEMasa 'nälāxs
 grayag'iliselaē. Wä, hē'mis lä lekwa'x lek!wa'yē; wä, hē'mis äx'ē-
 tsōsa begwāNEMA L'ök!wayowē hē gwēx'sē L'ök!wayāxalāqē. Wä,
 lä hēemixat! 'wāsgemē läxēs hānqwalaēna'yē pāxbaakwa. Wä, lä
 20 q'lünāla möp!enk'ē 'wāsgEMASAs läXENS q'wāq!wax'ts!ana'yēx.
 Wä, hē'mis daax'usa ts'EDāqē LE'wis lexā'yaxs laē qās'id qa's lä
 ālāx hāsDEXwa p'LEEMs q'wāxatsä lek!wa'yē. Wä, g'il'mēsē q'lāxa
 q'lēNEMē yisx'ENSA lek!wa'yē q'wāq'lūXEGēxa hasdēXwa p'LEEMsaxs
 laē hēx'idaEM k'wāgēlōDEq qa's māPELalēxa p'LEEMsē. Wä,
 25 g'il'mēsē lag'ila läxa t'lēsEMaxs laē äx'ēdxēs L'ök!wayowē qa's
 L'ENqELälēs läx āwābā'yasa p'LEEMsē qa's L'ök'lüg'flōdēq. Wä,

¹ *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the fern-roots, which she throws into her basket.
She continues | doing so: and when her basket is full, she carries it
home. Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed | basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and | puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. | Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'il^εmēsē NELElaxs laē bēl'īdxā p!ELEmsē. Wā, ā^εmēsē la lek'ālaxa 27
lek'wā'yē qa's lē LEX^{ts}lālas lāxēs LEXela. Wā, lā hēx'sāEM
gwēg'ilaxa w'ōkwē. Wā, g'il^εmēsē qōt'lē lēgwats'lēs LEXā'ya laē
k'loqwalaxēs lēgwats'lē LEXā'ya qa's lā nā'nakwa lāxēs g'ōkwē. 30
Wā, lā k'lōgūnōlīsāsēs lēgwats'lē LEXā'ya lāx lēgwīlasēs g'ōkwē.

Digging Erythronium.—Wā, la^εmēsEN ēdzaqwal gwāgwēx's- 1
ēalal lāxa x'aasx'ent'laxs laē ts'lōsase'wa yīxs hē^εmaē āx'ētsō'sa
ts!EDāqēs ts'lōyayāxa t!EX^usōsē LÉ^εwis LEBēg'a'yē lē^εwa'ya LÉ^εwis
denēdzowē wūsēg'anowa. Wā, hē^εmisa t'lōlt!EX^uSEMē LEQ!EXsd
LEXā'ya. Wā, lā qās'ida lāx ogwāg'ilīsasa wīwa qaxs lēx'a'emaē 5
q!wāxatsa x'aasx'ent'lē. Wā, g'il^εmēsē lāg'aa lāx q!āyasaxs g'alaē
q!wāq!ūxetōx'widē yīsx'inas, wā, lā dālaxa 'wālasē xālaētsōx
met!āna'yēx. Wā, hē^εmis g'il āx'ētsō'sēs LEBēg'a'yē lē^εwa'ya qa's
LEBēg'indēs. Wā, lā āx'ēdxēs denēdzowē wūsēg'anowa qa's qENē-
g'indēs lāxēs LEBēg'a'yē lē^εwa'ya. Wā, lā wūsēg'oyots. Wā, lā 10
āx'ēdxā 'wālasē xālaētsōx met!āna'yēx LÉ^εwis ts'lōyayowē, laxaē
āx'ēdxēs t'lōlt!EX^uSEMē LEQ!EXsd LEXā'ya qa's hāng'alīsēs lāxēs
gEMxōTEMālisē. Wā, lāwislē k!wadzōDEX ōba'yasēs LEBēg'a'yē
lē^εwa'ya, wā, lā L'ENxβETālisas ōba'yasēs ts'lōyayowē qa's k!wēt'lē-
dēq. Wā, hē^εmis la xELPEl'gayaatsēsa 'wālasē xalaēs lāxa t!EK'a. 15
Wā, la MENmaqaxa x'aasx'ent'lē lāxa t!EK'a qa's lā ts!EXTs'lālas
lāxēs LEXela. Wā, g'il^εmēsē wākwa x'aasx'ent'lāxs laē 'nemāl'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.**—In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dEXs laē qōt!ēs lEXela. Wä, g'il'mēsē qōt!ē x'aasx'ent!aats!äs
t!ōlt!EX^uSEM LEq!EXsd lEXa^{ya} laē k'!ōqūlaqēxs laē nāⁿakwa
20 laxēs g'ōkwē. Wä, g'il'mēsē laēL lāxēs g'ōkwaxs laē hēx'idaEM
hānstōlilas lāx āwēLēlās t!EX'ilāsēs g'ōkwē qa wūdase^wēs qa k'!ēsēs
lēmLEMx^uSEMx'ida qaēs dzēdzoxSEma^{ya}s.

1 **Digging Lupine-Roots** (Q'lūnsāxa q!wāⁿē).—Wä, hē^mmaaxs laē g'il
bolēx^widēda q!wālmfsaxa la q!wāxENxē yixs laē g'il nēLElēsā
dzāxūⁿē lāx Dzāwadē, yixs hē^mmaē pālaENxsa lēlqwālaLa^{ya}xs
g'ālaē la^mmēLēs lāx Dzāwadē; wä, hē^mmis g'il āx^etsōsa ts!ēdāq!a-
5 yasēs ts!ōyayāxa LEX^uSEMē, L^ewis lEXa^{ya}yē, L^ewis denēdzowē
k'!idēdzē^wak^u wūsēganowaxs laē qās'id qa^s lā ladzōlisaxa āwā-
dzālisē lāx ālanā^{ya}sa g'ig'ōkwasa dzāwadāla. Wä, g'il'mēsē q!āxa
ōxtā^{ya}sa q!lūndzanāxs g'ālaē q!wāq!ūxetōx^wida laē g'ig'alisa^xēs
q!lūnyats!ēyē lEXa^{ya} L^ewa ts!ōyayowē. Wä, lā āx^edxēs wila-
10 dzowē LEBēg'ē lē^wa^{ya} qa^s LEBēg'indēs. Wä, lā dōqwala qa
sek!EXLax'sidza^{ya}sēsēx ōXLax'sidza^{ya}sēsxs laē qEX^ueyintsā wūsēg'a-
nowē lāqēxs laē wūsēk!EXsdālaq. Wä, g'il'mēsē gwālexs laē
āx^edxēs ts!ōyayowē L^ewis q!lūnyats!ēyē lEXa^{ya} qa^s k'lūnxelisēxa
q!lūndzanowaxs laē k!wādzewēx ōba^{ya}sēs LEBēg'a^{ya}yē lē^wa^{ya}.
15 Wä, lā ts!EX^ubetalisas ōba^{ya}sēs ts!ōyayowē lāx āwENXelisasa
q!lūndzanowē qa^s k!wēt!qālisēq. Wä, g'il'mēsē g'āx LEX^walisa
q!wāⁿāxs laē MENmaqāq lāxa L!ēq!a qa^s lā LEX^uts!ālas lāxēs
q!lūn^{ya}ts!ē lEXa^{ya}. Wä, g'il'mēsē ^ewilg'ilqēda Lēq!āxa q!wāⁿāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging-stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine-root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and lie down in their rooms and | sleep; and when they wake up, they

laē ēt!ēd āx^ēdxēs ts!ōyayowē qa^s ts!EX^ubetalisēs ōba^syas lāxēs g'ilx^{dē} gwēx^ēidaasa. Wā, lāxaē menmaqaxa q!wa^{nē} qa^s lā LEX^uts!lālas lāxēs q!lūnyats!ē lex^aya. Wā, āx^{sā}mēsē hē gwēg'ilaqē. Wā, g'il^{mēsē} qōt!ē q!lūnyats!ās lex^aya laē k'!ōqwalaxēs q!lūnyats!ē lex^aya. Wā, lā dāk'!ōtelaxēs ts!ōyayowaxs g'āxaē nāⁿakwa. Wā, lā k'!ōx^{wal}ilaxēs q!lūnyats!ē lex^aya lāxēs k!waēlasē. Wā, lāla hē lag'alilāsēs ts!ōyayowa āpsōtstālilas t!EXⁱlāsēs g'ōkwē. 25 Wā, lā āx^ēdxā lālogūmē qa^s gūxts!ōdēsa ^ēwēwāp!ēmē lāq qa negōyoxsdalisēs laē hāng'alilas lāxēs k!waēlasē. Wā, lā āx^ēdxēs q!lūnyats!ē lex^ayē qa^s hāng'alilēs lāx mā^kāgililasa lalōgūmē ^ēwābets!āla. Wā, lā āx^ēd lāxa q!wa^{nē} qa^s LEX^ustendēs lāx ^ēwābets!āwasa lālogūmē. Wā, lā ts!ōts!ox^ūnaq qa lāwā^{yēs} L!ē 30 L!EQ!āk!ēna^syas. Wā, g'il^{mēsē} ^ēwīlāwa L!ēL!EQ!ak!ēna^syasēxs laē q!lūnsq!wasⁱdxā q!wa^{nē} L^ēwis lā^ēwūnemē L^ōmēs sāsemē. Wā, āl^{mēsē} gwālexs laē pōfida. Wā, g'il^{mēsē} gagāla gwāl q!lūnsq!wasaxa q!wa^{nā}xs laē k'!ēdēlxⁱda hē gwēx^{sa} wūnālxas laē gwāl nāqaxa nenq!ēma. Wā, g'il^{mēsē} gwāl q!lūnsq!wasaxa q!wa^{nā}xs laē g'ēxaxēs ānēx^{sā}yē. Wā, g'il^{mēsē} Lōmaxⁱd q!ēk!ēsēda ts!ēdāqē L^ōmēs lā^ēwūnemaxa q!wa^{nā}xs laē ālaxⁱd la wūnāla la gūmsgūnt!ēs gēgēyagēsē la k'lās gwēxⁱdaas dEX^āla. Wā, lāxaē lēlemg'it!idē ōk!wina^syas. Wā, lāxaē ālak!āla la hēq!ūlela. Wā, hē^mis la ā^m la kūlemg'alilats lāxēs g'eg'āēlasē qa^s 40

41 feel well again, because | they are no longer drunk. That is all about this. |



1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx^εēdē. Wā, g'il^εmēsē ts!EX^ε!DEX laē ōs^εEk' la bēbēgwanēma laē gwāl wūnāla. Wā, laem gwāl lāxēq.

1 **Digging Carrots** (Ts!ōsāxa xetē¹).—Wā, hē^εmīs āx^εētsōsa ts!ē-dāqē lē^εwis l!EMq!Ek'!ENē ts!ōyayowa. Wā, hē^εmīsēs lēbēg'a^εyē lē^εwa^εya lē^εwis denēdzowē wūsēgranowa. Wā, lā qāsēlla lāxa āwīnak!wa qaxs hē^εmaē q!ūnāla q!wāxatsa xETXET!ēda k'!ēdek!wa
5 lāxa ēwaēlba^εyē. Wā, g'il^εmēsē lāg'aa lāx q!āyasasa xETXET!a q!wāxa āpseyinx'dē qaxs ā^εmaēda ts!ēdāqē hēem lāg!EXS q!l!E-laaqēxs q!lēnemaē lāq qaxs k'!ēs^εmaē q!wāx^εīda. Wā, lā āx^εēdxēs lēbēg'a^εyē lē^εwa^εya qa^εs lēbēg'īndēs. Wā, lā āx^εēdxēs denēdzowē wūsēgranowa qa^εs qenēg'īndēs lāqēxs laē wūsēg'oyōdes. Wā, la^εmē
10 qāqak'ENax lēbēg'a^εyas lē^εwa^εya. Wā, lā āx^εēdxēs ts!ōyayowē qa^εs k!wag'aaē. Wā, laem hā^εnē xETXET!aats!ās l!ābat lāx neqemalaās. Wā, lā l!ōk!lūg'ilōdxa k'!ēt!emē yīsēs l!EMq!Ek'!inē ts!ōyayō qa bēlēlēs qa ^εnāxwēs nē^εēdēda l!ōp!Ek'ē. Wā, lā menmaqaxa xETXET!a qa^εs ts!EXTS!lēs lāxa l!ābatē. Wā,
15 g'il^εmēsē ^εwilg'ilqēda ōgūq!ēmasē l!ōp!Ek'sa q!wasq!ūxelāxs laē ēt!ēd dāx^εīdxēs ts!ōyayowē yīxs lēqelaēda waōkwē ts!ēdaqas l!ōk!lūgelayoxa xETXET!a lāq. Wā, laxaē āem neg'eltewēxēs g'ilx'dē gwēx^εīdaasa. Wā, g'il^εmēsē qōt!ē xET!asās l!ābataxs laē ōXLEX^εīdeq. Wā, la q!ūnāla sek!lāgelaxēs l!ōk!wayāxa xETXET!a.

¹ Continued from p. 139, line 22.




enters, | she puts down her load and puts it on the floor by the side 21 of the fire. |

Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1 man) gives it to his wife. | In the morning, when day comes, the woman arises and | eats before she goes out. After she has finished eating, | she takes her back-protector and her cedar-bark belt || and 5 her new basket for lily-bulbs and also the | digging-stick for lily-bulbs. She goes to the flat on the beach, for | there the lily grows and there is soft sand. When | she reaches the place where there are many lily-blossoms, she | puts down her new basket for lily-bulbs and her digging-stick for || lily-bulbs, and she puts the mat on her back. 10 She puts on the | cedar-bark belt, which she ties around her waist. After doing so, | she sits down on the lower end of the back-protector, for | the end of it reaches as far as her heels. She puts down her | new basket for lily-bulbs in front of her. She takes her || flat-edged 15 digging-stick and pushes the point into the sand on one side || of the lily-plant; and when the point is half way in, she | pulls out her digging-stick and pushes it into the sand again on one side of the plant, | in this way:  and she pulls it out and pushes it again into the sand | at  the upper side, in this way.² She pulls

Wä, lä näⁿakwa läxes g'ökwē. Wä, g'il^mmēsē laēL laxēs g'ökwaxs 20 laē ōXLEG'alilaq läxa mag'inwalisasa legwilasēs g'ökwē.

Digging Lily-Bulbs.¹—Wä, g'il^mmēsē gwālexs laē ts!ās läxēs genēmē. 1 Wä, g'il^mmēsē ⁿnāx^eidxa gaäläxs laē Lax^wwidēda ts!edāqē qa^s hēyāselēxs k'les^emaē la qās^eida. Wä, g'il^mmēsē gwāl hēyāselaxs laē āx^eēdxēs LEbēg'a'yē lē^wwa'ya LE^wwis denēdzowē wūsēg'anowa LE^wwēs altsemē x'ōgwats!ē dentsem L!ābata; wä, hē^mislēs ts!ō- 5 yayāxa x'ōkūmē. Wä, lä qās^eid qa^s lä läxa āwadzälisē qaxs hē^emaē ēx' q!waxatsa x'ōkūmē lōxs telgwēsaē. Wä, g'il^mmēsē läg'aa läxa q!ēnemē gōgūlete^wwēsa x'ōkūmaxs laē hēx^eidaem g'ig'alisaxēs altsemē x'ōgwats!ē L!ābata LE^wwis ts!ōyayāxa x'ōkūmē. Wä, lä LEbēg'intsēs lē^wwa'yē qa^s qek'iyindēsēs denē- 10 dzowē wūsēg'anowē lāq qa^s wūsēg'oyōdēs. Wä, g'il^mmēsē gwālexs laē k!wadzōdex denba'yasēs LEbēg'a'yē lē^wwa'ya qaxs sek'!EXLax-sīdzē^mmax ōXLax'sidza'yas g'ōg'egūyās. Wä, lä hāng'alisaxēs altsemē x'ōgwats!ē L!ābat läxēs neqemälisē. Wä, lä dāx^eidxēs pEXba ts!ōyayowa. Wä, L!ENXBETENTS pEXba'yas läx āpsānOL!EXL- 15 ^eyasa x'ōgwanowē qa nego^eyowēs tsēgwayoba'yas. Wä, lä k!E-qūlisaxēs ts!ōyayowē qa^s ēt!ēdē L!ENXBETALISAS läx āpsānOL!EXL-^eyas g'a gwālēg'a (*fig.*). Wä, läxaē k!EQūlisAQ qa^s ēt!ēdē L!ENXBETALISAS läxa āpsānOL!EXL^eyas g'a gwāleg'a.² Wä, lä k!EQūlisAQ

¹ Continued from p. 146, line 33.² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-  The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the  bulbs and spreads it out close to | the one on which she  poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa^s ēt!ēdē L!ENXBETALISAS laxa la lēlgewats L!ENqa^syasēxs laē k!wē-
t!ēqālisaxa x'ōgwano L^swa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēem
x'ōgwanowēda NEXtSLOWē ts!ōltSEM tōpāla. Wā, ā^smisē hēx'ēidaem
wax'SENDxa dZeqwa qa^s dāqōdēxa x'ōkūmē qa^s k!ūlpōdēxa x'ō-
kūmē lāxa x'ōgwanowē qa^s ts!EX^sēdēq. Wā, lāla ts!EXTS!ōtsa
25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sā^smēsē hē gwēg'ilaxs
ts!osaaxa x'ōkūmē. Wā, lāla ha^snakwēlaxs laē ts!ōsa qaxs
yūdux^sdēnaē lāxENS q!wāq!wax'ts!āna^syēx yix^swādzobaasas tsē-
gwayoba^syasa ts!ōyayāxa x'ōkūmē. Wā, g'il^smēsē qōt!ē x'ōgwa-
ts!ās L!ābata laē āx'ēdxa lē^swa^syē lāxēs g'ōkwē, yixs ēg'īdzālaēda
30 ēnāla qa^s lā LEP!ālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs
x'ōgwats!ē L!ābata qa^s lā gūgēdzōts lāxa LEBēsē lē^swa^sya. Wā,
xwēlaqa^smēsē la ts!ōs'ēda. qaxs lē^smaalal x'ELēsēs la gūgēdzōyoxa
LEBēsē lē^swa^sya. Wā, g'il^sEMXaāwisē qōt!ē x'ōgwats!ās L!ābataxs
laē ēt!ēd gūgēdzōts lāxa LEBēsē lē^swa^sya. Wā, g'il^smēsē la dzā-
35 qwaxs yixs ēg'īdzālaēda dzāqwa, wā ā^smēsē la āx^sēla^smaxat!
lē^swa^sya lāxēs g'ōkwē qa^s lā LEPSEMlisas lāxēs x'ōgwāNEMē
x'ōkūma qa k'lēsēs xwēlaqa k!ūnx'ēid lāxa gōsaxelaxa ganulē. Wā,
g'il^smēsē ēnāx'ēidxa gūālāxs laē ēt!ēdēda ts!ēdāqē lāxēs x'ōgwasaxa
x'ōkūmē qa^s dālēxa ōgū^sla^smaxat! lē^swa^sya qa^s LEP!ālisēq. Wā,
40 laxaē āx'ēd LEPeyālisaxa x'ōgwāNEMas x'ōkūma qa^s LEPENXELīsēs
lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēlwa^sya. (*fig.*).
Wā, lā gwēldzōtsēs x'ōgwāNEMē x'ōkūm lāq qa ha^snakwēlēs lēmō-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the || mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ||
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55
short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves || (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the |
llat cover on the box for lily-bulbs." When it is a fine morning, |

εnakūla. Wā, g'il'mēsē gwālexs laē ēt'lēd x'ōx'wīdxa x'ōkūmē. Wā, 43
g'ilnaḡwa'mēsē qōt'lēda x'ōgwats'lās L'lābatexs laē gūgēdzōts lāxa
lē'wa'yē. Wā, g'ilnaḡwa'mēsē dzāqwxas laē āx'ēdxa lēl'wa'yē 45
lāxēs g'ōkwē qa's lā LEPEYINTS lāxēs xōgwānemē x'ōkūma. Wā,
g'il'mēsē q'LEYŌLEXS laē gwāla. Wā, g'il'mēsē yak'elxelaxa dzā-
qwxas laē āx'ēdxa ts!āts!a'x'sēmē qa's lā sēsgeḡlīsas lāq. Wā,
laem mōts!aqē lēlāmas. Wā, lā k'āk'ēdetotsa mals!aqē wīswūl
k'ēk'atēwē lāq. Wā, ā'mēsē la pāqemk'ENa'ya ts!āts!a'x'sēmē 50
lāq qa āmxēs qō yogūx'ēIDLŌ. Wā, g'il'mēsē ēg'īdzōlēda εnālāxa
gāalāxs laē sēwayōDEX sālās ts!āts!a'x'sēma qa's gwēldzōdēsa
x'ōkūmē lāxa lēlwa'yē. Wā, g'il'ēm aēg'isa εnāla laē hāyāqax
q'EL!EXSē εnālāsa x'ilāxa x'ōkūmē lāxa L'ēsela. Wā, la'emen
yāwas'īd gwāl gwāgwēx'sāla laxa ts!edlāqaxs hāē.¹ . . . 55

Wā,² g'il'mēsē gwālēda ts!edāqē wēlxsemDXēs x'ōgwats'lē xetsema
laē hēx'īdaēm la ōxlālaxa xetsemē qa's lā lūx x'īldzasasēs
x'ōkūmē. Wā, lā k'lātslōtsēs x'ōkūmē lāxa xetsemē. Wā, g'il-
mēsē qōt'laxs laē āx'ēd lāx yīsx'ENasa x'ōkūmē. Wā, la εnēk'ēda
waōkwē bāk'lūm x'ōgwanō, qa's ts!āk'iyīndēs. Wā, lāxaē εnēk'ēda 60
waōkwē bāk'lūm t'lāk'eyīndēs lāxa x'ōkūm. Wā, g'il'mēsē gwālexs
laē pāqemts. Wā, lāxaē εnēk'ēda waōkwē bāk'lūm yīkūyīndēsa
yīkūya'yē lāxa x'ōgwats'lē xetsema. Wā, g'il'mēsē ēk'a gāalāxs
laē hēx'īdaēm la mōxsasēs x'ix'ogwats'lē xēxetsem lāxēs x'ōgū-

¹ Continued on p. 60.² Continued from p. 81, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**--You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 LE¹lats!ē xwāk!ūna. Wā, g'il¹mēsē 'wilxsaxs laē ālēx¹ūlēsa. Wā, la¹mē nā¹nakwa qa^s lū lāxēs ts!āwūnxelasē g'ōx¹dēmsa.

Wā, g'il¹mēsē lāg'aa lāxēs g'ōkwaxs laē hēx¹idaem mōltōdēxs yixūlalisaxs laē lāg'alisa. Wā, lā hē mōgwalilēlasa xēxetsēma wūdanēgwilasēs g'ōkwē qaxs x'elyak'aēda x'ōkūmaxs ts!ats!elqwā-
70 laēs mexēlasa x'ix'ōgwatslē xēxetsēma. Wā, hē¹mis lūg'ilas hē mōgwalēlema wūdānēgwilasa g'ōkwē. Wā, laem lālaal lāxa ts!āwūnxē qō ts!ēts!ēx¹īdlē g'okulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts!ēx'āxa ts!ēx'ina).—Wā, laemlas q!ālelax gwēg'ilasasa lexēlāxa ōgūqāla laelxa¹ya. Wā, hē¹mis lexelāsa ts!ēx'āxa ts!ēx'inēda t!ōlt!oxsemē lex¹ya.¹ . . . Wā,² g'il¹mēsē ēg'īdzālaxa gaālāxs laē hēx¹ida¹ma ts!ēdāq āx¹ēdxēs
5 ga¹layowē LE¹wēs dēndzedzōwē wūsēg'anowa LE¹wēs t!ōlt!oxsemē 'wālas lex¹ya. Wā, lā ōxlālaqēxs laē lāxa ts!ēnadāxa ts!ēx'ina, yixs lēx¹a¹maē ts!ēnadēda ōgwāgāyasa wīwa. Wā, hē¹mis lālaasa ts!ē¹nēnoxwē ts!ēdāqa. Wā, g'il¹mēsē lāg'aa lāxa ts!ēx¹medzēxekwalāxs laē hānemg'aelselaxēs laelxēla qaxs q!ūnālaē maltsema
10 lōxs yūduy¹semaē ts!ēnats!ē laelxa¹ya. Wā, lā āx¹ēdxēs wūsēg'anowē qa^s wūsēg'ōyodēs. Wā, g'il¹mēsē gwālexs laē āx¹ēdxēs āmayaga¹yasēs ts!ē¹nats!ē lex¹ya qa^s nānayagemēs. Wā, hēt!a g'il ts!ēx¹ētsō¹sēda banaabā¹yas. Wā, g'il¹mēsē qōt!ē nānayage-

¹ Continued on p. 155, line 1.² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is “swallowing-basket.” | and the next basket is called “middle-one,” | and “front-basket” is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx'inaxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē lexaxya. Wā, g'il'mēsē 'wilg'elēxlōwa banaabā'yasa ts!ēx'mesaxa ts!ēx'inās, 15 laē āx'ēdxēs gālayowē qa's gāLaxelēs lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, hē'mis la ts!ēnatsēx. Wā, g'il'ēmxaāwisē qōt'lē nāayagēmasēxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēn: ts!ēs lexaxya. Wā, āx'ūsā'mēsē hē gwēg'ilasēs gālayowē la galāxelas lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, g'il'mēsē 'nāxwa la 20 qōqūt'lē ts!ēts!enats!ās laelxaxya, laē t!ēmāk'eyindālaq qaxs 'nāxwa'maē L!ēL!āk'emāla. Wā, g'il'mēsē gwāla laē 'nā!ēnems:gememqaxs laē ōxlālaqēxs laē ōxlātōselaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek'lūlē).—Wā, laemlas 'nāxwa 1 q!ālelax gwēg'ilasasa lexēlāxa lexaxyē. Wā, la wilxsd t!ōlt!ōxsemē lexelāsa nekwāxa nek'lūlē. Wā, hē'misēxs 'wālasaēda 'nems:gemē; wā, lā hēlēda 'nems:gemē; wā, hē'misa nānaagemxa āmāyaga'yas lexelās. Wā hēem lēgēmsa 'wālēga'yasa lexelāsa ts!ēdāqē nāg'ē. 5 Wā, lā hēlomagēmx'lēda māk'ilāq. Wā, la nānaagemx'lēda āmāyaga'yas. Wā, g'il'mēsē ēg'idzālaxa gaālāxs laē k!wāk'lūsōdalēda ts!ēdāqaxēs negwats!ēlē laelxaxyē. Wā āx'ēdxēs wūsēg'adowē, qa's g'its!ōdēs lāxēs laelxaxyē. Wā, lā āx'ēdxax yāsekwasōx 'mēlxlōx qa's malēx'widēq. Wā, g'il'mēsē 'wī'welx'sexs laē āxdzōx' 10 ts!āndēs lāxēs hēk'lōts!ānaxyē. Wā, dzāk'ōts lāxēs gemxōltsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 herring canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na^éyē. Wā, g'il^émēsē la hamelgedze^éwē lāx e^éyasāsēxs laē dze-
dzeke^éemts lāxēs gōgūma^éyē. Wā, laem wākwēda yāsekwē lāx
gōgūma^éyas, qa k'lēšēs lāx^ésāwē q'lek'elāsa lēslena lāq. Wā,
15 hēem lēgades k'wāk'lūxūmakwasa yāsekwē.

Wā, g'il^émēsē gwālexs laē āx^édxēs nekūmlē dentsem letemla
qa^és letemdēs. Wā, lā ōxlāg'intsēs nēnegwats!^é laelxa^éya. Wā,
lā dāg'ilx'lāxēs sēwayowē qa^és lā lents!ēs lāx hanēdzasāsēs
negwats!^élēlē xwāxwagūma. Wā, lā wīx^ustendeq qa^és lā laxseq.
20 Wā, laem k'waxlāqōxs laē hāng'aalexsa^és laelxa^éyē. Wā, lā
sēx^éwid qa^és lā lāxa negwādē lāxa ^émak'āla qaxs lēx'amaē ēx'
q'wāxatsa letemx^édē. Wā, g'il^émēsē lāgaaxs laē mōgwanōdxēs
xwāxwagūmē. Wā, lā ōxlāg'intsēs laelxa^éyaxs laē ālē^ésta lāxēs
negwaslaxa nek'lūlē. Wā, g'il^émēsē lenxendxa q'leq!axlālāxa
25 nek'lūtaxs laē ōxleg'a^ésaxēs laelxa^éyē. Wā, lā āx^édxēs wūsēg'a-
nowē qa^és wūsēx^éidēs. Wā, g'il^émēsē gwālexs laē āx^édxēs nāna-
agemēxa āmāyaga^éyas lexelās qa^és tēk'lūpelēq. Wā, lā hēli^élāx
hanx'hatslēna^éyasa maltsemē laelxa^éya qa ālak'ālēs t'let!axesa.
Wā, lā k'lūplādxā nek'lūlē qa^és lā k'lūlpts!ālas lāxēs nānaagemē.
30 Wā, g'il^émēsē qōt!axs laē gūqāsas lāxēs nāg^é'xa ^éwālēg'a^éyas
negwats!ās lexā^éya. Wā, lā hanāl k'lūlpts!āxēs nānaagemē. Wā,
g'ilma^éxwa^émēsē qōt!axs laē gūqeyints lāxēs nāg'a^éyē. Wā, g'il-
^émēsē la lāk'emālaxs laē ēt!ēd gūxts!āxēs hēlomāgemē. Wā,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

g'il^εEMXA^āwisē qōt!axs lāxēs laēna^εyaxat! L!āk'EMāla, wā, lāxas k!ūlpts!ōdxēs nānaagemē. Wā, g'il^εEMXA^āwisē L!āk'EMālaxs laē 35 hāng'aelsaqēxs laē L!EX^εwīdxa ēk'ē q!waxē q!ēnema. Wā, lā q!axstents lāx āwē^εstās āwāxsta^εyasēs nēnegwats!ē. Wā, g'il^εmēsē ^εwilala q!wāxtaakwa yūdux^εsemē nēnex^εts!āla laelxa^εya laē gwāgūnaxbax^εīdxa ōba^εyasa t!āk'ema^εyē q!wāxa, yīxs laē gwāl t!EMāk'eyīntsa nālamē densen denema lāq. Wā, g'il^εmēsē ^εwīla 40 la t!EMāk'eyaakūxs laē ōxlāg'entsa negwats!ē nāg'ē qa^εs lā ōXLE-g'aalexsas lāxēs yā^εyats!ē xwāxwagūma. Wā, lā xwēlaxsag'a qa^εs lā ōxlāg'entsa hēlomagemē negwats!ā. Wā, lā tek!ūpelaxēs nanaagemē negwats!āxs g'āxaē tētekwaselaxa maltsemāxs g'āxaē lālt!āla qa^εs hānāg'eyōdēs lāx āg'īwa^εyasēs yā^εyats!ē. Wā, g'il- 45 ^εmēsē gwālexs laē lāxs lāxēs yā^εyats!ē. Wā, lā g'āxē sēx^εwīda qa^εs g'āxē nā^εnakwa lāxēs g'ōkwē. Wā, g'il^εmēsē lāg'alis lāx L!EMā^εisasēs g'ōkwaxs laē hēx^εīdaem ōXLEG'īlexsaxa ^εwālēg'eyas lEXelāxsa nāg'a^εyē qa^εs lā ōXLOsdēselāq qa^εs lā ōXLaēlelaq lāxēs g'ōkwē. Wā, lā ōXLEG'alīlas lāxa k'īlē^ε nEXwāla lāx legwīlas. 50 Wā, lā ētents!ēs lāxa maltsemē negwats!ē laelxa^εya, lāxaē tētekwaselāqēxs g'āxaē lāsdēsela lāxēs gwālaasaqēxs g'āxaē lālt!ālas lāxēs negwasdē lāxa mek'āla. Wā, lāxaē hānemg'alīlas.

¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

1 **Picking Currants**¹ (*q!ēsēna*).—The same baskets | are used by the
 women to pick currants as are used when picking salal-berries, | and
 there are three of them. When the woman sees that the weather
 is fine in the morning, she | takes her baskets and her cedar-bark
 5 belt || and her cedar-bark hat, and puts the baskets on her back. |
 Then she puts on her cedar-bark hat and goes out to the place where |
 the currant bushes grow. As soon as she gets there, she puts down |
 her currant-picking baskets. She takes her cedar-bark | belt and puts it
 10 around her waist. After doing so, she takes || her front-basket, hangs it
 in front of her chest, hung from a strap around her neck. | She pinches
 off the stems of the currants, and | breaks them off and throws them
 into her front-basket. When it is | full, she pours it into the swallow-
 ing-basket. Then she goes on pinching off | more currants at the lower
 ends of the stems. She pinches them off and throws them into the ||
 15 front-basket for currant-picking; and when it is full, she goes back and |
 pours them on top of those which she poured in first. When they are
 level with the top of the basket, | she stops pouring them into the swal-
 lowing-basket. She does the same as she did before with the medium
 sized basket: | and when it is also level with the top, she stops pour-
 ing them in, | and she also fills her front basket; and when this is
 20 full, || she gets skunk-cabbage leaves, which she puts as a covering
 over the | three currant-baskets. When they are all covered with |

1 **Picking Currants**¹ (*Q!ēsāxa q!ēsēna*).—Wā, hēm̄xat! q!ēdzat-
 ts!ēsa ts!ēdāqaxa q!ēsēnēs lexelāxs lāx'dē nek̄waxa nek!ūla yū-
 dux̄^usemē laelxa^{ya}. Wā, g'il^lmēsē ek!ēdzālaxa gaālāxs laē hē-
 x^oida^{ma} ts!ēdāqē āx^oēdxēs laelxa^{ya} lē^{wis} dēdzēdzowē wūsē-
 5 g'anōwa lē^{wis} dentsemē letem̄la. Wā, lā ōxlālxēs laelxa-
 yaxs laē letem̄tsēs dentsemē letem̄laxs laē qās'id qa^s lā lāx
 q!wāxasasa q!ēs̄mēsēs. Wā, g'il^lmēsē lāg'aa lāqēxs laē hāng'a-
 elsaxēs q!ēq!ēdzats!ē laelxa^{ya}. Wā, lā āx^oēdxēs dēdzēdzowē
 wūsēg'anowa qa^s wūsēg'oyōdēs. Wā, g'il^lmēsē gwālexs laē āx^oēd-
 10 xēs nanaagemē lex^aya qa^s tēk!ūpēlēqēxs laē qenxālx aōxlaasas
 qa^s lā ēp!ēlxax ōxlā^{ya}s yīsx^{en}asa q!ēsēna qa^s ēpāliqēxs laē
 ēpts!ālas lāxēs q!ēdzats!ē nānaagem lex^aya. Wā, g'il^lmēsē qō-
 tlaxs laē gūxts!ōts lāxēs nāg'ē. Wā, lā xwēlaqa ēp!ēlxax^oidex
 ōxlā^{ya}sa yīsx^{en}asa q!ēsēna qa^s ēpāliqēxs laē ēpts!ālas lāxaaxēs
 15 q!ēdzats!ē nanaagem lex^aya. Wā, g'il^lmēsē qōt!axs laaxat gūqē-
 yīnts lāxēs g'ilx'dē gūxts!ōyā. Wā, g'il^lmēsē ^{en}emāk'eyaxs laē gwāl
 gūqēyīndālaxa nēg'ā^{ya}. Wā, lā hēm̄xat! gwēx^oidxa hēlomāgemē.
 Wā, g'il^lem̄xaāwisē ^{en}emāk'eyaxs laē gwāl gūqēyīndālaq. Wā,
 lāxaē qāqūt!aaxēs nanaagem lex^aya. Wā, g'il^lmēsē qōt!axs laē
 20 māp!ēd lāxa k!ēk!aōk!wa qa^s ts!ak'eyīndālēs lāx ōkūya^{ya}sa
 q!ēq!ēdzats!ē yūdux̄^usem laelxa^{ya}. Wā, g'il^lmēsē ^{en}āxwa la ts!ē-

¹ *Ribes petiolaris* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
currant-| baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way: This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |



Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to

ts!ak'eyaax^usa k'!ek'!aōk!waxs laē L!EX^εwidxa naenqela gwādemsa 22
qa^s lä L!ENqemsālasa maēmots!aqē lāx āwāxsta^εyaasa q!ēq!ēdzats!ē
laelxa^εya. Wā, laēm ek'ladzendālaxa ts!ēts!ak'ema^εyē k'!ek'!aō-
k!wa. Wā, lä g'a gwālaxs laē gwāla (*fig.*). Wā, hēbōlaem la āwāxstēsa 25
q!ēq!ēdzats!ē laelxa^εya. Wā, g'il^εmēsē la wāx'em la qōx^εwitsa q!ē-
q!ēdzats!ē laelxa^εya qaxs k'!eāsaē la gwēx^εidaas la lawāyē ts!ē-
ts!ak'eya^εyas k'!ek'!aōk!wa qaēda la elālayosēda lä L!ENqemx^εsāla
naenqela gwādemesa. Wā, lä hēem g'il ōxLEX^εitsō^ssēda q!ēdzats!ē
nāg^ε lexā^εya, qa^s g'āxē ōxlōlt!alaq qa^s lä ōxlaēlelaq lāxēs 30
g'ōkwē, qa^s lä ōxleg'alilaq lāx wūdanēgwilasēs g'ōkwē. Wā, lä
xwēlaxsag'a qa^s lāxat! ōxLEX^εidxa hēlōmagēmē q!ēdzats!ē
lexā^εya, qa^s g'āxēxat! ōxlōlt!alaq, qa^s lä ōxlaēlelaq lāxēs
g'ōkwē, qa^s lä ōxleg'alilas lāx lä hānēlatsēs nāg'a^εyē. Wā, lä
xwēlaxsag'a, qa^s lä ōxLEX^εidxa nanaagēmē q!ēdzats!ā, qa^s g'āxē 35
ōxlōlt!ālaq, qa^s lä ōxlaēlelaq lāxēs g'ōkwē. Wā, la ōxleg'alilaq
lāx hāx'hanēlasasēs g'ilx^εdē hānemg'alilema.

Picking Huckleberries.¹—Wā, g'il^εmēsē gwālamasqēxs laē hēx^εi- 1
daem xwānāf'ida, qa^s lālag'il k'!elāl lāxa k'!elādaxa gwādemē, qō
^εnāx^εidelxa gaāla . . . Wā, g'il^εmēsē ^εnāx^εidxa gaālāxs laē
gag'ustā, qaxs xāl!EX^εidē gaaxstālx^εida. Wā, g'il^εmēsē gwālexs
laē dāx^εidxēs maltsemē k'!ēk'!elats!ē laelxa^εya LE^εwis sēwayowē; 5
wā, hē^εmisēs k!wayē lē^εwa^εya; LE^εwis dentsēmē LETemla, LE^εwis

¹ Continued from p. 140, line 16.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
- 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
- 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
- 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
- 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēg'anowa. Wā, lā 'wī'lenkūlaqēxs laē lents'lēs lāxa
L!ema'isē lāx hānēdzasasēs k'!Elet!aats'lāxa gwādemē xwāxwagūma.
Wā, lā lāxs lāqēxs laē k'!waxl'endqēxs laē sēx'wida, qa's lā lāxēs
- 10 k'!elādāxa gwādemē lāxa 'mek'āla qaxs hēmenālā'maē hēladxa
k'!ēk'!eldemsaxa gwādemē. Wā, hē'mis lalaasa ts!edāqēxēs k'!el-
demsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāqēxs laē q!eldzanōdxēs
k'!Elet!aats'lāxa gwādemē xwāxwagūma. Wā, lā dāx'idxēs wūsē-
g'anowē qa's qenōyōdēs lāxēs qenasē lāx okūya'yasēs nēx'ūna'yē.
- 15 Wā, g'il'mēsē gwālexs laē dāx'idxēs maltsemē k'!ēk'!elats'lē
laelxa'ya qa's hānts!ōdēsēs hēlomāgemē k'!elats'lē lexā lāxa
'wālasē nāg'ē k'!elats'lē lexā'ya. Wā, lā ōxlex'iqēxs laē qex'i-
walaxa q!āleyowē. Wā, lā letemtsēs k'!Eletlaxa gwādemē
letemla. Wā, g'il'mēsē gwālexs laē lāltā lāxēs k'!Elet!aats'lē
- 20 xwāxwagūma, qa's lā lālaqa lāxa q!waxōlkwāla, qaxs hēmenālā-
'maē lēnokūlē L!āsalaasa k'!eldemsaxa gwādemē. Wā, g'il'mēsē
lāg'aa lāxa gwādemdzexekūlāxs, laē hāng'aēlsaxēs k'!ēk'!elats'lē
laelxa'ya. Wā, lā āx'wults!ōdxa hēlomāgemē lexā'ya, qa's
tēklūbōdēsēxs laē qās'ida qa's lā lāxēs lā dōgūl q!exlālaxa gwā-
- 25 demē. Wā, lā lāxlēlsaqēxs laē gēlēx'wīdeq, qa's lā gēlēx'ts!ōts
lāxēs k'!elats'lē hēlomāgemē lexā'ya. Wā, hē'mis lā k'!elālatsēxa
gwādemē. Wā, g'il'mēsē gwāl tēxts'lālēda gwādemaxs laē leqel-
gēsēs hēlk'!ōlts!āna'yē lāxa gwādemēsē. Wā, g'il'mēsē 'wī'laxalts'lā-
wa gwādemē lāxa k'!elats'lē hēlomāgemē lexā'ya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front- | baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

g̃wāDEMESAXS laē lōbEXLāla, qa^s lā LĒX^swid lāxa ōgū^slamaxat! 30
q!^sEXLāla g̃wāDEMē. Wā, lā āEMxaāwisē naqEMg^siltowēxēs
g^silx^sdē g̃wēg^silasa. Wā, g^sil^smēsē qōt!^sē hēlomagemasēXS laē
gūqōsasēs k!^sELāNEMē g̃wāDEM lāxēs ^swālasē nāg^sē k!^sELats!^sē
LEXa^sya. Wā, lāxaē ēt!^sēd āEM naqEMg^siltowēxēs g^sālē g̃wēg^silasaxs
laē ēt!^sēd k!^sELts!^sōdxēs hēlomagemē k!^sELats!^sē LEXa^sya. Wā, g^sil- 35
^smēsē ^snāxwa qōqūt!^sē ^swālasē nāg^sē lexās L^sE^swa hēlomagemaxs
laē āx^sēd lāxa k!^sik!^slāōk!^swa qa^s LEPEYindēs lāxēs māltsemē g̃wē-
g̃wadats!^sē laELXa^sya. Wā, lā t!^sEMāk^sEYindeq. Wā, g^sil^smēsē
g̃wāLEXs laē ōXLāg^sintsā ^swālasagawa^syē g̃wadats!^sā. Wā, lāLa
tēk!^sūPElaxa āmāyagawa^syē g̃wādats!^sē LEXa^sYaxs g^sāxaē nā^snakwa. 40

Picking Salmon-Berries (Hāmsāxa q!^sEMDzekwē).—Wā, hē^smaaxs 1
laē L^sŌL!^sEP!^sENXsa q!^sEMDzekwē; wā, g^sil^smēsē q!^sEMDzekwēlaēxsDēda
BEGwāNEMaxa q!^sEMDzekwē, yixs hēlaē. Wā, lā hēlaxa q!^sEYōkwē
ts!^sEDāqa qa lās hāmsaq. Wā, hēx^sida^smēsē ^snāxwa āx^sēdxēs
gēgāLEkwē hēHEmyats!^slāxa q!^sEMDzekwē. Wā, hē^smisa nanaagemē 5
LEXa^sya. Wā, hēEM hānōdzēsa gāLEkwē hāmyats!^sēs. . .¹

Wā,²la^smē ^snāxwa^sma hē^slāNEMē tsēdāq dāg^silx!^slālaxēs nānaagemē
LEXa^sya L^sE^swis gāLEkwēxa ^snāl^sNEmsgēmē, yixs ā^smaē hānōselaxa
nānaagemē LEXa^sya; wā, hē^smisēs sēsE^swayowē, qa^s lā hōqūnts!^sēs
lāx L^sEMa^sisasēs g^sig^sōkwē, qa^s lā hōgūxsela lāxēs hēHEmyats!^sē- 10
LAXa q!^sEMDzekwē x̃wāx̃ūx̃wagūma. Wā, lā q!^sūnāla mēmēma^sl-

¹ Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together,— | the whole number (of women). As soon as they come to a place where they are going to pick salmon berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After 15 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They 20 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses. 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!älaxs laē sēx⁶wida. Wä, la⁶mē hēem gwāmagiwalēs q!älē q!ēq!ädex q!wālmēsē lāxēs k!ēts!ēna⁶yē hēlq!ala q!ap!āla lāxēs 6wāxaasē. Wä, g'il⁶mēsē lāg'aa lāxēs hēhemyaslaxa q!ēmdzekwaxs 15 laē hōx⁶wiltāx⁶da⁶xwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qa⁶s dēdag'ilxalāxēs nānaagemē lexa⁶ya lē⁶wis gālēkwē hāmyats!ēxa q!ēmdzekwē. Wä, lä öxlālaxa gālēkwē yixs lāalāl tetek!ūpelaxēs nānaagemē lexa⁶yaxs laē mōgwanōdxēs hēhēmdzelālats!ē xwāxūxwagūma. Wä, g'il⁶mēsē gwālexs laē ālē⁶sta lāxa q!wālmēdzē- 20 xekūla. Wä, g'il⁶mēsē lāqa laxa q!ēq!axlālāxa q!ēmdzekwē q!wālmēsa, laē öxleg'aelsaxēs gālēkwē. Wä, ā⁶misē la nengatōls hānsaxs laē hāmsēida. Wä, la⁶mē hāmts!ālasa q!ēmdzekwē lāxēs nānaagemē lexa⁶ya. Wä, g'il⁶mēsē qōt!axs laē gūxts!ōtsēs hāmyānemē q!ēmdzek^u lāxa gālēkwē. Wä, lä hēx'sāem gwēgilaxs 25 lanaḡwaē qōt!ēs nānaagemē lexa⁶ya. Wä, g'il⁶mēsē qōt!ē gālēkwasēxs laē qaqōt!axēs nānaagemē lexa⁶ya. Wä, g'il⁶mēsē qōt!axs laē öxleg'ilsaxēs q!ēmdzegwats!ē gālēkwa, qa⁶s g'āxē öxleg'aalēxsas lāxēs hāmdzelalats!ē xwāxwagūmē. Wä, lāx⁶da⁶xwē lāxs lāqēxs g'āxaē nā⁶nak^u lāxēs g'ōkwē. Wä, g'il⁶mēsē lāg'alīs 30 lāx l!ēma⁶sisasēs g'ōkwaxs laē lēx'aem tek!ūbāyēs nānaagemē lexa⁶ya, qa⁶s aōklūnaaq. Wä, lāda hēlānemaq lents!ēs lāxa l!ēma⁶sisē, qa⁶s lä öxlōsdēsaxa q!ēmdzēx^uts!āla gālēkwa, qa⁶s lä gūxts!ōtsa q!ēmdzekwē lāxa dēngwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa'yē^s, for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tselxwāxa tselxwē).—Yixs h^émaaxat! tsel- 1
^éwats!ēda ^éwālasē nāg'ē lex^éya lē^éwa hēlōmagemē lex^éya. Wā,
hē^émis!ēda nānaagemē lex^éya, yisa ts!ēdāqaxs laē tselxwaxa
tselxwē lāx Dzāwadē lō^é Gwa'yē, qaxs lex^éa^émaē āwāwadxōx
tselxwēx lōxs k'!ēsāē q!ūlqūltsema. Wā, lāxāē k'!ēs q!ūlq!ūlēqa; 5
wā, lāg'ilas ^énemēyastāyaatsa tsētse!wēnoxwē ts!ēdaqa, yixs k'!ēsāē
hē g^éwēx'sē tselxwasē tselxwasōxda ^émaemk'ālāxs q!wēq!ūlq!ūltse-
maē lōxs q!wēq!ūlq!ūlēqaē. Wā, lā āem p!ēp!etsemx^éidexs
wā^éaēda ts!ēdāqe q!ōlaq. Wā, hē^émis lāg'ilas lēx^éaem tsel^éwasen
lāx'dē lēlēqelase^éwa, yixs hē^émaaxat! tselxwax'demxa tselxwaxs 10
hē^émaē ālēs lenleuxsema. Wā lēx^éa^émēs āem dōqwalasō^ésa tsel-
tsel^éwēnoxwē tsēdaq, qa āwōx^éwidēsa tselxwē. Wā, g'il^émēsē āwōx-
^éwidexs laēda ts!ēdāq hēx^éidaem xwānal'ida. Wā, la^émē āx^éēdxa
yūdux^usemē laelx^éaxen lāx'dē lēlēqelase^éwa. Wā, hē^émisa
sēwayowē lē^éwa dzomēg'alē. Wā, hē^émisēs wūsēg'anowē dendze. 15
dzowa lē^éwis dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelats!ē
xwāxwagūma. Wā, āx^éūlexsaxēs laelx^éyē, qa^és wūsēx^éidēsēs
dendzedzōwē wūsēg'anowa lāxēs g^éwālelaēnē^émē letemālxēs
dentsemē letemla. Wā, g'il^émēsē g^éwālexs laē lāxūg'iwēx āg'i-
wa^éyasēs tselxūlelats!ē xwāxwagūmaxs laē dāx^éidxēs dzomēg'alē, 20
qa^és tēnox^éwidē hē^éx^udzegemālxas laē tēnostāla lāx wās Dzāwadē.
Wā, g'il^émēsē lāg'aa lāx tselx^umedzexe^ékūlāxs laē t!ēnogwaelsaxēs
tselxūlelats!ē xwāxwagūmaxs laē lāltāwa, qa^és mōxūlsēx ōba^éyasēs

out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

q!eldzanâ'yē, yixs lēqalaēda waōkwē bāk'lūmas mōgwanâ'yē, lāxa
 25 q!eldzanâ'yē. Wā, g'il'mēsē gwālexs laē ōxlex'idxēs yūdux'sēmē
 laelxēs k'iwāk'lūsālaē, qa's lā ōxlayāk'elaq, qa's lā ālāxa ālak'alā
 lā q'lēxlālaxa tselxwē tselx'mesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāg'āē 'wālas lexā'ya, qa's hānōlts'lōdēxa hēlomāgemē lexā'ya.
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts'lōdxa nānaagemē lexā'ya.
 30 Wā, hē'mis la tēk'lūbōyosēxs laē tselx'wīdxa tselxwē. Wā,
 laemxaē ēp!exlax 'nāl'nemx'lālaēna'yas, qa's lā ēpts'lālas lāxēs
 tsel'wats'lē nānaagem lexā'ya. Wā, g'il'mēsē qōt'laxs laē gūxts'lōts
 lāxēs 'wālasē nāg'ē lexā'ya. Wā, lā ēt'lēd lā ēpts'lāx'idxaasa
 tselxwē lāq lāxēs nānaagemē lexā'ya. Wā, g'il'emxaāwisē qōt'laxs
 35 lāaxat! ēt'lēd gūqāsas lāxēs 'wālasē nāg'ē lexā'ya. Wā, āx'sā'mēsē
 hē gwēg'ilaq. Wā, g'il'mēsē qōt'lēda 'wālasē nāg'ē lexāsēxs laē
 hēemxat! gwēx'idxa hēlomāgemē lexā'ya. Wā, g'il'mēsē qōt'laxa-
 axs laē ēpts'lāxēs nānaagemē lexā'ya. Wā, g'il'mēsē qōt'laxaaxs
 laē ōxlex'idxēs 'wālasē nāg'ē lexā'ya, qa's lā gūx'ālexsaq lāxēs
 40 tselxūlelats'lē xwāxwagūma, yixs q'lēnemaē tseltselxūxlawa'fāsa
 tsētselx'mēsē. Wā, lā 'nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'ya. Wā, lāxaē ēt'lēd ēpts'lāx'idxēs nānaagemē lexā'ya. Wā,
 laemxaē āem naqemg'iltewēxēs g'ilx'dē gwēg'ilasa. Wā, g'il'em-
 xaāwisē 'nāxwa qōqūt'lē yūdux'sēdiē laelxēsēxs laē ōxlex'idxēs
 45 'wālasē nāg'ē lexās, qa's g'āxē ōxleg'aallexsaq lāxēs tselxūlelats'lē
 xwāxwagūma. Wā, lāxaē aēdaaqa ōxlex'idxēs hēlomāgemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and carries
 it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa^éyē lāxēs tēk!ūpelaēna^éyaxēs nānaagemē lexa^éya. Wā, g'il^émēsē 47
^éwilg'aalex lāx tselxūlelats!ās xwaxwagūmxsēxs laē lāxsa lāx
 āgi^éwa^éyasēs tselxūlelats!ē xwaxwagūmaxs laē dāx^éīdxēs sē^éwa-
 yowē, qa^és qlōtelsēsēxs laē sēx^éwīda. Wā, la^émē he^éx^u"dzegemālas 50
 g'āxaē yōlāla lāxa wā. Wā, g'il^émēsē lāg'aa lāx negetlāses
 g'ōkwaxs laē ^énemsalīsa. Wā, g'il^émēsē ^énemsālīsexs laē lā^éwū-
 nems lālalaq, qa^és ōxleg'ilexsēxa ^éwālasē nāg'ē tsel^éwats!ē
 lexa^éya, qa^és lā ōxlosdēselaq, qa^és lā ōxlaēlelaq lāxēs g'ōkwē.
 Wā, lā ōxleg'a^élīlas. Wā, lā lep!ālīlasa eldzowē lē^éwa^éya. Wā, 55
 g'il^émēsē gwālexs laē gūgedzōtsa tselxwē lāq. Wā, g'il^émēsē la
 lōpts!āxs laē xwēlaqa ōxlent!sēselaq, qa^és ts!āwēs lāxēs genemē.
 Wā, lā ōxlex^éīdxa hēlomagemē tsel^éwats!ē lexa^éya, qa^és lāxat!
 ōxlalaqēxs laē lāsdsēla, qa^és lā ōxlaēlelaq lāxēs g'ōkwē. Wā,
 lāxaē gūgedzōtsa tselxwē lāxa lē^éwa^éyē, yix la gūgedzā^élīlas g'ālē 60
 lā ōxlaēlems tselxwa. Wā, g'il^émēsē gwālexs laē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ēwē hēlomagemē lexa^éya, qa^és lāxat! ts!ās
 lāxēs genemē, qa k'!āts!ōdēsēsa wūlexsē tselx^u lāq lē^éwa ^éwālasē
 nāg'ē lexa^éya. Wā, la^émēs qōt!alalexsa ^éwālasē tsel^éwats!ē nāg'ē
 lexa^éyaxs laē lāg'aa. Wā, hēx^éīdaemxaāwisē ōxlex^éīdeq, qa^és lā 65
 ōxlōsdēselaq, qa^és lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā^émēsē
 hāng'alīlasēxs laē ētents!ēsa, qa^és lā ōxlex^éīdxa hēlomagemē
 lexa^éya. Wā, g'āx^éemxaē ōxlōsdēselaq qa^és g'āxē ōxleg'alīlas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laēlxā'ya. Wā, la'mē hē'mē genemas
70 tēk!ūpelaxa nānaagemaxs g'āxaē lāsdēsela. Wā, lā hēm̄xat! la
hānqasēda waōkwē tsētse!wats!ē laēlxā'ya. Wā, la'mē xāl!EX'īd
L!EXwa lāxēq. Wā, g'īl'mēsē gwālexs laē hēlxēs lā'wūnemē qa
lās g'iwālaq qō k'īntālaLEX tse!tse!x'mets!EX!a'yas.

- 1 **Picking Viburnum-Berries (T!elsūxa t!elsē).**—Wā, hē'maaxs laē
elāq t!elt!elyenxa lā gwābendxa hēenxē, yīxs laē ēx'āla lāyenxa. . .¹
Wā, g'īl'mēsē elāq L!obEXlōdēda t!elsaxs hē'maē ālēs lenlenxsemē,
laas xwāna!īdēda t!elts!ELElālē ts!Edāqa. Wā, laem āx'ēdxēs
5 yūdux^usemē laēlxā'yaxa 'wālasē nāg'ē L!E'wa hēlomagemē. Wā,
hē'misēs nānaagemē, yīx k'!elāts!āsēxa gwādemē, lōxs nekwaaxa
nek!ūlē hēx'samēs lexelasē. Wā, lā ōLEX'īdxēs laēlxā'yaxa
gaāla; qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē lāx hānēdzasasēs
t!eldzelelats!ēlē xwāxwagūma. Wā, lā ōXLEG'aalEXsasēs laēlxā'yē
10 lāqēxs laē lāxsa. Wā, lā dāx'īdxēs dzōmēg'ale q!wāxasena qa's
tēnōx'widē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!elsē.
Wā, g'īl'mēsē lag'aa lāxa t!elsmedzEXEKūlāxs laē k'!āx'ēlsā ōX!a-
'yasēs t!eldzelelats!ē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'ī-
lexsax mōgwanā'yas, qa's mōx'walisēx ōba'yas. Wā g'īl'mēsē gwā-
15 lexs laē āx'ēdxēs laēlxā'yē, qa's ōXLEX'īdēq, qa's lā ōXLEG'aelsas
lāxēs la dōgūl q!ēxlāla t!els lāxa t!elsmesē. Wā, lēx'a'mēs āx'ē-
tsō'sēs nānaagemē lexā'ya. qa's lā tēk!ūbōtsēx laē lōX!EXsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

q!ēxlāla t!ēlsmesaxa t!ēlsē, qa^s k!ūlp!ēdēx^s ^εnā^εnēm^εxlālaēna^εyasa 18
 t!ēlsē, qa^s lā k!ūlp^ts!ālas lāxēs nānaagemē lexā^εya. Wā, k!ēst!a
 gālaxs laē qōt!ē nānaagemē lexās. Wā, g!il^εmēsē qōt!axs laē 20
 qepāsasēs t!elyānemē lāxa ^εwālasē nāg^εē lexā^εya. Wā, lāxaē ēt!ēd
 k!ūlp^ts!ālaxēs nānaagemē lexā^εya. Wā, g!il^εem^εxāāwisē qōt!axs
 laē qepāsas lāxa ^εwālasē nāg^εē lexā^εya. Wā, g!il^εmēsē qōt!ēda
^εwālasē nāg^εē lexāxs laē hēemxat! gwēx^εidxa hēlōmagēmē lexā^εya-
 Wā, g!il^εmēsē ālak!āla q!ēnema t!ēlsē laē āx^εēdxēs ^εnēx^εina^εyē, 25
 qa^s lā lep!ālexsas lāx āg^εiwa^εyasēs t!eldzelelats!ē xwāxwagūma
 Wā, lā ōxlex^εidxēs t!eldzats!ē ^εwālas nāg^εē lexā^εya, qa^s lā
 qebēdzōtsa t!ēlts!āx^εdāsa ^εwālasē nāg^εē lexā lāxa lebēxsē ^εnēx^εū
 nās. Wā, lāxaē hēem gwēx^εidxa nānaagemē lexā^εya. Wā, lā
 aēdaaqa lāxēs t!elyasaxa t!ēlsē, qa^s lā qāqot!aa ^εnāxwaxēs 30
 yūdux^εsemē laelxā^εya. Wā, g!il^εmēsē ^εnāxwa qōqūt!axs laē ōxle-
 g^εaalexselāq lāxēs t!eldzelelats!ē xwāxwagūma. Wā, g!il^εmēsē
^εwilg^εaalexsexs laē qwēlōdex mōk!wāsas mōgwanā^εyasēs t!eldzele-
 lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g^εāxaē yōlx^εida. Wā,
 g^εāx^εem nā^εnak^ε lāxēs g^εōkwē. Wā, g!il^εmēsē g^εāx^εalis lāx l!ema^εi- 35
 sasēs g^εōkwaxs laē lālalē lā^εwūnemasēq. Wā, hēx^εida^εmēsē ōxle-
 g^εilexsaxa ^εwālasē nāg^εē t!elyats!āla lexā^εya, qa^s lā ōxlōsdēselaq
 qa^s lā ōxleg^εililas lāxa wūdānēg^εwilasēs g^εōkwē. Wā, lāxaē ēten-
 ts!ēsa, qa^s lā ōxleg^εilexsaxa nānaagemē t!elyats!āla lexā^εya, qa^s

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 **Picking Qot!xolē.**—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the DENax'da^εx^u | *!lāk!um*, what is called by the Kwakiutl *qot!xolē*. They call the man who has them "owner of qot!xolē," | and they call the picking *qotaxE*. The DENax'da^εx^u | call the picking *!lākwa*. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 *lāxat! ōxlōsdēselaq, qa^εs lā ōxlaēlelaq lāxēs g'ōkwē, qa^εs lā oxleg'alilas lāx hānē^εlasasa ^εwālasē nāg'ē t!ēlyats!lāla lēxa^εya. Wā, lā ētents!ēsa, qa^εs lā dādēnxēndxa t!ēldzedzāla ^εnēx^εūmēs, qa^εs g'āxē q!ēnēp^εwūsdēselaq, qa^εs lā q!ēnēbēlelaq lāxēs g'ōkwē, qa^εs lā q!ēnēp!ālilas lāx h'ix'hanē^εlasasa t!ēt!elts!lāla laelxa^εya.*

1 **Picking Qot!xolē** (Qōtāxa qot!xolē).—Wā, hē^εmaaxs laē L!ōpēda qōt!xolāxa la elāq ts!āwūnxa. Wā, hē^εmis la āx^εēdaatsa ts!edāqaxa lēleq!ēxs dē laelxa^εya, yīxs ^εnāl^εnemp!ēnaē yūdux^u-sema lōxs mōsgēmaē laelxa^εyas lēleq!ēxs dēx'sā, yīxs hē^εmaaxat!
5 lā neldzā Dzāwadēxa gwe^εyūsa DENax'da^εxwē L!ēgwada, qaxs L!āk!ūmx'Laēda gwe^εyōwasa Kwāg'ule qot!xolē. Wā, lā qōdēdxelax g'āyāsas, wā, lā qōtaxelaxa menāq. Wā, la^εlōda DENax'da^εxwē L!ākwaxelaxa menāq.

Wā, hēt!alen yāq!ēndaslē gwēk!ālasasa Kwāg'ulē. Wā, la-
10 ^εmēs āx^εēdēda ts!edāqaxēs laelxa^εyē, qa^εs lā lents!ēs ōxlāxēs laelxa^εyaxs laē k!wāk!ūsāla, qa^εs lā lāxs lāxa xwāxwagūmē. Wā, lā ōxleg'aalexaxēs laelxa^εyaxs laē dāx^εidxa dzōmēg'alē, qa^εs lāxūg'ēwāyē lāx āg'iwa^εyasēs qōdelelats!lē xwāxwagūmaxs laē tēnōx^εwida. Wā, la^εmē hē^εx^uts!ēgemālaxs laē tēnōstala lāxa wās
15 Dzāwadē. Wā, g'il^εmēsē lāg'aa lāxa qōdadāxs laē nemsēla. Wā, hē^εmis g'il āx^εētsō^εsēda mōgwanāyāsēs qōdelelats!ē xwāxwagūma, qa^εs lā mōx^εwits ōba^εyas lāxa lāg'āgelisaxa wā. Wā.

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'il^émēsē gwāla laē ōxLEG'ELEXSAXēs qēqōdats!ēLē laELXa^éya qa^és 18
 lā ōxLAYak'ELāq lāxēs q!lālē q!lēq!ādxā qot!xōlē. Wā, g'il^émēsē
 lāgraa lāx wāgwasaSēxs laē ōxLEG'aELsaxēs qēqōdats!ēLē laELXa^éya. 20
 Wā, la^émē wūsēx^éitsēs dēndzēdzōwē wūsēg'anowa. Wā, g'il^émēsē
 gwāLEXS lāaxat! LETEMtsēs dēntSEMē LETEMla. Wā, g'il^émēsē
 gwāLEXS laē gwēLElsaxēs laELXa^éyē, qa^é nāl^éNEMsgEMēsēs hēhengēxa
 qotmesē. Wā, lā mēNX^éidxa qōt!xōlē, qa^és lā gūxts!ālas lāxa
 nēXwāla lEXā lāq laxēs ānēc^émē neq!ēgİLēsxēs laELXa^éyē. Wā, 25
 hē^émis la gūxts!ōtsōsēs ēX'ax'idaasa, lāg'ila nāXwaEM gūxts!ā-
 laq lāxēs wāXaasasa laELXa^éyaxs hēhēNē^éstalaaxa ts!ēdāqē. Wā,
 g'il^émēsē nāXwa qōqūt!ē qēqōdats!ās laELXa^éya, laē k'lēs ōxlālaq,
 yīxs ā^émaē dādanowēsēs wāX'sōlts!āna^éyē lāx wāX'sanā^éyasēs
 qōdats!ē lEXa^éyaxs laē dālt!ālaq, qa^és lā dāg'aalEXSelaq lāxēs 30
 qōDELElats!ē XwāXwagūma, qa^és lā hāng'aalEXSaq lāxa āg'riwa^éyasēs
 qōDELElats!ē XwāXwagūma. Wā, g'il^émēsē wīl'g'aalEXSExS laē
 laxsa lāxa ōxLA^éyē lāxēs laēnēEMX'dē qwēLElsaxa mōgwanāya.
 Wā, lā dāX^éidxēs sē^éwayowē qa^és q!ōdet!ōdēxēs qōDELElats!ē
 XwāXwagūma. Wā, la^émē sēX^éwida, qa^és g'āXē yōlala lāxa wā. 35
 Wā, g'il^émēsē lāgraa lāx neqET!āsēs g'ōkwaxs laē nEMsalis lāX
 L!EMa^ésisas. Wā, g'il^émēsē lāgraaXs laē āEMXat! dādanowēsēs
 wāX'sōlts!āna^éyē e^éyasō lāx wāX'sanā^éyasēs qōdats!ē lEXāxs g'āXaē
 lāsdēsela. Wā, g'il^émēsē wī^élōsdēsaxs laē xāl!EX^éid L!ēXwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket and medium-sized basket | and front-basket. When the man thinks | they will give a feast of dogwood-berries, he engages many old ||
- 5 women to go and pick the berries. They each carry on the back their | three baskets, one inside the other; and when | they come to a place where there are many of them, they put down the baskets, take out the | front-basket and hang it in front of the body, and begin to pick. | They pick the berries very fast, and some people call the
- 10 picking *qek'a*. || As soon as the women fill the front-basket, | they pour (the berries) into the large basket and go on | picking as before; and when the front-basket is filled, | again they pour the contents into the large basket. They continue | doing this while
- 15 they are picking; and as soon as the three || baskets are filled with berries, they carry them on their backs,—the | large baskets,—and hang the front-baskets in front of the body, | and then they go home to the house of the man who engaged them. As soon | as they go in, they put down the large baskets, and | the man takes an empty oil-box
- 20 and pours the berries || into it. When the large basket is empty, he gives it back to the | owner, and then the women who picked the berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—QEK'āxa qek'laalē¹ yixs hē^εmaē lā qe-grats!ēsa ts!Edāqēs nāg'a^εyē ^εwālas lexā^εya lē^εwa hēlomagemē lexā^εya lō^εmēs nānaagemē lexā^εya, yixs g'il^εmaē nēnk'!ēqelēda begwānemē, qa^εs qek'ēlēxa qek'laalāxs laē hēlaxa q!ēyōkwē lāel-
- 5 klūna^εya, qa lās qek'axa qek'laalē. Wā, lā ^εnāxwaem ōxlālxēs yaēyūdūx^εsemē laelxa^εyaxs k'wāk'ūsālaē. Wā, g'il^εmēsē lāg'aa lāx qlayāsas, laē ōxleg'aelsaxēs laelxa^εyē. Wā, lā āx^εwults!ōdxa nānaagemē lexā^εya, qa^εs lā tēk'lūpelaqēxs laē hāms'īda. Wā, lā lōmax^εid hālabalēda hāmsaxa qek'laalē, yixs qek'axelaēda waō-
- 10 kwē ts!ēdaqxa hāmsaq. Wā, g'il^εmēsē qōt!ē nānaagemē lexā^εsēxs laē gūxts!ōts lāxēs nāg'ē ^εwālas lexā^εya. Wā, lā ēt!ēd hāms'īdaxat!. Wā, g'il^εemxaāwisē qōt!ē nānaagemas lexāxs laē ēt!ēd gūxts!ōts lāxaaxēs nāg'ē ^εwālas lexā^εya. Wā, lā hēx'sā gwēg'ilaxs hāmsaē. Wā, g'il^εmēsē ^εnāxwa qōqūt!ē yūdūx^εsemē
- 15 qēqegrats!ēs laelxa^εyaxs, g'āxaē ōxlo!lālxēs qegrats!ē nāg'ē ^εwālas lexā^εya. Wā, lā tek'lūpelaxēs qegrats!ē nānaagemē lexā^εyaxs g'āxaē nā^εnakwa lāxa g'ōkwas hēlānemāq. Wā, g'il^εmēsē laēlexs laē ōxleg'alīlasa qegrats!ē ^εwālas lexā^εya. Wā, lēda begwānemē āx^εēdxa dengwats!ēmotē, qa^εs lā gūxts!ōtsa qek'laalē
- 20 lāq. Wā, g'il^εmēsē lā lopts!āwēda nāg'ē ^εwālas lexāxs laē ts!ās lāx āxnōgwadās. Wā, hē^εnis la nā^εnagwatsa ts!Edāqē qek'ilg'is lāxēs g'ōkwē. Wā, la^εmē aōk'lūnaxa qegrats!ē nānaagem lexā^εya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the gooseberries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē^εmisēxs nōlaaxa begwānemas hāndzasasa qegats!ē hēlomagem 23
lexa^εya. Wā, hē^εmis hēlagiltsēxa hā^εyāl^εa g^εayōl lāxēs ^εne^εmē-
motē, qa lās ōxlōlt!endeq. Wā, la^εmē ^εwēlaem lā gūxts!ōyo 25
lāxa dengwats!ēmōtē.

Picking Gooseberries (T!EMXwaxa t!EMXwalē).—Wā, hēm 1
āx^εētsōsa ts!edāqēs k^ε!eldzowaxa t!EMXwalēs eldzowē ^εwālas lē-
^εwa^εya, wā. hē^εmislēxs nāg^εē ^εwālas lexa^εya lē^εwis dendzowē
wūsēg^εanowa, lē^εwis dentsemē letemla; wā, hē^εmisa ts!ēx^εstowē
k^εōq!ēwē dzomēg^εala. Wā, lā qās^εida, qā^εs lā lāxa t!EMX^εmedze- 5
xekūla, yixs hē^εmaē ālēs lentēnxsema t!EMXwalē. Wā, lēx^εa^εmēs
dōqwalasōsa ts!edāqa āwāwē. Wā, g^εil^εmēsē dōx^εwalēlaqēxs laē
ōxleg^εalisaxēs lexa^εyē. Wā, lā āx^εēdxēs dendzedzowē wūsēg^ε-
nōwa, qa^εs qek^εiyindēs lāxēs ^εnēx^εūnāyē lāxēs qenasē. Wā,
g^εil^εmēsē gwālexs laē letemtsēs dentsemē letemla. Wā, g^εil- 10
^εmēsē gwālexs laē āx^εēdxēs k^ε!eldzowe eldzowē lē^εwa^εya qa^εs lā
lebabōts lāxa t!EMX^εmesē q!ēxlālaxa t!EMXwalē. Wā, g^εil^εmēse
gwā^εalixēxs laē āx^εēdxā k^εōq!^εyē dzōmeg^εala, qa^εs kwēxēlexla-
wa^εyēs lāxa t!EMX^εmesē. Wā, la^εmē kwēxāxelaxa t!EMXwalē,
qa lās qūbedzōdālaxa q!ūbedzōwasa t!EMXwalē lē^εwa^εya. Wā, 15
g^εil^εmēsē ^εwilg^εelēxlowa t!EMX^εmesaxēs t!EMX^εlawix^εdāxs laē
āx^εēdēda ts!edāqaxa nāg^εa^εyē ^εwālas lexa^εya, qa^εs lā hānenxents
lāxa q!ūbedzōwasa t!EMXwalē lē^εwa^εya. Wā, lā dādenxendxa
lē^εwa^εyē, qa^εs lā laāts!ōtsa t!EMXwalē lāxa nāg^εa^εyē ^εwālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

20 lex^aya. Wä, lä ^εnalⁿemp!ena yūdux^up!enaem leBābōtsēs lē^εwa^εyē lāxa t!emx^umesaxs laē qōt!ēs nāg^ayē ^εwālas lex^aya. Wä, g^{il}mēsē qōt!axs laē k[!]ōx^εwīdxēs lē^εwa^εyē, qa^εs lepeyīndēs lāxēs t!em^εwats!ē nāg^ε ^εwālas lex^aya. Wä, lä ōxlex^εīdqēxs g^āxaē nā^εnakwa lāxēs g^ōkwē. Wä, lä ōxleg^alilas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.² |

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Nimkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T'elalax xāk'!adzō).—Wā, hē^εmaaxs laē 1
xwāl^εidēda ts'edāqaxa gwā^εxnisē; wā, la^εEM āxōDEX q!ōsna^εyas
Wā, la qāx^εideq qa lāwās hēx^εt!^εlas. Wā, la xwāl^εidEX ā^εwē-
g^εa^εyas gwā^εxnisē ēk'!ōt!^εendālx k'^εidēg^εa^εyas g'āx^ε'id lāx ōxla-
atā^εyas lāg^εaa lāxa mōDENē lāx q!^εEMELXSDA^εYASA ts!^εlasna^εyas. 5
Wā, la xwēl^εidxa k'^εōtela qas lēx^ε'idēq. Wā, la^εEMXAAWISē
xwāl^εida, g'āx^ε'id lax wūkwaxsda^εYASA k'^εōtela la ēk'^εlōlela lāx
ōxlaatā^εyas. Wā, la^εEM ^εnaxsaāp! lō^ε wākwa q!^εEMELDZŌ^εYASA
xāk'adzō lō^ε pel. Wā, g'il^εmēsē lawāmasqēxs laē g'ēxaxa wūdZE-
kwēxēs xEMsilasō^εLē. ² 10

Roasted Old Salmon (Ts'elak' L'ōbek^u; yīxa la gwāl xwēla^εwa
lāx ^εneldzāsa wīwa).—Wā, la^εmēSEN gwāgwēX^εs'ālal lāxa ^εnEMgē-
saxs laē lāxēs wīwamēts!^εasē Ōdzālasē, lāx ^εneldzā Gwanē qaxs āx^ε-
ēxsdaaxa gwa^εxnisaxs laē gwāl tSENxwaxs laē lāg^εaa lāx Ōdzālasē.
Wā, g'il^εEM dzāqwaxs laēda wīwamēts!^εenoxwē xwānal^εida qa^εs lē 15
nēgwēsa lāx mōkwa^εYASēs g'ālē, qaxs nēnuyamts!^εs^εmaē mōkwa-
^εYASxēs galā^εYAXA gwā^εxnisaxa gāNULē. Wā, g'il^εmēsē nEgELā-
yōdxa la mōkwa la lāqēxs laē xōmal^εidē āxnōgwadās lē^εwa la

¹ See also p. 302.

² Continued on p. 226, line 17.

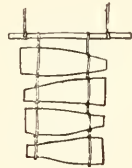
him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

g'ilōla gala lāq. Wā, hēem lāg'ildāsēda ʼnēmgēsē q'lūnāla
 20 x'isaxōx gānulex, qaʼs kwēxap!EXʼīdaʼmaaxs yāxʼstōsāēda ʼnē-
 mōkwaq gāxa āxnōgwadās. Wā, hēʼmis lāg'ilas āem la
 kwēxap!EXʼītsēs dzōmēg'alē lāxēq. (Wā, āʼmēn ʼnēxʼ qen g'wā-
 gwēxʼSEXʼEXʼīdē lāxēq.) Wā, g'ilʼēm dzāgwēlēxʼnāʼkūlaxs lāasa
 wīwamēts!ēnoxwē ālēxʼwīd qaʼs lē mōxʼwalela lāxēs mōkwaʼyē lāxa
 25 ts!ēnāasasa k'!ōtelāxs xwēlaʼwāē. Wā, g'ilʼmēsē p!ēDEXʼīDEX
 laē lēxʼūlxʼītsēs gālbala g'il!a saentslā. Wā, g'ilʼmēsē q'lēnōma
 k'!ōtelāxs laē k'!ēs gēxʼīDEX laē qōt!a. Wā, g'ilʼmēsē qōt!axs
 laē nāʼnakwa. Wā, g'ilʼmēsē ʼnāxʼīDEX laē g'ENEMAS āxʼēdxā
 k'!āk'lobanē, qaʼs lEBēg'īndēs lāxēs āwigʼaʼyē. Wā, la āxʼēdxēs
 30 wūsēg'anowē, qaʼs qEK'iyendēs lāxa k'!āk'lobanaʼyē la lEBēg'īs.
 Wā, g'ilʼmēsē gwālexs laē āxʼēdxēs ōxLAats!ē lEXaʼya, qaʼs ōx-
 LELēqēxs laē lents!EYāla lāx hānaasas yāhēgwats!āsēs lāʼwūNEMē.
 Wā, laʼmēs hē g'il āxʼētsōsa ēk'ē g'wāʼxnisaxa k'!ēsē ts!ēlāk'a.
 Wā, hēem xaʼmāsīlasōltsē. Wā, ālʼmēsē la ōxLEXʼīdxā ts!ēts!ēla-
 35 k'axs laē ʼwiʼlōsdēʼyamasxa ēk'ē k'!ōtela. Wā, g'ilʼmēsē ʼwiʼlōs-
 dēʼyamasqēxs laē hē g'il xwālʼītSEʼwa ts!ēlāk'ē. Hēem g'wēg'i-
 laqē g'wēg'ilasaxen g'ilxʼdē wāldema sEG'īnētē lāx ōxʼsiwaʼyasa
 wā,¹ yīxs lāxʼdē xwālaseʼwa. Wā, lēxʼaʼmēs ōgūqalaʼyosēxs laē
 L!ōpaseʼwa, yīxs k'!ēsāē ālaem L!ōpa ts!ēlāk'ē L!ōbEKWA yīxs laē

¹See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |




10

L'öpase^éwa, qaxs k'!ésaē tSENXWA. Wä, hē^émisēxs gālaē la x'ile- 40
lāLELA lāX neqōstā^éwasa legwīlasa g'ōkwasa wīwamēts!ēnoxwē.
Wä, laEM lālōL!a qa ālak'!ālaslas lEMX^éwīDEL, qō lāl āXāXōyōltsa
ts!EDāqē, qa^és g'ēXēq lāXa g'ā^éyasa dēdamalāsēXa lāLa ts!āwūNX^é-
ēDEL. Wä, wāX^éEM la gāla la k'!ēs x'īts!EX^éīda. Wä, k'!ēs^éEM-
xaāwisē q!ēsp!EX^éīda, qaxs k'!eāsaē la tSENXwa^éya, lāgīlas ēX^éa- 45
g'īsa bāk!ūmē. Wä, la^émēsēns gwāgwēX^és'ālal laqēxs laē hā^ém-
g'ilayoxa ts!āwūNXē yīs āXāNemaq. . . .

Middle Piece of Salmon (Q!āq!aq!ē^é). — Wä, hē^émaaxs laēda 1
ts!EDāqē xwāLaxa gwā^éXnisaxs laē xamāsilaxēs xwāLase^éwē. Wä,
la^émēsē wākwēda q!EMLEDzā^éyasa wūdzekwē. Wä, g'il^émēsē gwāl
xwāLaxs laē āX^éēdxēs t!Elēdzowē, qa^és āX^éelsēq lax l!āsanā^éyasa
g'ōkwē g'a g'wālēg'a.¹ Wä, g'il^émēsē xENLEla wāgūdzā^éyēda q!EM- 5
lalāxs laē t!Elsōdxa mōDENas ^éwādzē^éwas lāX āpsENXa^éyasēs
xamsilasōLē. Wä, laEM g'āX^éīdē t!Elsōyās lāX ōX!aātā^éyasa gwā^éX-
nisē. Wä, la lāXsdend lāX wūXwāXsda^éyasa gwā^éXnisē. Wä,
hē^énis la gēXwatsēs lāXa q!Elabō^éyasa q!E^élilē qa gēXwālaatsa
xafmāsē. Wä, g'il^émēsē k'!āyaX^éwīDEXs laēda ts!EDāqē āXāXōDEq, 10
qa^és yībedzōdēq g'a g'wālēg'a yīsa dZEDekwē denāsa (*fig.*). Wä,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon. The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-
20 bark in || this manner:  Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it becomes two baskets of cedar-ishes them, she puts them down
25 and takes down the backbones. | When they are all down, she sits down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || "backbone for soaking." It is a small basket into which she puts the | salmon-tails, and the name of the basket is "tail-receptacle." The |


12 la ɛt!ɛd gɛx̄^ɛwidɛq lāxēs ḡilx̄^ɛdē ḡɛx̄walaasa. Wā, ḡil^ɛmēsē la ālax̄^ɛid la lɛm̄x̄^ɛwida laē āx̄āx̄ōyā yīsa ts!ɛdāqē. Wā, la āxts!ōts lāxa l!ābatē h̄ɛkwēlēm qa ḡits!ɛ^ɛwatsa q!āq!aq!ā^ɛyē. Wā, ḡil-
15 ^ɛmēsē ^ɛwīla āxts!ōts lāq̄x̄s laē ḡɛxaq lāxēs ḡāyasila^ɛyē qa ḡayats lāx̄ āwābā^ɛyas k!lāḡilē qa āx̄ātsa xa^ɛmasē.¹

Backbones of Salmon.—Wā,² la āx̄ɛdēda ts!ɛdāqaxa denasē qa^ɛs ts!ɛx̄^ɛdēq. Wā, la āx̄^ɛd̄xa ma^ɛlē xāk!adzā, qa^ɛs q!ap!ɛx̄^ɛd̄x̄ ts!ɛts!āsna^ɛyas. Wā, h̄ɛ^ɛmis la yālōdaūtsēq, yīsa denasē; ḡa
20 ḡwālɛḡ'a (*fig.*). Wā, la^ɛmēsē ḡɛx̄^ɛwidɛq lāxa q!ɛlabā^ɛyas lɛm̄^ɛwasaxa xa^ɛmasē qa l!ɛsālase^ɛwēsēsa lɛḡwīlē. Wā, ḡil^ɛmēsē lɛm̄x̄^ɛwidɛx̄s laēda ts!ɛdāqē l!ābatilaxa ma^ɛlē l!āL!ɛbataxa dēdentsēmē. Wā, ḡil^ɛmēsē ḡwālex̄s laē mɛx̄ālilaq, qa^ɛs āx̄āx̄ōdēxa xāk!adzō. Wā, ḡil^ɛmēsē ^ɛwīlax̄āmasq̄x̄s laē k!wāḡ'alila qa^ɛs k'ōqālēxa ts!āsna^ɛyē
25 lāxa xāk!adzowē. Wā, la^ɛmēs ts!ɛxts!ālasa ts!āsna^ɛyē lāxa ^ɛnems-ḡemē l!ābata. Wā, la^ɛmēs ts!ɛxts!ālasa xāk!adzowē laxa ^ɛnems-ḡem. Wā, ḡil^ɛmēsē qōqūt!axs laē ḡɛx̄ēda ts!ɛdāqaxa ma^ɛl-tsemē l!āL!abat lāx̄ āwābā^ɛyas k!lāḡilē qa ḡɛx̄^ɛd̄emasa xa^ɛmasē. Wā, la^ɛm h̄ɛ^ɛmāwālaxa ts!āwūnxē. Wā, h̄ɛ^ɛm lɛḡadɛs t!ɛlalas
30 xāk!adzowē. Wā, la^ɛmēs aemayālēda l!ābatē, yix̄ ḡits!ɛ^ɛwasasa ts!āna^ɛyē. Wā, h̄ɛ^ɛm lɛḡadēda l!ābatas ts!āsna^ɛyaats!ē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
 "backbone-receptacle." That is all about this.¹ |


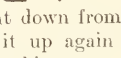


Split Salmon.—When the | woman cuts open the dog-salmon, she 1
 takes off the gills of the | dog-salmon, and then she cuts open and
 takes off its head, and she | cuts open the back on the upper side of
 the back fin. || The meat on the backbone is not thick; and she cuts 5
 down | to the tail, and she breaks off the tail. Then she | puts
 down on the ground what has been cut. She takes the backbone and
 cuts off the | meat that was on it from the back of the salmon's
 neck, and | she cuts down to four finger-widths from the place where
 she broke off the salmon's || tail. Then the woman turns over what 10
 she is cutting, and | she cuts off the meat that was left on it; and
 when she reaches down | to the same distance that she has cut be-
 fore on the other side, she breaks off the | backbone and throws it
 away when it is only bone. Then it is thus: |  Now the meat
 is divided at the ends, and a piece of the backbone || is 15
 at the upper end. This is called "tail-hold-
 ing-together." As soon as the woman finishes this, | she hangs this,
 what is called "split-down," on a frame made for the purpose, |
 outside of the house. When the weather is bad, she | hangs it
 up on the staging in the house. Now it is hanging in this man-

°wālasēda Lābatē, yix g'its!E°wasasa xāk'ladzō. Wā, hēm lēga- 32
 des xāk'ladzatslē. Wā, laem gwāl lāxēq.¹

Split Salmon (lēqwaxa). — Wā,² hēmaaxs laē xwāl°idēda ts!E- 1
 dāqaxa gwā°xnīsē; wā, laem hēm g'il āxōyosē q!ōsna°yasa gwā°x-
 nisē. Wā, lāwīšla qāx°ideq, qa lāwāyēs hēx't!a°yasa. Wā, la
 xwāl°idex ā°wīg'a°yasa ēk'!ōt!ēndālax k'!idēg'a°yasa. Wā, la°mēs
 k'!ēs°emxat! wāgūdzā°yē q!ēmlalāsa q!ōq!ūyō. Wā, la lāxsdendaem 5
 lāxa ts!āsna°yē. Wā, laem k'ōqōdex ts!āsna°yasa. Wā, la°mēsē
 k'!ixelsaxa la wūdzekwa. Wā, la āx°ēdxa q!ōq!ūyō qa's t!ēlsōdēx
 q!ēmlēdzewēx°dās g'ēx°id lāx ōxlaatā°yasa k'!ōtēla. Wā, la
 lāg'aa lāxa mōdenē g'āx°id lāx g'āx'saāsas k'ōqōyox°dās lāxa
 ts!āsna°yē. Wā, la°mēsēda ts!ēdāqē lēx°idxēs t!ēlsase°wē. Wā, 10
 laem°xaāwīsē t!ēlsōdex q!ēmlēdzewēx°dās. Wā, g'il°mēsē lāg'aa
 lāx °wālag'ilasdāsē xwāla°yē lāxa āpsādze°yaxs laē k'ōqōdxa qō!-
 q!ūyō qa's ts!ex°idēxa la āem la xāqa. Wā, laem la g'a gwālēg'a
 (fīg.). Wā, laem qexbāda q!ēmlālē. Wā, hē°mis q!ōq!ūyōwa
 ēk'!ēba°yē. Wā, hēm lēgades k!wāwaxsdē. Wā, g'il°mēsē gwā- 15
 lexs laēda ts!ēdāqē gēx°ūnts lāxa hēkwēlaē qa gē°wasxa lēqwaxa
 lāx Lāsanā°yāsēs g'ōkwē. Wā, g'il°mēsē °yāx'se°mē °nālāxs laē
 hēm gēxwase°wa q!ēlilē lāxa g'ōkwē. Wā, lāg'a gwālaxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is half dried. Then the woman takes it down |
 a n d  straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again at the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then  the woman takes it down, and she pulls
 25 out the short bones that are left || in the split-down.
 As soon as all the bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹

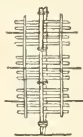
- gōxwalēg'a (*fig.*). Wā, g'il'mēsē la yūduxsē 'nālās hō gwālē
 20 gōxwalaēna^syas laē k'layax^swīda. Wā, lēda ts'edāqē āxāxōdeq
 qa^s dāl'ēdēq, qa 'naenqalax^sēidēsa lēqwaxa 'nēxbendxa k'wā-
 waxsdē'yē. Wā, laē ētlēd gēx'ūnd lāxēs g'ilx'dē gēxwālaasa.
 Wā, g'a gwālēg'a (*fig.*). Wā, āemxaāwisē xa^smālux gēxwalaxs
 laēda ts'edāqē āxāxōdeq qa^s q'ek'ōlēxa tselts'ekwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wā, g'il'mēsē 'wīlāmasxa xāqaxs laē q'ewēx-
 'īdeq yo gwēg'ilōx gwēg'ilasasa ts'lēdaqaxs ts'lōxwaaxa gwil-
 gwāla. Wā, lag'ilas telkwa lēqwaxa. Wā, hēemxaāwis lāg'ilas
 melmadzēwē. Wā, g'il'mēsē gwāl q'lōyaq laē ētlēd gēx'wīdeq
 lāxēs gēxwālaasē. Wā, g'il'mēsē ālax'īd lem^swēdaxs, laē ētlēdēda
 30 ts'edāqē āxāxōdeq qa^s āxdzōdalēs lāxa lē^swa'yē. Wā, g'il'mēsē
 'wīlaxaxs laē āx'ēdxa ma^slē l'lā!l'ebata qa^s āx'ālilēs lāxēs ēaxe-
 'lasē. Wā, la āx'ēdxa lēqwaxē, qa^s k'ōqōlēxa k'wāwaxsdē'yē, qa^s
 ts'exts'lōdēs lāxa 'nemsgēmē l'lābata. Wā, la^smēsē ētlēd q'ewēx-
 īdxa lēqwaxa. Wā, g'il'mēsē gwālaxs laē ts'exts'lōts lāxa 'nemsgēmē
 35 gēmē l'lābata. Wā, laem hēx'sāem la gwēg'ila. Wā, āl'mēsē
 gwālaxs laē 'wīlāmasxēs āxse^swē. Wā, la g'exaxa ma^sltsēmē
 l'lā!l'ebata lāx awābā^syasa k'lāg'ilē qa āxātsa xa^smāsē. Wā, laem
 hēmawāla^sxa ts'lāwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four finger- 10 gher-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Ālywasē Llobedzo xāk'ladzō).—Wā, 1 hē'maaxs laē xwā'lase^wwēda gwā^xxnisē, yisa ts'eda'qē; wā, laem k'egedzō'tsa gwā^xxnisē lāxēs xwāledzō'wē k'!ā'k'lobāna. Wā, lā^mmēsē ts'lō's'idēda ts'edā'qax q'lō'sna^yyasa gwā^xxnisē, qa ā^mmēs āxbā'xa ya'x'yig'ilasa gwā^xxnisē. Wā, la^mmēs qa'x'ⁱdeq qa lāwā- 5 yēs hēx't!a^yas. Wā, g'il^mmēsē lāwā'yēxs la'ē xwā'l'idēda ts'edā-qaxa g'ā'x'ⁱdē lāx ōxlaatā^yyasa gwā^xxnisē lā'g'aa lā'xa mō'denē lāx ts'lā'sna^yyasa gwā^xxnisē. Wā, lae'm ē'k'!ōt'endālx k'lidē'g'a-^yas. Wā, la xwē'l'idxēs xwā'lase^wwē. Wā, la^mmēsē xwā'fbete'ndex nexsā'wasēs wā'laasdē lā'xa mō'denē lāx ts'lā'sna^yyasa gwā^xxnisē. 10 Wā, la^mmēs xwā'l'idēq g'ā'x'ⁱd lāq lā'laa lāx ō'xlaatā^yas. Wā, laem wā'kwē q'lē'meldzā^yyasa xāk'!adzōxs la'ē lā'wā lā'xēs pese-na'^yyē. Wā, g'il^mmēsē q'lē'nemēda xā'k'ladzāxs la'ēda ts'edā'qē āx'ē'dxa ēg'ā'kwa lāx xā'se^wwē xe'x'mesa. Wā, la^mmēsē xō'xex'^u-se'ndeq, qa^s L'lō'psayōgwilēq. Wā, lae'm mōp!enk'ē bā'la^yas 15 qa^s wāsgemats. Wā, g'il^mmēsē gwāl xā'qēxs la'ē lā'g'aelasq la'xēs ē'axe^slasē. Wā, la^mmēs āx'ē'dxa ya'x'yig'ilasa gwā^xxnisē qa^s yilts'ele'ndēs lā'xa L'lō'psayōlē. Wā, g'il^mmēsē la'ēnā'xwa k'!ēk'!ē-lā'laxs la'ē āx'ē'dxa dena'sē qa^s yil'ale'lōdēs la'xa be'nba^yyasa xā'^yyasa L'lō'psayō. Wā, g'il^mmēsē gwāl yila'qēxs la'ē āx'ē'dxa 20 xā'k'ladzō qa^s gē'g'aalts'lōdēs lā'xa L'lōpsayō. Wā, g'il^mmēsē mō'wēda la āx'ā'lts'ōyōxs lā'qēxs la'ē yil'ale'lōtsa dena'sē lāx ē'k'!ēlēlās. Wā, la ē't!ēd āx'ē'dxa mō'max'ōt! xā'k'ladzō qa^s

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).—When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

25 äxé'g'indēs lā'xa la yīlekwa'. Wä, g'í'f'emxaā'wisē 'wī'lēda
 mó'waxs la'ē ē't'lēd yīl'ē'dex ē'k'lēlēs. Wä, lae'm hē'x:sä
 gwē'gilē. Wä, a'f'mēs gwā'lēxs la'ē q'lūxtōwē'da l'lō'psayowē.
 Wä, lae'm g'a gwā'lēg'a (fīg.). Wä, g'í'f'mēsē q'lūxtō'xs la'ē äx'ē'd-
 xa mō'ts!aqē wiswūl xōk^u xex^umē'sa. Wä, la aō'dzaqálamāseq
 lāx ōba'ýasa la l'lō'pts'lōls xā'k'ladzō. Wä, lae'm wā'x:saselaxa
 30 g'í'lsq'ilt!a xōk^u xex^umē'sa. Wä, la ē't'lēd äx'ē'dxa q'lēl!ets!ā'qē
 qa'ēs l'lē'nxsōdēs nā'qodāla xewē'la'ýasa l'lō'psayō. Wä, lae'm
 wā'x:sats!endälaxa xā'k'ladzowē. Wä, lae'm ē'k'lōdents laq.
 Wä, hē'émis la elā'layosē. Wä, g'í'f'mēsē gwā'lēxs la'ē lā'nōlisaq
 lā'xa lēgwī'lasēs g'ō'kwē. Wä, g'í'f'mēsē la klūmēlx'í'dexs la'ē
 35 äx'ē'dēda ts!edā'qaq qa'ēs l'ē'salēlōdēs lā'x i 'nēxstá'ýasēs lēgwī'lē.
 Wä, lae'm gwā'la. Lae'm!a lē'gades l'lō'bedzo xā'k'ladzō lā'xēq.'

1 **Pectoral Fins of Dog-Salmon** (PELEXĀ'ewēsa gwa'xnīsē gā'yōl
 lāx 'nē'ldzāsa wā).—Wä, hē'émaaxs la'ē xwā'lēda ts!edā'qaxa
 gwa'xnīsē. Wä, g'í'f'mēsē gwāl lawā'lax q'lō'sna'ýasēs la'ē
 t'lō'tsē'stelaxa ō'xawa'ýasa gwa'xnīsaxs la'ē tlat!o'sk'inaemxa
 5 PELEXĀ'ewa'ýas. Wä, la'émēs k'lō'den lā'xens q'lwā'q!wax'ts!ā-
 na'ýēx, yix elā'la'ýās lae'm á'em la tē'kwāla. Wä, laemxaā'wisē
 t'lō'sōdxa PELĀ'ga'ýē. Wä, lae'm!a lawāq. Wä, la äxts!ā'las lā'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'eyē. Wā, g'í'l'mēsē gwā'lexs la'ē t!e'ls'ēdxa xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'ilā'slaq. Wā, g'í'l'mēsē gwāl gē'xwaq la'ē
āx'ē'dxa k'litk'!edē'sē qa's āxdzō'dēsa pelā'ga'yē lāq la gwē'ldzewē 10
lāq. Wā, la lā'lālelōts lā'xa nexstā'yasa legwī'lē qa lē'seg'ō-
stālasē'wēsēs lē's'alāsa legwī'lē. Wā, la gwā'la. Wā, g'í'l'mēsē
k'lā'yax'widēda xa'mā'slaxs la'ēda ts!edā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'ē'dxēs xwalā'yowē qa's t!ō'sālēxa pē'pel!exāwa'eyē
qa's ts!exts!ā'lēs la'xa lexā'm'xat!. Wā, g'í'l'mēsē gwāl 'wī'laxs 15
la'ē tē'x'walelōtsa pel!exāwa'yaats!ē lexē lā'xa'xa āpsē'lelasa
k'litk'!edē'sēxa la āxdzā'yuatsa pelā'ga'yē. Wā, g'í'l'mēsē gwā'l'ale-
laxs la'ē q!ap!ē'x'ēdxa gayō qa's lep!ālelōdēsa xa'mā'slē lāq.
Wā, la'm' ēnā'xwaeim bānā'dzē'yē q!emeldzā'yas lā'xa legwī'lē.
Wā, g'í'l'mēsē gwā'la la'ē dā'doqwilaxa pel!exā'wa'eyē lē'wa pelā'- 20
ga'yē qa ā'lak'ālēs lē'm'x'wīda. Wā, g'í'l'mēsē ā'la la lē'm'x'wī-
dēxs la'ē gē'x'xaq qa's lā'k'!eselalxa ts!āwū'nxlā. Wā, hē'emxaa
gwē'g'ilaxa ts!ā'sna'yē k'litk'!edē's'emxaa āxdzā yaasasēxs la'ē
lē'm'x'wase'wa. Wā, la'mē'sens gwā'gwēx's'alal lāqēxs la'ē
hā'mēx'sī'lase'wa. . . .¹ 25

Dog-Salmon Cheeks. (P!elōs, yix hō'x't!a'yasa gwā'xnisē, yixs 1
l!ō'bekwaē qa's āxēlase'wē lā'laa lā'xa ts!a'wū'nxē).—

Wā, hē'm'axs la'ē wī'wamēsa 'nē'mgēsē lā'xēs wā Gwā'nē
lā'xa 'nē'ldzās. Wā, g'í'l'mēsē q!ē'nema gwā'xnisaxs la'ēda ts!e-

¹Continued on p. 327, line 1.

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

5 dā'qē qak'á'lax hē'x't!a'ýas. Wā, la äx'ē'dēda ts!ēdā'qaxa ē'g'a-qwa lāx xá'se'wē wūnā'gūlē. Wā, la mō'dēnbāla lā'xens bā'lax. Wā, la xō'x'wīdeq qa's L!ō'psayōgwīlēq. Wā, la 'uā'l'nemp!ēna lā'k'lēndē äxā'ýas L!ō's lō'l'maax ma'lp!ē'nyag'ē äxā'ýas. Wā, g'í'l'mēsē gwā'lē äxā'ýasēxs la'ē q!ap!ē'x'fīdeq qa's lās lā'xēs xwā'l-
 10 demsaxa gwā'xnīsē. Wā, lē lā'g'aelsaxa 'ne'mts!aqē L!ō'psayā qa's k!waxtō'dēsa hē'x't!a'ýē lāx hō'nā'ýas äqā'lē wā'x'sanōts!ēxsta-
 'ýasa L!ō'psayowē. Wā, ā'l'mēsē gwā'l wē'qwāxēlaxa hē'x't!a'ýaxs la'ē lā'g'aē ō'ba'ýasa L!ō'psayowē lāx gēg'eya'gesasa hē'x't!a'ýē. Wā, la'ē'm la k'!eā's yīl'ē'msa L!ō'psayowē denā'sa. Wā, g'í'l-
 15 'mēsē gwā'lāmasxa 'ne'mts!aqaxs la'ē LEX'ūlīsaxēs la gwā'lāma-tse'wa. Wā, lā'xaa ē't!ēd äx'ē'dxa 'ne'mts!aqē L!ō'psayā qa's lā'stōlīsēs lāx lā'dze'wasdāsēs g'í'l'x'dē äxse'wa'. Wā, hē'em-
 'xaā'wisē gwē'x'fīdeq lā'xēs g'í'l'x'dē gwē'gilasxa g'í'l'x'dē äxsō's. Wā, ā'ē'mēs la hē gwē'nā'kūlaxa wāō'kwē. Wā, g'í'l'mēsē gwā'-
 20 lēxs la'ē lā'wūnemas äx'ē'dxa q!ē'nemē leqwa' qa's lēx'wā'līsē lā'xa L!ēniā'isē. Wā, g'í'l'mēsē x'ī'qōstā leqwē'la'ýasēxs la'ē ax'ē'dēx'da'x'axa L!ēL!ō'p'tslāla hē'x't!ē' qa's lē qlwā'stalas lāq. Wā, la'ē'm hē g'í'l L!ō'pasōsē q!ōq!onā's. Wā, g'í'l'mēsē klūmē'l-
 x'fīdexs la'ē le'x'fīdeq 'wī'ēla qa hēs la äwā'p!a'ýas la nēxwā'-
 25 laxa leg'wisē'. Wā, g'í'l'mēsē klūmē'l'x'fīdē L!ē'sasēxs la'ē äxsen dā'laq qa's k'ā't!alīsēlēq. Wā, g'í'l'mēsē k'ōx'wīdexs la'ē äxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dälaxa L'lēL'ō'psayowē, yí'xa hēhē'x't!a'yē, qa^s äx^säli'selēq lā'xēs 27
 äpsā'lisē. Wä, g'í'lēmēsē 'wí'laxs la'ē äx^sē'dxa L'lō'bekwē hēx-
 t!a'ya qa^s wā'x'sē'ste'ndēx q!wayō'sas. Wä, la LEPSE'ndeq qa
 LEPā'lēs. Wä, la lāwayōdex hā'mts!āwasa hē'x't!a'yē. Wä, ä'émēs 30
 la L'lēs L'E'wa xā'qēda la äxā'lu lā'xa p!elō'sē. Wä, g'í'lēmēsē
 'wí'ēla g'wā'lēxs la'ē äx^sē'dxa k'litk!edē'sē g'í't!a 'nā'lēnemp!ēna
 ē'seg'iyō lā'xēns bā'Lāqē 'wā'sgēmasa. Wä, la hāmō'dengāla
 lā'xēns q!wāq!wax'ts!āna'yēx, yix 'wā'dzewasasa k'litk!edē'sē. Wä,
 hē'émis la äxdzō'dalatsēsēs p!elō'slē. Wä, lae'm 'wí'ēlaem LEPā'- 35
 laxs la'ē g'īdzewēxa k'litk!edē'sē. Wä, la memk'ō'laxs la'ē
 g'īdzā'ya. Wä, g'í'lēmēsē 'wí'laxs la'ē äx^sē'dxēs äxā'yē qa^s lē
 Lā'lalelōts lā'xa neqō'stāsēs lēg'wī'lasēs g'ō'kwē lā'xa ä'lā la L'lē'-
 sala. Wä, g'í'lēmēsē g'wā'lēxs la'ē äxk!ā'laxēs lā'wūnemē qa
 lēs L'ē'lälaxa g'äyí'ng'īselaxa bē'bēgwānemē L'ō'mē g'ī'ng'īnā- 40
 nemē L'E'wa ts!ē'daqē L'E'wa wā'x'mē la waō'yats!āla ts!ē'daqa
 qa lēs ha'mā'pex hāmts!ā'wāsa hē'x't!a'ya, yixs la'ē 'mē'wēs
 lā'xa L'lō'basdāsēxa la p!elō'sa. Wä, hē'x'ida'émēsē lē'da begwā'-
 nemē L'ē'lälaxa 'nā'xwa bē'bēgwānem L'E'wēs dōg'ülē ts!ē'dāq
 L'ō'ma g'ī'ng'īnānem qa g'ā'xēs hā'labala hē'x'hax'ē'dxa L'lō'bekwē 45
 hēx't!a'ya. Wä, k'lē'st!a gā'laxs g'ā'xāē 'wí'ēla hō'qūnts!ēsa L'ē-
 'lānemē qa^s lē k'lütsē'stā'liselaxa 'mēwē'sē L'lō'bek' hāmts!ā'sa
 hē'x't!a'yē. Wä, lā'x'dā'xwē hām'x'ī'da. Wä, g'í'lēmēsē pō'l'i-

cat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

1 **Roasted Dog-Salmon Heads** (Heads of |dog-salmon when they are
 roasted and dried, with the edible insides). |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē wī'laem mō'telaxēs k'le'ts!a'yawa'yē qa's lēs dā'k'lōtā-
 50 laqēxs lā'x'da'xwāē nā'ēnakwa. Wā, lā'lēda āxnō'gwadāsa hē'x'-
 t!a'yē, yī'xa p!elō'sē lō'sdēsa qa's lē leqwē'laabewēxēs p!elō'sa.
 Wā, g'ī'l'mēsē le'mx'widēxs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 ēwā'lasē lexā'ya. Wā, lae'm g'ē'xaq qa'ē'da ts!ā'wū'nxē. Wā,
 lae'm gwā'la.

1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yīx hē'x't!a'yasa gwā'x-
 nisaxs L!ōpase'waē qa's le'mx'wase'wē wī'la lē'wis ha'mts!ā).—

Wā, hē'maaxs la'ē qā'x'idēda ts!ēdā'qax hē'x't!a'yasa gwā'x-
 nisē. Wā, g'ī'l'mēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 ēmaxat! wā'xēda ts!ē'ts!ek!wa l!ēl!ō'psayā; hē gwē'x'sē L!ōpsa-
 yāsa L!ō'pāxa p!elō'sē. Wā, la hē'emxat! gwā'lē gwā'laasasēxs
 la'ē L!ō'paq. Wā, laem L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'ua lāx gēgēya'gesas.
 Wā, g'ī'l'mēsē gwā'lexs la'ē gwā'stelsaq lāx leq!usē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē'g'il L!ōp!ētsōsē ōxlax'ā'ya. Wā,
 g'ī'l'mēsē k!ūmelx'idēxs la'ē lē'x'idēq wī'la qa hēs gūyap!ā'-
 lēda leq!ūsē'. Wā, g'ī'l'emxaā'wisē k!ūmelx'idēxs la'ē āx'ē'dēq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la lē'salelōts wī'la lē'wis
 L!ēl!ō'psayowē lāx ē'k!a'yasēs legwī'lē lāx negā'sasa ā'lā lē'sāli.
 15 Wā, la hē'x'sāem lā. Wā, ā'l'mēsē āxā'xōd, la'ē ā'lak'lāla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).— |
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2). Now we will talk about the sticky(spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx̄wida. Wā, lawī'sla āxā'laxa L'lēlō'psayowē. Wā, la 16
yīlō'yōdxa L'lēlō'psayowē qa's g'ē'xēq lā'xa ōnē'gwilasēs g'ō'kwē
hē'emxaa gwē'x'idēda ts!edā'qaxs L!ōpaaxa p!elō'sē. Wā, la
āx'ē'dxēs 'wā'lasē de'ntsem L!ā'bata qa's g'ē'ts!ōdēsa x'ō'xwāsdē
lāq. Wā, la g'ē'xaq qa's hē'lēlayōlxa ts!āwū'nxa. 20

Dog-Salmon Spawn (1) (Gwēlētse, yix gē'nasa gwā'xnisaxs g'āyā- 1
nemaē lāx 'ne'ldzāsa wī'wa; yixs la'ē xwī'lawēda gwā'xnisē).—Wā,
hē'maaxs la'ē xwā'l'idēda ts!edā'qax yā'nemasēs lā'wūnemē
la'mēs hē g'il āx'ē'tsōsēda lā'watsē qa's hā'ng'alīsēs lax gem-
xagawalisas k!waē'dzasasēxs la'ē xwā'l'ida. Wā, g'il'mēsē gwā'la 5
la'ē xwā'l'idēda ts!edā'qaxa gwā'xnisē. Wā, g'il'mēsē nehlesē
xwā'la'yasēxs la'ē LE'lx'itsēs eē'yasōwē lā'xa gwē'lēdza'yē
gē'nā qa's LE!ts!ā'lēs lā'xa lā'watsa. Wā, ā'l'mēsē gwāl hē gwē'-
g'ilaxs la'ē qō't!ēda lā'watsāxa gwē'lē'dza'yē gē'nā. Wā, g'il-
'mēsē qō't!axs la'ē lā'wūnemas lā'sdēsa qa's lē hā'ng'alilas lāx ō'nē- 10
gwilasēs g'ō'kwē. Wā, la paqē'mtsa ts!ā'ts!ax'usēmē lāq, qa k'!ē'sēs
tsax'ts!ā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'ida. Wā, g'il'mēsē
gwā'lēxs g'ū'xaē bās qaxs k'ē'saē ae'mxāx pā'qema'yas qaxs
q'lūnā'laēda bē'begwā'nemē la tseyō'ts!ōd lāq.

Dog-Salmon Spawn (2).—Wā, la'mē'sen gwā'gwēx's'ālā lā'xa q!ē'n- 1
kwē. Wā, hē'maaxs la'ē qō't!ēda lā'watsāxa gē'nāxs g'ā'laē
xwā'lēda ts!edāqaxa gwā'xnisē. Wā, la āx'ē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa^s ts!ō'xūg'indēq. Wā, g'í'f^smēsē ēg'īg'ā'xs la'ē
 5 gū'x^s!ōtsa alō'masē gē'ēnē lāq. Wā, g'í'f^smēsē negō'ēyo^sx'wīdēxs
 la'ē gwā'la. Wā, la āx'ē'dxa qē'tsemē tlē'sema qa^s le'selgēndēs
 lāq qa ēnaxwēs qūx'ī'da. Wā, g'í'f^smēsē ēwī'ēla qūx'ī'da, la'ē
 g'wāl lēse'lgēq. Wā, la āx'ē'dxa hē'l'ēa pō'xūntsa mē'gwatē qa^s
 pents!ā'lēsa kūg'īkwē' gē'ēnē lāq. Wā, ā'l'ēmēsē gwāl pents!ā'laqēxs
 10 la'ē qō'tla. Wā, g'í'f^smēsē qō't!axs la'ē āx'ē'dxa mē'lkwē dena'sa
 qa^s aelē' yīlexstēnts lā'xa pōxūnsē. Wā, g'í'f^smēsē gwā'la la
 tē'x'walīlas lā'xa k'lēs xē'nlela nēxwā'la la'xa legwī'lē lāx
 ō'gwīwa'līlasa g'ō'kwē. Wā, laē'm hē'x'sāem tēgwī'lē lā'laal
 lā'xa q!wā'xēndlasa sā'gūm lē'ēwa q!wā'lemē. Wā, hē'ēmisēxs la'ē
 15 āxsō'sa k'lā'k'let!ē'noxwē qa ēwā'pelasēs k'lā'telāxēs k'lātase'we,
 yīxs k'lūt!ēgā'yaē.

Quarter-Dried Salmon (Dzē'lēlakⁿ; k'lō'loḡⁿ).—Wā, g'aem ēnemx'ē-
 idālaxaat! t!ēlkⁿ k'lō'loḡwa. Wā, hē'ēmawīslalēns g'wāgwēx's'ālalē
 gwē'g'īlasaxa dzē'lēlakwē k'lō'loḡwa. Wā, hē'ēmaaxs g'ā'laē
 20 seg'ekwa' gwā'xnīsaxs la'ē ts!elā'k'a. Wā, lē'da gēnē'masa
 seg'ekūlāq g'a'sx'ēx'ī'dēq qa^s lē k'lēgedzo'ts lā'xa lē'wī'ēyē, yīx
 xwā'lēdzā'sēx yā'nemasēs lā'wūnemē gwā'xnīsa. Wā, la'ēnēs
 āx'ē'dxēs xwā'layowē. Wā, la xwā'līdxu ts!elā'k'ē gwā'xnīsa.
 Wā, hē'ēm g'il t!ō's'ītsōsēxs la'ē t!ō's'īdex q!ō'sna'ēyas ō'xawa-
 25 ēyasa k'lō'tela. Wā, lā'wisla qā'x'īdēq qa lā'wēs hē'x't!ā'ya.
 Wā, la xwā'līdex āwī'g'a'ēyas g'ā'x'īd lāx ō'xlaatā'ēyas lā'g'aa

down | to four finger-widths above the tail. A little | meat is left 27
 on the backbone. The meat on the green salmon is thick. | Then
 she takes split-cedar sticks and || spreads (the green salmon) as she 30
 does the dried green salmon. As soon as | she has spread it, she
 hangs it up in the smoke of the fire of her | house. Sometimes it
 hangs there one day; | then it is half dried. As soon as it is half
 dried, the woman takes it down | and looks for a mixture of sand and
 clay on the || bank of the river; and as soon as it is dry, she digs it 35
 out; | and when she has dug two spans deep into the ground, | she
 spreads out one of the quarter-dried green salmon in it; then | she
 takes grass and puts it over it; then she strews a | handful of dirt
 (sand and clay mixed) over it. As soon as it is covered with || dirt, 40
 she takes another green salmon and | spreads it out in the hole; then
 she puts grass | over it, and she again puts dirt on it. | Sometimes
 one woman puts a hundred in | one hole. Then she covers it above
 with dirt, || and much grass is put under it; | and it is still there 45
 when winter arrives. |

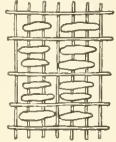
Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
 silver-salmon and of the sockeye-salmon caught by trolling; for they
 are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'eyas ts!ā'sna'ya. Wā, la'e'm la hō'lalē 27
 q!e'mledzá'eyas q!ō'q!ū'eyas. Wā, la wá'kwē q!emledzá'eyasa
 k!ō'lo'xwē. Wā, la'mē'sē āx'ē'dxa xō'kwē k!waxlā'ē'wa qa's
 qet!ē'dēq lāx gwā'laas'masa lemō'kwē k!ō'lo'xwa. Wā, g'í'l'mēsē 30
 gwāl qeta'qēxs la'ē gē'x'wīdeq lā'xa kwā'x'ilāsa legwī'lasēs
 g'ō'kwē. Wā, la nā'l'nemp!ena ē'ne'mxsa'mē nā'lās gē'x'ūla'elaxs
 la'ē k!ā'ya'x'wīda. Wā, g'í'l'mēsē k!ā'ya'x'wīdexs la'ē āxā'xō'dēda
 ts!edā'qaq qa's lē ā'lēx'ē'dxa nā'xsaap!ē lō'ē ē'g'isē lō'ē l!ē'q!ē lāx
 ō'gwāga'eyasa wa. Wā, la g'í'l'eni le'mxwaxs la'ē ēlap!ē'dēq; wā, 35
 g'í'l'mēsē malp!enx'betē'lsela lā'xa ā'wī'nak!ūsē ēlā'pay'asēxs la'ē
 lep'betē'lsasa ē'ne'mē dzē'lē'lak^u k!ō'lo'x^u lāq. Wā, la'mēs' āx-
 ē'dxa k!ē't!emē qa's āxdzō'dēs lā'qēxs la'ē xal!ex'ē'd k!ā'dzōtsa
 gō'xsema'yaakwē dzeqwa lāq. Wā, g'í'l'mēsē hamelg'fdzō'ē'ya
 dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē k!ō'lo'xwa qa's 40
 lebeg'īndēs lāq. Wā, la'e'mxaā'wis āx'aldzō'tsa k!ē't!emē
 lāq. Wā, la'e'mxaā'wisē k!ādzōtsa dzeqwa' lāq. Wā, la nāl-
 ē'nemp!ena lā'k'īndēda hē gwā'la āxēsa ē'ne'mō'kwē ts!edā'q lā'xa
 ē'nemts!eq!esē ēlā'pa'ya. Wā, la aē'k!a ts!emē'g'intsā dzeqwa'
 la'qēxs la'ē q!ē'nema k!ē't!emē la āxā'bewēs. Wā, la'e'm 45
 hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxa.


Spawn of Silver-Salmon.—Wā, la'mē'sen gwā'gwēx's'ālal lā'xa 1
 gē'ē'nāsa dō'gwinētē dza'wū'na lē'wa melē'k'ē, yixs ē'nemā'x'is-
 ē'maaxs hē'ē'maē ā'lēs ā'n'ē'maē gō'ē'nās. Wā, hē'ē'maaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:

As soon as this is done, | she puts it up just over the
10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife

20 cuts some  of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been

xwā'fidēda ts!edā'qax dō'gwāhēmasēs lā'wūnemē lō'ma lā'wa-
5 yōtslō melē'k'a, wā, la'mē'sē āx'ā'hiselaxa gē'nē lāx hō'lk'lō-
tagawā'hisasēs k!waē'dzasaxs xwā'Laē. Wā, gī'lēmēsē gwāl xwā'-
laxs la'ē āx'ē'dxa hēkwē'laē k'litk!edē's qas LEX^u'dzō'da-
lisa gē'nē lāq; g'a gwā'lēg'a (*fig.*). Wā, gī'lēmēsē gwā'lexs la'ē
10 lā'g'aalelōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'lēmēsē āxā'xōyōxs la'ē
ā'lak'lāla la le'mx'ēwida qas āxts'lō'yowē lā'xa yibelō'sgemē
k'a'yatslā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa o'gwī-
walilasa legwī'lē qa hēlā'lisa L'lē'salīsa legwī'lē lāq. Wā, la'EM
lē'gades lā'llem'wē'dzek^u lōxs senē'ts!ēx'Laē.

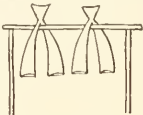
15 **Sockeye-Salmon.**—Tā'yalts'lala, yī'xa la ts!elā'x'ēid melē'k'a.
Wā, gī'lēm la ts!elā'x'ēidēda melē'k'ē lāx 'ne'ldzāsa wā, la'ē
lē'gades melā'lē. Wā, hē'mis la sēk'a'sōsa wī'wamēts!ēnoxwē
lāx la xwē'lawaatsa melā'lē lāx 'ne'ldzāsa wā. Wā, gī'lēmēsē
q!eyō'lqēxs la'ē gēne'mas xwā'fidxa waō'kwē qa yō'wēs gwā'-
20 lōx xwā'La'yasēx xwā'La'yasa gwā'xnīsaxs la'ē k'lō'loxwilaq.
Ā'em neqā'xōd xwā'fidēx āwī'g'a'yasa k'lō'tela g'a gwā'lēg'a (*fig.*).
Wā, la k'lēs hē'lq'lālaq la laē'l lā'xa gō'kwē qaxs k'lē'saē hē'l-
q'lālaq kwā'x'asōsa kwā'x'īla. Wā, ā'misēda lā'wūnemās
qaxē'lsa qa gē'x'udemasā la xwā'lēsēs gēnemē. Wā, hē'emxaā'-

cut by his wife; and the || woman hangs up what she has cut, and it 25
 is dried by the | sun and the wind. It is left hanging there with
 cross-sticks | of broken cedar in the tails, which | cross over the two
 drying-poles. It is left there for a long time, so that it becomes really
 dry. | When it begins to be dry, it is named "sun-dried salmon." ||
 When it begins to be really dry, the woman | takes it down and takes 30
 off the cross-pieces of cedar-wood from the tails. As soon | as they
 are all off, she gathers them, and takes them into her | house. She
 takes a box and tilts it over by the side of the | fire; and soon it
 becomes warm, and then it becomes dry inside. After it is || quite 35
 dry inside, she puts it down on the floor of the house not far from the |
 fire, so that it is heated by the heat of the fire. Then she | takes the
 sun-dried salmon and puts it away well in it. After | she has done
 so, she puts the cover on the box containing the sun-dried salmon. |
 Then the cover is tied down with cedar-bark rope. || Then she 40
 finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
 salmon. | When a man has caught many ugly sockeye-salmon, his
 wife | makes sun-dried salmon of some of them. Others she splits
 in two; | and when she gets tired of cutting sun-dried salmon, || she 5
 just splits the others in two. She just cuts off | the heads of the

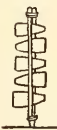

wisēdā ts!Eda'qē la gō'x'wīdxēs xwā'la'ŷē. Wā, laem l!ē'sasōsa 25
 L!ē'sela l!ē'wa yā'la. Wā, la'mēs hēx'sā'EM gō'xwalē gō'gē'yaxs-
 dālxaxa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sela la'xa
 ga'yō mā'ēlts!aq. Wā, la gā'laem hē gwā'lē qa ā'lak'lālēs lēm-
 x'wīda. Wā, gī'l'mēsē lē'mx'wīdēxs la'ē lē'gades tā'yalts!āla.
 Wā, gī'l'mēsē la ā'lak'lāla lē'mx'wīdēxs la'ēda ts!Edā'qē āxā'- 30
 xōdēq qa's lawā'lēxa gēgē'yaxsde'yas k!waxlā'wa. Wā, gī'l-
 mēsē wī'lā'masqēxs la'ē q!ap!ēx'īdēq qa's lē mewē'las lā'xēs
 g'ō'kwē. Wā, la āx'ē'dxa xātse'mē qu's qōgūnōlīsēq lā'xēs lē-
 gwī'lē qa's pēx'ts!ō'dēq qa lē'mx'walts!āx'īdēs. Wā, gī'l'mēsē
 lē'mx'walts!āx'īdēxs la'ē hā'ng'alīlas lā'xa k'lē'sē qwē'sala lā'xēs 35
 lēgwī'lē qa l!ē'sālase'wēsēs l!ēsalāsa lēgwī'lē. Wā, hē'mēsē
 āx'ē'dxa tā'yalts!āla qa's lē aē'k'la hā'nts!ālas lāq. Wā, gī'l'mēsē
 gwā'lēxs la'ē yīkūyī'nts yīkūyā'yasa tā'yalts!ālaats!ē xātse'ma.
 Wā, la'mēsē t!emak'iyī'nts t!ema'k'iyā'yaxsa dense'nē dENE'm lāq.
 Wā, lae'm gwā'l lā'xēq. 40

Old Sockeye-Salmon.—Wā, hē'ēmxaen gwā'gwēx's'ālasla melō'lē, 1
 yixs gī'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gēne'mas
 tā'yalts!ālag'ilaxa waō'kwē. Wā, la q!wa'xsēg'ilaxa waō'kwē.
 Wā, hē'mēaxs la'ē wīō'l'īda lā'xēs xwā'l!ēna'yaxa tā'yalts!āla.
 Wā, ā'mīsē la q!wā'k'ilaxa waō'kwē. Wā, lae'm ā'ēm la qak'ā'- 5
 lax hē'x't!a'yasa melō'lē. Wā, lae'mxaā'wisē xwā'l!ōdaemxaax

7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner:  and | they are also put
up outside of the house, and the | sun and the
wind dry them, and there they stay a long time ||
15 before they are dry. As soon as night comes, |
the woman takes a large mat of coarse cedar-bark
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |

7 xā'k'ladzās. Wā, la hā'xelē xwā'La'yas la ma'Its!E'ndex ō'gwi-
da'yasa k'ō'tela. Wā, la'mē'sē lē'x'aem la elegā'tayōsēs ts'lā'sna'yē.
Wā, g'í'f'mēsē g'wā'la, la'ē āx'ē'lsē lā'wūnemasesxa dzō'xūniē; lae'm
10 lā'lebe'lsaq qa k'ū'detāyaatsa gō'x'udemalasa q'lwā'xsa'yē. Wā,
g'í'f'mēsē g'wā'lexs lā'asa ts'edā'qē āx'ē'dxa q'lwā'xsa'yē qa's
qexendā'lē gē'x'ūndālas lāq, g'a g'wā'lēg'a (*fig.*). Wā, laE'mxaa
hē'em la āx'ē'dze'ma lā'sanā'yasa g'ō'kwē. Wā, laE'mxaē hē'ema
L'lē'sela lē'wa yā'la lē'mxwaq. Wā, la'mē'sē hēx'sā'em gē'xwa-
15 laxs k'lē's'maē lē'mxwida. Wā, g'í'f'mēsē gā'nul'idexs lā'naxwa-
ēda ts'edā'qē āx'ē'dxa ēwā'lasē q'lūlē'dzō lē'wa'ya qa's lēplē'-
dēs lāx ē'k'la'yas qa nō'kwēs qa k'lē'sēs xwē'laqa de'lx'ēidā'ma-
tsō'sa gō'sāxa gā'nulē. Wā, g'í'f'mēsē ē'ka ēnā'lāxa gaā'lāxs
la'ē xwē'laqa lō's'ideq qa lā'wās nawe'masxa ēwā'lasē lē'wa'ya
20 qa l'lē'sase'wēsēsa l'lē'sela lē'wa yā'la. Wā, g'í'f'mēsē yō'-
gwaxs la'ē k'lēs lō's'ideq. Wā, g'í'f'mēsē ā'lak'lāla lē'mx'wī-
dexs la'ēda ts'edā'qē āxā'xōdēq qa's lē laē'las lā'xēs g'ō'kwē.
Wā, la āx'ē'dxa lā'batē qa's hā'nts'lōdēs lāq. Wā, g'í'f'mēsē
g'wāl hā'nts'lāqāxēs la'ē' g'ē'xaq lū'xa nexwā'la lā'xēs lēg'wī'lē.
25 Wā, lae'm hē'lēlayōlxa ts'lāwū'nxla. Wā, la ēnā'f'nemp!ena hē
g'wē'g'ilase'wēda dza'wū'nē. Wā, la k'lēs hē g'wē'g'ilase'wēda g'wā'x-
nisē lē'wa waō'kwē k'ō'k'lūtela. Wā, laem g'wāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1 trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30 tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:  Often || the salmon-tails are taken off after the 35 backbone has been roasted, | in this manner and they only break them off after they have been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire;  and when the skin is blackened, | they are taken away and laid down || just over the fire, so that 40 the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472-480). The account continues as follows:]

As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

Roasted Silver-Salmon.—L'ō'bek^u ts!ā'snē'sa dza'wū'nē dō'gwinēta. 1

Wā, hē'maaxs la'ē xwā'l'itse'wēda dō'gwānemē dza'wū'na. Wā, 30 la'mē'sē āxāla'mēda ts!ā'sna'yē lāxa xā'k'!adzās; wā, g'il'mēsē gwāl xwā'lēda ts!ēdā'qaxs la'ē āx'ē'dxa L'ō'psayowē qa's k'ō'qālēxa ts!āsna'yē lāxa xā'k'!adzowē qa's lē gē'gaahts!ālisā ts!āsna'yē lā'xa L'ō'psayowē ga gwā'lēga (*fig.*). Wā, la q!ūnā'laemxat! ā'l'ēm lā'wōdayōwa ts!ā'sna'yaxs la'ē L'ō'pa lā'xa xā'k'!adzowē, yixs 35 ga'ē gwā'lēga (*fig.*). Wā, ā'l'mēsē k'oqā'layōxs la'ē L'ō'pa. Wā, hē'maaxs la'ē gwāl āxā'lts!ōdālayō lā'xa L'ō'psayowēda ts!ā'sna'yē. Wā, la'mē'sē lā'nōlidzem lā'xa lēgwī'lē. Wā, la'mē'sē k!ūmē'lx-ēida'mē L'ē'sasēxs la'ē āx'ē'tse'wa qa's L'ē'salēōdayowē lāx neqō'stāsa lēgwī'lē qa L'ē'seg'ōstālasē'wēsēs L'ē'salāsa lēgwī'lē. Wā, 40 g'il'mēsē pō'sq!EX'ēidēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'EM āxāxō-deq qa's hā'mx'ēidē lāq. Wā, g'il'mēsē k'lēs 'wī'laqēxs la'ē ā'EM xwē'laxalēlōts lā'xa ē'k'lē.

Halibut.—Wā, g'il'mēsē laē'L lā'xēs g'ō'kwaxs la'ē gēnē'mas 1 hā'labala L!EXwē'laq. Wā, g'il'mēsē hāmx'ī'dēxs la'ē gēnē'mas lā'welsa dā'laxēs lā'laxamē g'ī'ts!ē'watsēs mō'wē xwā'xūlayā. Wā, la'm lāl ē'ax'ēdēlxa 'nā'xwā'mē nelnelē'sa p!ēp!ā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³
- 20 she turns it | She cuts all around it. | Then she turns it | Then backward and takes the cut- cuts under the cheek-fins, and ting-knife and || cuts out the | gills. As | soon as she has them off, she pulls | out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and

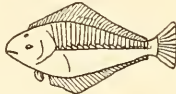
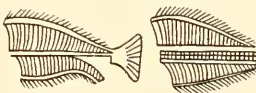


- 5 Wā, la^mmē^sEN lāSL gwāgwēx^sālāL lā^qqēxs laēda ts!Edā^qe hēL lāl ē^axalāLEqēxs la^é gwā^llēs lā^éwūnemē lō^qqwa, qaxs hēwā^xa^mēlēda begwāⁿemē g^ōḥ^widēlxēs gENE^mē gwā^sagawēsēs laēⁿayē lō^qqwa. Wā, hē^misēxs la^é gax^sōltā^laxa p!ēp!ā^yē lā^xēs lō^ggwats!ē.¹ . . .
- 10 Wā,² gⁱl^mēsē k!wā^galisēda ts!eda^qē lāx k^lixk^ligē^dzasa p!ā^yaxs la^é āx^wūlts!ō^dxēs xwā^xūlayowē mō^wwa. Wā, la āx^wē^daxa t!ē^gayowē dEⁿa^sgem qā^s g^éxalālīsēs xwā^layowē lāq. Wā, gⁱl^mēsē^é wī^éla ē^xbax^éidēda mō^wwē xwā^xūlayōxs la^é hē gⁱl ax^wē^tsōsēda PEL^ālayō xwā^layā, qaxs^é nāxwā^mē lē^gadēda
- 15 mō^wwē xwā^xūlayō. Wā, hē^mEM g^ālēda PEL^ālayowē xwā^layā; wā, hē^misa gēlts!E^mē; wā, hē^misa xwā^layowē; wā, hē^mis- lēda t!E^lyayowē. Wā, la k!wā^galis lāx ōxtā^lisasa p!ā^yē. Wā, la xwā^lidEX BEⁿba^yas tEK^lā^sa p!ā^yē (*fiq.*). Wā, la xwaltsē^ssdENq. Wā, la nEL^aLE^lōdqēxs la^é āx^wē^daxa gēlts!E^mē qā^s
- 20 xwā^xūlap!ē^dēxa PEL^émya^yē qā^s xwā^lō^dēxa q!ō^sna^yē. Wā, gⁱl^mēsē lawāxs laē gō^lōlts!EXa yā^xyig^lisasa p!ā^yē. Wā, la xwā^lōdxa ts!EYⁱmē qa lawāyēs lā^xa mō^qūla. Wā, la lē^xsemdeq qa L!ē^pEQalēsēxs laē āx^wā^lisāq. Wā, lawi^sla hēWEYō^d xwā^lōdxa PEL^ā lā^xa āpsā^dZE^yē qā^s āx^wā^lisēq. Wā, la xwā^ltsē^stālaxa

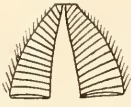
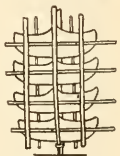
¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

puts them down. Then she cuts around the || skin, keeping close to 25
 the edge-fin. She only stops cutting when she | arrives at the end
 of the tail [salt-taste tail]. Then | she begins to cut from behind the
 head of the halibut, at the place where she first cut it. She | does
 the same on the other side. Then she cuts off the skin of the white
 side. | As soon as the skin is off, she cuts down along the middle
 of the || backbone of the halibut; and when she reaches the backbone, 30
 she again | cuts, beginning from the rough edge, cutting close to the |
 ribs, until she reaches the backbone. Then she takes off one side of
 the | halibut and puts it down, (in this manner:)  35
 Then she does the same also | on the other side.
 As soon as it is off, she turns it over and cuts
 off also || the skin of the black side. As soon as
 it is off, she cuts | also that side of the rough-edge, and goes on
 to the backbone. When she | reaches it again, she cuts down
 straight | to the backbone, and she puts it down with what came
 from the other side. || Then she does the same also to the
 other side that was still on. || As soon as all the meat of the 40
 halibut is off, she takes off the apron-side (spawn) | and puts it
 down. Then she cuts off the head, and she | takes the rib of an elk
 and takes hold of the tail. Then she |
 lifts the backbone of the halibut by the 
 tail and cuts off the ribs, | cutting them
 close to the backbone, (in this manner:)

L'ē'sē ma'k'inxendālaxa q!wā'q!ūnxa^ēyē. Wā, ā'l^ēmēsē gwāl xwā'- 25
 laxs la'e lā'g'aa lā'xa ō'xla^ēyasa de'mp!axsda^ēyē. Wā, hē'em
 g'ā'g'ilelē ō'xlaatā^ēyasa p!ā^ēyē g'ī'lp!edasa xwā'la^ēyas. Wā, la
 ē't!ēdxa āpse'nxa^ēyē. Wā, la sa'pōdxa 'emēlā'dza^ēyē L'ēsa. Wā,
 g'il'mēsē lawā'dā L'ē'saxs la'ē 'neqā'xōd xwā'l'ēdex 'nēxēnā^ēyas
 hāmō'māsa p!ā^ēyē. Wā, g'il'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30
 xwā'l'ēd g'ā'g'elela lāxa q!wā'q!ūnxa^ēyē. Wā, laem ma'k'ildzōdā-
 laxa x'ī'la qa^s lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
 'yasa p!ā^ēyē qa^s āx'ā'lisēs (*fig.*). Wā, lā'xaa ē't!ēd hē gwē'x'ēdxa
 āpse'nxa^ēyē. Wā, g'il'mēsē lawā'xs la'ē lē'x'ilisaq qa^s ō'gwaqē
 sapō'dxa ts!o'lats!a^ēyē L'ē'sa. Wā, g'il'mēsē lawā'xs la'ē xwā'l'ēdex 35
 āwū'nxa^ēyasa q!wā'q!ūnxa^ēyē qa^s lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
 'ēmxāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'l'ēdex 'nēxēnā^ēya-
 xaas hāmō'mō. Wā, lā'xaa g'ī'gilisas lā'xēs g'ā'yanemē lā'xā āpsā'-
 dza^ēyē. Wā, laxaa hē'em gwē'x'ēdxa la āx'ā'laelēda āpse'nxa^ēyē.
 Wā, g'il'mēsē 'wī'lowēda q'lē'mlalāsa p!ā^ēyaxs la'ē āxō'dxa tsā'p!ē- 40
 dza^ēyē qa^s āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la
 āx'ē'dxa ge'le'masa L'ēwe'lsē qa^s dā'x'ēdēxa de'mp!axsda^ēyē qa
 ā'k'axsda'lēsa hāmō'māsa p!ā^ēyaxs la'ē kwexā'laxa x'ī'la'. Wā,
 la'ē'm mā'g'ilēnēxa hāmō'mō (*fig.*). Wā, g'il'mēsē 'wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of | both sides of the ribs of the backbone together, (in this manner:)
 them just over her roasting-fins are. | She
 50 in one pair of ||  Then she carries them | up and hangs the fireplace of the house. She | takes tongs and takes them down to where the takes them at once, and puts four fins roasting-tongs. She ties the roasting-tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:) |
 As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts
 55 them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down
 60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all
- 

- 45 x'í'lāxs la'ē āx'ē'dēda ts!ēdā'qaxa dena'sē qa's ya'lōdē ō'xsda'yasa wā'x'sōt!ēna'yē x'í'lasa hāmō'mā qa's yā'lōdēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas lēgwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L'lō'psayowē qa's lē lē'nts!ēs lāx āxā'sasēs pēla'. Wā, hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pēla' lā'xa 'nē'mē
 50 L'lō'psayā. Wā, la k'!l'gētōtsa dena'sē lāxa L'lō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swel k'!waxlā'wa qa's k'!ā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē gwā'ēxs la'ē q!ap!ē'x'īdxa q!ō'xalē lā'xa L!ēma'isē qa's lēxwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē lēqwē'la'yasēs la'ē xō'x'wīdxa t!ē'sēmē qa's xēx'lā'lēs lā'xa lēqwē'la'yas. Wā, g'í'l-
 55 'mēsē hē'tē lāx nā'qa'yasēs la'ē āx'ē'dxa L'lō'p'tslā pēla' qa's lē lā'nōlīsas lāq. Wā, la'mēsē q!ap!ē'x'īdxa hāmō'mō, yīxs hē'-māē ā'lēs āxā'lē dē'mplaxsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'ā'ēs lāxa k'lēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's g'ā'ē āx'ā'līsaq lē'wis
 60 k'!l'plā'la; wā, hē'misa nā'gats!ē la qō't!axa wā'pē. Wā, g'í'l-
 'mēsē L'lō'pa pēla'xs la'ē āx'sē'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'īdēda t!ē'sēmax la'ē āx'ē'dxēs k'!l'plā'la qa's k'!l'psalēs lā'xa x'ix'iq!ayawa'yasa gū'ta. Wā, g'í'l'mēsē 'wī'laxs la'ē āx'ē'dxa ts!ā'ts!ēsmōtē qa's lēxsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī^εstāsa xī'xīxsemāla t'ē'sema. Wā, lā'xaa k'lū'lx^εid 65
lā'xa āwā'dzōxlō k'lē't!ema qa's lexā'lōdālēs lāx ō'kūya^εyasa
ts'lē'lqwa t'ē'sema. Wā, g'ī'l'mēsē ha^εmelxā'laxs la'ē āx^εē'dxa
mō'qūla qa's āx^εā'lōdālēs. Wā, lā'xaa āx^εē'dxa mā'lēgemanō qa's
āx^εā'lōdālēs lā'xa mā'k'ala lā'xa ts'lā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'ī'l'mēsē ^εwī'laxs la'ē āx^εē'd lā'xa k'lē'sē L'ō'p'lētsōs pēla' qa's 70
lē'xat! āx^εā'lōts lāq. Wā, hē^εmisa waō'kwē q!wā'q'lūnxā^εya L^εwa
hāmō'mō qa's lē'xat! āx^εā'lōdālaq, Lō^εma de'mp!axsda^εyē, L^εwa
tsā'p'lēts!ā^εyē. Wā, g'ī'l'mēsē ^εwī'laxs la'ē āx^εē'dxēs lē'el^εwa^εyē qa's
Lē'lep!ā'lisēq lāx mā'g'īnwālisāsēs nek'ā'sewē. Wā, la āx^εē'dxa
^εwā'bets!āla nā'gats!ā qa dzā'dzeleyī'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'l'mēsē gwā'l dzā'saqēxs la'ē āx^εē'dxa lē'el^εwa^εyē qa's nā'sidēs
lāq qa k'lē'sē k'u'x^εsālēda k'lā'lēla lāq. Wā, g'ī'l'mēsē gwā'lēxs
la'ē āx^εē'dxēs k'lō'gwatslē lexā^εya qa's lē meuts!ā'lasa ts!eyī'masa
p!ā^εyē L^εwa dewa'na L^εwa k'lē'la. Wā, g'ī'l'mēsē ^εwī'laxs la'ē
k'lō'qūnts!ē'selaq lā'xa L'ema^εsē qa's lē qepste'ndeq lā'xa de'msx^ε. 80
Wā, la ts!ō'x^εwīdxēs k'lō'gwatslē lexā^εya qa ^εwī'lowēsa klē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx^εē'dxēs āpsō'dēlē xwā'Lē p!ā^εya qa's
k'ē'xālēxa ē'lkwa. Wā, g'ī'l'mēsē gwā'lēxs la'ē gwēl'ālī'selaq
lā'xa L'ema^εsē qa k'lē'sēs haqewīnēk'ala. Wā, lā'la memk'ā'-
lā^εmē ēwe'nxa^εyas. Wā, la nā'kūyīntsa lē'wa^εyē lāq, qaxs k'lē'saē 85
ēk' lāx t!ē'lsase^εwaxs hē^εmaē ā'lēs gē'tē. Wā, hē^εmis lā'g'ilas

87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

87 ā'feml t!E'lsasōlxa gaā'lāsa lensē. Wā, g'í'lēmēsē gwāl 'nā'xwaxs la'ē 'lā'q!ūg'a'lxā g'iyi'mg'īlsela qa g'ā'xēs k'ūs'ā'lisela lā'xa L!ema'isē. Wā, g'í'lēmēsē g'ā'xexs la'ē lēt'lēdxa nāyí'masēs
 90 nek'ā'se'wē. Wā, la LEP'lā'lisxa lē'wa'yē qa ts!egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'lēmēsē gwā'lexs la'ē hamx'ē-ī'dēda Lē'lānemē. Wā, la'ē'm q'lā'q!alālēda ts!edā'qē qa 'nā'xwa-ē'mēsa k'wē'lē ts!egedzō'dalasēs ha'mo'tē xāq la'xa lē'wa'yē. Wā, g'í'lēmēsē hāmx'ē'ī'dexs la'ē 'nā'xwa'ē'ma Lē'lānemē xa'max'ts!a-
 95 nasēs e'ēyasōwēdas lā'xēs ha'ma'yē. Wā, g'í'lēmēsē hāmx'ē'ī'dexs la'ē ts!egedzō'dalasēs xā'qēsawa'yē Lē'wa tsenōxmō'demas L!ēs lā'xa LEBē'sē lē'wa'ya. Wā, g'í'lēmēsē gwāl ha'mā'paxs la'ēda k'wē'lē q!wā'g'ilis qa's lē hō'q!ūnts!ēs lā'xa L!ema'isē qa's lē ts!ē'nts!enx'ēwīd lā'xa de'msx'ē. Wā, g'í'lēmēsē gwā'lexs la'ē
 100 'nā'xwa nā'nakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'lēda ts!edā'qē k'ēxā'lōdxa k'lē'ts!ayawa'yē hā'mx'se'wēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'ints lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q!enē'pents!ēselaq lā'xa L!ema'isē qa's lē haaxte'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'wa'yē qa ē'g'īdzōx'wīdēs. Wā, g'í'lēmēsē gwāl ts!ō'xwāqēxs g'ā'xāē dā'laq qa's g'āxē gē'x'wā'lisaq lā'xa gē'x'demāxa k'lā'wasē. Wā, g'í'lēmēsē gwā'lqēxs la'ē q!ap'lē'x'īdxa L!ē'lē'sasa p'lā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wale'lōts lāx neqō'stāwasēs legwī'lē qa L!ē'sālase'wēsēsa L!ē'sulās. Wā, la'ē'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her halibut,
|| the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ʼnā'xwaem ɛ'k'ladza'yē ɛ'lsadze'yas. Hē'em gwe'yā'sa bā'k'lumē 10
nelena'yēda hē gwā'lē. Wā, la'e'm x'ō's'id lā'xēq qaxs ā'l'emlē
t'ɛ'lsalxēs k'lā'wasilasōlaxa lā'la ʼnā'x'ɛ'idɛlxa l'e'nsla.

Wā, hē'em gwē'gilatsa bā'k'lūmē qaēs gālē lō'gwānem p'lā'yā,
yixs k'leō'saē k'lēs hē'x'idaem nek'a'sōsa ts'edā'qē qaxs q'lā'la-
ʼmaa'laēda p'lā'yāqēxs mō'lōl'e'maaxs gā'laē lā'lānema lā'g'ilas 15
hē'x'idaem nex'ɛ'itse'wa, yisa gā'lōlaq. Wā, qa'laō k'le'slax
hē'x'idaem lax ha'mē'x'silasōlax yis lō'gwanemāq la'ɛ'laxē k'le'slax
lā'lax ɛ't'led lāx q'lek'a'sō lāxexs la'ē wāx' ɛ't'led lō'qwēda lō'-
q'wēnoxwaxa p'lā'yē. Wā, hē'ɛ'mis lā'g'ilas hē gwē'gilaxēs gā'lō-
lānemē p'lā'yā. Wā, k'le'st'la la hē gwē'gilēda ts'edā'qax la 20
ɛ't'led lō'gwanemsēs lā'wūnemē. G'l'maē lā'weyōdex mō'qūlāsa
ā'lē lō'gwanemsēs lā'wūnemaxs la'ē ā'em ts'exstā'laq lā'xa
de'msx'ē, wī'la lē'wis ts'eyi'mē, lō'ma mā'lēgemanowē. Wā,
hē'misa hāmō'mowē lē'wa tsā'p'ledza'yē. Wā, q'l'nā'laemxaāwisē
ts'exstālaxa pēla' lā'xa de'msx'ē. Wā, la ʼnā'l'nemp'lena gē'x- 25
ʼwalisxa pēla' lā'xa lē'mx'demaxa k'lā'wasē qa k'lā'yax'widēs.
Wā, g'l'mēsē k'lā'yax'widexs la'ē hā'nx'lendeq qa's yō'sēq
lē'wis ʼwā'pala. Wā, lā'lēda ts'edā'qē lē'x'aem hāmx'ɛ'dnaḡwa
lā'xa l'ō'bekwē pēla', yixs lā'lē x'ō's'idexs la'ē t'ɛ'lsaxēs k'lā'-
wasēxa mō'wē l'ō'pasōsēxs lā'x'dē nek'a'xa mō'qūla lē'wis 30
waō'kwē.

32 As soon as the autumn comes, when the halibut are really fat, |
 the fishermen go out again to fish halibut for food in | winter. Their
 35 wives take out the stomachs and || cut off the gills, and they split
 them open and spread them out on the beach; and they | spread
 them right over the fire of the house, so as to dry them; | that is
 called "dried stomach." And they cut off the | head, and they cut
 off the lower jaw and open it out, | and they cut on each side of the
 40 bone in the head. || As soon as it is off, [the woman] throws it away
 on the beach, | at the place where the brain was. And she spreads
 the outer skin also | just over the fire of the house. That is called |
 "dried head." And she takes the fins and hangs them up at | the
 same place where she first hung the others; and that is called "dried
 45 fins." || Then she takes the ribs and hangs them up, in the same way
 as I | have said before [p. 244]; and this is called "ribs." | And she
 takes the rough-edges and ties them together at the tail-ends, and
 she | hangs them up at the same place where the others are, and this
 has the same name. | And she also takes the tail and cuts down the
 50 side; || and as soon as it is spread, she takes out the end of the back-
 bone, | and she also spreads it over the poles where the others were;
 and this is called | "dried tail." And she also takes the apron-part
 and | hangs it up where the others are, and this is called "dried
 apron." | And she also takes the skin and spreads it on a cutting-

32 Wā, g'í'ímēsē lā'yīnx'ēdēxs la'ē á'lak'!āla la tse'nxwēda p'lá'yē
 la'as ē't!ēd la lō'x'widēda lō'ēlq!wēnoxwaxa p'lá'yē qa's lā'k'!ESE-
 35 lalxa ts!āwū'nxē. Wā la gēgēNE'mas āxā'laxa mō'qūla qa's t!ō-
 sōdēxa q!ō'sna'yē. Wā, la yí'm!ēDEQ qa LEPā'lisēxs la'ē LEP!EN-
 dā'las lāx neqō'stawasēs legwí'lasēs g'ō'kwē qa LE'mx'widēs.
 Wā, hē'EM lē'gades mō'qwasdē. Wā, lā'xaa qax'ēDEX mā'-
 lēgemanās. Wā, la t!ō's'ēDEX ō'x!asx'ā'yas qa wā'x'sē'stēs.
 Wā, lā'xaa t!ō't!ēdzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēgē-
 40 mānō. Wā, g'í'ímēsē lawā'xs la'ē ts!EQE'nts!ēsxa g'í'ts!E'wa-
 sasa leqwa'. Wā, lā'xaa LEP!ā'LElōtsa hēlō'sgemaē lā'xaaxa
 neqō'stāwasa legwí'lasēs g'ō'kwē. Wā, hē'EM lē'gades mā'-
 lēqasdē. Wā, lā'xaa āx'ē'dxa pēla' qa's gē'x'ūndalēs lā'xaax
 āxā'sasa g'í'lx'dē āx'ā'LElōdayā. Wā, hē'EM lē'gades palasdē.
 45 Wā, lā'xaa āx'ē'dxa x'í'la qa's gē'x'widē lāx g'wā'laasasen g'í'l-
 x'dē wā'ldema (see p. 244). Wā, hē'EM lē'gēmsē x'í'la. Wā,
 la āx'ē'dxa q!wā'q!ūnxa'yē qa's yā'Lōdēx ō'xsda'ya. Wā, lā'xaa
 tē'x'walelōts lāx āxā'sasa waō'kwē. Wā, hē'x'sāEM lē'gēmsē.
 Wā, lā'xaa āx'ē'dxa de'mp!axsda'yē qa's t!ō's'ēDEX ōnō'dza'yas.
 50 Wā, g'í'ímēsē LEPā'laxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wā,
 lā'xaa LEP!ā'LElōts lāx āxā'sasa waō'kwē. Wā, hē'EM lē'gades
 de'mp!axsdēyasdē. Wā, lā'xaa āx'ē'dxa tsā'p!ēdza'yē qa's tē'x-
 wale'lōdēs lā'xēs waō'kwē. Wā, hē'EM lē'gades tsā'p!ēdza-
 'yasdē. Wā, lā'xaa āx'ē'dxa L'ē'sē qa's LEBEDzō'dēs lā'xa t!Elē'-

board || for dried halibut. The meat side of the skin is upward. | 55
 Then she takes her splitting-knife, and she cuts under the | thick
 layer of fat of the skin, and two finger-widths is the width | of split-
 ting it; and she continues cutting [what she is doing] until she comes
 to the | tail, for she begins at the neck, and it just does || not come 60
 off; and she does the same with the other side; this is | called "torn-
 from-the-edge." The torn-off edges | do not come off from the skin.
 As soon as | the woman finishes, she hangs it up at the place where
 the others are. | She puts the meat-side upwards; but when it has
 been hanging four || days, the woman takes down the skin, and she 65
 tears off the | torn-off edges. And when they are all off, the woman
 takes a | narrow piece of cedar-bark and ties them in the middle, and
 she hangs them up | again not very near to the fire, namely, | the
 torn-off edges. Then she hangs up the skin again also. This is
 only || done to those that are caught in the autumn, when the halibut 70
 is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
 knives, in the evening; | and when she has done so, she takes the
 cutting-board | and scrapes it off, so that it is clean. After she has
 done so, she || puts it down on the beach where she is going to split 75

dzāxa k'lä'wasē. Wā, lae'm ē'k'ladza'ye ē'lsadza'yasa L'ē'sē 55
 Wā, la āx'ē'dxēs t'E'lyayowē xwā'layā. Wā, la t'E'lyabōdxa
 wā'kwē tsētse'nxūnxēsa L'ē'sē. Wā, la ma'ldē'nē wā'dzewasasa
 t'E'lyabōtse'was. Wā, hē'na'kūla'mēsē āxā'yas lā'g'aa lā'xa
 ōxsde'yas g'ū'g'ilela lā'xa ō'xawa'yas. Wā, hā'lsēla'mēsē (la
 k'lēs lā'wāxs la'ē ē't'ēd hē gwē'x'ēdxa āpse'nxā'yē. Wā, hē'em 60'
 lē'gades xwā'xūse'nxā'yē, yī'xa tse'ntsenxūnxā'yē. Wā, lae'm
 k'lēs lawā'ēda xwā'xūsenxa'yē lāx L'ē'sē. Wā, g'ī'l'mēsē gwā'-
 lēxs la'ēda ts'edā'qē gē'x'wale'lōts lāx āxā'sasa waō'kwē. Wā,
 lae'm hē e'k'ladza'yē ē'lsadza'yas. Wā, hē't'la la mō'benxwa'sē
 ē'nā'lāsēxs la'ēda ts'edā'qē āxā'xōdxa L'ē'sē qa's xwa'sōdālēxa 65
 xwā'xūsenxa'yē. Wā, g'ī'l'mēsē ē'wī'lāxs la'ēda ts'edā'qē āx'ē'dxa
 ts'lē'q'ē dena'sa qa's yīlō'yōdēq. Wā, lā'xaa xwē'laqa tē'x'wale'-
 lōts lā'xa k'lē'sē xē'nlela ē'neḡwā'la lā'xa legwī'lē, yī'xa xwā'-
 xūsenxa'yē. Wā, la xwē'laqasa L'ē'sē ō'gwaqa. Wā, lae'm lē'x'aem
 hē gwē'g'ilase'wēda lōḡwanemāxa lā'yīnxē, yīxs hē'ēmaē ā'lēs tse'n- 70
 x'widēda p'ā'yē. . . .¹ Wā, g'ī'l'mēsē ē'wī'la hō'qūwelsēda lē'la-
 nemx'dāxs laē'da ts'edā'qē g'ē'xi'lālaxēs xwā'xūlayowaxa la dzā'-
 qwa. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxēs t'elē'dzowē qa's
 k'ēxeldzō'dēq qa ē'g'idzowēs. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ēa'-
 lisaq lā'xa L'ema'isē lāx āxā'sasēs t'E'lsasōlē. Wā, lae'm gwā'- 75

¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

- 76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |
- 80 Then she takes one-quarter of the halibut and puts it down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner:
- 85 goes half way is | thicker at our || fingers the same to too long, | she which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
- 90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||
- 95 thick. Then she turns her knife down flat, and she cuts under | one



- 76 lala qaē'da lā'La 'nā'x'ē'idEL. Wā, g'í'le'mēsē 'nā'x'ē'idEXS la'ēda ts'edā'qē lE'nts'lēs lā'xa L'ema'isē lāx āxā'sasēs t'lE'lsasōLē. Wā, la k'wā'g'alisa lā'xa la gwā'lēs lāē'sa t'lE'lē'dzō g'a gwā'lēg'a (*fig.*). Wā, la āx'ē'dxa āpsō'dēlē plā'ēya qa's nELEDzō'dēs lā'xa t'lE'lē'dzō.
- 80 Wā, laē'm hē mā'k'alēda āxā'sdāsa L'lē'sē lā'xa t'lE'lē'dzō. Wā, la ē'k'ludza'ya mā'k'alax'dē lā'xa x'í'la. Wā, la'mē'sē t'lō'saxōdeq g'a gwā'lēg'a (*fig.*), g'ā'g'ilela lā'xa ō'xawa'yasa plā'ēyē lā'g'aa lā'xa nEgō'yā'yasa āpsō'dilē la wī'swūlba. Wā, la lELEkwē'da āpsba'ēyas. Wā, la ma'lp'lē'nk'ē āwā'sgEMASAS lā'XENS
- 85 q'lwā'q'lwax'ts'lāna'yē, hē'mē'sa ma'ldē'nē. Wā, lā'xaa hē'EM gwē'x'ēidxa āpsEX'sē lā'xa ō'xsde'yē. Wā, g'í'le'mēsē g'í'lt'ag'aax laē t'lō'sōdeq qa ts'lEXts'lō'dēsa q'lō'g'aa lā'xa lEXa'ēyē, hēkwē'lē qaē'da t'lō't'lasēsawa'yē. Wā, g'í'le'mēsē wī'la hē gwē'x'ēidxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa lEBES' lē'wa'ya. Wā, la
- 90 āx'ē'dxa nE'mts'laqē qa's k'adedzō'dēs lā'xēs t'lE'lē'dzowē qaxs la'ē 'nā'xwaEM la k'lē'k'lEWELx'ēūna plā'wēdzēsē. Wā, la'mē'sē nEgELE'ndālaX nEX'ENA'ēyasa k'lEWE'lkwē plā'ēya. Wā, la'mē'sē t'lō'saq g'ā'g'ilela lā'xa lE'x'uba'yē lā'g'aa lā'xa wīlba'yas. Wā, ā'l'mēsē gwāl t'lō'saqēXS lā'ē k'lō'dēnē wā'gwasas lā'XENS sET'lax'ts'lā'na'yēx; wā la pā'x'ēidxēs t'lE'lyayowē qa's t'lE'lt'eldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
 thus | the piece that she is cutting becomes thin; and she only stops
 when it is spread out. | Then she rolls it up again and turns it over,
 and she also cuts it thin | (on the other side); and she does not stop
 cutting until it is all spread open. She || goes on doing so with the 200
 others. As soon as all the halibut is cut thin, | she hangs the pieces
 up on the drying-place for the dried hali-
 but, | in this manner: She hangs them
 up lengthwise. | After they have all
 been hung up, the woman takes
 her | fish-knives and puts them into her
 small basket, and carries them || away with the basket in which the 5
 cut-off tips of the halibut are.¹ . . . |



When² it is evening, the woman goes down to the | beach, to the
 place where the drying halibut is. Then she gathers up the drying-
 poles | on which the drying-halibut hangs. As soon as she has
 gathered them all, | she covers them over with mats, so that the ||
 dew of the night will not get at them. | 10

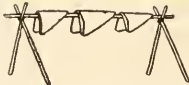

When day comes, she takes off the covering- | mats, and she spreads
 out again the drying-poles on which the drying halibut hangs. |
 She does so every evening and every | morning. Sometimes it takes
 three days || before the drying-halibut is half dry. When it is half 15

äpsö'dilasēs äxsē'wō'. Wā, la lēn'ēnā'kūlēda p!ā'ya. Wā, la 96
 wīl'nā'kūlaxs la'ē t!ē'lsaq. Wā, ā'l'mēsē gwā'lqēxs lā'ē lēp!ē'
 da. Wā, la lē'x'ēndēq qa's xwē'l'idēq. Wā, lā'xaa t!ē'ls'idēq.
 Wā, ā'l'emxaa'wisē gwāl t!ē'lsaqēxs la'ē 'wī'la lēpā'la. Wā, la
 hē'staem gwē'x'ēidxa waō'kwē. Wā, g'ī'l'mēsē 'wī'la la t!ēlē'kwa 200
 p!ā'yaxs la'ē gē'x'wīdēq lā'xa gē'x'udēmāxa k!ā'wasē. Wā, lae'm
 g'a gwā'lēg'a (fig.). Wā, lae'm gē'x'usēq!ala lā'xēs g'ildō'lasē.
 Wā, g'ī'l'mēsē la 'wī'la gēyō'kūxs la'ēda ts!ēdā'qē äx'ē'dxēs
 xwā'xūlayuwē qa's la'ts!ōdēs lā'xēs lā'laxamē. Wā, la dā'laq
 lē'wa lēxa'yē, yix la g'ī'ts!ēwatsa t!ō't!ēsbā'yē p!ā'ya.¹ . . . 5

Wā,² g'ī'l'mēsē dzā'qwaxs la'ēda ts!ēdā'qē lē'nts!ēs lā'xa L!ē-
 ma'isē lāx äxā'sasēs k!ā'wasē. Wā, la q!ap!ē'x'ēidxa gēgā'yō.
 yix lā gē'x'walaatsa k!ā'wasē. Wā, g'ī'l'mēsē 'wī'la q!ap!ē'x'ēi-
 dexs la'ē nā'kūnentsa lē'el'wa'yē lāq qa k!ē'sēsē lā'g'aalēlēda 10
 gō'sāxa gā'nulē lāq.

Wā, g'ī'l'mēsē 'nā'x'ēidexs la'ē ē't!ēd lā'wiyōdxā 'nāwē'mē lē-
 'wa'ya qa's ē't!ēdē gwē'l'idxa gēgā'yowē, yix gē'x'udēmāsa k!ā'-
 'wasē. Wā, la hē'mēnalāem hē gwē'g'ilaxa dzā'dzāqwa lē'wa
 gēgā'la. Wā, la 'nā'l'nēmp!ēna yū'dux'p!ē'naxwa'sē 'nā'lāsa
 k!ā'wasē k!ēs k!ā'yax'wīda. Wā, g'ī'l'mēsē k!ā'yax'wīdexs 15


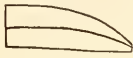
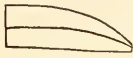
¹ Continued on p. 359.² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and 20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, and when it is dry, | she folds it in halves length- wise, in this way:  and she 25 puts it away || on a stage made on pur- pose in one corner of the house, in this manner: | and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin- ishes this. |
- 30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large bas- kets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

- 16 la'ē āxemā'xōdxa k'lā'ēwasē 'wīla. Wā, la dzaḡ'wī'deq qa dā'l'ē- idēs. Wā, la ḡwē'laqa g'ī'lg'aale'lōdālaq. Wā, lae'm la gē'g'i- lāla g'a ḡwā'lēg'a (fig.). Wā, g'ī'l'mēsē ē'k'a 'nā'lāxs la'ē hē'lala- emxa 'ne'mxsa 'nā'lāxs la'ē ā'lax'fid k'lā'yax'wīda. Wā, g'ī'l- 20 'mēsē 'nā'x'fidexs la'ē ē't'lēd āxā'xoyō qa's ē't'lēdē dzaḡ'wīdeq qa lēlepā'lēsēxs la'ē lep'lalēlōts lā'xa gē'gayō. Wā, g'ī'l'mēsē q'lā'q'lēx'silāxs plā'ēyaxs la'ē lep'alī'selaxa la k'lā'yax'wīd k'lā'ēwas lā'xa l'emā'isē g'a ḡwā'lēg'a (fig.). Wā, g'ī'l'mēsē le'mx'wīdexs la'ē negxlā'la k'lō'x'wīdeq g'a ḡwā'lēg'a (fig.) qa's lē g'ē'xaq 25 lā'xa k'lā'gēlē, hēkwē'lēm lāx ōnē'ḡwilasa g'ō'kwē g'a ḡwā'lēg'a (fig.). Wā, lae'm 'mewē'g'indalēda ts!edā'qasa k'lā'ēwasē lā'xa wāō'kwē. Wā, lae'm ḡū'ngwatolil qa 'nē'ēnemadzō'x'wīdēs. Wā, lae'm ḡwāl lā'xēq.

- Wā, g'ī'l'mēsē 'nā'xwa la naengedzō'x'wīdēda k'lā'ēwasaxs la'ē 30 ḡaē'l 'mewēg'ā'yap!a. Wā, lae'm ḡwē'laqa la pē'x'wīda, wā, lē'da ts!edā'qē āx'ē'dxa hēkwē'la'fyē āwō' l'lā'lēbata. Wā, la hānts!ō'dā- lasa k'lā'ēwasē lae'lak'!endts!āwēda 'nā'l'nemsgemē. Wā, lawī'sla g'ē'xaq lā'xa k'lē'sē lā'g'aatsa de'l'x'a. Wā, lae'm ḡwāl lā'xēq.¹

¹Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they 1
 have much codfish, | the woman takes out the guts, and she does in
 the same way as I | described before when she cuts what has been
 caught by her || husband; and she also does in the same way when 5
 she spreads open the meat | while the skin is still on. As soon as | the
 bone is taken off, the woman takes off the skin and throws it away. |
 Then one-half of it is this way:  Then the woman | cuts
 it in two lengthwise. Then there  are four pieces on both
 sides. || Then she cuts straight down one-half of | one 10
 side in this manner, and she does in the same way |
 as she does with the  halibut when she cuts them |
 thin, and they are | hung up at the place where
 halibut is dried. It is done in the same manner. | As soon as it gets
 dry, it is all white; and when it is || bad weather, it is dried in the 15
 house, behind | the fire. When it gets dry, it is all red. | All this
 does not keep well, the sun-dried as well as the | smoke-dried (fish).
 That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
 everything with it that they do with dried halibut. It is eaten as
 breakfast in the morning | when there is no dried salmon in the
 house. |

Dried Codfish (Nē'sasdē k'!ā'was).—Wā, hē'emaaxs k'!ē!saē 1
 gū'yō'lasxa pl!ā'yē, wā, g'!mēsē qlē'nemaēda nē'ts!ā'yē, wā,
 lē'da ts!edā'qē hē'x'idaem lā'wiyōdex yā'x'yig'ila lāx gwā'laasasen
 gwā'gwēx'sālasē gwē'g'ilatsēxs g'ila'ē xwā'!idex bā'kūlanemasēs
 lā'wūnemē. Wā, lā'xaa hē'em gwē'gilaxs la'ē lepā'lē qlē'mlalā- 5
 sēxs hē'maē ā'lēs āxā'la lā'xēs L!ē'sē. Wā, g'!mēsē lawā'yē
 xā'qasēxs la'ēda ts!edā'qē t!ē'lsōdex L!ē'sas qa's ts!ex'ē'dēq.
 Wā, la g'a gwā'lēda ēpsō'dilasēg'a (*fig.*). Wā, lē'da ts!edā'qē
 ma'!ts!ē'ndēq lā'xēs g'!ldōlasē. Wā, lae'm mō'x'sēda wa'x'sōdilē.
 Wā, la mē'sē 'neqā'xōd xwā'!idex 'nex'ēna'ēyasa āpsēx'sā'sa 10
 āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, la'em hē'em gwē'g'ilaqē gwē'
 g'ilasaxa pl!ā'yaxs la'ē t!ē'lsasēwa. Wā, la hē'emxat! la gē'xwa-
 se'wē lāx gē'wasaxa k'!ā'wasē. Wā, la hē'emxat! gwē'g'ilasē'wē.
 Wā, g'!mēsē le'mx'widēxs la'ē mē'!maxsa. Wā, g'!mēsē ye-
 ya'g'isa 'nā'lāxs la'ē hē'em le'mx'wasē'wēda g'ō'kwē lāx o'gwīwa- 15
 līlaxa legwi'lē. Wā, g'!mēsē le'mx'widēxs la'ē L!ā'L!ēq'lūxa.
 Wā, la k'!ēs gā'la ē'k'anaxwa lē'wa L!ā'L!ēsdēgōla lō'ma kwā'-
 kwax'degōlē. Wā, lae'm gwāl lā'xēq.

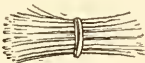
Wā, la hē'emxat! gwē'g'ilasē'wēda nē'sasdē k'!ā'wasa; hē'emxaa
 gwā'yīlālēda k'!ā'wasasa pl!ā'yē, yīxs gāā'xsta'yaaxa gāā'lāxs 20
 k'!ē!saē xā'mas g'aē'l lā'xa g'ō'kwē.

1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called “standing on rock;” and when he has finished || hanging up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she ‘puts 10 it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed



1 **Herring-Spawn.**—Wā,¹ g'í'l'mēsē 'wíl'g'aal'EXS lā'xa xwā'k'lūnāXS lā'ē lā'g'aala lā'xa ā'wí'l'ba'yē yix lā'k'wēm'adzasasa yā'la. Wā, lā āx'ē'dxa g'í'l'sg'ílt!a dzESEqwa qa's qa'xalōdēs g'a g'wā'lēg'a (*fig.*). Wā, hē'EM lē'gades qa'q'lā. Wā, g'í'l'mēsē g'wā'l'EXS lā'ē g'ē'x'walelō- 5 dā'lasa EN'ENDEXLā'la q!wāx lāq. Wā, g'í'l'mēsē aē'g'isa 'nā'-lāXS lā'k'wēm'asaēda yā'la, wā la lē'mwūmX'ē'idxa q!EL'EXSA' 'nā'la. Wā, g'í'l'mēsē 'wí'ēla lē'mX'ē'wīdEXS lā'ēda begwā'nEMē āx'ē'axō'dxēs EN'ENDEXLā'la q!wā'xa qa's āx'ē'alōdā'lēq lā'xa t'lēdzek!wa. Wā, la gENE'mas qE'mXālaxa aE'ntē lā'xa q!wā'xē. Wā, la k'!ā'dzōdālas 10 lā'xa lē'wa'yē. Wā, g'í'l'mēsē 'wí'ēlaxS lā'ē 'nakūyí'ntsa lē'wa'yē lā'qēXS lā'ē dzā'qwa. Wā, g'í'l' 'nā'x'ē'idxa g'wā'lāXS lā'ē 'wí'ēla LEP!a'lodalaxa lē'ēl'wa'yē qa's gwēldzōlalēsa aE'ntē lāq. Wā, g'í'l'-mēsē ā'lak'!āla lēmX'ē'wī'dEXS lā'ē āx'ē'dxēs XEXETSE'mē; wā, la mE'nmaqaxa 'mē'la aE'ntaxa ā'wa'wastowē qa's lā lats'lā'las lā'xa 15 XEXETSE'mē. Wā, g'í'l'mēsē qōqūt!axS lā'ē āx'ē'dEX yikūya'yās qa's yikūyí'ndēs lāq. Wā, la g'ē'xaq lā'xa lēmwē'lē lā'xa g'ō'kwē. Wā, hē'EM āxē'lasōs qa's ha'mí'l'xa ts'lāwū'nxē. Wā, la āx'ē'dxa ha'yā'l'ēa L'lā'L'Ebata qa's k'lats!ō'dēsa L'lā'L'ax'deēleqala aE'nt lāq. Wā, hē'EM lā'xoyōs lā'xa a'logūla lē'lqwālaLa'ya, qaxS 20 k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wā, laE'm gwal lā'xa q!wā'xē EN'ENDAXLā'la. . . .² Wā,³ hē'ē'misa q!ā'x'q!Elis la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! äxalayo'dayo lä'xa wa'yadē. Wä, lae'mxaē â'em q!E'lsäla. 22
 Wä, g'il'mēsē gwäl wäsēda wa'na'yaaxa la mö'p!enxwa's ēnäläxs
 la'ē äx'üstā'nowēda en'endexlä'la q!ax'q!eli'sa. Wä, la k'ülpä'la-
 yewa äwá'dzo se'ya'sa q!ä'x'q!elisē qa's lä tē'x'ündä'layō lä'xa 25
 dzō'xümē lä'xa äwī'fba'yē läx läk!wē'madzasasa yä'la. Wä, lē'da
 ts!edä'qē hē'menataem lē'x'lēx'aq. Wä, k'le'st!a gē'x'id hē gwē'-
 gilaqēxs la'ē lem'x'wī'da. Wä, g'il'mēsē ä'lak'läla la lem'x'wī'dē
 la'ē hō's'itse'wa ēnaē'nqaxsa q!ä'x'q!elisē. Wä, la papeqâ'laxs la'ē
 yīloyō'tsäsa dena'sē (fig.). Wä, la g'ē'ts!oyo lä'xa xetse'mē. 30
 Wä, la aemxa'se'wē yiküya'ya'sēxs la'ē g'ē'xayo la'ē lem'wī'lē lä'xa
 g'ō'kwē. Wä, lae'm ha'mi'lxa ts!äwü'nxē. Wä, lae'm gwäl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wä,¹ g'il'mēsē 'wī'latōsamaxqēxs laē lep!älilasa 1
 lē'wa'yē läxa k'lēsē nexwäla läxēs legwilē. Wä, lä qwēleyindex
 t!emak'īya'yasēs ts!ēnats!ē lexa'ya. Wä, lä qebēdzōtsa ts!ēx'ina
 läxa lebēlē lē'wa'ya. Wä, lä k'lünxelilaq yīxs laē ha'nēla 'nemsgēmē
 löpts!ä lexä läx gemxagawalilas. Wä, la'mēs dāx'idxa 'nemxläla 5
 ts!ēx'ina qa's x'ix'ts!äläsa ts!ēx'ina läxa lexa'yē x'ig'ats!ēq. Wä,
 g'il'mēsē 'wīlg'ifexloxs laē ts!ex'ēdex ts!ēnanās. Wä, läxaē ēt!ēd
 äx'ēdxa 'nemxläla ts!ēx'ina. Wä, läxaē x'ix'ts!äläsa ts!ēx'ina
 läxēs x'ix'ts!äläsaqēs x'ig'ikwägüts!ä ts!ēnats!ē lexa'ya. Wä,

¹ Continued from p. 205, line 23.

10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
 15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
 20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
 25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
 30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

10 g'il^εEMxaāwisē 'wilg'il^εEXLā laē ts!EX^εēDEX ts!ēnanās. Wā, âx^usā-
 'mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wā, g'il^εmēsē 'wī^εla la
 x'ig'ikwaxs laē ēt!ēd ts!ēx'axa ts!ēx'ināxa la 'nāx^ε'idxa gaāla, wā,
 lāxaē âEM hē gwēg'ilēs g'ilx'dē gwēg'ilasEXs lāx'dē ts!ēx'axa ts!ē-
 x'ina. Wā, g'il^εEMxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxa'yaxs laē
 15 t!EMak'iyendālaq. Wā, g'āxē ōXLatōSelaq lāxa wa. Wā, laEM-
 xaē 'nāl^εnEMsgEMEMk'aq. Wā, lāxaē hēEM gwēx^ε'idqēs g'ilx'dē
 gwēg'ilasxēs g'ilx'dē ts!ēnanEMxs laē x'ix^ε'ideq. Wā, g'il^εmēsē
 'wī^εla la x'ig'EKūxs laē 'wī^εla la laaxts!ālas lāxa laelxa'yē. Wā,
 g'il^εmēsē gwāEXs laē nakūyindālasa lē^εwa'yē lāq qa k'!ēsēs q!ūp!E-
 20 qelasō'sa q!walōbesaxa la gānola. Wā, g'il^εmēsē 'nāx^ε'idxa ga-
 ālāxs laē āx^εēdxēs sē^εwayowē qa^εs lā lāxēs xwāxwagūmē. Wā,
 lā wī^εx^εstendeq qa^εs lā ānēqax q!ēxala. Wā, g'il^εmēsē lāg'aa lāx
 q!ayasasa q!aq!EXEMaxs laē mōxsaq lāxēs xwāxwagūmē. Wā,
 g'il^εmēsē qōt!ē xwāxwagūmasēs g'āxaē nā^εnakwa. Wā, g'il^εmēsē
 25 g'āx^εalis lāxa L!EMa'isasēs g'ōkwaxs laē hēx^ε'idaEM mōtōdxēs
 q!ēxānEMē. Wā, g'il^εmēsē 'wī^εlōltāxs laē hēx^ε'idaEM āk'!ālaxēs
 lā^εwūnEMē qa lās wēx^εwūsdēsElaxa q!ēxalē qa lās wēg'ILElaq
 lāxēs g'ōkwē. Wā, la^εmēsē wīx^εwūsdēsē lā^εwūnEMasēq qa^εs lā
 wīg'ILElaq lāxēs g'ōkwē. Wā, lāla gEMEMs āx^εēdxēs k'!ilākwē
 30 LE^εwa 'wālasē xālaētsōx met!āna'yē. Wā, lā k!wāg'alil lāxa
 āwāgawalilasēs g'ōkwē. Wā, lā ts!EX^εwalilaxēs k'!ilākwē lāxa
 āwinagwīlē. Wā, hē^εmis g'ūg'ililatsēs laē bāl^εitsēs q!waq!wax-

starts and measures | three long spans and one short one for the length 33
of her | digging, and the same for the width of the hole she
digs with her digging-stick. || Then she cleans the soil out with the 35
large clam-shell. When | it is one span and four finger-widths |
deep, she stops digging. Then she takes the small | pieces of drift-
wood and puts them into the hole; and when they are level | with
the floor, she takes larger pieces of driftwood and || puts them down 40
on the sides of the hole. Then she puts one down on each side,
| beside of these two, | and she lays other medium-sized sticks cross-
wise close together over the | four pieces. After this has been done,
she takes her medium-sized hand- | basket, goes down to the beach,
and puts stones | into it. When it is full, she carries it up || into her 45
house, and she pours the stones over the wood that she has built up.
She | keeps on doing this, and does not stop until there are many
stones on it. | When she thinks there are enough, she stops. She
takes the | large basket, goes into the woods, where she is going to
look for dead fern and | skunk-cabbage. First she plucks off the
dead fern-fronds; and when || her basket is full, she breaks off the 50
broadest leaves of skunk-cabbage; | and when she has broken off
many of them, she piles them on top of the fern-fronds | and ties
them down. She puts the basket on her back and carries | it out of

ts!āna^fyaxa mamōp!enk^felasa ts!ex^uts!āna^fyē yix^f wāsgemasas 33
^flap!āli!ālas. Wā, lā hēm^{xat}! wādzegegaxs laē lap!itsēs k^filā-
kwē. Wā, lā gōlōlts!ālasa wālasē xālaēs lāxa t!ek^a. Wā, g^fil- 35
^fmēsē mōdenbalēda nemp!enk^e lāxens q!wāq!wax^tts!āna^fyē yix lā
^fwālabetalilasas lāpa^fyasēxs laē gwāl lāpa. Wā, lā āx^fēdxā āmem-
^fyē q!lāq!lēxema q^{as} lōxts!ōdēs lāq. Wā, g^fil^fmēsē nēmak^fiya
^fl^ewa āwīmagwilaxs laē āx^fēdxā lās!akwāla q!lēxala q^{as} k^fak^fe-
denōdēs lāq. Wā, lā k^fāk^fētōtsa malts!lāq lāx āwāgawa^fyas. 40
Wā, lā g^fek^feyīndālasa memk^fewakwē hāyāl^fastō q!lēxal lāxa mō-
ts!aqē. Wā, g^fil^fmēsē gwālexs laē āx^fēdxēs hēla k^flōgwats^flē le-
xa^fya q^{as} lā lents!ē lāxa l!ema^fisē q^{as} lā xōx^uts!ālasa t!ēsemē
lāq. Wā, g^fil^fmēsē qōt!axs laē ōxlōsdēselaq q^{as} lā ōxlaēlelaq
lāxēs g^fōkwē q^{as} lā gūqeyīnts lāxēs ēaxalaxōx^udē. Wā, lā hē- 45
x^fsāem gwēg^filē. Wā, al^fmisē gwālexs laē q!lēfema t!ēsemē. Wā,
g^fil^fmēsē k^fōtaq laem hēlalaxs laē gwāla. Wā, lā āx^fēdxā wā-
lasē lex^fya q^{as} lā lāxa āl^fē. Wā, laem lāl ālxā gēmsē lō^f k^fl^e-
k^f!aōk!wā. Wā, hēt!a g^fil k^flūlx^fitsō^fsēda gēmsē. Wā, g^fil^fmēsē
qōt!ē lex^fyas laē p!ōx^fwīdxā āwādzoxlōwē k^fl^ek^f!aōk!wa. Wā, 50
g^fil^femxaāwisē q!lēnemē p!ōgwānemasēxs laē mōkūyīnts lāxa gēmsē,
q^{as} t!emak^fyīndēq. Wā, lā ōxlex^fideq q^{as} g^fāxē ōxlōl-
t!ālaq q^{as} lā ōxlaēlelaq lāxēs g^fōkwē. Wā, lā ōxleg^falilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'ēsē nēxwāla lāxa t'ēqwabegwīlē. Wā, āl'mēsē menābō-
 55 tsa gūta laqēxa la 'nāx'ēidxa gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'liplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt!EX-
 lāla 'wālas k'āts!Enaqa. Wā, hē'misa 'wālasē lōqlwa. Wā, g'il-
 'mēsē q'lēnema ts'lēx'ināxs laē q'lūnāla yūduxūxla lōxs mewēx-
 laēda āwāwē dzēg'atslēxa ts'lēx'ina lōelq'wa. Wā, hēem wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēntsemx'ēidēda
 t'lēsemāxs laē āx'ēdxēs k'liplālaa qa's k'lips'ēālax'ēidēxa x'ix'ē-
 qlayawa'yasa q'lēxalē lē'wa ām'ēmayastowē ts'lōlna. Wā, g'il-
 'mēsē 'wilg'ilqēda t'lēsemāxa gūltāxs laē 'nemāk'ēyindxa x'ix'ēx-
 semāla t'lēsema qa 'nemāk'ēyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxā gēmsē qa's xāl!EX'ēidē tēlx'eg'ēleyintsa 'wāpē lāq qa
 dēlx'ēs. Wā, g'il'mēsē gwālexs laē lēxeyindālas lāxa x'ix'ēxse-
 māla t'lēsema. Wā, g'il'mēsē lā wākwa gēmsāxs laē āx'ēdxā
 āwāxlowē k'!Ek'!aōk'!wa qa's aēk'lē lēpeyindālas lāxa gēmsē.
 Wā, lāxāē ēk'!ēbax'ēidē ōba'yasa k'!Ek'!aōk'!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā āl'mēsē gwālexs laē mōdzekwālēda k'!E-
 k'!aōk'!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'lōqūlilāxēs ts'lēts'ēnatslē laēlxā'ya qa's lā gūqeyindālas lāxa
 k'Ek'!aōk'!wa. Wā, g'il'mēsē 'wilt's!āxs laē āx'ēdxā q'lēnemē k'!E-
 k'!aōk'!wa qa's lēxat! lēpeyindālas lāx ōkūya'yasa ts'lēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx·dzekwalaxs laē gwāla. Wā, ā'misē la ēselaq qa 75
 L'ōpēs. Wā, hē'mis la ts'lōxūg'indaatsēxa āwāwē lōelq'wa lē'wa
 'wālasē g'ilt!exlāla k'āts!ēnaqa. Wā, g'il'mēsē gwālexs laē
 yāwas'id x'ōs'ida. Wā, lā dzāqwas laē kūśālaxa neyīmē k'!ek!aōk-
 k!wa lāx ōkūya'yasēs nek'ase'wē ts!ēx'ina. Wā, g'il'mēsē 'wī'lāwēda
 k'ek!aōk!wāxs laē āx'ēdxā āwāwē loelq'wa qa's lā k'ē'stalilēlas lāq. 80
 Wā, lā āx'ēdxā 'wālasē k'āts!ēnaqa qa's tsēqēs lāxa kū'nēkwē ts!ē-
 x'ina qa's lā tsēts!ālas lāxa āwāwē dzēg'egwats!ē lōelq'wa. Wā,
 g'il'mēsē qōt!axs laē hānāl tsēts!ālaxa wāōkwē dzēg'egwats!ē lōel-
 q!wa. Wā, g'il'mēsē 'wīlg'elts!āwa kūnyasaq laē āx'ēdxā k'!e-
 k!aōk!wa wāōkwa qa's lā lēpeyīndālas lāxa dzēg'egwats!ē lōel- 85
 q!wa qaxs gwaq!ēlaaq q!ūpeyīndālasō'sa q!wālobesē. Wā, laem
 xamaēll hēl gwaēlē qa's ālak!alil wūdex'ida; wā, hē'mis qa
 wūdaqēdēsēxa ganolē; wā, hē'mis qa genx'īdēs. Wā, g'il'mēsē 'nā-
 x'īdxā gaālāxs laēda ts!āts!ēx'sila ts!ēdāq āx'ēdxā ēg'aqwa lax xā-
 se'wē k!waxlāwa. Wā, lā k'!ōdenē k'!ewelx'ūnēna'yas lāxens 90
 selt!ax'ts!āna'yēx yix 'wāg'idasas. Wā, lā āx'ēdxēs k'!āwayowē. Wā,
 lā bāl'īdxā k'!ewelx'ūnē k!waxlāwa qa malp!enk'ēs lāxens q!wā-
 q!wax'ts!āna'yēx yix āwāsgemasasēxs laē k'!imts!ēndeq. Wā, lā
 māts!aqa 'nemāsgēmē. Wā, lāxaē bāl'ītsēs ts!ēx'ūts!āna'yē lāxa
 māts!aqaqs laaxat! āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imts!ēn- 95
 dēq. Wā, laem māts!aqa maēmalp!enk'as āwāsgemasē lāxens
 q!wāq!wax'ts!āna'yēx. Wā, lā māts!ax'ēmxaēda ts!ēts!ēx'ūts!āna-

97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
 15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

98 ^éyēs ^āwāsgemasē ^{lā}xēns q!^{wā}q!^{wax}ts!^{āna}^éyēx. Wā laem k^ādayōl
 qa ^āwādzē^éwasLES lēqālasēs ts!^ēndzōlēxa g^āla gwālalēga.¹
 100 Wā, g^{il}^émēsē gwālēns laē āx^éēdxa āwādzowē k!^ēk!^{lō}k!^{wa} qa^és pā-
 gedzōdēs lāxa lēbēlē lē^éwa^éya. Wā, lā āx^éēdex xelxwāla k!^ā-
 wayāsēs lā^éwūnemē qa^és xelxwālēs lāx t!^ēnxedzō^éyas nēgedzā^éyas
 k!^ēk!^{lō}k!^{wa}. Wā, laem lalōl!a qa ^énemākwēs ^éwāgwasas lē^éwa
 āwūnxa^éyē. Wā, g^{il}^émēsē q!^ēxēsē la hē gwēx^éitsō^ésēxs, laē pāpage-
 5 lalasa k!^āxewax^és t!^ēnt!^ēnxedzā^éyē k!^ēk!^{lō}k!^{wa} lāx lēgwilasēs
 g^ōkwē qa lēlēndēdzōx^éwīdēs. Wā, laem āem ^énēx qa xāl^ēx^é-
 dēs ts!^ēlts!^ēlgūdzōx^éwīdex laē yāwas^éid pāxlents lāxēs lēgwīlē.
 Wā, g^{il}^émēsē ^énāxwa la gwālaxs laē g^ēxax qaxs ^énāl^énemp!^ēn ē
 10 yūdux^ép!^ēnxwa^ésē ^énālās hē gwaēla dzēg^ēkwē ts!^ēx^éina qa
 ālak!^ālēs la gēnk^éxas laē lēqasē^éwa. Wā, laem gwālila lāla! lāx
 lēqāx^édemlāq.² . . .

Wā,³ lā āx^éēdēda ts!^ēdāqaxēs lēgedzōwē k!^ltk!^ēdēsxēs ts!^ēndzōlē
 qa^és lā pax^éālilas lāxēs lēgaslaxēs ts!^ēndzōlē. Wā, lā āx^éēdxēs
 penkwē k!^āxewax^és t!^ēnt!^ēnxedzē^éwē k!^ēk!^{lō}k!^{wa} qa^és nēk!^ē
 15 lēbedzōdālas lāxēs lēgedzōwē k!^ltk!^ēdēsā. Wā, g^{il}^émēsē lābēndē
 lēpa^éyas k!^ēk!^{lō}k!^{wa} lāxa k!^ltk!^ēdēsaxs laē āx^éēdxēs nēxx^āla
 k!^āwayowa qa^és t!^ōsālēxa la ^éwadzogawa^éyasā nēxts!^āwasā k!^ltk!^ē-


¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
 hang over the drying-frame. | When she has cut them all off, she
 takes her measuring-stick | (for the
 berry-cakes) and places it down at (1),
 and she takes || one of the dishes con- 18
 taining the cooked elderberries and puts
 it down at (1), next | to the drying-frame. Then she takes her large
 long-handled ladle | and a large shell of the horse-clam, and | she dips
 the ladle into the cooked elderberries. She sits | down on the floor
 at one end of the drying-frame at (1), and takes her measuring- || rod 25
 and puts it down at the end at (1); and she puts down | three sticks;
 and as soon as they have all been put down, she takes the large |
 ladle which is full of cooked elderberries, and pours them into | the
 cedar-stick mould. Then she takes the large shell | of the horse-
 clam, which she turns on its back, and presses the back of the || shell 30
 on the cooked elderberries, so as to spread them inside of the | cedar-
 stick mould. Now she presses them with the back of the shell, | so
 that they settle down and have the same thickness as the | cedar-
 stick mould, and have the same thickness all over. | After doing so,
 she takes off one of the moulding- || sticks, the one nearest to (1), and 35
 also two | side-sticks, but she does not touch the | cedar-stick mould
 nearest (2). Now she puts down the | cedar-stick mould; one short



20

dēsē. Wā, g'il'mēsē la 'wī'la la t!ēwēkwaxs laē āx'ēdxēs k'ātsē- 18
 stalayōlē menyayowa qa's g'ēdzōdēs lāx (1). Wā, lāxaē āx'ēdxa
 'nemēxla dzēg'egwats!āxa ts!ēx'ina lōq!wa qa's g'āxē hānbalilas 20
 lāx (1) k'!itk!ēdēsā. Wā, lā āx'ēdxa 'wālasē g'ilt!exlāla k'āts!ē-
 naqa. Wā, hē'misa 'wālasē xālaētsōx met!āna'yēx. Wā, lā
 tsēqasa k'āts!ēnaqē lāxa dzēg'ekwē ts!ēx'ina (fg.). Wā, lā k!wā-
 balilāxa k'!itk!ēdēsē lāx (1). Wā, lā āx'ēdxēs k'ātsē'stalayowē
 menyayowē. Wā, lā k'atbents lāx (1). Wā, lā k'āts ē'stalasa yū- 25
 dux'ts!aqē lāq. Wā, g'il'mēsē gwā'alelaxs laē dāx'ēdxa 'wālasē
 k'āts!ēnaqaxs laē qōt!axa dzēg'ekwē ts!ēx'ina qa's lā tsēts!ōts lāxa
 menyayowē k!waxlāwa. Wā, lā āx'ēdxa 'wālasē xālaētsōx
 met!āna'yēx; wā, lā nelālēda xalaēsaxs laē āxelgēs āwīg'a'yasa
 xalaēsē lāxa dzēg'ekwē ts!ēx'ina qa gwēlalts!āwē lalanēq' lāxa 30
 menyayowē k!waxlāwa. Wā, laem lēqūlgēs āwīg'ayasa xalaēsē
 lāq qa q!esmenkwēs. Wā, hē'mis q' 'nemālēs wāgwasas lē'wa
 menyayowē k!waxlāwa. Wā, hē'mis qa 'nemākwē wāgwasas.
 Wā, g'il'mēsē gwāla laē āx'ēlelōdxa 'nemts!aqē menyayowē
 k!waxlāwaxa gwāqenwa'yē lāx (1). Wā, hē'misa malts!aqē gēge- 35
 ba'yā. Wā, lā'mē hewāxāem lābr!axa menyayowē k!waxlāwa
 gwāqenwē lāx (2). Wā, lā k'atemg'alelōtsa mēmenyayowē
 k!waxlāwa 'nāl'nemts!aq lāx wāx'sba'yaxa ts!eg'ōla. Wā, lā

- stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.¹ ||
- 55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

k'at'lalēlōtsa g'ildōla menyayowē k'waxlāwa lāx ōba⁵yas ga gwā-
 40 lēga (*fig.*). Wā, g'il⁶mēsē gwālexs laē ēt'lēd dāx'ēdxa k'ats'ēnaqē
 qaxs hēmēnāla⁵maē qōt'lalilxa dzēg'ekwē ts'lēx'īna. Wā, lāxāē
 tsēts'lōts lāxa menyayowē k'waxlāwa. Wā, lāxāē ēt'lēd āx'ēdxa
 'wālasē xalaēsa qa⁵s hē⁶mēxat! gwēx'ētsē lāxēs g'īlx'dē gwēg'ilas
 g'alē leqāse⁶wa. Wā, āx'ūsā⁶mēsē hē gwēg'ilaxa waōkwē. Wā,
 45 āl⁶mēsē gwālexs laē lābendex 'wāsgemasasa k'litk'ēdēsē. Wā,
 g'il⁶mēsē 'wī⁶la la lēgekwa ts'lēndzowaxs laē lē⁶lālxēs lā⁶wūnemē
 qa g'āxēs dādebendxa ts'lēndzōdzala k'litk'ēdēsa qa⁵s lā Lag'a-
 alēlōts lāx neqōstāwasēs legwilē lāx x'ildēmāsē xāxamasē. Wā,
 g'il⁶mēsē 'wīlg'ustāxs laē leqwēlax'ēdxa legwabā⁶yes qa ālak'lalēs
 50 ex' x'iqēla qaxs wālaqēlaaq hālabala lem⁶x'wīda. Wā, g'il⁶mēsē
 ēk'ē L'ēsaabā⁶yas laē hēlahēmxa 'nemxsa 'nālāxs laē ālak'lāla
 lem⁶x'wīda. Wā, lā hēxsāem x'īlēlālēlaxa 'nāla lē⁶wa gānolē.
 Wā, g'il⁶mēsē 'nāx'ēdxa gānlāxs laē gaaxstālx'ēdēda leq'lēnoxwaxa
 ts'lēx'īna ts'ēdāqa.¹ . . .

55 Wā,² g'il⁶mēsē 'wī⁶la la dzedzēxsaakwa laē āx'ēd⁶xēs ts'lēndzowē
 qa g'āxēs pāpeqewēk'alēs dzēldzēndzodzāla k'lēk'ētk'ēdēsa lāx
 yaāltsemaslasēq. Wā, lā āx'ēd⁶xa 'nemts'laqē dzexek^u k'ādzekwa
 qa⁵s ēlts'ēndēq. Wā, lā k'āk'ēdēdzōlīlas lāxa lēbēlē eldzo lē⁶wa⁶ya.
 Wā, lā āx'ēd⁶xa ts'lēndzowē sek'laxsa qa⁵s papeqōdēs lāx ēk'la⁶yas

¹Here follows a description of the shredding of cedar-bark, p. 132, line 1. ²Continued from p. 134, line 34.

five cakes of elderberries, one on top of the other, and || puts them 60
on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the two strips of cedar-bark tight and ties the ends to-



gether. | As soon as she finishes it, she takes up another | piece of
soft split cedar-bark and breaks it in two; and she puts down the
pieces on the | mat that has been spread out. Then she takes the
bundles of elderberry-cakes that have been tied and || puts them 65
on it. She ties them crosswise, the same way as the first, | in
this manner:

elderberry-
are tied to-
what she in-



This is what they call one bundle of
cakes, | when five cakes of elderberries
gether. She continues doing so with |
tends to keep in the house, to be eaten in

winter. She uses | a medium-sized box. When she finishes tying the
elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70
fire: and when it is warm inside and really | dry, she puts the bundle
of elderberry-cakes | into the box. When it is full, she puts the |
cover on and ties it down. When this is done, | she puts the elder-
berry-box away in a place where it is always dry; || that is, where the 75
heat of the fire can reach it. After she has done so, she | gathers up
the cakes that she did not tie into bundles, and puts them into an-
other | small box, and she throws all the elderberry-cakes into it. |
When they are all in, she puts the cover on, | ties it down, and puts
(the box) down by the side of the first box. ||

la äx^εäxēl malts!aq dzEXEK^u k'ädzekwa (*fig.*). Wä, g'il^εmēsē la 60
^εnāxwa ^εNEMENXälaxs laē lek!ūt!ēd yaltsemtsa malts!aqē dzEXEK^u
k'ädzekwē lāq. Wä, g'il^εmēsē gwālexs laē äx^εēdxa ^εNEMts!aqē
dzEXEKwē k'ädzekwa qa^εs elts!ēndēq. Wä, laxaē k'adedzodālas lāx
lēbēlē lē^εwa^εya. Wä, lā äx^εēdxa la yiltsemāla ts!ēndzowa qa^εs
äxeyindēs lāq. Wä, laem galōpalaxs laē yil^εēts lāxēs g'ilx^εdē yila^εya 65
g'a gwälēg'a (*fig.*). Wä, hēm gwe^εyō ^εNEMx'sayōk^u ts!ēndzowa lā
yiltsemāla sek'laxsa ts!ēts!ēndzā. Wä, lā hēx'sāem gwēg'ilaxēs
gwe^εyō qa^εs hängwīl qa^εs ts!ēx'ts!ax'sōlxa ts!āwūnlā. Wä, lā äx^εēd-
xa hēlā xāxadzemaxs laē gwāl yaēltsemaxēs ts!ēts!ēndzowē. Wä,
lā qōgūnōlilas lāxēs legwīlē qa^εs pex'ts!ōdēq. Wä, g'il^εmēsē ālek'lāla 70
lā lem^εts!āxs laē aēk'la hānts!ālaxa yaēltsemāla ts!ēts!ēndzo lāxa
ts!ēndzoats!ē xāxadzema. Wä, g'il^εmēsē qōt!axs laē yikūyints
yikūya^εyas. Wä, lā t!EMāk'eyīndeq. Wä, g'il^εmēsē gwālexs laē
häng'alilasēs ts!ēndzoats!ē xāxadzēmē lāxa hēmenāla^εmē lem^εwila
yix lāg'aaasasa l!ēsalāsēs legwīlē. Wä, g'il^εmēsē gwālexs laē 75
q!ap!ēg'ililaxēs k'lēsē yiltsemtsō^ε ts!ēndzowa qā^εs lā äx^εēdxa ōgū-
^εla^εmē xāxadzema. Wä, lā pēlx^εalts!ālasa ts!ēndzowē lāq. Wä,
g'il^εmēsē ^εwilts!āxs laaxat! yikūyints yikwaya^εyas. Wä, laxaē
t!EMāk'eyīndeq qa^εs lēxat! hānōlilas lāxa g'ilx^εdē häng'alilēms.

1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
10 the mat that has been spread out. She cleans them very quickly;
and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
15 goes back into | the house. She takes her front-basket, goes down
to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

1 **Salal-Berries.**—Wā, lā āx^ēdxa ʷwālasē lōq!wa qa^s g'āxē k'anō-
lilas lāx hāx'hāuclāsasēs nēnegwats!ē laelxa^{ya}. Wā, lā qwēle-
yindex t!ēt!emak'eya^{ya}sēs nēnegwats!ē laelxa^{ya}. Wā, g'il^mēsē
gwālexs laē lekūmwālx t!āk'eya^{ya}sēs nēnegwats!ē q!wāxa. Wā,
5 lā āx^ēdxa hē^{ʷa} lē^{ʷa}ya qa^s lep!āhīlōq lāx l'āsālasēs k!wāclāslaxs
lālē k'imt!ēdelxa nek!ūlē. Wā, lā dāx^ēdxa ʷnemts!aqē lāxa
nek!ūlē qa^s klūlpālēxa nek!ūlē lāxēs yīsx'enē, qa^s lā k'lāts!ōtsa
k'imdekwe nek!ūl lāxa lōq!wē. Wā, lā ts!egēdzōdālasa yesx'inē
lāxa lebēlē lē^{ʷa}ya. Wā, lā hālabālx laē k'imt^əq. Wā, g'il-
10 ʷmēsē ʷwī^ʷla k'imdekwa nek!ūlē la k'lāts!āxa k'imdegwats!ē lōq!wa.
Wā, lāxāē ʷwī^ʷladzā^{ya} yīsx'enē lāxa k'imdedzowē lebēl lē^{ʷa}ya.
Wā, g'il^mēsē ʷwī^ʷlaxs laē q!enēpelitaxēs k'imdedzowē lē^{ʷa}ya
qa^s lā haaqewelsaq lāx l'āsanā^{ya}sēs g'ōkwē. Wā, lā ēdēl laēl
lāxēs g'ōkwē qa^s āx^ēdēxēs nānaagemē qa^s lā lents!ēs lāxa
15 l'ema^{ya}isāsēs g'ōkwē. Wā, lā xex^uwīdxa ālexsemē t!ēsema qa^s
lā xex^uts!ālas lāxēs nānaagemē. Wā, ā^misē gwanāla qa^s
hākwēsēxs g'āxāē ōxlosdēselaq qa^s lā ōxlaēlelaq lāxēs g'ōkwē.
Wā, lā ōxleg'alifas lāx onālisāsēs legwīlē. Wā, laem gūgenōlisas
lāxēs legwīlēxa t!ēsemē. Wā, laxāē ētents!ēsa k'lōqūlaxēs nāna-
20 aagemē qa^s lāxat! ēt!ēd xex^uts!ālasa t!ēsemē lāq. Wā, g'il^mēsē
hēhats!āxs laē ōxlōsdēsa qa^s lāxat! ōxlaēlelaq lāxēs g'ōkwē qa^s

¹This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

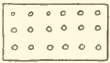
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lä öxlaqas läxēs g'ilx'dē xegwanema. Wä, ä'mēsē la hängēlila 22
t'ēts!āla lexāxa xegwīlē t'ēsēma. Wä, lä hēl'ēdxēs legwīlē qa
q!ap!ēsgeṃlilēs. Wä, lä äx'ēdxa ēk'ē lemṃwa lelqwaema qa's
gayi'ēlālx'ē'idēq läx öküya'yasēs legwīlē. Wä, g'il'mēsē gwālexs 25
läē xeqūyindālasa t'ēsēmē läq. Wä, g'il'mēsē 'wilk'eyendexs läē
äx'ēdxa beng'ela t'eqagi'ēlats!ä qa's aēk'lē ts!ōxūg'indēq. Wä,
g'il'mēsē gwālexs läē häng'alīlas. Wä, läxaē äx'ēdxa āma'yē
q!ōlats!ä qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wä, laem
ha'nēl läx L'āsotāga'yasa beng'ela t'eqagi'ēlats!ä läx āwāgawa'yas 30
lē'wa legwīlē. Wä, läxaē äx'ēdxa ts!ēslāla qa g'āxēs k'adēla. Wä,
laem 'wī'la läxēq. Wä, ä'misē la ēsela qa mēmentsemx'ē'idēdā
t'ēsēmē la xex'lālālēs läx legwīlas.

Wä qens yāwas'ē'idē gwāgwēx'sex'ē'id läxa beng'ela t'eqagi'ēla-
ts!ä, yixs mamōp!enk'ēlaasa ts!ēx'ts!āna'yē läxens q!wāq!wax'- 35
ts!āna'yēx yix 'wāsgemg'egaasas. Wä, la nexneqela mēlp!enk'
läxens q!wāq!wax'ts!āna'yēx yix 'wādzeg'egaasas. Wä, lä
'nempl'enk'ōstā läxens q!wāq!wax'ts!āna'yēx yix 'wālasgēmesas.
Wä, lä yūem gwālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgēkwaē.
Wä, la'men gwāl laxēq. 40

Wä, g'il'mēsē 'naṃwa la mēmentsemx'ē'idēda xex'lālālēsē t'ē-
semxs läē äx'ēdēda nānak!ūltsila ts!ēdāqxēs k'īmdēx'ts!ālaxa ne-
k'ūlē lōelq!wa qa's g'axē k'anōlīlēlas läxa beng'ela t'eqagi-
'ēlats!ä. Wä, läxaē äx'ēdxēs ts!ēslāla qa g'āxēs k'adēl läx ēaxēlas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and

60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 Las. Wā, lā gōx^wīd lāxa lēx^uts!āla k'īmdēk^u nek!ūla qa^s lā gox^uts!ālas lāxēs t!ēqagⁱlats!ē beng'ela qaxs hē^fmaē la lēgēmsa beng'ela t!ēqagⁱlats!āxs laē goxts!ōyowa nek!ūlē lāq. Wā, āl^fmēsē gwāl goxts!ālasa nek!ūlaxs laē mōden lāxens q!wā-q!wax^tslāna^fyēx yīx wāx^uts!ewasas yīxs laē ⁿemāk^fēyaakwa.
50 Wā, lā āx^eēdxēs ts!ēslāla qa^s k'!ip!idēs lāxa x'ix'EXSEMāla t!ēSEMA qa^s lā g'āg'ilasila hāpstents laxa q!ōlats!ēts!āla ^wwāpa, qa lawālēsa k!wēk!ūtsema^fyaq gūna^fya. Wā, hē^fmis qa k'!ēsēs xēnlēla ts!ēlqwa qa k'!ēsēs k!ūmēlx^fīdēda nek!ūlē qo lal k'!ip!ēqalts lāq. Wā, g'il^fmēsē la hāpstaakwēda t!ēSEMāxs laē k'!ip!ēqas lāx āpsbalts!āwasa
55 nek!ūlē. Wā, lā hēx'sā gwēg'ilaxa waōkwē x'ix'EXSEMāla t!ēSEMA. Wā, g'il^fmēsē gwālēxs laē g'a gwālēg'a (*fig.*). Wā lāxaē ēt!ēd gox^wīd lāxa nek!ūlē qa^s goxūyīndēs lāxa x'ix'EXSEMāla t!ēSEMāxa lā axegēxa nek!ūlē. Wā, g'ilemxaāwisē mōdenē wāgwasas lāxens q!wāq!wax^tslāna^fyēxs laē ēt!ēd āx^eēdxēs ts!ēslāla qa^s k'!ip!ēdēs
60 lāxaaxa x'ix'EXSEMāla t!ēSEMA qa^s lā hāpstents lāxa ^wwābets!āwasa q!ōlats!ē. Wā, lāxaē k'!ip!ēqas lāx ōkūya^fyasa nek!ūlē. Wā, g'il^fEMXAāwisē la hamelqeyīndqēxs laē ēt!ēd goxūyīndālasa nek!ūlē lāq. Wā, g'il^fmēsē ^wwilg'ēlts!āyēda nek!ūlaxs laē ēt!ēd k'!ipēyīndālasa ts!ēlqwa t!ēSEM lāq. Wā, g'il^fEMXAāwisē hamel-
65 qeyē^fyēda ts!ēlqwa t!ēSEM lāqēxs laē āx^eēdxa hēladzowē lē^wwa^fya qa^s lēPEYīndēs lāq, qaxs lē^fmaē maēmdelqūla. Wā, g'il^fmēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

gwālexs laē āx'ēdxēs ts'lēndzewats!ē, yixa k'!ēsē y'ēltsemālaxa 67
 k'ādzekwē qa's lā pelk'emgraalelōts lāxa neqōstāwasēs legwīlē
 qa hālab:lēs tsōs'ēda. Wā, lā lents'lēs lāx l'ēma'isāsēs g'ōkwē
 qa's lā ālāx pegēdzowa de'na t'lēsema. Wā, g'il'mēsē q'lāqēxs 70
 laē āx'ēdeq qa's g'āxē pax'alīlas lax āpsanālīlasēs t'ēqag'ilase'wē
 nek'lūla. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegēdzōwē de'na t'lēsema. Wā, g'il'mēsē ālak'lāla
 lā tsōsaxs laē āxāōdxa ts'lēndzowē. Wā, lā āx'ēdxa eldzowē
 lē'wa'ya qa's lep'lālīlēs. Wā, lā pagēdzōtsa de'na t'lēsem lāxa 75
 lē'wa'yē. Wā, lā āx'ēdxa 'nemxsa ts'lēndzowa qa's pax'alōdēs
 lāxa de'na t'lēsema. Wā, lā āx'ēdxa pelpelqē qa's leseldzōdēs
 lāxa ts'lēndzowē qa q'wēq'lūlts'lēs. Wā, g'il'mēsē 'wī'wēlx'sexs
 laē gōx'wītsēs wāx'sōlts'lāna'yē e'eyasō lāxa q'wēlkwē ts'lēndzowa
 qa's hēlōx'wendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, āl'mēsē 80
 gwālexs laē yōem gwēx'sa qūxēx. Wā, g'il'mēsē 'wī'wēlx'sēda
 'nemxsa ts'lēndzowa laē ēt'lēdxa waōkwē qaxs hēmenāla'māē
 neqaxsē ts'lēndzowē q'wēlase'wasa ts'lēdāqē qās āxegemxēs t'ēqag-
 'ilase'wē nek'lūla. Wā, g'il'mēsē 'wī'la la q'wēlkwā neqaxsa ts'lēn-
 dzowa laē āxōdxa lē'wa'yē lep'emālīlasa t'ēqag'ilats'lē beng'ela qaxs 85
 lē'māē L'lōpaxs hē gwāl mēdelqūla. Wā, lā āx'ēdxa k'ats'ēnaqē;
 wā, hē'misa 'wālasē lōq'wa qa's lā k'anōlīlas lāxa t'ēqāg'ilats'lē
 beng'ela. Wā, lā āx'ēdxa ts'lēslāla qa's klap'elēs lāxa t'lēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries: She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the samé one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegūndzēs lāxa l!ōpē nek!ūla. Wā, g'il⁵mēsē lālxā
 90 t!ēsēmaxs laē āx⁵ēdxā k'āts!ēnaqē qa⁵s k'ixālēxa t!ēqāxs laē
 k'wōk!ūtsemēxa t!ēsēmē. Wā, g'il⁵mēsē ⁵wilg'eltsemxs laē k'lip-
 ts!ōts lāxa lōq!wē. Wā, āx⁵sā⁵mēsē hē g'wēg'ilaxa waōkwē t!ēsē-
 ma. Wā, g'il⁵mēsē ⁵wīlōstēda t!ēsēmaxs laē dāg'ililaxa t!ēts!āla
 lōq!wa qa⁵s lā gūqewelsaq lāx l!āsanā⁵yasēs g'ōkwē. Wā, g'āx-
 95 ⁵mēsē k'ālaxa lōq!wē qa⁵s k'āg'alilēs. Wā, lā āx⁵ēdxēs ts!ēslāla
 qa⁵s xwēt!ēdēs lāxa l!ōpē nek!ūla. Wā, lā g'ēg'ililēxs laē āla-
 k!āla la ⁵wāpalēda l!ōpē nek!ūla. Wā, lā āx⁵ēdxā k'āts!ēnaqē
 qa⁵s tsēqēs lāxa q!wēlkwē ts!ēx'ina qa⁵s lā tsēqēlas lāxa l!ōpē
 nek!ūla. Wā, lā hēmenālaem xwētasa ts!ēslāla lāq. Wā, g'il-
 100 ⁵mēsē ⁵wīlaqēda q!wēlkwē ts!ēx'ina laqēxs laē genx⁵ēda. Wā,
 g'il⁵mēsē gwālēxs laē āx⁵ēdxēs k'itk'ēdēsēxs legedzōx⁵dāxa ts!ēn-
 dzowē. Wā, hēemxaāwis menyayāsēs menyayāxa ts!ēndzowē.
 Wā, lāxae penkwa k'ēk!āōk!wa lāxa lēgwilē, yīxs ā⁵maē naqem-
 g'iltō laxēs la g'wēg'ilasxa l!ōpē nek!ūlēxs laē lēqāq lāxēs g'wēg'ila-
 5 saxs lāx'dē lēqaxa ts!ēndzowē. Wā, hēemxaāwisē gwālaxs laē yaēl-
 tsemālaxa k'ādzekwē lāxaax gwālaasasa ts!ēndzowaxs laē yaēl-
 tsemālaxa k'ādzekwē. Wā, lāxae xetsemē hānts!ewasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ewax⁵sa negūdzowē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal-berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!eqa. Wā, hēem k'!ēs aēk'!aak^u negūdō t!eqēda la g'ēqelaxa ts!ēx'ina, yīxs hāē sēnatsēq qa^s laxōyā. Wā, hē^smis qō t!eqa- 110 g'ilaēxsdē lā^wūnemasēx negūdōwa, wā lāxaē hēem g'wēg'ilasē^wēda negūdōwē t!eqē g'wēg'ilasaxa ts!ēndzowaxs laē k'!wēladzema. Wā, lēx^amēsē^s ōgūx^sīdēda lēgēmasa lōelq!wāxs t!ext!agats!āxa negūdōwē. Wā laem gwāla^s nēmx^sīdāla g'wēg'ilaseq.

Salal-Berries and Elderberries mixed (T!eqēlaxa hēyadzō negūdō 1 t!eqa).—Wā,¹ la hēem!al k'!ilx'amenqūla nek!ūla axeqelāxa ts!ēndzowen g'ālē g'wāgwēx^sālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k'!wēladzemaē lāxa q!ēnemē lēlqwāla^sya, lāg'ilas k'!ēs sayōqwa nek!ūlē. Wā, hē^smis lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wā, 5 hē^smisēxs hālabalāē lem^swidēda negūdōwē t!eqaxs laēda ts!ēndzowē axegēq, yīxs hōlaloqwaaxs k'!ilx'wasē^wāē.

Wā, la^smēsēn g'wāgwēx^ssex^sīdel lāxa negūdōwaxs aēk'!ase^wāasa ts!ēdāqē qa^s hēlelayo lē^wis lā^wūnemē lē^wē sāsemē lō^smēs lēlēlāla. Wā, hē^smaaxs laē gwāl ēaxelaxa ts!ēts!ēnqēla negūdō 10 t!eqa laxēs k'!ēts!ēna^syē nekwaxēs dōgūlē āwā nek!ūla, yīxa ēk'as q!wāx^sēdaēna^syē. Wā, laem gūl!esaq qa^s lāl nekwāleq qō lāl q!ayōx^swidel. Wā, g'ī^smēsē q!āyoqwaaxs laē āx^sēdxēs yūdux^ssemē laēlxa^sya yīxaaxēs g'īlx^sdē negwats!ā. Wā, lā hēemxat! g'wēg'i-

¹ Continued from description of the dish for pounding salal-berries (p. 60, line 78).

15 and she does everything || as she did before when she went to pick
 salal-berries, as I first described; | and she also does as I said before,
 when she picks the salal-berries off the branches, | and she puts
 them into the same dishes; and when they have all been cleaned, |
 she takes the mortar-box for the salal-berries, and she puts it down
 on the floor | where she is going to work; and she also takes her
 20 husband's stone hammer and places it || on the edge or by the side
 of the mortar-box. Then she takes the | dish containing the cleaned
 salal-berries and puts it down next to the mortar-box; | and she puts
 in both hands and takes out the | cleaned salal-berries and places
 them in the mortar-box. When | they are two finger-widths deep
 25 in the || bottom of the mortar-box, she takes her | stone hammer
 and pounds them until they burst, and she continues | pounding
 them until she sees that they have all burst. Then she takes the |
 large dish and pours the pounded salal-berries into it. After | pour-
 ing all out, she takes some more of the cleaned salal-berries, ||
 30 puts them into the mortar-dish, and when they are | two finger-
 widths deep in the | mortar-box, she takes her stone hammer and
 pounds them. | She pounds them for a long time; and when she sees |
 that they have all burst, she puts the hammer down on the floor ||
 35 and pours the pounded salal-berries into the dish. | She continues


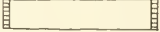
15 lēs gwēg'ilasaxs g'ālēx'dē nekwaxen g'ilx'dē gwāgwōx's'ālasa. Wā,
 lāxaē hēem gwēg'ilaqēs gwēg'ilasaxs laē k'lūlpālasa nek'lūlē. Wā,
 lāxaē hēem k'lats'lālasēda lōelq!wē. Wā, g'il'mēsē 'wī'lala k'imde-
 kwaxs laē āx'ēdxa leg'ats'lāxa nek'lūlē qa's g'āxē hāng'alilas lāxēs
 ēaxelaslē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qa's g'āxē
 *20 mekwāgelilas lāxēs leg'ats'lāxa nek'lūlē. Wā, lā āx'ēdxa k'imde-
 gwats'lāxa nek'lūlē lōq!wa qa's g'āxē k'ānodzents lāxa leg'ats'lāxa
 nek'lūlē. Wā, lā gōx'witsēs wāx'sōlts!āna'yē e'eyasō lāxa k'imde-
 kwē nek'lūla qa's lā goxts!ālas lāxa leg'ats'lāxa nek'lūlē. Wā, g'il-
 'mēsē mālden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasasa k'imde-
 25 kwē nek'lūl lāx ōts!āwasa leg'ats'lāxa nek'lūlaxs laē dāx'ēdxa
 pelpelqē qa's leselgendēs lāq qa'wī'lēs kūx'ēida. Wā, lā gēg'ilil
 leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wī'la kūk'axs, laē āx'ēdxa
 'wālasē lōq!wa qa's lā qepōsasa lā ledzek^u nek'lūl lāq. Wā, g'il-
 'mēsē 'wīlāsens laē ētlēd gōx'wīd lāxa k'imdek^{wē} nek'lūla qa's
 30 lēxāt! goxts!ōts lāxa leg'ats'lāxa nek'lūlē. Wā, g'il'emxaāwisē
 mālden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas lāx ōts!āwasa
 leg'ats'lāxa nek'lūlaxs laē dāx'ēdxa pelpelqē qa's leselga'yēs lāq.
 Wā, lāxaē gēg'ililexs leselga'yaaq. Wā, g'il'emxaāwisē dōqūlaq
 laem 'wī'la kūkūx'sexs laē g'ēg'alilasēs ledzayowē pelpelqaxs laē
 35 qepāsasa lā ledzek^u nek'lūl lāxa ledzegwats!ō nek'lūl lōq!wa.
 Wā, āx'sā'mēsē la hē gwēg'ilaxa waōkwē k'imdek^u nek'lūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37
they have all been pounded. She does not make them into cakes
quickly, | but leaves them for two nights in the dish, covered over
with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40
the woman gets ready to dry them, after leaving them two nights
covered | over with a mat, so that no soot will drop into them and | so
that they will get thick,—for she can not make them into cakes
immediately | after pounding, because the berries are full of juice,
and therefore || she leaves them for a long time to dry up,—then she 45
takes up the drying-frame, | the (same) one as she used when she dried
elderberries mixed with salal-berries, | and also the heated skunk-
cabbage. She puts the heated | skunk-cabbage leaves down flat the
whole length of the drying-frame. She puts them on very | smoothly;
and when they are all down on the drying-frame from end to end, || she 50
takes her straight knife and cuts the curved edges | of the skunk-cabbage
leaves that hang down over the two side-pieces of the drying-frame |
(this is called by some people “stiff edge of the drying-frame”). |
After cutting them all off, she takes a large horse clam-shell | and a
large spoon, and she takes the pounded-salal-berry dish || and puts it 55
down by the side of the drying-frame. She | takes the ladle, dips
it in, and stirs it until they are well mixed | with the juice; and when

al^hmēsē gwālexs laē wī^la la lēdzekwa. Wā, k'lēst!a yā^hnag'aāla 37
lēx^hēdēq. Hēda la mālexsē gānolas 'nakūyā^hlaxa lē^hwa^hyaxs laē
lēx^hēdēq.

Wā, la^hmēsēn gwāgwēx's^hex^hīdēl lāxa hēyadzō negūdzōxs laēda 40
ts!edāqē xwānal^hīd qa^hs leqēq lāqēxs laē mālexsēs ganolē nāxūm-
lūxa lē^hwa^hyē qa k'lē^hsēs q!wāp!eqēlasō^hsa q!walōbesē. Wā, hē^hmis
qa ālak!^halēs gēnx^hīda qaxs k'leāsaē gwēx^hīdaas lex^hēdqēxs g'ālaē
gwāl lēselgēq qaxs ālak!^hālaē q!ēnemē saa^hqas. Wā, hē^hmis lāg'ifas
hē gwaēlē qa lemlemōx^hdēs. Wā, lā āx^hēdēda ts!edāqaxa k'litk!^hE- 45
dēsē, yixēs k'litelāx^hdāxs g'ālēx^hdē leqaxa ts!ēts!enqēla negūdzō-
wa. Wā, hē^hmisa penkwē k'lek!^haōk!^hwa. Wā, lā pāgedzōtsa penkwē
k'lek!^hlaōk!^hwa lāx wāsgemasasa k'litk!^hedēsē. Wā, laēm aēk!^haxs
laē hamelgedzā^hya k'lek!^hlaōk!^hwa pāpeqō^hnakūlaxs labendālaē. Wā,
lā āx^hēdxēs nexx'āla k'lāwayowa qa^hs t!ōsālēxa k'ilk'elx^henxa- 50
yasa k'lek!^hlaōk!^hwāxs laē k'lesāla lāx k'āk'etenxa^hyasa k'itk!^hedēsē;
yixs lēqēlaēda waōkwās l!āl!exenxē lāxa k'āk'etenxa^hya. Wā,
g'il^hmēsē wī^la t!ōsewakūxs laē āx^hēdxā wālasē xālaētsa met lāna^hyē.
Wā, hē^hmisa wālasē k'āts!ēnaqa. Wā, lā āx^hēdxā leg'ēx^hts!ālāxa
nek'lūlē lōq!^hwa qa^hs g'āxē hānenxelilas lāxa k'litk!^hedēsē. Wā, lā 55
dāx^hīdxā k'āts!ēnaqē qa^hs tsēqēs lāq qa^hs xwēt!ēdēq qa lēgowēs
lē^hwis saa^hqē. Wā, g'il^hmēsē ālak!^hāla la lēgōxs laē tsēx^hētsa k'āts!^hE-

- 58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick ||
- 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: |  The thickness of the cedar-stick is one-half of the | little finger, | and it is just squeezed between the two side-pieces of the drying-frame. She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded
- 65 salal-berries || on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the
- 70 salal-berries. She continues doing this until || she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. || After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she


- 58 naqē qa L!āk'emalīsēxa lēg'ekwē nek!ūla qa's lā tsēdzōts lāx āpsba-
 60 ēyasa k'litk'!edēsē. Wā, lā āx'ēdxā k!waxlāwē qa's neqenōsa. Wā, lā k'atbents lāxa māx'ba'yasa k'litk'!edēsē g'a gwā'lēg'a (*fig.*), yixs k'!ōdenaē lāxens selt lax'tsāna'yēx yix wāgwasasa k!waxlāwē. Wā, lā āem qatawēlewē lāx L!āl!EXENXA'yasa k'litk'!edēsē. Wā, lāxaē hēem gwēx'ēidxā āpsbā'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxā xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa lēg'ekwē nek!ūl lāx
- 65 āpsba'yasa k'litk'!edēsē. Wā, laem 'nemāk'alēda lēg'ekwē nek!ūl lē'wa gēba'yē k!waxlāwa. Wā, lā lālenxendxa L!āl!EXENXA'yasa lēg'ekwē nek!ūla. Wā, g'ilnaxwa'mēsē gwēldzōd 'wī'lasa lēg'ekwē nek!ūlexs laē ēt!ēd tsēx'ētsa k'āts!ēnaqē qa's lā tsēdzōts lāx lā 'wālalaats ōba'yasa nek!ūlē. Wā, āx'ūsā'mēsē hē gwēgilaxs laē
- 70 lābendālaxa k'litk'!edēsē. Wā, g'il'mēsē lāg'aa lāxa 'nemē gēba'yā laē gwāla. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*), yixs 'nāl'nemp!ēnaē maltsemg'ustāxsēda k'litk'!edēsē la āxdzālaxa lēg'ekwē nek!ūla lō'xs hāyaqamaaq, yixs hēlaēda nek!ūlē lāxēs q!wax'ēdaēna'yē lō'xs se'x'uts!aēda ts!edāqē la nekwaxa nek!ūlē.
- 75 Wā, g'il'mēsē gwālexs laē āxk'lālxōs lā'wūnemē qa g'āxēs g'ēwalaq qa's lēs'alelōdēs lāx neqōstāwasēs lēgwilēxa k'!ēsē ālaem ēk'!āla qaxs g'imxwala'maēda ts!edāqaxs laē lāwabewēxa k'litk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk!a^εyasa legwīlē. Wā, laem dādeba^εya ts!ēdāqē 78
 L^εwis lā^εwūnemaxs laē lēstōdxa t!ēqa qaxs lē^εmaē L!āyoxlāxs
 laē lēstā^εya lāxa legwīlē. Wā, g!l^εmēsē gwālexs laē lā^εwūnemas 80
 leqwēlax^ε!dxēs legwilasa L!āsmesēxa ālak!alā la lem^εxwa. Wā,
 hēem lāg!ilas hē legwābewisēda L!āsmesaxs k!lēsāē ānōbēxostāla.
 Wā, hē^εmisēxs lōmaē L!lēseg^εustāla qa^εs ē^εnēk^εaē qa hālabalēs
 lem^εx^εwidēs t!ēqa. Wā, g!l^εmēsē x!qostāwē leqwēla^εyas laē q!aq!^εa-
 lālaq qa k!lēsēs x!x^εēdē k!l!tk!ēdēsas. Wā, k!lēs^ε!a malts!agele- 85
 lagila lāxa q!aq!alak!a^εyaxa ēnālāxs laē k!layax^εwīda. Wā, laem
 L!ōpa t!ēqa. Wā, lā āxaxōd ^εwī^εlaq qa^εs pax^εalilēsa ēnemxs
 k!l!tk!ēdēsa. Wā, lā ēt!ēd āxaxōdxa ēnemxsa qa^εs pāgēg!indēs
 lāxa lā pagēla. Wā, lā hānal āxāxelaxa waōkwē qa^εs lā ^εwī^εla
 pagēg!indālas lāxa waōkwē. Wā, g!l^εmēsē ^εwī^εlaxaxs laēda ts!ēdāqē 90
 āx^εēdxa lōbedzāla k!l!tk!ēdēsa qa^εs lā papēqōdeq L^εwa ēk!ēn-
 xelilē t!ēqadzālaxa hēyadzowē t!ēqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!ēdāqaxa t!ēqādzāla k!l!tk!ēdēs
 qa ēnemabalēs ōba^εyas L^εwa lōbedzāla k!l!tk!ēdēsa. Wā, hē^εmis
 qa ēnemexālēs ēwenx^εayas qaxs ēnem^εmaēs āwāsgemasē. Wā, 95
 laxaē ēnem^εmē āwādzewasasa k!lēk!l!tk!ēdēsē. Wā, g!l^εmēsē
 gwālexs laē L^εlālxēs lā^εwūnemē qa g!āxēsē dādebendxa lā
 hāqālā k!lēk!l!tk!ēdēsa. Wā, la^εmēsē lā^εwūnemas dābendxa

husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

äpsba⁵yē. Wä, läda ts!Edāqē dāx⁵ēidxa äpsba⁵yē. Wä, lä ⁵nemā-
 100 x⁵ēid wix⁵ēidqēxs laē lēx⁵ēidqē qā hēs lä ēk!agawa⁵ya t!Eqadzāla
 k!līk!ēdēsa. Wä, g!il⁵mēsē lēx⁵ēidqēxs laē lāsēda t!Eqā lāxa lōbe-
 dzāla k!līk!ēdēsa. Wä, laēm lēnkwa hēyalzowē t!Eqā. Wä,
 hēx⁵ēida⁵mēsē lä xwēlaqa lēs⁵alēlōts lāx neqostāwasēs lēgwilē.
 Wä, g!il⁵mēsē gwālexs laē äx⁵ēdex äxdzāyaasdāsa hēyadzowē t!Eqā
 5 qā⁵s kūsālēxa ts!äg⁵ēts!āyē penk^u k!ēk!aōk!wa qā⁵s ts!ex⁵ēdēq.
 Wä, lä hāx⁵widēq qā⁵s lāxat! pāpeqōdēq. Wä, laē hēm gwēx⁵ēid-
 qēs g!ilx⁵dē gwēx⁵ēidaasxēs g!ilx⁵dē lēx⁵asē⁵wa. Wä, äx⁵ū⁵sā⁵mēsē hē
 gwēgilaxa waōkwē. Wä, lä ⁵nemxsa⁵mēsē ⁵nālaxs laē ⁵wīla
 lēm⁵wida. Wä, g!il⁵mēsē ⁵nāxwa lēm⁵wemx⁵ēida laēda ts!Edāqē
 10 äx⁵ēdxa xāxadzemē qā⁵s äxōdēx yikūya⁵yas qā⁵s qōgūnōlisēsa
 xaxadzemē lāxēs lēgwilē qā ālak!ālēs lēm⁵widē ōts!āwas. Wä,
 g!il⁵mēsē ālak!āla la lēm⁵ts!āxs laē k!līlx⁵ēdxēs lēgwilē. Wä,
 lāna⁵ūla⁵mēda ts!Edāqāxs laē äxāxelaxa k!lēk!līk!ēdēsē qā⁵s
 pāpeqō⁵nakūlēq lāxēs lāx⁵dē gwaēlasēxs lāx⁵dē lēx⁵aq. Wä, lä
 15 äx⁵ēdxa xaxadzemē, yīxa hēla xetsema qā⁵s gāxē hāng⁵alīla lāx
 mā⁵inxēlīlasa k!lēk!līk!ēdēsē. Wä, lä dābēndxa hēyadzowē t!Eqā
 qā⁵s ts!en⁵ts!ālēs lāx ōxlā⁵ayasa hayadzewats!ē t!Eqā xaxadzema.
 Wä, lä sek⁵ālē ōba⁵yas lāxa äpsanextslāwasa xāxadzemē. Wä,
 g!il⁵mēsē hamēlxalts!āxs laē gwānax⁵ēdēq qā ⁵nemālasēs k!lō-

the bottom, she folds it back so that it is of the same size || as the 20
 bottom of the small box. It is in this way | when it is
 put into the small box into which it is being | folded. |
 She continues doing this with the others; and  when they
 are all in, | she heats some new skunk-cabbage | leaves over
 the fire; and | when they are soft, she takes the crooked knife of
 her husband, || cuts out the thick veins in the middle, and, when they 25
 are all off, | she heats them again over the fire. She does not stop
 until they are almost brittle | and very dry. Then she puts the
 leaves on top of the | strips of salal-berry cake, and she tucks them in
 all round inside the box | containing the strips of salal-berry cakes,
 so that it is very tight. After doing this, || she puts the cover on 30
 and ties it down. When | this has been finished, she puts it down
 in a place where the heat of the fire reaches it, and | she leaves it
 there until winter; for generally | the cannibal dancers wish to eat only
 long salal-berry cakes, | when the owners of the long salal-berry cakes
 have a winter ceremonial, and also || the head chiefs of the owners of 35
 long salal-berries | wish to eat them; but the poor people of the tribe |
 eat salal-berries mixed with elderberries when they are given at a
 feast. | Now this is finished. |

Currants¹.—After doing so, (the woman) takes a large dish and | 1
 puts it down by the side of the currant-baskets. She pulls out the |

xwafyas ʔɛwa pāq!Exsdaʔyasa xāxadzemē. Wā, lā gra gwālēgʔaxs 20
 (ʔg.) laē hānts!ā lāxa xaxadzemē lāxēs q!ɛ!xʔts!āēnaʔyē. Wā, lā
 āxʔsāem hē gwēgʔilaxa waōkwē. Wā, gʔilʔmēsē ʔwils!āxs laē
 āxʔēdxa alōmasē k!ɛk!āōk!wa qʔs pEXʔidēq lāxēs lēgwilē. Wā,
 gʔilʔmēsē pEXʔwidEXS laē āxʔēDEX xELxwalāsēs lāʔwūNEMē qʔs
 xELxwālēx t!ent!ENXEDzāʔyas. Wā, gʔilʔmēsē ʔwīlāxs laē ɛt!ēd 25
 pāpaxʔELālas lāxēs lēgwilē. Wā, ālʔmēsē gwālEXS laē ɛlāq tsōsʔēda
 qʔxs laē ālak!āla lā lEMxʔwīda. Wā, lā aēk!a paqeyints lāxa
 hēyadzowē t!eqa. Wā, laem dzōpas lāx ɛwanēqwas ōkūyaʔyasa
 hēyadzowē t!eqa qʔ ālak!ālēs EMxa. Wā, gʔilʔmēsē gwālEXS laē
 yīkūyints yīkūyaʔyas. Wā, lā t!EMakʔyīndeq. Wā, gʔilʔmēsē 30
 gwālEXS laē hāngʔalilas lāxa lāgʔaasas l!ɛsalās lēgwila qʔxs
 hēxʔsūʔmēlē haʔnēl lāgʔaal lāxa lāla ts!āwūnxʔida qʔxs q!ūnālaēda
 hāmats!a ʔnēxʔ qʔs lēxʔamē t!EXTlāqxa hēyadzowē t!EQʔxs laē
 ts!ēts!ēxʔidē gʔōkūlōtasa t!EGadāsa hēyadzowē t!eqa. Wā, hēʔmisa
 xamagemaʔyē gʔigʔegāmēsa gʔōkūlōtasa t!EGadāsa hēyadzowē t!E- 35
 qʔxs ʔnēkʔaē qʔs t!EXT!aqēq, yīxs lāa!as bēgūlūdaʔyas gʔōkūlōts
 NENGūdzōgūxa ts!ēts!ENqELaxs laē k!wēladzema. Wā, laʔmen
 gwāl lāxēq.

Currants.—Wā, gʔilʔmēsē gwāla, laē āxʔēdxa ʔwālasē lōq!wa, qʔ 1
 gʔāxēsē hānālilxa nāgʔē q!ēdzats!ē lEXaʔya. Wā, lā lEKʔEMōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes ptilolare*, Dougl. Continued from the description of gathering currants.
 See p. 209, line 37.

3 huckleberry-branches that have been pushed through the baskets,
 and she takes off | the skunk-cabbage covering and puts it down,
 5 and she takes a mat || and spreads it outside of the basket. | She puts
 the large cleaning-dish on the left-hand side of the | currant-baskets.
 When everything is ready, she takes | one branch of the currants.
 She takes hold of it with her left | hand, and pulls off the berries with
 10 her right hand, and || she drops them into the large dish for holding
 the cleaned berries. She | continues doing so, cleaning the currants.
 When they are all cleaned, she takes her | front-basket, goes down
 to the beach in front of her house, and | picks up twelve stones.
 When they are all in, | she carries it on her back into the house
 15 and || puts it down by the side of the fire. Then she puts the
 stones | into the fire; and after doing this, she takes a | square
 box and puts it down next to the fire, and also her tongs, which |
 she puts down on the floor, and also a large, long-handled | ladle, which
 20 she puts next to the square box. || She also takes skunk-cabbage
 leaves which were used for covering the berries, cuts out the mid-
 ribs, | and, after these have been cut out, she heats them over the
 fire. | She continues to do this until they get very brittle. Then she
 puts them into a | small dish and breaks them to pieces until they
 25 are as fine as | flour. When this is done, and the stones that || she
 has put on the fire are red hot, she takes a small steaming-box and |

3 lēlask'fya'fye gwādemsa qa's ts!EX'īdēq. Wā, lāxaē lāweyōdxa
 nāseya'fya k'!Ek'!aōk'!wa, qa's āx'alilēq. Wā, lā āx'ēdxa lē'wa'fye,
 5 qa's lēp'ālilēq lāx L!asalilasēs nāg'a'fye q!ēdzatslē lēxa'ya. Wā,
 hēlat!a ha'nēla 'wālasē k'īmdatslē lōq!wē gēmxa'nālilasa nāg'a'fye
 q!ēdzatslē lēxa'ya. Wā, g'il'mēsē gwālemg'alīdēxs laē dāx'īdxa
 'nēmts!aq!EX!a q!ēsēna, qa's dāx!ayēx yāx'enasē yīsēs gēmχōl-
 ts!āna'fye. Wā, lā x'ik'ālaxa q!ēsēnasēs hēlk'!ōts!āna'fye, qa's lā
 10 k'!āts!ōts lāxa k'īmts!ālasē 'wālas lōq!wa. Wā, āx'ūsā'mēsē hē
 gwēg'ilaxs k'īmtaaxa q!ēsēna. Wā, g'il'mēsē 'wī'fāxs laē āx'ēdxa
 nanaagem lēxa'ya, qa's lā lēnts!ēs lāx L!Ema'isasēs g'ōkwē qa's
 lā xE'x'uts!ōtsa g'āg'iwāla t!ēsem lāq. Wā g'il'mēsē 'wīlts!āxs
 g'āxaē ōxlōsdēse!aq qa's lā ōxlaēle!aq lāxēs g'ōkwē, qa's lā ōxla-
 15 nōlīsas lāxēs legwīlē. Wā, hēx'īda'mēsē xE'x'wēlts!ālaq, qa's lā
 xE'x'LEndālas lāxēs legwīlē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
 k'!īmyax!a, qa's g'āxē hūnōlīsas lāxēs legwīlē lē'wīwī ts!ēslāla. Hē-
 mēxat! āx'ētsō's, qa g'āxēs k'ādila. Wā, hē'mīsa 'wālasē g'īlt!EX-
 lāla k'ūts!ēnaqa āx'ētsō's, qa g'āxēs g'enālīlxa k'!īmyax!a. Wā, lā
 20 āx'ēdxa ts!ēts!ak'ēyēx'dās k'!Ek'!aōk'!wa qa's k'!axālēx t!ēnt!ēnxē-
 dzā'fya. Wā, g'il'mēsē 'wī'fāxs laē pEX'īdēq lāxēs legwīlē. Wā
 āl'mēsē gwāl pEX'aqēxs laē ālak'!āla la tsōsa. Wā, lā āxts!ōts lāxa
 lālogūmē, qa's tsōselg'endēq. Wā, āl'mēsē gwālēxs laē yō la gwēx'sa
 qūxēx. Wā, g'il'mēsē gwālēxs laē mēmēntsemx'īdēda t!ēsemē
 25 xE'x'Lālalēs lāxa legwīlē. Wā, lā āx'ēdxa āmā'fye q!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
 tween the square box and the-fire. Then she takes the large | long-
 handled ladle, dips it into the currants, and pours (them) | into the
 square box; and when one-half of the currants are in the box || one- 30
 half are still in the large dish containing the cleaned berries. |
 Then she takes her tongs, picks up the red-hot stones, | and dip them
 quickly into the water in the steaming-box and | puts them into the
 currants. She puts in six red-hot | stones. Then she dips more of the
 cleaned currants with her large || long-handled ladle out of the dish 35
 containing the cleaned currants | and puts them over the red-hot
 stones. She only | stops when they are all in. Then she again takes
 her tongs and again picks | up red-hot stones, which she first puts
 into | the water in the steaming-box, and she puts these on the
 currants. || She only stops when six stones have been put in. | Then 40
 she takes a mat and covers over the currants that she is steaming. |
 She leaves them this way all day and all night. Then the woman |
 goes into the woods looking for broad skunk-cabbage leaves; and
 when she has found some, | she breaks off the broadest leaves. ||
 When she has many of these, she digs up spruce-roots, which she | 45
 splits in two and which she ties in the middle. When this is done,
 she carries | everything home and puts it down at the left side of the

gūxts!ōdēsa ʷwāpē lāq qa NEGōyoXsdalēs. Wā, lā hanagōts lāx 26
 āwāgawaʷyasa kʷimyaXlā LEʷwa lēgwilē. Wā lā āxʷēdxā ʷwālasē
 gʷilt!EXlāla kʷāts!ENAqa qaʷs tsēqēs lāxa qʷēsēna qaʷs lā tsēts!ālas
 lāxa kʷimyaXlā. Wā, gʷilʷmēsē NEXsēda qʷēsēna la tseyādzems
 lāxa kʷimyaXlā LEʷwa gʷēts!ā lāxa kʷimdegwats!ē ʷwālas lōq!wa, 30
 laē āxʷēdxēs ts!ēslāla qaʷs kʷilp!ēdēs lāxa xʷixsemāla t!ēsema,
 qaʷs lā hanaxʷwid hāpstents lāx ʷwābets!āwasa qʷōlats!ē, qaʷs
 lā kʷilp!EQas lāxa qʷēsēna. Wā, la qʷEL!ESgema xʷixEXsemāla
 t!ēsem lā kʷilp!gēmsēq. Wā, lāxaē ēt!ēd tsēxʷitsa ʷwālasē gʷilt-
 t!EXlāla kʷāts!ENAq lāxa lEXʷts!āla kʷimdekʷ qʷēsēna, qaʷs lēxat! 35
 tsēkʷeyints lāxa la āxeqelaxa xʷixEXsemāla t!ēsema. Wā, ālʷmēsē
 gwālexs laē ʷwīla. Wā, lāxaē ēt!ēd āxʷēdxēs ts!ēslāla, qaʷs kʷilp!ē-
 dēs lāxaaxa xʷixEXsemāla t!ēsema, qaʷs lēxat! gʷāgalasila hāpstents
 lāx ʷwābets!āwasa qʷōlats!ē. Wā, lā kʷilp!EKʷas lāx okūyaʷyasa qʷlē-
 sēna. Wā, ālʷmēsē gwālexs laē ʷwīlēda qʷEL!ESgemē t!ēsema. Wā, 40
 lā āxʷēdxā lēʷwaʷyē qaʷs ʷnāxūmdēs lāxa qʷōlaseʷwasa qʷēsēna. Wā,
 āxʷsāʷmēsē hē gʷwaēlxa ʷnāla LEʷwa gānūlē. Wā, laʷmēsēda ts!edāqē
 lāxa āL!ē ālāxa āwādzoxLOWē kʷ!EK!aōk!wa. Wā, gʷilʷmēsē qʷlāqēxs
 laē p!ap!ōxʷweqewaxa āwādzoxLOWē lāxa kʷ!EK!aōk!wa. Wā,
 gʷilʷmēsē qʷEYōlexs laē ʷlāp!idxa L!ōp!EKʷasa ālēwasē, qaʷs pak!EX- 45
 sendēq qāʷs yīlōyodēs lāq. Wā, gʷilʷmēsē gwālexs gʷāxaē GEMXE-
 laq, qaʷs lā nāʷnakʷ lāxēs gʷōkwē, qaʷs lā GEMXENōlisus lāxēs lE-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwilē. Wā, lā āx^ēdēx xelxwāla k'lawayosēs lā^ēwūnemē, qā^s lā
 k'!wag'alil lāx gemxēlasasa k'!ēk'!aōk'!wa. Wā, lā t!ōts!ēndxa
 50 yī^ōyōyē pāk'!EXsaak^u L!ōp'!EX'sa ālēwasē. Wā, lā dāx^ēīdxa nēmxxa
 k'!ēk'!aōk'!wa, qā^s xelxwālēx t!ēnt!ēnxēdzā'yas, qā^s nēmēs wā-
 gwasasa negēdzā'yē lē^ēwis ēwūnxā'yē. Wā, g'il^ēmēsē gwālēxs laē
 ēt!ēd dāx^ēīdxa nēmxx qā^s ā^ēmēxat! hē gwēx^ēīdēq lāxēs gwēx^ēī-
 daasdāxēs g'ilx^{dē} āx^ēwa. Wā, āx^usū^ēmēsē hē gwēg'īlax wāōkwē.
 55 Wā, g'il^ēmēsē wī^ēlaxs laē pex^ēīdēq lāxēs lēgwilē. Wā, g'il^ēmēsē
 lēndēdzōx^ēwīda, laē pagēdzōlīlas lāxa lēbīlē lē^ēwa^{yā}. Wā, lā nā-
 xwāem hē gwēx^ēīdxa wāōkwē. Wā, g'il^ēmēsē wī^ēlaxs laē āx^ēdē-
 xa k'!itk'!ēdēsē, yīxaax k'!itk'!ēdēsēlasēxa negūdzowē t!ēqā.
 Wā, lāxaē hēem menyayosēda k'!waxlāwē, yīxēs mēnselāxa ts!ē-
 60 ts!ēnqēla nēk'!ūhā. Wā, hē^ēmis āx^ētsō^ēsēda mōts!aqē menyayowē
 k'!waxlāwa, qā^s g'ēdzolīlēs lāxa k'!ēk'!itk'!ēdēsē. Wā, lāxaē
 āx^ēdēxā wālasē xālaētsōx met!ana^{yē}x qā^s g'āxē g'īg'alīlas.
 Wā, lawēslē āxōdxa lē^ēwa^{yē} lēpēmālīltsa k'!imiyaxlā q!ōla-
 ts!ēxa q!ēsēna. qā^s g'īg'alīlēs. Wā, lā āx^ēdēxā ōgū^ēlā^ēmē hēla
 65 lōq'!wa, qā^s k'ag'āgēndēs lāxa k'!imiyaxlā. Wā, lā dāx^ēīdxa
 wālasē xālaēsa, qā^s ax^ēwīdēxa saaqasa q!ēsēnaxs g'āxaē q!ō-
 kūyēxa q!ōlkwē q!ēsēnaxs laē wūndzēsēs hamaēsē lax āwabā^{yā}sa
 saaqē. Wā, lā ax^uts!ālas lāxa lōq'!wē la hāng'āgēxa k'!imiyaxlā.
 Wā, āl^ēmēsē gwālēxs laē lēmōkwa q!ōlkwē q!ēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
with which she searches for the stones | that are still in the bottom
of the box. | She takes out the stones and puts them down by the
side of the fire. • When | all the stones have been taken out, she takes
a small dish into which she puts the | powdered skunk-cabbage, and
she empties it into the boiled || currants. When it is all in, she takes 75
her tongs and | stirs it; and she only stops stirring when it is all |
mixed. Now the boiled currants are thick. When she has | done so,
she takes the heated skunk-cabbage leaves and spreads them | on
the drying-frame along the whole length. After || doing so, she takes 80
the cedar-stick measures and lays them down on the drying frame, |
in this way,¹ so that the four measures are at (1). | She takes the large
shell and dips it into the boiled currants, | and she pours them out
inside the measures at (1). Then she turns | the shell on its back
and spreads (the currants). When they are spread all over, ||
she presses them so that they fill the corners of the mould and | so 85
that they are pressed close together. After doing this, | she con-
tinues doing so with the others, when she makes berry-cakes. When
the | cakes have all been made to the end of the frame, she puts it
just over the fire; | and after doing this, she takes another drying-
frame, and || she does the same as she did to the first one when she 90

‘mēsē gwālexs laē āxēdxā ts!ēsLāla qa’s k’!ap!elēs lāxa t!ēse- 70
maxs hēmaē ālēs xegwēs lāx ōxla’yasa k’!imyaqla. Wā,
laem k’!ipūstālaq qa’s k’!ibenōliselēs lāxēs legwilē. Wā, g’il-
‘mēsē ‘wīlōstēda t!ēsemāxs laē āxēdxā lālogūmē, yīx āxts!ewasasa
q!wēlkwē tsewēk^o k’!ek’!aōk’!wa, qa’s lā k’!āqas lāxa q!ōlkwē
q!ēsēna. Wā, g’il‘mēsē ‘wīlaqāxs laē āxēdxēs ts!ēsLāla qa’s 75
xwēt!ēdēs lāq. Wā, āl‘mēsē gwāl xwētaqēxs laē ālak’!āla la
helga. Wā, la‘mē la genk’ēda q!ōlkwē q!ēsēna. Wā, g’il‘mēsē
gwālexs laē āxēdxā penkwē k’!ek’!aōk’!wa qa’s lebedzodālēs
lāxa k’!itk’!edēsē lābendālx ‘wāsgemasas. Wā, g’il‘mēsē
gwāfax laē dāx‘īdxā menyayowē k’!waxlāwā qa’s k’!atēmg’aale- 80
lōdē g’a gwālēg’asa¹ mōts!aqē k’!wēk’!waxen menyayo lāx (1).
Wā, lā āxēdxā ‘wālasē xālaēs qa’s tsēqēs lāxa q!ōlkwē q!ēsēna
qa’s lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nelāla-
masxa xālaēsāxs laē gwēldzōts lāq. Wā, g’il‘mēsē gwēldzōdexs
laē laqwaq, qa lalanēqwēs lāx ēwūnxa’yasa menyayowē. Wā, 85
hēmis qa gwālelē q!ēsmenx’wīda. Wā, g’il‘mēsē gwālexs laē
āem hē gwēnākūlaxa waōkwāxs laē leqāq. Wā, g’il‘mēsē lābendē
leqa’yasēxs laē hēx‘īdaem lāstōts lāx neqōstāwasēs legwilē. Wā,
g’il‘mēsē gwālexs laē ēt!ēd āxēdxā ‘nemxsa k’!itk’!edēsa. Wā,
āemxaāwisē neqemg’iltewēxēs gwēg’ilasaxēs g’ilx’dē legēdzōtse- 90

¹ See figure on p. 261.

91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on
 95 them | and so that the heat of the fire will go up to it. || They need a strong heat to dry quickly, for the | eakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places
 100 all been taken down, || the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over
 5 the | currant-cakes; and when her husband comes, the woman || takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes
 10 and the heated skunk-cabbage leaves fall off together. || When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-eakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

91 wa. Wä, â^{misē} hē gwē^{nakūlaxs} laē wī^{la} lēg^{ekwēda} q!ēdz^{edzowē} tēq!a. Wä, g'il^{mēsē} gwā^{lexs} laē äx^{ēdxa} lē^{wa^ēyē} qa^s lēbēgⁱⁿ dēs lāx ēk!^{ladza^ēyas}. qa k!^{lēsēs} lā q!ūbēdz^{odālēda} q!walobēsē lāq. Wä, hē^{mis} qa ālak!^{lālēs} l'ēs^{alāsō'sa} l'ēsēg^{ostālāsa} lēgwilē, qa
 95 hā^{lax'ts'ēs} lēmo^{nakūla} qaxs k!^{lēsāē} geyō^{lēnox} lēmx^{widēda} q!ēdz^{edzowē} t!ēqa, yixs nāl^{nemp!ēnaē} yūdu^{xūxsēs} nā^{la} lō^{fxs} lāg^{aaē} lāx sek!^{lāp!ēnxwa^ēsēs} nāl^{lā} lē^{mēwa}. Wä, g'il^{mēsē} lēmx^{widēdxs} laē nā^{xwa} lē^{laxoyewa} k!<sup>lēk!^{litk!^{ēdēsē}} qa^s gā^{xē} pāpeq^{ewēnēk'ala} lāxa onā^{lisasa} lēgwilē. Wä, g'il^{mēsē} wī^{laxaxs}
 100 laēda ts!^{ēdāqē} äx^{ēdxa} lōbēdzā^{la} k!^{litk!^{ēdēsa}} qa^s lā pagēdzōts lāxa ä^{dzālāxa} q!ēdz^{edzowē} t!ēqa. Wä, lā aēk!^{ila} qa nē^{namēna} lē ē^{wēnxa^ēya} lē^{wē} ōbā^{yasa} mā^{lexsa} k!<sup>lēk!^{litk!^{ēdēsa}}. Wä, lā lē^{lālaxēs} lā^{wūnemē}, qa gā^{xēs} gī^{walaqēxs} lā^{lē} lē^{x'alxēs} q!ēdz^{edzowē} t!ēqa. Wä, g'il^{mēsē} gā^{xē} lā^{wūnemāsēxs} laē dā^{bēn} dēda ts!^{ēdāqaxa} āpsbā^{yasa} pāpeqā^{la} mā^{lexsa} k!<sup>lēk!^{litk!^{ēdēsa}}. Wä, lā lā^{wūnemās} dā^{bēndxa} āpsbā^{yas}. Wä, lā nē^{māx^ēidēxs} laē wēg!^{ilēlōdeq} qa^s lē^{x^ēidēq}. Wä, hē^{mis} la lād^{zatsa} q!ēdz^{edzowē} t!ēqa lāxa lōbēdzā^{la} k!^{litk!^{ēdēsa}}. Wä, lā nē^{māx^ēidaēm} lāsa q!ēdz^{edzowē} t!ēqa lē^{wis} ä^{dzāyasa} pē^{nkwē} k!<sup>lēk!^{lāōk!^{wa}}. Wä,
 10 g'il^{mēsē} äx^{alēlōdxa} lā lōbēdzā^{la} k!^{litk!^{ēdēsa}} qa^s lā pax^{ālilās}. Wä, lā qūsā^{laxa} k!^{lēk!^{lāōk!^{wāxs}} laē k!^{ūtāla} lāx ē^{wēg^ēā^{yasa}} q!ēdz^{edzowē} t!ēqa. Wä, g'il^{mēsē} wī^{lāwa} k!^{lēk!^{lāōk!^{wāxs}} laē xwē^{laqōstōd} lāg^{aalēlōts}. Wä, lā hē^{m^{xat!}} gwē^{x^ēidxa} mā^{k!^{lā}lāq}.}}</sup></sup></sup></sup>

same with the next one: | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one 15 night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were 20 tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought: and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wā, g'il'mēsē 'wī'la lā lēnkūxs laē ēt'ēd LEBēg'intsā lē'wa'yē lāx ēk'ladzē'yas. Wā, 'NEMXSA'mēs la gauōlē hēx'demas g'wālaL-laxs laē ālak'lāla lā lemχ'wīda. Wā, lā LēLaxōdxā k'lēk'lītk'lē-dēsē, qa's pax'alilēlēs. Wā, g'il'mēsē 'wīl'alilēxs laē q'lap'lēx'ēidxā q'lēq'lēdzēdzowē t'lēqa, qa's pāpēqōdalēq, qa sēsēk'laxsagālēs. Wā lā yaēltsemasa q'lōyaakwē k'ādzek' lāq, lāx g'wālaasasa ts'lē-ts!ēnqēla NEGŭdzōxs laē yaēltsemakwaxēn g'ilx'dā g'wāg'wēx's'alasa. 20 Wā, lāxaē hānts'lōyo lāxa pēx'tsewakwē xaxadzēma, qa's lā hāng'alilem lāxa k'lēsē xēnlela qwēsāla lāxa lēg'wilasa g'ōkwē, qa lāg'aasēsā L'ēsalāsa lēg'wilē, qaxs ālak'lālaē dēnak'a q'lēdzēdzowē t'lēqaxs k'lēsāē aēk'ilasē'wa yisa k'lēsē q'lālela g'wēg'ilasaq. Wā, laem g'wāla. 25

Viburnum-Berries.—Wā,¹ g'il'mēsē 'wīlōsdēsā laē lāsdsēsē gēnemas, 1 wā, lā lāxsā bēgwānēmaxā t'lēdzēlalats'lēx'dē xwāxwagūma, qa's lā q'lēxats'lēnoχ'us lāxa q'lēxalē. Wā, la'mē L'ēx'wa gēnemas. Wā, k'lēst'la ālaem gālaxs g'āxaē aēdaaqē lā'wūnemas. Wā, g'il'mēsē g'āxalīsēxs laē alaxlax'ēidxēs q'lēxats'lē xwāxwagūma, qa's laltā- 5 wēxs laē sep'lūltālx'ēidxā q'lēxalē q'lēxānēms. Wā, g'il'mēsē 'wī'lōltāxs laē yīlx'ūsdsēlax'ēīdēq, qa's lā yīlgwēlelaq lāxēs g'ōkwē, qa's lā yīlx'walīlas lāxēs g'wē'yō, qa's lēx'walī'laslēx l'lōbaslasā t'lēsē. Wā, g'il'mēsē 'wī'lōsdēsēxs laē xāmax'ēīda-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-
- 20 wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, || and puts it down on her left-hand side. She sits down next to the |
- 30 mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into
- 10 emxaaxs laē āx^ēdxā lexā^ēyē, qa^ēs lā lents!ēs lāxa L!emāfīsē, qa^ēs lā xex^uts!ālasa t!ēsemē lāxa lexā^ēyē. Wā, ā^ēmisē gwānala, qa^ēs lākwēsēxs laē gwāl xex^uts!ālaqēxs laē k!ōqūlīsaq, qa^ēs g!āxē k!ōx^ēwūsdēselaq, qa^ēs g!āxē k!ōgwēlelaq lāxēs g!ōkwē. Wā, lā k!ōx^ēwalīlas lāxēs t!āts!ēltsē!asLaxa k!ēlx^ē t!ēlsa. Wā, la^{mē}
- 15 hēx^ēidaem gwālexs laē k!ōtaq laem hēlalēs xegwānemē t!ēsema. Wā, laemlās nāxwa q!ālelax gwēg!ilasasa lā leqwēlaxa ts!āts!ēl-q!waasLaxa t!ēsemē qaxs nāmī!āla^ēmaē gwayi!ālasa lāxa nek!alē lē^ēwa q!ōlāxēs q!ōlasōlaxs laē ts!āts!ēlq!waxa t!ēsemē. Wā, hēem lāg!ilas hēx^ēsāem la ēaxelēda begwānemaxa q!ēxalē lē^ēwa t!ēsemāxs
- 20 laē gēnemāxs ēaxelaxa t!ēlsē. Wā, g!il^ēmēsē gwāl^ēalīla leqwāxs laē mōkūyālaxa t!ēsemāxs k!ēs^ēmaē mēnabewakwāxs laēda begwānemē g!ōx^ēwīdxēs gēnemāxs laē k!ūnxēlīlxa lē^ēwa^ēyē la qebedzā-lilatsa t!ēlsē, yīxs hē^ēmaē g!il āx^ēētsō^ēsa ts!ēdāqaxs g!ālaē gwāl L!ēxwāxs g!ālaē g!āx nā^ēnakwāxs laē āx^ēdxā Eldzowē lē^ēwa^ēya, qa^ēs
- 25 lep!ālīlēq. Wā, lā āx^ēdxā ^ēwālasē nāg^ē t!ēlts!āla lexā^ēya, qa^ēs lā qebedzōtsa t!ēlsē lāxa lebēlē lē^ēwa^ēya. Wā, lāxāē hēemxat! gwē-x^ēīdxā nanaāgemē lexā^ēya. Wā, lāxāē hēem gwēx^ēīdxēs hēlō-māgemē lexā^ēya. Wā, la^{mē} ^ēwīla lā lōpēmts!āwa laelxā^ēyas; wā, lā āx^ēdxā āmāyaga^ēyasēs laelxā^ēyēxēs nanaāgemē lexā^ēya,
- 30 qa^ēs hāng!alīlēs lāxēs gemxagawalīlaxs laē k!ūnxēlīlxa t!ēldzedzāla lebēl lē^ēwa^ēya. Wā, lā dāx^ēīdxā nexlāla t!ēlsa, qa^ēs k!ūlpālēxa t!ēlsē lāxēs t!ēldzanowē, qa^ēs lā k!ats!ālasa t!ēlsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water: | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs || and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wä, lä ts!eqelasa t!eldzanowē läxēs hēlk'ōtagawalilē. Wä, hē^{mis} 33
la g'EX^uwidaats lä^wünemasēq. Wä, g'il^mēsē 'wī^lala la k'ülbekwa
t!elsaxs laē mēnābōdēda begwānEMaxēs gwālēlēx'dēda ts!āts!E- 35
q!waaslaxa t!ēsemē. Wä, g'il^mēsē x'iqōstāxs laē äx^ēdxā lāwats!ēxa
yix^usemē q!ōlats!ä, qā^s g'āxē hānōlisas läxa legwilē. Wä, läxaē
äx^ēdxā mältsemē äwā naengats!ä, qā^s lä tsēx^ēidEX 'wē^wāp!ēma.
Wä, g'il^mēsē g'āx wāx'senkūlaxa 'wī^wābets!āla naengats!ēxs laē
hēⁿākūlāems laxa yix^usemē q!ōlats!ä, qā^s lä güqāsasa 'wāpē lāq. 40
Wä, laEM maltsema naengats!ē qōqūt!axa 'wāpē güxts!ōyosēxs
laē hēlats!āwa yix^usemē q!ōlats!ēxa 'wāpē. Wä, g'il^mēsē gwālexs
laē äx^ēdxā k'oxstanowē lexāxa t!elsē, qā^s g'āxē hāⁿōlilas läxa
yix^usemē q!ōlats!ē. Wä, läxaē ēt!ēd äx^ēdxā gilt!ē k'liplālaa qā^s
g'āxē k'at!ālilas. Wä, lä äx^ēdxā nāgats!ē, qā^s lä tsēx^ēid läxa 45
'wē^wāp!EMē, qā^s g'āxē hānagōts läxa q!ōlats!ē lē^wā legwilē
qā^s hābasxēs k'liplālaa. Wä, g'il^mēsē 'wilg'alilEXs laēda begwā-
nemē äx^ēdxā dengwats!ēmōtē, qā^s g'āxē hāng'alilas. Wä, lä
ēt!ēd lä tsā läxa 'wāpē. Wä, laEM hē tsayats!ēsāda 'nemsgemē
'wālas nagats!ä. Wä, g'il^mēsē g'ax aēdaaqaxs laē güxts!ōts läxa 50
dengwats!ēmōtē qā^s ts!oxüg'indēq. Wä, g'il^mēsē gwālexs laē
hāng'alilas läxēs hēmenēlaslē haⁿēlalt lālaal läxa lāla ts!āwūn-
x^ēdēl, yixs lāalal güqōdxā nēqwa 'wāpa yixs tsōxüg'indayāsēq.
Wä, g'il^mēsē gwālexs laē dōx^wālelaqēxs lē^māē menmenltsemx^ēi-

55 sees that the stones are red-hot, || he takes his long tongs, | puts the
 end into the bucket with water which stands between the | steaming
 box and the fire, and, when the end of the tongs is wet, he picks the |
 red-hot stones out of the fire and puts them into the steaming-box;
 he | continues doing this with the other red-hot stones: and when ||
 60 the tongs catch fire at the end, he puts the end into the | bucket of
 water. The man is careful that | the water does not boil up, for he
 only wants it to be real hot. | When it has nearly come to a boil, he
 stops putting stones into it. | Then he takes the front-basket, which is
 65 now filled with viburnum-berries, || and pours the berries into the cook-
 ing-basket. Then (the woman) | fills the front-basket with more berries,
 which are in the | medium-sized swallowing-basket, and she pours these
 too into the cooking-| basket. When it is nearly full, she stops. Then
 the man takes hold of the | handles of the cooking-basket and puts
 70 it || into the hot water in the steaming-box. The woman watches | it
 carefully while it is covered with water, for (the berries) must not
 be cooked too long. | She takes it out of the hot water every now
 and then, and watches it. | When (the berries) all turn red, they
 are at once | taken out and poured into the empty oil-box, ||
 75 which has already been put down at the place where it is to stay

55 dēda t!ēsemē lāx legwīlas. Wā, lā dāx^εidxēs g'ilt!a k'!iplālaa qa^εs
 L!ENXSTENDēs ōba^εyas lāxa ^εwābets!lāla nagats!ē hanagawalīxa q!ō-
 lats!ē LE^εwa legwīlē. Wā, g'il^εmēsē la k'lūnxbalaxs laē k'!ip!lits lāxa
 x'ix'EXSEMāla t!ēsema, qa^εs lā k'!ipstents lāxa q!ōlats!ē. Wā, lā
 hanāl hē gwēg'ilaxa waōkwē x'ix'EXSEMāla t!ēsema. Wā, g'il-
 60 ^εnaḡwa^εmēsē x'ixbax^εidē ōba^εyas k'!iplālaas laē L!ENXSTENTS lāxa
^εwābets!lālilē nagats!ā. Wā, la^εmē q!āg'emalēda begwānemē qa
 k'!ēsēs MEDELX^εwidēda ^εwāpē qa ā^εmēs ālak!lāla ts!Elx^usta. Wā,
 g'il^εmēsē elāq MEDELX^εwidEXS laē gwāl k'!ipstālasa t!ēsemē lāq.
 Wā, lā āx^εēdxa nanaāgemē lexā^εya, yīxs laē qōt!alalīxa t!ēlsē,
 65 qa^εs lā gūqāsasa t!ēlsē lāxa k'!ōxstanowē lexā^εya. Wā, lānaḡwē
 ēt!ēd k'!āsasa t!ēlsē lāxa nanaāgemē lexā^εyaxa k'!ōts!āwaxa
 hēlomagemē lexā^εya, qa^εs lā ēt!ēd gūqāsas lāxa k'!ōxstanowē
 lexā^εya. Wā, g'il^εmēsē elāq qōt!axs laē gwāla. Wā, lā dāg'aalela
 lāx k'!ēk'lak'ogwaasasa k'!ōxstanowē lexā^εya, qa^εs lā k'!ōxstents
 70 lāxa ts!Elx^usta ^εwāp q!ōts!āxa q!ōlats!ē. Wā, lā lōmāx^εid q!āq!a-
 lalaqēxs laē hānēndzēsa, qa k'!ēsēs hāx'seq!a L!ōpalaēna^εid. Wā,
 la^εmē yāla k'!ōx^εwüstendeq lāxa ts!Elx^usta ^εwāpa, qa^εs q!āq!alalēq.
 Wā, g'il^εmēsē ^εnaḡwa la L!āL!EX^uSEM^εidEXS laē hēx^εidaem
 k'!ōx^εwüstendeq, qa^εs lā gūxts!ōts lāxa dengwats!ēmōtaxs laē
 75 gwālil hā^εnēl lāxēs hēmēnē^εlasLē hā^εnē^εlas lālaal lāxa ts!āwūuxla.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries: and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been
poured into all of them, they || take a board and lay it as a cover on 95
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g'il'mēsē la löpts!āwēda k'!ōxstanowē lexā'yaxs laē ēt!ēd gūx- 76
ts!ōtsa k'!ilx'ē t!ēls lāq. Wä, g'il'mēsē qōt!axs laē hānōlilas lāxēs
q!ōlats!ē, qa's xāl!EX'īdē k'!ipstālx'ētsa x'ix'EXSEMāla t!ēSEM
lāq. Wä, g'il'EMxaāwisē elāq medelx'wīdEXs laē k'!ōxstentsa
t!ēlts!āla k'!ōxstanowē lexā lāq. Wä, laEMxaē q!āq!alālaq qa 80
L!āl!EX^uSEM^xīdēs Lō^sxs 'mELx'dēlēqālaē lēnxēda waōkwaxs laē
L!ōpa. Wä, g'il'mēsē hē g'wēstōx'wīdEXs laē k'!ox'ūstēndēq, qa's
lā gūxts!ōts lāxa dengwats!emōtē. Wä, g'il'mēsē lā mewēXLā
qōqūt!ēda k'!ōxstanowē lexā, la gūxts!ōyosēxa dengwats!emotaxs,
laē ēl!ēd āx'ēdxa ōgū'la'maxat! dengwats!emōta, qa's ts!ōx'wū- 85
g'īndēq. Wä, g'il'mēsē g'wālexs laē hāngogwalīlaq Lē'wa lā hēlats!ā
t!ēlyats!ē dengwats!emōta. Wä, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'!oxstanowē laELxē q!ōlk^u t!ēls lāq, yīxs 'nāl'nēmp!ēnāē
nēqasgēmē dengwats!emōtē t!ēlyats!āsa la'yasek'āla, yīxa lā-
k!wēmasas nāqa'yē, qa's g'āwālap!aaxs 'nēk'āē qa q!ēxlēsēs t!ē- 90
t!ēlyats!ē dengwats!emōta. Wä, g'il'mēsē 'wī'la L!ōpaxs laē tsēx'īd-
xa 'wē'wāp!ēmē, yīsa āwāwē naENGats!ā, qa's lē gūqeyīndālasa
maēmōsgēmē āwā naENGats!ē lāxa 'nāl'nēmsgēmē t!ēlyats!ē
dengwats!emōta. Wä, g'il'mēsē q!wālōts!EWax^usa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qa's pānaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!emōta, qa pēpāqēmēs. Wä, laEM ēdzēLEXA ts!āwūnxLA,
qō ts!ēts!ēx'īdēLē g'ōkūlōtas. Wä, laEM g'wāla.

1 **Crabapples.**—The woman takes the large basket, | which is still
 full of crabapples, and pours these | on the mat at the same place
 where the first lot were poured out. | She does this with all of them,—
 5 the medium-sized basket and the || front-basket. When they are
 empty, she puts them down all around | the crabapples which she
 had poured on the mat. After this is done, | she sits down on the
 right-hand side of the basket in the front corner, and | her husband
 sits down at the right-hand side of the medium-sized basket. | The
 10 baskets are on the left sides of the || woman and her husband who are
 sitting down. Then they take up each a bunch | of crabapples and
 pinch off the stems of the crabapples | with the right hand. With
 the left they hold the | crabapple-stems, which are in bunches; and
 when the crabapples have been picked off, | the woman puts the
 15 cleaned crabapples into the front-basket, || and her husband puts the
 cleaned crabapples into the | medium-sized basket. They continue
 doing this while they are cleaning them; | and when the baskets have
 been filled, they pour them | into the large basket. They only |
 20 stop pouring them into the large || basket when it is very full. Then
 the woman takes a | large dish and pours into it the clean crab-
 apples and those which | her husband has cleaned; and generally

1 **Crabapples.**—Wä, la^{mē} äx^{édēda} ts!Edäqaxa nägaē ^éwālas lexā
^éya, yixs hē^{maē} ālēs tselx^{ts!}älaxa tselxwē, qa^s güq!Eqēsa tsel-
 xwē g'its!āq lāxa lāx^{dē} gügedzōyosēxa LEbēlē lē^{wa}éya. Wä,
 la^{mē} ^énāxwaem hē gwēx^{é!}idxa hēlomāgemē lexā^éya ^éwa nā-
 5 naāgemē lexā^éya. Wä, g'il^{mēsē} lā lōpemts!āxs laē hānē^{stalas}
 lāxa tselxwē lā k'ladzālilaxa lē^{wa}éyē. Wä, g'il^{mēsē} gwālexs laē
 k!wāg'alil lāx hēlk'!ōdenwalilasa nānaagemē lexā^éya. Wä, g'āxē
 lā^{wünemas} k!wāg'alil lāx hēlk'!ōdenwalilasa hēlomāgemē lexā^éya.
 Wä, laem gēgemxagawalila laelxa^éyē lāx k'!udzē^{é!}lēna^éyasa ts!^{E-}
 10 dāqē ^éwis lā^{wünemē}. Wä, lāx^{da}xwē dāx^{é!}idxa ^énāl^{nemxlāla}
 lāxa tselxwē qa^s ep!EXLē māg'inōdālxā tselxwaxs laē epālaq
 yisēs hēlk'!ōts!āna^éyē. Wä, lā hē dālayosēs gemxōlts!āna^éyē lāx
 tseltselx^{mets!}EXLā^éyas. Wä, g'il^{mēsē} ^éwilāwa ts!Elxwaxs laē
 k'lats!ōdēda ts!Edāqasēs k'imta^éyē tselx^u lāxa nānaagemē le-
 15 xa^éya. Wä, lāla lā^{wünemas} hē k'lats!ālasēs k'imta^éyē tselxwa
 hēlomāgemē lexā^éya. Wä, āx^{sä}mēsē hē gwēg'ilaxs k'imtaa^q.
 Wä, g'il^{mēsē} qōqūt!ē k'ēk'imdats!āsēxa tselxwaxs laē güxts!ōts
 lāxa ^éwālasē k'imdegwats!ēxa tselxwē nāg^ē lexā^éya. Wä, āl-
^émēsē gwāl güxts!älaxa ^éwālasē k'imdegwats!ēxa tselxwē nāg^ē
 20 lexāxs laē ālak!āla la qōt!a. Wä, lāxaē äx^{édēda} ts!Edäqaxa
^éwālasē loqlwa, qa^s lā güxts!ālasēs k'imta^éyē tselx^u lāq lō^é k'im-
 ta^éyasēs lā^{wünemē}. Wä, lā q'lūnāla äx^{édxa} k'imyaxlā lō^éxs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
 apples into it, | in case she is picking a great many. When all the
 crabapples have been cleaned, || the husband of the woman goes to 25
 get driftwood, | for it is hard work to prepare crabapples. There-
 fore | the man helps his wife. When he gets home from getting |
 driftwood, he carries it on his shoulder into the | house, and puts it
 down where he is going to build a fire. As soon as || all the drift- 30
 wood has been carried in, he puts down two medium-sized logs, |
 which will be the side-pieces. Between them he puts small pieces | of
 dry driftwood. He places larger pieces of driftwood | crosswise
 over the side-pieces for the stones to rest on. When | this is done,
 he takes a basket, goes down to the beach, || and puts stones into the 35
 basket. | When he thinks he has as many as he can carry, he
 carries them on his back up the beach, | and carries them into the
 house in which the crabapples are being prepared. | Then he puts
 (the basket) down on the wood that is built up for it. | He brings
 many stones which he has picked up; and when he has brought in
 enough, || he lights the fire under the wood and stones. When | 40
 it is burning, he takes an empty oil-box and puts it down along-
 side | of the wood and stone in order to heat it. Then he goes and
 gets | two large buckets and draws water in them. He | pours the

haē āx^ētse^ēwa lāwatsa, qa^s gūxts!ālasōsa k'imdek^{wē} tsel^xwa, 23
 yīxs q!ēnemaēda tselwānemas. Wā, g'il^ēmēsē ^ēwī^ēla lā k'imdek^{wā}
 tsel^xwaxs laē hē^ēmē lā^ēwūnemasa ts!edāqē lā q!ēxaxa q!ēxalē, 25
 qaxs lāxūmlaēda tsel^xwaxs ēaxelase^ēwaē. Wā, hē^ēmēs lāg'ilas
 griwālēda begwānemaxēs genemē. Wā, g'il^ēmēsē g'āxexs q!ēxēx-
 dāxa q!ēxālaxs laē hēx^ēidaem wēx^ēideq, qa^s lā wēg'ilelaq lāxēs
 g'ōkwē, qa^s lā wēx^ēalītaq lāxēs lex^ēwalilaslē. Wā, g'il^ēmēsē ^ēwī-
 lōsdēsa q!ēxalaxs laē k'at!alīlasa ma^ēlts!aqē hū^ēyāl^ēag'it q!ēxala. 30
 Wā, hēm k'āk'ēdenwa^ēyē. Wā, lā lōlaxōtsa g'ālastōyowē āme-
 ma^ēyastō lem^xwa q!ēxala. Wā, lā āx^ēēdxa āwāwastāla q!ēxala,
 qa^s gēk'eyindālēs qa t!āxt!emasā t!ēsemē. Wā, g'il^ēmēsē
 gwālexs laē āx^ēēdxa lex^ēyē, qa^s lā lents!ēs lāxa l!ēma^ēisē,
 qa^s lā t!axts!ālasa t!ēsemē lāxēs t!āgats!ēxa t!ēsemē lex^ēyā. 35
 Wā, g'il^ēmēsē gwānala lāx^ūsēxs laē ōxlex^ēideq, qa^s lā ōxlōs-
 dēselaq, qa^s lā ōxlaēlelaq lāxēs tsātse^xsē^ēlats!ēlē g'ōkwa.
 Wā, lā ōxleg'alīlaq qa^s lā t!āqeyindālas lāxēs la gwālilā^ēyā. Wā,
 lā q!ēnemē t!āganemas t!ēsema. Wā, g'il^ēmēsē hē^ēalē t!āgane-
 masēxs laē tsēnabōtsa gūlta lāxes t!ēqwapa^ēyē. Wā, g'il^ēmēsē 40
 x'iqostāxs laē āx^ēēdxa dengwats!emotē, qa^s g'āxē hā^ēnōlīsas lāq
 lāxa t!ēqwapa^ēyas, qa ts!elxsemx^ēidēs. Wā, hē^ēmis lā āx^ēēdaatsēxa
 āwāwē ma^ēltsēm naengats!ā, qa^s lā tsēx^ēid lāxa ^ēwāp, qa^s lā
 gūxts!ālas lāq. Wā, g'il^ēmēsē lā negōyoxsdālaxa ^ēwāpaxs laē gwāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wā, lāxaē āx^ēdxēs k'liplālaa, qa g'āxēs k'adēla.¹ . . . Wā, g'il^ēmēsē gwālexs laē āx^ēdēda begwānemaxa nagatslē, qa^s lā tsāxa 'wāpē. Wā, g'il^ēmēsē g'āx aēdaaqaxs laē hanāgōts lāxa dengwats'emotē ʔ^ēwa legwīlē. Wā, la^{mē} 'nāxwa la mēmēntsemx^ēidēda t'ēsēmē t'lāxlālālēs lāxa legwīlē. Wā, hē^ēmis lā
50 dāx^ēidaats'lēxēs k'liplālaa, qa^s L'ENXSTENDēs lāxa 'wābets'lāwasa nagatslāxs laē k'lip'lits lāxa x'ix'exsemāla t'ēsēma. Wā, lāxaē hāpstents lāxa 'wāpē, qa lawāyēs k'wēk'lūtsemayaq gūna^ēya. Wā, g'il^ēmēsē gwālexs laē k'lipstents lāx 'wābets'lāwasa q'lōlats'lāxa tselxwē dengwats'emota. Wā, lā hēx'sā gwēg'ilē. Wā, ā^ēmisē
55 gwālexs laē ālak'lāla la maēmdelqūlēda 'wāpē. Wā, lā āx^ēdxā k'litk'!edēsē, qa^s lā pāxstents lāxa maēmdelqūla 'wāpa. Wā, g'il^ēmēsē gwālexs laē āx^ēdxā 'wālasē k'imdegwatslē nāg'ē lexa^ēya, qa^s lā hāndzōts lāxa k'litk'!edēsasa tsātselx^usilāxa tselxwē q'lōlase^ēwa. Wā, lāxaē āx^ēdxā k'imdegwats'lāxa tselxwē hēlōmā-
60 gēm lexa^ēya, qa^s lāxat! hā'nōdzents lāq. Wā, lāxaē āx^ēdxā k'imdegwats'lāxa tselxwē nanaāgem lexa^ēya, qa^s lā hānāgōts lāq. Wā, g'il^ēmēsē 'wi^ēlastaxs laē t'epsemxa ts!elx^usta 'wāpa. Wā, lā āx^ēdēda begwānemaxēs k'liplālaa, qa^s ēt'!edē k'lip'lits lāxa x'ix'exsemāla t'ēsēma, qa^s lāxat! hāpstents lāxa 'wāpē. Wā,
65 lā xāl'ex^ēid k'lipstālas, qa ālax^ēidagēs medelx^ēwidēda 'wāpē. Wā, g'il^ēmēsē ālak'lāla la maēmdelqūlaxs laē x'ōs^ēida. Wā, hēt'!alē genemas la q'lāq!alalaq. Wā, laem āx^ēdxā k'āts!enaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'ēidēs lāxa tselxwē, qa's p!ēx'wīdē, qa teltelx^usemx'ē- 68
idē. Wā, g'il'mēsē lā teltelx^usemx's laē l'ōpa. Wā, la'mē lē-
'lālxēs lā'wūnemē qa's k'!ōx'ūstalax'ēidēxa yūdux^usemē q!ēq!ōlx^u- 70
ts!āla laelxāxa tselxwē, qa's lā gūxts!ālas lāxa ōgū'la'max'at!
la ts!ōxūg'ītsō'sa genemasa begwānemēxa la gwā'lii ha'nēl lāxēs
hēmēnē'laslē ha'uēlasa tsel'wats!ē dengwats!emōta. Wā, hē'mis la
gūxts!ālatsēsa q!ōlkwē tselxwa. Wā, g'il'mēsē k'!ēs 'wī'la q!ō'īdxa 80
waōkwē tselxwa laē ā'ma ts!edāqē xwēlaxts!ōtsa lēnēlxsemē 75
k'imdekwē tselx^u lāxa yūdux^usemē lā tsētselx^uts!ālaxa tselxwē la-
a!ēs lā'wūnemē ēt!ēd k'!ipstālasa x'ix'exsemāla t!ēsem lāxēs q!ōlas-
laq. Wā, g'il'emxaāwisē medelx'wīdēda 'wāpaxs laē k'!ōxstendā-
lasa yūdux^usemē tsētselx^uts!āla laelxā lāq. Wā, āemxaāwisē ne-
qemg'iltewēxēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē 'wī'la la q!ōlkwē 80
tselxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats!ā, qa's lā tsāxa
'wāpē, qa's lā gūq!aqas lāq. Wā ā'mēsē 'uēx' qa ma'lp!enēs
hē 'waxēda 'wāpē 'waxaasasa tselxwaxs laē gwāla. Wā, g'il'mēsē
gwālexs laē āx'ēdxa ts!ats!ets!ax^usemē qa's lā pāqemlilas lāq. Wā,
laem lālaal lāxa ts!āwūnxla, qō ts!ēts!ēx'īdlē, g'ōkūlōtas tsel'wadās 85
lōxs k'ilxwase'waasa g'igema'yas tselxwēlilaxa tselxwē, yixs hē-
'maē g'igēxa 'wālasē k'wēladzemxa q!ēnemē lēlqwāla.la'yaxa
tselxwē. Wā, laem gwāla lāxa q!ōlkwē tselxwa.

1 Qōt!xolē.¹—When she has finished, she takes a dish and | puts the
 berries into it. Then she takes oil and pours | much of it on. There
 is more oil than there are berries. | When this is done, she takes a
 5 wooden spoon and puts it down next || to her seat. Then she calls
 her husband and her | children to come and eat the berries; | and
 when they have all come, the woman gives them spoons; | and after
 doing so, she takes up the dish with the berries | and puts it before
 10 them. Then they all begin to eat the berries. || They eat them with
 their spoons. | Whoever is not accustomed to eat them drains off the
 oil to make them dry when | he is eating them, but the berries choke
 one when they are eaten; | and therefore any one who does not like
 to eat oil with them must chew them a long time, and | can not
 15 swallow them: he just has his mouth full || of berries. But if he is
 experienced in eating them, he does not take many | berries in his
 spoon, and he takes much oil, | when he puts them into his mouth;
 and he does not chew them long | before swallowing, for the oil makes
 them slippery. After eating the berries, | they do not drink water,
 20 and just || go out of the house. They do not drink water for a long
 time, because they | do not want the oil to rise into their throats.
 This is one way to do with the berries, when | they are given at a

1 Qōt!xolē.¹—Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'la-
 ts!ōdēsa qōt!xolē lāq. Wā, lā āx'ēdxa L'ē'na, qa's kúnq!ēqōsa
 q'lēnemē lāq. Wā, laem hē q!āgawa'ya L'ē'nāsa qōt!xolē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs g'aēl lāx hēme-
 5 nē'lasē k'waēlats. Wā, hē'mis la lē'lalatsēxēs lā'wūnemē lē'wis
 sāsemē qa g'āxēs klūs'ālila, qa's qotqwat!ēdēxa qōt!xolē. Wā,
 g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē
 lāq. Wā, g'il'mēsē gwālexs laē k'ūg'ililaxa qōtqūdats!ēlē lōq!wa,
 qa's lā k'ax'dzamōlilas lāq. Wā, hēx'ida'mēsē 'nāxwa qōtqwa-
 10 t!ēdxa qōt!xolē. Wā, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wā,
 hēem yāg'ilwat qōtqwata x'ats!ālaxa L'ē'na, qa lemōkwēsēxs laē
 qōtqwat!ēdeq, qaxs ālak!ālaē mekwa lax qōtqwatse'wāē. Wā,
 hēem gēg'ilil wū'ēm malēkwaqāxa k'iltāsa L'ē'na. Wā, la
 k'leās gwēx'idaas nex'wīdeq. Wā, hē'mis la āem la qōt!aēL'ē-
 15 xālatsēxa qōt!xolē. Wāx'ida ēg'ilwatē, yīxs k'lēsaē q!ēsgema
 qōt!xolāxs nex'tslāē lāx k'ats!ēnaqas. Wā, hēt!a q'lēnema L'ē-
 'nāxs laē yōsk'ēdzents. Wā, k'lestlē gēg'ilil mālēkwaqēxs laē
 nex'wīdeq, qaēda L'ē'nāxs tsāx'aē. Wā, g'il'mēsē gwāla qōtqwa-
 dāxa qōt!xolāxs laē k'lēs nāgēk'ilaxa 'wāpē. Wā, la'mē āem
 20 hōqūwelsa. Wā, la'mē k'lēs gēyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-
 tāē lēwumsa L'ē'na. Wā, la'mē g'wāl lāxa 'nemx'ēidāfa, yīxs
 hē'maē gwēqūxs laē qōtelag'ila q'lēnemē lēlqwālaLa'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wē^lidayowa, yīxa lēx^aemlen g̃wāgwēx^sex^sidaasL 23
lāqēxs laē hānkwa qaēda ts!āwūnxē, yīxs ā^lmaē k!āts!ōyo lāxa
xēxetsemē. Wā, ā^lmēsē la yīkūyīntsōsēs yīkwāyā^syaxs laē t!ēmākⁱ- 25
yīntse^lwa, qa^s lā hāng^alilem lāxa wūdanēg̃wīlasēs g̃ōkwaxa qō-
dats!ē xēxetsema. Wā, hē^smis qōtqwat!ēnēqen lāx^dē g̃wāgwēx^s-
s^alasa. Wā, laem g̃wāla.

L!ākwē qōt!xolā.—Wā, hē^smaaxs q!ēnemaē qōdānemasa ts!ē- 1
dāqē qōt!xolā. Wā, lā āxk^lālaxēs la^swūnemē, qa āx^lēdēsēxa lā-
watsaxa ālā la emxa, qa g^aāxēs hāx^hanīla. Wā, lā leqwēlax^lid
lāxēs legwīlē. Wā, lā xex^lālaxa t!ēsemē lāxēs legwīlē. Wā, lā
q!ēnemk^aas^lma t!ēsemē. Wā, lā āx^lēdxēs nagats!ē, qa^s lā tsāsa 5
ēnemsge^mmē nagats!ē lāxa ēwāpē. Wā, g^lil^lmēsē g^aāx aēdaaqaxs
laē hūⁿōlisas lāxēs legwīlē. Wā, g^lil^lmēsē g̃wālexs laē āx^lēdxēs
k!^liplālaa, qa^s g^aāxē k^aadenōlisas lāxēs legwīlē. Wā, lā āx^lēdxēs
dengwats!ē qa^s g^aāxē hūⁿōlisas lāxēs legwīlē. Wā, g^lil^lmēsē
g̃wālexs laē āx^lēdxēs qēqot!xōleats!ē laēlxa^sya, qa^s g^aāxē 10
hānemg^alītelas lāx hāx^hānē^llasasa lēlāwatsa. Wā, lā gūxts!ō-
dālas lāxa lēlāwatsa; wā, g^lil^lmēsē elāq qōt!axs laē g̃wāl gūqas
lāq. Wā, lā hēx^ssāem āwāxats!ā lāxa waōkwē lēlāwatsa. Wā,
g^lil^lmēsē ēwīltslāxs laē āem la ēsela qa mēmentsemx^sidēsa
t!ēsemē xex^lālālis lāxa legwīlē. Wā, g^lil^lmēsē dōx^swale- 15
laqēxs lē^lmaē mēmentsemx^sidēxs laē dāx^lēdxēs k!^liplālaa, qa^s
k!^lip!idēs lāxa xⁱx^semāla t!ēsema qa^s lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 **Curing Seaweed (1).**¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 ^éwābets!āwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūnāya.
 Wā, lā k!pstsents lāxa L!ē^énats!āwasa dengwats!ē. Wā, lā hēx-
 20 sāem gwēg!ilaq. Wā, ā!mēsē gwālexs laē ālak!āla lā maemdel-
 qūlēda L!ē^énats!āwasa dengwats!ē. Wā, k!lēst!a yānagaala tsēx^éid-
 xa maemdelqūla L!ē^éna, qa^s lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx^éēdxa ^éwālasē xālaētsa met!ānāyē, qa^s ax^éwidēxa
 a^éāwās ōkūya^éyasa ts!elx^usta L!ē^éna. Wā, g!il^émēsē ^éwilāwa
 25 a^éāwāxs laē āx^éēdxa tsēx!ā, qa^s tsēx^éidēs lāxa ts!elx^usta L!ē^éna
 qa^s lā gūqeyindālas lāxa qōt!xolē. Wā, ā!mis gwālexs laē t!epe-
 yēda qōt!xolāxa maemdelqūla L!ē^éna. Wā, lā hēx^ésāem hāx^éhā^énīlē
 qa L!ax^éidēsa L!ē^énāxa la mā^élexsa ^énāla, qa ālak!alēs wūdex^éida.
 Wā, lā āx^éēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qa^s lā hāng^élī-
 30 las lāxa wūdanēgwilasēs g^éōkwē. Wā, g!il^émēsē gwāl^éalilexs laē
 āx^éēdex yikūya^éyas, qa^s yikūyindēs lāq. Wā, la^émē t!emāk^éyīn-
 deq. Wā, g!il^émēsē gwālexs laē āx^éēdxa k!āk!ēk!ōbana, qa^s
 lepeyindēs lāq. Wā, laem lālaal lāxa ts!āwūnxla hēlgwaēlē.

1 **Curing Seaweed (1).**¹—Wā, g!il^émēsē yā^ég!ilwatēda ts!edā^éqē a^éaxsī-
 laxa leq!este^énaxs la^é hēx^éidaem lex^éalīsaq lā^éxa L!ema^éisē qa
 lem^éwī^édēs. Wā, hē^éem L!asl!exdzō leq!este^énēda hē gwē^éx^éi-
 tse^éwē. Wā, g!il^émēsē ^ég!ilwatēda ts!edā^éqaxs la^é ā^éem moltō^éd-
 5 xa leq!este^énē la^éxēs yā^éyats!ē. Wā, la āx^éē^édxa lē^éwa^éyē qa^s
^énax^ésemli^ésēs la^éqēxs la^é q!ap!ēsgēmlīsa la^éxa L!ema^éisē yīxs
 wa^éx^émaē ^ék^éa ^énā^éla. Wā, la k!lē^és geyol lex^éalī^ésaq qaxs ^énē^ék^éaē
 qa xas^éi^édēs. Wā, hē^ét!la la mō^éx^ésē ^énā^élāsēxs la^é lē^ét!ēdxā lē^éwa^éyē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which 25 they have eaten || and puts it down at the place where she is going to work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wä, la äx^é'dxa k'litk'!edē'sēxa hēkwē'lē'mē qaē'da 10
 !eq!ESTE'nē qa lE'm^éwats yīxa äwá'dzōs xā'yē k'waxlā'wa, lat!a
 'nE'mp!enk' la'xENS ba'lē äwá'sgEMASAS. Wä, lat!a yū'dux^{up}!enk'
 lāxENS q!wā'q!wax'ts!āna'yēx, yī'xa mō'ts!aqē gayō'lEMS. Wä,
 hē^é'mis 'wa'dzE'watsa k'litk'!edē'sē. Wä, la !entsō'tsa !eq!ESTE'nē
 lāq. Wä, laE'm lE'mxwaq la'xa L.lē'sela lE'wē yā'la. Wä,
 laE'm 'nE!s'nE'mp!ENA 'nEqa'xsēda k'litk'!edē'sē lEmō'dzōsa 15
 'nEMō'kwē ts!edā'qa lā'xa !eq!ESTE'nē. Wä, g'í'l^émēsē ē'k'a
 'nā'lāxs la'ē lē'x^é'īdaEMXA !eq!ESTE'naxa 'nEQU'la. Wä, la lE'mx-
 'wīdaEM 'na'xwaxa la dzā'qwa. Wä, g'í'l^émēsē lEmx'wī'dEXS laē'da
 ts!edā'qē lē'x^é'ENDEQ 'wī'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wä,
 laE'm lē'x^é'ENāLAXA lē'wa'yē. Wä, g'í'l^émēsē ē'k'a 'nā'lāxs la'ē 20
 ē't!ēd alē'x^é'wīda. Wä, laE'm lā! q!E'nsax q!anā'sa. Wä, g'í'l^émēsē
 lā!xa q!ē'nEMAXS g'ā'xāē nā'nakwa.¹ . . .

Wä,² g'í'l^émēsē gwā'lEXS la'ē hō'qūwELSēda q!E'nsq!asē, yīxs la'ē
 gwā! nā'qaxa 'wā'pē. Wä, lēda ts!EDāqē äx^é'dxa ha'maats!ē'x'dē
 lō'q!wa qa's lē hā'ng'a!lilaxS la'xēs ē'axE!asLAXA !eq!ESTE'nē. 25
 Wä, la äx^é'dxēs xā'xadzEMē qa's g'ā'xē hā'ng'a!lilaxS lāx la ha'nē'-
 'latsa lō'q!wē. Wä, la'xaa äx^é'dxa ts!ap!a'xē qa's k'oqā'lēx teltel-
 gūtā'yas qa's äx^é'ā'lilēS. Wä, la äx^é'DEX yīküya'yasa xā'xa-
 dzEMē qa's nE!ā'lilēq. Wä, la äx^é'dxa !eq!ESTE'nē qa's lEBE-
 dzō'dēs lā'xa yīküya'yē. Wä, la q!anepi!lā'laq qa 'nEMala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 483).

² Continued from p. 484, line 18.

31 so that it is folded the same size | as the box-cover. Then she takes
 a mouthful of the liquid of the | chitons, and she spreads it out again.
 Then she blows water from her mouth over it. | She takes four
 mouthfuls of the dirty water and blows | it on it. Then the seaweed
 35 gets all wet, || and she folds it up again to the size of the cover. |
 Now it is four fingers thick. | As soon as this is done, the woman takes
 the soft tips of | cedar-branches and puts them in the bottom of the
 small box. Then she takes the | seaweed and puts it on the branches;
 40 and she takes more || cedar-branches and lays them over the seaweed.
 When | no more shows, she takes another piece of seaweed and |
 does the same as she did to the first one which is in the | little box;
 and she does not stop until all the seaweed is in the | small box. As
 45 soon as she has finished, she takes a long || rope and ties it around the
 small box. Then she draws the rope tight, | because she does not
 wish the small box to burst open, and she | puts stones on top of it.
 As soon as she has finished, she takes | short boards and measures the
 size of the top of the small box, so | that they fit the corners of the
 50 inside of the small box. Then she puts it down flat || on the seaweed.
 Then she takes up stones and puts them on the | small box containing
 the seaweed; and she does not stop until there is no | room to put
 stones on, for there are | many stones to put on the top of the box

31 k'ō'xwa^εyas LE^εwa yikūya^εyē. Wā, la hā'msgemd lāx ^εwā'pālasa
 q!ana'sē qa^εs ē't!ēdē LEp!ē'dēq. Wā, la SELBEX^εwi'ts lax āwā'ga-
^εyas. Wā, mō'p!ēna hā'msgemd lā'xa nēqwa ^εwā'pa qa^εs SELBEX-
^εwi'dēs lāq. Wā, laE'm ^εnā'xwaem la LEX^εē'dēda lEQ!ESTE'naxs
 35 la'ē ē't!ēd k'ō'x^εwōdēq qa ^εnemā'lasēs LE^εwa yikūya^εyē. Wā,
 la'xaē mō'den lā'xens q!wā'q!wax'tslāna^εyēx yix wā'gwasas. Wā,
 g'ī'l^εmēsē gwā'lEXs la'ēda ts!ēdā'qē āx^εē'dxa teltelX^εba^εyasa
 ts!ā'p!axē qa^εs ts!ak'!EXLE'ndēs lā'xa xa'xadzemē. Wā, la āx^εē'dxa
 lEQ!ESTE'nē qa^εs āxy'ndēs lā'xa ts!ā'p!axē. Wā, ē't!ēd āx^εē'dxa
 40 ts!ā'p!axē qa^εs hamelqeyi'ndēs lā'xa lEQ!ESTE'nē. Wā, g'ī'l^εmēs
 k'leō's la nē'lalasēs la'ē ē't!ēd āx^εē'd lā'xa lEQ!ESTE'nē qa^εs
 ā^εmēxat! ^εNEGeltōdxēs g'ī'l^εx'dē gwē'g'ilasxa lā'g'its!ā lā'xa xa'xa-
 dzemē. Wā, a'l^εmēsē gwā'lEXs la'ē ^εwi'ēlts!āmasxa lEQ!ESTE'nē lā'xa
 xa'xadzemē. Wā, g'ī'l^εmēsē gwā'lEXs la'ē āx^εē'dxa g'ī't!a DE-
 45 NE'ma qa^εs qEX'sE'ndēs lā'xa xā'xadzemē. Wā, laE'm lEK'ūtēlē'da
 dENE'mē qaxs gwā'q!ēlaaq yimlts!ē'da xa'xadzemē qō XEQŭ-
 y'intsā t!ē'sEMē lāq. Wā, g'ī'l^εmēsē gwā'lEXs la'ē āx^εē'dxa
 ts!ā'ts!ax^εSEMē qa^εs ^εME'ns'idēs lāx ō'kūya^εyasa xa'xadzemē qa
 benbanē'qwēs lāx ō'tslāwasa xa'xadzemē. Wā, la pā'qeyints
 50 lā'xa lEQ!ESTE'nē. Wā, la t!ā'x^εidxa t!ē'sEMē qa^εs lē t!āqeyindālas
 lā'xa lega'tslē xa'xadzema. Wā, a'l^εmēsē gwā'lEXs la'ē k'leō's
 la gwa'yak'!ālas ē't!ēd la t!ā'x^εāLElēda t!ē'sEMē qaxs la'ē qlē'-
 nema la t!āqelāLEla lāx ō'kūya^εyasa lega'tslē xa'xadzema. Wā,

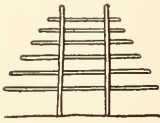
containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'f'nemp!ena 'ne'msgemg'ilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wā, g'í'l'mēsē k'ō'tēda ts!edā'qaq lae'm k'lūtō'x'wi- 55
dēda leq!este'naxs la'ē t!āqaxōdxa t!ē'semē yixs ē'kaēda 'nā'la.
Wā, la āx'wūlts!ō'dxa leq!este'naxs la'ē 'nā'f'nemden lā'xens
q!wā'q!wax'ts!āna'yēx yix wā'gwasas. Wā, la lā'welsas la'xēs
g'ō'kwē qa's lē pā'x'alise!as lā'xa l!ema'sisa lā'xa l'e'm'wēsē.
Wā, g'í'l'mēsē dzā'qwaqs la'ē āx'alī'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wā, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wā, lā'xaē ts!ā'ts!ē-
k'odālasa ts!ā'p!axē laq. Wā, lā'xaa ē't!ēd'emxat! la t!ā'qeyintsa
t!ē'semē lāq. Wā, la mōp!ena hē gwē'x'ē!deq. Wā, g'í'l'mēsē
mō'p!enaxs la'ē gwā'la. Wā, lae'm g'ē'ts!āyo lā'xa xa'xadzemē,
yixs la'ē lā'woyewēda ts!ā'p!axē. Wā, hē'ē'mēsa t!ā'gemē t!ē'- 65
sema. Wā, la á'em la yikūyí'ntsōsēs yikūya'ēyē. Wā, la t!ē-
mā'k'intse'wa. Wā, la g'ē'xase'wa. Wā, lae'm gwāl la'xēq.

Curing Seaweed (2).—Wā, lā'xaē dē'x'walē!ema malts!a'qē dzo'-
xuma na'q!ēbōdē āwá'sgemasas. Wā, la dzō'dzēx'baa'kwa. Wā, la
xō'x'witse'wēda k!waxlā'wē qa pē'lspadzōwēs. Wā, la maē'malden 70
lā'xens q!wā'q!wax'ts!āna'yē āwá'dzewasas. Wā, la k!ō'dēnē wē-
wā'gwasas. Wā, la hāyaxk!ō'dbōdē āwá'sgemasas lā'xens bā'lax.
Wā, la āx'ēdxa ts!exekwē ts!ēq! denasa qa's yil'alelōdēs oba'yas
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x'-
ē!dxa āpsba'ēyē. Wā, la q!el!ets!ā'qa xō'kwē k!waxlā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way: seaweed, break it are thin and flat, rack. As soon as 80 turned over; and taken down from



When it is done, | they take the in pieces, and, when | the pieces they hang them over the | drying- it is browned by the fire, || it is when it is browned again, | it is where it had been put, and placed on dressed deer-skin. Then it is made into a bunch. | A wedge is taken, and with it it is beaten as it is | lying on the board on the floor of the house. Then it is just like | powder after it has been 85 beaten, and it is shaken into the || small box. Then a tight cover is put on, and it is placed in a | dry place in the house.

Boiled Huckleberries.—The woman goes | to get driftwood after she has picked huckleberries, | when she has many and they have been cleaned. | She goes herself to get driftwood; and when she gets 5 home, || she carries it up the beach into the house, and | she throws it down. After she has carried in all the driftwood, she takes a medium-sized | basket and goes down to the beach in front of her house. She | puts stones into it, as many as she can carry. | Then 10 she carries it on her back into her house || and puts it down. Then she continues carrying stones. | When she thinks she has enough,

76 yaē'llala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē gwā'-
lēxs la'ē āx'ētse'wa leq!estē'nē qā's pa'pex'sālasēwē. Wā, g'ī'l-
ēmēsē la pē'lspe la g'ī'lsē'ildēdzōxs la'ē gē'x'walelodalayu lā'xa
lemx'dema. Wā, g'ī'lēmēsē la kūlx'widēxs laē 'wī'la lē'x'itse'wa.
80 Wā, g'ī'lēmxaā'wisē la kūlx'widēxs la'ē 'wī'la āxa'maxoyā qa's
āxdzo'dayuwē lā'xa 'wā'dekwē. Wā, la q!enē'psemtse'wa.
Wā, la āx'ē'tse'wēda le'mg'ayowē qa's t!ē'lē'widyowē laqē'xs
la'ē āxdzā'lilxa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts!ō'-
layōxs la'ē gwāl t!ēlx'wase'wa. Wā, ā'ēmēsē la laaxts!ō'yo lā'xa
85 xa'xadzema'xs laē aemxase'wēs yīkūya'yē qa's g'ē'xase'wē lā'xa
lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek' gwādem).—Wā, hēem g'īl āx'ē-
tsō'sa ts!ēdāqa q!ēxalē leqwa, yīxs g'ālaē gwāl k!ēlaxa gwāde-
mē, yīxs q!ēyōlaaq. Wā, laemxaā'wisē ek!ēgekwā. Wā, laem
gwālilaxs laē ānēqaxa q!ēxalē. Wā, g'ī'lēmēsē g'āx nā'nakūxs laē
5 hēx'idaem wēx'wūsdēselaq, qa's lā wēg'ilelaq lāxēs g'ōkwē, qa's
lā wēx'alilaq. Wā, g'ī'lēmēsē 'wī'losdēsxa q!ēxalaxs laē āx'ēdxa hēla
lexa'ya qa's lā lents!ēs lāxa l'ema'isasēs g'ōkwē. Wā, lā xē'x-
ts!ōdālāsa t!ēsemē lāq. Wā, ā'ēmēsē gwanāla, qa's lākwēsēxs laē
ōxlex'īdēq qa's g'āxē ōxlosdēselas qa's lā ōxlaēlelaq lāxēs g'ō-
10 kwē qa's lā ōxleg'alilas. Wā, lā hanal xeqwaxa t!ēsemē. Wā,
g'ī'lēmēsē k'ōtaq laem hēlaxs laē āx'ēdxa malts!aqē hāa'yalagit

she takes two medium-sized | pieces of driftwood and puts them 12
 down as side-pieces at the place where she intends to | build her fire,
 and between them she puts kindling-wood. When | the kindling-
 wood is level with the two side-pieces, || she takes short pieces of 15
 driftwood and puts them crosswise over the side-pieces. | The stones
 are to be placed on these. When (the wood) is all on, she puts the
 stones on top of it; | and after the stones are all on, she lights | the
 fire underneath. When it blazes up, she takes the | huckleberries,
 which she is going to cook in a high square box, which she puts down
 next to the fire which she has made, and also her || long tongs and a 20
 bucket filled with water. She | places the bucket with water next
 to the fire, so that it may get warm. | After doing so, she takes
 spawn of the humpback-salmon and | puts it down in a dish. She
 takes her huckleberry- | baskets and pours the huckleberries into the
 high box in which || they are to be cooked. When the box is nearly 25
 full, she stops | pouring in huckleberries; and when the stones get
 red-hot, | the woman who cooks the huckleberries takes her | tongs,
 picks up the red-hot stones, and | dips them into the water in the
 bucket, so that the || ashes that stick to them come off. Then she 30
 puts them into the huckleberries which she is cooking. | She con-
 tinues doing this, and the hot stones sink down | in the berries.
 There are not very many stones which she puts in, | when they begin

q'ëxala qa's k'äk'EDENödēs lāxēs gwe'yō qa's lex'wālılasxēs le- 12
 qwēla'yē. Wā, lā äx'ödālasēs g'ālastayowē lāq. Wā, g'il'mēsē lā
 'nemāk'eyēda g'ālastayowē ɽE'wa malts!aqē xwēxwālenwa'yaxs
 laē äx'ēdxa ts!Ełts!EX'ustowē q'ëxala, qa's gëk'eyındālēs lāq, qa 15
 xE'x'udemasā t'ēsemē. Wā, g'il'mēsē 'wıl'gaalelaxs laē xeqüyındā-
 lasā t'ēsemē laq. Wā, g'il'mēsē 'wıl'k'eyındexs laē menābötsa
 gūłta lāq. Wā, g'il'mēsē x'ıqostāxs laē äx'ēdxēs dzēg'ats!ēlaxa
 gwādemē lāwatsa, qa g'āxēs hānālēsxa leqwēla'yas. Wā, hē'mēsa 20
 g'ılt!a k'ıplālaa. Wā, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wā, laem 20
 hānōlısasa 'wābets!āla nagats!ē lāxa leqwēla'yas qa ts!Elxstax'ı-
 dēs. Wā, g'il'mēsē gwālexs laē äx'ēdxa gē'nā hānōnē, qa's g'āxē
 hāng'alılasēsxs g'ēts!āē lāxa lālogūmē. Wā, lā äx'ēdxēs gwēgwa-
 dats!ē laelxa'yā, qa's lā gūxts!ālasa gwādemē lāxa lāwatsaxa
 dzēg'ats!ēlaq. Wā, g'il'mēsē elāq qōt!ēda lāwatsaxs laē gwāl 25
 gūqasa gwādemē lāq. Wā, g'il'mēsē mēmentsenx'ıdēda t'ēse-
 maxs laē hēx'ıda'ma dzēk'alaxa gwādemē ts!Edāq dāx'ıdxēs
 k'ıplālaa, qa's k'ıp!ıdēs lāxa x'ıx'EXSEMāla t'ēsema, qa's lā
 hānax'wid hāpstents lāx 'wābets!āwa nāgats!ē, qa 'wılāwēsa
 gūna'yē k'hwēk'ıtālaq. Wā, lā k'ıpeyınts lāxa gwādemē dzē- 30
 k'asō's. Wā, lā hānal hē gwēg'ılē ā'mēsē hāmense!ēda ts!Elqwa
 t'ēsem lāq. Wā, k'!ēst!a ālaem q!ēnema t'ēsemē lā k'ıp!ēgēmsē-
 qēxs laē medelx'wıda. Wā, lā k'āg'ıllāxa gē'nēts!āla hālogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's güqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxā
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'lēsēs kex'sālēda k'lālēla. Wā,
 ā'mēsē q!ap!lēsgemtsa legwīlē lāxa waōkwē x'ix'exsemāla t'lēsēma.
 Wā, lā gagūlaxs laē x'ōs'īdexs laē āxōdxā 'nāxumalīlē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'īda laē āx'ēdxā
 q!ekwasē sē'wayowa, qa's xwēt'līdēs lāxēs dzēk'ase'wē gwādema,
 40 qa lelḡowēs lē'wa gē'nē. Wā, g'il'mēsē lelḡōxs laē g'ig'alilaxēs
 xwēdayowē q!ekwas sē'wayowa. Wā, lā āx'ēdxēs k'lip!lālaa qa's
 k'!ap!elēs lāxa t'lēsēmaxs laē xeq!ūxlālēs lāxa dzēg'ats!āxa
 gwādemē k'!myax!a, qa's k'lip!ālīlēlēs lāx māg'īnwalīsasa
 legwīlē. Wā, g'il'mēsē 'wī'lōstaxs laē ēt!ēd k'lip!ēd lāxa x'ix'ex-
 45 semāla t'lēsēm xex'ūlālālēs lāxa legwīlē, qa's lā g'āg'alasēla
 k'!ipstents lāx 'wābets!āwasa nagats!ē. Wā, lāxaē ēt!ēd k'!ipe-
 yīnts lāxa dzēk'ase'wasēda gwādemē. Wā, āl'ēm gwālexs
 laē ālak!āla la maemdelqūlēs dzēk'ase'wē mālaqēla gē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxā lē'wa'yē, qa's lepeyīndēs lāq.
 50 Wā, g'il'mēsē gwālexs laē lāxa āl'lēxa ts!edāqē, qa's lā p!ōx'wīd
 lāxa āwādzoxlowē k'!ēk!aōk!wa. Wā, lā k'lēs q!ēxsē p!ōgwāne-
 masēs g'āxaē gemxelāqōxs g'āxaē nā'nakwa. Wā, hēx'īda'mēsē
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-
 xedzā'yas. Wā, g'il'mēsē 'wī'lāxs laē pex'īdeq lāxa legwīlē, qa
 55 lenlendedzōx'wīdēs. Wā, g'il'mēsē gwālexs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!āts!ax^samē, qa^s yikūyāg'ilēq qaēda lāwatsa. Wā, la^{mē} 56
babanaakwa qa k'!ēsēs hatsālēda hasa^{yē} laq, yixs lāalēs gēnemē
āx^ēēdxa q!abōqwē yix semyak'awa^{yasa} semk'āxa dza^xūnē lāx
Dzāwadē, qa^s legedzōdēs lāxa sax^udzesē. Wā, lā āx^ēēdxa t!ēsēmē,
qa^s leselgēndēs lāq, qa ālak'!ālēs gēnx'ēida, qa ālak'!ālēs k!ūta. 60
Wā, g'il^{mēsē} gwālexs laē āx^ēēdxa k'!iplālaa, qa^s k'!ip^ēūstālēs lāxa
t!ēsēmaxs laē xeq!ūxlālēs lāxa dzēg'ikwē malaqelaxa gē^{nē} lē^{wa}
gwādemē. Wā, g'il^{mēsē} wī^{lostēda} t!ēsēmaxs laē āx^ēēdxa ledze-
kwē q!abōqwa, qa^s xal^{EX'ēidē} gēls'its lāx āwē^{stās} āwaxsta^{yasa}
lāwatsa. Wā, lā āx^ēēdxa yikūya^{yē}, qa^s yikūyindēs lāq. Wā, 65
la^{mē} pāpax^{ENAXA} q!abōqwē, qaxs aemxaakwaē. Wā, lā k!wā-
k'eyindē lā^{wūnemasēqēxs} laēs gēnemē āx^ēēdxa q!abōqwē, qa^s
gēltsē^{stalis} lāx āwē^{stās} pāqalaēna^{yasa} yikūya^{yē}. Wā, lā āx^ēēd-
xa penkwē k'!ek'!aōk!wa, qa^s bexālēxa māldēndzāyaakwē lāxens
q!wāq!wax^{tslāna^{yēx}}. Wā, lā k!ūdeg'ints lāxa q!abōqwē lāx 70
āwē^{stāsa} yikūya^{yē}. Wā, laem gwā^{laxēq}. Wā, lā hāng'alilas
lāxa wūdanēgwilasēs g'ōkwē. Wā, laem lālaal lāxa tsēts'ēq!en-
xaxa ts!āwūnxē hā^{nēl} lāq.

Wā, hēxōlen l!elēwēsōxs lepeyindaasa penkwē k'!ek'!aōk!wa
lāxa dzēg'ikwē malāqelaxa gē^{nē} lē^{wa} gwādemē. Wā, laem aē- 75
k'!axs laē lepeyints lāq. Wā, g'il^{mēsē} gwālexs lāwis^{laē} yikūyints
yikūya^{yas}. Wā, hēem ^{nami}lālōtē gwāg'ilasaxa gwādemē lē^{wa}

78 huckleberries, † with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, † the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are † picked and eaten. The eating of the large blueberries, the eating of the small blueberries, † and the eating of the mountain scarlet berries (?) is the same. † Another name of the small blueberries is "mouldy blueberries." That is all about this. †

1 **Viburnum¹-Berries with Oil.**—Now I will talk about † the viburnum-berries mixed with oil, for there is only one way of cooking them, † as I have described. When they have been cooked, † they pour them
5 into the large swallowing-basket and the † medium-sized swallowing-basket, and also into the front-basket; and when † they are all full of steamed viburnum-berries, the woman takes a † high box, which is
10 two spans † wide and long, † and which is three spans high. † The cover is made to fit on (air-tight). This is put down by the † woman. Then she takes a large dish and puts it down next † to her seat, and she takes oil and pours it † into the large dish. When it is half full, she stops † pouring in the oil. She takes a small basket, goes down
15 to the beach, † and puts six stones into it. She carries them back in one hand, † coming up from the beach, and carries them into the house, and † she puts them down next to the fire. Then she puts

78 selemē lē^{wa} nōxwa lē^{wa} tseltselē; ^{enāxwaem} hē gwēgilase^{wa} mōx^{widā}laxen lēleqelase^{wē} lāx gwayīlālasaxa gwādemaxs laē
80 k^{lelāse}wa lōxs laē gwatgūtse^{wa}, lē^{wa} seselemg^{āxa} selemē, lē^{wa} nōx^{na}xwaxa nōxwa, lē^{wa} tsetseltselēg^{āxa} tseltselē. Hēem ^{enem} lēgēmsa ^{enōxwē} qūxalas. Laem ^{wī}la gwāla.

1 **Viburnum¹-Berries with Oil.**—Wā, la^{mēsen} ēdzaqwal gwāgwēx^sālal laxa l^{lākwē} t^{elsa} yixs ^{enemaalē} gwēgilasaqēxs laē l^{lāl}op!^ase^{wa} lāxen g^{ālē} wāldema. Wā, hē^{maaxs} laē gwāla l^{lāl}op!^{lāqēxs} laē l^{lōpa}. Wā, ^āmīsē gūxts!^{lālayo} lāxa nāg^ayē lē^{wa} hēloma-
5 gemē lex^aya lōxs lē^{maēda} nanaagemē lex^aya. Wā, g^{il}mēsē ^{enāxwa} qōqūt!^{laxa} q^{lōlkwē} t^{elsaxs} laēda ts^{edāqē} āx^{ēdxa} lāwatsaxa yix^{semē}, yixs ma^{ip}!enx^{sō}stālaē lāxens q^{wūq}wax^{ts}!āna^{yēx}, yix ^{wadzogemasas}. Wā, lāxaē hēem g^{ildō}latsē. Wā, lā yūdux^p!enk^ē ^{wālasgemasas} lāxens q^{wāq}wax^{ts}!āna^{yēx}.
10 Wā, lā bābanaakwē yikwa^{yas}. Wā, hēem g^{āx} hāng^{alī}lēmsa ts^{edāqē}. Wā, lā āx^{ēdxa} ^{wālasē} lōq!^{wa}, qa^s g^{āxē} hāng^{alī}lās lāxēs k^{waēlasē}. Wā, lāxaē āx^{ēdxēs} l^ēna, qa^s lā gūxts!^{lōts} lāxa ^{wālasē} lōq!^{wa}. Wā, g^{il}mēsē negōyoxsdalaxs laē gwāl gūqas. Wā, lā āx^{ēdxa} lālaxamē, qa^s lā lents!^{les} lāxa l^{ēma}isē,
15 qa^s xē^xts!^{lōdēsa} q^{lēl}esgemē t^{lēsem} laqēxs g^{āxaē} k^{lōxk}!ōtelāqēxs g^{āxaē} lōsdēsela, qa^s lā k^{lōgwē}lelaq lāxēs g^{ōkwē}. Wā, lā k^{lōgūnō}līsas lāxēs lēgwilē. Wā, hēx^ēida^{mēsē} xēx^{lentsa} t^{lēsemē}

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it
down where she is going to work. She takes her tongs and || puts 20
them down. Then she takes a small dish and puts it down. | Then
she takes a bucket of water, and she pours the water | into the small
dish. Now she watches the stones which are on the | fire until they
are just hot enough to be a little red. | As soon as they have that
color, she takes her tongs, || picks up the stones, dips them into the 25
small dish with water | in it, so that the ashes on them come off, and
she | puts them into the oil. She does the same with the other |
stones; and when all the oil is melted, she takes a | bucket of water
and pours it on the melted || oil. After it has staid there a little while, 30
she picks the stones out | and throws them down by the side of the
fire. After she has taken them all out, she | takes a large ladle, dips
it into the oil and water, and moves it up and down. | When she has
done this a little while, the oil and water are mixed, and | they get
cold, and the mixture of oil || and water looks white. When they are 35
well mixed, she takes a basket of viburnum-berries | and pours the
berries into the high box. When | they are all emptied out, the box
is full. Then she takes the dish in which she has | the water mixed
with oil, and places it across the corner of the berry-box, and | pours
(the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āx^ēēdxā nagats!ē wābets!ālaxā wāpē, qa^s 18
gāxē hāngalilas lāxēs ēaxelasē. Wā, lā āx^ēēdxēs ts!ēsLāla, qa
gāxēs kādēla. Wā, lā āx^ēēdxā lālogūmē qa^s gāxēxat! kāgālī-
las. Wā, lā āx^ēēdxā nagats!ē wābets!ālīlxa wāpē, qa^s lā gūqā-
sas lāxā lālogūmē. Wā, lā dōqwalaxā t!ēsemē xex^uLālalēs lāxā
legwīla, qa āmēs hēlālē ts!elqwalāēna^yas qa halsela^mmē xixsem-
x^ēīda. Wā, gīl^mmēsē hē gwēgūsgēm^xīdēxs laē āx^ēēdxēs ts!ēsLāla,
qa^s k!īp!īdēs lāxā t!ēsemē, qa^s lā hāpstants lāxā wābets!āli-
laxā lālogūmē, qa wīlāwēsa gūna^yē k!wēk!ūtsemēq. Wā, lā
k!īp!ēqas lāxā L!ēⁿna. Wā, lā hānal hē gwēgīlaxā waōkwē
t!ēsema. Wā, gīl^mmēsē wī^lla yāx^ēīdēda L!ēⁿnāxs laē āx^ēēdxā
nagats!ē wābets!ālīlxa wāpē, qa^s lā gūq!ēqas lāxā yaxekwē
L!ēⁿna. Wā, gīl^mmēsē gagūlaxs laē k!īp^ēūstalaxā t!ēsemē lāq, 30
qa^s k!ībenōlīselēs lāxēs legwīlē. Wā, gīl^mmēsē wī^lō^sstaxs laē
āx^ēēdxā wālasē k'ats!ēnaqa, qa^s tsēg'ostālēsa L!ēⁿna L!ē^wwa wāpē.
Wā, gīl^mmēsē gēgīlīlēxs laē lēlgowēda L!ēⁿna L!ē^wwa wāpaxs laē
wūda^sstax^ēīda. Wā, la^mmē ālak!āla lā mēl^sstowa qelōkwē L!ēⁿna
L!ē^wwa wāpē. Wā, gīl^mmēsē lēlgōxs laē āx^ēēdxā t!ēt!ēlts!āla 35
laelxa^ya, qa^s lā gūxts!ālas lāxā yīx^usemē lāwatsa. Wā, gīl-
mēsē wī^lō^sexs laē elūq qōt!a. Wā, lā kāgīlīlaxā qelōx^uts!ālāxā
L!ēⁿna lōq!wa, qa^s lā kāgāgēnts lāxā t!ēlsts!āla lāwatsa, qa^s
k!ēsē ēāltsilaxs laē qebeⁿnākūlasa qelōkwē L!ēⁿna lāx ōkūya^yasa
t!ēlsē. Wā, hē^mis la ts!axalts!ālatsa qelōkwē L!ēⁿna lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with
the mixed oil and berries turned over for a long time, | because the
mixture does not run very fast. It runs in among the | viburnum-
berries. When the mixed water and oil does not run in any more,
she puts | the dish upright and places it on the floor of the house,
45 for || the berries are now covered with water and oil. She takes the
cover of the | box, and her husband takes a | drill and his straight
knife and splits good | red-pine wood. He cuts it out and makes
pegs out of it. When | he has done so, he drills through the cover
50 and the edge of the || box, pulls out his drill, wets the pegs with his
saliva, | and, when one is wet all over, he puts it into the | drill-hole
and takes a stone and drives in the peg. | The drill-holes are three
55 finger-widths apart. | He puts a peg into every hole. After || he has
done so, he puts the box down in a cool corner of the house. That is
all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the
salmon obtained by those who fish [on the rivers] at the mouth of
the | river, when they are going to eat (the salmon) quickly. When
the dog-salmon are seen | jumping at the mouth of the river, the
5 man at once || takes his fishing box and opens it, and he takes out
| his two harpoon points, and he prepares them. And after | he

41 ^εyasa t!elsē. Wā, lā gaēl qōgū^εnākūlasa qelōgwats!āxa L!ē^εna
lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē^εnāxs laē ts!āts!aqElaxa
t!elsē. Wā, g!il^εmēsē gwāf ts!āxelēda qelōkwē L!ē^εnāxs laē t!ax^εid-
45 xa qelōx^uts!ālāxa L!ē^εna lōq!wa. Wā, lā hāng'alilaxa lōq!wa, qaxs
l^εmaē t!epeyālaxa qelōkwē L!ē^εna. Wā, lā āx^εēdex yikūya^εyasa
L!āgwats!āxa t!elsē lāwatsa. Wā, lā āx^εēdē lā^εwūnemasēxēs
selemē l^εwa nEXX!āla k!āwayowa, qa^s xōx^εwidēxa ēg'aqwa
wūnāgūlā. Wā, lā k!ax^εwidēq, qa^s ḥapēlax^εidēq. Wā, g!il^εmēsē
50 gwālexs laē selx^εidEX yikūya^εyas hēx^ssāla lāx ōgwāga^εyasa lā-
watsa. Wā, lā lexūlēlōdxēs selemaxs laē melx^εūntsēs k!ūnēL!E-
xawa^εyē lāq. Wā, g!il^εmēsē la k!ūnxenālaxs laē ḥastōts lāxēs
sela^εyē. Wā, lā āx^εēdxa t!ēsemē, qa^s dēx^ubetendēsa lābēmē.
Wā, lā yaēyūdux^udenē āwālagālaasaē sela^εyas lāxENS q!wāq!wax-
ts!āna^εyēx, yīxa la q!wālxostālaxa lābēmē. Wā, g!il^εmēsē gwālexs
55 laē hāng'alilas lāxa wūdanēgwilasēs g'ōkwē. Wā, laEM gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wā, la^εmē^εSEN gwā'gwēx^sā-
lal laqē'xs g'ā'laē lā'lōL!asōsa wīwamēts!ēnoxwē lāx ō'x^usiwa^εyasa
wā, qa^s hala'xwase^εwa. Wā, hē^εmaaxs la'ē dō'gula gwa^εxnī^sē
Ek'a lāx ō'x^usiwa^εyasa wā. Wā, hē'x^εida^εmēsēda begwā'nēmē
5 āx^εē'dxēs wī'wak'ayewa'ts!ē qa^s x'ō'x^εwidēq. Wā, la āx^εwūlts!ō'd-
xēs ma^εltse'm mēmā'sa qa^s hashē'naqēq. Wā, g!il^εmēsē gwāf
hashē'naqāqēxs la'ē āx^εē'dxēs t!ā't!aq!wayowē qa^s hashē'naxē-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
 putting on the prongs, so that they fit on firmly. | As soon as he has
 done so, he goes to the beach where his fishing canoe is. || Then he goes 10
 to spear the salmon, which swim in the | mouth of the slough. Then
 he begins to spear them. If there are many | dog-salmon, it does
 not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
 of the river, and || takes an old mat and spreads it out on the beach 15
 seaward from | the high-water mark. As soon as she has done this,
 she goes down to the beach | where the spearsman's canoe is, and
 she puts her fingers into the gills of two | dog-salmon, two in each
 hand. Then she carries the | four salmon up from the beach, and
 she puts them on the old mat which is spread out on the beach. ||
 After she has taken them all out, she takes her fish-knives and | sharp- 20
 ens them on a whetstone; and after she has sharpened | them, she
 takes a small mat and spreads it out on the beach by her side. Then
 she | puts the salmon on it. Then she can just reach the | salmon,
 when she takes it to cut it open. Then she does the same as she ||
 does when she is cutting open dog-salmon to be roasted, and she 25
 only | cuts the meat thin along its skin, and the | edges of the cut
 salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's be'nx'īdēsa mē'māsē lāq qa e'l'alālēs. Wā, 8
 g'í'l'mēsē gwā'lēxs la'ē la'ents!ēs lā'xēs t!ā't!aq!waats!āxs hā'nē'-
 saē. Wā, la'e'm lāl t!ā't!aq!wa!xa k!ō'telāxs menā'laē lāx ō'x'ō'si- 10
 wa'fya wā'yalasas. Wā, la'e'mē'sē t!ax'wī'da. Wā, g'í'l'mēsē q'lē'ne-
 mēda gwa'xnīsaxs la'ē k!ēs gē'x'īdēxs la'ē q!ēyō'La. Wā, g'āx
 nā'nē'nakwa.¹ . . .

Wā, la q!ūlē'x's'em² wā'xēda ts!ēdā'qaxs la'ē lā'sdēs qa's lē 8
 āx'ē'dxēs k!ā'k!ōbanē qa's g'ā'xē lep!ā'lisāq lāx L!ā'sa'fya 15
 yaā'xmōtē. Wā, g'í'l'mēsē gwā'lalīsē āxā'ēyasēxs la'ē lē'nts!ēs
 lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wā, la gas'x'ē'ī'dxa maē'-
 mal'ē gwa'xnīs lāx wā'x'ōlts!ānās. Wā, la'mē'sē gas'ō'sdēlaxa
 mō'wē k!ōtēla qa's lē k!ēgēdzō'dalas lā'xa lēbē'sē k!ā'k!ōbana.
 Wā, g'í'l'mēsē 'wī'ōltāmasqēxs la'e āx'ē'dxēs xwā'xūlayowē qa's 20
 g'ē'xelalax'īdēq lā'xa g'ē'xēsdēmē. Wā, g'í'l'mēsē gwāl g'ē'xa-
 qēxs laē āx'ēdxēs āmay'ē lē'ēwa'fya qa's lep!ā'lisēq lā'xa ō'gwāgē-
 līsas k!ēg'ats!ā'sēxa k!ō'tēla. Wā, ā'mēsē hē'īts!āpelaxa k!ō'te-
 lāxs la'ē dā'x'īdēq qa's xwā'f'īdēq. Hē'emxaa gwē'g'ilaqē gwē'-
 g'ī'lasasa xwālāxa L!ōbēkwēlasē'wa gwa'xnīsē. Wā, lē'x'a'mēsēx 25
 pēla'tē t!ē'lsa'fya yix q!ēmēlts!ā'fya L!ē'sas. Wā, liē'ē'ēsēxs k!ā'-
 k!ēwasēxēlaēda t!ēlē'kwē; g'a gwā'lēg'a (fig.³).

Wā, g'í'l'mēsē gwāl t!ē'lsaq lāxēs t!ēlē'dzowē xag'a gwā'lēg'a⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

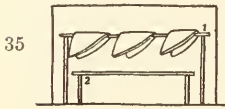
³ See first figure on p. 304.

⁴ On a slanting board supported by a log See figure on p. 250.

cutting-board in this manner,¹ |
30 and puts into it what she has
ries it up on the beach and takes it
she takes the | drying-poles, which
places in the houses of the river
hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
cut. Then || she car-
into her house. Then
are always left in their
people. | Then she



35 After she has done so, she takes short boards
and | puts them under the place where she has
hung up her cut salmon. She does || not
allow the heat to strike what is now hanging
lengthwise on the | drying-poles. Sometimes
it hangs for one day; then the woman | looks
at it. As soon as it is half dry, the woman takes it down; and | she
gathers together the drying-poles, and she puts the cut salmon up
40 again; | but it is spread out. Now it is spread out when she || puts
it up again; and it only differs from preserved skin of salmon | caught
with a hook in the upper part of the river, in that (the salmon) is not
fat | when it is found spawning | in the upper part of the river,
while it is really fat when it is speared at the | mouth of the river.
45 And as soon as they finish cutting up || the speared salmon, the
woman at once gathers the slime and | everything that comes from
the salmon, and puts it into the basket, and | she goes and pours it
into the water at the mouth of the river.

āx'ēdxēs lēxa'yē qa's āxts!ōdalēsēs t!ēlsa'yē lāq. Wā, la k'!ōx'ē-
30 ūsdēse laq qa's lās laē'las lā'xēs g'ō'kwē. Wā, la'mēs āx'ē'dxa
gayōqaxs hē'mēnāla'maē āx'a'lalela lā'xa wī'wamēdzats'lē g'ō'kwa.
Wā, la'mē'sē aō'ts!aqālēda t!ēlē'kwē lā'xa gā'yowē; g'a gwā'lēg'a
(fīg.). Wā, g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxa ts!ā'ts!ēx'sēmē qa's
hē'lēwabōdēs lā'xa la g'ilā'lalelats t!ēlē'kwē. Wā, la'm
35 k'lēs hē'lq!alaq xa'mag'aalelēda l'lē's'ala lā'xa la g'ilā'lalela lā'xa
gayō. Wā, la'nā'lēnēmplēna xa'mālaelaxs la'ēda ts!ēdā'qē dō'x-
wīdeq. Wā, g'ī'lēmēsē k'lā'yax'wīdēxs la'ēda ts!ēdā'qē āxā'xōdeq
qa's q!ā'p!ēg'aalelēdēxa gēgā'yowē. Wā, la'mē'sē xwē'laqōstōd
lēp!ā'lēlōtsa t!ēlē'kwē lā'xa ē'k'lē. Wā, la'm lēpā'laxs la'ē
40 ē't!ēd ē'k'lē'stēdeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!ē'lsa
qa's xāmsilaxs hā'ēla gā'lē 'nē'ldzāsa wāxs la'ē ts!ē'nas'ēdēda
gwa'xni'saxs la'ē xwē'la'wa lā'xēs la q!ā'nem qa's xwē'la'waas
lāx 'nē'ldzāsa wī'wā, yixs ā'laē tse'nxwēda seg'inē'tē lāx ōx'
siwa'yasa wī'wa. Wā, hē'mēsēxs g'ī'lēmaē gwā'l xwā'lase'wa
45 seg'inē'taxs l'aē hēx'ida'ma ts!ēdāqē q!ap!ēx'ēdxa k'lēlē lē'wa
'na'xwa g'ayō't lā'xa k'lōtēla qa's lēxts!ō'dēs lā'xa lēxa'yē qa's
lā qepstēnts lāxa ōx'siwa'yasa 'wā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1
 night. That is what is called by the river people “taking salmon |
 with hooks at night up the river,” when they are going to dry | the
 roasted dog-salmon for winter. Dog-salmon are speared || by the 5
 river people at the mouth of the river when they are going to eat
 them at once, | while the dog-salmon are still phosphorescent.
 Then they will not | keep a long time without getting mouldy when
 they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the
 river | when it is still phosphorescent. When the man || who spears 10
 the salmon gets one, he goes home as soon as he has | speared it.
 His wife at once takes an | old mat and spreads it over her back;
 then she takes her | belt and puts it on over the old mat on her back. |
 Then she takes along a large basket in which to carry the dog-salmon
 on her back. || She goes to the canoe of her husband and puts | four 15
 dog-salmon into her carrying-basket. Then she goes up the beach to
 the place | where she is going to cut them. She puts them on an |
 old mat, which is spread on the ground outside of the house. As soon
 as | she has thrown them on the ground, she takes her fish-knife and
 sharpens it; || and after she has sharpened it, she cuts off the gills of 20

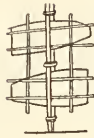
Roasted Salmon.—Wä, hē^εmaaxs la'ēda bēgwā'nemē yā'lēnekū- 1
 jaxa gā'nulē; wä, hē'em gwe^εyō'sa wīwayā'laēnoxwē nēgwī'saxa
 gā'lāxa gwa^εxnī'saxa gā'nulē lā'xa ^εne'ldzāsa wā, yīxs x ilē'laxēs
 L'ō'pasōlē gwa^εxnī's qaē'da ts'lāwū'nxē. Wä, hē'^εmis sek'a'sōsa
 wīwayā'laēnoxwa gwa^εxnīsē lāx ō'x^usiwa^εyasa wäs, yīxs hā'labälēlē 5
 ha^εmā'xs hē'^εmaē ā'lēs be'nkwēda gwa^εxnīsē, qaxs k'leā'saē
 gwē'x^εidaas gā'la k'lēs x'its!ex^ε'i'dēda L'ō'bekwaxs tse'nxwāē.

Wä, hē't!alen gwā'gwēx'sālasla seg'inē'tē lāx ō'x^usiwa^εyasa wā,
 yīxs hē'^εmaē ā'lēs be'nkwēda gwa^εxnīsē. Wä, hē'^εmaaxs la'ē
 sek'ē'da yā'lēnek!wēnoxwaxa gwa^εxnīsē. Wä, g'ī'lēmēsē gwāl 10
 sek'a'xs la'ē nā'^εnakwa. Wä, hē'x^εida^εmēsē gene'mas la āx^ε'dxēs
 k'lā'k'lobanē qa's lēbeg'ī'ndēs lā'xēs āwī'g'a^εyē. Wä, la āx^ε'dxēs
 wūsē'granowē qa's qek'iyū'ndēs lā'xēs lē'bēg'a^εyē k'lā'k'lobanē.
 Wä, la^εmēs ō'xlex^ε'i'dxēs ^εwā'lasē ō'xlaats'lāxa gwā^εxnīsē. Wä,
 la^εmēs lāx yā'^εyats'lāsēs lā'^εwūnemē. Wä, la^εmēs k'!exts'lō'tsa 15
 mō'wē gwā^εxnīs lā'xēs ō'xlaakwē lēxa'^εya. Wä, la^εmēs lā'sdēts
 qa's lēs lā'xēs xwā'lē'idaaslaq. Wä, la^εmēs āxts'lō'ts lā'xa
 k'lā'k'lobanē lep'esa' lāx L'lā'sanā^εyasēs g'o'kwē. Wä, g'ī'lēmēsē
 qep'elsaqēxs laē āx^ε'dxēs xwā'layowē qa's t!ēx^ε'idēq. Wä, g'il-
^εmēsē gwāl tlēk'a'qēxs la'ē t!ō's'īdex qlō'sna^εyasa gwā^εxnīsē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,— | long and slender pieces. These are called "the lock." || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the "locks" which

- 21 Wä, g'í'f'mēsē lawā'masxā q'!ō'sna^εyaxs la'ē t'!ō'tsē^εste'ndex ōxā'wa^εyas; la k'!ēs qak'ō'dex hē'x't!a^εyas lāx xek'!ā'dzās. Wä, la xwā'f'ide^εx ō'xlaatā^εyas hā'xela lā'xa mō'denē lāx ē'k'!a^εyas ts!ā'sna^εyas. Wä, la^ε'm pelē' q!emeldzā^εyasa xā'k'!adzowē. Wä,
- 25 g'í'f'mēsē lā'g'aa lāx tek'lāsēs xwā'lase^εwaxs la'ē xwē'f'ideq. Wä, la g'ä'betend xwā'f'edex welxwā'xsla^εyas ē'k'!ōhela lāx ō'xlaatā^εyasēs xwā'lase^εwē. Wä, g'í'f'mēsē lawā'masex xā'k'!adzāsēxs la'ē äx'ē'dxēs L!ō'psayowē qa's äx'ē'dēxa k'!ē'la qa's yilts!el^ε'ndēs lā'xa L!ō'psayowē qa k'!ē'sēLES klümelx'ē'i'del qō lāl lanā'lēsL
- 30 lā'xa legwī'las. Wä, lä qex'ē'itsa denā'sē la'xa 'ne'mp!enk'ē la'xens q!wā'q!waxts!āna^εyē, g'ä'x'ē'id lāx ō'xla^εyasa L!ō'psayowē. Wä, g'í'f'mēsē gwā'laxs la'ē äx'ē'dxa xwā'lek^εwē k'!ō'tela qa's gē'ts!ōdēs lā'xa L!ō'psayowē. Wä, la äx'ē'dxa denā'sē qa's yil'f'dē lek!üdē'ts lāx ē'k'!a^εyasa xwā'lek^εwē k'!ō'tela. Wä, g'í'f'mēsē
- 35 gwāl yila'qēxs la'ē ē't!ēd äx'ē'dxa 'ne'mē k'!ō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts!ōts lāx ē'k'!ēlelāsa g'í'x'dē äxts!ō'yōs. Wä, lā'xaa äx'ē'dxa denā'sē qa's yil'f'dēs lāx ē'k'!enxa^εyas. Wä, g'í'f'mēsē gwā'lē yilā'ēyasēxs la'ē xō'x'wīdxa k'!wa^εxlā'ēwē, wī'swiltā, la g'í'lsq'ilstā. Wä, hē'em lē'gades k'!ā'ademē. Wä,
- 40 la'mē'sē Lā's'ēitsa 'nā'f'ne'mts!aqē lā'xa mā'denē g'ä'x'ē'id lāx ēwū'nxa^εyasa q!e'mladza^εyasa k'!ō'tela. Wä, la nā'qōdālx ē'wanuts!exsta^εyasa L!ō'psayowē ao'ts!aqāla lē'wa k'!ō'tela. Wä, g'í'f'mēsē gwā'lxcq la'ē Lā's'ēitsa g'í'lsq'ilstowē lāx nā'qawa^εyasa

she first put on. Now there is || one on each side of the roasting- 45
tongs in this manner: |
other side. After this is
tongs) up by the side of
meat side towards the
turns it around to the
done, the || man requests



vite his friends | to come
it is warm. | As soon as his wife tells him to go ahead and call
them, | the man goes and invites them. Then his wife takes a
mat, | which is to be the food-mat of the guests of her husband;
then she || spreads a mat for the guests of her husband to sit on; 55
and it does not | take long before her husband comes back fol-
lowed by his guests, for | they try to come before the roasted
salmon cools off. | Immediately they sit down on the mat that has
been spread out; and when | they are all in, the woman takes the
food-mat and || spreads it in front of her husband's guests. Then 60
she goes back | and takes the two roasted salmon in the tongs; and
she takes them out, | one for each two men. Then she lays them
skin down, | on the food-mat. When there are four men, | there
are two food-mats, and there is one || roasted salmon. There is no 65

k'lo'tela ɽɛ'wa g'i'lx'dē äx'ä'LElöyōs k'lā'adema. Wä, la'e'm ɛ'näl-
ɛ'NEMts!aq lāx wā'x'sōt!ENa'yasa L'lo'psayōwē; g'a gwā'lēg'a (*fig.*) 45
Wä, laxa'ē hē'EM gwā'lēda äpsā'dza'yas. Wä, g'i'l'ɛ'mēsē gwā'l'EXs
la'ēda ts!Edā'qē lā'nolisas lā'xēs legwī'lē. Wä, la'e'm gwā'sala
lāxēs q!e'mladza'yē lā'xa legwī'lē. Wä, g'i'l'ɛ'mēsē L'lo'PEXS la'ē
lē'x'ideq lā'xēs L'ē'sadza'yē. Wä, g'i'l'ɛ'mēsē L'lo'PEXS la'ēda
begwā'NEMē hanā'k'axēs gENE'mē, qa's L'ē'lälēxēs ɛ'nē'NEMō'kwē 50
qa g'ā'xēs hexhā'q'xa L'lo'bekwaxs hē'ɛ'maē ā'lēs ts!E'lqwē. Wä,
g'i'l'ɛ'mēsē wā'xē gENE'mas qa L'ē'lälag'is la'ē hē'x'ida'mēda
begwā'NEMē la L'ē'lāla. Wä, lā'la gENE'mas äx'ē'dxa lē'wa'yē
qa ha'mā'dzōLES L'ē'lāNEMLasēs lā'wūNEMē. Wä, lā'xaa LEP'lā'-
lilax k!wadze'wē'sōlas L'ē'lāNEMLasēs lā'wūNEMē. Wä, k'lē'st!a 55
gā'laxs g'ā'xaē lā'wūNEMas hōgwi'k'elaxēs L'ē'lāNEME, qaxs
ha'yā'lEMk!aaqēxs k'lē's'emaē wūDEX'ī'dēda L'lo'bekwē. Wä,
hē'x'ida'mēsē k'lūdzedzō'lilxa LEBē'lē lē'wa'yā. Wä, g'i'l'ɛ'mēsē
ɛ'wī'lg'alilEXs la'ēda ts!Edā'qē äx'ē'dxa ha'mā'dzowē lē'wa'yē qa's
lē LEPdzamōlilas lāx L'ē'lāNEMasēs lā'wūNEMē. Wä, g'āxē aēdaaqa 60
qa's äx'ē'dēxa L'lo'pts'lā'la ma'l L'ēL'lo'bekwa qa's lē'x'ik'!EX'ī'dxa
ɛ'NE'mē qaē'da ma'lō'kwē bē'begwāNEMA. Wä, la NELEDzō'lilas
lā'xa ha'mā'dzowē lē'wa'yā. Wä, g'i'l'ɛ'mēsē mō'kwa bē'begwāNE-
maxs la'ē ma'la ha'mā'dzowē lē'elwa'yā; wä, la ɛ'näl'NEMēda L'lo'-
bekwē. Wä, la'e'm k'lē'ä's L'ē'ena ts!Epa's qaxs Lō'maē tsE'nxwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**— And we will also talk about the green | sahuon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwā^εxnī^εsaxs hē^εmaē ā^εlēs be^εnkwēxa me^εnā^ε/la lāx ō^εx^εsiwa^εyasa wī^εwa. Wā, la q^εlūlē^εx^εsem le^εnqwēda k^εwē^εlaxs hexhā^εqwaaxa seg^εinē^εtē lāx ō^εx^εsiwa^εyasa wā. La k^εlēs gaā^εxstēxa gaā^εlēda hexhā^εqwaaxa seg^εinē^εtē gwa^εxnē^εsa lāx ō^εx^εsiwa^εyasa wā qaxs tse^εn^εxwāē.

70 A^εl^εem ha^εmx^εtsōxa la gwāl neqā^εlēda ēnā^ε/la lē^εwa dzā^εqwa. G^εl^εemla hexhā^εx^εsōxa gaā^εlāxs la^ε lōx^εmē^εqa se^εn^εbēxa ēnā^εlēda ha^εmā^εpaq qaxs xē^εnlelāē tse^εn^εxwa. Wā, hē^εmēs lā^εgīlas k^εīlēm ha^εmā^εxa gaā^εla. Wā, g^εl^εmēsē gwāl hexhā^εqwa lē^εlanemaxs la^ε hē^εx^εida^εmēda begwānemē la āx^εēdxā ha^εmōtē qa^εs wā^εwaq^εlaayowē

75 lē^εwis gene^εmaxs lā^εalāl nax^εē^εdēs lē^εlanemaxa ā^εlta ēwāp tsā^εnems. Wā, g^εl^εmēsē gwāl nā^εqaxs la^ε hō^εqūwēlsēda k^εwē^εldē. Wā, laē^εm ā^εl^εeml ts^εl^εnts^εenkwal lā^εxēs g^εīgō^εkwē. Wā, g^εl^εmēsēda begwānemē gwāl wā^εwaq^εlaayō lē^εwis gene^εmaxs la^ε q^εl^εl^εx^εīdxēs ha^εmōtē xāq lē^εwa lē^εsasēs k^εwē^εladzemaxs la^ε
80 āxdzō^εts lā^εxa lē^εwa^εyē qa^εs lē k^εlā^εste^εnts lā^εxa de^εmsx^εē lā^εxa lē^εma^εisē. Wā, laē^εm gwāl lā^εxa seg^εinē^εtē lāx ō^εx^εsiwa^εyasa wā.

1 **Blistered Salmon.**—Wā, hē^εemlaxens gwā^εgwēx^εsālāla ā^εl^εxwasē k^εlō^εlōxwa. Wā, g^εl^εem qā^εtsē^εstalēda hā^εyālāxa ā^εl^εxwasē k^εlō^εlōxwa la^εlēda ts^εlēda^εqē āx^εēdxā k^εlō^εlōxwē lā^εxē gē^εxwālaasē. Wā, la āx^εēdxēs ts^εlēslāla qa^εs k^εlīp^εlēdēs lā^εxa k^εlō^εlōxwē qa^εs
5 pex^εālēs ē^εladza^εyasa k^εlō^εlōxwē lā^εxa gū^εlta. Wā, g^εl^εmēsē qūxdzō^εēnākūlēda k^εlō^εlōxwaxs la^ε lē^εx^εīdeq qa^εs gwā^εsēīdēq lē^εsas lā^εxa gū^εlta. Wā, g^εl^εmēsē hamēlgedzō^εdēda pē^εnsa lāx lē^εsasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl. ||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k'lo'loɣwaxs la'ē qlā'lēda ts!Edā'qaqēxs lē'ma'ē L'lō'pa. Wā, la 8
āxdzō'ts lā'xa hē'taxstā'lilē lē'wa'ya.

Wā, la āx'ē'dxa εwā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'ī'f'mēs gwāl xō'sasa wūda'sta' εwāp lā'qēxs la'ē āx'ē'dxa ts!E-
ba'ts'lē qa's klūnxts'lō'dēsa l'lē'na lāq. Wā, g'ī'f'mēsē gwā'la la'ē
āx'ē'dxa la neldzā'lilatsa pē'nkwē k'lo'loɣwa qa's lē āxdzamō'lilas
lā'xa ha'ma'plaq. Wā, la āx'ē'dxa ts!Eba'ts'lē qa's lē k'ā'x'f'its
lāx L'lā'sa'ya pē'nkwē k'lo'loɣwa'. . . Wā, g'ī'f'mēsēda ts!Edā'qē 15
dā'x'ē'dxa k'lwa'stā'xs la'ēda bēgwā'uēmē k'lō'p'lēd lā'xa pē'nkwē
k'lo'loɣwa qa's ts!Ep'lē'dēs lā'xa l'lē'na qa's ts!ō'qūsēs lā'xēq.
Wā, la'ē'm qlūlē'x'sēm k'lō'pk'lo'pa lā'xēs ha'mā'ēyē.

Scorched Salmon.—Wā,² hē'ēm gaā'xstēsa Kwā'g'ula xa'mā'sē.
Wā, hē'ēmaaxs g'ā'laē Lā'x'wīdxa gaā'la, wā, la āx'ē'dē gēnē'masa 20
g'ī'gāma'yaxa xa'mā'sē qa's ts!EX'ē'ēq lā'xa lēgwī'lē. Wā, g'ī'f-
mēsē gwāl ts!EX'ā'q la'ē xūsxūdzī'laq lā'xa LEBī'lē lē'wa'ya qa
lā'wēsa ts!EX'mō'tasa gū'la. Wā, g'ī'f'mēsē gwāl xūsxūdzī'laqēxs
la'ē q'lwē'x'ēdēq qa pē'x'wīdēs. Wā, g'ī'f'mēsē gwāl q'lō'yaqēxs
la'ē ē't'lēd xūsxūdzīlaq. Wā, la k'lō'x'sēmdxa ts!E'nkwē xa'mā'sa 25
qa's g'ī'g'alilēq. Wā, la āx'ē'dxa lō'q'lwē qa's āx'ā'lilēq lā'xēs
k'lwaē'lasē. Wā, la ē't'lēd āx'ē'dxa ts!E'nkwē xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, | opens it, and spreads it out; then she breaks out the belly-part | and puts it down. Then she breaks the dried salmon to pieces and puts
30 it into the || dish. As soon as she has finished, the woman arises again and | dips some oil out of the oil-box which stands in the corner of the | house. Then she takes an oil-dish [dipping-receptacle], and when it is full | she [comes] and puts it down on the floor at the place where she is sitting.¹ . . . After (the man) | has taken a drink
35 he takes a piece of the dried salmon, folds it up, chews || it, and then dips it into the oil.

1 **Preserved Brittle Salmon.** Many men | like to eat preserved brittle old salmon roasted. | When a man goes to visit one who has |
5 preserved roasted salmon, the one who has || roasted old salmon at once requests the one who comes to visit him to go himself and | invite his friends. Immediately the man goes | and invites his friends who are sitting on the summer-seat. | As soon as the one who invites them comes, | they all go out of (the summer-seat), and they all go into the house with the one who goes to visit. Then a mat ||
10 is spread out, and the one who goes to visit shows the guests where to sit. | Then the one who goes to visit does not sit among | his friends. Immediately the woman goes and opens the | basket in which the roasted salmon is kept, and her husband tends the fire. |

28 x'wí'dēq qa LEP'lē'dēs. Wā, lā'wisla k'!ō'pōdex tek!ēqa's qa's
g'í'g'alilēs. Wā, la k'!ō'k'lūpsälaxa xa'mā'sē qa äxts!ā'lēs lā'xa
30 lō'q!wē. Wā, g'í'lēmēsē gwā'la, lē ē't!ēd lāxūhīlēda ts!edā'qe qa's
lē tsā'x'ēid lā'xa dē'ngwats!ē L!ē'naxs ha'nēlaē lāxa onē'gwilasa
g'ō'kwē. Wā, lae'm la dā'laxa ts!Eba'ts!ē. Wā, qō't!nēmēsēxs
g'ā'xaē k'ā'g'alilaq lā'xēs k!waē'lasē.¹ . . . Wā, g'í'lēmēs gwāl
nā'qaxs la'ē äx'ē'd lā'xa xa'mā'sē qa's k'!ō'x'sēmdēq. Wā,
35 la mā'lēx'bēndēq qa's ts!ep'lē'dēs lā'xa L!ē'na.

1 **Preserved Brittle Salmon.**—Wā, la qlē'nema bē'begwānemē
äx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!Elā'k' L!ō'bēkwa.
Wā, g'í'lēm la qā'tsēstälēda 'nemō'k' begwā'nem lā'xa äxnō'-
gwādāsa gē'masē L!ō'bēkwa; wā, la hē'x'ida'mēsa äxnō'gwādāsa
5 ts!Elā'k'ē L!ō'bēk' äxk'lā'laxa qā'tsēstāla qa lēs qlilē'x'sēm
Lē'lālxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē la qā's'idēda begwā'-
nemē qa's lē Lē'lālxēs 'nē'nemō'kwaxs awā'qwalāē lā'xa awā'-
qwa'yē. Wā, g'í'lēmēsē lēda Lē'lālāqēxs g'ā'xaē hōqūwels qa's g'ā'xē
'wī'ēla hō'gwīl lā'xēs qā'tsēstālasē. Wā, lae'm gwā'lēlēda lē'wa'yē
10 LEBEGWILKWA. Wā, ā'mēsē hē'ma qa'tsēstalax'dē qlā'x'sīdzēxēs
Lē'lānemē. Wā, la'mēsēda qā'tsēstalax'dē k'lēs la k!wā'g'ī-
hīlxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsa ts!edā'qē la x'ōx'wīdxēs
L!ō'bēgwats!ē L!ā'bata. Wā, lā'la lā'wunemas hē'laxēs lēgwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wä, lē'da qā'tsē'stälax'dē äx'ē'dxa l'ō'bekwē qa's pelx'LE'ndēs lā'xa legwīlē. Wä, la'e'm bēna'dza'yē L'ē'sasa l'ō'bekwē. Wä, 15 g'í'f'mēsē ts!EX'ē'ī'dē L'ē'sasēxs la'e hā'labala LE'NLENXENDEQ qa's äxdzō'dēs lā'xa lē'wa'yē la LEBELA'. Wä, á'ē'mēsēda ts!EDā'qē x'í'ts!ax'ílaq. Wä, g'í'f'mēsē gwā'LEXS la'ē äx'ē'dxa lō'q!wē qa's k'lā'ts!ōdēsa LE'NGEKWē L'ō'bek' lāq. Wä, hē'EMXAĀ'wisē äx'ē'dxa L'ē'na qa's k'lünxts!ō'dēs lā'xa ts!Eba'ts!ē. Wä, g'í'f'mēsē 20 gwā'lalīEXS la'ē k'ā'x'ētsa lō'q!wa LE'wa ts!Eba'ts!ē la k'anē'q lāx L'ā'sanēqwasa lō'q!wa. Wä, hē'EMXAĀ'wisē la'sa 'wā'pē lāq. Wä, la'mē'se ts!EWē'LEXōda. Wä, g'í'f'mēsē gwāl ts!EWē'LEXōDEXS la'ē nā'x'īda. Wä, g'í'f'mēsē gwāl nā'qaxs la'ē hāmX'ē'ī'da. Wä, la'mē'da äxnō'gwadāsa g'ōkwē á'EM x'í'ts!ax'ílaxa qā'tsē- 25 'stälax'dāxs la'ē aa'xsilaxa L'ē'na, qaxs le'ma'ē q!lē'q!Ebalēda k!wē'laxa L'ē'nāxs ts!Epaē. Wä, la nā'x'ē'dē 'nā'xwa lā'xa L'ē'nāxs la'ē 'mek!EXÁ'. Wä, hē'mis la k'lünxts!ō'daatsa qā'tsē'stälax'dāxs la'ē 'wí'lg'el'ts!āwēda ts!Eba'ts!āxa L'ē'na. Wä, g'í'f'mēsē Elā'q gwā'la ha'mā'paxs la'ēda qā'tsē'stälax'dē tsāx a'l'tā 'wā'pa. 30 Wä, k'lē'st!a gā'x'ē'IDEXS g'ā'xaē aē'daaqa. Wä, á'ē'mēsē la hā'nx'dzamōlilasa nagats!ē' 'wā'bets!āla lā'xēs 'nō'EMō'kwē. Wä, hē'x'ē'ida'mēsē äx'ē'dxa lō'q!wē qa's lē hā'ng'alilas lāx k!wa-ē'lasasa ts!EDā'qē. Wä, la hē'x'ē'idaEM nā'x'īdēda k!wē'laxa 'wā'pē. Wä, g'í'f'mēsē gwāl nā'qaxs la'ē á'EM la äwū'lgemg'a'lil 35 qa's hē'lēg'intse'wē. Wä, la'e'm gwā'la.

- 1 **Cold Roasted Salmon.**—But now this is finished with two ways of doing with | roasted salmon-backs,—the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 **Cold Roasted Salmon.**—Wä, lae'm¹la gwä'la ma¹lê'dala gwê'g¹ilasxa L!ô'bedzowê xä'k!adzâ. Wä, lä¹xa ä'l¹xwa¹sê L!ô'bedzô xa'k!adzâ. Wä, lä¹x'dens gwä'gwêx'säla lä'xa gê'masê t!êlk^u L!ô'bedzô xä'k!adzâ. Wä, la¹mê'sens wä'g'il gwä'gwêx'sälal lä'xa
- 5 L!ô'bedzô xä'k!adzâxs hämg'ī'layâê lä'xa ha¹yā'fēa, wä'x'maê la ä'lak'lāla la le'm¹xwaxa ts!äwü'n¹xê. Wä, hê'¹maaxs laê hamg'ī'layô lä'xa hä'yā'fa la ä'em yā'lyūdux^usēnd k'ô'k'ex'sēntse'wa qa¹s äx¹dzô'dayuwê lä'xa hê'l¹exstalilê ha¹madzô' lē'¹wa¹ya. Wä, ä'¹emis la äxalê'lēim läx L!ä'sex'dzamā'yasa Lō'ela-
- 10 nemê. Wä, ä'¹emxaä'wisê la hä'ng'alêleima ts!eba'ts!ê läx L!ä'senxêlitsa ha¹mê'lê. Wä, lae'mxaä'wisê hê'em g'il äx¹ê'tsô'sa begwā'nema wä'pê qa¹s lē tsä'x¹its lä'xēs Lē'lānemê qa ts!ewê'L!exôdēs. Wä, la nā'x'id lä'qêxs la'ê gwāl ts!ewê'L!exôda. Wä, g'ī'f¹mēsê gwāl nā'qaxs la'ê hämx'ī'dxa lē ä'lak'lāla la tsô'sa
- 15 qa¹xs la'ê le'm¹xwa. Wä, lē'x'a¹mēs¹lal ô'gūqalayôs lä'xa t!ē'lkwaxs k!ē'saê q!ē'q!ēbalaxa L!ē'nāxs ts!ēpa'ē. Wä, lä'la q!ē'q!ēbalaxa L!ē'nāxs ts!ēpaä'sa tsōsa L!ô'bedzô xä'k!adzâ, qaxs mekwaê laxô'x ha¹ma'yêx. Wä, la hē'menil¹emxat! ha¹nêlêda nagsat!ê läx L!ä'sex'dzamā'lilasa ha¹mā'pxa L!ô'bedzowê xä'k!adzâ, qa¹s g'ī'f¹maê 'mek!exô'wêda ha¹mā'paqêxs la'ê hē'x'idaem tsä'x'īd lä'xa wä'pê qa 'mekwā'xēs 'mek!exā'wa¹yas.¹ . . . Wä,² g'ī'f¹mēsê gwāl ha¹mā'pa ha'yā'fāxs la'ê q!ä'q!êk!ēya nā'x'ēdxa L!ē'na, yīxēs ä'nê'x'sā'yê lä'xa L!ē'na.g'ī'ts!äxa ts!ēba'ts!ê. Wä,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 248.

² Continued from *ibid.*, p. 428.

they finish drinking the oil, they drink some more water; ¶ and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, ¶ and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the ¶ oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the ¶ fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'í'f'mēsē gwāl nā'qaxa L!ē'nāxs la'ē ē't!léd nā'x'íd lā'xa 'wa'pē. Wā, g'í'f'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lgamg'alil qa's 25 hē'lēg'ıntse'wē. La'mē gwāl.

Old Salmon, roasted.—Hē'Em!xaen gwā'gwēx's'ālaLa ts!Elā'k'ē L!ō'bekwa, y!xs hāmg'í'layāaxs k'lē's'maē le'mx'wēda ā'la'ma. Wā, la'ē'm k'lō'k!ūpsālasē'wa qa's āxts!ō'yuwē lā'xa lō'q!wē. Wā, la qō'qut!ēda ts!ēts!ēba'ts!āxa L!ē'na qaxs q!ē'q!ēbalayā'ēda 30 alxwa'sē ts!ē'nas g'ā'yol lāx 'ne'ldzāsa wīwā', qaxs ā'lak!ā-laē 'mekwa' lā'xōx ha'ma'yēx. Wā, la 'nā'l'nemp!ēna nax-nā'qēda ha'mā'paxa ts!ē'lg'inētē L!ō'bex'xa L!ē'nāxs la'ē 'me-k!ēxā'. Wā, la hē'menalē'ma k!wē'lasē gūqa'sa L!ē'na lāx ts!ēts!ēba'ts!āsēs Lē'lānemē. Wā, g'í'f'mēsē gwāl ha'mā'pēda k!wē'- 35 laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa 'wā'pē. Wā, g'ae'mxaa! gāax-stōsa Kwā'gulaxa gāā'la. Wā, hē'emxaa gwē'gilaxs ts!ēwē'L!ē-xōdaaxsa 'wā'paxs k'lē's'maē hāmx'ī'da. Wā, la'mens gwāl lāq.

Boiled Salmon.—Wā, la'mē'sen gwā'gwēx's'ālal lā'xa seg'inē'taxs 1 la'ē hā'mē'x'silase'wa, y!xs k'lē's'maē ā'laem le'mx'wīda. Wā, hē'maaxs la'ēda seg'inē'tē k!ā'ya'x'wīda, la'ēda ts!ēdā'qē āxū'-xōdeq. La'mē's āx'ē'dxa hā'nx'lanowē qa's hā'nx'lendēs lā'xa legw'lē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5 layowē qa's t!ō't!ēts!ēndēq; g'a gwā'lēs t'ō'sa'yēg'a (*fig.*). Wā, g'í'l-ē'mēsē gwāl t!ō'saqēxs la'ē āx'stē'nts lā'xa hā'nx'lanāxs k'lē's'maē

8 it | begins to boil. Then she takes a stone and puts it on top
of it | to keep it under the water; and after she has done so, she
10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
place where she is sitting; and she does not leave (the salmon) long on
the fire, | before it is done. Then she takes it off, and at once she |
takes her tongs and lifts it out and puts it into the dish. | After it is
15 all out, then she smoothes it in the dish, so || that it is level. Then she
takes her kelp with oil in it, and she | pours it over the quarter-dried
salmon in the dish. | After she has done so, she gives water to those |
whom she is going to give to eat. As soon as they have rinsed their
mouths, they drink; | and after they finish drinking water, she puts the
20 dish || before those whom she is going to give to eat. When this is
done, they go to draw | fresh water for them to drink after they have
eaten; and it is not | long before he who went to draw water comes
back; and after those | to whom she has given to eat have eaten, the
woman takes soft | white cedar-bark and gives it to those to whom
25 she has given to eat, to wipe their hands with, || and to take the oil
off of the hands of those to whom she has given to eat, for there is
really much | oil on their hands, and they are always covered with
oil when they are eating quarter-dried | speared salmon with oil for
their food. After they have | wiped their hands, the woman takes |

8 mede'lx^εwīda. Wā, la āx^εē'dxa t^lē'semē qa^εs εmekwayi'ndēs lāq
qa wū'nsalayōs. Wā, gī'l^εmēsē gwāl aa'xsilaqēxs la'ē āx^εē'dxa
10 lō'q!wa L^εwēs εwā'εwadē L^lē'εnats!āla qa^εs gā'xē āx^εā'lilas lā'xēs
k!waē'lasē. Wā, k!ē'st!a gē'x!alēda hā'n!endās lā'xa lēgwī'laxs
la'ē L!ō'pa. Wā, la'mē'sē hā'nx'sendeq. Wā, hē'x'ida'mēsē
āx^εē'dxēs tsē'slāla qa^εs lēx'ūste'ndēq qa^εs āxts!ā'lēs lā'xa lōq!wē.
Wā, gī'l^εmēsē εwī'εlō'staxs la'ē gwē'lalts!ōts lā'xa lōq!wē qa
15 εnemā'k'iyēs. Wā, la āx^εē'dxēs εwā'εwadē L^lē'εnats!āla qa^εs k!ūn-
gēleyi'ndēs lā'xa la gits!ā'xa lō'q!wēda k!ūngēgēkwē ts!ēts!ēle-
māla. Wā, gī'l^εmēsē gwā'l'alilēxs la'ē tsā'x'itsa εwā'pē lā'xēs
hā'mg'ī'lasōlē. Wā, gī'l^εmēsē gwāl ts!ewē'l!exōdexs la'ē nā'x'ida.
Wā, gī'l^εmēsē gwāl nā'qaxa εwā'paxs la'ē k!ā'g'imlilasa lō'q!wē
20 lā'xēs hā'mg'ī'lasōlē. Wā, gī'l^εmēsē gwa'l'alilēxs la'ē tsā'x'itse-
εwēda ā'lta εwāp qa nā'gēg'īles qō gwāl hā'mā'plō. Wā, k!ē'st!a
gā'laxs gā'xaē aē'daaqēda tsā'xa εwā'pē. Wā, gī'l^εmēsē gwāl
hā'mā'pa hā'mg'ī'lase^εwaxs la'ēda ts!edā'qē āx^εē'dxa q!ō'yaakwē
k!ā'dzekwa qa^εs lē ts!ās lā'xēs hā'mg'ī'lase^εwē qa dēdē'nx'widēs
25 qa lawā's q!ē'lq!ēlts!ānā'εyasēs hā'mg'ī'lase^εwē qaxs ā'laē q!ē'nemē
q!ē'lq!ēlts!ānā'εyas qaxs hē'menā!maē t!ēbēgēl!sa k!ū'nqā'εyasa
sēg'inē'tē ts!ē'ts!ēlēmā!laxa L^lē'εnāxs hā'mā'εyaē. Wā, gī'l^εmēsē
gwāl dēdē'nkwēda hā'mg'ī'lase^εwaxs la'ēda ts!edā'qē āx^εē'dxa
ō'gū'εla'mē lō'q!wa qa^εs qēpts!ō'dēsa εwā'pē lāq. Wā, la ē't!ēd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hā'mg'ī'lasēwe. Wā, lae'm ts!E'nts!Eñ- 30
xēwida. Wā, g'ī'lēmēsē gwā'lēxs la'ēda ts!Edā'qē tsā'x'itsa ēwā'pē
lāq qa nā'x'īdēs. Wā, g'ī'lēmēsē gwā'l nā'qaxs la'ē āwū'lqēmga'lil
qa's hē'lēg'intsewē. Wā, lae'm gwā'la.

Old Dried Salmon.—Hē'emtxaens gwā'gwēx's'ālasla xa'mā'sē. 1
Wā, hē'em hamē'x'sīlacnēxa ā'l'xwasē xā'mā'sen g'ī'l'x.dē wā'l-
dema. Wā, hē'ēmis hamē'x'sīlacnēxa gē'masē xa'mā'sg'in lā'lēk-
āl wā'ldema.¹ Wā, hē'ēmaaxs la'ē negeltse'mēg'ī ts!āwū'nxa la'ē
ēnā'xwamēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5
Wā, la mō'staliltsa q!ē'nemē xa'mā's lāq. Wā, lae'm t!ē'laq qa
tē'l'x'widēs. Wā, g'ī'lēmēsē ēnā'x'ēdxa gaā'lāxs la'ēda ts!Edā'qē
āx'ēdxa lā'xa t!ē'kwē xa'mā'sa qa's k!ō'x'ūsemdeq qa's āxts!ō'dēs
lā'xa hā'n'x'lanō qa's hā'n'x'lēndēs lā'xa lēgwilasēs g'ō'kwē. Wā,
la ā'l'ēm gū'q!eqasa k!ē'sē q!ē'nem ēwap lāq. Wā, lē medelx- 10
ēwida. Wā, k!ē's'emxaā'wisē gē'x'lāla hā'n'x'lāla lā'xa lēgwī'laxs
lā'ē hā'n'x'sentsewa. Wā, la āx'ē'dēda ts!Edā'qaxa lō'qwē qa's
hā'ng'alilēs. Wā, la āx'ē'dxēs ts!ē'slala qa k!ipūstē'ndēq qa
k!ipts!ō'dēs lā'xa lō'q!wē. Wā, la k!ā'k'ewaqa qa wūdex'ē'ī'dēs.
Wā, g'ī'lēmēsē wūdex'ē'ī'dēxs la'ē āx'ē'dēq qa's k!ō'k!ūpse'ndē 15
qa ām'ēmā'yastowēs la'ē āxts!ōdalis lā'xa lō'q!wē. Wā, la
āx'ē'dxa ts!Eba'ts!ē qa's k!ūnxts!ō'dēsa l!ē'ēna laq. Wā, lae'm
k!ā'gēmllilas lā'xēs hā'mg'ī'lasō'lē. Wā, lē'da waō'kwē k!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon. The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the “green salmon” | cut straight along the back. This is the way it is cut: At this time it is not | really dry, and therefore it is called
5 “half-dry || green salmon.” The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



20 L!E'εna lā'xa t!ē'lkwaxs la'ē k'!ō'pts!Ewak^u lā'xa lō'q!wē. Wā, lē'da Ġō'sg'imoḡwē nā'xnaqax εwā'palāsa t!ēlkwaxs t!ē't!alaē qaxs k'!ēā'saē L!ē'εna.

Fresh Dried Salmon.—Wā, hē'εin ha^εmā'sa wī^εwā'misēda dzē'dzēlmāla t!ēlē'k^u. Wā, hē'εmaaxs hē'εmaē ā'lēs dzē'lēda xa^εmā'sē la'as āxā'xayāsa ts!ēdā'qē qa^εs āxadzō'dēs lā'xa lē'εwa'yē. Wā, la
25 āxē'dxēs xwā'layowē qa^εs t!ō't!ets!ēndēxa dzē'dzēlmāla xa^εmā'sa. Wā, la āxts!ō'ts lā'xa hā'nx!anowē. Wā, la hā'nx!ents lā'xa lēg^εwilasēs g'ō'kwē. Wā, lawī's!a gū'q!Eqasa εwā'pē lāq. Wā, k'!ē'st!a gē'g'iltсила mae'mdēlqūlaxs la'ē hā'nx!ēndxēs hā'nx!ēndē. Wā, la hā'ng'alilasēxs la'ē āxē'dxa lō'q!wē lē'εwīs L!ē'εna, lā'xa
30 εwā'εwadēts!ā!ax'dē L!ē'εna. Wā, la āxē'ā'lilas lā'xēs k!waē'lasē. Wā, la āxē'dxa εwā'lēga^εyasēs k'ā'k'ets!ēnaqē, qa^εs xelō'stēndēs lā'xa dzē'dzēlmāla qa^εs āxts!ō'dēs lā'xa lō'q!wē. Wā, g'ī'l'mēsē εwī'εlaxs la'ē εnema'g'aalts!ōdxa dzē'dzēlmālāxs la'ē āxē'dxa εwā'εwadē g'ī'tsēwatsa L!ē'εna qa^εs k!ū'nq!Eqēs lā'xēs hā'εmg'ī'εlayulē.

1 **Green Salmon.**—Wā, g'ae'mxat! εnemx'εjdāla gaā'xstēsā Kwā'g'ulaxs la'ē g'ō'kūla lā'xēs wī^εwamē'dzasēda k'!ō'loxwēxa Kwegē'g'a^εyas xwā'la'ε'yē. Â'εmg'a gwālē xwā'la'ε'yasēg'a (*f.g.*). Wā, la k'!ēs ā'laem lē'mḡwa. Wā, hē'εmis lā'g'ilas la lē'gadēs k!ā'yaxwa
5 k'!ō'loxwa. Wā, lae'mxaa ā'εmēda ts!ēda'qē āxā'xōdqēxs gē'ḡwala!ēlāē. Wā, lae'm āxdzō'ts lā'xa hā'εmē'xsiladze^εwē lē'εwa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx^é'dxēs xwā'layowē qa^s t!ō't!ets!e'ndē lā'xa k!ō'loḡwē. 7
 Wä, lae'm äm^éamā'yastowē t!ō'sa'yas. Wä, la gwā'lē äxā'^éyasēxs
 la'ē äx^é'dxa hä'n^x'lanowē qa^s hä'n^x'lendēs lā'xa leḡwī'lē. Wä,
 la ḡūxts!ō'tsa ^éwā'pē lāq. Wä, g'í'l^émēsē medelx^{wi}'dexsla'ē äx^é'd- 10
 xa la k!ā'yaxwa k!ō'loḡ^w qa^s äxstē'ndēs lā'xa la hä'n^x'lala
 maē'mdelqūla. Wä, k!ē'st!a á'laem ḡē'x'lālxas la'ē hä'n^x'sēn-
 deq. Wä, la hä'ng'alilaqēxs la'ē äx^é'dxa lō'q!wē qa^s hä'ng'alilēs.
 Wä, la äx^é'dxēs L!ē'^éna ^éwā'^éwadēts!āla qa^s äx^é'ā'lilēs. Wä, la ē't!ēd
 äx^é'dxa ts!ēba'ts!ē qa^s hä'ng'alilēs. Wä, g'í'l^émēsē ^éwī'la ḡ'āx 15
 äxē'lēn lē'leqelase^waxs la'ē äx^é'dxa ts!ēslāla qa^s k!ipüstā'lēxa
 t!ō't!ets!aa'kwē k!ō'loḡwa qa^s k!ipts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'g'ilas k!ipüstālaqēxs k!ē'saē dzē'dzelmäla. Wä, la k!ēs
 le'm^xwa. Hē'em lē'gades k!ā'yaxwa k!ō'loḡwa. Wä, g'í'l^émēsē
 qō't!ēda lō'q!wāxs la'ē ^énemā'g'aalts!ōdeq qa ^énemā'k'iyēs. Wä, 20
 la äx^é'dxa ts!ēba'ts!ē qa^s k!ünxts!ō'dēsa L!ē'^éna lāq.¹ . . . Wä,² la
 dā'x^é'id lā'xēs ha'mā'lē qa^s k!ō'x^u'semdeq. Wä, la malē'x^u'ben-
 deq. Wä, g'í'l^émēsē la tē'l^x'widē malē'kwa^éyasēxs la'ē ts!ep!ē'ts
 lā'xa L!ē'^éna qa^s ts!ō'q!ūsēs. Wä, hē'x'sā'mēs la ḡwē'g'ilaxs
 ha^émā'paē. 25

Wä, g'í'l^émēsē gwāl ha'mā'pexs la'ēda ts!ēdā'qē lā'xūlil lā'xēs
 k!waē'lasē qa^s lē äx^é'dxa lō'q!wē lē'wa ts!ēba'ts!ē qa^s ḡ'ā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 **Soaked Green Salmon (1).**—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter, —soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'alilas lā'xēs k'waē'lasē. Wā, la qapstē'utsa hē'maxlā'yē
k'ō'lox^u lā'xa hā'nx'LEndaats'lēx'dāq.¹ . . . Wā,² la k'wā'g'alilēda
30 BEGWĀNEM, qa's āwū'lgēm'ā'ililē qa's hē'lēg'intse'wē. Wā, ā'lē'mlwi-
SEN gwa'gwēx's'ā'ala lāq qa'e'n lē'xa'ēnē'mē gwa'gwēx's'ā'asa
ha'mā'yaxa gā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'mEN lāl ē't'LEDL gwa'gwēx's'ā-
lasla t'lē'lkwē k'ō'loxwa. Wā, hē'EM ha'ma'yasa k'lē'sē wī'ēwa-
mēts'lēnoxwaxa ts'lāwūnxa la gā'las lēmō'kwa k'ō'loxwa. Wā,
la hē'mENālaEM t'lē'lasō' lā'xa t'lē'lats'lāxs hā'nē'laē lax onē'-
5 gwilasa g'ō'kwe qō't'axa 'ēwā'pē. Wā, la hē'mENālaEM āx'stā'-
ēlayōwēda lē'mō'kwē k'ō'lox^u lāq. Wā, hē't'la la malp'lē'n'stelsa
t'lē'lasē'wē k'ō'lox^u lā'qēxs la'ē pē'x'wīda. Wā, la āx'ē'tse'wēda
t'lē'lkwē k'ō'loxwa qa's k'ō'x'sEMtse'wē. Wā, la āx'ē'tse'wēda
hān'LANowē qa's āxts'lō'yowēda t'lē'lkwē k'ō'lox^u lāq. Wā, la
10 hā'nx'LANō lā'xa lēgwī'lasa g'ō'kwē. Wā, g'ī'lēmēsē E'lg'aaLElaxs
la'ē gū'q'lēqasōsa 'ēwā'pē. Wā, hā'mē'sLA gē'gēx'lālaEM ma'ē'm-
delqūlaxs laēda hā'mēx'silelg'isē hān'x'sENdēq. Wā, la mēs āx'ē'dxa
lō'q'wē qa's āx'ā'lilēs. Wā, la mxaā'wisē āx'ē'dxa ts'lēba'ts'lē
Lē'wa L'lē'na qa's āx'ā'lilēs lā'xēs k'waē'lasē. Wā, la ē't'LED
15 āx'ē'dxēs ts'lē'sLāla qa's k'lipū'stē'ndēxa t'lē'lkwē k'ō'loxwa
lā'xa hān'LANowē qa's k'lip'ts'lō'dēs lā'xa lō'q'wē. Wā, la
k'ā'k'ēwāq. Wā, la āx'ē'dxa hā'madzō lē'wa'ēya qa's lē'LEpēmli'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she
breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon,
she spreads them out | so as to make them level in the dish.
Then she takes the oil-dish | and pours the oil into it. As soon
as she has done so, she takes | the dish and the oil-dish and
puts them || in front of the one to whom she is going to give to 25
eat. She puts down the oil-dish just | outside of the dish; and after
doing so, she draws water and | gives it to him who is going to eat.
Then the man who is going to eat takes | a mouthful of water and
rinses the mouth; and after | rinsing the mouth, he drinks. After
drinking, he takes || a piece of the soaked salmon and dips it in the 30
oil and puts it into his mouth. | He never chews it, because it is
soft. Then he keeps on | doing this while he is eating; and when it
is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35
the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1
the following day, he | asks permission of his wife to give a feast (to
his friends) on the following day. | The woman at once makes her
husband go and fetch || water and pour it into the soaking-box. 5

łās la'xēs gaā'xstalā'matsE^εwē. Wā, g'í'f^εmēsē k'ō'x^εwidēda t'lē'l- 18
kwaxs la'ē k'ł'k'ł'upsēndeq qa hāyā'f^εastowēs lāx ^εne'mp!en-
q!ets!a^εyē.¹ . . . 20

Wā, g'il^εmēsē gwał k'łōpaxa t'lēkwē k'łōloxūxs laē goli^εlālaq
qa ^εnemag'aaltslowēs lāxa lōq!wē. Wā, lā āx^εēdxa ts!ēbats!ē,
qa^ε k'lūnxts!ōdēq yisa L!ē^εna. Wā, g'il^εmēsē gwałēxs laē āx^εō-
dēda ts!edāqaxa lōq!wē lē^εwa ts!ēbats!ē qa^ε lā k'ax^εdzamōtsa
lōq!wē lāxēs hā^εmg'ilase^εwē. Wā, lā k'ax^εitsa ts!ēbats!ē lāx L!ā- 25
sa^εyasa lōq!wē. Wā, g'il^εmēsē gwałēxs laē tsēx^εidxa ^εwāpē qa^ε
lā ts!ās lāxa ha^εmāplē. Wā, lā dāx^εidēda ha^εmāplaxa ^εwāpē,
qa^ε hāmsgēmdilaq qa^ε ts!ewēl!ēxōdē. Wā, g'il^εmēsē gwał ts!ē-
wēl!ēxōdēxs laē nāx^εida. Wā, g'il^εmēsē gwał nāqaxs laē dāxa
lāxa t'lēkwē k'łōlox^u qa^ε ts!ep!ēdēs lāxa L!ē^εna qa^ε ts!oq!ūsēs. 30
Wā, lae'm hēwā'xa mā'lēx^ubēndeq qaxs te!lqwaē. Wā, ā'x^εsā^εmēs
hē gwē'g'ilaxs ha^εmā'paē. Wā, g'í'f^εemsē elā'q ^εwi^εlaxs la'ē gwał
ha^εmā'pa.² . . .

Wā, g'í'f^εmesē gwał nā'qaxs la'ē āwe'lgēmg'alil qa^εs hē'leg'in-
tsE^εwē. Wā, lae'mxax gwał'la. 35

Soaked Green Salmon (2).—Wā, hē^εmaaxs la'ē ^εnē'k'ēda begwā'nemē 1
qa^εs Lē'lalixēs g'ō'lg'ūkulōtaxa lā'la ē't!ēdel ^εnā'x^εidel. Wā, la-
^εmēsē hanā'k'axēs gēne'mē qa^εs k!wē'lasēlqēxa lā'la ^εnā'x^εidel.
Wā, hē'x^εida^εmēsa ts!edā'qē āxk'lā'laxēs lā^εwūnemē qa lēs tsāx
^εwā'pa qa^εs qepts!ō'yōxa t'lē'lats!ē. Wā, hē'x^εida^εmēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
 10 done, the man goes to get fire-wood and || takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
 15 it is not long before the messenger || comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
 20 the oil-dishes and oil. As soon as this is all ready in the house, || the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
 25 leader begins to sing the new songs. Now they || sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

- 6 lā'wūmēmas qa's qepts!ā'lēs lāxa t!ē'lats!āxs ha'nē'laē lā'xa
 ō'nēgwilasēs g'ō'kwē. Wā, g'í'lēmēsē negō'yōxa 'wā'paxs la'ēda
 ts!ēdā'qē āx'ē'dxa l!ō'bekwē qa's lē axstē'nts lāq. Wā, g'íl-
 10 'ēmēsē gwā'lēxs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē
 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'í'lēmēsē gā'-
 nul'īdexs la'ē kū'lx'ēida. Wā, g'í'lg'ílēmas 'nā'x'ēdxa gā'lāxs la'-
 ēda begwā'nemē lā'x'wīd qa's legwī'lēxēs g'ō'kwē. Wā, g'í'lēmēsē
 x'í'qōstāwē legwī'la'iyasēxs la'ē 'yā'laqasēs 'nema'ēlwūtē qa lēs
 15 lē'lālxaxa 'nā'xwa bē'begwānema. Wā, k!ē'st!a gā'laxs g'ā'xaē
 aē'daaqēda lē'lalelg'īsē, wā, hē'x'ēida'ēmēsē ō'x'ēwīdxa g'ō'kwē.
 Wā, g'í'lēmēsē gwāl ē'kwaqēxs la'ē āx'ē'dxēs hā'nx'lanowē qa
 g'ā'xēs ha'nī'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts!ēdā'qē āx'ē'd-
 xēs lō'elq!wē qa g'ā'xēs mexē'l lā'xēs k!waē'lasē. Wā, hē'ēmisa
 ts!ē'ts!ēbatslē lē'fwa l!ē'na. Wā, g'ílēmēsē 'wī'la la gwa'lila, laasa
 20 ē'tsē'sta. Wā, lae'm gē'g'īlsa ē'tsē'sta. Wā, lae'm'ta 'nāl'nemō'-
 k!ūmkēda begwā'nemāxs g'ā'xaē hōgwī'lēla. Wā, ladzā'la'ēmē
 'wī'laēla. Wā, hē'x'ēida'ēmēsē āx'ē'tsē'wēda mena'ts!ē qa's lē āxā-
 25 lēlēm lāx hē'lk!ōdenūlemalilasa k!wē'lē. Wā, hē'x'ēida'ēmēsē
 nā'q!aq!a'iyas dā'qālasa ā'ltsemē q!ē'mdema. Wā, la'x'ēda'x'ū'mē
 k!wē'lāla de'nxela. Wā, lā'lēda k!wē'lasē āx'ūstē'ndxa t!ē'l-
 kwē l!ō'bek^u qa's g'ā'xē āxts!ō'ts lā'xa 'wā'lasē hā'nx'lānowa.
 Wā, g'í'lēmēsē qō't!axs la'ē hā'nx'lents lā'xa legwī'lē. Wā, a'l-
 'ēmēsē gūq!eqa'sa 'wā'pē lāq. Wā, k!ē'st!a gē'g'īlil māe'mdēlqū-

is taken off. It is only on the fire waiting || for the guests to finish 30
singing. As soon as they finish singing, | the man takes a mat and
spreads it out, and he takes | his long tongs and takes the roasted
boiled salmon out with them. | Immediately the woman takes one
roasted salmon and | puts it into each dish; and when || one roasted 35
salmon has been put into each, the woman breaks it into small pieces |
just the right size for our mouths; and | after she has broken it in
pieces, she pours oil into the | oil-dish. After she has done so, the
man | takes the drum and puts it down by the door of the house;
and || he puts down the dishes and gives one dish to each two men, | 40
when really all the tribes are guests in the house; | and as soon as all
the dishes have been put down, he takes a bucket and | places it
before the guests highest in rank, and they rinse | their mouths; and
after they have rinsed their mouths, they || drink. After they have 45
finished drinking, they begin to eat; and | when they begin to eat,
the man goes to draw fresh water, for | they drink after they finish
eating. After they have eaten, | the man takes away the dishes and
takes them to the place where his | wife is sitting. After he has
taken them away, he puts the bucket || with water before the guest 50
highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hǎ'nx'sanā. Wā, á'mēsī'la hǎ'nē'fa ē'sela qa gwā'-
lēs de'nxelēda lē'lanemē. Wā, g'í'l'mēsē gwāl de'nxelaxs la'ē 30
ǎx'ē'dēda begwā'nemaxa lē'wa'eyē qa's lep!ā'lilēq. Wā, la ǎx'ē'd-
xēs g'í't!a ts!ē'slāla qa's lexüstā'lēxa hǎ'nx'laakwē L!ō'bekwa.
Wā, hē'x'ida'mēsēda ts!edā'qē ǎx'ē'dxa 'nāl'ne'mē L!ō'bekwa qa's
ǎxts!ō'dalēs lā'xa 'nāl'nemē'xla lō'elq'wa. Wā, g'í'l'mēsē q!wā'-
lōts!ewa'usa L!ō'bekwaxs la'ēda ts!edā'qe k!ō'k!ūpsalaq qa ǎm'ǎ'- 35
mayastowēs qa ā'ē'mēs hǎ'yā'l'ats!ek'ila lā'xens se'msēx. Wā, g'í'l-
'mēsē gwāl k!ō'k!ūpsalaqēxs la'ēda ts!edā'qē k!ūnxts!ōdalaxa ts!ē'-
ts!eba'ts!āsa L!ē'na. Wā, g'í'l'mēsē gwā'l'alifexs la'ēda begwā'ne-
mē ǎx'ē'dxa mena'ts!ē qa's lēs lā'xa t!ex'í'lāsēs g'ō'kwē. Wā, lā
k'ā'x'itsa lō'elq!wē. Wā, la'e'm maēma'lō'kwa begwā'nemē lā'xa 40
'nemē'xla lō'q!wāxs ā'laē 'wí'elaēlela k!wē'fa lē'lq'wāla'ayē. Wā,
g'í'l'mēsē 'wí'elg'alilēda lō'elq!wāxs la'ē k!ō'k!ūlī'xa nā'gats!ē qa's
lēs lāx nexdzamā'lilasa nēnā'xsālāsa k!wē'lē. Wā, la'x'da'xwē ts!e-
wē'L!exōda. Wā, g'í'l'mēsē gwāl ts!ewē'L!exōdexs, lā'x'da'xwāē
nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hǎmx'ī'da. Wā, 45
g'í'l'mēsē hǎmx'īdexs la'ē tsāyēda begwā'nemax ā'ltā 'wā'pa qa
nā'gēg'īlts qō gwāl ha'mā'plō. Wā, g'í'l'mēsē gwāl ha'mā'pexs
la'ēda begwā'nemē k'ā'g'ilī'xa lō'elq!wē qa's lēs lax k!wāē'lasasēs
gene'mē. Wā, g'í'l'mēsē 'wí'elamaseq la'ē hǎngemli'lasa 'wā'be-
ts!āla nā'gats!ē lā'xa nā'xsālaga'yasa k!wē'lē. Wā, la tsā'x'itsa 50
k!wā'sta' lāq qa's ts!ewē's lāq. Wā, lā'x'da'xwē 'wí'ela nā'x'ida.

52 then they all drink; | and after they finish drinking, the woman
washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after
they have washed their hands, | they wait for the next course.
That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237],
how salmon is kept in cellars for winter use.)

1 When there are no more | salmon in the rivers, the cellar is dug
up. The salmon are washed in water | until all the clay and sand
come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman
takes | out of the river what has been soaking. Now the quarter-
dried | green salmon are thick; they are just like fresh salmon. | The
woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle;
then she puts it on the fire and pours water over | it.
Then it is boiled a long time before it is taken off. | She
stirs (the meat). As soon as it is all to pieces, she | puts
15 the kettle back over the fire. Then it is left over the fire a very
long time. | When it is done, it becomes a mush; and she pours ||
oil into it while it is still over the fire, and it is stirred again. | Then
the kettle is taken off and put down. Then | spoons are given to the



52 Wā, g'í'f'mēsē gwāl nā'qaxs la'ēda ts!ēdā'qē ts!ō'xūg'indxa mo-
wē'xla lō'elq!wa qa's güxts!ō'dēsa 'wā'pē lāq. Wā, lē'da be-
gwā'nemē hāng'alilās lāx nexdzamā'lilasa k!wē'lē. Wā, la'f'mēsē
55 'nā'xwa ts!ē'nts!ēnx'wīda. Wā, g'í'f'mēsē gwāl ts!ē'nts!ēnkwa
la'ē āwū'lgemg'alil qa's hē'lēg'intse'wē. Wā, lae'm gwāl lā'xēq.
1 **Salmon Preserved in Cellars.**—Wā, g'í'f'mēsē la k!ēō's k!ō'k!ū-
telēda wī'wāxs la'ē 'lā'p!ēqoya qa's lē ts!ō'x'wītsō' lā'xa 'wā'pē
qa 'wī'lēs lawā'ēda L!ē'q!a lē'wa ē'g'isē. Wā, g'í'f'mēsē 'wī'elā-
wēda ts!ēqwā'xs la'ē t!ē'līdeq lā'xa wa. Wā, la xā'mastalisxa
5 gā'nulē. Wā, g'í'f'mēsē 'nā'x'ēidēxs la'ēda ts!ēdā'qē āxwūstē'nd-
xēs t!ē'lase'wē lā'xa wā. Wā, lae'm la wā'kwēda dzē'lē'lakwē
k!ō'lox^u. Yū'em la gwē'x'sa alō'masē k!ō'tela. Wā, ā'f'mēsa
ts!ēdā'qē āx'ē'dxēs xwā'layowē qa's t!ōt!ēts!ē'ndēq; g'a gwā'lag'a
(fig.) māhēg'eyō'wēxs la'ē t!ō't!ēts!aakwa. Wā, la āxts!ō'ts lā'xa
10 hā'nx'lānowē. Wā, la'f'mēsē hā'nx'lentsēxs la'ē qep!ēqa'sa 'wā'pē
lāq. Wā, la'f'mēsē la gē'g'iltē lae'm mā'mdelqūlaxs la'ē hā'nx'sē'n-
deq. Wā, la xwē't!ēdeq. Wā, g'í'f'mēsē q!wē'q!ūlts!ēxs la'ē
xwē'laqa hā'nx'lēdeq. Wā la'f'mēsē la ā'la la gē'x'lala hā'nx'-
lala; wā, g'í'f'mēsē la L!ō'pēxs la'ē xa'sida. Wā, la gū'q!ēqasō'sa
15 L!ē'nāxs hē'f'māē ā'lēs hā'nx'lalē. Wā, lā ē't!ēd xwēt!ētsē'wa.
Wā, lawī'sla hā'nx'sentse'wa qa's hā'ng'alilēs. Wā, lae'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wā, la āx'ē'dēda ts!ēdā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,¹ . . . They are not given a second course.
Sometimes || green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.¹ . . . Then (the guests) just lie down on their seats and ||
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax²da³x⁴ in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast
continues with the following notes on the preparation of middle parts
of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four || men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.³ . . . They⁴ take up what they are going to eat
and || fold it over, and chew it to make it soft, and then they dip it | 10

qa^s ts!ēts!ā'lēsa yewī'kwē dzē'lēlak^u lāq. Wā, gī'l^smēsē elāq 18
qō't!axs¹. . . Wā, lae'm k!ēs hē'lēg'ıntse^swa. Wā, lē 'nā!ne'm-
p!ēna ā'em āxts!ō'yo lā'xa hā'n^xlanowē qa^s yā'was^sidē mede'l^x- 20
'wīdexs la'ē hā'n^xsentse^swaxs la'ē t!ō't!ets!aak^u. Wā, ā'ēmesē āx-
ts!ō'yo lā'xa lō'q!wē k!lēō's 'wā'paga^sya. Wā, la k!ūnq!eqasō'sa
L!ē'ēna. Wā, lē'da begwā'nemē ā'em dāltā'laq lā'xa lō'q!wāxs la'ē
ha'mā'peq.¹ . . . Wā, lā'la ā'em t!ē'k'imgā'lila. Wā, lae'm
ē'sa^slil qa^s hē'leg'ıntse^swē. Wā, lae'm gwā'la. Wā, lā'la k!ēs 25
hē'leg'ındg'ilēxs yō'sase^swaēda dzē'lēlakwē k!lō'loxwa. Wā, g'ae'm
gwē'g'ilatsa Dena^xda^xwē lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—¹Wā, ²lē'da ts!edā'qē 1
āx^sē'dxa lō'q!wē qa^s k'ā'galilēs lā'xēs k!waē'lasē. Wā, la qā's^sid
qa^s lē x'ō'x^swīdxa L!ā'batē, yix g'ē'ts!ē'wasasēs q!ā'q!aga^syē. Wā,
lā ā'l'ēdxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, gī'l^sem mō'kwa
bē'begwānēmaxs laē'da tsedā'qē āx^sē'dxa ma^sl'gūna'lēxsē q!ā'q!a- 5
ga^sya, qa^s p!ōxts!ā'lēs lā'xa ma^sl'ēxlē' lōelq!wa. Wā, lāe'm
maē'moxsē p!ō'xts!ō'yōs lā'xa 'nā'l'ēnemē'xla lō'q!wa. Wā, gī'l-
'mēsē gwā lō'q!waxs la'ē āx^sē'dxēs ts!ēba'ts!ē qa^s k!ū'nxts!ōdēsa
L!ē'ēna lāq.³ . . . Wā, ⁴lae'm āx^sē'd lā'xēs ha^smā'lē qa^s k!lō'x^u-
semdēqēxs la'ē malē'x^ubendēq qa tē'l^xwīdēsēxs la'ē ts!ēp!i'ts 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from ibid, p. 431, line 7.

⁴ Continued on ibid, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are
15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ||
20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the
25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also
30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |



11 lā'xa L'ē'ēna. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha^εmX^εi'dEX-da^εxwa.¹ . . . Wā, lae'm āwū'lgEMgalit qa^εs hē'lēg'intse^εwē. Wā, lae'm gwā'la.

(2) Wā, g'il^εmēsē la ā'la la le'mX^εwēda q!ā'q!aga^εyaxsla^εt'ē t'lē'lasō
15 lā'xa t'lē'lats!āxs hā'nē'laē lā'xa ōnēgwilasa g'ō'kwē. Wā, lae'm hē'menalaem la q!ō'ts!āsōsa ^εwā'pē. Wā, la^εmē'sa ts!Edā'qē hē'menalaemxat! āxstā'lasa q!ā'q!aga^εyē lāq qa qō't!ēs. Wā, hē'maaxs la'ē āx^εwūstē'ndxa q!ā'q!aga^εyē qa^εs ha^εmē'x'silase^εwē. Wā, la ā'em xwē'laqa āx^εō'dxa le'mX^εwa q!ā'q!agē^ε qa^εs L'lā'yo'ste'ndēs
20 lā'xēs la āxūstā'nā.² . . . (Wā, g'il^εmēsē g'āxē lā^εwunemasēxs) la'ēda ts!Edā'qē āx^εē'd lā'xēs t'lē'lasē^εwē q!ā'q!aga^εya. Wā, lae'm hō'seintsa maē'ma^εlexsa q!ā'q!agē^ε lā'xa nā'l^εnemōkwē bēgwā'nema. Wā, lae'm āx^εē'dxa ma^εlexsā'g'eyowē. Wā, hē'ēmis la āxts!ō'yosēxa hā'nX'lanowē. Wā, la^εmē'sē hā'nX'lanōs lā^εwūnemas lā'xa legwī'lē. Wā, hē'emxaā'wisē la gū'q!Eqasa ^εwā'pē lāq. Wā, la āx^εē'dēda ts!Edā'qaxa ma^εlexla' lēlō'q!wa. Wā, hē'ēmisa ma^εlexla^εmaxat! ts!ēts!ēba'tslā qa^εs lē k'ā'g'alēlas lā'xēs k!waē'lasē. Wā, lā k'lēs ā'laem gē'x'lalēda hā'nX'lanāx, la'ē hā'nX'sanā lā'xa legwī'l. Wā, hē'em^εxaā'wisēda bēgwā'nemē āx^εē'dxa ts!ē's-
30 lāla qa^εs k'lipwūstā'lēxa t'lē'lkwē q!ā'q!agē qa^εs k'lipts!ā'lēs lā'xa ō'gū'la^εmaxat! ^εwā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēem qaē'da hē gwā'las ha^εmē'x'silase^εwē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in *ibid.*, p. 431, lines 15-39.

³ Continued in *ibid.*, p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two |
oil-dishes and puts  them | in the farside of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for  the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wä,¹ lē lā'wūnemas p!ō'x'wīdxa t!ē'lkwē q!ā'q!aga'ya. Wä, 33
lae'm á'EM éME'nsasēs p!ō'qwa'eyē qa hēlts!eqelēs lā'xns se'msēx.
Wä, lā'la gēne'mas klū'nxts!ōtsa L!ō'na lā'xa ts!ēts!Eba'ts!ē. 35
Wä, g'í'f'mēsē gwāl p!ō'qwēda begwā'nemaxēs āxsē'wa'xs laē
gwāl denxelēda k!wēlē.¹ . . . Wä, lā'xaa k'ā'g'ililxa ma'EXLA'
ts!ēts!Eba'ts!ä qa's lē k'anē'qwas lāx L!āsanēqwasa lō'q!wē; g'a
gwā'lōg'a (fig.)² . . . Wä, g'í'f'mēsē gwā'lēxs la'ē āwū'lgēmg'alil
qa's hē'lēg'ıntse'wē. 40

Split-Backs.—Wä, lae'm k!lēs malēx'be'ndqēxs k!lēs'ēmaē ts!E- 1
p!l'its lā'xa L!ē'na qaxs á'laē tē'lqwa.³ . . . Wä,⁴ g'í'f'mēsē
gwāl nā'qaxs la'ē āwū'lgēmg'alilēda begwā'nemē qa's hē'lēg'ıntse-
'wē. Wä, lae'm gwāl lā'xēq qa k!l'ē'ts!ēna'fyas t!ē'lasewa Lē'qwaxa,
qaxs hēwā'xaē p!l'ē's'īDEX wā'x'ēmaē la gā'la, wā'x'ēmaē la ma'ē'nxē 5
ts!āwū'nxas la hēwā'xaEM p!l'ē's'īd qaxs á'laē aē'k!aakwa; lā'g'ilas
hē'menālaEM tē'lqwa. Wä, lae'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wä, lae'mēs āx'ūs-
tē'ndxa t!ē'lkwē xā'k!adzā lā'xa t!ē'lats!ē qa's g'ā'xē āxdzō'ts
lā'xa lē'wa'eyē LEbē'la lāx k!waē'lasa. Wä, lae'mēsēda begwā'nemē 10
yā'lyūdux'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx'lanowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wā, g'í'fēmēsē gwā'lexs la'ē hā'nx'lents lā'xa legwī'lē. Wā,
g'í'fēmēsē e'lxlāxax la'ēda begwā'nemē gū'q'leqasa 'wā'pē lāq.
Wā, la'mē'sē gē'g'iltzilāem la ma'e'mdeleqūlaxs la'ē hā'nx'sanā.
15 Wā, lē'da ts!ēdā'qē āx'ē'dxa sek'!ē'xla lō'elq!wa qā's g'ā'xē
mex'ā'lilas lē'wa sek'!ē'xla'maxāēda ts!ēts!ēba'ts!ē. Wā, g'í'l-
'mēsē 'wī'lg'alilēxs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qā's
k'!pwestalēxa t!ē'lkwē xā'k'!adzō qā's k'!ipts!ā'lēs lā'xa lō'elq!wē.¹
. . . (Wā, g'il'fēmēsē gwāla) la'ē āwū'lgemg'alil qā's hē'lēg'in-
20 tse'fēwē.

(2).—Wā, la 'nā'!fēnemp!ēna penē'sase'wa t!ē'lkwē xā'k'!adzō lā'xa
legwī'lasa g'ō'kwē, qa ts!ē'lx'wīdēs, yixs k'!ē'saē q!ē'nema lē'ēlā-
nemē, yixa ma'ēlō'kwē hē'begwānema lōxs hē'ēmaēda g'ō'gwadāsa
g'ō'kwē hā'mg'ī'lasō'sēs gēnē'mē. Wā, ā'ēmēs la āx'ē'd lā'xōs
25 t!ē'fase'fēwē xā'k'!adzā qā's pennōlī'sēq lā'xa legwī'lē. Wā, g'í'l-
'mēsē L!ō'pex. la'ē ā'ēm āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wā, la āx'ē'tse'wa ts!ēba'ts!ē qā's k'!ū'nxts!ōtse'wēsa L!ē'na.
Wā, ā'ēmēs la k'ā'dzōdayō lā'xa ha'mā'dzowē lē'wa'ya lax L!ā'sa-
lilasa pe'nkwē t!ēlk' xā'k'!adzō. Wā, la'e'm hē'ēmēsa 'nemō'kwē
30 begwā'nem lē'wī's gēnē'mē lō'mēs sā'semēda hē gwā'lē. Wā, la
'nā'!fēnemp!ēna q!ū'lsq!ū'l'yakwē bēbegwā'nem ha'mā'xsdxā hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'laakwē
t!ēlk' xā'k'!adzā. Wā, hē'ēmīs lā'g'ilas āx'ē'xstō'sa 'nā'l'fēnēmō'-
kwē lā'xa begwā'nemē. Wā, la k'!ēs de'nxelag'ilexs ha'mā'ēyē'-
35 lēda t!ē'lkwē xā'k'!adzā, yix ha'mā'ē'lē qaxs hō'lalāēda ha'mā'paq

¹Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'!ē'saē q!ē'nemēnoxwa ha^εmā'paxa hē gwā'las ha^εmē'x'si- 36
laēnē^ε. Wā, lē'x'aemxaa ha^εmā'pdemqēda gaā'la. Wā, lae'm
gwā'la.

Fins and Tails (1).—Wā, la^εmē'sen gwā'gwēxs^εālal lā'qēxs la'ē ha- 1
^εmē'x'silase^εwēda PEL!EXā'wa^εyē LE^εwa PELā'ga^εyē LE^εwa ts!ā'sna-
^εyasa gwa^εxnī'sē. Wā, k'!eyā's k'!ēs ha^εmaenxg'ada yū'duxwidāla-
k'xa neqā'la LE^εwa dzā'qwa. Wā, g'!l^εem ha^εmā'La PEL!EXā'wa^εyē 5
LE^εwa PELā'ga^εyē LE^εwa ts!ā'sna^εyaxs la'ē geyō'l āx^εt'se^εwa t!ē'la-
ts!ē qa^εs gūxts!ō'yāēda ^εwā'pē lāq. Wā, la^εmē'sē k'!ā'stanowēda
PEL!EXā'wa^εyē lāq. Wā, hē't!a la mō'p!enxwa^εstali'l lā'qēxs la'ē
āx^εwustā'nā qa^εs āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-
yō'l gūq!eqa^εsōsa ^εwā'paxs k'!ē's^εmaē hā'nx'lanā lā'xa lēgwī'lē. 10
Wā, g'!l^εmēse la q!ō'gūlilxa ^εwā'paxs la'ē hā'nx'lendayō lā'xa le-
gwī'lē. Wā, la^εmē'sē ^εnā'l^εnemp!ena elā'q^εem k'!ēs ^εneqā'lag'ila
mae'mdelqūla, qaxs xā'xayase^εwaēs xā'qē. Wā, g'!l^εmēsē xā'si-
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wā, la^εmē'sēda
ts!edā'qē āx^εē'dxa lō'q!wē qa^εs k'a'g'alilēs lāx ō'nā'^εyasa hā'nx'la-
nowē. Wā, la^εmē'sēda ts!edā'qē āx^εē'dxa ^εwā'lasē k'ā'ts!enāqa 15
qa^εs xā'lōstendēs lā'xa PEL!EXā'wa^εyē. Wā, la xē'lts!ālas lā'xa
lō'q!wē. Wā, g'!l^εmēsē ^εwī'^εlts!āxs la'ē k'ā'g'emlilas lāx ha^εmā'plaq.
Wā, la^εmē'sa ^εwā'pē mā'k'ilāq qa nā'x'itsōsa ha^εmā'plē. Wā, g'!l-
^εmēsē gwāl nā'qaxs la'ē hamx^ε'i'da. Wā, lae'm k'leā's L!ē'na ts!e-
pā'sōs lāqēxs ha^εmapaaxg'ada PEL!EXā'wa^εyē LE^εwa PELāga^εyē LE^εwa 20

21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

21 ts!ā'sna'yē. Wā, g'í'l'mēsē gwāl ha'māpexs la'ē āx'ē'dēda ts!Edā'-qaxa lō'q!wē, yix ha'maats!ē'x'dāsa ha'mg'ī'lase'was, qa's āx'ē'dēxa
'wā'pē qa's gūxts!ō'dēs lāq. Wā, la xwē'laqak'ā'gēmlilas lā'xēs ha'm-
g'ī'lase'wē. Wā, la'mē'se ts!ē'nts!ēnx'ēwidex'da'x^u lāq. Wā, g'í'l-
25 'mēsē gwā'lēxs la'ē tsā'x'ēitsōsa 'wā'pē. Wā, la'ē'm nā'x'ēidex-
da'x^u lāq. Wā, la q!ūnā'la k'lē's hē'lēg'īntse'wēda ha'mā'paxa pē-
L!EXāwa'yē lē'wa pēlāga'yē. Wā, hēmislēda ts!āsna'yē. Wā, la'em
āem ho'qūwelsēda lē'lanemx'dē. Wā, la'ē'mxā'wisēda q!ūls-
q!ū'lyakwē hē'mēnāla ha'mā'pex gwē'x'sdemasg'īn gwā'gwēx's'ā-
30 lasek; lē'x'a'mēda wī'wōselāga hēmawālanux'sg'ada yū'dux'wī-
dālag'īn gwā'gwēx's'ālasa. Wā, la'ē'm gwāla. . .

(2).—Wā, g'í'l'mēsē q!ō'nema L!ō'bekwē ts!ā'sna'yā, la'ē hē'x'ēi-
da'ma āxnō'gwadās lē'lalaxēs 'nē'nēmō'kwaxa gaā'la qa g'ā'xēs
gaā'xstāla lāx g'ō'kwas. Wā, la g'í'l'ēm 'wī'ēlaēlēda lē'lanemāxs
35 la'ēda lē'lālāq āx'ē'dxa ha'mādzowē lē'wa'yā qa's lēp!ālilēs lāx
L!ā'sex'dzamā'yāsēs lē'lānemē. Wā, la āx'ē'dxa L!ō'bekwē ts!ā's-
nā'yā qa's lē k'adedzō'ts lā'xa ha'mā'dzowē lē'wa'yā. Wā, lā
āx'ē'dxa 'wā'pē qa's lē tsā'x'ēits lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē
ha'mx'ē'ī'dex'da'xwa. Wā, g'í'l'mēsē ha'mx'ē'ī'dēda lē'lānemāxs la-
40 ēda begwā'nēmē āx'ē'dxēs nā'gats!ē qa's lē tsāx a'tā 'wā'pa qa
nagē'g'īLES. Wā, g'í'l'mēsē g'āx aē'daaqaxs la'ē k'ō'x'walilxa nā'-
gats!ē 'wā'bets!āla. Wā, g'í'l'mēsē gwāl ha'mā'pa ts!ēts!ā'snēg'āxs
la'ēda begwā'nēmē hā'ng'īmilitsa 'wā'bets!ālē nā'gats!ē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the “plucked cheeks” and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the “plucked cheeks,” for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida'mēsē na'x'idEX'da'x^u lāq. Wā, g'í'f'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, la'e'm k'!eō's L!ē'na ts!Epa's. Wā, hē' 45 'mesēxs k'!eō'saē lō'q!wa. Wā' hē'misēxs k'!ē'saē ts!EWē'L!EXōd qaxs 'nē'kaēda g'ā'lē begwā'nemqēxs hē'x'ida'maē k'!eyō'x'widēda dza'wū'naqēxs āx'ē'tse'waēg'ada yū'dux'wīdalag'a. Wā, hē'mis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha'madzō' lē'wa'ya. Wā, hē'mis lā'g'ilas k'!ēsxat! dēdē'nkwēda ha'mā'paxa L!ō'bekwē ts!ā'sna'ya 50 L!ō'ma L!ō'bekwē xā'k'ladzōsa dza'wū'nē, q!ūnā'laē ā'em dzā'k'ō-dēda Lē'ē'lānEMaxēs e'eyasowaxs la'ē gwāl ha'mā'pa qa le'mxwalelēsa tse'nxwa'yēsēs ha'ma'yē. Wā, ā'mēs lēda āxnō'gwadāsa ts!ā'sna'yē, yix k'!ē'ts!a'yaway'asēx lē'x'dē ha'mā'p la'hā'mx'hemk'a lā'qēxs la'ē pō'sq!EX'ida. Wā, la hē'emxat! gwē'g'ilaxa L!ō'bē- 55 kwē xā'k'ladzā. Wā, la'e'm gwā'la.

Salmon-Cheeks.—Wā, g'í'f'mēsē ts!ā'wū'nx'idEXs la'ē āx'ē'd- 1 xēs tlē'lats!ē qa'f s lē hā'ng'alilaq lā'xa ō'nēgwīlases g'ō'kwē. Wā, la tsā'ts!ōtsa 'wā'pē lāq, qa negoyā'lēsa tlē'lats!āxa 'wāpē. Wā, la āx'ē'dxēs p!Elodzats!ē lexā'ēya qa'f s gūxstē'ndēs lā'xa tlē'lats!ē. Wā, la'mēsē mō'p!ENxwa'f s tlē'lalila. Wā, g'í'f'mēsē 5 mō'p!ENxwa'f s tā'līla, la'ēda ts!Edā'qē āxk'!ālxēs lā'wūnEMaxa wā'x'EM la neqā'la qa lēs Lē'ē'lālxaxa q!ūlsq!ū'lyak^u g'í'g'igēma'ya qa g'āxēs p!Ep!elō'sg'axa p!Flōsē, qaxs lē'x'a'maēda g'í'g'igāma'yē ha'mā'paxa hē gwē'x'sē. Wā, hē'x'ida'mēsa begwā'nemē la Lā'līl-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 qE^swaxa g'igigāma^syē. Wā, k'lē'st!a gā'laxs g'ā'xaē wī^sla hō'gwī-
LELA lāx g'ō'kwās. Wā, hē'xōlEN L!Elē'wēsE^swē gENE'masēxs hē'-
x^sida^smaē LEP!ā'lilELAXA lē'elwa^syē qa k'ūdZEDZā'lī^slasLESA k'wē'lE-
LA; wā, lā'g'ilas hē'nā'kūla^sma LēlanEMē qa^s lē k'ūdZEDZā'lī-
laxa LEBEGWī'lkwē lē'el'wa^sya. Wā, g'ī'l^smēsē wī^slaELEXS la'ēda
- 15 BEGWā'NEMē āx^sē'dxa hā'nX'LANowē qa^s gūxts!ō'dēsa wā'pē lāq.
Wā, la hā'nX'LEnts lā'xēs lēgWī'lē. Wā, lā'la ā'x^ssilē gENE'mas,
āx^sē'dxa lEXA^syē qa^s lē k'!ō'stENDxā p!Elō'sē qa^s k'!ats!ō'dēs lā'xa
lEXA^syē qa^s lā gūxts!ō'ts lā'xa hā'nX'Lāla hā'nX'LANā. Wā, la^smē'sē
maE'mdElqūla gō'g'ilila, la'asa ts!Edā'qē āx^sē'dxa lō'elq!wē qa^s
- 20 g'ā'xē āx^sā'lilas lā'xēs k!waē'lasē; wā, hē'ēmīsē ts!ē'sLāla. Wā,
g'ī'l^smēsē k'ō'taq laE'm L!ō'pa la'e lā'wūNEMas hā'nX'SENDxā
hā'nX'LANowē. Wā, hē'x^sida^smēsēda ts!Edā'qē āx^sē'dxēs ts!ē'sLāla
qa k'lipwūsta'lēxa p!Elō'sē qa^s k'!ipts!ā'lēs lā'xa lō'elq!wē. Wā,
g'ī'l^smēsē wī^slts!ā lā'xa lō'elq!wāxs la'ē k'ax'dzamō'lilas lā'xa
- 25 maē'mokwē bē'begwāNema lā'xa nā'l^sEMēXLA lō'q!wa. Wā, g'ī'l-
ē^smēsē wī^slaxs la'ē āx^sē'dxa wā'bets!āla nā'gats!ā qa^s lē hā'nX'-
dzamōlilas lā'xēs k!wē'lēkwē. Wā, hē'x^sida^smēsē nā'x^sidEX'da-
xwa. Wā, g'ī'l^smēsē gwā' nā'qaxs lā'x'da^sxwāē hā'mx^sī'da. Wā,
g'ī'l^smēsē hāmx^sī'dEXS la'ēda ts!Edāqē āx^sē'dxa ō'gū^sla^smaxat! lō'-
- 30 q!wa qa^s gūxts!ō'dēs wā'palāsa p!Elō'sē lāq. Wā, lā'xaa hō'semtsa
k'ā'k'ETS!ENaqē lā'xa k!wē'lē qa^s lē ts!ās lāq. Wā, lā'xaa k'ā'-
g'ililxa wā'bets!āla lō'q!wa qa^s lē k'ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts!èk'elèsèqèxs ha'mā'paaxa p!elō'sē. Wā, la'x'da'xwē yō'- 33
 ts!èk'ilaqèxs la'ē ha'mā'pa. Wā, g'í'l'mēsē gwāl ha'mā'pèxs
 la'ēda ts!ēdā'qē k'ā'g'ililxa lō'elq!wē qa's lē gūx'í'dex g'í'ts!ā- 35
 x'dāq. Wā, la'mē'sē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wā, laemxaā'wi-
 sē k'ax'dzamō'lilas lā'xa k!wē'ldē. Wā, lax'da'xwē ts!ē'nts!enx-
 'wīda. Wā, g'í'l'mēsē gwālèxs la'ē hā'ngemlilema 'wābets!āla
 nāgats!ā'. Wā, hē'x'ida'mēsē nā'x'ídex'da'x^u lāq. Wā, g'í'l-
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k!ē'saē hē'lēg'intse'wa 40
 ha'mā'paxa p!elō'sē. Wā, lae'mxaa k!e'á's L!ē'na tsepa'sōs.
 Wā, hē'em lā'g'ilas á'em nā'qase'wē 'wā'palāsa p!elō'saxs ha-
 'ma'yaē. Wā, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wā, la 'nā'l'nemp!ena hē'- 1
 x'ida'EM hā'mx'í'dqèxs hē'maē ā'lēs ts!ē'lqwē, yixs q!ūna'laē
 qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē gwē'x'sē. Wā,
 lae'm á'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
 lī'EM lā'xa qā'tsē'stāla. Wā, la k!ēs ha'mā'xa gaā'la, lē'x'a'ema 5
 neqā'la Lē'wa dza'qwa. Wā, la k!ēs ts!ēwē'L!EXōdēda ha'mā'-
 paq qaxs la'mē'x'dē gaā'xstāla. Wā, lāla nā'x'ílaemxa 'wā'paxs
 k!ē's'maē hā'mx'í'dxa x'ō'xūsde. Wā, lā'xaa nā'x'ídaemxs laē
 gwāl ha'mā'pa. Wā, hē'emis laxat! hā'msgemdaats lā'xa 'wā'pē
 qa's hā'mx'tslane'ndēsèxs la'ē ts!ē'nts!enx'wēda, qaxs q!ē'lq!ēl- 10
 ts!ānaē lāx ts!ē'nxwa'yasēs ha'ma'eyē qaxs á'maē dā'x'ídxā sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsda qa's dēda'lalilēqēxs la'ē ha'mā'pēq. Wā, hē'mis
lā'gīlas xē'nLEla qhē'lq!Elts!anē. Wā, g'ī'l'mēsē gwā'lexs la'ē
ā'EM hō'qūwēls qaxs k'!ē'saē hē'lēg'īntse'wa ha'mā'paxa ā'lɣwasē
15 x'ō'xūsda. Wā, lae'm gwāl lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mēsens gwā'gwēx'sālal lā'xa
x'ō'xūsda'xs la'ē ha'mē'x'silaqēxs la'ē ts!ū'wū'nxa. Wā, hē'maaxs
la'ē ts!ū'wū'nxa la'ē Lē'lālasēwēda bē'bēgwānemq!ālaEM qa g'ā'xēs
lāx g'ō'kwasā āxnō'gwadasa x'ō'xūsde. Wā, hē'emxaā'wis gwē'-
20 x'ēidē gwī'gīlasasa g'īg'ī'lēyīn wā'ldema lae'm LEp!ā'lēlema lē'-
ēwa'ēyē lāx ō'gwiwalilasa lēgwī'lasa g'ō'kwē, qa k!ūdzedzō'lilasōsa
Lē'lānemē qō g'āXL hō'gwīlō. Wā, g'ī'l'mēsē g'āx hō'gwīlexs
la'ē q!ā'x'sīdzēsōsa ts!edā'qē qa lās k!ūdzedzō'lilela lā'xa LEbēl-
kwē' lē'ēwa'ya. Wā, g'ī'l'mēsē 'wī'ēlaēlexs la'ē hē'x'ēida'ma
25 ts!edā'qē āx'ē'dxa x'ō'xūsdaats!ē L!ā'bata qa's g'ā'xē hā'ng'alilas
lā'xēs k!waē'lasē. Wā, lā'la lā'wūnemas āx'ē'dxēs 'wā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alilas lā'xaaxa k!waē'lasasēs gēnē'mē.
Wā, hē'x'ēida'mēsēda ts!edā'qē x'ō'x'widex t!EMā'g'imasa L!ā'batē.
Wā, la āx'wūlts!ā'laxa x'ō'xūsde qa's lē āxts!ā'las lā'xa hā'nx'-
30 lanowē. Lae'm aē'k!a k!ūts!ā'las qa 'nā'xwa'mē hē k!wā'layōsēs
qa'k'ā'ēyē. Wā, lae'm ē'k!ēgemlts!awēda x'ō'xūsde. Wā, ā'l'mēsē
gwā'lexs la'ē qō't!ēda hā'nx'lanowē. Wā, lā'la lā'wūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'cidaem k'!ō'qūlilxa ma'ltse'mē nēnā'gats!ä qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silasē'wē. Wä, g'í'l'mēsē g'āx aē'daaqaxs
 la'ē gūq!Eqa's lāq. Wä, ā'mēsē t!ēpeya'x'idxa 'wā'paxs la'ē 35
 āx'ē'dē gēNE'masēxa k'!ā'k'!ōbanē qa's naseyí'ndēs lāq qa
 k'!ē'sēs k'ūx'sā'lēda k'!ā'lēla qō mede'l'x'wīdlō. Wä, g'í'l'mēsē
 gwā'lexs la'ē hā'nx'lents lā'xa lēgwī'lē. Wä hē'x'ida'mēsē
 de'nx'ēdēda k!wē'lasa g'í'lts!eyalayō q!ē'mdema. Wä, lae'm
 mō'sgēmēda de'nx'ēdayōs q!ē'mq!emdema. Wä, la'mē'slā'lēda 40
 k!wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mēx'ā'lil lāx k!waē'lasasēs
 gēNE'mē. Wä, la gwā'lexs lā'ē tsā'x'idxa 'wā'pē qa g'ā'xēsē
 ha'nē'l gwā'lila. Wä, la'mēsē gē'g'ilil'em la ma'e'mde'lqūlēda
 hā'nx'lalāxs la'ē hā'nx'sendeq. Wä, ā'emxaā'wisē la ha'nē'la,
 qaxs nē'k'āē qa pō's'ēidē. Wä, lae'mlā gwāl de'nxelēda k!wē'lē. 45
 Wä, g'í'l'mēsē k'ō't!ēdēda k!wē'lasaq lae'm pō's'ēidēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'!ip!l'ī'dēs lā'xa nāyí'mē qa's āxō'dēq.
 Wä, la āx'ē'dxa 'wā'lasē g'í'lt!EXlāla k'ā'ts!ENāqa qa's xelō'!ts!ālēs
 lā'xēs ha'mē'x'silasē'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wä,
 ā'l'mēsē gwā'lexs la'ē 'wī'!ōlts!āmasxēs ha'mē'x'silasē'wē. Wä, 50
 la'mēsē gēNE'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'wa'ya, qa's
 lē LEPdzamō'lilas lā'xēs Lē'lānemē. Wä, g'í'l'mēsē gwā'lexs la'ē
 lā'wūnemas k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamō'lilēlas lā'xēs
 Lē'lānemē. Wä, lae'm ma'e'mālasē'wa 'nā'l'nēmēxla lō'q!wa. Wä,
 g'í'l'mēsē gwā'lexs la'ē tsā'x'itsa 'wā'pē lāq qa nā'x'ēdēs lāq. Wä, 55

56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some
65 water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the
70 oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her ||
5 husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

56 gí'l'mēsē gwāl nā'qaxs la'ē hǎ'mx'ēida. Wā, lae'm á'em dā'x'ēid-xa ēnā'l'ēnēmsgēmē hē'x't!a'ya qa's dā'lalilēqēxs la'ē ha'mā'peq. Wā, la'mē'sē ts!ēgedzō'dalaxa xā'qesawa'yē lā'xēs ha'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē āx'ē'tsōsa ēyā'x'sa'mē ha'madzō'
60 lē'wēxs, yixs xē'nlelāē k'lūtēda tse'nxwa'yasa hē'x't!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, gí'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'ēmaats!ēx'dē lō'elq!wa qa's lē güxts!ō'tsa k'lēts!a'yawaya ha'mā'x'dē lā'xa hǎ'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, gí'l'mēsē gwāl'ēxs la'ē güxts!ō'tsa ēwā'pē lāq, qa's lā'ēxat! ē't!ēd
65 k'axdzamō'lilas lā'xēs ha'mg'ī'lasōx'ūdē. Wā, hē'x'ēida'mēsē ēwī'la ts!ē'nts!ēn'ēwīda. Wā, gí'l'mēsē gwāl ts!ē'nts!ēnkwxs la'ēda begwā'nēmē, yixa lē'lānēmaq tsū'x'ēitsa ēwā'pē lāq. Wā, lā'x'da-ēxwē ēwī'la nā'x'ēida. Wā, gí'l'mēsē gwāl nā'qaxs la'ē yā'q!eg'a'lē q'lū'lyak!ūga'yasa k!wēl. Wā, lae'm ts!ē'lwaqaxa lē'lanēmaq.
70 Wā, gí'l'mēsē q!wē'l'ēdēxs la'ē mō'melk!ālēda k!wē'lasas wā'lde-mas. Wā, gí'l'mēsē q!wē'l'ēdēxs la'ē āwū'lq'emg'a'hil qa's hē'lē-g'intse'wē. Wā, lae'm gwāl la'xēq.

1 **Steamed Salmon-Heads** (K!wē'yaa'k^u hēx't!ē).—Wā, la'mē'sen ē'dzaqwal gwā'gwēx's'ālāl lā'xa hē'x't!a'yaxs la'ē nek'ā'sē'wa, yix hē'x't!a'yasa ēnā'xwa k'lō'k!ūtela. Wā, hē'ēmaaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, gí'l'mēsē gwāl'ēxs la'ē lā'ēwū-
5 nemas lē'mlēmx'sēndxa lēqwa'. Wā, gí'l'mēsē gwāl'ēxs la'ē lā'p'alīsa lā'xa l'ēma'isē. Wā, la lō'xts!ālasa lē'mg'ēkwē lēqwa'

After he has done so, he piles stones into it; | and when the fire-wood S
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, || he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes || eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, || he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. || As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, gí'ímēsē gwā'lēxs la'ē xēqūyindālasa tlē'sēmē lāq. 7
Wā, gí'ímēsē hamelqayí'ndēda tlē'sēmē lā'xa leqwa'xs la'ē
menā'botsa gū'ltā la'xēs tlē'qwapā'yē. Wā, gí'ímēsē xí'qōstowē
tlē'qwapā'yasēxs la'ē ā'lē'sta lā'xa ā'l'lē qa's lē āx'ē'd lā'xa 10
k'!ēk'!aō'k'!wa. Wā, gí'ímēsē q'leyō'LEqēxs g'ā'xaē gē'mxalēsaq
lā'xa nēxwā'la lā'xēs tlē'qwapā'yē. Wā, lā'xaa ax'ē'dxēs k'!iplā'la
qa g'ā'xēs k'ādē'sē lē'wis nā'gats'lē. Wā, lā'la gēnē'mas āxā'lax
q'ō'sna'yasa hē'x't!a'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
qulē'mē ts!ā'ts!ayí'ma. Wā, gí'ímēsē wí'ēla g'āx gwā'lisaxs la'ē 15
mēmēntse'mx'ēidē. Wā, lē'da begwā'nēmē āx'ē'dxa k'!iplā'la
qa's k'!ipsā'lēxa gū'ltā qa's āx'ē'liselēs lā'xa qwā'qwēsālaem lā'xa
nēg'ā'slaxa hē'x't!a'yē. Wā, gí'ímēsē wí'ēlx'sēda gū'ltāxs 'nēma'-
k'ēyīndxa tlē'sēmē. Wā, gí'ímēsē wí'ēla 'nēmā'k'ē'yaxs la'ē
āx'ē'dxa ts!ā'ts!ESMōtē qa's lē āxsō'stā'las lax āwē'stāsa tlē'sēmē. 20
Wā, gí'ímēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k'!wē qa's LEp'lā'lōdalēs
lā'xa tlē'sēmē. Wā, ā'ímēsē gwā'lēxs la'ē mō'x'dzēk'!wēda
LEp'lā'kwē k'!aō'k'!wa. Wā, gí'ímēsē gwā'lēxs la'ē āx'ē'dxa
hē'x't!a'yē qa's lē k'!ūdzēdzō'dālas lā'xa k'!ēk'!aō'k'!wa. Wā,
gí'ímēsē wí'ēlga'alaxs la'ē āx'ē'dxa wāō'kwē k'!ēk'!aō'k'!wa qa's 25
LEpeyí'ndalēs lā'xa hē'x't!a'yē. Wā, gí'ímēsē laxat! mō'x'dzē-
kwālxaxs la'ē āx'ē'dxēs nā'gats'lē qa's lē tsā'x'ēits lā'xa dē'msx'ē
lā'xa l!ēma'isē. Wā, g'ā'xē hā'nō'lisas lā'xēs nē'k'asōlē. Wā,
la āx'ē'dxa lē'elwā'yē qa's āxnō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ɛ'x'ba k!waxlā'ɛwa qa's L!E'nqemx'sālēs lā'xa nayí'mē k!Ek!aō'-
k!wa qa grayí'mx'sálatša ɛwā'pē qō tsā's'īdlō. Wā, g'í'l'mēsē
gwā'lēxs la'ē āx'ē'dxa ɛwā'bets!āla nagats!ā' qa's tsa'ts!ELEYí'n-
dēs lā'xa k!Ek!aō'k!wa. Wā, la āx'ē'dxa lē'El'wa'yē qa's nā's'īdēs
lāq qa k!l'ēsēs k!ix'sā'lēda k!ālela. Wā, g'í'l'mēsē gwāl nā'saqēxs
35 la'ē Lē'lālxēs ɛnēs'nemō'kwē qa lēs klūs'ā'lis lax āxā's neg'a'sa-
sēxa hē'x't!a'yē. Wā, g'í'l'mēsē gagā'la k!ūdžē'sexs la'ē lō't!ēdēda
begwā'nemaxēs nek'a'. Wā, hē'x'ida'mēsa lē'da Lē'lānemē qa's
lē klūsē'sta'laxa neg'ekwē' hē'x't!a'yē. Wā, hē'x'ida'mēsē xamax-
ts!ā'na hā'mx'í'dxa hē'x't!a'yē, yixs hē'εmaē ā'lēs ts!E'lqwē.
40 Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ē tsāx'itsE'wēda ɛwā'pē qa
nā'gēg'ēs, lō qa ts!E'nts!egwayōs. Wā, g'í'l'mēsē gwāl nā'qaxa
ɛwā'paxs la'ē ts!E'nts!enx'wīda. Wā, lā'x'da'xwē nā'εnakwa. Wā,
hē'Em ha'mē'x'silāēnē'sa bā'k!umaxa hē'x't!a'yasa gwā'xnixs
g'a'lōlānemaē ɛE'wa hā'nō'nē ɛE'wa dō'gwinētē dzā'wu'na, ɛō'ma
45 ɛnā'xwa k!lō'k!ūtela.

1 **Boiled Salmon-Heads** (Hā'nx'Laak^u hē'x't!ē).—Wā, la'mē'-
sen gwāgwēx's'alal lā'xaa hē'x't!a'yaxs hā'nx'Laakwaē. Wā,
hē'εmaaxs gā'laē gwāl xwā'Lēda ts!Edā'qaxa gā'lōlānemē
k!lō'telaxa gwā'xni'sē ɛō'ma dzā'wū'nē. Wā, hē'x'īdamēsē lā'-
5 ɛwūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa ɛwā'pē lāq.
Wā, lāla gēnē'mas āxā'lax q!lō'sna'yasa hē'x't!a'ye. Wā, g'í'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

é'mēsē gwā'lexs la'é äxtslá'lasa hē'x't!a'yē lā'xa hā'nx'lanowē. 7
Wā, g'í'l'mēsē qō't!axs la'é äx'ē'd lā'xa k'lā'k'lōbanē qa's nā'se-
yīndēs lā'xa hē'x't!a'yaxs la'é g'ē'ts!ā lā'xa hā'nx'lanowē. Wā,
g'í'l'mēsē gwāl nā'saqēxs la'é hā'nx'leñs lā'xa legwī'lē. Wā, 10
la lē'lālxēs g'wē'yowē qa's lē'lālasō lā'xēs g'ō'kūlōtē. Wā,
g'í'l'mēsē g'āx 'wī'lēlāēlēda lē'lānēmaxs la'é g'ēnē'mas äx'ē'd-
xēs lō'elq!wē lē'wis k'ā'k'ets!ēnaqē qa g'ā'xēs äxē'l lāx k!wae'-
lasas. Wā, k'lē'st!a ā'lāem gē'g'ilil mā'ēmdelqūlēda hā'nx'la-
nāxs la'é hā'nx'sanā. Wā, hē'x'ida'mēsē äxō'yuwē na'seya- 15
'yas. Wā, lē'da ts!ēdā'qē äx'ē'dxa hēkwīla'yē g'í'lt!ēxlāla k'ā'-
ts!ēnaqa qa's 'na'l'nēmsgēmēmk'ē xelō'lts!ālxaxa hē'x't!a'yē qa's
lē xē'lts!ālas lā'xa lō'q!wē. Wā, lae'm hō'saxa hē'x't!a'yē qa
ma'ēma'ltsemk!ēsēsa 'nāl'nēmō'kwē begwā'nema. Wā, lae'm
ma'ēlgūnā'ltsema hē'x't!a'yē lā'xa 'nemē'xla lō'q!wa qaē'da mō'- 20
kwē bē'begwānema. Wā, g'í'l'mēsē gwā'lexs la'é lēp!ā'hilema
ha'madzowē' lē'wa'yā lāx 'nēndzamōlītsa k!wē'lē. Wā, lā'xaa
äx'ē'tsē'wēda lō'pts!āwē lō'q!wa qa's lē k!ā'dzōdayō lāx l'ā'sēnxa-
'yasa la lēbē'l ha'madzō' lē'wa'yā. Wā, lawē'slā k'ā'g'ilīlxa
hē'x'ts!āla lō'q!wa qa's lē k'a'x'dzamōlītas lā'xa k!wē'lē. Wā, 25
lae'm ā'lēsa lō'pts!ā lō'q!wa qa's lē mā'k'ala lā'xa k!wē'lē. Wā,
ā'xaa äx'ē'dxa k'ā'k'ets!ēnaqē qa's lē ts!ēwanaēsas lā'xa k!wē'lē.
Wā, hē'x'ida'mēsēda k!wē'lē xelwā'lax l'lē'tsema'yasa hē'x't!a'yē
qa's hām'ē'ī'dēq. Wā, g'í'l'mēsē 'wī'lē hām'ē'ī'dxa l'lē'tsema-
'yasēxs la'é xē'l'x'ēdēx xā'qas qa's k'līx'ēwē'dēq. Wā, g'í'l'mēsē 30

31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
 35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
 40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
 5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

31 'wī'la k'lix'ō'dex ē'g'e^smasēxs la'ē ts!exts!ā'lasēs k'la'x^mmōtē xāq
 lā'xa lō'pts!ā lō'q!wa qaxs hē'^smaē lā'g'ilas hā'ng'alilemē qaēda
 k'la'x^mmōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'í'l^smēsē 'wī'lāmasxa
 xā'xsema^syasa hē'x't!a^syaxs la'ē xā'max'ts!āna dā'g'ilt^s!ōdxa
 35 hāmts!āwasa hē'x't!a^syē qa^s hā^smx'^sidēq. Wā, g'í'l^smēsē g'wāl
 ha^smā'paxs la'ē hē'x'^sida^sma begwā'nemē āx^sē'dxa xā'xts!āla
 lō'q!wa qa^s lē qepts!ō'dēs lā'xa hā'n^slanowē. Wā, la ts!o'xū-
 g'indeq. Wā, la qepts!ō'tsa 'wa'pē lāq qa^s lē hā'n^sdzamō'lilas
 lā'xa hēx'ha'x'daxa hē'x't!a^syē. Wā, lā'x'daxwē ts!E'nts!ENx-
 40 'wēda. Wā, g'í'l^smēsē g'wāl ts!E'nts!ENkwaxs la'ēda begwā'nemē
 tsā'x'^sitsa 'wā'pē lāq qa nā'x'^sidēs. Wā, g'í'l^smēsē g'wāl nā'qaxs
 la'ē hō'qūwēlsa. Wā, lae'm g'wāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yuē'k^u hē'x't!ēsa 'nā'x'wa k'!ō'-
 k!ütelag'in ē'dzagūmlek'. Wā, hē'EMxaa g'wā'lēda g'í'l^sx'den
 g'wā'g'wēx'^sālasa. Wā, lē'x'a^smēs ō'g'ū'qalayōsēxs k'!ēō'saē nā'-
 yem k'!ā'k'!ōbanā. Wā, hē'^smisēxs gē'x'La'laē maE'mdelqūla qa
 5 xā'^sidēs. Hē'EM lā'g'ilas xā'xts!ēda hē'x't!a^sya qaxs hē'menēl^smaē
 xwē'tase^swa qa lē'lx'sēsa hē'x't!a^syē. Wā, la hā'n^ssanawēda
 hā'n^slanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qa^s
 lē k'a'x'dzamōlilas lā'xa yū'salaq. Wā, la ts!EWanaēdzema k'ā'-
 k'ets!ENAqē lā'xa lē'lānemē. Wā, la hē'x'^sidaem yo'^sideq.

spoons are given to the guests. Then they at once eat it. || There are 10
hardly any bones to blow out, for it is really boiled to pieces. | After
they have eaten it, water is drawn, and they drink it; | and after
they have finished drinking it, they go out. | No oil is taken with this,
as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the
house for some time, || it is cooked, and then it is called “milky.” | 15
This is put into a kettle, and some water is poured over it; | then it is
stirred, and they just stop | stirring when it is quite milky. Then
the kettle is put | on the fire, and the man watches it; and when ||
it gets warm, the man takes a large | stirring-ladle with a long 20
handle, made for this purpose, and stirs it with it, | and he continues
stirring it while it is boiling. It is not | left to boil a very long time,
and is taken off from the fire when | it is done. The milky spawn ||
with its liquid is dipped out into a dish, and oil is poured into it. 25
Then | it is placed before those who are to eat it, and they eat it
with spoons. | After they finish eating with spoons, they drink fresh
water, | and they drink water before they begin to eat it. | This is
eaten by the Indians at noon and in the evening. || They do not eat 30
the milky spawn in the morning, for it makes them sleepy, | on

Wā, lae'm hā'lseLaem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wā, 10
g'í'lemēsē gwāl yō'saxs la'ē tsā'x'itsōsa ēwā'pē. Wā, la nā'x'ī-
deq. Wā, g'í'lemēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm-
xaa k'leā's L'ē'na lāq ʔE'wa g'í'lx'den wā'ldema.

Milky Salmon-Spawn.— . . . 1' la'ē gā'gaēlela lā'xa g'ō'kwē qa's
ha'mē'x'silase'wē. Wā, hē'em ʔE'gades dzemō'kwē. Wā, hē'- 15
ēmaaxs la'ē tsē'ts!o'ēyō lā'xa hā'nx'lanowē, wā, la'mēsē gūq!Eqas-
sōsa ēwā'pē. Wā, la'mēsē xwē't!ētse'wa. Wā, ā'l'mēsē gwāl
xwētasōxs la'ē ā'lak'lāla la dze'mx'ustā. Wā, lawi'sla hā'nx'lanā
lā'xa hēgwī'lē. Wā, la'mēsēda begwā'nemē dō'qwaʔaq. Wā, g'í'l-
ēmēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hēkwē'la'yē ēwā'las 20
xwē'dayō k'ā'ts!Enaqa g'í'lt!EXLāla qa's xwē't!ēdēs lāq. Wā, la-
ēmēs hē'menālaem xwē'taqēxs la'ē mede'lx'wīda. Wā, k'lē'st!a
ā'laem gē'g'ilil maē'mde'lqūlaxs la'ē hā'nx'sanā. Wā, lae'm
L'ō'pa. Wā, la'mēsē tsē'ts!ōyō lāxa lō'q!wēda dzemō'kwē gē'ēnē
ʔE'wis ēwā'pala. Wā, la k'lū'nq!Eqasōsa L'ē'na. Wā, lawi'sla 25
k'ā'x'īdayō la'xa ha'mā'pLaq. Wā, lae'm yō'sasa k'ā'ts!Enaqē
lāq. Wā, g'í'lemēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'lta ēwā'-
pa, yixs nā'naqalgiwala'mēx'dāxa ēwā'paxs klē's'mēx'dē yō'sīda.
Wā, yū'em ha'mā'sa bā'k'lumaxa neqā'la ʔE'wa dzā'qwa. Wā,
la k'lēs yō'saxa dzemō'kwē gē'ēnēxa gāā'la, qaxs kwālat's!emaē 30
qaē's tse'nxwa'yē. Wā, la la'mēs'en gwā'gwēx's'ālal lā'xaaxa

32 account of its fat. Now I will talk also about the | milky salmon
 when it lasts until the winter. | Then it is called "clayey." When
 the | old men are invited at noon or in the evening by the one who
 35 owns it,—for this also is not || eaten in the morning,—when all | the
 guests are in, the owner who invited them takes a kettle and |
 washes it out well, so that it is quite clean. He takes it up, | and puts
 it down by the side of the box in which the milky spawn was | before
 40 it began to rot. Then he takes || a large clam-shell and dips out the
 really | rotten-smelling spawn, and dips it out into the kettle; and
 when | the kettle is half full of salmon-spawn, the man stops dipping
 it out. | Then he takes up the kettle and puts it down | by the side
 45 of the fire, and pours water into it; and he only || stops pouring into
 it when the kettle is half full of water. He does not | stir it. As
 soon as it is done, he takes another | kettle and washes it out well
 with water; and when it is | clean, he puts it down on the floor of
 the house; and then he takes from the floor of the house | the
 50 kettle in which the salmon-spawn is, and puts it over the fire; || and
 when it is on the fire, he takes his long-handled stirring- | ladle and
 dips up the salmon-spawn and its liquid, and pours it back | into the
 kettle; and he continues doing this until it | boils over. He never
 stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts'lawū'nxā.
 Wā, lae'm lē'gades lē'gēkwē lā'xēq. Wā, hē'maaxs la'ēda
 q'lūlsq!l'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yixs k'lē'sma-
 35 axat! gaā'xstēxa gaā'la, yīsa ăxnō'gwadās. Wā, g'ī'lēmēsē 'wi-
 'lāōlēda lē'lānemaxs la'ēda lē'lāla ăx'ē'dxa hă'nx'lanowē qa's
 aē'k'lē ts'lō'xūg'indeq qa'ălak'!lēsē la'ē'g'g'a. Wā, la k'!ō'qū-
 laq qa's lē haf'nō'lilas lā'xa lē'gēgwatslē lā'watsa, yixs dzemo'-
 gwats!aa'lexs k'lē'smēx'dē qal'ē'dēda gē'nē. Wā, la'mē'sē ăx'ē'd-
 40 xa xā'laēsasa met!lā'na'yē qa's xelō'!ts'!ōdē lā'xa ălak'!lāla la
 q!alp'lā'la gē'nā qa's lē xelts!ā'las lā'xa hă'nx'lanowē. Wā, g'ī'l-
 'mēsē neqō'yoxsdalēda hă'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
 begwā'nemaq. Wā, la k'!ō'qwalilxa hă'nx'lanowē qa's lē hă'nō-
 līsas lā'xa legwīlē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, a'l'mēsē
 45 gwāl gū'qaxs la'ē neqō'yālēda hă'nx'lanāxa 'wā'pē. Lae'm k'lē's
 xwē't!ēdeq. Wā, g'ī'l'mēsē gwā'la, la ăx'ē'dxa ō'gū'la'maxat!
 hă'nx'lanā qa's aē'k'lē ts'lō'xūg'intsā 'wā'pē lāq. Wā, g'ī'l'mēsē
 ēg'eg'a'xs la'ē hă'ng'alīlaq. Wā, lawī'slā k'!ō'qwalilxa hă'nx'-
 lanō, yix la ăxtse'wa'tsa gē'nē qa's hă'nx'lendēs lā'xa legwī'lē.
 50 Wā, g'ī'l'mēsē lā'x'lālxas la'ē ăx'ē'dxēs g'ī'lt!exlāla xwē'dayō k'ā'-
 ts!ēnaqa qa's tsē'g'ōstālis lā'xa gē'nē lē'wis 'wā'pē qa's xwē'laqa-
 'mēxat! gūxstē'nts lāq. Wā, lae'm hēx'sā'em gwē'gīlaq lā'laa lāx
 tē'nx'īdex'demlas. Wā, lae'm hewā'xaem xwē't!ēdeq. ă'x'sā'em
 tsē'g'ōstālaq. Wā, la k'lē's gēg'ilil tsē'g'ōstālaqēxs la'ē yā'was'ēd

before it || boils a little; and as soon as it boils over, it is taken off 55
 the fire | and poured into the cold kettle. Then it | is done. The
 reason why it is quickly poured into the | cold kettle is, that, if it is
 allowed to boil for a long time, then the | water gets clear, and the
 spawn separates from the liquid. || When it is poured into the cold 60
 kettle | as soon as it begins to boil over, then it is just like boiled
 flour, and it is mushy. | Immediately the man takes the dishes and |
 puts them down close to the place where the kettle is standing | in
 which the clayey spawn is. Then he takes a long-handled || ladle 65
 and dips up the clayey'salmon, and puts it | into the dishes; and
 when the dishes are full of the | clayey spawn, he takes oil and pours
 it into it,— | really much oil. The reason why they take much | oil is
 that it chokes those who eat it. After (the man) finish || putting oil into 70
 it, he puts it before the guests, | and his wife takes her spoon-basket
 and distributes the spoons | among the guests. They do not drink
 water before | they eat it. They just eat it right away. As soon
 as | they begin to eat, the man draws fresh water for his guests to
 drink || after they have eaten. As soon as the one who went to 75
 get water comes back, | he puts down the water that he has drawn,
 and waits for his guests to finish | eating; and after they finish eating,

mede'lxewida. Wā, g'í'lemēsē te'nx'ēidexs la'ē hā'nx'sendayō 55
 qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx'lanō. Wā, lae'm
 L!ōp lā'xēq. Wā, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
 wūdesge'mē hā'nx'lanā, yīxs g'í'lemaē gē'g'ilil te'ntenk'ílaxs la'ē la
 q!ō'tsēsta. Wā, lae'm gwē't'idēda gē'ē'nē lē'wis 'wā'pala. Wā,
 g'í'lemēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60
 g'ā'laē te'nx'ēida; wā, la yū gwē'x'sa hā'nx'laakwēx qūxa' la gē'n-
 k'a. Wā, hē'x'ida'mēsēda begwā'nemē āx'ē'dxa lō'elq!wā qa's
 g'ā'xē mex'ālilelaq lā'xa mā'kala'mē lāx ha'nē'elasasa hā'nx'la-
 nowē, yīx la g'í'ts!ē'watsa L!ē'gēkwē gē'ē'nā; wā, la āx'ē'dxa g'í't!ex-
 7a k'ā'ts!ēnaqa qa's tsē'x'ēidēs lā'xa L!ē'gēkwē gē'ē'nā qa's tsē- 65
 ts!ā'lēs lā'xa lō'elq!wē. Wā, g'í'lemēsē qō'qūt!ēda lō'elq!wāxa
 L!ē'gēkwē gē'ē'nēxs la'ē āx'ē'dxa L!ē'ē'nē qa's k!ūq!eqē's lāq, yīsa
 ā'lak!āla la q!ē'nema L!ē'ē'na. Wā, hē'em lā'g'ilas q!ē'nema
 L!ē'ē'na lā'qēxs mekwa'ē lā'xōx ha'ma'ē'yēx. Wā, g'í'lemēsē g'wāl
 k!ū'nqasa L!ē'ē'na lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs Lē'lānemē. 70
 Wā, lā'7a gene'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ewanaē'sas
 lā'xa k!wē'lē. Wā, lae'm k!ēs nā'naqalg'iwālx 'wā'paxs k!ē's-
 'maē yō's'ida. Wā, lae'm ā'em hē'x'idaem yō'sa. Wā, g'í'l-
 'mēsē yō's'idexs la'ēda begwā'nemē tsāx ā'ltā 'wā'pa qa nā'gē-
 g'ēsēs Lē'lānemē qō g'wā'l yō'salō. Wā, g'í'lemēsē g'āx aē'daa- 75
 qēda lāx'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa g'wā'lēs
 yō'sēs Lē'lānemē. Wā, g'í'lemēsē g'wāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's g'ā'xē MEX'ā'lilas lā'xēs k!waē'lasē ɽE'wis ɽENE'mē.
Wā, la āx'ē'dxa 'wā'pē qa's lē hānx'dzamō'lilas lā'xa k!wē'lē.
80 Wā, lā'x'da'x' nā'x'ida. Wā, g'í'l'mēsē ɽwāl nā'qaxs la'ē hō'qū-
welsa. Wā, hēwā'xaEM ha'mālg'iwālēda hā'mā'paxa ɽē'nē. Wā,
lā'xaa k!lēs hē'lig'íntse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'í'l'mēsē ha'mā'ya
q!wā'íEMē, la'ē āx'ē'tse'wēda lā'llem'wē'dzekwē qa's mā'yEMē lāq,
yíxs k!lēs saē ts!Epa'se'wēda lē'na, qaxs aō'ts!agāēdalā'llem'wēdzE-
kwē ɽE'wa l!lē'na; lā'g'ilas k!lēs ts!E'pela lāq. Wā, lāxaa mā'yEM
5 lā'xa sāgūmē, yíxs ha'mayaā'sa q!ūlsq!ū'lyakwē ts!lē'daqa ɽō'ma
bē'begwānEMē. Wā, hē'EM lā'g'ilas mā'yEM lā'xa q!wā'íEMē
ɽE'wa sāgūmē, yíxs ts!E'x'sEMts!E'maaxs lē'x'a'maē ha'mā'ya,
yíxs k!lēs saē mā'yEMA mā'íēdā'la. Wā, la k!lēs ts!EX'sEMSELē'da
mā'sāsa lāllem'wē'dzekwē lā'xa q!wā'íEMē ɽE'wa sāgūmē. Wā,
10 hē'mēsēxs g'í'l'maēda nēnā'gadē hē'mēnālaEM DE'NXELaxs k'ik'í'l-
nelaēda ts!lēs'ts!eqāx 'wā'sɽEMasasa ɽā'nULAXA la ts!āwū'nxa ɽō'ma
yā'yaq!ENTēmēlasēxs hēMENk!lā'maē yāq!ENT!lālx lā'naɽwaas lā-
welsa yaēxa. Wā, g'í'l'mēsē l!EMl'ēdexs laē āx'ētsE'wedā lā'llem-
'wē'dzekwē qa's lē ts!EWā'naē'dzem lā'xa la l!lE'lE'mla qa hāmx'-
15 í'dēsēq. Wā, la ɽē'g'ilil mā'lēkwaq qa's NEQWē'xēs 'wā'paēl!xa-
wa'yaxs la'ē hē ɽwēx's ɽwa'lē'k'ēda g'ā'yōlē lāq. Wā hē'x'ida'mēsē
ɽwāl l!E'mla. Wā, hē'misa k!lā'k!ET!lēnoxwē, g'í'l'maē k!lā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; } and he 25
only stops when his paint is really black. | That is all about this. |

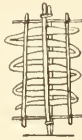
Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema⁵yasa g'ō'kwē la'ē āx'ē'dxa q'!ō'⁵yaakwē k'ā'dzekwa qa⁵s 18
āxē'lēs lā'xēs se'msē. Wā, la āx'ē'dxa lā'llem⁵wēdzekwē qa⁵s
q!EX'ē'ī'dē lāq. Wā, la mā'melēk'oq LE⁵wa k'ā'dzekwē. Wā, 20
g'f'l'mēsē qō't!aēLlxōxa hē gwēx's gwa'lē'k'a dze'mx⁵stō, la'ē
hāmts!ā'las lā'xēs k'lā't!aasē. Wā, ā'l'mēsē gwā'lēxs la'ē elā'q
qō't!ēs k'lā't!aasē, wā, hē'x'ida⁵mēsē āxō'dxēs malē'kwaxōx'dē
qa⁵s g'ē'ts!ōdēs lā'xēs habā'yoats!ē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!egū'tē qa⁵s g'ēxelts!ā'lēs lāx la q'!ō'ts!Ewa'tsēs hāmts!ā'layo⁵dē. 25
Wā, ā'l'mēsē gwā'lēxs la'ē ā'lak'!āla la ts!ō'tto⁵widē k'lā'telalas.
Wā, laE'm⁵xaa gwā'la.

Sticky Salmon-Spawn.—Wā, g'f'l'mēsē q!wā'xENXEXS la'ē āxā'xo-
yowa q!E'ngwats!ē lā'xēs tē'kwālaasē qa⁵s qwabENō'tsawē. Wā,
lā'na⁵wa xā'L!ax'ē'id āx'ē'tse⁵wēda q!E'nkwē, yixs g'ā'xaē gE'mxēla 30
q!wā'lēmē. Wā, la sē'x'ē'itsō qas mayemaēda q!E'nkwē lā'xa
q!wā'lēmāxs la'ē ha⁵mā'ēya, yixs q!E'msaē ts!epē'dēda sē'x'axa
q!wā'lēmāxa L!ē'na, qaxs aō'ts!agāēda L!ē'na LE⁵wa q!E'nkwē.
Wā, g'f'l'mēsē k!eā's q!E'nkwa waō'kwē begwā'nema la'ē ts!epa'xa
L!ē'nāxs sē'x'aaxa q!wā'lēmē. Wā, hē'ē'mēsa sā'gūmaxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē Lō⁵ma lē'elk!wana'yē. Wā, g'f'l'mēsē la
sa'kwēda ts!edāqaxa sā'gūmē; wā, g'f'l'mēsē q!eyō'lqēxs la'ē
nā'nakwa. Wā, hē'x'ida⁵mēsē k!wanō'lisxēs legwī'lē qa⁵s L!ē'x'ē-
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wā, g'f'l'mēsē k!wē-
k!ūmelk!ENX'ēDEXS la'ē L!ō'pa. Wā, la āx'ē'dxa leqwa' qa⁵s 40

41 and | puts it down on the floor of the house; and she takes her
shortest wedge, | and she takes the roasted fern-root, and, holding it
in the left hand, | she puts one end of it on the fire-wood; then she
begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures
off lengths of | four finger-widths and breaks them off; | and after
this has been done, she puts them on a food-mat. | Then she takes
some of the sticky spawn to eat with the roasted | fern-root, and they
eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

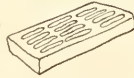
1 Roasted Salmon-Spawn.—Now I will talk again about the spawn. |
When various kinds of salmon are first caught by the fishermen who
go trolling, | the woman takes the whole salmon-spawn, and she
takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she
puts it up by the side of the fire; and when it is | white all
over, she takes it off. Then it is done. | It is eaten at
once, while it is still hot; for | it is not eaten afterwards
when it is cold; and it is not dipped into | oil, but they
10 drink much water after hav- ing eaten || the roasted salmon-
roe. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a'lilēq. Wā, laxaa āx'ē'dxa ts!Ek!wā'ga'yasēs LE'mg'ayō. Wā,
la āx'ē'dxa L!E'nkwē sā'gūm qa's dā'lēsēs g'e'mxōlts!āna lā'qēxs
la'ē k'ā't!lēts ō'ba'yas lā'xa lEqwa'. Wā, hē'ēmis la t!E'lx'wīdaa-
tsēq, yīsa LE'mg'ayō. Wā, ā'l'mēsē gwāl t!E'lxwaqēxs la'ē pēpē-
45 xēx'ēida. Wā, g'ī'l'mēsē gwāl t!E'lxwaqēxs la'ē 'mē'ns'īdeq qa
mō'denēs āwā'sgēmas lā'xēns q!wā'q!wax'ts!āna'yē, la'ē aelts!ā'laq.
Wā, g'ī'l'mēsē gwā'lēxs la'ē āxdzō'ts lā'xa ha'madzō'wē lē'ēwa'yē.
Wā, la āx'ē'd lā'xa q!E'nkwē qa's mā'sēsēxs lā'xa L!enk'ū sā'-
gūmxs la'ē L!EX'L!ax'a. Wā, g'ī'l'mēsē k'!ēā's q!E'nkwa L!EX'L!ā'-
50 x'axs la'ē ts!Epa'xa L!ē'na.

1 Roasted Salmon-Spawn.—Wā, la'mē'sen ē'dzaqwaltsa gē'ēnē. Wā,
hē'ēmaaxs g'ā'laē lā'lanema k'!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la
āx'ē'dēda ts!Edā'qaxa senē'ts!a'yē gē'ēnā qa's āx'ē'dēxa L!ō'psayō
qa's gwā'naxendālēsa gē'ēnē lāq, g'a gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē
5 gwā'lēxs la'ē lā'nōlisaq lā'xa lēgwi'lē. Wā, g'ī'l'mēsē 'nā'xwa
'mē'l'mēlsgēmx'ēidēxs la'ē ā'xsanā. Wā, la'm L!ōpa laxē'q. Wā,
hē'x'īda'mēsē hāmx'ē'ī'tsē'wa, yīxs hē'ēmaē ā'lēs ts!E'lqwē, qaxs
k'!ē'saē hā'ma'xs la'ē wūdex'ē'ī'da. Wā, k'!ē's'ēmxaa ts!Epe'lā' lā'xa
L!ē'na. Wā, la q!ēk'!ēts!a'ya 'wā'paxs la'ē nā'x'īdēda ha'mā'pdāxa
10 L!ō'bēkwē gē'ēnā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema.
Wā, g'ī'l'mēsē ts!E'lxsemx'ēidaxs la'ē k'!ipsanā'wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
 fire. Then the | whole salmon-spawn is taken and is laid down
 lengthwise on the hot stone | in this manner: This is
 named "stuck-on-the-stone." As soon || as it is all on 15
 the stone, it is put up edgewise by the fire, so that |
 the spawn is heated. As soon as it all turns white, |
 it is done. Then it is taken off from the fire and scraped off; |
 and it is eaten at once, while it is still hot; it is also | not dipped
 into oil by those who eat it, only much water || is drunk after it has 20
 been eaten; also it is not used for inviting people of | another house;
 only the owner of this kind of | spawn eats what is stuck on the
 stone. |



Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
 when it is first caught by trolling, is also boiled. || After the woman 25
 has cut open the salmon, she takes | a kettle and puts spawn into it.
 Then she pours | water into it, until it covers the spawn. | Then she
 puts it on the fire. It is not left to boil long, before it becomes white. |
 Then it is taken off the fire. The woman just takes the spoons || and 30
 gives them to her children and to her husband, | and the woman just
 puts the kettle with the spawn in it | before her children and her
 husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tse'wa 12
 senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts!e'lqwa t!ē'sema;
 g'a gwā'lēg'a (*fig.*). Wā, hē'em lē'gades k!ūt!aa'k^u. Wā, g'ī'lēmēsē
 'wī'ēla la āxā'laxs la'ē k'ō'gūnōlidzem lā'xa legwī'lē qa hēs 15
 lē'salase'wēda gē'nē. Wā, g'ī'lēmēsē 'wī'ēla la 'mē'l'x'īdexs la'ē
 lō'pa. Wā, hē'x'īda'mēsē āxsā'nō qa's k'ō'selōtse'wē. Wā, la
 hē'x'īdaem hā'm'x'ītse'wa, yīxs hē'maē ā'lēs ts!elq^u. Wā, lae'mxaa
 k!eā's l!ē'na ts!epa'sōsa ha'mā'paq. Wā, ā'mēs q!ē'nema 'wā'pē
 nā'gēg'ēsa ha'mā'paq. Wā, lā'xaa k!ēs lē'lālayō la'xa ō'gū- 20
 'lats!esē g'ōk^u bē'begwānema. Ā'em lē'x'a'ma āxnō'gwadāsa
 gē'nē hē gwē'g'ilē ha'mā'pxa k!ūt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'n'x'lentse'wēda
 gē'nāxs g'ā'laē lā'lanemēda dō'gwinētē dzā'wū'na. Wā, lae'm
 g'ī'lēm gwāl xwā'lase'wa, yī'sa ts!edā'qē. Wā, la ax'ē'dxa 25
 hā'n'x'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wā, la qep!eqa'sa
 'wā'pē lāq qa t!epeyā'lēsa gē'nāxa 'wā'pē. Wā, la hā'n'x'lents.
 Wā, k!ē'st!a gē'g'ilil mae'mdelqūlaxs la'ē 'mē'l'melsgēm'īda.
 Wā, la hā'n'x'sendeq. Wā, ā'mēsēda ts!eda'qē āx'ē'dxa k'ā'k'e-
 ts!enā'qē qa's ts!ewā'naēsēs lā'xēs sā'semē lē'wis lā'wūnemē. 30
 Wā, ā'mēsē hā'n'x'dzamōlilēda ts!edā'qasa hā'n'x'lanowē gē'nē-
 ts!āla lā'xēs sā'seme lē'wis lā'wūnemē. Wā, lā'x'daxwē yō's'īda.
 Wā, lae'mxaa ā'l'em ha'mā'ya dzē'lē halā'xek^u gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
 35 the morning, for || it makes one sleepy. After they have eaten the
 salmon-spawn, | they drink water. That is all about the salmon-
 spawn. |

1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
 When winter comes, the | woman takes her soaking-box and puts
 it down in the corner of the | house. Then she pours water into
 5 it. When it is half full || of water, she takes the basket with
 the split salmon and | brings it out, and puts it down near the
 soaking-box. Then she takes out the | split salmon and puts them
 into the soaking-box. After she has done so, | she takes two large
 stones and puts them on top of | the split salmon that are to be
 10 soaked, to keep them under water. || Sometimes they are left in four
 or six | days soaking in the house. As soon as they are soft, the
 woman | takes a kettle and puts it by the side of the fire; then | she
 takes out the split salmon, and takes them where the kettle is stand-
 ing. | Then she cuts the split salmon into three pieces with her fish-
 15 knife, || and she puts them into the kettle. | After she has done so,
 she takes a piece of old mat and covers over | the split salmon that
 is in the kettle. | After she has tucked in (the mat) all around, she
 pours a little | water over it. Then she puts it over the fire. As

neqā'la Lō^εma dzā'qwa. Wā, la k'!ēs ha^εmē'xa gaā'la, qaxs
 35 kwā'lats!ēmaē. Wā, g'!l^εmēsē gwāl ha^εmā'pa yō'sāxa gē'^εnēxs
 la'ē nā'gēk'ilaxa 'wā'pē. Wā, la^εm gwā'la gē'^εnē lā'xēq.

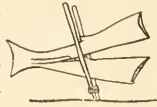
1 **Sockeye-Salmon.** — Wā,¹ la^εmēs^εSEN gwā'gwēx'sālal lā'qēxs la'ē
 ha^εmē'x'sīlase'wa. Wā, hē'^εmaaxs la'ē ts'lāwū'n^εīda. Wā, lē'da
 ts!ēdā'qē āx^εē'dxēs t!ē'lats!ē qa^εs hā'ng'alilēq lāx ōnē'gwīlasēs
 g'ō'kwē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, g'!l^εmēsē nego-
 5 yā'laxa 'wā'paxs la'ē āx^εē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa^εs
 g'ā'xē hānō'hilas lā'xa t!ē'lats!ē. Wā, la^εmēsē Lō'x'wēts!ōdxa
 q!wā'xsa^εyē qa^εs Lō'x'stalis lā'xa t!ē'lats!ē. Wā, g'!l^εmēsē gwā'l^εxs
 la'ē dā'x'ēidxa ma'ltse'mē āwā' t!ē'sema qa^εs t!ā'qeyi'ndēs
 lā'xa t!ē'lase'wasēda q!wā'xsa^εyē qa 'wū'nsālēs lā'xa 'wā'pē. Wā,
 10 la^εmēs 'nā'l^εnemp!ena mō'p!enxwa'sē 'nā'lās Lōxs q!EL!ep!E'n-
 xwa'saē 'nā'lās t!ē'ltalila. Wā, g'!l^εmēsē pō's'ēdxs la'ēda ts!ēdā'qē
 āx^εē'dxa hā'n^εlanowē qa^εs lē hā'nō'hilas lā'xa legwī'lē. Wā, la
 Lō'x'wūstē'ndxa q!wā'xsa^εyē qa^εs lēs lāx hā'nē'lasasa hā'n^εlanowē.
 Wā, la^εmēsē yā'lyūdux'sāla t!ō't!etslālasa xwā'layowē lā'xa
 15 q!wā'xsa^εyē. Wā, la^εmēs mō'ts!ōts lā'xa hā'n^εlanowē. Wā,
 g'!l^εmēsē gwā'l^εxs la'ē āxō'dxa k'!ā'k'!ōbana qas nā'seyindēs
 lāx ō'kweya'yasa q!wā'xsa^εyē la g'!ts!ā lā'xa hā'n^εlanowē. Wā,
 g'!l^εmēsē gwāl ts!ō'pax ē'wanēqwasēs la'ē gūq!eqasa hō'lalbidā'wē
 'wāp lāq. Wā, la hā'n^εlents lā'xēs legwī'lē. Wā, g'!l^εmēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
 that no steam may come through the cover | of what is on the fire.
 It boils a long time. | Then she takes it off; then the kettle remains
 standing on the floor of the house. | Then the woman takes a dish
 and an oil-dish and oil, || and takes them to the place where she is 25
 sitting; and | after she has put them all down, she takes her tongs and
 takes off the covering of the | kettle, and she puts it down with her
 tongs at the end of the fire; | and she also takes out with the tongs
 the split salmon that she has cooked, | and she puts them into a dish.
 As soon as they are || all out of the water, she spreads out the split 30
 salmon in the dish; | and when this is done, she takes oil and pours it
 into the | oil-dish; and after this is done, she takes a food-mat | and
 spreads it before those who are given to eat. | After this is done, she
 takes up the dish and the oil-dish || and places them in front of her 35
 guests. The oil-dish is put | inside of the dish. When this is done,
 she | dips up some water and gives it to those who are going to eat. |
 At once they rinse their mouths; and after they have done so, they
 drink; | then they begin to eat. They themselves break to pieces ||
 the split salmon that is given them to eat; and they dip it into oil 40
 and | put it into their mouths; and after they have finished eating,
 the | woman goes and takes the dish and takes it to her seat, | and

maE'mdelqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kwēya^eyas nāyimas 20
 qaxs k!ē'saē hē'Iq!alaq k'EX^usā'lēda k!ā'lēla lāx nayimasēs
 hā'nx'Lēndē. Wā, la^emēsē gē'g'ilil^eEM maE'mdelqūlaxs la'ē
 hā'nx's^eEndeq. Wā, ā^emēsē la hā'nē'lēda hā'nx'lanowē. Wā,
 lā'lēda ts!Edā'qē āx^eē'dxa lō'q!wē L^ewa ts!Eba'tslē L^ewa L!ē'na 25
 qa g'ā'xēs āxē'l lāx k!waē'lasas. Wā, g'ī'l^emēsē ^ewī'la g'āx
 āx^eā'lilEXs la'ē āx^eē'dxēs ts!ē'slāla qa^s k!ēp!ē'dēs lāx nāyimasēs
 hā'nx'Lēndē. Wā, la k!īp!ā'lilas lā'xa obē'x'Lālalilasēs lēgwī'lē.
 Wā, laxaa hē'ma ts!ē'slāla k!īp^eūstā'layōsēxēs ha^emē'x'silase-
^ewēda q!wā'xsa^eyē qa^s lē k!īpts!ā'las lā'xa lō'q!wē. Wā, g'ī'l^emēsē
^ewī'elō^estaxs la'ē gwē'lalts!ōtsa q!wā'xsa^eyē lā'xa lō'q!wa. Wā, 30
 g'ī'l^emēsē gwā'lEXs la'ē āx^eē'dxa L!ē'na qa^s k!ūnts!ō'dēs lā'xa
 ts!Eba'tslē. Wā, g'ī'l^eEMxaā'wisē gwā'lEXs la'ē āx^eē'dxa ha^ema-
 dzowē' lē'wa^eya qa^s lē Lēpdzamō^elilas lā'xēs hā'mg'ī'lase^ewē.
 Wā, g'ī'l^emēsē gwā'lEXs la'ē k'ā'g'ililxa lōq!wē L^ewa ts!Eba'tslē
 qa^s lē k'āx'dzamō^elilas lā'xēs Lē'lānemē. Wā, lā'lā k'ā'ts!Ewēda 35
 ts!Eba'tslē lāx ō'ts!āwāsa lō'q!wē. Wā, g'ī'l^emēsē gwā'lEXs la'ē
 tsā'x^eīdxa ^ewā'pē qa^s lē tsā'x^eīts lā'xa ha^emā'plē. Wā, hē'x^eī-
 dā^emēsē ts!Ewē'LExōda. Wā, g'ī'l^emēsē gwā'lEXs la'ē nā'x^eēda.
 Wā, lā'x^eda^exwē hā'mx^eī'da. Wā, laE'm q!ūlEXs^eEM k!ō'k!ūpsā-
 lēda hā'mg'ī'lase^ewaxa q!wā'xsa^eyē qa^s ts!Eplidēs lāxa L!ē'na qa^s 40
 ts!ō'q!ūsēs lā'xēs sE'msē. Wā, g'ī'l^emēsē gwā'l ha^emā'pa la'ēda
 ts!Edā'qē la k'ā'g'ililxa lō'q!wē qa^s lēs lā'xēs k!waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



1 **Silver-Salmon.**¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepstE'ntsa hă'mx'sâ'yē lā'xa hă'nx'lanowē. Wā, la'mē'sē
 ts!ō'xūg'intsa 'wā'pē lāq. Wā, lā qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'lilas lā'xēs hă'mg'i'lase'wē. Wā, hē'x'ida-
 'mēsē ts!E'nts!ENX'wIDEX'da'xwa ha'mā'pdē. Wā, g'i'l'EMlā'x'dē
 hă'mx'ē'dēda Lē'elānEMaxs la'ē lā'wūnEMasa ts!Edā'qē tsāx ā'lta
 'wā'pa. Wā, g'i'l'mēsē gwāl ts!E'nts!ENkwēda k!wē'laxs la'ē
 hă'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wā, lā'x'da'xwē
 50 nā'x'ida. Wā, g'i'l'mēsē gwāl nā'qaxs la'ē āwū'lgemg'a'li' qā's
 hē'lēg'intse'wē. Wā, lae'm gwāl lā'xēq. Wā, g'i'l'EM pō'sq!ēda
 āxnō'gwadās la'ē ā'EM āx'wūstE'ndxa q!wā'xsa'yē lā'xa t!ē'lats!ē
 qā's āx'ē'dēxa ts!ē'slāla qā's k!līpā'lēqēxs la'ē pEX'ā'q lā'xēs
 legwī'lē; g'a gwā'lēg'a (fg.). Wā, g'i'l'mēsē k'ixūmxsā'wēda k!lā'lēla
 55 lā'qēxs la'ē q!ā'Lēlaqēxs lē'ma'ē L!ō'pa. Wā, hē'EM Lē'gades
 hā'laxwase'wēsa pō'sq!a. Wā, lae'mxaa ts!Epa's lā'xa L!ē'naxs
 la'ē ha'mā'peq. Wā, lae'm gwāl lā'xēq.

1 **Silver-Salmon.**¹—Wā, la dzā'qwaxs la'ēda begwā'NEMē Lē'lālaxa
 g'i'g'igāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wā,
 g'i'l'mēsē 'wi'ē!aELExs la'ēda begwā'NEMē āx'ē'dxēs hă'nx'lanowē
 qā's gūxts!ō'dēsa 'wā'pē lāq. Wā, la hānx'LE'nts. Wā, lā'La
 5 gENE'mas āx'ē'dxa mō'wē dzēl xwā'LEk^u dzā'wūna qā's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

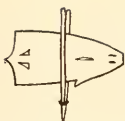
te'mdēq. Wā, g'í'f'mēsē mēdē'l'x'wīdēda la hǎ'n'x'lālax la'ē 6
 āxste'ntsa mō'wē dzēl dzǎ'wū'n lāq. Wā, ā'f'mēsēda ts!ēdā'qē
 xwē't!ēdqēxs la'ē gē'g'ilil maē'mdēlqūla qa q!wē'q!ūlts!ēs. Wā,
 g'í'f'mēsē g'wāl xwē'taqēxs la'ē āx'ē'd'xa yū'duxūxla lō'elq!wā,
 ma'lō'gūg'iyōēda bē'begwānem yō'salxa dzē'lē dzǎ'wū'na. Wā, 10
 hē'misa ma'ēlxlā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wā,
 hē'misa 'wā'lasē tsā'x'la k'ā'ts!ēnaqa. Wā, g'í'f'mēsē 'wī'el-
 g'alilēxs la'ē ts!ō'xūg'indālaxa yū'duxūxla lō'elq!wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wā, g'í'f'mēsē g'wā'lēxs la'ē tsā'ts!ōdālaxa q!ē'mlalāsa
 dzǎ'wū'nē lā'xa lō'elq!wa. Wā, g'í'f'mēsē 'wī'el's!ēwakwa la'ē 15
 lēpdzamō'ēlilasōsa ha'mā'dzowē lē'wa'ya. Wā, lē'da begwā'nemē
 k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamō'lilas lā'xa mō'kwē
 bē'begwā'nema. Wā, la ē't!ētsa 'nemē'x'la lō'q!wa lā'xa mō'x'-
 'maxat!. Wā, la ē't!ētsa 'nemē'x'la lō'q!wa lā'xa mō'x'ū'ēmaxat!.
 Wā, g'í'f'mēsē 'wī'el'g'alilā lō'elq!wāxs la'ē k'ā's'ētsa k'ā'k'ets!ēnaqē 20
 lā'x'da'xweq. Wā, la tsā'x'ētsa 'wā'pē lāq qa nā'x'īdēsēq. Wā,
 g'í'f'mēsē g'wāl nāqaxs la'ēda nā'xsālaga'ayas ts!ē'lwax'īda, yī'sa
 ts!ē'lwaqēlāsa g'í'l'x'dē ha'mā'pxa l'ō'bēkwē xīxēstō'wakwa.¹
 Wā, g'í'f'mēsē q!wē'l'ēdēxs lā'x'da'xwāē yō's'īda. Wā, g'í'f'mēsē
 yō's'īdēxs la'ē k'!ō'qūlilēda begwā'nemāxa nā'gats!ē qa's lē tsāx 25
 ā'l'tā 'wā'pa. Wā, g'í'f'mēsē g'ūx aē'daaqaxs la'ē hǎ'ng'aliltsa nā'-
 gats!ē 'wā'bets!āla, qa's ē'selē qa g'wālēs yō'sa. Wā, g'í'f'mēsē g'wāl
 yō'saxs la'ēda begwā'nemē k'!ō'qūlilxa nā'gats!ē 'wā'bets!āla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
 30 Then they drink, and || the man takes up the dishes and puts them
 down at the place | where his wife is sitting. Then he takes the
 spoons and | puts them down at the place where his wife is sitting.
 As soon as | this is done, the guests go out. They do the same with |
 35 the dog-salmon when it is caught for the first time. || They also do
 the same thing with the dog-salmon when it is | dried for winter,
 when they are going to keep it in the same way as the | silver-salmon.
 They do not pour oil over it, because it is really | fat: therefore they
 give it to eat only in the evening. | This is also the way when silver-
 salmon caught by trolling is eaten with spoons in the morning. ||
 40 He who eats it is never strong; he always feels sleepy the | whole
 day, and he is not strong: therefore it is first eaten in the | evening.
 As soon as the dog-salmon coming from the upper part of the | river
 is eaten, they pour much oil over it, for it is dry; | and there is never
 45 a time when they do not eat it in the morning, at noon, and || in the
 evening. They are afraid to eat it in the morning, when it just
 jumps | at the mouth of the river, for it is really fat. That is | the
 cause of making (those who eat it) sleepy. That is the end of this. |
 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman)
 always | takes sun-dried salmon for breakfast-food; | and when she
 takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nx'dzamōlila lā'xa k'wē'lē. Wā, lā'x'da'xwē nā'x'īda, la'ā. a
 30 sēda begwā'nemē k'ā'g'ililxa lō'elq'wē qa's lē k'ā'g'alilēlas lāx
 k'waē'lasasēs gene'mē lōxs la'ē āx'ē'dxa k'ā'k'ets'ēnaqē qa's
 lā'xat! āx'ā'lilēlas lāx k'waē'lasasēs gene'mē. Wā, g'ī'l'mēsē
 g'wā'l'ēxs la'ē hō'qūwelsēda k'wē'ldē. Wā, hē'emxaa g'wēg'ī'lase-
 'wēda g'wā'xnēsaxs g'ā'laē lā'lanema.
 35 Wā, hē'ēmisē, hē'emxaa g'wē'g'ilasē'wēda g'wā'xnēsaxs la'ē
 lē'm'xwase'wa qalē'da ts'lāwū'nxē, yixs āxēlakwēlē g'wēg'ī'lasaxa
 dzā'wū'nē. Wā, lae'm k'lēs k'lū'nq!ēqasōsa l'ē'na qaxs ā'laē
 tsē'nxwa. Hē'ēmis lā'g'ilas ā'l'ē'm hā'mg'ī'layōxa la dzā'qwa.
 Wā, hē'maaxs yō'sase'waēda dō'gwinētē dzā'wū'nxa gaā'la. Hē-
 40 wā'xat! la q'lūq'ūlā'x'īdēda yō'sāq. Ā'ēm hē'menālaēm lā'lasaxa
 nā'la, k'lēs lā'lōqūla. Wā, hē'ēmis lā'g'ilas ā'l'ēm yō'sasōxa
 dzā'qwa. Wā, g'ī'l'mēsē hē'dēda g'wā'xnīsē g'ayō'l lāx 'ne'ldzāsa
 wā, yō'saso'wa, la'ē k'lū'nq!ēqasōsa q'lē'nem l'ē'na qaxs ts'lē'nasaē.
 Wā, hē'emlāl k'leā's k'lēs yō'sdemqxa gaā'la l'ē'wa neqā'la lō'ē'ma
 45 dzā'qwa. Wā, la k'ile'm yō'sasōxa gaā'lāxs hē'maē ā'lēs menā'la
 lāx ō'x'siwa'yasa wā, qaxs lō'maē tsē'nxwa. Hē'emxat! lō'x'
 mēgemē. Wā, lae'm g'wāl lā'xēq.
 1 **Sun-dried Salmon.**—Wā, lē ts'lāwū'nx'īdexs la'ē hē'menālaēm
 āx'ē'd lā'xa tā'yalts'lāla qa's gaā'xsta'yaxa gaā'la. Wā, hē'ēma-
 axs la'ē āx'ē'd lāq; la'mē's āx'ē'dxēs ts'lē'slāla qa's k'lebets'lā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5
Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorehed sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a gwā'lēg'a (*fig.*). Wā, la^εmē's hē g'il pex'ā'sōsē L'ē'sas k'lēs
XE'NLEla mā'x'Lālā'maseq lā'xa legwilē qa 'nā'xwēs pE'ns'ēdē 5
gō'betas. Wā, g'il'mēsē ha^εmelgedzō'dēda pE'nsāqēxs la'ē lē'x'ē-
dēq qa's pEX'ē'i'dēx q!E'mladze^εyas. Wā, g'il'mēsē 'nā'xwa qūx'ē'i-
dēxs la'ē āx'ē'dxa nā'gatslē 'wā'bets!āla qa's hā'msgēmdē lāq.
Wā, la selbEX'wīts lāx q!E'mladza^εyasa ts!E'nkwē tā'yalts!āla
qa hamelx'ā'LElēsa 'wā'pē lāx ō'dzā^εyas. Wā, g'il'mēsē gwā'lEXs 10
la'ē āxō'dxa ts!ē'slāla. Wā, la k'!ō'xsem dxēs hā'mē'x'silase^εwē
hē L'lā'sadza^εya L'ē'sē. Wā, la g'ibabō'lilas lā'xa lē'wa^εyē qa's
t!ē'p!ēdēq. Wā, g'il'mēsē gwāl t!ē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q!EWē'x'ēidēq yō gwē'g'ilōxda ts!Edā'qaxs ts!ō'xwaaxa gwēl-
gwā'la. Wā, g'il'mēsē gwā'lEXs la'ē xūsxūdzē'lēits la q!ūpā'- 15
lē's ts!āx'mōtas. Wā, g'il'mēsē gwā'lEXs la'ē āx'ē'dxa lā'lōgūmē
LE^εwē ts!Eba'ts!ē qa's k'lūxts!ō'dēsa L'ē'na lāq. Wā, g'il'mēsē
gwā'lEXs la'ē āx'ē'dxa ts!E'nkwē tā'yalts!āla qa's k'!opts!ō'dēs lā'xa
lālōgūmē. Wā, g'il'mēsē gwā'lEXs la'ē tsā'x'ēid lā'xēs 'wā'pē qa's
ts!EWē'L!EXōdē lāq. Wā, la nā'x'ēid lāq. Wā, g'il'mēsē gwāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k'!ōbekwē tā'yalts!āla qa's malē'x'ubēndēq.
Wā, g'il'mēsē tE'lX'widē mā'lēkwa^εyasēxs la'ē ts!Ep!i'ts lā'xa
L'ē'na qa's ts!ō'q'lūsēs qa's malē'x'widēq qa's nEX'widēq. Wā,
hē'x'sā^εmisē gwē'g'ila. Wā, ā'l^εmisē gwā'lEXs la'ē Elā'q 'wē'laq.

25 all gone. || After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this
30 way only || with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the
35 woman) takes her tongs || and puts it in in this manner,¹ and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off
40 the || tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ||
45 breaking off pieces from the blistered sun-dried salmon which is

25 Wā, g'í'f'mēsē gwāl ha^mmā'pexs la'ē nā'x'īdxa 'wā'pē. Wā, la g'ē'xaxēs ha^mmaa'ts!ēx'dē. Wā, hē'xōlEN L!elē'wīse^wa ts!edā'qaxs g'ī'f'māē āxwūlts!ō'dxa tā'yałts!āla lā'xēs xātse'mē q!ū!eldzō'dex gō'betadza^yas L!ē'sasēxs k'lē's'māē ts!EX'ī'dEQ qa ē'k'ēLES amē'ma^yastowē pE'ns'īdaēnēLAS ts!EX'ī'LAS. Wā, laE'm lē'x'aEM hē
30 gwē'gilase^wēdā tā'yałts!āla. Wā, lā'xaa t!ē'lasōEMxaaxs la'ē xE'nLEla p!ē'saxa la hē'ENbax'īdxa la āps^yE'NXa. Wā, la hē'EM gwē'gilase^wē t!ē'lēna^yaxa 'nā'xwa t!ēt!elē'maxEN g'ā'lē gwāgwē-x's'ālasa. Wā, lā'xaa 'nā'f'NEMP!ENA ā'EM āxwūstā'nō lā'xa t!ē'la-ts!ē, yī'sa ts!edā'qē Lō'mēs lā'wūNEMē qa's āx'ē'dxēs ts!ē'sLāla
35 k!ēbets!ā'yēs lāq, g'a gwā'lēg'a' qa's pEX'ē'q lā'xa legwī'laxs hē'ēmaē ā'lēs k!ū'nqē. Wā la^mmēs lē'x'ī'lālaq. Wā, lā'La hēwā'-xaEM pE'ns'īdē gō'betas qaēs k!ūnq!ēna^yē. Wā, ā'EM yū'EM gwē'x'sōxda t!ē'lkwaxs la'ē L!ō'pEXs hāNX'Laak'wāē. Wā, g'í'f'mēsē L!ō'pEXs la'ē NELEDzō'ts lā'xēs ha^mmā'dzowē lē'ēwa^ya qa's āxō'dēxa
40 ts!ē'sLāla. Wā, la āx'ē'dxēs ts!Eba'ts!ē qa's k!ū'nxts!ōdēsa L!ē'ēna lāq. Wā, g'í'f'mēsē gwā'lEXs la'ē tsāx'īdxa 'wā'pē qa's ts!ewē'-L!EXōdē lāq. Wā, g'í'f'mēsē gwāl ts!EWē'L!EXōDEXs la'ē nā'x'īd lāq. Wā, g'í'f'mēsē gwāl nā'qaxs la'ē k!ō'p!īd lā'xa la NELEDzā'-lilē pen^u tā'yałts!āla qa's ts!ep!ē'dēs lā'xa L!ē'ēna. Wā, ā'x'sū'mēs
45 la k!ō'pk!opa lā'xa pE'nkwē tā'yałts!alaxs NELEDzā'līlāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



émadzowē' lē'wa'ya qa's ts!Ep!ē'dēs lā'xa L!ē'na. Wā, ā'l'mēsē 46
gwālexs la'ē elāq ēwī'laxēs ha'ma'ya. Wā, g'í'l'mēsē gwāl ha'mā'-
pexs la'ē tsū'x'īd lā'xa ēwa'pē qa's nā'x'īdē lāq. Wā, g'í'l'mēsē
gwāl nā'qaxs la'ē hā'msgemdxā ēwāpē. Wā, la hā'mx'ts!ānēndāla-
sa ēwā'pē qa's ts!ē'nts!ēn'ēwidē. Wā, g'í'l'mēsē gwā'lexs la'ē 50
g'ēxaxēs ha'maats!ēx'dē. Wā, lae'm āx'ē'd qa's hē'lēg'anā. Wā,
lae'm gwāl lāxa pē'nkwē tā'yalts!ala.

Boiled Silver-Salmon (Hā'nx'Laak^u dōgwinēt dzā'wū'n). — Wā, 1
g'í'l'ēmxaā gwāl xwālasēwēda dō'gwinētē dzā'wūna, laēda ts!ē-
dā'qē āx'ē'dxa ēnē'mē lā'weyakwēs hē'xt!a'yē Lē'wis xā'k!adzowē
Lō'mē's ts!ā'sna'yē. Wā, la'mē'sē ā'em la Lēpā'lēda xwā'lēkwē
dzā'wū'na. Wā, la'mē'sē k'līgedzō'ts lā'xa k!ā'k!obanē Lē- 5
bēx'lā'lalil lāx lēgwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs hānē'mē
qa's ts!ō'xūg'īndēq. Wā, g'í'l'mēsē gwāl ts!ō'xūg'īndqēxs la'ē
gūxts!ō'tsa ēwā'pē lāq, qa nēgō'yālēs. Wā, la hān'x'LE'nts lā'xa
lēgwī'lē. Wā, la āx'ē'dxēs xwā'lā'yowē qa's qā'qetēmdēxēs
hā'nx'LE'ntsōlē: g'a gwā'lēg'a (fīg.) L!ā'sats!ēndālx L!ē'sa. Wā, 10
g'í'l'mēsē gwāl qā'qetēmaqēxs la'ē mēdē'lx'widēda hā'nx'lāla
hā'nēma. Wā, hēx'īda'mēsa ts!edā'qē āx'ē'dxa xwā'lēkwē dzā-
'wū'na qa la'stē'ndēs lāq. Wā, g'í'l'mēsē la'stē'da k!ō'tēla lā'qēxs
la'ē gwāl mae'mdēlqūlēda hā'nx'lanowē. Wā, la'mē'sa ts!edā'qē
q!ā'q!alālaq qō mēdē'lx'widlō. Wā, g'í'l'mēsē mēdē'lx'widēxs 15

¹ See also p. 612.

16 and when it begins to boil, | she takes her spoon and pushes the
 end into it, so that the | meat of the silver-salmon is broken up;
 and when it is all in small pieces, | she stirs it a little. She does not
 20 let it boil a long time, | before she takes it off, for it is done. || Then
 she takes her small dish and dips the boiled | silver-salmon into it.
 After she has done so, she calls her husband | and her children to
 come and sit down; and when they are all | seated, she gives each a
 spoon, draws some | water and gives it to them to drink. After ||
 25 drinking, they eat with spoons; and after eating, they | drink some
 more cold water. That is what the Indians call | "cooling down."
 After drinking, the man | takes the dishes and pours out into the |
 30 kettle what is left in them. Then he takes the kettle, carries || it
 out of the house, goes down to the beach, and | pours the contents
 into the sea, and he washes it out | so that it is clean. No oil
 is poured in. When | the sockeye-salmon is first caught in the
 salmon-weirs | up the river, it is treated in the same way. The only
 35 difference between this and the way they do with || dog-salmon
 caught on the upper part of the river is that they put | much oil
 into it, for it is lean, and that they pour out | outside of the house
 what is left over. That is all | about this. |

16 la'ē āx'ē'dxēs k'ā'ts!ēnaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!lūts!ēs
 q!ē'mlalāsa dzā'wū'n. Wā, g'ī'l'mēsē 'nā'xwa am'ē'mayastā la'ē
 xā'L!EX'ēidaem xwē't!īdeq. Wā, k'lē'st!a ā'laem g'ē'g'ilil medē'l-
 qūlaxs la'ē hā'nx'sanō lā'xa lēgwī'lē qaxs lē'ma'ē L!ō'pa. Wā,
 20 hē'x'ēida'mēsē āx'ē'dxēs lā'lōgūmē qa's tsēts!ō'dēsa hā'nx'Laakwē
 dzā'wū'n lāq. Wā, g'ī'l'mēsē gwā'l!exs la'ē Lē'lālaxēs lā'ēwūnemē
 Lē'wīs sū'sēmē qa g'ā'xēs k'lūs'ā'lila. Wā, g'ī'l'mēsē g'āx'wī'ēla
 k'lūdzi'la la'ē ts!ēwā'naēsasa k'ā'kets!ēnaqē lāq. Wā, la tsā'x'ēidxa
 'wā'pē qa's lē tsā'x'ēits lāq qa nā'x'ēidēsēq. Wā, g'ī'l'mēsē gwāl
 25 nā'qaxs la'ē yō's'ēida. Wā, g'ī'l'mēsē gwāl yō'saxs la'ē ē't!ēd
 nā'x'ēidxa 'wāp wūdā'ēsta. Hē'em g'wē'yō'sa bā'k'lumē k'ō'-
 xwaxōda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ēda begwā'nemē k'ā'-
 g'ililxa lā'lōgūmē qa's lē k'ēp'stē'ntsēs k'lē'dzayawa'yē lāxa hān-
 x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'nx'lanowē qa's lē k'lō'qē-
 30 wēselāq lā'xēs g'ō'kwē, qa's lē lē'nts!ēsēlas lā'xa L!ēma'isē qa's
 lē qēp'stē'nts lā'xa dē'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'īndēq
 qa ē'g'ēg'īs. Wā, lā'ē'm k'lēās k'lū'ngēms L!ē'ēna. Wā, hē'emxā-
 wisē gwē'g'ilasē'wēda melē'k'axs g'ā'lōlānēmaē lā'xa L!ā'wayōwē
 lāx'ē'ldzāsa wī'ēwa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'ēyanemē
 35 gwa'xni's lāx'ē'ldzāsa wī'ēwa, yīxs k'lūnq!ēqāsewāē yī'sa q!ē'-
 nemē L!ē'ēna qaxs ts!ā'qwaē. Wā, hē'ē'misēxs ā'ēmaē qēpewū'l-
 ts!ēmēs hā'mx'sā'yē lāx L!ā'sanā'yasa g'ō'kwē. Wā, lā'ē'm gwāl
 lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mō'stag'ī^ēlak^u).—Wā, hē^ēmaaxs la'ē gwāl 1
xwā'lēda ts!edā'qax dō'gwānemasēs lā^ēwūnemē dzā^ēwū'na. Wā,
la x'ī'x^ēwūlts!ōdex g'ī'ts!āx'dāx ha^ēmaa'ts!ās pō'xūnsa lē^ēwa
k'!ē'la lāx q!ō'sna^ēyas. Wā, la lē'x'semdxa ha^ēmaa'ts!ē pō'xūnsa. 5
Wā, g'ī'l^ēmēsē q!ē'nemē āxā^ēyas, la'ē āx^ē'dxēs hā'nx'lanowē 5
qā^s gūxts!ō'dēsa ^ēwāp lāq. Wā, la negō'yālēda hā'nx'lanāxa
^ēwā'paxs la'ē āxste'n^ētsa pō'xūnsasa dzā^ēwū'nē lāq. Wā, g'ī'l^ēmēsē
^ēwi'ela^staxs la'ē hānx'le'n^ēts lā'xa legwī'lē. Wā, g'ī'l^ēmēsē hēla-
le'laxs la'ē ax^ē'dxēs k'!ipLa'la qā^s xwē'telga^ēyēs lāq. Wā, g'ī'l-
^ēmēsē mede'l^ēx^ēwīdexs la'ē gwāl xwē'telgēq. Wā, hē'em lā'g'ilas 10
xwē'telgēq qa ^ēnā'xwa^ēmēsē la L!ēL!ā'x^ēdēda ha^ēmaats!e pōxūnsa,
yixs g'ā'lāē ts!EX^utsa^ēnā'kūlēda ^ēwā'paga^ēya, qaxs g'ī'l^ēmaē k'!ēs
xwē'telgēsōxs la'ē let!ā'la la k'!ēs L!ā'xa. Wā, lē'da ts!edā'qē
hē'menalaem k'!ip!ē'tsa k'!ipLā'la lā'xa ^ēne'mts!aqē. Wā, g'ī'l-
^ēmēsē k'!ip!ālela lā'qēxs la'ē L!ō'pa. Wā'x'ī tsax'ā'wa la k'!ē's^ēem 15
L!ō'pa. Wā, hē'x'ida^ēmēsē hānx'se'ndxēs hā'nx'lentsē^ēwē; wā,
g'il^ēem^ēlā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-
laxē lē'ndeltā' lāx ā'emlax^ēwisē lā'lax qep^ēweldze'mlax lā'xa
L!ā'sanā'yē, qaxs k'!ē'saē ē'k'EXs hē'ē gwē'x'fidē, qaxs g'ī'l^ēmaē
hā'mā'xs la'ē hā'yaqawiltōd L!ō'pa; wā, ā^ēmēsē yā'wasālis lā'xens 20
tek'lā'xs la'ē hō'x^ēwidayā. Wā, hē'^ēmis lā'g'ilas xē'nlela q!ā'q!a-
lālasēwa. Wā, g'ī'l^ēmēsē L!ō'pexs la'ē āx^ē'dēda ts!edā'qaxēs lō'-
elq!wē lē^ēwis k'ā'k'ets!ēnaqē qā^s g'ā'xē āx^ē'ā'lilas lā'xēs k!wāē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wä, lä'la lä'wünemas lē'älaxēs gwē'yō' qa's lē'älase'wa. Wä,
 25 g'il'mēsē g'āx wī'laēlē lē'älänemasēx la'ē gēne'mas āx'ē'dxa ēwā-
 lasē k'ā'ts!ēnaqa qa's tsāts!ā'lis ēwa'paga'yās lä'xa lö'elq!wē. Wä,
 g'il'mēsē ēnā'xwa ēnaē'ngōyāläxa ēwa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'lip!älā qa's k'lik!ēp!ēnēs lä'xa hä'nx!Laa'kwē pō-
 30 xūns qa's k'lip!s!älēs lä'xa lö'elq!wē. Wä, g'il'mēsē wī'ēla la
 qō'qūt!ēda lö'elq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē Lepdzamō'lilas lä'xa lē'älänemē. Wä, lä'wis!ā āx'ē'dxa lö'el-
 q!wē qa's lē k'ax'dzamō'lilas lä'xes lē'älänemē. Wä, laē'm
 maē'mälē'da k!wē!āxa ēnā'lēnemēx!ā lö'q!wa. Wä, la ts!Ewana-
 ēsasa k'ā'k'ets!ēnāqē lä'xēs lē'älänemē. Wä, laē'm hēwā'xa nā'-
 35 qamats ēwā'pa läq. Wä, lä'xaa hēwā'xa k!ū'nq!ēqas l!ē'ēnā läq,
 qaxs aō'ts!agāēda mē'stag!ēlakwē lē'wa l!ē'ēna. Wä, hē'ēmis
 lä'g'ilas k!ēs nā'naqalgiwāläx ēwā'paxs nā'gemaxa ēwā'pasa ha-
 ēmā'pax gwē'x'sdemas. Wä, lä'x'da'xwē yō's'ideq. Wä, g'il'-
 40 mēsē gwāl yō'saqēxs la'ēda lē'älänemaq k'ā'g'ililxa lö'elq!wē qa's
 lē k'ā'galilēlas läx k!waē'lasasēs gēne'mē. Wä, la āx'ē'dxa
 ēwa'pē qa's lē tsā'x'its läq. Wä, lä'x'da'xwē ts!ewē'l!EXōd qa
 lä'wēsēs de'mp!aēl!EXawa'ē; qā'!āxs ā'laē de'mp!ēda mē'stag!ēlak-
 kwē. Wä, g'il'mēsē gwāl ts!ets!ewē'l!EXōxs lä'x'da'xwāē nā'-
 x'ēd lä'xa ēwā'pē. Wä, g'il'mēsē gwāl nā'qaxs la'ē hō'qūwēsa.
 45 Wä, laē'm gwāl lä'xēq, yī'xēn gwā'gwēx's'ālasē lä'xa k!ō'k!ūte-
 läxs ha'mē'x'silase'wāē. Wä, hē'em k!ēs de'nxelag!ila hē'x't!a-
 ēyaxs nēg'ekwa'ē lōxs hä'nx!Laakwāē lē'wa mē'stag!ēlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha^εmā^εyaē, qaxs ā^εmaē halā^εxwasōxs g^εā^εlaē dō^εgwānema dzā- 48
^εwū^εnē. Wā, la k^εlēs ha^εma^εyē hā^εmaatslē pō^εxūnsasa g^εwā^εxnisax
 g^εilō^εlānemaē lāx ō^εx^εsiwa^εyasa wī^εwa lōxs la^εē lax ^εne^εldzāsa 50
 wī^εwa. Wā, lā^εlā hā^εnx^εlentsō^εmē hē^εx^εt!^εla^εyasēxs la^εē g^εā^εyanem
 lāx ^εne^εldzāsa wī^εwa lē^εwa hē^εnō^εnē. Wā, lawī^εslā gwāl lā^εxēq.

Fresh Halibut-Heads and Backbone.—Wā, la ^εnā^εl^εnemp^ε!enēda ts^εlē- 1
 dā^εqē hā^εnx^εlendxa mā^εlēgema^εnowē qa^εs lē^εlalēx ^εnē^εnemō^ε-
 kwasēs lā^εwūnemē. Wā, hē^εmaaxs la^εē lē^εlālasē^εwa bē^εbegwā-
 nemē, yīsa lō^εq!^εwēnoxwē, wā, la gēne^εmas āx^εē^εdxā mā^εlēgema-
 nowē āxe^εndalēs lā^εxa k^εā^εdilē leqwa^ε. Wā, la āx^εē^εdxā sō^εba- 5
 yowē qa^εs tsātsex^εsā^εlēs lāq. Wā, la k^εlēs xē^εnlela ām^εēmō^εx^εsalaq,
 wā, la āxts!^εō^εts lā^εxa hā^εnx^εlanowē. Wā, la āx^εē^εdxā hāmō^εmō
 qa^εs k^εōk^εexse^εndēq. Wā, laē^εmxaā^εwisē āxts!^εō^εts lā^εxa hā^εnx^εla-
 nowē. Wā, g^εī^εmēsē qō^εt!^εēda hā^εnx^εlanāxs la^εē āx^εē^εdxēs
 nā^εgats!^εē wābets!^εlāla qa^εs gūq!^εeqē^εs lāq. Wā, hā^εlsela^εmēsē nē- 10
 leyax^εīdēda ^εwā^εpē lā^εqēxs la^εē hā^εnx^εlentsa lā^εxēs legwī^εlē.
 Wā, la k^εlēs lā^εbālaq. Wā, hē^εt!^εlāla gē^εg^εilil mā^εmdelqūlaxs
 la^εē hā^εnx^εsendeq. Wā, la āx^εē^εdxēs ^εwā^εlasē k^εā^εts!^εenaqa; wā,
 hē^εmēsē lō^εelq!^εwē. Wā, la tsēts!^εō^εdālas lā^εxa lō^εelq!^εwē, yīsa
^εwā^εlasē k^εā^εts!^εenaqa. Wā, g^εī^εmēsē ^εwī^εēla qō^εqūt!^εēda lō^εel- 15
 q!^εwāxs la^εē āx^εē^εdxēs k^εā^εk^εets!^εenaqē qa^εs lē^εts!^εewanaē^εsas lā^εxēs
 lē^εlanemē. Wā, lā^εxaa lē^εpdzamoliltsa hā^εmadzowē^ε lē^εwa^εya.

¹ Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immediately they all eat with || spoons; and after they have eaten with spoons, the wife of the host | takes other small dishes and puts them down | between the men and the food-dish. | This is called "receptacle for the bones." As soon as | the guests find a bone, they throw
 25 it into the small dish; || and they keep on doing this while they are eating. After | they have finished eating with spoons, they put their spoons into the dish from which they have been | eating. Then they take the small dish in which | the bones are, and put it down where the large dish had been, | and they pick up the bones
 30 with their hands and put them into their mouths || and chew them. Therefore this is called "chewed;" namely, boiled | halibut-head. They chew it for a long time and suck | at it; and after they finish sucking out the fat, they blow out the | sucked bones; and they do not stop until all the bones have been sucked out. | Then the woman
 35 takes the small dishes and || washes them out, and she pours some water into them, and she puts them | down again before the guests. Then they wash their hands. | As soon as they have done so, they drink: and after they have finished drinking, | they go out. Then they finish eating the halibut-heads. | Halibut-heads are not food for
 40 the morning, for they are too fat. || They only eat them at noon and in

- 18 Wä, lawē'slē k'ā'g'ililxa lo'q!wē'qa's lē k'ax'dzamōlils lā'xēs
 Lē'lanemē. Wä, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsē's k'ā'k'e-
 20 ts!enaqē. Wä, g'ī'f'mēsē yō's'idexs la'ē gēnē'masa lē'lanemāq
 āx'ē'dxa o'gū'la'mē ām'ema' lō'elq!wa qa's lē'xat! k'ā'x'its lāx
 āwā'gawa'yasa hē'bēgwanemē lē'wa ha'maa'ts!ās lō'q!wa. Wä,
 hē'em lē'gades hē'lomagēm qaē'da xā'qē. Wä, g'ī'f'mēsē tsā'-
 tsēk'inēda k!wē'laxa xa'qaxs la'ē ts!exts!ō'ts lāx āma'ēyē lō'q!wa.
 25 La hē'x'sāem gwē'g'ilaxēs wā'weselilasē yō'sa. Wä, g'ī'f'mēsē
 gwāl yō'saxs la'ē g'its!ō'tsēs yō'yatsle k'ā'k'ets!enaq lā'xēs g'ī'lx-
 dē ha'maa'ts!ā. Wä, la āx'ē'dxa āma'ēyē lō'q!wa, yix g'ī'ts!ē'wa-
 sasa xā'qē qa's k'ā'x'idē lax āxā'sdūsa 'wā'lasē lō'elq!wa. Wä,
 la'mēsē xā'max'ts!ānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q!ūsēs. Wä,
 30 la malē'x'wīdeq, lā'g'ilas la lē'gades malē'kwa, yī'xa hā'nx'la-
 akwē malē'gemanō. Wä, la gē'g'ilil malē'kwa qa's lē k!EX'wī'-
 deq. Wä, g'ī'f'mēsē gwāl k!EX'ā'lax tse'nxwa'yasēs la'e pō'x'ōdxa
 k!wā'x'mūtē xā'qa. Wä, ā'f'mēsē gwā'lēxs la'ē 'wī'la k!EX'wī'dxa
 xāqē, wā, lēda ts!edā'qē āx'ē'dxa ām'ema'ēyē lō'elq!wa qa's ts!ō'-
 35 xūg'indēq. Wä, la qepts!ō'tsa 'wā'pē lāq. Wä, la xwē'laqa k'ax-
 dzamō'lilas lā'xa lē'lanemē. Wä, la'x'daxwē ts!ē'nts!ENx'wīda.
 Wä, g'ī'f'mēsē gwā'lēxs la'ē nā'x'ida. Wä, g'ī'f'mēsē gwāl nā'qaxs
 la'ē hō'qūwēsa. Wä, la'em gwā'la memelē'kwagē lā'xēq. Wä,
 la'em k!ēs ha'mā'ēya melē'kwāxa gaā'la qaxs xē'nlelaē tse'nxwa.
 40 Wä, ā'f'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'nlelaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹]

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wā, hē'ēmis lā'g'ifas k'ile'm ha'ēma'ēyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wā, la laē'Las lā'xēs g'ō'kwē. Wā, hē'x'ida- 1
ē'mēsē āx'ē'dxa hā'nx'lanowē qa'ēs āxts!ō'dēsa t!ō't!esba'ēyē p!ā'ēyē
lāq. Wā, la gūq!eqa'sa hōlalē 'wāp lāq. Wā, lae'm k'lēs ā'laem
nē'l'ēdēda 'wā'pē lāx ō'kūya'yasa q!e'mlalāsa p!ā'ēyē. Wā, la hānx'-
LE'nts lāxēs legwī'lē. Wā, g'ī'l'mēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!ūlts!ēs. Wā, g'ī'l'mēsē xwē'taxs la'ē gagē'g'ilī-
lēlaem maē'mdelqūlaxs la'ē hā'nx'sendxa hā'nx'lanowē. Wā, la
k!ū'nq!eqasa L!ē'ēna lāq, yixs ha'ēmē'lē ha'ēmaa'ts!ēlēda hā'nx'la-
nowē. Wā, g'ī'l'mēsē tsē'dōts lā'xa lō'q!wē, yixs q!ē'nemaēda
Lē'lanemē. Wā, ā'l'mēsē k!ū'nq!eqasa L!ē'ēna lā'qēxs la'ē lex"- 10
ts!āla. Wā, la nā'x'īd'ēmxa 'wā'paxs k!ē's'ēmaē yō's'ēdxa hā'nx'-
Laakwē q!e'mlalāsa p!ā'ēyē. Wā, lā'xaa nā'x'īdaemxa 'wā'paxs la'ē
gwāl yō'saq. Wā, lae'mlēda ha'ēmadzō'wē lē'wa'ēya lā'qēxs k!wē'-
ladzemaēda hā'nx'Laakwē q!e'mlalāsa p!ā'ēyē. Wā, hē'ēmisēxs
ha'ēmā'ēyaaxa gāā'la Lē'wa 'neqā'la; wā, hē'ēmisa dza'qwa qaxs 15
k!ē'saē tse'nxwa, lā'g'ifasa L!ē'ēna k!ū'nq!egem lāq. Wā, lē'x'a-
'mēsLal ō'gū'qalayōs qaē'da gāā'lāxs k!ē'saē q!ēqxa L!ē'ēna, ā'ēmaē
xal!aqasōxs k!ū'nq!eqase'wāē. Wā, lā'la t!ep!egeli's'ēmxa L!ē'-
'nāxa neqā'la Lē'wa dzā'qwa. Wā, lae'm k'lēs hē'lēg'indexs
yō'saax gwē'x'sdemas.² 20

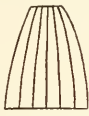
¹ Continued on p. 249, line 71, to p. 251, line 5.

² Continued on p. 251, line 6, to p. 252, line 33.

1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
 in the morning, (the woman) takes dried halibut and breaks it into
 a dish. | When there are four guests, then there is one dish | into
 5 which two dried halibut are broken; and when there are six || guests,
 then there are two dishes, in which there are three dried halibut, | so
 that there is one and a half in each dish, and | there are three guests
 to each dish; but they also use the food-mat, | which is spread out in
 front of the guests, | and the woman also takes her oil-dish and
 10 pours || oil into it. As soon as she has done so, she places the dish |
 in front of her guests. Then she puts down the oil-dish | and puts
 it in the corner of the dish, on top of the broken dried halibut, | on
 the outer side of the dish. As soon as this is done, she dips up some |
 fresh water and gives it to them to rinse their mouths. After they
 15 have done so, || they drink; and after they have done this, the one
 highest in rank takes | some broken halibut and folds it over and
 chews it, | to make it soft. Then he dips it into the oil, and finally
 he | puts it into his mouth, when it is heaped up with oil; and all the
 guests | do the same way when they are eating; and they never
 20 forget to fold over the || broken dried halibut and to chew it soft,
 and then to | dip it into the oil. The reason why they chew it is
 that it requires much | oil, for the dried halibut is very dry food; |

1 **Dried Halibut.** Wä, gí'lémēsē k'leá's xa^εmāsa gaā'xstā'lāxa
 gaā'lāxs la'ē āx^εē'dxa k'lā'wasē qa^s k'lōpts'lō'dēs lā'xa lō'q'lwē.
 Wä, gí'lēm mō'kwa lē'lanemāxs la'ē ^εnēmē'xlēda lō'q'lwē
 k'lō'pts'lōtsōsa ma'ēlexsa k'lā'wasa. Wä, gí'lémēsē q'lē'lō'kwa
 5 k'lwē'lāxs la'ē ma'ēxlēda lō'q'lwē; wā la yū'duxūxsēda k'lā'wasē
 qa nexsā'yunōselis lā'xa ^εnā'f^εnēmē'xla lō'q'wa. Wä, lae'mi yaē'-
 yūduxūlēda k'lwē'lāxa ^εnēmē'xla lō'q'wa. Wä, laemlē'da ha^εma-
 dzowē' lē'wa'ya gí'lg'alēlem lepdzamō'lilem lā'xa lē'lanema.
 Wä, laemxaā'wisēda ts!edā'qē āx^εē'dxēs ts!eba'ts!ē qa^s klūnxts'lō'-
 10 dēsa lē'na lāq. Wä, gí'lémēsē gwā'lēxs la'ē k'ā'x'ēitsa lō'q'lwē
 lāx nexdzamō'lilasēs lē'lanemē. Wä, la k'ā'g'ililxa ts!eba'ts!ē
 qa^s lē k'anē'qwas lāx ō'kūya'yaasa k'lō'bekwē k'lā'wasa lā'xa
 l'lā'sanēqwasa lō'q'lwē. Wä, gí'lémēsē gwā'lēlēlexs la'ē tsē'x'ēitsa
 ā'lta ^εwāp lāq qa ts!ewē'l!exōdēs. Wä, gí'lémēsē gwā'lēxs la'ē
 15 nā'x'ida. Wä, gí'lémēsē gwā'lēxs la'ēda nāxsā'lagā'fyas dā'x'ēid
 lā'xa k'lō'bekwē k'lā'wasa qa^s k'lō'xsemdeq qa^s malē'x'bendēq
 qa telx'wī'dēsēxs la'ē ts!ep!ē'ts lā'xa lē'na. Wä, lawi'sla ts!ō'-
 qlūsasēxs la'ē qō'loxbalaxa lē'na. Wä, la ^εnā'xwa^εma k'lwē'lē hē
 gwē'gilāxs la'ē ha^εmā'pa, yixs k'lē'saē lēlē'wē k'lō'xsemdxa k'lō'-
 20 bekwē k'lā'wasa qa^s malē'x'bendēq qa tē'lx'wīdēsēxs la'ē ts!e-
 p!ē'ts lā'xa lē'na. Wä, hē'em lā'g'ilas malē'kwaq qa hamā'-
 sēxa lē'na qaxs xē'nlelāē le'mxwēda lemo'kwē k'lā'wasēxs ha-

for there is very little fat in this food. As soon as the guests finish eating, fresh water is drawn, and they drink. || After they have finished drinking, the guests wait for the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk about the mixed half-dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this manner:  As soon as it is all cut up, she takes the skin and cuts it also straight down into strips, in the manner in which she made the narrow strips of dried halibut. As soon as all the narrow strips are done, she puts one narrow strip of skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she just tucks the end under the top of the tight strip of skin and half-dried halibut. This is the size of an egg of a sea-gull. As soon as all that she is doing is done, she takes the kettle and pours water into it, and she only stops || pouring water into it when the kettle is half full. Then she puts it on the fire; and when it begins to boil, she takes the balls of skin and dried halibut, and puts them into the boiling kettle on the fire. However, she

εmā'εyaē yixs hō'lalaēda L'ē'nāxs haεmā'εyaē. Wā g'í'f'mēsē gwāl 23
haεmā'pa k!wē'laxs la'ē tsē'x'εtsōsa ā'lta εwā'pa qa.nā'x'īdēs. Wā,
g'í'f'mēsē gwāl nā'qaxs la'ē āwe'lqemgalilēda k!wē'lē qaεs hē'- 25
lēg'ıntseεwē. Wā, laε'm gwā'la haεmā'paxa lεmo'kwē k!lā'wasa.

Halibut-Skin and Meat.—Wā, laεmē'sen ē't!ēdēl gwā'gwēx's'ālal 1
lā'xa mayīma'kwasa k!lā'yaḡwē L'ēs Lε'wa k!lā'yaḡwē k!lā'wasa.
Wā, hē'εmaaxs la'ē k!lā'yaḡεwidēda k!lā'wasē Lε'wa L'ē'sē, lē'da
ts!ēdā'qē āx'ē'dxa k!lā'yaḡwē k!lā'wasa qaεs neqemā'xōdē k!lō'pā-
laxa εnā'f'neḡdendzāyaakwē lā'xens ts!emā'lax'ts!āna'εyēxg'a gwā- 5
lēg'a (*fig.*). Wā, g'í'f'mēsē εwī'we'lx'sexs la'ē āx'ē'dxa L'ē'sē qaεs
t!ō't!ets!ē'ndēxat! neqemā'xōdeq lāx gwā'laasasēda ts!ēlts!eq!ō'
k!lā'wasa. Wā, g'í'f'mēsē εwī'la ts!ēlts!eq!axs la'ē pā'peqōdā'lēda
ts!ēdā'qaxa ts!ē'lts!eq!a L'ēs Lε'wa ts!ēlts!eq!a k!lā'wasa. Wā,
la lē'x'se'mdeq qa lēs lō'elsema. Wā, ā'εmēsē la g'íp!ē'ts ō'ba'εyas 10
lāx āwā'bā'εyasa ō'ba'εyē lā'xa la lek!ūtā'la qex'semē gā'yōl lā'xa
L'ē'sē Lε'wa k!lā'wasē. Wā, la yū'em la εwā'lasa ts!ē'gunā'sa
ts!ē'k!wē. Wā, g'í'f'mēsē εwī'la gwā'lē āxse'wa'sēxs la'ē āx'ē'dxa
hā'nx'lanowē qaεs gūxts!ō'dēsa εwā'pē lāq. Wā, ā'f'mēsē gwāl
gūqā'sa εwā'pē lā'qēxs la'ē neqoyā'lēda hā'nx'lanowē. Wā, la 15
hā'nx'lents lā'xēs legwī'lē. Wā, g'í'f'mēsē mēdēlx'wī'dexs la'ē
āx'ē'dxa xwēxülē'xsemakwē L'ēs Lε'wa k!lā'wasē qaεs āxstā'lēs
lā'xa maε'mdēlqūla hā'nx'lala lā'xa legwī'lē. Wā, k!ē'st la ā'laem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
- 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
- 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
- 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
- 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilil la ma'ndelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
- 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wā, lā'xaa āx'ē'dxa ēwā'lasē g'í'lt!exlāla k'ā'ts!e-naqa qa's xelōstūlēs lā'xa xwē'xūlē'xsemakwē l'ēs lē'wa k'lā'wasē qa's lē xelts'lā'las lā'xa lōq!wē. Wā, lae'm k'les lē ēwā'palās. Ā'em lēx'ā'ma lō'elxsemē xwēxūlē'xsemakwē l'ēs lē'wa k'lā'wasa.
- 25 Wā, g'í'l'mēsē 'wí'lōsta lā'xa hā'nx'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qa's lē lēpdzamō'lilas lā'xēs lē'lanemē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'í'l'mēsē la k'ax'dzamō'lilxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'ētsa ā'tta ēwāp lā'xēs lē'lanemē. Wā, g'í'l'mēsē gā'laxs
- 30 la'ē 'wí'la ts!ewē'l!exōdēda lē'lanemāxs k'lē's'ēmaē nā'x'īda. Wā, g'í'l'mēsē neqā'la lē'wa dzā'qwāxs la'ē k'lēs ts!ewē'l!exōda. Wā, lā'lā nā'naqalgiwā'laemxa ēwā'paxs k'lē's'ēmaē hā'mx'ē'īda. Wā, g'í'l'mēsē gwāl ts!ewē'l!exōdexs gā'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē xā'max'ts!ānaxs
- 35 dā'ts!ālaaxēs ha'ma'ēyēda xwēxūlē'xsemakwē l'ēs lē'wa k'lā'wasē. Wā, lae'm ā'em q!eg'í'nwēxēs ha'ma'ēyē. Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qa's lē qepts!ō'tsa hā'mx'sā'ēyē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamōlilas lā'xēs lē'lanemē.
- 40 Wā, lā'x'da'xwē ts!ēnts!enx'wīda. Wā, g'í'l'mēsē gwā'lēxs la'ē tsē'x'ētsōsa ā'tta ēwā'pa. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'!ēsaē hēlēg'ıntse^εwa xwēxūlēxsema^ug'ē l'!ēs LE^εwa 42
k'!āwasē. Wā, hē^εmisēxs k'!ē'saē ts!ēpa'xa l'!ē'na qaxs hē^εmaē
lāg'ilasa l'!ē'saxs tse'n^εxwaē. Wā, lae'm^εxaa'wisē lē'x'amēda nēnā'-
xsālāsa lē'lqwāla^εyē ha^εmā'pxa hē g^εwē'kwē. Wā, lae'm g^εwāl 45
lā'xēq.

Blistered Half-Dried Halibut (Penkwē k'!āyax^u k'!āwasa).—Wā, 1
g'!^εem k'!ā'yax^εwidēda k'!ū'wasaxs g'ā'laē lā'lanema p'!ā'yē, wā,
lē'da nēnā'xsāla hō'g^εwilxa gaā'la lāx g'ō'kwasa lō'q!wēnoxwē qa^εs
lē k'lūs^εā'lilēla lāx ō'g^εwiwalitas g'ō'kwasa. Wā, hē'x'ēda^εmēsa
ts!ēdā'qē āx^εē'dxēs lē'wa^εyē qa^εs axk'!ā'lēxa qā'tsēstāla qa ^εwīlēš 5
q!wā'g'ilil lā'xēs k'lūdzē'lasē. Wā, g'!^εmēsē ^εwīla q!wā'g'ililēxs
la'ē lep'lā'ilixa lē'wa^εyē. Wā, g'!^εmēsē lēbēla lē'wa^εyaxs la'ē
āxk'!ā'laxa qā'tsēstāla qa k'lūdzēdzō'lilēsōq. Wā, g'!^εmēsē ^εwīla
k'lūs^εā'lilēxs la'ēda ts!ēdā'qē āxā'xōdxa la k'!ā'yax^εwitsēs k'!ā'-
wasē qa^εs pex'ēdēq lā'xēs legwīlē. Wā, g'!^εmēsē g^εwāl pex'a'qēxs 10
la'ē hā'εmsgemdxa ^εwā'pē qa^εs selbexūldzō'dēs lā'xa pē'nkwē
k'!ā'yax^u k'!ā'wasa. Wā, g'!^εmēsē g^εwāl selbexwa'sa ^εwā'pē
lā'qēxs la'ē āx^εē'dxa ha^εmadzowē' lē'wa^εya qa^εs k'!ō'k'lūpsendēxa
pē'nkwē k'!ā'yaxwa k'!ā'was qa^εs āxdzō'dalēs lā'xa ha^εmadzowē'
lē'wa^εya. Wā, g'!^εmēsē g^εwālēxs la'ē āx^εē'dxēs ts!ēba'ts!ē qa^εs 15
k'lūnxts!ōdēsa l'!ē'na lāq. Wā, g'!^εmēsē g^εwālēxs la'ē āxelilxa la
g'īdzā'yaatsa pē'nkwē k'!ā'yaxwa k'!ā'wasa lē'wa^εya qa^εs lē lep-
dzamō'lilas lā'xa ha^εmā'plaq. Wā, la gūldzō'tsa k'!ō'k'lūpsaa'kwē
penk^u k'!ā'wasē lā'xa ha^εmadzowē' lē'wa^εya. Wā, la āx^εē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!Eba'ts!ē qa's lē hā'nqas lā'xa ha'ēmū'lē. Wā, la'emxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsōx'ē'ts lāq. Wā, g'f'ēmēsē gaā'laxs la'ē hē'x'ē'idaem 'nā'ywa ts!ewē'l!exōdēda k!wē'lē. Wā, g'f'ēmēsē g'wāl nā'qaxs la'ē dā'x'ē'id lā'xa pē'nkwē k'lā'yaxwa k'lā'wasa qa's L!ē'nxstēndēs lā'xa L!ē'ēna. Wā, la ts!eq'lū'sas lā'xēs sē'msō. Wā,
 25 la'ēm k'lēs mā'lēx'ē'bendeq qaxs tsō'saē. Wā, lā'la qlē'q!ēbālaxa L!ē'ēna. Wā, g'f'ēmēsē g'wāl ha'ēmā'pexs la'ēda ts!ēdā'qē k'lō'xū'lilxa ha'ēmadzowē' lē'ēwa'ēya qa's lē āx'ē'ū'lilaq lā'xēs k!wā'ēlasē L!ē'wa ts!Eba'ts!ē. Wā, lā'xaa tsē'x'ē'itsa 'wā'pē lāq. Wā, lā'x-da'xwē nā'x'ē'ida. Wā, g'f'ēmēsē 'wī'la nā'x'ē'idēxs la'ē āwē'lqēm-
 30 galil qas hē'lēg'īntse'wē.

1 **Boiled Dried Halibut** (K!ēk!ā'wasg'āxa xamasē hā'nx!Laakwa).— Wā, hē'ēmaaxs la'ē gā'lēda k!ā'wasē; wā, la L!ā'l!ēgūdzō'x'ēwīda. Wā, lā'xaa plē'sa. Wā, lā'xaa ts!Eba'ts!ē. Wā, hē'ēmaaxs la'ē hē g'wē'x'ē'idē, wā, lē'da ts!ēdā'qē āx'ē'dxēs hā'nx!Lanowē qa's āx'ē'dē-
 5 xa k'lā'wasē qa's k'lō'xsemdēq. Wā, la āxts!ō'ts lā'xa hā'nx!Lanowē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'f'ēmēsē g'wāl gūqa'sa 'wā'paxs la'ē t!ēpēyā'lēda k'lā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pēxsē'mē de'na' t!ē'sema qa's pāqeyī'ndēs lāq qa wū'nalayōsa k'lā'wasē. Wā, la hā'nx!Lents lā'xēs lēg'wī'lē. Wā, la'ēmēsē gō'g'f-
 10 l!ē'm mā'ē'mdelqūla. Wā, g'f'ēmēsē k'ō'taq la'ēm pēx'ēwī'da la'ē hā'nx'sendēq. Wā, ā'emxaā'wisē la ha'ēn'la hā'nx!Lanowaxs la'ē āx'ē'dēda ts!ēdā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'ēna lāq.

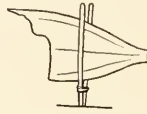
takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water: and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

Wā, la āx^ē'dxēs lā'logūmē qa's lē k'ā'g'alilas lā'xēs k'twāē'lasē. 13
Wā, lā'wīslā āx^ē'dxēs k'īplā'la qa's k'īp'lē'dēs lā'xa pā'qeyā'yē
dē'na' t'lē'sena. Wā, la k'īp'lā'hilas lā'xa ōnā'lisasēs legwī'lē. Wā, 15
lā'xaa k'īp'lē'ts lā'xēs ha'mē'x'sīlasēwē qa's lē k'īp'ts!ō'ts lā'xa
lā'lōgūmē. Wā, la g'ēg'alilxēs k'īplā'la. Wā, la dā'x'īdxēs
ha'mē'x'sīlasēwē qa's dā'īdēq. Wā, la k'!ō'k'ūpse'ndēq qa
ā'mēsē hā'yā'ladzeqela lā'xens se'msēx. Wā, g'ī'l'mēsē gwā'lēxs
la'ē āx^ē'dxēs ha'madzowē' lē'wāya qa's lēpdzamōlilēs lā'xēs 20
hamō'tlē. Wā, la hā'ndzōtsa lā'lōgūmē lāq. Wā, la k'!ū'nxts!ōtsa
L'lē'na lā'xa ts!ēba'ts!ē. Wā, lā'xaa k'ats!ō'ts lāx L'lā'sanēqwasa
lā'lōgūmē. Wā, la nax'īdxa ā'lta ēwā'pa. Wā, g'ī'l'mēsē gwāl
nā'qaxs la'ē hā'mx'ī'da. Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ē
nā'x'īdxa ēwā'pē. Wā, lē'da ts!ēdā'qē āx^ē'dxa lā'lōgūmē qa's 25
qepste'ndēsēs hā'msā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
ēwā'pē lāq qa's ts!ō'xūg'īndēq. Wā, g'ī'l'mēsē ē'g'īg'axs lā'ē
gūxts!ō'tsa ā'lta ēwāp lāq. Wā, lā xwē'laqa k'ax'dzamōlilas
lā'xa ha'mā'pdē. Wā, lā'x'daxwē ts!ē'nts!ēnx'wīda. Wā, g'ī'l
mēsē gwā'lēxs la'ē āwe'lqemg'alil qa's hē'lēgintse'wē. Wā, la ē'm 30
gwāl lā'xēq.

Scorched Halibut-Skin (Ts!ēnk^u L'lēs).—Wā, g'ī'l'ēm lē'm'ēmēnx'ē- 1
īdēda L'lēsaxs la'ēda ts!ēdā'qē ā'ēm āxā'xōd lā'qēxs gē'xwalaē

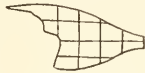
- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner: | Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat | she blisters
 cook, she turns it over and | scorches | begins to
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||



- 3 lā'xa ō'gwīwalilasa g'ō'kwē qa^s āx^ē'dēxēs k'liplā'la qa^s k'liplē'dēs
 lāx NEGō'yā'yasa L'lē'sē g'a gwā'lēg'a (fig.). Wā, la pEX'ā'x ēWEN-
 5 xa^syas lā'xa E'lsadza^syē. Wā, g'ī'lēmēsē ēna'xwa la medE'lX^swidē
 tSE'ntSEHXūNXā'yasēXS la'ē pEX'ē'ī'dEX ō'ts!āwas. Wā, g'ī'lēmēsē
 ēwī'la la medE'lX^swidē tSE'NXwa^syasēXS la'ē lē'x^s'īdeq qa^s ts!EX'ē'ī-
 dēx āwī'g'a'yas. Wā, g'ī'lēmēsē la hame'lgedzōdēda PE'nsāXS la'ē
 L'lō'pa. Wā, la āx^ē'dēda ts!Edā'qaxēs ha^smadzowē' lē'ēwa^sya. Wā,
 10 la āx^ē'dxa ts!E'Nkwē L'lē'sa qa^s pEGEdzō'dēs lā'qēXS la'ē lē'x^s'ūdeq.
 Wā, la tlē'plēdeq qa pē'x^swidēs. Wā, hē'ēmis la lawā'lisa
 ts!ā'x'mōtē āxdzewē'q. Wā, g'ī'lēmēsē gē'g'ilil tlē'paqēXS la'ē
 gwā'la. Wā, la dā'fīdeq. Wā, lā'xaa LEp!ā'lilaxaaxēs āxelēda lē'-
 ēwa^syē. Wā, la xūsa'sa ts!E'Nkwē L'lēs lāx NEGEdzā'ēyasa lē'ēwa^syē.
 15 Wā, g'ī'lēmēsē ēwī'lāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la
 k'il'ēdxa lē'wa'yē qa lawā'yēsa ts!ā'x'mōtē. Wā, la k'lō'k'lūpsēnd-
 xa ts!E'Nkwē L'lē'sa qa^s āxdzō'dalēs lā'xa ha^smadzowē' lē'ēwa^sya.
 Wā, hē'x'īda'ēmēsē nā'x'īdxa ēwa'pē qa^s hā'lalalē hā^smx'ē'ī'dqēXS
 hē'ēmaē a'lēs ts!E'lkwēda ts!E'Nkwē L'lē'sa, qaxs g'ī'lēmaē wūDEX-
 20 ē'ī'da, wā, la p!ē'sīda. Wā, g'ī'lēmēsē gwā'l ha^smā'pEXs la'ē
 nā'x'īdxa ā'ttē ēwā'pa. Wā, lā'xaa k'lēs k!wē'ladzema ts!E'Nkwē
 L'lē'sa; lē'x^sa^smēda āxnō'gwadās ha^smā'pQēXS ts!E'Nkwaē. Wā,
 lā'xaa k'lēs ts!Epa'sa ts!E'Nkwē L'lēs lā'xa L'lē'ēna, qaxs ā'laē
 tSE'NXwa. Wā, laE'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be seorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |

As soon as she
the water to boil ||
gins to boil, | she



finishes cutting it, she waits for
in the kettle. As soon as it be- 10
puts the pieces of skin into it;

and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning. 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q'ō'dex^u L'ēs).—Wā, g'í'f'mēsē la gā'la la 1
āxē'lakwa L'ē'saxs la'ē L'lā'x'wīdē tsENXwa'fyas. Wā, la k'lē's
la ēk'. lāx ts!EX'ā'sē'wē. Wā, g'í'f'mēsē ha'fmaē'xsdēda āxnō'-
gwaldāsēxs la'ē āx'ē'dxēs hā'nX'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa NEGō'yālēsēxs la'ē hā'nX'LEnts lā'xēs lēgwī'lē. Wā, la 5
āxā'xōdxa L'ē'sē lā'xēs gē'xwā'aa'sē lā'xa o'gwīwalifasa g'ō'kwē.
Wā, la āx'ē'dxēs xwā'ā'yowē qa's t!ō't!ets!ēndēxa L'ē'sē g'a
gwālēg'a (*fig.*).

Wā, g'í'f'mēsē gwāl t!ō'saqēxs la'ē ē'sela qa MEDelX'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'nX'lanowē. Wā, g'í'f'mēsē MEDelX'wī'dEXs 10
la'ē āxstē'ntsa t!ēwē'kwē L'ēs lāq. Wā, g'í'f'mēsē 'wī'la'staxs lā'ē
āx'ē'dxēs k'!lplā'la qa's q!ō'densalēs lā'xa o'kūya'ēyē L'ē'sa qa
lē'nsēs lā'xa 'wā'palāsēs ha'f'nc'x'silasē'wē. Wā, hē'ē'mis lā'g'ilas
lē'g'ades q!ō'dekwē L'ē'sa. Wā, la'f'mēsē gē'g'ilil'EM mae'mdēl-
qūla. Wā, g'í'f'mēsē k'ō'taq lae'm pē'x'wīdaxs la'ē hānx'sē'ndeq. 15
Wā, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k'waē'lasē. Wā,
la āx'ē'dxēs k'!lplā'la qa's k'!lplūstā'lēxa q!ō'dekwē L'ē'sa qa's lē
k'!lpts!ā'las lā'xa lā'logūmē. Wā, g'í'f'mēsē 'wī'lōsta lā'xa hā'nX'-
lanowaxs la'ē hē'x'īdaEM nā'x'īdxa ā'!ta 'wā'pa; yīxs k'lē'saē
gā'la. Wā'x'ē gā'lxaxs la'ē ts!ēwē'L!EXōda. Wā, g'í'f'mēsē 20
gwā'lEXs la'ē nā'x'īda. Wā, lawī's!a ha'yalōmāla ha'f'nc'x'ī'dqēxs
hē'ē'maē ā'lēs ts!ē'lqwē, qaxs g'í'f'maē wūDEX'ī'da, wā, la k'lēs
q!ē'q!ak!ēmaxs la'ē p!ē's'īda. Wā, g'í'f'mēsē gwāl ha'f'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts!ānaēna'yaxs ha'mā'paē, wā, la k'ā'g'ilixēs ha'maa'ts!ēda
 25 lā'logūmē qa's lē qePEWE'lsaq lā'xa L!ā'sana'yasēs g'ō'kwē qaxs
 k'lē'saē q'lūnā'la 'wī'la ha'mx'ī'dxa q!ō'dekwē L!ē'sa. Wā, hē'
 'misēxs k'lē'saē ēk lāx ē't!ēdē hā'nx'LEntsōxs la'ē wūDEX'ī'da.
 Wā, hē'mis lā'g'ilas ā'EM ts!EX'ī'dayowē. Wā, g'ī'f'mēsē g'ā'x
 ēdēLēda ts!EDā'qē lā'xēs g'ō'kwaxs la'ē gūxts!ō'tsa 'wā'pē lāq
 30 qa's ts!ō'xūg'indēxēs lā'logūmē. Wā, g'ī'f'mēsē ē'g'ig'axs la'ē
 gūxts!ō'tsa ā'ta 'wāp lā'qēxs la'ē 'wī'la ts!E'nts!ENx'wīda. Wā,
 g'ī'f'mēsē gwā'LEXs la'ē k'lēs hē'lēg'inda. Wā, lē'da q!ūlsqū'fyakwē
 'nal'NE'mp!ena yō'sax 'wā'palāsa q!ō'dekwē L!ē'sa Lōxs masaasa
 k'lā'wasē k'lēlx' ā'EM le'mxwa lā'xa q!ō'dekwē L!ē'sa. Wā,
 35 g'ī'f'mēsē gwāl ha'mā'pexs la'ē nā'x'īdxa ā'ta 'wā'pa. Wā,
 k'lē's'EMxaa hā'mg'ilayō lā'xa k!wē'lasēda g'ī'gāma'yaxēs g'ō'kū-
 lōtē. Lē'x'aEM ha'mā'pqēda āxnō'gwadās. Wā, lā'xaa k'lēs
 ts!E'pela lā'xa L!ē'ena qaxs ā'lak'lālaē tsE'nxwa. Wā, laE'mxaa
 gwāl la'xēq.

1 **Boiled Halibut-Edges** (Hā'nx'Laak^u xwā'xūsenxē^e).—Wā, hē'
 'maaxs la'ē le'mx'wīdēda xwā'xūsenxa'yaxs la'ē q!ē'nema lā'xēs
 laē'na'yē yīlō'yōlaxa ts!ē'q!ē dena'sa. Wā, la tē'kūlāLEla lāx
 ō'gwīwalilasa legwī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās Lē'ē-la
 5 laxa g'ā'xsā. Wā, g'ī'f'mēsē g'ā'x 'wī'laELElaxs la'ēda ts!EDā'qe
 āx'ē'dxa hā'nx'LANowē qa's lē hā'ng'alilaq lā'xa ōbē'x'Lālalilasa
 legwī'lē. Wā, la āxā'xōdxa 'nā'f'ne'mp!ena sek'lā'x'īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūSENxa^εya qa^s qū'lx'ts:lōdēs lā'xa hā'nx'LANowē. Wā, lae'm 8
 k'lēs gūDEX'ī'dEX yīlō'yōyas ts'lē'q'la dena'sa. Wā, lae'm hēx'-
 sā'EM gwā'laxs la'ē qū'lx'ts:lōyā. Wā, lē gūq'!Eqa'sa εwā'pē lāq. 10
 Wā, la^εmē'sē nē'lk'eyax'īda'mēda εwā'pē lā'qēxs la'ē āx^ε'ē'dxa
 k'lā'k'lōbanē qa^s aē'k'lē nā'seyints lāq. Wā, g'ī'l^εmēsē gwā'lEXs
 la'ē hā'nx'LEnts lā'xēs legwī'lē. Wā, g'ī'l^εmēsē gwā'lEXs la'ē
 de'nx'īdēda g'īg'ī'gāma'yasa g'ī'ldzE'yala q'!E'mdema. Wā, lā'lēda
 ts!Edā'qē āx^ε'ē'dxēs lō'elq!wē qa^s g'ā'xē āx^ε'ā'lilas lā'xēs k'lwaē'lasē; 15
 wā, hē'^εmisa k'līplā'la. Wā, la^εmē'sē εnā'xwa gwā'līlEXs la'ē
 gē'g'ilil maE'mdelqūlēda hā'nx'lāla. Wā, g'ī'l^εmēsē mō'sgemēda
 q'!E'mdēmē de'nx'ēdayōsa k'lwē'faxs la'ē gwāl de'nXela. Wā, la
 hānx'sanowēda hānx'LANowaxs laēda ts!Edāqē āx^ε'ēdxēs k'līplāla
 qa^s k'līp'lī'dēs lā'xa k'lā'k'lōbanē nayi'ma qa^s k'līp'lā'līlēs lā'xa 20
 ōnā'lisasēs legwī'lē. Wā, la k'lībō'yōdxa εNE'mx'idoyāla xwā'-
 xūSENxa^εya qa^s k'līpts'lō'dēs lā'xa εNEMē'XLA lō'q'wa. Wā, la
 ha'nā'l hē gwē'gilaxa waō'kwē āxts!ā'tas lā'xa εNEMē'XLA lō'q'wa.
 Wā, g'ī'l^εmēsē εwī'lōstaxs la'ē gūDEX'ē'ī'dxa yaē'loyūwēx'dās ts'lē'q'la
 dena'sa. Wā, lawi'slē ts!ā'lasī'lālas lā'xa waō'kwē lō'elq!wa. 25
 Wā, g'ī'l^εmēsē gwā'lEXs la'ē āx^ε'ē'dxa ha'madzowē' lē'wa^εya qa^s
 lē LEpdzamō'līlas lā'xa k'lwē'lē. Wē, la k'ā'dzōdaslasa lō'elq!wē
 lāq. Wā, la tsō'x'ēitsa εwa'pē lāq. Wā, g'ī'l^εmēsē gwāl nā'qaxs
 la'ē hā'mx'ē'ī'da. Wā, lae'm xā'max'ts!āna dā'x'ē'idxēs ha^εma'yē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!EX'ba'eyēxa g'í'lsq'ílt!ē xwā'xūSENxa'ya. Wā, g'í'lmēsē gwāl ha'mā'pqēxs la'ē nā'x'ídxā 'wā'pē. Wā, la mō't!ēdxēs E'nx'sá'eyē qaēs gēGENE'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'lmēsē ts!E'nts!ENx'wid lā'xēs g'ig'ō'kwē. Wā, lae'm k'lēs hē'lēg'intse'wa qaxs 'wā'lasāē k'wē'ladzema qaxs
35 lā'xūlāē gwē'x'sdemas. Wā, la k'lēs ts!E'pela lā'xa L!ē'na qaxs ā'laē la tsE'nxwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges** (L!ō'bēk^u xwā'xūSENxē).—Wā, hē'emaaxs la'ē k'lā'yax'widēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūSENxa'yē. Wā, la yīlō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la 'nā'f'ne'np!ēnēda ts!Edā'qē L!ē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!Edā'qē āxk'lā'laxēs lā'wūnemē qa L!ō'psayōgwīlēsēx L!ō'psayā. Wā, hē'x'ida'mēsē k'lā'x'widxa wūnā'gulē qa's xō'x'widē qa yū'wēs la gwē'x'sōxda k'līplā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda bē'nba'eyas, yīx ō'xtā'yasa k'līplā'la. Wā, lē'da ts!Edā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yīf'ī'dēs lā'xa 'ne'mp!enk'ē lā'xens q!wā'q!wax'ts!ā'na'eyēx, g'ā'g'īlēla lā'xa ē'x'ba lā'x bē'nba'eyas. Wā, g'í'lmēsē gwā'lēxs la'ēda ts!Edā'qē āx'ē'dxa k'lā'yaxwē xwā'xūSENxa'ya qa's lē q!E'lx'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (fig.).¹ Wā, g'í'lmēsē 'wīla la āxts!ā' lā'xa L!ō'psayāxs la'ē yīl'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'lē'sēs dEXEtō'x'widēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!E'lx^εwīda. Wā, la āx^εē'dxa wī'swūltowē xōk^u k!waxlā^εwā qa^s 16
k!aat!ē'dēs. Wā, lae'm wa'x'senxa^εyēda ^εnā'l^εnemts!aqē lāx ō'ba-
^εyasa xwā'xūsenxa^εyē. Wā, la gē'gēbentsa ^εnā'l^εnemts!aqē. Wā,
la^εmē'sē lanō'lisaq lā'xēs legwī'lē. Wā, k!ē'st!a gā'fāxs la'ē lē'x^εi-
deq. Wā, g'í'l'mēsē l!ō'pexs la'ē āx^εō'dēda ts!ēdā'qaxēs ha^εma-
dzowō' lē^εwa^εya qa^s lep!ā'lilēs lā'xēs k!wā'lasē. Wā, la āx^εō'dxa
l!ō'bekwē xwā'xūsenxa^εya qa^s āxdzō'dēs lā'qēxs la'ē x'ek!ex^εideq.
Wā, lā'x'da^εxwē nā'x^εīdxa ^εwāpē. Wā, g'í'l'mēsē gwāl nāqaxs
la'ē dāx^εīdxa g'í'lsg'ilt!ēnāla xwāxūsenx^ε qa^s q!eg'īlba^εyēq. Wā,
g'í'l'mēsē gwāl ha^εmā'pqēxs la'ē āx^εō'dēda ts!ēdā'qaxēs lā'lōgūmē 25
qa^s gūxts!ō'dēsa ^εwā'pē lāq. Wā, lā'x'da^εxwē ts!ē'nts!enx^εwīda.
Wā, g'í'l'mēsē gwā'lēxs la'ēda ts!ēdā'qē g'ē'xaxēs hā'mx'sā^εyē. Wā,
lā'x^εda^εxwē nā'x^εīdxa ^εwā'pē. Wā, lae'm k!ēs āxts!ō'yō lā'xa
lō'q!wāxs ha^εma'yaē lōxs k!ē'saē ts!ē'pela lā'xa l!ē^εna qaxs
xē'nlelaē tsē'nxwa. Wā, lā'xaa k!ēs k!wē'ladzēma lāxa g'ō'kū- 30
lōtē. Wā, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wā, hē^εmaaxs la'ē ts!āwū'n- 1
xa, la k!eō's la gwe'yō'lāsaxa p!ā^εyē. Wā, lē'da gēnē'masa lō'-
q!wēnoxwē āx^εē'dxēs mā'lēqasdē qa^s lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā^εwūnemē. Wā, hē't!a la mō'p!enxwa^εsē ^εnā'līs
t!ē'ltālexs lā'xa lō'gwats!āxs la'ē āx^εē'dēda ts!ēdā'qaxēs hā'nx'- 5
lanowē qa^s hā'ng'alīlē lā'xa ōnā'līsāsēs legwī'lē. Wā, la āx^εē'd-

7 takes | her small basket by the handle and carries it out of the house, and she | puts it down by the side of the fishing-canoe. Then she takes out of the water the dried heads and | puts them into the small
 10 basket. After it is full, she || takes it up by the handle and carries it into the house. Then | she takes out the dried heads and puts them into the kettle. | As soon as it is full, she pours water into it; and when | it is filled with water, she puts the kettle on the fire. It is | left to boil for a long time, and then the kettle is taken off the
 15 fire. || Then the woman takes her dish and takes her | long-handled ladle, and she dips up the dried heads and | puts them into the dish. As soon as they are all out of the water, she drinks | water; and after she finishes drinking, she takes up with her hands | the boiled dried
 20 heads and puts them into her mouth. || Then she begins to eat. This is called "eating dried heads." Then | she throws into the fire the bones that remain. After she has finished, | she again pours into the kettle the food that has been left over. | She pours some fresh water into the food-dish that she had used. | Then she washes her
 25 hands. After she has finished, she puts away the || kettle. The remains of the dried heads | are in the kettle in the water. She is going to put them on the fire again | when she feels hungry, for heads do not get spoiled even if they are | put on the fire ten times. Then she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'lo'qewelselaq lā'xēs g'ō'kwē qa's lē hānō'-
 dzelsas lā'xa lō'gwatslē. Wā, la āx'wüstē'ndxa mā'lēqasdē qa's
 āxts'lō'dalēs lā'xa lā'laxamē. Wā, g'ī'l'mēsē qō't'laxs la'ē k'lo'-
 10 qūlsaq qa's lē k'lo'gwīlēlaq lā'xēs g'ō'kwē. Wā, la'mēsē
 āxwūts'lā'laxa mā'lēqasdē qa's lē āxts'lā'las lā'xa hā'nx'lanowē.
 Wā, g'ī'l'mēsē qō't'laxs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'ī'l'mēsē
 qō't'laxa 'wā'paxs la'ē hā'nx'lents lā'xēs legwī'lē. Wā, la'mēsē
 gē'g'ilil mā'ē'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
 15 la'mē'sa ts'lēdā'qē āx'ē'dxēs lō'q'wē qa's āx'ē'dēxēs 'wā'lasē g'ī'l-
 t'lēxlāla k'ā'ts'lēnaqa qa's xelōstēndēxa mā'lēqasdē qa's lē xē'l-
 ts'lālas lā'xa lō'q'wē. Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē nā'x'īdxa
 'wā'pē. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē dā'x'ītsēs e'eyasowē'
 lā'xa hā'nx'laak^u mā'lēqasdē qa's ts'lō'q'lūsēs lā'xēs se'msē. Wā,
 20 la'ē'm hā'mx'ī'da. Wā, hē'ēm lē'gades mēmā'lēqasdē. Wā, la'ē'm
 ts'lēxlā'lasēs xā'xmōtē lā'xa legwī'lē. Wā, g'ī'l'mēsē gwā'lexs
 la'ē xwē'laqa gūxts'lō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
 la gūxts'lō'tsa ā'lta 'wāp lā'xēs hā'maats'lē'x'dē lō'q'wa. Wā,
 la ts'lē'nts'lēnx'wīda. Wā, g'ī'l'mēsē gwā'lexs la'ē g'ē'xaxa
 25 hā'nx'lanowē. Wā, la'ē'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
 lā'xa hā'nx'lanowē. Wā, la'ē'm ā'ēm ē't'lēdel hā'nx'lēndleq
 qō pō'sq'lēx'īdlō, qaxs k'lē'saē 'yā'x'sēm'x'īdēxs wā'x'ēmaē neqa'-
 p'lēna hā'nx'lēdayowēda mā'lēqasdē. Wā, lawī'slā nā'x'īdxa
 ā'lta 'wā'pa. Wā, la'ē'm k'lēs lē'lālayuwēda mā'lēqasdē ā'ēm

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a^emēda āxnō'gwadās ha^ema'peqxa ts!edā'qē lē^ewīs lā'^ewūnemē 30
lē^ewīs sā'semē. Wā, lā'xaa k'!ēs ts!ē'pela lā'xa l!ē'na. Wā,
lae'm gwāl laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx'- 1
laakwāē t!ē'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t!ē'lkwē wā'-
xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'lasē'wa, yīxs mō'p!en-
xwa'saē 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats!āsa lō'q!wēno-
xwē. Wā, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwats!ē t!ē'la- 5
sē'wē. Wā, gī'l^emēsē mō'xsē 'nālāsēxs la'ē wiwō'x'wīda. Wā,
lae'mxaa'wisa ts!edā'qē k!ōqewelsxēs lā'laxamē qa's lē hānō'-
dzelsas lax onōdza'ayasa lō'gwats!ē. Wā, la āx'welstā'laxa mō'-
qwasdē lāx tō'xsasa lō'gwats!ē qa's lē āxts!ā'las lā'xēs lā'laxamē.
Wā, gī'l^emēsē qō't!axs la'ē k!ō'qūlsaqa qa's lē k!ō'gwīlelaq lā'- 10
xēs gō'kwē. Wā, la k!ō'x'walilaq lā'xa ōbē'x'lālāsēs legwī'lē.
Wā, la āx'ē'dxēs ha'ne'mē qa's ts!ō'xūg'indēq. Wā, gī'l^emēsē
ē'gī'g'axs la'ē āxwūlts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē
āxts!ō'dālas lā'xa ha'ne'mē. Wā, la gūq!eqa'sa 'wā'pē lāq qa
qō't!ēs. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, la k!ēs hēlq!alaq 15
ha'labala mēde'lx'wīda. Wā, lae'm hā'lselāem x'ī'q!exsdalēda
hā'nx'lanāxa gū'ta. Wā, ō'x'ēmēsē la ts!egū'nā'kūlē 'wā'palāsēxa
g'ā'g'īlela lā'xa gaā'la lā'laa lā'xa neqā'la. Wā, lē'da ts!edā'qē
hā'nx'sendxa hā'nx'lanowē qa's hā'ng'alilē lā'xēs k!wāē'lasē. Wā,
la āx'ē'dxēs lā'lōgūmē qa's ha'no'lilē lā'xa hā'nx'lanowē. Wā, 20

21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the sma^{ll} dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

21 lā'xaa āx^ē'dxēs xwā'layowē qa^s lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx^ē'dxēs k'lipLā'la qa^s k'lip'lē'dēs lā'xa hā'nx'Laakwē mō'qwasdā qa^s lē k'lip^t!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l^mēsē 'wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx^ē'dxa pē'ldzowē k'wā'gedzā, la mō'denē 'wā'dze^wasas lā'xens q!wā'q!wax^ts!āna^yēx; wā, la mō'denbalēda 'ne'n^p!enk'ē lā'xens bā'laxs la'ē gayo'sas lā'xa ō'gwāga^yasa lā'lōgūmē. Wā, la āx^ē'dxa mō'qwaslē qa^s pagēdzō'dēs lāq. Wā, la āx^ē'dxēs xwā'layowē qa^s ām^ēemē'x^salē t!ō't!ets!ā'laq qa ā^ēmēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!edā'qe 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase^waxs la'ē āx^ē'dxa hā'nx'lanowē qa^s lē qepewe'lsax 'wa'palax'dāsa mō'qwasdē lāx Lā'sanā^yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'ō'gūlēlaq qa^s hā'ng'alilēq lā'xēs k'wāē'lasē. Wā, la^mēsē gūxts!ō'tsa ā'lta 'wāp lāq qa^s aē'k'le ts!ō'xūg'indeq. Wā, g'ī'l^mēsē la 'ō'g'ig'axs la'ē ē't!ēd la qepewe'lsaq
 35 lā'xēs Lā'sanā^yē. Wā, g'ī'l^mēsē gwā'lēxs g'ā'xaē hā'ng'alitas lāx ōnā'lisasēs legwī'lē. Wā, la gūq!ēqa'sa ā'lta 'wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xaē aē'k'la ts!ō'x^wideq. Wā, g'ī'l^mēsē la 'wī'lāwēda q!walōbesaxs laē melmadzōx^wida. Wā, la āxts!ālas lā'xa ha'ne'me. Wā, g'ī'l^mēsē 'wīlts!āxs la'ē gūq!ēqa'sa ā'lta
 40 'wāp lāq. Wā, la qō't!a^ma ha'ne'maxa 'wā'paxs la'ē aē'k'lix'ēidxēs legwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'nx'lents !ā'xēs legwī'lē. Wā, k'le'st!a gā'laxs la'ē medelx^wī'da. Wā, la^mēsēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts!Edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilil maE'mdēlqūla. Wā, 43
g'í'f'mēsē elā'q le'mx'wīdē 'wā'pasēxs la'ē gūq!eqa'sa ā'lta 'wāp
lāq. Wā, g'í'f'mēsē dzā'qwaxs la'ē hā'nx'sanāwēda hā'nx'lanowē. 45
Wā, laE'm L!ō'pa. Wā, hē'x'ida'mēsa ts!Edā'qē āx'ē'dxēs
k'ā'ts!Enaqē qa's tseyō'sēsa mō'qwasdē lā'xa lā'lōgūmē. Wā,
laE'm k'lēs·lē 'wā'palās; ā'em lē'x'ama ha'maē'sas la tseyō'dzem
lā'xa lā'lōgūmē. Wā, g'í'f'mēsē qō't!ēda lā'lōgūmaxs la'ē Lē'ēlā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'g'alilxa la dzā'qwa. Wā, lā'x· 50
da'xwē nā'x'īdxa 'wā'pē. Wā, g'í'f'mēsē gwāl nā'qaxs la'ēda
ts!Edā'qē āx'ē'dxa k!ā'k!ēx'baa'kwē k!wa'XLā'wa qa's L!E'nqēs
lā'xa mō'qwasdē. Wā, laE'm yō gwē'g'ilasa ē'x'ba k!wa'XLā'wē
gwē'g'ilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wā, laE'm
L!E'nqas lā'xa mō'qwasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā, 55
g'í'f'mēsē gwāl memā'lēqasdeg'ixs la'ēda ts!Edā'qē k'ā'g'ililxēs
ha'maa'ts!ē lā'lōgūma qa's xwē'laqē qep'ste'ntsēs hā'mx'sā'ēyē
lā'xa ha'nE'mē. Wā, la gūxts!ō'tsa ā'lta 'wāp lāq qa's ts!ō'-
xūg'īndēq. Wā, g'í'f'mēsē ē'g'ig'axs la'ē ē't!ēd gūxts!ō'tsa 'wā'pē
lāq. Wā, lā'x'da'xwē ts!E'nts!ENx'wīda. Wā, g'í'f'mēsē gwā'lēxs 60
la'ē nā'x'īdxa ā'lta 'wā'pa. Wā, laE'mxaa k'lēs k!wē'ladzēmēda
mō'qwasdē. Wā, lā'xaa k'lēs ts!E'pela lā'xa L!ē'na, qaxs ā'lāē
tsE'nxwa.

Soaked Dried Halibut-Fins (Pelpa'lxa t!E'lkwē pā'Lasdē).—Wā, 1
hē'emxaē t!ē'lase'wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wā, lē'x'a-

they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell
 up, the woman takes her small basket | and carries it by the handle
 to the side of the place where the canoe is on the ground. | Then she
 takes one fin and washes off the soot that is on it. | As soon as it is
 all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her
 house, and she puts it down by the side of the fire. | Then she takes
 the small kettle and washes it out inside. As soon as it is clean, |
 she takes split cedar-sticks. She breaks them into pieces, and | puts
 them crosswise in the bottom of the small kettle, (forming a grating).
 As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want
 what she is cooking to be burned: therefore | she puts the cedar-
 sticks under it. When the small kettle is full of | dried fins, she
 pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long
 time. Sometimes it is put on the fire in the morning, | and it is not
 done until afternoon. As soon as it is done, | the woman takes her
 tongs and takes the | kettle off the fire. Then she takes her small
 dish and puts it down at the | place where she is sitting. Then she

3 ^εmēs ^ōgūqālayōsēxs k!ō'saē â'EM q!EL!EP!E'NXwa'sē ^εnā'lās
 t!ē't!āLEXS lā'xa xwā'k!ūna, qaxs wō'kwaē, lā'g'ilas gā'la t!ē'la.
 5 Wā, g'í'f!mēsē pē'x'wīdEXS la'ēda ts!EDā'qē āx'ē'dxēs lā'laxamē
 qa's lē k!ō'x'wēlsa q lāx ō'gwāg'ay'asa xwā'k!ūnāxs hā'nsaē. Wā,
 lē āx'ē'dxa ^εNE'mē PELa' qa's ts!ō'xā'lēxa q!wal'ō'besē āxdzewē'q.
 Wā, g'í'f!mēsē ^εwī'lāxs la'ē āxts!ō'ts lā'xa lā'laxamē. Wā, ā'f!mēsē
 gwā'lexs la'ē qō't!ēda lā'laxamē. Wā, lē k!ō'gwilxa lā'laxamē
 10 lā'xēs g'ō'kwē qa's lē k!ō'x'walila q lāx ōnō'lisasēs legwī'lē. Wā,
 la āx'ē'dxēs hā'NE'mē qa's ts!ō'xūg'ēndēq. Wā, g'í'f!mēsē ē'g'ig'axs
 la'ē āx'ē'dxa xō'kwē k!wa'xlā'wē. Wā, la k'ō'k'EX'sE'ndeq qa's
 gayi'lā'lax'ē'ldēq lāx ōts!ā'wasa hā'NE'mē. Wā, g'í'f!mēsē gwā'lexs
 la'ē āxwūlts!ōdxa t!ē'lkwē pā'Lasdē qa's lē āxdzōdāla lā'xa
 15 ga'yī'lā'ēlakwē xōk^u k!wa'xlā'wa lāx ō'ts!āwasa hā'NE'mē. Wā,
 la'EM gwā'q!ēla q k!ūmElg'ilt's!owē hā'mē'x'silasē'was, lā'g'ilas
 bēnā'x!ēntsa k!wa'xlā'wē lāq. Wā, g'í'f!mēsē qō't!ēda hā'NE'maxa
 pā'Lasdāxs la'ē gūx'ī'tsa ^εwā'pē lāq. Wā, ā'f!mēsē gwā'l gū'qaxs
 la'ē qō't!a. Wā, la hā'NX'LEnts lā'xēs legwī'lē. Wā, hā'mē'sē
 20 gē'x'lalāEM hā'NX'lala; ^εnā'f!NEMP!ENAas hā'NX'LEntsōxa gā'la.
 Wā, la ā'f!EM L!ō'pxa la gwā'l ^εNEqā'la. Wā, g'í'f!mēsē L!ō'PEXS
 la'ēda ts!EDā'qē āx'ē'dxēs k!līplā'la qa's k!wēt'sē'ndēs lā'xa
 hā'NX'lanowē. Wā, la āx'ē'dxēs lā'lōgūmē qa's hā'ng'alilēs lā'xēs
 k!waē'lasē. Wā, la āx'ē'dxa k!līplā'la qa's k!lī'f!dēs lā'xa pā'Lasdē

takes her tongs and takes out the dried fins, || and she puts them into 25
the small dish. When the small dish is full, | she calls her children
and her husband to come and sit down. | Then they drink fresh
water; and after they finish drinking, | they take whole pieces of dried
fins and eat them. They | hold them in their hands while they are
eating. After they have finished || eating, the woman takes the small 30
dish and pours back | into the kettle what is left over. She pours
some water | into (the dish) and washes it out inside; and when it is
clean, she | pours more fresh water into it, and they wash their
hands. | As soon as this is finished, they drink fresh water. That is
all || about this. They do not dip it into oil, for it is fat; | and it is 35
also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when
they have finished; | for the people in olden times said that if they
should not drink || water when they were about to eat, those who 40
should forget | to drink water before they eat or when they finish
would rot inside. | The reason why they rinse their mouths in the
morning before they eat is to | get off the sleepiness of the throat.
Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1
soon as it is half dried, it is boiled | in a small kettle. Some water is

qa^s le k'!ipts!ō'dēs lā'lōgūmē. Wā, g'í'l'mēsē qō't!ēda lā'lōgūma- 25
sēxs la'ē lē'ēlālaxēs sā'sēmē lē'wīs lā'ēwūnemē qa g-ā'xēs k'lūs-
ā'lila. Wā, lē nā'x'īdxa ā'lta 'wā'pa. Wā, g'í'l'mēsē g'wāl nā'qaxs
la'ē dā'x'īdxa senā'la pā'lāsda qa^s hā'mx'ī'dēq. Wā, lae'm
ā'ēm dēdā'lalilqēxs la'ē ha'mā'pa. Wā, g'í'l'emxaa'wisē g'wāl
ha'mā'pa la'ēda ts!ēdā'qē k-ā'g'ililxa lā'logūmē qa^s lē qepste'nd- 30
xēs hā'mx'sā'ēyē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'īndeq. Wā, g'í'l'mēsē ē'g'g'axs la'ē xwē'laqa
gūxts!ō'tsa ā'lta 'wā'pē lāq. Wā, la'x'da'xwē ts!ē'nts!enx'wīda. Wā,
g'í'l'mēsē g'wā'lexs la'ē nā'x'īdxa ā'lta 'wā'pa. Wā, lae'm g'wāl
lā'xēq. Wā, lae'm k'lēs ts!epa'x lē'ēna qaxs tsē'nxwāē. Wā, 35
lae'mxaa k'lēs k'lwē'ladzem lā'xa ō'gū'la begwā'nema, yīxs ā'ēmaē
lē'x'aem ha'mā'qēda āxnō'gwadās. Wā, la hē'menāla'ima bā'k'lūmē
nā'naqal'iwālaxa 'wā'paxs k'lēs'maē hā'mx'ī'da lōxs la'ē g'wā'la,
qaxs 'nē'kaēda g-ā'lē begwā'nemxs g'í'l'mēlaxē k'lēs nā'x'īdxa
'wā'paxs g-ā'lē ha'ēmaaxēs ha'mā'lē, wā, la xaxē'x'ī'dēda l!ēlē'wa'yē 40
nā'x'īdxa 'wā'paxs k'lēs'maē hā'mx'ī'da, lōxs la'ē g'wā'la. Wā,
hē'mis lā'g'ilas ts!ēwē'l!exōdxa gā'lāxs g-ā'laē ha'ēmaa qa
lawā'yēsēs beq'ūl'lē'l!exawa'yē. Wā, hē'mis lā'g'ilas hē g'wē'g'ilē.
Wā, lae'm g'wāl lā'xēq.

Halibut-Spawn (Tsā'p!ēdza'yē).—Wā, k'lē'slā gā'la āxē'lakwa tsā- 1
p!ēdza'yasa p!ā'yē. G'í'l'em k'lā'yax'wīdēxs lā'ē hā'nx'lentsē'wa

- poured into the | small kettle, and it is put over the fire of the house.
- 5 As soon || as the water begins to boil, the woman takes down the | spawn from where it is hanging, and puts it into the boiling | kettle on the fire. After it has been boiling for a long time, | it is taken off and is done. Then the woman takes a | small dish and a spoon, and
- 10 she dips out the boiled || spawn and puts it into the small dish. As soon as | it is all out of the water, they drink water, and they just take it up with their hands | and bite off the end as they eat it; and they do not eat much | before they finish, for this is not very good food. | The men do not often eat the spawn. That is the only ||
- 15 reason why the woman boils it, that it brings bad luck if it is not | boiled; for the men of early times said, that, if it were not done, | her husband would not get a bite,—if for once | the woman should not boil what comes from the halibut caught by her | husband. As
- 20 soon as the woman finishes eating, || she pours out what is left over. Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the middle,—the fat that is under the skin between | the two flat sides of the

25 halibut, the meat just on top of the || backbone. As soon as the skin is taken off, the | woman cuts off the piece in the middle, and there

- 3 lā'xaaxa ha^hne'mē. Wā, lae'm á'em güxts!ō'yuwēda ^hwā'pē lā'xa ha^hne'mē qa^s hā'nx^hlanowē lā'xa legwī'lasa g'ō'kwē. Wā, g'í'l-
- 5 ^hmēsē mede'lx^hwidēda ^hwā'paxs la'ēda ts!edā'qē āxā'xōdxa tsā'p!ē-dza^hyē lā'xēs gē'xwalaasē qa^s āx^hstē'ndēs lā'xa maē'mde!qūla hā'nx^hlanōxs hā'nx^hlalamaē. Wā, la gē'g'ilil^hem maē'mde!qūlaxs la'ē hā'nx^hsanā. Wā, lae'm L!ō'pa. Wā, lē'da ts!edā'qē āx^hē'dxēs lā'lōgūmē lē^hwa k'ā'ts!enaqē qa^s xelōstēndēxa hā'nx^hlaakwē
- 10 tsā'p!ēdza^hya qa^s lē xelts!ā'las lā'xa lā'lōgūmē. Wā, g'í'l^hmēsē ^hwī'lōstaxs la'ē nā'x^hidxa ^hwā'pē. Wā, ā'^hmēsē dā'x^hitsēs e^heyasowē' lūq qa^s q!eg'í'lba^hyēxēs ha^hma^hyē. Wā, la k'lēs ā'laem q!ē'k'lēs la'qēxs la'ē g'wā'la, qaxs k'lē'saē ā'laem ēk^h ha^hma^h'^hya. Wā, la k'lēs q!ūnā'la ha^hmā'pa begwā'nemaxa tsā'p!ēdza^hyē. Wā, lē'x-a-
- 15 ^hmēs lā'g'ilas ts!edā'qē hā'nx^hlen!eq, qaxs aē'k'ilaē k'lēs hā'nx^hlen!eq, qaxs ^hnē'k'aēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax q!ek'a'sō lā'xē lō'gūyōs la'^hwūnemas qō k'lē'slax ^hne'mp!enā!axēda ts!edā'qē hā'nx^hlendlāxa g'a'yolē lā'xa p!ā'^hyē, yā'nemisēs lā'^hwūnemē. Wā, g'í'l^hmēsē g'wāl ha^hmā'pa ts!edā'qaxs la'ē á'em
- 20 qepewe'lxsēs hā'mx^hsā'^hyē. Wā, la'xaē nā'x^hidxa ^hwā'pē. Wā, lae'm g'wāl lā'xēq.

Middle Piece of Halibut.—Wā, hē'xō!en L!elō'wēse^hwēda q!wā'q!ū-sawa^hyē, yīxa āxā'la tse'n^hxwē lā'xa āwā'bā'yasa L!ē'sē lā'xa ēwī'g'a-yē lō^h ēk!waēdzaf^hya p!ā'^hyē, yīx klūtā'layōsa q!ē'mlalē lāx nexe-

25 na'^hyasa hā'mō'mō. Wā, g'í'l^hmē lawū'yēda L!ē'saxs la'ēda ts!edā'qē sapō'dxa q!wā'q!ūsā'wa^hyē. Wā, la xū'lkwalēda āxā'sdlās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wä, ä^émēsa ts!edā'qē la ts!E'mg'ilts!axstālasēs ts!emā'lax'ts!ā'- 27
na^éyē lāq, qa äqō'x^éwidēsa äwe'lgōda^éyas q!E'mlalās nEXENā^éyasēda
hāmō'mowē. Wä, gī'l^émēsē lawā'yēda q!wā'q!ūsa'wa^éyē, wä, la
ts!EXTS!ā'las lā'xa lEXa^éyē hānō'dzilisxa ts!edā'qaxs la'ē ē'axalaxa 30
p!ā^éyē. Wä, gī'l^émēsē gwā'lEXs la'ē k!ō'qūllisxa lEXa^éyē qa^s lē
k!ō'gwī'LElaq lā'xēs g!ō'kwē. Wä, la k!ā'x^éwidxa wūnā'gūlē
qa^s L!ō'psayōgwilēq, hē gwē'x^{sē} L!ō'psayāxa xwā'xūSENxa^éyē. Wä,
hē'EMxaa'wisē gwā'lēda q!wā'q!ūsawa^éyē gwā'laasasa xwā'xūSENxa-
^éyaxs la'ē L!ō'pase^éwa. Wä, hē'EMxaa'wisē gwē'g!ilaxs la'ē ha- 35
^émā^éya. Wä, la g!ē'xase^éwēda hā^émsā^éyē qa^s ē't!lēdē hā^émx^éi'tsōxs
la'ē wā'x^éEM la wūda'. Wä, lae'm gwā'laxē'q.

Wä, hēEMxaa^éwēSEN L!ēlēwēSE^éwa ^éNE^{mē} L!ēgēMSa xwāxūSENxa-
^éyēda q!wāq!ūSENxa^éyē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wä,¹ ä^émisē gENE'mas hē'x^éidaEM k!ō'p!ēdxa 1
k!ā'wasē qa^s axdzō'dēs lā'xa ha^émadzowē' lē^éwa^éya. Wä, la
k!ū'nxts!ōtsa L!ē^éna lā'xa ts!Eba'tslē. Wä, gī'l^émēsē gwā'lEXs
la'ē LEPdza'mōliltsa ha^émadzowē' lē^éwē^é lā'xēs la^éwūNEMē. Wä, la
k!ā'dzōtsa ts!Eba'tslē lāq. Wä, gī'l^émēsē gwā'lEXs la'ē äx^é'dxēs 5
lā'laxamē, yix g!i'ts!E^éwasasēs ma^éLEXla g!ELTS!E'ma. Wä, lae'm
lā'wiyōdLEX ya'x^éyeg!ilasa nē'tsa^éyē. Wä, la äx^é'dxes g!ELTS!E'mē.
Wä, la äx^é'dxa ^éNE^{mē} lā'xa nē'tsa^éyē qa gwastā'lēs lāx k!waē'tslē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

the place where she is sitting. | She first cuts off the pectoral fins. ||
 10 She cuts them out in one piece with the gills. Then she cuts across
 the bone in the neck, | and she pulls out the guts. She at once |
 cuts off the intestines and throws them away on the | beach. Then
 she turns the stomach inside out and puts it down on the | beach.
 As soon as all her work is finished, she goes up from the beach ||
 15 and takes her fish-basket. She carries it by the handle down |
 to the beach, and takes the stomachs of the codfish and puts them |
 into it. As soon as they are all in it, she carries the basket by the han-
 dle | into the house. Then she puts it down in front of the fire of
 20 her | house. She takes her kettle, pours || water into it, and, when it
 is half full of water, she puts it | on the fire. Then her husband
 invites in his friends. | As soon as all the guests are in, the woman |
 takes the stomachs and puts them into the boiling water of the |
 kettle; and when they are all in the water, the woman takes her ||
 25 tongs and stirs what is being cooked. Then | she lets it boil for a
 long time before she takes it off from the fire. | At last the woman
 takes her spoons and distributes them | among her guests. When
 they have one each, she takes the | kettle by the handle and puts it
 30 down in front of her guests. Then || she takes a bucket with water
 and puts it down in front of her | guests. They drink water from the

na^syas. Wä, hō^εmis g'il xwā^l'itsōsē PEL!xā^εwa^syas. Wä, la
 10 nā^εNEMGOQ L^εwis q!ō^sna^syē. Wä, la gē^x'SEND^x t!E^mq!EXā⁻
 wa^syas. Wä, ā^εmēsē la nē^xülts!ōDEX ya^x'yig'ilas. Wä, hē^x'ē-
 da^mēsē t!ō^sälax ts!ENē^xas. Wä, la ts!EQEⁿts!ēsaq lā^xa
 L!EMā^sisē. Wä, la L!ēp!EXSE^mdxā mōqülās qa^s ā^xē^ā'liselēs lā^xa
 L!EMā^sisē. Wä, g'ī^lē^mēsē ^εwī^ta la gwā^l'ē ā^xSE^wa^sēxs la^ε'ē lā^sdēs
 15 qa^s lē ā^xē^d'dxēs k!^lō^gwats!ē lexā^εya. Wä, la k!^lō^qünts!^lē^selaq
 lā^xa L!EMā^sisē. Wä, la ā^xē^d'dxā mō^qülāsa nē^tslā^εyē qa^s ā^xts!^lā^lēs
 lāq. Wä, g'ī^lē^mēsē ^εwī^tsl[!]ā^xslā^ε'ē k!^lō^xwüsdē^selaq qa^s k!^lō^gwē-
 LELaq lā^xēs g'ō^kwē. Wä, la k!^lō^xwā^lilās lā^xa ōstā^lilāsēs
 g'ō^kwē. Wä, la hē^x'ēdaEM ā^xē^ddxā hāⁿx^lANō, qa^s gūxts!^lō-
 20 dēsa ^εwā^lpē lāq. Wä, la^εmēsē ^εNEGō^yōlaxā ^εwā^lpaxs la^ε'ē hāⁿx-
 LENTS lā^xa lēgwī^lē. Wä, la Lē^lalē lā^εwünEMASēxs ^εnē^sEMō⁻
 kwē. Wä, g'ī^lē^mēsē g'ā^x ^εwī^lalē^dā Lē^lāⁿEMAS la^ε'ēda ts!EDā^lqē
 ā^xē^d'dxā mō^qūla qa^s ā^xstā^lēs lā^xa la ma^εmdelqūla ^εwā^lpsa
 hāⁿx^lāla. Wä, g'ī^lē^mēsē ^εwī^lastaxs lā^ε'ēda ts!EDā^lqē ā^xē^d'dxēs
 25 k!^lipla^lā qa^s xwē^telga^yēxēs ha^mē^xsilasē^wē. Wä, la^εmēsē
 gē^g'ilil qa^s ma^εmdelqūlaxs la^ε'ē hāⁿx^lANā lā^xa lēgwī^lē. Wä,
 la^εmēsē ts!EDā^lqē ā^xē^d'dxēs k'ā^k'ETS!ENAqē qa^s lē ts!EWā^lnaēsas
 lā^xēs Lē^lāⁿEMē. Wä, g'ī^lē^mēsē ^εwī^lxtoxs la^ε'ē k!^lō^qū^lilxā
 hāⁿx^lANOWē qa^s lē hāⁿx^lDZAMō^lilās lā^xa Lē^lāⁿEMē. Wä, la
 30 ā^xē^d'dxēs ^εwabets!^lā^lā nā^lgats!^lā qa^s lē hāⁿx^lDZAMō^lilās lā^xēs
 Lē^lāⁿEMē. Wä, lā^x'da^εxwē xama^g'āgēxā nā^lgats!^lāxs la^ε'ē nā^x'ē^d

corner of the bucket. | After they have finished drinking, the bucket 32
 is put away. | Then they eat with spoons out of the kettle. | The
 woman takes her small dishes and || puts them down behind the 35
 kettle from which they are eating; | and as soon as they find a
 stomach with their spoons, they put it into the small dish; | and
 when they finish eating the gills and the liquid with their spoons,
 they put down the spoons | with which they have been eating, and
 they take the stomachs with their hands | and bite them off; and
 after they have finished eating them, the || woman takes the small 40
 dish and pours back what is left over | into the kettle from which
 they have been eating. Then she pours some water | into (the dish)
 and washes it out; and when it is clean, she again | pours fresh water
 into it. Then she places it before her guests, | and they wash their
 hands; but the woman || takes by the handle the kettle from which 45
 they have been eating, and puts it down at the | outer end of the fire.
 After this has been done, she takes the bucket | with water and places
 it before her guests, and | they again drink from the corner of the
 bucket. | Then the woman takes the dish in which they washed their
 hands and || puts it down at the place where she is sitting. Then the 50
 guests go out. | This kind of food is also not a food for the morning,
 and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x'da'xwē gwāl nā'qaxs la'ē g'ē'xasē'wēda 32
 nā'gats'lē. Wā, lā'x'da'xwē yō's'wūltsālxēs yō'sasē'wē lā'xa
 hā'nx'lanowē. Wā, lē'da ts!edā'qē āx'ē'dxa lā'elōgūmē qa's lē
 k'ā'galilēlas lāx ā'la'yasa ha'maats'lē'yē hā'nx'lanā. Wā, g'ī'l- 35
 'mēsē yayō'sk'īnaxa mō'qūlāxs la'ē g'ē'ts'lōts lā'xa lā'lōgūmē. Wā,
 g'ī'l'mēsē gwāl yō'saxa q!ō'sna'yē lē'wa 'wā'palāxs la'ē g'ī'galiltsēs
 yeyō'yats'lēxa k'ā'k'ets!ēnaqaxs la'ē xā'max'ts!āna dā'x'īdxa
 mō'qūla qa's q!ēg'ī'lbe'yēq. Wā, g'ī'l'mēsē gwāl ha'mā'pqēxs la'ēda 40
 ts!edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'mx'-
 sā'yē lā'xa ha'maa'ts'lē hā'nx'lanā. Wā, la gūxts!ō'tsa 'wā'pē
 lāq. Wā, la ts!ō'xūg'indeq. Wā, g'ī'l'mēsē ē'g'īg'axs la'ē xwē'laqa
 gūxts!ō'tsa ā'tta 'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānemē.
 Wā, lā'x'da'xwē ts!ē'nts!ēn'wīda. Wā, lā'lēda ts!edā'qē k'lō'-
 qūlīlaxa ha'maa'ts'lē hā'nx'lanā qa's lē hā'ng'alīlas lā'xa ō'bēx'- 45
 lalīlāsa lēgwī'lē. Wā, g'ī'l'mēsē gwāl'ēxs la'ē k'lō'qūlīlaxa nā'gats'lē
 'wā'bets!āla qa's lē hā'nx'dzamō'lilas lā'xēs lē'lānemē. Wā, la'x'-
 da'xwē ē't!ēd xa'mag'āgēxa nā'gats!āxs la'ē nā'x'īdxa 'wā'pē. Wā,
 lā'lēda ts!edā'qē āx'ē'dxa ts!ē'nts!ēngwats'lē lō'q!wa qa's lē k'ā'-
 galīlas lā'xēs k!waē'lasē. Wā, laē'm hō'qūwelsēda lē'lānemē. Wā, 50
 laē'mxaa k!ēs ha'ma'yē gwē'x'sdēmasēxa gaā'la. Wā, lā'xaa k!ēs
 k!ūnq!ēqasōsa l.lē'na. Wā, la k!ēs k!wē'lādzem lā'xa q!ē'nemē

men, and the numayn is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wā'qela* and also the *t!ot!ōp!ē* and also the
gwāx^ugū^uwa and | also the *gwē^lēk^k*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lō^smē'da* *ē^{ne}mē'mōtē* *k'!ē's^eemxaa* *lē^elā^elayō* *lāq*.
Ā^eem *lē'x^amēda* *mō'kwē* *lōxs* *q!el!ō'kwaē* *ē^{ne}nemō'kwa*
 55 *yā'nemaxa* *nē'ts!a'yē* *ha^emā'pxa* *k!ūmē'sē*, *qaxs* *hē'^emaē* *lē'gēmsē*
wā'xī *ha^emā^eya*. *Wā*, *la* *ē^{ne}kōda* *lē^elalāxēs* *ē^{ne}nemō'k^u*:
 "K!wōk!ūmē'sgēlēsā'i," *ē^{ne}k^e*. *Wā*, *hē'em* *lā'gīlas* *lē'gades*
k!ūmē'saxs *k'!ē'saē* *qō't!aēnoxwē* *mō'qūlāsa* *nē'ts!a'yē*, *lē^ewa* *mō'*
qūlāsa *nā'fēme* *lē^ewa' pexī'tē* *lē^ewa' xū'ldzōsē*. *Hē'em* *ē^{ne}mē*
 60 *lē'gēmaxs* *la'ē* *hā'n^xlentsē^ewa*, *lōxs* *g-ā'lōlā'nemāē* *yīsa'*
bā'kū^elēnoxwaq, *yīxs* *k'!ē'saē* *hēlq!alē'da* *bā'kū^elēnoxwaq* *xa^emāla*
k'!ēs *lā'wōyowē* *yā'x'yigīlasa* *nē'ts!a'yē* *lē^ewa* *p!ā^eyē* *qaxs* *gī'l^emē-*
laxē *k'!ē'slaxē* *gēnē'mas* *hē* *g^{wē}x^eīdlaxē* *lae'm^elā'wisē* *k'!ē'slax*
lā'lax *ē't!ēdlax* *q!ek'a^sōxs* *la'ē* *ē't!ēd* *bā'kūlaxa* *p!ā^eyē* *lē^ewa*
 65 *nēts!a'yē* *lē^ewa* *nālemē* *lē^ewa* *q!wā'qela*; *hē'^emisa* *t!ō't!ōp!ē*. *Wā*,
hē'^emisa *gwā'x^ugū^uwa*; *wā*, *hē'^emislēda* *gwē^lēk^e*. *Hē'em* *ē^{ne}mē*
gwē'gīlasē *qaē'da* *ē^{nā}nemāx^eīdālāxs* *g-ā'laē* *g-ā'xalisēlēda* *bā'kū-*
lāq. *Wā*, *lae'm* *gwāl* *lā'xēq*.

1 **Fresh Codfish (Gē'ta nē'ts!ē) (2).**—*Wā*, *ē^{nā}t^enemp!ēna^emēda*
ts!edā'qē *hē'x^eīdaem* *ha^emē'x^ssilaxa* *ma^egūnā'īdala* *ō'gū^ela* *lā'xa*
p!ā^eyē. *Wā*, *lē'x^amēs* *halaxwasō'gwīltsa* *ma^egūnā'īdāla* *mamaē'*
masexs *ā'lak^elālaē* *pā'lēda* *lē'elqwālala'yē*. *Wā*, *la* *hē'emxat* *g^{wē}'*
 5 *gīlasēxs* *la'ē* *q!ap!ā'lax^eīda*. *Wā*, *lē'x^amēs* *ō'gū^eqala'yōsēxs*
gē'taē, *yīxs* *hē'x^eīda^emāēda* *ts!edā'qē* *la* *xwā't^eīdxa* *nē'ts!a'yē*. *Wā*,
hē'em *gīl* *xwā't^eītsōsē* *wā'x^ssanōlxā'wa'yasa* *nē'ts!a'yē*, *hē'stāla*
lāx *ō'xīlaatā'yas*. *Wā*, *la* *xwā'laxōdex* *āwī'g^ayas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come || to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



ts!ā'sna^εyas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a^εyas. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lā'g'aa lāx tek'!ā's. Wā, la xwē'l'ideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'!ōddzōdā'laxa q!wā'g'a^εyasēxs la'ē xwā'l'ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwē'g'a^εyē. Wā, ā'l'mēsē gwāl xwā'laxs la'ē le'lg'owē xwā'la^εyas lax tek'!ā's. Wā, ā'ē'mēsē la dā'x'ēidxa hē'x't!a^εyē qa nē'xōdēq lē'wī's xemō'-mōwēg'a^εyē qa's g'ē'dzōdēs lā'xa lēbē'lē k'!ā'k'!obanā. Wā, la 15 ā'x'ē'dxa de'nsenē denē'ma qa's yiltse'mdēs lā'xa q!ē'mlalāsa nē'ts!a^εyē g'a gwā'lēg'a (fig.). Wā, laem l!āsadza^εyēda q!ēm!adza^εyē. Wā, la na'q!ēg'a^εya gō'betadza^εyē. Wā, g'ī'l'mēsē gwā'la q!ē'nemaxs la'ē ε'yā'laqaxēs lā'wūnemē qa lēs lē'ē'lālxēs g'ō'kūlōtē qa g'ā'xēs k!wē'la. Wā, g'ī'l'mēsē lē lā'wūnemaxēs la'ēda ts!ēdā'qē ā'x'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'lilas lā'xa āwī'lēlās t!ēx'ī'lāsēs g'ō'kwē. Wā, la ā'x'ē'dxa nēna'gatslē qa g'ā'xēs ha'nē'l lāx āxā'sasa hā'nhenx'lanowē; wā, hē'ē'misēs g'ī'lg'ilt!a k'!ēk'!lplā'la; wā, hē'ē'misa lex'a^εyē. Wā, la hē'laxa g'ā'yōlē hā'ēyā'f'a lāx ε'ne'mē'motasēs lā'wūnemē qa g'ā'xēs lā'qōlilxa 25 k!wē'ladzats!ēlē g'ō'kwa. Wā, g'ī'l'mēsē x'ī'qōstāwēda laqawa'-lilaxs la'ēda hā'ēyā'f'a k'!ō'qūlilxa nēnā'gatslē qa's lē tsāx ε'wā'pa. Wā, g'ī'l'mēsē g'ā'xexs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'nhenx'lanowē. Wā, ā'l'mēsē gwā'l'exs la'ē ε'naē'ngoyā'laxa ε'wā'pē. Wā, g'ī'l'mēsē gwā'l'exs la'ē ē'tsē'stēda hā'ēyāl'āxa k!wē'lē. Wā, 30

- 31 about again to call the guests. | The woman spreads out the mats for the feasters all round the | house. As soon as she has finished, she takes out her box with dried salmon, | and her oil, and also food-dishes and oil-dishes. | When they are all ready, the guests enter; ||
- 35 and when they are all in, they | first take the dried salmon out of the box. Then they are scorched | in the way I told first, when I spoke about a real feast given to the | invited tribes; for dried salmon is the first course. After | they have eaten the dried salmon, the kettles
- 40 are put || on the fire in the middle of the house. They do not put the | meat of the codfish at once into the kettles that were put on the fire. | When (the water) begins to boil, the woman takes her | basket and places it in the boiling water. Then | she takes her tongs and
- 45 picks up with them the meat of the || codfish that is tied together, and she puts it with the tongs into the basket which is in the water | in the kettle. She only stops doing so when it is all in the water. | The woman does not allow it to be in the water for a long time. Then she takes her | tongs and pushes them through the handles of the basket and lifts it out of the water. | Then she puts it
- 50 into a large dish. Then she at once unties the || ropes which had been tied around (the meat). Then the woman spreads out the meat | of the codfish, and she takes a spoon and scrapes off the | scales. As soon as they are all off, she breaks the meat into pieces |

- 31 lē'da ts!Edā'qē LEpsē'stali'lēlasa k!wē'Lē lē'wēē lāx āwī'ēstalilasēs g'ō'kwē. Wā, g'í'l'mēsē gwā'lēxs la'é ha'no't!lalixēs xā'myats!ē xETSE'ma LE'wis L!ē'na; wā, hē'misa lō'elq!wē LE'wa' ts!ē'ts!E-bats!ē. Wā, g'í'l'mēsē 'nā'xwa la gwā'x'gūlilēxs g'ā'xāē hō'gwī-
- 35 LE!ēda Lē'flānemē. Wā, g'í'l'mēsē 'wī'laē!ēda k!wē'Lāxs la'é hē g'íl āx'wūlts!ā'layāsa xama'sē lā'xa xETSE'mē. Wā, la ts!EX'ī'tSE'wa lā'xen lā'x'ēidā gwā'gwēx's'ālasa, qaxs ā'lak!ālaē k!wē'lasa Lē'ēlā-lāxa lē'lqwālala'yē, lā'g'iltsa xama'sē ts!ā'g'idzema. Wā, g'í'l'mēsē gwā! ha'mā'pxa xamā'saxs la'é hā'nX'LEndayowēda hā'nX'LANowē
- 40 lā'xa lā'k'awali!tsa g'ō'kwē. Wā, k!ē'st!a hē'x'ēid āx'ste'ntsa q!E'mlalāsa nē'ts!a'yē lā'xa la hānX'lāla lā'xa lEgwī'lēda hān!E'nX-LANowē. Wā, g'í'l'mēsē MEDE'lX'widēxs la'ēdā ts!Edā'qē āx'ē'dxa lEXā'ye qa's hān'ste'ndēs lā'xa maE'mdēlqūla 'wā'pa. Wā, la āx'ē'dxēs k!lplā'la qa's k!lpl'ē'dēs lā'xa yiltsemā'la q!E'mlalāsa
- 45 nē'ts!a'yē. Wā, la k!lpts!ō'ts lā'xa lEXa'yē la hā'n'stāla lā'xa hā'nX'LANowē. Wā, ā'l'mēsē gwā! hē gwē'g'ilāxs la'ē 'wī'la'sta. Wā, la'mē'sēda ts!Edā'qē k!ēs hē'lq!ālaq gē'stā'lāxs la'ē L!E'nxts!ōtsa k!lplā'la lāx k!lā'k!ōgwaasasa lEXa'yē qa's k!wēt'WESTE'ndēq. Wā, la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wā, hē'x'ēida'mēsē qwē'lālaxa
- 50 dēdENE'mē yaē'ttsemēs. Wā, lē'da ts!Edā'qē LEP!ē'dxa q!E'mlalāsa nē'ts!a'yē. Wā, la āx'ē'dxa k'ā'ts!enaqē qa's k'ēxā'lēs lā'xa gō'betas. Wā, g'í'l'mēsē 'wī'lāxs la'ē k!lū'k!lūpsālaxa q!E'mlalē

and puts it into another large dish. As | soon as she has done so
 with (all the meat), she takes the kettles || from the fire, and she also 55
 takes a long-handled ladle | and puts it into the liquid of what has
 been cooked, and she | dips out the scales which came off from the
 skin of the codfish when she | put them into the water. As soon as
 this is all done, she takes the large dish | in which is the broken meat
 of the codfish, and she || pours (the liquid) into the kettle. Then she 60
 puts the kettle on the fire | again; and when it begins to boil, the
 woman takes her | long ladle and dips up the liquid of what is |
 being boiled, and pours it back into what is boiling. | She does the
 same thing as long as the food that is being cooked || is boiling. 65
 She only stops doing so when the food that is being cooked is done. |
 The reason why she does so with the liquid that is | being boiled is
 that the fat and the liquid become mixed; | and for this reason the
 liquid becomes thick, and the liquid also becomes really | milky.
 It looks as though flour had been poured into it. || When it is done, 70
 she takes the kettles off the fire, | and the young men at once take
 the dishes and place them on | each side of the kettles; and she takes
 again her long-handled | ladle and dips the cooked codfish out | into
 the dishes. She only stops doing so when the dishes are full. ||
 There is no food-mat used, for | the liquid always drips from their 75

qa^s lē'xat! äxts!á'la lā'xa o'gũ'la^smaxat! ^swā'las lō'q!wa. Wā, 53
 g'í'l^smēsē ^swī'la hē gwē'x^sidqēxs la'ē hā'n^ssendxa hā'nhenx'lan-
 nowē lā'xa legwī'lē. Wā, lā'xaa äx'ē'dxa g'ít!EXLā'la k'ā'ts!Enaqa 55
 qa^s tsē'g'ilisēlēs lā'xa ^swā'palāsēs hā'n^sLEntse^swē qa^s xē'lg'í-
 lisēs lā'xa gō'betē, yí'xa lawā'yē lā'xa L'ē'sasa nē'ts!a'yaxs lā'x:dē
 la'^sstanā lāq. Wā, g'í'l^smēsē ^swī'laxs la'ē äx'ē'dxa ^swā'lasē lō'q!wa,
 yix la g'í'ts!E'watsa q!wē'lkwē q!E'mlalēsa nē'ts!a'yē qa^s lē gūx-
 stE'nts lā'xa hāNE'n^sLANō. Wā, la hāN^sLE'nts lā'xēs legwī'lē 60
 ē't!ēda. Wā, g'í'l^smēsē medEX'wī'dEXs la'ēda ts!EDā'qē äx'ē'dxēs
 g'í't!EXLā'la k'ā'ts!Enaqa qa^s tsē'g'ōstālēs ^swā'palāsēs ha^smē'x-
 silase^swē qa^s xwē'laqē tsē'stE'nts lā'xa maE'mdElqūla. Wā,
 laE'm hē'x'sāEM gwē'g'ilaq lāx ^swā'^swasElilasas maE'mdElqūlās
 ha^smē'x'silase^swē. Wā, ā'l^smēsē gwāl hē gwē'g'ilaxs la'ē L!ō'pēda 65
 ha^smē'x'silase^swas. Wā, hē'EM lā'g'ilas hē gwē'g'ilaxa ^swā'palāsēs
 ha^smē'x'silase^swē qa lE'lgEWēsa tsE'n^sxwa'yas LE'wa ^swā'pala. Wā,
 hē'^smis lā'g'ilas la gE'nk'ēda ^swā'pala. Wā, lā'xaa á'lak!āla la
 dze'n^sx^stowē ^swā'palas, hē'la gwē'x'sa gū'xstaax^ssa qū'xē: Wā,
 g'í'l^smēsē L!ō'pEXs la'ē hā'n^ssendxa hā'nhenx'lanowē. Wā, 70
 hē'x'ida^smēsa hā'yā'l'fa äx'ē'dxa lō'Elq!wē qa^s mEX'ā'lilēlēs lāx
 wāx'sanā'lifasa hēhē'n^sLANowē. Wā, lā'xaa äx'ē'dxa g'í't!EXLāla
 k'ā'ts!Enaqa qa^s tsē'x'ēdēs lā'xa hā'n^sLAakwē ne'ts!a'ya qa^s lē
 tsēts!á'las lā'xa lō'Elq!wē. Wā, ā'l^smēsē gwā'lEXs la'ē qō'qūt!ēda
 lō'Elq!wē. Wā, laE'm k'!eā's ha^smadzō' lē'^swa'yā qaxs hē'mENā- 75

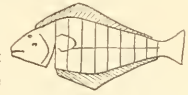
76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
10 the scales. Then the woman || takes an old mat and spreads it out

76 la^εmaē tsā'xūlexstalēda yō'saxa hā'nx'laakwē nē'ts!a^εya. Wā, lē'x'a^εmēsa k'ā'k'ets!enaqē la ts!ewanaēdzem lā'xa k!wē'lē. Wā, g'í'l^εmēsē 'wí'lxtōxs la'ē k'axdzamō'līhasōsa lō'elq!wē. Wā, g'í'l^εmēsē 'wí'laxs la'ēda hā'yā'l'a k!ō'qūlīxa nēnā'gats!ē qa^εs lē
80 hānx'dzamō'līhas lā'xa k!wē'lē. Wā, la'x'da'xwē 'wí'la nā'x'īda. Wā, g'í'l^εmēsē g'wāl nā'qaxs la'ē yō's'īda. Wā, g'í'l^εmēsē g'wāl'ēxs la'ēda hā'yā'l'a k'ā'g'ilīxa lō'elq!wē qa^εs lē mō't!ōts lāx gegene'/masa k!wē'lē bē'begwānema. Wā, lā'lē ē't!ēdēda waō'kwē hā'yā'l'a nāqā'matsa 'wā'pē lā'xa k!wē'lē. Wā, hē'em g'wē'yō'sa
85 g'í'l^εx'dā begwā'nem k'ō'xwaxōdēda nā'x'īdāxa 'wā'paxs la'ē g'wāl yō'saxa hā'nx'laakwē mamaō'masa. Wā, g'í'l^εmēsē g'wāl nā'qaxs la'ē hō'qūwēlsa. Wā, la^εm g'wāl lā'xēq.

1 **Tainted Codfish (Q!āl nē'ts!ē^ε).**—Wā, hē'em gē'ta hā'nx'laak^u nē'ts!a^εyen g'í'l^εx'dē g'wā'gwēx's'alasa. Wā, la^εmē'sen g'wā'gwēx's'ālal lāx ēx'ā'g'a^εyasa bā'k'lūmēda la q!āl hā'nx'laak^u nē'ts!a^εya. Wā, hē'ēmaaxs la'ē gā'la āxē'la nē'ts!a^εyē lāx ōnē'gwiłasa g'ō'kwē.
5 Wā, g'í'l^εmēsē la q!ā'l'ēidēxs la'ēda ts!edā'qē āx'ē'dxa q!ā'lē nē'ts!a^εya qa^εs lē āxste'ndeq lā'xa 'wā'pē q!ō'ts!ā lā'xa 'wā'lasē lō'q!wa. Wā, g'í'l^εmēsē pō's'īdē ō'k!wīna'yasēxs la'ē āxle'nts lā'xēs legwī'lē qa^εs lē'x'ī'lālēq. Wā, g'í'l^εmēsē 'wí'la la ts!ex'wī'dē ō'k!wīna'yasēxs la'ē x'ī'temg'īlē lē g'ō'betas. Wā, la^εmē'sēda ts!edā'qē āx'
10 ē'dxa k!ā'k!obanē qa^εs lep!ā'līlēs lāx ōnā'līsasēs legwī'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife
 and cuts the body crosswise, in this manner:
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-



la^{mē}'sē yagūdzō'tsa L'EX'ī'dekwē nē'ts'lē^s lāq. Wā, la āx^ē'dxa 11
 wī'ltowē k!wa^sXLā'wa qa^s k'ēxā'lēs lā'x gō'betas, qaxs la'ē
 wī^sla la k'linā'la. Wā, g'ī'l^smēsē wī^slāxs la'ē āx^ē'dxa LE'mg'a-
 yowē. Wā, lā'xaa āx^ē'dxa leqwa' qa^s k'at'lā'lilēs lā'xēs k!waē'-
 lasē. Wā, lā'xaa āx^ē'dxa la k'lē'xīdek^u nē'ts!a^sya. Wā, la 15
 k'!ō'talaxs la'ē dā'fax x'ō'msas, yix hē'x't!a^syas. Wā, la āx^ē'dxa
 LE'mg'ayowē qa^s t!Elywītēs lāq. Wā, a'l^smēsē gwāl t!E'lywaqēxs
 la'ē ā'lak'lāla la lē'nt!ēdē ō'klwīna^syasa nē'ts!a^syē. Wā, hē'em
 lā'g'ilas t!E'lywētaq qa hē'x'ida^smēsē lā'wēda q!E'mlalē lā'xa
 xā'qaxs la'ē L!ō'pa. Wā, ā^smēsē la lē'x'ama q!E'mlalē la g'ē'stāla lā'xa 20
 la'e L!ō'pa. Wā, ā^smēsē la lē'x'ama q!E'mlalē la g'ē'stāla lā'xa
 hā'nx'lanowē. Wā, g'ī'l^smēsē gwāl k'ē'xētaqēxs la'ē āx^ē'dxēs gel-
 ts!E'mē. Wā, la qatē't!ēdeqg'a gwā'lēg'a (*fig.*). Wā, g'ī'l^smēsē gwāl
 qatētaqēxs la'ē āx^ē'dxa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 wā'pē lāq qa nego^syā'lēs. Wā, la āx^ē'dxa qatē'dekwē nē'ts!a- 25
^sya qa gwā'naxts!ōdēs lāq. Wā, la hā'nx'lents lā'xēs legwī'lē.
 Wā, g'ī'l^smēsē mēde'lx^swidēxs la'ēda ts!ēdā'qē āx^ē'dxēs k'lip-
 lā'la qa^s xwē't!ēdēs lā'xēs ha^smē'x'silase^swē. Wā, hē'x'ida-
^smēsē lawā'yēda q!E'mlalē lā'xa xā'qē. Wā, la k!wē'tūstālaq
 qa^s ts!EXLā'lēq lā'xēs legwī'lē. Wā, lē'x'a^smēsa hē'x't!a^syē k'lēs 30
 āx^swū'stā'nōs. Wā, g'ī'l^smēsē wī^slāwēda xā'qaxs la'ē āx^ē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |

1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why

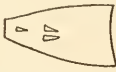
32 gi'lt!EXLā'la k'ā'ts!ENAqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x-
silasē'wē qa dze'mx^ustōx^ewidēs. Wā, gi'l'mēsē ā'lak'lāla la
dze'mx^ustōx^ewidEXs la'ē hā'nx'sENDEq lā'xa lēgwi'lē. Wā, lae'm
35 Lō'pa. Wā, ā'mēsē hē'x'idaem lē'lālaXēs la'wūnemē LE'wis
sā'sEMē qa's yō's'īdēqēxs g'ē'ts!oē lā'xa hā'nx'LANowē, qaxs k'lē'-
sāē lē'lālayō la'xa q'lē'NEMē begwā'nema la q'lāl nē'ts!a'ya, yīxs
ā'maē ha'ma'yaēltsa haya'sek'āla LE'wis sā'sEMē. Wā, gi'l-
'mēsē yō's'īDEX'da'xwa la'ē hē'dēda begwā'NEMē āx'ē'dxa hē'x-
40 t!a'yē. Wā, hē'mis gi'l hā'mx'itsōsēda gEBELō'xstā'yē. Wā, gi'l-
'mēsē 'wī'laqēxs la'ē WEWE'x'SENDxa hē'x't!a'yē qa's hā'mx'ī'dēx
dē'ngwap!a'yas. Wā, gi'l'mēsē 'wī'laqēxs laē āx'ē'dxa k'ā'ts!E-
naqē qa's yō's'īdēxa q!E'mlalē LE'wa' 'wā'pala. Wā, lae'mLēda
'wā'pē gi'l nā'x'itsōs. Wā, lā'xaa k'ō'xwaxōdaemsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!a'yē).—Wā, hē'maaxs la'ē ā'la-
k'lāla la q'lā'la hē'x't!a'yasa nē'ts!a'yaxs la'ē gaēl gra'ē'l lāx ōnē'-
gwīlasa g'ō'kwē. Wā, lē'da ts!Edā'qē āx'ē'dxēs hā'nx'LANowē
qa's lē hā'ng'alīlas lāx āxē'lasasa hē'x't!a'yē. Wā la āxts!ā'lasa
5 hē'x't!a'yē lāq. Wā, lae'm ē'k!EGemlts!āxs la'ē āxts!ā'laq. Wā,
gi'l'mēsē qō't!ēda hā'nx'LANāxs la'ē āx'ē'dxa k'lā'k!obanē qa's
naseyī'ndēs lāq. Wā, la āx'ē'dxēs 'wā'bēts!āla nā'gats!ā qa's
gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'lā'k!obanā. Wā, ā'l-
'mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'l'īd lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xsta'yasa hā'nx'LANowē. Wā, hē'em lā'g'ilās gūqe-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat.
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'lā'k'lobana qa klū'nqēs qa k'lē'sēs xī'x'ē- 11
 dexs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'l'mēsē gwāl nā'sa-
 qēx's la'ē hā'nx'lēnts lā'xes legwī'lē. Wā, la'mēsē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilil maē'mdēlqūlaxs
 la'ē hā'nx'sanā. Wā, la'e'm L'ō'pa. Wā, lē'da ts!ēda'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēga'yasēs k'ā'k'ets!ēnāqē. Wā,
 la hānō'liltsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'lā'k'ob-
 bā'nē nā'sa'yasēs ha'mē'x'silāsē'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā'l'ēnems'gemēnk'ē sā'yī-
 nā'laa xē'lx'ē'idxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xēlts!ā'las 20
 lā'xa lō'q!wē. Wā, ā'l'mēsē gwāl hē gwē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'í'l'mēsē 'wī'laxs la'ēda ts!ēdā'qē lē'lāxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'í'l'mēsē g'āx k'lūs'ā'lilexs la'ē k'ā'x'dzamōlilasōsa lō'q!wē. Wā,
 lā'x'dā'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs e'eyasā'xs la'ē dā'x'idxa 'nā'l'ēnems'gemē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'ē'ī'dēq. Wā, la'e'm hē'x'sāem g'il hā'mx'ē'j-
 tsōsē gēgē'ya'gēsas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,
 lā'la k'lē'xwā'ēmxā xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'í'l'mēsē gwā'lēxs la'ēda ts!ēdā'qē āx'ē'dxa ha'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa ha'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'indēq. Wā, g'í'l'mēsē la ē'g'ig'axs la'ē
 qēbēnō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads stieks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |

1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:  As soon as she fin-
 5 ishes cutting them, she takes a || piece of pine that
 is easily split to make roasting- | tongues. | Four codfish
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'ltā 'wā'p lāq. Wā, la k'ax'dzamo'lilas lā'xēs Lē'ēlanēmē. Wā,
 35 lā'x'da'xwē 'wi'la ts!ē'nts!ēn'x'wīda. Wā, lā'xaa ts!ō'x'wīdēx
 āwī'ēstāsēs sēmsēs, qaxs 'nā'xwā'māē k'lūtā'lē tse'nxwā'yasa
 hē'x't!a'yē lāx sē'msasa hā'mā'pax g'wē'x'sdēmas. Wā, g'ī'l'mēsē
 g'wā'lēxs la'ē nā'x'īdxa ā'ltā 'wā'pa. Wā, lae'mxaa k'lēs Lē'lā-
 'layuwē g'wē'x'sdēmas lā'xa q!ē'nēmē bē'bēgwānema Lē'fwa
 40 'nē'mē'mōtē. Lāe'm ā'em lē'x'aem ha'mā'pqēda 'nema'ēfwūtasā
 āxnō'gwadās. Wā, lā'xaa k!ēā's L!ē'na k'lū'ngēms, qaxs ā'lak!ā-
 laē tse'nxwa. Wā, lae'm g'wā'la.

1 **Roasted Codfish** (L!ō'bek^u nē'sasdē).—Wā, hē'ēmaaxs q!ē'nēmaē
 bā'kūlanēmāsa bā'kū'lēnoxwēxa nē'ts!a'ya. Wā, lē'da ts!ēdā'qē
 xwā'l'īdeq lāx g'wā'laasa xwā'La'yasēxs g'ī'laē xwā'l'īdeq xag'a
 g'wā'lēg'a (fig.). Wā, g'ī'l'mēsē g'wā'l xwā'Laqēxs la'ē āx'ē'dxa
 5 ē'g'aqwa lāx xā'se'wē wūnā'gūla qa's L!ō'psayugwilēq. Wā,
 lae'm mō'wēda nē'ts!a'yē la g'ē'k'linē lā'xa 'na'l'nēmts!aqē L!ō'p-
 sayō g'a g'wā'lē g'a (fig.¹). Wā, lae'm yalā'lēda 'nā'l'nē'mē nē'-
 ts!ēxa dēna'sē Lē'wa wā'x'sba'yē qa k!ē'sēs āx'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē g'wā'lēxs la'ē lanō'lisas lā'xēs legwīlē. Wā, la
 10 hē'em g'il L!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē L!ō'pēxs
 la'ē lē'x'īdeq qa's L!ō'p!ēdēx L!ē'sadza'yas. Wā, g'ī'l'mēsē k'lū-
 me'l'x'īdēxs la'ē āxse'ndēq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'nē'mp!ēna hē'x'īdaem hā'mx'ē'ī'tsōxs hē'ēmaē ā'lēs ts!ē'lqwē.
 Wā, la k!ēs ts!ēpa's lā'xa L!ē'nāxs hē'ēmaē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hē^ʼmaē ā^ʼlēs k^ʼlū^ʼnk^ʼlū^ʼnq!eqelasēs tse^ʼnxwa^ʼyē. Wā, g^ʼi^ʼl^ʼmēsē 15
la wūdex^ʼi^ʼdēxs la^ʼē le^ʼmlemōx^ʼwīda. Wā, g^ʼi^ʼl^ʼmēsē hā^ʼmg^ʼi^ʼla-
yaxs la^ʼē ts!e^ʼpela lā^ʼxa L^ʼē^ʼna. Wā, lā^ʼxaa k^ʼlēs L^ʼē^ʼlālayō
lā^ʼxa qlē^ʼnemē bē^ʼbegwānema; ā^ʼemxaa lē^ʼx^ʼa^ʼma ha^ʼyasek^ʼāla
lē^ʼwīs sā^ʼsemē hā^ʼmā^ʼpe^ʼx gwē^ʼx^ʼsdemas. Wā, lā^ʼxaa hā^ʼmā^ʼya
wūda^ʼ L^ʼō^ʼbek^ʼu nē^ʼts!exa gaā^ʼla L^ʼē^ʼwa^ʼ neqā^ʼla L^ʼō^ʼma dzā^ʼqwa. 20
Wā, lā^ʼla k^ʼlēs hā^ʼmā^ʼya ts!e^ʼlqwāxa gaā^ʼla qaxs tse^ʼnxwaē,
yīxs yā^ʼx^ʼse^ʼmaaxs hā^ʼmā^ʼyaaxs hē^ʼmaē ā^ʼlēs ts!e^ʼlqwēxa gaā^ʼla.
Wā, la^ʼmīēda wā^ʼpē nā^ʼnaqalgiwēs lōxs la^ʼē gwāl hā^ʼma^ʼpa.
Wā, la^ʼm gwāl lā^ʼxēq.

Another Kind of Roasted Codfish (Maē^ʼdzek^ʼu nē^ʼts!ē^ʼ).—Wā, g^ʼi^ʼl- 25
mēsa tse^ʼdā^ʼqē q!e^ʼmsa hā^ʼnx^ʼlendxa nē^ʼts!a^ʼyaxs la^ʼē ā^ʼem
ā^ʼxē^ʼdxa la ts!ē^ʼx^ʼewak^ʼu nē^ʼts!a^ʼya qa^ʼs lē qe^ʼlgūnōlisas la^ʼxēs
legwī^ʼlē. Wā, la^ʼm hē g^ʼil L^ʼō^ʼpasōsē tek^ʼ!ā^ʼs. Wā, g^ʼi^ʼl^ʼmēsē
L^ʼō^ʼpē tek^ʼ!ā^ʼsēxs la^ʼē k^ʼlō^ʼt!alisas qa^ʼs L^ʼō^ʼpēx hē^ʼlk^ʼlōt!ena^ʼyas.
Wā, g^ʼi^ʼl^ʼmēsē nā^ʼxwa k^ʼlūme^ʼlx^ʼidēxs la^ʼē xūlelī^ʼsaq qa^ʼs L^ʼō^ʼp^ʼlē- 30
dēx ge^ʼmxōt!ena^ʼyas. Wā, g^ʼi^ʼl^ʼemxaa^ʼwisē k^ʼlūme^ʼlx^ʼidēxs la^ʼē
L^ʼō^ʼpa. Wā, la^ʼm L^ʼōp lā^ʼxēq. Wā, la ā^ʼxē^ʼdēda ts!edā^ʼqaxa
hā^ʼm^ʼadzowē^ʼ lē^ʼwa^ʼya qa^ʼs yā^ʼgūdzōdēsa maē^ʼdzekwē nē^ʼts!ē^ʼ
lā^ʼqēxs la^ʼē L^ʼē^ʼlālxēs lā^ʼwūnemē qa g^ʼa^ʼxēs hā^ʼmx^ʼi^ʼdeq. Wā,
la^ʼmē^ʼsē hē g^ʼil ā^ʼxē^ʼtsōsa ts!edā^ʼqēda wā^ʼpē qa^ʼs nā^ʼx^ʼidēq. Wā, 35
g^ʼi^ʼl^ʼmēsē gwāl nā^ʼqaxs la^ʼēda ts!edā^ʼqē ā^ʼxā^ʼlaxa L^ʼē^ʼsas qa^ʼs
ts!exlā^ʼlēq lā^ʼxa legwī^ʼlē. Wā, g^ʼi^ʼl^ʼmēsē wī^ʼlāwēda L^ʼē^ʼsaxs la^ʼē
LE^ʼnx^ʼwīdex q!e^ʼmlalās. Wā, la lā^ʼwūnemas hā^ʼmx^ʼi^ʼdeq. Wā,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwēlek*, the *q!wā'qela*, | the *!tot!op!ē*
55 and the *LEWE'lgāmē*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g'í'f'mēsē gwāl hā'mā'pexs la'ēda ts!Edā'qē āx'ē'dxēs hā'madzowē'
40 lē'wa'ya, yixs hē'māē g'ē'dzā'yē hā'mx'sā'yas LE'wa' xā'qē qa's
laa'xlendēs lā'xa legwī'lē. Wā, lā'xaēda ts!Edā'qē tsē'x'ēidxa
'wā'pē qa's nā'x'ēdē, wā, la ō'gwaqē lā'wūnemas. Wā, g'í'f'mēsē
gwāl nā'qaxs la'ē hā'msgēmd lā'xa 'wā'pē qa's hā'mx'ts!ānendē
lā'xēs e'eyasowē'. Wā, lā'xaa gēnē'mas lēlā'be'wēsēs e'eyasowē
45 lāx ē'eyasā'sēs la'wūnemē. Wā, la'ē'm 'na'ē'mp!ēng'ila ts!E'n-
ts!enkwa LE'wis gēnē'mē. Wā, lē'da begwā'nemē mō'p!ēna
hā'msgēmd lā'xa 'wā'pē qa's hā'mx'ts!ā'nendēs. Wā, g'í'f' mō-
p!ēna hā'mx'ts!ānentsēxs la'ē gwā'la. Wā, la'ē'm k'lēs lē'ēlālayō
lā'xa q!E'nemē bē'begwānēnē gwē'x'sdēmas. Wā la'ē'mxaa k'lēs
50 ts!E'pēla lā'xa l!ē'na, yixs hā'ē gwē'kwēda nē'ts!ā'yē. Wā, la
k'lēs hā'mā'yē hē'x't!ā'yas. Wā, la'ē'm gwāl lā'xēq.

Red Cod. Wā, hē'mēda L!ō'xsemē, yí'xa nē'ts!ā'yē 'nē'mē gwa'-
yí'lālasaq LE'wa' nā'ē'mē LE'wa' gwe'lē'k'ē, LE'wa' q!wā'qela,
LE'wa' t!ō'tōp!ē, LE'wa' LEWE'lgā'mā'yē. Wā, lē'x'ā'mēs ō'gū'qā-
55 hā'yāsa xū'ldzōsaxs k'lē'sāē k'lā'wasilase'wa LE'wa pēx'ī'tē qaxs
xē'nlelāē ām'ama'ya. Wā, lawī'sla gwā'la.

Black Cod.—Wā, hē'xōlēn lēlē'wēse'wa nā'ēmē, yixs yā'ē
gwā'lēda xamasaxs la'ē lē'mxwase'wa. Wā, hē'emxaa'wisē gwē'-
g'ilasōxs la'ē ts!ēx'a'sē'wa lāx gwē'g'ilasaxa xama'saxs la'ē hā'mā'-
60 xa gūā'la. Wā, lā'xaa t!ē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |


Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xū'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xū'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also 15
the kelp-fish becomes tainted (before it is used). || The woman takes
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hǎ'nx'LENTSE^εwaē. Wǎ, la ts!E'pela lǎ'xa L!ē^εna. Wǎ, lǎ'xaa 61
LE^εlǎlayō lǎ'xa q!ē'NEMē bē'begwānema, yixs k!eā'saē xā'matsa
k!wē'lasē, lōxs k!eā'saē k!ā'wasa. Wǎ, lawī's!a gwāl lǎ'xēq.

Kelp-Fish (1).—Wǎ, la^εmē'sEN gwā'gwēx's^εālāl lǎ'xa PEX'ī'tē, yixs 1
^εNEMA^εē LE^εwa xū'ldzosē. Wǎ, hē'EM lǎ'g'ilas LE'gades PEX'ī'tē,
yixs PEX'a'sEWA^εēs ō'k!wina^εyaxs la'ē la'lawa'yase^εwēs gō'betē lǎ'xa
legwī'lasa gō'kwē, lōxs gūqō'tase^εwaasa ts!E'lXsta ^εwā'pa. Wǎ,
hē'x^εida^εmēsē ^εwi'wēxap!ē'dē gō'betas la'xa L!ē^εsē. Wǎ, hē'EM 5
lǎ'g'ilas LE'gades PEX'ī'tē. Wǎ, hē'mis lǎ'g'ilas LE'gadaxaas xūl-
dzō'sas, yī'x^εaē lǎx max^εidē yixs hē'!tsāasēs k!l^ε'ē'dayowē.

Wǎ, la^εmē'sEN gwa'gwēx's^εālāl la'qēxs la'ē hǎ^εmē'x'silasE^εwa, yixs
k!ē'saē hē'x^εid hǎ^εmē'x'silasōxs hē'εmaē ā'lē gē'tē, qaxs a'lmaē 10
hǎ^εmēx'silasōxs la'ē gaēl āxē'l lǎ'xa gō'kwē ^εnā'l^εnemp!enaē
SEK!a'p!ENXwa^εsē ^εnā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa
q!alp!a'lēs, qa k!E'nx^εidēs xā'qas la'xēs q!E'mlalē. Wǎ, hē'εmisēxs
tse'nx^εwidaē, ^εnē'k^εaēda g^εā'lē begwā'nema. Wǎ, hē'εmis lǎ'g'ilasa
a'lē begwā'NEM nā'naxts!Ewaq. Wǎ, hē'εmaaxs la'ē q!al^ε'ī'dēda
PEX'ī'tē, lāda ts!Edā'qē āx^εēdxa hǎ'nx'lanowē qa's hanō'lisēs lǎx 15
legwī'lasēs gō'kwē. Wǎ, la āx^ε'ē'dxēs nā'gats!ē qa's lē tsē'x^εidEX
a'lta ^εwā'pa. Wǎ, g!l^εmēsē gāx nā'εnakūxs la'ē gūxts!ō'tsēs
tsā'NEMē ^εwāp lǎ'xa hǎ'nx'lanowē, qa negō'yoxsdalēs. Wǎ,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
- 25 kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
- 30 the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
- 35 right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-
- 40 body across in this manner.  knife and cuts the After || she has cut it

- ō'x'sā'mēsē ha'ná'lis lá'xa legwí'lē. Wā, lá āx'ē'dxa pex'í'tē qa's
- 20 k'!exts!ō'dēs lá'xa lá'laxamē. Wā, lá há'ng'alilas lá'xa ma'k'ala láx oná'hisasa legwí'lē. Wā, lá'xaē āx'ē'dxa ts!ek!wa' hēmenēl LE'ng'ayāsa g'ō'kwē. Wā, hē'misa ts!ex'ustō ts!ats!ax'sema. Hē'em q!ūnā'la ā'xsē'wa g'ixsā'sa xwā'xwagūmē. Wā, lá pax'ā'lila lá'xa mā'g'īnwalilasa pex'í'dats'lē lá'laxama. Wā, hē'emxaā'wisē āx'a-
- 25 h'lasa ts!ex'ustō LE'ng'ayā. Wā, lá dā!ts!ō'dxa ē'ne'mē pex'í'tē lá'xa lá'laxamē. Wā, lá dā'la hē'x't!a'yasa pex'í'taxs la'ē k'a'tlents ō'k!wina'yas lá'xa legwí'lē. Wā, lá lē'x'í'lālaq. Wā, g'í'l'mēsē dō'qūlaq la'ē wī'la'ē wī'ē'wēxap!ēdēda gō'betē lá'xa L!ē'saxs, la'ē āxdzō'ts lá'xa LE'bi'lē k!lā'k!obana. Wā, lá āx'ē'dxēs xwā'la-
- 30 yowē qa's k'ēxá'lēs lá'xa lá k'linā'la gō'beta. Wā, la'e'm lē'x'í-ē'lalaxa pex'í'taxs k'ēxá'laax gō'bet!ēna'yas. Wā, g'í'l'mēsē wī'ē'lā-wēda gō'bet!ēna'yaxs la'ē ma'dzōtsa pex'í'tē lá'xa t!ēlō'dzō g'ixsō'sa xwā'xwagūmē. Wā, lá dā'lasēs gē'mxō!ts!āna láx hē'x't!a'yas. Wā, lá dā'x'ē'itsēs hē'k!ōts!āna'yē láx pe'lba'yasa
- 35 ts!ex'ustowē LE'ng'ayā. Wā, lá t!ē'l'x'ē'wits ō'xtā'yas láx āwī'g'a-ē'yasa pex'í'tē g'ā'g'ilela láx ō'x!aātā'yas, hē'bendāla láx ō'xsda-yas. Wā, a'l'mēsē gwāl t!ē'l'x'waqēxs la'ē lē'nt!ēdē ō'k!wina'yasa pex'í'tē. Wā, g'í'l'mēsē gwāl t!ē'l'x'waqēxs la'ē āx'ē'dxēs xwā'-
- 40 la'yowē qa's qatē'lē'dēx ō'k!wina'yas g'a gwā'lē'g'a (*fig.*). Wā, g'í'l'mēsē gwāl qatētaqēxs la'ē ma'stē'nts láx ē'wā'bets!alasa hānx-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

Lanowē. Wā, lae'm hēwā'xaem qak'ō'dex hē'x't!a^εyas qaxs 41
 nē'kaēda gā'lē begwā'nemqēxs hē'^εmaē yō'sp!ayāsa q!ē'mlalāsa
 pex'ī'tē tse'ntsenxstā^εyas gēgēbelō'xstā^εyas gēgēyagesas lē'wēs
 lēqwa'. Wā, hē'^εmis lā'gīla ^εwī'la^εstents lā'xa hā'nx'lanowē.
 Wā, lā ^εwī'laem hē gwē'x'ēidxa waō'kwē pex'ī'ta, yixs q!ē'nemaē 45
 lē'^εlanemas. Wā, g'ī'lēmēsē ^εwī'la^εstēda pex'ī'tē lā'xa hā'nx'lanowaxs
 la'ē hā'nx'lents lā'xa legwī'lē. Wā, g'ī'lēmēsē mede'lx^εwī-
 dexs la'ēda ts!edā'qē āx^εē'dxa ts!ē'slāla qa^εs xwē't!idēq. Wā,
 k!ē'st!a gē'g'iltēla xwē'tasa ts!ē'slālāxs la'ē k'at!ā'līlas. Wā, lā
 āx^εē'dxēs ^εwā'lasē g'ilt!exlāla xwē'dayo k'ats!ēnaqa, qa^εs ya'^εwas^ε- 50
 idē xwē't!ēts lā'xēs hā'mēx'sī'lase^εwē. Wā, k!ē's^εemxaā'wisē
 gē'g'iltēla xwē'tas laqēxs la'ē tsē'g'ostālas lāx ^εwā'palāsēs hā'mēx'-
 sī'lase^εwē qa^εs xwē'laqē tsēste'nts lāx ō'kūya^εyasēs g'aya'nemasaq.
 Wā, lā gē'g'iltēlak'as hē gwē'g'ilē. Wā, wālaanawisē lō^ε
 nexseg'ilela lā'xa q!aq!alak!a^εyē ^εwa'^εwasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa ^εwāpalāsa hā'mē'x'silase^εwas qa^εs xwē'laqē tsēste'nts.
 Wā, a'lēmēsē gwā'lēxs la'ē ā'lak!āla la dze'mx^εstōwē ^εwā'palāsa
 hā'mēx'sī'lase^εwas, qaxs la'ē ā'lak!āla la qelō'kwē tse'nxwa^εyasa
 pex'ītē lē'wis ^εwā'pala. Wā, hē'em lā'gīlasa ts!edā'qē tsē'g'ostāla
^εwā'palāsēs hā'mē'x'silase^εwē qa ā'lak!alēsē le'lgowēda ^εwā'palās 60
 lē'wa tse'nxwa^εyasa pex'ītē, qaxs g'ī'lēmaē k!ēs dze'mx^εstōwē
^εwā'palāsa pex'ītaxs hāmg'ī'layāasēda lē'^εlalāxēs nē^εnemō'kwē.
 Wā, hē'x'ida^εmēsē dende'msa k!wē'fdāxs la'ē hō'qūwels lāx g'ō'-

selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the || meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | “Think of your
 throats and do not swallow the bones!” Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

kwās lē'ēlanemāx'dāq. Wā, lae'm ēnē'x'sēwēda ts'Edā'qaxs q!E'm-
 65 ts!EXlāē, yí'xa g'í'qamēnē yíxs gēnē'maasa g'í'gāma'yē. Wā, lā'la
 ēnā'xwa'mē gēgēnē'masa wā'x'ēmē k'lēs g'í'qamēn k'lēs yā'x'ēid qa
 dzemx'stōx'widēs ēwā'palās hā'ēnē'x'silās pEX'í'ta. Wā, g'í'f'mēsē
 ā'lak'lāla la dze'nix'stōx'widē ēwā'palāsa pEX'í'taxs la'ē hā'nx'-
 sentse'wēda pEX'í'tē'lats!ē hā'nx'lanā. Wā, lae'm l!ō'pa. Wā,
 70 hē'x'ēida'mēsēda ts!Edā'qē āx'wūtl!alí'laxēs lō'elq!wāxs hā'x'dē
 k'ímts!ā'līla ōts!ā'lilē qa's g'ā'xē k'ā'g'alilēlas lāx mā'g'ínwalilasa
 pEX'í'tē'lats!ē hā'nx'lanā. Wā, hē'ēmis āx'ē'tsōsōda ēwā'lasē k'a-
 ts!Enā'q, yíx tsēg'ostālayō'sēx ēwā'palāsēs hā'nx'lentse'wē pEX'í'ta.
 Wā, lē tsē'yōlts!ōts lā'xa hā'nx'laakwē pEX'í'ta lā'xa hā'nx'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, ēnā'xwa'mē ēwā'palās lē'wa
 q!Em!ā'lē lā tsēts!ā'layo lā'xa lō'elq!wē. Wā, g'í'f'mēsē lā'nemā'xē
 āwā'xats!ewasasa lō'elq!wāxs ēnā'xwa'māē k'lēs ā'laem qō'qū-
 t!axa ēwā'pala lē'wa q!E'm!alē. Wā, g'í'f'mēsē ēwī'la la gwā'-
 falaxs la'ē ts!Ewanaē'dzema k'ā'k'ets!Enaqē lā'xa k'wa'k!wē-
 80 lemāxs la'ē k'ā'x'ēidayuwa lō'elq!wē. Wā, hē'menālaem māē-
 mā'lēda bē'begwanemāxa ēnā'f'ēnemēxla lō'q!wa. Wā, lē nā'ēna-
 qalg'eyōemxa wūda'sta' ēwā'pa. Wā, g'í'f'mēsē gwāl nā'qaxs
 la'ē yā'q!ēgalēda k!wē'lasaxēs lē'ēlanēmē. Wā, lā ēnē'k'a: “ēya'-
 x'dā'x" melq!ūxā'lano qaōx xa'qas.” Wā, lā ēwī'la yō's'itsēs
 85 k'ā'k'ets!Enaqē. Wā, lā gē'g'ilil yō'saxa yewē'kwē pEX'í'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la'maē k'ile'ma pEX'itaxs hã'ma'ya'ē qaxs q'lünã'laē g'ã'yalasēs 86
xã'qaxs nEX'wē'tsē'waē. Wã, hē'ē'mis lã'g'ila k'ēs á'lbalēda
yō'sãqēxs hã'nX'laakwaē. Wã, g'í'fēmēsē gwã'la yō'sax'dãqēxs
la'ē k'oXwaxōtsa ā'lta wüda'sta' 'wã'pa. Wã, hē'x'ida'mēsē la
hō'qūwels lã'xēs k'!wē'layats!ēx'dē. Wã, k'!ē's'EMxaa k'wē'la- 90
dzema pEX'itē lã'xa q'lē'NE mē bē'bēgwānema qaxs k'!ē'saē
q!ēyōlanemēnoxūxs lã'lanemaē. Hē'ē'mis lã'g'ila lē'x'a'sma
'NE'mē'motē LE'wa 'NE'mXlala 'NE'mē'ma, yixa sã'sEMē LE'wis
gēGENE'mē LE'wis sã'sEMē, LE'wa ts!ē'daqē sã'sEMA LE'wis lē'la-
'wūNEMē LE'wis sã'sEMē. Wã, hē'fM gWE'yō' 'NE'mXlala 'NEMē'- 95
mē. Wã, lē'x'amēs Lē'flãlasō's äxnō'gwadãsa pEX'itē lō'mē'da
'nē'sNEMō'kwē. Wã, lae'm gwãl lã'xa hã'nX'laakwē pEX'itã.

Kelp-Fish (2).—Wã, hē'ē'mis g'il äx'ētsō'sēda lã'laxamãxsēs gENE'- 1
maxs g'í'laē lã'g'alis lãX L!EMã'isasēs g'ō'kwē. Wã, lã k'!ixts!ō'-
tsēs L!ã'ganemēda pEX'itē lãq. Wã, lã, lã'stsas qa's lã laē'Las la'xēs
g'ō'kwē. Wã, hē'x'ida'mēsē gENE'mas la LEP!ã'lilaxa k'!ã'k'!o- 5
bana. Wã, lã k'!ō'qūlilxa pEX'itats!ē lã'laxama qa's lã hãNE'n-
xElilas lã'xa k'!ã'k'!obana. Wã, lã k'lünxElilxa k'!ã'k'!obana lãX
hē'!k'!ōdenwalilasa pEX'itats!ē lã'laxama. Wã, la'mē dōlts!ōdxa
'NE'mē pEX'itēsē gE'mXōlts!ãna'yē. Wã, hē'ē'mis gwē'g'ilaqEN g'í'lx'-
idē wã'ldema. Wã, g'í'fēmēsē 'wī'lãwē yã'x'yig'ilē LE'wa q!ō'sna-
yaxs la'ē äx'ē'dxēs xwã'layowē. Hē'EM 'NEM lē'gEMsa xwã'la- 10

11 also called | mussel-shell knife, for the first people used the mussel-
 shell for a knife | (this was sharpened by Deer when he met
 Q!ā'nēqēlak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the
 woman and the stomach turned towards the left | of the woman.
 She holds her knife in her right hand, | cuts off the head, and when
 it is off she cuts open || the back all the way down to the tail, cutting
 along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then
 she takes | another fish and she does the same to it, and | she does
 the same with all the others. Now her husband | makes roasting-
 tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes
 the roasting-tongs and she takes a long strip of split | cedar-bark and
 winds it about one span | from the lower sharp-pointed end of the
 roasting-tongs. | She pulls it tight as she winds it around it, and ties
 it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of
 the fish that have been cut open | and rubs it over the roasting-tongs.
 When these are | covered with blood and slime, she puts into it one
 of the fish that have been | cut open. It is put in crosswise. Then

11 yowē gēlts!ē'mē yīxa xō'lās qaxs hē'ēmaē xwā'layāsa g'ā'lā begwā'-
 nema (yīxs g'ēxase^swas gē'x'ustālāxs la'ē ba'k'ō lō^s Q!ā'nēqē-
 lakwē). Wā, lē'da ts!edā'qē dā'x'ētsēs gē'mxōlts!āna'yē lā'xa pē-
 x'īte qas'yā'gūdzōdēs lā'xa k'!a'k'lobana. Wā, laē'm gwā'saxsdalēda
 15 pēx'ītē lā'xa ts!edā'qē. Wā, la gwē'k'!aēsata lāx gēmxōlts!āna-
 yasa ts!edā'qē. Wā, lā dā'lasēs hē'lk'lōts!āna'yē lā'xēs xwā'layāxs
 la'ē qak'ō'dex hē'x't!a'yas. Wā, g'īl'mēsē lā'wāxs la'ē xwābete'n-
 dex ō'xlāatā'yas qas' hā'xelē lāx ts!ā'sna'yas ē'k'lōt!endālax xā-
 k'!adzās. Wā, a'l'mēsē gwāl xwā'laqēxs la'ē ā'lak'lāla la lepā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'lobanāxs la'ē ē't!ēd āx'ē'dxa
 ē'ne'mē pēx'ī'ta. Wā, laxaē hē'emxat! gwē'x'ēideq. Wā, lā'na-
 xwaem hē gwē'x'ēidxa waō'kwē. Wā, lā'lā lā'ēwūnemas l!ō'psa-
 yogwilaxa wūnā'gūlē qaxs l!ō'pēlaxa pēx'ītē. Wā, g'ī'l'mēsē
 gwā'lē āxa'ēyasēxs la'ē ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'ēidxa l!ōpsayowē. Wā, lā āx'ē'dxa g'īl'ta ts!ēq!adzō dzexē'k'
 dena'sa. Wā, lā qex'āle'lōts lā'xa ē'ne'mp!enk'ē lā'xēns q!wā'-
 q!wax'ts!āna'yē g'āg'īlela lāx benba'yē ēx'bēsēda l!ōpsayowē. Wā,
 lā lek!ūtā'la'mē qex'ā'yasēxs la'ē yī'lā'lelots. Wā, laē'm k'lēsl
 xō'x'sla l!ō'psayowē qō lal l!ō'pts!ōdayola pēx'ītē lāq. Wā, g'ī'l-
 30 mēsē gwā'īexs laē'da ts!edā'qē dā'x'ēidxa ē'ne'mē lā'xa xwā'lēkwē
 pēx'ī'ta qas' ts!ēk'it!ō'dēs lā'xa l!ō'psayowē. Wā, g'ī'l'mēsē
 megūg'ē'txa ē'l'kwa lē'wa k'lē'lāxs la'ē l!ō'pts!ōtsa ē'ne'mē xwā'-
 lēk^u pēx'ī'ta. Wā, laē'm gē'k'lēna'yaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xe kwē' dena's qa's qex'ē a'lelōdēs lāx ēk'ēnxē'lelās. Wā, lā hek'ū'telaxs la'ē yil'a'lelōdeq. Wā, lā ē'tlētsa 'ne'mē lāx ē'k'ē- 35 lelās. Wā, lae'm xwē'falēda ā'lē L'ō'pts'oyos. Wā, la'xae qex'ētsa dena'sē lāx ē'k'ēnxēlelās. Wā, la'xae hek'ūte'laxs la'ē yil'a'lelōdeq. Wā, laxaē ē'tlēd āx'ē'dxa 'ne'mē qa's L'ō'pts'ōdēs. Wā, lae'mxae ē'tlēd xwēlala qaxs 'na'xwa'maē xwē'xwalāēda la L'ō'pts'ōyōs lā'xa L'ō'psayowē, yixs 'nal'nemp'ēnaē mō'wēda 40 pex'ī'tē lō'xs q'el'la'ē L'ō'pts'lāla la'xa g'ī't'āsa L'ō'psayowē. Wā, la'mē a'elaak' qex'tā'yēda dena'sē lāx ō'xtā'yasa L'ō'psayowē. Wā, lāda ts'edā'qē lānolisaq lāx legwī'lasēs g'ō'kwē. Wā, lae'm hē g'il L'ō'p'lētsōsēda q'emlālās. Wā, g'il'mēsē naxsaap'la lō' k'lūmlē ō'kūya'yas q'e'mlalāsēxs la'ē lē'x'īdeq qa hēs lā 45 L'ā'yō L'ō'p'ēdē L'ē'sadza'yas. Wā, g'ī'l'mēsē la ālak'lāla k'lūmlē L'ē'sadza'yasēxs la'ē L'ō'pa. Wā, lā k'īqūlēlaq qa's g'ā'xē lā'ā'g'alīlaq lā'xa k'ē'sē qwē'sala lā'xa legwī'lē qa lā'g'aēs L'ē'salāsa legwī'lē lāq, qa ts'elq wax'sā'mēsē. Wā, lā hē'x'īda'mēda begwa'nemē la L'ē'lālaxēs 'nē'nemō'kwē lō'xs hā'ē L'ē'lālase'wēs 'ne- 50 'mē'motē qa g'a'xēs L'el'ō'begūxa L'ō'bekwē pex'ī'ta. Wā, lā hē'x'īdaem g'āx hō'gwēlelēda L'ē'lānemē. Wā, g'ī'l'mēsē 'wī'laēlexs la'ēda ts'edā'qē lep'a'līxa g'īl'edzowē ha'madzō' lē'wa'ya lāx L'ā'salīfasa L'el'ō'begūlaxa L'ō'bekwē pex'ī'ta. Wā, lā'da ts'edā'qē āx'ē'dxa L'ō'pts'lāla L'ō'bek' pex'ī'ta qa's x'īk'lōl- 55 ts'ō'dēq la'xēs L'ō'psayowē. Wā, lā nae'nlemlilēlasa 'nal'ne'mē

57 tongs. She puts them down with the skin below in front | of the
 guests, and she pours oil into oil-dishes, | and she puts down one in
 front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip
 it in oil, for all the fat comes out while | it is being roasted, and there-
 fore it is dry. As soon as they have finished | eating the roasted fish,
 they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they |
 never catch much of it. Therefore only the friends, husband and
 wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now,
 that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-
 fish. It is cut in the same way as the roasted | kelp-fish.
 The only difference is, that the backbone is taken out, | and
 the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted
 kelp-fish, for | they only eat the meat. After the feasters
 have eaten the roasted kelp-fish, | they throw away the
 skin. When | the woman finishes cutting open the kelp-fish,
 she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs lē'lanēmē. Wā, lä k!ü'nxts!ōtsa L!ē'na lä'xa ts!ē'ts!Eba-
 ts!ē qa's lä k'ag'imlilelas läx L!ä'sa'yasa maē'mokwē bē'begwā-
 nema. Wā, lä q!ülē'x's'em LE'nqwēda k!wē'laxa pex'itē. Wā,
 60 g'í'lemēsē 'wí'welx's LE'ngēkūxs la'ē 'wí'la hä'mx'í'da. Wā,
 lae'm ts!epa's lä'xa L!ē'na qaxs 'wí'lamaē tse'nxwa'yasēxs la'ē
 L!ō'pase'wa. Wā, hē'émis lä'g'ifas le'mxwē. Wā, g'í'lemēsē gwāl
 L!EL!ō'begūxa L!ō'bekwaxs la'ē na'gēk'elaxa a'íta 'wā'pa. Wā,
 g'í'lemēsē gwāl nā'qaxs la'ē hō'qūwēlsa. Wā, k!ē's'emxaēda L!ō'-
 65 bekwē pex'it k!wē'ladzem lä'xa q!ē'nēmē lē'lqwāla'aya qaxs
 k!ē'saē q!ünā'la q!eyō'lanema, lä'g'ifas lē'x'a'mēda 'nē'nēmō'kwē
 L!ē'wa ha'yasek'āla L!ē'wa 'nē'mē'mōtē L!ē'wa bā'gūnsē L!EL!ō'-
 begūxa pex'itē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ā, hē'xōlēn ē't!ēde! gwā'gwēxs'ālaslēda x'í'l-
 kwē pex'it'a. Hē'em gwā'lē xwā'la'yasē xwā'la'yasa L!ō'bekwē
 pex'it'a. Wā, lē'x'a'mēs ō'gūx'idayōsēxs la'wēyakwā'ēs xā'k!a-
 dzowē. Wā, la äxā'la'emxaē gō'betas hē gwā'lē gō'betasa L!ō'be-
 5 kwaxs äxā'la'maē. Wā, lä k!es ha'ma'ē L!ē'sasa L!ō'bekwē yixs
 lē'x'a'maē ha'ma'ē q!ē'mlalās. Wā, g'í'lemēsē gwāl L!EL!ō'begwē-
 da k!wē'laxs la'ē ā'em ts!ex'ēdayowēda L!ē'sas. Wā, g'í'lem
 gwā'lēda ts!edā'qē xwā'laxa pēx'it'axs la'ē xō'x'widxa wiswētōwē
 k!wa'xlāwa qa's qet!i'dēsa ma'its!aqē lä'xa pex'itē qa lepa'lēs
 10 g'a gwā'lēg'a (fig.).

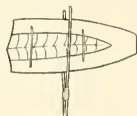
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wä, g'í'l'mēsē gwā'l'exs la'ē tētā'k'ostōdayo lāx nā'qostā'yasa 11
 legwīlē. Wä, g'í'l'mēsē mō'p!enxwā'sē 'nā'lās tē'tā'k'ostowēxs
 la'ē k'!ayax'wīda. Wä, lae'm äxa'xovā yis äxnō'gwadās. Wä,
 g'í'l'mēsē 'nē'k'ē äxnō'gwadās qa's hānx'LE'ndēq, lä äx'ē'dxēs 15
 ha'ne'mē qa's hānx'LE'ndēs lā'xēs legwī'lē. Wä, lä äx'ē'dxēs
 xwā'layowē qa's t'ō'ts!endēxa pex'ī'tasdē lā'xēs g'í'ldōlasē. Wä,
 laxaē gē'x'sendeq nexse'ndeq. Wä, lae'm mē'mox'ūsēda 'naf'ne'-
 mē pex'ī'tasd. Wä, g'í'l'mēsē medelx'wīdē hānx'LENāsēxs la'ē
 äxste'ntsa t'ō't!ets!aakwē pex'ī'tasd lāq. Wä, k'!ē'st!a gē'g'ilil
 maE'mdelqūlaxs la'ē hānx'sanōwēda hānx'LANōwē, qaxs lae'm 20
 L'ō'pa. Wä, lē'da ts!Edā'q äx'ē'dxēs lō'q!wē qa's k'a'g'alilēs
 lā'xēs k'!waē'lasē. Wä, lä äx'ē'dxēs ts!ē'slāla qa's k'!ip!i'dēs
 lā'xa hānx'Laakwē pex'ī'tasdē qa's lä k'!ipts!ā'las lā'xa lō'q!wē.
 Wä, g'í'l'mēsē 'wī'!ts!ā lā'xa lō'q!wāxs la'ē äx'ē'dxēs ts!Eba'ts!ē
 qa's k'lūnxts!ō'dēsa L'lē'ēna lāq. Wä, lä k'ā'g'emlilas lā'xēs hāmēsī'- 25
 lag'ilaq. Wä, lä nā'naqalg'iwālaemxa 'wā'paxs k'!ē's'maē hām'x'-
 i'da. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē hām'x'ī'da. Wä, lae'm
 ts!Epa's la'xa L'lē'ēna. Wä, lä k'!ēs hām'gā'q LE'wis L'lē'sē, qaxs
 äxā'laē gō'betas, qaxs lē'x'amaē ha'ē'māsē q'!ē'mlalās. Wä, g'í'l'-
 mēsē gwāl ha'ēmā'paxs la'ē hāngemlē'lēma na'gats!ē 'wā'bets!ālaxa 30
 'wā'pē. Wä, ā'ē'mēsē xwā'ēmag'ägēsēs se'msaxs la'ē hām'sgē'md
 lā'xa 'wā'pē, qa's hām'x'ts!āne'ndēs qa's ts!E'nts!enx'wīdē. Wä,
 g'í'l'mēsē gwāl ts!E'nts!enkwxas la'ē ē't!ēd hām'g'ägensēs se'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle, | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwāg'a'yasa nagats!ē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 g'wā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'l'f'nepm!ena hē ha'ma-
ē'xstō'sa waō'kwē bē'bwānem pe'ukwē k'lāyaxwa pex'ī'tasda.
Wā, hē'em g'il āx'ē'tsō'sa ts!edā'qēs ts!ē'slāla, qa's k'at!alilēs
lā'xēs k!waē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'lēla pex'ī'tasda
5 qa's g'ē'galilēs lāx k'adē'lasasa ts!ē'slāla. Wā, lā tsē'x'id lā'xa
wāpē qa's g'ā'xē hāng'alilās lāx g'ae'lasasa pex'ī'tasdē. Wā, lā
dā'x'idxa ts!ē'slāla qa's k'ip!dēs lāx nēgō'yā'yasa pex'ī'tasdē
g'a g'wālēg'a (fiq.).

Wā, lā k'lipā'lāsēs ts!ē'slāla laqēxs la'ē pex'ā'x q!ē'mladza'yas
10 qaxs hē'maē g'ilē'ē'lālē. Wā, g'f'l'mēsē k'ēxūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'īdeq qa's pex'ī'dēx l!ē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'f'l'mēsē 'nā'x'wa k'lū'mla l!ē'sasēxs la'ē g'wāl
pex'ā'q qaxs hē'maē l!ō'pa. Wā, ā'ē'mēsē nēlēdzō'ts lā'xa ha-
'madzō'wē lē'wa'yaxs la'ē nā'x'ed lā'xa 'wā'pē. Wā, g'f'l'mēsē
15 g'wāl nā'qēxs la'ē hāmx'ī'dxa q!ē'mlālē. Wā, lae'm ā'em āxā'-
laxa q!ē'mlālē lāx l!ē'sas qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā,
lae'm k!ēā's l!ē'na ts!ēpa's qaxs tse'nxwāē g'wē'x's.lēmas.

Hē'xōl'ēn l!ēl'wēsōxs g'il'ē'maē g'wāl pex'ā'xa k'lā'yaxwa pex'ī-
tasdēxs la'ē l!ō'pa. Wā, lā dā'x'īdxa k!wa'sta' 'wā'bets!āla qa's
20 hā'msgēmdē laq qa's selbexū'mdēs lāx q!ē'mladza'yasēs la'mēx-
sī'lase'wē. Wā, hē'ē'mis lā'g'ilas ā'lak'lāla la tē'lqwē. Wā, hē'em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25
When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1
in two. When the man goes home who has (gone out) | with the fish-
trap to catch kelp-fish, as soon as he has many, | the woman takes
her fish-knife and sits down at the || edge of the old mat on which the 5
fish has been put. Then she takes one of the kelp-fish with her left
hand. | Its tail is towards the woman, | and its stomach is turned
towards the left side, when she puts it down. | Then she cuts off the
head; and when the head has been cut off, | she cuts into the back
and cuts all the way down to the tail, || cutting through along the 10
upper side of the backbone. When it is spread open, | she pulls out
the intestines; and when all the intestines are out, she | cuts along
the under side of the backbone and takes it out close | to the tail,
and then she breaks it off. She | throws away the backbone. The
tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lk!wana^εyē lē^εwa nō'nemasē bē'begwānem hē'menā- 22
laem äx'ē'xsdaxa pē'nkwē k'lā'yaxwa pex'it^εtasd qa^εs hā^εma'pēq,
qaxs tē'lqwaē. Wā, g'í'l^εmēsē gwāl ha^εmā'pa ts!edā'qēxs la'ē nā-
x^εidxa ^εwā'pē. Wā, g'í'l^εmēsē á'lak'lāla la le'mxēda pex'it^εtasdaxa 25
la'ē á'em t!ē'lasō hē gwē'g'ilasē^εwēda xamā'saxs t!ē'lase^εwaē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā^εmē'x'silase^εwē hā^εmē'x'silaēna^εyaxa
k'lā'yaxwa pēx'it^εtasda la'qēxs pē'nkwaē lōxs hā'nx'laakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la^εmē'sen ē'dzaqwał gwā'gwēx's^εālal lā'xa 1
pex'it^εtaxs q!wā'gēkwaē. Wā, hē^εmēxs g'axaē nā^εnakwēda leqā'-
dāsēs lege'mē lā'xa pex'it^εtē; wā, g'í'l^εmēsē q!eyō'lexs la'ē hē'x-
ida^εma ts!edā'qē äx'ē'dxēs xwā'layowē qa^εs k'lūnxelilēxa k'lā'-
gedzowē k'lā'k'lobana. Wā, lē dā'x^εitsēs gē'mxōlts!ā'na^εyē lā'xa 5
^εne'mē pex'it^εa. Wā, lae'mxaē gwā'saxsdāla lā'xa ts!edā'qē. Wā,
la gwē'k'laēsāla lāx gē'mxōlts!āna^εyas la'xēs qe'lkwalaē'na^εyē. Wā,
lā qak'ō'dex hē'x't!a^εyas. Wā, g'í'l^εmēsē lā'wāyē hē'x't!a^εyasēxs
la'ē xwā'lbetēdex ō'x!aātā^εyas. Wā, lā hā'xela lax ts!ā'sna^εyas;
ē'k'lot!endālax xā'k'ladzās. Wā, g'í'l^εmēsē la lepā'laxs la'ē gē'l- 10
x^εōdex ya'x'yig'ilas. Wā, g'í'l^εmēsē ^εwī'lāwē ya'x'yig'ilasēxs la'ē
xwal^ε'ē'dex bēna'dze^εyasā xā'k'ladzowē qa^εs lā'wēyōdēq g'ā'g'e-
lela lā'xa ma'kalāxa ts!ā'sna^εyasēxs la'ē k'ō'qōdēq. Wā, lā
ts!ex^ε'ē'dxa xā'k'ladzowē. Wā, lae'm äxū'lē ts!ā'sna^εyas lā'xa
xwā'lek^εwē pex'it^εa. Wā, lā q!ā'xsendēq qa ma'lts!ēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner:
fish." As soon as this has
over the | fire of the house;
20 cooked. || First she takes
water into it, and, when
it is half full, she puts it on
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner:
throws away the tail, and
into the kettle in which the
the length of time that it is on
an hour by the watch, and then
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawa^εya hā'xela lāx tek'!ā's lā'g'aa lāx ō'x!a^εyas
ts!ā'sna^εya g'a gwālē g'a (*fig.*). Wā, lae'm lē'gades q!wā'gek^u
pex'ī'ta. Wā, g'í'!mēsē gwā'lexs la'ē gō'x'wits lāx neqā'stāwasa
legwī'lasēs g'ō'kwē. Wā, g'í'!mēsē k'!ā'yax'wīdexs la'ē ha'mē'x'sī-
20 lasē'wa. Wā, hē'em g'íl āx^εē'tsō'sēs ha'nemē. Wā, lā gūxts!ō'tsa
ēwā'pē lāq qa neqō'yoxsdalēsēxs la'ē hā'nx'lexts lā'xēs legwī'lē
Wā, lā āxaxō'dxa q!wā'g'ekwē pex'ī'ta qa^εs hēx'se'ndē t!ō'ts!endeq.
Wā, lā yū'dux^εsend t!ō't!ets!ā!axa āpsodē'lē. Wā, la'xāē hē'em-
xat! gwē'x'ēidxa āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, lae'm q!el!ā'-
25 xs^εa. Wā, lā'!a ā'em ts!ex'ē'dxa ts!ā'sna^εyas. Wā, lā āxste'ntsa
t!ewē'kwē pex'ī't iā'xa hā'nx'lāla hā'nx'lanāxs la'ē maē'mdelqūlēs
ēwā'pē. Wā, k'ō'tat!enlāq hā'yā'qax neseg'ile'la lā'xa q!ā'q!a-
lak!ā'yaxens ēnā'lāqē ēwā'ēwaslālasasēxs la'ē l!ō'pa. Wā, lae'm
hā'nx'sanowēda hā'nx'lanowe. Wā, hē'ēmis āx^εētsō'sēs lā'logūmē
30 qa^εs g'ā'xē k'ā'g'alilas lāx ma'g'īnwalilasa hā'nx'lanowē. Wā, lā
āx^εē'dxēs ts!ē'slāla qa^εs k'lip!ī'dēs lā'xa pex'ī'tē qa^εs lā k'lip!ts!ā'las
lā'xa lā'logūmē. Wā, g'í'!mēsē ēwī'!ts!āxs la'ē nā'x'ēidxa ēwā'pē.
Wā, g'í'!mēsē gwāl nā'qaxs laē dā'x'ēidxa ēne'mē lā'xa t!ewē'kwē
hā'nx'laak^u pex'ī'ta qa^εs ēpā'lēx q!ē'mlālās qa^εs ts!ō'q!ūsēs lā'xēs
35 se'msē. Wā, lae'm hā'mā'pex q!ēmlālās. Wā, lā k'!ēs hā'mā'pex
L!ē'sas qaxs āxā'laē gō'betas lā'g'īlas ā'em xwē'laq āxts!ālas lāxa
lō'q!wē. Wā, g'í'!mēsē gwāl ha'mā'pexs la'ē dā'x'ēidxēs hā'mā'ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'lōgūma qa^s gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'ux'lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!E'uts!ENx^swīda. Wā, g'í'l-
'mēsē gwā'texs la'ē nāx'idxa ā'ta 'wā'pa. Wā, lae'mxaē k'lēs 40
k!wē'ladzem lā'xa q'lē'nemē lē'lqwāla'āya. Ā'EM le'x'a'mēda hā-
yasek'āla lōxs lē'lālayāaxa 'nē'nemō'kwē lē'wa 'nē'mē'motē qaxs
k'lē'saē q'lē'nemē āxā'yasa ts!Edā'qaxs āxa'ax gwē'x'sdemas. Wā,
lae'm gwā't laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hū'x'ida'mēsē gene'- 1
mas la lā'lalaq k!ō'qūlaxa la'laxamē dzede'x^ssem l!ō'p!ek'sa
ālē'wasē qa^s lā hā'ng'aalexsas lā'xa pa'panayo'x^ssi'lats!ē xwā'-
xwagūma. Wā, lā k'līxts!ōdalasa pEX'ītē lāq. Wā, g'í'l'mēsē
qō't!axs la'ē k!ō'x'ūltōdeq qa^s lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k'lita'yē lē'wa'ya, yix lep!alē'-
lemas qa g'ē'dzāyaatsa pEX'ītē.

Wā, g'í'l'mēsē 'wī'lōsdēsa pEX'ītaxs la'ē k!wa'g'alifēda ts!Edā'qē
qa^s t!ō'x'widēq. Wā, hē'maaxs la'ē dā'x'idōda ts!Edā'qaxa pEX'ītē
tasēs gE'mxōlts!āna. Wā, lae'm q!wē'salax ō'xlaatā'yasa pEX'ītē 10
qa gwa'sk!aē'salēs lā'xa ts!Edā'qē. Wā, lā āx'ā'lēlōts qō'māsēs
hē'tk!ōlts!āna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!E'mā'bōtsēs ts!E-
mā'la lāx gE'mxōt!xawa'yas yixs hā'a'al lās qō'mēda hē'tk!ōt!
xawa'yē q!ō'sna'yas. Wā, lā q!wē's'idqēxs la'ē nē'x'ēdeq. Wā,
g'í'l'mēsē k'lī'ux'idēda q!ō'sna'yaxs la'ē ē't!lēd āx'ā'lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

16 lāx ō'ts'lāwasa pēPELlxawa^εyē. Wā, lā L'lā'sadza^εyē ts!emā'lax'ts!ā-
 na^εyasēxs la'ē L'lō't!ē:leq. Wā, hē^εmis la qwa'p!ēdaats L'lē'sas.
 Wā, la^εmē nelā'wē pēPEL'xa'wa^εyas. Wā, ā^εmēs la nEXō'deq
^εwi^εla LE^εwa' ts!EYI'mē LE^εwa q!ō'sna^εyas. Wā, g'i'l^εmēsē gwā'lEXs
 20 la'ē ts!EXTs!ō'ts lā'xa k'lō'gwats!ē lā'laxamēda yax'yeg'ilē. Wā,
 la'la xwē'laqaem āx^εadzō'lalasa lā t!eg'i'ku pEX'it lā'xa LEbē'lē
 lē^εwa^εya. Wā, lā ā'l^εEM gwā'lEXs la'ē ^εwi^εla la t!eg'i'kwa pEX'itē.
 Wā, lā'da ts!Edā'qē k'lō'qūlilxa yax'yig'ilats!ē lā'laxama qa^εs lēs
 lā'xa L!emā^εisē. Wā, lē gūxstā'lisxa g'i'ts!āx'dāxa lā'laxamē
 25 lā'xa de'msx^εē ^εwā'pa. Wā, lā āxste'ndxa lā'laxamē qa^εs ts!o-
 xā'lēxa k'lē'lasgema^εyas LE^εwēs ō'ts'lāwē. Wā, g'i'l^εmēsē gwā'-
 lEXs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x^εidxa g'ā'yolē lā'xa
 ya'xyig'ilasa pEX'it. Wā, lā ālā'laxa ts!EYI'mē lā'xa hā^εmaa'-
 ts!ō pō'xūntsa pEX'itē. Wā, lā āxba^εya q!ō'sna^εyē la'qēxs la'ē
 30 ts!ō'x^εwideq qa ^εwi^εlā'wēsa E'lkwa. Wā, hē^εmisēxs la'ē x'ix^εē'deq
 qa ^εwi^εlā'wēsē lā'ts'lāwē hāmk'laē'dza^εyas. Wā, g'i'l^εmēsē gwā'-
 lEXs la'ē L!ēp!EXSEMdeq qa L!ēp!EXSEMā'lēsa hā^εmaa'ts!ē pō'x'ūn-
 sa. Wā, la'xaē ts!ō'x^εwideq. Wā, lawē'slē ts!EXTs!ōts lā'xa
 lā'laxamē. Wā, lā ^εna'xwaem hē gwē'x^εidxa waō'kwē. Wā,
 35 g'i'l^εmēsē ^εwi^εla la ts!ō'kwa hā^εmaats!āxs la'ēda ts!ēda'qē
 k'lō'qūlēsxa q!ō'sna^εyaa'ts!ē lā'laxama qa^εs lā k'lō'xstENdeq
 lā'xa de'msx^εē ^εwā'pa qa^εs na!eltā'lēq qa ^εwi^εlāwēsa E'lkwa LE^εwa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k'ümēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'ē'la. Wā, g'í'f'mēsē gwā'lexs la'e k'ō'x'westēdxā q'ō'sna- 38
 'yaats'ē lā'laxama qa's lā k'ō'x'westēdēslaq qa's lā k'ō'gwōlēlaq
 jā'xēs g'ō'kwē. Wā, lā k'ō'gūnōlisaq lax legw'lasēs g'ō'kwē. Wā, 40
 lā āx'ē'dxa hā'nx'lanowē qa's gūxts'ō'dēsa 'wā'pē lāq qa 'negō'-
 yoxsdalesēxs la'ē hā'nx'lents la'xēs legw'ilē. Wā, g'í'f'mēsē me-
 delx'wī'dexs la'ē 'nā'lēnfmemk'a dā'lts'lāxā k'ū'mēsē (qaxs hē'-
 'maē la lō'gēmsa q'ō'sna'yas la'ē hēmēx'si'lase'wa), lā'xa lā'laxamē
 qa's lā āxstā'las lā'xa maē'mdelqūla 'wā'pa. Wā, g'í'f'mēsē 'wi'- 45
 'la'staxs la'ē āx'ē'dxēs ts'lē'slāla qa's xwē'telga'ēs lāq. Wā, k'ē'st'la
 ā'laēm gē'x'lāla hā'nx'lāla lā'xa legw'ilē, wālanawisē lō'
 'nexseg ilē'la la'xa q'lū'q'alak'la'yē lō' hā'yā'qaxs la'ē hā'nx'sen-
 deq. Wā; la'mē l'ō'pa. Wā, lā lē'ēlālxēs k'ō'k'ōmīsg'ōtlē.
 Wā, g'í'f'mēsē 'wī'la g'ā'xēda yō's'wūtlasēxa k'ūmēsaxs la'ē āx'ē'd- 50
 xa k'ā'k'ats'ēnaqē qa's k'ā's'idēs lā'xēs yō's'wūtlē. Wā, la'mē
 āx'ē'dēda ts'ēdā'qaxa 'wā'pē qa's tsē'x'ēidēs lā'xēs yō's'wūtlē.
 Wā, g'í'f'mēsē 'wī'la la g'wāl nā'qaxs la'ē yō's'ida. Wā, la'ē'm
 'wī'laēm yō'sēda k'wē'lax 'wā'pas lē'wa hā'maats'lāsa pex'ī'tē
 lō'mēs q'ō'sna'yē. Wā, ā'f'mēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q'ō'sna'yasa 'nā'xwa mamaō'masa. Wā, g'í'f'mēsē g'wāl yō'saxs
 la'ēda ts'ēdā'qē āx'ē'dxa 'wā'pē qa's tsē'x'ēidēs lā'xēs yō's'wūtdā.
 Wā, la'mē k'ō'xwaxalisēda yō'sax'dāxa k'ūmēsē yīsa wūda'sta'
 'wā'pa, qaxs ā'la'maē gēgosemalē'da yō'sāxa k'ōmstagi'lakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wā, hē'εmis lā'g'ilas εnē'k'ēda yō'sāx gwē'x'sdemas: "Wēg'ax'ins k'ōxwaxalisas wūda'εstā' εwā'pa." Lā'g'ilasa k'wēlasē hē'x'εidaem la tsāx a'l'tā wūda'sta' εwā'pa qa k'ox'εwaxalēdzemsēs k'wēl'kwē. Wā, lae'm ā'εm hō'qūwelsēda k'lwo'k'lūmēs'g'ix'dāxa k'lūm'εsē. Wā, k'lē'saē k'lwē'ladzema k'lūm'εsē lā'xa q'lē'nemē lē'lqwālala'yē qaxs
65 k'lē'saē q'leyō'lanemēnoxwa, lā'g'ilas lē'x'a'εmēda āxa'nemāq hā'εmā'peq lē'εwis gēnē'mē lē'εwis sā'semē lō'εmis lēlēlā'la. Wā, lae'm gwā'la.


1 **Roasted Kelp-Fish.**—Wā, g'ī'l'εmēsē ā'lak'lāla pō'sq!axs la'ē dā'x'εidxa εnē'mē pex'ī'ta qa'εs manō'līsēs lāx hēlk'lōdenwa'lisasēs legwī'lē yīxs gwē'gēmlilaēda ts!edā'qē lā'xa o'gwiwalilasēs g'ō'kwē. Wā, la gwē'gēmlil'εmxaēda pex'ī'tē lā'xa o'gwiwalilasa g'ō'kwē. Wā, g'ī'l'εmēsē k'īxū'mx'sāwēda k'lī'lēla lāx o'k'wina'εyasa pex'itaxs la'ē xwē'lēlilaq qa gwē'gēmx'εidēs lā'xa t'lēx'ī'lāsa g'ō'kwē. Wā, lae'm manō'litsā'ma. Wā, k'lē'st!a gāē'lēxs la'ē L'ō'pa. Wā, hē'x'εida'εmēsa ts!edā'qē āx'ē'dxa g'ildēdzowē hā'εmadzō' lē'εwa'ya qa'εs lep!alī'lēs lāx L'ā'sa'yasēs k'wae'lāsē. Wā, lā āx'ē'dxa maē'dzekwē pex'it qa'εs madzō'dēs lā'xa lē'εwa'εyē. Wā, hē'x'εida'εmēsē L'ē'xwaq. Wā, la'εmē hewā'xa lā'weyōdx ts!eyī'mas lē'εwis q!ō'sna'εyaxs k'lē's'εmēx'dē manō'lisaq lā'xēs legwī'lē qaxs a'l'εmaē lā'wiyodqēxs la'ē hā'εmā'peq. Wā, hē'εmisēs g'ī'l'εmaē ha'εmaāqēxs la'ē ā'εm āx'ē'dxa k'wa'εxlā'wē
15 wā'laanawisē lō'ε εnē'mp!ēnk' lā'xens q!wā'q!wax'ts!āna'yēx qa'εs

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'ëxá'lëx gō'betas ʔë'wis L'ë'së. Wä, g'í'l'mësë 'wí'láxs la'ë 16
hámx'í'dëq. Wä lae'm k'lës ts'lepá's lá'xa L'ë'na qāxs tse'n-
xwäë. Wä, hë'xōlën L'lë'wësōxs t'l'ë'wídamaëda ts'edä'-
qax ö'k'lwiná'yasa pex'í'taxs k'lë's'mäë manō'lisas lá'xës legwí'lë
qa k'l'ë'nx'í'dës xä'qas lá'xës q'l'ëmlälë. 20

Wä, g'í'l'mësë gwäl ha'mä'pxa pex'í'taxs la'ë nagë'k'ilaxa
'wä'pëxa k'lë'së q'l'ë'nema qaxs de'np'läë, lä'g'ila k'lës q'l'ë'k'l'ëssa
'wä'pë qaxs q'l'ö'lëla'maaxs hë'menël'mëlë nä'qalxa 'wä'pë. Wä,
lae'mxaa lëx'aem hä'mä'pxa manō'lidzekwë pex'í'tëda äxä'nemäq
qaxs lë'x'a'mäë hë gwë'x'í'daatsëxa pex'í'tëxs á'lak'läläë pō'sq'laxs 25
g'ä'xäë nä'ënaküxs ʔëqëx'däsës ʔëgë'më lä'xa pex'í'të. Wä,
hë'ëmis lä'g'ila hä'labala manō'lisasa 'në'më pex'í't lä'xës legwí'-
laxs lö'max'í'däë 'nemä'l'í'dëxs la'ë L'ö'pa. Ilë'ëmëda lae'l'k'!wa-
na'yë hä'mä'pxa manō'lidzekwë lä'xa legwí'lë pex'í'ta qaxs k'l'el-
ta'maasëda ealostá'gasë hä'mä'pëq qaxs 'wí'l'ë'mäë äxä'lës yax'- 30
yig'ilë ʔë'wis q'l'ö'sna'yë, wä, hë'míslälëda gō'bet'ëna'yas, yíxs
k'l'ë'mäë hä'mä'yëda gō'betasa pex'í'të qaxs q'l'ünä'läë g'ä'yala-
tsa hä'ngäk' ʔë'wis q'l'ëmlälë, yíxs paq'l'ëxá'ëda k'l'ë'së kwë'sōdxa
gō'betaxs ha'mä'paaxa pex'í'të. Wä, la k'l'ëá's güyō'l'asqëxs la'ë
k'l'üd'l' lä'xëns q'l'öq'l'ö'nëx. Wä, ä'mes la xas'ë'dë q'l'ö'q'l'onäsa 35
hämki'näläq. Wä, la'men gwäl gwa'gwëx's'äla läq.

- 1 Perch 1).—The¹ wife cuts open the perch, so that the gills come off, and the intestines; and as soon as all the intestines and the gills have been taken out, she throws them out of the house. She cuts (the perch) open with her fish-knife, and she scrapes the body so
5 that the scales come off. When they are all off, she cuts across the body, in this manner:  As soon as she has finished, she takes her kettle and pours some water into it; and when it is half full, she puts it on the fire. When it boils, she takes the opened perch and
10 puts them into it. When they are all in, the man takes his tongs and stirs them. They stay for about half an hour according to the watch boiling over the fire. Then they are taken off of the fire. Now the boiled perch is done. Then the woman takes her
15 spoons and gives one to each of those who are to eat the boiled perch. When each has one spoon, they put the kettle of boiled perch in front of those who are to eat the boiled perch, and they begin to eat it with spoons. First they take out the backbone and the ribs: and when they have all been taken out, they take out the
20 heads and suck them, for they are very fat: and when the fat is all off, they suck out the eyes: and when these are off, they break them to pieces and suck out the brains: and when these are out,

- 1 Perch 1).—Wā,¹ la¹mē GENEMAS t'EX¹wi¹dxā LAMAWĒ qa lawāyēs q'ōsna¹yas LE¹wēs yāx'yig iē. Wā, g'il¹mēsē 'wi¹lāwa yax'yig iē LE¹wa q'ōsna¹yaxs la'ē k'!ādeq lāx L'āsanā¹yasēs g'ōkwē. Wā, laem hēem t'Ekū¹asēs xwa¹ayowē. Wā, la k'osēt¹ēdeq qa lawālēs
5 gōbet¹ena¹yas. Wā, g'il¹mēsē 'wi¹lāxs laē qatēt¹ēdeq g'a gwālēg a (nā). Wā, g'il¹mēsē gwālexs laē āx'ēlxēs hānx¹lanowē qa's gūxts¹ōlēsa 'wāpē lāq qa NEGoyōxs¹dalēsēxs laē hānx¹lents lāxēs legwilē. Wā, g'il¹mēsē medelx¹widexs laē āx'ēdxā t'eg'ikwē lamawa qa's āxsten lēs lāq. Wā, g'il¹mēsē 'wi¹lā¹staxs laē
10 dāx¹idēda begwānemaxēs t¹lēs¹lāla qa's xwēt¹ēdeq. Wā, lāxent¹ā nEXSEG iLElag¹ila lāx q'āq¹alak¹!a¹yaxENS 'nālāx yix 'wā¹waslalasas lāxa legwilē maEMDELqūlaxs laē hānx¹sano lāxa legwilē. Wā, laem L'ōpa LEMX¹stag¹i¹lakwē lāxēq. Wā, hēx¹ida¹mēsa ts'edāqē āx'ēlxēs k'āk¹ETS¹enaqē qa's lā ts'EWānaēsas lāxa yōsalaxa
15 LEMX¹stag¹i¹lakwē. Wā, g'il¹mēsē 'wi¹lxtoxa k'āk¹ETS¹enaqaxs laē hānx¹dzamōlilema LEMX¹stag¹i¹ats¹l'ē hānx¹lanōlaxa LELEMX¹staa¹gūlaxa LEMX¹stag¹i¹lakwē. Wā, lax¹da¹xwē 'yōs¹ida. Wā, laem hē g'il xelostayosēda xEMōmowēg¹a¹yas LE¹wa xaqē. Wā, g'il¹mēsē 'wi¹l¹staxs laē xelōstalax hēxt¹a¹yas qa's k'!EXwēq qaxs
20 lōmaē tSENxwa. Wā, g'il¹mēsē 'wi¹lāwē tSENxwa¹yasēxs laē k'!ūmt¹!ūlts¹!ālx gēgEBELōxstā¹yas. Wā, g'il¹mēsē 'wi¹lāx laē WEWE¹x¹SEND qa's k'!ūmt¹!ūlts¹!ōdēxa lEQwās. Wā, g'il¹mēsē 'wi¹lāqēxs laē

¹Continued from p. 154, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25
 enough, they stop eating with spoons and they drink a little water. |
 That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl
 of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30
 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she |
 throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35
 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40
 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLENDxēs k'wāx^umōtē xāqsa hēx't!a^εyē lāxa lēgwilē. Wā, 23
 g'il^εmēsē gwāLEXs laē ^εyōs^εidxa ^εwāpala LE^εwa q!ēm^εlalē. Wā,
 g'il^εmēsē pōl^εidEXs laē gwāl ^εyōsa. Wā,lā xāLEX^εid nax^εidxa ^εwāpē. 25
 Hēem gwe^εyōsa bāk!ūmē k'ōxwaxōda. Wā, g'il^εmēsē gwāLEXs laē
 hōqūwēlsa. Wā, laem gwāla ^εnEMX^εidāla hā^εmēx^εsilaēnēxa lamawē
 yisa Kwāgulē, yixs ^εnEMX^εidāla^εmaē hā^εmēx^εsilaēna^εyaq.

(2) Wā, g'a^εmēs hā^εmēx^εsilaēnēsa (ōsg'imoxwaxa lamawē, yixs hē^ε-
 maē gwēg'ilaxs laē t!EKwaq lāXEN g'ālē waldema lōxs laē k'ōsālayiwēs 30
 gōbetē. Wā, g'il^εmēsē ^εwī^εlāwē yāx'yig'ilas LE^εwa q!ōsna^εyē LE^εwa
 gōbetasēxs laēda ts!ēdāqē x'ix^εidEX mōqūlās LE^εwis ts!ENēxē. Wā,
 lā q!wēsā^εlax k'lēlāsa q!ōsna^εyē. Wā, g'il^εmēsē gwāLEXs laē ts!EX-
 ts!ōts lāxa lōq!wē. Wā, lā ^εnāxwaem hē gwēx^εidxa waōkwē. Wā,
 g'il^εmēsē ^εwī^εla gwāLEXs laē āx^εēdxēs hānx'LANowē qa^εs gūxts!ōdēsa 35
^εwapē lāq. Wā, la benk'!ōldza^εyaxs laē hānx'LEnts l:xēs lēgwilē.
 Wā, g'il^εmēsē medelx^εwidEXs laē āx^εēdxa āmemk'fināla lamawa
 qa^εs āxstendēs lāxa hānx'LANowē. Wā, g'il^εmēsē ^εwī^εlastaxs laē
 āx^εēdxa x'ig'ikwē ts!ENēxa qa^εs āxstendēs LE^εwa mōqūla LE^εwa
 q!ōsna^εyē. Wā, lā medelx^εwida. Wā, laxent!a hāyāqax nEXSE- 40
 g'ILElag'ila lāXENS q!aq'alak'layaxsens ^εnālāqē ^εwā^εwaslalasas ma-
 emdelqūlaxs laē hānx'sanowa lāxa lēgwilē. Wā, laem L'ōpa. Wā,
 laem hewāxa xwēt!ētse^εwa qaxs hē^εmaē lēgades āmstaēkwē lamā^εya.
 Wā, lāda ts!ēdāqē āx^εēdxēs lōq!wē LE^εwis gēlEMX^εā xELYowa qa^εs

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlilēsa lōq!wē lāxa āmstaakwilats!āxa lamawē hānx!lanowa. Wā, lā āx^ēdxā gēlemx^ā xēlyowa qa^s xelōstālēxa āmemk!^lināla hānx!laak^u lamawa qa^s lā xelts!^lālas lāxa lōq!wē. Wā, laem^ē nāxwaem gēyalēda lamawaxs laē yēyax^uts!^lā lāxa lōq!wē. Wā, g^lil^ēmēsē^ē w^lēla la yax^uts!^lā laxa lōq!wāxs laē k^lax^ldzamōlilas lāxa
 50 āmemk!^linalag^lilaxa lamawē. Wā, hēx^lida^ēmēsē xāmax^lts!^lanālēda^ē nāxwa bēbegwānemxs laē ēpaq qa^s ts!^lōq!^lūselēs lāxēs semsē. Wā, g^lil^ēmēsē^ē elāq^ē w^lēlaqēxs laēda lē^llanemaq āx^ēdxā k^lāk^lets!^lenaqē qa^s lā ts!^lewanaēsas lāxēs lē^llanemē. Wā, g^lil^ēmēsē^ē w^lilxtōxs laē k^llōqūlilxa āmemk!^linālag^lilats!^lē hānx!lanowa
 55 qa^s lā gūqōsas^ē wāpalāsa lem^xstagi^llakwē lāxa lōq!wa. Wā, laem^ē āem gūgēg^lints lāxa ha^ēmōtasa lem^xlaxwaxa lamawē. Wā, g^lil^ēmēsē^ē elāq^ē qōt!axs laē xwēlaqa k^llōxstōlilelaxa hānx!lanowē qa^s lā hāngalilas lāxa obēx^llalalilasēs legwīlē. Wā, lāx^lda^ēxwē^ē yōs^lidēda bēbegwānemamaxa^ē wāpalās lē^lwa q!^lōsna^ēyē lē^lwa mōqū-
 60 lāxs laē l^lōpa lē^lwa ts!^lenēxē. Wā, g^lil^ēmēsē^ē pōl^ēidexs laē gwāla. Wā, hēem gwe^ēyōsa g^lulē bāk!^lūm mekwāxalisē. Wā, laem^ē hōqūwēlsa. Wā, laem^ē hēwāxa nāgēk^lilax wāpa qaxs q!^lālela^ēmaaxs nāx^lida^ēmēlaxa^ē wāpē qō lāl q!^lāk^lalqēxs demp!^lāēs ha^ēmāx^ldē. Wā, k^llōst^lā ālaem gūlaxs laē nanaq!^lēsdg^lilaxa^ē wāpe. Wā, hē^lmis
 65 la nāgatsē. Wā, laem^ē gwāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When || the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside || of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she || takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u lamawa lāxa legwīlē, yixs ā^smaē 66
dōlts!oyewēda lamawē lāxa lex^ayē qa^s lā manōlidzem lāx āwa-
bā^syasa k[·]āk[·]edenwa^syasa legwilasa g[·]ōkwē. Wā, laem hēwāxa
lāwoyiwē yāx[·]yig[·]ilas lē^swēs q![·]ōsna^syē lē^swis gōbetē. Wā, gil[·]mēsē
k![·]ūmēlx[·]idē gōbetasēs laē xwēlēlisaq qa l![·]āsot![·]endēsa ālot![·]e- 70
nēx[·]dē. Wā, lāda ts![·]edāqē dōqwaḷaq qa k![·]iḡūmx[·]sāwēsa k![·]ālēla
lāx ālōt![·]ena^syas lō^smē ^swāsgemasas ōgwida^syas. Wā, k![·]ēs^smēsē
ālaem gēg[·]ilil k[·]exūmx[·]sālēda k![·]ālēla lāx ōgwida^syasēs laē l![·]ōpa.
Wā, lā āx[·]ēdxēs hāmādzowē lē^swa^sya qa^s lep![·]ālilēq lāx l![·]āsalila-
sēs k![·]waēlasē. Wā, lā āx[·]ēdxēs ts![·]ēslāla qa^s k![·]lip![·]lēdēs lāxa maē- 75
dzekwē lamawa qa^s lā k![·]libedzōts lāxa hāmādzowē lē^swa^sya. Wā,
ā^smēsē ax[·]ēdxa k[·]ōq![·]ā^syē k![·]wa^sxlāwa qa^s k[·]exālēs lāxa k![·]ūm[·]la
gōbeta. Wā, gil[·]mēsē ^swī[·]lāxs laē xamax[·]ts![·]ānaxs laē ēpaxa
q![·]emlalē qa^s ts![·]ōq![·]lūselēs lāxēs sēmsē. Wā, gil[·]mēsē ^swī[·]lāxs laē
āx[·]ēdxa ^swāpē qa^s hām[·]sgēmdēqēxs laē hām[·]ts![·]ānents lāxēs 80
ē^seyasōwaxs laē ts![·]ents![·]en[·]wīda. Wā, gil[·]mēsē gwālexs laē
ts![·]ewēl![·]exōda. Wā, gil[·]mēsē gwālexs laē xāl![·]ex[·]id nāx[·]idxa
^swāpē. Wā laem gwāl lāxēq.

Flounder.—Wā, gil[·]mēsē k![·]īmāqelaxa yō^snakūlāxs laē wī[·]x[·]sten- 1
dēda hānx[·]ēnoxwaxa pāēsaxēs pāpayaats![·]lēlē xwāxwagūma. Wā,
lā k![·]at![·]alēxsaxēs pāpayayowē saents![·]ō lax gēmxāgā^syasa pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāsbalē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōxlā^ēyasēs pāpayaats!ē xwāxwagūma. Wā, lā sēx^ēwūt!asēs pāpayax'sa^ēyasē sēwayowa. Wā, g'il^ēmēsē lāg'aa lāxa malp!enk'as ^ēwālaēdzas lāxens bālāxs laē hex^udze-
gēmx^ēida qa's qelkwalēxēs gēmxōt!ena^ēyaxs laē hānxensela ālāx
paēsa. Wā, laē pelk'i^ēlāla^ēmasxēs pāpayax'sa^ēyasē sēwayōxs laē
10 k'lik^ē!ēnakūla. Wā, g'il^ēmēsē dōx^ēwalelaxa paēsaxs laē sūsēwala
qa wūlg'aa^ēyēsēs pāpayaats!ē xwāxwagūma. Wā, g'il^ēmēsē
^ēwelg'aa^ēlexs laē k'āt!alexasxēs pēpayax'sa^ēyasē sēwayowa qa's
dāx^ēidēxēs pāpayayowē saents!āxs laē medensas qa's sex^ēidēxa
negēdzā^ēyasa paēsaxs laē nēxōstōdeq qa's k'!il^ēālexsēs lāx āg'iwa-
15 ^ēyasēs pāpayaats!ē xwāxwagūma. Wā, ā^ēmēsē la hēx'sā gwēg'ilaxa
waōkwē. Wā, g'il^ēmēsē q!eyōlxa paēsaxs laē nū^ēnakwa lāxēs
g'ōkwē.

Wā, g'il^ēmēsē lāg'alis lāx l!ema^ēisāsēs g'ōkwaxs laē genemas
k'!ōqūhila lālxamē qa's lā lents!ēsela lāxa l!ema^ēisē k'!ōqūlaxa
20 lālxamē qa's lā hāng'aa^ēlexsas lāx negoyā^ēyasa pāpayaats!ē xwā-
xwagūma. Wā, lā āx^ēēdxā paēsē qa's lā k'!ixts!ālas lāxa lālxamē.
Wā, g'il^ēmēsē qōt!ēda pāyats!ē lālxamāxa paēsaxs laē k'!ōgū^ēlexsaq
qa's lā k'!ōx^ēwūsdēselaq qa's lā k'!ōg^ēwilelaq lāxēs g'ōkwē qa's lā
k'!ōx^ēwalilaq lāx onēgwilasēs g'ōkwē.

25 Wā, lā āx^ēēdxēs ha^ēnemē qa's gūxts!ōdēsa ^ēwāpē lāqēxs laē
ts!ōxūg'indeq qa ēx'ts!owēs. Wā, g'il^ēmēsē ^ēwi^ēlāwē ^ēyāg'ig'a^ēyasēxs

she pours away the dirty water with which she washed it out; and 27
she pours in some more water, | until it is half full, and she puts it
on the fire. After | she has done so, she takes her fish-knife and sits
down alongside of the || flounder basket; and she takes out one of the 30
flounders and cuts open | the belly, which contains the intestines,
in this manner at × :

white side, she pulls
off the intestines close



| As soon as she turns over the
out the intestines. | She cuts
to their end, at the gills. | She

does not take off the gills from the head. || As soon as she has taken 35
out the intestines, it is in this way: |
down to the bone on each side cross-

manner: |
she puts it
beenspread
others; and



When this
on an old
out, | and she does the same with the
when that has been done, she | cuts off



Then she cuts
wise, in this
has been done,
mat that has

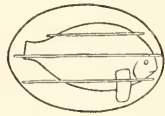
the tails; and when they have been cut off, the water in the floun-
der-kettle begins to boil. || She takes it off and puts it down by the 40
side | of her fire, and she takes split cedar-sticks and measures
them off | so that they are the size of the flounder-cooking kettle
crosswise. | Then she breaks off eight of them. When she has done
so, she puts | four on the water of the flounder-cooking kettle, || and 45
she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt 'wāpexs laē gūxts!ōtsa 'wāpē 27
lāq qa negoyoxsdālisēxs laē hānx'LENTS lāxēs legwīlē. Wā, g'il-
'mēsē gwālexs laē āx'ēdxēs xwālayowē qa's lā k'wag'āgililxa
pūyats!ē lālaxama qa's dāx'īdēxa 'nemē lāxa paēsē qa's xwāłtsē- 30
'stalēx yax'yīg'īlats!ūs tek!āsa paēsēxa g'a gwālēg'a (fig.) yix ×.
Wā, g'il'mēsē nelāwa 'meladzafyaxs laē gēlx'ūłts!ōdxa yax'yīg'īlē.
Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yāx'yīg'īlē lāxa q!ōs-
na'yē. Wā, laem k'lēs āxōdxa q!ōsna'yē lāxa hēx't!afyas. Wā,
g'il'mēsē 'wīlāwa yax'yīg'īlaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqedēdzōdex wāx'sadza'fyas g'a gwālēg'a (fig.). Wā, g'il-
'mēsē gwālexs lā k'ligēdzōts lāxa k'lāk'lobanē LEBēla. Wā, lā
hēemxat! gwēx'īdxa waōkwē. Wā, g'il'mēsē 'wīla gwālexs laē t!ō-
sāłax ts!āsna'fyas. Wā, g'il'emxaāwisē 'wīlaxs laē maemdelqūlē pa-
stag'īlats!ās hānx'LANOWA. Wā, lā hānx's'ENDEQ qa's hā'nōłisēs 40
lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mens'īdēs
lāx wādzEQ lEXsdaasasa pāstag'īlats!ē hānx'LANOWAXS laē k'ōk'OXSEN-
DEQ qa malgūnāłts!aqēs. Wā, g'il'mēsē gwālexs laē LEX'sTENSA
mōts!aqē lāxa 'wābets!āwasa pāstag'īlakwē hānx'LANOWA. Wā, lāxaē
āx'ēdxa mōts!aqē qa's gēk'iyindēs lāxa lā LEX'sTALA mōts!aqa (fig.'). 45

¹ See figure on p. 416.

46 in it. (Then it is this way:) | Now the broken cedar-sticks
 are floating on the hot | water; and she takes the clean floun-
 ders and lays them on top | of the | cedar-sticks; and she
 takes three more pieces of | broken | cedar-sticks and lays
 50 them on the flounder lengthwise; and || she takes another floun-
 der and lays it on top of it, so that it is crosswise | on the first one;
 and she takes three pieces of broken | cedar-sticks and lays them on
 top of it, in this way: and she does this to every
 one, | so that the hot water enters between them.
 This is called | "cedar- sticks laid between boiled
 55 flounders;" and || the broken cedar-sticks in the
 bottom of the kettle are called | "cross-cedar-
 sticks of the whole boiled flounders." When all | this has been
 done, she puts her flounder-cooking kettle on the fire; and | the
 flounders stay on the fire boiling for about half an hour according
 60 to the watch. | Then she takes them off the fire and puts || them
 down outside of the place where she is sitting. Then she takes
 a dish and | the bone strainer, and she puts (the dish) down by
 the side of the kettle in which the whole flounders have been
 cooked. | She puts the bone strainer under the topmost one of the |
 flounders, so that it does not break to pieces when she lifts it out, and
 she puts it into the | dish of the one who is to eat the flounder; and
 65 she does the same with the others. || As soon as she has taken the
 boiled flounders out of the kettle, she puts them into a dish | in front



46 Wā, laem pex'âlêda k'ok'oxsaakwê k'wa^εxlawa lâxa ts!elx^usta
 'wāpa. Wā, lâ äx^εêdxa ts!ewalagekwê paēs qa^s pāqeyîndēs lâxa
 k'wa^εxlāwê. Wā, lâxaē äx^εêdxa yūdux^uts!aqê k'ok'oxsaakwê
 k'wa^εxlāwa qa^s k'ak'êdêdzôdalēs lâxa paēsê lâxēs g'ildôlasê. Wā,
 50 laxaē äx^εêdxa 'nemê paēsa qa^s pāqeyîndēs lâq qa qeyâlēs lâxa
 g'ilx'dê äxts!öyôs. Wā, laxaē äx^εêdxa yūdux^uts!aqê k'ogek^u k'wa^εx-
 lāwa qa^s k'ak'êdêdzôdēs lâq, g'a gwälêg'a (fig.). Wā, lâ 'nāxwaem
 hê gwêx^εîdeq qa lälak'êsa ts!elx^usta 'wāpê lâq. Wā, hêem lēgades
 k'ak'etawa'yasa pāstag'îlakwê k'wa^εxlāwa. Wā, hê'mis lēgādêda
 55 banāxla'yê k'ok'oxsaak^u k'wa^εxlāwa lâx banāxla'yasa hānx'lanowê
 gayaxlê k'wa^εxlāsa ämstaêkwê pāstag'îlakwa. Wā, g'il'môsê 'wîla
 gwälêxs laê hānx'lents lâxēs paēsêlax'dema legwîla. Wā, lâxent!a
 nexseg'îlelag'îla lâxens q'lälak'layaxens 'nālāqê 'wā'waslallasas lâxa
 paēsêlax'dema legwîlêxs laê hānx'sendeq lâxēs legwîlê qa^s hāng'a-
 60 hilēs lâx l'āsailāsēs k'wāēlasê. Wā, lâ äx^εêdxa lōq!wê lē'wa
 xelyowê xaxx'ä qa^s lâ hā'nōlilas lâxēs ämstaêkwê pāstag'îlakwa.
 Wā, lâ aek'ilaxs laê xelabōtsēs xaxx'ä xelyo lâxa ek!ek'eya'yê
 paēsa qa k'îsēs q!wêl'îdaxs laê xelōstendeq qa^s lâ xelts!ōts lâxa
 pāspets!ats!êlê lōq!wa. Wā, lâ 'nāxwaem hê gwêx^εîdxa waōkwê.
 65 Wā, g'il'môsê 'wēg'iltêda pāstag'îlats!ê hānx'lanōxs laê k'agēmlî-

of those who are to eat the boiled whole flounders; and | immediately those who are to eat the flounders begin to eat, taking them up in the hands. | Some Indians call this "flounder-eating." They suck | the bones and the head and the gills while they are eating the || meat. When they have eaten it all, then water is given to them to | 70 rinse their mouth, and they drink. This is all about | one manner (of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the same as the cutting of the whole boiled flounder, || the only difference 75 being that there are no broken cedar-sticks, for | it is just put into the water when it begins to boil. When it has been | boiling a little while, it is stirred so that it breaks; and when | the meat comes off from the bones, it is done. Then | the flounder-cooking kettle is taken off the fire, and || a little oil is taken and poured into it. Then | 80 the woman takes the spoons and distributes them among those who are to eat | the boiled flounder. The woman takes dishes and a | large spoon, and puts the dishes down by the side of the | flounder-cooking kettle; and she takes the large spoon and || dips the boiled floun- 85 der out of the kettle, | and puts into the flounder-dish all the liquid and the meat. The dishes are half full of it. | Then it is placed in front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspeslaxa āmstaēk^u hānx^llaakwē paēsa. Wā, hēx^{ʼi}-
da^{ʼm}ēsē pāspeslaq xāmax ts^lānasēs e^ʼeyasōwaxs laē hām^x^{ʼi}deq. 66
Wā, la e^ʼnēk^{ʼē}da waōkwē bāk^lūma pāspes^{ʼē}da. Wā, laem k^ʼlīxwax
xāqas lē^ʼwa hēx^{ʼt}!a^ʼyas lō^ʼ q^lōsna^ʼyas, yīxs laa^lal q^l!emlq^l!alex
q^l!emlalās. Wā, g^ʼil^ʼmēsē ^ʼwī^ʼlaxs laē tsēx^ʼītsa ^ʼwāpē lāq qa
ts!^ʼEWĒL!^ʼEXOYOS. Wā, lā nāx^{ʼi}dexs laē gwāla. Wā, laem gwāl lāxa 70
^ʼnem^x^{ʼi}dāla.

Flounder eaten with Spoons (e^ʼyewēk^u paēs). Wā, hēem gwālē
xwūla^ʼyasa paēsē xwāla^ʼyasa āmstaēkwē hānx^llaakwē paēsa. Wā,
lēx^ʼa^ʼmēs ōgūqalayōsēxs k^ʼlōsāē k^ʼōk^ʼoxsaak^u k^ʼ!wa^ʼxlāwa yīxs
ā^ʼmaē āxstendayo lāxa ^ʼwāpaxs laē maemdelqūla. Wā, lā gag^ʼūla 75
maemdelqūlaxs laē xwēt!^ʼētse^ʼwa qa q^l!wēq!^ʼūts!^ʼēs. Wā, g^ʼil^ʼmēsē
k^ʼlīnemg^ʼilēlēda q^l!emlalē lāxa xāqaxs laē l^ʼōpa. Wā, laem hānx-
sanowēda pāstag^{ʼi}lats!^ʼē lāxa pāstag^{ʼi}lax^ʼdem lēgwīla. Wā, lā āx^ʼē-
tse^ʼwa hōlalē l^ʼēna qa^ʼs k^ʼlūnq!^ʼegemē lāq. Wā, la^ʼmē āx^ʼēdēda
ts!^ʼedāqaxa k^ʼāk^ʼets!^ʼenaqē qa^ʼs ts!^ʼewanaēsēs lāxa pepastagūlaxa 80
pāstag^{ʼi}lakwē. Wā, lā āx^ʼēdēda ts!^ʼedāqaxa lōelq!^ʼwē lē^ʼwa
^ʼwālasē k^ʼāts!^ʼenaqa. Wā, lā mexenōlīlēlasa lōelq!^ʼwē lāxa pāsta-
g^{ʼi}lats!^ʼē hānx^llanowa. Wā, lā āx^ʼēdxa ^ʼwālasē k^ʼats!^ʼenaqa qa^ʼs
tsayōlts!^ʼāls lāxa pāstag^{ʼi}lakwē qa^ʼs lā tsēts!^ʼālas lāxa pāspēyats!^ʼēlē
lōq!^ʼwa ^ʼwī^ʼlēda ^ʼwāpala lē^ʼwa q^l!emlalē. Wā, lā naengōyōxsdalēda 85
lōelq!^ʼwaqēxs laē k^ʼāgemlēem lāxa pāspeslaq. Wā, hēx^{ʼi}da^ʼmēsē

They eat it with spoons; and | when they have eaten, they drink a
90 little water to cool themselves; || and after drinking, they go out.
That is all | about it. |

1 **Steamed Flounder** (Flounders steamed standing on edge on
stones).—(The man gathers driftwood, and when he thinks he has
enough to steam on stones the flounders put on edge, he goes home to his
house. When it is high water, he throws out the driftwood on the
beach of his house;) and¹ when all the driftwood is out, | he takes two
medium-sized pieces of | driftwood not quite one fathom in length, |
5 and puts them down above high-water mark. They are four || spans
apart. He takes | easily-splitting cedar-wood and splits it into |
thin pieces to start the fire, and he puts them down between the | two
side-pieces of the fire. Then he takes medium-sized dry | driftwood
and puts it down on top, so that the top is on the same level as the ||
10 two side-pieces. Then he puts driftwood crosswise over them. | As
soon as it reaches from one end to the other the whole length of the
two side-pieces, he | takes a medium-sized basket and goes to pick
up medium-sized fresh stones, | and puts them into his stone carrying-
basket. When it is full, | he carries it up and pours the stones on top
15 of the cross-pieces on which the flounders are to be steamed. || He
continues doing this, and does not stop until the stones are thick |
over the top of it. Then he lights a fire under | them at each end.

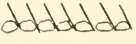
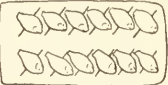
88 pāspes^εēdex^εda^εxwa. Wā, laem^εyōs^εtsēs k'āk'ets!enaqē lāq Wā,
g'īl^εmēsē^εwī^εlaqēxs laē xāl^εex^εīd nāx^εīdxa^εwāpē qa^εs k'ōxwaxōdēs
90 lāq. Wā, g'īl^εmēsē^εg'wāl nāqaxs laē hōqūwēlsa. Wā, laem^εg'wāl
lāxēq.

1 **Steamed Flounder** (nēg'ek^u k'lot^ulaak^u paēs). Wā, g'īl^εmēsē^εwī-
ēlōtāwa q'lēxalaxs laē hēx^εīdaem āx^εēdxa^εmalts!aqē hā^εyāl^εag'it
q'lēxalaxa hāsele^εmē k'lē^εs nēmp!enk'ēs āwāsgemasē lāxens bāLax
qa^εs k'ātemgalisēs lāx āLa^εyasa^εyax^umutē. Wā, lā mōp!enk'ē
5 āwālagāfaasas lāxens q'lwāq!wax^εts!āna^εyēx. Wā, lā āx^εēdxa
ēg'aqwa lāx xāsewē k'lwāx^εlāwā qa^εs xōxō^usēndēq qa ām^εāmū-
yastowēs qa^εs g'ālastoyā. Wā, lā lōlāxōts lāx āwāgawa^εyasa
malts!aqē k'āk'ēdenwa^εya. Wā, lā āx^εēdxa hā^εyala^εstōwē lem^εxwa
q'lēxala qa^εs lōxūyīndālēs lāq. Wā, g'īl^εmēsē^εnēmāk'īya lē^εwa
10 malts!aqē k'āk'ēdenwēxs laē gēk'īyīndālāsa q'lēxalē lāq. Wā,
g'īl^εmēsē^εlēl^εēnd lāx wāsgemasasa malts!aqē k'āk'ēdenwa^εye, laē
āx^εēdxa hēla lex^εya qa^εs lā menaxa hā^εyāl^εa ālexsem t'lēsema
qa^εs lā t'lāxtslālas lāxēs t'lāgats!ē lex^εya. Wā, g'īl^εmēsē^εqōt!axs
laē k'lox^εūsdēsaq qa^εs lā qepeyīnts lāxēs t'lēqwapdenalaxa paēsē.
15 Wā, lā hēx^εsāem g'wēg'ilē. Wā, āl^εmēsē^εg'wālexs laē wākwa
t'lēsemē la hamelqeyē lāx ōkū^εya^εyas. Wā, hēx^εīda^εmēsē^εtsēna-
bōtsa g'ūlta lāx wāx^εsba^εyas. Wā, g'īl^εmēsē^εx'īqōstāxs laē āx^εēdxa

¹ Continue i from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
 the stones, and | carries it down to his fishing-canoe. Then he takes
 the flounders || and places them in the basket. When it is full, he | 20
 takes up the flounder-basket and carries it to the wood-pile. | He takes
 an old mat and spreads it out on the beach. Then | he takes the
 flounder-basket and pours the flounders on to the old | mat, so that
 they lie on it. Then he goes back to the beach and || brings up the 25
 rest of the flounders. As soon as he reaches his fishing-canoe, | he
 takes the flounders and puts them into the flounder-basket; | and
 when they are all in, he picks up (the basket) and | carries it up the
 beach, and puts it down by the side of | the old mat on which the
 flounders have been placed; and he goes up the beach, and takes the 30
 tongs out of his house, || and a bucket, and also old mats for covering, |
 and also-cedar wood; and he takes these and puts them down by the
 wood-pile. | Then he takes the long tongs, picks out the red-hot
 stones, and | puts them down on the beach not far from | where he 35
 stands, for he never moves his feet when he puts down the || red-hot
 stones. He puts them down on a level place on the beach. | When all
 the stones have been taken out of the fire, he levels the | hot stones
 with his tongs; and when they have all been levelled down, | he takes
 his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa^éyē yix t'lägats'lex'däsēxa tlēsēmē qa's lä dälaq qa's lä k'lox- 18
^éwalexsas läxēs L'lägēdzats'lē xwāxwagūma. Wä, lä äx^édxä paēsē
 qa's lä k'lexts'lälās läxa lexa^éyē. Wä, g'il^émēsē qōt'laxs lä 20
 k'logūltsaxa päyats'lē lexa^éya qa's lä k'logūnōlīsas läxa t'leqwabē-
 gwēsē. Wä, lä äx^édxä k'lāk'lobanē qa's lēp'lälīsēs. Wä, lä
 äx^édxä päyats'lē lexa^éya qa's lä gügēdzōtsa paēsē läxa k'ligēdzowe
 k'lāk'lobanā. Wä, lä xwēlaqants'lēs läxa l'ēmā^éisē qa's lä ētlēd 25
 läxēs ānēx'sā'yē läxa paēsē. Wä, g'il^émēsē läg aa läxēs L'lägēdzats'lē
 xwāxwagūmxs lä äx^édxä paēsē qa's lä k'lixts'lälās läxa päyats'lē
 lexa^éya. Wä, g'il^émēsē ^éwī^élts'lāxs läē k'logūltxsaq qa's lä k'lox-
^éwūsdēselaq qa's lä hānēxelisas läxa k'legēdzāyaasasa päēsa
 k'lāk'lobana. Wä, lä läsdēsa qa's lä äx^édxä k'lip'lälāa läxēs g'ōkwē 30
 l'ē^éwa tsāyats'lē nagats'lā. Wä, hē^émisa nēnayimē k'lāk'lek'lobana.
 Wä, hē^émisa k'wa^éxlāwaxs läē dälaq qa's lä äx^éälīsas läxēs t'leqwa-
 bekwē. Wä, hēx'īdā^émēsē äx^édxä g'ilt'la k'lip'lälāa qa's k'lip'lidēs
 läxa x'ix'ixsemāla tlēsēma qa's k'lip'lälēsēlēs läxa k'lēsē qwēsāla
 läxēs lāwēdzasē qaxs hēwāxāē lēqūlīsē g'ōgūyāsēxs läē k'lip'ledxa 35
 x'ix'ixsemāla tlēsēma qa's k'lip'lälīsēs läxa ^énēmā^éisē. Wä, g'il-
^émēsē ^éwīlg'ilqēda gūltāxa tlēsēmāxs läē gōlg'ilqasēs k'lip'lälāa läxa
 x'ix'ixsemāla tlēsēma qa ^énēmāk'iyax^éīdēs. Wä, g'il^émēsē ^énēmā-
 k'iyaxs läē äx^édxä nūgats'lāxs läē ^éwābets'lälāxa ^éwē^éwāp!ēmē qa's
 xal'lex^éīdē xōlzeleyints läxa x'ix'ixsemāla tlēsēma qa ^éwī^élāwēsa

- 40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
- 45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end | down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the
- 50 steamed flounders standing on edge on stones." || The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
- 55 intestines. He takes out one | flounder, and lays it flat on the cedar-sticks. | so that it stands on its edge on the | hot stones.  Each flounder leans against one sticks. When he has finished, it is | When he has put them all on, of the | cedar- in this way: | old mats and | lays them down he takes the
- 60 close to his steaming-place. When this has been done, || he

- 40 gūna^εyē k'wēk'lūtsemēq. Wā, g'il^εmēsē ^εwī^εla xōselg'intsā ^εwāpē lāx ^εwādzeqayayaasasasēxs laē āx^εēdxā xōkwē k'wa^εxlāwā k'lēs ālaem lēslekwa qa^εs ^εmēs^εīdēsa ^εnemp!enk^εē lāxens q!wāq!wax^εtslāna^εyē, hē^εmisa mōdenē ēsegriwa^εyasēxs laē k'oqōdeq. Wā, hē^εmis la ^εmenyayosēxa waōkwē k'wa^εxlāwaxs laē hana^εk'ōk'oxsēā-
- 45 laxa q'lēnemē hēsta āwāsgem xōk^u k'wa^εxlāwā. Wā, g'il^εmēsē k'ōtaq laem hēl^εālaxs laē q!wāg'aalōdālas lāxa x'ix'ixsemāla t'lēsema g'a gwālēg'a (*fig.*), yixs ^εnal^εnemp!enk^εāē lāxens q!wāq!wax^εtslāna^εyaqē āwālagālaasas lāxēs g'ildōlasē lē^εwis ts!ēg'olasē. Wā, hēem lēgades k'lōt!aasdemasa ^εneg'ikwē paēsa k'wā^εxlāwē q!waaak^u
- 50 lāxa x'ix'ixsemāla t'lēsema. Wā, hē^εmis lēgādēda x'ix'ixsemāla t'lēsemas ^εnex'demāxa k'lōt!aakwē paēsa. Wā, g'il^εmēsē ^εwī^εla la q!waaakwa k'waxlāwaxs laēda begwānemē āx^εēdxā pāyats!ē lexā^εya qa^εs lā k'lōgūnōlisis lāxēs ^εneg'aslaq. Wā, laem hēwāxa t!ox^uwīdxā paēsē qa lawāyēs ts!enēxas. Wā, lā dōlts!ōdxā ^εnemē
- 55 paēs qa^εs paxendēs laxa k'wa^εxlāwē qa k'lōtalēsēxs laē āxa lāxa ts!elqwa t'lēsema. Wā, lā ^εnāl'nema paēsē lāxa ^εnāl'nemts!aqē k'wa^εxlāwā. Wā, g'il^εmēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'il^εmēsē ^εwilg'aalaxs laē āx^εēdxā k'lāk!ek!lobana qa^εs lā lep!elselas lāx māg'inwalisasēs ^εnek'asōlē. Wā, g'il^εmēsē gwā-
- 60 lexs laē āx^εēdxā wewāp!emts!āla nagats!ā qa^εs tsādzeleyīndēs

takes the bucket with fresh water and pours it | over the flounders 61
standing on edge on the stones. When the water has been poured
out, | he quickly takes up the old mats and throws them over them; |
and it does not take long before he takes off the covering, for
(the flounders) are now done. | As soon as he has taken off the
whole covering of old mats, the man || calls his numaym to sit 65
around the place where the flounders were steamed, | to eat the
steamed flounders. The men all come and sit around | what they
are going to eat. When they are all there, | each man takes one |
flounder, and they pinch off (the meat) and put it into their mouths;
and || after each has eaten one flounder, they take another one and 70
eat it; | and when there are many flounders, then all the men try to
eat many | flounders; and sometimes each man will eat four |
flounders when there are many. And when the flounder-eaters
finish, | they go home to their houses, and they wash their hands;
and || after they have done so, they drink a little water, after | rinsing 75
their mouths for the salty taste to come out. The reason why they
do not | drink much water is because they are afraid to drink much
when they first | taste the flounders steamed standing on edge on
stones, for then they would | always want to drink water. There-
fore they only || drink a little water to wash down what they have 80
eaten. | This also is not given at a feast to many tribes. That is |
all about this. |

lāxa k'!ōt!aakwē paēsa. Wā, g'il^εmēsē ^εwilg'ilts!āwa ^εwāpaxs laē 61
hanakwila dāx^εidxa k'!āk'!ek'!obana qa^εs nāseyindēs lāq. Wā,
k'!ēst!a ālaem gālaxs laē nāsōdexa nayi'mē qaxs l^εmaē l!ōpa.
Wā, g'il^εmēsē ^εwi^εlāweda k'!āk'!ek'!obana nāyimxs laēda begwā-
nemē lē^εlāxēs ^εne^εmēmōtē qa lās k'!ūtsē^εstalāxa ^εne^εg'asaxa paēsē 65
qa^εs pāspesēxa ^εne^εg'ek' paēsa. Wā, lā ^εwi^εlaem lā k'!ūtsē^εstalīse-
lēda bēbegwānemaxēs ha^εmālē. Wā, g'il^εmēsē ^εwilg'alisexs laē
hēx^εidaem dāx^εidēda ^εnāl^εnemōkwē bēbegwānemxa ^εnāl^εnemē lāxa
paēsaxs laē ēpaxelaq qa^εs ts!ōq!ūselēs lāxēs semsē. Wā, g'il^εmēsē
^εwi^εlaxa ^εnemē paēsaxs laē ēt!ēd āx^εidxa ^εnemē qa^εs hām^εx^εidēq. 70
Wā, g'il^εmēsē q!ēnema paēsaxs laēda ^εnāxwa bēbegwānem q!āq!ē-
k'!esap!axa paēsē, yixs ^εnāl^εnemp!enaē mōk!ūsa ^εnemōkwē begwā-
nemxa paēsaxs q!ēnemaē. Wā, g'il^εmēsē gwāla pāspesaxs laē
nā^εnak^u lāxēs g'ig'ōkwē qa^εs lā ts!ents!enkwa lāq. Wā, g'il^εmēsē
gwālexs laē xāl!ex^εid nāx^εidxa ^εwē^εwāp!emē yixs laē gwāl ts!e- 75
wē!exōda qa lāwāyēsēs demp!aēl!exawa^εyē. Wā, hēm k'!ēsēlts
q!ēk'!esxa ^εwāpē qaxs k'ilelaē geyōl q!ēk'!eseq qaēxs g'il^εmaē
p!ex^εalelēda ha^εmaag'ōlaxa k'!ōt!aakwē ^εne^εg'ik' paēsaxs laē āem
lā hēmenālāem la naq!ēxsdxā ^εwāpē. Wā, hē^εmis lāg'ilas āem
xāl!ex^εid nāx^εidxa ^εwāpē qa^εs ts!ewendzēm^εxēs hamāx'dē. Wā, 80
lāxaē k'!ēs k'!wēladzem lāxa q!ēnemē lēlqwāla^εya. Wā, laem
gwāl lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches. | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water || into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

1 **Fresh Herring-Spawn on Cedar-Branches.** Wā, la^εme'sen ē'dza-
 qwaltsa tslap!axē yixs hē^εmaaxat! gwālē gwā'laasasa q!wā'xē,
 yixs laē g'iwā'la lā'xa de'msx'ē. Wā, lē'x'a'mē ō'gūqalayosēxs
 k'le'saē q!ūnā'la lē'mxwase^εwa, yixs lē'x'a'māē lā'g'ilas āxstā'nō
 5 lāxa wa'yadē qaxs g'ī'le'māē gwāl wa'sēda wa'na'yaxs la'ē hē'x'ē-
 daem āxwūstā'nowēda EDENDXLā'la ts!a'p!axa q^εs lā hāng'ī'layo
 lā'xa g'ō'kūlōtē. Wā, la'ē'm halaxwa k'le'lx'k'lax'xa aē'ntē.
 Wā, la^εya'x'semxs lē'mxwase^εwaē. Hē'em hā'labala la k'lex'p!a-
 x'ē'ī'dē; hē^εmēsēxs ha'labalaē la l!ax'wī'da. Wā, la'xaa lā'sē
 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lēmx'wīda. Wā, lē'x'a'mēs
 lā'g'ilas āxstā'no lā'xa de'msx'ūxs ho'lēm!a'axs la'ē qū'sā'layā
 ān^εē'ntē lāq. Wā, lā'xaē k'lē's hā'nx'lentse^εwa.

Soaked Herring-Spawn (Wūsc'laxa aē'ntē).—Wā, hē^εmaaxs la'ē
 āx^εē'tse^εwa^εwā'lasē q!ō'lats!ē. Wā, la^εmē'sē āx^εē'tse^εwa ānda'ts!ē
 15 xetse'ma q^εs g'ā'xē hā'ng'alilas lax gemxotsā'ilasa g'ō'kwē. Wā,
 la, qwētey'index t!ēmā'k'ēya'fyas. Wā, la gūxts!ā'las lā'xa q!ēq!o-
 lats!ē. Wā, g'ī'le'mēsē elā'q qō'qūt!axs la'ē qep!eqa'sa a'lta^εwap
 lāq. Wā, a'l'mēsē gwāl qepa'sa^εwa'paxs la'ē nēlk'ēya'x'ē'īd lā'xa
 aē'ntē. Wā, hē'em hē'x'dems gwē'x'ē'īdēda gāā'la. Wā, ā^εmēsē
 20 la bawā'p!es. Wā, g'ī'le'mēsē neqā'laxs la'ē hē'lase^εwa la'ē'lk!wa-
 na'yē qa g'ā'xēs wūsa'xa aē'ntē. Wā, g'ī'le'mēsē g'ā'xēda la'ē'lk!wa-
 na'yaxs la'ē k'lūs'ā'ililēda^εnal'nemō'kwē lāx^εwā'x'sanā'ililasa^εnāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back || of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the | spawn is on the near side of the steaming-box, | then all the | hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she || rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on || doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat || scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and || long-handled ladles, and with the 45

°NEMSGEMĒ q!ō'lats!ä. Wä, g'í'f'mēsē k!ūs°ā'lilexs la'ē wūs°ē'dxa 23
 ae'ntē. Wä, g'í'f'mēsē gē'g'ilil wüse'lgēqēxs la'ē nel'í'ts āwē'g'a°ya-
 sēs e°eyasō' lā'xa k!ā'°mo°mo. Wä, la gō'laxa ae'ntē. Wä, g'í'l- 25
 °mēsē °wí'°la gā'xēda ae'ntē lā'xa gwā'sanēqwasa q!ō'lats!äxs la'ē
 °wí'°lēda k!ā'°mo°mo lā'xa qwē'sanēqwē. Wä, lē'da le'k!wana'°yē
 gō'lx'°itsēs hē'k!lōlts!āna lā'xa k!ā'°mo°mō qa's gūxts!ō'dēs lā'xa
 lā'logūmē ha'nē'la. Wä, g'í'f'mēsē °wí'°lēda k!ā'°mo°mōxs la'ē ē't!ēd
 wūsgē'ndxa ae'ntē. Wä, g'í'f'mēsē la gē'g'ilil wüse'lgēqēxs la'ē 30
 ē't!ēd hē gwē'x'°īdeq lā'xes g'í'lx'°dē gwē'g'ilasexs la'ē g'ā'laqaxa
 ae'ntē qa's °ne'lēxēs e°eyasō' qa lā'sa k!ā'°mo°mo lā'xa L!ā'sanē-
 qwasa q!ō'lats!ē. Wä, lā'xaa hē'em gwē'x'°īdexs la'ē gō'x'°wīdxa
 k!ā'°mo°mo qa's lā gūxts!ō'ts lā'xa lā'logūmē. Wä, la hē'x'sāem
 gwō'g'īlaq. Wä, a'l'mēsē gwā'lēxs la'ē °wí'°lāwēda k!ā'°mo°mo. 35
 Wä, g'í'f'mēsē gwā'la la'ē āx°ē'tse°wēda ā°wā'wē hā'nēnx'lano qa's
 gūxts!ā'yāēsa ae'ntē lāq. Wä, g'í'f'mēsē la °wí'°la qō'qūt!ēda
 hā'nx'lanāxs la'ē lē'°lalēda begwā'nemāxs g'ō'kūlōtē. Wä,
 g'í'f'mēsē °wí'°lāēlēda lē'°lānemāxs la'ē g'ā'g'alasīla hā'nx'°í'dxa
 ts!ē'nkwē xamā'sa. Wä, g'í'f'mēsē gwā'l hā'mā'pqēxs la'ē hānx'-
 lā'nowēda ēentts!āla hānx'lā'no lā'xa legwī'lē. Wä, la°mē'sē
 lē'x'°īda°mēda hā'yā'f'ā xwē'taq. Wä, g'í'f'mēsē mēdelx'°wī'dexs
 la'ē hā'nx'sanowēda hānē'nx'lanowē lā'xa legwī'lē. Wä, la°m
 L!ō'pa. Wä, la āx°ē'tse°wēda lo'elq!wē. Wä, la'xaē āx°ē'tse°wēda
 g'í'lu!ex!āla k'ats!ēnaqa. Wä, lē tseyo!ts!alasa k'a'ts!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all. ||

1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 *lā'xa aē'ntē la'xa hā'nx'lanowē qa's lā tsētš:lā'las lā'xa lō'elq!wē. Wā, g'í'f'mēsē qō'qūt'laxs la'ē āx'ē'tsē'wa l!lē'na qa's k!ūnqeyi'ndē lā'xa lox'utš:lā'la aē'nta. Wā, a'f'misē gwāl k!ū'nqasa l!lē'nāxs la'ē t!ā'x'ē'idē 'wā'palāsa aē'ntē. Wā, lā k'ax'dzamolē'lem lā'xa*
50 *k!wē'lē. Wā, la hē'x'ē'ida'na k!wē'lē 'yō's'ē'idqēxs g'ā'laē ts!ā'ēya k'ā'k'ets!enaqē lāq. Wā, lae'm k!ēs nā'naqalgewālx 'wā'pa qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'nis lā'g'ilas k!ēs la na'x'ida. Wā, g'í'f'mēsē gwāl e'nt!ātxa aē'ntaxs la'ē k'ō'xwa-xōtsa a'lta 'wa'pa. Wā, lae'm gwā'la.*

1 **Half-Soaked Herring-Spawn** (Dex'dā'x'xa aē'ntē).—Wā, hē'emxaa gwē'g'ilaxa aē'ntēs gwē'g'ilasaxa g'í'lx'den gwā'gwēx's'ala'sa. Wā, lē'x'a'ēs o'gūqalayō'sēxs k!ē'saē gē'stalila lā'xa q!ō'lats!āxs lā'ē wūs'ē'tsē'wa yixs k!ē's'ēmaē ēel!ex'semx'ē'idēda aē'ntē. Wā,
5 g'í'f'mēsē 'wī'ē'lāwēda k!a'ēmo'ēmāxs la'ē tē'texsemdālaxa aē'ntē qa lō'elxsemēs qa ā'ēs hē'ē'lāla mūx'utš'lowēs lā'xens e'eyasā'xs gō'xsemē'sēwaē. Wā, hē'nis lā'g'ilts la lō'elxsemxs la'ē mūx'utš!ā'layo lā'xa lō'q!wē. Wā, la 'maē'ēmaltsemg'ī'lak' lā'xa 'nā'l-
'nemō'kwē bē'begwānema. Wā, g'í'f'mēsē 'mā'gūnaltsema lō'elx-
10 semē ā'ent la xex'utš!ō lā'xa 'nā'l'nemēxla lō'elq!wāxs la'ē k'ax'dzamo'ē'lē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'ē'ida-
'mēsēda k!wē'lē dā'g'ilts!ōdxa 'nā'l'nē'msgēmē lā'xa lō'elxsemē aē'nta qa's hā'mx'ē'idēq, wā, g'í'f'mēsē hā'mx'ē'idexs la'ēda genē'-masu k!wē'lasē āx'ē'dxēs k'ā'k'ets!enaqē qa's lā āxēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts || to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and | she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is all about this. |

ā'Lotāga^εyasa lō'q!wē. Wā, la tsē'x^εīdxa a'ltē ^εwā'pa qa^εs lā 15
qep!ē'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'ī'l-
^εmēsē ^εwī'ēlēda k!wē'laxa lō'elxsemē ae'nta, la'ē āx^εē'dxa k'ak'ē-
ts!ēna'qē. Wā, la ^εyō's^εīdxa ^εwa'paqela ae'nta. Wā, g'ī'l^εmēsē
^εwī'ēlaxs la'ē hō'qūwelsa. Wā, hē'em q!ūnā'la k!wē'ladzem lā'xa
g'ō'kūlōtēda de'nkwē ae'nta. Wā, la'xaēda xama'sē g'ā'galal- 20
g'iwē hā'mx^εī'tsē'wa, yixs k'lēs^εmaē dex'dax'ī'dxa de'nkwē
ae'nta. Wā, lae'm k'lēā's l!ē'ēna lā'yo lāq. Wā, lae'mxāē
g'wāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē). — Wā, g'ī'l^εem seq!aē'xs-
dēda bēbegwā'nemē, wā, la ā'em hogwē'la lāx g'ō'kwasā āxno'- 25
gwadāsa hē'laxās le'mx^εwīdaēna'yēs ae'ntē. Wā, la k!ūs^εalīla.
Wā, la nē'laemxa gene'masa begwā'nemāxs seq!aē'xsdaē lāx ae'nta.
Wā, hē'x^εīda^εmēsēda ts!ēda'qē āx^εē'dxēs hā'madzō'wē lē'ēwa^εya
qa^εs lep!ā'lilēq lāx l!ā'sa^εyasa bēbegwānemē. Wā, la āx^εē'dxēs
lālxamē qa^εs lē k'lats!ō'dēq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30
lā'xa ha'ma'dzowē lē'ēwa^εya. Wā, la gūldzō'tsa ae'ntē lāq. Wā,
la'xaē āx^εē'dxēs ts!ēba'ts!ē qa^εs k!ūnxts!ō'dēsa l!ē'ēna. Wā, la
hā'nqas lā'xa ae'ntē. Wā, lā'x'da^εxwēda bēbegwānemē dax^ε-
īdxa ae'ntē qa^εs ts!ep!ē'dēs lā'xa l!ē'ēna qa^εs ts!oq!ūsēs
lā'xēs se'msē. Wā, lae'm qlē'qebalas lā'xa l!ē'ēna qaxs xe'nle- 35
lāē k!ō'lēda ae'ntaxs hā'ma'ēyāxs le'mxwāē. Wā, g'ī'l^εmēsē
g'wāl hā'mā'pa la'ē tsē'x^εī'tsē'wa a'lta ^εwā'pa qa nax^εīdēs. Wā,
g'ī'l^εmēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm g'wāl lā'xēq.

1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

1 **Herring-Spawn with Kelp** (Qā'x'q!Elis ae'nt).—Wā, hē'εmaaxs
la'ē εnē'nk!ēx'īdēda begwā'nemē qa's lē'εlalēxēs g'ō'kūlōtaxa le'n-
sē. Wā, la dzā'qwaaxs la'ē āx'ē'dēda genē'masēxa q!ō'εlats!ē.
Wā, la gūxts!ō'tsa a'ttē εwāp lāq qa negoyā'lēs. Wā, la āx'ē'dxa
5 yaē'loyāla qlaxq!Elisē. Wā, la qwē'lālx yaē'loyāfyas. Wā, la
āxstā'las lā'xa q!ō'lats!āxa dzā'qwa. Wā, lae'm t!ē'talil se'n'bēx
εwā'sgemasasa gā'nulē. Wā, g'ī'lēmēsē εnā'x'īdxa gaā'lāxs la'ē
lē'εlalēda begwā'nemāxēs g'ō'kūlōtē. Wā, lā'la genē'mas ē'kwa-
xēs g'ō'kwas qa ē'k!ēgwilēs. Wā, g'ī'lēmēsē gwāl ē'kwaaxs la'ē
10 lēpsē'stalil'elasa k!wadzō'wē lē'el'εwāfyā. Wā, g'ī'lēmēsē gwā'lēxs
la'ē āx'ē'dxa hānēx'la'nowē qa g'ā'xēs hex'hanī'l lā'xa ōstā'lilasa
g'ō'kwē. Wā, g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxēs lō'elq!wē qa
g'ā'xēs mex'ū'lita laxaaxa ostā'lilasa g'ō'kwē. Wā, g'ī'lēmēsē gwā'-
lēxs la'ē āx'ē'dxēs l!ē'na lē'wēs k'ā'yats!ē yibelō'sgema. Wā,
15 g'ā'x'ēmāxā āx'ū'lilēlas lā'xa ostā'lilasēs g'ō'kwē. Wē, hē'εmēlēda
naē'ngats!ē εmaltse'ma. Wā, εnal'ne'mp!ēna mō'sgemē'la naē'ngat-
s!ē qaxs q!ē'nēmaēda εwa'pēl ā'xa q!ā'x'q!Elisāxs hā'nx'lentse'wāē.
Wā, lae'm εnā'xwaem la gwalāla. Wā, g'ī'lēmēsē g'ā'xē
la'εwūmēmsēxs la'ē hē'x'īdāem la'qolīxēs g'ō'kwē. Wā, g'ī'l-
20 mēsē x'ī'qostāxs la'ē ē'selax hā'ya'l'āsēs εne'ēmē'mote qa g'ā'xēs
hō'gwīla. Wā, g'ī'lēmēsē g'ā'xēxs la'ē εyā'laqqa qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wā, hē'x'īdā'ēmēsa hā'ya'l'fa la xwē'laqa hō'qū-

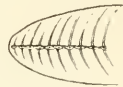
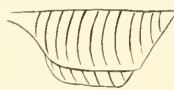
young men go out again | to call the guests again. Not long and | all the guests come. Immediately the woman takes her box of 25 dried salmon and puts it down near the door of the house. | Immediately the young men untie the cover, and they scorch (the salmon), and several | of them draw fresh water for the guests to drink first. Now we have | finished with the eating of the dried salmon, for I have already talked | about this. Then the young men take the kelp and || break it into pieces small enough for our mouths. As soon as | it is 30 all in pieces, it is taken out of the steaming-box with the hand, and put into | the kettles; and when they are full, fresh water is poured on; | and they only stop pouring on fresh water | when it shows over the pieces of kelp. Then the || kettles are put on the fire. The 35 young men | take the tongs and stir with them. They keep on | stirring until it begins to boil; and when it has been | boiling for a long time, the kettles are taken off the | fire. Now it is done. At once the young men take || dishes and put them down in a row behind 40 the kettles; | and then the woman takes the large long-handled dipping-ladle | and gives it to the young men. This is used to dip | out the kelp from the kettle and put it into the | dishes. They only stop dipping it into the dishes when (the dishes) are nearly || full. As 45 soon as they have finished, they take oil and | pour it on, and they

welsa qa's lē ē'tsē'staxa lē'lanemlē. Wā, k'lē'stla gā'laxs gā'- 23
 xaē ē'wī'laēla lē'lanemē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
 xē'myatslē xetse'ma qa's gā'xē hā'nstōlilas lāx ō'stālilasa gō'- 25
 kwē. Wā, hē'x'ida'mēsa hā'yā'fa x'ā'x'wīdeq. Wā, lē'da waō'-
 kwē tsā'x altā ē'wā'pa qa na'naqalgriwēsa k'wē'lē. Wā, lae'mlēns
 gwal lā'xa xē'msxasaxa xa'ma'sē qaxg'in lā'x'ida'mēk' gwā'gwe-
 x's'ala lāq. Wā, lē'da hā'yā'fa āx'ē'dxa q'lax'elī'sē qa's k'ō'-
 k'lūpsa'lē qa ā'mēs hē'ldzeqela lā'xens se'msēx, wā, g'ī'f'mēsē 30
 ē'wī'wūlx'sēxs la'ē gō'x'ūlts'lālayo lā'xa q'lō'lats'lē qa's lē gūxts'lō'-
 yo lā'xa hāne'nx'lanowē. Wā, g'ī'f'mēsē qō'qūt'laxs la'ē gūq'le-
 qasōsa ā'lta ē'wāp. Wā, a'f'mēsē gwāl gū'qasa ā'lta ē'wāp la'qēxs
 la'ē nē'fid lāx ō'kūya'yasa k'ō'bēkwē q'lā'x'q'elīsa. Wā, lē hā'nx'-
 lendayowēda hāne'nx'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35
 fa āx'ē'dxa k'lē'k'leplāla qa's xwē'tēs lāq. Wā, la hē'menala-
 g'ilī'em la xwē'taqēxs la'ē maē'mdelqūla. Wā, hē'tla la gē'g'ī-
 līl maē'mdelqūlaxs la'ē hāux'sa'nowēda hāne'nx'lanowē lā'xa
 legwī'lē. Wā, lae'm lō'pa. Wā, hē'x'ida'mēsa hā'yā'fa āx'ē'd-
 xa lō'elq'wē qa's mex'alī'elīs lāx ā'lalīlisa hāne'nx'lanowē. 40
 Wā, lē'da ts'edā'qē āx'ē'dxa tsē'xlaxa g'ilt'exlāla ē'wā'las k'ats'le-
 na'qa qa's ts'lowēs lā'xa hā'yā'fa. Wā, hē'ē'mis la tseyō'lts'ā'-
 layos lā'xa hā'nx'laakwē q'lā'x'q'elīsa qa's lē tsēts'ā'las lā'xa
 lō'elq'wē. Wā, ā'f'mēsē gwāl ts'lēts'ā'laxa lō'elq'wāxs la'ē elā'q
 qō'qūt'la. Wā, g'ī'f'mēsē gwā'lēxs la'ē āx'ē'dxa l'ē'ē'na qa's 45
 k'lūnx'f'dēs lāq. Wā, a'f'mēsē gwāl k'lū'nqasa l'ē'ē'nāxs la'ē

47 only stop pouring oil on when | the liquid of the kelp is all covered
with it. Other | young men pass the spoons around among the
guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a
long time, then they have finished. Then they | cool themselves
down with fresh water. As soon as they finish drinking, the | young
men take up the dishes and take them to the wives of the | guests.
Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is
being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have for-
gotten about the herring-spawn. It is eaten dry with salmon-berry
shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-
goat brisket. It is cut off beginning at the | soft place between the
lower ends of the ribs and the breast-bone, | in this way:
As soon as it has been taken off, || it is hung up right over
5 the fire of the house. If it is very |
fat, then the side-ribs are cut off
from the backbone | all the way down to the
flanks, and it is in this way; and | it is also hung
up just over the fire of the house, and the other piece also. |



47 ha^smeleqeyi'ndex ^εwa'palāsa q!^lā'x'q!^lelīsē. Wā, lē'da waō'kwē
hā'yā'f'a ts!^lewanaēsa k'a'k'ets!^lena'qē lā'xa k!^wē'lē. Wā, gī'l-
^εmēsē ^εwi'lxtoxs la'ē k'ax'dzamolilema lō'elq!^wē lāq. Wā, la'x'-
50 dā'xwē ^εyō'sida. Wā, lē gē'g'ilil ^εyō'saxs la'ē gwā'fa. Wā, lē
k'ō'xwaxōtsa ā'ta ^εwā'pa. Wā, gī'l^εmēsē gwāl nā'qaxs la'ēda
hā'yā'f'a k'a'gililxa lō'elq!^wē qa^s lē mō't!ōts lāx gēgenē'masa
k!^wē'lē. Wā, la hōqūwelsēda k!^wē'ldē. Wā, lae'm k!^lē's hāma^εya
q!^lā'x'q!^lelīsaxs le'm^εwāē. Lē'x'aem ha^smā'pdemqōxs la'ē t!^lē'kwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'lentse^εwa lā'xa legwī'lē. Wā,
lae'm gwāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē^εmēsen ^εneim
l!^lelē'wēse^εwa, ae'ntaxs ma'yimaaxs le'm^εwāē lā'xa q!^wā'lemē.
Wā, la ts!^lepē'laem lā'xa l!^lē'na yīxa ae'ntē ^lε^εwa q!^wā'lemaxs
60 sō'x'asewāē. Wā, laem gwāl lā'xēq.

1 **Mountain-Goat Butchering.**—Wā, la^smēsen ēt!^lēdel gwāgwēx's^εālāl
lāxa lōq!^lūbānosa ^εmelxlowē. Wā, hē^smēxs laē t!^lōsoyā gāg'ilēla
lāx tēte^x'ba^εyas āwūlgawafyas gelemas ^lε^εwa xaqasa lōq!^lūbā-
nowē. Wā, lā g'a gwālēga (*fig.*). Wā, gī'l^εmēsē lāwāxs hāē tēx'-
5 stōts lāx nexstā^εyasa legwīlasēs gōkwē. Wā, gī'l^εmēsē ālak'lāla
tsenxwaxs laē tsek'ōdex gelganodza^εyas lāxēs x^εmomowēg'a^εyē
lāg'aa lāx pelspanōdza^εyas. Wā, lā g'a gwālēga (*fig.*). Wā, laxaē
tēx'^stōts lāx neqōstāwas legwīlasēs gōkwē ^lε^εwa āpsōdeq!^sas.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not 10 too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wä, laem x'íl'x'eld ^émel^émelq'ega^éya qaxs hē^émaē lēgēmsa hē gwēkwē. Wä, laxaē lep!älalōtsa yíx^usema^éyē lāxa k'!ēsē ālaem 10 ^énexwāla lāxa lēgwilē. Wä, lä t!ōsālux met!ōsas qa^és āx^éstēndēs lāxa ^éwābets!āla loq!wa. Wä, g'il^émēsē ^éwilāmasxa met!ōsaxs laē aēk'la ts!ōx^éwidēq lāx ^éwābets!āwasa lōq!wē. Wä, lä āx^éüstēndēq qa^és g'izdōlilēs lāxa ēk'ē alōmas lē^éwa^éya. Wä, lä gūx^éēdex ^éwābets!āwasa lōq!wē. Wä, lä hāng'alilas laxēs k!waē- 15 lasē. Wä, lä āx^éēdxa met!ōsē qa^és q!ex^éidē laqēxs laē malēx^éwidēq. Wä, g'il^émēsē ^éwiwelx'exs laē dāx^éidēq laxēs sēmsē qa^és lexts!ōdēs lāxa lōq!wē. Wä, lä hanal hē gwēg'ilaxa waōkwē. Wä, almēsē gwālexs laē ^éwilā lā malēg'ikwa qa^és lā ^éwilā la lexts!ā lāxa lōq!wē. Wä, lä lexts!ēs lāxa l!ema^éisē qa^és xex^éwidēxa 20 ālexsemē t!ēsema qa^és lā xex^ulents lāx lēgwilasēs g'ōkwē. Wä, laxaē āx^éēdxa ōgū^élamē lōq!wa qa^és g'āxē hāng'alilas lāxa mak āla lāx lexts!ewasasa malēg'ikwē met!ōsa. Wä, lä gūxts!ōtsa ^éwāpē hāq xa hā!sela^émē k'!ēs qōt!a lāq. Wä, laxaē gūq!eqasa ^éwāpē lāx lā lexts!ewatsa malēg'ikwē met!ōsa. Wä, lāla negoyoxsdāla. 25 Wä, g'il^émēsē gwālexs laē āx^éēdxa āma^éyē laxēs lōq!wa qa^és aēk'tē ts!ōxūg'indeq. Wä, g'il^émēsē la ēg'ig'axs laē pex'elg'indeq lāxēs lēgwilē qa lēm^ug'ax^éidēs. Wä, g'il^émēsē gwālexs laē lexts!ēs lāxa l!ema^éisē qa^és alēx^éidēx ^éwā^éwadā. Wä, g'il^émēsē q!āqēxs laē

30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

30 p!ōqōdxa ɛmalp!enk̄ē lāxens q!waq!wax'ts!ānaʔyēx yix ɛwāsgemasas
 g'āg'īlēla lāx ɔxlāʔyas. Wā, g'āxē dāsdēsēlaq qaʔs g'ig'alilēs
 lāx mak'āgaʔyasa lōq!wē. Wā, lā ɔt!ēd āx'ēdxa k'ats!ēnaqē qaʔs
 g'āxē hāng'alilas. Wā, laʔmē mēmēntsemx'īdēda t!ēsēmē. Wā, lā
 āx'ēdxēs ts!ēslāla qaʔs k'!p!idēs lāxa x'ix'ixsemāla t!ēsēma qaʔs lā
 35 hapstents lāxa ɛwabets!āla lōq!wa qa lawāyēsa gūnaʔyē lāx ɔsgēma-
 ʔyas. Wā, lā āxstents lāxa lents!ewasasa malēg'ikwē ɛmet!ōsa. Wā,
 lā hanal hē gwēg'ilē. Wā, k'!ēst!a ālaem q!lēnema x'ix'ixsemāla
 t!ēsēmxs laē medelx'widē ɛwāpalāsa malēg'ikwē ɛmet!ōsa. Wā,
 hēʔmēs la yax'īlaatsa malēg'ikwē ɛmet!ōsa. Wā, g'il'ēmēsē ɛwīʔla
 40 yāx'īdexs laē xwēhaqa āx'ēdxēs ts!ēslāla qaʔs k'!p!ūstālēxa t!ēsēmē
 laxa lā tsēxats!ē lōq!waxa ɛyāsekwē qaxs hōʔmaē lēgēmsa lōq!wē.
 Wā, lā k'!ibenōlīsēlaq lāxa lēgwilē. Wā, g'il'ēmēsē ɛwīʔlōstaxs laē
 āx'ēdxa k'ats!ēnaqē. Wā, laxaē āx'ēdxa ɛwāʔwēdē qaʔs ɛk'!axstāla-
 masēq. Wā, lā ax'ēwitsa k'ats!ēnaqē lāxa lā pex'ā'lēda ɛyāsekwē
 45 qaʔs lā tsēts!ālas lāxa ɛwāʔwēdē. Wā, g'il'ēmēsē qōt!axs laē lāg'alī-
 las lāxa onēgwītasēs g'ōkwē qa hālabalēs L!āx'īda. (Wā, la ɛnēk'ēda
 waōkwē bēgwānema qa hālabalēs L!ōx'wida.) Wā, la aēdaaqa
 lāxa lōq!wē qaxs k'!ōs'maē ɛwīʔlēda ɛyāsekwē. Wā, āʔmēsē la
 āx'ēdxa k'ōq!āʔyē k'!waʔxlāwa qaʔs k'il'wūstālēxa ts!ēts!ēmōtasa
 50 ɛyāsekwē. Wā, g'il'ēmēsē ɛwīʔlōstaxs laē dāg'ililāq qaʔs gūxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the 51
 water | in it goes with the fat. He takes it to the corner of the house,
 to a | level place, so that it does not cant over to one side as it stands
 on the floor, so that the cake of tallow will not be | thicker on one
 side than on the other, so that it may be just even. || After it has been 55
 in the corner for one night, the owner goes to take it. | He puts down
 the ice-cold tallow in the dish by the side of the fire, so that | the
 upper side gets warm; and when it is warmed through, he turns it
 around | so that the upper side also becomes warm; and when that
 is also warm, | the tallow is melted all around. Then the || man 60
 lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
 ately the cold tallow cake slips out of the dish. | Then he takes a broad
 piece of soft white cedar-bark and wraps it all around | it and puts it
 into a box. He takes the kelp bottle | and just breaks it off; and
 when he gets all the tallow out of the || kelp bottle, he takes soft 65
 cedar-bark and wraps it around it; | and he puts it into a small box,
 which he keeps by his side. | It is the box in which his wife keeps her
 comb and her | cedar-bark towel; for the Indians use the kidney-
 tallow of the goat to grease their | faces in cold weather in the
 winter, || for it is hard and the color of snow. When the day is hot | 70
 in summer, the men and the women also rub tallow on their faces, |
 so that they may not be sunburned; and when it is very cold in |

lāxa āma^əyē L'ōxwats!axa ^əyāsek^{wē} lōq!wa. Wā, lā lānu^xmē ^əwāpa- 51
^əyasa ^əyāsek^{wē} lāq. Wā, lāxaēs lāxa ōnēg^əwilasēs g'ōkwē lāxa
^ənemaēlē qa k'lē^sēs tsētālēda lōq!waxs ha^ənēlaē qa k'lē^sēs wākwa-
^əgawa^əya āpsba^əyasa ^əyā^sōk^{wasēs} āpsba^əyē qa ā^əmēsē ^ənemōkwa.
 Wā, g'il^əmēsē xāmaēl lāxa onēg^əwilaxs laē āx^əēdēda āxnōg^{wadāsēq} 55
 qa^əs lā hā^ənōlisasa L'ōxwats!āxa ^əyāsek^{wē} lōq!wa lāxēs lēg^{wilē} qa
 ts!elx^əwidēs ōsgēma^əyas. Wā, g'il^əmēsē ts!elx^əsāxs laē xwēlēlilaq
 qa ōgwaqēsa āpsōtāga^əyē ts!elx^əwida. Wā, g'il^əemxaāwisē ts!elx^ə-
 sāxs laē yax^əidē āwī^əstāsa ^əyāsek^{wē}. Wā, hē^əmēs la dāx^əidaatsa
 begwānemaxa L'ōxwats!āxa ^əyāsek^{wē} lōq!wa qa^əs qōx^əwidēq. Wā, 60
 hēx^əida^əmēsā L'ōxek^{wē} ^əyāsek^{wē} tsax^əwūlts!ā lāxa lōq!wē. Wā,
 hēx^əida^əmēsē āx^əēdxa ^əwadzowē ^əmēla k'ād^əzek^{wē} qa^əs q!ēnēp^əemdēs
 lāq. Wā, lā g'its!ōts lāxēs xetsemē. Wā, lā āx^əēdxa ^əwā^əwadē.
 Wā, ā^əmēsē wek'ōlaq. Wā, g'il^əmēsē ^əwi^əlāg'ihēna ^əyāsek^{waxa}
^əwā^əwadāxs laaxat! āx^əēdxa k'ād^əzekwa qa^əs q!ēnēp!ēndēs lāq. Wā, 65
 la^əxaē g'its!ōts lāxēs hē^əmenāla^əmē hānōdzilēl xaxadzema lāx
 g'iyimts!ewasasēs xegēmē lē^əwis dēdēgēmyiwē q!ōyaak^{wē} ^əmēla
 k'ād^əzekwa yīsēs gēnemē qaxs hē^əmaē ^əyasekūlasa bāk'lumaxēs gō-
 gūma^əyaxa ^əwūdālāxa ts!āwūnxēda ^əyāsek^{was} ^əmet!ōsasa ^əmēlxlowē
 qaxs plēsaē lōxs yāē gwēstowa nayē. Wā, g'il^əmēsē ts!elkwēda 70
^ənālāxa hē^ənxē, wā, lāxaē ^əyāsekūmdna^əxwēda bēbegwānemē lē^əwēs
 ts!ēdaqē qa^əs k'lē^sē k'lūxwa. Wā, g'il^əmēsē lōma ^əwūda^əxstūlāxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
75 it is put in the palm of the right hand. || (The man) pushes the palm
of his left hand over it and rubs the hands together, | so that all the
fat is between the hands. Then he presses it all over | his face; and
when the face is covered with it, it is white all over | with tallow.
Then the cold and the | wind do not go through it. Generally it is
80 the woman who works on the || kidney-fat of the mountain-goat when
it is melted; but sometimes the | man melts the kidney-fat of the
mountain-goat, when his wife does not know | how to do it, for not
everybody knows how to melt it and | how to handle it. The
kidney-fat of the goat is not used as food, | for it is only good for
greasing the face. That is all about this. ||

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
stomach-fat when it is eaten. When the mountain-goat hunter has
much of it, | he keeps it. Sometimes he has eight | large boxes of
the stomach-fat of mountain-goats. ||

5 The mountain-goat hunter does not often give a feast of the |
stomach-fat, for the head chief of the tribe | always gives feasts of
stomach-fat of the mountain-goat, when, if the hunter has the daughter
of the head chief for his wife, | he gives as a marriage-present the
stomach-fat | to his father-in-law; and when the chief has no
10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts!āwūnxaxs laē āx'ētse'wēda 'yūsekwē qa's malēx'widēq. Wā, g'il-
'mēsē la 'wī'wēlx'sexs laē āxdzōx'ts!ūnents lāx negedzā' yasēs hēl-
75 k'!ōtdzaya'yē. Wā, lā lāx'ītsēs gemxōlts!āna'yē lāqēxs laē dzāk'ōdeq
qa lās gwēgūldzōd lāxēs 'wāx'sōlts!āna'yaxs laē k!wā'k'lūx'wōts
lāxēs gōgūma'yē. Wā, g'il'mēsē hamelqūmxs laē āem 'melgemēs
gōgūma'yasa 'yāsekwē. Wā, laem 'wēx'sewatsa 'wūdāla lē'wa
yāla lāxēq. Wā, laemla q!ūnāla hēdēda ts!ēdāqē ēaxalaxa 'met!ō-
80 sasa 'melxlowaxs laē tsēxaq. Wā, la 'nal'nemp!ena hē'mēda
begwānemē tsēxaxa 'met!ōsasa 'melxlāxs k'!ēsaē q!ālelēš genemax
gwēg'ilasasa tsēxāq qaxs k'!ēsaē 'na'xwa q!ālelēda ts!ēdaqax
gwēg'ilasaq. Hēem k'!ēs hā'ma'yēda 'met!ōsasa 'melxlowē qaxs
lēx'amaē ēk'lilax 'yasekūlāxa gōgūma'yē. Wā, laem gwāl lūq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la'mēsēn gwāgwēx's'ālal
lāxa 'yēx'sema'yaxs laē hā'ma'yā. Wā, hē'maaxs laē q!ēnemē lā
axēlax'sa tewē'nēnoxwaxa 'melxlowē yīxs 'nāl'nemp!enaē qōqūt!ē-
da 'maltse'mē āwā' xexetsemxa 'yēx'sema'yasa 'melxlowē.

5 Wā, la k'!ēs q!ūnāla hē k!wēlasa tewē'nēnoxwaxa 'melxlowasa
'yēx'sema'yē qaxs hāēda xamagemā'yē g'īgāmēsa lēlqwālalā'yē hē-
menāla k!wēlatsa 'yēx'sema'yasa 'melxlowē yīxs gēg'adaas xūnō-
kwas. Wā, lā wāwadzēda tewē'nēnoxwaxa 'melxlāsēs 'yēx'sema-
'yasa 'melxlowē lāxēs negūmpē. Wā, g'il'mēsē k'!ēās xūnōkwa
10 tewē'nēnoxwaxa 'melxlowē laē g'ālasa xwāk!ūna lāq lōxs xwēsaaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, Lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wī'la wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yixs 'nāl'nemp'!naē
 'malgūnāltsem āwā xēxetsema qaxs g'il'maē ālak'lāla lem'x'wēdexs 15
 laē genemas hānts!ōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'ē'idxēs negūmpaxs laē hēx'ē'idaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlilas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gemxōtsālilasa t!ex'ilāsa g'ōkwe. Wā, lā tsēx'ē'itse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē gwāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq'lūbānoats!ē xēxetsema lē'wa ēwanōdzaats!ē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā
 laem t!ēlasē'wa. Wā, g'il'mēsē 'wī'la'stāxs la'ē pagēg'intsōsa'
 ts!āts!ax'semē. Wā, lā āx'ētse'wēda āwāwē t!ēsem qa's lā t!āg'i- 25
 dzoyo lāq qa t!ēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt!a la yūduxūxsē 'nālās t!ēlkwāxs laē lē'lalēda
 g'igāma'yaxa q'lēnemē lē!qwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbegwānemāxs laē 'nē'mēmōtasa g'igāma'yē xexūsdēsēlaxa 30
 q'lēnemē ālexsem t!ēsema qa's lē xex'lalās lāx laqawalilasa

¹ As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k!wēladzats!ē g'ōkwa. Wā, lāda waōkwē āx'ēdxa āwāwē k'!ēk'!Em-
 yaxlā qa's lā 'mexstōlilelas lāx gwēnā'yasa legwīlē lāxa t!Ex'flāsa
 35 g'ōkwē. Wā, lāda waōk'ū āx'ēdxa g'ilsg'ilt!a k'!ik'!Eplāla qa g'āxēs
 gwalil k'atk'ēdīa. Wā, g'il'mēsē 'wī'la la g'wāx'gūlilexs laē
 mēmēntsemēda t!ēsemē. Wā, laemxāē naengoyoxsdalēda k'!ē-
 k'!Emyaxlāxa 'wāpē tsānēmsa waōkwē lāx 'ne'ēmēmotas, wā,
 g'il'mēsē g'āx 'wī'laēla k!wēlaxs laē āx'ēdēda hā'yāl'āxa k'!lplalaa
 40 qa's k'!lplēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'!lplstālas lāx
 'wābets!āwasa k'!ik'!lmyaxlā. Wā, g'il'mēsē medelx'wēdexs laēda
 waōkwē hā'yāl'ā'āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk'
 lōq!ūbānō lāq 'L'ēwa ēwanodza'yasa 'me'l'xlowē. Wā, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē
 45 'wī'lastaxs laē ēt!ēd k'!lplstalayowa x'ix'exsemāla t!ēsem lāx
 āwī'stāsa laelxā'yē. Wā, la'mē ālak'!āla la maemdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilil maemdelqūlaxs laē L!ōpa. Wā, la āx'ētse'wa
 'wī'wadzowē ts!āts!Ex'sema qa's g'āxē pax'alēlem lāxa mag'īnwalī-
 · lasa k'!ik'!lmyaxlā lāxa gūnālilē lāxa t!Ex'flāsa g'ōkwē. Wā,
 50 lā dādanōtse'wa lexā'yē qa's k'!ōxūstanowē lāxa k'!lmyaxlā qa's
 lā gūgedzōdayuwē g'īts!āwaq lāxa ts!āts!Ex'samē. Wā, lā āx'ēdēda
 waōkwē hā'yāl'ā'axa g'ildēdzowē saōkwa qa's lā pax'alīfas lāx
 L!āsaliāsa k!wēlē. Wā, lā k!ūlk!ūpsālasē'wa L!ōpē lōq!ūbāno qa
 hēlts!extōwēs lāxa k!wēlē. Wā, g'il'mēsē g'wālexs laē āx'ēdēda
 55 hā'yāl'ā'axa k!ūlk!ūpsaakwē lōq!ūbāna qa's lā g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
 all been put down, | the chief's speaker speaks, and | tells the guests
 to take the meat and to eat it. Then | all the guests stretch out their
 hands, take up the cooked soaked brisket, and eat it. || They do not 60
 drink water before they begin to eat; for they are afraid to drink |
 when eating fat brisket, for fear that the cold water might make hard
 the | tallow in their stomachs. After they have eaten, the guests |
 take home to their wives what is left. The feasters are told | to
 sing their feasting-songs, and the guests at once begin to || sing their 65
 feasting-songs. Immediately the young men | open the boxes con-
 taining the stomach-fat. They take a new | woven mat and spread
 it to the left of the door of the | house. They take stomach-fat out
 of the box and | put it on the mat. After it has all been taken out,
 two || young men count the number of guests. They carry a number 70
 of split | long slender cedar-sticks that have been counted, and they
 give one stick to | every one of the guests. These are used to put the
 stomach-fat | at one end of the cedar-stick when they melt it in the
 fires of their own houses. | There may also be more sticks than the num-
 ber of feasters. As soon as they know the || number of the guests, they 75
 cut the stomach-fat into pieces, so that every | guest gets one piece.
 When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx ʔneqemāʔlilasa yēyagwadās. Wā, gʔilʔmēsē ʔwīlgʔa- 56
 lilexs laē yāqʔegʔaʔlē yāyaqʔentēmīlasa gʔigāmaʔyē. Wā, laem
 wāxaxa kʔwēlē qa daxalagʔis qaʔs qʔesʔidē. Wā, hēxʔidaʔmēsē
 ʔnāxwa dāxēda kʔwēlaxa Lʔōpē tʔlēlkʔ lōqʔūbānā qaʔs hāmʔidēq.
 Wā, laem hewāxa nānaqalʔriwālux ʔwāpa qaēs kʔilemaʔē naqēda 60
 qʔesaxa tsenxwa lōqʔūbānāxa ʔwūdaʔsta ʔwāpa qō Lʔōxʔwid lāxa
 tsenxwaʔyas, lax tekʔlās. Wā, gʔilʔmēsē gwāl qʔesaxs laē mōtʔō-
 yiwē mamōtasa kʔwēlē lāxēs gegēnemē. Wā, laʔmēsē wāxaseʔwa
 kʔwēlē qaʔs kʔwēlgʔaʔtē denxela. Wā, hēxʔidaʔmēsē kʔwēlē denxʔ-
 ētsa kʔwēlayalayowē qʔlēmdeḡma. Wā, lālē hēxʔidaʔmēda hāʔyāʔa 65
 xʔōxʔwīdxa ʔyexʔsemaʔyaatsʔē xēxetsema. Wā, lā āxʔētseʔwa alō-
 masē kʔlētā lēʔwaʔya qaʔs LEPʔalilemē lāxa gēmxōtsālilasa tʔlʔilāsa
 gʔōkwē. Wā, lā āxʔwūltsʔālaseʔwa ʔyexʔsemaʔyasa ʔmelxlowē qaʔs
 lā gʔīdzōlilelas lāxa lēʔwaʔyē. Wā, gʔilʔmēsē ʔwīlaxs laēda maʔlōkwē
 hāʔyāʔa gʔilpax ʔwaxaasasa kʔwēlē, yixs dālaaxa hewēkwē xōkʔ 70
 gʔilsgʔiltʔa wīsweltō kʔwaʔxlāwa. Wā, lā yāqwasa ʔnālʔnemtsʔaqē
 laxa ʔnālʔnemōkwē lāxa kʔwēlē. Wā, hēm āxbaʔyaasltsa ʔyexʔse-
 maʔyēda kʔwaʔxlāwē qō lāl tsēxʔāleq lāxa legwīlasēs gʔigʔōkwē. Wā,
 laxaē hūyaqax ʔwāxasasa kʔwēlē. Wā, gʔilʔmēsē qʔlāʔalelax
 ʔwāxasasa kʔwēlaxs laē tʔlōtʔetsʔendxa ʔyexʔsemaʔyē qaʔs hōsemdēs 75
 lāx ʔwāxasasa kʔwēlē. Wā, gʔilʔmēsē ʔwīwūlxʔsaxs laē yaxʔwidayo
 lāq. Wā, gʔilʔmēsē gwālexs laē tsʔelwaxʔētsōʔsa ʔyāʔyaqʔentēmēlasa

78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||

1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

78 g'igāma'yē. Wā, laem hēwāxaem hāmx'īdēda k'wēlaxa 'yex^use-
 ma'yasa 'melxlowaxs laē hōqūwēlsa. Wā, hēem awilgāla k'wēl-
 80 tsōsa q'ēnemē lēlqwālalā'yā x'ilkwē lōq'ūbāno lē'wa ēwanōdza'yē;
 wā, hē'mislēda 'yex^usema'yasa 'melxlowē qaxs nūyambalaē lē'wa
 mēgwatē; yīxs hē'maē nalilelasa l'ē'nāxs k'wēladzemaē lāxaaxa
 q'ēnemē lēlqwālalā'yā. Wā, g'il'mēsē laelēda k'wēldē lāxēs g'ig'ō-
 kwaxs laē ts!āsa xōkwē k'wa'xlā qaxs 'nāxwa'mē dālēda k'wēldaq
 85 laxēs gēgenemē lē'wa 'yex^usema'yē. Wā, hēx'īda'mēsa ts!ēdaqē
 q'ēx'īd lāxa 'yex^usema'yē qa's malēx'widēq. Wā, g'il'mēsē 'wī-
 welx'sexs laē āxbents lāxa xōkwē k'wa'xlāwa qa's lā qoloxbēq;
 yīxs ā'maē 'nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents
 laxēs legwilē. Wā, g'il'mēsē yāx'īda 'yāsekwaqs laē āxēlas laxēs
 90 semsē qa's k'lēx'itsemayēq. Wā, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwilē. Wā, g'il'emxaāwisē la ts!ēts!aokū-
 lāxs laē xwēlaqa āxēlas laxēs semsē. Wā, al'mēsē gwālexs laē
 āem la l'ēsa āxba'yāxa tsēx'plēqē k'wa'xlāwa. Wā, ā'mēsē la
 k'lūmtōdeq qa's hāmx'īdēq. Wā, laem gwāl laxēq.

1 **Mountain-Goat Brisket.**—Wā, g'il'mēsē 'wax'sēk'lūsa 'ma'lōkwē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālalā'yā, wā, lā q'wālxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'melxlowē, wā, lalax'ālaxs dōqwa-
 laplaē yīsa k'wēlatsayāsē. Wā, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yāxa neqasgemē xēxetsem x'ilk' lōq'ūbānowats!ā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^εyaatslā; wā, hē^εmēsa εYEX^uSEMA^εyasa εME^lLOWē. Wā, 6
 lā TEWē^εnēnoxwas āpsilasa g'īgāmē^ε ōgwaqa lalōL!axa hē^εmaxat!
 εwāxasGEM XETSEMē εwaxaasas yanemasēs dōqwalap!ōtē, ōgwaqaxwa
 ālē εnālāsa lax āxnōgwatsa hānx^llanowē. Wā, g'il^εmēsē wāwadzēda
 TEWē^εnēnōxwaxēs g'īgāma^εyē NEGŭmpaxs laē hēx^εidaEM NEGETEWēx 10
 t!ēlalaēna^εyasa g'alEN gwāgwēx^εs'ālasa lāxa lōq!ūbānowē LE^εwa ēwa-
 nōdza^εyaxs laē t!ēlasō lāxa xwāxwagŭmē. Wā, laxaē yūdux^up!EN-
 xwa^εsē εnālāsēxs laē Lē^εlālasē^εwa εnāxwa lēlqwālaLa^εya. Wā, g'il-
 εmēsē g'āxēda Lē^εlālelg'isaxs laē hēx^εidaEM lāqolilase^εwa g'ōkwasa
 g'īgāma^εyē. Wā, lā āx^εētse^εwa āwa^εwē hānx^llanowa qa^εs hā^εnōlileMē 15
 lāxa legwīlē. Wā, lā tsāda hā^εyāl^εāxa εwāpē qa^εs lā gŭxts!ālas lāxa
 hēhānx^llanowē. Wā, g'il^εmēsē naengoyoxsdālaxa εwāpaxs laē āx-
 wŭstendēda hā^εyāl^εāxa t!ēlkwē lōq!ūbāno lāxa t!ēlats!ē xwāxwagŭm
 qa^εs lā āxstents lāxa hānx^llanowē. Wā, al^εmēsē gwālqēxs laē
 qōt!a. Wā, lā εnāxwaEM hē gwēx^εidxa waōkwē hāNENX^llanā. 20
 Wā, lāda hā^εyāl^εa hānx^llents lāxa legwīlē. Wā, g'il^εmēsē ME-
 delX^εwidEXs laēda hā^εyāl^εa ētsē^εstaxa εnāxwa lēlqwālaLa^εya. Wā,
 hēx^εsā^εmēsa ēpsilē g'īgāmē^ε g'alaēLa LE^εwis εNE^εmēmōtē g'āx
 hōgwīLa qa^εs k!ūs^εālilē lāxēs k!wēk!wa^εyē qaxs gwāq!ēlaq εnēx^εsō^εsēs
 āpsilē g'īgāmē^ε k'ilēlas k!wēladzemas. Wā, g'āxē εwī^εla ālxLa^εyē 25
 waōkwē k!wēlwŭtLES. Wā, hēx^εida^εmēsē wāxasō^ε qa^εs k!wēlg'a^εlē
 DENX^εlasa k!wē!lala q!ēmdēma. Wā, hē^εmis DENX^εēdayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top


28 la'yala'yāsa āpsēlasa k'wēlasē. Wā, g'il'mēsē denx'ideks laē
 lax'ūlilēda āpsilasa k'wēlasē. Wā, g'il'mēsē lābē q!emdemasēxs laē
 30 qasō. Wā, g'il'mēsē gwālexs laē k'wāg'alila. Wā, lā x'ōx'witse'wa
 'yex'sema'yāats'lē xetsema. Wā, lā āx'wūlts'lālayuwa 'yex'sema'yē
 lāxa xetsemē qa's āxdzōlēlemē lāxa lē'wa'yē. Wā, lā t!ōt!ets'lā-
 lase'wa yīsa hā'yāl'fa. Wā, g'il'mēsē 'wīwēlx'sexs, laē hānemx's'a-
 lase'wa hānenx'lanowē lāxa legwīlē qa's hānē'stalayuwē lāxa
 35 legwīlē qa hālsela'mēsē x'igēn'wāla. Wā, la hālselaem la me-
 delqūlē ēpsanā'yas. Wā, lā āx'ētse'wa t!ōt!ets'laakwē 'yex'semē
 qa's lā āxstanō lāx 'wapalāsa hānx'laakwē lōq'lūbānosa 'melx-
 lowē. Wā, g'il'mēsē 'wīl'a'staxs laēda hā'yāl'fa āx'ēdxa k'āk'ē-
 ts!enaqē qa's g'āxē āx'ālilas. Wā, g'il'mēsē L!ōpa lōq'lūbānāxs
 40 laē āx'ētse'wa q!ēxla lōelq!wa qa's g'āxē mex'alēlema. Wā,
 laxaē āx'ētse'wa g'ilt!a k'lip'lāla. Wā, lā hēx'üstendxa hānx'la-
 akwē lōq'lūbānā qa's lā āxts'lālas lāxa lōelq!wē. Wā, laem
 'nal'nemts'āwēda lōelq!wāxa lōq'lūbānowē. Wā, g'il'mēsē 'wīlō-
 'staxs laē ts!ewanaēdzema k'āk'ets!enāqē lāxa k'wēlē. Wā, lā
 45 k'āx'idayowa lōelq!wē laem maēma'ēda k'wēlaxa 'nal'nemēxla
 lōq!wa. Wā, lā 'wax'sanōdēda 'ma'lōkwē hā'yāl'fāxa hānx'lanowē
 qa's lā hāngēmlilas lāx āpsilasa k'wēlasē. Wā, lā 'nēk'ēda 'nemōkwē
 hēl'fa: "Laems hāmx'ēdlōl g'igāmē." Wā, lā 'nēk'a g'igāma'yē:
 "Hēlen gwālālē." Wā, lā hanāla hā'yāl'āsa waōkwē hānhānx'-
 50 lanō lāxa waōkwē k'wēla. Wā, hēx'ida'mēsē 'nāxwa 'yōs'idxa
 'yāsekwē lāx ōkūya'yasa 'wāpalāsa hānx'laakwē lōq'lūbānō. Wā,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of 10
his house. He picks up || fresh stones and puts them into it. He
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il^εmēsē 'wīlaxa yāsekwaxs laē q!ēs^εēdxa L!ōpē lōq!ūbānā. Wā, 52
k'!ēst!a q!ēk!ēs lāqēxs laē gwāl q!ēsa. Wā, la^εmē hōqūwels
laxēq. Wā, laem hēwāxa nāx^εīdex 'wāpaxs laē gwāl q!ēsa. Wā,
hēm lēgadaats sāsemasa k!wēlasasa hē gwēx's hēmaōmasē L^εwa 55
mēgwatē; wā hē^εmēsa L!ē^εna. Wā, āemxaāwisē āpsilas naqemg'il-
tāx gwāyī^εlālasasa k!wēlasdē. Wā, laemxaē gwāla.

Steamed Mountain-Goat Meat.—Wā, g'a^εmēs 'nemx^εīdāla hā^εmēx- 1
silaēnēxa 'mel^εmelq!ēga^εyaxs gētaēg'axa 'nex^εalōdāq lāxa x'ix-
semāla t!ēsēma. Wā, hē^εmaaxs g'ālaē lālanema 'melxlowasa
tēwē^εnēnoxwē. Wā, lā sap!ēdeq qa lawāyēs hābesēna^εyas laxēs 5
g'ōkwē. Wā, g'il^εmēsē gwāl sāpaqēxs lāē hē g'il āx^εētsōxs laē 5
lāxa āl!ē qa^εs L!ēqālēxa memx'balts!āna^εyas L!ēnak'asa q!wā-
xasē. Wā, g'il^εmēsē k'ōtaq hēlalēs āxānemaxs g'āxaē gemxelaq
qa^εs gemx^εalilēs laxēs g'ōkwē. Wā, lā āx^εēdxa lēxa^εyē qa^εs lā dā-
laqēxs laē lents!ēs laxēs L!ēma^εisasēs g'ōkwē. Wā, la xex^uts!ā-
lasa ālexsemē t!ēsēm lāq. Wā, lā oxlōsdēsaq qa^εs lā hāng'alilas 10
lāxēs g'ōkwē. Wā, lā āx^εēdxēs Lemg'ayuwē L^εwis pelpelqē. Wā,
lā Lemlemx'sents lāxa leqwa qa^εs hā^εyaastowēs. Wā, lā gēben-
tsa hē^εastowē lāx ōgwiwalilasa t!ēqwapa^εyē. Wā, laem āpsba^εya
gēba^εyas. Wā lā k'āk'ēdenōdeq yis k'āk'ēdenwa^εyas. Wā, lā 15
gāyī^εlāla^εx^εīdex ōkūya^εyas qa xex^udemasa t!ēsēmē. Wā, g'il-

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-
- 25 hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxā t!ēts!ats!ē lexā'yā qā's lā gūqeyīnts lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsā gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pēlspadzōgwīlā sāk'waxā 'mēl'mēlq!ēgā'yē. Wā, lā L!ōL!ēbas'īd bēxēm'x'sālaq qā hālābalēs L!ōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'maltsemē nāengats!ā qā's lā tsās lāxa 'wē'wap!ēmē. Wā, g'āxē hānēmg'alīlas lāxa mag'inwalīlasēs t!ē-qwapa'yē, wā laxāē āx'ēdxēs k'!lplalāa qā g'āxēs gwālīla. Wā, lā āx'ēdxā q!ēnēmō k'!ā'k'lobana qā's g'āxē āx'ālīlas. Wā, lā'nē 'nāxwā lā mēmēntsemx'ēīdēdā t!ēsemē. Wā, lā āx'ēdxēs k'!lplā-
- 25 lāa qā's k'!lpsalēs lāxa x'ix'iq!ayawā'yasa lēqwa. Wā, g'il'mēsē 'wīl'axs laē 'nēmāk'iyīndxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxā q!waxē qā's ts!āk'iyīndēs lāx ōkūyā'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēdxā pēlspadzōwē sāgūk' 'mēl'mēlq!ēgā'yā qā's lēpeyīndalēs lāq.
- 30 Wā, g'il'mēsē hamēlqeyaxs laē āx'ēdxā xōkwē k!wā'xlawa qā's xwā-leyīndēsa mōts!aqē lāx ōkūyā'yasa lā lēpē'yēxa q!waxē g'a gwālēg'a (fg.). Wā, laxāē āx'ēdxā 'mēl'mēlq!ēgā'yē qā's lēpeyīndēs lāxa maldēnas āwāgwīdas lāxēns q!wā'q!wax'ts!ānā'yēx. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxā nāyīmlē k'!āk'lobanā qā's g'āxē
- 35 lēp!ālēlas lāx māg'inwalīlas. Wā, g'il'mēsē lā 'wī'la gwālīlexs laē k'!ōqūlīlaxā nagāts!ē 'wabets!āla qā's tsādzeleyīndēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
 same quickly | with the other one. When (the buckets) are emptied,
 he quickly takes up | the mat covers and spreads them over
 (the meat); and he only || stops when hardly any steam is coming 40
 through. Then | the man who is steaming it rests for a while;
 but he does not leave it long, before it is uncovered; | for then it
 is done, for goat-meat is done quickly when it is steamed. | He
 just invites all the men to come and sit | around the place where
 it has been steamed. They take some of it and eat it; || and when 45
 they all have eaten enough, they carry home the rest for their wives
 in their | houses. This is called "steamed fresh goat-meat," which |
 is treated in this manner. It is called "boiled soaked brisket |
 covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
 he skins (the goat), as goats are skinned. | After he has skinned it, he
 cuts off the head so that it comes off, and he | puts it down in the
 corner of the house. Then he cuts up the meat of the || hind-legs 5
 and fore-legs and the meat of the back. | He cuts it into strips.
 Then he takes a basket, and puts | the meat of the mountain-
 goat that has been cut up into it. He goes to the beach
 and | picks up some stones, which he puts on the fire in the
 house. When he has | enough stones, he takes his cooking-box

ya^εyasa la LEPE^εyē ^εmEL^εmELq!Ega^εya. Wä, lä häalbäla hē gwēx- 37
^εitsa ^εnEMSGEMē. Wä, g'il^εmēsē wülg'iltslāxs laē hälabala dāgilā-
 laxa ^εnayimē k'lāk'obanā qa^εs ^εnāseyindēs lāq. Wä, al^εmēsē
 gwāLEXS laē hälselaEM la k'EX^εsälēda k'älēla. Wä, la^εmē ^εyāwas^εid 40
 X'ōs^εidēda ^εnek'āq. Wä, k'ēst!a ālaEM geyaxs laē lōt!ētse^εwa qaxs
 lē^εmaē L'lōpa qaēda ^εmEL^εmELq!Ega^εyaxs L'lōp'lālaē laxōx ^εnek'ase^εwē.
 Wä, ā^εmēsē L'ēlālase^εwa ^εnāxwa bēbegwānem qa^εs g'āxē k'lūtsē-
^εstälaxa ^εneg'asaq. Wä, lax'da^εxwē āEM dāx^εid lāq qa^εs q!es^εēdēq.
 Wä, g'il^εmēsē ^εnāxwa pōl'ideXS laē mōt'ēda qaēs gēgenEMē laxēs 45
 g'ig'ōkwē. HēEM Lēgades ^εneg'ekwē gēta ^εmEL^εmELq!Ega^εyaxa hē
 gwēkwē. Wä, hē^εmis LēgEMsa hānx'Laakwē t!ēlkwē lōq!ūbānowē
 t!ep!eg'ilisxa ^εyasekwē hānx'Laak^u t!ēlk^u lōq!ūbāno.

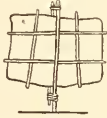
Cooking Mountain-Goat Meat.—Wä, g'il^εmēsē lāg'aa lāxēs g'ōkwaxs 1
 laē h'x'idaEM sap!ēdeq lāxōx sapālaēna^εyaxa ^εmELXLOWē. Wä,
 g'il^εmēsē gwāl sapaqēXS lae qax'ideq qa lawās xewēqwas. Wä, lä
 g'ēgalilas lāx onēgwilasēs g'ōkwē. Wä, lä seSEX^usendEX eldzās
 āLEMxlā^εyas L'ēwēs g'alemāl'griwa^εyē. Wä, hē^εmēs eldzēg'a^εyas. Wä 5
 lä L'lōL'ebas^εēdeq. Wä, lä āx'ēdxa lEXa^εya qa^εs āxts!ōdēsa
 seSEX^usaakwē ^εmEL^εmELq!Egē lāq. Wä, lä lāxa L'ema^εisē qa^εs NEX-
 wūsdēsēq lāxa t!ēsemē qa^εs lä NEX^uLEnts lāxēs legwil. Wä, lä
 hēlalēda t!ēsemaxs laē āx'ēdxēs q!ō^εlats!ē qa^εs hā^εnōlēsēs lāxa ma-

¹ Continued from p. 174, line 35.

10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

10 g'înwālisasa lēgwilas. Wā, lā āx'ēdxēs nāgats'lē qā's lā tsā lāxa 'wāpē qa's lā gūxts'lōts lāxa q'lō'lats'lē. Wā, g'îl'mēsē negōyoxsdalaxa 'wāpaxs lāē gwāl gūxts'lālaq. Wā, lā āx'ēdxēs k'lip-lāla qa's k'lip'lēdēs lāxa x'ix'ixsemala t'lēsEM qa's lā k'lip-tslālas lāxa q'lō'lats'lē. Wā, g'îl'mēsē mēdēlx'wēdēda 'wāpaxs
 15 lāē k'lōqulitxa sagūgwats'lē 'mēl'mēlq'lēgē lēxa'yā qa's lā hān-'stents lāxa la maēmdelqūla 'wāpa. Wā, g'îl'mēsē hān'stēda lēxa'yē lāqēxs lāē ēt'lēd āx'ēdxēs k'liplalaa qa's ēt'lēdē k'lip'lēts lāxa x'ix'ixsemāla t'lēsema qa's lā k'lipstālas lāx ēwanā'yasa lēxa'yē. Wā, lāwislē ālak'lāla maēmdelqūlēda 'wāpē lāx āwē'stāsa lēxa'yē
 20 yīx lā mōts'awatsa sagūkwē 'mēl'mēlq'lēgā'yā. Wā, k'lēst'lē ālaem gēg'ililexs lāē l'lōpa. Wā, hēx'īda'mēsē āx'ēdxa lēgūdzōwē ts'lāts'lāx'sama qa's pax'alilēs lāx mag'înwālisasa q'lō'lats'lē. Wā, lā pax'alilasa ts'lōq'adzowē g'ildēdzō lāt'laak' k'wāgedzō lāx l'lāsālisasa q'lēsāLaxa 'mēl'mēlq'lēgā'yē. Wā, lā dāx'īdxa k'lip'lālaē qa's
 25 k'lip'līdēs lāxa q'lō'lkwē 'mēl'mēlq'lēgā'yā qa's lā k'lēbedzōts lāxa lēgūdzōwē. Wā, g'îl'mēsē 'wī'lōsts'lā lāxa lēxa'yēda 'mēl'mēlq'lēgā'yaxs lāē āx'ēdxa q'lō'lkwē 'mēl'mēlq'lēgā'yē qa's lā āxdzōlālas lāxa yagūdzō lāx nēnēqemalilasa q'lēsāLaxa 'mēl'mēlq'lēgā'yē. Wā, lāx'da'xwē nānaqalgiwalaxa 'wāpaxs k'lēs'maē q'lēs'ēda.
 30 Wā, g'îl'mēsē gwāl nāqaxs lāēda bēbēgwānēmē dāx'īdxa q'lōlkwē 'mēl'mēlq'lēgā'yā qa's q'lēx'īdē lāq qa's q'lēs'īdēq. Wā, la 'nax-waem la q'lēsēda waōkwē. Wā, g'îl'mēsē gwāla q'lēsāxs lāē nāx'ēdxa 'wāpē. Wā, laem hōqūwēls laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is
cut up, | for they only cut along the thigh-bone of the mountain-
goat, so that | it comes off. When it is off, it is sliced so that it
forms one thin || wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top
of the tongs. After this has been done, the man takes | thin split
cedar and puts it crosswise (so as to keep the meat open), in this |
manner:



side of
side, it is
black, it
front of
break it

After this has been done, he places it by the
the fire; || and when it is burnt black on one 10
turned over; | and when that side is also burnt
is done. Then it is taken | and put down in
those who are to eat it. Immediately | they
up and eat it. This kind of food is always

Mountain-Goat Skin.—An important food of the ancestors of the 15
DENax'da^xu, | when they stay for a long time on the upper course
of Knight Inlet, is (also) mountain-goat skin. | When the mountain-
goat skin has been | in the house for four days, the man takes the
collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20
one half of it, || and he pulls off the wool from the mountain-goat skin.
He puts | the wool that he has plucked off into a basket for his
wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wä, hē^emēsa L'ōbekwē ^emē^emēlq!E- 1
gā^eya hē^emxaē g'āyōla ā^emēlxla^eya^e ^emēlxlowa lā sax^ewit^ese^ewa
yixs ā^emaē t'lōts!ē^eientse^ewa xa^eqasa ā^emēlxla^eya^e ^emēlxlowē qa
lawēs. Wä, g'il^emēsē lawāxs laē t!ē^es'it^ese^ewa qa^es lā ^enēmxsa pēldzō
la wadzā. . . . Wä, lā ā^ex'ēdxa pēldzowē eldza qa^es ā^exōdēs 5
lāx xewēla^eya^e L'ōpsayowē. Wä, lāxaē qEX^eā^elēlōtsa dēnasē
lāx ēk!^eEba^eya^e L'ōpsayowē. Wä, g'il^emēsē gwā^elexs laē ā^ex'ēdxa
wiswiltōwas xoyē k!waxlāwa qa^es k!^eaat!ēdēs lāq. Wä, lā g'a
gwātēg'a (*fig.*). Wä, g'il^emēsē gwā^elexs laē lanōlīsas laxēs legwīlē.
Wä, g'il^emēsē k'lūmax^eidē ā^epsādza^eyasēxs laē lēx^eidēq. Wä, 10
g'il^eemxaāwisē k'lūmēlx^eidēxs laē L'ōpa. Wä, la^emē ā^ex'ēt^ese^ewa
qa^es lā pāqēmlēlēm lāx nēxdzamā^eyas q!^eesalaq. Wä, hēx^eidā^emēsē
k'lūlpap!^eeq qa^es q!^ees'ēdēq. Wä, la hēmenālaēm ^ewīlasōxs q!^eesase-
^ewaē gwēx^esdemas. Wä, laemxaē k!^eēs nāx'idxa ^ewāpē.

Mountain-Goat Skin.—Wä, hē^emesa hēmawalāsa g'ālā DENax'da^xwa 15
laxs hēmaōlē g'ōkūlē ^enēldzās Dzāwadēxa pēsk'ēnasa ^emēlxlowē,
yīxa pēsenā^eyas. Wä, hē^emaaxs laē mōp!^eenxwadzilē pēsenā^eya^e
^emēlxlowaxa ^enāla lāxa g'ōkwē, wā, lā ā^ex'ēdēda begwānēmaxa hānas-
xāwa^eya^e kwēkwē. Wä, lā k'ōqōdex ā^epsba^eya^e. Wä, lā nēxsaakūxs
laē gāl'its lāx p!^ealemasa pēsenā^eya^e ^emēlxlowē. Wä, lā ā^exts'ōdā- 20
lasēs gālānēmē p!^ealem lāxa lēxa^eyē qa p!^ealem^egēmg'ilasō^es gēnēmas.

23 bone hook and | plucks off the long hair. When it is all off, he
 spreads it out | over his fire in order to singe off the hair that
 25 is left on. As soon as it is || all off, the skin shrinks, and then
 becomes thick on account of the heat when | it is put over the
 fire. Then he spreads it on a short board, and | takes his knife,
 whatever it may be, a stone knife or | bone knife. Then he cuts it
 into strips; and | after it has all been cut, he puts stones on the fire. ||
 30 After he has done so, he goes into the woods and takes hemlock-
 branches and | much skunk-cabbage. He carries them home and
 puts them down in his | house. Then he takes a digging-stick and
 digs a hole | near the fire, two spans long and | the same width, and
 35 also the same || depth. As soon as he has finished, he goes to get
 water with his bucket. | He brings it and puts it down. Then he
 takes the tongs and picks up | red-hot stones and places them in the
 hole. | As soon as there are many stones in it, he takes hemlock-
 branches and | places them over the stones; and when there are
 40 enough on them, he spreads skunk-cabbage || over the hemlock-
 branches. When this also has been done, | he takes cedar-wood
 and pokes holes through the skunk-cabbage leaves. He | takes the
 skin that has been cut into strips and coils (the strips) up on the |
 skunk-cabbage. When it is all in the hole, he takes more skunk-
 cabbage leaves and | spreads them over (the whole). When they are

22 Wä, g'il^émēsē 'wīlāwēda p!alēmaxs laē g'ēxaxēs gālayowē q!as
 p!elwālēx sexsek'ēyas. Wä, g'il^émēsē 'wīlāxs laē lālabelālas
 lāxēs legwīlē qa'wīlāwēs ts!ēx'ēidē hābedzedzā'ēyas. Wä, g'il^émēsē
 25 'wīlāxs laē t!emx'ēwīda qa's lā wāx'ēwīda qa' hāsa gūltāxs laē
 aaxelalayā. Wä, lā lebedzōts lāxa ts!āts!ēx'samē. Wä, lā
 āx'ēdxēs k'lēlenx'ē lāxēs gwēx'sdemg'anema lō' t!ēsx'ā lō
 xaxx'ā k'lawayā. Wä, lā bex'ēdeq qa' t!ēlts!ēq!astōwēs. Wä,
 g'il^émēsē 'wīwēlx'sexs laē xex'lēntsa t!ēsemē laxēs legwīlē. Wä,
 30 g'il^émēsē gwālexs laē lāxa āllē qa's āx'ēdēxaaxa q!waxē lē'wa
 q'lēnemē k!aōk!wa. Wä, g'āxē gemxelāq, qa's gemxalilēs laxēs
 g'ōkwē. Wä, lā āx'ēdxa ts!ōyayāxa lēx'semē qa's 'lap!alilē lāxa
 māg'inwalisāsēs legwīlē malp!enk'as 'wāsgemasē lāxens q!wā-
 q!wax'ts!āna'yēx, wā, la hēemxat! 'wādzextowē; wā la hēemxat!
 35 'walabetalē. Wä, g'il^émēsē gwālexs laē tsēx'ēidxa 'wāpē yīsa nāga-
 ts!ē. Wä, g'āxē hāng'alilaq. Wä, lā āx'ēdxa k'lip!ālaa qa's k'lip!i-
 dēs lāxa x'ix'ixsemāla t!ēsem qa's lā k'lip!ts!ālas lāxa 'lābekwē.
 Wä, g'il^émēsē q!ēts!āxa t!ēsemāxs laē āx'ēdxa q!waxē qa's ts!a-
 x'ēalōdēs lāxa t!esemē. Wä, lā hēlalāxs laē āx'ēd lāxa k!aōk!wē
 40 qa's lā lēpeyints lāxa q!waxē. Wä, g'il^émēxaūwisē gwālexs laē
 āx'ēdxa k!wāxlāwē qa's l'ēnqemsōlēs lāxa k!aōk!wē. Wä, lē
 āx'ēdxa t!ēlts!ēq!astowē pesk'ēna qa's lā q!elxūyindālas lāxa
 k!aōk!wē. Wä, g'il^émēsē 'wīlts!āxs laē āx'ēdxa k!aōk!wē qa's
 lēpeyindālēs lāq. Wä, g'il^émēsē la wākūxs laē āx'ēdxa k!wāx-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
“eating skin steamed underground.” || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

Lawē qa's L!ENXSÖDĒS lāx neqeya'yasa k'!aōk!wē. Wā, g'il^εmēsē 45
lax'sāxs laē āx^εēdxā 'wabets!āla nagats!ā qa's gūxstōdēs lāx kwa-
xūya'yasa k'!aōk!wē. Wā, g'il^εmēsē k'ōtax hēlēda 'wāpaxs laē
āx^εēdxā 'nemxsa k'!aōk!wa qa's lē lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēslē dzenk'iyīntsa dzeqwa laqēxa la dzāqwa
laxēs kūnsasē'wē pesk'ēna. Wā, la^εmē hēx'sā g'wāēlxa g'anulē. 50
Wā, g'il^εmēsē 'nāx^εīdxā g'āālxāx laē lap!eqōdeq. Wā, hēx^εīda-
'mēsē lē'lālxāx hā'mōtlaqēxs lē'maē alēs ts!elqwē yixs telqwaaxs
hē'maē alēs ts!elqwē. Wā, lā plēsaxs laē 'wūdex^εīda, lāg'ilas
hēx^εīdaem hā'mix^εītse'wa. Wā, hēem lēgades kūnēk^u pesk'ēnē.
Wā, g'il^εmēsē gwāla pespāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hē'mēsa hānx'laakwē gēta 'mel- 1
'melq!ega'yā. Wā, lā āx^εētse'wa g'ūyolē lāx ālemx!ā'yasa 'melx-
lowē qa's seSex^usentse'wē. Wā, g'il^εmēsē gwālexs laē āx^εēdxā
hānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa
'wāpē lāq. Wā, g'il^εmēsē t!epeyaxs laē hānx'lents laxēs legwilē. 5
Wā, g'il^εmēsē māemdelq!waxs g'āxaē peḡwala'yē ts!ēx'ās. Wā, lā
āx^εēlēda lē'lānemaxa k'ak'ets!enaqē qa's lā tsēgolaxa ts!ēx'ē
qa's 'yōs'īdēq. Wā, al^εmēsē gwāl tsēgolaxs laē wī'la. Wū, k'!ēst!a
ālaem gēg'īlīl māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwilē. Wā, lā āx^εētse'wēda ts!āts!ēx^usamē qa's pax^εalēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs,
takes the boiled meat out (of the kettle) and | places it on the short
boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are
called "things on which to place the meat." He | picks up the
cooked meat and places it in front of each | man. When every one
has a piece, they begin to eat; and | after they finish, they go out.
They never drink | cold water with this while they are in the feasting-
house. That is all about this. ||

1 **Porpoise.**—As soon as (the hunter) arrives on the beach of his
house, | he himself pulls the porpoises out of his little canoe, | and he
places them the head landward. He takes out the two mats on
which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the
canoe, so that all the blood | is out; and when it is clean inside, he
carries it up the beach and | puts it down above high-water mark. |

After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail
and puts it down on the beach; and he cuts the back of the head
down to | the joint of the jaws; and he cuts, beginning from the
mouth | towards the place which he has cut along the sides of the
head. Then he twists | the head off, but the lower jaws are left on

11 mag'inwalilasa ʼmɛlqɛʼlatsʼlɛ hānxʼlanowa. Wā, lā āxʼɛdxɛs tsʼlɛs-
lāla qaʼs lɛxʼwɪdɛxa hānxʼlaakwɛ ʼmɛlʼmɛlqʼɛgaʼya qaʼs lā legū-
tsʼlōdālas lāxa tsʼlātsʼlaxʼsamɛ. Wā, gʼilʼmɛsɛ ʼwɪʼlōltsʼlāxs laɛ
āxʼɛdxa gʼiltʼladzowɛ tsʼlɛqʼla saōkwa qaʼs lā paxʼalilaq lāx LʼlāSEX-
15 dzamāʼyasa kʼwɛlɛ. Wā, hɛem lɛgades yāgūdzowɛ. Wā, lā
dāgʼililaxa Lʼlōpɛ Eldza qaʼs lā gʼɪdzolilas lāx nɛnɛxdzamāʼyasa bɛ-
begwānemɛ. Wā, gʼilʼmɛsɛ qʼwālxōgɛms laɛ qʼlɛsʼɛda. Wā, gʼil-
ʼmɛsɛ gʼwālɛxs laɛ hōqūwɛlsa. Wā, laemxāɛ hōwāxāem nāxʼidɛx
wūdaʼsta ʼwāpa lāxɛs wāwaselɛlasɛ. Wā, laemxāɛ gʼwāl laxɛq.

1 **Porpoise.**—Wā, gʼilʼmɛsɛ lāgʼalis lāx Lʼlɛmaʼisasɛs gʼōkwaxs laɛ
hɛxʼidaem qʼlūlɛxʼsɛm nexʼūltālaxa kʼlōlōtʼlɛ lāxɛs xwāxwagūmɛ
qaʼs ālɛtōgwahisɛq. Wā, lā mōltōdxɛs kʼlɛkʼwaʼyɛ lɛlɛʼwaʼya Lɛʼwis
kʼlɛwāxʼlāʼyɛ hɛʼmesa ʼnāxwa gʼɛxʼgʼāxs lāxɛs ālɛwaselela xwāxwa-
5 gūma. Wā, gʼilʼmɛsɛ ʼwɪlōltāxs laɛ tsʼlōxūgʼindeq qa ʼwɪlāwɛsa
ɛlxʼɛlgūxsɛ. Wā, ɛgʼilʼmɛsɛ la ɛgʼɛxsexs laɛ lɛlɛlɛbendeq qa lās
haʼnɛs lāxa ālāʼyasa yaxʼumutasa ʼwalasɛ yɛxwa.

Wā, gʼilʼmɛsɛ gʼwāl Lʼlɛxwaxs laɛ āxʼɛdxɛs sɛxʼxʼā kʼlāwayā qaʼs
lā lāxa yaxygwɛdzasasa kʼlɛkʼlōlōtʼlɛ. Wā, lā tʼlōsōdɛx kʼitsʼlɛs-
10 daʼyas qaʼs gʼigʼālisɛq. Wā, lā tʼlōsʼɛdɛx ōxʼlāatāʼyas ʼwālabalaxa
ōxʼlāʼyas qʼwayōsas. Wā, lā gʼāgʼilɛla lāx sɛmsasɛxs laɛ tʼlōsʼɛdɛq
lalaa laxa wūlbaʼyasa tʼlōsaʼyas lāx ɛwanōlxawaʼyas. Wā, lā sɛlpōd-
xa xʼōtas. Wā, lāla āxālāʼmɛ bɛnkʼlōdɛxstaʼyas lāxa ōkʼwina-

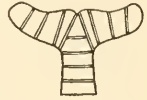
the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

ʻyasa k'!ōlōtē. Wā, la hāxʻwālisxa k'!ōlōt!āxs laē bexʻēdex 15
 hēlk'!ōt!EXLAatāʻyasa k'!ōlōt!ē la hexsdendālas hēlk'!ōt!endālx
 lāgʻaʻyas. Wā, g'ilʻmēsē lāgʻaē bexaʻyas lāxa Eldzāxs laē sap'!ē-
 dex xūdzās. Wā, g'ilʻmēsē lāgʻaē sapaʻyas lāx teltelxʻubaʻya
 gelemas lʻwa hāq!wayāx laē bexʻēdxa teltelxʻubaʻyē. Wā, laʻmē
 āem la gelxʻīdex qaʻs ʻwaʻwaxʻsaakwē. Wā, laem ʻyilʻīdēda ʻyimel- 20
 kwē k'!ōlōt!a. Wā, lā āxʻēdxa galgēnē, wā, hēʻmis k'!ilemas, wā,
 hēmis kwaḡwas, lōʻ t!ēwānas. Wā, la q!ūnāla āxʻētseʻwa ts!es-
 gūnwaʻyas. Wā, lā ts!exstendxa ts!eyīmas lāxa demsxʻē ʻwāpa.
 Wā, lā ts!āsa x'ōta lʻwa k'its!exsdaʻyē lāxēs k!waxlāʻyē qaxs
 hēʻmaē k!waxlāyanem. Wā, lālēda alēʻwinoxʻ seSEXʻsendxa k'!i- 25
 lemē lʻwa galgēnē lʻwa t!ēwana, wā, hēʻmisa ts!esgūnwaʻyē qaʻs
 āxts!ōdēs laxa hānxʻlanowē. Wā, lā SEXʻwidxa mōts!aqē ʻnāl-
 ʻnemdendzāyaakwē lāxENS q!wāq!waxʻts!ānaʻyēx, yix āwādzewasasa
 xūdzē g'āg!ilela lāx ōxLAatāʻyasa k'!ōlōt!ē la hexsdendāla lāq. Wā,
 lā ʻnālʻnemp!enkʻē āwāsgemasas lāxENS qwāq!waxʻts!ānaʻyēx. Wā, 30
 lā āxts!ōts lāxa hānxʻlanowē qa ts!EXōlems. Wā, lā gūq!Eqasa
 ʻwāpē lāq. Wā, laem t!Epeyālaxa ʻwāpaxs laē hānxʻlanō lāxa
 legwīfasa g'ōkwē. Wā, hēem lēgades yaxʻyig'iltag'īʻlakʻ. Wā,
 g'ilʻmēsē gēg'ilil maemdelqūlaxs laē L!ōpa. Wā, lāda ālēwinoxwē
 Lē!āla ēselēwinoxūtē qa g'āxēs yāxʻyig'ig'a lʻwis k!wēk!waxlāʻyē. 35
 Wā, g'ilʻmēsē ʻwiʻlāLEXS laē yāxʻwitsōʻsa maēmaʻts!aqē xūdzā.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||

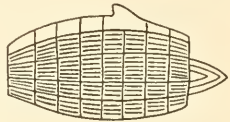
45 cuts the tail in pieces, cutting in this manner: He puts | the pieces into the kettle and pours water



into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-
55 ber; and when || it is off, it is in this way:



He cuts it crosswise and places it on the fire. | If he intends to

36 Wā, lā mak'ilēda yāx'yig'ilaq. Wā, hēem g'il q!es'itse'wa yax'yig'ilē. Wā, lā māsfitsa xūdzē lāq. Wā, lā mamelēgoq. Wā, g'il'mēsē 'wiflaxs laē hōqūwelsa. Wā, al'mēsē ts!ents!enx'wid lāxēs g'ig'ōkwē. Wā, laem g'wāl laxēq.

40 Lēx'a'ma k'waxlā'yaxs ōgwaqa'maē sakwilaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'nemōkwē, yix k'wēk'waxlā'yasa waōkwē ēselēwinoxwa qaxs k'lēsaē l'lālayokūla k'wēk'waxlā'yaxs yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wā, g'il'mēsē lawāxs laē xūsēlax'ideq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, la seSEX'

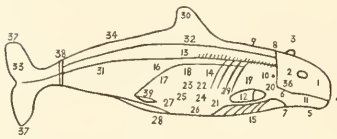
45 sendxa k'its!exsda'yē g'a g'wālēg'a (fig.) yix sākwa'yas. Wā, lā āxts!ōts lāxa hānx'lanowē. Wā, lā gūq'ek'asa 'wāpē laq. Wā, g'il'mēsē nēleyax'idēda 'wāpē lāqēxs laē hānx'lendeq lāxēs legwīlē. Wā, g'il'mēsē la gēg'ilil maemdelqūlaxs laē hānx'sanō lāxa legwīlē. Wā, laem l'ōpa. Wā, lā lēxwētse'wa qa's āxdzōdayuwē lāxa

50 ts!āts!ēx'samē legūdzā. Wā, hēem gwēg'ilē gwēg'ilasasa q!esāxa yax'yig'ilaxs laē q!esaq. Wā, la āem hēx'idaem hōqūwelsexs laē g'wāl q!esa qa's lā ts!ents!enkwa lāxēs g'ig'ōkwē.

Wā, g'il'mēsē xamaēla 'yimelkwē k'ōlōt!a lāxa g'ōkwaxs laē seSEX'sentse'wa. Wā, laem sapōyewē xūdzās. Wā, g'il'mēsē
55 lāwāxs laē g'a g'wālē g'a (fig.). Wā, lā gēgēx'sendqēxs hānx'lendē-laq. Wā, g'il'mēsē 'nek'āleq lāxa x'ix'ixsemāla t!ēsemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
 cut, but not cut through. | If it is to be boiled, then it is cut
 into pieces along the lines marked in the sketch. | The meat
 is also cut into pieces; and when it is all in pieces, || the kettle is 60
 put on the fire, water is poured | into it, and when it is half
 full, the cut pieces of meat are put | into it. When the meat is all
 in, he waits for the water to boil; | and after it has been boiling for
 a long time, the blubber is put in | on top of the meat. It does not
 boil very long, || before it is done. Then the kettle is taken off the 65
 fire; | and then it is done as they do when eating the boiled insides. |
 The only difference when it is steamed is, that it is cut up | after it is
 done, and also that they put | the pieces of meat and blubber in with
 the red-hot stones, || and they pour four bucketfuls of water over 70
 them. Then they | put an old mat over them so as to keep the steam
 in. It does not | take long before (what is in the kettle) is done;
 and they also do | the same as they do when eating boiled insides.
 This is only eaten when it is | hot. When it is cold, they throw it
 away. || That is all about this. | 75

LEP!ālōts lāxēs laēna^éyē BEXEKWA. Wā, la k'!ēs hayimx's^éa. Wā, 57
 g'il^émēsē hānx'laakūxs laē hayimx's^éa NEGELENĒXA xwēxūldekwē.
 Wā, laxaē SESEX^uSENTSE^éwē eldzās. Wā, g'il^émēsē ^éwi^éwelx's^ésex laē
 hānx'LENDAYUWĒDA hānx'LANOWĒ lāxa legwilē. Wā, lā gūxts!ōyowa 60
^éwāpē lāq. Wā, g'il^émēsē NEGŌYOXSĎĀLAXS laē āxstōnowa sāg'ikwē
 eldzē lāq. Wā, g'il^émēsē ^éwi^élastaxs laē ēselasō^é qa MEDELX^éwidēs.
 Wā, hēt!a la gēg'ilil maemdelqūlaxs laē sēstanowa xūdzē lāx
 ōkūya^éyasa eldzē. Wā, k'!ēst!a XENLELA gēg'ilil maemdelqūlaxs
 laē L!ōpa. Wā, laem hānx'SENDAYOWĒDA hānx'LANŌ lāxa legwilē. 65
 Wā, lā âem NEGELOWĒ gwēg'ilasasa q!ēsaxa yāx'yig'ilaxs laē q!ēs^éē-
 deq. Wā, lēx'a^émēs ōg'ū^éqalayōsa ^éNEG'IKWA al^émaē hāyimx's^éend
 SESEX^uSENTSŌXS laē L!ōpa. Wā, hē^émēsēxs ^éNEMĀX^éIDA^émaē āx^éā-
 lodayo lāxa x'ix'ixsemāla t!ēsema SESEX^uSAAKWĒ eldzē LE^éwa
 xūdzē. Wā, lā tsas^éētsōsa mowēXLA nagats!ē ^éwāpa. Wā, lā nā 70
 s^éitsōsa k'!āk'lobanē qa k'!ēsēs k'EX^uSĀLĒDA k'!ālela. Wā, k'!ēst!a
 ālaem GEYAXS laē L!ōpa. Wā, âEMXAĀWISĒ NAQEMG'ILTĀX gwē-
 g'ilasasa q!ēsāxa yāx'yig'ilē. Wā, lā lēx'aem ha^émāpdemqēxs
 ts!elqwaē. Wā, g'il^émēsē wūDEX^éIDEXS laē âEM k'!ādayā. Wā, 75
 laem g'wāl laxēq.



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wā, g'a^εmēs lēlēgēms ōgwida^εyasa k'!ōlot!ē:—

1. x'ōta.	15. hāq!wayō.	29. paḡwa.
2. geyages.	16. dōgwil.	30. lāg'a ^ε yē.
3. k'ē ^ε was.	17. ḡalgēnē.	31. ēwanots!exsdē.
4. sems.	18. t!ēwana.	32. ^ε yīmlas.
5. ōxlāsax'ā ^ε yē.	19. kwaḡwa.	33. k'its!exsdē.
6. weyōq!ūxlāsax'ā ^ε yē.	20. pets!exa ^ε wē.	34. āwagōlē.
7. hānāsax'wa ^ε yē.	21. saēl.	35. āwanōdzē ^ε .
8. qag'asxa x'ōta.	22. tsālayo.	36. āwanōlemē ^ε .
9. ōxlaata ^ε yē.	23. tex'mas.	37. plēwayōxsdē.
10. hōlāgulas.	24. ts!esgwewē.	38. tsek'ōdaas.
11. k'!ilem.	25. ts!eyīm.	39. dzemdzemḡūlas.
12. bāsbelē.	26. tek'!ē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mās, eldz.
14. ḡelḡanōdzē.	28. āwāgē.	

Wā, hēim ^εwaxē lēlēgēmas ōgwida^εyasa k'!ōlot!ē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1 he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. || When they are all out, 5 he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the || seal and 10 to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. || They are the side- 15 pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck || has been singed off, he turns it over 20 and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wä,¹ g'il^émēsē lāg'alīs lāxa L'EMA^ésaxs laē gē- 1 g'alīsasēs ālēwaseLELA lāxa L'EMA^ésē. Wä, lā nēxEMōltōdxa mēgwatē qa hē^émēs mEKUMstalisa DEMSX^ō ēwāpa qaxs hēMENāla^émaē wāwELgEMēxs g'āxaē nā^énakwa ēSElēwēnoxwē. Wä, g'il^émēsē ēwi^élōltāxs laē tsōxūg'indxēs ālēwaseLELA xwāxwagūma. 5 Wä, g'il^émēsē ēg'ig'axs laē LELLEbendeq LE^éwis k'waxlā^éyē qa^és lā hāng'alīsas lāx āla^éyasa ēya^éx^umōtasa ēwālasē ēyixwa. Wä, g'il^émēsē gwāl L'EXwaxs laē lents^{!és} lāxa L'EMA^ésē qa^és lā āx^éēdxa ōgū^élā^émē xwāxwagūma qa^és lā q'lēxaxa q'lēxala qa^és ts!EX^édemaxēs mēgwatē. Wä, hē^émis qa^és q!ōldemaq. Wä, g'il^émēsē qōt!^é xwa- 10 xwagūmas laē nā^énak^u lāxēs g'ōkwē. Wä, g'il^émēsē lāg'alīs laxēs L'EMA^ésē laē hēx^éidaem moltōdxēs q'lēxānemē. Wä, g'il^émēsē ēwi^élōltāxs laē āx^éēdxa ēmalts!^{aqē} qa^és k'atEMg'alīsēs lāxa L'EMA^ésē. Wä, lā ēmalp!^{enk} lāxENS q!wāq!^{wax}ts!^{āna}yēx yix āwālagōlidzasas. Wä, hēEM k'āk'EDENwiltsa ts!EX^édemaxa mēgwatē. Wä, lā 15 MENMENDZEX^ésendxa lEMxwē q'lēxalaxs laē legwēsa. Wä, g'il^émēsē x'iqostāxs laē nēx^éūs^édēsxa mēgwatē qa^és lā gāloteyindēs x'ōtās lāxa L'āsa^éyē xwālenwa^éya qaxs hāē g'il ts!EX^éasōsē x'ōtās LE^éwēs q!oq!^{ōnē}. Wä, g'il^émēsē ēwi^éla ts!^{enk}wē x'ōtās LE^éwē q!ō-q!^{onā}xs laē lēx^éidēq qa^és ts!EX^éidēx ōxlaat^éyas. Wä, lā wēgū- 20 ēnakūlaq wāx^édzāla lēx^élālaq. Wä, g'il^émēsē lāg'āē ts!EX^éa^éyas lāx gELq!^{ayās}ēxs laē āx^éēdxa ts!^{ēslā}la qa^és k!^{wē}tālēs lāxa gELq!^{ayo} qa lālagōdēsa x'iqēla lāx āwāgawa^éyas LE^éwa ēwanōdza^éyasa mē-

¹ Continued from p. 178, line 9.

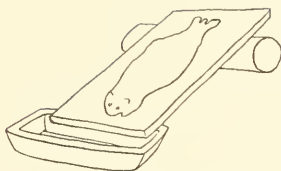
the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and he does the same with the || other
 hind-flipper. When this is done, he puts it | backward
 on the fire, so that the hind-flippers are over the fire for
 singeing. When | all it backward and rolls the hair has been singed off, he pushes
 it around; and when | he comes up
 to the place where it had been singed before, in the
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this



gwatē. Wā, g'il^εmēsē ^εwī^εla ts!enkwēda gēlq!ayāxs laē kwēxeltse-
 25 mēsa ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!āx'mōtē.¹ . . . Wā,
 lā wī^xwīdeq qa^s lēxⁱlālēq. Wā, g'il^εmēsē hāyāqax negoyā^εya-
 sēxs laē nēxsendeq lāxa ts!EX'dema lēg^εwēsa. Wā, lā xwē^εēdeq qa^s
 āx^εēdēxa xōkwē k!wa^εxlāwa. Wā, lā k'it!ēts lāxa dzēk!wayā qa
 dzēdexalēs g'a gwālēg'a (fig.). Wā, laxaē hēm gwēx^εīdxa āpsōl-
 30 tsēdza^εyē dzēk!wayā. Wā, g'il^εmēsē gwalexs laē k!ax'lents qa
 nexlalēsa dzēk!wayowē lāxa ts!EX'dema lēg^εwīsa. Wā, g'il^εmēsē
^εwī^εla ts!EX^εīdexs laē wī^xwīdeq qa^s lēx^εīdēq. Wā, g'il^εmēsē lā-
 g'aē ts!EX^εa^εyas lāxa ts!EX^εa^εyē lāxa negoyā^εyaxs laē lēx^sēndeq lāxa
 ts!EX'dema lēg^εwīsa. Wā, laem gwāla lāxēs ts!ENēna^εyē. Wā, lā
 35 āx^εēdxa ts!āts!EX^εsemē ^εyīmēldzōxa mēgwatē qa^s pax^εālisēq lāxa
 māg'īnōdzēlesasa mēgwatē. Wā, lā āx^εēdxa ts!EX^εstowē temg'ik^u
 q!ēxalaxa ^εnemp!EN^sāwas ^εwāg'idas lāxens q!wāq!wax^εts!āna^εyēx
 qa^s gāyaabōdēs lāx ēk'!Eba^εyasa ^εyīmēldzowē ts!āts!EX^εsema. Wā,
 lā āx^εēdxa hēmaxat! ^εwāsgēmē temg'ik^u q!ēxala. Wā, lā wāwila-
 40 lagawēsa g'ilx^{dē} gā^εyaabōlidzems lāxa ēk'!Eba^εyasa ^εyīmēldzowē
 ts!āts!EX^εsema. Wā, lā gā^εyaabolisās lāxa benba^εyē qa wāēsēsa
^εyīmēldzowē ts!āts!EX^εsema. Wā, lā āx^εēdxa lōq!wē qa^s k'aābodēs
 lāxa benba^εyasa ^εyīmēldzowē ts!āts!EX^εsema g'a gwālēg'a (fig.).

¹Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



collar-bone. He | cuts along each side of the tongue and pulls it
out. Then he cuts around || the neck; and when he has cut all 50
around it, he turns the | seal over so that it lies on its belly, and cuts
the back of the neck towards | the hind-flippers. The cut goes
between the right hind-flipper | and the tail. When his cut passes
through the | blubber, he cuts under it towards the || belly of the 55
seal. The shoulder-blade and the fore-flipper remain | with the
blubber. When he reaches the cartilage between | the ribs and
the lower end of the breast-bone, | he cuts through along it. He fol-
lows along and cuts open the | belly. Then the blood begins to run
into the dish. Then || he takes hold of the tongue and pulls at it 60
while he cuts with his butcher-knife | underneath the windpipe, and
pulls at it, cutting towards the | lower end of the hair-seal, and cutting
under the backbone and the diaphragm and | the kidneys. He cuts
all this off with the intestines, | liver, and stomach. When he reaches

This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

Wā, laem k'ak'alasa lōq!wē qa ts!ā^εx^uts!ālat̥sa Elkwa. Wā, lā
dāg'fīl̥sxa mēgwatē qa^s lā yāgūdzōts lāq. Wā laem L!āstāfa 45
lāxa L!ema^εisē lāx benba^εyasa ^εyim^εldzowē ts!āts!EX^usema. Wā,
lā āx^εēdxēs sEX^ux'ā k'!āwayā. Wā, hē^εmis g'il bEX^εōtsō^sē āxL̥s-
x'ā^εyasa mēgwatē lāg'aa lāxa wūq!EXāwa^εyas. Wā, lā bēbE-
xENōdzendEX k'!ilemas qa^s gELx^εūqōdēq. Wā, lā t!ōtsestālx
ōxawa^εyas. Wā, g'il^εmēsē lā^εsta t!ōsa^εyasēxs laē lēx^εidxa mē- 50
gwatē qa hexwalelisēxs laē bEX^εēdEX ōxL̥aatā^εyas gūyōlela
lāx dzēk!wayās. Wā, lā nāqōdālax hēlk'!ōtsēdza^εyē dzēk!wayās
L^εwa L!ōdzayoxsda^εyē. Wā, g'il^εmēsē lāx sāwē bEXa^εyas lāxa
xūdzāxs laē sap!ōdēq. Wā, laem gwāgwaaqē sāpa^εyas lāx
tek'!āsa mēgwatē. Wā, la k!ūdedzōya lāq!ūdenē L^εwa gELq!ayowē 55
lāxa xūdzas. Wā, g'il^εmēsē lāg'āē sāpa^εyas lax āwelgawa^εyas tel-
telxba^εyasa gELēmē Lō^ε teltelxba^εyas ēk'!Eba^εyasa xāqasa hāq!wa-
yāxs laē negelēnd bebEXsendeq. Wā, hēbenda^εmēsē lā ^εyim^εidEX
tek'!ās. Wā, hē^εmis lā tsax^uts!ālat̥sa Elkwa lāxa lōq!wa. Wā, lā hēem
g'il dax^εitsōsē k'!ilemas qa^s nēxalēqēxs laē bEXasēs sEX^ux'ā k'!āwayo 60
lāx āwabā^εyasa pēts!EXawa^εyas. Wā, lā nēxax'ax'sām̥q gūyōlelas lāx
benba^εyasa mēgwataxs bEXaax āwābō^εyasa dogwēlē L^εwa saēlē Lō^ε
āwabā^εyasa galgēnē. Wā, laem ^εwī^εla āxālaq L^εwa ts!Eymē L^εwa
t!ēwana L^εwa pōxūnsē. Wā, g'il^εmēsē lāg'aa lāxa āwānā^εyasa

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!eyímaxs laē bexsendeq. Wä, lä äx^éédxa lexá^{yē} qa^s lä häng'alí-
 lísas läx māg'ínōdzēlísasēs 'yímíase^{wē} mēgwata. Wä, lä äx^éédxa
 yax'yíg'ilē qa^s lä lentslōts läxa yax'yíg'í^lats!ē lexá^{yá}. Wä, lä
 lents!ēs läxa l!ema^sisē k'!ōqūlaq. Wä, laem dālaemxēs sex^x'ä
 k'!āwayā. Wä, hē^mis g'il t!ōsoyosēda k'!ilemē qa^s g'ēg'alísēs.
- 70 Wä, lä ét!ēd t!ōsōdxa 'mek!übâ^{yē} lē^{wá} kwaḡwa. Wä, lä ét!ēd
 t!ōsōdxa t!ēwana lē^{wá} galgēnē. Wä, lä t!ōsōdxa tex^masē lē^{wá}
 tsälayo qa^s ts!ex^éédē. Wä, lä t!ōsōdex äwanâ^{yasa} ts!eyímē
 läxa pōxünsē. Wä, lä bexelenōq qa dāl'idēs läxēs 'wāsgemasē.
 Wä, g'il^mēsē lä delkūxs laē x'ix'idēdeq qa 'wí^lólts!āwēs g'íts!ā-
- 75 waq. Wä, g'il^mēsē 'wí^lólts!āwē g'íts!āwaqēxs laē !exalísaq.
 Wä, lä hēinxat! gwēx^éídxá pōxünsē. Wä, g'il^memxaāwisē 'wí^lól-
 ts!āwē g'ēts!āwāqēxs laē äx^éédxa lexá^{yē} qa^s ts!ōx^sem^{dē}q. Wä lä^lā
 k'!ēs ts!ōxōdex elkwāsa k'!ilemē lē^{wá} galgēnē lē^{wá} kwāḡwa lē-
^{wá} t!ēwana qaxs hēmaael ēg'ímsēs elkwāxs äxālaē laq. Wä, laem
- 80 äxts!ōts läxa lexá^{yē}. Wä, lä^lā ts!ōx^éwídxá x'íg'íkwē ts!eyíma qa^s
 lēqeyíndēs läxa la g'ēts!āxa yax'yíg'í^lats!ē lexá^{yá} lē^{wá} pōxünsē.
 Wä, lä k'!ōx^éúsdēselaq läxa l!ema^sisē qa^s lä häng'alílaq läx mā-
 g'ínwalísasēs lēgwílē. Wä, lä äx^éédxa hānx'lanowē qa^s häng'alí-
 lēs läxa māg'ínwalílasēs lēgwílē. Wä, lä äx^éédxa sagúdzowē ts!ā-
- 85 ts!ax^sema qa^s pax^sílílēs läxa māg'ínwalílasa yax'yíg'í^lats!ē lē-
 xa^{yá}. Wä, lä äxwúłts!ōdxa pōxünsē qa^s lä g'ēxas läxa onēgwí-

takes out the stomach and puts it in the corner | of the house. He 87
 goes back and sits down by the basket, | takes his butcher-knife, and
 takes out the tongue, | places it on the cutting-board, and cuts it into
 two || pieces lengthwise. He cuts each half in two | lengthwise and 90
 puts the pieces into the kettle. He also takes out | the kidneys, puts
 them on the cutting-board, | and does the same to them. He cuts
 each into four pieces lengthwise. | He takes out the liver, places it ||
 on his cutting-board, and cuts it into pieces, | each strip one finger- 95
 width wide is the width of the | cut liver. When it is all cut up,
 he throws it into the | kettle; and he takes the lungs, puts them on
 the | cutting-board, and he cuts off the heart || and cuts it into four 100
 pieces, which he puts into the kettle; and he cuts the | lungs in the
 same way as he cut the liver, | and puts it into the kettle. He takes
 the intestines | and makes a braid of them, beginning to pull through
 one end [I | shall send you a thread to show how the gut is braided].
 When || the intestines are four fingers long, | he cuts them off; and 5
 he does the same to the rest. | He makes them into braids of the same
 length, and throws them into the kettle. | Then he pours water on;
 and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wā, lä aē!laaqa qa^s lä k!wanolilaxa lēxa^syē. Wā, 87
 lä dāx^sidxēs sēx^sx'ä k!awayá. Wā, laxaē dōlts!ōdxa k!lēmē
 qa^s g'ēdzōlilēs lāxa sāgūdzowē ts!āts!ax^ssema. Wā, lä sēx^ssend qa
 malts!ēs lāxēs g'ildōlasē. Wā, laxaē malts!endxa āpsōdilē lāxaaxēs 90
 g'ildōlasē qa^s āxts!ōdēs lāxa hānx!anowē. Wā, laxaē āxwūlts!ōd-
 xa gālgēnē. Wā, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax^ssema.
 Wā, hēemxaāwisē g'wēx^sidēq maēmo^sx^sendēq lāxēs g'ikdolasē
 lāxa 'nāl^snēmē. Wā, laxaē āxwūlts!ōdxa t!ēwana qa^s g'īdzōdēs
 lāxēs sāgūdzowē ts!āts!ax^ssema. Wā, lä sese^sx^sendēq qa 'nāl- 95
 'nemdene laxens q!wāq!wax^sts!āna^syēx yix āwādzewasasa t!ēwa-
 nāxs laē sāg'ikwa. Wā, g'il^smēsē 'wī^swēlx^ssex^s laē āxts!ōts lāxa
 hānx!anowē. Wā, laxaē āx'ēdxa kwaxwa qa^s āxdzōdēs lāxa
 sāgūdzowē ts!āts!ax^ssema. Wā, lä sak'ōdxa 'mek!ūbā^syē. Wā,
 mōx^ssendēq qa^s āxts!ōdēs lāxa hānx!anowē. Wā, laxaē sesa^sx^s- 100
 sendxa kwāxwa lāxēs g'wēx^sidaasaxa t!ēwanāxs laē sex^swīdēq.
 Wā, lāxaē āxts!ōts lāxa hānx!anowē. Wā, lä āx'ēdxa ts!eyīmē
 qa^s q!al^sēdēq qā q!Elkwēs lāxēs ānēēm nēxs!ālx oba^syas. (Hē-
 laxs^semlenlas gwālasasa ts!eyīmāxs laē q!Elkwa.) Wā, g'il^smēsē
 mōden lāxens q!wāq!wax^sts!āna^syēx yix 'wāsgēmasasa q!Elkwē ts!e- 5
 yīmāxs laē t!ōts!endēq. Wā, laxaē et!ēdxa waōkwē. Wā, lä hē^sstaem
 āwāsgēma q!Elkwē ts!eyīma. Wā, lä āxts!ōts lāxa hānx!anowē.
 Wā, lä gūq!ēqasa 'wapēlaq. Wā, g'il^smēsē t!ēpeyāxs laē hānx-
 lents laxēs legwilē. Wā, lä lents!ēs lāxa l!ēma^sisē dālxēs

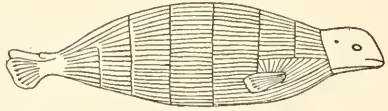
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
 25 a while, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 *sex^ux^ä k^lawayä läx äxäsasa ts!enkwē mēgwata. Wä, lä denē-k^odxä ^εnemdenē läxens q!wäq!wax^ts!äna^yēx yix ^εwädzewasasa xüdzē. Wä, laem g^ägⁱlelē denēk^ayas läx öxawa^yasa mēgwatē la māgⁱlⁿē ^εyimlasē läq qa^s lä hēxs^dendäläq. Wä, gⁱl^mēsē läwäxs läē däläq. Wä, hē^mēsä elx^uts!älä löq!wa qa^s lä q!elödzölilaxa*
 15 *xüdzē läxa sägüdzowē tsäts!ax^sema. Wä, lä se^{sex}sendeq qa mōdenēs äwäsgemasas läxens q!wäq!wax^ts!äna^yēx. Wä, hēt!a la gēgⁱlil maemdelqülēda yax^yigⁱlaxs läē äxstentsa xüdzē läq. Wä, lä äx^εdxä ög^üla hänx^lanowa qa^s ts!öx^gindēq. Wä, gⁱl^mēsē ēgⁱg^axs läē güx^ts!ōtsa ^εwäpē läq qa nēgoyoxsdälisēxs läē hänx^lents läxa legwilē. Wä, lä äx^εdxä ^εwäpē qa^s güq!eqēs läxa lex^uts!älä elkwa qa^s xwēt!ēdēq. Wä, gⁱl^mēsē lelgōxs läē güq!eqas läxa ^εwäbets!äwasa älē hänx^lendayōs hänx^lanowa. Wä, läxaē xwēt!ēdēq. Wä, la^mēsē älak^lälä la q!läq!äläläq. Wä, lä-nax^wa yāwasⁱd xwēt!ēdēq qa^s döx^εwidēx öbä^yasēs xwedayowē.*
 25 *Wä, gⁱl^mēsē k^lēx^uwidēda elkwäxs läē hēx^εidaem hänx^ssendeq läxēs legwilē. Wä, laem hēwäxa medelx^εwidēxs lää L^löpa elx^u-stagⁱlakwa qaxs hē^mäē lēgēmsē. Wä, hēem gwēgⁱlatsa ēgⁱl^watē elx^ustagⁱlakwa. Wäxⁱda ^εyägⁱl^watē, lä hēlq!äläq medelx^εwida. Wä, hēx^εida^mēsē q!öltsē^sta. Wä, laem hēx^εida^ma L^löpē elk^u lä ^εwi^lä ^εwunsⁱda. Wä, ä^mēs lä q!ök^yälēda ^εwäpē, wäxⁱda ēgⁱl^watē lä genk^a. Wä, gⁱl^mēsē L^löpexs läē hänx^sanowēda hänx^lanowē läxa legwilē. Wä, läxaē hänx^sendxa yax^yi-*

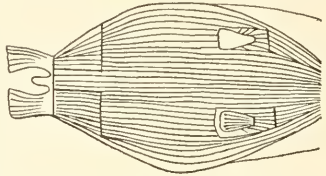
with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'il'elatslê hãnx'lanowa. Wã, lâ äx'êdxã legüdzôwê ts!ats!ax'usēmē 33
 qa's pax'ãlilêq lâx mãg'inwalilasa yax'yig'il'elatslê hãnx'lanowa.
 Wã, lâ äx'êdxês ts!êslãlã qa's lex'wîdêxa yax'yig'ilê qa's lâ le- 35
 güdzôts lâxa legüdzowê. Wã, g'il'mêsê 'wîladzôdexs laê äx'êdxã
 yãgüdzowê g'ildedzô ts!êq!adzo hat!aak' k!wãgedzô saôkwa qa's lâ
 pâxdzamôlilas lâxa yãx'yig'ilg'ilaxã yãx'yig'ilê. Wã, g'il'mêsê
 gwã'alilêxs laê k!ünxelilaxã legüdzowê. Wã, äx'êdxã 'nemts!aqê
 xüdzã l'ê'wa 'nemê g'ayôl lâxa k'filēmê l'ê'wa g'âyôlê lâxa 40
 galgêhê l'ê'wa 'nemê g'ayôl lâxa t!êwana l'ê'wa 'nemê g'ayôl
 lâxa kwãxwa l'ê'wa 'nemê g'ayôl lâxa 'mek!übã'yê. Wã, hê-
 'misã 'nemts!aqê lâxa q!elkwê ts!eyîma. Wã, lâ 'naxwa em hê
 gwãlê äx'ãlêlemas qaêda waôkwê yax'yig'ilg'elã yãx'yig'ilê. Wã,
 g'il'mêsê q!wãlxog'emalôlê äx'ãlêlemas lâx 'wãxaasasa bêbegwãne- 45
 maxs laê dãg'ililãq qa's lâ äxdzamôlilasa yax'yig'ilê lâxa q!esûla.
 Wã, laem g'êdzôlilêlas lâxa yãgüdzowê. Wã, g'il'mêsê 'wîlg'alil-
 êxs laê äx'êdxã k'ãk'ets!enaqê qa's k'ãs'idês lâxa yax'yig'ilg'e-
 laxã yax'yig'ilê. Wã, lâ k!ôqülilã elx'ustag'il'elatslê hãnx'lanowa
 qa's lâ hãnx'dzamôlilas lâxa elx'ustag'il'elatslê hãnx'lanowa
 qa's lâ hãnx'dzamôlilas lâxa elx'ustag'il'elatslê hãnx'lanowa
 qa's lâ hãnx'dzamôlilas lâxa elx'ustag'il'elatslê hãnx'lanowa
 hê'maê l'êgêmsê. Wã, lax'dãxwê q!es'idã yax'yig'ilê. Wã, la-
 naxwê 'yôs'id lâxa elx'ustag'il'elatslê. Wã, la hê'menãlaem 'wã'wi-
 laa 'yôs'idã elx'ustag'il'elatslê l'ê'wa yãx'yig'ilaxs yãx'yig'ilãê.
 Wã, g'il'mêsê 'wîlaqêxs laê hõqûwêlsa yîxs l'ê'amaêda g'ig'igã-
 ma'yê l'ê'lãlasô qa lâ g'ilgêsex yãx'yig'ilasa mêgwatê. Wã, la'masa 55
 elx'ustag'il'elatslê lâq. Wã, laem gwãl lâxêq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to



60 seal-feast is given to not very many people, then the blubber is cut || the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |



1 and 2, the hind-flippers, are given to the young chiefs; ||
65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of
70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
75 it is given to them, they || put it around the neck, and they

57 G'aem gwālaats xūsēla'yē lāxa mēgwatē g'ada mēgwatbōlak k'lata-
ya (*fig.*) yixs mōsgemaēda mēgwatē lōxs neqasgema^ē yixs sakwī-
lase^{waē} qaēda k'lesē q'ēnem bēbegwānema. Wā, lāla hayōlisē
60 xūsēla'yasa mēgwataxs malgūnaltsemgustā^ē lōx lak'endaē, yixs
dōkūlilaxa q'ēnem lēlqwālala^{ya}. Wā, hēem ^ēwālas sakwēlēxa
mēgwatē. Wā, ā^ēmēsē sāpoyewē xūsenayasa mēgwatē lāxēs eldzē.
Wā, lā lep!alidzema qa^s hāyimbendē xūsēlase^{wa} g'a gwālēga (*fig.*).

Wā, laem yaq!wēmasa ālō^{stā} g'ig'igāma^{ya} (1) lō^ē (2) xa dzē-
65 k!wayowē. Wā, hē^{mis} yaq!wēmasa mākilāqē (3) lō^ē (4) gelq!a-
yowē. Wā, hē^{mis} yaq!wēmasa xamagema^{ya} g'ig'igāma^{ya} (5)
hāq!wayowē. Wā, la yāx^ēwidayowēda g'ilsg'ilstowē xūsēlak^u lāxa
bēbegwānemq'ālamē. Wā, hē^{ma}axs laē yax^ēwitse^{wa} nāl^ēnemōkwē
begwānemsā g'ilsg'ilstowē xūsēlakwa, wā, lā hēx^ēidaem lax^ēūlila
70 qa^s dāx^ēidēq qa^s qenxōdēs. Wā, lā hēx^ēidaem q!ek'ālaxa xūdžē
lāxa k'lūdžēg'a'yē qa^s mek'ēq lāxēs hahanakwaplaēna^{ya} q!ek'ālaxa
xūdžē lāxa k'lūdžēg'a'yē. Wā, g'il^ēmēsē ^ēwilāwē xūdžāxs laē ts!e-
xahlaxa k'lūdžēg'a'yē qa^s ēt!ēdē. dāk'lāla qa^s yāx^ēwitse^{wa}sa
g'ilsg'ilstowē xūsēlakwa. Wā, g'il^ēmēsē yāx^ēwitse^{wa}saxs laē ēt!ēd
75 qenxōts. Wā, lāxaē ēt!ēd q!ek'ālaxa xūdžē qa^s mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

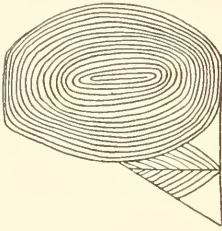
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ēna q!EL!ets!axk!ēsxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pōf'ida. Wā, la LEMqē nāqa'yasēxs q!ēk!ēsāēxa ēg'il-
watē qaxs k!ēsāē 'naḡwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalag'ilil q!ēsaxa ḡasḡala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwēla.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek!ēnoxwē qaxs 'nāḡwa-
'maē q!ēlsēs ōgwida'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
gwāl laxōq.

Hēm gwālē t'lēqwapa'yē qa q!ō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85
xa met'lāna'yē. Lēx'a'mēs ōgū'qalayōsēxs k!ēsāē 'lāp'wūlts!ewakwa
yix t'lēqwapa'yē qa q!ō'lasxa mēgwatē. Hē'maaxs laē tsēnabewak'.
Wā, g'il'mēsē x'iqostāxs laē lē'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k!ēk!imiyaxḡa qa's
lā mexelēlas lāxa māg'inwalasasa t'lēqwabekwē qa memk'ōlsēs 90
g'a gwālēga'. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naengat-
tslā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k!ēk!imiyaxḡē.
Wā, g'il'mēsē benk!ōlts!ōxs laē gwāla. Wā, lā āx'ēdxa g'ilsg'ilt!a
k!ēk!iplālaa, 'nāl'nemp!ēnaē mōts!aqa. Wā, hē'misa 'nal'nēmē
lēwē' qaēda 'nal'nemsgēmē k!ēk!imiyaxḡa. Wā, g'il'mēsē 'wēla 95
gwālaxs laē mēmēntsemx'īdēda t!ēsemāxs laē hēx'idaem āx'ēdē-
hā'yā'l'ās 'nb'mēmotasxa k!ēk!iplalaa qa's k!ip'fidēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

- pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | After the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

- 98 *semāla t̄l̄esema qaʳs l̄a k̄'lipstālas l̄axa ʳwābetsl̄awasa k̄'l̄ek̄'lini-*
yaxl̄a. Wā, ḡ'il̄mēsē ʳnāxwa la maemdelq̄ulaxs laē āxʳēdxa
 200 *ḡ'il̄sḡ'il̄stowē x̄ūsē'lakwa qaʳs āxstendēs l̄axa maemdelq̄ula*
ʳwāpa. Wā, ḡ'il̄mēsē elāq q̄ōt̄laxs laē āxʳēdxa k̄'lipl̄āla qaʳs
k̄'lipl̄ēdēs l̄axa x̄ix̄ix̄semāla t̄l̄esema qaʳs l̄ē k̄'lip̄eyindālas l̄axa
x̄ūsē'lakwē q̄'ōlasōʳs. Wā, ḡ'il̄mēsē ālak̄'l̄āla la maemdelq̄ula
ʳnāxwōda k̄'l̄ek̄'limyaxl̄axs laē āxʳēdxa l̄ēlwaʳyē qaʳs l̄epeyindālēs
 5 *l̄āq qa k̄'l̄ēsēs medelxʳwiltāle ʳwāpalās. Wā, āʳmēsē la bawōda*
h̄āʳyālʳās. Wā, ḡ'il̄mēsē ḡēḡ'ils maemdelq̄ulaxs laē dōxʳwīdeq.
Wā, ḡ'il̄mēsē ḡwāl medelq̄ulaxs laē āxʳēdxa l̄ēlwaʳyē qaʳs ḡ'ēx̄ēq.
Wā, l̄ā āxʳēdxa āwādzowē ts̄l̄āts̄!axʳsema paxʳalēsēq l̄āx ālanālisasa
k̄'l̄ek̄'limyaxl̄a. Wā, lax̄'daxwē āxʳēdxa k̄'l̄ek̄'lip̄l̄āla qaʳs sawō-
 10 *ʳstendēs l̄axa x̄ūsē'lakwē, qaʳs l̄ā sēdzōdālas l̄axa sēdzowē ts̄l̄āts̄!axʳ-*
sema. Wā, ḡ'il̄mēsē ʳwīladzōdexs laē l̄ō'l̄āl̄ēda h̄āʳyālʳāxa q̄'l̄ē-
sāl̄ē. Wā, h̄ēʳmēsēn wāldem l̄āx (458) xsa k̄'l̄ādekwa. Laē āem
h̄āyimx̄'sentsōʳ sesexʳsentseʳwa l̄āxēs ḡ'ildōlasō. Wā, ḡ'il̄mēsē
 15 *(fig.) qa ḡ'il̄sḡ'il̄stowēs x̄ūsē'lakwa, ȳixs sakwēlap̄l̄āēda ʳwāx̄'sēk̄'!ēsē*
ḡ'iḡ'iḡ'āmēsa ʳnemsḡ'emakwē l̄ēlq̄wāl̄al̄āya. Wā, h̄ēʳmis yāxʳwīda-
yōxa āyilk̄wasa āpsēk̄'!ēsē ḡ'iḡ'āmaʳya senāla ḡ'ilt̄l̄a x̄ūsē'lakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singed skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yixs laē q!Elx^uts!ā lāxa lōqūlilē. Wā, hē^εmis la k!ūqeyaak^usa 18
L!ē^εna. Wā, g'il^εmēsē lā k'āgemlilem lāxa āyilkwaxs laē lāx^εū-
lila qa^εs dābendēx ōba^εyasa xūsē^εlakwyē qa^εs qENXōdēsēxs laē 20
q!Ek'ā^εlax xūdzās lāxa k!ūdžēg'a^εyē qa^εs mek'ēq. Wā, g'il^εmēsē
ēg'ilwata hē g'wēg'ilaxs laē hālselaem k'lēs yūdūx^up!enk' laxens
bā^εlax, yix hā^εmaakwas. Wāx'a ēyāg'ilwatē; wā, la k'lēs neq!ēbōdē
hāmx^εitsē^εwasēxs laē yāx'īda. Wā, ā^εmēsē la qasā mēgwatxa,
yixa ayilkwasa g'īgāma^εyē. Wā, lā^εla k'lēs se^εx^εsē^εstālakwē yīya- 25
q!wēmasa k'lēsē āpsāk!etsa g'īgāma^εyē qaxs neqaōlisaē sākwa^εya
g'ilsg'ilstowa xūsē^εlakwē hē gwālē sākwa^εyasa k'ladedzā^εyax 458.
Wā, lā qENXōdaemxaasa xūdzē. Wā, laxaē mek'aemxaaq. Wā,
lā k'lēs k!ūnq!ēgek^usa L!ē^εna qaxs lēx'a^εmaē k!ūnq!ēgek^{wē} lōqūlās
āyilkwasa āpsāk!esē g'īgāma^εya. Wā, g'il^εmēsē gwālēxs laē 30
hēx'īdaem hōqūwēlsa qa^εs lā hōx'wīts lāx ālanā^εyasēs g'ōkwē
qaxs ālak'īlāē ts!enk'lūlema. Wā, g'il^εmēsē gwālēxs laē la^εstex'īda
lāxa q!ōltaakwē ēwāpa lē^εwa kwātslē. Wā, laem gwāla.


Steamed Seal-Meat.—^εneg'ik^u mēgwata; yixs hē^εmaē gwālēda 1
t!ēqwapa^εyē qa ^εneg'asxa mēgwatē lē^εwa k'lōlōt!ē gwālaasasa ^εneg'a-
saxa met!āna^εyē. Wā, lēx'a^εmēs ōgūqalayosēxs laē āxse^εwa k!ē-
k!aōk!wa lē^εwa q!ēnemē q!wāxa qa^εs lā āxnōlīdzem lāxa la
x^εx'ixsemāla t!ēsēma. Wā, g'il^εmēsē ^εwī^εloqāwēda gūlta lāxa x'ix- 5
semāla t!ēsēmxs laē āx^εētse^εwēda q!waxē qa^εs xes^εalōdālayiwē lāx

7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |

1 Seal-Head.—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

7 *ōkūya^εyasa x'ix'ixsemāla t'lēsema. Wā, g'il^εmēsē wākūxs laē āx^εēd-*
xa k'ek'laōk'wa qa^εs lēpeyindālēs lāxa q'lwaxē. Wā, ā^εmisē
εnemx'dzekwālaxs laē gwāla. Wā, lā āx^εēdxa seSex^usaakwē eldz
 10 *qa^εs āxdzōdēs lāxa k'lek'laōk'wa. Wā, g'il^εmēsē εwī^εladzōdexs laē*
āx^εēdxa ēx'ba klwa^εxlāwa qa^εs L'enxsalēs lāxa k'lek'laōk'wa qa
kwakwōdzewē qa grayinx'sālatsa εwāpē L^εwa k'lāhela. Wā, g'il-
εmēsē gwālexs laē āx^εēdxa seSex^usaakwē xūsē^lak^u hē gwālē
sākwa^εya k'ladedzāyax 458 k'lādekwa qa^εs lēpeyindēs lāxa
 15 *sāg'ikwē eldza. Wā, g'il^εmēsē εwī^εla lā lēpeyēxs laē āx^εēdxa*
lēl^εwa^εyē qa^εs āx^εelsēs lāx māg'inwa^εyasa εnek'asōlē mēgwata. Wā,
lā āx^εēdxa mōsgemē āwā naengats'lē qōqūt'axa εwe^εwā'p'Emē
q'lwālxewegwēsa mōkwē hā^εyāl'fa. Wā, lax'da^εxwē tsūdzeleyints
lāx ōkūya^εyasa seSex^usaakwē mēgwata. Wā, hēx'ida^εmēsa waōkwē
 20 *hā^εyāl'fa dāx'ēidxa lēl^εwa^εyē qa^εs nās'ēdēs lāq. Wā, lēn k'ōtaq*
yūdux^uts'lagelelag'ila lāxa q'lāq'alak'layaxens εnālāqē εwā^εwats'laa-
sasēxs laē L'lōpa. Wā, la^εmē L'lōpa. Wā, la^εmē lēt'letse^εwōda nayimē
qa^εs lēp'lāldzemē qa lem^xwidēs. Wā, hēmīs qa k'ak'ox^εwida-
lisa εneg'ikwē mēgwata. Wā, lā āx^εētse^εwōda εwādzowē ts'lāts'lax^use-
 25 *ma qa^εs pax^εalisēq. Wā, ā^εmēs la negeltōdxen g'ag'ilēyē wāldemaxs*
laē sēdzoyo lāxa sēdzōwe ts'lāts'lax^usema Lō^εxs laē q'ES^εētse^εwa.
Wā, laem gwāl lāxēq.

1 Seal-Head.—Lēx'aem lēda x'ōta yixs hē^εmaē k'waxlā'yanemsa
 k'waxlā^εyasa hānl'lēnoxwaxa mēgwatē, yixs āl^εmaē qāx^εitsōxs

hair has been singed off. Then it is given to the steersman. If | 3
 there are many seals, the hunter does not give the head to his ||
 steersman, but he pays him five pairs of blankets for | one hundred 5
 seals, which are equal to five dollars; for | the head is always left on
 the body when there are many hair-seals. When | they let the chief
 buy the seal, then the head is cut off, and | it is given to the old
 people, for it is never given with the || meat in a seal-feast. The 10
 old people just take off the blubber of the head | and cut it into strips,
 in this manner:  It is just put into a | kettle, water is
 poured into it, and the kettle is put on the | fire of the
 house. It takes a long time to boil it before it is
 done. | When it is done, the boiled head is taken off
 the fire. || They take a small dish and put it down alongside of 15
 the kettle with boiled head. | They take tongs and take hold of
 the | blubber of the boiled heads, and put it into the small dish. |
 When it is all in, they take dried halibut, break it into pieces, and
 put it into | another small dish. Now it is to be eaten with the
 strips of blubber of the || boiled seal-head. If there is no dried hali- 20
 but, dried salmon is eaten | with it; and the dried salmon and dried
 halibut are eaten with strips | of blubber which is not eaten at the
 great seal-feast which is given when there are many seals. | This is

laē gwāl ts!EX'āSE'wa qa's lā ts!EWē lāxa k!waxlā'yē. Wā, g'il- 3
 'mēsē q!ēNEMA mēgwataxs laē yāx'stōdzEMSA hāNL'ēNOXWē lāxōs
 k!waxlā'yē. Wā, ā'misē hālāqa yīsa SEK'laxsa p!ELXELASGEM qaēda 5
 lāk'!ENDē mēgwata 'NEMāx'is Lō' SEK'!asGEM dāla, qaxs hēMENā-
 la'maē āxālēda āx'ōtaxs q!ēNEMAēda mēgwatē. Wā, g'il'mēsē lāyī-
 wēda mēgwatē lāxa g'igāma'yaxs laē hēx'idaEM qax'īd qa's ts!E-
 'wēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k'!ēsaē lāyowēnōx lāxa sa-
 kwēlāxa mēgwatē. Wā, ā'mēsa q!ūlsq!ūlyakwē sapōDEX xūtsema- 10
 'yas qa's xūsēlax'īdēq g'a gwālēra (*fig.*). Wā, ā'mēs la āxts!ōts lāxa
 hāNX'Lanowē qa's gūq!EQēsa 'wāpē lāqēxs laē hāNX'Lents lāx lE-
 gwīlasēs g'ōkwē. Wā, la'mēsē gēg'ilil maEMDELqūlaxs laē L!ōpa.
 Wā, g'il'mēsē L!ōPEXS laē hāNX'sENDxēs x'ōtstag'ī'lats!ē hāNX'Lanowa.
 Wā, lā āx'ēdxā lālogūmē qa's k'āg'alilē lāxa māg'inwa'ilasa x'ōtsta- 15
 g'ī'lats!ē hāNX'Lanowē. Wā, lā āx'ēdxā ts!ēslāla qa's k'lip!idēs lāxa
 xūtsema'yasa x'ōtstag'ī'lakwē qa's lā k'lip's!ōts lāxa lālogūmē. Wā,
 laē g'il'mēsē 'wīflaxs āx'ēdxā k'!āwasē qa's lā k'!ōpts!ōts lāxa ōgū-
 'la'mē lālogūma. Wā, la'mē mayīmuōx'LES lāxa xūtsema'yasa
 x'ōtag'ī'lakwē. Wā, g'il'mēs k'!ēas k'!āwatsēxs laē xamasē mayīmas 20
 lāq. Wā, lāxaa mayīma xamasē LE'wa k'!āwasē lāxa g'ilsg'ilstowē
 xūsē'lakūxs māmōtaē lāxa 'wālasē sākwellaxa q!ēNEMē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

1 **Whale.** (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his
5 small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the
10 whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is,
15 with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe.
20 He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wä, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema. Wä, laem gwāl lāxa mēgwatē.


1 **Whale.** (GWE^{yim} yixs lēdzelaē lāxa L!ema^{is}).—Hē^{ma}axs laē lēselēda hānl!ēnoxwaq, wä, lä hēx^{'ida}mēsē lä nā^{na}kwa lāxēs g'ōkwē. Wä, g'il^{mēsē} lāg'aa lāx L!ema^{is}asēs g'ōkwaxs laē lax^ūlēxs lāx āg'iwa^{yasēs} hānal!aatslē xwāxwagūma. Wä, lä qāsa
5 gwe^{yim}xa qaēs g'ōkülōtē. Wä, laem q!äl^{alē}lē g'ōkülōtasēxs lēselāaxa gwe^{yim}mē. Wä, lä lēx^{ēts} K!^āmaxalasē lāxēs xūnōkwē qaxs hē^{ma}ē lē^{lā}lag'ilē. Wä, hēx^{'ida}mēsa lēlqwālala^{yē} xwānal^{'ida}. Wä, laem t!ēqaxēs sēse^{x'ā} k!^{āk}!ewayāxa ^{na}la. Wä, g'il^{nēsē} ^{nax}'idxa gaälāxs laē ^{wi}la wif^xstendēda lēlqwālala-
10 ^{yaxēs} k!wayats!ēlaxa gwe^{yim}mē xwāxūxwagūma. Wä, laⁿⁱē ^{wi}laem k!^{wēk}waxlāxēs gēgenemaxs laē ālēx^{wida}. Wä, hē^{mis} g'ālag'iwa^{ya} lēselāxa gwe^{yim}asēs g'ōkülōtē. Wä, g'il^{mēsē} lāg'aa lāx yāgwidasasa gwe^{yim}maxs laē ōmpas qō āyadlaxō lasgemēxa gwe^{yim}mē lō^ē xūnōkwasā lēselāxa gwe^{yim}mē, yix K!^āmaxalasē qa^s
15 lä laxwāla lāx ōxlaatā^{ya}sa gwe^{yim}mē. Wä, g'il^{mēsē} g'āx mēxala^{ya} lē^{lā}nēmē lāx L!ema^{isa} yāgwidasasa gwe^{yim}maxs laē yāq!^ēg'ālē ōmpas, wä, la ^{nēk}'a: "Wä, gēlag'a k!^{ēx}'idēx g'ōkülōt lāxg'a k!^{ōtē}lag'as K!^āmaxalasē, laemg'a tsenxwa." Wä, lä ētsē^{sta} xamagemā^{yē} g'igāmēsēs g'ōkülōtē. Wä, lä ^{nēk}'a: "Laems lōq!^{wa}des nexsemēlēlā lāg'a^{yē} g'igāmē^ē Yāqo^{las}," yixs L!^{al}!asiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda lē^lānemē. Wā, lā lē^lālaxa ogwida⁵yē g'ōkūlōts. Wā, hēx⁵i- 21
 da⁵mēsē hōx⁵wūltowē g'ōkūlōtas qa⁵s lā q'lwāgalis lāx hēfk'!ōdenō-
 dza⁵yasa gwe⁵yimē. Wā, la hēm lax⁵walaatsēs k'wayaxs k'wēlaē
 lāxa g'ōkwē, yixs lāalē Yāqōlasē laxwalā lax nexsemēlelās lāg'a-
 5yasa gwe⁵yimē. Wā, la hē gwīg'endxa gwe⁵yimē lāxēs 'wāx'sen- 25
 kūlaēna⁵yaxa sesex⁵xa k'!ak'!ewayá. Wā, hē⁵mis hāx⁵wālelē
 ōxlaatā⁵yasa gwe⁵yimaxs laē bāl'īdxa 'nemp!enk'ē lāxens bālāxs
 laē k'!a⁵nnakūla xūlde⁵nakūlaxa 'wax⁵sōdēg'a⁵yasa gwe⁵yimē la
 hēxsdendāla lāx gwak'!ōt!exlā⁵yasa lāg'a⁵yaxs laē 'wala. Wā, lā
 k'!astentsē⁵wa ōxawa⁵yasa gwe⁵yimē g'āg'īlela lāx ōxlaatā⁵yasa 30
 gwe⁵yimē. Wā, lēda makilāx Yāqōlasē k'!ēx'īdxa neq!ēbōdē
 lāxens bālāx yixs 'wādzewasasa k'!eyōlē, g'āg'īlela lāx āwūnxa-
 5yas āxa⁵yas Yāqōlasē, babanaaqa lāx tek'!āsa gwe⁵yimē. Wā,
 lāxaē ōgwaqēda makilāq, hēmxaē 'wādzowē k'!āyas. Wā, lā
 'naḡwaem hē āwādzowē k'!āyasa 'nāḡwa bēbegwānema lāxēs ge- 35
 gēxsalāēna⁵yaxēs k'!amaxelase⁵wē. Wā, g'il⁵mēsē 'nāḡwa k'!ē-
 kūxs laē sāpōlxa k'!ēk'!eyōlē. Wā, g'il⁵mēsē 'wī⁵lāxs laēda tslē-
 daqē k'!ēx⁵sodex pelnodza⁵yasa gwe⁵yimē qa⁵s k'ex⁵īdēx tsenx-
 tsenwīlas. Wā, g'il⁵mēsē 'wī⁵lāmasexs laē mōxsaq laxēs yā⁵yatslē.
 Wā, laemxaāwisē 'wī⁵la k'!ayap!xa k'!ts!exsda⁵yasa gwe⁵yimē. 40
 Wā, g'il⁵mēsē 'wī⁵lōlqēxs laē nā⁵nakwa lāxēs g'ōkwē. Wā, hēx⁵i-
 da⁵mēsē moltōdxa k'!eyōlē qa⁵s āx⁵āliselēs lāx āla⁵yasa 'wālasē

43 high-water mark. After it has all been taken up, the man takes | a
 short board for cutting blubber. He puts it down, takes the blub-
 45 ber, || and puts it on the board to be cut. He measures it so that it is
 cut in pieces four | finger-widths wide. He continues this the whole |
 length of the blubber. After a piece is off, he | cuts it crosswise, so
 that it is half a finger-width thick. | After it has all been cut up, he puts
 50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
 the beach | to try out the oil. He takes the tongs and stirs it, and |
 he continues stirring it. His wife takes a box and | places it by the
 side of the fire on which the oil is being tried out. She also takes a
 large shell of a horse-clam. | When it boils up, she takes the large
 55 clam-shell || and skims off the whale-oil and pours it into the box. |
 She only stops when all the whale-oil is off the boiled blubber. | Then
 she takes a large basket, takes the boiled blubber | out of the kettle,
 and puts it into the basket. When | it is all in, she puts it down in
 60 the corner of the house. || The people also take the oil-boxes at each
 end and another man | puts them down in the corner of the house.
 (The owner's) wife | takes cedar-bark, splits it into long strips, and |
 carries it to the basket containing the boiled blubber, next to which
 she sits down. | Then she takes out one of the pieces of boiled blubber,
 65 and she ties it in the middle with the cedar-bark. || She takes another

43 ʔyāʔxʷmota. Wā, gʷilʔmēsē ʔwīʔlōsdēsēxs laē āxʔēdēda begwānemaxēs
 bexdzōwē ts!āts!aʔxʷsema qaʔs paxʔālisēq. Wā, lā āxʔēdxa kʔʔyōlē
 45 qaʔs pagēdzōdēs lāxēs bexdzowē. Wā, lā mensʔidxa mōdenē lāxens
 q!wāq!waxʔts!ānaʔyēx qa ʔwādzewatsa kʔʔyōlaxs laē bexʔēdeq hāxe-
 la lax ʔwāsgemasasa kʔʔyōlē. Wā, gʷilʔmēsē lāwāxs laē gegʔxʷsela
 bexʔēdeq qa kʔʔōdenēs lāxens q!wāq!waxʔts!ānaʔyēx yix wīwogwas-
 50 sas. Wā, gʷilʔmēsē ʔwīʔwelʔsexs laē āxts!ōts lāxa semgʔats!ē hānxʔ-
 lanowa. Wā, lā hānxʔlents lāxa legwīsē lāxa l!emaʔisē semxʔde-
 maxa kʔʔyōlē. Wā, lā āxʔēdxa ts!ēslāla qaʔs xwētēlgaʔyēs lāq. Wā,
 lā hēmenālaem xwētēlqēq. Wā, lā genemas āxʔōdxa ʔawatsa qaʔs
 hāʔnōlisēs lāxa semxʔdema legwīsa; hēʔmisa ʔwālasē xalaētsa met!ā
 55 naʔyē. Wā, gʷilʔmēsē medelxʔwīdexs laē āxʔēdxa ʔwālasē xalaētsa
 met!ānaʔyē qaʔs axʔwīdēs lāxa gwēkʔlēsē qaʔs lā āxts!ālas lāxa ʔawa-
 ts. Wā, lā āʔem gwālexs laē ʔwīʔlāwēda gwēkʔlēsē laxa semyakʔa-
 waʔyē, laas āxʔēdxa ʔwālasē lexaʔya qaʔs āxʔwūlts!ālēxa semyakʔawa-
 60 ʔyē lāxa hānxʔlanowē qaʔs lā āxts!ālas lāxa lexaʔyē. Wā, gʷilʔmēsē
 ʔwīlts!ā lāxa lexaʔyaxs laē hānēgwīlas lāxa onēgwīlasēs gʔōkwē. Wā,
 laxaē dādanōdxa gwēkʔledzats!ē ʔawatsa ʔēʔwa ōgʔʔlamē begwā-
 nema qaʔs hā hānēgwīlas lāx onēgwīlasēs gʔōkwē. Wā, lā ʔa genemas
 āxʔēdxa denasē qaʔs dzēdzexsēndēq qa ts!ēlts!ēq lās gʔilsgʔilstā. Wā,
 lā dālaq qaʔs lā kʔwanōlīxa semyakʔawayats!ē lexaʔya. Wā, lā,
 dālts!ōdxa ʔnemts!aqē semyakʔawayā qaʔs mōgʔoyōtsa denasē lāq.
 65 Wā, lā ēt!ēd āxʔēdxa ʔnemē qaʔs mōgʔoyōdēs lāx ēkʔlēlēs. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way:  Now, | the name of the boiled
 blubber is changed, and it is called "tied in the middle." |
 After all this has been done, she hangs up the pieces || over 70
 the fire of the house, and evaporates them until they are
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |

hanal hē gwēg-ilē. Wā, al^ēmēsē gwālexs laē q'ūlbēda g'ilsg'ilstowē 66
 dzEXEk^u denasa. Wā, lā g'a gwāla^s laē gwāla (*fig.*). Wā, la^ēmē L.lā-
 yowē lēgEMasa SEMYak'awa^ēyē lāxēq. LaEM lēgades mōmX^uSE-
 mak^u laxēq, wā g'il^ēmēsē wī^ēla hē gwēx^ēidqēxs laē tēx^ustōts lāx
 NEqostāwasēs lēgwilē. Wā, la^ēmē x'ilaq qa lEMX^ēwidēs. Wā, g'il- 70
^ēmēsē la ^ēNEmsgEMg'ilaxa ^ēMEkūlāxs laē āx^ēētse^ēwa ha^ēNEmē qa^s
 āxts!oyāēda ^ēNEmts!aqē mōmX^uSEmakwa ^ēwī^ēla lē^ēwa denasē lāq.
 Wā, lā gūq!Eqasa ^ēwāpē lāq. Wā, g'il^ēmēsē nēl^ēidēda ^ēwāpē lāx
 ōkūya^ēyasēxs laē hāNX^ēLEnts lāxēs lēgwilē. Wā, g'il^ēmēsē gageg'i-
 lilela maEMdElqūlaxs laē hēX^ēidaEM hāNX^ēSEndeq. Wā, lā āx^ēēdxa 75
 lālogūmē qa^s hā^ēnōlilēs lāx māg'inwalilasa mōmX^uSEmakwē^ēlats!^ē
 hāNX^ēlanā. Wā, lā āx^ēēdxa ts'lēslāla qa^s k'lip^ēlīdēs lāxa hāNX^ēLa-
 kwē mōmX^uSEma qa^s lā k'lip^ēts!ālas lāxa lālogūmē. Wā, g'il^ēmēsē
^ēwī^ēlō^ēsta lāxa hāNX^ēlanowaxs laē hēX^ēidaEM hayalEMk'la q'Es^ēēd-
 qēxs hē^ēmaē ālēs ts!Elqwē qa^s telqwaaxs ts!Elqwaē. Wā, lā 80
 hēX^ēidaEM p!ēs^ēidEXs laē ^ēwūDEX^ēida. Wā, g'il^ēmēsē pōl^ēidEXs laē
 g'ēxaq yix hāMX^usā^ēyas. Wā, g'il^ēmēsē ēt^ēlēd hamaēXsd lāqēxs laē
 āx^ēēdXēs ha^ēNEmē qa^s gūxts!ōdēsa ^ēwāpē lāq qa^s hāNX^ēLEndēs lāx
 lēgwilasēs g'ōkwē. Wā, g'il^ēmēsē MEDELX^ēwidEXs laē hāNX^ēSEndeq
 lāxa lēgwilē. Wā, lā āx^ēēdxa ^ēwūda hāNX^ēLaak^u mōmX^uSEmakwa 85
 qa^s āxstendēs lāxa ts!Elx^usta ^ēwāpa. Wā, g'il^ēmēsē k'ōtaq laEM
 ts!Elx^ēwidEXs laē xwēlaqa k'lip^ēwūstentsēs ts'lēslāla lāq qa^s xwē-

places them in small dishes, and they eat it | before it gets cold.
90 After she has eaten enough, || she puts it away, and she just heats it
whenever she wants to eat of it. | This is called "eating boiled blubber
tied in the middle."

1 **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it
is fresh. When the man goes and takes | a piece of the tail, he cuts
it in strips two | finger-widths thick, and he cuts it the same length, ||
5 so that the pieces are square. The length of the square is | one span.
As soon as many pieces have been cut, | the man takes his kettle and
pours water into it. | When it is more than half full, he puts it on the
fire of his house; and when | it is on, he takes a piece of blubber of the
10 whale-tail, || and he bites the end of it, holding at the same time the
opposite end and stretching it. | Now he pulls it; and after he has
stretched it, | the blubber of the whale's tail is two spans long. | It
is now as thick as the little finger. | He does this to all the pieces;
15 and after he has done so, || he waits for the water to boil. When it
boils up, | he takes the pieces one by one. He takes the stretched
blubber | of the whale's tail and puts it into the boiling water. | He
puts it into it quickly. When the pieces are all in the kettle, he takes
20 the | tongs and stirs the water quickly. After doing so || he takes

88 laqē k'lipts!ālas lāxa lālogūmē. Wā, hēx'ida^εmēsē hā^εya'lo^εmāla
q!^εES^εēdqēxs k'lē^εmaē ^εwūDEX^εida. Wā, g'il^εEMxaāwisē pōl^εIDEXS
90 laē g'ēxaq. Wā, ā^εmisē ts!Elx^εts!Elqwaqēxs hā^εmaēxsdaaq. Wā,
hēEM LEGADES mōmX^εSEMAGÜG'EXA hāNX'Laakwē mōmX^εSEMakwa.

1 **Boiled Whale-Tail.**—Hē^εmisa ts!ETS!asnēg'āxa hāNX'Laakwē ts!as-
nēsa gwe^εyimē, yix hē^εmaē ālēs gētē. Hē^εmaaxs laē āx^εēdēda
begwāNEMaxa g'āyulē lāxa ts!āsna^εyē. Wā, lā BEX^εēDEq qa māldenēs
wāgwasas lāXENS q!wāq!wax^εts!āna^εyēx. Wā, la^εxaē hēEM ^εwadzōxs
5 laē BEX^εēDEq qa k'EWELX^εūnēs. Wā, la ^εnemp!enk' lāXENS q!wā-
q!wax^εts!āna^εyēx yix ^εwāsgemasas. Wā, g'il^εmēsē q!ēNEMē BEXA-
^εYASēxs laē āx^εēdxēs hāNX'lanowē qa^εs gūxts!ōdēsa ^εwāpē lāq. Wā,
la ek'lo!ts!ōxs laē hāNX'LEnts lāX legwilāsēs g'ōkwē. Wā, g'il^εmēsē
hāNX'Lālaxs laē dāX^εidxa ^εDEMts!aqē xūsē^εlakwē k'īts!EXsdēsa gwe-
10 ^εyimē. Wā, lā q!EX^εbēqēxs laē dālax āpsba^εYASēxs laē ts!ās^εēDEq.
Wā, laEM nēxaq. Wā, g'il^εmēsē gwāl ts!āsaxs laē malp!enk'ē
lāXENS q!wāq!wax^εts!āna^εyēx, yix la ^εwāsgematsa xūsē^εlakwē k'i-
ts!EXsdēsa gwe^εyimē. Wā, la yūEM la ^εwāg'itENS selt!ax^εts!āna^εyēx.
Wā, lā ^εnāXwaEM hē gwēX^εidxa waōkwē. Wā, g'il^εmēsē ^εwi^εlaxs
15 laē ēsela qa MEDELX^εwidēsa ^εwāpē. Wā, g'il^εmēsē MEDELX^εwidEXS
laē hēX^εidaEM ^εnāl^εDEMts!aq!EMk'a āx^εēdxa ts!ākwē xūsē^εlak^ε
k'īts!EXsdēsa gwe^εyimē qa^εs āxstālēs lāxa maEMDELqūla ^εwāpa. Wā,
lā hālabalaxs laē āxstālas. Wā, g'il^εmēsē ^εwi^εla^εstaxs laē āx^εēdxa
ts!ēslāla qa^εs hālabalē xwēt!ēDEq. Wā, g'il^εmēsē gwālEXS laē
20 hāNX'SENDēq lāxa legwilē. Wā, lā hālabala gūX^εēDEX ^εwāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
 all been poured off, he takes a small dish and | places it by the side
 of the kettle in which the tail-blubber has been cooked. | He takes
 hold of the kettle on each side and pours the contents | into a small
 dish. The people eat it while it is still || hot; and when they have 25
 eaten enough, they put away the rest. | As soon as the owner wants
 to eat more, he puts the kettle | over the fire of the house; and when
 the water boils, | he takes the kettle off the fire, and he takes the
 boiled | whale-tail and puts it in; and || when he thinks that it is 30
 warm enough, he takes it out and eats it, | for it is tender while it is
 warm. Not many tribes are invited | to this food, for only the
 owner | eats the boiled whale-tail, | but they do not stretch the
 blubber of the dorsal fin when they boil it. || This is cut in the same 35
 way as the tail-blubber of the whale is cut, | and after a short time
 it is put into boiling water. | When it is all in, the kettle is taken off
 the fire | and the liquid is poured out. Then the blubber | of the dorsal
 fin of the whale shrivels up. When it is done, the (woman)
 puts it || into a small dish. She does not eat this at once, for, | 40
 although the blubber of the dorsal fin gets cold, it never | gets tough
 when it is cold: therefore she cooks much of it at the same time. |
 When she has eaten enough of the fin-blubber, | she puts it away;

Wā, g'il'mēsē 'wī'lōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
 hālabalē k'anōlīlas lāxa k'its!Exsdēg'i'lats!ē hānx'lanowa. Wā,
 ā'misē tetegenōdxa hānx'lanowē qa's gūx'ts!ōdēs grēts!ōx'dē lāq
 lāxa lālogūmē. Wā, lax'da'xwē hēx'idaem q!Es'idqēxs hē'maē
 ālēs ts!Elqwē. Wā, g'il'mēsē pōl'idēxs laē grēxaxa waōkwē. Wā, 25
 g'il'emxaāwisē ēt!ēd ha'm'ēxsd lāqēxs laē hānx'LENDxēs hānx'LA-
 nowē lāxa legwilasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wāpa-
 sēxs laē hānx'sENDeq lāxa legwilē. Wā, lā āx'ēdxa hānx'laakwē
 xūsē'lakwē k'its!Exsdēsa gwe'yimē qa's āxstendēs lāq. Wā, g'il-
 'mēsē k'ōtaq laem ts!Elts!elq!ūx'ēdēxs laē āx'wüstendeq qa's q!Es'ē- 30
 dēq, qa's tē!qwaaxs ts!elqwaē. Wā, laem k'lēs lē'lalayo lāxa
 q!ēnemē lēlqwalala'yē gwēx'sdēmas qa's lēx'amaēda āxnoḡwadās
 hā'māpxēs hā'mēx'sila'yē xūsē'lak^u k'its!Exsdēsa gwe'yimē. Wā,
 lāla k'lēs ts!āk^{wē} xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wā,
 lāla hēem gwālē bexa'yasē xūsē'lakwē k'its!Exsdēsa gwē'yimē. 35
 Wā, lā lōmax'ēid 'nemāl'idēxs laē āxstanō lāxa medelqūla 'wāpa.
 Wā, g'il'mēsē 'wī'la'staxs laē xwēlaqa hānx'sENDxa hānx'lanowē
 qa's gūx'idēx 'wāpalās. Wā, ā'mēsē la t!emkwamētālēda xūsē-
 'lakwē lāg'ēsa gwe'yimaxs laē l'ōpa. Wā, laem l'ōpa yīxs laē axts!ō-
 yo lāxa lālogūmē. Wā, la'mēs ēx'em yālag'ilēxs laē hāmx'idēq. 40
 qaxs wāx'maē lā 'wūdēda xūsē'lakwē lāg'a'ya. Wā, la hēwāxa plēs-
 ida laē 'wūDEX'ida. Wā, hē'mē lāg'ilas q!ēq!ENEMxs hāmēx'si-
 lase'waē qaxs g'il'maē pōl'idēda q!Esāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish-at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians “phosphorescence.” | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

g'ēxaq. Wā, g'il^εmēsē ēt'ēd q!ets!ēxsDEX^εīDEXS laē âem äx^εēdxa
45 ^εwūda t!emg'ik^u xūsē'lak^u lāg'ēsa gwe^εyimē qa^εs q!es^εēdēq, qa^εs hewāxaē p!ēs^εēda. Wā, laem gwāl lāxēq.

1 **Boiled Devil-Fish.**—G'il^εmēsē¹ gwālexs laē nēsaxa teq!wāxs laē x'ats!aēsa. Wā, g'il^εmēsē q!āx g'ōkwasā teq!wāxs laē sēgēlas p!ē-
wayōba^εyasēs nēdzayowē lāx t!ex'ilāsa tegwats'lē. Wā, g'il^εmēsē
p!ēx^εwalelaxa teq!wāxs laē xwē^εīdxēs nēdzayowē qa^εs sēgēlēs
5 LEX^uba^εyasēs nēdzayowē lāxa t!ex'ilāsa tegwats'lē. Wā, lā p!ē-
xwaxa p!ēsa. Wā, g'il^εmēsē p!ēx^εwalelaxa p!ēsāxs laē sēx^εēdeq.
Wā, lā yāwas^εīd bāsēs nēdzayowē qa selt'lēlēsā teq!wa qaxs
dōqūla^εmaēda nēts!ēnoxwaxēs nēdzayāxs yalaē yawēx'ila. Wā,
g'il^εmēsē selt'lēDEXS laē dāk'līdxēs nēdzayowē qa^εs ōdax^εīdē
10 nēx^εwūlsaq lax t!ex'ilāsa tegwats'lā. Wā, g'āx^εem āxba^εya teq!wa
lāq. Wā, lā lek'ōdxa nēdzayowē lāxa teq!wa. Wā, lā xūsxūts!ō-
dēq lāxa āwinak!wa. Wā, g'il^εmēsē la ^εmelx^εīdēda teq!wāxs laē
lawayōDEX bēx'bēk'lasxa yax'yīg'ilas gwe^εyāsa bāk'lūmē bēx'bēk'la.
Wā, g'il^εmēsē lāwāxs laē ēt'ēd xūsxūts!ēdeq qa á'lak'lālēs lē^εla.
15 Wā, hē^εmis qa telqwēs qō lāl textax^εwīdleq. Wā, hēx^εīda^εmēsē
la nā^εnakwē nēts!ēnoxwē lāxēs g'ōkwa. Wā, lā āx^εālilasa teq!wāxs
laē hēx^εīdaem äx^εēdxa hānx'lanowē qa^εs gūxts!ōdēsa ^εwāpē lāq
qa ēk'ōldza^εyēs. Wā, lā hānx'lents lāx legwilasēs g'ōkwē. Wā,
g'il^εmēsē medelx^εwīdē ^εwābets!āwasēxs laē gasx'īg'ililaxa teq!wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
 fire. | When it is in the kettle, the man who is cooking the devil-fish
 takes the | tongs and stirs it; and after stirring it for some time, he |
 lets it boil again. Then he stops stirring it. He may keep it | for
 about an hour, according to the watch, || boiling this length of time. 25
 Then the devil-fish is done. | He takes the kettle off the fire, and
 places it at the | door-side of the fire. He takes a dish and | puts it
 by the side of the kettle in which the devil-fish is cooked, | and he
 pours fresh water into the dish. Then he takes the || tongs, lifts the 30
 devil-fish, and puts it into the | dish. He takes a knife and cuts
 around the upper end of the | arms close to the body, and he cuts off
 the | stomach close to the upper end of the body. Then he puts
 down | his knife, takes off the arms, and pulls off the || loose skin that 35
 hangs together at the end, and | he pulls off the loose skin along the
 side of the suckers; | and when the loose skin is off, he gives it to one
 of those who are to eat the devil-fish. | He goes on and does the same
 with the other arms. | After this has been done, he takes the stomach
 and pulls off the loose skin; || and after this has been done, he bites 40
 off the joint over the head and | spits it out. He looks for the four
 shells which are on | each side of the stomach of the devil-fish.

qa's gax'sets!ôdês lâxa hânX'lâla lâxa legwîlê hânX'lanowa. Wâ, 20
 g'il'mêsê la'stâxs laêda begwânemêxa teqwêlâxa teq!wa âx'êdxa
 ts!êslâla qa's xwê't!êdês lâq. Wâ, g'il'mêsê g'êg'ilil xwêtaqêxs laê
 êt!êd medelX'wêda. Wâ, hê'mis la gwâlats xwêtaq. Wâ, wâla-
 anawisê l'ô' n'emits!agelelag'ila lâxa q!lâq!alak!ayaxens 'nâlîqê
 'wâ'wasefilasas maemdelqûlaxs laê l!ôpa teqwêlâxa teq!wa. Wâ, 25
 lâ hânX'sendxa hânX'lanowê lâxa legwîl qa's hâng'abilês lâxa
 obêX'lâlalifasês !egwîlê. Wâ, lâ âx'êdxa tayax'sê'lats!ê lôq!wê qa's
 hâ'nôlitês lâxa mag'îwalilasa teqwê'lats!ê hânX'lanowa. Wâ,
 lâ gûxts!ôtsa 'wûda'sta 'wê'wâp!em lâxa lôq!wê. Wâ, lâ âx'êdxa
 ts!êslâla qa's k'!ip!idês lâxa teq!wa qa's lâ k'!ipts!ôts lâxa 30
 lôq!wê. Wâ, lâ âx'êdxa k'!âwayo qa's t!ôtsê'stâlêx êwax!a'ÿas
 dzêdelemas mâk'abâla lâx bak'awa'ÿas. Wâ, laxaê t!ôsôdex
 gawâs mak'abâla lâx êk'!anâ'ÿasa bak'awa'ÿê. Wâ, lâ g'êg'a'lil-
 xês k'!âwayuwê qa's dâg'îlts!ôdêxa dzêdzemê qa's k!ûlpôdxa
 'nemts!aqê laqêxs hê'maê âlês elagâlasês !enp!ena'ÿê. Wâ, lâ 35
 x'ik'ôdex !enp!ena'ÿas wâlabâla lâx 'wâx'sanôdza'ÿas k!ûmt!ena-
 'ÿas. Wâ, g'il'mêsê 'wî'lâwê !enp!ena'ÿasêxs laê ts!âs lâx textaq-
 laq. Wâ, â'mêsê lâ hê gwê'nakûlaxa waôkwê dzêdzelêma. Wâ,
 g'il'mêsê 'wî'laxs laê âx'êdxa gawâs. Wâ; lâ nexâlax !enpsema-
 'ÿas. Wâ, g'il'emxaâwisê 'wî'lâxs laê q!ek'ôdex q!enxlâ'ÿas qa's 40
 kwês'ôdêq. Wâ, lâ alêx'îdxa môt's!aqê dâp!enk' âxâla lâx
 'wâx'sanôlema'ÿas gâwâsa teq!wa. Wâ, g'il'mêsê q!lâqêxs laê

43 When he finds them, | he pulls them out and throws them away.
Then he breaks it into strips, | and gives a strip to each of his guests. ||
45 He who eats the body takes off the loose skin, | and pulls out the
mouth-parts of the devil-fish and eats them, | and he eats the body.
After | they have eaten enough, they go out. They only invite the |
numaym to eat devil-fish. They do not cook devil-fish for many ||
50 tribes. That is all about this. |

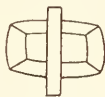
Scorched Devil-Fish.—When the devil-fish hunter | comes home,
he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when || the outside is scorched,
he turns it so that the | raw side is towards the fire; and when it is
also scorched, he | takes it off and pulls off the loose skin. When it is
all off, | he eats it. Some Indians call this “eating devil-fish |
60 roasted by the fire,” although only the legs are roasted; || and they
call it “eating devil-fish.” Only the | females are roasted this way;
for they are afraid, when they are boiled, | that they will get an
itchy eruption and have to scratch themselves | wherever the liquid
touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and || therefore also it is not

43 lekūmōdeq qa's ts!EX'ēdēq. Wā, lā k!ūlk!ūlpsedeq qa ts!ēlts!E-
q!astowēsxs laē ts'EWanaēsasa 'nāl'NEMē lāxēs Lē'lāNEMē. Wā,
45 lāla hēEM bebāk'awēg'xa bak'awa'yaxs laē lāwiyōDEX lēnpse-
ma'yas. Wā, hē'mis g'il gēlx'ōyosē gwāwilba'yasa teq!wa qa's
gūgwawēg'ix'īdēq. Wā, lā hāmx'īdxa bak'awa'yē. Wā, g'il'mēsē
pōl'īdEXS laē hōqūwēsa. Wā, laEM lēx'aEM teqwēlag'ilaxa
teq!wēda 'nē'mēmōtē. Wā, laEM k'!ēs teqwēla qaēda q!ēNEMē
50 lēlqwāla'ya. Wā, laEM gwāl lāxēq.

Scorched Devil-Fish (Ts!ēdzek^u teq!wa).—Wā, hē'maaxs g'ālaē
g'āx nā'nakwēda nēts!ēnoxwaxa teq!wa, wā, lā āx'ēdxēs k'!āwa-
yowē qa's t!ōsōdēxa 'NEMts!aqē lāxa dzēdzELEmasa teq!wa. Wā,
lā k'ādnlīsas lāxēs legwilē 'wī'la Lē'wis lēp!ēna'yē. Wā, g'il'mēsē
55 klūmēlx'īdē L!āsot!ēna'yas lāxa legwilaxs laē lēx'īdeq qa L!āsō-
t!ēndēsa k'!ilx'k'!ōdēna'yē. Wā, g'il'EMxaāwisē klūmēlx'īdEXS laē
āx'ēdeq qa's x'ik'ālēx lēp!ēna'yas. Wā, g'il'mēsē 'wī'lāxs laē
hāmx'īdeq. Wā, la 'nēk'ēda wāōkwē bāk!ūma ts!ēts!ēdzek^ug'ixa
ts!ēdzekwē teq!wa wāx'ēmaē lēx'aEM ts!ēsase'wē dzēdzELEmas.
60 Wā, lā TEXTeqwaxa teq!wa 'nēk'iq. Wā, laEM lēx'aEM hē
gwēg'ilase'wa ts!ēdāqasa teq!wa yīxs k'īlemaē hānx'LEntse'wa
qaxs laxaē hēx'īdaEM q!ūlē yīxs hēMENala'maē q!ūlax lāg'aALE-
lasas 'wāpalāsēs ts!ōxwāxa hānx'Laakwē ts!ēdāq teq!wa. Wā,
hē'mis lāg'ilas k'ēs ts!ōxwase'wēda ts!ēdzekwē teq!wa. Wā, hēEM-
65 xaāwis k'!ēsēlas hānx'LEntse'wē. Wā, g'il'mēsē 'wī'la ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home
with the devil-fish, and when he has many | devil-fish, perhaps as
many as twenty or thirty, || he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish
before, and he | takes off the loose skin in the same manner. When
all the loose skin is off, | the devil-fish hunter takes his knife and a
large dish | and puts them down. He takes a small piece of wood
and puts it || over the sides of the dish crosswise in the middle. 10
This is named | “the cutting-board for devil-fish.”
He takes the arms of the devil-fish and | puts them on
the short board. He takes his chopping- | knife and
chops the arms into pieces. Then | he takes another
arm and cuts it up too. After || they have all been
chopped up, he takes a large kettle and | washes it out. When it
is clean, he takes with his hand the chopped | arms and throws
them into the kettle for cooking them. | When the kettle is almost
full, he pours a little | water into it and puts it on the fire. After ||
boiling quite a while, it is taken off. | Then many dishes are 20



15

dzēdzelemasēxs laē âem ts!eqeweldzema bak'awa'yē ɽe'wa gāwa 66
lāx L'āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (TEMX^ustaak^u teq!wa lāxa L'ēna).—Wā, 1
g'aem ɛⁿEMX^ɛidāla hā^ɛmēx^silaēnēxa teq!wēg'a. Yixs g'il^ɛmaē g'āx
nā^ɛnakwēda nēts!ēnoxwaxa teq!wa. Wā, g'il^ɛmēsē q!eyōla yixs nō-
ts!anemaaxa maltsemg^ustā teq!wa ɽōx hāyāqax yidux^usemg^ustā.
Wā, lā ɛⁿnā^ɛnemp!eng'ila hānx^ɽLEndeq lāxēs legwilē. Wā, lā âem 5
neqemg^uiltewēx teqwēlaēna'yasen g'ālē wāldema ɽō^ɛ lawālaē-
na'yax lenp!ēna'yas. Wā, g'il^ɛmēsē ɛ^wilāwē lenp!ēna'yasēxs laē
āx^ɛēdēda nēts!ēnoxwaxēs k'āwayowē, wā, hē^ɛmēsa lōq!wa ɛ^wālasa
qa^ɛs k'āg'alilēs. Wā, laxaē āx^ɛēdxa āma'yē leqwa qa^ɛs k'at!ēdēs lāx
ōgwāga'yasa lōq!wē gayāse la x NEGōyā'yas. Wā, hēem ɽēgades 10
temgūdzōxa teq!wa. Wā, lā āx^ɛēdxa dzēdzelema teq!wa qa^ɛs
k'adedzōdēs lāxa temgūdzowē. Wā, lā āx^ɛēdxēs temgwayowē
k'āwayo qa^ɛs temTEMX^usalax^ɛidēxa dzēdzelemē. Wā, la ɛ^wilaxs
laē ēt!ēdxa waōkwē qa^ɛs temTEMX^usalax^ɛidēq. Wā, g'il^ɛmēsē
ɛ^wilā lā temTEMX^us'aakūxs laē āx^ɛēdxa ɛ^wālasē hānx^ɽlanowa. Wā, 15
la ts!ōxūg'indeq. Wā, g'il^ɛmēsē ēg'ig'axs laē gūxts!ōtsa temTEM-
X^ustaakwē dzēdzelemē lāxa temX^ustaakw'ilats!ē hānx^ɽlanowa.
Wā, g'il^ɛmesē elāq qōt!ēdēda hānx^ɽlanowaxs laē xal!aqa gūq!e-
qasa ɛ^wāpē lāq. Wā, lā hānx^ɽlents lāxēs legwilē. Wā, la g'cx-
lāla maemdelqūlaxs laē hānx^ɽsanowa lāxa legwilē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 ǎx^étse^éwēda q^lēnemē lōelq^lwa qa mex^éalilēlēs lāx māg^linwalilasa
 temx^ustaakwī^élats^lē hānx^llanowa. Wā, lā ǎx^édxā tsēx^llā qa^s
 tsēx^lidē lāxa temx^ustaakwē dzēdzelema qa^s lā tseyōselas lāxa
 lōelq^lwē. Wā, laem holelqelaxa ^éwāpē. Wā, g^lil^émēsē ^éwī^lōsa
 25 hānx^llaakwē temx^ustaakūxs laē ǎx^édxā L^lē^{na} qa^s k^lūnq^l!eqēs
 lāq. Wā, ā^lmēsē g^wāl k^lūnqasa L^lē^{na} lāqēxs laē t!ep^l!eg^lēlsa.
 Wā, g^lil^émēsē g^wālexs laē ǎx^édxā q^lēnemē k^lāk^lets^l!enaqa qa^s
 k^lās^lidēs lāxa tetemx^ustaag^llaxa temx^ustaakwē dzēdzelema
 teq^lwa. Wā, g^lil^émēsē g^wālexs laē k^lax^ldzamolilasa tetemx^ustaa^u
 30 ts!^lāla lōelq^lwa lāxēs L^lē^{lan}emē. Wā, lax^lda^uxwē ^éyōs^lid^lxa temx^u
 staakwē teq^lwa lāxa L^lē^{na}. Wā, g^lil^émēsē ^éwī^laxs laē hēx^l
 daem hōqūwelsa qaxs ālaē ts!^lenk^llūlema hē g^wēk^u hā^lmēx^lsila^éyē.
 Wā, lax^lda^uxwē hē^lnākūdaem lax ālanā^lyasēs g^lig^lōkwē qa^s lā
 hōx^lwida. Wā, g^lil^émēsē g^wāl hōqwaxs laē nax^lid^lxa ^éwāpē. Wā,
 35 laem g^wāl lāxēq.

Steamed Devil-Fish (^éneg^lek^u teq^lwa).—Wā, hē^lmaaxs k^lūnsa-
 ēda ts!^lēdāqaxa teq^lwāxs ts!^lēk^laaxa g^lāwēq^llanemē. Wā, lā sex^l
 idēq qa^s k^lwēt^lalaxsēs lāxēs ts!^lēg^lats^lē x^wwāxwagūma. Wā,
 g^lil^émēsē q^leyōlxa g^lāwēq^llanemaxs laē ^ének^laq. Wā, hē^lmis lā
 40 lēgenwayaatsa teq^lwāxs laē elāq tsās^lētsa ^éwāpē ēlāxēs ^ének^lāse^lwē.
 Wā, g^lil^émēsē tsās^lētsa ^éwāpē lāqēxs laē nānask^linaemxa teq^lwa.
 Wā, lā ^énemāx^lidaem L^lōpa L^lē^{wa} ^éneg^lek^uwē g^lāwēq^llanemaxs
 k^llōts^lase^lwāē qaxs k^llōmats^llēlē. Wā, g^lil^émēsē L^lōpexs laē lēt^lē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea- slug spear. | He puts these near the end of the harpoon- strips of cedar-bark. When it is finished, it is this way: ||



tsE^{wa}. Wä, hē^{mis} g'il äx^{etsE^{wa}} ^{deg}ikwē teq!wa qa^s ts!ōx-
witsE^{wē} lāxa ^{wē}wap!emē. Wä, äm^{xaāwisē} la negeltewēx g^{wē}- 45
g'ilasaseu g'ag'ilēyē wāldemāxs laē textax^{wideq}. Wä, laem ōgūx-
p!aemxs ^{neg}ekwaē qaxs laē g^{wē}yōsē g^{wē}p!aasasa k'!ōts!aakwē
g'āwēq!ānem lāxa ^{deg}ekwē teq!wa. Wä, laemxaē g^{wā}la.

Hēemlas lā q!āla nanēsamensaxa teq!wāxs wāx^{maē} āma^{ya} x'ā-
ts!a^{yēxēs} āmāgawix'demxs laē nexsa^{ya} ^{mē}kūla. Wä, la^{mēsē} k'!ā- 50
dedzE^{wē} lāx k'!ādekwasā tatēlāxa teq!wā lōqwalaxa p!ā^{yē}
qaxg'in senōlmēk' g^{wā}g^{wēx}s'āla laqēxs laē nanēdzayowaxa g'il!a
nanēsamendza^{yā}xa teq!wa ^{lE}wis g^{wā}yī!ālasē. Hē^{mesen} lāg'ila
^{nē}k'ōl laem ^{wī}la q!ālelaq ^{lE}wa lem^{xū}lēsela nēsaxa teq!wa lāxa
^{wā}lasē x'āts!a^{ya}. Wä, laem g^{wā}l laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wä hēem g'il äx^{etsō}sa 1
aelyaēnoxwaxa ālasa saents!āsa yālnēk!wēnoxwaxa k'!ōk!ūtēla.
Wä, lā äx^ēdxa malts!aqē wīswūl k!waxlāwa, ^{nā}l^{nemp}!enk'ē
āwāsgemasas lāxens ts!ex^{ts}!āna^{yēx}. Wä, lā wāwilalagawēsens
selt!ax^{ts}!āna^{yasens} q!wāq!wax^{ts}!āna^{yēx} lāxēs pēpēxk'!ōt!ē- 5
nēna^{yē}. Wä, lā äx^ēdxa denasē qa^s dzedzEXSENDēq qa ts!ēlts!ē-
q!ēs. Wä la äx^ēdxa malts!aqē gēg'albiltsa aelyayōp!ēqlē. Wä,
lā äxbents lāx māx'ba^{yasa} saents!ō qa^s yil^ālēlōdēsa dzEXEKWē
g'il!a denas lāq. Wä, g'il^{mēsē} g^{wā}lEXs laē g'a g^{wā}lēg'a (fig.).

10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

“Now you will be as stiff as the wedge of your grandfather.” ||

25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

10 Wā, lä ēsela qa k'!emaqlēsēxa x'āts!aēsē. Wā, g'il'mēsē k'!emāqelaxs laē wī'x^ustendxēs aelyats!ōlē xwāxwagūmā. Wā, lä āx'ēdxēs aelyax'sayasē sē'wayā LE'wēs t!ōt!eSEMYōLē k'āwayō lāxa ālasē. Wā, hē'misēs aelyayop!ēqē. Wā, lä sēx'wīda qa's lä lāxēs q!ālē q!āyatsa ālasē. Wā, lä hānx'īda. Wā, g'il'mēsē
15 dōx'walelaxa q!āēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's L!ENGENSē lāxa demsx'ē. Wā, laem benba'yē gōg'alba'yasēs aelyayop!ēqē. Wā, lä gāLElisa lāx NEGōyā'yasa ālasaxs g'āxaē galotawēlTewē lāxa māfē gēgālbēsa aelyayōp!ēqē. Wā, lä nexōstōdxēs aelyayōp!ēq qa k'at!ēdēs la 'wāx'sotāga'yasēs aelyaats!ē xwāxwagūma qa gāyalēs. Wā, lä dāx'īdxa ālasē qa's āx'ēdēdxēs k'!āwayō qa's t!ōt!ets!EXōdālēq. Wā, lä x'ix'ēīdeq qa lawāyēs yāx'yīg'ilas. Wā, lä xūsā!EXsas lāxēs xwāxwagūmē. Wā, lä nēg'ETEWēxs laē xūsā!EXsas:—

“Laems hēl L'āxalaēnēLē LEMgāyās gāgasa.”

25 Wā, lä q!wālXOEM 'nēk'ixs laē xūsā!EXSasa ālasē lāxēs xwāxwagūmē. Wā, g'il'mēsē q!EYōLEXS laē nā'nak^u lāxēs g'ōkwē.

Wā, g'il'mēsē lāg'alis lāx L!EMa'isāsēs g'ōkwaxs laē GENEMAS āx'ēdxaxa lEXa'yē qa's lä lalala; hē'mis, qa's lä nanagwāla. Wā, lä hāng'aalEXsasēs lEXa'yē lāxa xwāxwagūmē. Wā, lä dāx'īdēda ts!Edāqaxa
30 'nemē ālasa qa's x'ix'ēīdē 'wāsgEMASas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31
 the | hind part, the head downward; and when what is left of the
 insides has come out, | she throws it into the basket. She does this
 to all | of them. When they are all in, she carries | her basket of
 sea-slugs up the beach and takes it || into the house. She puts it 35
 down in the corner of the house. | Then she takes a large low steam-
 ing-box and pours some | fresh water into it. When it is half full,
 she takes the basket of sea-slugs | and pours them into the water in
 the box. She leaves them there | for two nights with the water over
 them. Then they are ready || to be boiled. The man takes the 40
 kettle for boiling sea-slugs | and pours water into it until it is half
 full. | He puts it over the fire; and when the kettle for boiling sea-
 slugs | is on the fire with the sea-slugs in it, he goes into the woods
 and breaks off hemlock-branches. | He carries these back and puts
 them down where the sea-slugs are boiling || in the kettle. After he 45
 has done so, he takes the low steaming-box in which the sea-slugs
 are, | and places it by the side of the fire, | and also the tongs.
 When the water begins to boil, his wife | takes one of the sea-slugs
 and squeezes the body so that | the liquid comes out from the inside.
 Then she puts it into the boiling water. || Her husband stirs it with 50
 the tongs. The woman | squeezes out the whole number of sea-
 slugs; and when they are all | in the kettle, the man continues to

εyax oxsde^εyas. Wä, lä benxtâla. Wä, g'il^εmēsē εwi^εlāwē g'ēg'a- 31
 yayawafyas yāxyīg'ilasēxs laē lēxts!ōts lāxēs lexafyē. Wä, lä
 εnāxwa hē gwēx^εidxa waōkwē. Wä, g'il^εmēsē εwilt^ε!āxs laē k'!ox^εwūl-
 tōdxēs Elyats!ē lexafya qa^εs lä k'!ox^εwūsdēselaq qa^εs lä k'!ōgwē-
 Lelaq laxēs g'ōkwē. Wä, lä k'!ox^εwalilas lāx onēgwilasēs g'ōkwē. 35
 Wä, lä āx^εēdxa εwālasē kütelil q!ō^εlatslä. Wä, lä gūxts!ōtsa εwe-
 εwāp!Emē laq. Wä, g'il^εmēsē negoyoxsdälaxs laē āx^εēdxa Elyats!ē
 lexafya qa^εs lä gūxtents lāx εwābets!āwas. Wä, lä bās. Wä,
 hēt!a lä māfexsē gānulas q!ōgūlilēda ālasaxa εwapaxs laē hēlāla lāx
 hānx!lentse^εwē. Wä, lēda begwānemē āx^εēdxēs elsēlats!ēlē hānx'- 40
 Lanowa. Wä, lä gūxts!ōtsa εwāpē lāq qa negoyoxsdalēs. Wä,
 lä hānx!lents laxēs legwilē. Wä, g'il^εmēsē la hānx!alē elsē!la-
 ts!ēlasēxa ālasaxs laē lāxa āl!ē qa^εs L!EX^εwidē lāxa q!wāxē. Wä,
 g'āxē gēmxelaq qa^εs lä gēmxstendeq lāxēs elsē!lats!āxa ālasē
 hānx!lanowa. Wä, g'il^εmēsē gwālexs laē āx^εēdxa q!ōgūlilē Elya- 45
 ts!ē kütelil q!ō^εlatslä qa^εs g'āxē hā^εnōlīsas lāxēs legwilē; Wä, hē-
 εmēsa ts!ēslāla. Wä, g'il^εmēsē medelx^εwidēda εwāpaxs laē gēne-
 mas āx^εēdxa εnemē ālasa qa^εs x'ix^εidēx ok!wina^εya qa lāwāyēs
 εwāpaga^εyasēxs laē ts!Emxstents lāxa maemdelqūla εwāpa. Wä,
 lāla lā^εwūnemas xwētasa ts!ēslāla lāq. Wä, lä εnāxwāem 50
 x'ix^εidēda ts!Edāqax εwaxaasa ālasē. Wä, g'il^εmēsē εwi^εla^εstēda
 ālasaxs laē hēmenālag'ilil^εEm xwētēda begwānemaq. Wä, g'il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 ^εmēsē TENX^εIDEXS laēda begwanemē k'läg'ililxa t!EX^t!EG'ilasēs
g'ōkwē, qa's k'la'stENDēs lāxa la TENTENK'ila. Wā, hēx'ida^εmēsē
55 xūt!ēdēda TENTENK'ila ELSēlas qaxs XENLElaē hēMENālaEM TENX^ε-
idē ^εwāpalāsa ālasEXS hāNX'LEntSE^εwaē. Wā, lēx'a^εmēs xūt!ēda-
masa t!EX^t!EG'ilasa g'ōkwaq. Wā, lä, hēMENāla^εma begwāNEMē
gūNX^εid k'lak'lap!ENasa ts!ēSLāla lāq. Wā, g'il^εmēsē k'lip!ENDqēXS
laē L'ōpa. Wā, laEM xūlxūNX^εIDEXS laē L'ōpa. Wā, lä tsāX'ENXS
60 k'liX'aē. Wā, laEM k'leās gwēX^εidaats k'lip!ENTSēs ts!ēSLāla lāq.
Wā, g'il^εmēsē L'ōPEXS laē hāNX'SENDEq lāXēs lēgwilēs ELSēhax'dema.
Wā, lä āX^εēdxa ^εwālasē lōq!wa qa's k'anolilēs lāxa ELSē!ats!ē
hāNX'lanowa. Wā, lä gūxts!ōtsa ^εwāpē lāq. Wā, g'il^εmēsē ēk'!ōl-
dza^εya ^εwapē lāqēXS laē āX^εēdxa ts!ēSLāla qa's k'lak'lap!ENēs lāxa
65 ālasē qa's lä k'lipstālas lāxa ts!ōts!ox^εūnats!ē lōq!waxa hāNX'laakwē
ālasa. Wā, g'il^εmēsē ^εwilōSEXS laēda begwāNEMē k'wag'āgēlilaq
qa's ts!ōts!ox^εūNX^εidē lāXēs laēna^εyē L!ax^εida. Wā, g'ilnaXwa^εmēsē
g'wāl ts!ōts!ox^εūnaxa ^εnemē ālasEX laē yax^εwits lāXēs lē^εlāNEMē
qa galq!ESēs ELSaxa ālasē. Wā, lä hēx'idaEM ELSas^εidēda g'ālē
70 yāX^εwitSE^εwa, yixs laē hanakwila ts!ōts!ox^εūnēda begwāNEMax
yaq!wēmalasa māK'ilaq. Wā, lä hē gwe^εnakūlaxa waōkwē Lē^εlā-
nems. Wā, g'ilnaXwa^εmēsē ^εwilēda g'ālē yax^εwitsō^εsa ālasEXS laē
ēt!ēd yāX^εwidēq. Wā, g'il^εmēsē pōl^εIDEXS laē mōTELaxēs āNēX'sā^εyē
qaēs GENEMē, yixs lēX'a^εmaē ELSasDEMxa ālasēda ts!iwūNXē lāX

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another-||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wā, lāla 'ya'yax'sxa hēenxē. Wā, laem gwāl lāxa 75
'nemx'idāla hā'mēx'silaēnē'xa ālasē.

Roasted Sea-Slugs (PENĒDZEKWĒ ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wā, hē'maaxs laē malp!enxwa'stalil q'lōgūlila ālasē
wā, lāda ts!edāqē āx'ēdxa lōq!wa qa's lā dālaq qa's lā k'anōlitas
lāxa elyats!ē kūtelil q!lōlats!ā. Wā, lā āx'wüstālaxa ālasē qa's lā
āxts!ālas lāxa lōq!wē. Wā, g'il'mēsē hēl'alaxs laē k'ālaxa elts!āla 5
lōq!wa qa's lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wā, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwīlē. Wā, ā'mēsē
hēmenālaem lēx'elalēda ts!edāqaq. Wā, g'il'mēsē ālax'īd lā
L!āx'ēdexs laē L!ōpa. Wā, g'il'mēsē L!ōpexs laē k'elts!ālasēs ts!ēs-
lala lāq. Wā, lā āx'ēdxa ōgū'lamē lōq!wa qa's gūxts!ōdēsa 10
'wāpē lāq. Wā, lā āxstentsa penēdzekwē ālasē lāq. Wā, lā
āx'ēdxa k!wa'xlādzēsē qa's k'exālayōxa gūna'yaxs laē k!wē-
k!ūt!enēxa penēdzekwē ālasa. Wā, g'il'mēsē 'wī'lāxs laē q!wēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wā, lā yaxts!ōts lāxa ōgū'lamē
lōq!wa. Wā, laxaē ēt!ēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k!wēk!ūt!enēxa penēdzekwē ālasa. Wā, lā q!wē-
dze'lendeq qa lāwāyēs 'wāpaga'yas. Wā, laxaē yāxts!ōts lāxa
lōq!wē. Wā, lānaxwaem hē gwēx'īdxa waōkwē. Wā, g'il'mēsē
'wī'lāxs laē yāx'wīts lāxa elsaslaxa penēdzekwē ālasa. Wā,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton**.—This is called by the L!aL!asiqwāla k'!inēl, but by the Kwāgrut it is called | *mē'smets!a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | “instrument for peeling chitons off the rock.” As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 hēx'ida°mēsē elsa°ideq. Wā, g'il°mēsē pōl°idexs laē mōtelaxēs hāmX'sâ°yē qaēs gēgenemē. Wā, laem gwāl lāxēq.


Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna°yasa legwihasa g'ōkwē).—Hēemxaa āx°ēdēda ts!edāqaxa ālasa kūtēlilē q!ō°lats!ē. Wā, lā ēlap!ālisā lāxa ts!elqwa gūna°ya. Wā, lā lex°walisasa
25 ālasē lāxa ēlābekwē gūna°ya. Wā, lā dzemk'eyintsa gūna°yē lāq. Wā, laxent!a nexseg'ilelag'ila lāxox q!lāq!alāk!a°yē lāxens ēnālāxs laē ēlāp!eqālisāq. Wā, lā k'!ip!litsēs ts!ēslala laq qaēs lā k'!ip!alilēlas lāxa onālīsāsēs legwilē. Wā, hēem gwāy!ēlālē gwēg'ilasasēn wāldeme lāx mākilasasek' lāxa penōlidzekwē ālasa. Wā, laemxāē
30 gwāla.

1 **Roasted Chiton**.—K'!inēl, hēem lēqela°yēsa L!aL!asiqwālāq; wā, lāla mēsmets!axelasō°sa Kwāgrulē.

Wā, hē°maaxs laē xwānatēlēda ts!edāqē qaēs lā k'!āk!ēnlaxa k'!inēlē. Lā, āx°ēdxēs k'!in°lats!ēlē lexā°ya hē°mēsa pexbaakwē
5 L!ēnāk'sa q!wāxē yūdux°p!enk' lāxens q!wāq!wax°ts!ūna°yēx, yix ēwāsgemasas. Wā, lā pexba. Wā, hē°mis daax°sēq yīxa lēgadās k'!āk!ēnlayāxa k'!inēlē. Wā, g'il°mēsē lāg'aa lāx q!ēyaasasēxs hāē L!ōk!ūg'īlalaq qaēs ts!exts!ālēs lāxēs lexā°ya. Wā, g'il°mēsē q!ēyōlqēxs laē ōxlex°ēidxēs k'!in°lats!ē lexā°ya qaēs lā nā°nak^u
10 ōxlōsdēsēlaxa k'!in°lats!ē lexā°ya. Wā, lā ōxleg'alīlas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwilasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxtslōdēsa
 'wē'wap!emē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'linēlē lāq.
 Wā, hēt!āla mōxsē 'nālās q!ōg'ililēxs laēda ts!edāqē āx'ēdxēs
 xwālayowē qa's lā k'wag'āg'ililaxa k'linēltalilē lōq!wa. Wā, dās-
 tendxa 'nemsgemē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wī'lāwēsa hēnxa lāx osgēma'yas. Wā, g'il'mēsē 'wī'lāwa hēnxa
 lax osgēma'yasēxs laē 'melsgēma. Wā, g'il'mēsē gwālēxs
 laē āxts!ōts lāxa oğū'lamē lōq!wa laxat! negoyoxsdālaxa
 'wē'wap!emē. Wā, lā 'naxwaem hē gwēx'ēdxā waōkwē. Wā,
 g'il'mēsē 'wī'laxs laē xa'maēl q!ōg'ililā 'wāpē lāxa lōq!wē. 20
 Wā, g'il'mēsē 'nāx'ēdxā gaālāxs laēda ts!edāqē āx'ēdxā q!ēxalē
 qa's q!āp!ēg'alīsēq lāx L!ema'isasēs g'ōkwē. Wā, la'mē xwāl'itsa
 'nemē qa gēg'iwalisē. Wā, lā k'āk'ēdenōtsa matts!aqē lāx 'wāx'sa-
 no'yas. Wā, laxaē mōmagōtsa g'alastoyolas lax āwāgawa'yasa
 k'āk'ēdenwa'yas. Wā, lā xwālēyīndālāsa hā'yāl'astowē q!ēxal lāx 25
 okūya'yas. Wā, lā āx'ēdxēs lexā'yē qa's lā xeqwax t!ēsema lāxa
 L!ema'isē. Wā, g'il'mēsē qōt!ē xegwats!ās lexāxa t!ēsemāxs laē
 oxlōsdesaq qa's lā oxlānōlīsas lāxēs 'neg'aslaxa k'linēlē. Wā, lā
 xeqūyīnats lāxa gek'īya'yē q!ēxāla. Wā, g'il'mēsē 'wilk'īyīndēxs laē
 tsēnabotsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa L!ema'isē 30
 qa's k'ilx'ēidēxa L!esl!ekwē q!wāxa lāxa t!ēdzek!wa. Wā, g'il-

- 32 and when her basket is full, she carries it on her back, and puts it down | by the side of the place where she is going to steam the chitons. Then she goes into the woods to get | skunk-cabbage and
 35 old fern. She puts these into a || basket, and carries the basket with fern on her back; and she carries the skunk-cabbage under her arm. | Then she goes home, and puts down the skunk-cabbage | by the side of the place where she is going to steam the chitons; and she also puts down the | basket with old ferns. Her husband cuts sticks | one
 40 span long, of red pine, with sharp points || and round, for spits for the chitons. As soon as these are finished, | she takes one of the chitons and pushes the spit of | red-pine wood through the middle of it. She does this with every one of them, | one spit for each chiton, in this manner:
 ready, and
 45 takes the ||  When they are all on the spits, | they are she puts them into a basket. Then the man
 tongs and takes away the driftwood that is not
 as soon as all the fire has been taken away, he
 kelp and lays it | on the red-hot stones, and he
 | over the kelp; and he takes the skunk-
 cabbage and | spreads it over the old fern. As soon as this is
 50 finished, he takes the || chitons on their spits and pours them on the skunk-cabbage. When this is | done, he takes a cedar-stick and pokes holes through the skunk-cabbage for | the water to pass through

- 32 'mēsē qōt!ē L!egwats!ēs lexāxs laē ōxlōsdēsaq qa's lä ōxlanōlisas
 lāxa 'neg'aslaxa k'linēlē. Wā, lä ālē'sta lāxa āl!ēk'as lä āxa
 k'lik'laōk!wa, wā, hē'misa LEQ!emsē. Wā, laem āxts!ōts lāxa
 35 lexā'yē. Wā, lä ōxlālaxa LEQ!emdzats!ē lexāxs laa!a! gemxelaxa
 k'lik'laōk!wāxs laē nā'nakwa. Wā, lä gemxenōlisasa k'lik'laōk!wa
 la mag'inwalisasēs 'neg'aslaxa k'linēlē. Wā, laxaē ōxleg'alisasa
 LEQ!emdzats!ē lexā lāxaaq. Wā, lā!a lā'wūnemas k'!āxwaxa
 'nā!nemp!enk'ē lāxens q!wāq!wax'ts!ānā'yēx wūnāgūla qa eēx'bēs;
 40 wā, hē'mis qa lēlx'inēs qa ōdemsa k'linēlē. Wā, g'il'mēsē gwā-
 lēxs laē āx'ēdxa 'nemsgēmē lāxa k'linēlē qa's ōt!ēdēsa ōdemē
 wūnagūl lāx nexsemā'yas. Wā, lä 'nāxwaem 'nemts!axsemālēda
 k'linēlaxa ōdemē g'a gwālēg'axs laē ōdekwa (*fig.*). Wā, la'mē 'nāxwa
 gwālalaxs laē g'its!ā lāxa lexā'yē. Wā, lä āx'ēdēda begwānemaxa
 45 k'lip!āla qa's k'lip's'alax'īdēxa k'!ēsē q!ūlx'itsa q!ēxālē. Wā,
 g'il'mēsē 'wī'lēda gūltāxs laē āx'ēdxa L!ESL!ēkwē qa's ts!ax'ālōdēs
 lāxa x'ix'ixsemāla t!ēsēma. Wā, lä āx'ēdxa LEQ!emsē qa's ts!ā-
 k'iyindēs lāxa L!ESL!ēkwē. Wā, lä āx'ēdxa k'lik'laōk!wa qa's
 LEPEYINDē lāxa LEQ!emsē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
 50 ōdekwē k'linēla qa's g'ēdzōdalēs lāxa k'lik'laōk!wa. Wā, g'il'mēsē
 gwālēxs laē L!ENQEMX'sālasa k!wa'xlāwē lāxa k'lik'laōk!wa qa
 lax'sālatsa 'wāpē lō' qa k'ix'sālatsa k'!ā!ēla. Wā, g'il'mēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53
and he takes some skunk-cabbage | leaves and spreads them over the
top; and when it is all covered, he || takes mats and covers (the 55
whole). When this is done, he | leaves it. After about four hours |
(the chitons) are done. Then he takes off the cover-mats and | also
takes off the skunk-cabbage cover. When the | cover is all off, he
calls the people who are walking about to come and eat the chitons. ||
When they sit down, he gives each | one a spit with a chiton on it, 60
and immediately they | begin to eat chitons. Nobody gets two |
spits of steamed chitons, for they taste very salt; | and when they eat
many chitons, these cause diarrhœa. || After they have finished, 65
they all go home. They do not invite | many tribes for this, and it
is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat
chitons, and also the Koskimo | and Gwats!ēnox^u and G'âp!ēnox^u
and the L!asq!ēnox^u. | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1
they are eaten in the following manner:) At once (the woman) sends
her husband to go and | invite his numaym. Immediately the woman
takes | her kettle and pours water into it; and when it is half full, |
she puts it on the fire. When it begins to boil, || the woman takes the 5
basket of chitons by the handle and pours | them into the kettle.

LEXS laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxā waōkwē k'lik!aō- 53
kwa qa's LEPEYINDĀLĒS lāq. Wā, g'il'mēsē hamelqeyaxs laē
āx'ēdxā lēl'wa'yē qa's nāseyindēs lāq. Wā, g'il'mēsē gwāLEXS laē 55
bās. Wā, laxent!a mōts!agelag'ila lāxENS q!āq!alak!ayoxENS
'nālāqēXS laē Lōpa. Wā, la'mēs lēt!ēdEX nāyimas lēl'wa'ya.
Wā, laxaē lāwiyōdxā nayimē k'!ōk!wa. Wā, g'il'mēsē 'wi'lāwē
nayimasēXS laē lē'lālaxā q!ūnamē'sta qa lās k'!inlk!al'ēdxā
k'!inēlē. Wā, g'il'mēsē k'lūs'ālisEXS laē ts!EWANAGEMĒDA 'nāl- 60
'NEMTS!aqē ōdek^u 'NEG'ik^u k'!inēl lāq. Wā, lā 'nāxwaEM hēx'ē-
daEM k'!inlk!al'ēdxā k'!inēlē. Wā, laEM k'!eās malts!axk!ETSĒXA
ōdekwē 'NEG'EK^u k'!inēla, qaxs Lōmaē demp!a. Wā, hē'misēXS ālaē
wulēlīselamaseX q!ēk!EDzayaēda k'!inēlaxs hā'ma'yaē. Wā, g'il-
'mēsē gwāLEXS laē 'wi'la nā'nakwa. Wā, laEM k'!ēs lē'lālayo lāxa 65
q!ēNEMē lēlqwālaLā'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la
lēx'a'ma L!āl!asiqwāla k'!inlk!ālxā k'!inēlē Lē'wa Gōsg'imoXwē
Lē'wa Gwats!ēnoxwē Lē'wa G'âp!ēnoxwē, wā hē'misa L!asq!ē-
noxwē. HēEM 'waxēda hā'māpaq. Wā, laEM gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ēda'mēsē 'yālaqaxēs lā'wūNEMē qa lās 1
Lē'lālaXēs 'NE'mē'mōtē. Wā, la hē'x'ēda'mēsēda ts!EDā'qē āx'ē'd-
xēs hānx'Lā'nowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'NEGoyā'lē-
sēXS la'ē hā'nx'LENTS la'xēs legwī'lē. Wā, g'il'mēsē medelx'wī-
dEXS la'ēda ts!EDā'qē k'!ō'qūlīlxēs q!E'nyats!ē lex'a'ya qa's gūx- 5
stē'ndēs la'xa hā'nx'LANowē. Wā, la āx'ē'dxēs k'!ipLā'la qa's

7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ||
20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

dzek'elga'yēs la'xēs q!e'nsēla. Wā, g'í'!mēsē qūs'ē'dēs L!ētse-
7 ma'ēyē, wā, lae'm L!ōpa laxē'q. Wā, hē'x'ēida'mēsē hā'nx's'ēndēq.
Wā, la āx'ē'dxa 'wā'lasē lō'q!wa qa's xelō'!tsōdēsa k'ats!ēna'qē
la'xēs q!e'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, lae'm k'lēs
10 ō'gwaqa lē 'wa'palās lā'xa lō'q!wa. Wā, g'í'!mēsē qō't!ēda lō'-
q!wāxs la'ēda ts!edā'qē gū'q!ēqasa ā'!ta 'wā'pē lā'xa la lex'!ts!ā'la
q!anā'sa. Wā, lē k'ax'dzamo'līlas lax lē'!lanemasēs lā'ēwūnemē.
Wā, hē'x'ēida'mēsē xa'max'ts!ā'naxs la'ē dā'x'ēdxēs hā'ma'ēyē.
Wā, lae'm sēx'ā'lax xē'!dzēg'a'ēyas. Wā, la ts!exts!ā'las lā'xa
15 lō'q!wē lē'wēs ts!ēyí'mē. Wā, g'í'!mēsē g'wāl q!e'nsq!asexs la'ē
hē'em ts!ēnts!ēnx'ēwidēlē 'wapa'lāsēs hā'ma'ēyē. Wā, g'í'!mēsē
g'wā'!exs la'ē hō'qūwelsēda q!e'nsq!asē.

Large Chiton (K'!āk'!enot!āxa k'!enōtē).—Hē'maaxs hā'ma-
ēxsdaēda begwānemaxa k'!enōtē. Wā, ā'misē wī'x'ustendxēs xwā-
20 xwagūmaxa lā x'āts!āesa qa's lā lāxēs q!ālē q!eq!ādxa k'!enōtē.
Wā, g'í'!mēsē lāg'aa lāqēxs laē ālax!ax'ēdxēs k'!āk'!ent!aats!ē
xwāxwagūma qa's lōltāwē. Wā, lā menx'ēidxa k'!enōtaxs qep-
qep!āē lāxa t!ēdzek!wa qa's ts!ēgexselēs lāxēs k'!āk'!ent!aats!ē
xwāxwagūma. Wā, g'í'!mēsē q!ēyōlexs laē hēx'ēidaem lā wī'x'us-
25 tendxēs k'!āk'!ent!aats!ē xwāxwagūma qa's laxsēq. Wā, g'āxē sēx-
'wīda qa's lā ānēxbā!ax q!ēxala lāxa q!ēyaasasa q!ēxalē. Wā, lā
mōxselas lāxēs k'!āk'!ent!aats!ē xwāxwagūma. Wā, g'í'!mēsē qō-
t!axs laē lāxsa qa's sēx'ēwidē; laem lāl nā'nak^u lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
 at his beach, he throws the | driftwood ashore. He goes up and goes
 to get a basket from his | house, and he comes carrying it down to
 the place where his chiton-catching | canoe is. He also carries his
 knife, and he | puts the basket into the small canoe. || Then he takes 35
 one of the chitons, puts it down on its back, | and cuts along its
 belly. Then he pulls out the entrails, | and he throws them into the
 water; and he scrapes it, so that the red color | on the body of the
 chiton comes off. When it is all off, he | washes it in salt water.
 After he has done so, he throws it || into the chiton-basket. He does 40
 this with all the others. | As soon as they are all ready, he carries the
 basket of chitons; | and when he is in his house, he puts it down in
 the | corner of the house; and he goes down to the beach to bring
 up | the driftwood, and he carries it into the house, and he puts it
 down || by the side of the fire, and he puts it on the fire. | If he wishes 45
 to eat the chiton raw, he takes his knife | and cuts the belly of the
 chiton, which looks like the tongue | of a quadruped. He puts them
 into a small dish with | water in it. He also cuts close along the shell
 on its back || the whole length of the body of the chiton; and | when 50
 it is off, he cuts it into pieces half a | finger-width thick. Then he puts
 these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāg'alis lāxēs L!Ema'isaxs laē hēx'ēidaem sep'ūltōdxēs 30
 q'lēxanēmē q'lēxala. Wā, lā lās'dēsa qa's lā āx'ēdex lex'a'ya lāxēs
 g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'lāk'!ent!aats!ē
 xwāxwagūma. Wā, hē'nis daax'ūsēs ts!ēwūlēgayo k'lāwayowa.
 Wā, lā hāng'aalēxsasa lex'a'yē lāxa k'lāk'!ent!aats!ē xwāxwagū-
 maxs laē dāx'ēdxa 'nemsgemē k'lēnōta qa's t!ex'ālēxsēq. Wā, 35
 lā qwagenōdzendex tek'lāsēxs laē gēlx'wēqōdex yāx'yig'ilas
 qa's ts!exstēndēq. Wā, lā k'ōdzeltsemdeq qa lawāyēsa gūgūm-
 yemstowē āxsemēxa k'lēnōtē. Wā, g'il'mēsē 'wī'lāxs laē ts!ōx'wī-
 deq lāxa demsx'ē 'wāpa. Wā, g'il'mēsē gwālēxs laē ts!exts!ōts
 lāxēs k'lēndats!ē lex'a'ya. Wā, lā 'nāxwaem hē gwēx'ēdxa waō- 40
 kwē. Wā, g'il'mēsē 'wī'lāxs laē k'!ōx'wēltōdxēs k'lēndats!ē lex-a-
 'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alilas lāxa ōnē-
 gwīlasēs g'ōkwē. Wā, lā lents!ēs lāxa L!Ema'isē qa's lā wix'wūs-
 dēsa lāxa q'lēxalē qa's lā wīg'ilēlas lāxēs g'ōkwē qa's lā wix'ālī-
 las lāxa mag'īwalilasēs legwīlē. Wā, la leqwēlax'ēda. Wā, g'il- 45
 'mēsē 'nēx' qa's k'līlx'k'lāx'ēxa k'lēnōtaxs laē āx'ēdxēs k'lā-
 wayowē qa's t!ōsōdēx tek'lāsa k'lēnōtēxa hē gwēx'sa k'līle-
 maxsa g'il'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
 laxa 'wāpē. Wā, laxaē t!ōsōdxa māk'ildzōdalāxa xeldzēg'a'ya
 hēbendāla lāx 'wāsgemasas ōgwida'yasa k'lēnōtē. Wā, g'il'mēsē 50
 lawāxs laē hēlox'usend t!ōt!ets!endeq qa k'lōdenēs wīwōgwasas
 lāxens q!wāq!wax'ts!āna'yēx, laē āxstālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wā, g'ilēmēsē hēla āxa^εyasēxs laē āx^εēdxēs ts!ēslāla qa^εs
 dālēqēxs laē dāx^εidxa t!ēwēkwē k'!ēnōta qa^εs ts!ēxlālēq lāxēs
 55 lēgwilē. Wā, xwēlaqa^εmēsē k'!ip!ētsa ts!ēslāla lāq qa^εs lā k'!ip-
 stālas lāxa lōq!wē. Wā, lā ts!ōx^εwidēq qā^εs k'!utk!at!ēdēq. Wā,
 laem ālēm gwālexs laē pōlēida. Wā, lā hēx^εidaem ts!ēwēl!ēxō-
 tsa ^εwāpē. Wā, g'ilēmēsē gwāl tsewēl!ēxōdēxs laē ^εwilāwa dem-
 p!āēl!ēxawayasēxs laē nāx^εidxa hōlālē ^εwāpa. Wā, laem gwāla
 60 ^εnēm^εidāla hamēx^εsilaēnēq.

1 **Baked Large Chiton.**—Wā, g'a^εmēs^ε nēm^εx^εidāla hā^εmēx^εsilaēnēxa
 k'!ēnōtēg'a, yīxs ā^εmaē ts!ēwēlēgekwa. Wā, g'ilēmēsē ^εwilāwē
 yax'yig'ilasēxs laēda ts!ēdāqē āx^εēdxēs ts!ēslāla qa^εs labēsē lāxa
 ts!ēlqwa gūna^εya. Wā, lā āx^εēdxa ts!ēwēlēgekwe k'!ēnōta qa^εs
 5 mēx^εts!ōdēs lāxēs ^εlāpa^εyē. Wā, lā dzēmsgēmts ts!ēlqwa gūna^εyē
 lāq. Wā, g'ilēmēsē gwālexs laē āx^εēdxa lōq!wē qa^εs gūxts!ōdēsa ^εwāpē
 lāq qa nēgōyoxsdalēs. Wā, g'ilēmēsē gwālexs laē āx^εēdxa k'āts!ēnaqē
 qa^εs g'āxē g'ēg'alilaq lāx mag'inwalilasēs lēgwilē lē^εwa lōq!wē. Wā,
 lā āx^εēdxa ts!ēslāla qa^εs lēt!ēdēs lāxēs dzamēsasēwē k'!ēnōta.
 10 Wā, lā k'!ip!ētsa ts!ēslāla lāxa dzamēdze^εkwē k'!ēnōta qa^εs lā
 k'!ipstēnts lāxa lōq!wē. Wā, lā āx^εēdxa k'āts!ēnaqē qa^εs k'ōdze-
 tsēmdēs lāx osgēma^εyas qa lawālēsa gūna^εyē la k'!ūtsemēq. Wā,
 g'ilēmēsē ^εwilāxs laē g'elqālax xēldzēg'a^εyas qaxs laē xās^εida qaxs
 laē ālak'!āla la l!ōpa. Wā, g'ilēmēsē ^εwilāwa ^εyāx^εsema^εyāsēxs laē
 15 l!ayōdēx ^εwāpasēxs laē nēqwa. Wā, laem gūqōdēq lāx l!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

‘yasēs g’ōkwē, qa’s lāxat! gūxts!ōtsa ‘wē‘wāp!emē lāq; lāxaē ēt!ēd 16
ts!ōx‘wīdeq. Wā, g’il‘mēsē ‘wī‘lāwa hē gwēx’s gūgūmyīxs laē gwāla.
Wā, hēx‘īda‘mēsē k’!entk’!at!ēdxa dzamēdzekwē k’!enōta. Wā,
g’il‘mēsē gwālexs laē tsēx‘īdxa ‘wāpē qa’s ts!ēwēl!ēxōdē qa la-
wāyēsēs demplaēl!ēxawa‘yē. Wā, g’il‘mēsē ‘wī‘lāxs laē nāx‘īdxa 20
‘wāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (Hānx‘Laak^u k’!enōt).—Wā, hēem g’il
āx‘ētsō’sa ts!ēdāqēs hānx‘lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa
ēk’!ōldza‘yēs. Wā, lā hānx‘lents lāxēs legwīlē. Wā, lā āx‘ēdxa
k’!enōtē qa’s āx‘ēdēxēs ts!ēwēlagayo k’!āwayowa qa’s qwagenō- 25
dzendēx tek’!āsēxs laē gelxūqōdex yax‘gīgīlas qa’s ts!ēgenōlisēs
lāxēs legwīlē. Wā, g’il‘mēsē ‘wī‘lāxs laē k’osālas āwēg‘a‘yasēs
ts!ēwēlagayu k’!āwayowē lāxa hē gwēx’s gūgūmyīmē lāx ošge-
ma‘yas. Wā, g’il‘mēsē ‘wī‘lāxs laē tsōx‘wīdeq lāxa lōq!wa
‘wābets!ālīla. Wā, g’il‘mēsē ‘wī‘la ts!ōkūxs laē medelx‘widēda 30
hānx‘lanowē. Wā, lā āxstālasa k’!enōtē lāq. Wā, g’il‘mēsē
‘wī‘la’staxs laē lē‘lālxēs ‘nē‘nemōkwē qa g’āxēs k’!ēk’!enōtḡīxa
hānx‘Laakwē k’!enōta. Wā, g’il‘mēsē g’āx ‘wī‘laēlexs laēda
ts!ēdāqē āx‘ēdxēs k’āk’ets!ēnaqē lē‘wa lōelq!wē qa’s g’āxē k’ā-
g’alīlas lāxēs k’!wāēlasē. Wā, lā āx‘ēdxēs ts!ēslāla qa’s xwēt!ēdēs 35
lāxēs k’!entēla k’!enōtexs hē‘maē ālēs hānx‘lāla lāxa legwīlē. Wā,
lāxent!a hāyāqax ‘nemts!agelelagīla lāxens q!aq!alak’!a‘yaxsens

38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly.
40 Then she takes her || long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ||
45 They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men
50 and young women. The only time it is eaten || by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and
55 often this || saves their lives. That is all about this. |

1 Raw and Roasted Sea-Eggs.—As¹ soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

38 ʼnālāqē ʼwāʼwaslalasas maemdelqūlaxs laē hānxʼsendeq lāxēs legwīlē. Wā, laem xāsʼida. Wā, laem ālakʼ!āla la l!ōpa. Wā, lā āxʼēdxa
40 gʼilt!exlāla tsēxla qaʼs xāloʼstendēxa hānxʼlaakwē kʼ!enōta qaʼs lā tsētš!ālas lāxa loelq!wē. Wā, gʼilʼmēsē ʼwīʼlaxs laē kʼaxʼdzamōlīlas lāxēs lēʼlānemē. Wā, lā āxʼēdxa kʼākʼets!enaqē qaʼs ts!ewanaēsēs lāq. Wā, gʼilʼmēsē ʼwīʼla la āxnōgwatsa kʼākʼets!enaqaxs lāxʼdaʼxwaē ʼyōsʼidxa hānxʼlaakwē kʼ!enōt lēʼwis ʼwāpala. Wā,
45 laʼmē ʼwāʼwīʼlaa ʼyōsaxa hānxʼlaakwē kʼ!enōta. Wā, gʼilʼmēsē ʼwīʼlaxs laē nāxʼidxa hōlalbidawē ʼwāpa. Wā, lawēs!a gwāl lāxēq.

Hēem hēmawālasa wīʼwosēlagēda kʼ!enōtē, yīxa wayapolala lālelaxa ālaʼmē hēmawāla. Wā, la kʼ!ēs q!ūnāla hāʼmāsa gʼigʼigāmaʼyē lēʼwa hāʼyālʼa lēʼwa ēalostāgasē ts!ēdaqa. Lēxʼaem hamxʼʼi-
50 daatsa gʼigʼigāmaʼyaq lēʼwa hāʼyālʼēq lēʼwa ēalostāgasaqēxs lalawōʼidaē lāxa ʼyaxʼsamē ʼnālāx yānemaaxs gʼayagʼilīselāē lōxs qepaē. Wā, hēʼmis la āxʼēdaatsēxa q!anāsē lēʼwa kʼ!enōtē lēʼwa gʼilayowē, lōʼma laēsē lēʼwa xōlē. Wā, hēem hēmawālasa lalawōʼidē lēʼwa ts!ēts!ek!wēmasē. Wā, hēem q!ūnāla q!ūlā-
55 maseq. Wā, laem gwāl lāxēq.

1 Raw and Roasted Sea-Eggs.—Wā,¹ gʼilʼmēsē gwālexs laē ēsela qa kʼlimākʼilīsēxa xʼats!aēsē. Wā, gʼilʼmēsē kʼlimāqelaxa xʼāts!aēsaxa gaūlāxs laē wīʼxʼstendxēs māmasēq!waats!ēlē xwāxwagūma. Wā, hēʼmesa māmasēq!waxʼseyasē sēʼwayo āxʼētsōs lēʼwis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5 to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10 to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea || and 15 stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a || stone, and with it breaks one side of the sea- 20 egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*lex^owid* as the Seaward people call the eating | of sea-eggs, while the Kwāg'ul call the eating of sea-eggs || *memsēx^ug'ēa mesēqwē*; and they all do the 25 same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

tsälawayōwē lō^o māmaseq!wayās. Wā, lā sēx^owida qa^s lā lāx q!ēyaa- 5 sasa mesēqwē. Wā, lā dāg'ilēxsaxēs māmaseq!wayowē qa^s mēdenses lāxa demsx^o. Wā, lā sēx^oidxa mesēqwē qa^s k!wēt!ālexselēs lāxēs māmaseq!waats!ē xwāxwagūma. Wā, g'il^omēsē q!ēyōlexs laē nā'nak^u lāxēs g'ōkwē.

Wā, g'il^omēsē lāg'alīs lāx l!ēma^oisasēs g'ōkwaxs laē 'lāqūlaxēs 10 g'ōkūlōtē qa g'āxēs tsāk'a qa^s memsēx^ugūxa mesēqwē. Wā,, hēx^oida^omēsa 'na^oxwa bēbegwānem lē^owis ts!ēdaqē lē^owa g'ing'inānem la hōqūnts!ēs lāx hānstalīdzasasa mesēgūxsāla xwāxwagūma. Wā, lā 'nāxwa^omaēda bēbegwānemē la la^osta lāxa demsx^oē 'wāpa qa^s lā lāx^owag'ilisxa mesēgūxsāla xwāxwagūma. Wā 15 lāx^oda^oxwē dāg'ilēxsaxa mesēqwē qa^s lā tsāsa maēmaltsemē mesēq^u lāxēs gegēnemē. Wā, laxaē maltsemē āxānemas qaxs hāē. Wā, lā 'nāxwaem hē gwēx^oidē waōkwās. Wā, g'il^omēsē 'wilxtōxs laē k'lūdextalisēla lāxa demsx^oē qa^s 'na^oxwē āx^oēdxa t!ēsemē qa^s tsōx^owidēxa ēpsanā^oyasa mesēqwē lāxa gwēnā^oyē lāx 20 semsas. Wā, lax^oda^oxwē gēlx^oūlts!ōdex hāmts!āwas qa^s ts!ōx^o 'widēq lāxa demsx^o. Wā, g'il^omēsē gwāl ts!ōx^owaqēxs laē q!wē-sōdxa demsx^o. Wā, lā lex^owidēq 'nēk'a l!al!asiqwālāxa hā^omāpaaxa mesēqwē; wā, lālēda Kwāg'ulē 'nēk'axs hā^omāpaaxa mesēqwē memsēx^ugūxa mesēqwē. Wā, lā 'nāxwaem hē gwēg'ilaxs laē 25 memsēx^ug'ixa mesēqwē lāxa eyāx^osē mesēqwa yīxa ts!ēdaqasa mesēqwē. Wā, lā 'ya^oyax^osa begwānemē yīx gwe^oyāsa bāk!ūmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wā, hēm k'lēs k'lilx'k'lax'sō'sa bāk!ūma
 dzēdaqē mesēqwa. Wā, lā axēlaq yīxa 'nemōkwē lāx 'wāxaasasa
 30 memsēx'g'ixa mesēqwē. Wā, lā q!ap!ē'nakūla ts!eqelayāsa
 memsēx'g'ixa mesēqwē, yīxa dzēdaqē. Wā, lā g'wāl memsēx'g'ixa
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qa's ts!ōx'ūg'indēxa
 'wālasē la'x'mot mesēqwa. Wā, lā āx'ēdxa dzēdaqē mesēq' qa's
 g'elx'qōdēx hāmts!āwas. Wā, lā ts!ōx'wīdeq lāxa demsx'ē. Wā,
 35 g'il'mēsē g'wālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'yas. Wā,
 lexts!ōts lāxa lōpts!ā la'x'mot mesēqwa. Wā, lā hanal hē g'wē-
 g'ilaxa waōkwē. Wā, g'il'mēsē 'wī'laxs laē 'nal'nemp!ena sek'lēx-
 lēda la'x'motē mesēq' qōqūt!axa dzēdaqē mesēq'. Wā, lā
 k'alaq qa's lā k'osdēse!aq qa's lā k'aēlelas lāxēs g'ōkwē. Wā,
 40 k'anōliselas laxēs legwīlē. Wā, laem L!ōpaq. Wā, la 'nēk'ēda
 waōkwē bāk!ūmqēxs ts!ēsaq. Wā, laem hālselaem k'lēs nega-
 bālits k'āk'ēdenwa'yasēs legwīlē. Wā, lā 'nāl'nemp!ena hālse-
 laem k'lēs neqālag'ila k'lēs L!ōpa. Wā, al'mēsē āxsānōxs laē
 k!ūmk'iyax'ēda. Wā, laem L!ōpa laxēq. Wā, g'il'mēsē L!ōpexs
 45 laē Lē'lālēda ts!ēsaq lāxēs 'nē'mēmōtē qa g'āxēs ts!ets!ēdzeg'ixa
 ts!ēdzekwē mesēqwa. Wā, g'il'mēsē g'ax k!ūs'ālila Lē'lānemaxs
 laēda Lē'lālaxēs 'nē'mēmōtē, āx'ēdxa tsēdzekwē mesēq' qa's lā
 k'ag'imlilēlas lāxēs Lē'lānemē. Wā, lā maēma!elaxa 'nāl'nēmēx!a
 ts!ēdzegwats!ē mesēqwa. Wā, lax'da'xwē xamax'ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50 ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1 home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large || dish out of the house, and carries it down to where the sea- 5 egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. || Then 10 they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down || in 15 the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the || boiling water in the kettle on the 20

hämX^éideq. Wä, la ^énēk^éēda g^ālē begwānema ts^lēts^lēdzeg^íixa 50 ts^lēdzekwē mesēqwa. Wä, g^íl^émēsē gwā^lēxs laē hēx^éidaem hōqūwēlsa. Wä, laem gwā^l lāxēq.

Boiled Sea-Eggs (HänX^lLaak^u mesēq^u).—Wä, hē^émaaxs g^āxāē 1 nā^énakwēda māmaseq^lwāxa mesēqwē, wä, lä hēx^éidaem äx^édēx mōgwanā^éyasēs māmaseq^lwaats^lē xwaxwagūma qa^s mōx^éwalisēs lāxa mā^klibālisē lāxa L^éma^éisē. Wä, lä lās^dēsa qa^s lä äx^édēx ^éwālasa lōq^lwa lāxēs g^ōkwē, qa^s lä k^ínts^lēselaq lāx ha^énēdzasasēs mesēgūx- 5 salalisē xwaxwagūma. Wä, lä hānk^íyints lāxa mesēqwē. Wä, lä äx^édxa sax^usemē t^lēsema qa^s tsōgwayāxe mesēqwē. Wä, lä k^íwā-g^íyōdxēs xwaxwagūmē. Wä, la genemas k^lwāg^íwa^éya. Wä, la q^lūnāla dālē genemasēxa L^émq^llē Lemg^áyo qa^s tsōkūlaxa mesēqwē. Wä, lax^{da}^éxwē tsōx^éwidex semdzinwa^éyasa mesēqwē. Wä, lax^{da}- 10 ^éxwē gēlx^éūlts^lōdex hāmts^lāws qa^s ts^lōx^éwidēq lax āpsaxdza^éyasēs xwaxwagūmē. Wä, g^íl^émēsē gwā^l ts^lōxwaqēxs laē lēxts^lōts lāxa ^éwālasē lōq^lwa. Wä, lä ^énāxwaem hē gwēx^éideq lāxēs ^éwāxaasē, wä, g^íl^émēsē ^éwī^laxs laē k^óltōdxa elg^ígwats^lē mesēqwa qa^s lä k^ālēlas lāxēs g^ōkwē. Wä, lä äx^édxa hē^lā hānx^llanowa qa^s gūxts^lōdēsa 15 ^éwewāp^lemē lāq qa ^ék^lōldza^éyēs. Wä, la hānx^llents lāxēs legwīlē. Wä, g^íl^émēsē medelx^éwidēxs laē äx^édxa elk^lēx^uts^lālāxa mesēqwē lōq^lwa qa^s x^āts^lēx^éidēx ^éwāpaga^éyas. Wä, lä ^éwī^lā-wēda ^éwāpaga^éyasēxs laē gūxstentsa elg^ékwē mesēq^u lāxa maemdelqūla ^éwābets^lāsa hānx^llāla lāxa legwīlasēs g^ōkwē. Wä, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lä gēx'lāla maemdelqūla lāxa legwilē. Wā, hēt!a la dzāqwaxs laē L!ōpa. Wā, lä lē'lālxēs 'ne'mēmōtē qa g'āxēs memsēx'gūxa hānx'laakwē mesēqwē. Wā, g'il'mēsē g'āx 'wī'laēlexs laē āx'ēdēda begwānemaxa g'ilt!exlāla tsēx!a qa's g'āxē hānōlilas lāxa hānx'-
 25 lanowē. Wā, laxaē āx'ēdxā qlēx!a lōelq!wa qa's lä k'anōlilēlas lāx māg'inwalilasa mesēqwē'lats!ē hānx'lanā. Wā, lä āx'ēdxā 'wālasē lōq!wa qa's k'anōlilēs lāx āpsanālilasa mesēqwē'lats!ē hānx'lanowa. Wā, lä dādanōdeq qas x'ats!osēs 'wāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx L!āsanā'yasa g'ōkwē. Wā, lä āx'ēdxā g'ilt!exlāla tsēx!a qa's tsēx'īdēs lāxa hānx'laakwē mesēqwa qa's lä tsēt's!ālas lāxa lōelq!wē. Wā, g'il'mēsē naengoyālaxs laē gwāla. Wā, lä āx'ēdxā k!wa'xlāwē qa's xōxex'sendēq qa wīswūlētowēs. Wā, lä 'nāl'nemp!enk'ē āwāsgemasas lāxens ql'wāq!wax'ts!āna-
 35 'yaxs laē L!el!ex'sālaq qa 'nemēs āwāsgemasas. Wā, lä yāx'wītsa 'nāl'nemts!aqē laxēs lē'lānemē. Wā, lä k'ag'ilhixā lōq!wē qa's lä k'ag'imhilelas lāxa mōkwē bēbegwānem lāxa 'nāl'nemēx!a lōq!wa. Wā, g'il'mēsē la 'wī'la la k'ax'dzamālilēda lōelq!wāxa k!wēlaxs laēda k!wēlē hēx'īdaem āx'ēdxēs k!wēdayowē k!wa'xlāwa qa's k!wētq!e-
 40 selēsa hānx'laakwē mesēq' laxēs semsē. Wā, g'il'mēsē 'wī'laxs laē hēx'īdaem hōqūwēlsa. Wā, laem hēwāxa nāx'īdex 'wāpa. qaxs k!lēlaē nāgēk'ilaxa 'wāpē qaxs g'il'māc nēxwāg'e nāgēk'ilēda memsēx'gūxa hānx'laakwē mesēqūxs laē hēx'īdaem newēq!ūp!ēda

afraid to drink water after eating this kind of food. || That is all about 45
this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1
good sea-eggs are being broken, they take a | new dish and put it
down on the beach close to the salt water. | They pull out the edible
insides of the sea-egg and || wash them in salt water. Then (the man) 5
throws them into the new dish, | and they all do the same with the
others. As soon as they are all | washed, they are carried up the
beach; and they carry them up the river, and | pour some water into
the (dish). With his right hand (the man) stirs them so as to wash
them, | and he pours off the dirty water; and he puts the dish || into 10
the water, and puts stones on each end to keep it down. Then he
leaves | it there. For one night it remains in the river; but at noon
on the | following day (the man) walks up the river and takes out
the dish with the clean | sea-eggs, and drains off the liquid; and he
goes back carrying it down, | and takes it into his house. Then he
calls his || numaym to come to his house; and when they have all come 15
in, he takes | many dishes, and puts them down by the side of the
dish with | clean sea-eggs; and he takes a large ladle and | dips up
the clean sea-eggs and puts them into the dishes. | The depth of the
clean sea-eggs is only one layer in the dish. || As soon as there are some 20

Wä, hē^εmis lāg^εilas k^εilela nagēk^εilēda hā^εmāpax g^εwēx^εs^εdemas. 45
Wä, laem gwāi lāxēq.

Raw Sea-Eggs (K^ε·lilx^ε·mesēq^u ts^ε!ēltalil lāxa^ε wūda^εsta^ε wāpa).— 1
Wä, hē^εmaaxs laē ts^ε!ōkwase^εwa eyāx^εs mesēqwa, wä, lä äx^εētse^εwa
alōlaq lōq!wa qa^εs lē häng^εalīdzem lāx awāxslālisasa demsx^ε.
Wä, lä g^εilx^εwūlts^εloyīwa hāmts^ε!āwasa mesēqwē. Wä, lä ts^ε!ōx-
^εwīdēq lāxa demsx^ε. Wä, lä lexts^ε!ōts lāxa alōlaqē lōq!wa. Wä, 5
lä^ε nāxwaem hē gwēx^ε!īdxa waōkwē. Wä, g^εil^εmēsē wī^εla la
ts^ε!ōkūxs laē k^εāsdēse^εlaq qa^εs lä k^εāstalaq lāxa^ε wā. Wä, la
gūq!^εeqasa wāpē lāq qa^εs molēxūlg^εīndēsēs hēlk^ε!ōts!āna^εyē a^εyasō
lāq. Wä, lä gūqōdxa nēqwa wāpa. Wä, lä hānensasa lōq!wē
lāxa wāpē qa^εs t^ε!ēt!āxbendēq qa wūnsālayōs. Wä, laem bās 10
lāxēq. Wä, la xamastālis lāxa wā. Wä, hēt!a la neqālaxa la
lensexs laē qās^ε!īd lāq qa^εs lä k^εāstendxa elg^ε!ix^εts!ālaxa elg^ε!kwē
mesēqwa. Wä, la x^εats!ex^ε!īdex wāpaga^εyas. Wä, g^εāxē k^εāft!ālaq
qa^εs lä k^εāēlelaq lāxēs g^εōkwē. Wä, hēx^ε!īda^εmēsē lē^ε!ālaxēs^ε nē^εmē-
mota qa g^εāxēs lāxēs g^εōkwē. Wä, g^εil^εmēsē wī^εlaēlexs laē äx^εēdxa 15
q^ε!ēxla lōelq!wa qa^εs g^εāxē k^εānōlīlelas lax mag^ε!nwalīlasa elg^ε!ix^ε-
ts!āla wālas lōq!wa. Wä, lä äx^εēdxa wālasē k^εāts!ēnaqa qa^εs
tseyōselēsa elg^ε!kwē mesēq^u lāxa lōelq!wa. Wä, la nēmx^ε!īde-
ts!āem lāx āwāgwīdasasa elg^ε!kwē mesēq^u lāxa ōts!āwasa lōq!wa.
Wä, g^εil^εmēsē wī^εla g^εēx!alēda lōelq!wāxs, wä, lä äx^εēdxa q^ε!ēxla 20

21 in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they 25 have all been put down, they eat with spoons || the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get 30 stiff. Some Indians call it "to get hard." || They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

1 **Flat Sea-Eggs.**—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the 5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man) immediately goes and launches his small sea-egg scraping- | canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The 10 flat sea-eggs are where there is sandy and level bottom and no || eel-

21 k'āk'ets!ēnaqa qa^s lä ts!ēwanaēsas läxēs lē^lānemē. Wä, lax'da-
 'xwē 'wī^lla äx^ēdēda k!wēlaxēs k'āk'ets!ēnaqē. Wä, läda lē^lā-
 nemē äx^ēdxa löelq!wē qa^s lä k'ax'dzamōlilas läxa maēmokwē
 25 k!wēlaxa elg'ikwē mesēqwa. Wä, g'il^lmēsē 'wilg'alilexs laē hēx'idaem 'yōs'ideda
 Wä, laem gwāl läxēq.

Hēxō^lēn l!lēwēsōxs 'nemāx'is^lmaē lē^lwa hānx'laakwē mesēqwa,
 yixa mesēqwaxs laē xama^lstalaē läxa 'wūda^lsta 'wāpa, yixs laē
 l!läx'ida. Wāx'ida waōkwē bāk!ūma, wä, lä 'nēx'qēxs l!läx'edaē.
 30 Wä, laemxāē k'ilela nāx'ēdxa 'wāpaxs laē gwāl memsēx^ugūxa
 'wāsgemāla mesēqwa qaxs ālak'!älāē nēwēq!ūpelāmasxa hā^lmāpax
 gwēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wä, hē^lmis läg'ila k'ilemasa
 'wāpē. Wä, laem gwāl läxēq.

1 **Flat Sea-Eggs** (Xelōsāxa āmdema).—Wä, hēemxat! äemt!^la-
 yosēxa āmdemēs māmaseq!wayowaxa mesēqwē. Wä, la k'!ēs
 q!ūnāla sek'as läxa āmdema qaxs q!wēlamasaq. Lāg'ilas hē
 äxelasēda xelōdzayowē.¹ . . . Wä, g'il^lmēsē k'limāx'idxa x'āts!aē-
 5 saxs laē hēx'idaem la wī^lx^ustendxēs xelōdzats!^lēlaxa āmdema
 xwāxwagūma. Wä, laem dāxsēlaxēs xelōtsa^lyasē sē^lewayowa
 lē^lwis tsälayuwē. Wä, hē^lmisla xelōdzayās. Wä, lä läxs läxa
 xelōdzats!ās xwāxwagūma. Wä, lä sēx^lwida qa^s lä läxēs q!älē
 q!ēq!ādxa āmdema. Wä, hē^lmisa ēx^lstē^lwēsē 'nemaēsaxa k'!eāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!āts!ayīm q!wāxalēs lāx āxāsasa āmdema. Wā, hēm ēx xelō- 10
 sēxa āmdemēda hē gwēx'sē. Wā, g'il'mēsē lāg'aa lāqēxs laē
 hēx'ēidaem dāg'ilēxsaxēs xelōdzayowē qa's mēdēsē. Wā, lā
 L!ēnxalisasēs laē gwāyaxstālēda xelōdzayuwē lāxa āg'riwa'yasa
 xelōdzats!ē xwāxwagūm qa's lē hex'dzegemāla yīxs laē gwēg'i-
 malēda xelōts!ēnoxwē lāxa ōxla'yasēs xelōdzats!ē xwāxwagūma. 15
 Wā, lā L!ēnk'elasēs xelōdzayowē. Wā, lā gēlqelaq qa dēx'ts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'il'mēsē qōt!axs laē nēxo-
 stōdeq qa's qep!ālēxsēq lāxēs nālēxsē. Wā, laem hēx'sā gwē-
 g'ila. Wā, āl'mēsē gwālēxs laē elāq qōt!ēs xelōdzats!ē xwāxwa-
 gūmxa āmdema. Wā, lā hēx'ēidaem nā'nak^u lāxēs g'ōkwē. Wā, 20
 g'il'mēsē lāg'alis lāx L!ēma'isasēs g'ōkwaxs laē lē'lālxēs g'ōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx'ēidaēmēsa 'nāxwa bēbēgwānem
 lē'wis gēgenēmē lē'wis g'ing'inānemē la hōqūnts!ēs lāx hā'nē-
 dzasasa āmdēxsāla xwāxwagūma. Wā, lā 'nāxwaem dādeg'ilise-
 laxa xālaēsasa met!āna'yē; wāx'ē k'leās xālaētsa met!āna'yaxs laē 25
 āx'ēdxa xōxūlk'īmōtasa āwāwē g'āweq!ānema wāx'ē k'leāsa laē
 āx'ēdxa xālaēsasa xōlē qa's tsūg'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdēxsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'una'yē lāq qa's g'āxē hānqlaxa āmdema qa's hānx'alisēq
 lāxa māg'ixstalisasa demsx'ē 'wāpa. Wā, lā 'nāxwa'ma waōkwē 30
 hē gwēx'ēid ōgwaqē. Wā, lāx'da'xwē k'lūdzextalīsexs laē dāx'ēidxa
 'nal'nemsgēmē āmdema. Wā, lā tsāx'sē'stālāsa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 40 that the entrails come out, and they eat the edible part; | and they
 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yas pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'a'yasēxs laē āxōdxa
 35 āpsōdīlē qa's ts!EX'ēdēq, yīx āxālaasas semsasa āmdema, qaxs hāē
 k'ītālaatsa hāmts!āwa āwēg'a'yas. Wā, g'il'mēsē lāwāyēda āpsōdī-
 laxs laē ts!EX'īdeq. Wā, ā'mēsē qep!ālayōdeq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'īla. Wā, lā hām'x'īdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē g'wēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemāxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā g'wāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōg'wēlēlē lāxēs g'īg'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!EWĒL'EXōdē. Wā, g'il'mēsē g'wālēxs laē nāx'īdxa hōlālē 'wāpa.
 Wā, laem g'wāl lāxēq. Wā, laḷa āem nāqemg'iltā'yē g'wēg'ilasasa
 45 ts!Edāqaxēs g'wēg'ilasaxa dzēdaqē āmdema lāxēs g'wēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 g'wāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!a'yaxa nexsemālaēda 'mekūla, lā wī'x'stendxēs
 50 k'!āk'!elaats!ē xwāxwagūmaxa āmdema. Wā lā dāxselaxa māts-
 semē āwā lāelxa'yā lē'wīs k'!āk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'!ēsē lāg'aaatsa qūlāsa mēlasē qaxs
 ts!āwūnxaē k'!āg'ilax'demāxa āmdema. Wā, lā hēm q!āp!e-
 yats!ē. Wā, g'il'mēsē lāg'aa lāqēxs laē āx'ēdxēs lex'a'yē qa's lā
 55 lāltā lāxēs k'!āk'!elaats!ē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
 the basket is full, | he takes it up and goes and pours (the contents)
 into his canoe. | He continues doing this, and he only stops when he
 has enough. || Then he goes aboard his little canoe and goes home. 60
 When | he arrives at the beach of his house, he puts the anchor | of
 his sea-egg canoe into the water. After doing so, he goes up the
 beach | and goes into his house; and his wife takes her back- | mat
 and goes down to the beach, and she carries the basket with || sea- 65
 eggs up the beach into her | house and puts it down by the side of the
 fire. | After doing so, she sends out some of her children to call | all
 the men to go and carry up the sea-eggs. | Then they all take baskets
 and go down to the || beach, and they go alongside the sea-egg canoe 70
 and | put the sea-eggs into their baskets; and as soon as they have
 enough in their | baskets, they go up the beach and go into their
 houses, carrying | the sea-eggs in the baskets on their backs. Then
 they take their dishes | and pour fresh water into them, and take
 their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
 basket, which they place by the side of the dish; and they chop them
 with the knife. | As soon as they have cut a sea-egg all around, they
 throw one half | towards the fire, and put the other half with the

q!Eyaasasēxs laē māmenōqewaxa āwāwē āmdema qa^{ēs} men- 56
 ts!ālēs lāxēs k!āk!ēhats!ē lexaxya. Wā, g'il^{ēs}mēsē qōt!a
 lexelāsēxs laē k!ōqūlōdeq qa^{ēs} lā gūx^{ēs}ālexsas lāxēs xwāxwagūmē.
 Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
 lā lāxs lāxēs xwāxwagūmē qa^{ēs} lā nū^{ēs}nakwa. Wā, g'il^{ēs}mēsē 60
 lāgalīs lāx L!ema^{ēs}isāsēs g'ōkwē, wā, ā^{ēs}mēsē q!ēlstentsa q!ēltsē-
 masēs āmdexsāla xwāxwagūma. Wā, g'il^{ēs}mēsē gwālexs laē lāsdēsa
 qa^{ēs} lā laēl lāxēs g'ōkwē. Wā, lā genemas āx^{ēs}ēdxēs lebēg'ayē
 lē^{ēs}wa^{ēs}ya qa^{ēs} lā lents!ēs lāxa L!ema^{ēs}isē. Wā, lā ōxlex^{ēs}īdxa 65
 āmtts!āla lexaxya qa^{ēs} lā ōxlōsdēselaq qa^{ēs} lā ōxlaēlelaq lāxēs
 g'ōkwē. Wā, lā ōxleg'alīlas lāx māg'īnwalīsasēs legwīlē. Wā,
 g'il^{ēs}mēsē gwālexs laē ^{ēs}yālaqasa grayōlē lāxēs sāsemē qa lās āxk!ā-
 laxa ^{ēs}nāxwa hēbegwānem qa lās nanagwāla lāxa āmdema. Wā,
 hēx^{ēs}īda^{ēs}mēsē ^{ēs}naxwa āx^{ēs}ēdxa laelxa^{ēs}yē qa^{ēs} lā hōqūnts!ēs lāxa
 L!ema^{ēs}isē, qa^{ēs} lā heg'āgendālaxa āmdexsāla xwāxwagūma qa^{ēs} 70
 k!ats!ālēsā āmdema lāxēs laelxa^{ēs}yē. Wā, g'il^{ēs}mēsē hayā^{ēs}ats!āwē
 laelxa^{ēs}yasēxs laē hōx^{ēs}ūsdsēsa qa^{ēs} lā hōgwīl lāxēs g'ig'ōkwē cōxla-
 laxēs āmdats!ē lāelxa^{ēs}ya. Wā, hēx^{ēs}īda^{ēs}mēsē āx^{ēs}ēdxa lōelq!wē
 qa^{ēs} gūxts!ōdsēsa ^{ēs}wēwāp!ēme lāq. Wā, lā āx^{ēs}ēdxa k!āwayowē
 qa^{ēs} tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
 lexax^{ēs}yē qa^{ēs} ^{ēs}mekwāgendēs lāxa lōq!wāxs laē tsāx^{ēs}ītsa k!āwayowē
 lāq. Wā, g'il^{ēs}mēsē lā^{ēs}sta tsāk^{ēs}ayāsēxs laē ts!egēnōlisasa āpsōdīlas
 lāxēs legwīlē. Wā, lā k'īpstents āxts!ē^{ēs}wasasa hāmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

°wābets!āwasa lōq!wē qa°s ts!ōx°widēq qa lāwāyēsa yāx°yig!ilas.
 80 Wā, g'il°mēsē °wīlāxs laē hām°x°īdxa hām°ts!āwās. Wā, lā °nā-
 xwaem hē gwēg'ilēda g'ōkūlōtas. Wā, g'il°mēsē gwā°texaslaē °nāxwa
 ts!ewēl!exōda. Wā, g'il°mēsē gwā°lexs laē q!āp!lēg'ililē gēnema-
 sēxa tsāx°mōtē qa°s k!ats!ōdēs lāxa lex°yē. Wā, g'il°mēsē
 °wīlts!āxs laē āx°ēdxa gūlta °wālastōkwas qa°s ānk!iyindēs lāxa
 85 tsāx°motē. Wā, lā k!lōqūlītaq qa°s lā k!lādes lāx L!āsanā°yasēs
 g'ōkwē.¹ . . . Wā, g'il°mēsē °nāla tsāx°demaxa amdema lē°wa
 mesēqwē. Wā, lawēs!a gwāl lāxa amdema.

1 **Blue Sea-Eggs (Lewa).**—Hēden L!elōwēsē°wa lewa, yīxa hēmaxat!
 gwēx°sa āmdema, yīxs hēmaaxat! gwēg'ilasōxs laē tsāk°asewē gwē-
 g'ilasaxa āndemāxs laē tsāk°asē°wa. Wā, lēx°a°mes ogūqālayōsēxs
 laē āxse°wa yīxs lēx°a°maē k!āg'ilax°demqēxs ālak!lālaē °wālasa
 5 x°ats!a°yaxa x°āsawayaēda °mekūla lōxs lā nexsemāla. Wā, g'il-
 °mēsē elāq wālemwaxsdelēsa x°āts!a°yaxs laēda ts!edāqē āx°ēdxēs
 k!āg'ilāats!ēlē lex°yā qa°s lā ōxlālaqēxs laē lents°eyala lāxa
 āwīlba°yē qaxs lēx°a°maē q!āyatsa tēwēda ēewiladāxa qūta yīx
 gwē°yāsa waōkwē t!ōxwa qaxs hē°maē dzenaatsa lewē lōxs
 10 q!ēnemaēda xūx°xūk!la lāxa pāspelxela. Wā, hē°mis la al°yatsa
 ts!edāqaxa lewa lāxēs dalaēna°yaxa k!ilākwē. Wā, g'il°mēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||


Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting barnacles,
because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

q!äqëxs laē hëx'idaem l'ëñqelötsēs k'ilakwē lāq qa's ts!ëx- 12
ts!ödēs lāxēs k'lāg'ilaats!ē lexā'ya. Wā, g'il'mēsē qōt!axs laē
ōxLEX'ēidxēs lewaats!ē lexā'ya qa's g'āxē ōxLōsdeyālaq qa's lā
ōxLāLElaq lāxēs g'ōkwē qa's ōxLEG'alilēs lāxa onēg'wīlasēs g'ōkwē. 15
Wā, laxaē k'lēts!ēnox' hëx'īd tsax'ēīdeq yīxs ālmeē tsāx'ēīdqëxs
laē mōp!ēñywa'sē 'nālās āxēl lāxa g'ōkwē. . . . Wā, lāla
nāqemg'iltawī'lālaemx gwēg'ilasasēxs laē tsāk'asō lāx tsāk'alaē-
na'ya xa āmdema lō' tsāk'lēna'ya xa lewa. Wā, laem gwāl lāxēq.

Barnacles (K'lwētāxa k'lwēt!a'yō).—Wā, hē'maaxs laē xwānādē 1
lēda ts!edāqē qa's lā k'lwētāxa k'lwēt!a'yō, wā, hē'mis āx'ētsōsēda
q!ēñemē k'lāk'lobana. wā, hē'misa q!ēxla laelxa'ya. Wā, hē-
'misa 'nemsge mē 'wālas nagats!ā qa's lā āx'ālexsas lāxēs k'lwēda-
ts!lēlē xwāxwagūma. Wā, g'il'mēsē x'ats!eg ātowa 'yixwūlāxs laē 5
dak'!ōlēlaxēs k'lwētāyāsē sē'wayowāxs laē lents!ēs lāx hanaxsta-
līdzasasēs k'lwēdats!lēlē xwāxwagūma. Wā, lā wīx'ustendeq qa's
laxsē lāq. Wā, la'mē sēx'wīda qa's lā lāx q!ālas q!ēq!ādex t!ēs-
t!āla. Wā, g'il'mēsē lāg'aa laqëxs laē hāng'alisa. Wā, laem
ālaxlax'ēīda qa's k'lax'ālisēs ōxLā'yasēs k'lwēdats!ēyē ts!āts!ag'īma 10
qaxs k'lēsaē k'lwēdats!ēxa k'lwēt!a'ya ēk'ē xwāxwagūma qaxs q!ū-
nālaē hōx'wīdēda ēk'ē xwāxwagūmxs laē yā'yats!ā. Wā, hē'mis
lāg'ilas hē k'lwēdats!ēxa k'lwēt!a'ya ts!āts!ag'īma. Wā, g'il'mēsē
k'lax'ālisē ōxLā'yasēs laē hëx'īdzēm lāltāwa qa's menxsela-

15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catchling canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on
30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

15 x^εidēxa q^lāq^lēxēmē lāxēs k^lwēdats^lēyē ts^lāts^lag^līma. Wā, g^lil^εmēsē hēlōlēxs laē wīqūlisasēs k^lwēdats^lēyē ts^lāts^lag^līma qa^s lax-sēq. Wā, lā l^lāsta qa^s hānxensēlēxa demsx^εē wāpa. Wā, g^lil^εmēsē dōx^εwalelaxa q^lāēdzasa t^lēst^llāla laē āx^εēdxēs q^lēltsemē qa^s q^lēlstendēs lāxēs k^lōdlē q^lax^εwidelaxa lala naenxseg^lilalīlaxa
20 x^lāts^laxela. Wā, lā k^llāk^l!ēx^umōtilaxa lem^lxwa k^lwaxlāwa. Wā, g^lil^εmēsē elāq lem^lxwalisē k^lwēdats^lēs ts^lāts^lag^līm^s laē āx^εēdxā wūlas nagats^lā qa^s tsē^εstendēs lāxa demsx^ε. Wā, g^lil^εmēsē qōt^laxs laē āem dālaq. Wā, g^lil^εmēsē hāng^lalīxs laē dawāq. Wā, g^lil^εmēsē lem^lxwalisē yā^εyats^lāsēxs laē mōltōdxā q^lāq^lēxēmē. Wā, lā gē-
25 g^lalīsa g^libālasa leg^lwīlē. Wā, lā āx^εēdxā malts^laqē qa^s k^lāk^lēdenōdēs. Wā, laem k^lāk^lēdenwā^εya. Wā, lā nōmāg^lōtsa āmemā^εyastowē lāx ēk^lalīsa g^lalastoyīwē k^llāk^l!ēx^umōta. Wā, lā g^lēkīyīmtsa hā^εyalastowē q^lēxal lāx ōkūyā^εya k^lāk^lēdenwā^εyas. Wā, lā menx^εīdxā t^lēsemē lāx māg^līnwā^εyas qa^s xēqūyīndalēs lāq. Wā, g^lil^εmēsē k^lōtaq laem hēl^εaxs laē mēnabōleq. Wā, g^lil^εmēsē x^liqostāxs laē āx^εēdxēs lexā^εyē qa^s mēng^lilīlēxa t^lēst^llāla qa^s mēnts^llālēs lāxēs lexā^εyē, yīxs lēx^lamaē āx^εētsōsēda q^lēsgemalaēda t^lēsemāxā k^lwēt^lā^εyē. Wā, g^lil^εmēsē gwanāla lōx^usēs lexā^εyaxs laē k^llōqūlisāq qa^s lā gūgēnōlisas lāxa māg^līnwālisasēs t^lēqwapā^εyē. Wā, lā
30 hanā hē gwēg^līla mēnaxā t^lēst^llāla. Wā, āl^εmēs gwālēxs laē q^llēnemē q^lap^lā^εyas. Wā, g^lil^εmēsē gwālēxs laē āx^εēdxā malts^laqē

driftwood, | each one fathom in length and generally || one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle- 55 stones on top, so that they are quite | thick. Then  she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large

ʼnālʼnemp!enkʼ lāxENS bālāqē āwāsgEMASAS. Wā, lā, q!ūn-la 37
 ʼnālʼnemp!enkʼ lāxENS ts!EXʼts!ānaʼyaxSENS q!wāq!waxʼts!ānaʼyōx
 yix āwāgwidasasa q!lēxalē qaʼs kʼat!ālīsēs lāx māgʼinwalīsāsēs t!ē-
 qwapaʼyē. Wā, lāxāē ēt!ēd āxʼēdxa malts!aqaxat! hēm āwāgwita 40
 g!ālē āxānEMS. Wā, lāla āEM neq!EBōdē āwāsgEMAS S. Wā, g!il-
 ʼmēsē gwāLEXS laē q!lūlxʼīdē lexk!wēdzEMAS t!ēqwapaʼyAS Wā,
 lā āxʼēdxa wilē g!ilt!a q!lēxāla qaʼs k!wāk!wēt!EQEWēXA g!ilta
 lāXA x!ix!ixSEMāla t!ēSEMA. Wā, g!ilʼmēsē ʼwī!loqāWA g!iltāXS laē
 āxʼēdxa ʼNEMts!aqē lāXA ʼnālʼnemp!enkʼē lēlxʼin q!lēxala qaʼs 45
 kʼadenōlīsē lāXA x!ix!ixSEMāla t!ēSEMA. Wā, lā ēt!ētsa ʼNEMts!aqē
 lāXA neq!EBōdās āwāsgEMASē qaʼs gēbENDēs lāq. Wā, lā ēt!ētsa
 hēʼmaxat! ʼwāsgEM lāXA āpsbaʼyasa g!iltagawaʼyē. Wā, laxē āxʼēd-
 xa ʼNEMts!aqē ʼnemp!enkʼs ʼwāsgEMsē lāxENS bālax qaʼs kʼat!ē-
 dlēs lāx ēpsbaʼyasa ts!ēlts!EkWagawaʼyē. Wā, g!ilʼmēsē gwāLEXS 50
 laē āxʼēdxa g!ilt!a wILto q!lēxala qaʼs gōlxʼīdēs lāXA x!ix!ixSEMāla
 t!ēSEMA qa ʼNEMākʼiyAS. Wā, hēʼmīs qa lElgaēs lāXA ēwanēqwasa
 ēEMXENwaʼyē q!lēxal lāX āwīʼstāsa ʼNEGʼasLAXA t!ēst!āla. Wā, g!il-
 ʼmēsē gwāLEXS laē t!āqeyundālasa t!ēst!āla lāXA x!ix!ixSEMāla t!ē-
 SEMA (fig.). Wā, g!ilʼmēsē lā bōleyālēda t!ēst!āla lāq qaēs laēn ʼyē 55
 wāk!wa; wā, lā āxʼēdxa k!āk!obanē qaʼs LEBENōlīsēs lāq. Wā,
 g!ilʼmēsē la ʼnāxwa gwālalaxS laē āxʼēdxa ʼwālāsē nagats!ē qōt!a-

58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
60 steamed. || When it is covered over on top and on the sides, | she
takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern first. Then she takes the

58 |alēsxa demsx̄ē ʷwāpa qaʷs lā tsādzeleyints lāq. Wā, lā haʷna-
kwīla āx̄ēdx̄a kʷlākʷlobana qaʷs lēpeyindalēs lāxēs ʷnekʷasēʷwē.
60 Wā, gʷilʷmēsē ʷwīʷla nādzekwē ōsgenuʷya lēʷwēs ēwanāʷyaxs laē
x̄ōsʷida. Wā, hāyāqxentʷlēx nexsēgʷilela lāxens qʷlaqʷlalakʷlaya-
xens ʷnālāxs laē lʷōpa. Wā, laʷmē nāsōdx̄a nayīmas. Wā, gʷil-
ʷmēsē ʷwīʷlāxs laē ēsela qa lēmʷemx̄ʷstōx̄ʷwidēs. Wā, hēʷmis qa
kʷōx̄ʷwidēsōxs laē āx̄ēdx̄ēs āwāwē lāelxaʷya qaʷs lā tsʷōx̄ʷwidēq
65 lāxa demsx̄ē ʷwāpa qa lāwāyēsa ēgʷitsemāʷyas. Wā, gʷilʷmēsē
ʷwīʷlāxs laē dālaq qaʷs lā mēxenōlīsas lāx āpsānāʷyasēs ʷnekʷasēʷwē
tʷlētʷlāla. Wā, lā kʷwākʷwagawēxa maltsemē āwā laelxaʷya.
Wā, lā dāx̄ʷdx̄a tʷlētʷlāla qa gēlqālēxa kʷwētʷaʷyē lāxa tʷlēmē
qaʷs tsʷlēqelēxa tʷlēmēmaxs laē ʷwīʷlāwa kʷwētʷaʷyē lāq. Wā, lā
70 aēkʷilaxs laē āxtsʷōtsa kʷwētʷaʷyē lāxa lexāʷyē qa kʷlēsēs tētepsa-
laxs laē gʷētʷsʷlā. Wā, lā hēx̄ʷsāem gwēgʷilaq lāxēs ʷwāxaasē. Wā,
lāʷa namaʷūlqʷlaxs laē āx̄ālaxa kʷwētʷaʷyē lāxa tʷlēmē qaxs
qʷlūnālāē ʷyaxānema ʷnekʷāxa tʷlētʷlāxas āwābalaēda ʷnekʷāx gwēx̄ʷs-
demas. Wā, gʷilʷmēsē ʷwīʷlāxs laē kʷlōqūlīsxa kʷwēdatʷlē lexāʷya
75 qaʷs lā kʷlōgūxselas laxēs nanakʷlaatsʷlāxa kʷwētʷaʷyē tsʷlātsʷlagʷīma.
Wā, gʷilʷmēsē ʷwīʷlāxs laē mōxsaxēs kʷlākʷlobana lēʷwa ʷwālasē
nagatsʷlā. Wā, gʷilʷmēsē ʷwīʷlāxs laē gʷāxaē nūʷnakwa lāxēs gʷōkwē,
wā, gʷilʷmēsē lāgʷaa lāx lʷēmaʷisasēs gʷōkwaxs laē hēx̄ʷidaem
lōltālxēs tsʷlātsʷlagʷīmē lāxēs ālaxʷlalaēnaʷyē. Wā, laʷmēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
 the end to a stone on the beach. She goes into her house, | and imme-
 diately she eats; and her husband clears up the house | and spreads
 mats around the floor. When he has done so, he invites his | tribe
 to come and eat the barnacles. When they come in, || the host takes 85
 long narrow mats to eat from, | and he spreads them down in front
 of the barnacle-eaters; | and he takes cedar-sticks, which he splits
 into thin pieces, | and he breaks them into pieces four finger-widths
 in length. | He distributes these, one stick || to each one of the 90
 barnacle-eaters, to pull out the | edible part of the barnacles. As
 soon as each has one, he goes down to the | place where the old canoe
 of his wife is, and he carries on his back the basket with barn-
 acles. | He carries them into the house and puts them down by
 the side of the | door of the house. Then he goes down again, and
 carries on his back the || other large basket of barnacles; and he goes 95
 and carries them into his house; | and he walks right back to the rear
 of the house, and pours them on the | mats from which the barnacles
 are to be eaten. Then he pours them out all along in front of those
 who | are to eat the barnacles; and he takes the other basket of
 barnacles | and goes and pours them out. Then the barnacle-
 eaters || take up the barnacles with the left hand, and with the | 100
 right hand they hold the cedar-stick and push at the "eye" | of the

q!eldzanâ^éyases ts!âts!ag!imáxs laē lāsđēsela qa^{és} mōx^usemłēsēs 80
 ōba^éyas lāxa megwīsē t!ēsēma. Wā, lā laēł lāxēs g'ōkwē.
 Wā, hēx^éida^mmēsē L!EXwa. Wā, lāla lāwūnēmas ēx^éwīdxēs g'ōkwē
 qa^{és} lepsē^éstalilēlsa lēl^éwa^éyē. Wā, g'il^mmēsē gwālexs laē lē^élālaxēs
 g'ōkūlōtē qa g'āxēs t!ESaxa k!wēt!^éyē. Wā, g'il^mmēsē g'āx ^éwīlaē-
 laxs laēda k!wētelaLaxa k!wēt!^éyēxa begwānemē āx^éēdxa g'ilsg'ilde- 85
 dzowē lēl^éwa^éya qa^{és} lā lepdzamōlilas lāxa t!ESāLaxa k!wēt!^éyē.
 Wā, lā ēt!ēd āx^éēdxa k!wa^éxlāwē qa^{és} xōxōx^usendēq qa wīswelto-
 wēs. Wā, lā k'ōk'EX^su^uendeq. Wā, laem maēmōdenē āwāsgēmasas
 lāxēs q!wāq!wax^t!āna^éyēx. Wā, lā ts!EWanaēsasa ^énālⁿnēmts!^{aqē}
 lāxa ^énālⁿnēmōkwē lāxa t!ESALaxa k!wēt!^éyē qa L!ENXsālayōsēxa 90
 hāhāmastā^éyasa k!wēt!^éya. Wā, g'il^mmēsē ^éwilxtōxs laē lēnts!^{ēs} lāxa
 ha^énēdzasas ts!ag'ōlasēs gēnemē qa^{és} ōxlōltōdēxa k!wēdats!^ē lēxa^éya
 qa^{és} lā ōxlaēlelas lāxēs g'ōkwē qa^{és} lā hāng'alilas lāxa āwīlelās t!E-
 x'ilāsēs g'ōkwē. Wā, lā ētēnts!^{ēs} qa^{és} ēt!ēdē ōxLEX^éīdxa ^énēmsgē-
 mē ^éwālas k!wēdats!^ē lēxa^éya qa^{és} lā ōxlaēlelaq lāxēs g'ōkwē. 95
 Wā, lā hēg'iyōlilēlas lāxa ōgwīwalilē qa^{és} lā gūgēdzodālas lāxa t!E-
 dzēdzōwē lē^éwa^éya. Wā, laem gūgē^énakūlas lāx L!āSEX^édzamālılasa
 t!ESALaxa k!wēt!^éyē. Wā, lā āx^éēdxa ^énēmsgēmē k!wēdats!^ē le-
 xa^éya qa^{és} lā gūgūgēqas lāq. Wā, hēx^éida^mmēsēda t!ESALaxa k!wē-
 t!^éyē dāg'ililxa k!wēt!^éyē yīsēs gēmxōłts!^{āna^éyē}. Wā, lā dālasēs 100
 hēłk!^{ōts!}āna^éyē lāxa L!Engayowē k!wa^éxlāwa qa^{és} L!EL!ENXstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k'wēt!a'yē qa lāx'sālēs hāmts!āwas. Wā, g'il'mēsē L!ēnx'sōd-
xa hāmts!āwasēxs laē ēp!ēdex q!ēg'imasa k'wēt!a'yaxs laē q!ēk'ō-
dex ōxsde'yas qa's hāmx'ēidēq. Wā, lā 'nāxwaem hē gwōg'ilaxs
5 k'wēt!wataaxa k'wēt!a'yē. Wā, lā hālabālaemxs hā'māpaq. Wā,
g'il'mēsē 'wī'laxs laē āx'ēdēda k'wētēlāxa k'wētē'yēxa 'wāpē qa's lā
tsēx'its lāxēs k'wētēlag'ilē. Wā, lax'da'xwē ts!ēwēl!ēxōda qa
lawāyēs demp!aēL!ēxawa'yas. Wā, g'il'mēsē 'wī'lāwē demp!aēL!ē-
xawa'yasēxs laē xāl!ēx'ēid nāx'ēidxa 'wāpē. Wā, hēx'ēida'mēsē
10 'nāxwa hōqūwēlsa. Wā, laxaēda k'wētēlax'dē hēx'ēidaem q!ap!ē-
g'ililxa t!asmotē qa's k'lāts!ōdēs lāxa lēxa'yē qa's lā k'lōdes lāx
L!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k'wēt!a'ya lāxa
k'wēdek!wa t!ēsēma lāxa 'nēmaa dē'nāxek!wa. Wā, hē'maaxs
laē xwānalelēda ts!ēdāqaxs lālē ānāxa k'wēt!a'yē, wā, hē'mis
g'il āx'ētsō'sēs 'wālasē lēxa'ya. Wā, lā āx'ēdxa ts!āts!ax'sēmē
5 qa's xōxō'sēndē qa yīwēs āwāgwītens q!wāq!wax'ts!āna'yēx.
Wā, lā yūōyōtsa denasē lāq. Wā, hē'misa L!ēmq!ēk!linē
k'lilākwa; wā, hē'misa k'ōdzayowa. Wā, lā ōxlālxēs 'wā-
lasē lēxa'ya. Wā, lā wīk'ilaxa mendzaakwē k'wa'xlāwa. Wā,
lā dāk!ōtēlaxēs L!ēmq!ēk!linē k'lilākwaaxs laē lets!ēyāla lāx
10 L!ēma'isasēs g'ōkwē lūng'a Tsāxēsēk'. Wā, lā alēx'ēidēx 'nēmxxs-
aāsa k'wēt!a'ya. Wā, g'il'mēsē q'lāxa lēxēya tasāla k'wēt!a'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hēm gwē^εyōsa g'ālē bāk'lūm ^εnemxsaatsa k'wēt^εla^εyēda hē gwālē, 12
 wā, la āxālōdxā mendzākwē k'waxlāwā, wā, hē^εmesēs k'fīlākwē.
 Wā, lā ōxlōsdēsēlaxēs lexā^εyaxs laē lāsdēsēla qa^εs lā āx^εd lāxa
 ts'lātslayīmē lāxa ^εya^εx^umutē qa^εs tēxts'lōdēs lāxēs lexā^εyē. Wā, 15
 g'il^εmēsē qōt^εlaxs laē xwēlaqents'lēs lāxa L'emayaa lāx g'īyaāsa-
 sēs mēndzākwē k'wā^εxlāwā. Wā, lā ōxleg'aalōtsēs ts'layats'lē
 lexā^εya. Wā, lā āx^εwūlts'lōdxā ts'lātslayīmē lāxa lexā^εyē, qa
 hēleyīndālēs lāxa k'wēt^εla^εyē. Wā, k'fēst^εla wāk'waxāē LEXEYAYA
 ts'lātslayīmē lāq. Wā, g'il^εmēsē gwālexs laē hēlox^usēnd xōxōx^u- 20
 sēndxa ^εnemts'laqē lāxa mēndzākwē k'waxlāwā qa^εs g'ālastoyā.
 Wā, g'il^εmēsē gwālexs laē āx^εēdxēs k'ēdzayowē qa^εs k'ēs^εdēq.
 Wā, lā mēx'bēndxa g'ālastoyowē k'wā^εxlāwā. Wā, lā āxēyīnts
 lāx naq'ēq^εla^εyasa lā LEX^εa ts'lāts'layīma. Wā, lā k'āteyīndālāsa
 mēndzākwē k'wā^εxlā lāq qa gwēlēs. Wā, g'il^εmēsē x'īqōstāxs hē 25
 k'wāg'aāla lāxa t'lēdzek'wa. Wā, laem ēsēla qa q'lūlx^εīdēsa
 mēndzākwē k'wā^εxlāwā. Wā, g'il^εmēsē q'lūlx^εīdexs laē āx^εdēda
 ts'lēdāqaxēs k'fīlākwē qa^εs xox^εwīdēs lāxa ts'lāts'layīmē L^εf^εwa
 q'lūq'wālemōtē. Wā, g'il^εmēsē ^εwī^εlaxs laē k'wētēlālāsēs k'fīlākwē
 lāxa k'wēt^εla^εyē. Wā, ā^εmīsē la qwāk'lūg'īlālēda la L'ōp k'wēt^εla^εya 30
 lāxēs āwādzewēna^εyē. Wā, ā^εmīsā ts'lēdāqē la hēlox^us^εalālā WEWEX-
 sālaq qa^εs āxts'lālēs lāxēs lexā^εyē. Wā, g'il^εmēsē ^εwī^εlāwā la L'ōp^εdxs
 laē ōxLEX^εīdxa k'wēdats'lē lexā^εya qa^εs lā na^εnakwa lāxēs g'ōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wä, hëx'ida^εmēsē lē^εlälaxēs lā^εwünemē lē^εwis säsemē. Wä, g'il-
35 ^εmēsē k'läs säsemxs laē lē^εlälaxēs ^εnē^εnemökwē qa g'āxēs t!esaxa k'wēt!a^εyē. Wä, g'il^εmēsē g'āx k'lūs^εalilexs laē lēpdzamōlilema lē^εwa^εyē lāxa t!esälaxa k'wēt!a^εyē. Wä, lēda ts!edāqē lentslēs lāxa l!ema^εisāsēs g'ökwē qa^εs xex^{uε}wildēxa t!ēsemē qa^εs lā xex^{uε}sdēse-
40 k'wāclāsē. Wä, lā xegwilelaq lāxēs g'ökwē qa^εs lā xex^{uε}walilas lāxēs
45 k'wēt!a^εyē. Wä, lā ts!āsa maēmaltsemē t!ēsem lāxēs k'wētōlag'ilaxa k'wēt!a^εyē. Wä, lā gügedzōtsa k'wēt!a^εyē lāx l!āsex'dzamā^εyasēs lē^εlānemē. Wä, hëx'ida^εmēsa k'wēt!watlaxa k'wēt!a^εyē mēxwalilasa ^εnemsgemē t!ēsēma qaxs hē^εmaē t!esdema^εlaxa k'wēt!a^εyē. Wä, lā dāx'itsēs gemxōlts lāna^εyē lāxa k'wēt!a^εyē qa^εs äxsemdēs lāxa
45 t!esdema t!ēsēma. Wä, lā dāx'itsēs hēlk'ōts lāna^εyē lāxa t!āyowē t!ēsemxs laē t!es^εits lāxa k'wēt!a^εyē. Wä, hē^εmis lā tep!ēdāmasxa xālaēsasa k'wēt!a^εyē. Wä, lā hām^{x'ε}idex hāmts!āwas. Wä, äx^εsā^εmēsē hē gwēgilaxs k'wētk!wataaxa k'wēt!a^εyē. Wä, g'il^εmēsē gwālexs laē āem la negeltewēxen g'ālē wāldemxg'in lā gwāgwēx-
50 s'āla laqēxs laē gwāl k'wētk!wata lē^εlānemasa k'wētēlāxa k'wēt!a^εyē. Wä, laem gwāl lāxēq.

1 **Cryptochiton.**—Wä,¹ g'il^εmēsē x'āts!aēsēxs laēda genemas äx^εēdxēs lälaxamē lē^εwis q!enyayāxa q!anasē. Wä, lā lents!eyāla lāxa l!emayaa. Wä, lā hëx'idaem dōdegūpaxa ^εmex^εmek!wa t!ēsēma. Wä, g'il^εmēsē dōx^εwalelaxa q!anasē laē l!enqelōtsēs q!enyayowē

¹Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5
she takes it and throws | it into her cryptochton basket. She con-
tinues doing this | as long as she finds cryptochtons; and when her
little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. ||
When this is done, she pours fresh water into it, until it is | half full, 10
and she puts it over the fire. When it | begins to boil, she takes her
cryptochiton basket and pours the | chitons into the boiling water.
When they are all in, | she takes her tongs and stirs them with them,
so that they stop boiling, for the || chitons are cold. Therefore the 15
water stops boiling at once. | She keeps on stirring it while the crypto-
chitons are in the kettle; and | as soon as the water boils up again,
she takes the | kettle off the fire. She takes a dish and quickly |
pours fresh water into it. Then she takes a large ladle, || and with 20
it she takes out the cryptochtons she is cooking and puts them into
the | dish with water in it. When they are all in, she calls | her
husband to come and eat the boiled cryptochtons. | Then he goes and
sits down by the side of the dish with cryptochtons; | and he takes
out one, peels the shell off its back, and || throws it into the kettle. 25
He pulls out the | entrails and throws them into the kettle; and when
they have | "berries" on the back,—these are of red color and soft,—

lāx āwābā^εyas. Wā, g'il^εmēsē NELElaxs laē dāx^εideq qa^εs ts!EX- 5
ts!ōdēs lāxēs q!ENyats!ē lālaxama. Wā, āx'sā^εmēsē hē gwēg'i-
laxēs q!āSEWē q!anasa. Wā, g'il^εmēsē qōt!ē q!ENyats!ās lālaxa-
maxs laē lāsdēsa qa^εs lā laēL lāxēs g'ōkwē.

Wā, hēx^εida^εmēsē āx^εēdxēs ha^εnemē qa^εs ts!ōxūg'indēsa ^εwāpē
lāq. Wā, g'il^εmēsē gwāLEXs laē gūxts!ōtsa ^εwē^εwāp!EMē lāq qa 10
NEGoyoxsdālēs. Wā, lā hānx^εLEnts lāxēs legwīlē. Wā, g'il^εmēsē
MEDELx^εwīDEXs laē āx^εēdxēs q!ENyats!ē lālaxama qa^εs gūxstendēsa
q!anasē lāxa maemdelqūla ^εwāpa. Wā, g'il^εmēsē ^εwīla^εstaxs laē
āx^εēdxēs ts!ēslāla qa^εs xwēt!ēdēs lāqēxs laē gwāl medelqūlē. Wā, lā 15
xwētax^εsāEMqēxs laē g'ēstalēda q!anasē lāxa hānx^εLANowē. Wā,
g'il^εmēsē ēt!ēd medelx^εwīDEXs laē hēx^εidaEM hānx^εENDxa hānx^ε-
LANowē lāxa legwīlē. Wā, lā āx^εēdxa lōq!wē qa^εs hālabalē
gūxts!ōtsa ^εwē^εwāp!EMē lāq. Wā, lā āx^εēdxa ^εwālasē k'ats!ENAqa
qa^εs xalōstendēs lāxa q!ānsēlāsēda q!anasē qa^εs lā xelts!ōts lāxa 20
^εwābets!ālēlē lōq!wa. Wā, g'il^εmēsē ^εwī^εlosexs laē hēx^εida Lē^εla-
laxēs lā^εwūnemē qa g'āxēs q!ENSq!asxa hānx^εLAakwē q!anasa.
Wā, hēx^εida^εmēsē la k!wāg'āgelilxa q!ENSq!ayats!ē lōq!wa. Wā,
lā dāx^εīdxa ^εnEMsgemē q!anasa qa^εs sex^εālēx xeldzēg^εa^εyas qa^εs
ts!EXTs!ālēs lāxa q!ENSēlats!ē hānx^εLANowa. Wā, lā gelx^εūqōDEX 25
yix^εyig'ila qa^εs ts!EXTs!ōdēxaas^εlāxa hānx^εLANowē. Wā, g'il^εmēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!emdzegwēk'ilaxa l'ax^ustowē telkūxs laē ts'lōq!ūsa lāxēs sēmsē
 qa's hām^x'ēidēq. Wā, lā ts'lōx'ēwidxa sēnkwē q!anasa lāxa
 q!ensq!ayats!ē lōq!wa. Wā, g'il'mēsē gwāl ts'lōxwaqēxs laē
 30 hām^x'ēidēq. Wā, lā 'nēkēd'a waōkwē bāk!ūma q!ensq!asēdx
 q!anasē. Wā, g'il'mēsē 'wī'laqēxs laē ēt!ēd dāx'ēidxa 'nēm^sgemē
 q!anasa qa's ēt!ēdē sēx'ēidēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx'a-
 sē'wa. Wā, g'il'mēsē sēnkūxs laē ts'lōx'ēwidēq. Wā, lāxaē
 q!ensq!asēdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs q!ensq!asaē.
 35 Wā, g'il'mēsē gwālexs laē tsēx'ēitsō'sa 'wāpē. Wā, lā ts!ewēl!e-
 xōda. Wā, g'il'mēsē gwāl ts!ewēl!exōdexs laē xāl'ex'ēid nāx'ēd-
 xa hōlalbidā'wē 'wāpē. Wā, g'il'mēsē gwālexs laē āem k'ūs'ālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek^u q!anas, yīxs hē'māē āx'ēdēda ts!e-
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdēq qa's k'!ābōlīsēs lāxēs
 lēgwilē lāxa k'āk'ēdenwa'yas yīxs laē gōlx'aakwēda ts!elqwa gūna'yā.
 Wā, g'il'mēsē la k'lag'ilisa q!anasē lāxa gūna'yāxs laē āx'ēdxēs ts!ēs-
 5 lāla qa's gōlī'lālēq qa gwēl'idēs. Wā, la hēmēn'ēm golg'elgēq. Wā,
 k'!ēst!a ālaem gaēsexs laē k!wēk!ūmēlsgēmx'ēida. Wā, ā'mēsē
 gōlxsentsēs ts!ēslāla lāq qa g'āxēs k!anālēs lāx māg'inwalīsāsēs
 lēgwilē. Wā, lā āx'ēdxēs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'lag'ililxa ts!ēdzekwē q!anasa qa's
 10 lā k'!āstents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs
 ā'yasowē lāq. Wā, g'il'mēsē 'wīl'āwē gwēgūnēsgēma'yasēs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gūqōdxa nēqwa ʼwāpa. Wā, lā et!ēd gūq!eqasa ʼwāpē lāq qaʼs L!ā- 12
yōdēq. Wā, laemxaē xwētelgʼintsēs aʼyasowē lāq. Wā, lāxaē ēt!ēd
gūqōdxa nēqwa ʼwāpa. Wā, laʼmē ēxʼsemxʼʼida. Wā, laxaē ēt!ēd
gūq!eqasa ʼwāpē lāq. Wā, lā sēxʼālax xeldzēgʼaʼya lāxēs gwōgʼi- 15
lasaxen gʼālē wāldemxʼgʼin lāk gwāgwēxʼsʼālalakʼēxs laē q!ēusq!as-
xa hānxʼlaakwē q!anasa. Wā, laem ʼāem neqemgʼiltewēqēxs laē
hāʼmāpeq. Wā, laemxaē gwāl lāxēq.

Winkles (Gʼēlayo).—Āemlēda ts!ēdāqē āxʼēdxēs lālxamē qaʼs lā 20
lents!ēsela lāxa L!ēmāyaāsēs gʼōkwaxa xʼāts!aēsē lāxs laē mem-
wāēl!ēnx lax Dzāwadē qaxs hēʼmaē la q!ap!ēxʼʼidex!ēmsa gʼē-
layowē lāxēs wasēlaslē. Wā, hēʼmis la ālāsoʼsa ts!ēdāqē. Wā,
gʼilʼmēsē q!lāqēxs laē āem hānābōtsēs lālxamē lāx q!ayasasa gʼē-
layowē qaʼs golt!ōdēsa gʼēlayowē lāxēs lālxama. Wā, gʼilʼmēsē 25
qōt!ē lālxamāsēsxs gʼāxaē lālsdēyala kʼ!ōxkʼ!ōtelaxēs gʼēlayoats!ē
lālxama qaʼs lā hāʼnōlilas lāxēs legwīlē. Wā, lā āxʼēdxēs haʼnemē
qaʼs hāʼnōlilēs lāxēs gʼēlayoats!ē lālxama. Wā, lā dādanōdeq
qaʼs gūqōsēsa gʼēlayowē lāxa haʼnemē. Wā, gʼilʼmēsē ʼwīflaxs laē
āxʼēdxa ʼwāpē qaʼs xal!uqē gūq!eqas lāq. Wā, lā āxʼēdxa kʼ!ā-
kʼ!obana qaʼs dzōpeyindēs lāq. Wā, lā hānxʼlents lāxēs legwīlē. 30
Wā, la gēxʼlāla lāxa legwīlē yāla maēmdelqūla. Wā, laxēutē
mōts!agēlelagʼilā lāxens q!lāq!lakʼ!ayaxens ʼnālāxs k!ē L!ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 Eel-Grass (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lä hänx'sendeq qa's x'ats!EX'fidē 'wāpalās. Wä, g'il'mēsē 'wī'lāwē
'wāpalāsēxs laē laweyōDEX dzōpeya'yas k'lāk'lobanē. Wä, lä
35 äx'ēdxā maltsemē t'lēsema qa's t'lāyoxa g'ēlayowē. Wä, lä äx'ēdxā
t'lēdzā lē'wa'ya qa's LEp'lā'ilēs lāxēs L'lāsā'ilāsēs k'lwaēlasē.
Wä, lä äx'ēdxā g'ēlayots'lāla hänx'lanowa qa's gūgedzōdēsa g'ēla-
yowē lāxa t'lēdzā lē'wa'ya. Wä, lä äx'ēdxā 'nemsgemē t'lēsema
qa's 'megūdzōdēs lāxa t'lēdzā lē'wa'ya. Wä, lä dālasēs hēlk'lō-
40 ts'lāna'yē lāxa 'nemsgemē t'lāyo t'lēsema. Wä, lä dāx'fidxa 'dems-
gemē g'ēlayo qa's 'mē'x'semdēs lāxa t'lēsdema t'lēsema. Wä,
lä t'lēs'ēdeq yīsēs dāsgemēsē'wē t'lāyō t'lēsema. Wä, hē'mis la
telepsaatsa xeltsema'yasa g'ēlayowē. Wä, lä äx'ēDEX hämits'lā-
was qa's hämx'fidēq. Wä, ā'misē hē gwēg'ilaxa waōkwē. Wä,
45 g'il'mēsē 'wī'laxs laē ts'lEWIL!EXōda qa lawāyēs demp'lāē!EXawa-
'yas. Wä, lä xal!EX'fid nāx'idxa 'wāpē. Wä, lä q!ap'lēg'ilixēs
t'lāsēsawa'yē qa's lä 'wī'ladzōts lāxēs t'lēdzā lē'wa'ya qa's lä
k'lāts lāx L'lāsānā'yāsēs g'ōkwē, yīxs k'lēsāē k'lwēladzem lāxa q'lē-
nemē lēlqwālala'yaxa g'ēlayowē LE'wa q!anasē LE'wa k'lēnōtē.
50 Wä, lāla lēx'ama g'ig'igāma'yē LE'wis sāsēmē hā'māpxa g'ēlayowē.
Wä, lēn k'lēs q'lāLElax hēg'ag'ilmas hā'māpeq. Wä, laem gwāf
lāxēq qaxs 'nemx'fidālāmaē hā'mēx'silāēna'yāq.

1 Eel-Grass (K'!lfpāxa ts'lāts'ayimē).—Wä, hē'maaxs laē q'lwaxenxa
laas häyāqaxa ts'lāwūnxē laē xwānal'fidēda 'nāxwa ts'lēdaqa qa's

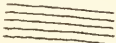
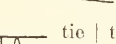
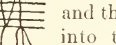
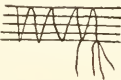
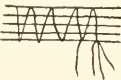
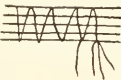
The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'!ilpēlxā ts!āts!ayīmē.¹ . . . Wā, laem lālē ǵENEMASA begwā- 3
nemē k'!ilpalxa ts!āts!ayīmē. Wā, hē^εmis g'il āx^εētsō^εsēs k'!ipsa-
yasē sē^εwayowa LE^εwēs q!ēldzana^εyē DENSEN DENEMA. Wā, hē- 5
^εmisēs k'!ilpemlē LETEMĪ qaxs hēMENĀla^εmaē LETEMĀlēda k'!ilpāxa
ts!āts!ayīmē qaxs hēMENĀla^εmaē kūsX'EGEMĀlaxa DEMSX'ē 'wa-
pexs laē nēXōstōdēda ts!ēdāqaxēs k'!ilba^εyāxs laē x'ilk'lūtba^εya
ts!āts!ayīmē lāx ōba^εyas. Wā, hē^εmis lā kūsX'EGEMĀlatsēxs laē
ts!ōts!EXōdxa ts!ātsayīmē. Wā, hēEM lāǵ'ūsa k'!ilpemlē LETEM- 10
la. Wā, lā 'wī^εla DENTS!ēsēlaqēxs laē LENTS!ēsēla lāxa L!EMA^εisē
lāx hā^εnēdzasasēs k'!ilbats!ēLē ts!āǵ'ōl xwāxwagūma. Wā, hē-
^εmisēs tsālayowe LE^εwis k'!elbayowaxa ts!āts!ayīmē. Wā, lā wix'
stendxēs ts!āǵ'ōlē xwāxwagūma. Wā, lā āx^εāLEXSELAXEN lā L!ELQELA-
SE^εwa. Wā, g'il^εmēsē 'wilxSEXs laē k!lwaxLENDxēs k'!ilbats!ēLē xwā- 15
xwagūma. Wā, lā dāx'ēidxēs k'!ilpsayasē sē^εwayā qa^εs sēx^εwidē
qa^εs lā lāxēs q!lālē wāx^εs ts!āts!ayīmē. Wā, hē^εmisā TELGWēsas ēǵ'isē
qlwaxasasa ts!āts!ayīmē. Wā, g'il^εmēsē lāǵ'aa lāxa k'!ilbadaxa
ts!āts!ayīmāxs laē āx^εēdxa DENSENĒ DENEMA qa^εs mōx^εbendēsa
t!ēsēmēlāq qa^εs q!elstēndēs. Wā, ā^εmēsē a^εWENENSELAXs laē mōx- 20
^εwalexsas lāxa L!EXEXSTEWēLEXsē. Wā, g'il^εmēsē ǵwālalexSEXs
laē dāǵ'ilEXsxēs k'!ilbayowē qa^εs mētsēndēs wīlba^εyas qa^εs mē-
densēs lāxa DEMSX'ē 'wāpa qa^εs L!ENXalisēs lāxa ēǵ'ēdzēǵwisē lāx
q!ayasasa ts!āts!ayīmāxs laē k'!ilp!īda. Wā, la^εmēda ts!āts!ayīmē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the || twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe. || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'lip!enēxa k'ilbayowē. Wā, g'il'mēsē gwāl sē'x'ts!a k'ilpe-
 lēda k'ilbayāxs laē nēxōstodēda k'ilp!ēnoxwē ts!ēdāqxēs k'ilba-
 yowē. Wā, g'il'mēsē g'āx nēl'ēdēda ts!āts!ayīmāxs laē aōdzaaqa
 qwēlk'!ewēsēdxēs k'ilbayowē. Wā, L'ē'mis la lāwiyatsa ts!āts!a-
 yīmē. Wā, lā q'wēs'idxa ēnemp!enk'ē lāxēns q'wāq!wax'ts!āna-
 30 ēyēx g'ūg'ilēla lāxa ōgūmā'yas yīxēns gwe'yōwē L'ōp!ek's. Wā,
 lā ts!ōx'wēlālaq lāxa demsx'ē 'wāpa qa lawāyēsa ēg'isē. Wā,
 g'il'mēsē 'wīlāxs laē bāl'idxa malp!enk'ē lāxēns q'wāq!wax'ts!ā-
 nā'yēx g'ūg'ilēla lāx āwanā'yasa L'ōp!ek'asēxs laē p!ōqālax ēwaxsda-
 ēyis. Wā, g'il'mēsē 'wīwūlx'sēxs laē g'īg'aalēxs lāxēs nal'ēxsē.
 35 Wā, lā xwēlaqa mēdensasēs k'ilbayowē. Wā, ā'mēsē neqemg'il-
 tewēxs g'ālē gwēg'ilasa. Wā, g'il'mēsē q!ēyōlēxs laē 'yīxwa
 qaxs lēx'a'māē k'ilp!ēma 'wālasē x'ats!āya. Wā, g'il'mēsē k!wa-
 yōsdēs 'yīxwāxs laē denx'idxēs q!ēltsemē qa's lā nā'nakwa.
 Wā, g'il'mēsē lāg'alis lāx L'ēma'isēsēs g'ōkwāxs laē lōtālaxēs k'il-
 40 b!ts!ē ts!ag'ōla qa's dāg'ilēxsēxs q!ēltsemē qa's lā dāsdēlaq.
 Wā, g'il'mēsē lek'ūt!ēdē q!ēldzaanāyasēxs laē 'mēx'wālasaq. Wā,
 hēx'ida'mēsē 'yāl qaxēs lā'wūnemē qa lās L'ē'lalaxēs g'ōkūlōtē qa
 g'āxēs sēx'axā ts!āts!ayīmē. Wā, Lēx'ida'mēsē nānageg'a'ya be-
 gwānēmax wāldemasēs genēmē. Wā, lā L'ē'lalaxēs g'ōkūlōtē.
 45 Wā, g'il'mēsē g'āx aēdaaqaxs laē hēx'ida'ēm ēx'widxēs g'ōkwē
 qa's lēpsē'stalilēlā lēl'wā'yē lāq qa k!wadzōsa sēx'alāxa ts!ā-
 ts!ayīmē. Wā, g'il'mēsē gwālalilēxs laē āx'ēdxēs ts!ēts!ēbats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the ||.leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner:  Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner,  and they hold them at | 1.
 Then they dip (the bundle)  into the oil and eat it,
 and | all the others do the same. After they have

LE^{wa} L^lē^{na} qa g^{ax}ēs gwālila. Wā, g^{ax}ē hōgwīlēlēda sēx^{alaxa} 48
 ts^lāts^{layimē}. Wā, g^{il}mēsē wī^{la}lēlexs laēda begwānemē hēlaxa
 hā^yāl^{āsēs} nēmēmōtē qa lās gēmx^{ūs}lēsaxa ts^lāts^{layimē}. Wā, 50
 hēx^{ida}mēsē lāx^{daxwēda} hā^yū^{fa} qa^s lā gēmx^{ūs}dēsāq qa^s lā
 gēmx^ēlēlaq qa^s lā gēmxēmlilēlas lāx ōx^dzamā^lilasa sēx^{alaxa}.
 Wā, lā āx^{ēdēda} begwānemaxa L^lē^{na} qa^s k^lūnx^{ts}lālēs lāxa ts^lē-
 ts^lēbats^lē. Wā, g^{il}mēsē q^walxots^lewakūxs laē k^{ax}^dzamōlilas
 lāxa sēx^{alaxa} ts^lāts^{layimē} lāx L^lasā^lilās. Wā, lā maēmālēda bē- 55
 begwānemaxa nālⁿēmēxla ts^lēts^lēbats^lā. Wā, lā^{la} gwētemalilēda
 ts^lāts^{layimē} lāxa sēx^{alaxa}. Wā, g^{il}mēsē gwāl^{al}ilexs laē hēx^{ci}-
 da^{ma} bēbegwānemē dāx^ēidxa maēmots^laqē ts^lats^{layima} qa k^lūl-
 wālēxa ām^āma^{yē} L^lōp^lēk^s. Wā, g^{il}mēsē wī^lāxs laē sēx^{alaxa}
 wīwakūya^{ya} ōgwida^{yas} ōxsda^{yas} g^{āg}^llēlā^{lax} āwānā^{yasa} lēkwē 60
 L^lōp^lēk^s. Wā, g^{il}mēsē lāg^{aa} sēx^ayas lāx tēl^lēl^lūq^lā^{yasa}
 ts^lāts^{layim}axs laē ēt^lēd hē gwēx^ēidxa yūlux^{ts}lāqē. Wā, g^{il}-
 mēsē wī^{la} la hē gwēkūxs laē q^lap^lēx^ēidex L^lōp^lēk^{asēxs} laē yaē
 dux^{den} lāxens q^wāq^wax^{ts}lāna^{yēx} yix āwāsgēmasasēxs laē k^ō-
 k^{ex}sendeq. Wā, lā ēt^lēd k^ōk^{ex}sendeq qa nēmēs āwāsgēmasa 65
 g^a gwālēga (*fig.*). Wā, lā hāmalgūnalt^laqā^{laxs} laē yiltsem^{ts} qwē-
 qū^llexsda^{yas} lāq g^a gwālēga (*fig.*). Wā, hē^{mis} la dālasōsēda
 (1) axs laē ts^lēplēts lāxa L^lē^{na} qa^s ts^lāsts^lēs^{ēdēd}eq. Wā, nā-

- 70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
- 75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |
- 1 **Seaweed.**—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
- 5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
- 10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

ɣwæm hē gwēg'ilē waōkwās. Wā, g'í'ēmēsē gwāl ts!āsts!ESEXs laē

- 70 āem gēmxēlīxēs k'!ēts!āfyawayē qa's lā hōqūwēlsa. Wā, lā hōgwīl lāxēs g'ig'ōkwē qa's gēgēmxēmlīlēsēs mamutē ts!āts!āyim lāxēs gēgēnemē. Wā, laem hēwāxa nāx'idēx 'ēwāpaxs laē hōqūwēlsa lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēem sēx'ilag'ilaxa ts!āts!āyima q'lēnemē lēlqwāla'ya qaxs hēmawalaasa g'ālē begwānema
- 75 g'ālaōlex bekūmg'alisa 'nāɣwa nuɣ'nemisa. Wā, hē'mis lāg'ilas awilax'sēlakwa ts!āts!āyimxs ts!āsēlaōda begwānemē. Wā, laem gwāla ts!āts!ats!alāxa ts!āts!āyimē qaxs 'nemx'ēidāla'maē ts!āts!ēts!lēna'yaq lē'wa lālelaēna'yaq.

- 1 **Seaweed** (lēqaxa leq!estē'nē).—Wā, hē'ēmaaxs la'ē gwāl hā'ēma'pa k!wē'laxa xa'ēmā'sē, wa, la āx'ē'dēda ts!edā'qaxēs leq!estē'nē qa's k!lūk!ūlpsa'lēq. Wā, lā ts!awanaqas lā'xa ha'ya'l'a. Wā, lēda waō'kwē āx'ē'dxa k!līmlayowē qa's pā'xbēndēsa leq!estē'nē
- 5 lā'xa hēkwila'yē te'mk!ēwē q!waxasa. Wā, lae'm ē'seg'eyō la'xens q!wā'q!wax'tslāna'yēx. Wā, lā yū'dux'up!ēnx'sē'sta lā'xens q!wā'q!wax'tslāna'yēx yix wa'g'idasas. Wā, lā lāēl lā'xa g'ō'kwaxs la'ē pagetāli'lēda leq!estē'nē la'qēxs la'ē tsetsex'sa'lēda hā'yā'l'āq. Wā, lēda waō'kwē hā'yā'l'a mā'lekwaq qa's āxts!ā'lēs
- 10 lā'xa 'wā'lasē lō'q!wa. Wā, g'í'ēmēsē hēl'ē'da malēg'ekwē leq!estē'nxs la'ē gwāl malē'kwa lē'wa waō'kwaxs tsek'aa'sa k!līmlayo. Wā, lae'm āx'ē'tse'wēda hānx'lanowē qa's gūxts!ō'tse'wēsa 'wā'pē qa 'negoyā'lēs. Wā, la k!esta'nowēda malē'g'ekwē leq!estē'nē lāq. Wā, lā xwē'tasa g'elt!exlā'la k'ats!ēna'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
 does not become too thick when it is | on the fire. They keep on
 stirring it while it is on the fire; | and after it has been boiling for a
 long time, oil | is poured on the seaweed. It is stirred again a long
 time, | so that it becomes well mixed. When it is really mixed, ||
 the kettle is taken off the fire. Then it is done, | when the oil 20
 disappears from the top of the seaweed. Immediately | a food-mat is
 taken and is spread before | those who are to eat the seaweed. Then
 spoons are given to the | guests. Then the small kettles are lifted
 by the handle, and || are put down at the outer edge of the food-mat, 25
 and they begin to eat with spoons | the seaweed. They do not drink
 water before they eat it, | because they drank water before they ate
 dried salmon. | After they have finished eating with spoons the
 seaweed, they cool themselves | by drinking fresh water; and after they
 have finished they go out. || They eat seaweed at all times, in the morn- 30
 ing and at | noon and in the evening; but only in the morning they
 eat | dried salmon first; and when there is no dried salmon, then they
 eat | dried halibut in its place: They do not eat dried salmon first,
 at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
 the owner wants to eat some of it; | and they do it in the same way
 when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dö'qwaŋaq qa hēlā'les gen'alaēna'yasēxs la'ē hā'nx'leŋts 15
 lā'xa legwī'lē. Wä, lä hē'menalag'ilil'ēm xwētē'da hā'nx'lāla.
 Wä, hē't!a la gē'g'ilil' mā'ēmdelqūlaxs la'ē āx'ē'tse'wa L'ē'na qa's
 klūq!egemē lā'xa leq!este'nē. Wä, lā'xaa ē't!ēd gē'g'ilil' xwē-
 tase'wa qa lelgowēs. Wä, g'ī'l'mēsē la ā'lak'lāla lē'lgoxs la'ē
 hā'nx'sanō lā'xa legwī'lēda hā'nx'lanowē. Wä, lae'm L'lō'pexs 20
 la'ē x'is'ī'dēda L'ē'na lāx ō'küya'yasa leq!este'nē. Wä, hē'x'id-
 'mēsē āx'ē'tse'wa hā'madzowē lē'wa'ya qa's lē lepdzamofilas
 lā'xa lexlā'qlē. Wä, la ts!awanaē'dzema k'ak'ets!ena'qē lā'xa
 k!wē'lē. Wä, lä k'ō'kūlilase'wa hēha'nemē qa's lē hānemg'ā'lilem
 lāx L'lā'senxa'yasa hā'madzowē lē'wa'ya. Wä, lax'da'xwē 'yō's- 25
 'idxēs lexlā'qse'wē. Wä, lae'm k'lēs nanaqal'g'iwālx 'wā'pa
 qaxs la'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hā'ma'pxa xa'ma'sē.
 Wä, g'ī'l'mēsē g'wāl 'yō'saxēs lē'xlēxse'waxs la'ē k'ō'xwaxōd nā'-
 x'īdxa a'lta 'wā'pa. Wä, g'ī'l'mēsē g'wā'lexs la'ē hō'qūwēsa.
 Wä, k'le'ās k'lēs hā'mā'pdenxa leq!este'nē lē'wa gaā'la lē'wa 30
 'neqā'la lō'ma gā'nulē. Wä, lē'x'a'ma gaā'la ha'hā'mal'g'iwāla-
 tsēxa xa'masē. Wä, g'ī'l'mēsē k'le'ās xa'masēxs la'ē hē'dēda
 k'lā'wasē hā'mā's. Wä, lä k'lēs hahā'mal'g'iwālaxa xa'masaxa
 'neqā'la lē'wa dzā'qwa.

Powdered Seaweed.—Wä, ā'ē'mēsē la āx'ē'daasēxs lexlaq'lēxsdaēda 1
 āxnōgwadās. Wä, la hē'emxat! g'wē'g'ilasōxs la'ē hā'mēx'sila-
 se'wē g'wē'g'ilasaxa tseg'ekwē lē'wa malē'g'ekwē. Wä, g'ī'l'mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wūDEX'ēī'dēda lEQ!ESTE'naxs la'ē lEXla'qa k!wē'laxs la'ē
 5 āX'ē'tSE'wa k'!lplā'la qa's k'lip!eda'yuwē lā'xa x'ī'xSEMāla t!ē'-
 SEMA qa's lē k'lipsta'no la'xa ha'nEMē. Wā, hē'x'ida'mēsē la
 gā'la ts!E'lqWaxs la'ē 'yō'sēda lEXla'qē. Wā, hē'mēsēXS k'!ē'saē
 hē hā'mēX'silats!ēda 'wā'lasē hāNX'Lano lā'xa lEQ!ESTE'nē hē'ē
 hā'NX'LEndaa'ts!ēda EM'EMA'yē hā'NX'Lanāq qaxs hē'māē ha'ma-
 10 ats!ēq qaxs k'!ē'saē 'NE'mpl!ena lo'xts!oyo lā'xa lō'q!wēda lEQ!ES-
 TE'nē, qaxs k'!ē'saē ē'k'EXS 'wūda'ē yixs lē'x'a'māē ē'g'asEXS
 ts!E'lXstaē. Wā, la'EMXaa g'wāl lā'xēq.

Salmon-Spawn with Seaweed (L'E'q!EQELaxa gē'nē).—Hē'dEN L!E-
 lē'wēSE'wa gē'nēnaxs hā'NX'LEntSE'waēda mā'lEXLa gwē'lēdzē gē'nēsa
 15 gwa'Xnisē lā'xa k'ā'ts!ENAqē. Wā, g'ī'lēmēsē elā'q L!ō'pEXS la'ē
 hā'NX'sanowēda hā'NX'LANowē lā'xa lEGwī'lē. Wā, gūq!EQasōsa
 'wūda'sta 'wā'pa qa ē'k'!ō!dza'yēs lā'xa hā'NX'LANowē. Wā, lē
 k'!a'stanowēda tSEG'E'kwē lEQ!ESTE'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'ī'lēmēsē hē'lālē gē'NK'alaēna'yasēXS la'ē xwē'laqa hā'NX'LEN-
 20 dayo lā'xa lEGwī'lē. Wā, la'mē'sē gē'g'ilil qa's maE'mdElqūlāXS
 la'ē hā'NX'sanō lā'xa lEGwī'lē. Wā, lā k'!ū'nq!EQasōsa L!ē'ēna.
 Wā, ā'mēsē la 'yō's'itsōXS la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgEMē awā' g'ā'wēq!ā-
 nEMA yixs āX'ē'tSEwaē. Wā, lā k'!ō'X'wītSE'wa. Wā, la MEN-
 25 wā'lase'wēda ē'g'isē. Wā, g'ī'lēmēsē 'wī'lāXS la'ē āxts!o'yo lā'xa
 hā'NX'LANowē. Wā, g'ī'lēmēsē 'wī'lā la hē gwē'kwēda mō'sgEMē
 āwā' g'ā'wēq!ānEMA la'ē gūq!EQasōsa 'wā'pē. Wā, la k'!ēs ā'lāEM
 q!ē'nEMA 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30
squeezes it, and she only stops squeezing it | when the water is quite
milky. Then | she puts the kettle over the fire, and she lets it boil a
long time. | Then she pours oil into it. When it is | done, she takes
it off the fire. Then she pours || cold water into it, until the kettle 35
is more than half full. | Then she takes chopped seaweed and puts
it in, and | she stirs it until it is the right thickness; and she puts the
kettle back | on the fire, and she lets it boil for a long time, and she
puts more | oil into it. Then she takes the kettle off the || fire, 40
and it is done; and it is only eaten with spoons. | That is all about
this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1
the basket on her back | and goes home. On the following day, as
soon as day comes, when the weather is good, | she takes a large mat
and spreads it out on the ground in front of the | house. Then she
goes back into her house and takes the || basket of fern-roots. Then 5
she goes out with it and pours the fern-roots on the | spread mat, and
she scatters the fern-roots over it. Now she | dries them, so that
they may become dry, and she turns them over again; | and when
they all become dry, the woman | takes a piece of cedar-stick and
measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!Edāqē dā'x'itsēs e'eyasōwē lā'xa E'lg'ekwē g'a-
wēq!ānema qa's q!wē'q!ūts!ālēq. Wā, a'f'mēsē gwāl q!wē'q!ūl- 30
ts!ālaqēxs la'ē â'em la dze'mx'stowēda 'wā'pas. Wā, lē hā'nx-
lentsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'ē'g'ilil'ēm la
mae'mdelqūlaxs la'ē k!ū'nq!eqasa L'lē'na lāq. Wā, g'il'mēsē
gwā'texs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xae gūq!eqasa
'wūda'ēsta 'wāp lāq, qa ēk!ō'dza'yēs lā'xa hā'nx'lanowē. Wā, lē 35
āx'ē'dxēs tseg'ekwē' lēq!este'na qa's k!ā'stendēs lāq. Wā,
lē xwē'taq qa hē'lālēs genk'alaē'na'f'yas. Wā, lē hā'nx'lents la'xēs
legwī'lē. Wā, lē g'ē'g'ilil'ēm mae'mdelqūlaxs la'ē ē't!ēd k!ū'nq!e-
qasa L'lē'na lāq. Wā, lā'xae hā'nx'sendxa hā'nx'lanowē lā'xa
legwī'lē. Wā, lae'm L!ō'pa. Wā, â'f'mēs la 'yō's'itse'wa. Wā, 40
lae'm gwāl lā'xēq.

Fern-Root (1).—Wā,¹ lā gwālexs laē ōxlex'ēdxēs tsāg'ats!ē lexafya 1
qa's lā nā'nakwa. Wā, g'il'mēsē 'nāx'ēdxa la fensa yixs ēk'aēda
'nāla, la āx'ēdxa 'wālasē lē'wafya qa's lā lep!elsas lāx L!āsanā'f'yasēs
g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdxēs tsāg'a-
ts!ē lexafya. Wā, la lawelsas qa's lā gūgedzōlsasa tsāk'usē lāxa 5
lep!esē lē'wafya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem
x'ilāq qa lemlemx'semx'ēdēs. Wā, la xwēlaqelaem lēx'ēdeq.
Wā, g'il'mēsē 'nāxwaem la lemlemx'semx'ēdexs laēda ts!Edāqē
āx'ēdxa k!wa'xlāwē qa's mens'ēdēq qa 'demp!enk'ēs 'wāsgemasas
lāxens q!wāq!wax'ts!āna'yēx. Wā, la k!ōdenē wāgwasas lāxens 10

¹ Continued from p. 196, line 12.

11 of a finger, | and it is one finger-width wide; | and she whittles down
 the end of it until it is thin. As | soon as she has finished this, she
 takes the root and holds it bottom up in her | left hand; and the woman
 15 holds the cleaner, the cedar-stick, in the middle || and scrapes off
 the dirt that is on the fern-root, and the | small roots that are on its
 surface. As soon as | the dirt and the roots that were on the out-
 side of the fern-root are all off, she | puts them on the mat again;
 and she only stops doing so when | all the fern-roots have been
 20 cleaned. As soon as this is done, she takes || her basket and puts the
 cleaned fern-roots into it; | and when they are all in, she takes up the
 basket of fern-roots and hangs | it up in the rear of the house, behind
 the fire. They are kept twelve | days drying in the rear of the house.
 When this is done, the woman | gets some fire-wood, and makes every-
 25 thing ready. When she || has the fire-wood, the woman takes a rest
 and when the fern-roots have been drying for eleven | days, the
 woman takes her large basket | and looks for good hemlock-branches
 and also wet leaves; that is to say, the | leaves of the salmon-berry
 bush and of the thimble-berry bush. These are referred to by the
 Indians as "wet leaves." | As soon as she finds them, she puts the
 30 wet leaves into her basket; || and when it is full, she breaks off hem-
 lock-branches and carries them under her arms; | and she carries the

11 q!wāq!wax'ts!āna'fyēx. Wā, la 'nemdenē 'wādzewasas lāxens
 q!wāq!wax'ts!āna'fyēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il-
 'mēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālesēs gemxōlts!āna la-
 qēxs laē ēk'laxsdāla. Wā, la q!wēdzoyāyēda ts!edāqaxēs k'inda-
 15 yāxa k!wa'xlāwaxs laē k'imtālax dzex'sema'fya tsāk'usē lē'wa
 L!ōp!ek'menēxwē lāx ōsgema'fya. Wā, g'il'mēsē 'wī'lāwēda dzex'-
 sema'fya lē'wa L!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-
 laqa āxdzōts lāxa lē'wa'fyē. Wā, la āl'em gwāl hē gwēgilaxs laē
 'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
 20 xēs lēxa'fyē qa's xex'uts!ōdēsa la k'ik'imdek' tsāk'ōs lāq. Wā,
 g'il'mēsē 'wī'laxs laē k'!ōqūlxēs tsāg'ats!ē lēxa'fya qa'sl ā tēx'ēwa-
 lilaq lāxa ōgwiwēwalilases lēgwīl. Wā, la em malēxsag iyogwīlalxa
 'nāla x'ilēlālelel lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-
 x'ēdēda ts!edāqaxa lēqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
 25 lēqwāxs laē x'ōs'ēdēda ts!edāqē. Wā, g'il'mēsē 'nēmīxsag'iyowē
 'nālāsa tsāk'usē la x'ilalaxs laēda ts!edāqē āx'ēd'xēs 'wālasē lēxa'fya
 qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa lēq!emsē yix māmā-
 māmōtasa q!wālmēsē lē'wa tsegelmēsē, gwe'fya sā bāk'lūmē lēq!
 emsa. Wā, g'il'mēsē q!lāqēxs laē mōts!ālāsa lēq!emsē laxēs lēxa'fyē.
 30 Wā, g'il'mēsē qōt'laxs laē L!ex'wīdxa q!waxē qa's gemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32
the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the
stones; | and as soon as it blazes up, she takes her large basket || and 35
goes and plucks off seaweed and puts it into her basket. When | her
basket is full, she carries it on her back, and she puts it down | close
to the place where she is going to bake the fern-root; and she also
takes two | large buckets, and she goes and draws fresh water. As
soon as | she comes, she puts them down near the place where she
is going to bake; || and she also takes tongs made on purpose to use 40
with the red-hot stones. | She puts them down where she put down
the two buckets, | and she also takes an old mat and puts it down.
Then she takes | her digging-stick of yew-wood and puts it down.
Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45
the red-hot stones and puts them into the fire in the middle.
Eight | stones she puts into the fire in the middle, for she puts into
a heap on the floor of the house the | fire that she has taken out with
her tongs from the place where she is going to bake. Then she levels
down the | stones in the place where she is going to bake. ||

g'āxē ōXLalaxa LEq!Emdzadzē lexā'yaxs g'āxaē nā'nakwa. Wā, 31
lā ōXLEG'alilaxēs lexā'yē.¹ . . .

Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē tsēnabōtsa gūlta laxēs t'lē-
qwapa'yē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexā'ya
qa's lā k'lūlg'ilaxa L'ESL'Ekwē qa's āxts'lāls laxēs lexā'yē. Wā, g'il' 35
'mēsē qōt'lē lexā'yasēxs laē ōXLEX'īdeq qa's lā ōXLEG'alilalaq lāxa
NEḡwāta laxēs kūnyaslaxa tsāk'usē. Wā, laxaē āx'ēdxa maltsemē
āwā naengatslā qa's lā tsēx'īts lāxa āltā 'wāpa. Wā, g'il'mēsē
g'āxexs laē hāng'alilelas lāxa NEḡwāla laxēs kūnyaslē. Wā, la-
xaē āx'ēdxa k'iplāla hēkwēlē qa k'lipelēxa x'ix'ixsemāla t'lēsēma. 40
Wā, lā āx'ālilas lax la hēnelatsa maltsemē naengatslā. Wā, la-
xaē āx'ēdxa gēmasē lē'wa'yā qa g'āxēs g'aēla. Wā, laxaa āx'ēd-
xēs L'EMq!Ek'inē k'ilākwa qa g'āxēs g'aēla. Wā, laem 'wī'la
la gwālila.² . . .

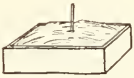
Wā, g'il'mēsē 'wī'lōlts'āwēda gūltāxs laē k'lip'ēdxa x'ix'EXSEMala 45
t'lēsēma qa's lā k'lip'lents lāxa la lāqawalila. Wā, mālgūnāltse-
mēda t'lēsēmē la XEX^uLalalil lāxa lāqawalilē qaxs laē q lap'ēsgemilēda
gūlta yix k'lipwūlts'ālayās laxēs kūnyaslē. Wā, lā 'nemāk'iyindxa
t'lēsēmē lāx ōts'āwasēs kūnyaslē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 408).

50 As soon as she has done so, she takes a large clam-shell | and
 scrapes up the soil with it, and she puts it over the red-hot | stones;
 and she only stops doing so when (the soil) is four fingers | thick on
 top of the red-hot | stones. Then she takes the seaweed and throws
 55 it on top of the soil, || and it is of the same thickness as the soil; and
 she takes | hemlock-branches and puts them on the seaweed, and she
 puts them carefully | on top of the seaweed so that none of it shows. |
 Then she takes the wet leaves and puts them on top of the hemlock-
 60 branches, | and these are also four finger-widths thick. || Then she takes
 the fern-root and puts it among the wet leaves. She | places (the
 fern-roots) bottom upward, and they are close together. | First they
 are put on the right-hand side of the hole, turning the face to the |
 rear of the house. And when they are all in, the woman | takes wet
 65 leaves and throws them over the fern-roots; and || these are also the
 same thickness as the thickness of those underneath the fern-roots,
 namely, four | finger-widths. As soon as this has been done, she levels
 down the top. | Then she takes hemlock-branches and places them
 over them, the | same amount as was first put into the hole.
 Then she takes seaweed | and throws it on top of the hemlock-
 70 branches, and this is also four || finger-widths in thickness. Then she
 takes an old mat | and spreads it over the seaweed. Then she takes her

50 Wā, g'il^εmēsē gwālexs laē āx^εēdxā wālasē xalaētsa met lāna^εyē
 qa^εs xelx^εidēs lāxa dzeqwa. Wā, la k'lak'iyindālas lāxa x'ix'ix-
 semāla t'lēsēma. Wā, āl^εmēsē gwālexs laē mōden lāxens q!wāq!wax-
 ts lāna^εyēx yix wāgwasasa dzeqwa lax ōkūya^εyasa x'ix'ixsemāla
 t'lēsēma. Wā, lā āx^εēdxā L!ESL!Ekwē qa^εs lEXEYINTS lāxa dzeqwa.
 55 Wā, hēEMXAawisē wākwē wāgwasasa dzeqwa. Wā, laxaē āx^εēd-
 xa q!waxē qa^εs LEXWŪYINDĒS lāxa L!ESL!Ekwē. Wā, laEM aēk'la
 LEXWAS lāx ōkūya^εyasa L!ESL!Ekwē qa k'lēāsēs la nēlālas. Wā,
 lāxaē āx^εēdxā LEQ!EMSē qa^εs lEX^εēdēs lāx ōkūya^εyasa q!waxē.
 Wā, laEMXaē mōden lāxens q!wāq!wax'ts lāna^εyēx yix wāgwasas.
 60 Wā, lā āx^εēdxā tsāk'usē qa^εs k'lūts!eqelēs lāxa LEQ!EMSē. Wā, laEM
 ēk'laxsdālaxs laē āxts'lālayā. Wā, laxaa tasāla. Wā, la hēEMXat!
 g'il k'lwats!ōdaatsa tsāk'usa hēlk'ōdenēx'tslā gwēg'imāla lāxa
 ōgwiwalilasēs g'ōkwē. Wā, g'il^εmēsē wils!āxs laēda ts!EDAqē
 āx^εēdxā LEQ!EMSē qa^εs lEXEYōDālēs lāxa tsāk'usē. Wā, laxaē
 65 hēEM wākwē wāgwasasa bena^εyasa tsāk'usaxs mōdenaē lāxens
 q!wāq!wax'ts lāna^εyēx. Wā, g'il^εmēsē gwālexs laē wEMāk'iyindeq.
 Wā, laxaē āx^εēdxā q!waxē qa^εs LEXŪYINDĒS lāq. Wā, laxaē hēEM
 waxē waxaasasa g'ilx'dē lats!oyos. Wā, lā āx^εēdxā L!ESL!Ekwē
 qa^εs lEXEYINDĒS lāxa q!waxē. Wā, g'il^εEMXaawisē mōden lāxens
 70 q!wāq!wax'ts lāna^εyaqē wāgwasasēxs laē āx^εēdxā gēmasē lē^εwa^εya
 qa^εs LEPEYINDĒS lāxa L!ESL!Ekwē. Wā, lā āx^εēdxēs L!EMq!EK'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
 being baked by her. | She pokes it through the middle of the mat;
 and after she has done so, | she takes a large clam-shell, scrapes up
 some soil with it, || and throws it on top of the mat. When this is 75
 level with the | floor of the house, she calls a woman who has had just
 one husband, | and whose husband is still alive, and who has never
 been | a widow, and whose monthly period terminated at least eight
 days before. | This woman is called to come and stamp down the
 soil || on top of what is to be baked. The woman continues for a long 80
 time to tread down the soil, | and she only stops when the soil on top
 of the baking-place is very hard. | Then the owner of the fern-roots
 takes her tongs | and takes the red-hot stones which she had put into ||
 the | fire in the middle of the house, and puts four of them into ||
 each of her buckets. As soon as she has done so, the | water in the 85
 buckets gets hot. When this has been done, | the woman again
 throws soil upon the baking-place which has been stamped down;
 and she | only finishes throwing soil on it when it
 is piled up over the baking-place, in this manner: |  90
 Now the root-digger stands out from it. After this
 is done, || she takes up the buckets by the handles,
 and she puts the two buckets | containing the hot water near to
 the baking-place. Then she pulls out the | root-digger and puts

k'!ilākwa qa's L!EIXBETENDĒS lāx NEQEYA'YASĒS kūnsasowē. Wā, 72
 laem L!EIXSÖDEX negedzāyasa lē'wa'iyē. Wā, g'il'mēsē gwālexs
 laē āx'ēdxā 'wālasē xālaētsa met'lāna'iyē qa's XELX'IDĒS lāxa dzeqwa
 qa's k'lāk'iyindālēs lāxa lē'wa'iyē. Wā, g'il'mēsē 'nemākīya lē'wa 75
 āwīnagwilasa g'ōkwāxs laē lē'lalaxa hēem ālēs 'nemōkwē lā'wū-
 nemasa ts!edāq yīxs hē'maē ālēs q'lūlē lā'wūnemas, yīxs k'!ēsaē
 aemyōla. Wā, hē'mēsēxs laē malgūnā!EXSĒ 'nālās gwāl ēxenta.
 Wā, hēem lē'lalāsō'sēda ts!edāqē qa g'āxēs t!ēpaxa dzeqwa lāx 80
 ōkūya'yasa kūnsasē'was. Wā, lēda ts!edāqē gēg'ilil t!ēpaxa dze-
 qwa. Wā, āl'mēsē gwālexs laē plēs'ēdēda dzeqwa lāx ōkūya'yasa
 kūnyasē. Wā, lā!ēda āxnōgwadāsa tsak'usē āx'ēdxēs k'!iplāla
 qa's lā k'!ip!ēdxā x'ix'ixsemāla t!ēsem. yīx āxlālayōx'dās lāxa
 laqawalilasa g'ōkwē, qa's lā k'!ipstālasa maēmōsgēmē lāxa 'nal-
 'nemsēmē nagats'lā. Wā, g'il'mēsē gwālexs laē tsēts!Elx'stēda 'wī- 85
 'wābets!āwasa naengats!ē. Wā, g'il'mēsē gwālexs laē ēt!ēdēda
 ts!edāqē k'lāk'iyīntsa dzeqwa lāxa la t!ēbek' kūnyasa. Wā,
 āl'mēsē gwāl k'lāsa dzeqwāxs laē tēnk'iyalēda kūnyasē g'a gwā-
 lēg'a (fig.). Wā, laem lak'eyalilxa k'!ilākwē. Wā, g'il'mēsē gwālexs
 laē k'lōkūlilxa nagats!ē qa's lā hānōlilelasa ma!tsemē ts!ēts!Elx' 90
 sats'lāla naengats!ēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'wīdxēs
 k'!ilākwē qa's k'at!alilēs. Wā, la āx'ēdxā 'nemsēmē nāgats'lā

93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

93 qa's qepts!ödēsa 'wāpē lāxa kwaḡūya'yasa kūnyasē yix lala-
asdāsa k'ilākwē. Wā, g'il'mēsē 'wīlg'iltslāxs laē ēt'ēd āx'ēdxā
95 'nemsēmē nāgats!ē qa's lāxa qepts!ōts laxaaxa kwaḡūya'yē. Wā,
g'il'mēsē 'wīlg'iltslāxs laē dzemstōtsa dzeqwa lāxa kwaḡūya'yē.
Wā, laem dzāqwaaxs laē gwāla. Wā, g'il'mēsē p!ēdegī'nakūlāxs
laē āx'ēdxēs k'liplāla qa's k'lip!idēs lāxa lāqawalilē qa's lā k'li-
peyendālasa gūlta lāx ōsgema'yasēs kūnsasē'wēda tsāk'usē. Wā,
100 g'il'mēsē x'ik'ustāxs laē āxlālasa k'lūnqē leqwa lāq qa 'nag'ilisles
x'iqelāl.

Wā, g'il'mēsē gwālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'leā-
sēs nexwālas lē'wēs gegemamaxa ganolē. Wā, g'il'mēsē 'nāx'ēdxā
gaālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsasē'wē.
5 Wā, g'il'mēsē 'wīla q'ūlx'ēidēda leqūya'yasēxs laē hēx'ēida'em lā-
p!ēqōdeq. Wā, g'il'mēsē k'lēs q'ūlx'ēidēxs laē hēx'ēidaem k'li-
x'ēdxā leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwaaxs
laē 'lāp!ēqōdeq. Wā, g'il'mēsē līg'āē 'lāpa'yas lāxa lepeya'yē lē-
'wa'ya laē āem dādenxendeq qa's 'nemāg'iltslōdē wēx'ēideqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'liplāla qa's k'lipwūlts!ālēs
lāxa l!es!ēkwē lē'wa q!wāxē lē'wa leq!emsō. Wā, g'il'mēsē 'wīla
la nēeltsemx'ēidēda tsāk'usaxs laē āx'ēdxēs 'wālasē lēxa'ya qa's
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgemasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē äxts!álas lāxa lexafyē. Wā, g'í'f'émēsē 'wí'f'ólts!áxs laē 15 xwēlaqa dzemts!ótsa dzeqwa laxēs kūnyasdē. Wā, laem áem dzemēg'íntsa dzeqwa lāxa t!ōsemē. Wā, lāla k'látsa L!ES!Ekwē L'É'wa q!wāxē L'É'wa LEQ!EMSē yix ek'f'élts!áx'dāsa tsāk'usē lāxa L!āsaná'f'asēs g'ók'wē. Wā, laem L!ōpēda tsāk'usē lāxēq. Wā, laem gwāla laxēq.

Eating Fern - Roots.—Wā, g'í'f'ém mō'p!ENxwaf'sē 'nā'lāsa 20 tsā'k'usē la äxē'l lā'xa g'ō'kwaxs la'ē L!ō'pa. Wā, lē L'ē'f'alayoem lā'xa g'ō'k'ülōtē. Wā, la hē q'lūnala mek'a'xa tsā'k'usēda g'í'g'ígāma'f'asa lē'lqwālala'f'yē qaxs á'laē lā'wēnē L'ē'maō-masa. Wā, hē'f'maaxs la'ē k'lūs'ā'lila L'ē'lanemē lā'da ts!edā'qē äx'ē'dxa ha'f'madzowē lē'f'wa'f'ya qaf's lē LEpdza'molilas lā'xa me- 25 k'a'Laxa tsā'k'usē. Wā, lā k'lū'nxts!odlāxēs ts!ē'ts!ebats!āsa L!ē'f'na. Wā, g'í'f'émēsē 'wí'f'ela k'lū'nxts!EWakwa ts!ē'ts!ebats!āxs la'ē äx'ē'dxa lallemwēts!aakwē gē'f'ēnēsa dza'f'wū'nē qaf's lē äxdō'ts lā'xa ha'f'madzowē lē'f'wa'f'ya. Wā, lē k'ax'dzamōl!l'elasa ts!ē'ts!E- 30 bats!ē lā'xēs L'ē'lanemē. Wā, la äx'ē'd lā'xa tsa'k'usē qaf's lē XEX'wal!l'elasa maē'maltsemē qaē'da 'nā'f'f'ēmōkwē bē'f'begwāne-ma. Wā, hē'x'ida'f'mēsēda k!wē'lē dā'x'f'idxa 'nā'f'f'ēmsemē qaf's sē'x'f'idēxēs la k!ūlpōyo lāx o'xslaf'f'asa tsā'k'usē. Wā, g'í'f'émēsē lā'wāyēda ts!ō'la XEX'wūnē'sēxs la'ē ts!ep!ē'ts lā'xa L!ē'f'na qaf's hāmx'f'ī'dēq. Wā, g'í'f'émēsa waō'kwē hē äx'ē'ts'f'wa lemō'kwē 35 gē'f'nā, wā, la hē ma'f'f'imsē. Wā, la k'lēs ts!epa'xa L!ē'f'na. Wā,

38 of fern-root, then the inner part is just | held by the chief, who often
 does not eat it. He just gives it | to the one to whom he wishes to
 40 give it; for the Indians say, that, if || a chief eats the inner part of a
 fern-root, he will always | waver in his mind about giving away
 blankets, for one side of his mind will | forbid him to give away
 blankets. Therefore the inner part of fern-root is not eaten by the |
 head chiefs. When the guests | have all eaten two fern-roots each,
 45 they drink water, and || the woman gives each man two fern-roots to |
 take home to his wife. Then the guests go out of the house. | That is
 all about this. |

1 **Fern-Root (2).**—As¹ soon as she enters the house, she puts the bundle
 of fern-roots down by the side | of the fire. She builds up a large
 fire; | and as soon as it begins to burn low, she unties the root | with
 which the bundle of fern-root has been tied, and she spreads them out
 5 so that they are straight. || Then she puts them on the fire, and | turns
 them over so that the whole outer side of the fern-root is charred. |
 When the whole fern-root is charred, she takes it off | from the fire;
 and when they are all off, she takes a | short wedge and a piece of
 10 fire-wood and her fish-knife, and || she puts them down at the place
 where she charred the fern-roots. Now | the fire in which she charred
 the fern-roots has gone out, and she takes the long | charred roots

37 lä 'wi'elâwē q!wa'sgema'yasa tsā'k'usē la'ē á'em la meg'ē'sē da-
 akwasa g'í'gāma'yē la q!ūnā'la k'lēš hā'mx'í'dēq. Wā, á'ē'misē ts!ās
 la'xēs gwē'yō' qas ts!ēwats qaxs 'nē'k'āēda bā'k!ūmaqēxs g'í'f'maē
 40 hā'mā'sa g'í'gāmaēda meg'ē'sasa tsā'k'usē, wā, la'ēlaē hē'mēnalāem
 mā'g'isi'lālē nā'qa'yas qa's p!ēs'í'dē loxs belā'ē āpsa'nēgwisē nā'qē's
 qa's k'lē'sē p!ēs'í'da. Wā, hē'ē'mēs lā'g'ila k'lēš hā'māsa xa'magē-
 ma'yē g'í'gāma'ēda meg'ē'sasa tsā'k'usē. Wā, g'í'f'mēsē 'wi'ēlēda
 k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
 45 lā'da ts!ēdā'qē ē't!ēd ts!ēwanaēsasa maē'maltsemē tsā'k'usa qa
 mō'dōlts qaēs gēgēnē'mē. Wā, hē'x'īdā'mēsē hō'qūwelsēda
 k!wē'lē lā'xēq. Wā, laē'm gwāl lā'xēq.

1 **Fern-Root (2).**—Wā,¹ g'í'f'mēsē laēl lāxēs g'ōkwaxs laē g'ēnolisas
 lāx legwīlasēs g'ōkwē. Wā, lā leqwēlax'īd qa l!agawaslalīsēs
 legwīlē. Wā, g'í'f'mēsē q!wāla'nākūlaxs laē qwēlōdxa l!ōp!ēk'ē
 qēnōyowēs sāgwanēmas sāgumaxs laē d!āl'īdēq qa naēnqēlēs.
 5 Wā, lā katlēndālas lāxa q!ūq!wālemōtas legwīlas. Wā, lā
 lēx'ī'lālaq qa 'nēma'nākūlēs k!ūmēlx'īdē ōgwida'yasa sāgumē.
 Wā, g'í'f'mēsē 'naxwa k!ūmēlx'īdē ōgwida'yasēxs laē āxsēndēq
 lāxa q!ūq!wālemōtasēs legwīlē. Wā, g'í'f'mēsē 'wī'laxs laē āx'ēdxa
 ts!ēk!wa lēng'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qa's
 10 lā g'í'ying'alilas lāxa mag'īnwalīsas l!ēnāsasēxa sāgumē, yīxs la-
 'maalal k!īlx'ēdē l!ēx'damasēs legwīlē. Wā, lā dāx'īdxa g'í'lt!a
 l!ēnk^u sāguma qa's gwānax'ēdēq. Wā, lā k'at!ēnts lāxa leqwa

¹ Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
 her left hand. Then she takes the sharp point of the | wedge and
 strikes the charred fern-root with the top of the wedge. || She does 15
 not strike it very hard, going along the whole length | while she is
 striking it. As soon as the fern-root has been pounded flat, she |
 takes her fish-knife and puts the handle between the big toe | and the
 other toes, turning the edge of the knife upward. | Then she takes the
 pounded charred fern-root and measures a piece three || finger-widths 20
 long. Then she | presses it against the sharp edge of the knife which
 is turned upward, | and cuts it off. She continues cutting that way;
 and as soon as all the roots have been cut in pieces, | she takes her
 oil-dish, puts some oil in it, | and begins to eat the pounded charred
 fern-root, || dipping it into oil every time she takes a piece, and put- 25
 ting it into her mouth. For a long time | she chews it and sucks at
 it; and when all that is good has been sucked out, | she spits out the
 fibrous part inside of the fern-root; and | she takes another piece of
 pounded charred fern-root, cuts it in pieces, and dips it | into oil.
 She puts it into her mouth, || chews it for a long time, and sucks at it, 30
 and spits out what is left after sucking. | She continues doing this
 while she is eating the cut pieces of charred fern-root. | As soon as she
 has eaten enough, she puts away what is left over, and she drinks |
 water. That is all about the fern-roots, for there is only one way of |

dāfasēs gēmxōltslāna^ʼyē lāq. Wā, lā dāx^ʼidēx ēx^ʼba^ʼyasa 13
 LEMg^ʼāyāxs laē t!elxwits ōxtā^ʼyas lāxa L!ENkwē sāguma lāxēs
 k^ʼlētšlēna^ʼyē eāltšēlaxs t!elxwaaq, la lābēndālax ^ʼwasgēmasas t!elō- 15
^ʼnākūlaq. Wā, g^ʼil^ʼmēsē lā pēx^ʼēna t!elōkwē L!ENk^ʼ sāgumxs laē
 āx^ʼēdxēs xwālayowē qa^ʼs g^ʼapōdēs ōxlā^ʼyas lāxēs qōmax^ʼsīdza^ʼyē
 L^ʼE^ʼwēs q!wāq!wax^ʼsīdza^ʼyē lāx ēk^ʼ!EX^ʼālaēna^ʼyasa xwālayowē. Wā,
 lā āx^ʼēdxa t!elōkwē L!ENk^ʼ sāguma qa^ʼs mēns^ʼidēsa yūdux^ʼdēnē
 lāxēns q!wāq!wax^ʼtslāna^ʼyēx lāxa t!elōkwē L!ENk^ʼ sāgumaxs laē 20
 Laxxwālabēnts lāxa ēk^ʼ!EX^ʼāla xwālayowa. Wā, la^ʼmē t!ōts!ēndēq.
 Wā, ā^ʼmis lā hē gwēg^ʼilaxa waōkwē. Wā, g^ʼil^ʼmēsē ^ʼwī^ʼla la t!EWē-
 kūxs laē āx^ʼēdxēs ts!ēbatslē qa^ʼs k^ʼ!ENxtš!ōdēsa L!ē^ʼna laq. Wā,
 lā sāx^ʼse^ʼx^ʼwīdxa t!elōkwē L!ENk^ʼ sāguma. Wā, la^ʼem q!wālxoem
 ts!ep!ētš lāxa L!ē^ʼna qa^ʼs ts!ōq!ūsēs lāxēs sēmsē. Wā, lā gēg^ʼilil 25
 malēkwaq qa^ʼs k!ūmtēq. Wā, g^ʼil^ʼmēsē ^ʼwī^ʼla k!ūmtā^ʼlax ēg^ʼimas
 laē kwēsōdxēs k!wāx^ʼmote yīx dōdēq!ūga^ʼyasa sāgumē. Wā, laxaē
 ēt!ed dāx^ʼidxa t!ewēkwē t!elok^ʼ L!ENk^ʼ sāguma qa^ʼs ts!ep!ēdēs
 lāxa L!ē^ʼna. Wā, laxaē ts!ōq!ūsas lāxēs sēmsē. Wā, laxaē gēg^ʼilil
 malēkwaq qa^ʼs k!ūmtēq. Wā, laxaē kwēsōdxēs k!wāx^ʼmotē. Wā, 30
 āx^ʼsā^ʼmēsē hē gwēg^ʼilaxs sāx^ʼsekwaaxa t!ewēkwē L!ENk^ʼ sāguma.
 Wā, g^ʼil^ʼmēsē pōl^ʼidēxs laē g^ʼēxaxēs ānēx^ʼsā^ʼyē. Wā, lā nāx^ʼidxa
^ʼwāpē. Wā, la^ʼem gwal lāxa sāgumē qaxs ^ʼnēmx^ʼidāla^ʼmaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

εmēx˘silaēna˘yaq, yixs k˘lēsāē ēk˘ lāx k˘lilx˘k˘lax˘sēwē k˘lēs k˘lwē-
35 ladzema qaxs lēx˘a˘maē sāx˘sēkwa q!ūlsq!ūlyakwē.

1 **Fern-Root (3).**¹—Wā,² lā āx˘ēdxēs ts!ēslāla qa˘s k˘elts!ālēxa gūlta qa
g˘āxēsē q!aplēsgemlēs lāxa onālisasēs legwīlē; wā, lā LEX˘ūlts!ōdxa
lek!wa˘yē lāxēs legwats!ē˘yē lēxa˘ya qa˘s L!EX˘Lēndēs lāxēs
L!ENasē legwīla. Wā, lā k˘ēLi˘lālasēs ts!ēslāla lāq qa ēk˘ēs k!ūm-
5 lēnakūlaēna˘yas. Wā, g!l˘mēsē L!El˘idēxs laē L!ōpa. Wā, lā
k˘elts!ēndēq lāxēs L!EX˘dēma legwīla. Wā, lā hānal hē g˘wēg˘i-
laxa waōkwē. Wā, g!l˘mēsē ˘wī˘lala L!enkwa lek!wa˘yaxs laē
āx˘ēdxēs lālōgūmē qa˘s tsōxūg˘indēq. Wā, g!l˘mēsē ēg˘ig˘axs
laē āx˘ēdxa L!enkwē lek!wa˘ya qa˘s ploxts!ālēs lāxa lālōgūmē.
10 ˘nāl˘nemdenē āwasgeamasas p!ōqwa˘yasēda lek!wa˘yē. Wā, g!l˘-
mēsē hēl˘ē p!oqwa˘yasēxs laē āx˘ēdxa L!ē˘na qa˘s k!ūnq!ēqēs lāq.
Wā, āl˘mēsē g˘wāl k!ūnq!ēqēxs laē t!ēp!ēgelisa. Wā, lā āx˘ēdxa
k˘ats!ēnaqē qa˘s lēx˘!a˘x˘wīdēxa t!ēp!ēgelisē L!enk˘ lek!wa˘ya.
Wā, laem ˘yōsasa k˘ats!ēnaqē lāxa L!ē˘na lē˘wa L!enkwē lek!wa-
15 ˘ya. Wā, g!l˘mēsē g˘wāla laē g˘ēxaxēs ānēx˘sā˘yē. Wā, lā
xāl!EX˘˘id ˘nax˘˘idxa ˘wāpē qaxs gwaq!ēlaē ts!enk!ūl˘ida qaxs
q!ēk!ēsaaxa L!ē˘na lāg˘ilas k˘lēs q!ēk!ēsxa ˘wāpaxs laē nāx˘ida.
Wā, laemxāē ˘nemx˘˘idāla˘mē hā˘mēx˘silaēna˘yaxa lek!wa˘yē. Wā,
lāxāē k˘lēs k!wēladzema lāxa lēlqwālaLa˘yē. Wā, g!l˘mēsē hāna-
20 L!ēda hānenL!ēnoxwē laē hāmsgeḡēma k˘lilx˘ē lek!wa˘ya qa˘s

¹ *Dryopteris spinulosa*.² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lesē pōsq'la lō^s qa^s k'lesē naqlēxsdxā 'wāpē. Wā, lāxaē 21 hāmsgemēsō'sa elkwāla. Wā, laem gwāl lāxēq.

Cooking Clover.—Wā,¹ la^mncēsen gwāgwēx's'alal laqēxs laē lēk'ē- 1 laxēs lēx'sēmē. Wā, hēem g'il āx'ētsō'sa la^wūnemasa ts'edāqaxs laē ānēqax leqwā qa^s lēk'ēlax'demāxa lēx'sēmē. Wā, g'il^mēsē qōt'lē xwāxwagūmasēxs g'āxaē nāⁿakwa. Wā, hēx'ⁱda^mēsē sep^wūltōdxēs ānēganēmē leqwa. Wā, g'il^mēsē 'wī^lōltāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx'ⁱdaem yilx'ūs^dēsēlaq qa^s lā yilx'^walilēlas laxēs g'ōkwē. Wā, g'il^mēsē 'wī^lōsdēsa leqwāxs laē āx'ēdxa lēxa^yasēs genēmē qa^s lā lents'lēs lāxa l'ēmaⁱisē qa^s lā xex'^uts'lālasa t'ēsemē lāq. Wā, g'il^mēsē gwānāla lōkūsēxs laē 10 ōxlōsdēseq qa^s lā ōxlaēlēlas laxēs g'ōkwāxs laē ōxleg'alilās lāx māg'inwalisasa laqwawalilāsē. Wā, al^mēsē gwāl ōxlosdēselāxa t'ēsemāxs laē k'ōtaq laem hēlala. Wā, lā āx'ēdxa leqwa qa^s k'at'ālilēsa 'nents'lāqē lāx ōgwiwalilasa laqwawalilās. Wā, laxāē āx'ēdxa hēlag'itē qa^s k'atbendēs āpsba^yas lāq. Wā, lā xa^mstalilē āpsba^yas lāxa āwīmagwīlasa g'ōkwē. Wā, laxāē hēem 15 gwēx'ⁱdxa āpsanā^yas. Wā, mendzix'ⁱdxa lemāxwa leqwa qa^s k'ak'etōdālēs lāxa k'ak'ēdenwa^yē. Wā, g'il^mēsē 'nemāk'ⁱyēda mendzaakwē lē^wa k'ēk'ak'ēdenwēxs laē āx'ēdxa hā^yaastowē leqwa qa^s gēk'iyīndalēs lāxa k'ēk'ak'ēdenwas laxēs q'lasālaēna^yē. Wā, g'il^mēsē gwālēxs laē xex'^wīdxa t'ēsemē qa^s lā xeqūyīndālas 20

¹ Continued from p. 188, line 60.

21 places them on top. | When all the stones are on, he lights the fire
 underneath; | and when it blazes up, he sends some men of his |
 numaym to go and call the people. The messenger goes immediately |
 to call them; and as soon as he arrives at the door of the house of
 25 those whom he is to call, || he says, "I call you to come and eat the
 clover-root," | naming the man who sends the invitation. He con-
 tinues | saying these words, going to the end of the village; and
 the one who gives the | clover-feast takes out the clover-baskets and
 puts them down | at the left-hand side of the door of the house; and
 30 he || takes a large steaming-box and places it in front of the | fire in
 the middle of the house, together with two long fire-tongs. | He also
 takes two large buckets, | a large cedar-withe basket, and old mats,
 and he sends | a second time the man who went first to invite. As
 35 soon as he goes, || he sends another man of his numaym to | get fresh
 water in the two large buckets, which is to be poured over the |
 clover when it is put on the red-hot stones. | As soon as the man who
 went to draw water comes back, he puts it down by the side of the |
 steaming-box. Now the guests who are going to eat the clover come
 40 in. || They go to the rear of the house and sit down. When | they are
 all in, they eat first scorched dried salmon. | When they eat the dried
 salmon, two men of the | numaym of the host take the tongs and | stand

21 lāq. Wā, g'il^mmēsē 'wīlk'eyīntsa t'ēsēmaxs laē menābodeq yīsa
 gūlta. Wā, g'il^mmēsē x'iqostāxs laē 'yālaqas grayōlē lāxēs 'nē^mmē-
 motē qa lās lē^llālx g'ōkūlōtas. Wā, hēx'ida^mmēsē lāda 'yāla-
 gemē qa lē^llāla. Wā, g'il^mmēsē lāg'aa lāx t'ēx'īlāsēs lē^llālxase-
 25 'waxs laē 'nēk'a: "Lē^llālxēlōl qa's laōs lēx'lak'xa lēx'sēmē
 lāx . ." ('nēx' lēx'ēdex lēgemasēs lē^llālē). Wā, la hēx'sāem
 wāldēmsēxs lābēlsēlaaxa g'ōx^udēmsē. Wā, lālēda lēk'ēlālxaxa
 lēx'sēmē āxwūlt'alīlēlaxa lēlēg'ats'ē l'āl'ēbata qa's g'āxē āxstō-
 30 āx'ēdxa 'wālasē q'lō^llats'lā qa's hāng'alīlē lāxa ōbēx'lālalīlāsēs
 lāqawalīlāsēs g'ōkwē. Wā, hē^mnisa malts'āqē g'īlsg'īlt'la k'īplā-
 laa. Wā, hēmxaāwis āx'ētsō'sēda maltsēmē āwā naengats'lā,
 hē^mnisa 'wālasē lēx'āya lē^lwa k'lāk'lek'lobanā. Wā, lā 'yālaqa
 ēt'lēd qa lās ētsē'stēda lax'dē g'il lē^llālxēl'g'īsa. Wā, g'il^mmēsē lāxs
 35 laē 'yālaqasa ōgū^llamaxat! grayōl lāxēs 'nē^mmēmōtē begwānem qa
 lās tsēx'ītsa maltsemē āwā nagats'ē lāx 'wē^lwāp!ēma qa tsayīmltsa
 lēk'ēlās lēx'sēma qō lāl lāg'aalal lāxa x'ix'ixsemāla t'ēsēma.
 Wā, g'il^mmēsē g'āxa tsāx'dāxa 'wē^lwāp!ēmaxs laē hā'nōlīlās lāxa
 q'lō^llats'ē. Wā, g'āx^mmē hōgwīlēlēda lēx'lax'laxa lēx'sēmē.
 40 Wā, lā hē^mnakūlaem lāxa ōgwīwalīlāsā g'ōkwē qa's klūs'alīlē. Wā,
 g'il^mmēsē 'wī^llālēlx laē hēm g'il hām^x'it^lse'wa ts'enkwē xa^mmāsa.
 Wā, g'il^mmēsē xēmsxas'idēxs laē āx'ēdēda ma'lōkwē g'āyōl lāx
 'nēmēmōtasa lēk'ēlāxa lēx'sēma āx'ēdxa k'īplālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the
 red-hot stones and dip them quickly | into the water that has been
 brought in in the two large buckets. They take the stones out
 again | and put them into the steaming-box. They do this | in
 order to wash off the ashes that stick on the stones; and they con-
 tinue | to do so with all the red-hot stones. When || this has been
 done, the woman takes the large basket and pours | some water over
 it, so that it is wet. Then she takes a | square box, pours some fresh
 water into it, not very much. | Then she throws the clover into it and
 washes off the sand that sticks to it. | When all the sand is off, she
 throws the roots into || the basket for steaming clover. When all
 the | clover has been taken out of the square box and has been
 washed, the two | men take hold of it, one on each side, and they put
 it on the red-hot | stones which they have put into the steaming-box.
 Then they press the clover-roots down in the | large basket so that
 they are close to the red-hot stones. || When they have been pressed
 down, the woman takes some old mats | and spreads them on each
 side of the place where the clover is being steamed. | Then one of the
 men lifts a large bucket, | draws fresh water, and, when he comes in,
 he | immediately pours the fresh water over the clover which is ||
 piled up at the place where it is being steamed. When the fresh
 water has all been poured out of the | bucket, they take old mats

lāxumg'alil lāxa 'wāx'sanā'yasa q!ō'lats!ē. Wā, lā 'nemāx'īd
 k'lip!ēdxa x'ix'EXSEMāla t!ēsema qa's lā hanax'wīd k'lipstents 45
 lāx 'wābets!āwasa maltsemē āwā naengats!ā. Wā, lā xwēlaxūs-
 tenda'mēsēq qa's lā k'lipst!ōts lāxa q!ō'lats!ē. Wā, hēt! hēg'ilts
 g'wēg'ilāq qa's ts!ōxālēxa gūna'yē k'wēk'lūtsemēq. Wā, lā hēx'sāem
 g'wēg'ilāq lāxēs wāxaāsa x'ix'EXSEMāla t!ēsema. Wā, g'il'mēsē
 'wī'laxs laēda ts!ēdāqē āx'ēdxa 'wālasē lex'a'ya qa's gūgeltsem- 50
 dēsa 'wāpē lāq qa k'lūnqēsē hamEXSEMA. Wā, lā āx'ēdxa
 k'limyaxlā qa's gūxts!ōdēsa 'we'wāp!emē lāq, xa k'lēsē q!ēnema.
 Wā, lā lexstālasa lex'semē lāq qa's ts!ōxālēxa ēg'isē k'wēk'lūt!ē-
 nēq. Wā, g'il'mēsē 'wī'lāwa ēg'isena'yasēs laē lexts!ālas lāxa
 hēlosgema'yē lex'āsa 'nek'axa lex'semē. Wā, g'il'mēsē 'wīlts!owēda 55
 lex'semē lāxa k'limyaxlā laē ts!ōkwa. Wā, lāda ma'ēlōkwē bēbe-
 gwānem dādanōdeq qa's hānk'iyīndēs lāxa x'ix'EXSEMāla t!ēse-
 maxa la xEX'ts!ā lāxa q!ō'lats!ē. Wā, lā lāq waxalts!ōdxa lex'-
 ts!āla 'wālas lex'a'ya qa q!ēs'alēs lāxa x'ix'EXSEMāla t!ēsema.
 Wā, g'il'mēsē q!ēs'ālaxs laēda ts!ēdāqē āx'ēdxa k'lāk!ēk'lobanē 60
 qa's lā lep!ālīlēlas lāx 'wāx'sanā'yasa 'neg'ats!āxa lex'semē,
 ha!asa 'nemōkwē begwānem āx'ēdxa 'nemssemē 'wālas nagats!ā
 qa's lā tsēx'īdex altā 'we'wāp!ema. Wā, g'il'mēsē g'āxexs laē
 hēx'īdaem tsādzeleyīntsa 'we'wāp!emē lāxa lex'semāxs laē
 lāk'imlts!ā lāxa 'neg'ats!āq. Wā, g'il'mēsē 'wīlg'ilts!āwēda nāga- 65
 ts!āxa 'we'wāp!emāxs laē āx'ēdxa k'lāk!ēk'lobanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
 not leave it there a long time, before the woman takes the short
 70 tongs | and lifts up one side of the covering of old mats. || She picks
 up some clover-roots and puts them into a small dish, and | she
 pinches them with her fingers; and if they break in two, | they are
 done. Then the man takes off the | old-mat covering and spreads
 the mats on each side of the steaming-box. | When this has been done,
 75 two men take up || each one clam digging-stick and push it through |
 each side of the clover-basket in which the clover has been steamed, |
 and they lift it up out of the | steaming-box. Then they put it
 down on the old mats which are spread | on the floor, and they pour
 80 it all out. When the clover is all out, || they put the basket down at
 the left-hand side of the house. | Then the woman spreads the hot
 clover over the | old mats, so that the steam comes out and so that
 they get cool. | After this has been done, the woman takes the dishes
 and | puts them down. Then the two men take the steamed ||
 85 clover-roots and put them into the dishes; and when all | the dishes
 are full, they begin at one end of the dishes and go to the other,
 breaking up | the roots with their hands. When all the clover-roots
 are in pieces in the | dishes, the woman takes oil and pours it over
 them; | and when they are covered over with oil, they mix (the roots

67 yindēs laq. Wä, la^mē k^lēs hēlq!alaq k^lēx^usâlēda k^l!älēla. Wä,
 k^l!ēst!a âlaem geyaxs laēda ts!ēdāqē äx^lēdxä ts!ēslāla ts!ēk!wa
 qa^s k^lwētostōdēx äpsänāfyasa nayīmē k^l!äk!^lēk!^lobanā. Wä, lä
 70 k^l!ip!ēd läxa LEX^lSEMē qa^s äxts!ōdēs läxa lälögümē. Wä, lä
 ēp!ētsēs q!wāq!wāx^lts!āna^lyē laq. Wä, g^l!mēsē hēx^l!idaem k^l!EX^u-
 sēs laē L!ōpa. Wä, hēx^l!ida^mēsa begwānemē nās^lōDEX nayīmas
 k^l!äk!^lēk!^lobanā qā^s LEP!älilēlēq läx ^lwāx^lsanāhīlasa ^lNEG^lats!ē.
 Wä, g^l!mēsē gwāLEXs laēda ma^l!ōkwē bēbegwānem äx^lēdxä ^lnāl-
 75 ^lNE^lmts!aqē k^l!ilākwa yīx dzēg^layāxa g^l!wēq!ānemē qa^s L!ENXSōdēs
 läx ^lwāx^lsānāfyasa helōsgēma^lfyasa la L!ōp ^lNEG^lEk^u LEX^lSEMA.
 Wä, lax^lda^lxwē k^l!wāk!wēdāanōdeq qa^s k^lwēt^lwūlts!ōdēq läxa
^lNEG^lats!äxa LEX^lSEMē qa^s lä k^lwēdēdzōts läxa la LEBēl k^l!äk!^lē-
 k!^lobanā. Wä, lä qēbedzōts laq. Wä, g^l!mēsē ^lwī!lōlts!äxs laē
 80 hānstolitsa lex^lyē läx gēmxōtstälīlasa LEX^lLAG^lats!ē g^lōkwa.
 Wä, lälēda ts!ēdāqē lēndzōdälasa ts!ēlqwa LEX^lSEM läxa LEBūlē
 k^l!äk!^lēk!^lobanā qa lawälēsa k^l!älēla. Wä, hē^lmis qa k^lo^lx^lwīdēs.
 Wä, g^l!mēsē gwāLEXs laēda ts!ēdāqē äx^lēdxä lōelq!wē qa^s g^l!āxē
 mex^l!älēlaq. Wä, lä äx^lēdēda ma^l!ōkwē bēbegwānemxa ^lNEG^lEk^{wē}
 85 LEX^lSEM qa^s lä lēxts!älās läxa lōelq!wē. Wä, g^l!mēsē ^lwī!wēl-
 ts!ēwakūxs laē g^l!ābēdxä lōelq!wē qa^s p!ōp!oxsalēxa LEX^lSE-
 masēs e^leyasowē. Wä, g^l!mēsē ^lwī!la la p!ōgēkwaxa LEX^lts!älāsä
 lōelq!wāxs laēda ts!ēdāqē äx^lēdxä L!ē^lna qa^s k^l!ūnq!ēqēs laq.
 Wä, g^l!mēsē la t!ēp!ēgelisxa L!ē^lnāxs laē xwētēlg^lintsēs e^leya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way:

clover-basket |
is sitting; and
the side of the



After this has been done, she takes her
and puts it down at the place where she
she takes a small dish || and places it by 10
clover-basket, and also a bucket of water. |

sowē lāq. Wā, g'il'mēsē lēlgoxs laē genk'a. Wā, g'il'mēsē 90
g'wālexs laē k'aēsas lāxa lēx'lax'laxa lēx'semē. Wā, maēmālēda
lēx'lak'axa 'nāl'nēmēxla lōq'wa. Wā, laem xāmax'ts!ānalēda
lēx'lak'axs laē lēx'lax'ēidxa lēx'semē. Wā, g'il'mēsē g'wāl
lēx'lak'axs laēda ma'ōkwē bēbēgwānem āx'ēdxā q'loyaakwē
k'ādzeqwa qa's lā ts!ewanaēsus lāxa lēx'lax'dāxa lēx'semē qa 95
dēdenx'wēdēsēxēs ē'eyasowaxs q!elq!elts!ānalāē. Wā, g'il'mēsē
g'wālexs laē nagek'ilaxa ālta 'wāpa. Wā, g'il'mēsē g'wālexs laē
hōqūwēsa. Wā, hēem k'wēladzem lāxa q!ēnemē lēlq'wālala'ya
'neg'ikwē lēx'sema. Wā, lā 'wā'wilaasōxs lēx'lax'sē'wāēda
'neg'ikwē lēx'sema. Wā, laem g'wāla 'nemx'ēidāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wā, g'a'mēs 'nemx'ēidāla hā'mē- 1
x'silaēnēxa lēx'semēg'a yixs āx'ēdaēda ts!edāqaxa ha'nēmē qa's
hāng'alilēs lāxēs k'waēlasē. Wā, laxaē āx'ēdxā k'wa'xlāwē qa's
xōxox'sendēq qa wīswūltowēsē. Wā, lā mens'idex 'wādzeq!exsd- 5
asasa ha'nēmē, yisa xōkwē k'wa'xlāwa. Wā, hē'mis la k'ōk'oxs'ā-
latsēxa k'wa'xlāwē qa's k'at!exlēndalēs lāxa ha'nēmē. Wā, g'il-
'mēsē la hamelq!exsdēq lāē galōteyīndālasa waōkwē lāq ga g'wā-
lēg'a (fig.). Wā, g'il'mēsē g'wālexs laē āx'ēdxēs lēg'ats!ē l!ābata
qa's g'axē hāng'alilas lāxēs k'waēlasē. Wā, laxaē āx'ēdxā lūlogūmē
qa's g'axē hā'nōlilas lāxa lēg'ats!ē l!ābata. Wā, hē'mesa 'wābēts!āla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
- 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
- 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
- 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
- 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagats!ä. Wä, lä qwēleyindxa ɽeg'ats!ē L'ābata qa lāwāyēs t!E-mak'iyā^εyas. Wä lä lex^εwūlts!ōdxā ɽEX^εSEMē qa^εs lä lexts!ōts lāxa lalogūmē. Wä, g'il^εmēsē k'ōtaq laem hēl'ats!ā lāxa ha^εNE-maxs laē gūq^εEqasa 'wāpē lāq qa^εs ts!oxālēxa ēg'isē lāq. Wä,
- 15 g'il^εmēsē 'wī^εlāwēda ēg'is^εENa^εYasēxs laē lEXEYindalas lāxa hēlots!āwē k!wa^εXLā lāx ōxsda^εYasa ha^εNEMē. Wä, lä k'!ēs laqwaxa ɽEX^εSEMē qaxs 'nēk'aē qa hasdēxwālēs lāx ōts!āwasa ha^εNEMē qa lālaqēsa k'!älēla. Wä, g'il^εmēsē qōt!axs laē āx^εēdxā q!oyuakwē k'udzekwa qa^εs t!āk'EYindēsēxs laē hāpstaak^u lāxa 'wāpē. Wä, g'il^εmēsē
- 20 gwāl dzōpī^εlāxax āwē^εstāsa ha^εNEmaxs laē xāl!EX^εīd gūxsē^εstālasa 'wāpē lāxa āwē^εstāsa t!āk'Eya^εyē wālaanawisē ɽO^ε negoyāla dēda-g'aats!ē 'wāpalāsa ɽEX^εSEMmaxs laē hānx'lanō lāxa legwila. Wä, lä k'!ēs gēg'ilīl medelqūlaxs laē hānx'sanō lāxa legwilasēs g'ōkwē. Wä, ā^εmēsē la hā^εnēla qa hē^εmis la L'ōbē^εnākūlayōsēxs laē kūnyata
- 25 tasa k'!älēla. Wä, g'il^εmēsē gwāl k'!älēlaxs laēda ts!Edāqē āxōdxā t!āk'Eya^εyas. Wä, lä āx^εēdxēs lalogūmē qa^εs ha^εnōlilēs lāxēs ɽEK^ε-lats!ē ha^εNEMA. Wä, lä āx^εēdxēs ts!ēslāla qa^εs k'!ip!ēdēs lāxa hānx'Laakwē ɽEX^εSEma qa^εs lä k'!ipts!ālas lāxa lalogūmē. Wä, g'il^εmēsē 'wī^εlōSExs laē āx^εēdxēs ts!ēbats!ē qa^εs k'lūnxts!ōdēsa
- 30 L!ē^εna laq. Wä, lawēs!ē lē^εlāxēs lā^εwūnemē ɽE^εwis sāsēmē qa g'āxēs k'lūs^εālīla. Wä, g'il^εmēsē k'lūs^εālīlExs laē k'agēmliłtsa sen-yenk'!ENālats!ālāxa hānx'Laakwē ɽEX^εSEM lalogūm lax'da^εxwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE^éwa ts!^ébats!^ála L!^éna lāx L!^ásali^álas. Wā, hēx^éidax^áda^xu- 33
 mēsē dāx^éid lāxa LEX^éSEMē qa^s ts!^ép!^áidēs lāxa L!^éna qa^s ts!^ó-
 q!^ásēs lāxēs SEM^{sē}. Wā, āx^sā^{mēsē} hē gwēg^áilaxs laē LEX^álak^á. 35
 Wā, g^ál^{mēsē} w^ál^{axs} laē nāg^áik^élaxa wāpaxs laē gwā^á LEX^álak^á-
 k^áxa hānx^álaakwē LEX^éSEMA, yixs lēx^ámaēda hayasēk^ála LE^éwis
 sāSEMē LEX^álak^áxa hānx^álaakwē LEX^éSEMA. Wā, la k^álēs k^áwēla-
 dzem lāxa q!^éneniē lēlqwā^ála^éya. Wā, laem gwā^á lāxa hānx^ála- 40
 akwē LEX^éSEMA.

Baked Clover-Root.—Wā, la^{mēsē}EN ēdzaqwaltsa dzamēdzekwē lāxa 1
 ts!^élqwa gūna^éyaxa LEX^éSEMē. Wā, hē^émaaxs k^élāsaē hā^éma^éya
 ts!^éedāqē LE^éwis lā^{wū}SEMē lōxs k^élāsaē hānāgēxs g^áyag^áliliselaē,
 yixs ^éyāx^smaēda ^énāla, wā, hē^émis la g^ólelose^watsēxēs g^áwūl-
 kwē, wā la k^élās k^álēs q!^{wā}xatsa LEX^éSEMē. Wā, lā alēx^éidēda 5
 ts!^éedāqaxa LEX^áanowasa LEX^éSEMē. Wā, g^ál^{mēsē} q!^áqēxs laē
 hēx^éidaem ts!^{ós}ēdeq. Wā, g^ál^{mēsē} q!^éyōlqēxs laē lāxa wāpē
 hānqelaxēs LEX^éSEMē qa^s lā ts!^{ox}wū^{talaq} qa lawāyēs ēg^é-
 sena^éyas. Wā, g^ál^{mēsē} w^álāwē ēg^ésenayāsēxs laē nū^ának^á
 lāxēs g^ág^ók^áwalē hānqelaxēs LEX^éSEMē. Wā, lā k^áwanōlisaxēs 10
 legwilaxs laē ^éyālaqasēs lā^{wū}SEMē qa lās lāxa āL!^é āx^éedex
 k^álōk^áwā. Wā, g^ál^{mēsē} k^élās k^álōk^áwāxs laē hē āxse^wēda gēms.
 Wā, g^ál^{mēsē} lōlxa k^álōk^áwāxs g^áxaē dālaxa ma^éEXsa qa^s ts!^áwēs
 lāxēs gēNEMē. Wā, lāda ts!^éedāqē āx^éēdeq qa^s lēxdzōdēsa LEX^é-
 SEMē lāxa k^álōk^áwē. Wā, lā q!^éENēpsēmts lāq. Wā, g^ál^{mēsē} 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks and she scrapes the hot ashes || over the clover that she is going to
20 bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |


16 gwālexs laē āx^ēēdxā xōkwē k'wa^ēxlāwā qa^{ēs} ēlāp'lēdēxā ts!ēlqwa
gūnāyā lāx āwābalisasēs legwīlē. Wā, g'il^mmēsē hēl^ēābetalisēxs laē
āx^ēēdxā q!ēnēpsemālāxā k'!āōk'wē LEX[']SEMA qa^{ēs} ēmēx[']ts!ōdēs lāq.
Wā, lā āx^ēēdxā xōkwē k'wa^ēxlāwā qa^{ēs} gōlēx lāxā ts!ēlqwa gūnāyā
20 qa^{ēs} gōlsgēmdālēs lāxēs dzamēsasē^ēwē LEX[']SEMA. Wā, g'il^mmēsē
wāx[']SEMālaxā ts!ēlqwa gūnēxs laē mōsgēmdālaxā gūlta lāq. Wā,
g'il^mmēsē gwāla laē ēsēla qa L'ōpēs. Wā, k'!ēst'!ā ālaēm gūlaxs
laē k'ōtaq laēm L'ōpaxs laē āx^ēēdxā xōkwē k'wa^ēxlāwā qa^{ēs} gōlaxē-
lēxā gūlta L^ēwa gūnāyē. Wā, lā k'wēt'!ēqālisaxā q!ēnēpsemālāxā
25 k'!āōk'wā LEX[']SEMA. Wā, lā dza^x'SEMdeq qa^{ēs} LEP'!ālilēq. Wā,
ā^ēmisē la mōdzāyā dzamēdzekwē lāxā ts!ēlqwa gūnē lāx nēgedzā-
yasa k'!āōk'wā. Wā, laēm hamadzōho^x'sēsxs laē welwāl'īdēxs laē
LEX[']LAX[']īdēxā dzamēdzekwē LEX[']SEMA. Wā, la^ēmē āēm LEX[']LAX[']ī-
deq L^ēwis lā^ēwūnemē. Wā, lax[']da^ēxwē āēm nāxnāqaxā ēwāpaxs
30 LEX[']LAK[']āē hē gwēg'ilēda dēdag'āxā dēyēxā māmal[']ā. Wā, g'il^mmēsē
pōl'īdēxs laē ālax[']īd nāx[']īdēxā ēwāpē. Wā, laēm xaē gwāla.

Raw Clover-Root.—Wā, la^ēmēSEN ēdzaqwal gwāgwēx[']s'ālal lāxā
k'!ilx[']k'!ax[']axā LEX[']SEMē yīxs k'!ēsaē 'nāxwēma bāk'lūmē k'!ilx[']-
k'!ak'ēq. Wā, hēt'!ā q!ūnāla k'!ilx[']k'!ax[']qēda ts!ēdāqaxs laē ts!ō-
35 saq yīxs laē pōsq'EX[']īda qaxs k'!ēsaē hēlq'lala Lāk'imx[']īda qa^{ēs}
lā hām[']x[']īd lāxēs g'ōkwē. Wā, hē^ēmis āēm la k'!ilx[']k'!ax[']īda-
atsēxā LEX[']SEMē; lēx[']āēm hā^ēmāpdēm[']xā k'!ēlx[']ē LEX[']SEMēq. Wā,
laēm ēwī[']la gwāla gwāyī[']lālasaxā LEX[']SEMē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way:¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wā, la^mmēSEN gwāgwēX^sʔālal lāxa begwāNEMaxS 1
laē t!Eqwēlaxa t!EX^sōsē qaēs g^okūlōtē. Wā, hēEM gⁱl āX^eētsoSēda
ʔwālasē kⁱlⁱmyaxLā qa g^oāxēs haⁿēla lāx hēlk^o!ōtstālilasa āwēLElās
t!EXⁱlās g^okwas. Wā, lā āX^eēdxā ēg^aqwa lāx xāS^ewē kⁱwaⁱX-
Lāwa qa^s xōXō^sʔSENDēq qa yūwēs āwāgwītENS selt!ax^ts!āna^syēX. 5
Wā, gⁱl^emēsē k^otaq laEM hēl^eaxS laē āX^eēdxā denasē qa^s dze-
dzEX^sālēq qa ts!ēlts!Eq!astowē lō^s gⁱlsgⁱldedzowa. Wā, gⁱl^eEM-
xaāwisē k^otaq laEM hēl^eaxS laē āX^eēdxā kⁱwa^sXLāwē qa^s men-
sⁱdēs lāx ʔwāSgEMasas ōts!āwas gⁱldōlasasa kⁱlⁱmyaxLā. Wā, lā
āX^eēdxēs kⁱlāwayowē qa^s kⁱlⁱmts!endēq. Wā, laxaē āX^eēdxā ōgū- 10
ʔla^mē xōk^o kⁱwa^sXLāwa qa^s mensⁱdēX ts!eg^olās ōts!āwasa kⁱlⁱ-
myaxLā. Wā, laxaē kⁱlⁱmts!endēq. Wā, lā āX^eēdxā waōkwē
kⁱwa^sXLāwa lE^wis menyayōX gⁱldolasasa kⁱlⁱmyaxLā qa^s mensēs
lāxa kⁱwa^sXLāwē. Wā, lā āX^eēdxēs kⁱlāwayowē qa^s kⁱlⁱmk^olⁱmts!
lēs lāq qa ʔnēⁿEMasgEMēs. Wā, gⁱl^emēsē k^otaq laEM hēlaxS laē 15
āX^eēdxēs menyayowaxa ts!eg^ola. Wā, lā mensⁱts lāxa ōgū-
ʔla^mē kⁱwa^sXLāwa laxaē kⁱlⁱmts!entsēs kⁱlāwayowē lāq. Wā, laEM
ma^ts!aq^mēda ts!eg^ola kⁱwa^sXLāwa qaēda kⁱlⁱmyaxLā. Wā, lā
āX^eēdxā ʔnEMts!aqē lāxa menēkwē kⁱwa^sXLāwa qaēda gⁱldōlāsa
kⁱlⁱmyaxLā. Wā, hēⁿisa ʔnEMts!aqē lāxa menēkwē kⁱwax^eLāwa 20
qaēda ts!eg^olāsa kⁱlⁱmyaxLā qa^s k^oak^oētōdēX ōba^syasg^a gwāleg^a.¹
Wā, lā āX^eēdxā dzEXEkwē denasa qa^s yālōdēs lāq. Wā, gⁱl^e-
mēsē elg^aaleLa yilāyasēXS laē ēt!ēd āX^eēdxā ʔn^fmts!aqē g^aʔōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
- 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box, |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'āLElōdayosēxs laaxat! yil'āLElōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēba'f'yē. Wā, g'il'mēsē q'ūlbaxs laē āx'ēdxa
 menēkwē k'!wa'xLāwa qaēda āpsba'f'yē. Wā, laxaē yil'āLElōts yīsa
 denasē lāq. Wā, g'il'mēsē gwāla t'ak'!alē 'NEG'īdzōxa t'EX'sōsaxs
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq!EX'ents lāxa k'!emyaxlā. Wā,
 30 hē'mis lā ēt'ēd āx'ētsō'sēda hē'fa lexa'ya qa's lā lāxa āL'ē ālāx
 g'emsa. Wā, g'il'mēsē q'āqēxs laē k'!ūlx'īdeq qa's dzopts!ālēs lāxēs
 g'agemyaats'ē lexa'ya. Wā, g'il'mēsē k'ōt!axs laē ōXLEX'īdxēs
 g'emdzats'ē lexa'ya qa's lā ōXLōlt!ūlaq qa's lā ōXLAēLElaq lāxēs
 g'ōkwē qa's lā ōXLEG'alilaq lāx māg'inwalīfasa k'!imiyaxlā. Wā,
 35 g'il'mēsē gwālexs laē āx'ē'dxa lēkwē densem denemaxa g'ilt!a.
 Wā, lā q'Elxwalaq qa's lā hāpstendeq lāxa 'wapasa L'ema'isē.
 Wā, g'il'mēsē 'wī'lāwē q'Ek'!elsās laē xwēlaqaem la q'Elxwālaq
 qa's lā laēL lāxēs g'ōkwē. Wā, hēx'ēida'mēsē qEX'semts lāxa k'!im-
 yaxlā qa hamelxsemayēsēq lāxēs ālaēna'f'yē lēk'lūtālēda denemē
 40 qa k'!ēsēs yīmxsēda k'!imiyaxlā qō lāl k'!īpts!ālayola x'īx'EXSE-
 māla t'ēsem lāq qaxs q'ūnālaē yīmxsēda k'!imiyaxlāxs q'!emq'!em-
 dzaakwēlaē qEX'semdēda t'Eqwēlāxa t'EX'sōsē. Wā, g'il'mēsē
 gwāla begwānemaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-
 līla qaēda LEX'semē, L'ewa t'ēsemāxs laē ts!āts!Elq'!wase'wa. Wā,
 45 g'il'mēsē la 'nāxwa 'mē'mentsemx'īdēda t'ēsemāxs laē āx'ētsē'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water, | and keep them in this way until the ends are wet. | That is

malts!aqē g'ilsg'ilt'a k'lek'!eplālaa yisa ma'lokwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwelsa lāxa t!eqwēlats!ē g'ōkwa. Wā,
laem lāl lē'lālaxēs g'ōkūlōtē qa g'āxēs t!ext!aqwa lāxēs q!wāl-
xoēnē'mē la lāxaxstōlts!ax t!ēt!ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēl lāxa t!eqwēlats!ē g'ōkwa laē ha'nākwēla
lep'lālelaxa k'wālasa t!ext!aq'ulaxa t!ex'ūsōsē. Wā, g'il'mēsē
g'wālexs laē hōgwīlēda lē'lānemē. Wā, g'il'mēsē 'wī'laēlexs laē
hēx'ida'ma ma'lokwē bēbegwānem āx'ēdxa k'limyaxlā qa's hā'nō-
lisēs lāxa laqwawalilasa t!eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa ma'tsemē āwā naengats!ē qa's lā tsēx'ī-
dex ātā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūlts!ōdxa k'litk'!edēsē paq!exl'ēxa
k'limyaxlā qa's tsāgenōlilēs lāxa k'limyaxlā lāx ālanālilasa
k'limyaxlā lāxa laqwawalilasa t!eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
g'wālexs laē āx'ēdxa 'nāl'nemsgemē naengats!ē lāxēs ma'lokwēnā'ya
bēbegwānemē lā lāx'lewīl lāx 'wāx'sanālilasa k'limyaxlā dedālaxa
'na'nemts!aqē k'liplālaa. Wā, hē'misē hāng'alilasa naengats!ēs
gēgemxagawalilē. Wā, la hēem g'il āx'ētsō'sēxs laē 'wax'sē'stendxa
gūlta qa lās āxēl lāx 'wax'sbalilasa lēgwīlē. Wā, g'il'mēsē 'wīlx'- 65
saxs laē 'nemāx'īd'ma k'lek'lipelg'isē bēbegwānem l'lexstents
ōba'yasēs k'lek'liplālaa lāxa naengats!ē lāxēs 'wī'wābets'lālaē-
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē g'wāēlē qā lex'ēdēsē ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlagitē densen denema

70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

70 qa's qEX'sē'stendēs lāxa k'limyaxlā qa k'lēsēLES yimxsāl 'wī'lal k'lip'sōyola x'ix'EXSEMāla t'lēSEM lāq. Wā, la q'lūnāla geyōl qEX'sEMTSE'wa k'limyaxlāxs k'lēs'maē hōgwīLA Lē'lāNEMē. Wā, g'il'mēsē gwāLEXS laēda ma'lōkwē k'lek'lepelg'is bēbēgwāNEM āxwūSTENDEX ōba'yasēs k'lek'lip'lālaa qa's k'lip'lidēs lāxa x'ix'EXSEMāla t'lēSEMA qa's lā k'lip'slālas lāxa t'Eqwē'latslē k'limyaxlā.
 75 Wā, g'ilnaḡwa'mēsē x'ix'ēdē ōba'yas k'lip'lālaasēxs laē hēx'idaEM L'ENXSTENTS ōba'ya lāxa 'wāpē. Wā, g'il'mēsē k'lūnx'ēdē ōba'ya-sēxs laē ēt'lēd k'lip'lēts lāxa x'ix'EXSEMāla t'lēSEMA laalasa GENEMASA t'Eqwēlaxa t'EX'sōsē āx'ēdxa ēg'idzowē Eldzō lē'wa'ya qa's
 80 LEP'lālifēs lāx ālanālilasa t'Eqwēlatslē k'limyaxlā. Wā, lā āx'ēdxa 'NEMSGEMē t'Eqwatslē L'lābata qa's qwēfeyīndēx t'EMāk'īya'yas. Wā, lā belx'ūlts'lōdeq qa's lā belxedzōts lāxa LEBēlē lē'wa'ya. Wā, lā bēf'ēdeq qa hasdēxwalēs. Wā, 'nāḡwāEM hē gwēx'īdqēxs mōsgemaēda t'lē't'Eqwatslē L'lāL'ebata. Wā, g'il'mēsē 'wī'la la
 85 bēlkwaxs laē āx'ēdaxaaxa 'NEMSGEMē lāxabatslē L'lābata. Wā, hē'misa Eldzō'maxat! lē'wa'ya. Wā, lā LEP'lālilasa lē'wa'yē. Wā, laxaē qwēfeyīndēx t'EMāk'īya'yas. Wā, laxaē aēk'ilaxs laē belx'ūlts'lōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bēf'ēdeq qaxs gwaq'lēlaaq ael'tslāla qa senālēs lāxēs āwāsgemasē. Wā, g'il'mēsē 'wī'la la bēlkwaxs laē āx'ēdxa gēmsē qa's g'āxē lEX'ālilasa laxa nEXwāla lāq. Wā, laxaē āx'ēdxa k'lāk'lek'lobanē qa g'āxēs āxēl lāx māg'inwalilasa t'Eqwēlatslē k'limyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split || cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and


g'il^εmēsē gwāla laēda ma^εlōkwē k'!ēk'!ipelg'is bēbegwānem āx^εēdxa 93
gēmsē qa^εs lEXEYimdālēs lāxa x'ix'EXSEMāla t!ēSEMA. Wā, g'il-
^εmēsē gwālexs laē āx^εēdxa k'!itk'!idēsē qa^εs pāQEYindēs lāxa gēmsē. 95
Wā, lā belx^εidxa t!EX^εsōsē qa^εs lāxat! belxts!ālas lāxa k'!imYax-
la. Wā, laEM belxEdzōdalas lāxa k'!itk'!Edēsē. Wā, g'il^εmēsē
^εwilts!āwēda t!EX^εsōsaxs laēda ts!Edāqē ts!āsa mōts!aqē dzEXEK^u
denas lāxa begwānemē. Wā, k'āteYindālas lāx ōkwa^εya^εyasa
t!EX^εsōsē. Wā, lā belxelilaxa laxabālisē qa^εs lā beixeyindēs lāxa 100
t!EX^εsōsē. Wā, laEM āwūlgawa^εya mōts!aqē denatsa t!EX^εsōsē
lE^εwa laxabālisē. Wā, g'il^εmēsē ^εwi^εla la belxa^εya^εya laxabālisaxs
laēda ts!Edāqē āx^εēdxa k'!āk'!ak'!obana qa^εs lā lep!ālifelas lāxa
magrinwalilasa t!Eqwēlats!ē k'!imYaxla. Wā, g'il^εmēsē ^εwi^εla la
g'wālilaxs laēda ma^εlōkwē bēbegwānem k'!ōqūlilaxa ^εnā^εnemsgemē 5
nēnagats!ā qa^εs lā lax^εwalil lāx ^εwax^εsanālifasa t!Eqwēlats!ē k'!im-
yaxlāxs laē tsādZELEYintsa ^εwāpē lāxa ōkūya^εyasa lāxabālisē.
Wā, g'il^εmēsē ^εwilg'ūlts!āwēda ^εwāpē lāxa nēnagats!āxs laē dāDENend-
xa k'!āk'!ēk'!obanē qa^εs naseYindēs lāx ōkwaya^εyasa lā k'!ālE-
yāla laxabālisā. Wā, ā^εmēsē g'wāl nasaqēxs laē ^εwi^εlēda q!ēnemē 10
k'!āk'!ēk'!obanē nās^εidayoq qa k'!ēsēs k'^εx^εsālēda k'!āfela lāq.
Wā, g'il^εmēsē g'wāl nasaqēxs laēda ts!Edāqē lats!ālif lāxa ots!ālifē
lāx onēg'wilasēs g'ōkwē qaxs hē^εmaē q!ūnāla k'^εax^εk'āēlatsa lōel-
q!wē qa^εs lā k'ōlts!ālifelaq. Wā, lāda ^εuemōkwē begwānem

15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
 20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
 25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done.) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
 30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
 35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lä k'ag'alilēlaq lāxa gēmxtotālilasa t!EX'ilāsa t!EQwē'lats!ē g'ōkwa. Wā, lāṭēda 'nēmōkwē begwānem gelpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx q!ēq!al!alase'wa 'nāf'nēmēxla lōelq!wāsa bēbegwānemē. Wā, g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.
 20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōlt!alēlēmsa ts!edāqē. Wā, g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nāf'nēmē 'wā'wadē l!ē'na qaēda maēmaEXla lōelq!wa. Wā, g'il'mēsē 'wī'lōlt!alilēda 'watts!āla l!ē'na lē'wa lōelq!wāxs laēda 'nēmōkwē begwānem āx'ēdxa k!līplālaa qa's kwēxsemdēs lāxa nayemasa
 25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdēxs laē l!ōpa. Wā, g'il'mēsē k!ēs xūta'fax'ēdēxs laē k!līx'a. Wā, lā hēx'ēdaēm lēt!etsē'wē naseya'ya. Wā, laxaē lep!ālilēma eldzōwē lē'wa'ya. Wā, ā'misa ma'lōkwē bēbegwānem dādebēdex 'wāx'sba'yaša āwūlga-wa'yē denasa lē'wa t!EX'sōsē qa's wēg'ilelōdēq qa's lä belxē-
 30 dzōts lāxa lēbēlē eldzo lē'wa'ya. Wā, g'il'mēsē gwālexs laē āx'ēdxēs k!ēk!līplālaa qa's l!enq!eqēsēxs laē āqālē 'wax'sanōdzēx-sta'yaša k!līplālaāxs laē k!līplēts lāxa ts!Elqwa t!EX'sōsa qa's lä k!ēbedzōts lāxa ōgū'la'maxat! lēbēlē eldzo lē'wa'ya. Wā, āl'mēsē gwāl k!līpwūts!ālaqēxs laē 'wī'lōlts!āwēda t!EX'sōsē lāxa
 35 k!līmīyax!a. Wā, lax'da'xwa ma'lōkwē bēbegwānem g'ig'alīfaxēs k!ēk!līplālaa qa's k!lūdzēnolīlēx 'wāx'sanā'yaša t!EX'sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
 out of them, | taking up with both hands the short roots, and shaking
 them while they are | holding them up. Then the short roots fall
 down one by one, falling back || on the others; and before the two 40
 men have done so a long time | the steam has all gone out. The
 woman does the same with the long roots: | and when she has done
 so, she takes the dishes and | puts the long cinquefoil-roots into them,
 and the two men | put the short cinquefoil-roots into the dishes.
 When they have done so, they || take the oil-bottles and pour the oil 45
 into the dishes containing the long roots | and the short roots; and
 they measure so that the | oil of one bottle is put into two dishes.
 After they have done so, they place | the dishes of long roots before
 the chiefs, one dish for | each six of them; and when the chiefs have
 received theirs, || they put one dish before six of the common people. | 50
 When they have been put down, the | chiefs tuck up the sleeves of
 their shirts, | and after doing so they begin to eat. They take the |
 long roots with the right hand, fold them up with the thumb, || and, 55
 when they have been made into a ball, they put them into the |
 mouth. They all do it in this way; and the common people | eat
 the short roots in the same way as the long roots are eaten. | After
 they have had enough, those who have eaten the long roots and ||
 those who have eaten the short roots take in their hands what is left

bELXEDzálilxa Eldzowē lē^swa^sya. Wā, dōx^smē k'!lālōDEX k'!alēlas. 37
 Wā, laEM dāx^sitsēs^s wāx^ssōlts!āna^syē lāxa t!EX^ssōsē qa^s k'!lēlēs laē
 dzōxwālas. Wā, hē^smis la ts!ālts!anEMk'ilatsa t!EX^ssōsaxs laē tēq'!E-
 laxes waōkwē. Wā, k'!ēts!emēsē gēg'ilila ma^slōkwē bēbegwanEMx- 40
 laē g'wāl k'!āfēla. Wā, lāla hē^sma ts!ēdāq' hē g'wēg'ilaxa Laxabā-
 lisē. Wā, g'il^smēsē g'wāLEXs laē āx^sēdēda ts!ēdāqaxa lōELq!wē qa^s
 bēlts!ālēsā Laxabālisē lāq. Wā, lēda ma^slōkwē bēbegwāNEM bēl-
 ts!ālasa t!EX^ssōsē lāxa lōELq!wē. Wā, g'il^smēsē^s wī^slaxs laē āx^sētse-
 wēda^s wātts!āla L!ē^sna qa^s k'lūngELEYīndālēxa Laxapts!āla lōELq!wa 45
 Lē^swa t!EX^sts!āla lōELq!wa. Wā, laEM menēkwa^s nEMē^s wā^swadē
 L!ē^sna lāxa māLEXla lōELq!wa. Wā, g'il^smēsē g'wāLEXs laē k'ax-
 dzamōlilasa Laxapts!āla lōELq!wa lāxa g'ig'igēma^syē lāxēs q'ēq!a-
 lalaēna^syaxa nāl^snEMēXla lōq!wa. Wā, g'il^smēsē^s wīlxtowa g'ig'i-
 gāma^syaxs laē k'ax^sitsē^swa begūlīda^syē; laEMxaē q'ēq!alalaxa 50
 nāl^snEMēXla lōq!wa. Wā, g'il^smēsē^s wīl^sg'alīfēda lōELq!wāxs laē
 hēx^sida^sma g'ig'igāma^syē L!ēp!EX^sidEX ōbalts!āna^syasēs q'ēq!ESE-
 na^syē. Wā, g'il^smēsē g'wāLEXs laē dāxa, wā, la^smē dāsgEMdxā
 Lāxabālisē yīsēs hēlk'!ōts!āna^syē. Wā, lā k'!ōk'!oxsemasēs qōma
 lāq. Wā, g'il^smēsē lōxsema Lāxabālisaxs laē tsōq'ūsas lāxēs 55
 semsē. Wā, lā nāxwaem hē g'wēg'ila Lē^swa begūlīda^syaxs laē
 t!EX^st!ak^sxa t!EX^ssōsē g'wēg'ilasasa Lēlāxapg'āxa Lāxabālisē. Wā,
 g'il^smēsē pōt^sidEXs laē wī^sla^sma Lēlāxapg'āxa Lāxabālisē Lē^swa
 t!EX^st!akwaxa t!EX^ssōsē tEXSEMdxēs ānēx^ssā^syē qa^s lā mōtēlaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots— when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed  in the bottom of the small her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs gēgenemē. Wā, āl^mmēsē nāxⁱīdxa ʼwāpē lāxēs gīg^okwē. Wā, laem gwāl lāxēq. Wā, laem k^wwēladzema lāxabālisē lē^wwa t^lEX^ssōsē lāxa ʼwālasē k^wwēlasxa q^lēnemē lēlqwālala^yya yīxs layāasa gīg^oegāma^yaxs lap^aasēs k^wwēlats^lets^layē.

(2) Wā, g^aāmēs ʼnemxⁱīdāla hā^mmēx^silaēnēxa t^lEX^ssōsē lē^wwa
 65 laxabālisē, yīxs hānx^lentse^wwaē qaēda hayasek^āla lē^wwis sāsemē lōxs lē^lālayā^eē lāxa ʼnālⁿemweyōtē. Wā, hēm g^lil āx^eētsō^ssa ts^ledāqaxs laē āx^eēdxēs laxapē^lats^lēlē haⁿnema lōxs t^lEQwē^lts^lēla haⁿnemē qaxs ʼnemaē gwā^lasas, yīxs laē aēk^lla ts^lōxū^ggⁱndxa haⁿnemē. Wā, g^lil^mmēsē ēgⁱg^oaxs laē āx^eēdxa xōkwē
 70 k^lwa^xlāwa. Wā, lā mensⁱīdex ʼwādzeq^lexsdaasasa haⁿnemē, yīsa xōkwē k^lwa^xlāwa. Wā, lā k^oōk^oxsendeq qa^s xūlx^lendalēsa q^lEL^lets^laqē lāx ōx^lā^yasa haⁿnemē. Wā, lāxāē gēkⁱyindālas hēm^axat^l ʼwaxēda g^lil^xdē xūlx^lendālayosēda q^lEL^lets^lāqa. Wā, lāg^a gwā^laxs laē gwā^la k^laat^lEX^lā^yasa t^lEQwē^lats^lē haⁿnema
 75 (fg.). Wā, g^lil^mmēsē gwā^la k^laat^lEX^lā^yasa t^lEQwē^lats^lē haⁿnema laē āx^eēdxēs lāxabats^lē l^lābata qa^s qwēleyindēx t^lemakⁱyā^yas. Wā, lā āx^eēdxa lālogūmē qa^s gūxts^lōdēsa ʼwāpē lāq qa negoyoxs-dālēs. Wā, lā belx^ults^lōdxa lāxabālisē lāxa lāxabats^lē l^lābata qa^s belx^stendēs lāxa ʼwābets^lāwasa lālogūmē. Wā, lā bēlētālaqēxs laē
 80 ts^lōx^wīdeq. Wā, g^lil^mmēsē gwā^lexs laē belx^ustendeq qa^s lā bēl-

takes them out of the water and | puts them on the frame in the 81
 bottom of the kettle for cooking the long roots. She only | stops
 putting them into the small kettle when they are heaped up high.
 She pours on very little | water, about half a cupful. | She takes a
 piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
 all round so that it is tight, and so that not much steam | can come
 out when (the water) begins to boil. After she has done so, | she
 puts it on the fire; and when it begins to boil, she takes her | fire-
 tongs and strikes the mat covering. When it | stays down and does
 not jump back, she takes it off the fire, removes || the mat covering, 90
 takes the small dish and puts it alongside of the | kettle. Then she
 takes the fire-tongs and pushes them into the | cinquefoil-roots which
 are now done, picks them out and puts them into the small dish. |
 She only stops when they are all out of the kettle. Then she | takes
 up the steaming long roots, holds them up, and shakes them, until ||
 the steam comes out. As soon as they stop steaming, she takes an | 95
 oil-dish, pours oil into it, and, after doing so, she | puts the dish with
 the long roots in front of those who are to eat it. | She places the oil-
 dish on the outer side of the small dish. | Then those who are to eat
 the boiled roots begin to eat. || They take hold of them with the right 200
 hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'laat!EXLāfyasa lāxapēlats!ē ha'nema. Wā, āl'mēsē 81
 gwāl belxts!lāxaxa ha'nemaxs laē L'lāk'EMāla. Wā, lā xal!EX'īd
 gūq!Eqasa wālaanāwisē Lō' negoyālāda 'wāpē lāxa dēdag'aats!ē
 k'wa'sta. Wā, lā āx'ēdxā k'lāk'lobanēdzēsē qa's nāsemdēs lāq.
 Wā, laem dzōpax ewanāfyas qa āmxēs qa k'lēsēs xēnlela k'laltsā- 85
 lēda k'lālela lāq qō medelx'widelō. Wā, g'il'mēsē gwālexs laē
 hānx'lents lāxa legwilē. Wā, g'il'mēsē medelx'widexs laē āx'ēdxēs
 ts!ēslāla qa's kwēxsemdēxa nāseya'eyē k'lāk'lobanā. Wā, g'il'mēsē
 xūteyax'īdexs laē hēx'īdaem hānx'sendeq lāxa legwilē qa's nāsō-
 dēx nāseya'yas. Wā, lā āx'ēdxā lālogūmē qa's hā'nōlilēs lāxa laxa- 90
 pēlats!ē ha'nema. Wā, lā āx'ēdxā ts!ēslāla qa's L!enq!Eqēs lāxa
 lā L'lōpa laxabālisaxs laē k'lip!ēdeq qa's lā k'lipts!ōts lāxa lālo-
 gūmē. Wā, āl'mēsē gwālexs laē 'wilgr'īts!āwa ha'nemē, wā, lā
 dāx'īdxā k'lālela laxabālisā qa's dzōx'ōstālisēxs laē k'līelāq qa
 lawālēsā k'lālela laq. Wā, g'il'mēsē gwāl k'lālelaxs laē āx'ēdxā 95
 ts!ēbats!ē qa's k'lūnxts!ōdēsā L!ē'na lāq. Wā, g'il'mēsē gwālexs laē
 k'agenlilasa lāxapts!lāla lālogūm lāxa lēlaxapg'ilaxa laxabālisē.
 Wā, lā k'āgralitsa ts!ēbats!ē L!ē'na lāx L!āsaxdza'eyasa lālogūmē.
 Wā, hēx'īda'mēsē dāxwēda lāxapēlag'ilaxa hānx'laakwē laxa-
 bālisā. Wā, lā dāx'ītsēs hēlk!ōts!āna'eyē lāxa lāxabālisē qa's 200
 k'lōxwisēs qoma lāq. Wā, g'il'mēsē lōxsemx'īdexs laē ts!ēp!ēts

- 2 Then they dip (the ball) | into the oil and put it into the mouth. They keep on doing this | until they have had enough. Then they drink some | water after eating the boiled long roots. ||
- 5 There are only two ways of cooking the long and short cinquefoil-roots. | Only this teaches the common people their low station, | when it is given in a feast, for the long roots are given to the chiefs and the | short ones (to the others), for only chiefs eat the long roots | and the common men eat the short roots. || That is all about this.
- 1 **Erythronium.**—If the woman has many Erythronium plants, she takes a large dish | and puts it down at the place where she | always sits. With one hand she takes up the | flat-bottomed basket containing the roots and pours them into the large dish. || Then she goes to get water in her bucket, and pours it into | the large dish containing the roots, and she moves them with her hands so that the | earth comes off. She washes them; and | after moving them with her hands, she washes out the flat-bottomed basket. | When it is clean, she takes the roots out of the water and || puts them back into the small-meshed flat-bottomed basket. When | the roots have all been taken out of the washing-dish, she takes up the | washing-dish at each end and pours out the dirty water outside of | the house; and she brings it back again and puts it down | where it was before.

- 2 lāxa L'ē'na qa's ts'lōq'ūsēs lāxēs sēmsē. Wā, āx'sāmēsē hē gwē-g'ilē. Wā, āl'mēsē gwālexs laē pōl'ida. Wā, laem nāx'idxa 'wāpaxs laē LElāxapg'EXA hānx'Laakwē Laxabālisā.
- 5 Wā, mālēda'ā'mē hā'mēx'silaēna'yaxa Laxabālisē LE'wa t'EX'sōsē. Wā, laem lēx'aem q'lā'ALElatsa begūlida'yaxēs āwālox'ūnasaxs hāmgēlilāē LE'wa g'ig'igāma'yē lāxa Laxapēlaxa Laxabālisē LE'wa t'Eqwēlāxa t'EX'sōsē, qaxs lēx'a'maēda g'ig'igāma'yē LElaxapg'ixa Laxabālisē. Wā, lā t'EXT'laqwa begwūlida'yaxa t'EX'sōsē. Wā, laem gwāl lāxēq.
- 1 **Erythronium.**—Wā, lā āx'ēdxā 'wālasē lōq'lwaxs q'LEYōLaēda ts'Edāqaxa x'aasx'ENT'ē. Wā, g'āxē k'ag'alilas lāxēs hēmenāla'mē k'wāēlasa. Wā, lā k'lōqūlidxa x'aasx'ENT'laats'ē t'lōt'ōx'sEM LE-q'EXsd lEXa'ya qa's lā qepōsasa x'aasx'ENT'ē lāxa 'wālasē lōq'wa.
- 5 Wā, lā tsēx'idxa 'wāpē yīsēs nagats'ē qa's g'āxē gūq'leqas lāxa x'aasx'ENT'ts'ālēda 'wālasē lōq'wa. Wā, lā golg'elgēq qa lawāyē dzēdzEXSEMAYAS. Wā, laem ts'lōxwaq lāxēs gwēg'ilasaq. Wā, g'il'mēsē gwāl golg'elgeqEXS laē ts'lōx'sEMdxā LEq'EXsdē lEXa'ya. Wā, g'il'mēsē ēx'ts'lāxs laē gōlostendālaxa x'aasx'ENT'ē qa's lā
- 10 k'lats'lālas lāxa t'lōt'ōx'sEMē LEq'EXsd lEXa'ya. Wā, g'il'mēsē 'wī'lōstēda la ts'lōk' x'aasx'ENT' lāxa ts'lāts'lāq laē dādebENDXA ts'lāts'ē 'wālas lōq'wa qa's lā gūqōdxā nēqwa 'wāpa lāx L'āsanā'yasēs g'ōkwē. Wā, g'āxē xwēlaqa k'aēLElaq qa's lā k'ag'alilas lāx g'ilx'dē k'aēlats. Wā, laxaē gūxts'lōtsa 'wāpē lāxa ts'lāts'ē

Then she pours some water into the || large washing-dish, and takes 15
 up in one hand the basket containing the roots | and pours them into
 the dish. She leaves them there | until she is ready to cook them.
 She also changes the | water in which they have been washed for
 clean water, and leaves the roots in it. Then she builds up | the fire
 and goes down to the beach, || carrying in her hands a basket for 20
 stones. She puts | stones into it; and when it is full, she carries it
 on her back and puts the stones on the | fire. She continues doing
 this if she has many roots. | When she has enough stones, she takes
 her steaming-box | and places it ready by the side of the fire. She
 draws fresh water || in her bucket and pours it into the steaming-box. 25
 When | it is half full, she stops pouring in water. Then she goes |
 with her bucket to draw more water, and puts it down by the side
 of the steaming-box; | and after doing so, she takes her tongs and
 puts them down. | Now everything is ready. When the stones of the
 fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
 water | that stands by the side of the fire. She is going to dip the
 red-hot | stones in it, and she takes up the red-hot stones with the
 tongs. | She quickly dips them into the water in the bucket, until the |
 ashes that stick on them come off. She puts them into the water in
 the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k’lōqūlilxa x’aasx’ent!aats!ē LEQ!EXSD LE 15
 xa^əya qa^s gūxstendēs lāxa lōq!wa. Wā, a^əmēs la hē gwēstalila
 laē xwānāfelax L!ōbaslas, yixs lamaalal L!ayōdeq lāxa ēx^əstowē
 ‘wāpa yix la āxstālilatsa ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
 x^ə‘fidxēs legwilē. Wā, lā lents!ēs lāxa L!ema^əisāsēs g’ōkwē dāk!ō-
 telaxa lexa^əyē qa^s t!āgats!ēxa t!ēsēmē. Wā, lā t!āxts!ālasa t!ē- 20
 semē lāq. Wā, lā qōt!axs laē ōxlōsdēsaq qa^s lā xex^əlālas lāxēs
 legwilē. Wā, lā hanalexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
 Wā, g’il^əmēsē hēfē xegwānemas t!ēsēmaxs kē āx^əēdxēs q!ōlats!ē
 qa g’āxēs gwānil hānōlisxa legwilē. Wā, lā tsēx^ə‘idxa ‘wēwāp!ēmē
 yīsēs nāgats!ē qa^s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, g’il- 25
 ‘mēsē negōyoxsdālas haē gwāl gūxts!ālaq. Wā, lāla laēm ēt!ēd
 tsēx^ə‘itsa nagats!ē lāxa ‘wāpē qa hā^ənēlēs q!ōts!ālitse^əwa. Wā,
 g’il^əmēsē gwālexs laē āx^əēdxēs k’lip!ālaa qa g’āxēs k’ādēla. Wā,
 la^əmē ‘nāxwa gwānila. Wā, g’il^əmēsē mēmentsemx^ə‘idēda xēx^əlāla
 t!ēsēmxs laē āx^əēdxa k’lip!ālaa. Wā, hē^əmesa ‘wābets!āhīlē naga- 30
 ts!ā qa lās ha^ənālisxa legwilē. Wā, hē^əmes hābaslesēxa x’ix^əexse-
 māla t!ēsēma. Wā, lā k’lip!idxa x’ix^əexsemāla t!ēsēma. Wā, lā
 hanax^əwid hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa
 gūna^əyē klūtsemēq. Wā, lā k’lipstents lāx ‘wābets!āwasa q!ōlats!ē.
 Wā, āx^əsā^əmēsē hē gwēg’ilaq. Wā, g’il^əmēsē medelx^əwidēda q!ōla- 35

36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

36 ts!äxs laē äx^éédēda ts!edäqaxa LEQ!EXSDē lexaxya qaxs lä k!ästalaxa ts!ökwē x'aasx'ent!a qaxs lä k!ats!älax läxa LEQ!EXSDē lexaxya. Wä, g'il^émēsē wif^élösa x'aasx'ent!ē läxa LEQ!EXSDē lexaxya laē häntentsa x'aasx'ent!ets!älä LEQ!EXSD lexaxya läxa maemdelqūla
40 wäpa. Wä, g'il^émēsē gwäl^éxs laē et!éd äx^éédxēs k'lip!älax qaxs et!édē k'lip!édxa x'ix'exsemälä t!ēsēma qaxs häpstendēs läxa wäbets!äwasa nagats!ē. Wä, k'lipstalēs läx ewanäyasa x'aasx'ent!ets!älä LEQ!EXSD lexaxye. Wä, k!est!a älaem q!ēnemēda k'lipstanäs x'ix'exsemälä t!ēsēmaxs laē äla^éx'id maemdelqūlēda wäpē.
45 Wä, k!est!a älaem gēg'ilil maemdelaqūlaxs laē xas'idēda q!ökwē x'aasx'ent!a. Wä, ä^émēsē la k!äk!ögwaanödēda ts!edäqaxa q!ökwē x'aasx'ent!ets!älä LEQ!EXSD lexaxya qaxs hänts!ödēs läxa wälasē löq!wa, yixs laē güqewakwē q!öts!äx'däq wäpa. Wä, la^émē x'äts!ax wäpaga^éyas läxēs la gwēts!äwas läxa wälasē löq!wa. Wä,
50 lä äx^éédxa lälögmē qaxs g'äxē k'äg'alilas. Wä, hē'misa L!ē'na L!ē'wa k'äk'ets!ēnaqē. Wä, g'il^émēsē wif^éla gwälila laē k!ox^éwülts!ödxä x'aasx'ent!ats!ē LEQ!EXSD lexaxya läxa wälasē x'äts!aats!ē löq!wa. Wä, lä qepäsasa q!ökwē x'aasx'ent!a läxa x'aasx'entg'ats!ē lalogūma. Wä, g'il^émēsē qöt!axs, laē gwäl güqa. Wä, lä
55 äx^éédxa L!ē'na qaxs k'lünq!eqēsa q!ēnemē L!ē'na läq. Wä, ä^émēsē gwäl k'lünqasa L!ē'na läqēxs laē genk'axs laē xwētēlgēsa k'äts!ēnaqē läq. Wä, la^émē ts!awanaēsasa k'ats!ēnaqē läxēs x'aasx'entg'öt-

the boiled roots. Then they begin to eat with | spoons, and they
eat much oil with them, because the roots are bitter. || Therefore they 60
put much oil on. | so that they may not taste bitter. After they have
eaten enough, | they drink a little water. This is the manner in
which | in former times the Indians boiled the Erythronium-roots.
They were | used by the Indians at feasts given to many tribes.
That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1
are cooked at present, for at present the Erythronium-roots are
boiled; | and they are kept by the woman who digs them and put |
into baskets, and they are dried in the sun by those who gather many
of them where they grow in || great quantity. First of all, the woman 5
takes a kettle and | washes it out with water. When it is clean, she
takes the | basket with Erythronium-roots, unties the top, and takes
off | the dry grass covering. She takes a dish and | puts it down
where she is sitting. Then she puts the roots into it, || and she pours 10
on some water. As soon as the top of the roots is covered, | she stirs
them with her hands so that the soil may come off; | and when the
water in which they are being washed is dirty, she takes out the | roots
and puts them into another dish which stands on the floor. | When they
have all been taken out, she pours out the dirty water in the corner
of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q!ōlkwē x'aasx'ent!a. Wā, lax'da^xwē ^εyōs'itsa k'āk'ets!E- 58
naqē lāq. Wā, la^m hēq!ek'!edzēsēda L!ēⁿa qaxs mālaēda
x'aasx'ent!āxs q!ōlkwāē. Wā, hē^mis lāg'ilas q!ēqelaxa L!ēⁿa 60
qa k'!ēsēs p!ēgela ma!plaēna^yas. Wā, g'il^mmēsē pōl'ēdexs laē
xāl!EX'ēid nāx'īdxa hōlalē ^εwāpa. Wā, hē^m hā^mmēx'silaēnēsa
g'ildzēsē bāk'lūmxa x'aasx'ent!ē. Wā, la k'!wēladzEMxa q!ēNEMē
lēlqwāLALA^ya yisa g'ildzēsē bāk'lūma. Wā, la^m gwāl lāxa ^εNEM-
x'ēidala hā^mmēx'silaēnēq. 65

Boiled Erythronium.—Wā, la^mmēSEN ēdzaqwa! gwāgwēx's'ālal 1
lāqēxs hā^mmēx'silase^εwaasa ālē ^εnāla, yixs hānx'LEndaaxa x'aasx'EN-
t!ē qaxs axēlasō^εmaēda ts!ōyanEMasa ts!edāqē qa's lā āxEMts!ō
lāxa L!āl!Ebatō, yixs ēx^εmaē x'ilasō^εsa q!EyaLaqēxs laē ts!ōsax
q!ayasas. Wā, hē^mis g'il āx'ētso^εsa ts!edāqēs hānx'LANowē qa's 5
ts!ōxūg'indēsa ^εwāpē lāq. Wā, g'il^mmēsē ēg'ig'axs laē ax'ēdxēs
x'aasx'ent!aats!ē L!ābata qa's qwēley'indēq. Wā, lā, āxōDEX
ts!āk'iyā^yas lēlelxlō k'!ēt!ema. Wā, lā āx'ēdxa lōq!wē qa's
k'āg'alilēs lāxēs k'!waēlasē. Wā, lā k'!āts!ōtsa x'aasx'ent!ē lāq.
Wā, lā gūq!Eqasa ^εwāpē lāq. Wā, g'il^mmēsē t!ēpelē ōkūya^yasa 10
x'aasx'ent!āxs laē g'ōlg'elgēsēs ^εeyasowē lāq qu lawāyēs dzēdzEX'-
sema^yas. Wā, g'il^mmēsē nēx'widēda ts!āsas ^εwāpa laē golostendxa
x'aasx'ent!ē qa's lā gōlts!ōts lāxa ōgū^εla^mē lōq!wa k'āēha. Wā,
g'il^mmēsē ^εwī'lōsa laē qEPewelsaxa nēqwa ^εwāpa lāx onālasasēs
g'ōkwē. Wā, lā, ts!ōxūg'intsā ^εwāpē lāxa ts!āts!ē lōq!wa. Wā, 15

- 17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they
 20 have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
 25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
 30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
 35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

- 16 g'il^εmēsē la ēg'ig'axs laē xwēlaqa gōlts'lōtsa x'aasx'ent'lē lāq. Wā, laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wā, laxaē gōlg'elgēsēs ē'eyasowē lāq. Wā, la^εmē lā 'mēl^εmēlsgēma x'aasx'ent'lāxs laē ts!ōkwa.
 20 Wā, lā gūxstlōtsa 'wāpē lāxa hānx'lanowē qa nēgoyoxsdalisēxa 'wāpaxs laē hānx'lents lāxēs lēgwilē. Wā, g'il^εmēsē nēdēlx-'widēxs laē k'āg'ililxa lōq!wē la g'its'ewatsa x'aasx'ent'lē qa^εs lā gūxstents lāxa la maēmdelqūlaxa x'aasx'ent!ēg'islats'lē hānx'lanowa. Wā, g'il^εmēsē 'wī'lastaxs laē wax'dzāla maēmdelqūla.
 25 Wā, lā āx'ēdxa k'wa'xlāwē qa^εs xwētēs lāq. Wā, g'il^εmēsē xās'ēdēxs laē hānx'sēndēq lāxēs lēgwilē qaxs lē'maē l'lōpa. Wā, lā āx'ēdxa l'lē'na qa^εs k'lūq!eqēsa q'lēnemē lāq. Wā, lā āx'ēdxēs k'ats!ēnaqē qa^εs xwēt'lēdēs lāq qa ālak'lalisē lēlgowa l'lē'na lē'wa 'wāpalās lō'na xāsa x'aasx'ent!a. Wā, g'il^εmēsē gwāl
 30 xwētaq laē āx'ēdxa k'āk'ets!ēnaqē qa^εs ts!ēwanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wā, ā'misē hānx'dzamōlilasa x'aasx'entē'lats'lē hānx'lanowa lāxa lē'lānemē. Wā, lax'da'xwē 'yōs'wūlts'lālaq lāxa hānx'lanowē. Wā, g'il^εmēsē gwālxēs laē xāl!ēx'ē'īd nāx'īdxa 'wāpē. Wā, laēm gwāl lāxēq. Wā,
 35 laēmxaē lē'lalayoxa q'lēnemē lēlqwālaLa'ya hē g'wēkwē hā'mēx'silaēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la^εmēsēla k'!ēlx'k'lax'sō'sa waōkwē ts!ēdaqa lē'wa bēbēgwānēma, yīxs ts!ēlqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

éwūdāqaēda x'aasx'ent!āxs q'emkwase^εwaaxs k'elx'aē. Wā, lā 3
dzemx'p!a. Wā, la^εmē lēx'aem q'emkwax'demq. Wā, laem gwāl
laxēq. 5

(2). Wā, g'a^εmēs ^εnemx'fidāla gwēgilaseq yixs dzamēsase^εwaē lāxa
ts!elqwa gū^εna^εya. Wā, la k'ēslal ts!oywase^εwēda x'aasx'ent!āxs
dzamēdzekwaē lāxa gū^εna^εyē. Wā, hē^εem āx^εētsō^εsēs ts!ēslāla qa^εs
ēlap!alisēxa āwabā^εyasa k'ūdenwa^εyasēs legwīlē. Wā, g'il^εmēsē
wūnqelē ēlāpa^εyasēxs laē k'lax'fid laxa x'aasx'ent!ē qa^εs k'!ats!ōdēs 10
lāxēs ēlāpa^εyē. Wā, g'il^εmēsē elāq ^εnemāk'eya le^εwa ēwanēqwasēs
ēlāpa^εya ōkūya^εyasa x'aasx'ent!āxs laē āx^εēdxēs ts!ēslāla qa^εs
dzemk'eyindēsa gū^εna^εyē lāq. Wā, k'lēst!ē ālaem gaēsexs laē
lot!ēdeq yīsa ts!ēslāla qa^εs k'lāg'alilelēq lāxa onālisasa legwīlē.
Wā, g'il^εmēsē ^εwīloqālisa lāx dzamēdzasaq laē āx^εēdxēs ts!ēbats!ē 15
qa^εs k!ūnts!ōdēsa l!ē^εna lāq. Wā, lā k'āg'imlilas lāxēs x'aas-
x'entg'ōtlaxa dzamēdzekwē x'aasx'ent!a. Wā, lā k'lādzātsa dza-
mēdzekwē x'aasx'ent! lāxa ha^εmādzowē lē^εwa^εya qa^εs lepdzamō-
hilēs la k'ladzāyaats. Wā, lā dāx'fid lāxa x'aasx'ent!ē qa^εs
dēwālēxa gū^εna^εyē k!wēklūtsemēq yīsēs qōma. Wā, g'il^εmēsē 20
gwālexs laē ts!ep!its lāxa l!ē^εna qa^εs ts!ōq!ūsēs lāxēs semsē.
Wā, āx^εsā^εmēsē hē gwēgilāxs laē x'aasx'entg'exa dzamēdzekwē
x'aasx'ent!a. Wā, g'il^εmēsē gwālexs laē nāx'idxa ^εwāpē. Wā,
g'il^εmēsē gwāl nāqaxs laē hāmsgemd lāxa ^εwāpē qa^εs hāmx'ts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up 5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small 10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead 15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After 20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e^cyasowē qa^s ts!ents!ENx^cwidē. Wā, lawēsla gwāl lāxēq. Wā, laem k!ēs kwēladzem lāxa lēlqwālala^cyē.

1 **Boiled Lupine-Roots** (Hānx!aak^u q!wa^{nē}).—Wā, hēem āx^cētsō^sa ts!edāqēs haⁿemē qa^s ts!oxūg!indēq yisa ^cwēwāp!emē. Wā, g!il^cmēsē ēg!ig!axs laē āx^cēdxā lālxamē qa^s lā dālaqēxs laē |ents!ēs lāx l!ema^sisāsēs g^okwē. Wā, lā xex^cwidxa ālexsemē 5 hā^cyāl^a t!ēsēma qa^s xex^uts!ālēs lāxa lālxamē. Wā, g!il^cmēsē k^otaq lāem hēlala lax xeq!ūxlā^cyasēs hⁿemāxs l^c k!ox^cwūsdē-sēlaq qa^s lā k!ōgwēlelaq lāxēs g^okwē, qa^s k!ōgūnōlilēs lāxēs q!ūnsē!ats!ēlē haⁿema. Wā, lā xex^cwūlts!ōdxā ālexsemē t!ēsēma qa^s lā xeq!ūxlēndālas lāxa haⁿemē. Wā, g!il^cmēsē ^cwilts!āxs 10 laē āx^cēdxēs q!ūnyats!ē l!ābata qa^s qwēleyindēx t!emāg!inas. Wā, lā lex^cwūlts!ālaxa q!wa^{nē} lāxa q!ūnyats!ē l!ābata qa^s lā lex^cūyindālēs lāx xeq!ūxlā^cyēxa q!ūnsē!ats!ēlē haⁿema. Wā, lā hana! lex^cts!ālas. Wā, ā^cmēsē gwāl lex^cūyindālasēxs laē l!āk^cmāla. Wā, lā āx^cēdxā lēlēxlō k!ēt!ema qa^s ts!āk^ceyindēs lāq. 15 Wā, lā dzōpax āwēstās qa k!ēsēs ālaem k^cex^usālēda k!ālela laq qō medelx^cwidlō. Wā, lā āx^cēdxā xālaēsasa ^cwālasē met!āna^cya qa^s tsēx^cidēs lāxa ^cwāpē qa^s gūgeleyindēs lāxa ts!āk^cema^cyas. Wā, lā mewēxlēda ^cwāpē lāxa ^cwālasē xāl^cvētsōx met!āna^cyēx. Wā, g!il^cmēsē gwālexs laē hānx!ents lāxēs q!ūnsē!ax^cdēmalē 20 lēgwīla. Wā, hēem lāg!ilis gūqasⁱ ^cwāpē lāxa ts!āk^cema^cyas ^cnēk^cāē qa k!ūnqēs qa k!ēsēs x!ix^cēda. Wā, la medelx^cwida.

and she lets it boil until the liquid is almost dried up. | They know 22
 that the liquid has dried up when | the steam ceases to come through.
 Then she takes the small kettle off the fire, || and they are done. 25
 She does not take off the cover immediately, | because she wishes the
 roots to be steamed. When the steam stops | coming through, she
 takes off the top covering, takes her small dish | and puts it down
 close to her seat, where she has been cooking the roots. | She takes
 the tongs, picks up the lupine-roots which are in the || small kettle, 30
 and she puts them into the small dish. | As soon as all the roots are
 out of the kettle, | she takes her oil-dish and pours some oil into it. |
 After doing so, she puts it into the small dish containing the lupine-
 roots, and | places it in front of those who are to eat the boiled
 roots. || Then they take out the roots, one each, for | they are long 35
 pieces; and they do not boil to pieces, although the roots in the
 kettle have been boiling a long time, | for they always remain whole. |
 They put the lupine-roots lengthwise into the dish, and | they dip
 one end into the oil in the oil-dish, and they bite off || the ends when 40
 they are eating the lupine-roots. They continue doing so while |
 they are eating; and after they have finished, they drink water.
 Now | they do not get drunk and they do not get sleepy | after
 eating lupine-roots. That is all about this. |

Wā, hē^εmīs wāwaselīl maemdelqūlaxs k'les^εmaē lemχ^εwidē 'wapa- 22
 lās. Wā, hē^εmīs 'mā^εmalt'lek'lesēxs laē lemχ^εwidē 'wāpalāsēxs laē
 gwāla k'lalela. Wā, hēx^εida^εmēsē hānx^εsendxa q'lūnsē^εlats'lē
 ha^εnema. Wā, laem L'ōpa lāxēq. Wā, lā k'les hēx^εida lāweyō- 25
 dex t'lāk'ema^εyas qaxs 'nēk'aē qa kūnyadilēs. Wā, hēt'la la gwāl
 k'lalelaxs laē laweyōdex t'lāk'ema^εyas. Wā, lā āx^εēdxēs lālogūmē
 qa^εs g'āxē k'āg'alilas lāxēs k'waēlasaxs q'lūnsēlaxa q'wa^εnē. Wā,
 lā āx^εēdxēs ts'lēslāla qa^εs k'lip'ilēlēs lāxa q'wa^εnāxs LEX^εts'lāē lāxa 30
 q'lūnsēlats'lē ha^εnema qa^εs lā k'lip'tslālas lāxa lālogūmē. Wā,
 g'il^εmēsē 'wīlg'ilts'lāwēda q'wa^εnē lāxa q'lūnsē^εlats'lē ha^εnemāxs laē
 āx^εēdxēs ts'ēbats'lē qa^εs k'lūnx'ts'ōdēsa L'ō^εna lāq. Wā, g'il^εmēsē
 gwālexs laē k'anēqwas lāxa q'lūnsq'wayats'lēlē lālogūma. Wā, lā
 k'ag'emilas lāxēs q'lūnsq'waswūtlaxa hānx'laakwē q'wa^εnē. Wā,
 hēx^εida^εmēsē dāx^εidex'da^εx'xa 'nāl'nemts'laqē lāxa q'wa^εnē qaxs 35
 g'ilsg'il't'laē qaxs hewāxaē xās'idexs wāx^εmaē la gēg'ilil maemdel-
 qūlēda q'lūnsē^εlats'lē hānx'lanowa, yixs āx^εsā^εmaē senālēs ōgwi-
 da^εyē. Wā, ā^εmēsē dōlts'ōyo lāxa q'lūnsq'wayats'lē lālogūma qa^εs
 L'ENxstanowē lāxa ts'ēbats'lāla L'ō^εna. Wā, ā^εmēsē q'ēg'ēx'bhē-
 sōxs laē q'lūnsq'wasēda. Wā, āx^εsā^εmēsē hē gwēg'ilaxs laē 40
 q'lūnsq'wasa. Wā, g'il^εmēsē gwāla laē nāx'idxa 'wāpē. Wā, laem
 k'leās gwēg'ilats k'les wūnāl'ida. Wā, lāxaē k'les beq'ul'ida yixs
 laē gwāl q'lūnsq'wasa. Wā, laem gwāl lāxēq.

1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and
 the woman goes to get stones in the same way, as they do when |
 they build a fire for steaming the short cinquefoil-roots; and only
 this is different, that | she takes green grass and skunk-cabbage
 5 leaves to place || on the red-hot stones when they are placed in the
 steaming-box, | and that they put red-hot stones into the steaming-
 box. | When there are enough, the woman takes the green | grass
 and puts it on the red-hot stones; and when | there is a thick layer
 on them, she takes the skunk-cabbage leaves and places them flat on
 10 the || fresh grass; and when there are many layers of this, | she takes
 her digging-stick for digging clams and pokes holes | through the
 skunk-cabbage leaves. After making many | holes, she takes her
 basket with lupine-roots, unties the | top, and takes out the roots,
 15 which she places || on the skunk-cabbage leaves. When she thinks
 there are enough, | she takes a bucket with water and empties it over
 the roots. | When (the water) has all been poured out, she takes old
 mats and | covers up the box, so that the steam shall not come
 through. She leaves it that way for a long time. | Sometimes she
 20 leaves it there until mid-day, if she began || cooking in the morning.
 Then she takes off the cover, takes her | small dish and puts it down.
 She takes her tongs and takes out | the steamed lupine-roots, puts
 them into the | small dish from which the roots are to be eaten; and

1 **Steamed Lupine-Roots** (°NEG·EK^u q!wa°nē).—Wä, hēEMxaa gwēg-i-
 laxs laē leqwēla lōxs laē xE°X^uLEntsa t!ēSEMēs gwēg·ilasaxs laē
 leqwīla qa °NEG·asxa t!EX^usōsē. Wä, lēX·a°mē ōgūqalayosēxs laē
 5 äx°ēdxā lENlENXELō k!ēt!ema lE°wa k!EK·laōk!wa qa ts!āk!ēs
 lāxa x·IX·EXSEMāla t!ēSEMxs laē k!līpts!ō°yo lāxa q!ō°lats!ē. Wä,
 hē°maaxs laē k!līpts!ālayowa x·IX·EXSEMāla t!ēSEM lāxa q!ō°lats!ē.
 Wä, g·il°mēsē hēlats!āxs laē äx°ēdēda ts!ēdāqaxa lENlENXELōwē
 k!ēt!ema qa°s lEX°alōdālēs lāxēs x·IX·EXSEMāla t!ēSEma. Wä, g·il-
 °mēsē wāk!waxs laē äx°ēdxā k!EK·laōk!wa qa°s pāqūyīndalēs lāxa
 10 lENlENXELōwē k!ēt!ema. Wä, g·il°EMxaāwisē q!ēX·dzekwa!axs
 laē äx°ēdxēs k!lālkwēxs dzēg·ayāxa g·āwēq!āHEmē qa ts!EX°wūm-
 x·sōlēs lāxa pax^uts!ā k!EK·laōk!wa. Wä, g·il°mēsē q!ēdZEqē
 ts!EX·wa°yasēxs laē äx°ēdxēs q!ūnyats!ēyē L!ābata qa°s qwēLEYīndēX
 t!EMak·Eya°yas. Wä, lā lEX°wūts!ā!āxa q!wa°nē qa°s lā lEXūts!ō-
 15 dālas lāxa pax^uts!ā k!EK·laōk!wa. Wä, g·il°mēsē hēla lāx nāqa-
 °yasēxs laē äx°ēdxā °wābets!ā!ilē nagats!ā qa°s tsādZELEYīndēs
 lāq. Wä, g·il°mēsē °wīl·gīts!āxs laē äx°ēdxā k!āk!EK·lōbanē qa°s
 nāSEYīndēs lāq qa k!ēsēs k·EX^usālē k!ā!ēla lāq. Wä, la gāēl hē
 gwaēlē. Wä, lā °nāl°nemp!ena neqālag·ila hē gwaēlē, yīxs gag·aa-
 20 lōdaxqēxa gaāla. Wä, lā nāsōDEX nāSEma°yas. Wä, lā äx°ēdxēs
 lālogūmē qa°s k·ag·alilēs. Wä, lā äx°ēdxēs ts!ēSLāla qa°s k!līp!idēs
 lāxa °NEG·EKwē q!wa°nā qa°s lā k!līpts!āla lāxa q!ūnsq!wayats!ēLē
 lalogūma. Wä, g·il°mēsē hēlats!āxs laē äx°ēdxēs ts!ēbats!ē qa°s

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k'lũnts!oděsa L'lě'na lāq. Wā, lā g'wālexs laē k'āk'eyĩnts lāxa 25 'neg'ekwē q!wa'nā. Wā, lā k'ax'dzamofilas lāxēs q'lũnsēlag'ilaxa q!wa'nē. Wā, lā 'nemāx'ēid dāx'ēidēda q'lũnsq!waslaxa q!wa'nē lāxa q!wa'nē qa's L!ENXSTENDē ōba'yas lāxa L'lě'na. Wā, lā L!ENGĒLAS lāxēs SEMSĒXA L'lě'nabalāxs laē q!ēk'ōdeq qa's malēx' 30 'widēq. Wā, g'il'mēsē nex'widqēxs laē ētl'ēd L!ENXSTENTS ōba'yas lāxaaxa L'lě'na qa's L!ENGĒLĒS lāxēs SEMSĒ. Wā, laxaē malēx'wi- 35 deq. Wā, g'il'mēsē 'wī'la q'lũnsq!was'ēidxa 'nemts!aqaxs laē ētl'ēd dāx'ēidxa 'nemts!aqē g'ilt'la q!wa'nā. Wā, āEMXAŪWISĒ nāqem- g'iltowilālaxēs g'il'x'dē g'wa'yilālasa yixs lā g'il q'lũnsq!was'ēidxa q!wa'nē. Wā, g'il'mēsē g'wāla laē nūx'ēidxa q!lĒNEMē 'wāpa. Wā, 35 lāwisla g'wāl lāxa q!wa'nē.

Carrots (1).¹—Wā, lā āx'ēdxax leqwa qa's leqwēlax'ēidēxēs legwilē, 1 Wā, g'il'mēsē g'wāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lā XEQWAS t'lĒSEMA lāxa L!EMA'isē. Wā, lā XEX'utslālasa t'lĒSEMē lāxēs XEGWATS'le lālaxama. Wā, ā'misē gwa'nāla qa's lōkwēsēxs laē g'wāl XEX'utslālasa t'lĒSEMē laq. Wā, lā ŌXLEX'ēideq qa's lā 5 ŌXLŌSDĒSELAQ qa's lā ŌXLAĒLELAQ lāxēs g'ōkwē qa's lā ŌXLENŌLISAS lāxēs lēgwilē. Wā, lā XEX'wūlts!ālaq qa's lā XE'x'ulālx'ēidē lāxēs leqwēla'yē. Wā, g'il'mēsē q'lĒNEMēda XETXET!AXS laē q'lĒNEM'EM- xaēda t'lĒSEMē. Wā, g'il'mēsē hēlala t'lĒSEMASĒXS laē āx'ēdxēs 10 'wālasē lEXA'ya qa's lā lāxa L!EMA'isē qa's lā lEXAXA ts!āts!ES-

¹ This follows the description of the gathering of roots, p. 201, line 21.

11 dead eel-grass, | which she puts into her large eel-grass-carrying
 basket. | As soon as the large basket is full of | dry eel-grass, she
 carries it on her back up the beach | and into her house, and she puts
 15 it down || not far from the fire. Then she takes another | large
 basket and goes into the woods, looking for dry fern. | When she
 finds it, she picks it off and puts it into | the large basket. When it is
 full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-
 grass basket. | She takes her tongs and the small-meshed large
 basket, | and also old mats, and keeps them in readiness. | Then she
 takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the
 carrots. Then she goes to get her basket with carrots, | and pours
 them out into the large | dish. She takes the bucket with water and
 pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she
 has done so, she takes the small-meshed basket and puts it down |
 close to the dish in which she washes the carrots. She takes out the |
 washed carrots and puts them into the flat-bottomed, small-meshed,
 large | basket. When it is full, the woman rises. | By this time the

11 motē qa's lä lexts!älas läxōs ts!ats!hayaats!ē 'wālas lexa'ya läxa
 'ya'x'mōtasa 'yexwa. Wā, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas
 lexāxa lem'wa ts!ātsesmōtēxs laē ōxLEX'ēideq qa's lä ōxlōsdē-
 selaq qa's lä ōxLAēLElaq läxēs g'ōkwē. Wā, lä ōxLEG'alilaq läxa
 15 k'lēsē qwēsala läxa legwīlē. Wā, läxaē āx'ēdxā ōgū'la'maxat!
 'wālas lexa'ya qa's lä läxa āl!ē. Wā, laem ālāx gēmsa. Wā,
 g'il'mēsē q!āqēxs laē k'lūlx'ēideq qa's lä k'lūlts!älas läxa gēmdza-
 ts!ē 'wālas lexa'ya. Wā, g'il'mēsē qōt!axs laē ōxLEG'ilisaq qa's
 lä ōxlōlt!ālaq, qa's lä ōxLAēLElāq läxēs g'ōkwē. Wā, lä ōxLE-
 galilaq lax hā'nēlasasa ts!āts!ESmōdats!ē 'wālas lexa'ya. Wā, lä
 āx'ēdxēs k'līplālaa LE'wa t!ōlt!ōx'sEMA'ya dzewālē 'wālas lexa'ya.
 Wā, hē'misa k'lāk!ek!obanē lēl'wa'ya qa g'āxēs gwalīla. Wā,
 lä āx'ēdxēs 'wālasē nagats!ā qa's lä tsāx 'wāpa. Wā, g'il'mēsē
 g'āx aēdaaqaxs laē āx'ēdxā 'wālasē lōq!wa qa's g'āxē k'āg'alilas
 25 läxēs 'NEG'asLaxa xETxET!a. Wā, lä āx'ēdxēs xEDats!ē L!ābata
 qa's gūx'wūlts!ōdēxa xETxET!a. Wā, laem qepāsas läxa 'wālasē
 lōq!wa. Wā, lä āx'ēdxā 'wābets!āla nagats!ā qa's lä gūq!ēqēs
 läxa xETxET!ats!āla 'wālas lōq!wa. Wā, lä LEqelgōsēs c'eyasowē
 lāq qa hawāyēs dzēdzEX'ūna'yēs LE'wa ēg'is'ENa'yas. Wā, g'il'mēsē
 30 gwālexs laē āx'ēdxā t!ōlt!ōx'sEMē 'wālas lexa'ya qa's hāng'alilēs
 läx mā'axdza'yasa ts!āts!āxa xETxET!a. Wā, lä leX'ūstalaxa
 ts!ōkwē xETxET!a qa's lä lexts!älas läxa t!ōlt!ōx'sEMē 'wālas
 LEq!EXsd lexa'ya. Wā, g'il'mēsē qōt!axs laē Lax'ūlilēda ts!ēdāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
 the burning wood and puts it down | in front of the fire. As soon as
 she has done so, she levels down the top of the | red-hot stones, so that
 they are level; and when this has been done, | she takes the basket
 with dry eel-grass and puts it down by the side | of the place where
 she is going to steam the roots. She takes the dry eel-grass || out of 40
 the large basket and spreads it over the | red-hot stones. As soon
 as it is all on, she gets the | large basket with dry fern-leaves and
 puts it down close to the place where she is going to steam the |
 carrots. Then she takes out the dry fern-fronds and puts them | on
 the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
 she takes the || small-meshed, flat-bottomed, large basket with the 45
 washed carrots | and puts it in the middle of the place where she is
 going to steam the carrots, and she takes | the remainder of the dry
 fern and puts it around the small-meshed, large, flat-bottomed
 basket in which | she is going to steam the roots; and she | only
 stops putting it around the basket when the fern-fronds are level with
 the top of the || place where she is going to steam (the roots). After 50
 doing so, she takes old mats | which she has brought, and spreads
 them alongside of the steaming-place. When everything is ready, |
 she takes the bucket with water and empties it all over | and around
 the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le^{maē} mēmentltsemx^ēidēda la gēx^llalalēs tlēsema. Wā, lā
 āx^ēdxēs k^llīlālaa qa^s k^llīpsālēs lāxa gūlta qa^s lā k^llīp^llīlīelas 35
 lāxa ō^stālīlasa legwīlē. Wā, g^ll^lmēsē gwālexs laē ^lnemāk^līyīndxa-
 x^lix^lexsemāla tlēsema qa ^lnemāk^leyēs. Wā, g^ll^lemxaāwīsē gwās
 lexs laē āx^ēdxā ts^lāts^lesmōdats^lē ^lwālas lexa^lya qa^s lā hā^lnōlīsas
 lāxa ^lneg^laslaxa xetxet^lē. Wā, lā lex^lwūlts^lōdxa ts^lāts^lesmōtē
 lāxa ts^lāts^lesmōdats^lē ^lwālas lexa^lya qa^s lā lex^lalōdālas lāxa 40
 x^lix^lexsemāla tlēsema. Wā, g^ll^lmēsē ^lwilg^laalaxs laē āx^ēdxā
 gemdzats^lē ^lwālas lexa^lya qa^s lāxat^l hā^lnōlīsas lāxa ^lneg^laslaxa
 xetxet^lē. Wā, laxaē lex^lūlts^lōdxa gēmsē qa^s lā lexeyīndālas
 lāxa ts^lāts^lesmōtē. Wā, la nexsēdxā gēmsaxs laē āx^ēdxā la
 xelts^llāla ts^llōkwē xetxet^l!a t^lōlt^llōx^lsem leq^lexsd ^lwālas lexa^lya 45
 qa^s hā^lnqēs lāx neqeyā^lya ^lneg^laslaxa xetxet^lē. Wā, lā āx^ēdl
 ētlēdxā ānēx^lsā^lya gēmsēxa lexts^llāwaxa ^lwālasē lexa^lya qa^s
 lexsēstalēs lāxa ^lneg^lats^lē t^lōlt^llōx^lsem leq^lexsd ^lwālas lexa^lya.
 Wā, āl^lmēsē gwāl lexsēstālaqēxs laē ^lnemāg^lāxtowa gēmsē le^lwa
^lneg^lats^lē. Wā, g^ll^lmēsē gwālexs laē āx^ēdxā k^llāk^llek^llōbanē 50
 qa^s g^lāxē lebenōlīlas lāq. Wā, g^ll^lmēsē ^lnāxwa gwālīlexs
 laē āx^ēdxā ^lwābets^llāla nagats^lē qa^s tsādzeleyīndēs lāq
 lō^lē āwēstāsa ^lneg^lats^llāxa xetxet^l!ats^llāla t^lōlt^llōx^lsem leq^lexsd
^lwālas lexa^lya. Wā, g^ll^lmēsē ^lwilg^lilts^llāwēda nagats^llāxs laē

55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

55 ǎx^édx̄a k'lak'lek'lobanē qa^s nāseyindēs lāq. Wā, āl^mmēsē gwāl nāsaqēxs laē q'lēnema k'lak'lek'lobana nāsⁱdayosēq qa k'lesēs k'ex^usālēda k'lālela lāq. Wā, la^mmē wax'dzāla hē gwaēla ^ének'ase^éwas. Wā, la ^énālⁿnemp^lēna āl^mmēt'letsē^éwa ^ének'ase^éwaēda xetxetlāxa la neqūlaxs gag'alayāxa gaāla. Wā, g'il-
60 ^émēsē l'lopexs laē hēx'sā^éma ts'edāqē ǎx^édx̄a lōelq'wē qa g'āxēs mexēla lē^éwa l'lēna. Wā, g'il^mmēsē gwālexs laē nāsōdxa nayimē k'lak'lek'lobana qa^s lep'lālelēs qa lawālēs xetp'lala lāq. Wā, ā^mmisē la haⁿnaga^éya ^éneg'ats'lē t'lōt'lox^ssem leq'exsd lexāxa gem-
65 sē qa ts'elqwēs. Wā, lāda ts'edāqē ^éyālaqasēs la^wwūnemē qa lās lē'lālxēs gwe^éyowē qa^s xetxatwetxa xetxet'la. Wā, lā ^énālⁿnemp^lēna q'lūyaēlelē g'ōkūlōtas g'āx hōgwēlelaxs laē q'lālaqēxs le^émaē l'lopa xetxetlāxs ^ének'ase^éwaē. Wā, g'il^mmēsē ^éwi^élaēlēda xetxatlaxs laēda ma^élōkwē grayōl lāx ^énemēmotas lā^wwūnemasa ts'edāqē g'āx g'iwālaq. Wā, lā ǎx^édex'dax'uxa lōelq'wē qa^s
70 mex^éalilelēq qa ^énemāg'iyōlilēs. Wā, lā k'lox^éwēqōdxa ^éneg'ats'lē leq'exsd lex^éya lāxa gēmsē qa^s lā hānbali^é lāx āpsbali^éasa ^énemāg'iyōlilē lōelq'wa. Wā, ǎx^édēda ^énemōkwaxa k'lip'lālaa qa^s k'lip'idēs lāxa ^éneg'ekwē xetxet'la. Wā, lāda ^énemōkwē k'āgililxa ^énemēxla lōq'wa qa^s g'āxē k'ag'āgēs lāxa ^éneg'ats'lē
75 t'lōt'lox^ssem leq'exsd lex^éya. Wā, hē^émis lanaxwa k'lip^ts'ōdaatsa ^énemōkwasa ^éneg'ekwē xetxet'la lāq. Wā, ǎx^ésā^mmēsē hē gwēg'ila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhœa. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdāla^x ʷaxē^xlaasasa lōelq!wē. Wā, yixs q!ēnemaēda xetxat-
laxa xetemē. Wā, g'il^lmēsē ʷwī^wwelts!ewakwa lōelq!wāxs laē
āx^ēdxa l!ēⁿa qa^s k!ūnq!eqēs lāq, qa q!ēq!āqēsēqxa l!ēⁿa. Wā,
g'il^lmēsē g^wālēxs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, la^fmē
k'lētslēnox^o hāyāqax maēmālēda bēbegwānēmaxa ʷnālⁿēmē^xla
lōq!wa. Wā, g'il^lmēsē ʷwī^wgalilēda lōelq!wāxs laē hēx^ēida^fma
xetxatlē dāx^ētsēs hēk^o!ōts!āna^ēyē lāq qa^s ts!ōq!ūsēs sēsemsē.
Wā, āx^ēsā^fmēsē hē g^wēg'ilaxs xetxataāxa ʷneg^ēkwē xetxet!a. Wā,
g'il^lmēsē pol^ēidēxs laē tēxsemdxēs ānēx^ēsā^fyē qaē^s mōtelēq qaēs
gēgenemē. Wā, ā^fmēsē nāx^ēidxa ʷwāpaxs laē g^wāl ts!ēnts!enkwa
lāxēs g'ig'ōkwē. Wā, laem g^wāl lāxēq.

(2). Wā, hēm g^wēg'ilatsa g'ālē begwānēmēn g'ālē wāldēm^xs
ʷnek^oaxa xetxet!a. Wā, la^lōx k'lēs ʷnek^oxda ālēx begwānēm^xa
xetxet!a yixs hānx^llēnda^aq yisa hānx^llanowē lāx legwīlasēs 90
g'ōkwē. Wā, la hēm g^wālēda hānx^llēndaats!āxa xetxet!ē g^wā-
laasasa t!eqwē^flatslē hānx^llanowa yixs k'lēasaē ōgūx^ēida^ēyos. Wā,
laems āem dōx^ēwīdlex hānx^llēndaēna^ēyaxa t!ex^osōsē, yixs hē^fmaē
gwayi^flālē gwayi^flālasasa xetxet!ag^ēi^flatslē hānx^llanowa. Wā, lā
k'lēs k'lēlx^o!āxē^wēda xetxet!a qaxs lox^op!aē. Wā, hē^fmisēxs 95
wūlēlēlamasaē. Wā, lawēs^la g^wāl lāxēq.

Sea-milkwort.¹—Wā,² g'il^lmēsē qōt!ē lexelāsēxs laē nā^ēnakwa laxēs 1
g'ōkwē k'ōxk!ōtelaxēs hoq!walēats!ē lālxama. Wā, g'il^lmēsē laēl

¹ *Glauz maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

3 lāxēs g'ōkwaxs laē hēx^ēidaem āx^ēēdxa lōq!wē qa^s gūxts!ōdēsa
 ēwāpē laq, qa nēgoyoxsdalēs. Wā, lā āx^ēēdxa hoq!waleatslē lāla-
 5 xama qa^s lā hāng'alīlas lāx mā'axdza^ēyasa lōq!wē ēwābets!āla.
 Wā, lā lex^ēēd lāxa hoq!walē qa^s lā lexstents lāx ēwābets!āwasa
 lōq!wē. Wā, lā k'īlētalaq qa lawāyēs ēg'īs^ēēnā^ēyas. Wā, g'īl^ēmēsē
 ēx^ēēn^ēx^ēīdēxs laēlewēstēndēq qa^s lā lexēdzōts lāxa lēbīlē ekdzō
 āmē lē^ēwa^ēya. Wā, lāxāē ēt!ēd lex^ēēd lāxa hoq!walē qa^s lex-
 10 ^ēstēndēs lāxēs ts!ēwasaq. Wā, lā hēx^ēsāem gwēg'ilaxa waōkwē.
 Wā, āl^ēmēsē gwālqēxs laē ēwī^ēla ts!ōkwa. Wā, g'īl^ēmēsē gwālēxs
 laē āx^ēēdxēs ha^ēnēmē qa^s ts!ōxūg'īndēq. Wā, g'īl^ēmēsē gwālēxs
 laē āx^ēēdxa āma^ēyē lālxama qa^s lā lāxa l!ēma^ēisē. Wā, lā
 15 mēn^ēx^ēīdxa hā^ēyā^ēlāmēnēxwē t!āt!ēdzēma qa^s xēx^uts!ālēs lāxa
 lālxamē. Wā, laanawisē lō^ē malgūnaltsema t!āt!ēdzēmē xēx^u-
 ts!ōyosēxs g'āxāē k'lōx^ēwūsdēsēlaq qa^s lā k'lōgwīlēlaq lāxēs
 g'ōkwē. Wā, lā k'lōgūnōlīlas lāxa ha^ēnēmē. Wā, lā xēx^ēūts!ālaxa
 t!āt!ēdzēmē lāxa xēgwats!ās lālxama qa^s lā xēq!ūxlēndālas
 lāxa ha^ēnēmē. Wā, lā gwēlaq qa hamēlq!ēx!ā^ēyēsēxa ha^ēnēmē.
 20 Wā, g'īl^ēmēsē gwālēxs laē lex^ēēdxa hōq!walē qa^s lā lexeyīnts
 lāxa t!ōts!ēx!ā^ēyasa ha^ēnēmē. Wā, lā hanal hē gwēg'ila lexeyīn-
 dalasa waōkwē hōq!walē lāq. Wā, āl^ēmēsē gwālēxs laē bōlē-
 yāla lāda hoq!walēg'īlats!ē ha^ēnēma. Wā, lā xāl!aqa gūq!ē-
 qasa ēwāpē lāq. Wā, lā āx^ēēdxa k'ō!p!āyasōx k'lāk!ōbanēx qa^s
 25 nāseyīndēs lāq. Wā, lā dzōpax ēwanā^ēyas qa k!ēsēs k!āftsālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets 40 sleepy. Generally (the people) go to || sleep immediately after having eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45 ish, | therefore it is called *hoq!walē*.

k'!alēla laqēxs laē hānx'LEnts lāxēs lēḡwīlē. Wā, lā ḡēḡ'ilīl maem- 26 delqūlaxs laē hānx'SENDEq lāxa lēḡwīlē. Wā, k'!ēst!a hēx'ēid nāsōDEX nāsema'yas qa yālēs kūnyadila. Wā, ḡ'il'mēsē ḡwāl k'!alēlaxs laē nasōDEX nāsema'yas. Wā, lā āx'ēdxā lālogūmē qa's hā'nōlīlēs lāxa hoq!walēḡ'i'lats!ē ha'nema. Wā, lā āx'ēdxēs 30 ts!ēslāla qa's k'!ip!īdēs lāxa hānx'LAakwē hōq!walē qa's lā k'!ipts!ālas lāxa lālogūme. Wā, ḡ'il'mēsē 'wil'īlts!āwēda ha'NE-maxs laē āx'ēdxēs L!ē'na qa's k'lūnq!ēqēs laq. Wā, lā hōxhax- 'wēdxā k'lūq!ēḡekwasa L!ē'na hānx'LAak^o hoq!walā. Wā, laem k'!ēs k'!ōk'!oxsemaqēxs laē hoxhax'wēda lāx ḡwēḡ'ilasaxa t!EX'ūsōsē, 35 yīxs ā'maē XESEMELElase'wēda hoq!walē lāXENS SEMSēX qaēxs ts!ēlts!EX'stoēna'ya hōq!walē. Wā, ḡ'il'mēsē ḡwāl hoxhaqūxs laē ḡēxaxēs ānēx'sā'yē. Wā, lā ts!ents!ENx'widxēs e'eyasowē. Wā, ḡ'il'mēsē ḡwālEXs laē beq!ūl'īda. Wā, lā q'lūnāla āem hēx'ēidaem mēx'ēdēda hamaag'olaxa hoq!walē qaxs beq!ūl'ē'maē. Wā, hē'mis 40 lāḡ'ilas āl'EM hoxhaqwa bāk'lūmaxa la dzāqwa. Wā, laem k'!ēs Lē'lālayo lāxa q!ēnemē lēlqwālaLa'ya yīxs lēx'a'fmaēda hayasek'āla Lē'wis sāsemē hoxhaqwaxa hoq!walē. Wā, lā 'nemx'ēidāla'mē hā'mēx'silaēna'yaq. Wā, laem ḡwāl lāxēq.

ḡ'il'EM Lōma q!ēk'!edza'ya hōq!walāxs laē ts!enk!ūl'īdayowa. 45 Wā, hēmis lāḡ'ila lēḡades hoq!walē.

1 Lily.¹—When the people have a winter dance, the owner of lily-
bulbs promises a lily-bulb-feast to the Sparrow Society. | In the
evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and
he carries them into the house, and he puts them down | near the
fireplace in the middle of the house; and he does not stop until he
thinks | he has enough to steam the bulbs. In the morning, when
day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is build-
ing up the fire in his house. | After he has put on the crosspieces
on the fire of his house, he throws the stones on to it; | and when he
has put all the stones on, he lights the fire under | both ends. Then
the wood begins to burn under the stones with which he is going to
15 cook the | bulbs. Then he takes a large square box and puts it down
close || to the fire in the middle, and he also puts down dishes | and
two tongs, and oil is put down. | Then he takes two large buckets and
goes himself | to draw fresh water, and he pours the water into the
square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh
water. | His wife takes a large, flat-bottomed, small-meshed basket
and | places it next to the box; and the woman goes and gets the |
lily-bulb-box. |

1 Lily.¹—Wä, g'il^émēsē ts!ēts!ēx^ídē g'ōkūlōtasa x'ōgwadāsa x'ō-
kūmēxs laē hēx^ída^{em} qasā x'ōkūmxa qaēda gwēgūdza. Wä,
g'il^émēsē dzādzaqwāfaxs laē āx^édxa lex^ayē q^as lā dālaqēxs laē
5 lents!ēs lāxa l!ēma^éisasēs g'ōkwē q^as lā xex^uts!ālasa t!ēsemē
lāxa lex^ayē. Wä, ā^émīsē gwanāla q^as lākwēsēxs laē ōxlōsdēsaq
q^as lā ōxlaēlelaq lāxēs g'ōkwē. Wä, lā ōxleg^alīlas lāx magⁱn-
walīsasa laqwawalīlasē, wä, a^émēsē gwālexs laē k'ōtaq laem
hēlala lāx q!ōlelalaxa x'ōkūmē. Wä, g'il^émēsē ^énāx^ídxa gaālāxs
10 laē ^éyālaqaxa gwēgūdza q^a lās lēlelk!ūsaxa ^énāxwa lēlaēnēnokwa
lē^éwa gwāts!emē, yīxs laālas laqōlīlaxēs g'ōkwē. Wä, g'il^émēsē
gwāl hawānaqōstālaxa leqwaxs laē xeqūyīndālasa t!ēsemē lāq.
Wä, g'il^émēsē ^éwilk^éyīndēda t!ēsemāxs laē menābōtsa gūlta lāx
^éwāx^sba^éyas. Wä, la^émē x'īqostāwēda t!ēqwapa^éyē q^a q!ō^élaslaxa
x'ōkūmē. Wä, lāxae āx^édxa ^éwālasē lāwatsa q^as g'āxē hā^énō-
15 līsas lāxa lāqwawalīlē. Wä, hē^émīsa lōelq!wē g'āx mex^éalēlēms;
wä, hē^émīsa k'īplīlāaa malts!aqa; wä, hē^émīsa l!ē^éna g'āx āx^éālī-
lēms. Wä, lā āx^édxa maltsemē āwā naengats!ā q^as lā xamax^éid
tsā lāxa ^éwē^éwāp!emē q^as lā gūxts!ālas lāxa lāwatsa. Wä, g'il-
^émēsē la elāq negōyoxsdālaxs laē gwāla. Wä, ā^émēsē la ēt!ēd
20 tsēx^éīda q^a qōqūt!alīlēsa āwā naengats!ēxa ^éwē^éwāp!emē. Wä,
la genemas āx^édxa ^éwālasē leq!exsd t!ōlt!ox^ésem lex^ayā q^a g'āxēs
hā^énālīlaxa lāwatsa. Wä, hēemxaāwīsa ts!ēdāqē la hā^énōlt!alīlaxa
x'ōgwats!ē xetsēma.

¹ *Fritillaria camtschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come 30 in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wä, g'il'mēsē 'nāxwa la gwalilaxs laē 'yālagēmōda mōkwē gwē-
gūda grayōl lāx 'nē'nēmōkwasa k'wēlaslē qa lā's ētsē'sta. Wä, 25
hēx'ida'mēsē lax'da'xwa ētsē'stelg'isē. Wä, g'il'mēsē g'āx aēdaa-
qaxs laē xwēlaqem la dādoqūma qaxs g'āx'maēda wōkwē
gwāts!EM hōgwēlela. Wä, g'il'mēsē 'wī'laēlēda gwāts!EMaxs laē
ē'tsē'stase'wa lēlaēnēnokwē. Wä, g'āx'mēsē g'ālag'iwā'ya mōkwē
ētsē'stelg'isa, yisa lēlaēnēnokwē. Wä, la'mē nēlasēxs lē'māē lāx'wī- 30
da. Wä, g'āx'ē hōgwēla. Wä, g'il'mēsē 'wī'la k'lūs'alilēxs laē
x'āx'witsē'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts'lāk'iyēs
qa's lēxlanowē lāxa legwilē. Wä, lā āx'ētse'wēda t'lōt!ox'semē
LEq!EXsd lēxā'ya qa's hāng'āgendēs lāxa x'ōgwats!ē xetsemas.
Wä, lā goxwax'da'x'sēs e'eyasowē lāxa x'ōkūmē qa's lā gūxts!ā- 35
las lāxa t'lōt!ox'semē LEq!EXsdē lēxā'ya. Wä, g'il'mēsē qōt!axs
laē hānts!ōts lāxa 'wālasē lōq!wa. Wä, lā gūqeyintsā 'wāpē lāq
qa's golg'elga'yēsēs e'eyasowē lāq, qa lawālēs dzeq!waq!ā'ya.
Wä, lā ts'lōkwa, laēda ma'lōkwē dāx'īdxa 'nal'nēmē lāxa g'ilsg'il-
t!a k'lip!ālaa qa's k'lip!idēs lāxa x'ix'EXSEMāla t'lēsema qa's lā 40
hāpstents lāxa 'wābets!āwasa āwāwē naengats!ā qa lawāyēsa
gūnā'yē k'wēk'lūtsemēq. Wä, lā k'lipstents lāxa 'wābets!āwasa
lāwatsa. Wä, āl'mēsē gwāl k'lipstālasa x'ix'EXSEMāla t'lēSEM lā-
qēxs laē maemdelqūlēda 'wāpē. Wä, g'il'mēsē medelx'widēxs laē
k'loxstentsa x'ōkwē'lats!ē t'lōt!ox'sem LEq!EXsd lēxā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. || Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They || pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ||
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close || to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

46 g'il^εmēsē la hānstalaxs laē ēt!ēd k'!ipstālasa holadē x'ix'EXSEMāla t!ēSEM lāq qa ālax^εidēs maēmdelqūlēda 'wāpē. Wā, k'!ēst!a ālaEM gēstalilēXS laē L!ōpa. Wā, lā k'!ōx^εwūstENDxa x'ōkwē!ats!ē qa^εs lā gūxts!ōtsa la q!olk^u x'ōkūm lāxa 'wālasē lōq!wa. Wā, lā
50 xwēlaqa hāng'āgensā LEQ!EXSDē lexā lāxa x'ōgwats!ē xETSEMA qa^εs gūxts!ālēsā k'!ilx^ε x'ōkūm lāq. Wā, g'il^εmēsē qōt!axs laē hānts!ōts lāxa ts!āts!ē 'wālas lōq!wa qa^εs gūqeyindēsā 'wāpē lāq, qa^εs golg'elga^εyēsēs e^εeyasowē lāq. Wā, g'il^εmēsē 'wī^εlāwē dzēdzEX^u-SEMA^εyas laē hānstENTS lāxa ts!Elx^usta 'wāpa. Wā, lāxaē k'!i-
55 p!itSE^εwēda x'ix'EXSEMāla t!ēSEMA qa^εs lā k'!ipstālas lāq. Wā, g'il^εEMxāāwisē maēmdelqūlē 'wapasēXS laē x'ōs^εid k'!ipstālasa x'ix'EXSEMāla t!ēSEM lāq. Wā, g'il^εEMxāāwisē L!ōPEXS laē āxwūstENDxa x'ōkwē!ats!ē LEQ!EXSD lexā^εya qa^εs lā gūxts!ōts lāxa ōgū^εla^εmaxat! 'wālas lōq!wa. Wā, āx^usāmēsē hē gwēg'ila. Wā,
60 āl^εmēsē gwāLEXS laē 'wīl^εg'elts!owēda x'ōgwats!ēx^εdē xETSEMA.

Wā, lā GENEMASA k'!wēlasē mex^εwelt!alilēlaxa lōelq!wē. Wā, hē^εmisa k'ayats!ē L!EXōSGEMA; wā, hē^εmisa L!ē^εna. Wā, lā āx^ε-dēda ma^εlōkwē bēbegwāNEMxa 'nal^εnemē āwā k'āk'ETS!ENAqa; wā, hē^εmisa 'nāl^εNEMēXLA lāxa lōPEMts!ā lōelq!wa qa^εs lā hā^εnōts!ēli-
65 las lāxa āxts!EWASASA L!ōpē x'ōkūma. Wā, lā tsēqasa 'wālasē kats!ENAq lāq qa^εs lā tsēts!ālas lāxa lōPEMts!ā lōq!wa. Wā, g'il^εmēsē ēk'!ōlts!ENDXS laē qās^εida qa^εs lā k'āg'alilas lāxa gEMxōtsālilasa āwīLElāsā t!EX^εila. Wā, āx^usā^εmēsē hē gwēg'ilaxa

side inside the door; and they continue doing so with | many empty 70 dishes. They only stop when cooked || lily-bulbs are in front of all of them. When they have done so, they take | oil and pour on much oil. When | this has been done, they take the large ladles and stir (the bulbs); | and after stirring them, they take the spoon-basket | 75 and give the spoons to those who are to eat the bulbs: || and when every one has a spoon, they put the dishes with the bulbs | in front of those who are to eat the lily-bulbs. When they have all been put down, | the guests take the spoons and begin to eat; | and after they have done so, they drink a little water, for | they do not want to get squeamish, because there is much oil in it, for || there is more oil 80 than lily-bulbs. It tastes bitter when there is only a little | oil with it: therefore they put much oil in, to remove the bitter taste. | After drinking, the guests go out. | That is all about one way of cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1 wash them in the same way as I | said before; and the only difference is that they are boiled, for | they pour them into a small kettle after washing them, and they take an || old mat and cover them over with 5 it. After that they tuck it in all round | inside of the small kettle, so that steam can not come through. | And after they finish this, they dip up some water and pour it over the | old mat covering; and when

q'lenemē lōpemtš:lā lōelq!wa. Wā, āl'mēsē gwālexs laē q!wālxo-
ts!ewak^usa q!ōlkwē x'ōkūma. Wā, g'il'mēsē gwālexs laē āx'ēdxa 70
L'lē'na qa's lā k'lūnq!eqasa q'lenemē L'lē'na lāq. Wā, g'il'mēsē
gwālexs laē āx'ēdxa 'wālasē k'ūts!enaqa qa's lā xwētelgēs lāq.
Wā, g'il'mēsē 'wi'la la xwēdekwa, laē āx'ēdxa k'ayats!ē L'exōs-
gema qa's lā ts!ewanaēsas lāxa x'ōx^ux'a^ulaxa x'ōkūmē. Wā,
g'il'mēsē 'wilxtoxa k'āk'ets!enāqaxs laē k'aēdzema x'ōx^ux'agwats!ē- 75
lē lōelq!wa lāxa x'ōx^ux'a^ulaq. Wā, g'il'mēsē 'wilg'alilexs laē
hēx'ida^uma k!wēlē dāxaxēs k'āk'ets!enaqē qa's 'yōs'idēq. Wā,
g'il'mēsē gwālexs laē xāLax'īd nax'īdxa 'we'wāp!emē qaxs
gwaq!elaē ts!enk!ūfela, qaxs xenlelaē q!ēqxa L'lē'na, yīxs hāē
q!ēgawa^uya L'lē'nāsa x'ōkūmē, qaxs lōmaē mālp!laxs hōlelqaaxa 80
L'lē'na; wā hē'mis lāg'ilas q!ēqxa L'lē'na qa lēmp!ex'īdēs mālp!lās.
Wā, g'il'mēsē gwāl nāqaxa 'wāpaxs laē hōqūwelsēda k!wēldē. Wā,
laem gwāl laxa 'nemx'īdāla hā'mēx'silāēnēq.

Boiled Lily-Bulbs.—Wā, g'a^umēs 'nemx'īdāla g'ada, yīxs hānx'len- 1
tse'waē. Wā, hēemxaa gwēg'ilasōxs laē ts!ōxwase^uwa yīxen g'ilx'dē
wāldema. Wā, lā lēx'aem ōgūqalayōsēxs hānx'laakwaē, yīxs ā'māē
gūxts!ōyolāxa ha'nemaxs laē gwāl ts!ōxwase^uwa. Wā, lā āx'ētse^uwēda
k'ā!k'lobanē qa's naseyindayowē lāq. Wā, g'il'mēsē gwāl dzōpase^uwē 5
āwēstās ōts!āwasa ha'nemē qa k!eāsēs ālaem k'ex^usālāsa k!ālela.
Wā, g'il'mēsē gwālexs laē tsēx'īdxa 'wā!pē qa's gūgelaya'yēs lāxa
nāseyayē k!āk'lobana. Wā, ā'misē k'āk'ots!ē'wa qa ēk!ōldza'yēsa

9 (the woman) thinks that the | water passes a little more than half
 the height of the lily-bulbs in the small kettle, she puts it on the ||
 10 fire. She does not leave it there a long time boiling, before | she
 takes it off of the fire. She takes off the covering, and | takes her
 small dish, which she brings and puts down, and also her oil and her |
 spoon. Then she takes the spoon and dips it into the | boiled lily-
 15 bulbs. Then she drains off the liquid; || and when all the liquid has
 run out, she pours (the bulbs) into a small dish, | and continues doing
 this with the others; and when they have | all been put into small
 dishes, she presses them with the back of the spoon, | until they are
 mashed; and when they are mashed, they are | like wet flour, she takes
 20 oil and pours it || in. There is much oil on them. After doing so,
 she eats with the | spoon. Now she does in the same way as | I
 said before. Lily-bulbs are never baked in ashes, for | they are very
 soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elder-
 berry-cakes. When winter comes, and when | the tribe of the owner of
 elderberry-cakes have a winter dance, (the owner) invites his |
 tribe at noon; for elderberry-cakes must not be eaten in the | morning,
 because they give stomach-ache. Therefore they just invite | those
 who are to eat the elderberries when they think that the people have

εwāpē lāx εwālalaasasa x'ōkūmē lāxa ha^εnemaxs laē hānx·Lents lāxēs
 10 legwīlē. Wā, lā k'lē's ālaem hēlq!ālaq gēg'ilīl maemdelqūlaxs laē
 hānx·sendeq lāxēs legwīlē. Wā, lā nāsōdex nāseya^εyas. Wā, lā
 āx^εēdxa lālogūmē qa^εs g'āxē k'ag'alilas. Wā, hē^εmisīlē's L!ē^εna Lē^εwis
 k'āts!ēnaqē. Wā, lā dāx^εīdxa k'ats!ēnaqē qa^εs tsēx^εīdēs lāxa
 hānx·laakwē x'ōkūma. Wā, lā x'āts!alaq qa^ε wī^εlāwēs εwāpaga^εyas.
 15 Wā, g'il^εmēsē wī^εlāwē εwāpaga^εyasēxs laē tsēts!ōts lāxa lālogūmē.
 Wā, āx^εsā^εmēsē hē gwēg'ilaxa waōk^u. Wā, g'il^εmēsē wī^εlaxs laē
 εwīlts!ā lāxa lālogūmē. Wā, la L!emkūlgēs ōxlā^εyasēs k'ats!ēnaqē
 lāq qa q!wēq!ūlts!ēs. Wā, g'il^εmēsē wī^εla la q!wōkwaxs laē yō
 gwēx'sa genk'ax qūxa. Wā, lā āx^εēdxa L!ē^εna qa^εs k'lūnq!ēqēs
 20 lāq. Wā, laem q!ēqxa L!ē^εna. Wā, g'il^εmēsē gwālēxs laē εyōs^εītsēs
 k'āts!ēnaqē lāq. Wā, ā^εmesē lā nāk'emg'iltewēx gwēg'ilasasa
 g'ilx'den wāldema. Wā, lā k'lē's dzamēsasō^ε lāxa gūna^εyē qaxs
 ālāē xās^εīdexs laē L!ōpa. Wā, laem gwāla.

Elderberry Cakes. - Wā, la^εmēsēn gwāgwēx's^εx'īdēl laqēxs laē
 25 ts!ēx'ts!ax^εīda. Wā, hē^εmaaxs laē ts!āwūnx^εīda yīxs laē ts!ē-
 ts!ēqē g'ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā Lē^εlāxēs
 g'ōkūlōtaxa la neqāla qaxs k'lē'saē ēx' lax ts!ēx'ts!ax^εse^εwaxa
 gaāla qaxs ts!ēx'semdzemaē. Wā, hē^εmēs lāg'ilas āl^εem Lē^εla-
 lēda ts!ēndzonokwaxs laē k'ōtax laem wī^εla gaaxstālēs g'ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wä, g'il^émēsē neqälaxs laē lē^élälase^éwēda ^énāxwa bēbegwanemxs 30
 laē ts!ēts!ēqa. Wä, g'il^émēsē la g'älēda lē^élälēlg'isaxs laē hēx^éi-
 da^éma genemasa ts!ēx^éts!ānaslaxa ts!ēndzowē xwāna^éfaida qa^és
 ēx^éwidēxēs g'ōkwē. Wä, g'il^émēsē gwālexs laē mex^éūt!alilelaxēs
 löelq!wē qa g'āxēs mexstälil lāx hēlk'ōtsälilas āwilelāsēs ts!ēx-
 ts!ax'ilats!ēlē g'ōkwa; wä, hē^émisēs āwāwē naengats!ä. Wä, 35
 hēmislēs ts!ēnats!ē xāxadzema; wä, hē^émisa l!ē^éna. Wä, g'il^émēsē
^éwi^éla g'āx gwälila laē ^éyālaqasa g'ayōlē lāx ^éne^émēmotas qa lās
 tsāx ^éwāpa. Wä, g'il^émēsē g'āxēda tsāx^édaxa ^éwāpaxs laē qōqūt!a-
 lalilēda āwāwē naengats!āxa ^éwāpē. Wä, lä āx^éēdxaxēs k'ayats!ē
 yīxaaxa ts!ēdāqē qa g'āxēs gwälila lāxēs k!waēlasa gēmxōtsälilas 40
 āwēlelas t!ēx'ilāsa ts!ēx^éts!ax'īlats!ē g'ōkwa. Wä, g'āx^émē hō-
 gwilelēda lē^élānemē qaxs lē^émaē yāla ētsē^éstase^éwa. Wä, g'il^émēsē
^éwi^élaēlexs laasē ts!ōx^éūg'ıntse^éwēda löelq!wē. Wä, g'il^émēsē gwā-
 lexs laē x'ākūyīndxa ts!ēnats!ē xāxadzema. Wä, lä āx^éwülts!älaxa
 ts!ēts!ēndzowē qa^és qwēlälēx yaēltsēma^éyas k'ādzekwa. Wä, lä 45
 pelx'alts!älasa maēmalēxa tsēndzowē lāxa ^éna^éneimēxla löelq!wa.
 Wä, g'il^émēsē q!wālxots!ēwakwa löelq!wāxs laē gūq!ēqasō^ésa ^éwe-
^éwāp!ēmē. Wä, ā^émēsē la hē gwaēlexs laē k!wē^élāla denxelēda
 ts!ēx^éts!ax'laxa ts!ēndzowē. Wä, laem ^énēx^é qa pēx^éwidēsa la
 pēx^éstalil ts!ēndzowa. Wä, g'il^émēsē gwäl denxelēda ts!ēx- 50
 ts!ax'laxa ts!ēx^éināsa mōsgēmē ts!äq!älā q!ēmq!fōmdemaxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit
down by the side of | the dishes in which the elderberries are rubbed.
Each takes hold of a soaked | elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up || into the elderberry-
cakes. When they are all | in pieces, they rub them with the open
right hand, so that they become really thick | and well mixed with
water. After doing so, they take | oil and pour it into the whole
number of dishes. | They put in much oil; and after doing so, they
60 give || the spoons to the guests; and after every one of those who are
to eat the elderberries have one, | they carry the elderberry-dishes,
one for each six | men, and immediately the guests begin to eat the
elderberries. They | just suck out the juice and blow out the seeds, |
65 but the old people swallow them with the seeds. || After they have
eaten, water is passed around, and they | rinse their mouths, because
seeds remain | inside the mouth. After doing so, they drink a little |
water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles |
when I talk about the salal-berries when these are picked, | for the
elderberries get ripe first of all the various kinds of berries. That is |
why they go first to pick these. |

- 52 ^εwi^εla^εma hã^εyãlãs ^εne^εmēmotasa ts^εlëx^εts^εlãnasë la k^εl^εsügelilaxa
yilyats!ãxa ts^εlëndzowë lölq!^εwa. Wã, lãx^εda^εxwë dãx^εidxa pëgë-
kwë ts^εlëndzowa qa^εs q!^εwëq!^εülts!^εalëq yixs laë la lem^εx^εwalts!ãwë
- 55 ^εwãpalas, yixs lae ^εwiwelaqaxa ts^εlëndzowë. Wã, g^εil^εmësë ^εwi^εwelx^ε-
sëxs laë yilselgësës hëlk!^εôts!^εãna^εyë lãq qa ãlak!^εälës gënk^εaxs
laë lel^εgã lë^εwa ^εwãpaga^εyas. Wã, g^εil^εmësë g^εwãlexs laë ãx^εë-
tse^εwëda L!^εëna qa^εs k!^εünq!^εeqës lãx ^εwãxëxlaasasa lölq!^εwë. Wã,
laem q!^εëqxa L!^εëna. Wã, g^εil^εmësë g^εwãlexs laë ts!^εwanaëdzemëda
- 60 kãk^εets!^εenaqë. Wã, g^εil^εmësë ^εwilxtowëda ts!^εx^εts!^εax^εlaxs laë k^εax-
dzamölilema ts!^εets!^εex^εts!^εãla lölq!^εwa lãxa q!^εëq!^εel!^εökwë bëbë-
gwãnema. Wã, hëx^εida^εmësë ts!^εx^εts!^εax^εidex^εda^εxwa. Wã, la^εmë
ãx^εda^εx^εem k!^εümtãlax ^εwãpaga^εyas qa^εs pöx^εälëx mek!^εüga^εyas.
Wã, laãlas ^εwi^εla^εëgm neqwësö^εsa q!^εülsq!^εülyakwë lë^εwës mäk!^εü-
65 gã^εyë. Wã, g^εil^εmësë ^εwi^εlaxs laë tsayanaëdzemëda ^εwãpë qa ts!^ε-
wël!^εexödës qaxs laë gwël!^εl!^εexawa^εya mek!^εüga^εyasa ts!^εx^εts!^εax^ε-
së^εwas lãx ãwël!^εexawa^εyas. Wã, g^εil^εmësë g^εwãlexs laë xãl!^ε-
x^εid nãx^εid lãxa ^εwãpë. Wã, hëx^εida^εmësë la hõqüwelsexs laë
g^εwãla.
- 70 Wã, ãlemfwißen g^εwãgwëx^εs^εälãl lãxa k^εl^εsë yiltsemek^ε ts!^εlëndzowa
qenlõ hël g^εwãgwëx^εs^εãlasla nek!^εülë qõ lãl nekwasö^εlõ qaxs lëx^εa-
^εmaë g^εil L!^εõpa ts!^εx^εinãsa ^εnãxwax ^εnã^εnelëmasa. Wã, hë^εmis
lãg^εilas lëx^εaem g^εil ts!^εx^εasë^εwë.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wā, la^εmēsēn ēdzaqwal gwāgwēx^sālal lāxa hānx[·]laakwē ts^lēx[·]ina, yīxs k[·]lēs^εmaē gütlēda, yīxs lēx[·]a- 75 ^εmaēda laelk[·]wana^εyē xēnlela ts^lēts^lēx[·]bēsxa ts^lēx[·]ina. Wā, hē^εmis g[·]il ts^lēx[·]īdxa ts^lēx[·]ināxs hē^εmaē ālēs lēnlēnx^sema yīxs g[·]il^εmaē dōx^εwalelaxa ts^lēx[·]ināxs laē lēnlēnx^sema, laē āx^εēdxēs t^lōlt^lōx[·]semē lālxama qa^s lā ts^lēx[·]a. Wā, g[·]il^εmēsē lāg[·]aa lāxa ts^lēx[·]mesaxs laē k[·]lūlp[·]lēdxa ts^lēx[·]ina lāxēs ^εnāl^εmēmx[·]lalaē- 80 na^εyē qa^s k[·]lūlpts[·]lālēs lāxēs ts^lēnats^lē lālxama. Wā, g[·]il^εmēsē qōt^laxs laē hēx[·]īdaem la nā^εnakwa lāxēs g[·]ōkwē. Wā, lā hāng[·]alilaxēs ts^lēnats^lē lālxama qa^s āx^εēdxēs ha^εnēmē. Wā, lā k[·]lōqūlaqēxs laē lents^lēs lāxa l[·]ema^εisē. Wā, hāng[·]alialisāxs laē mēnx[·]īdxa t^lāt^lēdzemē qa^s lā k[·]lats[·]lālas lāxēs ha^εnēmē. Wā, 85 laem aēkila qa k[·]lēāsēs lāsa ēg[·]isē k[·]lūtāla lāxa t^lāt^lēdzemaxs laē k[·]lats[·]lālas lāxa ha^εnēmē. Wā, g[·]il^εmēsē neḡoyoxsdālaxa t^lāt^lēdzemaxs g[·]āxaē k[·]lōqūlēsxaxa t^lāt^lēdzemts[·]lāla ha^εnema qa^s g[·]āxē hāng[·]alilas lāxēs ts^lāts^lēx[·]silasaxa ts^lēx[·]ina. Wā, lā āx^εēdxēs ts^lēnats^lē t^lōlt^lōx[·]sem lēxa^εya qa^s lā güqāsasa ts^lēx[·]ina lāxa 90 ts^lēx[·]īfats^llē ha^εnema. Wā, g[·]il^εmēsē ^εwī^losexs laē tsēx[·]īdxa hōlalē ^εwāpa qa^s lā güq[·]ēqas lāq. Wā, lā āx^εēdxa k[·]lāk[·]lobanē qa^s nāseyindēs lāq. Wā, lā hānx[·]lents lāxēs lēḡwilē. Wā, lā q[·]lāq[·]lalalaq qa medelx[·]widēs. Wā, g[·]il^εmēsē medelx[·]widēxs laē hānx[·]sendeq qa^s nasōdēx naseya^εyas. Wā, lā āx^εēdxēs lālogūmē 95

96 covering. She takes her small dish | and spoon and puts them down
 by the side of the small kettle | in which the elderberries have been
 cooked. She takes her spoon and pokes under the | boiled elder-
 berries, and lifts them up and puts them into | the dish from which
 the elderberries are eaten; and after she has done so, she turns her
 100 spoon over and || presses it into the boiled elderberries, which are
 still in bunches on the stems. | Now she breaks them to pieces; and
 when they get thick and pasty, she | takes oil and pours it over them.
 After doing so, she | takes her spoon and again presses (the elder-
 berries) with the back of the spoon. | After doing so, she licks off the
 5 juice from the spoon and || puts it down. Then she takes a cedar-
 stick and splits it so that it is like | a pair of tongs. She takes a
 piece of split cedar-bark and ties it on one end to | keep it from
 splitting, and the tongs are one span | in length. When the tongs are
 finished, they | are used like a fork. She puts them into the boiled ||
 10 berries which are mixed with the stems. Then she puts (the tongs)
 into her mouth and sucks out the juice; | and when all the juice has
 been sucked out, she blows out the stems and the | seeds. She con-
 tinues doing so while she is eating the boiled | elderberries. After
 she has done this, she puts away what is left, | so that she can eat it
 15 after a while. Then she takes up some water and || rinses her mouth,
 so that the seeds that are in her mouth may come out. | After she

96 LE⁶wis k'ats!enaqē. Wā, lā k'anōlīlasēs lālogūmē lāxēs ts!ēx'i-
 †lats!ē ha⁶nema. Wā, lā āx⁶ēdxēs k'ats!enaqē qa⁶s tseyābōdēs lāxa
 hānx'laakwē ts!ēx'ina qa⁶s lā tsēt's!ōts lāxa ts!ēx'ts!anats!ēlē
 lālogūma. Wā, g'il⁶mēsē gwālexs laē nelālāmasxēs k'ats!enaq⁶xs
 100 laē q!ōtelgēs lāxa hānx'laakwē ts!ēx'ina yixs āxāla⁶maēs ts!ēna-
 nowē. Wā, laem q!wēq!ūtts!ālaq. Wā, g'il⁶mēsē lā genk'axs laē
 āx⁶ēdxa l!ē⁶na qa⁶s k'lūnq!ēqēs lāq. Wā, g'il⁶mēsē gwālexs laē
 āx⁶ēdxēs k'ats!enaqē qa⁶s ēt!ēdē q!ōtelgēs āwēg'a⁶yas lāq. Wā
 g'il⁶mēsē gwāla laē k'elgeleg'indxēs k'ats!enaqē. Wā, lā g'īg'a-
 5 līlasēxs laē āx⁶ēdxa k!wa⁶xlāwē qa⁶s xōx⁶widē qa yewēs lā gwēx'sa
 ts!ēslāla. Wā, la āx⁶ēdxa dzexekwē denasa qa⁶s yil!exlendēs
 qa klēsēs hēk!ōt!ēd xōx⁶sa. Wā, la †nemp!enk⁶ē †wāsgemasas
 lāxens q!wāq!wax'ts!āna⁶yēx. Wā, g'il⁶mēsē gwāla k'libayowē hā-
 †ma⁶yōxs laē k'lip!its lāxa hānx'laakwē q!wēq!walewak⁶ LE⁶wē
 10 ts!ēnanowē ts!ēx'ina qa⁶s k'lipq!edzendēs. Wā, lā klūmtelgēq.
 Wā, g'il⁶mēsē †wīflāwē saaqas laē pōx⁶ōlex ts!ēnanowas LE⁶wēs
 mek'lūga⁶yē. Wā, āx⁶sā⁶mēsē hō gwēgilaxs ts!ēx'ts!ax'aaxa hānx'-
 laukwē ts!ēx'ina. Wā, g'il⁶mēsē gwālexs laē g'exaxēs ānēx'sā⁶yē
 qa⁶s ēt!ēdēl ts!ēx'ts!ax⁶īdleq. Wā, lā tsēx⁶īdxa †wāpē qa⁶s ts!ē-
 15 wēl'exōdē qa lawāyēsa lā k!wēk!ūtāla maemk'lūgēsa ts!ēx'ina lāx
 āwēl'exāwa⁶yas. Wā, g'il⁶mēsē gwālexs laē xāl'ex⁶īd nāx⁶īdxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry 15
cake; and when || there is a piece in each dish, she goes to draw water
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

°wāpē. Wā, g'il°mēsē gwālexs laē hēlēg'intsā L'ōbekwē. Wā, 117
laem ts'epas lāxa L'ēna. Wā, hēem lāg'ilas hē gwēx'°itsā L'ōbe-
kwē qa's k'lēšē ts'lex'semselā. Wā, laem gwāla lāxa ts'lex'ina.

Salal-Berry Cakes.—Wā, la°mēsēn gwāgwēx's'x'°idēl laq°xs laē 1
q'wēsase°wēda hēyadzō t'ēqa, yixs hē°maē gil āx'ētsō°sa ts'ēdāqēs
lōelq'wē, qa's g'āxō mex'ālilelas. Wā, lā tsēx'°idxa °wāpē qa's
gūgeg'indālēs lāxa lōelq'wē. Wā, g'il°mēsē q'wālxōts'ēwax'sa
°wāpaxs laē āx'ēdxa q'lōyaakwē k'ādzekwa. Wā, lā g'ābalēla- 5
qēxs laē ts'lōxūg'indālaq. Wā, laem dzeg'ēlegēsā q'lōyaakwē
k'ādzek° lāq qa lawāyēsa dzēdzegūg'a°yas. Wā, g'il°mēsē lu
ēgeg'raxs laē āx'ēlxēs hēyadzoats'ē negūdzwōē t'ēqa qa's qwē-
lēyindēx t'ēmak'ēya°yas. Wā, lā āxōdex yikūya°yas. Wā, lā
āxālaxa pūqēya°yē k'ēk'°lōk'wa qa's āxālilelēs. Wā, lā āx°wūl- 10
ts'lōdxa hēyadzowē negūdzwōē t'ēqa. Wā, lā k'°lōk'lūpsālaq qa
sēsek'lax'sē lāxēs āwāsgemasē. Wā, lā pelx'ts'lālasa °nāl°nemxsa
k'lōp'lāwē lāxa °nāl°nemēxla lōq'wa. Wā, laem sek'°ēxla lōel-
q'wa lāxa °nemxsa hēyadzowē negūdzwō t'ēqa. Wā, g'il°mēsē
q'wālxōts'ēwakwēda lōelq'wāxs l-ē tsā lāxa °wāpē q'°s lā qap'lē- 15
qēlas lāq. Wā, g'il°mēsē lā °wīla lā q'lōgūlilx' °wāpaxs laē āx'ēd-
xa lē°wē°yē qa's nākūyindēs lāxa t'exts'lālāxa hēya'izowē negūdzwō
t'ēqa. Wā, laem hēx'sāl gwaēlē lālaal lāxa lāla °nāx'°ilēlx'
gāilē. Wā, laem xamastalilē t'ēltalilxa gānolē. Wā, g'il°mēsē
°nāx'°idxa gāilāxs laēda hā°yāl'a lē°lālxēs g'ōkūlōtē qa g'āxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!Ext!aqa lāxa hēyadzowē t!Eqā. Wā, g'il^εmēsē g'āx ^εwī^εlaēLEXS
laē mōp!enē^εstēda hā^εyal^εa ētsē^εsta laasa ts!Edāqē āxōdxa lē^εwa^εyē
naḡmaliltsa lōelq!wē. Wā, lā q!wālxogwāga^εya ^εnāl^εnēmōkwē
hē^εfa lāx ^εwāxēxlaasasa lōelq!wē qa^εs k'lūs^εālilEXS laē āxstendā-
25 lasēs ^εwax^εsolts!āna^εyē lāxa hāpstalilē t!Eqā. Wā, lax^εda^εxwē
gōlx^εīdxa t!Eqā qa^εs lōxsēm^εilēq; wā, g'il^εmēsē ^εwī^εlōstaxs laē
q!wēs^εīdeq. Wā, hē^εmis la ts!ema^εnākūlatsa lōxsēmē t!Eqā. Wā,
āl^εmēsē g'wāl q!wēsaqēxs laē ^εwī^εla. Wā, laem g'ēnx^εīdēda
^εwāpalas. Wā, laem g'wāla q!wēsāxa t!Eqā; wā, hālēda ts!Edāqē
30 āx^εēdxa l!lē^εna qa^εs k'lūnq!Eqēs lāq. Wā, laem q!lēqxa l!lē^εnāxs
laē k'lūnq!Egēm^εq. Wā, g'il^εmēsē g'wālexs laē āx^εēdēda ts!Edā-
qaxēs ts!ōlōlag^εats!ē l!EXōsgēm qaxs hē^εmaē k'ats!Enaqēltsa ts!ō-
lolaqa hēyadzowē negūd^εzō t!Eqā qaxs ts!ōts!Eleg^εaēda ts!ōlolaqē
k'ats!Enaqā. Wā, lā k'ēs āwelx^εes ts!ōl^εīdexs laē g'wāl ^εyōselaxa
35 hēyadzowē negūd^εzō t!Eqā, hē g'wēx^εsa k!wēk!wageg^εa k'ats!Ena-
qaxs g'il^εmaē ^εyōs^εīdayō lāxa hēyadzowē negūd^εzō t!Eqaxs hē^εmaē
ālēs alōlaqē laē hēx^εīdaem la ts!ōts!Elg^εax^εīda. Wā, hē^εmis
lāg^εilas lēx^εaem ^εyō^εyats!ēda ts!ēts!ōlolaqē k'āk^εets!Enaqxa hēya-
dzowē negūd^εzō t!Eqaxs k!wēladzemaē qaxs k!lēsaē k'lūtāla lāq.
- 40 Wā, ā^εmēn ^εnēx^εqēn yāwas^εīlē g'ūyōyō^εwīd g'wāg'wēx^εs^εx^εīd lāq.
Wā, lā ts!Ewanaēdzema ts!ēts!ōlolaqē k'āk^εets!Enaq lāxa k!wēlaxa
hēyadzowē negūd^εzowē t!Eqā; wā, g'il^εmēsē g'wālexs laē k'agēmli-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

lelayewēda t!ēt!exts!āla lōelq!wa lāxa k!wēlē. Wā, laēmē q!ēq!e- 43
L!ālaxa ʿnālʿnemēxla lōelq!wa. Wā, g!ilʿmēsē ʿwīlʿgalilēda lōel-
q!wāxs laē hēxʿidaēm ʿnāxwa ʿyōsʿitsēs tsēt!ōlolaqē kʿākʿets!enaq 45
lāxa lōxts!āla q!wēdzekʿ hēyadzowē t!ēqa. Wā, g!ilʿmēsē ʿwīʿlaxs laē
hēxʿidema kʿūgʿililema t!ēt!extlagats!ēxʿdāxa q!wēdzekwē hēya-
dzowē t!ēqa qaʿs lā k!ikʿagalilem lāx gemxōtsālīesa t!exʿflāsa
t!ēqēʿlats!ē gʿōkwa. Wā, hēxʿidaēmēsē la hōqūwelsēda k!wēldē.
Wā, laēm hēwāxa nāgēkʿelax ʿwāpē. Wā, laēm gwāl lāxēq. 50

Raw Salal-Berries (Kʿelxʿkʿlaxʿaxa nek!ūlaxs bē q!ayōqwa).--- 1
Wā, hēʿmaaxs gʿālaē gʿāx nāʿnakwēda ts!edāqaxs lāxʿdē nēkwaxa
q!ayōqwa nek!ūla; wā, lā lāʿwūnemas lēʿlālaxōs gweʿyō qaʿs lē-
ʿlalaseʿwa, qaʿs q!ēq!exʿnōtxa q!ayōqwa nek!ūla. Wā, g!ilʿmēsē
gʿāx ʿwīʿlaēla lēʿlānemasēxs laē hēxʿidaēma ts!edāqē āxʿēdxa g!il- 5
dedzowē ts!ēq!ats!ō lēʿwaʿya qaʿs lā lepdzamōlīlas lāxes nekwē-
leg!ilēxa q!āyoqwa nek!ūla. Wā, lā lāʿwūnemas āxʿēdxa nek!ūl-
ts!āla lēxaʿya qaʿs lā qapanaēselasa q!ayōqwa nek!ūl lāx l!āsex-
dzamāʿyasēs lēʿlānemē. Wā, āʿmisē gwanāla qa labalilēsēxs laē
ʿwīlʿflts!āmaseq, yīxs laālēš gēnemē k!ūnxts!ālasa l!ēʿna lāxa 10
ts!ēts!ēbats!ē. Wā, g!ilʿmēsē ʿwīʿla k!ūnxts!ēwakūxs laē āxʿēdē lā-
ʿwūnemēsēq qaʿs lā hānāqelas lāxa nek!ūlē. Wā, lēem āem gwe-
nāla qa hēltslapelēsa bēbēgwānemē lāx āwālagōlīlasasa ts!ēts!ē-
bats!ē. Wā, laēm maēmālaseʿwēda ʿnālʿnemēxla. Wā, g!ilʿmēsē
ʿwīlʿgalilēda ts!ēts!ēbats!āxs laē hēxʿidaēma k!wēlē dāxʿidxa ʿnāl- 15
ʿnemēxla nek!ūla qaʿs kʿatsendēs lāxa l!ēʿnāxs ts!ēbats!ēts!ālaē.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wä, g'il'mēsē la 'wī'la la t!et!epsema nek!ūlaxa L!ē'nāxs laē k'!E-
 lōdxa L!ē'nāxs laē āxwüstendeq qa's 'nal'nemsgememqēqēxs laē
 q!ek'ālaq lāxēs yisx'enē. Wä, g'il'mēsē 'wīl'g'elenxs laē ts!EXLEN-
 20 deq lāxa lēgwilē qa's ēt!ēdē dāx'idxa 'nemxlālā. Wä, lāxaē
 hēemxat! g'wēx'ideq. Wä, lā 'nāxwaem hē g'wēgwälēg'fililēda waō-
 kwē k!wēla. Wä, g'il'mēsē 'wī'laxs laē hēx'idaem 'nāxwa hōqū-
 welsa. Wä, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!E-
 laaq lāwāyēs ēx'p!aēl!EXawa'yē yis ēx'p!Esgema'yasa nek!ūlē.
 25 Wä, hē'mis k!ēsēlas nāx'idxa 'wāpē. Wä, hē'mis lāg'ilas ts!EXLā-
 laxa yisx'enesēs q!eg'elēnakwaxs gwāq!Elaaq lālax yāyanemasōsa
 ēq!ēnoxwē qaxs laē hasā'yasa bēgwānemaxs laē q!ek'ālaxa ne-
 k!ūlē k!ūt'enēq. Wä, hē'mis k!ilemsē. Wä, laem ālak!āla g'wāf
 lāxa nek!ūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzēdzowē).—Wä, hēem g'il āx'ē-
 tsō'sa ts!edāqēs lōelq!wē qa g'āxēs mexstālit lāx g'emxōtstālitās
 t!ex'ilāsa t!ext!agats!āxa q!ēdzēdzowē g'ōkwa; wä, hē'misa L!ē'na,
 lē'wis ts!ololagats!ās L!EXōsgema; wä, hē'mislēs āwāwē naēngu-
 5 ts!ā, qa g'āxēs hāx'hānēla; wä, hē'misēs g'ilsg'ildēdzowē lēl'wa'yā.²
 . . . Wä, g'il'mēsē q!wēl'ēdēda yāq!ent!ālaxs laē āx'ēdē genemasa
 k!wēlasaxa q!ēdzats!ē xaxadzema qa's qwēfeyindēx t!emāk'iyā'yas.
 Wä, lā āx'wūlts!ālaxa q!ēdzēdzowē t!ēqa, qa's qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wā, lā ts!āslāxa ma!ōkwē e'etsē'stelg'isa. Wā, lax'da'xwē pēpelx'ts!ālasa maēmadexsa lāxa 'nā!nemēx'La lōq!wa. 10 Wā, g'il'mēsē la q!walxōts!ēwakwa lōelq!waxs laē g'enwax 'wī-wābets!āwasa lōelq!wē. Wā, g'il'mēsē gwālexs laēda ts!edāqē hēlg'ilgē lāx k!wēlekwasēs lā'wūnemē, qa g'āxēs q!wēsa yīselgēxa q!ēdzedzowē t!ēqa. Wā, hēx'ida'mēsa 'waxōkwa hā'yā!sa g'āx q!wāqāli, qa's g'āxē k!ūsāgelilaxa q!ēsq!adzats!ēlē lōq!wa. Wā, 15 hēx'ida'mēsē 'nāxwa dāstendxa 'nā!nemixsa pēgēk' q!ēdzedzō t!ēqa, qa's k!ōxsemdēqēxs laē p!ōp!oxsālaq. Wā, g'il'mēsē 'wī'wūlx'sexs laē hēlox'send q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas'īd q!ap!ēx'īdxa la q!wēq!ūlts!aak' q!ēdzedzo t!ēqa, qa's texsemdēq qa's q!wētsemdēq yīsēs 'wāx'sōlts!ānā'yē e'eyasā, qa lōxsemēs. 20 Wā, lā q!wēs'ēdeq. Wā, lā k!ēst!a gēg'ililexs laē 'mē'x'sents lāx 'wapalāxsa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē lōq!wa. Wā, lā la'x'usēmtsēs hēlk'!ōts!ānā'yē lāq qa pexsemx'īdēs. Wā, g'il'mēsē la pexsemxs laē yelselg'intsēs hēlk'!ōts!ānā'yē lāq. Wā, k!ēst!a gēg'ililexs laē ālak!āla la genx'īda, qaxs laē 25 x'īdzeltēda lōxsemx'dē, yīx yīlsasōx'dās. Wā, g'il'mēsē la ālak!āla la genk'axs, laē gwāla yēyīselg'esaq. Wā, lā ts!ents!enx'wīdxēs e'eyasowē. Wā, g'il'mēsē gwālexs laē qās'ida, qa's lā xwēlaqa k!ūs'āli, qa's lā k!wēlēmli. Wā, lāla genemasā k!wēlasē āx'ēdxēs q!ēlwasē xetsema, qa g'āxēs ha'nēl lāx k!wāēlasas. 30 Wā, lā qwēleyindex t!emak'eya'yas. Wā, g'il'mēsē paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
 kelp and gives it to the two messengers. | One of them bites off the
 string with which the mouth of the kelp bottle is tied; and, after tak-
 35 ing off || the string, he holds it with his right hand, and | squeezes the
 oil out on the rubbed currant-cakes, while | the other one holds the
 head of the kelp bottle with his left | hand, and he squeezes it
 with his right hand, so that the oil comes out | at the mouth. If the
 oil does not come out easily, because it is thick || in cold weather,
 40 then the two messengers take hold, one of each end, | of the oil-
 bottle. They stand one each side of the fire in the middle of the
 house, | and they pull the kelp bottle containing the oil backward
 and forward over the fire in the middle of the house. | When the oil
 is melted, then they begin to pour it over the | currant-cakes in the
 45 dish. They put on much oil, and || continue doing so with the others.
 After oil has been poured on all of them, | they take the horn-spoon
 basket and | distribute the spoons among the feasters. After this
 is done, they put | the currant-dishes in front of them, | one dish for
 each six men. As soon as || all (of the berry-dishes) have been put
 50 down, the guests begin to eat the berries. | They are told to eat
 everything that is in the dish; and this they do, for | these berries
 are never taken home when they are eaten in the house of the owner, |

32 kūya^εyas laē pax^εāliṭaq. Wā, lä q!Elx^εülts!ōdxa L!ē^εnats!āla ^εwālas
^εwā^εwadāxs laē ts!ās lāxa ma^εlōkwē ^εetsē^εstelg^εisa. Wā, läda
^εnemōkwē q!Ek^εōdex mōgūxsta^εyasa ^εwā^εwadē. Wā, g'il^εmēsē lawā-
 35 ya mōx^uba^εyas āwāxsta^εyasēxs laē dālasēs hēlk^ε!ōts!āna^εyē laqēxs
 laē ts!EtX^εaqelasa L!ē^εna lāxa yilēkwē q!ēdzedzo t!Eq, yixs laalē-
 da ^εnemōkwas dāhaxa ōxla^εyasa ^εwā^εwadē, yisēs gemxōlts!āna^εyē
 a^εyasowa. Wā, la x'ik^εasēs hēlk^ε!ōts!āna^εyē qa lōlts!ālēsa L!ē^εna
 lāx āwāxsta^εyas. Wā, g'il^εmēsē q!ēmsa lawālēda L!ē^εnāxs gen-
 40 k'aaxs ^εwūdā'laē; wā, lāx^εda^εxwa ^εetsē^εstelg^εisē dādebēxa L!ē^ε-
 nats!āla ^εwā^εwadē, qa^εs lä lāx^εwalil lāx ^εwāx^εsanāhila laqwāwalil-
 laxs laē ts!āts!engūlālasa L!ē^εnats!āla ^εwā^εwadē lāxa laqwāwalilē.
 Wā, g'il^εmēsē yax^εidēda L!ē^εnats!āwasēxs laē ts!EtX^εaqas lāxa lox-
 ts!āla yilēk^u q!ēdzedzō t!Eq. Wā, laem q!ēqxa L!ē^εna. Wā, lä āx^u-
 45 sā^εmēsē hē gwēg'ilaxa waōkwē. Wā, g'il^εmēsē ^εwi^εla la k'lūnq!ēge-
 kūxs laē āx^εēdex^εda^εx^uxa ts!ōlolagats!ē L!EXōsgēma, qa^εs lä ts!E-
 wanaēselas lāxa k!wētē. Wā, g'il^εmēsē gwālexs laē k'ax'dzamōli-
 lēlasa q!ēq!ēsq!adzats!ēlē lōelq!wa lāxa q!ēsq!aslaq. Wā, la^εmē
 q!ēq!alālēda bēbegwānemaxa ^εnā^εnemēxla lōq!wa. Wā, g'il^εmēsē
 50 ^εwilgalilēxs laē hēx^εidaem ^εnāxwa q!ēsq!as^εidēda k!wēlaq. Wā,
 la^εmē āxsō^ε, qa^εs ^εwa^εwi^εlaēxēs lēloqūla. Wā, hē^εmīs gwālē qaxs
 k!ēts!ēnoxwāē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs ʼnēkʼaʼlāēda gʼlɪxʼdā begwānema. 53
Wā, hēʼmis lāgʼilas ʼwaʼwɪʼlāaq. Wā, gʼilʼmesē ʼwɪʼlaxēs lēloqūlāxs
laē hōqūwēlsa. Wā, laʼmē gwāl lāxa qʼlédzédzowē tʼlEqa. 55

Raw Currants.—Wā, lā kʼ!ɛlɪxʼkʼ!axʼsōʼemxatʼlēda qʼlēsena. Wā, hēʼmaaxs gʼāxaē nāʼnakwēda tsʼlédāqaxs qʼlēsēxʼdāxa qʼlēsēna, wā, lā āxkʼ!ālaxēs lāʼwūnemē qa āxʼēdēsēxa lōqʼwē, qa gʼāxēs kʼaēl lāx kʼlūdzēlasas. Wā, hēxʼidaʼmēsa tsʼlédāqē qwēʼeyindex tʼlēmā-kʼEyaʼyasēs qʼlédzadzē lexaxya. Wā, lā ʼwāxʼsanāʼlilxa qʼlédzadzāxs laē kʼlūdzēnōlilaq. Wā, lā kʼaēl ʼwālasē lōqʼwa lāx Lʼāsanāʼlilasa qʼlédzadzē lexaxya. Wā, hēʼmis la dāʼltsʼlālasdaʼxʼsēxa qʼlēsēna lāxa lexaxyē, qaxs lā kʼimtsʼlālas lāxa lōqʼwē. Wā, gʼilnaʼxwa-ʼmēsē ʼwɪlɡʼɛlɛnē yɪsʼxʼenasēxs laē tsʼ!ɛxlentsa kʼemtkʼatmōtē yɪsʼxʼen lāxēs legwɪlē. Wā, lā āxʼsaʼmēsē hē gwēgʼilēda tsʼlédāqē 65 lēʼwis lāʼwūnemē hahanakwapʼ!ɛxs kʼimtaē. Wā, gʼilʼmēsē ʼwɪʼlā la kʼimdekwa qʼlēsēnāxs laē lēʼlālēda begwānemaxēs gwēʼyōwē qaxs lēʼlālaseʼwa lāxēs lēʼlālā lōʼxs hāē lēʼlālaseʼwēs ʼnēʼmē-motē. Wā, gʼilʼmēsē la lēʼlālē lāʼwūnemasēxa qʼlēsqʼaslaxa kʼ!il-xē qʼlēsena, laē āxʼēdxa lēʼna lēʼwa tsʼ!ōlolagatsʼlē lʼɛxōsgema, qa gʼāxēs gwālil āxʼāxēl lāx kʼ!wāēlasas. Wā, hēʼmisa hāʼyāʼlʼa lōel-qʼwa, qa gʼāxēs ōgwaqa. Wā, laʼmē lākʼɛl lāʼwūnemasēxēs lēʼlā-nemē, qaxs kʼ!ēsāē ālāēlē kʼ!wēʼlēnaʼya. Wā, laʼmē āem kʼ!ükʼ!wax-sāla lāxēs gwēʼyōwē, qaxs kʼ!ūsʼalilasa lēʼlānemē. Wā, gʼilʼmēsē ʼwɪ-

- 75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the |
- 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this
- 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are
- 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ||
- 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

- 75 aēLEXS laē hēx'ida'na tseḏāqē dēLEG'EG'asa q'lōyaakwē k'adzek'
lāxa hā'yā'fa lōelq'wa. Wā, g'il'mēsē gwāLEXS laē āx'ēdxā k'imde-
gwats'lē 'wālas lōq'wāxa q'lēsena qa's hāng'alilēs lāxēs k'lwāēlasē.
Wā, lā āx'ēdxā 'wālasē k'lwāgeg'a k'āts'ēnaqa, qa's tsēqēs lāxa
k'emdek'wē q'lēsena. Wā, lā tseyōselasa k'emdek'wē q'lēsena lāxa
80 hā'yā'fa lōq'wa. Wā, g'il'mēsē negoyoxsdālaxs laē wīqūlilaq qa's
āx'ēdēxa ōgū'flaxat! hē'fa lōq'wa qa's lā hānstōlilas lāx hā'nēlas-
dasa lā q'lēts'lālaxa k'imdek'wē q'lēsena. Wā, lāxaē tsēts'lōtsa
k'imdek'wē q'lēsena lāq. Wā, g'il'EMxaāwisē negoyoxsdālaxs laē
wīqūlilaq. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē
85 'wī'wūlts!EWakwa hā'yā'fa q'lēq'lets'lāla lōelq'lwaxs laē āx'ēdxēs L'lē'na,
qa's k'lūnq'leqēq. Wā, la'mē t!ep!egēlīsxa L'lē'na. Wā, g'il'mēsē
gwāLEXS laē ts!ewanaēdzema ts!ōlolaqē k'āk'ETS'ēnaq lāxa q'lēsq'las-
laxa k'lilx'ē q'lēsena. Wā, g'il'mēsē 'wīlxtowēda q'lēsq'laslaxa k'lil-
x'ē q'lēsenāxs laē k'aēdzemēda q'lēq'lets'lāla lōelq'wa lāxa q'lēsq'las-
90 laxa k'lilx'ē q'lēsena. Wā, la'mē yaēyuduxūlēda bēbegwānēmaxa
'nāl'nēmēxla lōq'wa. Wā, g'il'mēsē 'wīlg'alilēXS laē hēx'ida'na
q'lēsq'laslaxa q'lēsena āx'ēdxēs ts!ēts'lōlolaqē k'ak'ETS'ēnaq, qa's
'nāxwē q'lēsq'las'ida lāxa t!ep!egēlēsaxa L'lē'na q'lēsena. Wā, la'mē
hē q'lāgawā'ya L'lē'nasa q'lēsena, qaxs aat'lālag'ilaēda q'lēsenāxs
95 k'lēasaē L'lē'na k'lūngēms. Wā, āl'mēsē gwāl q'lēsq'lasEXS laē 'wī-
'laxa q'lēsena LE'wa L'lē'na. Wā, g'il'mēsē 'wī'laxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string: and | as soon as it is off, she pulls off the hemlock-branches

q!ēsq!asdāxa k'!l̄x'ē q!ēsena. Wā, laem k'!ēs Lē!alayo lāxa q!ē- 97
nemē lēlqwālaLa'ya. Wā, laem gwāl lāxa q!ēsena.

Mashed Currants and Salal-Berries (Q!wēdzek^u q!ēsena Lē^{wa} |
nek!l̄lē). — Wā, hē^{maaxs} laē ālak'!āla la q!ayōqwēda nek!l̄lē,
yixs lāx'dē nekwēda ts!Edūqaxa nek!l̄lē. Wā, lā q!āq!ēsalaxa
q!ēsenāxs laē neq!ēkwa.

Wā, laem oğū^{la}mē negwats!āsēxa nek!l̄lē, wā, lāxaē oğū^{la}mē 5
q!ēdzats!āsēxa q!ēsena. Wā, g'il^{mēsē} qōqūt!ēda laelxa^{yasēxs} laē
ts!ēts!ak'eyindālasa q!waxē lāq. Wā, g'il^{mēsē} gwālexs laē t!ēt!E-
mak'eyindālaq. Wā, g'āxē oxlōt!alaxēxs g'āxaē nā^{nakwa} lāxēs
g'ōkwē. Wā, lā oxlēgalīdas lāxēs hēmenē^{lasē} k!waē^{lasa}. Wā, lā
āx'ēdxā wālasē lōq!wa, qa g'āxēs ha^{nēl} lāx L!āsalilasēs k!waē^{lasē}. 10
Wā, lā āx'ēdxā negwats!ē lexā^{ya}, qa^s hāng'āgelilēs lāx hēlk'!ō-
tāga^{yasa} wālasē lōq!wā. Wā, lā qwēleyindex t!emak'eya^{yasēs}
negwats!ē lexā^{ya}. Wā, g'il^{mēsē} gwālexs laē nēxemweyōdxā
q!waxē ts!āk'eyēs qa^s ts!EXLālēs lāxēs legwilē. Wā, lā dāx'ēdxā
nēmxlāla lāxa yīsx'ēnasa nek!l̄lē x'ig'elēndēq, qa^s lā x'ix'ts!ālas 15
lāxa wālasē lōq!wa. Wā, lā hēx'sāem gwēg'ilaq. Wā, āl^{mēsē}
gwālexs laē wī^{la}. Wā, la^{mē} āem la ts!EXLālasa x'ix'āx'motē
yīsx'ēn lāxēs legwilē. Wā, lā lēqūlīdxā la lōpts!ā lexā^{ya}, qa^s
lā āx'ēdxā q!ēdzats!ē lexā^{ya}, qa^s lā hānstōlilas lāx ha^{nēl}asdasā
la lōpts!ā lexā^{ya}. Wā, lāxaē qwēleyindex t!emāk'eya^{yas}. Wā, 20
g'il^{mēsē} lāwāxs laē nēxemweyōdxā q!waxē qa^s ts!EXLēndēs lāxēs

22 and throws them into the | fire. When this is done, she takes out
 a bunch of currants | and strips them off, and puts them on top of
 the salal-berries | which have been stripped off and which are in the
 25 dishes. She strips the currant-stems || and puts the currants on the
 salal-berries that has been stripped off, and | she throws the currant-
 stems into the fire. She continues doing this with the | others; and
 as soon as the basket is empty, | she puts it away. She takes her
 husband's stone hammer | by the small end with the right hand,
 30 and || with the big end she pounds the mixed salal-berries and
 currants. | She pounds them with the stone hammer for a long time
 and only stops when | all the salal-berries and currants have all burst
 and are | all mixed. When this is done, she tells her husband | to
 35 go and invite whomever he likes from among the chiefs, || for only
 chiefs eat this kind of food, consisting of salal-berries | mixed with
 currants; and the owner of this kind of food, | salal-berries and cur-
 rants, eats it,—the woman, her husband, | and their children. Then
 the woman's husband goes out to | invite the chiefs and their wives;
 40 and as soon as the woman's || husband goes out of the house, she takes
 her small dishes and her | horn-spoon basket, and puts them down
 next to her seat, | and also her oil, and she spreads out a new mat on
 which | her husband's guests are to sit. As soon as she has done so,
 45 the chiefs come in with their wives, and husband and wife || sit down

22 legwîlē. Wā, g'il'mēsē gwālexs laē dāltstōdxa 'nemxlāla q'lesena,
 qa's lā k'imteyindālasa q'lesena lāx okūya'yasa x'ig'ekwē nek!ū-
 laxa lā k'lats!āxa k'imdegwats!ē lōq!wa, qa's k'imdehtsendēx q'lē-
 25 dzanās, qa's lā k'lāk'eyints lāxa k'imdekwe nek!ūla. Wā, lāxaē
 ts!exlents q'lēdzanās lāxēs legwîlē. Wā, āx'ūsā'mēsē hē gwēgilaxa
 waōkwē. Wā, g'il'mēsē 'wilg'eits!āwa q'lēdzats!ā lexāxs laē
 g'ēxaxēs laelxa'yē. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē. Wā,
 30 hēt!a dālasōsē wilba'yasa pelpelqasēs hēlk'lōts!āna'yaxs laē L'em-
 külgēs L'ēx'uba'yasa laxa mālagekwē nek!ūl L'ē'wa q'lesena. Wā,
 lā gēg'ilil L'emkülgēs pelpelqē lāq. Wā, āl'mēsē gwālexs laē
 'nāxwaem la kūx'idēda nek!ūl L'ē'wa q'lesena. Wā, la'mē āla-
 k'lala la lēlgā. Wā, g'il'mēsē gwālexs laē āxk'lālxēs lā'wūnemē
 qa lās L'ē'lālxēs gwe'yōwē, qa's L'ē'lālasē'wa lāxa g'ig'igāma'yē.
 35 qaxs lēx'a'maēda g'ig'ig'āmaē ha'māpxa hē gwēk' malaqela nek!ūl
 L'ē'wa q'lesena. Wā, lāxaē lēx'a'ma āxnōgwadāsa hē gwēk' māla-
 qela nek!ūl L'ē'wa q'lesena hā'māpeqxa ts!edāqē L'ē'wis lā'wūnemē
 L'ē'wis sāsēmē. Wā, lā qās'idēda lā'wūnemasa ts!edāqē, qa's lā
 L'ē'lālxaxa g'ig'igāma'yē L'ē'wis gēgenemē. Wā, g'il'mēsē lāwelsē
 40 lā'wūnemasa ts!edāqaxs laē hēx'idāem āx'ēdxēs laelogūmē L'ē'wis
 ts!ololagats!ē L'ēxōsgema, qa's g'āxēs g'ēx'g'aēl lāx k!waē'lasas
 L'ē'wis L'ē'na. Wā, lāxaē lep!ālilasa ēeldzowē hēl'wa'yā lāx
 k!ūdzē'lasas L'ē'lānemasēs lā'wūnemē. Wā, g'il'mēsē gwālexs
 g'āxaē hōgwîlēlēda hēhayasek'āla g'ig'igāma'yā. Wā, la hēhaya-

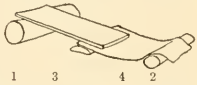
next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil^εEMXS laē k!ūdzedzolilaxēs k!wēk!wadzō lēelwa^εya. Wā, 45
 g'il^εmēsē wī^εlaēLa, laē hēx^εida^εmē gēNEMASA Lē^εlāla xwāna^εida,
 qa^εs āx^εēdēxa lāelōgūmē. Wā, hēEM hōs^εitsō^εsē wāxogwasasa
 hēhayasek'āla. Wā, lā hēEM wāxēXLēda laelōgūmē lāx maēmalē-
 lēda begwāNEMē Lē^εwis gēNEMē; wā, lā āx^εēdēxa q!ōyaakwē k'ādze-
 kwa, qa^εs dēdeg'ig'indēs lāxa lāelōgūmē. Wā, g'il^εmēsē gwāla, laē 50
 āx^εēdēxa wālasē mōgūg'a k'ats!ENaqa. Wā, lā āx^εēdēxa malaqēlaat!sē
 wālas lōq!wāxa nek!ūlē Lē^εwa q!ēsena, qa^εs g'āxē hāng'alilās
 lāxēs k!waē^εlasē. Wā, lā tsēqasa wālasē mōgūg'a k'ats!ENaq lāq,
 qa^εs xwētēlga^εyēs lāq. Wā, g'il^εmēsē gwālexs laē tsēts'odālas
 lāxa laelōgūmē. Wā, āl^εmēsē gwālexs laē elāq qōt!a. Wā, 55
 āx^εsā^εmēsē hē gwēgilaxa waōkwē. Wā, g'il^εmēsē gwālexs laē
 āx^εēdxēs L!ēna, qa^εs k!ūq!Eqēs lāq. Wā, āl^εmēsē gwālexs laē
 hamelqeyā^εya L!ēna lāx ōkūya^εya mālaXstaakwē nek!ūl Lē^εwa
 q!ēsena. Wā, g'il^εmēsē gwālexs laē ts!āsa tsōlōlagats!ē L!EXōs-
 gēM lāxēs lā^εwūNEMē. Wā, hē^εmis la ts!EWanaēselas lāxēs 60
 Lē^εlāNEMē. Wā, g'il^εmēsē wīlxtōxs laē k'aēsasa mālaXstaak^ε ts!āla
 laelōgūmaxa nek!ūl Lē^εwa q!ēsena lāxa hēhayasek'olilē. Wā, laEM
 maēmalēlēda begwāNEMē Lē^εwis gēNEMAXA nāl^εNEMēXLa lāloqūma.
 Wā, g'il^εmēsē wīlgalilexs laē hēx^εidaEM yōs^εidEX^εda^εxwa. Wā,
 lāx^εda^εxwē wa^εwī^εlaaqēxs laē yōs^εideq. Wā, g'il^εmēsē wī^εlaxs laē 65
 hōqūwēlsa. Wā, laEM hewāxa nagēk'ilax wāpa, qaxs gwāq!ēlaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits: and she takes a log and ||

5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: |



She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She

10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After

15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water

20 runs over it, as it runs down the board (3) . || As soon as it is wet, she |

67 lawäyēs ēx'p!aēL!ēxawa'yē qaēda ēx'p!ēsgēma'yasa nek!ūlē. Wā, laēmxaē gwāla.

1 **Huckleberries.**—Wā,¹ g'il'mēsē laēL lāxēs g'ōkwaxs laē ōxLEG'alī-laxēs gwēgwadats!ē laēLxa'yā. Wā, lā hēx'idaēm āx'ēdxā ts!ā-ts!ax'sēmē 'wadzō saōk', qa's pāx'alitēs lāxa mak'alamē lāx hēmenē'lasē k!waē'lats. Wā, lāxaē āx'ēdxā Lēkwē leqwa, qa's

5 g'āxē lēn'nākūlas qa's g'āxē gēlbalilas lāxa ts!āts!ax'sēmē 'wadzō saōkwa. Wā, g'il'mēsē gwālalilexs laē g'a gwālēg'a (*fig.*). Wā, lāxaē āx'ēdxā k!ēsē ālaēm Lēk' lēx'en leqwa, yix (2), qa's lā k'at!ālilas. Wā, lāxaē āx'ēdxā 'wālasē eldzō lē'wa'yā (4) qa's lā LEP!ālilas. Wā, lā ēk'!enxālaxs laē LEP!ena'yē āpsenxa'yas lāx

10 xwālenxa'yē (2). Wā, lā wībendēx benba'yas k'imdedzōwaxa gwādemē (3), qa's LEBābōdēs āpsenxa'yas (4) xa q!umenzowasa k'imdekwē gwādema, Wā, g'il'mēsē gwālexs laē g'āpi'lālx ēwūn-xa'yas k'imdedzowa qa ēk'ēs pāxenayaēna'yas lāxa qēnolilas k'imdezowaxa gwādemē (1). Wā, g'il'mēsē gwālexs laē āx'ēdxēs

15 'wābets!āla nagats!ā qa g'āxēs ha'nēla. Wā, lāxaē āx'ēdxēs gwēgwadats!ē laēLxa'yā, qa's qwēleyūdālēq, qa's lawālēx Lēlepeya'yas k!k!aōk!wa. Wā, g'il'mēsē 'wī'la la lawēyakwa laē āx'ēdxā nagats!ē, qa's gūgēdzōdēsa 'wāpē lāx ēk'!ēba'yasa k'imdedzowa (3). Wā, lā wāg'ildzāyēda 'wāpaxs laē wāxela lāxa k'imdedzowa (3).

20 Wā, g'il'mēsē hamelg'idzōd la k'lūngēdzowa k'imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hāng'alilasēs nagats'lē qa's k'!ōqūlilēxēs g'wādats'lē lēxa'ya, qa's 21
ēk'!ēbendēxa k'imdedzōxs laē g'igēdzōtsa g'wādemē lāqēx, hē'maē
ālēs k'lūngēdzālasa 'wāpē. Wā, lā lōxūmg'ildzāyēda g'wādemē
k'imtasō's qa's lā hēbendāla lōxwaxela lāxa k'imdedzowaxs laē
hēdzōdālaxa q'lumendzowē LEBĒL lē'wa'ya (4). Wā, lāla k'lūde- 25
dzōdalē mamāmasa g'wādemēsē lāxa k'imdedzowē (3). Wā, laem
k'leās ladzōdālēda mamāma lāxa q'lumendzowasa la k'imdek' g'wā-
dema. Wā, g'il'mēsē lā 'wī'la lā k'imdekwa g'wādemaxs laē
hēx'ida'ma g'wāgwatsēla ts'edāq lē'lālxēs lā'wūnemē qa lās
dādebendxa k'imdedzowaxa g'wādemē, qa's lā t!axalaqēxs laē 30
lawelsas lāxēs g'wāgwatsī'lats'lē g'ōkwa, qa's lā pāx'elsas qa lemō-
dzo'wīdēs, qaxs g'il'maē lemōdzo'wīdēda k'imdedzowaxa g'wā-
demaxs laē hēx'idaem q'lūpālē mamāmasa g'wādemaxs laē yōx'-
witsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q'lōl'alelax k'imt!ēnaeyaxa g'wā- 35
demē. Wā, hē'mēsen lāg'ila k'lēs nanēltsemāla g'wāgwēx's'āla lāq.
Wā, hē'maaxs q'leyōlaēda ts'edāqaxa g'wādemaxs k'līlaē, wā, lā
āxk'lālxēs lā'wūnemē qa lē'lalēsēxa q'lēnemē lēlqwāla'ya. Wā,
lā 'yālaqasa ma'lōkwē hū'yāl'a, qa lās g'alil'les lē'lāla qaē. Wā,
laem lēqelax lēgēmas xūnōkwasa g'watgūdaslaxa q'lwēdzekwē 40
g'wādema. Wā, lā'ēda ts'edāqē lē'wis lā'wūnemē āx'wūlt!alilēlaxa
l'lē'na lē'wa lōelq'wē lē'wa k'āk'ets!ēnaqē qa g'āxēs g'walila lāx
g'emxōtstolilasa q'lwēdzex'g'au'tslāxa g'wādemē g'ōkwa, yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.
- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off: | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

lal êkûlêlkwa g'ôkwê. Wä, lâxaê lepsê^εstalilx^usa lêl^εwa^εyê. Wä, 45 g'il^εmês möp!enê^εsta êtsê^εstêda hä^εyäl^εäxs g'äxaê ^εwi^εlaêlêda q!ü-q!üdzex^ug'ilaxa q!wêdzekwê gwädema. Wä, lä hêx^εidaem k!wê-lala denx^εitsa k!wêlayäla q!emdemä. Wä, läla ^εwi^εlaem g'äxêda ^εne^εmēmōtasa gwatêläxa q!wêdzekwê gwädem g'iwälaxa la k!ats!älasa gwädemê läxa löelq!wê.

50 Wä, laemxaê naengoyâlêda löelq!wäxa gwädemê; wä, g'il^εmêsê la q!wälxôts!ewaküxs läx^εda^εxwäê q!wêselgentsês ^εwi^εwax^εsöls!^äna^εyê läxa gwädemê qa ^εnäxwês kûx^εida. Wä, g'il^εmêsê ^εnäxwa la kûx^εida laê k!ünq!eqasa L!ê^εna läq. Wä, laemxaê näxsaap!êda q!wêdzekwê gwädem ^εwa L!ê^εna. Wä, g'il^εmêsê gwälëxs laê 55 ts!ewanaêdzema k'äk'ets!enaqê. Wä, g'il^εmêsê ^εwilxtöxs laê k'äêdzema q!wêq!wêdzex^uts!äla löelq!wäxa gwädemê läxa q!êq!elâk^ubêbegwänem läxa ^εnäl^εnemëxla löq!wa. Wä, g'il^εmêsê ^εwilg'alilëxs läx^εda^εxwäê ^εnäxwa ^εyös^εitsês k'äk'ets!enaqê. Wä, la^εmê ^εnäxwa q!üq!wêdzaagüxa q!wêdzekwê gwädema. Wä, ä^εemxaäwisê 60 gwälëxs laê ^εwi^εlaq. Wä hêx^εida^εmêsê hōqūwelsa. Wä, laemxaê gwälä. Wä, laem hêwäxa nägêk'ilax ^εwäpa. Wä, laem gwäl läxa ^εnemx^εidäla gwägwëx^εs^εala läxa gwädemê.

1 **Cleaning Huckleberries** (Pöxwaxa gwädemê).—Wä, hê^εmaaxs g'äxaê nä^εnakwêda k!äk!^εalëm ts!edäqxa gwädemê, yixs hōlälolaaq, yixs ä^εmaê negoyälês k'äk!^εalëmäts!ê lexäxa gwädemê. Wä, g'il^εmêsê äwäq!üsêda bêbegwänemê läxa äwäqwa^εyê läx L!äsa- 5 nä^εyas g'ôkwasa gwädädäsa gwädemê; laê hêgëlseläemsês k!ä-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish t! em. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k!alemanemē gwādem lāxa āwāq!ūsē bēbegwānema, qa's lä hān- 6
gēlsas lāq. Wā, lä 'nēk'ēda ts!edāqē: “Wāx'da'x" lā'ra pōx'wid-
xen k!āk!alemanema qen gwādema.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hēhēlk!ōts!āna'yē e'eyasowa lāxa k!ā-
k!alemats!ē gwats!āla lex'a'ya qa's gōx'widē lāq. Wā, lä gōxō- 10
si'lālas lāxēs ēpsōlts!āna'yaxs laē pōxwaq qa's pōx'ālēx mamāmas.
Wā, g'il'mēsē 'wī'la la pōx'ewakwē mamamasēxs lāē goxk!ūse!aq
lāxēs semsē qa's gwatgūt!ēdēq. Wā, āl'mēsē gwāl gwātgūt'xa pō-
kwē gwādemxs laē 'wī'laq. Wā, hēm hēx'dems gwēg'ilaqēxs
lōmaē ts!elqwēda 'nāla, qaxs k!enōdzemaēda pōkwē gwādemxs 15
gwatgūtse'waaxa ts!elqwa 'nāla. Wā, laemxaē gwāla.

Viburnum-Berries with Water and Oil (L!EL!ägex" g'exa L'ākwē
t!elsa).—Wā, lä'mēsēn ēdzaqwal gwāgwēx's'ālal lāxa L!EL!ägex"
g'āxa L'ākwē t!elsa, yixs k!ēsaē Lē'lalayo lāxa qlēnemē lēlqwā-
lala'ya, yixs lēx'a'maē t!elst!asex gwēx'sdemasēda hayasek'āla 20
lē'wis sāsēmaxa la k!lēk!ayoēnxxa t!elsē, lōxs 'nēk'aē, qa's
lē'lalēxēs māk'mig'īlē lēlē!āla. Wā, hē'maaxs laē ts!āwūxa,
yixs laē ālak!lāla gēnk'ē l!ē!enaga'yasa t!elsē. Wā, hē'mis la
ix'ēdaatsa ts!edāqaxa lem'gayowē, qa's lä lem'elelōdex yikū-
va'yasēs L!ägwats!ē t!els lāwatsa. Wā, g'il'mēsē lawāg'īlelē yikū- 25
yasēxs laē āx'ēdxa lālogūmē lē'wa k'āts!enaqē, qa's lä hāng'āgentsa

mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

27 lälögümē lāxes Llägwats'lē lāwatsa. Wä, lä tsēqasēs k'āts!Enaqē
 lāx qelōkwē L'lēna, qaxs lēx'a'māē la nēlala āxa'yēxa t!elsē, yīxs
 30 laē genk'a. Wä, hē'mēs la tsēqē'yēsōs lāg'aa lāxa t!elsē, qa's lä
 tsēts'lālas lāxa lälögümē. Wä, g'il'mēsē hēlats!āxs laē hā'nōlilasa
 L'lāx'uts'lāla lälögūmaxa L'lākwē t!elsa lāx onālilasa L'lāgwats'lē
 lāwatsa. Wä, lä āx'ēdxa yikūya'yas, qa's neleyindēs lāq, qa
 35 ēk'ēbalisa L'lēlabedzā'yas. Wä, lä g'il'mēsē gwālexs laē k'āg'īlī-
 laxa L'lāx'uts'lāla lälögūma, qa's lä k'ax'dzamōlīlas lāxēs lä'wūnemē
 L'ēwis sāsēmē. Wä, g'il'mēsē gwālexs laē āx'ēdxēs ām'āmayaa-
 ts'lāxa k'āts!Enaqē k'āyats'lā, qa's lä ts!ewanaēsas lax'da'xūq.
 Wä, lax'da'xwē 'yōs'ītsēs k'āk'ets!Enaqē lāq. Wä, laēmē L'lēlā-
 gēx'g'ēxa L'lākwē t!elsa, yix ām'āmsgēmūlaē qaēs laēna'yē k'wa-
 40 tāla qaēda genk'a L'lēna. Wä, laēm k'leās pōx'ālayox'da'x'us
 laqēxs laē hā'mapeq, qaxs ālak'lālaēda ts!edāqē aēk'laxs laē
 t!at!eltsilaxēs t!elsē. Wä, g'il'mēsē 'wī'laqēxs laēda ts!edāqē
 k'āg'īlīlaxēs lälögümē, qa's g'ēxāq. Wä, lä āx'ēdxa xa'masē, qa's
 dzadzax'lālēs lāxēs lēgwīlēxa āpsōdīlē. Wä, g'il'mēsē penpendze-
 dzōx'wīdexs laē L'ōpa. Wä, lä k'lōk'lūpsen!ēq, qa ām'āmayas-
 45 tōwēsēxs laē āxts'lōts lāxa lälögümē, qa's lä k'ax'dzamōlīlas
 lāxēs lä'wūnemē L'ēwis sāsēmē. Wä, laēm laqōdēlts lāxēs
 laxplāēl'ēxawa'yē. Wä, hē'mis lāg'īlas welwālxa ts!enkwē
 xa'masa. Wä, laēm welwālqēxs laē xemxasxa xa'masē, qaxs
 ālak'lālaē laq!ēxōyowa L'lēl'ēnaga'yasa t!elsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and
hangs it in front of her body. | Then she goes to the viburnum patch;
and when she gets there, she picks off (the berries) and puts them into
her || basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-
berries to suck. When | the guests come, they sit down. The
woman takes a new mat | and spreads it in front of her guests; and
when it is down on the floor, || she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she
puts down her | basket, as it is now empty. She scatters the sucked
berries | over the whole length of the mat. As soon as this has been
done, | she takes an oil-dish and pours some oil into it. || After this 15
she puts it down next to the sucked berries. | Then the men take hold
of one bunch of | berries each, dip them into the oil, and put them
into the mouth, | and then they suck them. They just put them on
the tongue | and press them against the palate; and then the berry
bursts, || and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

t!elst!asaq. Wä, g'il'mēsē 'wī'laxēs welwältsewē ts!enk^u xa^smasaxs 50
laē xāl'ex^{id} nagēk'ilaxa 'wāpē. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek^u t!elsa).—Wä, hē^smaaxs 1
laē ālak'lāla la neq'lēx^{id}widēda t!elsaxs laē k'lūmdekwa. Wä,
lausa ts!edāqē āx^{id}dxēs nānaagemē lex^aya, qa^s tek'lūpelēqēxs laē
lāxa t!elyadē. Wä, g'il'mēsē lāg'aa lāqēxs laē k'lūlts!ālxēs
nānaagemē lex^aya. Wä, g'il'mēsē qōt'lē nānaagemasēxs g'āxaē 5
nā^sna^x lāxēs g'ōkwē. Wä, hēx^{id}a^smēsē lē^slālxēs gwēyō qa^s.
k'lūwāk'lūmdeg'amatsō^ssēs k'lūmdek^{wē} t!elsa. Wä, g'il'mēsē g'āx
k'lūs^{id}lilēda lē^slānemaxs laēda ts!edāqē āx^{id}dxā eldzowē lē^swa^sya
qa^s lā lepdzamōlīlas lāxēs lē^slanemē. Wä, g'il'mēsē gwāl'alilēxs
laē āx^{id}dxēs k'lūmdegwats!āxa t!elsē lex^aya, qa^s lā gūgēdzōts 10
lāxa lepdzamalilē lē^swa^sya. Wä, lā g'ēgalīlasēs nānaagemē
lexāxs laē lōpts!āwa, qa^s lā lēndzōtsa t!elsē k'lūmdek^u lābēndā-
lax 'wāsgēmasasa k'lūmde^xg'adzowē lē^swa^sya. Wä, g'il'mēsē gwā-
lēxs laē āx^{id}dxēs ts!ebats'lē qa^s k'lūnxts!ōdēsa l'lē^sna lāq. Wä,
g'il'mēsē gwālēxs laē k'inxelīlas lāxa k'lūmdek^{wē} t!elsa. Wä, 15
hēx^{id}a^smēsa 'nāxwa bēbegwānem dāx^{id}dxā 'nemxlā k'lūmdek^u
t!elsa. qa^s ts!ep'īdēs lāxa l'lē^sna, qa^s ts!ōq'lūsēs lāxēs semsē.
Wä, hē^smis la k'lūmdatsēx. Wä, laem āem āx^{id}dzōts lāxēs k'lūlēmē,
qa^s tek'ōstōdēs lāx ēk'lōdēlasēs semsē. Wä, hē^smis la kükūx'saatsa
t!elsē. Wä, hē^smis la k'lūmdatsēx hāmts!āwasa t!elsē. Wä, hē^smis la 20
ts!exlālatsēs t!ēt!elt!elts!exlā^syas. Wä, āx^usā^smēsē hē gwēgilaxs

22 sucking the viburnum-berries, and they only stop when everything has been eaten. | Some of them stop sooner, because they can not stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when I | described the steaming of viburnum-berries, | for you know the way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman comes home, she picks off the stems and puts | the cleaned berries into the large basket. When | they have been picked off, she puts the large | basket with the picked berries in a cool corner of the house. | After this has been done, she goes into the woods, carrying her basket on her back. She is going to || look for fern-fronds and skunk-cabbage leaves, and she tries to find very broad ones. | As soon as she finds broad leaves of skunk-cabbages, | she breaks off the leaves; and when she has enough, she leaves them there | and goes on, carrying her basket on her back and looking for fern-fronds. When | she has found these, she puts the basket down, picks off the
10 fern-fronds and || puts them into the basket. When it is full, | she ties down the top and carries the basket with fern-fronds | back the way she came. She picks up the skunk-cabbage on her way | home.

22 k'lük!umdex^ug'aaxa t!elsē. Wä, ä!mēsē gwālexs laē wī'lēda waōkwē. Wä, lä geyōl gwāla wāyats!älāqxa geyōlē basamasxēs k'!ilemēxa yäg'ilwatē lāx k'lük!umdex^ug'āxa k'lūndekwē t!elsa. Wä,
25 g'il'mēsē gwālexs laē hōqūwēlsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—^εnemx^εidālag'in l!elēlawēk' lāx gwēgilasaxa t!elsaxs kūsasē^εwaēda künēkwē t!elsa, yīxs lē^εmaaxlāqōs q!älēlax gwēgilasasa t!elsāxa t!elsaxs hē^εmaē ālēs hēnēnsemē. Wä, hē^εmis gwēx'saxs laē t!elsasē^εwa lāx Dzawadē. Wä,
5 g'il'mēsē g'āx nā^εnakūxs laē k'lūlpālaq lāxēs yīsx'inē, qā^εs k'!ats!älēsa la k'lūlbek^u t!els lāxa nāg'ē wālas lexā^εya. Wä, g'il'mēsē wī'la la k'lūlbekwaxs laē hāng'alifasēs k'lūlbex^uts!āla t!eldzats!ē wālas nāg'ē lexā^εya lāxa wūdanēgwī^εlasēs grōkwē. Wä, g'il'mēsē gwālexs laē ālēsta lāxa āl!ē ōxlāxēs lexā^εyē. Wä, laem lāl
10 ālāx gēmsa lē^εwa k'!ek'!aōk!waxa ālā la āwādzōxlā k'!ek'!aōk!wā ālāsō^εs. Wä, g'il'mēsē q'lāxa āwādzōxlewē k'!ek'!aōkwaxs laē hēx'idaem plōx^εwīdeq. Wä, g'il'mēsē hēlolexs laē gēmxēsālaqēxs laē ōxlāxēs lexā^εyē, qā^εs lā ālāx gēmsa. Wä, g'il'mēsē q!āqēxs laē ōxleg'āelsaxēs lexā^εyē, qā^εs k'lūlx^εidēxa gēmsē, qā^εs
15 lā k'lūlts!ālas lāxēs gēmdzats!ēyē lexā^εya. Wä, g'il'mēsē qōt!axs laē t!emāk'iyīndeq. Wä, lā ōxlex^εidxēs gēmdzats!ēyē lexā^εya. qā^εs g'āxē gāgēmxbalaxēs k'!āk'!aok!wānemaxs g'āxāē nā^εnakwa

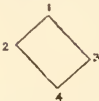
Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs g'ōkwē. Wā, lāxaē g'emxalilasa k'!EK'!aōk!wa lax lā hā'nē- 15
latsēs t!eldzatslēyē nāg'ē 'wālas lEXa'yē. Wā, hēmxaāwisē ōXLE-
galilasēs g'emdzatslēyē lEXa'ya. Wā, g'il'mēsē g'wāLEXS laē āx'ēd- 20
xa k'!ilākwē lE'wa 'wālasē xālaētsa mE!āna'yē. Wā, lā k'!wāg'alil
lāxa lōbēnēg'wilasēs g'ōkwē ts!EX'βetalilē ōba'yasēs k'!Elākwē, qa
lāēlēs. Wā, hē'mis lag'āg'ililatsēXS laē bāl'idxa ma'p!Enk'ē
lāXENS q!wāq!wax'ts!āna'yēX, yix 'wāsgemasasēXS laē lāg'alilasa
k!wa'XLōdzēsē lāq. Wā, lā āx'ēdxēs k'!Elākwē, qa's xūlt!ēdēs 25
ōba'yas g'āg'ilil lāX lāēlasdās lālaa lāxa lāēlē k!wā'XLōdzESA. Wā,
g'il'mēsē g'wāLEXS laē ēt!ēd bāl'idxa hāmōdengāla lāX ma'p!Enk'ē
lāXENS q!wāq!wax'ts!āna'yēX g'āg'ilil lāX ōba'yas xūlt'a'yas. Wā,
lāxaē āx'ēdxa k!wa'XLōdzēsē, qa's lāg'alilēs lāX wElg'ililasas. Wā,
la'mē ēt!ēd xūlt!ēdeq g'āg'ilil lāX ōba'yasēs xūlt'a'yē lālaa lāxa lāēlē 30
k!waxLōdzESA. Wā, g'il'mēsē g'wāLEXS laē gra gwālēg'a (fig.). Wā,
lā ēt!ēd āx'ēdxa k!wa'XLāwē qa's mENS'īdēs g'āg'ilil lāX (1) lālaa
lāX (2). Wā, hē'mis la mENS'īdayosēs (3) lālaa lāX (4). Wā,
g'il'mēsē g'wāLEXS laaxat! āx'ēdxa k!wa'XLōdzēsē, qa's lāg'alilēs
lāX 'wālaasas ōba'yasa mENyayowē k!wa'XLāwa. Wā, lāxaē ēt!ēd 35
mENS'ītsēs k!wa'XLāwē mENyayo g'āg'ilil lāX (1) lālaa lāX (3), yix
āwālagālaasas. Wā, lā xūlt!alēlōdeq lāxēs k!wa'XLāwē mENyayowa.
Wā, g'il'mēsē g'wāLEXS laē k'at'alilas g'āg'ilil lāX (2) lālaa

ning at (2), | towards (4), and she marks it. Then it is in this way:

- 40  After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole; 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; || 60 and she continues doing this with the whole number of green berries.

- lax (4). Wā, la^{mē} xūlt!ēdeq, qa g'ūs gwālēg'a (fig.). Wā, g'il^{mēsē} gwāl xūltsē^{stalaqēxs} laē nēgelenēxēs xūlta^{yaxs} laē 'lāp^{wūlts}lālasēs k'!elakwē lē^{wis} xālaēsē lāq. Wā, g'il^{mēsē} la mōdenbāla ēseg-i-wā^{yas} lāx 'nēmp^{enk}ē lāxens q!wāq!wax^{ts}!āna^{yēx}, yix 'wāla-betalilasas 'lāpa^{yasēxs} laē gwāl 'lāpaq. Wā, lā āx^{ēdxa} lem^{xwa} q!lāq!lēxema, qa^s lēx^{ts}lālēs lāq. Wā, g'il^{mēsē} nēk^{eyax}'idēxs laē 45 gayi^{lālx} ōkūya^{yas} yīsa q!lāq!lēxemē. Wā, hē^{mis} la xeqūyintsōsa t!ēsēmē. Wā, g'il^{mēsē} gwālēxs laē mēnabōtsa gūlta lāxēs kūnyas-laxa q!wēlkwē t!ēlsa. Wā, g'il^{mēsē} x'iqostāxs laē āx^{ēdxa} 'wālasē lōq!wa, qa^s aēk'!ē ts!ōxūg'intsā 'wāpē lāq. Wā, g'il^{mēsē} lā ēg'i-graxs laē āx^{ēdxēs} t!ēlts!āla nāg'ē lēxa^{ya}, qa^s lā hāng'āgelilas 50 lāxa ts!ōxūg'aakwē 'wālas lōq!wa. Wā, lāxaē āx^{ēdex} pēlpēlqasēs lā^{wūnemē}. Wā, lā k!wag'āgelilaxa 'wālasē lōq!wa, qa^s gōx-'wīdē lāxa lēnēnxsemē k'ūlbek^u t!ēlsa, qa^s lā g'ōxts!ōts lāxa 'wālasē lōq!wa. Wā, hē^{mis} la lēselgayaatsēsā pēlpēlqē lāq, qa q!wēq!ūlts!ēs. Wā, g'il^{mēsē} 'wī^{welx}'sēxs laē gōlbents lāx āpsbēlts!āwasa 'wālasē lōq!wa. Wā, lāxaē ēt!ēd gōx^{wid} lāxa t!ēlssēs gēmxōlts!āna^{yē}, qa^s lā gōxts!ōts lāxa q!ō^{lats}!āxa lēnēnxsemē t!ēlts!āla 'wālas lōq!wa. Wā, lāxaē ēt!ēd lēselgentsēs lēselgayayowē pēlpēlq lāq. Wā, g'il^{emxaāwisē} 'wī^{welx}'s q!wēq!ūlts!ēxs laē gōlbents lāxaax lāasasēs g'il^xdē q!wēla^{ya}. Wā, āx^u 60 sā^{mēsē} hē gwēg'ilax 'wāxaasa lēnēnxsemē t!ēlsa. Wā, g'il^{mēsē}

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

°wī°la la lELEX°saakūxs laē āx°ēdxēs lEXa°yē, qa°s lā lax ālōg°a°yasēs
g°ōkwē, qa°s lā L°EQwāXela lāx ōbalts!āna°yasa L°ENak°asa 61
L°āsmēsē. Lā, LEX°ts!ālas lāxēs lEXa°yē. Wā, g°il°mēsē hēlōLEXs
laē laxels°id lāxa LEQ!EMēsē, qa°s lā lEXEYīndālas lāq. Wā,
g°il°EMxaāwis hēlōLEXs g°āxaē ōxlālaq, qa°s g°āxē ōXlaēLElaq
lāxēs g°ōkwē, qa°s lā ōXLEg°alilas lāxēs kūnyasLaxa q!wēlkwē 65
lENlEXSEM t!ēsa. Wā, g°il°mēsē g°wāLEXs laē āx°ēdxēs k°!lplālaa,
qa g°āxēs k°ādēla. Wā, lāxaē tsāxa °wāpasēs nagats!ē, qa g°āxēs
g°wālil hā°nēla. Wā, hē°misa lē°wa°yē, qa nāyīmLES. Wā, g°il°mēsē
°wī°la g°āx g°wāx g°ūlilaxs laē ēdzēla, qa ālax°idēs °wī°la q!ūlx°idēda
leqwa, yixs wāx°maē lā mēmentSEMx°idēda t!ēSEMē XEX°lālalēs 70
lāx ōts!āwas kūnyaslas. Wā la°mēsē g°ālak°asEXs laē dōqūlaqēxs
lE°maē °wī°la q!ūlx°īda. Wā, lā āx°ēdxēs k°!lplālaa, qa°s k°!lak°la-
pūqewēxa xāl!a g°ig°ayawēsa q!wāq!walemotē ts!ōlna. Wā, g°il-
°mēsē wīlqilqaxs laē °nemāk°EYīndxa x°ix°EXSEMāla t!ēSEMā qa
°nemāk°īyēs. Wā, g°il°mēsē g°wāLEXs laaxat! ēt!ēd selt!ēda qa°s 75
yāwas°idē x°ōs°īda. Wā, la°mē °nēx° qa ālak°!alēs q!walaema
ts!ōts!ElxLa°yē. Wā, g°il°mēsē dōqūlaqēxs lE°maē ālak°!āla la
q!ūlx°idEXs laē āx°ēdxēs nagats!ē °wābets!ālila, qa°s xāl!EX°idē
xōdZELEYīntsa °wāpē lāx ōkū°yasa x°ix°EXSEMāla t!ēSEMā, qa
q!EX°ūlts!āwēsa gūna°yē lāq. Wā, g°il°mēsē g°wāLEXs laē āx°ēdxa 80
ōbalts!āna°yasa L°ENāk°asa L°āsmēsē, qa°s lā LEXūg°īndālas lāxa
t!ēSEMē. Wā, g°il°mēsē °wīlts!āxs laē lEXEYīndālasa LEQ!EMsē lāq.

on. | She scatters these until they are level. When this is done, she ||
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa^s gōlg'īlgayēq, qa^s 'nemāk'eyēs. Wā, g'il^smēsē g'wālexs laē
 85 āx^sēdxa g'emšē, qa^s lā aēk'la lēpeyīndālas lāq, qa wākwēs. Wā,
 g'il^smēsē g'wālexs lāē āx^sēdxa k'!ēk'!aōk'!wa, qa^s lā aēk'la lēpe-
 yīndālas lāq. Wā, la^smē ēk'!ēbalē ōba^syas lāx ēwanēx^{ts}!āwasa
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak'wēna^syē. Wā,
 g'il^smēsē g'wālexs laē āx^sēdxa 'wālasē lōq'!wa, yīxa q!ūlx^{ts}!ālāxa
 90 q!wēlkwē t'!elsa, qa^s lā qepts!ōts lāxa kūnyasē. Wā, g'il^smēsē
 g'wālexs laē hāng'alīlasa 'wālasē lōq'!wa la lōpts!ā. Wā, lā āx^sēdxa
 āwādzoxlō k'!ēk'!aōk'!wa, qa^s aēk'!ēxs laē lēpeyīndālas lāxēs
 kūnsasēwē. Wā, laemxaē aemxaq. Wā, g'il^smēsē g'wālexs laē
 āx^sēdxēs 'wābets!āla nagats!ā, qa^s gwāqōdēs lāx āwagawa^sya
 95 sāsgema^syasēs kūnsasēwē t'!elsa k'!ēk'!aōk'!wa lō^s ēwanēqwasu
 kūnyats!āsēxa t'!elsē. Wā, g'il^smēsē 'wē!a gūx^sidēx āwē^sstāsēs
 laē āx^sēdxa waōk' k'!ēk'!aōk'!wa, qa^s lēpeyīndālēs lāq. Wā, lā
 āx^sēdxa lē'wa^syē, qa^s hēlōkūyīndē lā nāsejōnts lāq. Wā, g'il^smēsē
 g'wālexs laē āx^sēdxa 'wālasē xālaēsa qa^s xelx^sidēs lāxa dzeqwa,
 100 qa^s dzemdzenenxendēx āwē^sstāsa na^syīmē lē'wa^sya. Wā, la^smē
 g'wāla kūnsāxa t'!elsē lāxēq.

Wā, hē^smēxs gaālaaxs laē gwāla kūnsaxa t'!elsē. Wā, g'il^smēsē
 elāq dzāqwaxs laēda kūnts!ēnoxwē ts!ēdāq āx^sē!dxa 'wālasē lōq'!wa,
 qa^s gūxts!ōdēsa 'wāpē lāqēxs laē ts!ōxūg'īndēq, qa^s lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it 25
 in a cool place. She lets it cool off quickly. Then she takes a || mat
 and puts it over it, for she does not want the soot to drop | into it.

q!wēq!waſēsawa^ʔyē t!Els k!ūdēg^ēq, qaxs hē^ʔmaē q!wēlts!lāx^ʔdxa 5
 q!wēlkwē t!Elsa, yix lā kūnsasō^ʔs. Wā, gil^ʔmēsē la ōg^ʔig^ʔaxs laē
 k^ʔanōlilas lāxēs kūnyasē. Wā, lāxaē āx^ʔēdxa ^ʔwālas^ʔasē k^ʔāts!^ʔE-
 naqaxa hēk!^ʔūng^ʔililmē k^ʔasēlē g^ʔilt!^ʔEXLāla k^ʔāts!^ʔENaqa qa xelōlts!^ʔā-
 layāxa hēm ālē ts!^ʔElqwa. Wā, hēm āx^ʔētsōsē, qa^ʔs lā g^ʔi-
 ts!^ʔlōts lāxa ^ʔwālasē lōq!^ʔwa. Wā, gil^ʔmēsē gwālexs laē āx^ʔēdxa 10
^ʔwālasē xālaēsa, qa^ʔs lā gōlaxelas lāxa dzeqwaxa dzemsge-
 mēx^ʔdāsēs kūnsasē^ʔwē t!Elsa. Wā, gil^ʔmēsē ^ʔwil^ʔaxaxs laē dāden-
 xendxa lē^ʔwa^ʔyē, qa nele^ʔnākūlamasēqēxs laē āx^ʔālilaq. Wā, la-
^ʔmēs xamasgemg^ʔalilēda sāsgema^ʔyē la L!^ʔEL!^ʔEbedzō k!^ʔEK!^ʔ!aōkwa.
 Wā, la^ʔmē qūsālaq. Wā, gil^ʔmēsē ^ʔwil^ʔāxs laē āem la q!^ʔōts!^ʔāwa 15
 kūnēkwē t!Elsa la yāxa hē gwēx^ʔsa genk^ʔāsōx nēqwax ^ʔwāpa.
 Wā, la L!^ʔal!^ʔaxostāla. Wā, gil^ʔmēsē ^ʔwil^ʔāwēda k!^ʔEK!^ʔ!aōk!^ʔwaxs laē
 āx^ʔēdxa ^ʔwālasē lōq!^ʔwaxs g^ʔits!^ʔāmaēda ^ʔwālasē k^ʔāts!^ʔENaqa lāxēs
 laē hā^ʔnōlilas lāq. Wā, lā dōlts!^ʔōdxa g^ʔilt!^ʔEXLāla k^ʔāts!^ʔENaqa,
 qa^ʔs tsēqēs lāxa kūnēkwē t!Elsa, qa^ʔs lā tsēts!^ʔālas lāxa ^ʔwālasē 20
 lōq!^ʔwa. Wā, āl^ʔmēsē gwālexs laē ^ʔwilts!^ʔā lāxa ^ʔwālasē lōq!^ʔwa,
 yixs laē ^ʔwilg^ʔilts!^ʔāwēda kūnyats!^ʔlāq. Wā, gil^ʔmēsē gwālexs laē
 k^ʔāg^ʔalilāxa kūnēx^ʔtsālāxa kūnēkwē t!Els ^ʔwālas lōq!^ʔwa, qa^ʔs lā
 k^ʔāg^ʔalilās lāxa ^ʔwūdaēlē, qa hālabalēs ^ʔwūdex^ʔīda. Wā, lā āx^ʔēdxa
 lē^ʔwa^ʔyē, qa^ʔs pāqeyindēs lāq, qaxs gwāq!^ʔElaaq q!^ʔūpstalēda q!^ʔwaſō- 25
 besē lāq. Wā, gil^ʔmēsē gwālexs laē āx^ʔēdxa hā^ʔyā^ʔfa lōelqwa

27 After doing this, she takes medium-sized dishes | and washes them
 out with water. When this has been done, | she piles them up.
 Then she takes her spoon basket, in order to | have it ready, and puts
 30 it down next to her seat. When she thinks that the || steamed
 viburnum-berries are cold enough, she sends her husband to invite
 whomever he | likes among his friends, or, if he wishes | to invite
 (them), the members of his numaym. He invites them to | come and
 eat steamed crushed berries. When they | come in, the woman gets
 35 ready. She takes a || medium-sized dish from the pile, and she puts
 it down at the | place where she always sits; and she takes oil and |
 puts it down where she sits; and finally she takes the dish containing |
 the steamed crushed viburnum-berries and puts it down | just out-
 40 side of her seat. Then she takes a medium-sized || dish and puts it
 across the corner of the large dish in which the steamed | crushed
 viburnum-berries are. She takes a long-handled ladle, | dips it into
 the berries, and puts it into a medium-sized | dish. When it is half
 full, she puts it down; and | she does this with all the medium-sized
 45 dishes. When || the crushed steamed viburnum-berries are in all of
 them, she takes | oil and pours it in. She does not put in very much
 oil. | When she has done so, she distributes the spoons among the |
 guests of her husband; and when every one has one, the woman her-
 50 self | places the medium-sized dishes before them. There is || one

27 qa^s aëk[·]lë ts[·]lōxwūg[·]idālaq yisa ^εwāpē. Wä, g[·]il^εmēsē gwālexs
 laē māxogwalīlaq. Wä, lāxaē äx^εēdxēs k[·]ayats[·]lë, qa g[·]āxēs gwā-
 līla lāx k[·]waēlasas. Wä, g[·]il^εmēsē k[·]ōtaqē laem ^εwūdex[·]idēs
 30 künëkwē t[·]elsaxs laē ^εyālaqasēs lā^εwūnemē, qa lās L^εlālxēs
 gwe^εyōwē, qa^s L^εlālasēwē lāxēs ^εnē^εnemōkwē Lōxs ^εnēk[·]aē, qa^s
 hē L^εlālasēwēs ^εnē^εmēmotē. Wä, la^εmēsē L^εlālx[·]da^εxūq, qa
 g[·]āxēs t[·]elst[·]lasxa q[·]wēlkwē künëkwē t[·]elsa. Wä, g[·]il^εmēsē g[·]āx
^εwī^εlaēlexs laē hēx[·]ida xwānal[·]idēda ts[·]lēdāqē, qa^s äx^εēdēxa
 35 hā^εyāl[·]a lōq[·]wa lāxēs maxōlilasē, qa^s g[·]āxē mex[·]alilas lāxēs
 hēmenēlasē k[·]waēlasa. Wä, lāxaē äx^εēdxa L[·]lēsna, qa^s g[·]āxēs
 hā^εnēl lāx k[·]waēlasas. Wä, lä älexsdālxas laē äx^εēdxa künēx[·]ts[·]lā-
 lāxa q[·]wēlkwē künëkwē t[·]els ^εwālas lōq[·]wa, qa^s g[·]āxē häng[·]alilas
 lāx L[·]lasililasēs k[·]waēlasē. Wä, lä äx^εēdxa ^εnēmēxla lāxa hā^εyāl[·]a
 40 lōq[·]wa, qa^s häng[·]ägendēs lāxa ^εwālasē lōq[·]wa künēx[·]ts[·]lāxaxa
 q[·]wēlkwē künëkwē t[·]elsa. Wä, lä äx^εēdxa g[·]ilt[·]exlāla k[·]āts[·]enaqa,
 qa^s tsēx[·]idēs lāxa künëkwē t[·]elsa, qa^s lä tsēyōselas lāxa hēfā
 lōq[·]wa. Wä, g[·]il^εmēsē negōyoxsdālxas laē k[·]āg[·]alilas. Wä, lä
^εnāxwaem hē gwēx[·]idxa waōkwē hā^εyāl[·]a lōelq[·]wa. Wä, g[·]il^εmēsē
 45 ^εwī^εla la t[·]ēt[·]elts[·]lāxaxa q[·]wēlkwē künëkwē t[·]elsexs laē äx^εēdxa
 L[·]lēsna, qa^s k[·]lünq[·]lēqēs lāq. Wä, lä k[·]lēs ālaem q[·]lēqxa L[·]lēsna.
 Wä, g[·]il^εmēsē gwālexs laē ts[·]lēwanaēsasa k[·]āk[·]ets[·]enaqē lāx L^εlā-
 nemasēs lā^εwūnemē. Wä, g[·]il^εmēsē ^εwilxtōxs laē k[·]āēsēda ts[·]lē-
 dāqasa hā^εyāl[·]a lōelq[·]wa. Wä, la^εmē yaēyūdōkwa bēbēgwānemē

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa ʿnālʿnēmēxla hēla lōq!wa. Wā, gʿilʿmēsē ʿwīlgʿalīlēxs laē 50
hēxʿidaʿma lēʿlānēmē dāxʿīdxēs kʿākʿets!ēnaqē. qaʿs ʿyōsʿidēxa
kūnēkwē q!wēltaakʿ t!ēlsa. Wā, gʿilʿmēsē gwālēxs laē xāl!EXʿīd
nāgēkʿilaxa ʿwāpē, qaʿs ts!EWēL!EXōdayowē. Wā, gʿilʿmēsē gwā-
lēxs laē hōqūwēlsa. Wā, lawēslē gwāl lāxa t!ēlst!asaxa kūnēkwē
q!wēlkʿ t!ēlsa. Wā, laEM gwāla. 55

Brittle Crabapples.—XEMōkʿ tselxʿ, yīxs hēʿmaē tselxʿwīdexʿdemxa 1
tselxʿwaxs laē āwāwa, yīxs hēʿmaē ālēš tēnēnxsema. Wā, hēʿmaaxs
laēda ts!Edāqē dōqwalaxa tselxʿwaxs lēʿmaē āwāwa. Wā, lā āxʿēdxēs
lālaxamē, qaʿs lā lāxa ēgʿadāxa tselxʿwē. Wā, laʿmēs ēp!EX!aq,
qaʿs lā ēpts!ālas lāxēs lālaxamē. Wā, gʿilʿmēsē qōt!axs gʿāxaē 5
nāʿnakwa lāxēs gʿōkwē. Wā, laʿmē lēʿlālaxēs lāʿwūnēmē LEʿwis
sāsemē, qa gʿāxēs k!ūsʿālīla. Wā, gʿilʿmēsē k!ūsʿālīlēxs laē āxʿēd-
xa hāʿmadzowē lēʿwaʿya, qaʿs lā LEpdzamōlilas laxʿdaʿxūq. Wā,
lā āxʿēdxēs tselwats!ē lālaxama, qaʿs lā gūgedzōtsa tselxʿwē lāxa
LEbīlē tselxʿʿtsaʿūdōzō lēʿwaʿya. Wā, hēxʿidaʿmēsē ʿnāxʿwa dāxʿīd- 10
xa ʿnālʿnēmēxla lāxa tēnēnxsemē tselxʿwa, qa q!EKʿālaʿxʿīdēxa
tselxʿwē lāxēs tsētselwanōwaxs laē xEMxʿwēdeq. Wā, laʿmēsē
hēxʿsāEM gwēgʿīlaqēxs tselxʿʿtsaʿwaē. Wā, ālʿmēsē gwālēxs laē
ʿwīlāq. Wā, laʿmē hēwāxa ts!ēpas lāxa L!ēʿna, qaxs ʿwābets!āē.
Wā, laʿmē k!ēs k!wēladzem lāxa q!ēnēmē lēlqwālalaʿya xEMōkwē 15
tselxʿwa, yīxs lēxʿaʿmaēda haʿyaseqāla LEʿwis sāsemē tselxʿʿtsaʿʿxa
xEMōkwē tselxʿwa. Wā, laEMxaē gwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil,
20 about which I talked before, for you will || only have the same (de-
scription). |

Mashed Steamed Crabapples.—The | woman takes her small dish
and her spoon, and she dips | some of the crabapples and water out of
the box. Then she puts them into her small dish; and when it is |
25 half full, she takes it and puts it down next to her || place. She takes
her husband's stone hammer, and she pounds | the crabapples in the
small dish; and when they are all broken up, she | puts away the
stone hammer that she was using, and she | mashes them with both
hands. When they are all | mashed, she takes oil and pours it on,
30 much of it; || and when this is done, she calls her husband and her
children | to come and sit down; and as soon as the whole family has
assembled, the | woman takes her spoons and gives one to each. |
Then they all eat with their spoons; and | they eat the mashed crab-
35 apples. They only stop || when they have been eaten. They never
drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed |
crabapples).—The woman takes two dishes and | puts them down
next to the place where she always sits. Then she takes | four cakes
5 of salal-berries and puts them into one of the dishes. || As soon as
she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äk wē tselxwa; yixs hē^εmaaxat! gwēkwa
L!äk wē t!elsaxen lāx^εidaxat! gwāgwēx^εs^εālasa, yixs hē^εmēlaqōs
20 āeml negetewēsōlē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!ōlk^u tselxwa, yixs ā^εmaē-
da ts!edāqē āx^εēdxēs lālogūmē lē^εwēs k^εāts!enaqē, qa^εs lā tsēx^εid
lāxēs tselx^ustaats!ē, qa^εs lā tsēts!ālas lāxa lālogūmē. Wā, g'il^εmēsē
negōyoxsdālas laē k^εālaq, qa^εs lā k!wāg^εālil lāxēs hēmenēlasē
25 k!waēlasa. Wā, lā āx^εēdxa pelpelqasēs lā^εwūnemē, qa^εs leselgen-
dēxa la tselx^uts!ālasa lālogūmē. Wā, g'il^εmēsē wī^εwelx^εs^εs laē
g^εxaxēs leselgayayowē pelpelqa. Wā, la hēlōx^εwid la q!wēsel-
gentsēs wāx^εsōits!āna^εyē e^εeyasō lāq. Wā, g'il^εmēsē la ālak^εāla
la wī^εwelx^εs^εs laē āx^εēdxa l!ē^εna, qa^εs k!ūnq!eqēsa q!ēnemē lāq.
30 Wā, g'il^εmēsē gwālexs laē lē^εlālxēs lā^εwūnemē lē^εwis sāsemē,
qa g^εāxēs k!ūs^εālila. Wā, g'il^εmēsē g^εāx senyanōgwalilexs laē
āx^εēdēda ts!edāqaxēs k^εāk^εets!enaqē, qa^εs ts!ewanaēsēs lāx^εda^εxūq.
Wā, hēx^εida^εmēsē nāxwa yōs^εitsēs k^εāk^εets!enaqē lāq. Wā, la^εme
tselx^utsax^εwīdxa q!wēdzekwē tselxwa. Wā, āl^εmēsē gwālexs laē
35 wī^εlaq. Wā, la^εmē hēwāxa nāgēk^εelax wāpaxs laē gwāla. Wā,
laemxaē gwāl lāxēq.

1 **Salal-berries and Crabapples** (T!eqa mālaqela lē^εwa q!wēdzekwē
tselxwa).—Wā, hēem āx^εētsōsa ts!edāqa ma^εlexla lōelq!wa, qa^εs
g^εāxē mex^εālilas lāxēs hē^εmenēlasē k!waēlasa. Wā, lā āx^εēdxa
mōxxa t!eqa, qa^εs lā pax^εalts!ōdālas lāxa nē^εmēxla lōq!wa. Wā,
5 g'il^εmēsē gwālexs laē tsēx^εid lāxa wāpē, qa^εs lā gūq!eqas lāq.

Then she watches until they are just covered with water. Then she 6
 stops and | takes the spoon and the other dish, and takes it | to
 where she keeps the crabapples. She dips her spoon into the | crab-
 apples and puts them into the dish. When it is half full, || there is 10
 enough in it. Then she puts it down next to her seat. | Then she
 takes her husband's stone hammer and pounds | the crabapples; and
 when they are all pounded up, she puts away the stone hammer. | Then
 she takes the dish with salal-berries and mashes them with both |
 hands, the salal-berries which have been soaked. || When they are 15
 all in pieces, she takes the dish with the pounded crabapples and
 pours them into the dish with the mashed salal-berries. When they |
 are all in, she takes the oil and pours it on. After | doing so, she
 mashes them again with both hands, | so that they are thoroughly mixed.
 When they are mixed, she stops, and || calls whomever she likes to come 20
 to eat the mashed | crabapples mixed with dried salal-berries. When
 the guests | come and sit down, she gives them a food-mat and spreads
 it | in front of them. She takes the spoons and distributes | them
 among them. Finally she puts down in front of them the dish ||
 with the salal-berries and crabapples mixed which she | puts down 25
 in front of her guests. Then they take the | goat-horn spoons, for
 this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, â^hmēsē dōqwała, qa t!ēt!Ebidzowēsēxa ʷwāpaxs laē gwāła. Wä, 6
 lä äx^hēdxā k'äts!Enaqē LE^hwa ʷnemōxla lōq!wa, qa^s lä dālaqēxs laē
 läx haⁿnēlasasēs tselx^ustaats!ē. Wä, la tsēx^hʷitsēs k'äts!Enaqē läxa
 tselx^usta, qa^s lä tsēts!älās läxa lōq!wa. Wä, g'il^hmēsē negoyoxsdā-
 laxs laē hēfats!ā. Wä, g'āxē k'āg'alilās läxēs hēmenēlasē k'wāē- 10
 lasa. Wä, lä äx^hēdex pelpelqasēs lä^hwūnemē, qa^s leselgendēs
 läxa tselx^usta. Wä, g'il^hmēsē ʷwī^hwelx^ssexs laē g'ēxaxa pelpelqē.
 Wä, lä nēx^hēdxā t!eqats!āla lōq!wa, qa^s q!wēselgendēsēs ʷwāx^ssōl-
 ts!āna^hyē e^heyasowē läxa t!eqa lä pēq!ūgelila. Wä, g'il^hmēsē
 ʷwī^hwelx^ssexs laē äx^hēdxā ledzekwē tselx^uts!āla lōq!wa, qa^s lä 15
 gūqāsas läxa q!wēdzegwats!āxa t!eqa lōq!wa. Wä, g'il^hmēsē
 ʷwī^hlōsexs laē äx^hēdxā L!ē^hna, qa^s lä gūq!eqas lāq. Wä, g'il^hmēsē
 gwālexs laē ēt!ōd q!wēselgentsēs ʷwāx^ssōlts!āna^hyē e^heyasowē lāq
 qa ālak!alēs lelgā. Wä, g'il^hmēsē lelgōxs laē gwāła. Wä, hēx^hʷi-
 da^hmēsē Lē^hlalaxēs gwe^hyā qa g'āxē memālaqg'exa mālaqela q!wē- 20
 dzekwē tselx^usta LE^hwa t!eqa. Wä, g'il^hmēsē g'āx k!ūs^hālilē
 Lē^hlānemasēxs laē äx^hēdxā hā^hmādzowē lē^hwa^hya, qa^s lä Lepdza-
 mōliiā lāq. Wä, läxaē äx^hēdxā k'āk'ets!Enaqē, qa^s lä ts!ēwanaē-
 sas läx^hda^hxūq. Wä, lä ālēlxsdālaxs laē k'āg'ililāxa māhaxts!āla
 mālaqela q!wēdzek^u tselx^usta LE^hwa t!eqa lōq!wa, qa^s lä k'āx- 25
 dzamōlilās läxēs Lē^hlānemē. Wä, hēx^hʷida^hmēsē ʷnāxwa dāx^hʷidlxēs
 ts!ōlolaqē k'āk'ets!Enaqā, qaxs hē^hmaē ʷyōselax gwēx^hsdemasēda
 ts!ōlolaqē k'äts!Enaqā. Wä, läx^hda^hx^hmē ʷnemāx^hʷid ʷyōs^hʷitsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

k·āk·ets!ēnaqē lāq. Wā, la^εmē k!ūmtālax ^εwāpaga^εyas. Wā, g·il^εmēsē ^εwīlāwē ^εwāpaga^εyasēxs laē pōx·ōdex sāq!ūs^εgema^εyas. Wā, hēx·sā^εmēsē gwēg·ilaqēxs hā^εmapaaq. Wā, g·il^εmēsē ^εwīla-qēxs laē hōqūwelsa. Wā, la^εmē hēwāxa nāgēk·ilax ^εwāpa. Wā, lālē āem ts!ēwē!·ēxōtsa ^εwāpē, qaxs ālak·lalaē k!ūta hēmaōmats!ēna^εyas lāxens āwī!·ēxawa^εyēx. Wā, hē^εmis k·lēsēlas hēlq!āla
35 nāx^εidēda hā^εmāpax gwēx·sdemasēxs newēq!ūp!ēdaē nāgēk·ilāxa ^εwāpē. Wā, hē^εmis lāg·ilas k·ilemē. Wā, laemxāē k·lēs lē^εlā-^εlayo lāxa q!ēnemē lēlqwālala^εya, yixs lēx·a^εmaēda hayasek·āla āxeq. Wā, laem gwāl lāxēq.

1 **Bunch-Berries.**¹—Wā,² g·il^εmēsē qōt!axs laē ^εyālaqasēs ha^εyāl^εa, qa lās lē^εlālax g·ōkūlōtas. Wā, la^εmē qēk·ilalxa qēk·laālē. Wā, lā genemas āx^εēdxēs lōelq!wē, qa g·āxēs hāx·hanēl lāx k!waēlasas lē^εwē k·ākets!ēnaqē; wā, hē^εmis!ēs l!ē^εna. Wā, g·il^εmēsē gwālexs
5 laē lep!ālitelaxa lēl^εwafyē, qa k!wādzewēsōltsa lē^εlānemē, qō g·āxl hōgwīlō. Wā, g·il^εmēsē g·āx ^εwīlaēlexs laē hēx·ida^εma ts!ēdāqē āxk·lālaxa hā^εyāl^εa, qa lās k!ats!ālasa qēk·laālē lāxa lōelq!wē. Wā, g·il^εmēsē ^εwīla qēqex·ts!ālēda lōelq!wāxs laē āx^εētse^εwēda l!ē^εna, qas lā k!ūnq!ēgem lāq. Wā, g·il^εmēsē gwāla laē ts!ēwanaēdzema k·āk·ets!ēnaqē lāxa lē^εlānemē. Wā, g·il^εmēsē gwālexs
10 laē k·ax·dzamolēlema qēqex·ts!āla lōelq!wē lāxa maēmōkwē bēbe-gwānema. Wā, g·il^εmēsē ^εwīlg·alillexs laē hēx·idaem ^εnāxwa

¹ *Chamaepericlineum unalashkense* (Ledb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having
done so, they go out. There is only one || way of eating the bunch- 15
berries; and they do not sing when | they are invited to this feast.
That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries]
down on the floor;) and when a strong wind is blowing, she | spreads
out her mat where the wind blows strongest. | She takes four pieces
of firewood and puts them down crosswise under the edges || of the 20
mat, so that it is like a nest inside. When this has been done, | she
takes her basket with the gooseberries, puts it down | at the end
whence the wind is blowing, at the end of the long side of the |
billets around the mat, in this way;² and when the wind begins to
blow hard, | she takes hold of each side of the large basket, || and 25
pours out, not violently, the gooseberries so that | they come
slowly out of the gooseberry basket when they are | falling into the
nest which was made for cleaning them. The woman lifts | the
basket up high; and the leaves are blown away by the wind, | and
do not fall onto the mat on which they are || cleaned. Only the 30
gooseberries fall down on it. | Now they are cleaned. As soon as
this has been done, she goes and puts them back | into the large

dāx^εidxēs k'āk'ets!Enaqē, qa^εs qex'qak'ax^εidēxa qek'laālē. Wā, 13
g'il^εmēsē w^εlaxēs qex'qak'axs laē hōqūwelsa. Wā, ^εDEMx^εidāla^εmē
gwēg'ilasaxa qek'laālē. Wā, hē^εmisēxs k'!ēsaē DENXelag'ilēx 15
qEX'qāk'aēda l^εlānemē qaēda qek'laālē. Wā, la^εmē gwāl lāxēq.

Gooseberries.—Wā, g'il^εmēsē lāk!wēmasa yālāxs laē āx^εēdxēs lē-
wā^εyē, qa^εs lā LEP!elsaq lāxa yōx^εDEMala^εyasa yāla. Wā, lā
āx^εēdxa mōts!aq leqwā qa^εs xwāłtsēstalēs lāx āwabā^εyas ēWENXa-
lā^εyasa lēwā^εyē, qa qelxasalēs ōts!āwas. Wā, g'il^εmēsē gwālexs 20
laē āx^εēdxēs t!EMwatslē nāgē wālas lexā^εya, qa^εs lā hānbelsas
lāxa gwēba^εyē lāx g'āya^εnākūlasasa yāla lāx g'ildāg'aēna^εyasa
xwāłtsēstaakwē lēwā^εya, ga gwālēg'a.² Wā, g'il^εmēsē lek!ūte-
lēda yālāxs laē dādanōdxēs t!EMwatslē nāgē wālas lexā^εyaxs,
laē k'!ēs ēol'nākūlaxs laē gūgē^εnākūlaxēs t!EMwatslē lexā^εya qa 25
ēx^εmēs lāłts!ālēda t!EMxwalē lāxa t!EMwatslē lexā^εya qa^εs lā
lādzodala lāxa qelxasēlakwē k'imdedzō lēwā^εya lāx dzōxwalaēna-
^εya ts!edāqaxēs t!EMwatslē lexā^εya, qa yāmc^εstalayōwēs k'!amo-
mās. Wā, la^εm k'!ēās lādzodālasa k'!āmomo lāxa qelxasēlakwē
k'imdedzo lēwā^εya. Wā, la^εmē lēx'ama t!EMxwalē la lādzodālaq. 30
Wā, la^εmē ēk'!ēgēkwa. Wā, g'il^εmēsē gwālexs laē xwēlaqa haax-
ts!ōts lāxēs t!EMwatslē nāgē wālas lexā^εya, qa^εs lā ōXlaēlelaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

33 basket. Then she carries it on her back | into the house. She goes
 and pours them into the large dish. As soon as | she has finished,
 35 she picks more gooseberries, and || uses the same mat, and the canoe
 pole to strike them with. When | her basket is full, she carries |
 them home to her house. Again she puts down her mat | where the
 wind blows strongest, and she does the same as | before. When she
 40 has many gooseberries, she takes a || low-sided box which is made for
 this purpose. It is | two spans and two short | spans long, and two
 45 spans wide, | and one span | high. The woman takes this || low box and
 pours the | gooseberries into it. When it is nearly full, she stops pour-
 ing them in; | and when she has done so, she builds up a fire and puts |
 stones into it. When she thinks there are enough for her purpose, |
 50 she takes her tongs and puts them down by the side of the fire. || She
 takes a bucket and goes to draw water. When she | comes back, she
 pours the water into the small dish, and she | puts the small dish
 next to the fire. When all this | has been done, the stones on the
 55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
 them into the small dish with water in it, | and, when the ashes that

33 lāxēs g'ōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il-
 'mēsē ḡwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēmxa
 35 āxelasēs lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wā, g'il'emxaā-
 wisē qōt!ē t!emwats!ās nāg'ē 'wālas lexāxs g'āxaē ōxlālaq, qā's
 g'āxē nā'nakwa lāxēs g'ōkwē. Wā, lāxaē āx'elsaxēs lē'wa'yē lāx
 yōx'demala'yasa yāla. Wā, laemxaē āem hē gwēg'ilaqēs g'ilx'dē
 ḡwēg'ilasa. Wā, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxa
 40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yix
 ma'!p!enk'aē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawis'ida
 ts!ex'!āna'yē 'wāsgemg'egaasas. Wā, lā ma'!p!enk' lāxens q!wā-
 q!wax'ts!āna'yēx, yix 'wādzegegaasas. Wā, lā 'nem'!enk'ustāwē
 'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēm āx'ētsōsa
 45 ts!edaqēxēs kūtsem dzēg'ats!ēxēs t!emxwalē. Wā, lā gūxts!ōtsa
 t!emxwalē lāq. Wā, g'il'mēsē elāq qōt!axs laē ḡwāl ḡqas.
 Wā, g'il'mēsē ḡwālexs laē helqox'widxēs legwīlē, qā's xex'!endēsa
 t!ēsemē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
 laē āx'ēdxēs k'!iplālaa qa g'āxēs k'adenwalisēx legwīlas. Wā,
 50 lāxaē āx'ēdxēs nāgats!ē, qā's lā tsēx'idēx 'wāpa. Wā, g'il'mēsē
 g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qā's lā
 k'anōlisasa 'wābets!āla lālogūm lāxēs legwīlē. Wā, g'il'mēsē
 ḡwālexs laē mēmentsemx'idēda t!ēsemē xex'!ālālēs lāxa
 legwīlē. Wā, lā dāx'idxēs k'!iplālaa qā's k'!ip!ēdēs lāxa x'ix'ex-
 55 semāla t!ēsema, qā's lā hāpstents lāx 'wābets!āwasa lālogūmē.
 Wā, g'il'mēsē la 'wi'lāwē k!wēk!ūtsemayaq ḡūna'yaxs laē k'!ip!ē-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa t!EMḡwalē. Wā, lā hānal hē g̃wēg̃ilaxa waōkwē x̃iX̃EX- 57
 SEMāla t!ēSEMā. Wā, la^εmē menk̃EWakwēda t!ēSEMē. Wā, g̃il-
^εmēsē gwālexs laē āx^εēdxa lē^εwa^εyē, qa^εs naḡyūindēs lāq. Wā, lā
 gaēl hē g̃waēlē. Wā, g̃il^εmēsē k̃ōtōda ts!Edāqaq laem k̃ōḡ^εwī- 60
 dēda t!ēSEMāxs laē āxōdxa lē^εwa^εyē nāḡūmās qa^εs g̃ig̃alilēsēxs
 laē āx^εēdxēs k̃!l̃plālaa, qa^εs k̃!l̃pl̃idēs lāxa t!ēSEM lā k̃ōḡ^εwīda,
 qa^εs lā k̃!l̃benōliselas lāxēs lēg̃wīlē. Wā, g̃il^εmēsē ^εwīlōstaxs
 laē xwēt!ētsa k̃!wa^εxlāwē lāxēs dzēk̃ase^εwē t!EMḡwalā. Wā,
 g̃il^εmēsē k̃!lēs xās^εidexs laē ēt!ēd dāx^εidxēs k̃!l̃plālaa, qa^εs 65
 ēt!ēdē k̃!l̃pl̃its lāxa x̃iX̃EXSEMāla t!ēSEMā, qa^εs lāxat! hāp-
 stents lāx ^εwābets!āwasa lālogūmē. Wā, lāxaē k̃!l̃pl̃ek̃!l̃asa k̃!lēsē
 q!ēsgem x̃iX̃EXSEMāla t!ēSEM lāq. Wā, g̃il^εmēsē medelx^εwīdexs
 laē āx^εēdxa lē^εwa^εyē, qa^εs lā nāḡūmts lāq. Wā, k̃!lēt!a g̃ēx^εi-
 dexs laē ḡwēlaq āxōdxa nāḡyūa^εyē lē^εwa^εya, qa^εs g̃ig̃alilēsēxs laē 70
 dāx^εidxēs k̃!l̃plālaa, qa^εs k̃!l̃pl̃idēs lāxa t!ēSEMē la g̃ēg̃ēxa dzē-
 g̃!kwē t!EMḡwalā qa^εs lāxat! k̃!l̃benōliselas lāxēs lēg̃wīlē. Wā,
 g̃il^εmēsē ^εwīlōstēdā t!ēSEMāxs laē āx^εēdxa ^εwālasē lōq!wa, qa^εs lā
 k̃anōlīlas lāxa kūtSEMē dzēg̃ats!ēxa t!EMḡwalē. Wā, lā āx^εēdxa
 g̃it!EXlāla tsexlā, qa^εs lā tseyōsasa dzēg̃!kwē t!EMḡwalē lāxa 75
^εwālasē lōq!wa. Wā, g̃il^εmēsē qōt!axs laē k̃āg̃ililaxa dzēg̃!ḡ^εts!ā-
 lāxa t!EMḡwalē ^εwālas lōq!wa, qa^εs lā k̃ag̃alilas lāxa ^εwūdaēlē,
 qa hā^εnakwēlēs ^εwūda^εstax^εīda. Wā, g̃il^εmēsē ^εwūda^εstax^εīdexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

80 ^εyālaqasēs lā^εwūnemē, qa lās Lē^εlālxēs ^εnē^εnemōkwē lōxs hē-
t!EMXwilag!lxa dzēg!ikwē t!EMXwalā. Wā, g!il^εmēsē g!āx ^εwi^εlaē-
LEXS laē hēx^εida^εma ts!edāqē āx^εēdxēs laElōgūmē Lē^εwis k!āk^ε-
ts!ENAqē Lē^εwa L!ē^εna, qa^εs g!āxē g!ig!alila lāxēs hēmenēlasē k!waē-
lasa. Wā, lā ^εyālaqaxēs lā^εwūnemē, qa lās āx^εēdxa dzēg!ix^εts!ā-
85 laxa t!EMXwalē ^εwālas lōq!wa, qa^εs g!āxē k!āg!alilas lāx k!waēla-
sas. Wā, g!il^εmēsē g!āxē lā^εwūnemāsēxs laē āx^εēdxa k!ik!ayemē
qa^εs tēqēs lāxa dzēg!ikwē t!EMXwalā, ga^εs lā tseyōselas lāxa laE-
lōgūmē. Wā, g!il^εmēsē nēgōyoxsdālaxs laē hēlats!ā. Wā, g!il-
^εmēsē lā ^εwi^εla lā t!ēt!EMX^εts!ālēda t!EMX^εt!awats!ēLaxa dzēg!ikwē
90 laElōgūmxs laē āx^εēdxa L!ē^εna, qa^εs k!ūnq!eqēs lāq. Wā, la^εmē
q!ēqxa L!ē^εna. Wā, g!il^εmēsē gwālexs laē ts!EWanaēsasa k!āk^ε-
ts!ENAqē. Wā, g!il^εmēsē gwālexs laē k!ax!dzamōlīlasa ^εnā^εnē-
mēlxā t!EMX^εt!awats!ēLaxa dzēg!ikwē t!EMXwalē laElōgūm lāxa
yaēyūdukwē bēbēgwānema. Wā, g!il^εmēsē ^εwilg!alilēxs laē hē-
95 x^εidaem ^εnāxwa dzēdzēg!igūx^ε!idxa dzēg!ikwē t!EMXwalā. Wā,
g!il^εmēsē ^εwi^εlaxs laē hōqūwēlsa. Wā, la^εmē hēwāxa nāgēk!ilax
^εwāpa.

Yixs k!ēlx-k!ax'aaxaēda bāk!ūmaxa t!EMXwalē, yixs laē hā-
^εmaaxsōq lāxa t!EMX^εmedzEXEKūla lōxs g!āx^εmaē t!EMX^εt!axūq
100 lāxēs g!ōkwē. Wā, lā k!ēs Lē^εlālas lāxēs ^εnē^εnemōkwē. Wā,
laEM g!wēg!wālem lāxa t!EMXwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—HĒEMXAĒDA HABAXSÖLĒ ÂEM HA^éMAAXSÖSÖ^é 1
LĀXA HĀBAXSÖLĒMESĒ. WĀ, LAEMXAĒ K'LES LĒ^éLĀLAYŌ LĀXA Q'ĒNEMĒ
BĒBĒGWĀNĒMA LŌ^éMA LĒ^éLĒLĀLĀ, QAXS K'LESĀĒ ĀLAEM Q'ĒNEMĒ
GWĒX^éSDĒMAS. WĀ, LAEMXAĒ GWĀL LĀQ.

T!EMTS!¹—WĀ, HĒEMXAĒ GWĒG^éILASE^éWĒ, YĪXS Â^éMAĒ HĀ^éMAAXSÖ- 5
SŌSA DŌX^éWALELĀQĒXS Q'WĀXAĒ LĀXA T!EMTS!EXEKŪLA, QAXS Â^éMAĒ
HĒLANŌKWA T!EMTS!AMESĒ LĀX HĀMXLĀLAXĒS HĀMXLAWA^éYĒ. WĀ,
LAEMXAĒ K'LES LĒ^éLĀLAYŌ LĀXA LĒ^éQWĀLĀLĀ^éYĒ, QAXS K'LESAXAT!
Q'ĒNEMĒ GWĒX^éSDĒMAS. WĀ, LAEMXAĒ K'LES HĀNXLENTSE^éWA QA
L'ŌBATS. WĀ, LAEM GWĀL LĀXĒQ. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a mau) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Check.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

MEI'ELLA'.—Wä, hē'εmaaxs meta'ē q!E'nXLä'yasa begwā'nEMē; 1
wä, laE'm q!ä'laqēxs t!ō'sase'wēLēs se'ya' qaē's LĒLELÄ'läxs
Iē'lē'Lē, qa gwē'g'i'elasasa bā'k'lūmaxs g'i'l'maē Iē'lē's mā'g'ilē
LĒLELÄ'läxs, wä, g'i'l'mēsē mō'p!ENXwā's la Iē'lā'g'ulēs LĒLELÄ'lā,
wä, lä t!ō's'itse'wē se'ya's. 5

MEDĒ'IBA.—Wä, hē'εmaaxs meta'ē x'i'ndzasasa begwā'nEMē;
wä, laE'm q!ä'laxs Iē'ntēXēs x'i'ndzasē qō q!wā'sal qaē's LĒLE-
LÄ'läxs Iē'lē Iē'lL.

MEDĒISTA' ē'k'lōDEISTēs SEMS.—Wä, hē'εmaaxs meta'ē ē'k'lō-
DEXsta'yasENS se'msēX; wä, laE'm q!ä'lax wa'nā'kūlĒLēs gwā'ssdē 10
qō q!wā'sal qaēs LĒLELÄ'lā qō Iē'lLō.

MEI'ō's LO lā'xōs.—Wä, hē'εmaaxs meta'ē Lōxs Iā'xaē äwō'-
dza'yasa ts!Edā'qē; wä, la q!ä'laxs E'lwatēLaxēs gō'gūma'yē qō
q!wā'sal qaēs LĒLELÄ'läxs Iē'lē'Lē.

QE'mqemlk'!im.—Wä, hē'εmaaxs meta'ē tek'lā'sa begwā'nEMē; 15
wä, hē'εm gwe'yāsa bā'k'lūmē qe'mqemlk'!im, yīxs qELElā'ē
tek'lā'sa q!wā'sa qaē'da Iē'lLē.

DĒ'dastōdk'!im.—Wä, hē'εmaaxs meta'ē ō'XLä'yasa qō'ē mäs
a'yasā'sa begwā'nEMē; wä, la q!ä'laxs dē'stō'dēLaxēs gwā'ssdē,
yīs ō'XLä'yasasēs qō'ma qaxs q!wā'saēL qaēs LĒLELÄ'läxs Iē'lē'Lē. 20

- 21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |
- 25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |
- Twitching and Itching of the Feet.*—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||
- 30 *Tremor genuus.*—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||
- 35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||
- 40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |
- Twitching of the Whole Body.*—When the whole body of a man

21 *Medā'q.*¹—Wā, hē'εmaaxs meta'ē εwā'x'sanōdzexsta^εyas na'xwa'sa ts!edā'qē; wā, lae'm q!ā'laqēxs le^εlē'lēs xūnō'kwē qaxs hē'εmaē g'ā'yowē, lō'mē' ā'waxsta^εyasa na'xwō': hē'εmxaā gwē'k'lālag'ilē.

Metsēqō.—Wā, hē'εmaaxs meta'ē mē'mēsasa begwā'nemē; wā, 25 lae'm q!ā'laxs le^εlē'lēs gēnē'mē lā'xēq.

Maε'mdedzō'x'sēs lō lā'lezedzō'x'sēs.—Wā, hē'εmaaxs meta'ē lōxs lā'xaē g'ōg'ogū'yāsa ts!edā'qē; wā, lae'm q!ā'laxs āā'msililē qaē's lā'εwūnemaxs le^εma'ē le^εl, qaxs gālēlē k!wā'la lā'xa āā'msilats!ē. Hē'εmxaā gwē'g'ilēda begwā'nemē.

30 *Maε'mtk'ēx.*—Wā, hē'εmaaxs meta'ē ō'kwāx'a^εyasa begwā'nemē; wā, lae'm q!ā'laqēxs le^εlē'lēs lā'lā, qaxs g'ī'l^εmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wā, g'ī'l^εmēs gwāl nēxwā'la le^εwēs lā'lāxs la'ē l!ā'gwagi'lēla begwā'nemaxēs lā'la. Wā, hē'εmēs lā'g'ilasōx mete'us ō'kwāx'a^εyaxs le^εlē'lē lā'lāsa 35 begwā'nemē.

Maε'mtsā'yā'p'a.—Wā, hē'εmaaxs meta'ē gwā'εnāsa ts!edā'qē; wā, lae'm q!ā'laqēxs le^εlā'ē g'ā'yolē lāx sā'semas qaxs meta'ē gwā'εnās a^εyasā's, qaxs hē'εmaē kūlā'laatsa g'īnā'nemē, yixs mē'xaē le^εwīs abe'mpē.

40 *Maε'mdenō's.*—Wā, hē'εmaaxs meta'ē ē'εwanu'dza^εyasa ts!edā'qē; wā, la q!ā'laxs qe'lgwilila ts!ex'q!ā'l lā'xēs g'āē'lasē.

Meqrak!e'n met!e'u.—Wā, hē'εmaaxs meta'ē εnā'xwē ō'k!wi-

¹ Or metēwaq.

twitches, | he knows that one of his children will die, | if he has many
children. First, his arms twitch, || because he carries his child 45
[there]; and afterwards his chest twitches, | for that is the place that
his child lies when he carries it about; | afterwards the upper lip [of
his mouth] twitches, for | tears run down when he cries; and then
his | stomach twitches, for it heaves when he cries. Then he knows ||
by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he
knows that it is going to rain that day, for his eye is twitching, |
and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55
(the part with which the hunter sits in the canoe) twitches, he knows
there will be fine weather that | day. There will be no wind, and he
will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter
twitches, he knows that he will eat all kinds of meat, for || the place 60
where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch,
then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65
knows that his head will be cut off in war. |

na^εyasa begwā'nemē; wā, la q!ā'laxs le'^εlnōkwēlēs sā'semē, 43
yixs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x^usi^εyā'-
p!a^εyas qaxs q!ēlēlā'axēs xūnō'kwē. Wā, la ne^xwā'g'i met!ē'dē 45
ō'bā'^εyas, qaxs hē'^εmaē kūlā'laats xūnō'kwasēxs q!ēlēlā'aq. Wā, la
ne^xwā'gixs la'ē ē't!ēd met!ē'dē ē'k'lōdexsta^εyas se'msas, qaxs
hē'^εmaē wā'xaāts gwā'sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-
t!ē'dē tek'lā's, qaxs qe'mLElaāxs qlwā'saē. Wā, lae'm q!ā'LE-
laqēxs le'lē'lēs xunō'kwē lā'xēq. 50

Medē'galtō.—Wā, hē'^εmaaxs meta'ē ē'^εwig-altā'yasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlens ē'nā'lax, qaxs meta'ē ē'^εwig-altā'yē,
qaxs hē'^εmaē wā'tsa yō'gūmēsaxs la'ē yō'gwa.

Met!E'xsd lō^ε k!wē'k!waxsk'lim.—Wā, hē'^εmaaxs meta'ē k!wē'-
k!waxsk'limā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
ē'nā'la. K'leā'sēlē yā'lal. Wā, lā' gēxs k!wā'xsālal lā'xēs ālē'-
wats!ē xwā'xwagūma lā'xēs sē'^εwina'yē.

Met!Exlū'sxä.—Wā, hē'^εmaaxs meta'ē benk!ō'dexstā'sa ālē'-
winowē; wā, lae'm q!ā'laxs q!esē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xa^εlasas tse'n^xwa'yasa q!ē'q!ats!ō'masē. 60

Met!mx'scs.—Wā, hē'^εmaaxs meta'ē ō'gūmx'sidza^εyas g'ō'g'o-
gū'yāsa begwā'nemē; wā, lae'm q!āLElaqēxs bā'gūnsēlē g'ā'x^εa-
lislā, qaxs ā'tsemēse'waēda bā'gūnsē.

Met!xō!—Wā, hē'^εmaaxs meta'ē oxā'wa'yasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x^εitse'wēlasa wī'nala. 65

¹ According to others, the upper eyelids.

² According to others, the middle line of the chin.

- 1 Cries of the Raven.—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it
5 is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling
10 about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 Cries of the Raven.—Wä, g'il^émēse ^énēx'sō qa^és ayōselāēda maēnokwasa maēnaxa g^wēk'lālasasa g^wa^wināxs laē āem āxālēdzema maēnē lāxa l!ema^éisē, qa lēn^éit^ése^éwēsēsa g^wa^wina. Wä, g'il^émēsē
5 wī^éla lēn^éitsō^ésa g^wa^wināxs laē ayōselēda maēnokwasēxs laē
NEXLAAX^éid lā begwānema lāx ōgūq^élālasas g^wēk'lālasasa g^wa-
^éwina, yīxs āwīlag'ilaēda g'ālē begwānemq, qaxs hē^émaēda g^wa^wina
g'āx ts!ek'lālelasa wīnāxs g'āxāē g^wasx'ūlaxs wīnēlaxa lēlqwā-
lala^éyē. Wä, hēx^éida^émēsē wālap!^éwa ayōselāxa g^wa^wināxs
lēlax'ālaē lalawūlaqūla. Wä, la^émē ^éyāx'sa^émē ts!ek'lālemasēxs lē-
10 lax'ālaē p!ēp!ēl^ég'ilxlāxāxs ts!ēts!ēlk'ē. Wä, ga^émēs ōgūqelāla
g^wēk'lālatsa g^wa^winē gra lāxen hōlēlāēna^éyax q'lūsq'lūlyax^udāsa
Kwāg'ulēga, yīxs qatūp!aaxs k'wēlaē, yīxg'in hēmaōlek' alilē
g'inānemē, yīxs g^wagūxālaēda g^wa^wina. Wä, hē^émis la ^éyāla-
gasxa hā^émaakwas maēnasa g^wa^wina.
15 ga ga ga gai Warriors are coming to make an attack.
gax gax gax Ravens will eat the bodies of people drowned
by the capsizing of canoes.
q!edzō q!edzō Hunters will bring much meat to feed the
people.
gaga hā hāgaē A chief (or someone else) died.
xagaq xagaq A woman is going to die.
20 k'!emax k'!emaq It will be calm weather.
sōx sōx sōx It will be calm and sunshine.
gūs gūx gūs There will be heavy rains.
wax wax wax A stranger will arrive on a visit.
xwo xwo xwo There will be a poor salmon run.
25 x'ok^u x'ok^u When ravens cry thus while fighting in the air,
there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yilxwa gwa²wina. . . When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayödzeltsa maēnokwas hämx³ʼitse²wasa gwa²wi- 27
nēx²g'in lāk' gwaḡwēx²sʼālasa. Wä, lāk' hōlāla hä²maakwas maēnē
yīsa gwa²wina.

EATING

Wä, g'il²mēsē elāq ʼwī²laxs laē gwa²la qaxs aemsaēda ʼwī²lāxa 1
hag'ila²yaxs ʼwī²lase²waē yīsa hä²māpē.

PICKING HUCKLEBERRIES

Wä,¹ g'il²mesē gwālamasqōxs laē hēx²ʼidaem xwānal²ida qa²s lā-
lag'il k'ilal lāxa k'ilādaxa gwādemē, qō ʼnāx²ʼidelxa gaāla, qaxs
ʼnēk²aēda g'alē bāk'lūmqōxs aemsaax k'lesāē hēx²ʼidaem la k'il- 5
ts!ōtse²wa alōmasē k'ilats!ē lexāxs g'ālaē gwālamatsō²sa k'ilēx²dāxa
gwādemē. Wä, hē²mis lāg'ilasa ts!edāqē hēx²ʼidaem xwānal²idexs
g'ālaē gwālēs k'ilats!ēg'ila²yē lexā²ya.²

CUSTOMS RELATING TO SEALING

Wä,³ g'il²mēsē ʼwī²la ts!enkwe gelq!ayāxs laē kwēxeltsemēsa
ts!ēsLāla lāxa lū ts!enkwa qa lawālēsa ts!ax²motē qaxs k'lesāē 10
hēq!alēda ēs²elēwinowē k'exālaxa ts!ax²motē, āla²flaē bomē²stāla-

¹ Continued from p. 140, line 16. ² Continued on p. 209, line 3. ³ Continued from p. 452, line 24

12 is said that otherwise the seal would escape | from the hunter when-
ever he goes out hunting. | Therefore they only knock it off with the
tongs, so that the singed hair | comes off.¹ ||

15 (The² hunter) always pushes his (paddle) right over his fire, because
he wishes | it to become very black; and also that no | young woman
may step over it, and no young man, for they never do right; | and
also that a menstruating woman may not give bad luck to the hunter. |
His canoe-box also hangs in the corner of the house. He also puts ||
20 just over the fire the two mats on which (hunter and steersman) sit;
but he leaves | his harpoon-shaft in the hunting-canoe; and | also
the bladder-float is hung up at the same place where the canoe-box
is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
box of the porpoise-hunter, and also back-sinew of the porpoise, which
25 is dried || for tying up the spear if it should break. | Blue-hellebore
root is put into the canoe-box, and the peucedanum-seeds, | in case
that a sea-monster should come up in the night when they are
spearing | porpoises. It is said that often the sea-monsters show
themselves. Then | the hellebore-root is taken out and chewed, and
30 spit || overboard on each side of the hunting-canoe, and | the same is

12 lāxa mēgwatē lē^éwa k'!ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-
^émis lāg'ilas āem kwēxeltsemēsa ts!ēslāla lāq qa lawūlātsa ts!āx-
motē.¹

15 Hēmenala² lēs^éālelōd lāx neqostāwasēs legwīlē qaxs ^énēk'āē
qa^s hēmenala^émēsē q!wagwa^énakūla. Wā, hē^émis qa k'!ēsēs gaxa-
sōsa ēalostāgasē ts!ēdaqa lē^éwa ha^éyāl^éa qaxs k'!ēsaē nēnagolkwīla.
Wā, hē^émis qō ēxentalaxō qaxs aemsaē lāxa ēs^éelēwinoxwē. Wā,
laxaē tēgwīla ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
20 lelēda k!wēk!wa^éyē mal lēl^éwē lāxa ōk'!a^éyasa legwīlē. Wā, lāla
māstowas hēx'sāem g'ēxsa ālēwaselela xwāxwagūma. Wā, hēem-
xaēda pōxūnsē tēgwīl lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

Wā, hē^émis g'ēts!ā lāx ōdzaxsē g'ildatsa ālēwinoxwa āxsolē lē^éwa
q!exmēnē. Wā, hē^émis at!emasa āwīg'a^éyasa k'!ōlōtlāxs lemō-
25 kwaē qa^s yī^éēdayōlaxēs leg'īkwē qō el^éēdelaxō. Wā, hē^émis
āxsolē yīxs hē^émaē lāg'ilts g'ēts!ā lax ōdzaxsas lē^éwa q!exmēnē
qō q!axwasōlaxsa ^éyag'imaxa gānōlaxs negūlayālaē ālēxwaxa
k'!ōlōt!ē. Wā, lā^élaē q!ūnāla q!axwasōsa ^éyag'imē. Wā, hē^émis
la āx^éwūlts!ōdaatsēxa āxsolē qa^s malēx^éwidēq qa^s kwēstalēs lāx
30 ^éwax^ésōdgiwa^éyasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēem

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | “O Supernatural-
Ones! O, Swimmers! I thank you that || you are willing to come 5
to us. Don't let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!”
Then¹ the woman herself | replies, “Yes,” and goes up from the bank
of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the || mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

gwēx'ēdxā q!EXMĕnĕ qa's hĕx'ida'mael wŭns'ēdĕda 'yāg'imaxs 31
laē mĕsālĕlaxa āxsōlē. Wā, hĕ'mis lāg'ilas g'ĕts'lā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g'il'mĕsĕ lā'galĭsĕxs la'ĕ gĕnĕ'mas lā'lalāq. 1
Wā, g'ī'lĕmĕsĕ dō'x'wālĕlax t'lā't!aq!wānĕmasĕs lā'ĕwŭnĕmaxs la'ĕ
ts!E'lwax'ēdĕq. Wā, laē'm 'nĕ'k'ĕda ts!Edā'qaxs la'ĕ ts!E'lwaqa:
“Ā'k'asōl 'nā'nawālak". Ā'k'asōl mĕ'mĕyōxwan, g'ĕ'lak'as'laxs
sĕx'ut!aaqas g'āx g'ā'xĕnu'x". Gwā'lax'ī 'yā'k'ayĕs g'āxĕnā'yōs 5
qaxs hĕ'maaqōs g'ā'xĕlaxs g'ō'lilaaqas g'ā'xĕnu'x". Wā, hĕ'ĕmis
qa's dā'damāyīlōs g'ā'xĕn lĕ'wū'n hawaxā'lōtĕxwa wā'x'ēdĕ qa's
k'lĕ'saōs wū'lalĕšĕma mĕyō'xwan." Wā¹, la q'lūlĕx'sĕm wāxĕda
ts!Edāqaxs laē lās'dĕsa.


Wā,² hĕ'mĕ'sĕxs g'ī'l'māē gwāl xwā'lāse'wa sĕg'inĕ'taxs la'ĕ 10
hĕ'x'ida'ma ts!Edā'qĕ q!ap'lĕ'x'ēdxā k'lĕ'lĕ lĕ'wa 'nā'xwa
g'ayō'l lā'xa k'lō'tĕla qa's lĕxts!ō'dĕs lā'xa lĕxa'ĕyĕ qa's lĕ qĕp-
stĕ'nts lā'xa ō'x'siwa'yasa wā, qaxs 'nĕ'x'sowaē hĕ'x'ēdaem la
q'lūlā'x'ēdĕda k'lō'k'lūtelāxs la'ĕ āxstā'nowĕs yā'x'yig'ilĕ lā'xa
ō'x'siwa'yasa wī'wa. Wā, hĕ'ĕmis lā'g'ilas hĕ gwĕ'g'ilĕ. Wā, hĕ'- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

17 but | they cut off the intestines at the anal-fin of salmon caught with
a hook, for, if the intestines were broken off | from those caught
with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That
is the end. |

Silver-Salmon.—Eyes and salmon-heads roasted | together with
backbone and tail, in this manner: |

When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down
arrives at the beach of his | house.
what was caught by her husband, |  she prays to the silver-
salmon; and after she has prayed, | she picks up with her
fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are
left on the backbone. Then she takes the | roasting-tongs and puts
them up on the beach, where she is sitting. Then she takes | what
she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the
ends of the tongs reach to the eyes | of the salmon-head. After she

16 ^εmēsēxs ālā'lasē'wāē ts'lē'wagā'yasa seg'inētē. Wā, lāla t'lō'sā-
layewē ts'lē'wagā'yasa dō'gwinētē qaxs g'ī'lemaael ālō'yewē ts'lē'-
wagā'yasa dō'gwinētāxs la'ē hēmenālaem elē' dō'gwayāsa yā'nē-
māxa hē gwē'x'ētse'wa. Wā, hē'εmis lā'g'ilāsēda ts!Edā'qē aē'kila
20 ELā'laq. Wā, la'εm g'wā'la.

Silver-Salmon.—Xēxestōwa'k'uxa L'lō'bekwē hē'x'tlē ^εnā'εnem-
p!eng'ila LE'wa xā'k'ladzō LE'wa ts!ā'sna'yēg'a gwā'fēg'a (*fig.*).

Wā, hē'εmaaxs la'ē dō'kwase'wa dza'wū'naxs g'ī'lg'aala'yalaē lā'xa
aō'wak'ē. Wā, g'ī'le'ēmēsē ^εyā'nēmēda begwānēmaxa mō'wē dza-
25 ^εwūna, laē genemas lā'lalaqēxs g'alaē g'ā'x'alisa lāxa L!ema'isasēs
g'ō'kwē. Wā, g'ī'le'ēmēsē dō'x'walelax ^εyā'nēmasēs lā'εwūnēmaxs
la'ē ts!E'lwaqaxa dza'wū'nē. Wā, g'ī'le'ēmēsē gwāl ts!E'lwaqaxs la'ē
gāsx'ix'ēidxa mōwē dza'wūna qa'ēs lē lō'sdēselas qa'ēs lē k'lix'ā'li-
selaq lāx L!ema'isasēs g'ō'kwē. Wā, la āx'ē'dxēs xwā'layowē qa'ēs
30 lē xwā'f'idxa mō'wē dza'wū'na. Wā, la'εm āxā'fēda hē'x't!a'yē
LE'wa ts!ā'sna'yē lāxa xā'k'ladzowē. Wā, la'εmēsē āx'ē'dxa L'lō'p-
sayowē qa'ēs lā'g'alīsēq lā'xēs k'hwāē'dzasē. Wā, la'εmēsē ax'ē'd-
xēs L'lō'pasōlē qa'ēs āx'ō'dēs ts!ā'sna'yas LE'wa xā'k'ladzowē lāx
āwā'gawa'yasa L'lō'psayowē. Wā, la wē'qwaxōts qa lēs L!l!E'n-
35 qalē o'ba'yas ^εwā'x'sanōts!exstā'yasa L'lō'psayowē la gō'gē'yā'gē-
sasa hē'x't!a'yasa dza'wū'nē. Wā, g'ī'le'ēmēsē gwā'fēxs la'ē q!aplē'

has done so, she gathers | the slime and throws it into the sea. As 37
soon as | she comes up from the beach, she picks up the roasting-
tongs with the eyes in them, that had been put over the fire, | for
there are four of them, and she places them by the side of the fire of
her house. || Then she watches them until the skin of the head is 40
blackened; | and when it turns black, she takes it away and puts it |
over the fire. Then her husband at once | invites his numaym to come
and eat it, for he must take care | not to keep it over night in the
house; for the first people said, that, if || the roasted eyes were kept 45
over night in the house when | they are first caught, then the silver-
salmon would disappear from the sea. | Therefore they do in this way.
As soon as the guests | come in, they sit down in the rear of the fire, |
on the mat that has been spread out for them. When all || the guests 50
are in, the woman takes a new food- | mat and spreads it in front of
those to whom she is going to give to eat. Then she | takes down the
four roasting-tongs with the eyes in them that had been over the fire
and places them | before her guests. Then she takes the salmon out of
the | roasting-tongs. After she has done so, she gives water || to 55
them to drink; and after they finish drinking, then the one highest
in rank | prays to what they are going to eat. He says: "O,
friends! | thank you that we meet alive. We have lived until | this
time when you came this year. Now we pray | you, Supernatural-

x'ēdxā k'ē'lē qa's lē ts!EXSTE'ndeq lā'xa de'msx'ē. Wā, g'ī'l- 37
ēmēsē g'ā'x'ēwūsdēEXS la'ē dā'g'īlxlāxā Lō'pts'lāla xēXEXstowa-
kwa, yīxs mō'ts!aqāē qa's lē Lā'nōlisaq lāx lēgwī'lasēs g'ō'kwē.
Wā, la'ēmēsē dā'doqwilaq qa k'lūmē'lx'ēidēs Lē'sasa hō'x't!a'yē. 40
Wā, g'ī'lēmēsē k'lūmē'lx'ēidEXS la'ē āx'ē'deq qa's Lē'saLE'lōdēs
lā'xa ē'k'!a'yasēs lēgwī'lē. Wā, lā'xa hē'x'ēidaēmē lā'wūnemas
la Lē'lāxēs nē'mē'mōtē qa g'ā'xēs hā'mā'peq qaxs aē'k'ilaq
xa'maē't lā'xa g'ō'kwē, yīxs nē'k'aēda g'ā'lē begwā'nemqēxs
g'ī'lēmēlā'xē xa'maē'la Lō'bēkwē xēXEXstōwak^u lā'xa g'ō'kwaxs 45
g'ā'lōlānemaē lā'laxē x'īs'ī'dlāxā dza'wū'nē lā'xa aō'wak'ē.
Wā, hē'ēmis lā'g'ilas hē gwē'x'ēidē. Wā, g'ī'lēmēsē g'āx
hō'gwīlēda Lē'lānEMaxs la'ē k'lūs'ā'lil lāx o'gwīwalilasa lē-
gwī'lē, lā'xa lā LEBē'latsa lē'ēwa'yē qaē. Wā, g'ī'lēmēsē wī'lāē-
Lēda Lē'lānEMaxs la'ēda ts!Edā'qē āx'ē'dxa E'ldzowē hā'madzō 50
lē'ēwa'yā qa's lē LEPdzamō'lilas lā'xēs hā'ng'ī'lasōLē. Wā, la āxā'-
xōdxā mō'ts!aqē LēLlōpts'lāla xēXEXstowā'kwa qa's lē āxdzamō'-
lilas lā'xēs Lē'lānEMē. Wā, hē'ēmis x'īk'lax'ē'deq qa lō'lts'lāwēs
lā'xēs Lō'psayowē. Wā, g'ī'lēmēsē gwā'lEXS la'ē tsā'x'ētsa ēwā'pē
lāq qa nā'x'ētsōs. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē naxsā'laga- 55
'yas ts!E'lwaqaxēs hā'mā'lē. Wā, la nē'k'a:ā' Lā'kasōL nē'nē-
mō'k^u, gē'lak'as'axg'īns q'lūlā'gowē. Wā, g'ā'x'ēEMxā'nu'x^u g'ā'x'ēa-
LEla lā'xōs g'ā'xdemaqasō'xda nā'lax. Wā, la'ēmē'sEDU'x^u hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may eat you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ||
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests' only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The¹ name of the sun-dried salmon is also
80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx'da^εxōL^ε na^εna'wālak^u qa^εs ā'^εmēlōs dā'damwīl g'ā'xenu^εx^u
60 qanu^εx^u k'leā'sēl^ε yā'g'asLEXg'anu^εx^u lā'LEK' hā^εmaag'ōlōL, na^εna-wālak^u, qaxs hē'^εmaa^εqōs g'ā'xēlda^εxwē qenu^εx^u yā'lnakūlāōL qenu^εx^u hā^εmā'^εya. Wā, lanu^εx^u q!ā'laemxs ā'^εmaēx lē'x'aem lē-
-lōs ō'gwida^εyēx. Wā, lā'lak' g'ā'x'emg'as bēbēxū'nēg'ōs xī'ts'la-
-x'īlaxg'anu^εx^u lā'LEK' hāmx'ēi'dEXg'as g'ā'xyōgwīlōs qenu^εx^u lā'-
65 k'leSEla," nē'k'EXs la'ē q!ūlē'x's'em wā'xa.

Wā, g'ī'le'mēsē q!wē'l'ēDEXs la'ē hāmx'ēi'da. Wā, la'x'da^εxwē
ō'gwaqa hāmx'ēi'dē nē'NEMō'kwas. Wā, hē'x'ida^εmēsē la k'lo'-
qwalilē'da begwā'NEMaxa nā'gats'lē qa^εs lē tsāx ā'tū' wā'pa qa
nā'gēg'ēLES qō gwāl hā^εmā'plō. Wā, g'ī'le'mēsē g'āx aē'daaqaxs
70 la'ē k'lo'x'walilasēs tsā'NEMē qa^εs ē'selēq qa gwā'lēs hā^εmā'pa. Wā, g'ī'le'mēsē gwāl hā^εma'pEXs la'ē hā'n'xdamōlilasa^ε wā'pē lāq. Wā, hē'x'ida^εmēsē nā'x'ēi'dEX'da^εxwa. Wā, lā'La gENE'mas mā'-
-mensgEMaxa xā'qē lē^εwa L'ēL'ā'smotē qa^εs āxdzō'dalis lā'xa hā-
-madzowē' lē^εwa'yō. Wā, g'ī'le'mēsē wī'ēladzōdāmasēq, la'ē k'lo'x-
75 wūlilaq qa^εs lē k'ā'stendēq lā'xa dE'msx'ē. Wā, ā'^εmēsē la ts'lā'k'ōdēda k'wē'ldāxēs e^εfyasowē qa lē'mxwāLElēs ts'lē'nts'ENx'
-ts'lāna^εyas qaxs aē'k'ilaē ts'lē'nts'ENkwa, lōxs k'lē'saē hē'lq'ōlēm dē'dENkwas k'ā'dzekwē. Wā, g'ī'le'mēsē gwā'lEXs la'ē hō'qūwēlsa.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tā'yalts'lālās ts'EGwa'tē
80 lōxs q!ō'bas xelā'sE^εwāē qaxs hā'ē g'ā'yanema nE'ldzāsa wā;
lā'g'īlas lē'gades ts'EGwa'tē, yīxs ts'EKwa'ē āwī'nak'lūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'f'laē xwā'lēda ts!ēdā'qaxa melō'lē; wā, g'ā'x'laē 82
lā'lās q!ō'p!ēdqēxs hē'maē ā'lēs xwā'laxēs xwā'lase'wē. Wā,
laem'fā'wisē dō'x'wa'leltsēs lā'wūnemē. Wā, hē'mis lā'g'ilas
nēx' qa lē'gadēsēs q!ō'basa tā'yalts'lāla. Wā, hē'x'ida'mēsa 85
nā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts'lalaxēs
genē'mē lā'xēq. Wā, hē'menāla'mēsox la lē'gadōxda tā'yalts'lā-
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'l'mēsē gwāl malagexste'ndex g'ā'pōlasasa pex'ī'taxs 1
la'mē gwa'nalex gwē'x'sdemlasa lege'mē lō' hēlaqē lō' wā'naqē.
Wā, la'mē'sē hā'ng'alilas lā'xa mā'g'inwalisasēs legwī'lē. Wā, lā
āx'ē'dxēs ts!ē'slāla qas k'lipse'mdēs lā'xa k'lē'sē ā'laem'ewa'lastō
gū'lta. Wā, lā k'līpts!ō'ts lā'xa lege'mē. Wā, lā k'at!ā'līfasa 5
ts!ē'slālāxs la'ē tē'tegenōtsēs e'e'yasowē nēm lax'wā'x'sanā'yasa
lege'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsā gū'lta lāx ots!ā'-
wasa lege'mē. Wā, g'ī'l'mēsē ā'em ts!emx'ēi'dēda gū'ltaxs lōxs
k'līlx'ī'daē, wā, lae'm q!ā'lelēda āxā'nokwaseqēxs hē'laqlēs
lege'mē. Wā, lae'm k'lē'slēda pex'ī'tē xwē'laqal mālts'lā'lal 10
lā'xēs g'ā'ts'lālasē lāq. Wā, g'ī'l'mēsa gū'lta xwē'laqa nēx'wūl-
ts!ā' dex'wūlts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'le-
lēda axā'nokwasēqēxs k'lē'slē hē'laqlēda lege'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q!ünā'la^εmēda ts!ēdā'qē ts!ēx^εi'deq. Wā'x^εē k'les dex^εwūlts!ā'-
15 wēda gū'ltā lāq, wā hē'x^εida^εmēsē la a'lē^εsta lā'xa ā'lē qa^εs lā
ā'lāx sa'q!waemsa.¹ . . .

CUSTOMS RELATING TO SEA EGGS

Wā,² g'il^εmēse ^εwilts!āxs laē āx^εēdxā gūlta ^εwalastōkwas qa^εs
ānk'iyīndēs lāxa tsāx'mōtē. Wā, lā k'!ōqūllilaq qa^εs lā k'!ādes
lāx L!āsanā^εyasēs g'ōkwē. Wā, hēem lēlg'iltsa gūlta qa k'!ēsēs
20 lāda hayalilagasē hāmg'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx^εē k'!ēs lāda gūlta lā ānk'iyīndayōq laem^εlawisa hayalilagase
hēx^εidaem la hāmg'ilqax. Wā, lālx^εlae hēx^εidaemlx ts!ēx'q!ē-
x^εidē tsāx'mōdādās hāmg'ilqase^εwasa hayalilagasē. Wā, hē^εmes
lāg'ila ānk'iyīndayōwa gūlta laqēxs laē k'!ādayoxa gānulē. Wā,
25 g'il^εmēsē ^εnāla tsāx'demāxa āmdema, wā, la k'!ēs ānk'iyīntsōsa gūlta
qaxs hēmaaxat! gwēg'ilag'ila mesēqwē qaxs lōmaael āx^εēxsdēda
haeyalilagasaxa āmdema Lē^εwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa L!ax'LEYōts!a, hēem ^εwalegēsa ^εnāxwax teq!wa; hēem
k'!ēs ha^εmāsa bāk'lūmē. ^εnāl^εnemp!ēnaē hālselaem k'!ēs nexne-
30 qela yūdux^εp!emk' laxens bālāqē ^εwāsgemasas g'āg'ilela lāx ^εwāx's-

¹ Continued in Publications of the Je-^εup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
 one short span | across, and in the middle of the sucker is a piece just
 like a | round bone. The points of the middle of the suckers are
 sharp. || There are eight bones around the stomach, | and the arms 35
 also have a bone each. | Sometimes they make a mistake and cook
 a | small "bear of the rocks." When it is cooked, and they take off
 the loose skin, | when it is squeezed by those who are washing it, it
 gets || thin, because the water in it comes out, for there is nothing but 40
 water in the | "bear of the rocks." Then they throw it away, for |
 they are afraid to eat it, because it kills people and it is a sea-
 monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
 he is alone in the house, because canoe-builders are not allowed to lie 45
 down | with their wives when building canoes. It is a saying of the
 first | people, that if a canoe-builder should lie down | with his wife,
 the tree from which he makes the canoe would be hollow. | Therefore
 he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
 paints | the face of a man on each side, in the middle of the | canoe,

ba^éyas dzēdzēmas, wā lā ʔesʔekwa. Wā, len dōqūlaxa 31
 k'ūmt!ena^éyas ^énemp!enk'awil lāxens ts!ex^uts!āna^éyaxsens q!wā-
 q!wax^utsāna^éyēx. Wā, lā hēlostālē k'ūmt!ena^éyasēxa hē gwēx's
 k'ilk'ilx'sem xāqa. Wā, hēm ēēx'bē ōba^éyasa nextslāwasa
 k'ūmt!ena^éyas. Wā, lā malgūmalts!aqē dāp!enk'as gawās. Wā, 35
 laxaē ^énāxwāem exālēda dāp!enk'ē lāx ewāxʔa^éyas dzēdzēmasa
 L!āxʔeyōts!a. Wā, lā ^énāʔnemp!ena lēxlēqūlil hā^émēx'silase^éwa
 āma^éyē L!axʔeyōts!a. Wā, g'il^émēsē L!ōpexs laē lawōyōwēs lep!e-
 na^éyē. Wā, g'il^émēsē q!wēs^éetsō^ésa ts!oxwāqēxs laē ts!emx'ida lā
 wīʔēda, yixs laē lawāyēs ^éwāpaga^éyē qaxs ā^émaē ^éwābex'sa^éyēda 40
 L!āxʔeyōts!a. Wā, ā^émēsē la ts!eqewelsdem lāxa g'ōkwē qaxs
 k'ilē^émaē hā^émayaxs bex'bakwaē. Wā, hē^émisēx ^éyāg'imaē. Wā,
 laem gwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, g'il^émēsē¹ la ^énā'x'idxa gaā'lāxs' la'ē ʔā'x'wida, yixs
^énemō'gwīʔ^émaē qaxs k'lē^ésaōda Lē'elq!ēnoxwē hēʔq!ā'la kū'ilil 45
 ʔē^éwis gēne'maxs lē'qaaxa xwa'k'lūna; yix wā'ldemasa g'ā'lē
 begwā'nema, yixs g'il^émēlaxē kū'lx'kūlk'a lā'xa lē'q!ēnoxwē
 ʔē^éwis gēne'mē, wā, lā'laxē kwā'kūx'balaxē lē'qa^éyas xwā'k'lūna.
 Wā, hē^émis lā'g'ilas k'lē^és hē'ʔq!āla kū'lx'kūlk'a ʔē^éwis gēne'mē.

Wā, g'il^émēsē gwālexs² la'ē āx'ē'dxa ts!ō'lna qa^és k'lat!ā'lex- 50
 sēsa gōgūma^éyasa begwānemē lāxa ^éwāx'sanēgūxsasa negoyā^éyasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

53 for the purpose of frightening the spirits, — | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

Now they are told to eat the contents of the dishes. They do
65 so. || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

52 ɣwā'k'lūna qa k'ilemēsēsa hayalilagasē, yixa bex'ūna'yasa lā lē'l
lēq'lēnoxwayadzewal ɣwe'yōsa bāk'lumē qaxs ɣil'maael k'lēs
k'lāt'lālexdzema ɣōgūma'yasa begwānemē lāxa ɣwāk'lūnāxs lāē
55 ɣwāl aēk'la k'līmlasē'wa. Wā, ɣ'āx'laēda hayalilagasē x'its'lax'ī-
laq. Wā, lā'laē āxk'lālaxa ɣwāk'lūna qa hōx'wīdēs qō lāl lēpā'-
sōlts lēq'lēno'kwās. Wā, ɣ'ī'l'em'lāwīsē k'lādexdzek'sa ɣōgūma-
yasa begwānemāxs lāē āem hēltsōxs lāē dōx'walelaxa k'lādexsē lāq.

CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda haelk'wana'yaxa sāgūmē, yixs k'lēsāē hēlq'lō-
60 lēma ālostāgasē ts'lē'lāq lū sakwaxa sāgūmē qaxs 'nēk'aēda ɣ'ildzesē
begwānemqēxs 'yā'yax'dalag'ilaē lāx sākwāsōsa alōstāgasē ts'lēdāqa.
Wā, hē'mis lāg'ilas lēx'ama lāelk'wana'yē sākwaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

Wā,¹ hā'mē āxsō', qā's 'wā'wīlāxēs lēloqūla. Wā, hē'mis ɣwālē
qaxs k'lēts'lēnoxwāē mōdōla q'lēdzedzewāxs q'lēsēlāēda āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalāēda ɣ'ilx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā,² wāx'ē'mēsē 'nāxwa ēk'ē ōgwidā'yasa dzes'ēqwaxs lāē
k'lēts'lēnox 'wīl'īlēloyowēs ts'lāqemsē qaxs 'nēk'aēda ɣ'ālē be-

¹See p. 575, line 51.

²Continue'd from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70
would die, and then another | cedar-tree near by would curse the
bark-peeler, so that he would also die. Therefore | the bark-
peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1
The canoe-builder is first asked by the porpoise-hunter (of a | small ca-
noe) to build a hunting-canoe. | The canoe-builder goes at once back
into the woods to a place where || the cedar for canoe-building is stand- 5
ing, for each canoe-builder always has a straight cedar in the woods
picked out for canoe-building. He just walks right there, | carrying
his axe, going to the place where the cedar-tree is standing. | He looks
for the place where the cedar will lie when it falls. | When he sees all
the branches on the outer side of the cedar-tree, he || chops through 10
the foot of the tree on the back of the cedar-tree; and as soon as he
has chopped deep into it, | he takes four chips and throws | them
behind the foot of the cedar-tree; and as he throws them, he says: |
"O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15
it: "O, friend! now you see | your leader, who says that you shall
turn your head and fall there also." |

gwāneniqēxs g'il^εmaē ^εwilg'ileloyowēda ts!āqemsē lāx ōgwida^εyasa 68
dzēs^εeqwaxs laē le^εlēda dzēs^εeqwē. Wā, laēda mā^εk'ililsē ōgū^εla
dzēs^εeq^u hān^εx^εwīdxa senq!^εēnoxwē qa ōgwaqēs le^εla. Wā, hē^εmis 70
lāg'ilas k'!ēs ^εwilg'ileloyowē ts!āqemsas yīsa senq!^εēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la^εmen gwā'gwēx^εsālal lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1
k'!ō'lot!ē. Wā, hē'em g'il āk'!ā'lasō'sa ālē'wēnoxwa lē'q!^εēno-
xwaxa xwā'xwagūm, qa lē'x^εēdēsēx ālē'watslā xwā'xwagūma.
Wā, hē'x^εida^εmēsa lē'q!^εēnoxwē la ā'lē^εsta lā'xa ā'l!ē lāx lā'dza-
sasēs wē'lsa wē'lkwa qaxs ^εnā'xwa^εmaē wē'ldzadēda lē'elq!^εēno- 5
xwaxa ē'k'ētē wēlk^u lā'xa ā'l!ē. Wā, ā^εmēsē hē'x'dzēnāla la qā-
s'ida dā'laxēs sō'bayowē qa's lā lāx lā'dzasasēs wē'lsē wē'lkwa.
Wā, lā dō'qwalax gwē'xtōx^εwidaas lā'sa wē'lkwē qō t!ā'x^εīdlō.
Wā, g'il^εmēsē dō'qūlaqēxs ^εwī'laē l!ā'sōt!ēna'yēda wē'!ts!ānās. Wā,
lā sep!^εEXō'd ā'lōt!^εEXa'wa^εyasa wē'lkwē. Wā, g'il^εmēsē k!wābete 10
sō'pā^εyasēxs la'ē dā'x^εīdxa mō'sgemistowē sō'yapmuta qa's nep!^εē-
dēsa ^εne'mē lāx ā'lōt!^εEXawa^εyasa wē'lkwē. Wā, lā ^εnēg'ete^εwē'xs la'ē
nepa': "Wā ^εnawālakwā', lae'ms lāl lā'sgemilxēs ^εna'wālagūmōs."

Wā, lā ē't!ēd dā'x^εīdxa ^εne'mē sō'yapmuta qa's nep!^εēdēs.
Wā, lā'xaē ^εnēg'ete^εwē'xs la'ē nepa': "Wā, qāstā', lae'ms dō'qū- 15
laxēs gwā'yī^εlālasōs ^εnē'k'ēxs hē'laqōs gwē'xtōx^εwīdlē laa'sas."

17 Then he takes another one and throws it; and as | he throws the
 third one in the same way, he says while throwing it: | "O, life-giver!
 20 now you have seen which way your supernatural power went. || Now
 go the same way." As he says so, he takes the | last one and throws
 it back of the foot of the tree that he is chopping, | and he says as
 he is throwing it: "O, friend! now you will go | where your heart-
 wood goes. You will lie on your face at the same place." | After he
 25 has said so, he answers himself and says: "Yes, || I shall fall with my
 top there." After he has said so, he takes his ax and | chops again;
 and as soon as his chopping passes half | through the trunk of the
 tree, he goes to the opposite side and chops; and he does not chop |
 deep into it when the tree begins to crack; and it does not take long
 until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

1 After² they have finished (loading their canoe), they go aboard the
 travelling-canoe. | The man stands up in the stern of the canoe,
 because he steers it, and, | looking at his digging-house, he prays to
 it and says, | praying and holding in his hand his steering-paddle
 5 while he is standing up, he says: || "Look upon my wife and me, and

17 Wā, lā ē't!ēd dā'x'ēīdxa ʔnema'xs la'ē nep!īdes. La'xaaxs
 neba'sasēsa lā'lē yū'dux'wēdā'la. Wā, la'ē ʔnēg'etewē'xs la'ē ne-
 pa': "Wā, g'īg'īldokwīlā lae'ms dō'qūlax laa'sas dālālāxēs ʔna'wāla-
 20 k!wēna'ya; lae'm las lāl lax laa'sas," ʔnēk'xs la'ē dā'x'ēīdxa
 e'lxlā'yē qa's nep!ē'dēs lā'xaax ā'lōt!exa'wa'ya'sēs sōp!exotsewē.
 Wā, lā ʔnēg'etewē'xs la'ē nepa': "Wā, qūstā', lae'm las lāl
 lāx laa'sasēs dō'maxdōs; lae'm las hex'ū'ls!ōl lāx laa'sas," ʔnēx'
 laē'xs la'ē q!ūlē'x'sem nā'naxma'ya. Wā, lā ʔnē'ka:" "Wā,
 25 hē'emlen gwēxtō'x'widlē," ʔnēk'xs la'ē dāx'ēīdxēs sōbayowē qa's
 sop!ē'dē ē't!ēda. Wā, g'ī'lēmēsē la'k!ōdēlē sō'pa'ya'sēxs la'ē
 la'k!ot!exōda qa's sep!edze'ndēq. Wā, k!ēs'mēsē k!wā'betē sō'pa-
 'ya'sēxs la'ē hēlmelq!ūg'a'ēīda wē'lkwē. K!ē'st!a gē'x'ēīdexs la'ē
 a!eto'x'wid t!ā'x'ēīdēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

1 Wā, g'ī'lēmēsē gwālexs² laē hōgūxs laxēs yā'yats!ē xwāk!ūna. Wā,
 lāda begwānemē lāxlēxa xwāk!ūna qaxs hē'maē lēnxlā'ya. Wā,
 dōqwalaxēs ts!ewēdzats!ēx'ē g'ōkwa qa's ts!el'waqēq. Wā, lā ʔnē-
 k'xs laē ts!el'waqaq sek!āgextsēs lēnx'lāyayowē sē'wayowa.
 5 "Wēg'a dōqwalāl g'āxenu'x^u lōgūm gēnemk' qa's dādāmāyēlōs

¹See also Addenda, p. 1318.

²This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'AXENU^éx^u qENU^éx^u k'!eàsē 'yāg'asa, qāstā. Wā, hē^émis qa^és lālē- 6
laqelālōs g'AXENU^éx^u qENU^éx^u g'AXĒL ētlalil g'ōkūmts!āg'alil lōL
g'ōkwā lax ēt!ēdla ts!ōts!EYENXLEX qwēSEYENXLA. Wā, halāk'as-
LEla: "nēk'EXS laē k!wāXLENDXēs yā'yats!ē xwāk!ūna qa^és sēx'widē.
Wā, la^émē k'!ēs hēlq!āla mels'ida qa^és dōx'widē ēt!ēdXēs g'ōkwē. 10
Wā, āldzāla^émēsē melmels!^élālaxs laē t!et!āg'ō LE^éwis g'ōkwaxs laē
hā^éyāqa lāxa āwilba^éyē.

PRAYER TO YOUNG CEDAR

Wā, lā¹ āx^édēda ts!Edāqaxēs k'!imlāyowē qa^és lā lāXLElsaxa
dZE^éSEQWAXS laē ēk'!egEMELSEXS laē ts!elwaqāq. Wā, la 'nēk'a:
"Wēg'a, dōqwāla g'AXEN qastāxg'in g'AXĒ gēts!ā lāxs k'ōmaqōs 15
qaxs hē'maaqōs g'AXĒLē qa^és waxaōs g'AXENU^éx^u, yīxs k'!eāsaqōs
k'!ēs ēg'asaxēs g'AXĒlaōs bEX^éwalēsa, yīxg'anu^éx^u k'eāsēk' k'!ēs
hēEMX^éīdaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. HēDEN
g'AXĒL gēts!ā lōL g'īlg'ildokwilaxg'in x'ōgwats!ēg'īlilg'ōL. Wā, la-
^émēSEN aēsAYOLōl qastā qa^és k'!ēsēLōs ōdzEMg'aaLElatsg'in gwāla- 20
g'īldzasLEX lāl. Wā, la^émēSEN hāwāXELōL qastā qa^és nēlaōsAXENS
^énē^éNEMōkwaxg'in hanāl^émēLEX gēts!ōl laqō. Wā, qāstā, wēg'a
yāl!āLEX; āEMLES dadamewil g'AXEN qEN k'!eāsē gagōLEMālasa lāxa
ts!ēts!ax'q!ōLEMē LE^éwa dzēdzax'ila. Wā, qastā!"

Wā, hēEM ts!Elwagayosa SENqāxa DENasē lāxa dZE^éSEQWē Lō^éma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ^εmisk'i^εnis | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō's^εEq^u, and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ^εmisk'i^εnis (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā^ε'nakulēk' lāx Tsā^ε'xisē. Wā, len hawā^ε'xelax Hā^ε'misk'i^εnēsē
qa gwā^ε'gwēx's^εalēs lāx gwē^ε'gīlāsasēxs nē^ε'k'aē qa dzā^ε'q!ūx^ε'ī'dēs.
Wā, hē^ε'x^ε'ida^ε'mēs yā^ε'q!eg'a^εla. Wā, la nē^ε'k'a: "Wē^ε'g'a, hō^ε'lēlax
qen q!^ε'q!^ε!ōlā^ε'masē lōl," nē^ε'x'. "Wā, hē^ε'maaxg'in la^ε'ōlek'
5 nē^ε'lk'ila lā^ε'xa Tsā^ε'masē. Wā, lau^ε'x^ε' lā^ε'g'aa lāx Ō's^εEqwē, la^ε'ē yū^ε'x-
εwidēda lā^ε'k!wēmasē εmelā^ε'sa. Wā, la se^ε'nbē yā^ε'laxa nā^ε'la lē^ε'wa
gā^ε'nulē. Wā, len lā^ε'x^ε'widxa gaā^ε'la. Wā, len dō^ε'qūlaqēxs yā^ε-
lax'sā^ε'maēda εmelā^ε'sē. Wā, len x'a^ε'x'iq!ex^ε'idaxenu^ε'x^ε' leq!^ε'lūsē'.
Wā, g'ī^ε'mīs x'ī^ε'qōstāwēda leq!^ε'lūsā^ε'xg'in lēk' le^ε'nts'lēsa, lā^ε'xa
10 l!ema^ε'isē qaxs le^ε'ma^ε'ē nae^ε'nxs^ε'ag'ilalīsēda x'ā^ε'ts!axelēda de^ε'msx^ε'ē.
Wā, len ā^ε'lāxa ā^ε'm'āma^ε'yē q!^ε'ō^ε'mātsa ō^ε'waā^ε'bā^ε'yasa tlē^ε'semē. Wā,
len q!^ε'lā^ε'xa mō^ε'sgemē q!^ε'ō^ε'māsa. Wā, len dā^ε'laxa mō^ε'sgemē qen lē
lā^ε'sdēsa. Wā, len ā^ε'x^ε'ē'dxa dena^ε'sē qen dzedzēxs^ε'ā^ε'lēq. Wā, len
ā^ε'x^ε'ē'dxa mō^ε'ts!aqē qen mō^ε'x^ε'widēs lāx hēk'^ε'lōts!āna q!^ε'q!^ε'eg'imsa
15 q!^ε'ō^ε'māsē. Wā, g'ī^ε'mēsēn wī^ε'la mō^ε'x^ε'bentsa mō^ε'sgemē q!^ε'ō^ε'mās
lā^ε'xa dena^ε'sē, lēk' ā^ε'x^ε'ē'dxa dzo^ε'xūmē qen dē^ε'x^ε'wūlsēq. Wā, la k'^ε'lēs
ā^ε'laem negetā^ε'lēda ma^ε'lp!^ε'nk^ε'ē lā^ε'xens bā^ε'lex dzō^ε'xūma. "Hē^ε't!a
gwālēda," nē^ε'k'ē Hā^ε'misk'i^εnēsē mens^ε'elsaxa k!wa^ε'x!ā^ε'wē, nē^ε'k'exs
la^ε'ē mō^ε'gwae^ε'lsaq. Wā, la gwē^ε'xtālēda dzō^ε'xūmē lāq. Wā, hē^ε'mis
20 la tē^ε'x^ε'ba^ε'yaa^ε'tsēda mō^ε'sgemē q!^ε'ō^ε'māsa. "Wā, len q!^ε'q!^ε'lā^ε'laq.
Wā, g'ī^ε'mēsēn dō^ε'qūlaq la l!ē^ε'l!ā^ε'x^ε'widēda eō^ε'sgema^ε'yas, lē^ε'g'en
ā^ε'xā^ε'xōdeq. Wā, len qwē^ε'lālaxa dena^ε'sē lāx q!^ε'q!^ε'eg'imas. Wā,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ^smiskⁱ'nis again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. | 45

len äx^e'lsaq. Wä, len ä'lëx^e'idex mō'sgema äwō' xā'lačtsa g'a'- 23 wëq!änem. Wä, g'i'l^emësen q!äq, wä, len äx^e'dxa ^ene'msgemë q!ō'mäs, qen äxts!ō'dë's läq. Wä, len äx^e'dxa tē'kwala'yux^udäs 25 dëna'sa qen yiltse'mdë's läq, qa k'lë'sës äxstō'x^ewidëda xā'lačsë. Wä, len ë't!ëdxa mä'kiläq. Wä, len ëwī'ëla hë gwë'x^e'idxa mō'sgemë xa'lačsa. Wä, g'i'l^emësen gwäla yač'tsemäxa mō'sgemë xā'lačtsa g'ä'wëq!änemäxs lë'g'in ^ewī'ëla dā'laq qen lë ä'lë'sta lä'xa ä'lë. Wä, la^emen ä'läx xubä'gä'yasa lāx^ulō'së. Wä, len q!äxa xubä'- 30 gä'yasa lä'xmesë. Wä, len ëwī'ëla g'ibë'läsa yū'dux^usemë xë'xä'lačs läq. Wä, len yä'q!ëg'äl lä'xa ^ene'msgemë la e'lxlä'ya. Wä, len ^enë'k'a: "Wë'g'il la hayä'l!ö^elalexös ^enë'nemō'kwaqōs, qa wä'ëlmk'a^emëltso lë'la'lalex Dzä'q!walanu'kwa, lō^e Xä'yō'lësanagä'; ä'läs k'lëslax lä'lax aë'daaqä'lax lä'xa l!ëma^eisë qasō wio'l 35 lä'xa së'nat!ë'lsäyöl, lë'wös ^enë'nemō'kwaq!ös;" ^enë'k'enlaxg'in lëk' äxbete'lsaq. Wä, g'ä'xen bäs qen lë la'sta' lä'xa de'msx^e. Wä, g'i'l^emësen gwä'la, wä, len k!wä'g'älisa lä'xa l!ëma^eisë qen lë'mx^eünx^e'idä'masësa yä'la g'ä'xen," ^enë'k'ë. Wä, g'i'l^emësen lë'mx^eünx^e'ida, lë'g'in q!ō'xts!öda, qen lë tē'lts'ix^e'ida lä'xen 40 lëq!ñ'së. Wä, la^emen ö'la'stälä qa yū'x^ewidësa dzä'q!wäxa lä'la neqä'laL," ^enë'k'ë.

Wä, len wülä' ë't!ëdex Hā^e'miskⁱ'në'së. Wä, len ^enë'k'ëq; "Ä'ngwadzëdä g'älöla ^enëx' qa hë's gwë'g'ilasë'wa q!ō'mäsë qa dzedzä'q!wä'lä'yuwë," ^enë'k'enlaq. 45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wā, hē'x'ida^εmēsē nā'nax^εma^εya. Wā, la ^εnē'k'a: "εya, q!ā'-
LEla^εmaa^εqōsaxa ^εnā'xwax nū'x^εnē^εmisaxa ^εnā'xwa ōgūqāla g'ī'lg'a-
ōmasa LE^εwa ^εnā'xwa ō'gūqāla tsē'īts!Ek!wa Lō^εmō'xda ^εnā'xwax
ō'gūqāla q!ēq!ō'māsaxs ^εnā'xwa^εmayōlē' bē'bēgwānema Lō^εmō'xda
50 Lā'x'lo^εsē^εx Lō^εmōx ^εnā'xwax q!wā'sq!ūxe'la. Wā, la wī'nase^εwē
Me^εlā'lanukwē yī'sa nū'x'nē^εmisē. Wā, hē'^εmis la wulā'ts K!wē-
k!waxā'wa^εyaxēs ts!a'ts!a^εya. Wā, la ^εnē'k'a: "εya, ts!ā'ts!a^εyā,
ā'ngwadzēs ^εnē^εnā'lanukwaq!ōs;' ^εnē'x'laē. Wā, hē'x'ida^εmē^εlā'-
wisēda ts!E'k!ūxs^εdē begwā'nem yā'q!Eg'a^εla. Wā, lā'laē ^εnē'k'a:
55 'εya, nū'x'nē^εmis. Hē'^εmaa^εqasō ^εnē'x'lax qa dzā'q!ūx'īdēsens
^εnā'lax,' ^εnē'x'laē q!ōmāsē, qaxs hē'^εmae Lō'gēmsa ts!E'k!ūxs^εdē
begwā'nema. 'Wā, las āx^εē'dxa mō'sgemē lā'xen ^εnemā'x'isē
LE^εwē'NLaxg'in q!ō'māsēk'. Wā, las āx^εē'dxa mō'ts!aqē g'ī'lg'īlt!a
60 ts!āna^εyē q!Eg'ī'ms. Wā, las tē'x^εwidēs lāx neqō'stāsēs legwīlōs.
Wā, g'ī'l^εmēs L!ā'x^εwidē āwī'g'a^εyas, lā'aqōs āxaxō'deq qa's qwe'-
fīdayōsaxa dena'sē lāx q!ēq!Eg'ī'mas. Wā, lās ā'lēx'īdxa mō's-
gemē āwā' xā'laētsa g'ā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē
lāq qa's yiltse'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!Eg'ī'-
65 masa q!ōmā'sē. Wā, laE'm ^εnā'f^εnemsgemēda q!ōmā'sē g'its!ā'
lā'xa ^εnā'f^εnemsgemē xā'laēsa. Wā, g'ī'l^εmēs gwāl yaē'Itsēmaq, wā,
lā'LES qā's'īdēl lāx ā'lanā^εyasēs g'ō'kwōs qa's la'yōs ā'lāx kwā'-
waga^εyasa Lā'x'ū^εlō^εsē'. Wā, g'ī'l^εmēs q!ā'xa kwā'waga^εyasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boss, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then || again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, || and you shall put the one into the hole. 75
Then | leave them, and the northwest wind will come at once."
Thus he said. | Therefore it is known by the later (generations of)
people. |

I left Há^εmiskri^εnis, and went into the house of | Kwā'gwa^εnō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He || replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four || roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

ḷā'x^uḷō^{sē} lā'aqōs āxbete'ndxa yū'dux^usemē xā'laēsa. Wā, las
ē'tlēd āx^εē'dxa ^εne'msgemē xā'laēsa qa^s ts!ē'lwaqaōsaq. Wā, las 70
^εnē'k'a: "Wā'g'il la hayā'l!ō^εlaLEXōs, ^εnē^εnemō'kwaqōs, qa wā'-
ē!emk'a^εmēltsō lē^εlāLEX Dzā'q!walanu'kwa ḷō^ε Na^εyō'lisanagā,
ā'Las k'!ēslax lā'lax aē'daaqā^εlax lā'xa L!ema^εisō qasō wiō'l lā'xa
sō'nāt!ēlsäyōL, ḷE^εwōs ^εnē^εnemō'kwaq!ōs," ^εnē'x!ES g'ā'xenu^εx^u.
Wā, las āxbete'ndxa ^εne'msgemē. Wā, las bās. Wā, hē'x^εi- 75
daemlwisē dzā'q!wax^εidel," ^εnē'x^εlaē.

Wā, hē'em lā'giltsōx q!āl yisō'xda ā'lēx begwā'nema.

Wā, len bās Há^εmiskri^εnēsē qen lē laē'l lāx g'ō'kwas Kwā'- 1
gwa^εnō. Wā, len wūlā'q, wā, len ^εnē'k'eq: "Hē'den qā'ts!ēna^εyē
qa^s waxu'ōs q!ā'q!ōL!āmas g'ā'xenlasa dzedzā'q!wa^εlāxa ā'lē
lā'k!wēmasa lāx lē^εlā^εlax dzā'q!wa yā'la," ^εnē'k'enLax. Wā,
hē'x^εida^εmēs nā'nax^εmē g'ā'xen. Wā, la ^εnē'k'a: "Wē'g'a 5
hō'lēla g'ā'xen qaxs ē'kaēda q!ā'lēlāxa lē^εlā^εlāxa dzā'q!walanu-
kwē wā'x^εmaē lā'k!wēmasēda melā'sē yā'la, yixs ^εnē'kaā'qōs qa^s
la'ōs lāx ^εyeli^εsē. Wā, las ā'lē^εsta lā'xa ā'l!ē. Wā, las ā'lēx^εid-
xa sā'laēdāna. Wā, g'ī'l^εmēts q!āq, wā, las ^εlā'p!ēqōdxā mō'ts!a-
q!EXLA lā'xa sā'laēdāna. Wā, las aē'k'ila qa k'leā'sēs k'ō'x^εwidē 10
^εne'mts!aqa lāx mā'mā^εmap!ēqas. Wā, g'ī'l^εmēts ^εwi^εlōqāmasxa
mō'x!ā', wā, las dā'laq qas la'ōs nā^εnakwa. Wā, g'ī'l^εmēts laē'l
lā'xōs g'ō'kwax, wā, las āx^εā'litxa sā'laēdāna. Wā, las āx^εē'dxa

15 and some red ochre, and take || also four split pine-sticks three | of
our fathoms in length; then sharpen the ends, and take the fern | and
put it upside down; then push the ends of the sharpened | pine-
sticks among the leafy stems; | then, while it is still upside down,
20 take five dentalia, and || put two dentalia on the right-hand side of
the fern-root, | and take two more dentalia and put them | on the left
side of the fern-root, and then take | one dentalium shell and put it
on its nose; | and tie them all on; and as soon as you finish, take ||
25 red paint and cover the root of the fern, | and place it by the side
of the fire of your house or on the | south side of your fire. Then
speak, and | say:

'Don't put me too near the fire, else there will be too much in
your world! | Northwest Wind, East Wind!'

30 "Thus you shall say." Thus said || old Kwā'gwa'no. "As soon
as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
invented it?" I said to him. |

35 Immediately he began to laugh, and said: "It is not that || this has
been recently invented, what I told you. Listen! and I will | tell
you the story about the one who first invented what I told you. |

ma'tsemg'ustâ ale'la le'wa gwegū'myīmē. Wā, las ē't!ēd āx'ē'd-
15 xa nō'ts!aqē xōk^u xex^umesā', yū'dux^up!enk'ē 'wā'sgemasas
lā'xens bā'lax. Wā, las k'lā'k'lox^ube'ndeqwē, las āx'ē'dxa sālāē-
dāna. Wā, la ē'k'laxsdā'laxs lā'aqōs k'lā'q'lūqasēda o'ba'yasa k'lāx^u-
baā'kwē xex^umes lāx ā'waga'yas mā'mā'map!ēqas. Wā, lae'm
ēk'laxsdāla. Wā, lā'LES āx'ē'dxa sek'lā'ts!aqē āLE'la, qa's āx'ā'-
20 LELōdayōsasa ma'ts!ā'qē āLE'la lāx hē'lk'!ōtēma'yasa sālāēdāna.
Wā, las ē't!ēd āx'ē'dxa ma'ts!ā'qē āLE'la qa's āx'ā'LElōdaōsa
lāx gem'xā'nulēma'yasa sālāēdāna. Wā, las ē't!ēd āx'ē'dxa
'ne'mts!aqē āLE'la qa's āx'ā'LElōdaōsas lāx x'ī'ndzasas. Wā,
'nāxwa'na yil'ā'LElōdes. Wā, g'f'lēmētēs gwāla, wā, las āx'ē'dxa
25 gwegū'myīmē qa's qōpse'mdēs 'nā'xwa lāx L!ō'p!ek'asa sālāē-
dāna. Wā, las lā'nōlisis lāx lēgwī'lasēs g'ō'kwōs; 'wī'la lā'xa
'nā'laqenwa'lisasēs lēgwī'lōs. Wā, las yā'q!lēg'a'la. Wā, las
'nē'k'a: 'Gwā'lax'in lā'tsalaē', ā'lōx xe'nt!ēqa lā'xōs 'nā'lāqosē',
Dzā'q!walanukwai', Xa'yōlisāxtāyai'; 'nē'x'LES,' 'nē'k'ēda q'lū'l-
30 'yawkwē Kwā'gwa'no. "Wā, g'f'l'ēmlwisē ts!E'lx'widēda sālāēdāna,
lē'las hē'x'ēidaem dzā'q'lūx'ēidēla yā'la."

Wā, len wūlā'q, wā, len 'nē'k'ēq: "Wā'entsōsen wūlō'l. Wā,
ā'ngwasōx k!wē'xa'ya?' 'nē'k'enlaq.

Wā, hēx'ēida'mēs dā'f'ēda. Wā, la 'nē'k'a: "K'lē'saāxs al'ē'm
35 k!wē'xa'ya yixen lax wā'ldem lōl. Wā, wē'g'il la hō'lēla qen
nō's'ēdag'i qa's, yīs g'ā'lōla k!wē'nux'sen wā'ldēmaqōl.

“When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: ‘Who among you controls the weather?’ Thus he said. || Im- 40
mediately a short man spoke, | and said, ‘O Myth people! whenever
you wish | for a northwest wind in our world,’—thus said the short |
man, the Crab—‘then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,’ thus he said—‘and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.’ Thus
said the Crab. |

“As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: ‘O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē'ēmaāxax la'ē wī'nēda nū'x̄nē'misē lāx Melā'lanukwē. 37
Wä, lā'ēlaē K!wēk!waxā'wa'yē wūl.ā'xēs ts!ā'ts!a'ya. Wä, lā'ēlaē
ēnē'k'a: 'ēya, ts!ā'ts!ā'yē, ā'ngwadzēs ēnē'nā'lanukwaq!ōs?' ēnē'x'ēlaē.
Wä, lē'x'ēidaemēlā'wisē ts!ē'k!ūxsde' begwā'nem yā'q!ēg'a'la. 40
Wä, lā'ēlaē ēnē'k'a: 'ēya, nū'x̄nē'mis, hē'ēmaāxs ēnē'k'ēlā'xaqōs
qa dzā'q!wax'ēidēlaxsens ēnā'lax,' ēnē'x'ēlaēda ts!ē'k!ūxsde' be-
gwā'nema, yīx q!ō'māsē. 'Wä, lā'laxs āx'ē'dlax mō'sgema lā'xen
q!ō'swutēx, wä, lā'laxs tē'x̄stōdlax g'āxenu'x̄' lā'xa legwī'laxsōs
g'ō'kwaq!ōs; wä, g'ī'lēmēsek' L!ā'x'ēwidg'anu'x̄' āwī'g'ik', wä, las 45
āxā'xōd g'ā'xenu'x̄' qas āxts!ō'daōs. g'ā'xenu'x̄' lā'xa mō'sgēmē
āwō' xā'laētsa g'ā'wēq!ānemē. Wä, las q!ū'lā'l'ēid g'āxenu'x̄' lā'xa
kwā'waga'yasa lāx'ū'ō'sē,' ēnē'x'ēlaē. Wä, g'ī'lēmēsen wē'ēstamās qa
dzā'q!ū'x̄'ēidēsens ēnā'lax, wä, las ē't!ēd la āx'ē'dxa ēnē'msgēmē q!ō'-
mās lā'xa kwā'waga'yasa lāx'ū'ō'sē. Wä, las ts!ē'lwaqa. Wä, 50
g'ī'lēmēts gwāl ts!ē'lwaqaq, wä, las ē't!ēd āxbetē'ndeq lā'xēs
g'ā'yane'masōsaq,' ēnē'x'ēlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'le q!ōmā'sē, la'ē ō'gwaqa yā'q!ēg'a'ēlēda
sē'yā'ts!ā megwōgē'mxa gwōgū'myimē. Wä, lā'ēlaē maē'malēda
āLE'la lāx ēwa'x'sōdatā'yē p!ēsp!eyō's; wä, lā'ēlaē k'ī'dzēlbā'lāxa 55
ēnē'mts!aqē āLE'la. Wä, lā'ēlaē ēnē'k'a: 'ēya, g'ī'gāmē, K!wēk!waxā'-
wē, nō'gwaenī sālāēdāna. Wä, len ēnē'nā'lanu'kwa. Wä, hē'ēmaa
qē'nso lāl winalēx Melā'lanukwē. Wä, lā'LES ā'EM āx'ē'del g'ā'xen
lā'xg'īn lāk' gwā'laā'sa. Wä, hē'ēmisē yū'dukwa g'ā'yul lā'xen
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx ēnā'laqenwa'ēlisasēs legwī'lōs. 60

61 and place me on the south side of the fire in your house, | and say,
 "Don't put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!" Thus you shall say."

"Thus said the | Fern to Great-Inventor. |

65 "As soon as he stopped speaking, some slow || young man also
 spoke, and said: 'O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.' Thus said the Snail to
 Great-Inventor. | 'Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || "Listen to me, Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!" | Thus you shall say.'

"Thus he said.

80 "This is imitated by later (generations of) man. 'Then || Great-
 Inventor felt glad on account of the words of the Snail. |

"Then Land-Otter spoke also, and said, | 'O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wā, las 'nē'k'a: "Gwā'lax'in lā'tsalai', ā'lōx xent!eqa lā'xōs 'nā'-
 läqosē', Dzā'q!walanukwai', Xa'yōlisäxtâyai';" 'nē'x'LES,' 'nē'x'-
 'laē sū'laēdana lāx Klwēk!waxā'wa'yē.

Wā, g'í'f'EM'elā'wisē q!wē'f'ida, la'ē ō'gwaqa yā'q!eg'a'fēda awi'na-
 65 gemāla ē'x'sōx^u hē'fa begwā'nema. Wā, lā'elāē 'nē'ka: 'ēya,
 nuḡ'nē'misai', wē'g'il hō'lēlal g'ā'XEN. Nō'gwaem q!wēā'ts!eqa.
 Wā, hē'ēmaa qasō lāl wī'nalex Melā'lanukwē, wā, lā'lē lā'k!wē-
 maslēda melā'sē lē'wa yū'gwa, wā, len lēx'aem g'wē'x'ēidaasnuḡ^u
 q!ō'x'widā'masxa melā'sē. Wā, lā'xaen g'wē'x'ēidaasnuḡ^uEM ts!ē-
 70 x'ēidāmasxa yū'gwa,' 'nē'x'elāē q!wēā'ts!eqax Klwēk!waxā'wa'yē.
 Wā, hē'ēmaa qō yū'gwaqelala melā'sē, wā, lā'LES āx'ē'del g'ā'XEN
 lō' yū'dukwa g'ā'yōl lā'XEN g'ō'kūlotēx. Wā, las āXENō'hisa
 g'ā'XENU'x^u lā'xa 'nā'lanā'ēyasēs legwī'lōs. Wā, g'í'f'EM'f'wisenu'x^u
 elx'ē'lgwis'ē'del, wā, lā'LES de'nx'ēIDLōL. Wā, hē'ems wāldemla:
 75 'Wē'g'il la hō'lēlal g'ā'XEN, Q!ō'xūlisäxtâyai'. Wē'g'a dō'qwala
 g'ā'XEN. La'EMEN E'lX'ēlgwī'sa, xē'kwasg'in k!ele'mk' lōL, ā'n'ān-
 wēgā'; Dzā'q!walanukwai', Xa'yōlisäxtâyai', Q!ōxūlisäxtâyai',
 nē'x'LES,' 'nē'x'elāē.

Wā, yū'ēmis la hā'yig'isōsōxda ā'lēx begwā'nema. Wā, lā'elāē
 80 ē'x'ēidē nā'q'ā'yas Klwēk!waxā'wa'yē qa wā'ldemas q!wēā'ts!eqē.

Wā, lā'elāē ē't'lēd yā'q!eg'a'lē Xū'mta'ēla. Wā, lā'elāē 'nē'ka:
 "ēya, nū'x'nēmisai', wē'g'il lā'g'ā g'wā'sgemx'ēidEX qEN ē'tālisg'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: “I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.” Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (generations of) men do so for that reason. | As soon as the southeast wind 100 is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da^xōL. Wā, hē'ēmaa qasō lāl wī'nalex ME- 83
lā'lanukwē qaxs k'lēsaē q!ō'x'widaē'noxwa. Wā, g'í'f'ēmlwits ālē'-
xwalōL, wā, g'ā'XLē mō'x'la bē'bēgwānem laē'L lā'xEN g'ō'kwē. 85
Wā, lā'Lē k'lā'x'ēidel lāx dzEXdzegwī'lasEN g'ō'kwēx. Wā, lā'Lē
g'ō'xSEMēLEqē. Wā, lā'Lē g'ō'xSTENDēLxa dzEXdzegwī'ldāsē lā'xa
dē'msx'ē. Wā, la 'nē'k'ēda 'NEMō'kwē E'lXlā'ya: 'Wā, Dzā'-
q!walanukwai', gē'las yā'yālxg'a Melā'lanukūk!' Wā, hē'x'ēi-
daemlwisē g'āXLē Dzāq!walanukwē. Wē, lālē 'NEMxsaEml 90
'nā'laLē yā'laxdēmla'sē. Wā, lā'Lē q!ō'x'widel. Wā, lā'Lē
mō'p!ENxwa'sLē q!eq!ō'g'ūsL. Wā, hē'ēmits lāl ālē'x'widaasda'x'ōLōs.
Wā, hē'ēmaa qasō 'NEX'L qa dzedzā'q!ūsiltōxda 'nā'lax. Wā,
lā'Lē 'nā'xwaeml Lē'ēlālala mō'kwē bē'bēgwānem lāx Dzā'q!wa-
lanukwē. Wā, lālē 'nēx'la g'alaba'yē, yixs k'lēs'maē g'ō'xSTENDxa 95
dzEXdzagwī'lasEN g'ō'kwē: 'Lē'ēlāLENLōL, Dzā'q!walanukwai', qas
g'ā'xaōs wā'x'ēd g'ā'xEN yō'x'widen lā'xEN lalai'. Maē'mōp!ēnāla-
ga'ēmlts;' 'nēx'Lē. 'Wā, lālē mōp!ENxwa'sL 'nālās dzedzā'q!ūsL.
Wā, hē'mēq,' 'nē'x'laē Xū'mtā'la, lāx K'lwēk!waxā'wa'yē.

Wā, hē'ēmis lā'g'ilasōx la hē gwē'g'ilōxda ā'lēx bēgwā'NEM. 100
G'í'f'maē lā'k!wēmas melā'sa, yí'xg'ín lā'laēk' lā'xa 'NE'ldzē, wā,
g'í'f'mēSEN hē'laxa xu'mdasē, wā, hē'x'ida'mēSEN g'ō'x'wīdx
dzEXdzEQ!ū'sas, yí'sEN 'wā'x'sōlts!āna. Wā, lēN x'í'p!ēd hē'lk!o-
wē'sta x'í'p!ēda qEN k!a'stē'ndēs. Wā, la'mEN ts!ē'lwaqas wā'f-
dēmas Xū'mtā'la. Wā, lēN hē'EM k!a'stē'ndxEN g'ō'xek^u, lāx 5

5 Land-Otter. Then I throw into the water what I am carrying | northward from the otter-slide; and while I am carrying the soil | from the otter-slide, my crew beat time on the side of our canoe, | and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as soon as I throw it into the water, I say, 'I call you, Northwest-Wind, | that you may come and help me, and blow me to the place where I am going. | For four days you shall do so.'

"And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready, and I tell them to go ahead and | paddle together, and four times we pull our paddles through the water; | and we all begin to paddle; and I say, | 'Let us paddle away from the northwest, for it is already coming behind us.' | This I say when I paddle with my crew. ||

20 That is the end of the four ways of calling the Northwest-Wind. | The first one is the crab, when it is hung over | the fire and hidden in the holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and denticalia are taken for its || ears and its nose, and they push into the lower end a | sharp split pine-stick and place it by the side of the fire; | and, again, a snail, when

6 gwā^εlaāsa xū^εmdasē. Wā, hē^εmaaxg'in lēk' gō^εxūlaxa dzexdzegwa^εsasa xū^εmdasē; lā^εEN lē^εlōtē t!E^εmsägENDXENU^εx^u yā^εyats!ē. Wā, la^εnē^εk'a: 'Gwā^εla ā^εlēsaxwa^ε na^εwālakwēx ā^εLŌX ā^εlēsENS nā^εlax.' Wā, hē^εmisen la x'īlp'īdaāsē qEU k'!a^εstE^εndēq. Wā, 10 g'ī^εlēmēSEN k'!a^εstE^εndēq lē^εg'in nē^εk'a: 'Lē^εlāLENLŌL Dzā^εq!walanukwai', qas g'ā^εxaōs wa^εx^εēd g'ā^εXEN yō^εx^εwīDEN lā^εXEN lalai'. Maē^εmōp!Enālagā^εemlts.'

Wā, g'ī^εlēmēSEN mō^εp!Ena hē gwē^εx^εīdē lē^εg'in lā^εxsa lā^εXEN yā^εyats!ē. Wā, lanu^εx^u dā^εx^εīDXENU^εx^u sē^εSE^εwayowē qEN wā^εxē- 15 XEN lē^εlōtē qa gwā^εlāēs. Wā, lEN wā^εxaq qa nEMā^εx^εīdēs sē^εx^εwīda. Wā, lanu^εx^u k'īDZELā^εyalasENU^εx^u sē^εSE^εwayo, mō^εp!Ena hē gwē^εx^εīdōda. Wā, lanu^εx^u sē^εx^εwīda. Wā, lEN nē^εk'a: "Wē^εg'a sē^εx^εāsux Dzā^εq!walanukwēx qaxs g'ā^εx^εmaēx lā^εXENS E^εlXLA^εyēx," nē^εk'ENLaxg'in lēk' sē^εx^εwīda lE^εwun lē^εlōtē.

20 Wā, laEM gwā^εl lā^εxēda mō^εx^εwīdāla dzedzā^εq!walayā. Wā, hē^εmēda g'ā^εlaba^εyasēda q!ōmā^εsē, yixs la^εē tēx^εustō^εyō lā^εxa legwī^εlē, qa^εs lē q!ū^εlā^εl'īdayā lāx kwā^εwaga^εyasa lāx^εlō^εsē. Wā, la ēDĒLē^εlē sā^εlāēdānaxs la^εē āx^εē^εtse^εwēda mō^εwē qa^εs gū^εms'itSE^εwēsa gugū^εmyīmē. Wā, la āx^εē^εdayuwēda āLE^εla lāx 25 p!ēp!aspā^εyā^εs lE^εwis x'ix^εE^εndzasē. Wā, la L!ēL!E^εnq!EXsdālaxa ēē^εx^εbaā^εkwē xōk^u XEX^uMESA^ε qa^εs lā^εnōlīdzemē lā^εxa legwī^εlē. Wā, la ē^εDELElēda q!WEā^εdzeqē yixs āx^εē^εtse^εwaēda mō^εwē qa^εs

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

“I call you, Northwest-Wind, wo! | 10

“Come, Northwest-Wind, wo! |

“Come quickly, Northwest-Wind! |

“I come to call you again, wo!” |

Every time he says “wo” he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, “Wo!” as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

ǎXE'nōlidzema'ē lā'xa lēgwī'lē qa gwā'lēs melā'sa lē'wa yū'gwa 28
Wā, hē'mēsa dzEXDZEQ!wā'sa xū'mdasē, yixs la'ē k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wā, laE'm mō'x'widāla. 30

Wā, hē'mis ēNEM lē'lala'yuxa dzā'q!walanukwēda ēwā'ēwadē, 1
yixa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'EMXAAXG'ANU'X'
sēyuna'kūlēk' lā'xa q'lō'qūla, yixs ts!E'lqwaēda ēnā'lāxa hē'ENXē.
Wā, g'īl'mēsENU'X' dō'qūlaxa ēME'lX'āla ēwā'ēwadē. Wā, lanu'X'
gwā'ēsta lāq qENU'X' ǎX'ē'dēxa ēwā'lasē ēwā'ēwadē. Wā, la ēME'ns- 5
ēidēda aā'xsilalaq. Wā, la hāyā'xk'lōt'ēbō'da. Wā, la lā'X'wa-
lexsa laxENU'X' yā'ēyats!ē qas g'wē'gEMALē lā'xa gwā'ēnakwē.
Wā, la ǎX'ā'LElōtsa ēwā'ēwadē lā'xēs se'msē. Wā, la hā'sela lax'sā'lā
lāx kwā'k'ō'ēgā'yasa ēwā'ēwadē:

“Lē'lalENLōL Dzā'q!walanukwa, wō! 10

“Ē'tsē'sTENLōL Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lēl'ēlla Dzā'q!walanuk", g'ā'X'ēMEN ē'tsē'stōLA, wō!”

G'ī'lnaXwaem ēnē'k'a “wō”, lā'ē x'ī'lp'lēda hēlk'lōwē'sta qas
ǎXE'nsēs ō'bā'yasa ēwā'ēwadē lā'xa de'msx'ē. Wā, la mēDE'lqūla 15
qaxs g'ī'l'dēsāē ēnē'k'EXS la'ē x'ī'lp'lēda “wō.” Wā, g'ī'l'mēs wū'lbē
hā'sa'yasēxs la'ē ē't'lēd g'wē'gEMX'ēid qas g'wē'bax'ēidēsa ēwā'ēwadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'ut.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā'nakwē. Wā, la ē't!ēd ēlā'q!ūg'a'la hā'sela. Wā, g'í'l-
mēs lā'g'a'a lāx "wō," lā'ē x'í'lp!ēDEX ēwā'sgē'masasēs hā'sa'ēyē qa'-.
20 mētstē'ndēs ō'ba'ēyas lā'xa dē'msx'ē. Wā, g'í'l'mēs lā'bē hā'sa-
ēyas la'ē ē'tēd lā'x'wid qa's ē't!ēdē g'wē'gēm'x'ēid lā'xa gwā'na-
kwē. Wā, g'í'l'mēs mō'p!ēna la'ē ē'nē'k'a "wō" qa's wē'gūnsēsa
ēwā'wadē. Wā, la dā'x'ēidxēs sē'wayowē qa's sē'x'widē. Wā, la
ē'nē'k'a: "Wē'g'a sē'x'widEX qaxs g'ā'x'ēmaEN lē'ēlanēmEX," ē'nē'
25 k'EXS la'ē ē'wī'ēla sē'x'ēwīda. QESE'mxaēxa Kwā'g'ulē.

1 G'a'EM ō'gwaqa dzedzā'q!walā'yusa G'ō'sg'imuxwē, g'a'da mō's-
gēm'k' gā'dzeqa. Wā, hē'ēmaēxs melā'saē, wā, la wā'laqēla qa
dzā'q!ūx'ēidēs. Wā, g'í'l'mēs x'ā'ts!aēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa l!ēma'isē qa's ā'lēx'ēidēxa mō'sgēmē gā'dzeqa. Wā,
5 g'í'l'mēs q'lāxa gā'dzeqē la'ē dā'laq qa's lē lā'sdēsa lā'xa l!ēma'isē
qa's lē āx'ē'ā'līlas lāx ō'nā'lisasēs legwī'lē. Wā, la āx'ē'dxa gugū'm-
yīmē qa's qūpse'mdalis hā'melxse'mdes lā'xa mō'sgēmē gā'dze-
qa. Wā, g'í'l'mēsē gwā'la la'ē āx'ē'dxa dēnā'sē qa's dzEX'ē'dēq.
Wā, la āx'ē'dxa mō'ts!aqē lāq. Wā, la āx'ē'dxa ē'NE'msgēmē lā'xa
10 gā'dzeqē qa's yī'ē'dēsa dēnā'sē, lā'x ō'balts!āna'ēyas. Wā, la ē'mk'
tē'kwāla lāx nEQō'stāsa legwī'lē. Wā, la ē't!ēd hē g'wē'x'ēidxa
waō'kwē. Wā, g'í'l'mēsē gwā'lēxs la'ē tē'x'walelōts lā'xa nEQō'-
stā'wasēs legwī'lē qa kwā'x'asē'wēsēsa kwax'ī'la. Wā, g'í'l'mēsē

and when | they are dry, the man says, "O friends! || take care! I 15
 pray you, Owner-of-the-Weather, | to make your weather right,
 Owner-of-the-Weather! O | Supernatural-One! make your weather
 right and call | Northwest-Wind and East-Wind and Clear-Weather-
 Above."—"Yes," | says the man who himself gives answer. || He 20
 pretends that the star-fish says this. Then the man says, | "Don't
 let me be too near the fire! Don't let me be too near the fire, else
 your | weather will be too good. Don't let me be too near the fire,
 else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
 which hold the four star-fish, and he carries them into the woods 25
 and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
 place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
 it calm, for all the winds, wherever they come from— | the north-
 west wind, and the northeast wind, and the south wind, and the
 southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
 or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx^usemx^uidexs la'ēda begwā'nemē ēnē'k'a: "Wā, ēnē^une-
 mōkwā'! Wē'g'a yā'l!ālex; la^umen hāwā'xelalōl ēnē'nālanukwā' 15
 qa wē'g'aōs wāx hē'li'lālexs ēnā'lāqōs, ēnē'nālanukwā'; yūL, nā^una-
 wālakwā'. Wē'g'il la hē'li'lālexs ēnā'lāqōs qa^s lē'^ulālaōsax Dzā'-
 q!walanukwāā', Xā'yolisaxtāyāā', Q!ōxūlisaxtāyāā'."—"Wā," ēnē-
 k'exs la'ē q!ūlē'x^ssem nā'nax^uma^uēda begwā'nemē. Wā, la^um
 hē'bōla yā'q!ent!alēda gā'dzeqē. Wā, lā'xaē ēnē'k'ēda begwā'nemē: 20
 "Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs ēnā'-
 lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xē'nt!eqelēsōs ēnā'lāqōs,"
 ēnē'x^ulāē.

Wā, g'ī'l^umēsē q!wē'l^uidexs la'ē āle'maxōdxa dena'sē, yix te-
 gwē'lemasa mō'wē gā'dzeqa qa^s lē ā'lē^ustas lā'xa ā'l^ulē qa^s lē 25
 q!ūlā'lābōlsas lāx āwā'gā'yasa ts!ekumē'lē. Wā, g'ā'x^uem bās.

Wā, la ēnē'k'ēda wāō'kwaqēxs le^uma'ē aē'daaqas lā'xa l!ema^u-
 isē lā'xēs g'ā'yanemasaq.

Wā, g'aē'mxaēg'a'da ēnē'mx^uidālak' lē'^ulālayū lā'xa yā'la lōxs 1
 gwē'x^uidaāsnukwāē q!ō'x^uwidā'masxa ēnā'xwa qa^s g'ā'yōlasa
 yā'lāxa dzā'q!wa lē^uwa xā'yolē lē^uwa yū'xdāla lē^uwa melā'sē,
 yixs wā'x^umaē lā'k!wēmāsa.

Wā, hē'^umaēx'ganu^ux^u lē'lek' lā'xa qwē'sāla, yixs k!wā'xsalāēda 5
 yikwī'ēlayag'ul, yixa ts!edā'qē; wā, wā'x^umēsē hē't!ēda begwā'-

S what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and
 10 she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | north-west wind!" And the man also does the same. |

15 When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ||
 20 draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ||
 25 does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all
 30 gone into the || womb of the mother of twins. |

7 nemē. Wā, gí'l'mēs k'leyá's yá'la, yíxa gwē'yá'sa bā'k'lumē gā'-
 maqala; wā, lē'da ts'edā'q, yí'xa yíkwí'elayag'ūL gwē'gēm'x'íd
 10 lā'xa gwā'nakwē, yíxs lalaā'ē lā'xa 'ne'ldzē. Wā, la 'ē'k'lē'staxēs
 hē'lk'!ōts'lāna qa's xē'lp'!idēsēs a'yasowē' gwayō'lēlas lā'xa
 'ne'ldzē. Wā, la 'nē'k'a: "Lē'elāenlōL, Dzā'q'walanukwē." Wā,
 la mō'p!ena hē gwē'x'ídē, la'ē 'nē'k'a: "Wē'g'il la sē'xātsux
 Dzā'q'walanukwēx!" Wā, hē'emxaa'wis gwē'g'ilēda begwā'nemē.

Wā, gí'l'mēsē pe'lxela la'ēda yíkwí'elayag'ūL āx'ē'dxēs LETE'ml
 15 qas aē'k'!ē'stēs. Wā, lae'm dā'lasēs hē'lk'!ōts'lāna lāq. Wā, la
 hē gwē'lēda LETE'ml qa's gā'xē qāpā'lēlōts lā'xēs tek'!ē'. Wā,
 la mō'p!ena hē gwē'x'ídē. Wā, lae'm Lē'elālaxa pe'lxela qa
 gā'xēs 'wí'laēL, lāx tek'!ēs; lōxs hā'nala'ēda begwā'nem yíkwí'
 'elayag'ūla, wā, gí'l'mēs pe'lxela, la'ē āx'ē'dxēs LETE'ml qa's mō'-
 20 p!enē xē'lp'!ides lā'xa pe'lxela qa's qāpala'xsē lāx k!wā'abē-
 laxsa k!wāxdzā'sas lā'xa ā'g'iwa'yasa xwā'k'lūna. Wā, laem'laē
 'wils'lā'wēda pe'lxela lā'xa LETE'mlē. Wā, gí'l'mēsē k'leā's LE-
 te'mlēda hā'nL'ēnoxwē, la'ē mō'qwasēs 'nēx'una'yē lā'xa pe'lxela.
 Wā, lat!a q!ūlā'f'its lā'xēs tek'!ē'. Wā, la mō'p!ena hē gwē'-
 25 x'ídē. Wā, hē'emxaa'wisē gwē'g'ilēda ts'edā'qē, yí'xa yíkwí'ela-
 yag'ūL yīsēs 'nēx'una'yē, yíxs la'ē dzē'k'axa gā'wēq'ānēmē. Wā,
 lae'mxaa āx'ē'dxēs 'nēx'una'yē qa's mō'qwēs lā'xa pe'lxela. Wā,
 lae'mxaa mō'p!ena mō'xgwaēdzentsēs 'nēx'una'yē, wā, lae'm 'nē'-
 k'ēda waō'kwē bā'k'lumqēxs la'ē 'wí'ēla lā'ts!ēwēda pe'lxela lāx
 30 bā'ts!ēsa yíkwí'elayag'ūL. Wā, lae'm gwā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wä, g'í'f'mēs wā'laqelēda bā'k'lumaq, k!wē's'ida, lā'ē Lē'ē'lālasē- 31
ēwēda yikwí'ēlemē g'í'ng'ínānēma qa's äx'ē'tsēwēda qe'mxwāsa
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yikwí'ēlemē L'lē-
L'lā'L'layats!a'yē. Wä, la'mēs yā'q!eg'a'lēda begwānemē, yí'xa
wā'laqēla qa k!wē's'idēs. Wä, la 'nē'k'a: "Wä, 'nē'nēmō'kwē, 35
la'mē häwā'xelalōl qa's wē'g'ilōs Lē'laxōdēlxa nā'ēya, qaxg'ín
la'mē'k' qe'mx'wītsōxda qe'mxwēsanu'x' ts!ē'ts!ēq!ēna'yē lāxs
x'ēx'ō'msaqōs. Wä, lā'lōx k!wē's'mis lā'xēs g'ā'yanakūlasāōs,
nāna'wālakwē."

Wä, la 'nā'l'nēm!enēda yikwí'ēlemē L'lē'L'lā'L'layadza'yē hē'x'ēi- 40
daēm q!wē'g'a'la qaxs 'nē'k'aē â'em aē'mlala'yā, yí'sa hē gwē'-
x'ē'idēq. Wä, lae'm g'wā'lēq.

Wä, g'í'f'mēs wālaqelēda bā'k'lumaq yū'gwa, lu'ē Lē'ē'lālasēwēda 1
yikwí'ēlemē L'lē'L'lā'L'layadza'yā. Wä, la äx'ē'tsēwēda dzē'k!wisē,
yixs g'its!āē lāxa äm'äma'yē ēwēwadē. Wä, la x'í'x'ts!ānendayā.
Wä, la dzā'kulayūwēda e'ē'yasō' qa 'nēmā'x'ē'idēs q!ē'lq!ēlsāla. Wä,
la lāx'wīdayuwēda hēlk'!ōts!āna'yē lāx gemxenulemā'yasa L'lā- 5
L'layadza'yē. Wä, la lāx'wīdayuwēda gemk'!ōts!āna'yē lāx hēlk'!ōde-
nūlema'yasa yikwí'ēlemē L'lā'L'layadzē, qā'laxs k'í'mk'aqugemlitaēda
yikwí'ēlemē L'lē'L'lā'L'layadzē L'ē'wa L'ē'lānēmēq. Wä, la mō'p!ēna
hē gwē'x'ē'idēna'xwaq lā'qēxs 'nā'l'nēmō'kwaē. Wä, la yā'q!ent!a-
tā'yēda L'ē'lānēmēxa yikwí'ēlemē L'lē'L'lā'L'layadza'yā, laē lat!ē'tsa 10
dzē'k!wisē lā'xa yikwí'ēlemē L'lē'L'lā'L'layadza'ya. Wä, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the
weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for
we are waiting for the salmon to jump in the | mouth of the river." |
As soon as the one who has invited them stops speaking, | the twins
will sometimes cry, | and they go out of the house and tell their |
parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children;
and as soon as the | twins come into his house, the person who
invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-
hot stones and puts them | into the water in the cooking-box. As
soon as the water is lukewarm, | the one who invited the twins calls
them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits
down between them. | She takes the head of the one first born and
washes his head; and when she finishes, she takes | soft, shredded
cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wā, nana'wālakwē, 'nē'k'aā'qōs 'uē'nā'lanukwa. Wē'g'ax'ōx
g'ā'xsta'yōs 'nā'lēqōs qaxg'in hē'mēk' lā'g'ila lā'datōdxōs
x'ēx'ō'msaqōs qa wē'g'iltōx yū'gwax'ēDEL, qa pā'f'idēltsa
15 wā'x'a qanu'x" nā'mētse'wa g'ā'xēx manā'la k'lō'tela lā'xwa
ō'x'siwa'yaxsa wax." Wā, g'il'ēm'la'wisē q'lwē'f'id ya'q'ent'la-
lēda lē'f'ānēmēq la'ē 'nā'f'nemp'ēna q'lwē'g'a'f'ē yikwī'f'ēmē l'lē'lā-
Llayadza'ya qa's lē hō'qūwēlsa lā'xa g'ō'kwē l'ōxs la'ē nē'f'axēs
g'i'g'aōl'ukwē.

20 Wā, g'il'ēmēs wa'laqelēda bā'k'lumaq aē'g'isēda 'nā'la, la'ē lē'-
f'lāxaxa yikwī'f'ēmē l'lē'lāL'layadza'ya. Wā, g'il'ēmēsē g'ā'xēda
yikwī'f'ēmē l'lē'lāL'layadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda lē'f'ānē-
mēq lēp'lā'li'xa alō'masē lē'wa'ya lā'xa ō'gwiwalilasēs g'ō'kwē.
Wā, la āx'ē'dxa q'lō'lats!ē qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, la
25 k'lip'lē'dxa mō'sgemē x'ix'ixsemāla tlē'sema qa's k'lipstē'ndēs
lā'xa 'wā'pē q'lō'ts!āxa q'lō'lats!ē. Wā, g'il'ēmēsē ku'x'stāx'f'idēda
'wā'pē, la'ēda lē'f'ānēmēxa yikwī'f'ēmē l'lē'lāL'layadzē lē'f'lāq
qa lēs k'lūs'ā'li' lāx 'wā'x'sōtga'yasa q'lō'lats!ē. Wā, lē'da
begwā'nēmē lē'f'lālxēs gēnē'mē qa lēs ts!ō'ts!ōxūm'f'ideq. Wā,
30 hē'x'ēida'mēsē lē'da ts!edā'qē qa's lē k'wā'k!wagō'dēq. Wā,
lē'da ts!edā'qē dā'x'ēdex x'ō'msasa g'ā'lē ma'yūlemsēs abē'mpē,
wā, la kwā's'f'idex x'ō'msas. Wā, g'il'ēmēsē gwā'la la'ē āx'ē'dxa
q'lō'yaakwē k'ā'dzēkwa qa's dā'sgemdēs lāx x'ō'msasa yikwī'f'ēmē
l'lē'lāL'layadzē. Wā, g'il'ēmēs gwā'l dādāsgemāx x'ō'msasa yiyekwī'f'ēmē
35 l'lē'lāL'layadza'ya la'ē āx'ē'dēda ts!edā'qaxa yā'sēkwē qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!¹ And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyikwi'elēma. Wā, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux'p!ēnēnux'wits lāx gō'-
 gūma'yasa 'nemō'kwē. Wā, la mō'p!ēnaxs la'ē, gū'ms'idēx gō'-
 gūma'ya lō' x'ō'msas. Wā, la gwā'la lā'xa 'nemō'kwē la'ē ē't'lēd
 lē'lālxaxa 'nemō'kwē. Wā, hē'emxaa'wisē gwē'x'ideq. Wā, g'ī'l- 40
 'mēsē gwā'lē la'ē 'yā'laqēda ts!ēdā'qē lā'xa L!l'layadza'yē qa lēs
 k!wa'k!wagōgūlil lē'wis 'ne'mwōtē. Wā, lē'da ts!ēdā'qē gē'xa-
 xēs q!ōlats!ē lē'wa yā'sekwē lē'wis wādex'sēmē gū'myats!ē.
 Wā, g'ī'l'mēsē gwā'la g'ā'xaē k!wā'galila. Wā, la lē'lālxaxēs
 lā'wūnemē. Wā, la'mē'sē wā'xaxēs lā'wūnemē qa wē'gis 45
 ts!ē'lwaqaxa yēyikwi'elēmē L!l'layadza'ya. Wā, hē'x'ida-
 'mēsēda begwā'nemē lā'x'ūlil qa's lē k!wā'galil lāx neqemā'lilasa
 yē'yikwi'elēmē L!l'layadza'ya. Wā, la yā'q!ēg'a'la. Wā, la nē'ka:
 "Wē'g'il la hō'lēlal g'ā'xen, yūL 'na'na'wālak". Hē'den lāg'ila
 lē'lālxaxa'da'xōL qas wē'g'ilōs 'nē'nawāla'x'sēlal qa aē'k!ēs'ida- 50
 g'iltōs 'nā'lāqōs, 'nē'na'wālakwē. Wē'g'ax'ōx hē'ēnxeslō 'nā'lāqōs
 mē'mā'silē. Wā, yū'ē'mēsen ayax'da'xōlō'xda yā'sakwēx la
 āxamē'x'da'xōL lē'wō'xda gwegū'myīmēx. Wā, g'a'mē'sēg'a'da
 maē'mōts!aqēk' ts!ē'l'k!ēxsdēsa kwē'kwē," nē'x'laēxs la'ē lā'x'ūlil
 qa's lē lā'salalōtsa maē'mōts!aqē ts!ē'lts!ēlk', lāx x'ēx'ō'msasa 55
 g'ī'ng'īnānemē. Wā, lae'm'laē ā'em xū'ls'idēda ma'lō'kwē L!l'-
 L!l'layadza'ya. Wā, lae'm lā'ba.

¹ Twins are considered to be salmon.

1 When there is no rain in the world | and the rivers are low and the
 salmon can not ascend the rivers | because they are very dry, and
 we wait in vain | for the salmon to ascend the rivers; then, when we ||
 5 get tired waiting for rain to come, we see that | the bodies of the
 salmon turn black. Then we take castorium | (of the beaver) and
 we give it to a virgin | to dip four times into the river, for four days
 10 in the morning. | And the virgin is instructed what to say || every
 time she dips the castorium into the river. She says: | "Let your
 weather come, Weather-Owner! This one who — | calls you, South-
 west-Wind, and Southeast-Wind. Now | you will come and bring
 rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
 15 the virgin every time, || after she has dipped the castorium into the
 river. | Sometimes it will rain at once at night, | when the castorium
 is used. | Sometimes it may not rain for four days, | for this is a
 20 strong rain-caller of the Indians. || And there is one next to cas-
 torium. |

Now you will listen (to it). Another one is blue hellebore. |
 When there is no castorium, | dried blue hellebore is taken and put

1 Wä, gí'l'Em hē'mēnaŋa ts!ets!ē'xasens ēnā'lax, wā, la hē'x'ēi-
 daem k'ō'f'idēda wī'wa; wā, la k'leō's gwē'x'ēidaas ts!E'l'x'ēda
 k'!ō'k'lūtela qaxs lō'maē la lalē'mxwasa; wā lanu'x^u wūl'ē'm
 nēmē'sa lā'xa k'!ō't'ela qa ts!E'l'x'ēidēs; wā, gí'l'f'mēsenu'x^u yā'-
 5 yaēx'ēida ē'sela qa yū'gwax'ēidēs lōxgwanu'x^u lēk' dōqūlaqēxs
 la'ē ts!ō't's!al'ēnx'ēidēda k'!ō'talēx'granu'x^u lēk' āx'ē'dxa gwā'ya-
 'lats!ēsa ts!ā'wē, qanu'x^u ts!ā'wēs lā'xa k'!E'yā'la ts!Edā'qa qa
 lēs mō'p!ēna hapensaq lā'xa wāxa gēgaā'lasa mō'xsa ēnā'la.
 Wä, la lē'xsex'ēitse'wē'da k'!E'yā'la ts!Edā'qa qa wā'ldemsēxs
 10 la'naḡwāē gwāl hapenaxa gwā'ya'lats!ēsa ts!ā'wē. Wä, la ēnē'k'a:
 "Wē'g'illax'ōs ēnā'lēqōs ēnē'nālanukwēx. G'adēg'a hē'lēm'xstāsila
 lē'lalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wä, lae'ms
 g'āxl yū'x'widlesa Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ēya.
 Yū'gwas, yū'gwas wāmō," ēnē'x'naḡwēda k'!E'yā'la ts!Edā'qa la'ē
 15 gwāl mō'p!ēna hapensa lā'xa wa, yī'xa gwā'ya'lats!ēsa ts!ā'wē.
 Wä, ēnā'l'nēmp!ēna la'ē hē'x'ēidaem yū'gwax'ēidxa la gā'nul'ī-
 dayas gí'l'x'demas āx'ē'tsē'wēda gwā'ya'lats!ēsa ts!ā'wē. Wä,
 lā'ēlaē ēnā'l'nēmp!ēna lā'laa lāx mō'p!ēnx'wāsē ēnā'lēs k'lēs
 yū'gwax'ēida, qaxs g'a'ēmaē lā'k!wēmas yā'yuk!wā'layūsōxda bā'-
 20 klumēx, lē'wa mā'k'ilalāqek' lāxg'a'da gwā'ya'lats!ēg'asa ts!ā'wē.
 Wä, la'ēmēts hō'lēlal. Wä, hē'ēmis ēnē'mx'ēidalēda ā'xsolē.
 Wä, gí'l'Em k'!eā's gwā'yōlasxa gwā'ya'lats!ēsa ts!ā'wē, la'ē
 āx'ē'tsē'wēda ā'xsolēxs lē'mxwāē qa'ēs lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters. ||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wā, la yā'q!Eg'a'ēda begwā'nemē, yí'xa la axstē'ndeq lā'xa wa
Wā, la^{mēs} 'nē'k'a, . . . (manuscript incomplete). 25

Wā,¹ laxaē k'lēts'ēnox^u hēx'ēid tsāx'ēidexa lewa yixs āfmaē.
tsāx'ēidqēxs lae mōp!ēnxwa'sē 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
k'aēda g'ālē begwānemqēxs g'il'mēlaxē hēx'ēidaemlax tsāx'ēideq
lālx'ēlāē hēx'ēidaem lāx 'yí'yāg'ēs lāxa 'nāla lōxs lēlax memē-
g'ifala qaxs hē'mael gūgempsa Melālanukwa lewa. Wā, hē'mis 30
lāg'ilas k'lēs hēx'ēid tsāx'ēitse'wa.

HUNTING TABOOS

Wā, g'a'mēts 'nem wūlāsewosēg'a mamalt'ēk'!a'yasa hān'ēnl'ē- 1
noxwē qa q'lālag'ilts genemasēx gwāgwaagasas lō^ē hē gwāgwaaqēda
āl'lē lō^ē la sēx'wida, qaxs k'lēsaēda hān'ēnl'ēnoxwē hētq'lālxēs
genemē geyōl q'lālx gwāgwaagaslas qaēda 'na'xwa ts'lēdaqa yixs
lāē gwāgwēx'sāla qaēs ts'lēdax'wūtē lāx laaslasēs lā'wūnemē, yixs 5
nēlase'waasēs lā'wūnemasēs laāsīa. Wā, hēem'lāwis wūleitsa
hānāl'ase'wasa hānl'ēnoxwēda g'ilga'omasē wāldemas genemas.
Wā, hēem'lāwis lāg'ilas hāwīnalēlēda g'ilga'omasē wāx' hānāl'lasōsa
hānl'ēnoxwē.

Wāx'ēda ēg'ilwatē genemsa hānl'ēnoxwē lā āem k'lwaēl doqwa- 10
laxēs laxes lā'wūnemas lāē xwānalēla. Wā, la'mē hēwāxa wūlāx
lāaslas. Wā, g'il'mēsē la gagūla lāwelsē hānl'ēnoxwē lā'wūnems
lāē lāx'ūlilēda ts'lēdāqē qa'ēs lā k'l'ex'ēalisa lāxa l'ēma'isē. Wā,

¹ Continued from p. 499, line 15.

15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

g'il'mēse gwāla laē lāsdēs lāxa L'Emafisē k'lēs yāyanaxs lāsdēselaē
15 qa's lä laēL lāxēs g'ōkwē qa's lä k'!wāgalēla. Wā, lä nenxwaakwa-
lat!ēxs laē hāmx'ēidaxa hōlalē hēsha'ema'ya. Wā, laem hēwāxa
pōfida, qaxs hōlalaēs hāmx'ēitsēwē. Wā, hēem'lawise gwēg'ilēda
g'ilg'aōmasē hānā!lasōs lā'wūnema hān!laxsemē ts!edāqē gwayi-
ēlālasas. Wā, la'mēda g'ilg'aōmasē k'lēs awali'ēlāxaxs laē ālā qa's
20 hā'mā'ya. Wā, lä k'lēs pōfida yixa g'ilg'aōmasē.

Wāx'i hē ālēxwasōsa ālēwinoxwa q!āsa ʔē'wa xā'wa, wā lēda
ālēwaxsemē ts!edāq, yix gēnemasa ālēwinoxwē āem hēmenēl
kū'li! laxēs kū'ēlasē ʔepsamalila ts!EX'āsē lē'wē' lāq. Wā, hēem
lāg'ilas hē gwēg'ilēda ālēwaxsemē ts!edāqa, qa mēxēsa q!āsa ʔē'wa
25 xā'wa, yixs laē ālēxwasōs lā'wūnemasa ālēwaxsemē ts!edāqa.

Wā, hās'taem lāxūla gēnemasa hān!lēnoxwē ʔē'wa ālēwinoxwa
hē gwēg'ilēda la wāldema qaxs āla'maē hōlemalēda hān!lēnoxwē
ʔē'wa ālēwinoxwaxs q!ālaaq aēk'ilēs gēnemaxs āmlēxwāē.

Wāx'i yāg'ilwatēda gēnemasa hān!lēnoxwē ʔē'wa ālēwinoxwē
30 yixs ālo'stāgasaxēsa qāyelkwē, wā, hēem k'lēs nēlasōsēs lā'wūnemē
lāx gwāgwag'asasēxs hānā!lēlē. Wā, hēem q!ūnāla hēx'ēidaem
k'āyasōses hān!lēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yixs k'leā-
saē yānema lāxēs wāx'i hānā!ase'wa. Wā, lä max'ts!ēda hān!lē-
nox^u lāg'ilas k'āyaxēs gēnemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35
with the hunter her husband. | When her husband gets ready, he tells
his wife | to go bathing in the river near by; and when they arrive
at the river, the hunter goes ahead of his wife back into the woods, ||
where they lie down and cohabit. After this they come out of the 40
woods at the mouth of the river, and | both take off their blankets, |
the hunter and | the hunter's wife. Then at the same time they step
into the water, with | the right foot, and they step into the water at the
same time with the || left foot, and they sit down | in the water at the 45
same time. And both at the same time sprinkle water over the | right
side of the body; and after they have sprinkled themselves four times, |
they also sprinkle the left side of the body; | and finally they wash the
whole body. After || they have done so, they come out of the water at 50
the same time, and for a little while they sit on the ground; | and when
they are dry, the hunter puts on | his blanket and goes away leaving his |
wife, and the hunter | goes straight to his house. He takes his weapons, |
puts them into his hunting-canoe, and paddles || away to the place 55
where he is going to hunt. Then his wife remains sitting on the bank
of the | river; and not long after her husband has left her, she arises
slowly | and goes slowly back and | enters her house. She does not go

HĒXOŁEN L!Ēlĕwĕsō lāxa ĕg'ılwatĕ hānL!ĕnoxwaxsem ts!Edāqa, 35
yıxs k!ĕsaĕ külkülk'a lĕ'wis hānL!ĕnoxwĕ lā'wūnema. Wā, g'ıl-
'mĕsĕ xwānał'idĕ lā'wūnemas laĕ āxk'!ālĕda hānL!ĕnoxwaxĕs ğe-
nema qa's lĕ la'sta lāxa wāxs nĕxwālaĕ. Wā, g'ıl'mĕsĕ lāg'aa
lāxa wa, laĕ galag'ıwa'yĕda hānL!ĕnoxwasĕs ğENEMAXS laĕ ālĕ'sta
lāxa ālĕ' qa's külemg'aĕsĕ qa's 'nĕxwāla'ıdĕx'da'xwĕ. Wā, 40
g'ıl'mĕsĕ gwāla laĕ hōx'wūłt!a qa's lĕ lāx ōx'ıwa'yasa wa qa's
'NEMĀX'ıdĕ XENX'ıdaxĕs 'naENX'ūna'yĕda hānL!ĕnoxwĕ lĕ'wis
hānL!ĕnoxwaxsemĕ ğENEMA. Wā, lā 'NEMAX'ıdaxat! t!ĕp'stasĕs
hĕłk'!ōtsıdza'yĕ lāxa 'wāpĕ. Wā, lāxaĕ 'NEMĀX'ıdaxat! t!ĕp'stasĕs
ğEMXOTSıdza'yĕ lāxa 'wāpĕ. Wā, lāxaĕ 'NEMĀX'ıdaxat! k!wa'sta 45
lāxa 'wāpĕ. Wā, lāxaĕ 'NEMĀX'ıdEXS laĕ xōs'ıtsa 'wāpĕ lāxĕs
hĕłk'!ōt!Ena'yasĕs ōk!wına'yĕ. Wā, g'ıl'mĕsĕ mōp!ena xōs'ıtsa
'wāpĕ lāq laĕ mōp!ena xōs'ıdaxaaxĕs ğEMXŌT!Ena'yasĕs ōk!wına-
'yĕ. Wā, lāwıslĕ ğūsĕt!ĕdxĕs ōk!wına'yĕ laxĕq. Wā, g'ıl'mĕsĕ
gwāla laĕ 'NEMĀX'ıdaxat! lā'sta lāxa 'wāpĕ qa's yāwas'ıdĕ k!ū- 50
s'Elsa. Wā, g'ıl'mĕsĕ lĕmX'ūnx'ıda laĕ 'NEX'ūndĕda hānL!ĕno-
xwasĕs 'NEX'ūna'yĕ. Wā, lā qā'sıda bāsĕs ğENEMĕ. Wā, lā
hĕ'nākūla'sma hānL!ĕnoxwĕ laxĕs ğ'ōkwĕ qa's āx'ĕdĕxĕs ğwĕłgwā'la
qa's mōxsĕs lāxĕs hāna!aats!ĕ xwāxwagūma. Wā, la'mĕ sĕx'wıda
qa's lā lāxĕs hāna!aaslĕ. Wā, lā'mĕ āem k!wasĕ ğENEMAS lāxa 55
wa. Wā, hĕt!ĕ la ğāla lā'wūnemas bās laĕ k!ĕs ĕāłtsĕlaxs laĕ lāx-
'wĕlsa qa's k!ĕsĕ yāyanaxs laĕ qū'nakūlaxs laĕ nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
60 eats a little. || She does not allow herself to eat much, so that | what is
hunted by her husband may do the same. This is called by the
people of olden times | *ts!egwēlk*^u ("made short inside"), when she
does this purifying herself. Some hunters never lie down with their
wives.

65 When he cohabits with another woman every fourth || day and when
it is known by the wife of the hunter that her husband has a sweetheart |
and she is expert at purifying herself on behalf of the hunter, | the
hunter's wife gives a blanket | to the woman, the sweetheart of the
hunter her husband, so that it may not | remain a secret that the
70 woman and the husband of the || hunter's wife are sweethearts. Gen-
erally the husband of the | woman knows that she has a hunter for her
sweetheart, but he does not become | jealous because he takes the
blankets that are given to his wife. | Sometimes forty, or even a hun-
dred, blankets are given | by the hunter's wife to the husband of the one
75 who is the sweetheart of the || hunter her husband, and then the whole
tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
with his wife, and his sweetheart does not lie down with her hus-
80 band; and after four days the hunter comes || and lies down with his

58 laēL lāxēs g'ōkwē k'!ēsxat! yīmēla. Wā, lā k!wāgalīla. Wā,
ā'misē la seldēla k'!ēs yawix'ela ōgū'ela laqēxs ā'maē hēmēnēl xāl!a
60 hā'māpa lāxēs k'!ēts!ēna'yē hēlq!āla q!ēk'!ēsa qa hās gwēg'ilē
hāna!ase'was lā'wūnemas. Wā, hēem lēgad lāxa g'ālē bēgwā-
nems ts!egwēlk^{uxa} hē gwēg'ila q!ēqalē. Wāx'ēda waōkwē hānenl!ē-
noxwa lā hēwāxa kūlē'lēnox^u lē'wis gēnemē.

Wā, lā ōgū'laem ts!edaqe lanaxwa nēxwālasō'sēxa maēmop!en-
65 xwa'sē 'nāla, yix q!āl'emas gēnemasa hānl!ēnoxwēqēxs lālasēs
lā'wūnemēxa ēg'ilwatē lāx q!ēqela qaēda hānl!ēnoxwē. Wā,
hē'misa hānl!ēnoxwaxsemē gēnēmsa hānl!ēnoxwē ts!āsa p!elxe-
lasgēmē lāxa ts!edāqē, lālasēs hānl!ēnoxwē lā'wūnemē, qa k'!ēsēs
t!at!aayaala lāxēs wālālaēna'ya ts!edāqē lō' lā'wūnemas hānl!ē-
70 noxwaxsemē ts!edāqa. Wā, lā q!ūnala q!āla'mē lā'wūnemas
ts!edāqaxs lā'lanokwaēs gēnemasa hānl!ēnoxwē. Wā, lā k'!ēs
bābala qaxs hē'maē āx'ēdxa p!elxelasgēmē ts!ēwēx qaēs gēne-
mēxa 'nal'nemp!ēna mōx'sokwa lōxs lāk'!ēndaēda p!elxelasgēmē
ts!ēwēsa gēnemasa hānl!ēnoxwē lāx lā'wūnemas lālasēs hānl!ē-
75 noxwē lā'wūnemē. Wā, lā 'nāxwa'mē g'ōkūlōtasa hānl!ēnoxwē
q!ālaqēxs wālālaē.

Wā, hē'mis lāg'ilas hē gwēg'ilēda hānl!ēnoxwē, yixs k'!ēsāē
kūlkūlk'a lē'wis gēnemē. Wā, lāxaē lālas k'!ēs kūlkūlk'a lē'wis
lā'wūnemē. Wā, g'il'mēsē mōp!enxwa'sē 'nālās g'āxaēda hānl!ē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any taboos. This is called || *g'ıldēlk^u* ("made long inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the taboos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē kūlx'ēid lāxēs lāla. Wā, lā hēx'ēidaem nēxwālxēs lālaxa 80
hānl'ēnoxwē. Wā, k'lēs'mēsē 'nāx'ēidxa gaālāxs laē lāx'widēda
hānl'ēnoxwē 'nemāx'ēida lē'wis lālēda ts'ēdāqē qa's lā lents'lēs
lāxa l'ēma'sisē. Wā, hōxsta lāxa demsx'ē 'wāpa qa's 'nemāx'ēidē
dās'ēda. Wā, lā mōp'ēna dās'ēda gēgēyēnsela. Wā, gil'mēsē gwāļ
dāsa laē gūsēt'ēda lāxēs ōk'wina'ēyē. Wā, g'il'mēsē gwāla laē 85
'nemāx'ēid hōx'wūsta lāxa demsx'ē 'wāpa qa's lē k'lūs'ālis laxa
l'ēma'sisē. Wā, g'il'mēsē lemχ'ūnx'ēidē ōk'wina'ēyas laē 'nemāx'ē-
idexs laē 'nēxūntsēs 'naenχ'ūna'ēyē. Wā, lā 'nemāx'ēidexs laē
lāx'ūlēs lāxa l'ēma'sisaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak^u lāxēs hesaq g'ōkwa laxēs k'lēs'tē- 90
na'ēyē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē gēnemasa hānl'ēnoxwē hēmenālaem l'āwentasa
hē'māomasē lāx lālāsēs lā'wūnemē qa hēmenē'lēm xāl'la ha'mās.
Wā, lāla k'lēas aēk'ilasōsa gēnemasa hānl'ēnoxwē. Wā, hēem
lēgades g'ıldēlk^u, yīxa hē gwēg'ila lē'wa ōg'ūla ts'ēdāqa. Wā, 95
hēem hē gwēg'ilēda hānl'ēnoxwē yīxs nenōlāēs gēnemasxa ts'ēdā-
qaxs qāyēlkwaē lōxs k'āt'lalāē lōxs l'āsgasaēxa k'lēāsē q'lāl lax
aēk'ilase'wasa hānl'ēnoxwaxsem ts'ēdāqa.

Wā, lēx'a'mēs wāldemsa hānl'ēnoxwaxēs gēnemē qa k'lēsēs
lābalax kū'lēlasas, yīxs laē hana'la lāxa āl'ē lōxs sēx'widaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx gwa'ēyilālasasa gēnemasa
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks |
 to his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wā, la^mmēsen gwāgwēx's'ālal lāxa māmal'tēk'la qaēda gē-
 nemasa hānl'ēnoxwē lāx la gwāgwaagasasēs hānl'ēnoxwē lā^wwū-
 5 nema, yixs k'lēsaē lālalilē kū^lē^lē^lasasa hānl'ēnoxwē lāx kū^lē^lē^lasasēs
 gēnemē. Wā, lā q'lūnāla k'lē^s ālaem yaēq'Eg'a^lēda hānl'ēnoxwē
 lē^wē^waxa gēnemē. Wā, hē^mmēsēxs g'il^mmaēda hānl'ēnoxwē mēxela
 l'ētaxa q'lūla ts!edāqa. Wā, g'il^mmēsa hānl'ēnoxwē mēxala nēxwā-
 laxēs l'ētase^wē q'lūla ts!edāqa, lā hēx'idaem lāx'ūlil lāxēs
 10 kū^lē^lē^lasē qa^s seltālēxs laē dāx'ēdxēs hānhānk'ēdzats'ē g'ildasa
 lē^wis hānlēmō lē^wis k'wa^yē lē^wē^wya lē^wis sē^wayowē. Wā, lā
 seltālaxs laē lāwels lāx t!ēx'ilāsēs g'ōkwē.

Wā, g'il^mmēsē lāwels lāx l'āsānā^yasēs g'ōkwē laē xūt!ēlsaxa
 āwinak'lūsē yis gēxtā^yasēs hana^lax'sa^yasē sē^wayā. Wā, la^mmē
 15 g'wēbalē xūltā^yas lāx gwāgwaagasas laē sēx^wwida. Wā, g'il^mmēsē
 lāx^wwidē gēnemas laē dōx^wwalēlaxēs lā^wwūnemaxs k'lēsaē kū^llila.
 Wā, hēx'ida^mmēsa ts!edāqē q'lā^lē^lē^laxēs lā^wwūnemaxs mēxalausa
 ēk'ē lāxēs hānl'ēno^xwēna^yē. Wā, lā lāwels lāxa t!ēx'ilāsēs g'ōkwē
 qa^s dōx^wwidēxa āwinak'lūsē. Wā, lā dōx^wwalēlaxa xūltā^yasēs
 20 lā^wwūnemē. Wā, la^mmē q'lā^lē^lē^lax gwāgwaagasas laxēq.

Wā, g'il^mmēsē q'lāstax gwāgwaagasas laē āem xwēlaqa la laēl
 lāxēs g'ōk' k'lē^s yāyaⁿa qa^s lā k'wāg'alila qa^s āx^wdēxa hēmaō-
 masē qa^s hāmx'īdēq. Wā, la^mmē gēgēg'ilil malēkwaxēs ha^mē^wyē
 qa^s nēx^wwidēqēxs laē āla la ām^ēmayastā yixs ēg'ilwataēda gē-
 25 nemasa hānl'ēnoxwē Wā, āl^mmēsē g'wāl hā^mmāpēxs laē ts!ēts!ē-
 nemyax'ēida.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, g'il^émēsē t'ēdzek!wa L'āsanā'yasa g'ōkwasa hānl'ēnoxwē 27
āxēs hānāl!āēdzasē. Wä, g'il^émēsē mēxela neḡwālaxa genemaxa
ōgū'ēla begwānema, wä, lä k'leās gwēx'idaas nēlaxēs genemax lälē
hānāl!a! qaēs ēk'ē mēxa'yaya qaxs ā'maē hēx'idaem lāx'ūlila qaēs lä 30
ālēx'wida. Wä, g'il^émēsē lālawūlts!a lāxēs g'ōkwaxs laē dāg'flxlā-
laxa g'ilt!a xōk' k!wa^éxlā'wa qaēs k'at!ēlsēs ōba'yas lāx max'stā-
'lasas t'ex'flāsēs g'ōkwē, gwēbala lāxa l'ēma'isē, la gwāgwēbala
lāxa 'neldzē. Wä, g'il^émēsē lāla hānl'ēnoxwē lāxa neqawilasēs
g'ōkwē la k'at!ālotsa k!wa^éxlā'wē lāxa gwālaasa.¹ Wä, g'il^émēsē 35
gwāgwāaqa lāxa gwānakwē laē k'at!ālotsa k!wa^éxlā'wē. Wä, g'il-
'mēsē aalaaqa lāxa āl!ē laē k'at!ālotsa k!wa^éxlā'wē ālēbāla lāx
āpsanā'yasēs g'ōkwē. Wä, hēemxaāwisē gwāla xūlta'yas lāxa
āwīnak'lūsē lāxen g'ilx'dē gwāgwēx's'ālasa.

Wä, lēx'aem hē gwēg'ilatsa hānl'ēnoxwē yixs mēxelaē neḡwālaxa 40
q'lūla ts'ēdāqa. Wä, g'il^émēsē mēxela neḡwālaxa la lē^l ts'ēdāqa,
wä, lä q'lālelaxs k'leāsälē yānemis lāxa g'ilgaōmas, yixs 'nemāx'is-
'maē mēxa'yasa hānl'ēnoxwē lē'wa k'!ēk'!ēk'!ēnoxwē, yixs g'il-
'maēda k'!ēk'!ēk'!ēnoxwē mēxela neḡwālaxa q'lūla ts'ēdāqa laē
q'lālelaqē laem māts'lāwēs k'!ēlg'ayo. Wä, hēx'ida'mēsē la dō-
qwaxa k'!ēlg'ayowē qaēs k'lūsēx māts'lāwas. Wä, g'il^émēsē k'!ēk-
k'!ēk'!ēnoxwē mēxela neḡwālaxa lē^lē ts'ēdāqa; wä, lä q'lāle-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!ēndzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'iladzē laughed. He | said: 'O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k'!ēlg'ayāxs weyōlaē lōxs L'ēnkwaasa 'wālasē g'ilg'aōmasēs k'!ēlg'ayowē. Wā, laem lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēk'lū'ēyō qa bewē'x'wīdēsa ts!ē-dā'qē. Wā, hē'ēmaē T!ā't!ēnts!idē, yīxs la'c ma'ēlgū'nā'l'ēnxēlaxa
ts!ē'wū'nxē geg'a'tsēs. gēnē'mē. Wā, la hēwā'xa bewē'x'wīda. Wā, g'a'mēs wā'l'dēmsēg'a:] Hē'ēmaaxg'īn lē'g'īn la ma'ēlgū'nā'-
5 l'ēnxēlaxa ts!ē'wū'nxē geg'a'tsēn la gēnē'ma. Wā, la hēwā'xa bewē'x'wīda. Wā, la ts!ēx'īlēn nā'qa'ēyē qaxg'īn hē'ēmēq lā'g'īla geg'ā'dēx'ēid qēn xū'ngwadēx'ēidē. Wā, lēn lā'xa Gō'sg'imoḡwē. Wā, lēn nē'laxa qlū'f'yakwē Qwā'x'iladzē, yīsen nā'qa'ēyaxs
ēyā'x'sē'maē qa'ē'n gēnē'maxs k'!ē'saē bewē'x'wīdxa la ma'ēlgū-
01 'nā'l'ēdx ts!ē'wū'nxā. Wā, la dal'ī'dē Qwā'x'ī'ladzē. Wā, la 'nē'k'a:l' 'ēya, ā'dats, wē'g'ak'ā'slēla hōlē'lal g'ā'xēn, qēn ts!ē-k'lā'l'ēlak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'asē'maēxg'īn lā'k'asaēk geg'adk'atsōx G'ā'laxāā'kwē'lakwēx. Wā, lā'k'asōnō k'!ē'as qē'l'xēla; wā, lā'k'asēn mō'x'ēūnxēlaxē ts!ē'wē'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lālak'as ts!ēx'īlēn nā'qēk'asē. Wā, lā'k'asēn lē'laxē wī'wā'nō'lēnoxwasē g'ī'lk'asdā Gō'sg'imoḡwā. Wā, lēn dō't!ēg'a'fla. Wē, lā'k'asēn 'nēx'a: 'ya, wī'wanō'lēnoxs Gōs-g'imoḡ. Wī'k'aslēla hō'lēlalōl ā'sa'ēyōlēnlōl qak'ā'sōs wa'xa'ōs wā'nol'īdk'asēn gēnē'mk'asēx qa qē'l'xēlē'sōx, 'nē'x'k'asēnlax
20 wī'wā'nō'lēnoxwasē Gō'sg'imoḡwē. Wā, lā'k'aslaēnē dō't!ēg'a'flē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwāx'iladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

°nemō'xwē. Wā, lā'k'as'laēnē °nē'x'a: 'ya gī'gā'ma, Qwāx'ī'ladzē, 21
wī'g'elelax'ōnō lā'welsk'aslōx G'ā'laxaā'kwē'lakwax, ā'Lak'asōnō
wulela' lā'xens dō'det!lālag'ililemk'ā'sax.' Wā, lā'k'as'laēnē k'ā'-
°yasōkwasē G'ā'laxaā'kwē'la'xwē.

"Wā, gī'l'°em'laēnē lā'wels lā'k'asē dō't'leg'a'lk'asē wā'nō'laēno- 25
xwē. Wā, lā'k'as'laēnē °nē'x'a: 'ya, gī'gā'ma, wī'k'aslela 'yā'-
lax'īdk'aslesē gī'ng'īnā'nemk'asbēdza'wa qa lā'k'asēsē'ā'lāx'ne'm-
k'asa wī'sem gwā'lasa. Wā, hē'kas'mēsēnē °ne'mk'asa ts'edā'x
gwā'lasa. Lā'k'aslēnē hā'yasek'ālal. Wā, gī'l'k'as'emkxāēnē
g'ā'xk'asl qak'ā'slesōnō āx'ē'dk'asleqēnē qak'ā'ts hā'qōdk'asaō- 30
saq. Wā, lā'k'aslāxaas yā'lōdk'asleqēnē qaxs hē'k'as'maēnē
ā'lēk'as q'ūlā'. Wā, lā'k'ats yī'l'ālelō'ts lā'k'asxōs hē'l'k'ōdenō-
dza'yēx qenā'sa. Wā, lā'k'aslexaē mō'p'lenxwa'sk'aslē °nā'lās
hē gwā'la'lēnē. Wā, lā'k'aslaxaas qwē'l'īdk'asleqēnē. Wā, lā'k'ats
āx'ē'dk'asxē mā'°malēk'lwēmak'asē,' qak'ā'sen mā'lēx'wīdaēx. 35

"Wā, lā'k'asen āx'ēdk'asxē ma'lē' a'yasō'kwatsē gwā'lasē qak'ā'-
sen ā'x'eqēs lā'k'asxē mā'°malēk'lwēma qak'ā'sen ē't'lēdē mā'lē-
x'wīdk'asqēnē. Wā, lā'k'asxaen āx'ā'lilaqēnē. Wā, lā'k'asxat'len
ē't'lēd āx'ē'dk'asxē ma'lē' g'ō'g'egu'yō'sē gwā'lasē qak'ā'sen
ē't'lēdē ā'x'eqās lā'k'asxen lā'k'asē mā'lēkwasōkwa'sa. Wā, lā'k'a- 40
sen āx'ā'līlak'asaq. Wā, lā'k'asxat'len hē gwē'x'īdk'asxē °ne'mē.
Wā, la'emxat'len āx'ē'dk'asqēnē qak'ā'sen āx'ē'dk'asēx a'yasō'-
kwasas, yīk'ā'sxē ma'lē'. Wā, lā'k'asen ē't'lēd mā'lēx'wīdqēnē
lōkwa'sē mā'°malēk'lwēma. Wā, lā'k'as'emxaen āx'ā'lilaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
55 cum ea concubui. Postquam | perfecti, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distimere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegnans. Then she had a little boy. | She first had a child when I had been married ||
60 five winters to my wife; | and now I had this child, Melnéd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wā, lā'k'asēn āx'ē'dk'asēx a^lEMXLā'ēya g'ō'g'egū'yō'sē 'nē'mē qak'ā'sēn ē't'lēdē mā'lex'widqēnē lōkwā'sē mā'malēk'lwēma. Wā, lā'k'as g'wā'la, lā'k'as^lEMXAēnē mō'sgēmē mā'lēx^usē'makwē lā'k'as āx'ē'lk'asa. Wā, lā'k'asēn lē'f'ā'lilxēn gēNE'mē. Wā, lā'k'asēn āxk'lā'lak'asqēnē qak'ā'saēs mā'lex'widxē mā'lēg'īkwē. Wā, lā'
50 k'asēnē mā'lēx'widk'asqēnē. Wā, lā'k'asēnē 'wīlq'ēsaqēnē. Wā, lā'k'asēn lē'ts'lā'ilak'asxēn gēNE'mē. Wā, lā'k'asēnu'x^u kū'lx'ē'idk'as lē'wē'nē. Wā, hē'k'asēn kū'lx'ē'idk'asē hē'lk'!ōtagā'wā'lilāsēn gēNE'mē. Wā, lā'k'asēnu'x^u gēx'wī'da. Wā, g'ī'lk'asēmēsēn g'wā'lk'as gēxwā' lē'wē'nē; wā, lā'k'asēn k'lē'yas 'nēx' qa
55 lē'kū'ilēsēn gēNE'maxē 'nā'la qa ō'kwāsēmēsēnē sē'nba 'yilā'laxē 'nā'la t'lē'g'īl lē'wē nē'g'īkwē, yī'xē hē'k'asēmaēnē ā'lēk'as g'wāl k'lā'lē. Wā, lā'k'as hē'hēk'a ē't'lēd k'lā'lē'da. Wā, lā'k'asēmēnē qēlxk'lā'ē's'idk'asa. Wā, lā'k'asēmēnē qē'lxlax'ē'id, yik'ā'tsē bā'bagūmē. Wā, ā'lk'as qē'lxadēx'ē'idk'asg'anū'x^u lā'k'asaēx sēk'lā'
60 x'ēnxēlaxē ts'lē'wū'nxē gū'k'āla lōkwā'sēn gēNE'mk'asēx. Wā, lā'k'asēmaēg'in qē'lxadk'atsōx ME'lnēdēx," 'nē'k'ēda g'ī'gām'ē'yē lā'xēs gō'ts'lā'āēnā'yē.¹

Wā, hē'x'ē'idaēmēsēn g'āx nā'nakwa. Wā, g'wā'lēlāēmēsēn ā'lāxa g'wā'lasē lā'xa t'lēx'ī'lās Gwadzē'yē'. Wā, lēn q'lā'xa mā'lē', 'nē'ma
65 ts'lēdā'qē, 'nē'ma bēg'wā'nēmē lā'xa g'wā'lasē. Wā, hē'x'ē'idaēmēsēn hā'qōdēq qēn yā'lōdēq. Wā, lēn yil'ē'nts lā'xēn wūsē'g'anō, lēn wūsē'x'ē'its. Wā, lā'ē'm axā'la lā'xēn hē'lk'!ōdēnōdza'yē. Wā lēn nā'nakwa lāx Xū'mdasbē. Wā, lā'mēn lā'g'aa lāq, yixs a'mlēxwāēn gēNE'mē lāq. Wā, lā mā'lp'lē'nūxwā'sē 'nā'lāsa g'wā-

¹ The following is again Kw'āg'ul dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quando," inquam, "menstruavisti?" sciebam enim eam tum menstruare. | "Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75 me simulavi. Deinde duas noctes dormii. | When the lizards had been on my waist four days, | I took a biscuit and chewed it; and I took the | lizard and cut off the fore-legs of the one, the male. || Then I put them in with what I had in my mouth and 80 chewed them. When I | had done so, I put it (what I had chewed) down on the floor of the house, and I again took a biscuit | and bit off a piece; and I cut off the hind-feet | of the lizard and put them in with what I was chewing. When | I had finished, I bit off again a piece of biscuit; and I cut off || the fore-feet of the female 85 lizard, and I chewed them with the biscuit, | and I put (what I had chewed) down on the floor of the house. Then I bit off another piece of | biscuit, and I cut off the hind-feet of the lizard and | put them in with the biscuit I was chewing. Now there were therefore | four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90 She came at once. I put my arm around her, and I gave her | one of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'fa lā'xEN qENā'sē. Wā, hē'x'ida^εmēSEN gENE'mē ^εnēx' 70 qENU'x^u amā'lōx^εwidē. Wā, lEN wūlā'q; wā, lEN ^εnē'k'a: "Wē'-laqwas ē'xENTē," qa^εxg'in q!ā'LEla^εmēg'aqēXS ē'xENTAē. Wā, la ^εnē'k'EXS la'ē mō'p!ENywa^εsa ^εnā'lās la ē'xENTA. Wā, lEN lā-klwē'masā'masXEN nā'qa'yē qEN k'!ē'sē nEXwā'lax^εid LE'wē'xa gā'-nULē. Wā, wā'x^εmēSEN gENE'mē aE'm!q !EN^εwa gā'xEN; ā'^εmēSEN 75 lā'wisbōlaq. Wā, hē't!EN la ma'!p!E'nYwa^εs hē'la mē'xē. Wā, laE'm mō'p!ENywa^εsē ^εnā'lāsa gWā'lasē āxā'la lā'xg'in qENā'sik'; wā, lEN āx^εē'dxa bī'sg'itē qEN mā'lēx^εwidēq. Wā, lEN āx^εē'dxa gWā'lasē qEN t!ō'sōdēx e^ε'^εyasā'sa ^εNE'mēxa wī'sEMē. Wā, lEN ā'x^εEQas lā'xEN la lā'msgemēSE^εwa qEN mā'lēx^εwidēq. Wā, lEN 80 gWāl mā'lēkwaq; wā, lEN āx^εā'lilaq. Wā, lEN ē't!ēd āx^εē'dxa bī'sg'itē qEN ē't!ēdē qE'mY^εwid lāq. Wā, lEN t!ō'sōDEX gō'g'EGŭ-^εyāsa gWā'lasē qEN ā'x^εEQēs lā'xEN lā mā'lēkwase^εwa. Wā, lā'xāē gWā'la; wā, lEN ē't!ēd qE'mY^εwidxa bī'sg'itē. Wā, lā'xāEN t!ō'sōDEX e^ε'^εyasā'sa ts!EDā'qē gWā'lasa qEN mā'lēx^εwidēq LE^εwa bī's- 85 g'itē. Wā, lEN ē't!ēd āx^εā'lilaq. Wā, lEN ē't!ēd q!E'mY^εwidxa bī'sg'itē. Wā, lāxāEN t!ō'sōDEX gō'g'EGU^εyāsa gWā'lasē qEN ā'x^εEQēs lā'xEN la mā'lēkwase^εwa bī'sg'ita. Wā, laE'm ^εwī'ēla. LAEM mōsgema ^εMEY^uMEGwī'lē mā'lēg'EK^u bī'sg'ita.

Wā, lEN Lē'ēlūlaxEN gENE'mē qa gā'xēs lā'xEN k!waē'lasē. 90 Wā, hē'x'ida^εmēsē gā'xa. Wā, lEN k'!p!EXō'dēq. Wā, lEN ts!ā'sa ^εNE'msgemē lāq. Wā, lEN ^εnē'k'a: 'Hānx^ε'i'dasxwa bīsg'itē'x.' Wā, hē'x'ida^εmēsē ^εwī'ēla hānx^ε'i'dqēXS mō'sgemaē. Wā, lEN lēl-

95 four pieces. Then | I called her into my room || and barred the door. Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori mea concubui. After I had done so, I spoke | and said, "O my dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I was treating her with medicine, that she might have a child. | Postea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || concumbebam. Quare infans erat puella. Now I | had a child; and I believe in the medicine, for my wife never | had had a child for eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a daughter. |

The girl was four months old when my wife was pregnant again, | and she had another girl. | Now we have been married sixteen winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had | children. The only reason why I am sick at heart is that the children are all | girls, for there is no boy. [Thus said | T'ät'tendzid of the Seaward-Dwellers.] |

ts!älēlaq lä'xēn g'aē'lasē. Wä, g'il'mēsenu'x^u la läts!ä'lila; lē'
95 g'in lēnē'x'ēidxa t!ēx'i'lāsēn g'aē'lasē. Wä, la'mēn lē'xlēqūlila, qaxg'in hēk' kū'lx'ēidaā'sē gēmā'gawalilāsēn gēnē'mē. Wä, lēn nēxwā'lax'ēid lē'wēn gēnēmē. Wä, lēn gwāla. Wä, lēn yāq!ēg'a'la. Wä, lēn 'nē'k'a: "ēya, ā'dē, gwā'la 'nēx' qas yā'ēwixililēlōsxwa 'nālalēx lē'wa gānūlēx. Ä'ēmles t!ē'g'ilöl 'yilā'fal," 'nē'k'ēn
100 laxēn gēnē'mē.

Wä, la nā'nagēg'i g'ā'xēn. Wä, la 'nē'k'ēn gēnē'maxs lē'ma'ē k'ō'tēn laēm pētā'q qa bewē'x'ēwidēs. Wä, la'mē gwāl ē'xētēn gēnē'mē lä'xēq. Wä, la'mē bewē'x'ēwida. Wä, la 'mā'ēyöl'fisa ts!ä'ts!ēdagēmē. Qä'laxg'in gēmāgawā'ilēg'axg'in lēk' nēxwā'
5 lax'ēid lē'wē'n gēnē'mē, lä'g'ilās ts!ä'ts!ēdagēmē. Wä, la'mē'n xū'ngwadēx'ēida. Wä, la'mēn ō'q!ūs'ēidxa pētā' qaxg'in hēwā'xēk' bewē'x'ēwidāmasxēn gēnē'maxa mā'lgū'nā'l'ēnxē ts!ē'wū'nxa. Wä, lēn pät!ē'deq; lä hē'x'ēidaēm bewē'x'ēwida. Wä, lēn nā'ēnēmax'ēnxēlaxa ts!ē'wū'nxē hā'yasek'älaxg'in lä'ganu'x^u xū'ngwa
10 dex'ēitsē ts!ä'ts!ēdagēmē.

Wä, hē'ēmis ā'lē'ēs mō'sgēmēk'flēda ts!ä'ts!ēdagēmāxs la'ē ē't!ēden gēnē'mē bewē'x'ēwida. Wä, la'ēmxāē ts!ä'ts!ēdagēma. Wä, lä'nu'x^u q!älax'ē'naxag'ōgwilaxa ts!ē'wū'nxē gāk'ā'la lē'wēn gēnē'mē. Wä, la mō'kūn sā'sēmē ts!ē'daxsā. Mā'lgū'nā'l'ēnxā ts!ē'
15 'wū'nxē k'leā's sā'sēma. Wä, lanu'x^u mā'lgū'nā'l'ēnxā ts!ē'wū'nxē la sā'sēmōkwa. Wä, lē'x'ā'mēs ts!ēnē'msen nā'qā'yaxs 'nā'xwā'ēmaē ts!ē'daqēn sā'sēmē, yixs k'leā'saē bā'baguma. ['nē'k'ē T!ä't!ēnts!ēdāsa L!ä'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wä, k'lest!a gāla lāwadēda ts!Edāqaxs laē bewēx^εwida. Wä, 1
g'il^εmēsē ōq!ūs^εid laem bewēx^εwidēda ts!Edāqaxs laē hēx^εidaem
^εnāxwa aēk'ila.

Wä, laem k'leās k'les āx^εētšōsa lā'wūnemē lāxēs dōx^εwa^εlē lāxa
yilkwa^εyasa begwānemē ^εLE^εwa elkūmāla ts!ēk!wa; wā, hē^εmisa 5
mēgwatē elkūmāla lōxs ts!EX^εāsewaē. Wä, hā^εstaem āx^εēdaatsē
^εLE^εwis genemē, yīxa lā^εwūnemē, qa^εs lā q!ūlalelsa^εq lāxa lemwa-
ga^εya wēlkwē. Wä, la^εmē hēx^εsāl gwēsLē lālaal lāx māyōdēmlasa
ts!Edāqē. Wä, hēxōLEN l!elēwesōxs g'il^εmaē dēx^εitsa q!ōyaakwē
k'ādzekwa lāx elkwāsēs dōgūlaxs g'āxaē dālaq lāxēs g'ōkwē. Wä, 10
g'il^εmēsē qelgwilē genemasexs laē āxk'lālaq qa k'lwāgalilēs. Wä,
g'il^εmēsē k'waēlexs laēda begwānemē g'āg'ilela lāx ōxlaatā^εyasēs
genemē dāxsgemēxa el^εelkūla k'ādzekwa, qa^εs lāna^εxwē hāxela
lāx ōdzōxsde^εyasēs genemē. Wä, la^εmē ^εnēg^εetewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la^εmē mōp!ena nōx^εno- 15
kwasā el^εelkūla k'ādzekwa. Wä, lāxaē mōp!ena ^εnēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa^εyas genemas nōx^εsōs. Wä, g'il^εmēsē
gwālexs laē q!ūlalelsa^εq lāx lem^εwaga^εyasa wēlkwē.

Wä, hē^εmis āxsōsa begwānemē dāyoxsda^εyasa gēwasē. ^εLE^εwa
mōwē dzēdzēlexm^εsīdzēsa t!eqwa, ^εLE^εwa ōba^εyas ōxsda^εyasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-foot, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 lemē; wā, hē^εmisa g'ōg'ēgūyāsa wūqlāsē. Wā, hē^εstaem āxēlay^usē, qa^εs nōyolēxēs genemē qō māyō^εidlō.

Wā, g'il^εmēsē hēlogwilē genemasēxs laē hēmenāla^εmēda begwānemē la yāx'i^εlāla qāsa. Wā, g'il^εmēsē laēl lāxa g'ōkwaxs laē
25 k'lēs yīnēlexs laē laēla. Wā, g'il^εmēsē g'āxāwūlsexs laē dzelx^εwelsa.

Wā, g'il^εmēsē plēp!ēxwēlē genemasēxs laē āxk'!ālaxa mamayūlt-
tsīlāēnoxwē q'lūlyax^u ts!ēdāqa qa lās mamayūltsilax genemas.
Wā, g'il^εmēsē lāda q'lūlyakwē ts!ēdāqēxs laē hēx^εidaem āxk'!ālaxa
30 ts!ēdāqē qa t!ēx^εāililēs k'lōsala; wā, hē^εmis qa ēyilālēs. Wā, g'il^εmēsē hē gwaēlēda ts!ēdāqaxs laē plēx^εwidēda q'lūlyakwē ts!ēdāqēx
tek'lās lāx gwaēdzasasa g'īnānemē. Wā, hē^εmis la āx^εēdaatsēxa
dzēk!wisē, qa^εs q!ēk!ēlts!ānēdēsa q!ēnemē, qa^εs lā lexūltsemēs
lāx tek'lāsa ts!ēdāqē g'āyabala lāx benba^εyas lēmāk!ūbanās
35 lāg'aa lāx na^εxwas. Wā, g'il^εmēsē gwālexs laē selt!alila. Wā, la^εmē olastogwalila. Wā, laemlēda begwānemē ālax^εid la yax'i^εlālaxs qāsaē. Wā, la^εmē lōmax^εid lālal seltalaxs laē laēl lāxa
g'ōkwē, qa^εs ālt!ēqelēxs g'āxaē ētewūlsa. Wā, la^εmēda q'lūlyakwē ts!ēdāqē āx^εēdxa dzēdzelemsidza^εyasa teq!wa lē^εwa dōyoxs-
da^εyasa gēwasē, lē^εwa ōxsde^εyasa sēlemē, lē^εwa g'ōg'igūyowasa
40 wūqlāsē, wā, hē^εmisa mōsgemē q!anāsa. Wā, lā āx^εēdxa mowēx-
la xālaētsa g'āwēq!ānemē qa^εs mēxēnōlīselēs lāxa legwilē. Wā, hē^εmis g'il āx^εētsōsēda ts!ēslāla qa^εs k'lip!ēdēs lāxa dōyoxsda-
^εyasa gēwasē, qa^εs āaxlālēs lāxēs legwilē. Wā, g'il^εmēsē ts!ex^εi-

hair begins to burn, || she puts the burnt hair into one of the | clamshells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach 60 is blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!ālas ts!ax'mōtas hābesas lāxa ʿnemēxla 45
xālaēsa. Wā, g'il'mēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax-
motē doyoxsdēsa gēwasē lāx āwīg'a'yasa ts!edāqaxs k!waēlaē.
Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena ʿnēk'a: "Yū-
ems hēyōlaxsdōx." Wā, g'il'mēsē gwālexs laē ts!exlendeq lāxēs
lēgwilē. Wā, lā hē'staem gwēx'īdxa waōkwē. Wā, g'il'mēsē ʿnā- 50
xwa la ts!ōlkūxs laē gūq!eqasa ʿwāpē lāxa ts!ōts!almotē doyoxs-
dēsa gēwasē. Wā, g'il'mēsē gwāl xwētaqēxs laē nāqamats lāxa
ts!edāqē. Wā, laʿmē ēt!ēd āx'ēdxa ts!ōts!almōtasa dzēdzēmbal-
ts!āna'yasa teq!wa, qa'ēs gūq!eqēsa ʿwāpē lāq. Wā, lāxaē xwēt!ē-
deq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'īdēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa'ēs xāl!aqē gūq!eqas lāx ts!ō-
ts!almotas ōxsde'yasa sēlemē. Wā, lāxaē hēem gwēx'īdxa
ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, la xwēt!ēdeq qa gēn-
k'ēs. Wā, lā dzex'semts lāx tek!āsa ts!edāqē. Hēem galēda
sēlemē. Wā, lā māk'ilēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60
Wā, g'il'mēsē gwālexs laē āx'ēdxa ʿwāpē qa'ēs gūq!eqēs lāx ts!ō-
ts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa ʿwāpalēs. Wā, g'il-
mēsē nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē
ts!edāq āx'ēdxa q!ana'stāla ʿwāpa qa'ēs nāqūmasēs lāxa ts!edāqē.
Wā, g'il'mēsē ʿwī'la nāx'īdqēxs laē ēt!ēd ōlastogwalila. Wā, g'il- 65
mēsē lōmax'īd la nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laē
nēxostōdēda q!ūlyakwē ts!edāqxēs sāxsda'yē, qa'ēs !dzēxwalilēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k!waēlaē. Wā, lā āx^ēēdxa q!ēNEMē q!oyaak^u k'ādzekwa, qa^{ēs} āx^ēōlilēs lāx āwāgawa^yasēs ōkwāx^aēyē. Wā, g'il^mmēsē gwāl^{al}-
 70 lexs laē Lē^lalaxa ts!ēdāqē, qa lās k!wak^{āx}ēq. Wā, la^mmē Lē^l-
 Lāsōt!ēna^{yē} g'ōg'ēgūyawasa ts!ēdāqē lāx ēwanōl^{g'a}yasa q!ūlyakwē ts!ēdāqa. Wā, la^mmē k'ip!ēxāwa^{yē}ēda ts!ēdāqāq. Wā, lāda q!ūlyakwē ts!ēdāq k'ibōyewēxa ts!ēdāqē. Wā, g'il^mmēsē sēx^ēidēda g'inānemaxs laē pōxwots!ōdēda q!ūlyakwē ts!ēdāqēx^ēwāx^{anōl}xa-
 75 wa^yasa ts!ēdāqē. Wā, g'il^mmēsē lāwāyēda g'inānemaxs laē lālōl^laxa maēnē. Wā, g'il^mmēsē k'!ēs geyōl g'āxexs laē āx^ētse^{wē}ēda lālogūmē, qa^{ēs} lā k'āgēmlilas lāxa ts!ēdāqē. Wā, lā gēlx^ēwītsēs q!wāq!wax^{ts}!āna^{yē}. Wā, g'il^mmēsē hōx^widexs laē lawāyēda maēnē. Wā, g'il^mmēsē lāwāxs laē Lēqūlilxa ts!ēdāqē. Wā, la^mmē Lē^lālase^{wē} lā^wūnemas.
 80 Wā, g'il^mmēsē g'āxexs laē āx^ēēdxa k'!āwayowē Lē^wame^{de}kwē yāwābedzowa. Wā, hē^mis la yil^ēidxa ts!eyōxlā^yasa g'inānemē. Wā, g'il^mmēsē gwālexs laē t!ōts!ēdeq. Wā, g'il^mmēsē lāwāxs laē āx^ēēdxa ts!āts!ē, qa^{ēs} gūxts!ōdēsa k'oxsta^ēwāp lāq. Wā, la^mmē dzēx^{stē}ēda q!ūlyakwē ts!ēdāxsēs gēmxōlts!idza^{yē} g'ōgūyō lāq. Wā, hē^mis la
 85 q!ē^{alē}lōdaatsēsa g'inānemē, qa k!wālēs lāx āwīg^{alts}idza^yasēxs laē dālasēs gēmxōlts!āna^{yē} lāqēxs laē kwāsasēs hēlk^{lōts}lāna^{yē} lāq. Wā, g'il^mmēsē gwālexs laē āx^ēēdxa q!ōyaakwē k'ādzekwa, qa^{ēs} dēg^{it}!ēdēs lāq. Wā, g'il^mmēsē gwālexs laē āx^ēēdxa gūgumyīmē, qa^{ēs} tōbensēs lāq, qa hālabalēs k'lix^ēitsa^ēyāx^{sūmē} g'aēs

bowels move, so that the bad things || in the belly of the child come 90
out; and when this is done, she puts an | old blanket around the
child. Now, if it is a boy, it is called Tsāxis, | because it is born
at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then
his father invites | his tribe, and all the men go into his house. ||
They sit down and watch the singeing of the hair of the child; for 95
they put | a comb under the hair of the child, take dried split cedar-
wood, | and light the end in the fire. With these | they singe off the
hair of the child. When it is all off, | they take the knee-straps of
skin and put them around the knees, || and the ankle-straps of skin 100
are put around the ankles, and | the arm-straps are put on and the
wrist-straps. When this is done, | they put red ocher on the child's
head; and after this is done, they | put a silk handkerchief around the
head. Then all the | men paint themselves with ocher; and after all
this is done, || the father gives a silk handkerchief to each | man. 5
After the father has given a silk handkerchief to them, he | says,
"This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in
the house for || four days. Then the man takes | yew-wood and cuts 10
one end of it so that it is sharp like | a needle. It is four finger-

lāx tek'läsa g'inānemē. Wā, g'il'mēsē gwāla laē q!ēnēpsemtsa 90
p!ēlp!ēlxamādzēsē lāq. Wā, la'mē lēgades Tsāxisē yixs bābagū-
maē, qaxs hāē māyulēmē Tsāxisē. Wā, la'mē yāla lēqelasōs.

Wā, lä hēlogwilaxs laē kūnxwōdekwa, yixs laē lē'lälēs ōmpaxēs
g'ōkūlotē, qa lās 'wī'laēL lāx g'ōkwaxa begwānemx'sā. Wā, la'mē
'nāxwa k'lūsēmīlxa la ts!EX'iltsemDEX se'yās, yixs āxābāyāēda 95
xegemax se'yāsa g'inānemaxs laē āx'ētse'wa lem̄xwa xō^u k!wa'x-
lāwa. Wā, la'mēsē mēx'bentsō' lāxa hēgwilē. Wā, hē'mis la
ts!EX'eltsemdayox se'yāsa g'inānemē. Wā, g'il'mēsē 'wī'lāxs laē
āx'ētse'wēda qēqEX'p!ēg'a'yē k'lūts!a, qa's qēqEX'p!ēg'indayowē lāq.
Wā, lāxaē qēqEX'sīdzentsōsa k'lūts!ē qēqEX'sīdza'ya, lē'wa qē- 100
qEX'seyap!a'yē, lē'wa qēqEX'ts!āna'yē. Wā, g'il'mēsē gwālexs laē
qōbeltsemte'wē x'ōmsasēsa gūmsē. Wā, g'il'mēsē gwālexs laē
qEX'imtsōsa silk'ē lālaḡwīwa'ya. Wā, g'il'mēsē gwālexs laē 'nāxwa
gūms'īdēda 'nāxwa bēbegwānema. Wā, g'il'mēsē 'nāxwa gwālexs
laē ōmpasē yāx'wītsa 'nal'NEMē silk' lālaḡwīwē' lāxa 'nāxwa 5
bēbegwānema. Wā, g'il'mēsē 'wilxtōsa silk'ē hēlalaḡwīwa'yaxs laē
'nēk'ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La'mōḡ gwāl
Tsāxisla."

Hēxōlēn lēlēwōse'wa maēnasa g'inānemē yixs g'il'maē nōp!ēn-
xwa'sē 'nālās āxēl lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10
l!ēmqlē qa's k!ax'wīdēx āpsba'ya qa ēx'bēs, qa yūwēs gwē'xsa

widths | long. When he finishes what he is making, he takes
twisted | sinew of the black bear and the afterbirth, in the evening,
15 and he pushes || the point of the yew peg into its hollow end, where
the | umbilical cord has been cut off. When it is three | finger-
widths in, he takes the | twisted sinew and ties it on. He ties the
end of the | afterbirth around the end of the thing that has been
20 pushed in and that is like a needle of yew-wood in || the hollow
end of the afterbirth. He ties it as firmly as possible, | and it is
in this way: |



When this is done, he takes an old mat and | wraps
it around it. Late at night, when everybody is
asleep | in the village, the man himself takes the
25 clam-digging stick || and the afterbirth that has been tied up, and
he digs a hole at a place where | all the men walk on the street.
He | just wishes the old mat containing the afterbirth to fit into
the | hole that he digs, and he puts it into it. He wants it to be
30 one span | deep under the surface of the soil. || Then he covers it up
and levels down the | soil. He takes a bucket with water and pours
it | over it, so that it can not be seen that the soil has been moved.
When this has been done, | he goes home. | . . .

12 q!ENayowē. Wā, lā mōden lāxens q!wāq!wax'ts!lāna'yēx, yix
'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxa mēde-
kwē at!Emsa L!ā'yē L!ē'wa maēnēxa la dzāqwa. Wā, lā L!ENLE-
15 q!Eqas ēx'ba'yasa L!EMq!ē lax kwa'ba'yas gāx'saasas t!ōts!en-
da'yē lāxa ts!ēyōxlā'yē. Wā, g'il'mēsē lā yūdu'uden lāxens
q!wāq!wax'ts!lāna'yēx yixa lālaēltsa L!EMq!āxs laē āx'ēdxa mēde-
kwē at!Ema qa yil'alelōdēs. Wā, la'mē yālōts lāx ōba'yasa
maēnaxs laē L!ENGēLElē ōba'yasa hē gwē'xs q!ENa'yō L!EMq!ā lax
20 lōlp!ēgē'yasa maēnē. Wā, la'mē halak!ūt!aqēxs laē yil'alelōdeq
g'ā gwālēg'a (fig.).

Wā, g'il'mēsē gwālexs laē āx'ēdxa k'lāk'lobāna, qa's q!ENēp-
semde's lāq. Wā, g'il'mēsē gāla la gānōlexs laē 'nāxwa mēx'ē-
dēda g'ōkūlāxs laē xamax'ēida'mēda begwānemē āx'ēdxa k'lilakwē
25 L!ē'wa q!ENēpsemāla maēnaxs laē qas'ida, qa's lā 'lap!ida lāxa
hēmenala'mē qāyatsa 'nāxwa bēbegwānemaxa t!EX'ila. Wā, la'mē
āem 'nēx' qa hēldzēqelēsa k'lāk'lobanasgēmāla maēnē lāxēs
'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nempl'EN-
g'ik'elisēxa dzeqwa lāxens q!wāq!wax'ts!lāna'yēx yix 'wālabetel-
30 dzasas; yixs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda
dzeqwāxs laē āx'ēdxa 'wābets!lāla nagats!ā, qaxs lā gūqelselas
lāq qa k'lēsēs āwūlx'es yawēnkwa dzeqwa. Wā, g'il'mēsē gwālexs,
g'āxaē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35
 gives birth to her child. Then the man heats | some water; and
 when it is hot, he | puts a little oil into it, and gives it in a spoon to
 his wife. | He puts in front of her the hot water and the oil, and | his
 wife continues to drink it, || that the two "pillows" and the blood of 40
 the womb may come off. | Much soft cedar-bark is also given by the
 man to his wife | to sit on, and when it is soaked with blood | he
 changes it. Then he puts the bloody cedar-bark | into a basket.
 When the "pillows" come out and || the blood, and the child is 45
 four days old, | the man washes his wife in hot water, and she wipes
 her body with | soft shredded cedar-bark; and after doing so, | she
 throws the cedar-bark that had been used as a towel on the other |
 cedar-bark in the basket. Then the man goes up to the || rear of the 50
 house, and hangs up behind the post the basket with the cedar-
 bark. | There he leaves it to dry. After this has been done, | he
 cuts off the hair of his wife down to her neck. | When the umbilical
 cord comes off from the child, and he wishes | the child to become
 rich, he ties up the cord and puts it || into a box in which he keeps 55
 his expensive copper. Therefore | the child will be able to obtain
 coppers easily when he becomes really a man. | That is all about
 this. |

Wä, la^mēsēn gwāgwēx^sālal lāxa ts!ēdāqē, yix genemasa 35
 begwānemaxs laē māyul^fida. Wä, la^mmē ts!ēlx^ustagⁱlēda begwā-
 nemaxa ēwāpē. Wä, gⁱl^mēsē ts!ēlx^ustax^fidēda ēwāpaxs laē
 xāl^lastentsa L^lēⁿa lāq. Wä, lā ts!āsa k^{ats}!ēnaqē lāxēs genemē.
 Wä, lā hāngēmīlisa ēwābets!ālaxa ts!ēlx^usta L^lēⁿa. Wä,
 la^mmē hēmenālagⁱlil^mē genemas ēyōsaq, qa hālabalēs lawākⁱlisa 40
 maltsemē qēx^qenōlitsa gⁱnānemē L^lēⁿa elkwa lax bāts!ās. Wä,
 hēⁿis la q^lēnem ts!ēwēsa begwānemaxēs genema q^lēnemē q^lō-
 yaax^u k^{ād}zekwa qa k^lwaxlawēsōs. Wä, gⁱl^mēsē LEX^fitsa elkwāxs
 laē L^layōq. Wä, lānaxwē lexts!ōts lāxa lexa^ēyēda El^lēkūla k^{ād}ze-
 kwa. Wä, gⁱl^mēsē lāwīyēda qēx^qenōlisasa gⁱnānemē L^lēⁿa 45
 elkwāxs laē mōp!ēuxwā^sē ēnālāsa gⁱnānemaxs laē ts!ēlqwēt!ēdē
 genemasa begwānemē lāxa ts!ēlx^usta ēwāpa. Wä, lā dēgⁱlitsa
 q^lōyaakwē k^{ād}zekwa lāxēs ok^lwina^ēyē. Wä, gⁱl^mēsē gwālexs
 laē lexts!ōyewē dēgⁱdanās k^{ād}zek^u lāxa okūya^ēyasa El^lēkūla
 k^{ād}zek^u lexts!ā lāxa lexa^ēyē. Wä, lēda begwānemē lāg^{ostā} lāx 50
 ōgwiwalilasēs g^{ok}wē, qa^s lā tēx^walēlōtsa k^{ād}zegwats!ē lāx
 āwāp!ā^ēyasa lāmē. Wä, la^mmē lem^xwaq. Wä, gⁱl^mēsē gwālexs
 laē tsex^fidex se^fyāsēs genemē, qa tsētsegⁱnōlxawakwēs. Wä,
 la^mmē lawāyē ts!ēyōx^lā^ēyas xūnōkwas. Wä, gⁱl^mēsē ēnēx^q qa
 q^lēq^ladēs laē yilts!ēmdēq lāxa ts!ēyōx^lā^ēyē qa^s lā g^{its}!ōts 55
 lāxa gⁱldasē g^{its}!ēwatsēs la^xūla L^lāqwa. Wä, hēⁿis lāgilās
 hōlēmālē xūnōkwāxa L^lāqwāxs laē ālax^fid la begwānema. Wä,
 la^mmē gwālwis^la lāxēq.

TREATMENT OF INFANTS

1 **Washing the New-Born Child.**—When the child is born, | it is
taken out of the hole by the midwife, who cuts | the navel-string
after she has tied the end with twisted yellow cedar-bark. She |
5 takes a wash-basin and pours cold water into it. She || puts four
stones, not very large, into the fire. Then the woman takes | well-
rubbed yellow cedar-bark, and with it she wipes the body of the
child, | so that what the midwife calls the “tallow” of the body of
the child | that is just born comes off; and after she has wiped the
body of the child, she takes | a pair of tongs and picks up one of the
10 red-hot stones; and || the midwife speaks to the red-hot stone, and |
says: “I pray to you, Supernatural-One, to give to our darling | the
power to withstand sickness.” |

And after she has finished her speech, she puts (the red-hot stone) |
15 into the wash-basin of the child. Then she takes another || red-hot
stone, speaks to it also, and | says, as she holds the child in the left
hand, and | the tongs in the right hand: “I pray to you, Super-
natural-One, | that the curses of those who are jealous | of the
name of his father may not harm him.” ||

20 And after her speech is at an end, she puts (the stone) into the same
place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

1 **Washing the New-Born Child.**—Ilē^εmēxs g'ālaē māyolē^εidayowēda g'in-
nānemē, wā, lā q!elēlēmsa māmayōltsila ts!edāqa qa^εs t!ōts!endēx
ts!eyōxlā^εyasēxs laē gwāl yī^εōyōdeq yīsa mēdek^{wē} dēxwa, wā, lā
5 ā^εx^εēdxa kwādzats!ē qa^εs gūxts!ōdēsa ^εwāpē wūda^εsta lāq. Wā, lā
mōsgema k'!ēs āwā t!ēsem āxlāla lāxa legwīlē. Wā, la^εmē ā^εx^εēdēda
ts!edāqaxa aēk'!akwē q!ōyaak^u dēxwa qa^εs dēg'itēs lāxa g'inānemē
qa^ε wī^εlāwēsa gwe^εyāsa māmayōltsila yasex^εūnēsa g'inānemaxs g'ālaē
māyolema. Wā, g'il^εmēsē gwāl dēg'itaxa g'inānemaxs, laē ā^εx^εēdxa
ts!ēslāla qa^εs k'!īp!īdēs lāxa x'ixsemāla t!ēsema. Wā, lā yāq!e-
10 g'a^εlēda māmayōltsila ts!edāq lāxa x'ixsemāla t!ēsema. Wā, la
ēnēk'a: “Wā, la^εmen hāwāxelōl nawālak^u qa^εs lāsaōsasēs k'!ōts!ē-
na^εyōs lābedex^usa ts!ōts!ax^εq!ōlemē lāx^εgranu^εx^u wāwālk'inēk'.”

Wā, g'il^εmēsē q!ūlbē wāldemas laē k'!īpstents lāxa la q!ōts!ā ^εwāp
lāxa kwādzats!ēlaxa g'inānemē. Wā, lā ēt!ēd k'!īpsem^{dx}a ^εnems-
15 gemē x'ixsemāla t!ēsema. Wā, lāxaē ēdzaqwa yāq!eg'aēla. Wā,
lāxaē ^εnēk'a lāxōs q!ēlk'!ēqlaēna^εyaxa g'inānemē. Wā, la dalasēs
hēlk'!ōts!āna^εyē lāxa ts!ēslāla: “Wā, la^εmen hāwāxelōl nawālak^u
qa^εs lāsaōsasēs k'!ōts!ēna^εyōs lābedex^usa hāngwa^εyāsa ōdze^εgemē-
qelās lēgemas ōmpasek'.”

20 Wā, g'il^εmēsē q!ūlbē wāldemas laē k'!īpstents lāxa laasasa g'īlx'dē
ts!ēlwaqasōs. Wā, la ēt!ēd k'!īp!īdxa ^εnemsgemē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain || whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

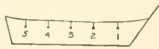
Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

t!ēsema. Wā, lāxaē yāq!ēg'a!a. Wā, lāxaē 'nēk'a: "Wā, la^{men} 22
 hāwāxelōl nawālak^u qa^s dādama^{yēlōsaxg'anu^x} wāwalk'inēk' qa
 k!ēāsēltsek' ōdzemālats lāxa q!wāx'nākūlaēnēlaxg'anu^x wāwal-
 k'inēk'." 25

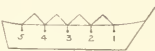
Wā, g'il'mēsē q!ūlbē wāldemas laē k'lipstents lāxa laasasa g'ag'i-
 li^{yē} x'ix'ixsemāla t!ēsema. Wā, la ēt!ēd k'lip'idxa 'nemsgemē
 x'ixsemāla t!ēsema. Wā, la yāq!ēg'a!a. Wā, la 'nēk'a: "Wā,
 la^{men} hāwāxelōl nawālak^u qa^s lāsaōsasēs hēlōlōsēlaēna^{yōs} k'!ēs
 q!ūlts!ēnoxwa lāxg'anu^x wāwālk'inēk'." 30

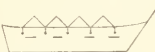
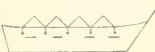

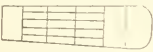
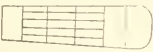
Wā, g'il'mēsē q!ūlbē wāldemas laē k'lipstents lāxa q!ōts!ālilaxa
 kwādzats!ēlasēxa g'inānemē. Wā, lā p!a^{staxa} 'wāpē qa^s plēx^{wi-}
 dēx ts!ēlxstaēna^{yas}. Wā, g'il'mēsē hēlālē la ts!ēlxstaēna^{yas} laē
 āxwūstālxaxa mōsgemē ts!ēts!eq!ūltsem t!ēsema qa^s āx^{ālilēs}. Wā,
 lā dzēx^{stasēs} gemxōltsīdza^{yē} lāx 'wābets!āwasa kwādzats!ēlaxa 35
 g'inānemē. Wā, lā k!wāg'altsīdzentsa g'inānemē lāxēs āwig'al-
 tsīdza^{yē}. Wā, lā āx^{ēdxa} aēk'laakwē q!ōyaak^u dēxwa qa^s āxsten-
 dēs lāxa 'wāpē qa^s kwās^{īdēxa} g'inānemē qa 'wīlāwēs yāsex^{ū-}
 na^{yas} lē^{wa} elkwa. Wā, g'il'mēsē g'wāla laē dēg'itlitsa q!ōyaakwē
 dēx^u lāq. 40

Forming the Head of the Child.—Wā, g'il'mēsē lem^xūn^{īdēda} g'inā-
 nemaxs laē āx^{ēdxa} 'wā^{wadē} pents!^{ewatsa} dzēk'wisē. Wā, lā
 qwēlēxstendeq qa^s x'ixts!ānendēs lāxēs hēlk'!ōlts!āna^{yē}. Wā, lā

- 45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
- 50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |
- 1 **Cradling the Child.**—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-witthes, and places them lengthwise on the cradle; and the husband of the ||
- 5 woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |
- 
- and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
- 10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

- LEXwitas lāx ōk!wina⁵yasa g'inānemē LE⁵wis gōgūma⁵yē LE⁵wis
- 45 x'ōmsēs. Wā, āl⁵mēsē gwālexs laē ālak'lāla LEqē ⁵wī⁵wūlx'Lālāsa g'inānemasa dzēk!wisē. Wā, lā āx⁵ēdxā aēk!laakwē q!ōyaak^u LEpsaak^u hēla ⁵wā⁵wadā qa⁵s aēk!lē q!lēlōtsōtsa dzēk!wisē lāq. Wā, g'il⁵mēsē gwālexs laē qEX'semts lāx x'ōmsasa g'inānemē ēk!lagodālalax p!ēp!esp!ē⁵yās. Wā, lā mōp!en⁵staxā ⁵wā⁵wadē lāx x'ōmsas.
- 50 Wā, la ma⁵lden lāxens q!wāq!wax'ts!āna⁵yē yix ⁵wādzewasasa ⁵wā⁵wadē. Wā, g'il⁵mēsē gwāla laē āx⁵ēdxā xaāp!lē qa⁵s k'ag'alilē lāxēs L!āsalilē.
- 1 **Cradling the Child.**—Wā, la āx⁵ēdxā aēk!laakwē papēq!waak^u k!ūts!ōx qa⁵nēxē qa⁵s LEp!ālilēs lāxēs āla⁵yē. Wā, lā q!ēdzōlilasa g'inānemē lāq. Wā, lā āx⁵ēdxā aēk!laakwē selbek^u wiswūlen g'īls-g'ilt!a dewēxa qa⁵s k'atāgēndēs lāxā xaāp!lē. Wā, lā lā⁵wūnemasa
- 5 māyōla ts!ēdāq āx⁵ēdxēs selemē qa⁵s selx'sōdēxa ⁵nemp!enk^ē lāxens q!wāq!wax'ts!āna⁵yē g'āg'īlela lāx ōxtā⁵yasa xaāp!lē g'a gwālēg'a (*fig.*). Wā, g'il⁵mēsē lāx'sāwē sela⁵yas laē ēt!lēd selx'⁵īdxā mōdenē lāxens q!wāq!wax'ts!āna⁵yēx āwālagālaasas Lō⁵ g'īlx'dē selēs. Wā, lā hānal selaxa mēmōdenas āwālagālaas gwe⁵yōlela lāx
- 10 ōxsda⁵yasa xaāp!lē lāx ōgwāgā⁵yas. Wā, g'il⁵mēsē gwāl selaxs laē āx⁵ēdxā ts!lēq!adzō k!ēlx'iwakwa qa⁵s nēx'sōdēs lāx (1). Wā, lā k'at!alēlōts ōba⁵yasa g'ilt!a wīl selbek^u dewēx laqēxs laē t!emg'aalelōts aelās. Wā, g'il⁵mēsē gwāla laē ēt!lēd āx⁵ēdxā ōgū⁵la ts!lēq!adzō


strip | of deer-skin and puts it through the second hole; and the || long withes are not tight, in this way, and he 15
sews them on. | When this has been  done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |  These are called "back-holders."
At the same  time the midwife | splits cedar-
withes about the thickness of the little finger,
about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder, | and she takes the  split long cedar-
bark, | and ties them on like this:  When this is
done, she places it on the back-holder. This is
called | the "back- rest;" and when it has been put
in, it is like this: || 

k'lex'iwakwa qa^s nēx'sōdē lāx (ma^lē). Wā, lā k'lēš lek'lūtālaxa
g'ilt!a dewēxa, g'a g'wālēg'a (fig.). Wā, lāxaē t!emg'aalelōts. Wā, 15
g'il'mēsē g'wāla laē ēt!ēd āx'ēdxa ts!ēq!adzō k'lix'iwak^uxa lēgādās
t!emāk'āgēsa t!ex't!emag'exsē qa^s nēx'sōdēs lāx (yūdu^u).
Wā, lāxaē t!emg'aalelōtsa dewēxē. Wā, āmēsē la hē g'wē'nākūlax
(mōwē) lō^e (sek'!a). Wā, lāxaē hēem g'wēx'ēdxa g'emxanōdza^yasa
xaāp!ē. Wā, g'il'mēsē g'wāla t!ex't!emag'exsē qaxs hē'maē lēgēms 20
(mā^l).

Wā, lā āx'ēdēda begwānemaxa k!wa^exlā^wē qa^s k'lāx'wīdēq qa
peldzowēs. Wā, lā nēmdenē wādzewasas lāxens q!wāq!wax'ts!ā-
na^yēx. Wā, g'il'mēsē g'wāla laē āx'ālexsas lāxa xaāp!ēxa mōwē.
Wā, la^mē bābanalagawē wālasgēmasasa xaāp!ē g'a g'wālēg'a (fig.). 25
Wā, hēem lēgades lādenēg'ēx'dema. Wā, lālēda māmayōltsila
ts!ēdāq papex'sālaxa texemēxa yō wāg'itens selt!ax, māldenbala
lāxens q!wāq!wax'ts!āna^yēx yix ts!ekwagāwa^yas lāx ōts!āwasa
xaāp!a. Wā, g'il'mēsē hē^lalē pa^yas laē āx'ēdxa mōts!aqē wīswūltō
k!wa^exlāwa. Wā, hālsela^mēsē ts!elts!ekwagawēsa lādenēg'ēx'de- 30
ma. Wā, la āx'ēdxa ts!ēlts!ēq!astowē g'ilsg'ilt!a dzexek^u de-
nasa qa^s yībedzōdēxa texemē qa g'ēs g'wālēg'a (fig.). Wā, g'il'mēsē
g'wālēxs laē pax^eents lāxa lādenēg'ēx'dema. Wā, hēem lēgades
lādenēg'ē. Wā, la^mē g'a g'wālē lāx ōts!āwasa xaāp!ēg'a (fig.).

35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way,  the soft bedding is the first to go in at the place | where the head of the child lies. |

When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

35 Wä, laem qogwilēda xaāp!ē qa^s q!ālaōsax gwālaasas ladenēg^a-
yaxs, yixs k!ēsaē lāg^aā lāx āwāp!a^yasa g'inānemē. Hēem
lāg'ilas hē gwālē qa g'ilt!exowēsa g'inānemē qo q!ūlyax^widlō. G'il-
em lāg'aēda lādenēg^ayē lāxens emegwāp!a^yaxsens x'ōmsēx, laē
40 ts!ek!ūxōwēda g'inānemaxs laē q!ūlyax^wida. Wä, hē^mis lāg'ilas
l!ōt!exālēda g'inānemaxs laē xaapts!āla lāxēs xaāp!ē.

Wä, laem gwālēda lādenēg^ayē. Wä, lä āx^edēda māmayōl-
tsila ts!edāqxa k'ādzekwē qa^s mens^eidēs lāx ^wāsgemg^eg^aasasa
ōts!āwasa xaāp!ē qa ⁿemāsgemēs lē^wa lādenēg^ayaxs laē t!ōs^ei-
deq qa^s ts!āk^eyindēs lāxa lādenēg^ayē lāx hā^mōxsagālaēna^yasa
45 ts!ax^tts!ā k!ēs q!ō^yaa^k k'ādzekwa. Wä, g'il^mēsē gwālēda
ts!āx^tts!āxs laē āx^edxa aēk!aakwē q!ō^yaa^k k'ādzekwa qa^s mens-
eⁱdēs lāx ^wāsgemasas ōts!āwasa xaāp!ē g'āg'ilela lāx ōxtewilts!āsa
xaāp!ē lāg^aā lāxa āxālaaslas g'ōg^egūyāsa g'inānemē. Wä, lāxāē
t!ōs^eideq. Wä, lä lēpeyints lāxa ts!ax^tts!āwē. Wä, hēem lēgades
50 telx^tts!āwē. Wä, laemxaē hā^mōxsagālaxa telx^tts!ā. Wä, la^mē
g'a gwālēg'a (*fig.*). Wä, hēem ālēs ⁿema telx^tts!ā lāg^aā lax
āxālaaslas x'ōmsasa g'inānemē.

Wä, g'il^mēsē gwālexs laē āx^edxa p!alēmasa ^melxlowēxa lä
aēk!aak^u yibekwa qa^s lēpeyindēs lāxa telx^tts!ā. Wä, la^mē hēem
55 walalaxa p!alēm telx^eūnēyē ōba^yasa lādenēg^ayē lāx ōxlaatā^yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | puts it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

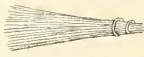
g'inānemē yixa p'lalemē telx^ēūnē. Wā, lā^ēmē neledzewē^ēya g'inā- 56 nemaq.

Wā, lāxaē āx^ēēdxa ōgū^ēla^ēmaxat! aēk^ē!aak^u yibekwa qa ^ēnawidzēsa g'inānemē. Wā, hēem lēgades p'lalem ^ēnawidzē Wā, la^ēmē g'wāla. Wā, lā āx^ēēdxa hāp^ēlena^ēyasa qa^ēnēxē aēk^ē!aak^u q'lōyaak^u. 60 Wā, hēem lepeyēsa p'lalemē ^ēnawidzē, yixa qa^ēnēxē ^ēnākūyē. Wā, g'il^ēmēsē g'wālexs laē āx^ēēdxa p'lalemē k'lēs yibekwa qa^ēs fex^ēēdēs lāx k'atalaaslas g'ōg'egūyāsa g'inānemē, g'āg'ilela lāx āwābēdza^ēyas lāg'aa lāx g'ōg'egūyās. Wā, hēem lēgades p'lalem telxsīdzē. Wā, g'il^ēmēsē g'wālexs laē āx^ēēdxa p'lalemē qa^ēs aēk^ē!ē 65 lāqilālasēs ^ēeyasowē lāq qa q!esmenkwēs qa peldzowēs. Wā, g'il^ēmēsē g'wālexs laē paqeyints lāxa telxtslā k'ādzekwa lāx āxā-laaslasa āwāp!^ēya g'inānemē. Wā, hēem lēgades p'lalem tel-q!wap!ē. Wā, g'il^ēmēsē g'wālexs laē āx^ēēdxa aēk^ē!aakwē q'lō^ēyaak^u k'ādzekwa qa^ēs lāqilālēsēs ^ēeyasowē lāq qa k'ilx^ēsemēs. Wā, lā 70 pāx^ēits lāx walāfaasasa ōba^ēya g'inānemē lāg'aa lāx telxsīdzē. Wā, hēem lēgades k'lēxsaak^u k'lāk!^ēelgūdzowē.

Wā, g'il^ēmēsē g'wālexs laē āx^ēēdxa aēk^ē!aak^u q'lō^ēyaak^u k'ādzek^u k'lēs q!ēnema qa^ēs lāqilālēsēs ^ēeyasowē lāq qa peldzowē. Wā, lā 75 q!anēpīlālaq qa yūdux^udenēs lāxens q!wāqlwax^ētslāna^ēyēx yix ^ēwadzōsgemasas. Wā, la hēem ^ēwāsgēmē ^ēwādzegeg'aasasa x'ōmdzasasa xaāp!^ē hē g'wēx^ēsēmē qenōlē Wā, lā ^ēwibendxa p'lalem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,

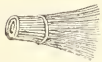
and ties up | one end of it so that it is like this:
This is called | "cedar-bark cushion for the side of
the face." Two of these are made, and the ends | 
of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one

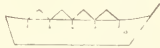
q!wap!ē qa^{ēs} āxabodēsa qeñōlbida^{wē} lāx āwābā^{yasa} p!alemē
80 telq!wap!ē qa hās āxālē ōxlaatā^{yasa} g'inānemē qa l!ōt!exālēs qa
g'ilt!exowēs qo q!ūlyax^{widlō}. Wā, hēm lēgades max'tslā k'ā-
dze^u telgwap!ē.

Wā, g'il^{mēsē} gwālexs laē āx^{ēdxa} p!alem qa^{ēs} hē^{mēxat!} gwēx^{ē-}
īdqēs gwēg'ilasaxa max'tslā k'ādze^u telgwap!ē. Wā, āxdzōts
85 lāx ēk!adza^{yasa} p!alemē telgwap!ē laxaax āxāslas ōxlaatā-
^{yasa} g'inānemē. Wā, hēm lēgades p!alem mag'ap!ē telgwap!ē
Wā, g'il^{mēsē} gwālexs laē āx^{ēdxa} aēk!aakwē q!ō^{yaa^u} dēxwa
qa ālēs telqwa. Wā, lā bāl^{ēitsēs} q!wāq!wax'tslāna^{yasa} ^{nem}p!en-
k'axs laē t!ōts!endxa dēxwē. Wā, la^{mē} lēx^{ūndeq} qa lēx^{ēnēs}
90 āpsba^{yas}. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa^{ēs} k'lix^{ēidēs}
lāx āpsba^{yas} qa g'ēs gwālag'a (*fig.*). Wā, hēm lēgades dēx^u
telgelgūnōlemē. Wā, lā malts!aqē āxa^{yas}. Wā, hēm nēnlbala
lāx ēwanolema^{yasa} g'inānemaxs laē t!ēx'tslāxēs xaāp!a, yixs
hēmāē lāg'ilas ēxenōlemālxēs telgelgūnōlema^{yē} qa k'lix^{ēmē-}
95 gōgūma^{yasa} g'inānemē qō q!ūlyax^{widlō}.

Wā, g'il^{mēsē} gwālexs laē āx^{ēdxa} dēxwē qa^{ēs} bāl^{ēidēsēs} q!wās
q!wax'tslāna^{yēxa} ^{nem}p!enk'ē, hēmisa maldenē ^{wāsgemasas} laē
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face
may be flat- tened a little, and so that the | forehead
may not grow to be too round, and so that | the upper end of the
nose may be flat, and the eyes not set deep in the face. | The cedar-
bark cushion for the side of the face and the forehead-presser together
bring the face of the child to a good shape, || in the way the Indians 5
want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is || to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and || when it goes through, she 15 takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way:
This is called "hole for the twisted hair | rope of  the head-presser." |



x'ídx̄ āpsba'yē qa's yí'ídlēsa ts'lēq!adzowē dēx̄^u lāxa la wílbēs'g'a gwālēg'a (*fig.*). Wā, hēm lēgades dēx̄^u t'lāk'emē. Wā, hēm 100
āxāla lāx ōgwiwa'yasa g'inānemē qa pāpagēmālēs gōgūma'yas lō' qa
k'lēsē xēnlēla qōqūyā ōgwiwa'yas. Wā, hēmīs qa pēx'enēs ēk'le-
ba'yas x'indzasas qa k'lēsēs wālwūnxstā. Wā, laem g'awalālēda
dēx̄wē t'lāk'emē lē'wa teltelgūnōlemē nā'naqē'staaxa gōgūma-
yasa g'inānemē lax g'wē'yāsa bāk'lumē qa gwēx'sdemš. 5

Wā, g'il'mēsē gwālēda dēx̄wē t'lāk'emēxs laē āx'ēdx̄a p'lalemē qa's
lāqi'lālēsēs e'eyasowē lāq qa peldzowēs. Wā, hēmīs qa q'lesmel-
kwēs. Wā, laem hēm men'yats'lē ōgwiwa'yasa g'inānemē g'āg'ile-
lēla lāx gōgēyagesas lāg'aa lāx ōxlā'yas. Wā, hēm la telgwabe-
wēsē dēx̄wē t'lāk'ima'yā. Wā, hēm lēgades p'lalem telqiwē. 10

Wā, g'il'mēsē gwālexs laē āx'ēdx̄a selēmō qa's selx'sōdlēxa 'nem-
p'lenk'ē lāxens q'lwāq'lwax'ts'lāna'yēx g'āg'ilela lāx ōxtā'yasa
xaāp'lē. Wā, g'il'mēsē lāx'sāwē selā'yas laē ēt'lēd selx'ídx̄a hē-
'maxat! walala g'āg'ilela lāxa āpsaxdza'yasa xaāp'lē. Wā, g'il-
'mēsē lāx'sāxs laē āx'ēdx̄a x'ixsemāla g'ilt'la wíl lēx'en t'lēsem qa's 15
l'lenx'sōdēs lāxēs sela'yē qa lalēx'ēdalēs. Wā, hēmīs qa qēstowēsēs
sela'yēxa g'a gwālēg'a (*fig.*). Wā, hēm lēgades nēx'sālatsa se'yā-
k'!enē lamagenōlema'yē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
- 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
- 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wä, g'il'mēsē gwālexs laē äx'ēdxä g'ilsg'ilt!a sē'yasa ts!ēdāqē qa's
 20 mēt!ēdēq. Wä, g'il'mēsē sek!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'tslāna'yē laē gwāla. Wä, lä nēx'sōts lāxa nēx'sālatasa sē'ya-
 k!enē lamagenōlema'ya. Wä, hēm lek!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lōē ēk!ēba'yas
 x'indzasas. Wä, hēm lēgades mēdek' sē'yak!en lamagenōlemē.
- 25 Wä, g'il'mēsē gwāla laē äx'ēdxä ālāg'im t!emāk'imē. Wä, lä
 mens'idxa yūdux^udenē lāxēs q!wāq!wax'tslāna'yē laē t!ōs'ideq.
 Wä, la'mē g'ilsg'ildedzōwa. Wä, la ēt!ēd mens'idxa yūdux^up!enk'ē
 lāxēs q!wāq!wax'tslāna'yē lāxa ālāg'imē qa 'wāsgemats. Wä, la
 mōx^usē t!ōsa'yas hē gwēx'sē. Wä, hēm lēgades ālāg'imdzō t!e-
 30 māk'imē. Wä, la'mē mōxxa yūdux^uden lāxens q!wāq!wax'tslā-
 na'yēx yix āwādze'wasas. Wä, lä yūdux^up!enk'ē lāxens q!wā-
 q!wax'tslāna'yēx yix āwāsgemasas. Wä, g'il'mēsē gwālexs laē
 äx'ēdxä k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'tslāna'yēx; wä, lä k'lōden lāxens q!wā-
 35 q!wax'tslāna'yēx yix wāgwasas. Wä, lä ts!ēx^utslāna'yē āwāsgē-
 masas lāxens q!wāq!wax'tslāna'yēx. Wä, g'il'mēsē gwāla mō-
 ts!aqē äxās laē äx'ēdxä mālts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzegewasas ōxtewilts!āwasa xaāplē lāxa mag'ixsē laē k'ō-
 xs'endeq. Wä, lä ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-
 40 denēg'ē. Wä, laxaē k'ōxs'endeq. Wä, lä äx'ēdxä dzexekwē
 ts!ēq!adzō dēxwa. Wä, la'mē k!ēlg'emnox^s yixs laē yibēdzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.¹) | This is put under what has already been put in at the || head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin| (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-  presser; and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar-bark woven head-cover." | It is used to cover the head of the child 55 when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yixs hē^εmaē yīpdemasa małts!aqē k'wa^εxlō ālē 42 k'ōqwēs. Wā, g'il^εmēsē gwāl k'lik'aqēxs laē g'a gwālē^εg'a lādap!ē.¹ Wā, la^εmē āxabōts lāxa la^εmałāl āxtslā qa q!ēdzexsēs lāxa ōxtewilts!āwasa xaāp!ē. Wā, lā āx^εēdxa mōxxa ēelāg'im t!ēmāk'imē 45 xa yūdu^εp!enk'as āwāsgemasē qa^εs āxabōdēs nēnegoyā^εyas lāxa lādap!ē lāxa g'a gwālē^εg'a (*fig.*). Wā, hēem qek'ē^εyēxa dēxwe t!ēmāk'imē yixa ālāg'imē t!ēmāk'imē. Wā, g'il^εmēsē gwāl lak!ūtī-ēlālasōxs laē qek'ēyīndayowēda mēdek^εwē se^εyak!ēn lāq qa^εs lā nēx-^εso^εyō lāxa āpsōtāgā^εyasa xaāp!ē. Wā, lā q!ēp!ēnx^εsō lāxa ^εwāx'sa- 50 nōlema^εyasa xaāp!ē, yixs laē ālak!āla lēk!ūlasō^εsa māmayōłtsila.

Wā, g'il^εmēsē gwālexs laē āx^εēdxa dēxwē qa^εs dzedzexs^εendēq qa ts!ēłts!ēq!astowēs. Wā, lā yībedzōdeq. Wā, lā ^εnemp!enk' lāxens q!wāq!wax'tslāna^εyēx, wā, hē^εmisa mōdenē laxens q!wāq!wax'ts!āna^εyēx yix ^εwāsgemasas. Wā, hēemxaāwisē ^εwādzowēs ^εwāsgemasē. 55 Wā, hēem lēgādes dēx^ε yībedzewak^ε ^εna^εxnmē Wā, laem ^εna^εxumēsa g'inānēmaxs laē t!āk'imālxēs dēxwē t!āk'ima^εyaxs laē mēxts!āxēs xaāp!ē. ^εwī^εla ^εna^εxwāla lāxa xa!lala nēlālas gōgūma^εyas lē^εwis dēxwē t!āk'ima^εya.

Wā, g'il^εmēsē gwālexs laē āx^εēdxa denasē qa^εs dzedzexs^εendēq 60 qa g'ilsg'iltstowē ts!ēłts!ēq!astā. Wā, la melx^εīdeq qa^εs wī^εenēs

¹ See fig. on p. 660.

63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||

65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is

70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da^{ex} and Kwāg'ul, and the various things that belong to

75 the || cradle, and their names. |

1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,

5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

62 denema. Wā, g'ilēmēsē k'ōtaq laem hē^{as}gem lāxēs melāg'ilaqēxs laē g'wāla. Wā, āx^ālelōts lāxa t!EX't!EMAG'EXSē. Wā, la^mnēx'sawī^lāla lāq. Wā, hēEM lēgades DENSEM t!EMAK'ēDEMē.

65 Wā, g'ilēmēsē g'wālexs laē āx^ēdxā denasē qa^s dzEDZEXS^ēENDēq. Wā, lā MELX'ēIDEQ qa g'ilt!ēs DENEMA. Wā, g'ilēmēsē hē^āla lāx tēgwēLEMSA xaāp!ē laē g'wāl mela. Wā, la āx^ēdxā tēgwildEMASA xaāp!ē. Wā la āx^ālelōtsa tēgwēLEMSA xaāp!a lāx ōba^yasa xūSELABA^yASA tēgwēLDEMASA xaāp!ē. Wā, g'ilēmēsē g'wālexs laē

70 lāg'alilas lāxa ⁿEXWāla lāx k!waēlasas āBEMPASA g'INĀNEMē. Wā, g'ilⁿēsē g'wālexs laē mōx^ubentsa wīlē DENEM lāx ōba^yas.¹ Wā, hēEM lēgades nēxayo DENEM, yīxs q!wāg'alaēda g'INĀNEMē.

Wā, laEM g'wāla ēaxelaxa xaāp!. Wā, laEM g'wāla yix g'wēg'ilasasa Nāk!wax'da^{xwē} L^ēwa Kwāg'ulaxa ^ēwāxax'idalaasasa g'wēlg'wālasa

75 xaāp!ē lō^ē lēLEgEMas.

1 **Treatment of the Infant.**—Wā, g'ilēmēsē mōp!ENXWA^{sē} ⁿnālāsēxs laē qwēLOYWēda ^ēwā^ēwadē QEX'SEMēs x'ōMSASA g'INĀNEMē. Wā, la aēk!la q!ELSētSE^{wē} x'ōMSASA g'INĀNEMASA dzēk!wisē. Wā, g'il-

ēmēsē g'wālexs laē q!ELēdzōtSE^{wē}da ^ēwā^ēwadē QEX'SEMēSA x'ōMSASA

5 g'INĀNEMē. Wā, g'ilēmēsē g'wālexs laē QEX'SEMdayō lāx x'ōMSASA g'INĀNEMē. Wā, la^mē lek!ūtela. Wā, g'ilēmēsē g'wālexs laē xaāpts!ōdayō lāxēs xaāp!ē. Wā, la^mē ⁿnāxwa la lak!ūtī^ēlālasē^{wē}da ālāg'imē t!EMāk'imē L^ēwa SE^yak!linē lamagenōLEMē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the ||
cradle. |

10

If the child is a girl, the mother of twins, | a good-looking woman,
is called to come to the house of the parents of the child | when they
untie the head-band the second time. This is after eight | days,
when the mother of twins is coming to put her tongue to the eyes and
face of the child; || and then she presses her mouth on the child's face, 15
so that she may be good-looking when she grows up. When | the
child has had the head-band of kelp around its head for eight
days, | they call a woman, the mother of twins, to come in the |
morning, and to take the child out of the cradle. As soon as | she
comes, she sits down where they put down the cradle. She first ||
unties the head-line, and opens the | ends of the skin strips. Then 20
she turns back the forehead-presser, | takes the wool off the fore-
head, and she also takes off the cedar-bark | cushions on the sides of
the face. | Then she unlaces the cedar-bark rope. And when | all
this is off, she takes off the bedding of the child; and when all this is
off, || she takes the child in her arms out of the cradle. (I forgot that 25
she | unties the kelp head-band of the child, before the woman | puts
her feet into the water.) The father of the child brings her the |
wash-basin, and puts it down where the mother of twins is sitting, |
for she will wash the child. Then they pour || cold rain-water into 30

εmēsē gwāla aaxsilāxa g'inānemē laē tēx'wālēlem lāxa tēgwēlemasa
xaāp'lē.

10

Wā, g'il'ēmēsē ts!āts!adagemē laē lē'lālasē'wēda yikwilayag'ōlē
ēx'sōk' ts!Edāqa qa g'āxēs lāx g'ōkwasa g'īg'aōlnokwasa g'inānemē
qō ēt'lēdēl qwēloyōlē qEX'SEMA'yas x'ōmsaxa malgū'nalpl'ENXWA'SLA
'nālā qa EL'Elxstowēsa yikwēlayag'ulē ts!Edāqxa g'inānemē lō' qa
p'lēp!Eq'lūgēmēsēq qa ēx'sokwēs qō q!lūlyax'widlō. Wā, g'il'ēmēsē 15
malgū'nalEXSē 'nālāsa g'inānemē qEX'SEMālēs x'ōmsaxa 'wā'wadē
qEX'SEMēsa x'ōmsa, laas lē'lālasē'wēda yikwilayag'ōlē ts!Edāqaxa
gaāla qa g'āxēs qwēltSEMdxā g'inānemē lāxēs xaāp'lē. Wā, g'il-
'ēmēsē g'āx k!wāg'alila lāx ha'nēlasasa xaāp'lē. Wā, lā hēm g'il
qwēl'ētsōsēxa sE'yak'lenē lamagenōLEMē. Wā, lā ēt'lēdxa 'wax's- 20
bax'ēdxa ālāg'imē t!EMāk'imē. Wā, la nElōdxa dēxwē t!ak'imē.
Wā, lā āxōdxa p!alemē tElqwīwē. Wā, lāxaē āxōdxa dēxwē
tElTelgūnōLEme. Wā, lā qwēlālaxa t!EX't!EMag'EXSē. Wā, g'il'ēmēsē
'wī'lāxs laē 'wī'la āxālax ma'masa g'inānemē. Wā, g'il'ēmēsē 'wī'lāxs
laē q!Elwūlts'ōdxa g'inānemē lāxēs xaāp'lē. (L'Elēwayenlaqōxs 25
qwēlōdaaxa 'wā'wadē qEX'SEMēs x'ōmsasa g'inānemax, k'lēs'maē
dzēx'stēda ts!Edāqaxa 'wapē.) Wā, lā ōmpasa g'inānemē, āxēdxa
kwādzats'lēlaq qa's g'āxē hāng'alilas lāx k!waēlasasa yikwilayag'ōlē
ts!Edāq qaxs hē'maē kwāsālxā g'inānemē. Wā, la gūxts!ōyowa
'wūda'sta tsūtsoxlē lāxa kwādzats'lēlaq. Wā, lā k'lipstānowēda 30

31 the wash-basin, and put | one red-hot stone into the water in the
wash-basin | for the child. When the water is just getting warm,
they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. |
Then she takes well softened yellow cedar-bark, and | she squirts
water on it out of her mouth four times, and she says, | "Now, my
darling, I give you my good health, for I never get sick, | and every-
thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princeſ of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she
kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling,
I will put on your body this of which all kinds of sickness are afraid, |
that it may protect you against danger, and that the spirits may be
afraid of you." |

And when her prayer is at an end, she pours this water into the
chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water.
Then she begins at the | right-hand side of the head of the child and
washes it with the yellow cedar-bark, going along the right side of the
body; | and after she finishes the right side, she | washes the left side

31 ʼNEMSGEMĒ X'IXSEMĀLA T'ĒSEMĀ LĀXA LA Q'ĪŌTSĪĀ ʼWĀP LĀXA KWĀDZATSĒ-
LAXA G'INĀNEMĒ. Wā, g'il'mēsē k'oᵛˢstax'ʼidexs laē k'lipwūsta-
nowēda t'ĒSEME. Wā, lāda yikwīlayag'ōle ts!Edāq dzēᵛˢstasēs
35 gēmᵛˢsīdzāʼyē g'ōgūʼyō lāxa ʼwābets!āwasa kwādzats!ĒLAXA G'INĀ-
NEMĒ. Wā, la k'wāg'ałtsīdzetsa g'INĀNEMĒ lĀXĒS āwīg'ałtsīdzāʼyē.
Wā, lā āx'ēdxā aēk'laakwē tātelq!waakwē q'ĪŌYAak' dēᵛˢ qaʼs mō-
p!ENĒ SELBOQASĒS ʼwāpāēL!EXAWAʼYĒ LĀQ. Wā, la ʼnēk'a: "Wā, āda-
tsagā, laʼMEN LĀSASEN hēlētš!ēnaʼyē lĀL, yixg'IN k'ĪSĒK' ts!EX'q!āē-
40 noᵛˢWA LŌXGŪN āʼmēk' wāfālatsa dādek'asē; wā, hēʼmis qaʼs hēLEM-
G'USTĀŌS G'IG'ĀGEMDĀLAX LŌLĀELGEMAʼYASA G'IG'EGĀMAʼYASA lēlqwāla-
LAʼYĒ QAʼS LĀʼWŪNEMX'ʼIDLŌS."

Wā, g'il'mēsē gwāl ts!Elwaqaxs laē āx'ēdxēs q'ĪLĀLEkwēxēs kwā-
kwādzEMĒXA hĀSĒLAEM k'ĪS QŌT!LAXA KWĀTS!ĒXA HESʼMAXA yikwīla-
yag'ōlē ts!EDĀQ āsmēsa. Wā, lā dālasēs hēlk'ĪŌłts!ānaʼyē lĀXA
45 kwākwādzEMĒ. Wā, la ēdzaqwa yāq!EG'aʼfa. Wā, la ʼnēka: "Wā,
ādatsagā, laEMK' lālg'ada k'ĪLEMg'asa ʼnāᵛˢWA ts!ĪTS!EX'q!ŌLEMA
lāg'aALElĀ lĀL qa dādAMEWĒLŌL qaʼs k'ĪLEMAŌSASA hāyāfĀlĀLAGASĒ."

Wā, g'il'mēsē q'ĪlĪbē ts!Elwagaʼāyās laē gūxstentsa kwāts!ē
lĀXĒS KWĀDZASLAXA G'INĀNEMĒ. Wā, la āx'ēdxā dēᵛˢwē qaʼs dZŌP-
50 STENDĒS LĀXA KŪKWĒQELA ʼwāpa. Wā, hēʼmis g'āg'ĪLELA hēlk'ĪŌTE-
MAʼYASA G'INĀNEMAXS laē kwūsʼIDEQ hĀXĒLA LĀX HĒLK'ĪŌT!ĒNAʼYAS
gūSĒTASA dēᵛˢwē. Wā, g'il'mēsē gwālxa hēlk'ĪŌT!ĒNAʼYAXS laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwās^ēidEX gEMXōT!Ena^ēyas. Wā, g'il^ēmēsē gwāLEXS laē dēg'itasa 53 tātElq!waakwē q!ō^ēyaak^u dēx^u lāx x'ōmsas LE^ēwis ōk!wina^ēyē. Wā, g'il^ēmēsē gwāLEXS laē hāx^uk'āx'intsa g'ināNEMē lāxēs ōkwāx'a^ēyē 55 gwēxtāLaxa g'ināNEMē lāx gEMXōT!Ena^ēyasa yikwilayag'ōlē ts!ē-dāqa. Wā, la āx^ēāLElōts qōmāsēs hēlk'!ōlts!āna^ēyē lāx gEMXōdēg'a^ēyas qENāsasa g'ināNEMē. Wā, lā āx^ēāLElōtsēs 'nōlax'ts!āna^ēyē lāx hēlk'!ōdēg'a^ēyas qENatsa. Wā, la k'imGE^ēnākūlas lāx NEGēg'a^ēyas āwig'a^ēyasa g'ināNEMē. Wā, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwīDLō; k'!ēsLES q!lēq!EK'!ESL lāx ha^ēmapē, āLAS PENL!ēSLōl."

Wā, la mōp!ena k'imGE^ēnakūlasēs qōma LE^ēwēs 'nōlax'ts!āna^ēyē lāx āwig'a^ēyasa g'ināNEMē. Wā, la mōp!endzaqwa āEM NEGēlTōd-xēs g'ālē wāldema. Wā, g'il^ēmēsē gwāLEXS laē nēltsē^ēstendxa g'inā- 65 NEMē qa nēlk'āx'ēlilēs lāx ōkwāx'a^ēyas. Wā, lā p!aq!ESasa mālē lāx q!wāq!wax'ts!āna^ēyasēs hēlk'!ōlts!āna^ēyēxēs ts!EMāLax'ts!āna^ēyē LE^ēwē 'nōlax'ts!āna^ēyē. Wā, la k'lūnqē q!wāq!wax'ts!āna^ēyas laē p!ēp!ēq!ūgEMaxa g'ināNEMē hēEM g'il p!ēq!wasōsē benk'!ōt!Ena^ēyas aENas Lō^ē 'wāx'sōt!Ena^ēyas x'indzasas. Wā, lā 'nāxwa p!ēq!wi- 70 'lāLax gōgūma^ēyasa g'ināNEMē. HēEM gwē^ēyōsa bāk!umē naqē-^ēstendEX gōgūma^ēyasa g'ināNEMē. Wā, g'il^ēmēsē gwāLEXS laē El^ēElxstōd gīgē^ēyagESas. Wā, lā 'nēk'ēda yikwilayag'ōlaxs k'!ēs^ēmaē El^ēElxstōdēq: "Wā, ādatsagā, la^ēmen lāsasg'in ēx'sōk!wēnōk^u lāL Lōgūn ēx'sEMstoēnēk' qas^ē k'!ēsēLōs 'yāg'ilxstōl qasō q!ūlyax^uwī- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 DELŌ qa's māmawidālagēlōs yis lōlāelgema' yas g'ig'igāma' yasa lēlqwālala' yē; hē'mis qa's x'āx' elsgemēsewēlōsasa 'nāxwa lōlāelgāma' yas g'ig'igāma' yasa lēlqwālala' ya, ādatsaga."

Wā, g'il'mēsē q'ūlbē wāldemas laē āx'ēdxā dzēk'wisē qa's q'el-sīt' lēdēs lāx ōk!wina' yasa g'inānemē. Wā, g'il'mēsē 'wī'la q'elēkwe ōk!wina' yas laē q'el'tsemDEX x'ōmsas. Wā, ā'l'mēsē gwālexs laē ālak' lāla la lēqsa dzēk'wisē x'ōmsasa g'inānemē; wā, g'il'mēsē gwālexs laē qEX'semDEX x'ōmsasa g'inānemasa 'wā'wadē qEX'semēs x'ōmsē. Wā, ā'l'mēsē 'wī'la āx'ālelōdālas mēmānasa g'inānemē
85 Lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mē ē gwālexs laē q'lap' lē'x'ē'dxā dēg'ēdayo dēx' Lē'wa k'ādzekwē qa's āxts' lōdēs lāxa aemxaakwē g'ildasa yix la g'ēts! ewatsa k'wa' xlawēse' was ābempasa g'inānemāxs g'ālāē gwāl māyOLA, Lē'wa g'ālē āmāx'ēdayosa g'inānemē Lē'wa dēg'ēdanāq la 'wī'la g'ēts! ā lāq. Hēem lēgādēda g'il-dasas k'ādzegwats'lē.

Wā, g'il'mēsē gwāla yikwilayag'ōlē ēaxelaxa g'inānemāxs laē hālāqasō'sa mōxsa p'elxelasgema. Wā, hēemxaāwisē 'wāxa hālagēmāxa māmāyōltsila ts!edāqāxa aaxsilāxa ts!edāqāxs g'ālāē māyOLAsa g'inānemē. Wā, la hēmenālaem qwēloyowēda 'wā'wadē
95 qEX'semēsa x'ōmsēna malgū'nālexsa 'nāla qa's xwēlaqē qEX'emdayōxs laē gwāl q'el'tsemtsē'wē x'ōmsasa g'inānemē lālaa lāxa mōsgēmē 'mekūla. Wā, g'il'mēsē mōsgēmgilaxa 'mekūlāxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is 100 taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of 5 twins | also sings off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'ul, Nāk!wax'da^εx^u, Gwa^εsela, || and Awik'!ēnox^u. | 10


The reason why the long-heads of the Koskimo and | Gwats!ēnox^u, G'āp!ēnox^u, L!asq!ēnox^u, and | L!al!asiqwāla, and Nāqemg'ilisāla are different, is that | the kelp head-band is kept on for twelve days 15 at a time, until the girl || is ten months old. It is a little different when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg'ul women do with their children. ||

gwāl qEX'semālē x'ōmsasa g'inānemaxa ^εwā^εwadē qEX'semēsa 98
x'ōmsē. Wā, g'il^εmēsē gwālemx's laē lats!oyo lāxa k'ādzegwats!ē
g'ildasa. Wā, lāla k'lēās lawo^εyo lāxa ^εnāxwa gwēlgwālasa g'inā- 100
nemē, yixs āl^εmēlē lawālexs lāl hēlogwilala g'inānemē.

Wā, g'il^εmēsē hēlogwilaxs laē ^εwī^εla lawōyewē k'ēk'adzek^u L^εwa
dēxwē L^εwa plēpalemē gwēlgwālasa g'inānemē qa^εs lā lats!oyo
lāxa k'ādzegwats!ē g'ildasa. Wā, g'il^εmēsē gwāl ts!EX'iltsemtse^εwē 5
x'ōmsasa g'inānemē L^εwa kūn^xwēdem yixs hē^εmaēxa yikwilaya-
g'ōlē ts!Edāq ts!EX'iltsemdEX x'ōmsasa g'inānemē. Wā, hēemxaā-
wis kūn^xwētaq. Wā, hēemxaāwis la q!ūlālaxa k'ādzegwats!ē
g'ildas lāxa k'ādzek!waasē.

Wā, hēem gwayi^εlā^εlatsa Kwākwūkwakwē L^εwa Nāk!wax'da^εxwē 10
L^εwa Gwa^εsela L^εwa Awik'!ēnoxwē.

Wā, g'a^εmēs lāg'ilas ōgūqāla g'ilsg'iltema Gōsg'imuxwē L^εwa
Gwats!ēnoxwē L^εwa G'āp!ēnoxwē L^εwa L!asq!ēnoxwē L^εwa
L!al!asiqwāla L^εwa Nāqemg'ilisāla yixs ma^εlexsag'iyuwaē ^εnālās
qEX'semālēs ts!āts!ādagemē xunō^x'xa ^εwā^εwadē qEX'semēs x'ōmsa,
lālaa lāxēs hēlogwilaēna^εyē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15
maē, yixs neqap!ēn^xwa^εsaē ^εnālās qEX'semālēs x'ōmsaxa ^εwā^εwadē
qEX'semēs x'ōmsa. Wā, la malgūnāltsemg'ilaxs laē āxōyā. Wā, la
hēemxat! q!eltsemdayōsēx x'ōmsasa g'inānema dzēk!wisē lāx gwē-
g'ilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

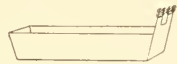
- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'ul women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'ul. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:
- skin and uses  She takes the | narrow strip of deer- it to sew on at (1). | After that she the cedar-withes and sews it on at she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wā, la^εEMS q!lā^εALElax lāg'ilas g'ilsg'iltEMA ts!ēdāqasa G'ōsg'rimu-xwē. Wā, la ^εnāxwaEM ^εNEMāx'isē gwēlgwālasa xaāp'lāsa (ġōgūts!axSEMē ^εLE^εwa Kwākūg'olaxSEMē, yixs hē^εmaē lāg'ila q!Eyoḡwa p!alEMasa ^εMELXLOWaxs k'Elxwas^εwaasa Ġōgūts!axSEMē lāxa Kwāg'ulē.
- 25 Wā, lēx'a^εmēs ōgūqālaxa t!EX't!EMag'EXSē lāxa Ġōgūts!axSEMē, yixs laē āx^εēdxa k'!Elx'ēwakwasa gēwasē qa^εs t!ōsōdēxa ts!ēq!adzowē lāqxa k'!ōDENē lāXENS q!wāq!wax'ts!āna^εyēx yix ^εwādzewasas. Wā, la g'ilsg'ildzowa. Wā, la maLEXsa t!ōsa^εyas. Wā, g'il^εmēsē gwāla ts!ēdāqē t!ōsaqēxs laē āx^εēdxa lāDENēg'a^εyē qa^εs pax'alilēs lāxēs
- 30 k!waēlasē. Wā, lā āx^εēdxa g'ilsg'ilt!a wīswūltowē selbek^u dewēxa qa^εs k'at!alēLōdēs ōba^εyas lāxag'a gwālēg'a (fig.). Wā, lā āx^εēdxa ts!ēq!adzowē k'!Elx'iwakwē qa^εs t!EMg'aALELōdēs lax (1). Wā, g'il^εmēsē gwāla laē k'!ESELaxa dewēxē laē ēt!ēd t!EMg'aALELōDEX (2). Wā, g'il^εmēsē gwāLEXs laē ēt!ēd t!EMg'aALELōDEX (3). Wā, g'il^εmēsē gwāLEXs laē ēt!ēd t!EMg'aALELōDEX (4). Wā, lā hēEMxaat! gwēx'īdxa āpsENxa^εyasa lāDENēg'a^εyē. Wā, g'il^εmēsē gwāLEXs laē pāx^εentsa lāDENēg'a^εyē lāxa lāDENēg'ēx'dema. Wā, laEM gwāla. Wā, hēEM lēgades k'!Elx'iwak^u t!EMāk'āgēsa t!EX't!EMag'EXSē. Wā, hēEM ālak!āla g'ildZESē gwālaasas lāxa Ġōgūts!axSEMē.
- 40 Wā, g'il^εmēsē lE^εlēda g'ināNEMē laē ^εwī^εlaEM layowa xaāp'lē lāxa k'ādzek!waasē ^εLE^εwēs gwēlgwāla lāxēs ^εwāxax^εidālaasē. Wā, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister.

Twins.¹—They only change the cradle when a woman has twins: | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into 10 two holes drilled in the notched headboard | of the cradle, two at each side, in this way: |



Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

ēmēsē hēlemg'ustâ q!wāxēda g'īnānemē lā axēlase'wēda xaāp!ē 42
LADENġa'yē. Wā, lāla 'wī'laem la q!lūlāla gwēlgwālas 45
dēxwē t!akema'yē lāxa k'adzēk!waasē, yīxs hē'maē lāg'ilas āxēlase'wēda xaāp!ē qō ts!a'eyanōx^ulēs gālē māyōlema. 45

Twins.—Wā, lēx'a'mēs Lāyowatsa xaāp!āxs yīkwilāē yīxa ts!ē- 1
dāqē, yīxs ā'l'maē yīkwilēxs laē q!eyōkwēs sāsēmē. Wā, ā'mēsē
g'ēxase'wēda xaāp!ē.

Wā, lā g'ag'ō'nase'wēda g'īt!ēnoxwē qa's xaāpēlēx yīkwē'lats!ā ma-
lēxla qēqEXEG'E'yō xēxaap!a. Wā, hēx'īda'mēsē ēāx'īdēda g'īt!ē- 5
noxwē qaxs hayalomālaē gwālamasxa māLEXla qēqEXEG'E'yō xēxa-
āp!axs k'lēs'maē mōp!enēla yīkwī'lemē g'īng'īnānema. Wā, g'il-
ēmēsē gwāla māLEXla qēqEXEG'E'yo xēxaāp!axs laē yūdūxūxsēk'elēda
yīkwī'lemē g'īng'īnānema laē Lasēdayowēda maēmalt!aqē g'a'yōl lāx-
nāxsdey'asa kwēkwē lāxa la maēmaldzek^u sēlē lāxa qēqEXEG'iwa- 10
'yasa xēxaāp!ēxa g'a gwālēg'a (*fig.*).

Wā, laem āem q!ēq!ēnōpsemlilēda yīkwī'lemaxa aēk'laakwē tatēl-
q!waakwē dēxwa 45
LE'wa k'adzēkwē. Wā, la gomēx^usa gūg'um-
yema yīkwī'lemē g'īng'īnānema. Wā, hēemxaāwisē gwālē ābempas
LE'wēs ōmpē, yīxs ā'maē la seldēla ōmpasa yīkwī'lemē g'īng'īnā- 15
nema yīxs k'lēsaē hēlq!ōlem āxax'sālasēs g'ōkūlōtē, wāx'ma leqwa
LE'wa 'wāpē la k'lēs hēlq!ōlem la āx'ēdeq. Wā, la'mē hēda 45
LēLē-
lālās la hēmenala k!wāmēleq qa's āxēxa 'nāxwa āx'ēxstsō'sxa leqwa
LE'wa 'wāpē 45
LE'wa hē'maōmasē qaxs k'lēsaē hēlq!ōlem a'mēlas-

¹ See also pp. 631-635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek'āla ʔEʔwis yikwīʔEMĕ L!āL!Eyaɖzaʔya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'ilēda yikwīʔEMĕ L!āL!Eyaɖzaʔya g'ing'inā-nemē yixs laē lawāyē ts!EyoXʔaʔya. Wā, laʔmē āxʔētseʔwēda māʔEXLA qēqEXEGʔEYOWĕ xēxaāp!a qaʔs lā hānalʔLEMA ʔNEMĕXLA lāx hēlk'lo-
25 tagawalilasa ōgūʔlaʔmaxat! yikwīʔayag'ōl ts!Edāqa. Wā, hāng'alīʔLEMA ʔNEMĕXLA lāx gEMXagawalilās lāx laēnaʔyas ʔwīʔla gwalalē āxts!āwē gwēlgwālāsā māʔEXLA qēqEXEGʔEYOWĕ xēxaāp!a, yixs k'!ēasaē ōgūʔʔts gwēlgwālās lāx gwēlgwālāsa ʔNEMōk!wēɖzaʔyē mayōʔLEMA lax ōgūʔlā lāxa qēqEXEGʔEYOWĕ xēxaāp!ā ʔEʔwa maēmo-
30 ts!aqē ts!Eʔts!Elk's nāxsdeʔyasa kwēkwaxs laē lāʔlala lāx āg'iwāʔyasa qēqEXEGʔEYOWĕ xēxaāp!a: Wā, hēʔmisa yikwēʔEMĕ g'ing'ināNEMXS laē hēmenalaEM gūmsa ʔEʔwēs g'ig'aōlnokwaxa maēmoXsa ʔnāla lālaa lāx hēʔōgwīlax'ɖEMlāsa yikwīʔEMĕ g'ing'ināNEMA.

Wā, g'il'mēsē gwāla yikwīʔayag'ōlē ts!Edāq hēlax gwēlgwālās
35 ōts!āʔwasa ʔNEMĕXLA qEXEGʔEYŌ xaāp!axa haʔnīʔlē lāx hēlk'!ōtaga-walilasa yikwīʔayag'ōlē ts!Edāqa. Wā, g'il'mēsē gwāla laē q!EʔlElilaxa g'ālē mayōʔidayō L!āL!Eyaɖzē g'ināNEMA. Wā, lā āxōDEX q!ENēp!ENAʔyas dēxʔ ʔEʔwa k'āɖzekwē. Wā, g'il'mēsē ʔwīʔlāxs laē āxʔēɖxa ʔwāʔwadē ʔEPSAakwa qaʔs qEX'SEMdēs lāx x'ōmsasa L!āL!E-
40 yadzē g'ināNEMA. Wā, hēEM ōgūqālayōsa yikwīʔEMĕ g'ināNEMA,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
“O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!” |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): “O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwē^{ya}, and that you do |

yixs āl^{maē} qEX^{semtse}wē x^{ōmsasēxs} laē lawāyē ts!^{eyōxla}ēyasxa 41
la mōp!^{enxw}as ^{na}la. Wā, g^{il}mēsē gwāl qEX^{sem}DEX x^{ōmsasa}
L!^{āl}lEya^{dza}yē g^{inānema}, wā, la yāq!^{ega}lēda yikwilayag^{ōlē} ts!^{le-}
dāqa. Wā, lā ^{nek}’a (ts!^{elwaqaxa} yikwī^{lema} g^{inānema}): “YūL,
qastā, hēq!^{amaaqōs} g^{āxēlē} qa^s g^{āxaōs} ēk^{anōmaxōs} g^{āxaqōs} 45
g^{ig}’aōlnōkwa. Wā, hē^{mēs} g^{āxēlōs} qa^s q!^{lēq}ōmg^{ilaōsaq}”; wā,
hē^{mis} qa^s dadamāyāōsaq^u, qastā, mEYōxwa^{na}, yūL, ^{nawalak}’.”

Wā, g^{il}mēsē q!^{ūlbē} ts!^{elwaq}lēna^{yas}, laē q!^{elts}!ōtsa L!^{āl}lEya-
dza^{yē} g^{inānem} lāxa qEXEG^{eyowē} xaāp!^a. Wā, la^{mē} āem negei-
tE^{wōx} gwāyī^{lālasē} qaēda k’^{lēsē} yikwī^{lema}. 50

Wā, g^{il}mēsē gwāLEXS laē gwēgEMg^{ilil} lāxa ^{nemēxla} qEXEG^{eyowē}
xaāp!^a qa^s hē^{lil}lēlEX gwēl^gwālas. Wā, g^{il}mēsē gwāLEXS laē
q!^{el}lēlāxa L!^{āl}lEya^{dza}yē g^{inānema}. Wā, lā āxā^{lax} q!^{enēp}sema-
^{yasxa} dēx^u lE^{wa} k’ād^{zekwē}. Wā, g^{il}mēsē ^{wilāxs} laē āxē^{dxa}
LEPSaakwē ^{wā}wadē qa^s qEX^{sem}dēs lāx x^{ōmsasa} L!^{āl}lEya^{dza}yē 55
g^{inānema}. Wā, g^{il}mēsē gwāLEXS laē q!^{elts}!ōtsa g^{inānemē} lāxa
qEXEG^{eyowē} xaāp!^a. Wā, lā yāq!^{ega}lēda yikwilayag^{ōlē} ts!^{le-}
dāqa lāxēs LEXwā^{laēna}ēyasēs gEMXōlts!^{lāna}yē lāx ōbā^{yasa} L!^{āl}lE-
yadza^{yē} g^{inānema}. Wā, la ^{nek}’a (ts!^{elwaqaxa} ālē xaāp^{ts}!oyo
yikwī^{lema}): “YūL, qastā, la^{men} hāwāxELALōL ^{nawalak}” qa^s 60
wāg^{il}lōs hē^{lmālag}ililōL lE^{wōx} ^{nemweyōtēx} Yāyaxwē^{ya}, yix qa^s

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
75 the new-born twins); and she puts the | other cradle with the
notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'!ēsēlōs awēq!wālalōl; wā, hē^εmis qa^{εs} hēmenalamaōs ēk'!ēqela-
masxōx g'ig'aōlnōkwēx qa hēmenāla^εmēsōx ^εwā^εwalasdemx'sila qa
alēg'ēsēs lēlēgemōs yūlaxs ēk'!ēqelag'ilaēx, qāst meyōxwa^εna,
65 yūl ^εnawalak^u ^εyak'anōmasōs lāxēs g'āx^εēna^εyōs yixs ēk'anōmaaōs
yixs q!ōm^εx'salisaaqōs yūl ēx'ts!emg'ila, yūlaxs g'āx'salisāēx lōgwa
^εnemweyōtek ^εnawalak^u meyōxwa^εna, qāst."

Wā, g'il^εmēsē q'lūlbē ts!elwaq!ēna^εyas laē mamēlalas ^εwāxax^εidāla-
asasa dēxwē lē^εwa k'ādzekwē lē^εwa plalemē. Wā, g'il^εmēsē g'wā-
70 hēxs laē āx^εālelōtsa dēx^u t'lāk'emēs lē^εwis hēlewabā^εyē. Wā,
g'il^εmēsē g'wāla laē k'ag'ililaxa qexeg'eyowē xaāp!a, yixa g'ālē
q!elts!ōdaatsēsa l!āl!eyadza^εyē g'inānema qa^{εs} lā k'ag'alilās lāx
hēk'!ōdenōlemalilās kūlē^εlasas ābempas. Wā, lā k'ag'ililaxa
^εnemēxla qexeg'eyowē xaāp!a, yixa ālē q!elts!ōdaatsēsa l!āl!eya-
75 dza^εyē g'inānema qa^{εs} lā k'ag'alilās lāx gemxanōlemalilās ābempas.
Wā, g'il^εmēsē g'wāla yikwilayag'ōlē ts!edāqa laē ēax^εēdex kūlē^εla-
sasa l!āl!el!eyadza^εyē g'ing'inānem lē^εwēs ābempē.

Wā, la^εmēs āx^εēdxa mōts!aqē dze^εseqwaxa k'!ēsē lēslekwa. Wā,
lā ^εnāl^εnemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo^ε-
80 bendeq wilēāfyas. Wā, lā dēx^εwalilasa ^εnemts!aqē lāxa ālōdetā-
lilasa kūlē^εlasasa yikwilē ts!edāqa lē^εwis l!āl!el!eyadza^εyē sā-
sema lē^εwis lā^εwūnemē. Wā, lā ēt!ēd dēx^εwa^εlilasa ^εnemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:

takes two thin
the two | posts
been hung, and



Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

Now it is done. || Then she 100
poles and puts them across
over which the net has
she places the | other pole

wālalaasas g'ōg'ēgūyās. Wā, lā ēt!ēd dēx^εwa^εlīlasa ^εnemts!aqē lāx 83
L!āsōdetā^εyas; wā, lā ēt!ēd dēx^εwa^εlīlasa ^εnemts!aqē lāx L!ās^εalīlas
g'ōg'ēgūyās. Wā, g'il^εmēsē gwālē āxa^εyas laē āx^εēdxa p!ēgwayāxa 85
dzāxūn qa^εs gēxūtōdēs āpsenxa^εyas lax ōxtā^εyasa ālōdetālīlē lāma.
Wā, lā gēx^εwūtōts āpsenxa^εyas lāxa lāmasa ōx^εsīdzālīlē. Wā,
g'il^εmēsē gwāla laē āx^εēdxa L!āgēkwē qa^εs bāl^εīdēsa ma^εlp!enk^εas
āwāsgemasē lāxens q!wāq!wax^εts!āna^εyaxs laē t!ōs^εīdeq. Wā, lā dze-
dzexs^εendeq qa t!ēlts!ēq!astowēs. Wā, g'il^εmēsē gwāl dzexaqēxs 90
laē bes^εīdeq qa naengxlālēs. Wā, tētegūdzōdālas lāxa p!ēgwayo
la gē^εwīla. Wā, la maēmalp!enk^εē āwālagālaasas lāxens q!wā-
q!wax^εts!āna^εyēx. Wā, g'il^εmēsē lābendex ^εwāsgemasasa kū^εlēlasasa
yikwīlē laē ēt!ēdxa malp!enk^εē lāxens q!wāq!wax^εts!āna^εyēx lāx
ba^εnēlēlāsēs g'ālē āxa^εya. Wā, lā mōts!age^εnakūlaxa L!āgēkwē. 95
Wā, lā āx^εēdxa naxsde^εyasa ^εmē^εmēlba kwēkwa qa^εs nexālēxā ts!ēl-
ts!Elk^εas. Wā, g'il^εmēsē ^εwī^εlāmasqēxs laē āx^εēdxa medekwē gūn.
Wā, hē^εmis la yī^εemsēxs laē tētak^εodalasa ts!ēlts!Elk^εē lāx āwāgawa-
^εyasa L!āgēkwē g'a gwālēg'a (*fig.*). Wā, la^εmē gwāla. Wā, la
āx^εēdxa malts!aqē wīswūl dzōxūma qa^εs k'ādetōdēs lāxa malts!aqē 100
lēlāma yix la gēxūtālaxa p!ēgwayowē. Wā, la k'adetōtsa ^εnem-
ts!aqē dzōxūm lāxa L!āsālīlē lēlāma. Wā, la āx^εēdxa ts!EX^εasē
^εwālas lē^εwa^εya qa^εs lēpeyīndēs lāq qa sālas. Wā, ts!ēts!EX^εas-
^εEMxaāwīse ^εnāl^εnem lēl^εwa^εyē sāseba^εyas ^εwāx^εsba^εyasa kū^εlē^εlasa-

5 of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so. 10 she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has 15 been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, 20 when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || 25 twins if one of them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

5 sa yikwilē LE^{ewis} L!āl!EL!EYadza^{yē} sāsema. Wā, g'ilēmēsē gwālex-laē āx^ēdxā qemxwāsa kwēkwē qa^s qemx^wwidēs lāxa L!āl!Egēkūla LE^{ewa} ts!elts!Elk'īlāsa la k'!ōgwīg'alil p!Egwa^{yōs} kūlē^{lasa}.

Wā, g'ilēmēsē gwālexs laē āx^ēdxā maēnasa yikwī^lemē g'ing'inānema qa^s aēk'īlē ts!ōx^wwideq qa^s wī^lāwēs elkwa. Wā, g'ilēmēsē 10 gwāl ts!ōywaqēxs laē gexwalilas lāxa ^{ne}xwāla lāxa kūlēlasasa yikwilē LE^{ewis} sāsemē. Wā, lā āx^ēdxā q!ēnēpēmxdās qa^s āx-ts!ōdēs lāxa k'ādzegwats!ē g'īldasa. Wā, lā hāng'alilas lāx L!āsōdetāli^lasēs āxa^{yā} yikwī^lats!ē g'aēlasa, qaxs hē^{maē} lēgēms kūlē^{lasa} yikwilē LE^{ewis} sāsemē. Wā, g'ilēmēsē gwāla, laēda yikwī- 15 layag'ōlē ts!Edāq yāq!Eg'aēla. Wā, la ^{ne}k'a lāxa yikwilē LE^{ewis} lā^wūnemaxs hē^{maē} k'ūdzilē mayo^lēlasasa yikwīlasa ma^lōkwē yikwī^lems lāxa ^{ne}xwanālisē lāx legwīlasa g'ōkwē. Wā, lā ^{ne}k'a: "Wāg'īl la yāl!āLEX ^{ne}nēmōk^u qa^s ^{ne}māx'īda^mēlōs q!ELElīlal- 20 xāxāāpts!āla ^{ne}nā^wawalakwa qasō g'āXL lāxg'in g'ōkwēlek' qaōx, qaxs ālak' lāli^laqōs ^{ne}mālal aēk'īlal qaōxs wāwalk'ina^yaqōs, ^{ne}nē^{ne}-qaxsmōk^u, qa k'leāsēs q!Emk'īlāyōltsōx qō lelagūlx^ēdlaxō. Wā, hē-^mēsen lāg'ila ^{ne}x' qa^s walemk'ālxda^xwaōs aēk'īla lāxēs ^{ne}āxwalaōs gwayi^lālāslēq^u. (HōDEN ^{ne}nēⁿak'īlē yīxs ōdzegemak'aēxwa L!āl!EYadza^{yē}x g'ing'inānema, yīxs hē^{maē} g'ayalatsa ^{ne}mōkwē 25 lāxa yikwī^lemē g'ing'inānēmxs aēk'īlase^wāēxa ^{ne}mōkwē qa^s hē-x'īda^mēs lēlagūlx'īdaxa k'lē^{sē} aēk'īlase^wwa qa^s lā lōwal'ītsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

°NEMWEYÖTĕ qa's lä nä'nakwa laxēs g'a'ya'nakūlasē mäesila.) Wä, 27
yū'mēSEN °nē'nak'ilō °nē'nEMōk'° qa's â'mēLōs yāl'läl laxēs aēk'i-
lasLaōs, qaōs wa'walk'ina'ŷyēx," °nēx'°laēda yikwī'layag'ōlē ts!Edāqa
lāxa yikwīlē hayasek'āla. 30

Wä, g'il'mēsē q'ilūlbē wāldemas laē °NEMāx'°id lax'°ülilēda yikwīlē
hayasek'āla qa's °NEMx'°idē dāg'ililaxa qēqEXEG'eyō xēxaāp'la qa's
lä g'ālag'iwālēda yikwīlayag'ōlē ts!Edāqa. Wä, la °NEMāgōLEMālēda
yikwīlē hayasek'ālaxs laē g'ūyōlēla laxēs kū'lē'lasLē. Wä, g'il-
°mēsē lāg'aa lāqēxs laē °NEMx'°id hāng'alilas lāx °wāx'sanōdza'ŷyas 35
kū'lē'lasLasa yikwīlē. Wä, la°mē kūlkwagōdxēs yikwī'lemē. Wä,
â'mēs la k'wāg'alilē lā'wūnemas lāxa °NEXwālalilē lāxa kū'lē'lasē.
Wä, la°mē gwāl laxēq yāwas'idēda yikwī'layag'ōlē ts!Edāqa, qaxs
k'lēsaē hāyāqax mōp!ENXwa'sa L'läl!EYadza'ŷyē qEX'SEMālēs x'ōms-
saxa °wā'wadē. 40

Wä, g'il'mēsē mōp!ENXwa'sa g'āxaasa yikwīlayag'ōlē ts!Edāq qwē-
lōDEX qEX'SEMA'ŷya x'ōmsasa L'läl!EL!EYadza'ŷyē; wä, la äx'ēdxa
dzēk'wēsē qa's q'lēl's'ilēs lāx x'ōmsasa L'läl!EL!EYadza'ŷyē. Wä,
lä ōgwaqax ōk'wīna'ŷyas. Wä, g'il'mēsē LEqasa dzēk'wēsē x'ōmsasa
L'läl!EL!EYadza'ŷyaxs laē äx'ēdxa °wā'wadē qEX'SEMēs x'ōms qa's 45
qEX'SEMdēs lāx x'ōmsas. Wä, la hēl'ālē lek'ūtālaēna'ŷyas. Wä,
g'il'mēsē gwāLEXs laē g'ums'idEX g'ōgūma'ŷyas °NEMāla L'ē'wa °NE-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wā, la^{mē} ɛⁿemaxⁱsē gūmsa^yas. Wā, hēemxaāwisē gwāla
 gūmsa^yasa ābempas lē^wis ɔmpē, yīxs lālexstālaaxa maēmalt^s!aqē
 50 g'āg'ilelaxa ɛⁿemts!aqē gūms lāx ōba^yas aenas la ɛ^wābendālaax
 gē^yyagesas lāg'aa lāx benba^yas āwōdza^yas. Wā, lā dexsemdālaaxa
 ɛⁿemts!aqē gūmsē lāx gē^yyagesas g'āx^aalela lāx benba^yas āwō-
 dza^yasg'a gwālēg'a.¹ Wā, g'il^mēsē gwālexs laē xaāpts!ōts. Wā,
 hēmenala g'āxēda yikwilayag'ōlē ts!edāqxa mōp!en^xwa^sēsē qa^s
 55 qwēfōdēx qex^sema^yas x'ōmsasa l!āl!el!eyadza^yē g'ing'inānema
 qa^s q!els'idēsa dzek!wōsē lāx x'ix'ōmsas lē^wis ēōk!wina^yē. Wā,
 lā mōsgemg'ilaxa ɛ^mekūla hē gwēg'ilē.

Wā, g'il^mēsē mōsgemg'ilaxa ɛⁿekūlāxs laē gwāl qex^semāla
 x'ōmsasa l!āl!el!eyadza^yē. Wā, lāla hēmenālaem gūmsasō^ssa
 60 gūgūm^yemē lē^wis g'ig'aōlnōkwē lāg'aa laqēxs laē hēlogwilaxa
 l!āl!el!eyadza^yē g'ing'inānema. Wā, ɛⁿālⁿemp!ena hēmenā-
 la^ma g'ing'inānemē gūmsasa gūgūm^yemaxs wāx^emaē la q!ūlsq!ūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'lēs gwāgwēx^sexⁱd lāqēxs g'il^memaē gwāla yikwilaya-
 65 g'ōlē ts!edāq xaāpts!ōtsa yikwī^lemē g'ing'inānem lāxa qēqexeg^e-
 yowē xēxaāp!axs laē mōxsēk'ilaxs laē lē^lālālasēweda ōgū^la yikwi-
 layag'ōlē begwānema qa g'āxēs k!waēla. Wā, la ɛ^wī^la lē^lālālasē-
 wē ɛⁿe^mmēmotasa ɔmpasa yikwī^lemē l!āl!el!eyadza^ya qa g'āxēs
 ɛ^wī^lālēla lāx g'ōkwās. Wā, g'il^mēsē ɛ^wī^lālēxs laē yāq!eg'a^lē
 70 g'igāma^yasa ɛⁿe^mmēmotasa yikwī^lē begwānema. Wā, la^mē ɛⁿēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72
the twins, | that you may make a dance for these children belonging
to the Salmon, for | we will let our world know about these who came
from the sea, from the house of Swimmer (the Salmon). || We will 75
take these supernatural ones who belong to the Salmon out of this
house. | Now he shall carry them in his arms." Thus he says, and
calls the name of the | man who has had twins before, and he also
calls a woman who has had twins, whom he calls | his wife, although
the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | 80
goes to where the woman who has had twin-children is seated, | and
for a short time they act as though they were husband and wife. He
asks for ochre | and eight tail-feathers of an eagle. | Then the elder
brother of the (new-born) twin-children || is called by the man who 85
has had twin-children before to come and sit down by his side | and
by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he
sits | down with them, and they paint themselves with ochre,—the
three (the man and the woman) | and Salmon-Head, for this is the
name of the woman's child || born before she has given birth to twins. | 90
As soon as a woman gives birth to twins, | the name of her elder
child is Salmon-Head; and if the child born before the twin children

"Yixs häē lē^lälāg'il qa g'āxēs wī^llaēLEla lāxa yikwī^lats!ē g'ōkwa 72
qa^s wāg'i kwēXELaxa L^läl!EL!EYadza^ēyē g'ing'inānema qENS wāg'i
nēlalXENS ēnālux yīsa g'āxs^ēalīsēX g'āx^ēīd la g'ōkwas mēmEYoxwa^ēna.
Wā, la^mēsENS lāwīlsaltsōXwa L^läl!EL!EYadza^ēyēX ēnā^ēnāwalakwa. 75
Wā, la^mēsōX q!ELElālōX," ēnēX' LēX^ēēDEX Lēgēmasa yikwilayag'ōlē
begwānema. "Wā, yu^mēsōX gēNEMaxs" ēnēX' LēX^ēēDEX Lēgēmas
gēNEMAsxa yikwilayag'ōlē ts!Edāqa, yixs wāx^ēmaē k'!ēs lā^ēwadESA
yikwilayag'ōlē begwānema, ēnēk'ē.

Wā, g'il^mēsē q!ūlbē wāldemas laē hēx^ēīda^ēma yikwilayag'ōlē 80
begwānEM q!ap!ēg'alil LE^ēwa yikwilayag'ōlē ts!Edāqa. Wā, la^mē
yāwas^ēīd hā^ēyasEk'ōgwalila. Wā, la^mē dāk'!alax'da^ēxūq gūgūm^ēyE-
ma Lō^ē malgūnalts!aqa ts!Elts!Elk'sa naxsDE^ēyasa kwēkwē. Wā,
hē^ēmisē ēnōlāsa yikwī^lEMē L^läl!EL!EYadzē g'ing'inānema. Wā, la^mē
Lē^lälāsō^ēsa yikwilayag'ōlē begwānEM qa g'āxēs k'!wāg'īlilaxa 85
yikwilayag'ōlē begwānEM LE^ēwis yāwas^ēīdē gēNEMA.

Wā, g'il^mēsē g'āxē Hēx't!a^ēyē yix ēnōlāsa L^läl!EL!EYadza^ēyē k'!wā-
g'īlilaq. Wā, lāx'da^ēxwē gūms^ēītsa gūgūm^ēyEMē lāxēs yūdukwaē
la Lō^ē Hēx't!a^ēyē, qaxs hē^ēmaē Lēgēmsa g'ālagawa^ēyē māyōLEmsa
ts!Edāqaxs k'!ēs^ēmaē yikwila. Wā, la ēt!ēd bewēx^ēwīda. Wā, 90
g'il^mēsē māyōl'ītsa ma^ēōkwēs yikwī^lEMē, wā, la hēx^ēīdaEM la
Lēgādē ēnōlāsēs Hēx't!a^ēyē, wāx^ēē ts!āts!adagēMē ēnōlāsa yēkwī-

93 is a girl, her name is Salmon-Head-Woman. After | they have been
 painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before
 takes eight | tail-feathers of the eagle, and puts one over the middle
 of the forehead in the | red cedar-bark head-ring of Salmon-Head,
 and he puts one in the head-band behind; | he puts one over the
 forehead of the woman who acts as his wife, | and one behind.
 There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for
 eagle-down; | and when it has been given to him, he | takes it and
 scatters it so, that the down is fine; and | after doing so, he puts it on
 Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put
 down on them | he puts down on the woman acting as his wife, and
 finally on himself. | After he has done so, he and the woman who acts
 as his wife arise, | and he calls Salmon-Head to stand between them.
 Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of
 Salmon-Chief!" Thus he says. And all stand up. | They all have
 on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

93 ʕlēmē g'ing'inānema la lēgadx'ʕits Hēx't!ēga. Wā, g'il'mēsē gwāl
 gūmsaxs laē 'nāxwa qex'imsa l'āgekwe lāxēs yūdukaē. Wā, lā
 95 āx'ēdxa yikwilayag'ōlē begwānema maḡn'nalts!aqē ts!elts!Elk'sa
 naxsde'ʕyasa kwēkwē. Wā, la l'āg'eyōtsa 'nemts!aqē lax neqēwa-
 'yas l'āgekuma'ʕyas Hēx't!a'ʕyē. Wā, lā l'āāp!entsa 'nemts!aqē
 laxaaq. Wā, lā l'ag'eyōtsa 'nemts!aqē lāxēs genembōla. Wā, lā
 l'āāp!entsa malts!aqē lāq. Wā, hēemxaāwisē gwālē hāsaqē la
 200 gwālaatsē genembōla. Wā, lā dāk'lālax qemxwāsa kwēkwē, yīxa
 yikwilayag'ōlē begwānema. Wā, lā ts!āsō'sā qemxwa. G'il'mēsē
 dāx'ēdqēxs laē k!ūlk!ūlpsālaq qa ām'āmayastowēsa qemxwa. Wā,
 g'il'mēsē gwāla, laē qemx'widex Hēx't!a'ʕyē. Wā, g'il'mēsē gwāl
 qemxwaqēxs laē qemx'widex ts!āts!a'ʕyās Hēx't!a'ʕyēxa ma'ōkwē
 5 yikwi'lem l'lāl'el!eyadza'ʕya. Wā, g'il'mēsē gwāl qemxwaqēxs laē
 qemx'widxēs genembōla. Wā, g'il'mēsē gwāla laē q'lūlx's'em qem-
 x'wida. Wā, g'il'mēsē gwāla laē lax'ūlil lē'wis genembōla. Wā,
 la lē'lālax Hēx't!a'ʕyē qa lās lālexwawēq. Wā, lā yāq!eg'a'lēda
 yikwilayag'ōlē begwānema. Wā, la 'nēka:

10 "Wā:g'il la q!wāg'ilillex, 'nēnemōk^u, qens lālag'il hōqūwūsl qens
 nā'naxbaamēx wāldemas māsilā," 'nēx'laēxs laē 'nemāx'ēid q!wā-
 g'ililēda 'nāxwa bēbegwānem la 'nāxwa lālanālis qēqex'ema'ʕyē
 l'āgex'xa 'nal'nemts!aqē ts!elts!Elk'sa naxsde'ʕyasa kwēkwē.
 Wā, la maēmots!aq ts!elts!Elk'ē q!waq!wanā'yax qex'ema'ʕyē l'lā-

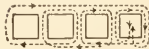
the (new-born) twins. Then the parents who had twin-children before | take up the cradles with notched head-boards. And their leader is | Salmon-Head, who is followed by his father; and last by his mother. | Then follows the man who has had twin-children before; and | next to him, the woman who acts as his wife; and behind follow || all the men. They go out of the house of the twin-children. | Salmon-Head and those next to him— | that is, the father of the (new-born) twins, and behind him the mother of the (new-born) twins,—that is, | the parents of Salmon-Head. Next to them is the man who had twin-children, | who is carrying one of the twin-children in its cradle with the notched head-board; || and next to him follows his wife with the | other cradle with the notched head-board and the other twin-child in it; | and behind them goes the numaym of the father of the young twins. | Now, Salmon-Head turns to the | right when he comes out of the door of the house, || and the whole number follow him; and when they come to the space between | the house in which the twins were born and the next one, they walk through the passage, | come out behind the house, and they walk behind the house in which the twins were born. | They come out at the right-hand side of the house | in this way: Then they walk along the front of the house from which they started, || and walk (past) | children were born and the next house, and) through the passage between (that



gEX^usa yikwilē hā^yasek'āla. Wā, la^{mē} q!ELElilēda yēyikwilaya- 15
g'ōixa ^ēnāl^ēnEMēXLA qēqEXEG'eyowē xēxaap!a. Wā, la g'ālag'iwa^ēyē
Hēx't!a^ēyē. Wā, lā mā^k'ilē ōmpasēq; wā, lā elx!a^ēyē ābempa-
sēq; wā, hē^mis la mā^k'elēda yikwilayag'ōlē begwānemq. Wā,
la^{mēs} mā^k'ilē gēNEMbolāsēq. Wā, la^{mēsē} 'wī^la la elx!a^ēya
^ēnāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwī^lats!ē g'ōkwa. 20
Wā, lā hēⁿakūlē g'ālabā^ēyasē Hēx't!a^ēyē Lē^{wa} mā^k'ilāq yīxa
yikwilē begwānemq. Wā, la elx!a^ēya yikwilē ts!ēdāqa, yix g'īg'a-
ōlnōkwas Hēx't!a^ēyē; wā, hē^mis mā^k'ilāqēxa yikwilayag'ōlē be-
gwānema lāxēs k'alaēnā^ēyaxa xaāpts!ālasasa L!āl!eyadza^ēya qEXE-
g'eyowē xaāp!a. Wā, la mā^k'ilāqēs gēNEMē ōgwaqa k'ālaxa 25
^ēnEMēXLA qEXEG'eyowē xaāp!a xaāpts!ālatasa ^ēnEMōkwē L!āl!eyad-
dza^ēya. Wā, hē^mis la elx!a^ēyaa ^ēNE^ēnēmotasa yikwilē begwāne-
ma. Wā, la^{mē} hēgēM^ēnakūlē Hēx't!a^ēyē lāx gwāgawā^ēyaasāsēs
hēk'!ōts!ānā^ēyaxs g'ālaē lāwels lāx t!EX'ilāsa yikwī^lats!ē g'ōkwa.
Wā, lā qās'ēd 'wī^la lāxēs 'wāxaasē. Wā, g'il^ēmēsē lāg'aa lāx āwāga- 30
wā^ēyasa yikwī^lats!ē g'ōkwa Lē^{wis} āpsālasē laē qāqēsōlsa^q qa^s lā
nēla lāx ālanā^ēyasa g'ōkūla. Wā, g'āxē ālak'axa yikwī^lats!ē
g'ōkwa. Wā, g'āxē nē^l'ēd lāx hē^l'k!ōdenwā^ēyasa yikwī^lats!ē g'ōkwa;
g'a gwāleg'a (fīg.). Wā, g'āxē L!āsanōdālaxēs g'āg'ililasē g'ōkwa
qa^s lēxat! qāqēselsa āwāgawā^ēya gēMxagawalasē g'ōkwa. Wā, la 35

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:

four houses
they come



When they have | gone around the proceeding toward the left, until to the last | house they go along

40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. | When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children
45 are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

36 hēemxat! gwēx'ēidēs g'īlx'dē gwēx'ēidaasa, yīxs mōsgemaē g'īg'ōkwē
genixsēstälase'wē lä'stälasewaxag'a gwälōg'a (fig.). Wä, g'īl'mēsē
'wī'la lä'stälase'wē mōsgemē g'īg'ōkwälāē gemxagēlaxa ālēlxsdā-
'yē g'ōkwa qā's lä hēyēk'a ālanodälaxa mōsgemē g'ōkwa. Wä, la L'lā-
40 sex'sā lāx hēlk'ōdenwa'yasa yīkwī'lats!ē g'ōkwa. Wä, lä hōgwīla
'wī'la lāq. Wä, g'īl'mēsē 'wī'lalēlx laē āem q!wag'a'filēda yīkwīlē
begwānem lē'wis genemē lō' Hēx't!a'yē lē'wa yīkwīlayag'ōlē be-
gwānem lē'wis genemē lāxēs q!wālxe'wnekūläēna'yē k'älaxa qēqē-
xeg'eyowē xēxaāp'laxa xēxaāpts!ālasasa yīkwēlemē L'lā!lē!lēyadza-
45 'ya lāxēs yīpeml'ēlāna'yē. Wä, hē'mis la lāx'ūl'ēlats begwānemē ne-
gūmpsa yīkwīlē begwānema. Wä, la'mē wāwalqälasa L'lāqwa lāxēs
negūmpē qa p!es'ēdayosēxēs g'ōkūlōtē. Wä, la k'leās lēgem layōs qa
lēgēmsa yīkwī'lemē g'īng'īnānema qaxs hēts!emasaa lēx'ēd qa
lēlēgēmsa yīkwī'lemē g'īng'īnānema la q'lūlyak^u begwānem yīkwī-
50 'lem. Wä, la hē q'lūnāla lēx'ēd qa lēlēgēmsa yīkwī'lemē ts!edāqa.

Wä, la'mē lēlēlase'wē g'ōkūlōtasa yīkwīlē begwānem qā's g'āxē
x'īts'lax'īlaxa ma'lōkwē yīkwī'lem L'lā!lē!lē!yadza'yā qaxs ā'maē
wū'lem lēx'ēdxa L'lāqwa, qaxs gwalī'maē dādek'asas negūmpasa
yīkwīlē begwānema. Wä, hēem lēgades k'īlx'semdāxa L'lāqwaxa
55 hē gwēx'ēidē.

When the tribe have all come in, | the father-in-law (of the father) 56
of the young twins buys his own copper. He does this, | that the
twin children may have a name on account of the | copper sold at
the time when they were born. Now, || the father of the young twins, 60
and his wife, are dressed up. They wear blankets set with | abalone
shells, for they wish the twins to be loved. | They are the ones who
do no work for four years, and | they carry each a copper when they
are going around the four | houses. The reason why they each carry
a copper is that || they wish to be able to obtain them easily: for they 65
often carry valuables when they do so, | going around the four
houses. They do it, because they have to work | for their beloved
one (that is, the chief's daughter), who must not do any work. |
Those who have many relatives do this, for it is said by the Indians
that | all the relatives will die if they do not follow our customs: ||
that, although the father of twins | and his wife may not want to fol- 70
low the rules, all the relatives beg them to do so, | and to purify them-
selves every fourth day in water after the twins are | four days old,
and that they do not | forget to paint themselves with ochre after
purifying themselves in water, || the twins as well as the married 75
couple. They continue to do this until the twins are | ten months
old. When the minds | of the married couple who are the parents
of twins are really strong, they do not do any work for four years; |

Wä, g'il'mēsē g'āx 'wī'laēla yix g'ōkūlōtas. Wä, lä k'ilxwa yix 56
negūmpasa yikwilē begwānemxēs hesmaq L'lāqwa. Hēt! hēg'ilt
g'wēx'ēidē qa lās lēgadaxa yikwī'lemē g'ing'inānemē lāxōt'gilaxa
L'lāqwāxs g'ālaē mayol'idayā. Wä, la'mē 'nemāla q'wālenkwa
yikwilē begwānem lēwis genemē yixs 'nēx'ūnālaaxa ēēx'ts!ems- 60
gemē 'naenx'ūna'yā, yixs 'nēk'aē qa's laxūlanōkwēsēs yikwī'lemē
g'ing'inānema. Wä, hēm mōx'ūnxēla k'leās ēa'xēna'yā. Hēm
dālaxa 'nāl'nemsgemē L'lāl!eqwāxs laē lā'stelselaxa mōsgemē
g'ig'ōkwa, yixs hāē lāg'ilas dālaxa 'nāl'nemsgemē L'lāl!eqwa qa's
hō'emalēq, yixs q'ūnālaē dālaxa nāxwa lēxūlaēmāxs hāē g'wēx'ēidē 65
yixs lā'stelselaaxa mōsgemē g'ig'ōkwa. Wä, hēm g'wēg'ilas
qāēda lael'wina'yēxa k'leāsē ēa'xēna'yā. Wä, hēm hē g'wēx'ēidēda
q'lenemas lēlēlāla qaxs 'nēk'aēda 'nāxwa bāk'lumqēxs 'wī'wūl-
g'ililēlaēxa lēlēlālāxs k'leāsē 'wī'la nā'naxts!ē'waxens la g'wū-
g'wēx'sāla, yixs wāx'māē q'lemsa aēk'ilaxa yikwilē begwānem 70
lē'wis genemē; lä 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenala-
'mēsē la'sta lāxa 'wāpaxa maēmop!enxwasē 'nāla g'āg'ūlela laqēxs
laē mōxsēk'ilēs yikwī'lemē L'lāl!elēyadza'yā; wā, hē'mis qa k'leāsēs
L'lēlēwē gūms'ēdxēs gōgūma'yaxs laē gwāl la'sta lāxa 'wāpē lē'wis
yikwī'lemē L'lāl!elēyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwī- 75
lax'demlasēs yikwī'lemē. Wä, g'il'mēsē āla lōk!wēmasē nēnāqa-
'yasa yikwilē hāyasek'ālaxs laē mōx'ūnxēlaxa ts'lāwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood and | food for them. ||
- 80 This is the way of those who have twin-children and who have no relatives,— | those who do work before they have twin-children. When (a woman) gives birth to two | children, what she often does is to ask | the midwife to choke the twin- | children, that they may go
- 85 back home to where they came from; and || the midwife is not allowed to disobey the wishes of the one | of whom she is taking care. Then she at once strangles the twins | that belong to the Salmon. She tries to do this | before anyone else sees the woman who has given birth; and when | the twins are dead, they ask the father of
- 90 the twins || to go and tell his relatives that his wife has given birth to two dead twins. | Then the midwife takes the afterbirth and washes it well; | after washing it, she hangs it up to dry. | Then the two men who climb the burial-tree are asked | to come and bury the twins. |
- 95 When || they come, they quickly make two boxes for the | twin-children. They are of exactly the same size. | When they have been finished, they take a board out of the right-hand side of the | wall of the house in which the twins were born to take out the twins; | for
- 300 they make the box outside of the || house, because the Indians say

78 ēa^εxēna^εya yīxs q!ēnemaēs hēleg'imē qa ānēqaxa leqwa lō^ε qa hā^εmēk'eyāla qaē.

- 80 Wā, g'ā^εmēs gwāyī^εlāla^εtsa k'!ēāsē lēlēlāla yikwīlē hāyasek'āla, yīxa ēēaxelaēnoxwaxs k'!ēs^εmaē yikwīlēda. Wā, g'il^εmēsē māyōl'itsa ma^εlōkwē ging'inānema. Wā, hēt'la q!ūnāla gwēx'ēdaatsēxs āxk'!ā-laēda yikwīlē ts!ēdāqxa māmayōltsilāq qa q!wēts!ēxōdēsēxa yikwīlē-mē g'ing'inānem qa lās aēdaaqa nā^εnak^u lāxēs gā^εx'ēdaasa. Wā, la
- 85 k'!ēs gwēx'ēdaatsa māmayōltsila ts!ēdāq lālēgweg'ēx wāldemasēs māmayōltsilase^εwē. Wā, lū hēx'ēdaem q!wēts!ēxōdālaxa yikwīlē^εmē l!āl!ēl!ēyadza^εya. Wā, la^εmē hayālomālaa hē gwēx'ēdqēxs k'!ēās-^εmaē g'āx ōgū^εla dōqwaxa māyōla ts!ēdāqa. Wā, g'il^εmēsē lēlēlēda yikwīlē^εmē g'ing'inānema, laē hēx'ēda^εmēs ōmp lāxsdās āxk'!āla qa
- 90 lās nēlase^εwē lēlēlālāsēxs lēlālaē yikwīlē^εmasēs genemē. Wā, la^εmē āx'ēdēda māmayōltsila ts!ēdāqxa maēnē qa^εs aēk'!ē tsōxwaq. Wā, g'il^εmēsē gwāl ts!ōywaqēxs laē gēx'ēwalīlaq qa lēm^εx'widēs. Wā, la^εmē lē^εlālasē^εwēda ma^εlōkwē hēhewēnox^u lāxa dex'p!ēqē lāsa qa g'āxēs wūnemtaxa yikwīlē^εmē l!āl!ēl!ēyadza^εya. Wā, g'il^εmēsē
- 95 g'āxexs laē hālabāla wūlx'ēidxa ma^εltsēme qa g'its!ēwatsa ma^εlō-x^udē l!āl!ēl!ēyadzē^ε g'ing'inānema, yīxs ālaē ^εnemālasa g'ilgildasē. Wā, g'il^εmēsē gwālexs laē k'!ēxsōtse^εwē hēlk'!ōdenwālasasa yikwī-^εlatslē g'ōkwa qa q!ēltsōdaasxa la lēlē^εl yikwīlē^εmē l!āl!ēl!ēyadzē g'ing'inānema qaxs hāē wūlase^εwēda g'its!ēwasē l!āsanāfyasa yikwī-

that it brings short life to those who make the | box if the bodies are 1
 p it into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

 10
 come | and stand by the sides of the burial-boxes, two | on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the | burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

ʔlats!ē g'ōkwa, yixs ʔnēk'aēda bāk!umaqēxs wīwūlg'ilililaēxa wūlaxa 300
 g'its!ēwaslasa tē!lē lax āwīlēlās g'ōkwasa g'īg'aōlnōkwasa wāx'ēm
 k'!ēs yikwēlema. Wā, g'ilēmēsē lats!oyowēda yikwī!ēmē lāxa
 g'its!ēwasas laē gūms'itsō'sa gūgūm'yēmē. Wā, la'mē hamelqem-
 deyowa gūgūmyēmē lāx gōgūgēma'yasa ma'!ōkwē lē!ē! g'ing'ināne-
 ma. Wā, g'ilēmēsē gwā!ēxs laē q!ēnēpsemtsōsēs q!ēnēbemē. Wā, 5
 lawīslē lats!oyo lāxēs g'ig'its!ēwasē. Wā, g'ilēmēsē gwā!ēxs laē
 āx'ētse'wēda g'ilt!a densen denema qa's qex'semdayāxa g'its!ē-
 wasē qa elālayāsa yikūya'yē; wā, hē'mis qa dālaatsa mōkwē bēbe-
 gwānem qō lāl wūnemta!eqxa g'a gwā!ēg'a (*fig.*). Wā, g'ilēmēsē
 gwāla wūlxsema'yē g'āxaasa ma!gūna'!ōkwē L!āl!EL!EYadza'ya 10
 qa's lā la!onelsaxa g'its!ēwasasa L!āl!EL!EYadza'yēxa maēma'!o-
 kwē lāx ēpsānā'yas lāx maēmōk!wina'yasa L!āl!EL!EYadza'yē dālaxa
 ʔnemsgēmē g'its!ēwatsa la lē!ē!a. Wā, lā qās'idēda wūnemta yixs
 g'eyōlaalal qās'idēda ma'!ōkwē bēbegwānemxa hēhē'wēnoxwaxa
 dex'p!ēqē lāsa dālaxa ʔnāl'nēmxxa ts!āts!ēts!āx'sema. Wā, la'mē 15
 ālāx ēk'a lās lāx hēla!ās L!ēnāk'ē qa paqalaatsa hānx'demalasa
 deg'ats!āsa L!āl!EL!EYadza'yē. Wā, g'ilēmēsē q!āxēs ālāse'wē laē
 gwālelaem la hāx'wida qa's lā pax'ālelōtsa ts!āts!āx'semē lāx
 āxāslas. Wā, g'ilēmēsē gwā!ē āxa'yas g'āxaasa wūnemta qa's hān-
 g'aelsēxa dēdeg'ats!ē lāx ōx!a'yasa L!āl!EL!EYadzēp!ēqē lāsa. Wā, 20
 la k!ūselsēda ma!gūnā'!ōkwē L!āl!EL!EYadza'ya. Wā, g'āxē g'āxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

22 xēda ʿnemōkwē lāxa hēhēʿwēnoxwē bēbegwānem qaʿs āxʿēdēxa de-
 nemē qaʿs qexʿsemdēs lāx negoyāʿyasa nʿemsgemē degʿats!ā. Wā,
 lā ts!eqōstōts āpsbaʿyasa dengʿostālaʿyō denema. Wā, la dādala-
 25 sōʿsa ʿnemōkwē hāʿwēnoxwa. Wā, lā dengʿustōdxā degʿats!ē. Wā,
 lēda ʿnemōkwē hāʿwēnox^u la ʿnemaʿnākūla ēk!ōlela dālaxā degʿats!ē
 qa k!ēsēs xemsa!ēla lāxa L!āl!EL!eyadzēp!ēqē lāsēxs laē dengʿo-
 stālayā. Wā, gʿilʿmēsē lāgʿaa lāxa ts!āts!axʿsemē hāndzosa degʿa-
 ts!āsa L!āl!EL!eyadzaxʿdē. Wā, lā dādanodēda hāʿwēnoxwē begwā-
 30 nemxa hēxʿsā lēda ēk!ē. Wā, lā dāxʿfideq qaʿs hāndzōdēs lāxa
 ts!āts!axʿsemē hāndzōsa degʿats!ē. Wā, gʿilʿmēsē gwālaalelaxs laē
 ēt!ēd ts!enkwaōtsa denemē. Wā, laʿmēsē lāsgemaʿya ʿnemōkwē
 hāʿwēnox^u qaʿs lā lāxa. Wā, lā qexʿsemts ōbaʿyasa denemē lāxaax
 ʿnegōyāʿyasa degʿats!ē. Wā, gʿilʿmēsē gwālexs laē dengʿustōyosa
 35 hāʿwēnoxwē begwānem lāxa ēk!ē. Wā, laʿemxaāwisa ʿnemōkwē
 hāʿwēnox^u dālaqēxs laē ēk!ōlela. Wā, gʿilʿmēsē lāgʿaaxs laē
 hānkʿāyendayo lāxa gʿālē la hānālelela. Wā, gʿilʿmēsē gwāla laē
 qwēloyowē ōbaʿyasa denemē lāxa degʿats!ē qaʿs ts!eqaxōdēs
 ōbaʿyasa denemē. Wā, la lāsgemaʿya ʿnemōkwē hāʿwēnoxūq.
 40 Wā, gʿilʿmēsē lāgʿilsexs laē āxʿēdēxa ts!āts!axʿsemē qaʿs yīlōyodēs
 ōbaʿyasa denemē lāq. Wā, laʿmē dengʿustōyosa hēxʿsā lēda ēk!ē
 hāʿwēnoxwa. Wā, gʿilʿmēsē lāgʿustāwēda ts!āts!axʿsemē lāxa la
 mexelalelatsa maʿltsemē dēdegʿats!ā laē dāxʿfīsōsa hēmenalelela
 lāxa ēk!ē hāʿwēnox^u begwāneina qaʿs pāqeyindēs lāx ōkūyaʿyasa

it on top of the || upper burial-box; and then the other climber goes 45
up, | and helps his friend tie the | burial-box to the twin burial-tree with
the rope which they have used for hoisting the burial-boxes. | When
this has been done, both come down; | and as soon as they reach the
ground, the eight || Salmon people rise and they go home together with 50
the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were
born, | in the evening, all the men || of the tribe of the parents of the 55
twins sit down outside of their houses; | and when they are all there,
a man who is | told by the tribe to speak, addresses them, for this
man is not | one of the chiefs; but the chiefs have asked him | to
speak, for the chiefs are afraid of the parents of twins, || because 60
nobody ever succeeds in anything if the parents of twins wish ill to
him. | Therefore the chiefs do not show that what is said is | the
speech which they wish to be made. The man says, | "O tribe! I
invited you to come here and be seated, that I may ask the parents of
twins | whether they intend to keep the taboos. Now I will go and
ask them." || Thus he says, and walks into the house in which the 65
twins were born; | and when he goes in, the woman, the mother of the
twins, says at once | that she has heard what was said by the people

ēk'!ēLEla deg'ats!ā. Wā, g'il^εmēsē gwāla laē ēk'!ē^εstēda ^εnemōkwē 45
hā^εwēnoxwa qa^εs lā g'ōx^εwīdxēs ^εnemōkwaxs laē yīl^εalēlōtsa
dēdeg'ats!ē lāxa L!āL!EL!EYadzēp!ēqē lāsa, yīsēs deng'ustālayōx^ulē
denema. Wā, g'il^εmēsē gwāla g'āxaē ^εwī^εla hōqwaxaxs ma^εlōkwaē.
Wā, g'il^εmēsē g'āxelsa laē ^εwī^εla q!wāg'īlsēda ma^εlgūna^εlōkwē L!āL!E-
L!EYadza^εya qa^εs lax'da^εx^u ^εnemāx^εīd nā^εnak^u L^εwa ma^εlōkwē 50
hēhē^εwēnox^u bēbegwānema qaxs k'!ēasaē las g'īg'aōhōkwasa la lēlē^εl
L!āL!EL!EYadza^εya.

Wā, g'il^εmēsē yūdux^up!ēux^εwa^εs gwasēs māyōldemasa yīkwīlē
hāyasek'āla; wā, g'il^εmēsē dzāq^εwaxs laē k'ūs^εelsēda ^εnāxwa bēbe-
gwānems g'ōkūlōtasa yīkwīlē hāyasek'āla lāx L!āsanā^εyas g'ōkwas. 55
Wā, g'il^εmēsē ^εwīlg'aēlsexs laē yāq!ēg'a^εlēda begwānemē yīxa
āxk'!ālasē^εwasēs g'ōkūlōtē qa yāq!ēnt!āla, yīxs k'!ēsaē g'ayōl
begwānemē lāxa g'īg'ēgāma^εyē. Wā, lāla hē^εma g'īg'ēgāma^εyē
āxk'!āla qa yāq!ēnt!ālēs qaxs k'īlemaēda yīkwīlasa g'īg'ēgāma^εyē
qa^εs k'!ēsaē wēyōl!ēnoxwa yīkwīlaxs hānkwaaxēs gwē^εyā qa lē^εlēs. 60
Wā, hē^εmis lāg'īlas k'!ēs nēltsemāla hē yāq!ēg'a^εlēda g'īg'ēgāma-
^εyasēs wāldēmēxs dē. Wā, lā ^εnēk'ēda begwānemē: "Hēden lāg'īla
^εnēx' qens g'āxē k'ūs^εelsa, g'ōkūlōt, qen wūlēxwa yīkwīlax hāya-
sek'āla aēk'īlaēmlāō lō^ε k'!ēs. Wā, la^εmēsēn lāl wūlālqō,"
^εnēk'ēxs laē qās'īda qa^εs lē laēl lāxa yīkwīlats!ē g'ōkwa. Wā, 65
g'il^εmēsē laēlēxs laē hēx'īda^εmēda yīkwīlē ts!ēdāq hē g'il yāq!ē-
g'a^εla qaxs wūlēla^εmaax wāldēmāsa begwānemē lāx L!āsanā^εyasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 g'ōkwē. Wā, lä 'nēk'ēda yikwīlē ts!ēdāqa: "K'lēšēl'g'anu'x'
 'nemālāl aēk'ilal. Ēs'maēlanu'x' q!walenx'!tsenu'x' cēaxelayāx
 70 gaūlala qa's g'axlag'ilōs lēx'ūlts!ōdel g'āxenu'x' lāxwa
 yikwī'lats!ēx g'ōkwa," 'nēk'ēq. Wā, g'il'mēsē q!ūlbē waldemas
 laē lāwēlsēda begwānemē qa's lē ts!ēk'lalēlas wāldemasa yikwīlē
 ts!ēdāq lāxēs g'ōkūlōtē. Wā, hē'mis wāldemsa begwānemaxēs
 g'ōkūlōtē qa 'wī'les g'ag'ostā qō 'nāx'ēidlō, qa's g'āxlag'il lēxewel-
 75 saxa yikwīlē hāyasek'āla lāxēs yikwī'lats!ē g'ōkwa, 'nēk'ē. Wā,
 laem q!ūlbē wāldemas lāxēq. Wā, hēx'ēida'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wā, g'il'mēsē 'nā'nakūlaxa
 gaūlāxs laē 'wī'la lāx'widēda mexāx'dē bēbegwānema qa's lä
 k'lūs'ēls lāx l'āsana'yasa yikwī'lats!ē g'ōkwa. Wā, g'il'mēsē 'wīl-
 80 g'aēla laē āx'ētse'wēda t!ēt!emyayowē qa's ts!ewanagemāēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wā, g'il'mēsē
 q!wālxoxtāwēda bēbegwānemxs laē laēlēda yāq!ent!ālx'dē begwā-
 nemxs g'ālaē k'lūs'ēlsē g'ōkūlōtas. Wā, k'lēst!ē gālx's g'āxāē
 g'āxāwēls lāx t!ex'ilāsa yikwī'lats!ē g'ōkwa. Wā, la 'nēk'a:
 85 "Wēg'a lēxedzōdex," 'nēk'ēxs laē 'nemāx'ēid lēxedzōdēda 'nāxwā
 bēbegwānemxa paq!esē lēxedzowē saōkwa. Wā, hē'mē g'āla-
 ba'ya yikwīlē begwānema tēgwēk'elaxēs q!waats!āsēs lemleng'ayo
 lōxs 'mex'ts!āēs pelpelqē lāq. Wā, lāxāē dāk'!ōlts!ānasēs hēlk'!ōl-
 ts!āna'yē lāxēs sē'wayowē. Wā, lä dālasēs g'emxōlts!āna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lê^wa^yaxs g^āxāē ēx^ēem qāⁿakūla. Wā, hē^mēs māk^īlaqēs 90
 nemē. Wā, laemxāē t^lēgwik^ēelaxēs dzēgrats^lāxa g^āwēq^lanemē
 lexā^ya. Wā, la hānts^lāsō^sa hāmyats^lē lexā^ya. Wā, lāxaē
 dāk^lōlts^lānasēs hēlk^lōlts^lāna^yē lāxēs sē^wayowē lē^wis k^līlākwē.
 Wā, la dālasēs gēm^xōlts^lāna^yē lāxēs lē^wa^yē lē^wis xēlōlts^lālayo
 ē^wālas xalaētsōx met^lana^yax dzēk^āaaxa g^āwēq^lanemē laxēs 95
 lēbēk^līlaēna^yaxa k^lāk^lobana. Wā, lā ēⁿemālaem wīwūsēg^oyāla
 lē^wē lā^wūnemē. Wā, la^mē denōxlālaxs yūdukwaē yīxs hē^māē
 g^ālābēsa hāyasek^āāla xā yāq^lent^lāla x^dē begwānema. Wā, lā
 māk^īlaqēxa yīkwilē begwānema. Wā, la elx^la^ya yīkwilē ts^lēdāqa.
 Wā, g^āxē ēx^ēem qāⁿakūla qa^s g^āxē q^lwāg^āels lāxa l^lāsa- 400
 lēk^āsē lāx t^lēx^lāsēs g^ōkwē. Wā, g^īl^ēmēsē gwāl qāsaxs laē gwāl
 lēxēdzā^yēda ēⁿāxwa bēbegwānema. Wā, la yāq^lēg^ālēda begwā-
 nemē, yīxa ēⁿemōx^āsāmē yāq^lent^lāla. Wā, la^mē nēlāxa ēⁿāxwa
 bēbegwānemxs k^llēsaē aēk^līlēda yīkwilē hāyasek^āāla yīxs ā^mēlē
 hāyōlsl āxā^salā lāxēs ēⁿāxwa ēā^xōna^ya. “Wā, hē^mis lag^īlasēk^l 5
 hē gwāla g^āx q^lwaq^lūlax^lēnu^xsg^ās ēēaxēlayuk^ū.” Wā, la^mē
 dzōxwa qaēs g^ōkūlōtē laxēq.

Wā, hēx^ēīda^mēsē yax^wīdxēs g^ōkūlōtasa p^lelxēlasgēmē. Wā,
 g^īl^ēmēsē gwālexs laē hēx^ēīdaem hēlq^lōlemsēs g^ōkūlōtē āxax^s-
 laxa yīkwilē begwānema lē^wis gēnemaxs laē hēlats^lāla āxax^sūla. 10
 Wā, la^mē gwāl laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl.— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands; and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wa, la^mmēSEN gwāgwēX^ssalal laxa yīkwilē ts!Edāqa, yīxa aēk'i-
lāxs yīkwilaēda ts!Edāqē ^εNEMāla L^εwis lā^εwūNEMē. Wā, g'il-
^εmaē ēt!ēd bewēX^εwida laē lōma la aēk'ilēda ts!Edāqē ^εNEMāla
15 L^εwis lā^εwūNEMē la^mmē q!walxōEM gūmsasa gūgūmyEMaxa gūlaē
^εnāX^εidxa gēgaāla. Wā, lāxaē hēMENalaEM qēQEX^εEMalaxa
L!āgekwē Lēlaap!ālaxa ^εnā!NEMets!aqē ^εmela ts!Elts!Elk'sa nāxsde-
^εyasa kwēkwē; lālaa lāX hēloSGEMg'ilax'demLasa bewēkwa. Wā,
g'il^εmēsē mayō!ēida laē hēX^εidaEM Lēgades Ts!āsna^εyē, yīxs bāba-
20 gūmaē. Wā, g'il^εmēsē ts!āts!adagēms laē Lēgades Ts!āsnaēga. Wā,
la^mmē āX^εtse^εwēda ^εNEMēXla lāxa qēQEXEG^εyowē xaāp!as ^εnōlāsxa
yīkwī!EMas ābempas qa xaāp!as Ts!āsna^εyē. Wā, la^mmē āEM
la ^εwī!a neGELTEWēSE^εwē gwayi!ālasē qaē lāX gwayi!ālasax ^εnō^εNE-
lāsxa yīkwī!EMasēs ābempē. Wā, g'il^εmēsē hēlōgwila Ts!āsna^εyaxs
25 laē gwāl xaapasēwa. Wā, la^mmē layowa māEXla qēQEXEG^εyowē
xēxaāp!a lāxa k'ādZEk!waasē.

Wā, hēXōLEN L!ElēwēSE^εwa, yīxs g'il^εmaē hēlogwīlēda yīkwī!EMē
L!āL!EL!EYadza^εya yīxa malt!elē dzāXūna, yīsa la q!ūlyak^u yīkwī-
ēLEma, yīxs q!ūnālaē bEX^uk!ōdeqela, wā, lā ts!Edāqa ^εNEMōk^u.
30 Wā, g'il^εmēsē ^εwī!a qEX^εāLElē kwēkūXwēDEmas laē Lē!ālasēwēda
la q!ūlyak^u yīkwī!EMa qa^s LēX^εēdēs LēGEMas lāXēs g'ayōlasa
dzāXūnē, yīxs hāē dōqwasōsē ēeyasās. Wā, g'il^εmēsē dōqūlaqēxs
ā^mēā^mēX^εts!āna^εyēxa yīkwī!EMē L!āL!EYadza^εya, wā, la ^εnēk'ēda

"O friend Making-Satiated! you are an olaehen," || for that is a name 35
coming from the home | of the olaehen; and he looks at the other one
of the twins, | and he names her Making-Satiated-Woman. When the
twins come from | the Silver-Salmon, then the girl twin is called
Abalone-Woman, | and the boy is called Only-One; || and when the 40
twin-children come from | the Sockeye-Salmon, the girl is called
Head-Dancer and | the boy is called Head-Worker. |


Now I shall talk again about the woman, the mother of | Salmon-
Tail, the younger brother of the twins. You already || know that 45
the cradles with notched head-board of the | twins, after they have
been used for their younger brother Salmon-Tail, | are taken to the
cedar-bark cave. The mother of twins does not keep their cradles. |
If the woman expects another child, | the Indians are careful not to
make the cradle before || the child is born, for often the child will be 50
dead when it is born; | therefore the cradle is made after the child
is born. | When the child is born, | they make the cradle at once.
Then | the child and his parents go straight back to the old ways.
There are none of the customs that are being observed with twins, ||
and with their parents, and the | child of the mother who had given 55

yikwīlemē begwānema: "Dzāxūns, qāst, mēmēntētēla," lāxa
bēx^uk[!]lōdeqēla, qaxs hē[!]maē lēgēms lāxēs g[!]ax[!]īdaasē āwīna- 35
gwisasa dzāxūnē. Wā, lā dōx[!]wīdxa [!]nemōkwē yikwīlemē L[!]l[!]L[!]E-
yadza[!]ya wā, la lēx[!]ēdes Māmenleyēga lāq. Wā, g[!]il[!]mēsē g[!]ayōla
yikwīlemē lāxa dzā[!]wūnē laē lēx[!]ēdayuwē Ex[!]ts[!]lemg[!]īyōga lāxa
ts[!]lāts[!]ladagemē yikwīlema. Wā, lā lēx[!]ēdayuwē [!]nemg[!]ēyē lāxa
bābagumē. Wā, hē[!]mis lēgēmsa g[!]ayōlē yikwīlemē g[!]ing[!]inānem 40
laxa mēlēk[!]ē Yāyaxūyiga yixs ts[!]lāts[!]ladagamaē. Wā, hē[!]mis lēx-
ēdayowē Hayaleyē lāxa bābagumē.

Wā, la[!]mēsen ēt[!]lēde lē gwagwēx[!]sālal lāxa ts[!]ēdāqē, yix ābēmpas
Ts[!]lāsna[!]yē, yixs ts[!]lā[!]yāsa yikwīlemē L[!]l[!]L[!]EL[!]Eyadza[!]ya, yixs lē[!]maa-
qōs q[!]lālaqēxs lē[!]maē lāyowēda mālexla qēqexeg[!]eyowē xēxaāp[!]!asa 45
yikwīlemē L[!]l[!]L[!]EL[!]Eyadzēxs laē gwāl xaāpase[!]wē ts[!]lā[!]yāsē Ts[!]lāsna-
ēyē lāxa k[!]ādzek[!]waasē. Wā, laem k[!]leās la āxēlasō xaāp[!]!asa
yekwilayag[!]ōlē ts[!]ēdāqa. Wā, g[!]il[!]mēsē bewēx[!]wīd ēt[!]lēda, wā, hē-
menala[!]ma bāk[!]lumē aēk[!]ila g[!]eyōl xaāpēlaxa xaāp[!]!āxs k[!]lēs[!]maē
māyōl[!]īdēda ts[!]ēdāqē, qaxs q[!]lūnālaē lē[!]lālēda g[!]inānemaxs māyōlē- 50
maē. Wā, hē[!]mis lāg[!]īlas ā[!]lēm xaāpēlase[!]wēda xaāp[!]!āxs laē māyōl-
īdēda ts[!]ēdāqē. Wā, g[!]il[!]mēsē māyōl[!]īdēda ts[!]ēdāqasa g[!]ināne-
maxs laē hēx[!]īdaem xaāpēlase[!]wēda xaāp[!]lē. Wā, laem naqē[!]stēda
g[!]inānemē lē[!]wis g[!]ig[!]oālnōkwē. La[!]mē k[!]leās la āxālas yikwīlēnē-
x[!]dās lāxa hāyasek[!]āla. Wā, laemxaāwisē k[!]lēs la L[!]l[!]L[!]Eyadza[!]yē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medicine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōLEmas g'ínāNEMA, yīsa yikwīlayag'ōlē. Wā, la^{smē} g'ínāNEM-q'lālama yu gwēx'sa ɛNEMōk!wēdza^{syē}x g'ing'ínāNEMA.

Wā, lēx'a^{mēs} ōgūx'īduatsa g'ínāNEMaxs laē ēt'lēd yikwīlēs āBEMPē. Wā, la^{smē} Lōgades Hēx't!a^{syē} lāxēq. Wā, g'il^{smē} ēt'lēd yikwīlē
60 āBEMPasēxs laē gwāl hēlōg'ilaxa lāxat! ēt'lēd Hēx't!a^{syē} laas āEM g'ēxasē^{wē} xaāp'lās. Wā, la ēt'lēd xēxaapilase^{wē}da maEXLA qēqE-xeg'eyowē xēxaāp!a qa xēxaāp'lāsa lā ēt'lēd yikwī^{smē}LEM L!āL!EL!E-yadza^{syē} g'ing'ínāNEMA. Wā, la^{smē} āEM naqEMg'iltEWēx g'ālē gwēg'ilas qaēs g'ālē yikwī^{smē}LEMA L!āL!EL!EYadza^{syē}. Wā, g'il^{smē}
65 ēt'lēd māyō^{smē}lēs ts!ā^{syē}yāsa yikwī^{smē}LEMō, wā, laEMxaāwisē Lōgades Ts!āsna^{syē}. Wā, lawīslā gwāla gwāgwēx's^ālā lāxEN ɛnāxwa wāldemī^{lā}lā lāx māyō^{smē}lēna^{syē}asa ts!EDāqē.

1 **Cauterizing.**—Wā, hē^{smē}misa maēnas, yīxs laē aēk!a ts!ōxwasō^{smē} qas lā gēx^{smē}walī^{smē}LEMA qa ālak!alēs lem^{smē}x^{smē}wida. Wā, g'il^{smē}mēsē lem^{smē}x^{smē}widEXS lāē aēk!a k!ōx^{smē}smētse^{smē}wa qas lē g'its!oyo lāx g'il^{smē}dasasa yikwīlē ts!EDāqa. Wā, la^{smē}mē pēspats!āno^{smē}x^{smē}s. Wā, g'il^{smē}mēsē gwāla
5 laē āx^{smē}ēdōda yikwīlē ts!EDāqxa gūnē aēk!laakwē xūnkwa qas lēxat! g'its!ōts lāxa maēnats!ē g'il^{smē}dasā. Wā, la^{smē}mē ɛnāxwa q!ālē g'ōkū-lōtasa yikwīlē ts!EDāqEXS axēlaaxa maēnē. Wā, hē^{smē}misa x'ōBēdzowē pEGEDzowē kwa^{smē}x^{smē}ūba k!wa^{smē}x^{smē}lāwa. HēEM la g'its!āxa maēnats!ē ē g'il^{smē}dasaxa g'a gwālēg'a (*fig.*). Wā, g'il^{smē}mēsē ts!EX'ilē
10 ōk!wina^{smē}syasa BEGWāNEMē Lō^{smē}ma ts!EDāqē, laē lāxa yikwīlē ts!EDāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back: or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa^s lā x'ōpasōs. Wā, hēx'ēda^smēsōda yīkwilē ts!edāq x'āx^swīdxēs 11
maēnats!ē grīdasa qa^s ēpōdēxa grāyolē lāxa lē^smōkwē maēna. Wā,
hē^smisa q!ōyaakwē gūna. Wā, hē^smisēs x'ōbedzowē. Wā, la^smē
dālaqēxs laē lāx grōkwāsēs x'ōpasōlē. Wā, hēm q!ūnāla x'ōpasō-
wa āwagoḷa^syaqens lē^swūns hāq!ūbāyēx lē^swūns ēwānōlema- 15
ēyēx, yīxs ts!EX^sts!ālaēda begwānemē. Wāx'ī āwagoxlēqenōwēda
begwānemē lō^sma ts!edāqē lē x'ōx'apoxlentsōsa ēwax^ssōt!ena^sya-
sens xemōmowēg'a^syēx. Wāx'ē ts!ēnpela la maēmaltsema x'ōpa^syē
lāxens hānasxawa^syēx lōxs yāē lōx ēk!anā^syaxsens dzāmēx,
wāx'ī ts!EX^sts!āla lā ēwāx^ssanōlema^sya ēnāl^snemsgemē x'ōpa^sya 20
lōxs q!ūnālaē ēnemsgema x'ōpa^syē lāxens oxlāyēx lē^swūns āwāp!a-
ēyēx. Wā, yūemxat! q!ūnāla x'ōpase^swēda okwāx'a^syē.

Wā, grī^smēsē grāx k!wāgalilēda yīkwilē ts!edāqa laē āx^sēdxā
maēnē qa^s tsōtsets!endēq qa ālēs ām^sāyastā. Wā, āx^sēdxā
q!ōyaakwē gūna qa^s bē^sēdēq. Wā, lā gwēgūlqasa q!wēlkwē maēn 25
lāq. Wā, la āx^sēdxā x'ōbedzowē. Wā, lā dzōpstōtsa maēnqēlu
gūn lax kwāx^sba^syas. Wā, grī^smēsē qōt!astowa kwāx^sba^syasa
x'ōbayowaxs laē pax^salelōts lāxēs x'ōpasōlē. Wā, lā āx^sēdxā
k!wa^sxlāwē qa^s mēx^slendēs o^sba^syas. Wā, grī^smēsē x'īx^sēdēxs laē
tsēx^stōts lāxēs x'ōbayowē. Wā, grī^smēsē ēnemāla x'īx^sēdē ēwādze- 30
gasasa x'ōbayo laē lāqwalaxa yīkwilē ts!edāqsēs gēmxōlts!āna^syē

32 her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the
 35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has
 40 cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. |
 45 When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Künxūlayugwa, a | L!al.lasiqwāla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon;
 50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'!ēsēs lēgūLEla qaxs q!ūnālaē yawix'elilēda begwānemaxs laē leq!ūt!ēdēs L!ēsē. Wā, g'aem wāgwatsa x'ōbayowēg'a.¹ Wā, g'aēmēs 'wādzegats kwax'ba'fyasōg'a. Wā, g'ilēmēsē
 35 q!ūlx'ēdxs laē wēx'ēdxā x'ōbedzowē. Wā, āēmēsē la k!ūtālē gūna'fya maēnqela gūn. Wā, āēmēsa yīkwilē ts!edāq ts!emsgēmtsēs ts!emālx'ts!āna'fē lāq qa lābetēsa gūna'fē. Wā, g'ilēmēsē gwāla yīkwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxsa p!elxelasgēm qāēda 'nāl'nemsgēmē x'ōpēs. yīxs 'nāl'nemp!ēnaē mōsgēmē
 40 x'ōpa'fyas. Wā, la hālaqasō'sa mōxsa p!elxelasgēma.

Cripples.—Wā, laēmēsen g'wagwēx's'alal lāxa k'!ēse yīkwī'lem L!āl!eyadza'fya, yīxs q!ūnālaē mayōlēda ts!edāqasa k!ūxstō; wā, laem hēx'ēdaem 'nēk'ēda 'nāxwa begwānemqēxs L!āl!ayadza'fyaē. Wāx'a 'nemōkwē ts!edāq mayō'īdaa āxālaēda L!axsemē hē gwēx's
 45 lēgō lāx ōgwiwa'fya ts!āts!adagemē lāxg'a Tsāxisek', wā, laemxāē 'nēx'sōxs L!āl!ayadza'fyaē. Wāx'ēda māyōlemasa Gōts!axsemē wāk'alē hēk!ōltsīdza'fya bābagumē. Wā, laemxāē L!āl!ayadza'fya. Wāx'ē māyōlemas Künxūlayugwa L!āl!āsiq!waxsemēxa 'melk!ōtēma bābaguma. Wā, laemxāē L!āl!eyadza'fya. Wāx'ē
 50 māyōlemas Ayagaxa Gōts!axsemēxa q!ūt!ōsaēs māyōlemē bābaguma. Wā, hēēmēsa q!ūtās ōk!wina'fē lōxs q!ēx'uts!āna'fēxa g'āyolē lāx q!wāq!wax'ts!āna'fyas hēstaem g'wē'fyo L!āl!el!eyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all
the tribes follow the rules that they have || for twin-children, and 55
their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1
the twins is a boy, | (the mother) wraps it in cedar-bark and gives
it to her | near relative who is a seal-hunter, that the boy, one of the
twins, may become a seal-hunter. || Then the seal-hunter puts the 5
navel-string between | the prongs of his harpoon-shaft. It is tucked
in where the cross is shown.¹ | Sometimes they put the navel-string
at the end | of the seal-hunter's paddle. They | wrap kelpine over
it at the narrow part of the || hunter's paddle.² The navel-string of 10
the | boy is put under a wrapping of dried kelpine. | This is done
with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-
string under the deer-skin lashing of the || adz of a canoe-builder. 15
This is the navel-string right | where the cross is.³ Often they put
the navel-string into the neck-ring | of a canoe-maker or of a seal-
hunter. When they wish | the boy to be a song-leader when he

εYEN la gwāgwēx's'alasa. Wā, IEN εnāxwāEM dōqūlaqēxs laē 53
NEGELTEWĒEMq g'ayEMōlasas lēlqwālatēxēs gwēg'ilasē qaē lāxēs
gwēg'ilasē qaēda yikwīLEMē L'lāLELEyadza'ya. Wā, lāxāē g'īg'aōl- 55
nōkwē εwīlaEM NEGELTEWĒX aēk'ilasasa yikwīlē L'lāLELEyadza'ya.

Navel-string.—Wā, hē'misē g'īg'aōlnōkwas axēlaxa ts!ētsēyōx^uLa- 1
yas LōXS g'ilēmaē begwānema εnemōkwē lāx yikwīLEmas laē
q!ENēpsemtsa k'ādzekwē lāxa ts!EYōx^uLa'iyē qa's ts!EWēs lāxēs
māg'ilē lēLElālaxa ālēwinoxwē qa ālēwinoxwētsēs yikwīLEMē.
Wā, hēx'ida'ēsēda ālēwinoxwē la g'apōtsa ts!EYōx^uLa'iyē lāx āwā- 5
gawa'yas ōxLa'yas dzēgumasēs mastowēxa gayoyāla g'EBēL'EXa-
wa'yaatsa ts!EYōxLa'iyē.¹ Wā, lā εnāl'ENEMP!ena la pāq!EXawa'ya
ts!EYōx^uLa'iyax ōxawa'yasa ālēx^usa'yasa sēwayāsa ālēwinoxwē yix
lāg'ilas qENx^usa sanap!alē lāx ōxawa'yas² ālēx^usayo sēwayāsa ālēwi-
noxwasa g'ālē begwānema. Wā, la'mē qāqak'ina ts!EYōx^uLa'yasa 10
bābagumē lāx āwābā'yasa IEMōkwē sānap!āla, yixs εnāxwā'māc hē
gwēg'ilasēwē ts!EYōx^uLa'yasa yikwīLEMē LE'wa k'lēsē yikwīLEma.

Wāx'ē εnēx'sō' qa's Lēq!ēnoxwēla bābagumē qa's lē g'īp!āLElō-
dayowēs ts!EYōx^uLa'iyē lāx āwābā'yas yīLEMē k'lilx'ēwax^usa k'līm-
layāsa Lēq!ēnoxwaxa xwāk'lūna. HēEM ts!EYōx^uLa'iyē NEQōstā- 15
wasa gayoyāla. Wā, la q!ūnāla tēx'wūnā'ya ts!EYō^uLa'yaxa qENx-
wa'yasa Lēq!ēnoxwē lō'ema ālēwinoxwē. Wā, g'il'ēsē wālagēla qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the navel-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa^s nāgadēs qō q'lūlyax^swīdīlō laē āx^sētse^swē t!emya-
 yāsa nāgadē qa^s selbentse^swēsa lēkwē selema. Wā, k'wābeta-
 20 ^smēsē sela^sya, yīxs ^snal^snemp!enaē yūdux^sden lāxens q'wāq'wax-
 ts!āna^syēx yix ^swālabedasasa sela^syē. Wā, g'il^smēsē gwālexs laē
 k'lōx^sūtse^swēda ts!eyōx^slā^syē qa^s wīgwīlemē lāxa sela^syē lāx
 lēx^sba^syasa nāxsa^sya^sē t!emyayā. Wā, lā k'lax^swītse^swēda k'wa^sx-
 lāwē qa lēx^senēs. Wā, la dēgwēg'ints lāxa ts!eyōx^slā^sye lāx
 25 tek'elaēna^syasa lēx^sena k'wa^sxlāwa qaxs ^snēk'acē qa ālēs elāla.
 Wā, g'il^smēsē gwāl dēqwaqēxs laē k'limtōdex ōxtā^syasa k'wa^sxlāwē
 qa ālēs ^snemabāla lō^s ōba^syasa t!emyayowē.

Wā, g'^smēs ^snemx^sidāla gwēg'ilasg'ada yīxs k'wats!ōyāēxa bāba-
 gumē lāxa me^snats!ē. Wā, lā āxk'lālasē^swēda nāgadē qa mex'elēxa
 30 me^snats!āxs denxelaē k'lēs hāsela. Wā, lāxaē k'lēs ēāltsilaxs
 mex'elaaxa me^snats!ē. Wā, la mōp!ena hē gwēx^sitse^swēda bāba-
 gumē.

Wāx^sē ^snēx^ssō^s qa^s yālnēk!wēnoxwēxa k'lōtela lē^swa plā^syē,
 wā, la qenxōdayowēda ts!eyōx^slā^syē lāxa yālnēk!wēnox^s begwā-
 35 nemxa ^snāxwa k'lōk'lūtela. Wā, hēmxaāwisē gwālaxa lōq!wē-
 noxwaxa plā^syē, laemxaē qenxālaxa ts!eyōx^slā^syē. Wā, lā ^snā-
 xwaxm lāyowa ts!eyōx^slā^syasa bābagumē lāxa ^snāxwa ēēaxelaē-
 nox^s bēbegwānem qa lās qēqenxā lāq.

Wā, lāxaē hēm gwēg'ilase^swē ts!eyōx^slā^syasa ts!āts!adagemē,
 40 yīxs mālaē lālālasas gwēg'ilasaxa ts!eyōx^slā^syas, yīxs qex'ts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maämtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'mäxüyälidzē. The chief hās for his princess ||
K'!ēdēlēlak^u. The name K'!ēdēlēlak^u of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'!ēdēl, "sitting still in the house"). The word k'!ēdēl has two
meanings. | She does not move while she is sitting there, her knees

'yaasa k'!et!ēnoxwaxa lē'wa'ēyē Lē'wa L'ābatilaēnoxwē ts!ēdāqa. 41
Wā, lā qenxālaxa ts!ēyōx^ulā'ēyasa ts!āts!adagemēxa t!ēlts!ēno-
xwaxa k'!āwasē Lē'wa xwāl!ēnoxwaxa k'!ōtēla Lē'wa Lāwēnoxwaxa
'nāxwa ts!ōts!ēk!wēmāsa qa hō'emaliltsa ts!āts!adagemāq qō q!ūl-
yax'ēwidlō. Wā, hē'mīsēxs wāgēlaē qa's yē'winoxwēs qō q!ūlya- 45
x'ēwidlō, yīxa ts!āts!adagemē lō'ma bābagumē. Wā, la'emxāē lā
qex'sīdza'ēyax ts!ēyōx^ulā'ēyasa ts!āts!adagemāsa yē'winoxwē ts!ē-
dāqa. Wā, g'il'mēsē xūlēq!wēnoxwa yē'winoxwē ts!ēdāqa laē
qex'ts!āna'ēyax ts!ēyōx^ulā'ēyē lāx hēk'!ōlts!āna'ēya. Wā, hēem
lāg'ilas hē g'wālē qa xūlēqūlēsas ts!āts!adagemāxs laē yē'winoxwa. 50
Wā, lāxaa hēem g'wēg'ilasē'wē ts!ēyōx^ulā'ēyasa bābagumē, yīxs
laaxat! qex'ts!ānēsa yē'winoxwē hāmats!a qa yē'winoxwēLES qō
q!ūlyax'ēwidlō yīxa bābagumē. Wā, la'em g'wāla.

MATURITY

Hē'maē k'!ēdēlasa ālak!āla g'īgāmēsa 'ne'mēmōtasa Maämta- 1
g'ila, wā, hēem xāmagemālatsa 'naxwa 'nāl'ne'mēmāsa 'nāxwa
lēlqwālala'ēyasa loxāla, laxen wāldēm'g'in lāx'dēk' gwāgwēx's'āl-
lāqēxs g'īgadaas 'mäxüyälidzē. Wā, lēda g'īgāma'ēyē k'!ēdades
K'!ēdēlēlak^u. Wā, hēem g'āg'ilēlats K'!ēdēlēlak^u la k'!ēdēltsēs 5
ōmpaxs g'ālaē ēxentlēda, yīxs g'ālaē lāts!āgralil lāxēs k'!ēde'lats!ē
ēxendats!ā. Wā, la'mē k'!ēdēl lāq. Ma'lē g'wēbalaasasa
k'!ēdēlē. Wā, la'mē āem seldēlēxs k'!wāēlaē tesalēs ōkwā'a'ēyē

pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

lāxēs dzēdzamē. Wā, la^{mē} k'!ēdēlē. Wā, hē^{mēsē}s xa^{lā} hām^x!ēda,
 10 wā, lā mō^{xwē}dālēda k'!ōbēkwē xa^{māsa} āxts!āx hā^{maats!}āsa k'!ē-
 dēlē. Wā, hē^{mēsa} hōlālē L!^{ēna} qa ts!^{ēbatsēsa} mō^{xwē}dālā ān-
 ē^{māyastōs} k'!ōpē xa^{māsē}. Wā, g!^{il^{mēsē}} gwā^{alts!}lāxs laēda aē-
 xentsēla ts!^{ēdāq}, yixs q!^{ūnālaē} pāxāla dag!^{ililaxa} hā^{maats!}ē qa^s
 15 lā k'!āgēmlilas lāxa k'!ēdēlē. Wā, ā^{mēsē} dōqwalēda k'!ēdēlaxa hā-
 maats!^{lāxs} laē k'!āgēmalileq. Wā, lā tsē^x!ēdēda aēxentsēla ts!^ē-
 dāqxa ēwāpē qa^s lās lāxa ēxenta k'!ēdēla. Wā, lā ā^{xk'}!ālēda aēx-
 entsēla pāxāla ts!^{ēdāqxa} k'!ēdēlē qa ā^x!ēdēsēxēs nāgayowē xā^x!ēn
 g!^{āyōl} lāx p!^{ēlemasa} kwēkwē. Wā, lā L!^{enxstents} āpsba^{yasēs}
 nāgayowē lāxa ēwāpē lāx hē^{nēmasa} aēxentsēla pāxāla ts!^{ēdāq}
 20 dālaxa ēwābets!^{lāla}. Wā, lā yāq!^{ēgra!}lēda aēxentsēla ts!^{ēdāq}q.
 Wā, lā ē^{nēka}: "Wāg!^{illag'a} nax^{ēdlex}. Qwala hāyā^{xseq!}laxs laaqōs
 niētq!^{ēdzentsōx} ōba^{yasōs} nāgayowaqōs qa^s t!^{ōgūxstēlōs} k'!ēdēl.
 Wā, hē^{mīs} qa^s k'!ēsaōs āwāwaemk'a nekwaaqōsaxa mōsgemstowē
 ēwāpaxēs nex^{wētse!}wōs qa^s k'!ēsēlōs pen!^{lēs!}lōl, k'!ēdēl," ē^{nēx}-
 25 !ēlaē. Wā, laem hāmbendēda ēxenta k'!ēdēlxēs xā^x!ēnē nāgayowa.
 Wā, la^{mē} hālselaem ā^x!ēdē semsas laē hāmbendex ōba^{yasēs}
 xā^x!ēnē nāgayowa. Wā, lā hālselaem k'!ūmtaq. Wā, la^{mē} mōp!^ē-
 naem nex^{wēdx} ēwāpaxs laē gwāla qaxs dōqwala^{maēda} aēx-
 entsēla pāxāla ts!^{ēdāqa}, qa k'!ēsēs nānagōlost!^{ēqaxa} ēwāpē. Wā,

much water. || After she has finished drinking water, she takes the 30
 broken pieces of dried salmon, | dips them into the oil which is in the
 small oil-dish, and puts them | into her mouth. She chews very
 slowly, and she continues | doing this while she is eating the broken
 dried salmon. As soon as she has swallowed her food four times, |
 she stops eating, and immediately || the attendant takes her dish and 35
 oil-dish and | puts them away. She draws water for the princess to
 drink after eating; for | the various kinds of straps are put around the
 body of the princess, | who wears a hat with a tassel, and abalone
 shells tied to the | outside of the hat and abalone shells are sewed
 to her blanket. || This is called "the abalone-blanket of the maturing 40
 princess," | and her hat is called "the abalone-hat of the maturing
 princess." | If her father owns a copper, the expensive copper stands |
 at the right side of the maturing princess. The copper is placed
 there | that the princess may easily get coppers to carry on her back
 to her || future husband. She continues sitting in the house for | a 45
 month. This is called *haqâdzâ'ilil* ("flat things meeting inside of the
 house"). | She washes four times every fourth day. | Then the
 straps are taken off her body, and it is called "taking the straps off
 the body of | the maturing girl." Then the eyebrows are pulled out
 by the || attendant shaman-woman, and she cuts off | her hair. Then 50

g'ilémēsē gwāl nāqaxa ēwāpē, laē dāx'īdxa k'lobekwē xa'māsa qa's 30
 ts!ep!ēdēs lāxa L!ēna q!ōts!āxa āma'yē ts!ebats!ā qa's ts!eq!ēsēs
 lāxēs semsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem
 gwēg'ilaxs hāmapaaxa k'lobek' xa'māsa. Wā, g'ilémēsē mōp!ēna
 nex'wēd lāxēs hāma'yaxs laē gwāl hā'māpa. Wā, hēx'īda'mēsa
 aēxentsēla ts!edāq āx'ēdex hāmaats!ās LE'wa ts!ebats!ē qa's lā 35
 g'ēxaq. Wā, lā tsēx'īdxa ēwāpē qa nāgēg'ēsā ēxenta k'!ēdēla lāxēs
 laēna'yē ēwī'laem qēqex'ālalelē qex'ēdēmasa ēxenta k'!ēdēla LE'wis
 qwāLEXlāla LETemla. Wā, la'mē q!ēnq!ēnālēda ēx'ts!emē lāx
 ōsgema'yas LETemlas. Wā, laxaē q!ēnq!ēnālēda ēx'ts!emē lāx ne-
 x'ūna'yas. Wā, hēem lēgades ēxendēm k'!ēn ēx'ts!emāla nex'ū- 40
 na'yē. Wā, hēmisē LETemlas yixs lēgadaas ēxenteml ēx'ts!emāla
 LETeml. Wā, g'ilémēsē ōmpas āxnōgwatsa L!āqwa, laē lāēla q!ēyō-
 xwē L!āqwa lāx hēlk'!ōdenōLEMalilasa ēxenta k'!ēdēla, yix lāg'ilas
 hē gwaēla L!āqwa qa hōLEMalēsa k'!ēdēlaxēs L!āqwēg'ILA lāxēs
 lā'wūnemla. Wā, la'mē lālaa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45
 lāxēs ēt!ēdex'demla ēxental. Hēem lēgades haqâdzâ'ililxa ēxen-
 tāxs laē mōp!ēna kwāsa lāxa maēmop!ēn'wa'sē. Wā, laem ēwī'la
 lawōyowē qēqex'ēdēmas laxēq. Wā, hēem lēgades qwēlēt!ēdex
 qēqex'ēlāsa ēxenta. Wā, la'mē k'lūlx'ētse'wē aenasa ēxenta k'!ē-
 dēl yīsa aēxentsēla ts!edāq pāxāla. Wā, hēemxaāwis k'!ebeltsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se^éyās x'ōmsas. Wā, la^émē gwāl lāxēq. Wā, la^émē āx^édēda aēxentsēla ts!edāqxa qEX'IDEMAS lE^éwa k!waxlāwēsō^é k'ādZEX^usa ēXENTAX'dē k'lēdēla qa^és lā lāxa āl'lē qa^és ālāx ēk'ēTELĀ L!EMq!a. Wā, g'il^émēsē q!āqēxs laē qEX'it!ēDES qEX'IDEMX'dāsa ēXENTA lāq.
55 Wā, g'il^émēsē gwāla laē āx^édxa k!waxlāwēsē^éwē k'ādZekwa qa^és lās laxa k'ādZeklwaasē. Wā, lawēsLē gwāl lāxēq.

K'ĀLĀSA

1 La^éMEN gwāgwēx's^éālal lāx gwēg'j^élasasa Kwāg'ulaxa ts!āts!EX'itē begwāNEM lō^émēda ts!edāqē. Wā, hēEM āx^éētsowēda k'ālāsaats!ē, yīxa g'ildeg'a g'ildasaxa ^éNEMASgEMg'ig'a lE^éwa ^éwāsgEMXSDAASASA begwāNEMē ts!āts!EX'ita, yīxs ma^élp!ENK'ustāē lāXENS q!wāq!wax'-
5 ts!āna^éyēx yīx ^éwālasgEMASASA k'ālāsaats!ē. Wā, g'il^émēsē gwāla laē āx^éētse^éwēda k'lēsē q!lēNEM t!ēsEMA, yīxs lE^émaē q!lēNEMXS ma^él-tSEMāg'iyowaē qa^és XEXLANOWē lāxa lEgwīlasa g'ōkwē. Wā, g'il^émēsē ^éwilx'lāLAXS laē āx^éētse^éwēda ^éwālasē lEXA^éya qa^és lā lENTS!ēSA begwāNEMē lāxa L!EMa^éISAXA x'āts!āēsē dāLAXA ^éwālasē lEXA^éya.
10 Wā, g'il^émēsē lāg'aa lāxa L!ESL!EK^u laē k!ūlx^éīDEQ qa^és lEXTS!ālēs lāxa lEXA^éyē. Wā, g'il^émēsē qōt!a lEXA^éYASēXA L!ESL!EK^u laē ōXLE-laxa L!EGWATS!ē lEXA^éya qa^és lā ōXLōSDēSElaq qa^és lā hāNōLILAS lāxa k'ālāsaats!ē. Wā, lā āx^édxa dēDEXūtā^éyēXA q!lēNEMē qa^és g'āXē āx^éālILAS lax māg'INWALILAS k'ālāsaats!ē. Wā, lā āx^édxa L!ESL!E-
15 kwē qa^és lEX^éāLTS!ōDēSA waōkwē lāxa ōXLēLTS!āWASA k'ālāsaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^εme!xts!āwēsa L!ESL!EKwē lāqxa mōdenē lāxENS q!wāq!wax'ts!ā- 16
 na^εyēx, yix wāgwasasa L!ESL!EKwē lāx ōxlē!ts!āwasa k!lālasaats!ē.
 Wā, lā āx^εēdxā k!līplālaa qa^εs k!līplēdēs lāxa x'ixSEMāla t!ēSEM
 qa^εs k!līp!EQēs lāxa L!ESL!EKwē. Wā, lā ha^εnā!tsa waōkwē x'ix'EX-
 SEMāla t!ēSEma laqēxs k!lēsaē memk'ā!axa t!ēSEMē. Wā, g'il- 20
^εmēsē ^εwi^εlaxa x'ix'EXSEMāla t!ēSEMxs laē lEXayentsa waōkwē
 L!ESL!EK^u lāqxa mōdenē lāxENS q!wāq!wax'ts!āna^εyēx yix wāgwasas.
 Wā, lā āx^εēdxā dēDEXwatā^εyē qa^εs LEXwayendālēs lāxa L!ESL!EKwē.
 Wā, g'il^εmēsē q!lēNEMA dēDEXūtā^εyaxs laē āx^εēdxā p!Elxa^εma L^εwa
^εwāpē. Wā, lā tsādZELEYintsā ^εwāpē lāxa k!lālasela. Wā, g'il- 25
^εmēsē gwāl tsāsaxs laē LEPEYintsā p!Elxa^εma lāq. Wā, lā xānalēda
 begwāNEMaxs laē NELEYindxa la k!lā!ela. Wā, lā āx^εēts^εwēda
 p!ElxELasgemē qa^εs nāSEYindayowē lāq. Wā, la^εmē lēx'aem la nēlalē
 x'ōmsas. Wā, hēx'sā^εmēs gwēts!ā lāxa k!lālasaats!ē lālaa laqēxs
 k!lē^εmaē wūDEX^εidēda t!ēSEM, yixs ^εnāl^εnemp!ēnaē lūg'aa lāxa 30
 neqālēda ts!lā!ts!EX'itē begwāNEM kūlgēxa k!lālaselāq, yixs hē!ē!ā!ē
 ts!Elqwalāēna^εyasa k!lālaselāq wāx'ē ts!ts!Elxkūna lā k!lē^ε bēba-
 k!wēma. Wā, hē^εmis āem la xwēlax^εū!ts!ēwatsa ts!lā!ts!EX'itē be-
 gwāNEM. Wā, āxwūqālase^εwēda waōkwē ts!Elqwa t!ēSEma, qa hēl-
^εālēs ts!Elqwalāēna^εyas. Wā, g'il^εmēsē gwāl laē xwēlaqa kūlqāq. 35
 Wā, laem ā!ēEM lā!ts!āwēda ts!lā!ts!EX'itē begwāNEM lāxa k!lālaselāq
 yixs laē wūDEX^εidē gōsās ōk!wina^εyas. Wā, la^εmē xwanālē ōk!wi-
 na^εyas qaēxs laē k!ēnaēsa. Wā, la^εmē kwās'ida qa lāwāyēsa dēx^u-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p!āla lāx ōk!wina^εyas. Wā, g'il^εmēsē gwāl dēg'itaxēs ōk!wina^εyē
 40 laē āx^εēdxa dzek!wisē qa^εs q!ēlsēt!ēdēs laxēs ōk!wina^εyē. Wā, g'il-
 εmēsē gwāla laē āx^εēdxa q!ōyaakwē k'ādzek^u qa^εs dēg'itēs lāxēs
 ōk!wina^εyē qa lāwāyēsa dzēk!wisē, yix lāg'ilas hāyalomāla q!ēlsētasa
 dzēk!wisē lāxēs ōk!wina^εyaxs k'!ēs^εmaē lēm^εx^εūnx^εīda yixs hē^εmaē
 ālēs pōsē ōk!wina^εyas qaxs gwaq!ēlaa l!ēm^εx^εēdēs l!ēsē qa^εlaxs
 45 lōmaē ts!EX'ila^εlaē l!ēsasa ts!ālts!EX'itē begwānēmxa lēnsasēs
 k'!ālasax^εdem yixs k'!ēsāē q!ēlsēt!ētsa dzēk!wisē lāxēs ōk!wina^εyē
 qaxs āla^εmaē la l!ēm^εx^εwidē l!ēsas. Wā, lā^εlaē ālak!āla ts!EX'ila.
 Wā, lā^εlaē hēwāxa l!ēm^εx^εīdē l!ēsasa begwānēmmaxs hēx^εīdaē q!ēlsē-
 t!ētsa dzēk!wisē lāxēs ōk!wina^εyaxs k'!ēs^εmaē lēm^εx^εūnx^εīda. Wā,
 50 laem gwāl lāxa εNEMX^εīdāla gwōg'ilasxa k'!ālasa.

Wā, g'a^εmēs εNEMX^εīdāla gwōg'ilatsa k'!ālasa yixs g'il^εmaē lālts!ā
 lāxēs k'!ālasaasē, laē ts!ōx^εwit!ētsa wūda^εsta εwāpa. Wā, g'il^εmēsē
 gwāla laē dēg'itasa q!ōyaakwē k'ādzekwa. Wā, lēda ōgū^εla begwā-
 nēm āx^εēdxa k'!ōL!a dē^εna qa^εs āxstendēs lāxa εwāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āx^εēdxa l!ōp!Ek'asa āxsolē qa^εs g'ēxēsa l!ōp!Ek'asa
 āxsolē lāxa k'!ōL!a dē^εnaxa āxstalilē lāx εwābets!āwē lāxa lōq!wa.
 Wā, g'il^εmēsē nēx^εwidēda εwāpē εwābets!āsa lōq!wē laēda ts!ālts!E-
 x'itē begwānēm xōsīt!ētsa āxsolē^εstāla εwāpa lāxēs ōk!wina^εyē, yixs
 laē gwāl k'!ālasa. Wā, g'il^εmēsē εnāxwa la k'lūnqē ōk!wina^εyas yisa
 60 āxsolē^εstala εwāpa laē ā^εma ts!ālts!EX'itē begwānēm seltāla k'!wāēla

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1.
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lɛmɪχ^εwidēsēs ōk!wina^εyē. Wä, g'il^εmēsē lɛmɪχ^εwidē ōk!wina^εyas 61
 laasa ōgū^εla^εmē begwānɛm ǎx^εēdxa dzēk!wisē qa^εs q!Elsēt!ēdēs lāx
 ōk!wina^εyas ts!āts!EX!ītē begwānɛma. Wä, g'il^εmēsē hamɛlx^εɛnxa
 dzēk!wēsaxs laē ǎx^εētse^εwēda q!ōyaakwē k'ādzek^u qa^εs dēg'it!ēda-
 yowē lāx ōk!wina^εyas qa lawāyēsa dzēk!wisē. Wä, laem gwāl lāxēq', 65
 nāxwa^εmaēda Kwākwak^εwakwē petasa k'lālasa lāx ^εwāxsgɛma-
 gwasasa^εnāxwa lēlqwālala^εya. Wä, lā q!ūnāla hēx^εida^εɛm ɛx^εidēda
 ts!āts!EX!ītē begwānɛma. Wä, hēt!a hōlala k'lēsē ɛx^εidēda ts!āts-
 ts!EX!ītē begwānɛm lɛ^εwa ts!ēdaqē. Wä, laem lāba.

DEATH

Wä, hē^εmaaxs la^εe wā'wik!ɛgēda lā^εwina^εyē xūnō'kwa; wä, la 1
 g'ī'g'aōlnōkwas hē'mɛnalaem ha'wāx^εɛlaxa ha'yalilagasē qa k'lē'sēs
 a^εwā'lila lā'xēs lā'lōl!aēna^εyasēx xūnō'kwas. "Wä, la^εmē'sɛn
 ā'yaltsg'ada gwēlgwā'lag'asg'ɛn xūnō'kwīk' lōl k!wā'x'Lālā,'" nē'
 k'ixs la^εe axlɛ'ntsa gwēlgwā'lasa qɛ'lgwīlē lā'xa lɛgwī'lē. 5

La^εm'lāē halā'qē g'ī'g'aōlnōkwas qɛ'lgwīlaxa k!wā'x'Lāla qa
 hawā'x^εɛlāsēxa bɛx^εunā^εyas gā'gɛmpasa qɛ'lgwīlē qa k'lēs^εma-
^εwī'slēs lā'lēlaqɛlaxēs ts!ō'x^εlɛma. Wä, la ɛ't!ēdē g'ī'g'aōlnōkwas
 qɛ'lgwīlē ax^εɛ'dxa mō'x^εwīdāla hē^εma^εya,—yī'xa xa^εmā'sē g'ā'la.
 Wä, la k'lō'p!ēdɛq qa^εs mō'x^εs^εɛndɛq. Wä, la^εmē's gwā'lila, wä, 10
 la ɛ't!ēd ǎx^εɛ'dxa t!EX^usō'sē qa^εs k'lō'x^εsɛmdālɛxa mo'sgɛmē

13 when that is ready, they take dried berry-cakes and | break them
 into four pieces. And when that is ready, they | take viburnum-
 15 berries, four spoonfuls. When all this || is ready, the father of the
 one who is lying sick in bed takes the dry salmon and | throws the
 pieces into the fire, one by one. And the | mother of the one who
 lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
 child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
 20 foil roots; he || takes one (root) and dips it into the oil. And |
 the mother of the one who lies sick in bed says again, "O Sitting-
 on-Fire! go on, and pray to the | spirits, that they may have mercy
 on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
 25 into oil, and throws it into the fire. Then he himself says, || "O
 Sitting-on-Fire! now do have mercy on me, and | keep alive my child
 here, Sitting-on-Fire! Have mercy | and press back my child here,
 spirit, and I will take care of this, | supernatural one, that I may still
 have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
 then | he takes one of the spoonfuls of viburnum-berries, and three
 times he aims at | the fire of the house. The fourth time he pours
 them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wä, lae'm gwā'lila. Wä, la ē't!ēd äx'ē'dxa t!ēqa' qa's
 k'lo'p!ēdēq qa's mō'x'us'ēndēq. Wä, lae'm gwā'lila. Wä, la ē't!ēd
 äx'ē'dxa t!ē'sē mowō'xla k'ā'ts!ēnāqa. Wä, lae'm 'nā'xwa
 15 gwā'lila. Wä, la äx'ē'dē o'mpasa qe'lgwilaxa xafmā'sē qa's
 'nā'f'ne'mē'mk'ē ts!exlā'laq lā'xa legwī'lē. Wä, la 'nē'k'ē
 äbe'mpasa qe'lgwilē: "Wä, k!wāx'lālā', wē'k'asqō lae'ms dā'da-
 ē'mewilxen xūnō'kwaqen, k!wāx'lalai'!"

Wä, la ē't!ēdē o'mpasa qe'lgwilē äx'ē'dxa t!ex'sō'sē, qa's dā'x'ēi-
 20 dēxa 'ne'mē qas ts!ep!ē'dēs lā'xa l!ē'na. Wä, la ē't!ēd 'nē'k'ē
 äbe'mpasa qe'lgwilē: "Wä, k!wāx'lalai', wē'g'il la hawā'x'ēlaxa
 ha'āyalilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik,'" 'nē'k'ē.

Wä, la ē't!ēdē o'mpas äx'ē'dxa 'ne'mē la'xa t!ēqa' qa's ts!ep!ē'dēs
 lā'xa l!ē'na. Wä, la ts!exle'nts. Wä, la q!ulē'x's'em 'nē'k'a:
 25 "Wē'k'asla k!wāx'lalai', lae'ms wē'g'il g'ā'xen qa's wā'x'ēdaōs qa
 q!lā'lag'iltsg'in xūnō'kwik, k!wāx'lalai'! Lae'ms wāxl lā'la-
 gwalāqaltsg'in xūnō'kwik, hayā'ilagasai' qa nōgwa'mē aā'xsilaqek,
 'na'walakwai', qa nō'gwa'ma'wislēs xwā'yen'xsilaqek, g'il'gildō-
 kwilai'."

30 Wä, la 'wī'lēda t!ēqa' lā'x'lāla lā'xa legwī'lē. Wä, la ē't!ēd
 äx'ē'dxa 'nemē'xla k'ā'ts!ēnaq t!ē'sa qas yō'dux'p!ēnē nō'x'nō-
 kwas lā'xa legwī'lē. Wä, la mō'p!ēnaxs la'ē gūxle'nts. Wä, la
 'nē'k'a: "Wē'k'as, k!wāx'lalai', lae'ms hawā'x'ēlaxa hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa^εya qa wā'g'iltse wāxl wā's^εidlenu^εx^u lōgūm ge-
ne'mk'. Wā, lae'ms hawā'x^εelalex q!wē'q!ūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik'. Wāg'il la wa'x lāl
ha'yalēk'!āleq ^εna'walakwa. Wa," ^εne'k'ēda o'mpē lā'xa k!wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk'!ā'lase^εwēda pā'xala qa^s q!ā'p!altōlilēxs la'ē gwā'lē
g'ī'g'aōlnukwē lax'lā'lasa gwēlgwā'lāsa qe'lgwilē ^εwa mō'x^εwī- 40
dāla hē'^εma^εya. Wā, hē'x^εida^εnēsa pā'xala la qā's^εida lā'xa ā'l'ē.
Wā, lae'm^εlaē lāl bā'bak^εwal ^εwa ^εna'walakwāmasaq. Wā, la
āxse^εwēda qe'lgwilē qa o'gwaqēs q!ā'p!altōlilēxs la'ē mē'x^εēdxa
gā'nulē qa wā'ldemlasa ha'yahilagasesens ā'lagawa^εya lō^εma
k!wā'x'lāla. Wā, la o'gwaqa^εmē g'ī'g'aōlnukwas q!ā'p!altōlilēxs 45
la'ē mē'x^εēdxa la gā'nul'ida qaxs le^εma'ē ^εnā'xwa^εma g'ī'g'aōlu-
kwa ^εwa qe'lgwilē ^εnemā'x'is^εem ^εwa ^εwā'lasē pā'xala, qaxs
hē'^εmaē lā'x'lālasa gwēlgwā'la ^εwa hē'^εma^εyē lā'xa lēgwī'lē.

Wā, lae'mē mē'x^εēda. Wā, lae'mx'dē āx^εō'tse^εwēda g'ā'yolē lā'xa
qe'lgwilē qa lās ā'xē^εlax^us. Wā, g'ī'l^εmēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x^εwalilaq lā'xēs oxtā^εlilāsēs kū'lē'lasē. Wā, g'ī'l^εmēsē g'āx nā'-
^εnakwēda pā'xala, wā, lē kū'l^εx^εid lā'xēs kū'lē'lasē. Wā, hē'mē-
nala^εmēsē g'ī'g'aēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.
Wā, g'ī'l^εmēsē mē'xelaxa qe'lgwilē da^εlē'la, yixs mē'xaē; wā, lae'm
q!ā'lēlaqēxs k'lē'sēlē wā'lal. Wā, g'ī'l^εmēsē mē'xelaq lā'lix^ε- 55

- 56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |
65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

- As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

- 56 mālxēs se⁵ya', la q!⁵lā'LEla⁵ma pāxa'lāqēxs le⁵lē'la qe'lgwilē. Wā, hē'⁵maaxs mē'xelaq da⁵le'laa; wā, hē'⁵x'ida⁵mēsēda pāxa'la yā'laqwa qa⁵s lā lā'xa ā'Llē. Wā, lae'm lāl ā'lā'la xa bex⁵ūnā'⁵yasa qe'lgwilē qa⁵s g'ā'xē āx⁵ā'LElōts lāq. Wā, hē'⁵x'ida⁵mēs ē'x'īdē
60 nā'qa⁵yas g'ī'g'aōlnōkwasa qe'lgwilē qaxs la'ē wu⁵lā'x⁵alelaqēxs yā'laqūlaēda pā'xala. Wā, g'ī'l⁵mēsē k'lēs wu⁵le'lāq yā'laq!wāla; wā, lae'm q!⁵lā'LElaqēxs le⁵ma'ē mē'xelēda pā'xalāqēxs lā'lēx'imā-laaxēs se⁵ya'. Wā, lae'm hēwā'xa yā'laqwa lā'xēq.

- Wā, lae'mē ēnā'x'īdxa gaā'la. Wā, lae'mē ēyā'x'se⁵mē nā'qa⁵yasa
65 g'ī'g'aōlnōkwasa qe'lgwilē qaxs le⁵ma'ē q!⁵lā'LElaqēxs le⁵ma'ē lē⁵lēs xūnō'x⁵dē. Wā, lae'mē hā'ēlabala la wāl'lē'mas'īdēda qe'lgwilē. Wā, lae'm⁵laē g'ī'g'aōlnōkwās āx⁵ē'dxa ēnā'xwa ēk' hē'⁵maōmas lē⁵wa ē'k'ē gwē'lgwāla qaē's qe'lgwilē wā'wane⁵ma.

- Wā, g'ī'l⁵mēsē lē'ē'lsēda qe'lgwildē; wā, la hē'⁵x'ida⁵mē g'ī'g'a-
70 ōlno⁵x⁵dās āx⁵ē'dxa ē'k'ē gwē'lgwāla qa⁵s q!⁵lō'xts'ōdēs lā'xa qe'l-gwildē. Wā, g'ī'l⁵mēsē gwā'lēda g'ī'g'aōlnō⁵x⁵dē, la'ē mō'p'lena kwā's-⁵sīdēda ābē'mpaxēs xūnō'x⁵dē. Wā, la ēnē'k'exs g'ā'laē kwā's'īda: "K'lēsLES melē'ēxlāl g'ā'xen." Wā, la x'ī'lp'ēda qa⁵s ē't'lēdē kwā's'īdeq. Wā, la ēnē'k'exs la'ē kwā's'īdeq: "K'lēsLES ē'dgem-
75 g'ililōl." Wā, la ē't'lēd x'ī'lp'ēda qa⁵s ē't'lēdē kwā's'īdeq. Wā, la ēnē'k'exs la'ē kwā's'īdeq; "Ā'emlts hē'gēmlēsōl." Wā, la ē't'lēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes[on the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā'sīdeq. Wā, la ēnē'k'a: "Ā'emlts dā'da'mowil g'ā'xēn lō'gwa 77
ā'sek," ēnē'x'laēxs la'ē bās.

Wā, laē'm āx'ē'tsōsa ā'l'ōgū'la begwā'nem lā'xēq qa's lā lā'x'-
sō'yō lā'xa k'ex'sa'wā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wā, hē'- 80
ēms la lā'ts'ōdaasxa wā'nemx'dē lā'xēs deg'aa'ts'lē. Wā, la'ēmē
wūnē'mt!ētsē'wa. Wā, g'ī'l'ēmēsē la 'wī'la qā's'īdēda wūnē'mta
la'ē ts'lā'wē ābē'mpdāsa wā'nemāsa ēnā'xwa ēk' hē'ēmaōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū'la'ēmē ts'ēdā'q qa lās lēqwē'laq lāx
ā'lanā'yasa g'ō'kūla. Wā, g'ī'l'ēmēsē gwā'l'ēxs g'ā'xāē nā'ēnakwa, 85
wā, lā'la mō'p!ēnxwa'sē ēnā'lās hē gwē'g'ilē ābē'mpdāsa wā'nē-
ma, ts'ēxle'ntsa ha'ēmā'ēyaxa gaā'la lāx lēgwī'lasēs g'ō'kwē.

Wā, yī'lax gwē'g'ilasdāsa g'ī'lx'dā Kwā'g'ula, g'ī'l'maē nā'x-
sāla g'inā'nemēda wā'nemāxs la'ē hē'x'īdaem lēkwā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wā, ā'l'ēmēs gwāl ā'xsō'sa ēnā'xwa 90
bē'begwānēmxs lē'ma'ē 'wī'elaxē sā'lās g'ō'x'dās; wā, hē'ēm lē'-
gades "nō'lēmsila lē'mkwa qaē'da lē'lgwala'ē wā'nema."

Wā, la mō'p!ēnxwa'sē ēnā'lās wā'nemāx'demas xūnō'x'dās; wā, la
āxse'wa' k'l'ēsē lē'lēlā'la qa's g'ā'xē t'lō'sax se'yā'sa ābē'mpdē
lē'wa' ō'mpdē, lē'wis ēnā'l'ēmēwō'tdē qaxs ēyā'x'sē'maēda lē'lēlā'- 95
lāxs hē'ē t'lō'saxa se'yā'. G'ī'l'ēmēlāē hē t'lō'saxa se'yā'xs la'ē
ēnemā'x'is lō'ē t'lō't'ēts'ēxōdā'lāxēs lē'lēlā'la. Wā, hē'ēmis lā'g'ilas
hē gwē'g'ilēda bā'k'lumē k'lēs hē'lq'lālaq hē t'lō'saxa se'yē'da

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G·ā'x^εmen axō'L qans lā'lag'aens lā'xen laā's, ē'x^εmaā'xōLES." 16
Lā'laē p!ē'x^εwidēda ts!edā'qasa qenxā'wa'yasa begwā'nem.
'Ē's^εmaēlens lāl," ē'nē'x^εlat!ēda ts!edā'q. Lā'laē q!ap!ē'x^εidxēs
lē'lā'xūla qa's qā's'idē. Lā'laē lā'g'aa lā'xa wā. "Wē'g'a ē'lā'qola-
lag'a qans g'ā'xē dā'sē'wa," ē'nē'x^εlat!ēda begwā'nem. lā'xa ts!ē- 20
dā'q. "Gē'la dā'nu'xwē';" ē'nē'x^εlat!ēda ts!edā'q. K!ē'tsaemēlā-
wis q!ā'dzēsa g'ing'inānem ā'mlelōis tā'tēnōma lā'xa wa. "Sō'-
lag'adzā'ma ē'lā'qula qens g'ā'xaens dā'sē'wa. Lā'laēda begwā'-
nem ā'emēlāwis hā'x'ila. Gā'x'laēda g'ing'inānem dā'wilaq qa's
lē lā'xēs g'ōk^u. Lā'laē hō'x^εusdēs qa's lē hō'gwil lā'xēs g'ōk^u. 25
G·ā'x^εlaē wī'wā'q!wās la'wūnemasa ts!edā'q āwū'lpāla. Lā'laē
k!ūdzī'l. Lewī'tsēs p!ē'l^εwūmp. Lā'laē x'ō'x^εwidxēs l!ā'l!axa-
mēda ts!edā'q. Lā'laē yā'x^εwitsa k'ā'ts!enā'q lā'xēs p!ēlp!ēl-
ε'wūmp. K!ē's^εlat!a āx'c^ε'deq. Lā'laē ē'nē'k'ē lā'wūnemasa ts!ē-
dā'q: "Lā'x!endā'xwa k'ā'ts!enaqēx. Hē'g'aem q!ā'lēladzōxs 30
ts!ā'sē'waēx, yixs hē'ēx gwē'x'idayu ā'ma."—"Ō'ε'miswist!a axa',
ā'eml la's lix'lawilxsen wa'x'ēx ts!ā'yōL," ē'nē'x^εlaēda ts!edā'q.
Lā'laē ts!exla'lax'ides lā'xa legwī'l. Lā'laē x'ī'x^εēd ē'nā'xwēda
k'ā'ts!enāq. Lā'laēda ts!ē'daq lē'nemap!ix'ēdxa k'ā'ts!enaxs la'ē
k!ūmk!ūme'lg'ig'ax'ē'dēda k'ā'ts!enaxdē. Lae'm yā'l!owēda ts!ē'- 35
daqxa k'ā'ts!enaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my 45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a 50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried 55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

37 Lā'ēlaē bowē'x'wīdēda ts!edā'q. Lā'ēlaē mā'yul'ēda. Bēgwā'nem'lat!a mā'yōlemasa ts!edā'q. Lā'ēlaē gā'lēda ts!edā'q. Lā'ēlaē ts!ix'īlē nā'qa'yas qaēs ōmp lē'wis ābē'mp. "Ladzā'x'ins 40 dō'x'wīdēq gā'gēmpasōx g'ī'yaqōs," ēnē'x'ēlaēda ts!edā'q. "Wē'dzāx'ins," ēnē'x'ēlat!ēda bēgwā'nem. Lā'ēlaē l!ā'sta qaēs lē lā'xēs g'ōk'. Lā'ēlaē laē'L. Lā'ēlaē dō'x'walelē ābē'mpasa ts!edā'qaxēs xūnō'k'. "Ō, ō, ō, ō," ēnē'x'ēlat!ēda ābē'mpasa ts!edā'q, "gē'la- 45 k'as'la lō'gwa'ē. Laēm'k' wī'wōsilagag'as q!ā'q!ēk'ūgōs qa ēmā'sēsenū'x' lā ē'taga'wa'yasg'anū'x' wī'wōsila qag'anū'x'. Gē'la- k'as'la xūnō'k', gē'latsōs xūnō'kwaqōs qen q!al'ē'daenlaq." Lā'ēlaē q!alā'masēda ts!edā'qasēs xūnō'k'. Laēm'la'wis q!al'ē'dēda ābē'mpasa ts!edā'q. Lā'ēlaē dō'qūmdxa g'īnā'nem. ēmā'slēlawīs? Kwā'lkūx'stōbida'wa, lē'nxembida'wa, p!ē'lp!eltsenule- 50 māla. Lā'ēlaē "hā," ēnē'x'ēlaēda ts!edā'q, ts!ex'ē'dxa g'īnā'nem. "ēmā'dzōx gwā'laāsaxsa g'īnā'nemx. Ladzā'ēmas lē'lēlā'g'ilila," ēnē'x'ēlat!a ābē'mpasa g'īnā'nem. "Gwā'las wūl'ē'm lē'lwīq!ālalen ēs wāl qen g'ā'xē ē'tléd dō'x'walela g'ā'xen. Ā'ē'mēx'deg'īn wāx'wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," ēnē'x'ēlaēxēs ābē'mp lē'wis 55 ōmp. Lā'ēlaē qā'tsemaēda ābē'mpasa ts!edā'q; "Gē'lag'a wā'x'ēx, gē'tsōs xūnō'kwaqōs qen q!al'ē'daenlaq."—"Aadā', la'men lāl aē'daaqal, ēs wāl qan la'ēn aē'daaq lōl, ē'tlédadzā xē'tlēdexg'īn xūnō'gūn," ēnē'x'ēlat!a ā'ēm'xēs ābē'mpēda ts!edā'q.

woman cried in vain. The woman just started to go || to her husband, to the ghosts. There | she staid. She did not come back. That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1 twins, those who are born two | of one mother, say. This is what is referred to as Salmon twin. | I shall talk about this first, because she talked frankly || about the soul of twin male and | female, for a 5 woman who was called Yāyaxūyēga talked very openly about it. | She had a large scar high up between her | breasts. I asked her how she was hurt, and she just laughed. | She said to me, “Don’t you know? I am a Salmon child, || and my sweetheart is the man who 10 was born with me as twin | from the same mother. What you ask about is a spear-mark on me, | made when we were going up the river when I was a sockeye-salmon. | The spear of the one who speared me broke off. And then I went home to our house (where I lived) with | Māēsila (guardian of salmon). Our souls always walk about among you || in your villages, but you don’t see | us, for we are only souls. 15 Then I | asked my sweetheart Māmenlayē^ε, who was an olachen, to | leave (with me) our tribe, because they were talking about my having | Māmenlayē^ε for my lover; therefore we entered || our pre-20

Q!wā’sael wā’x’ē abe’m-pasa ts!edā’q. Â’em^εlawis qā’s’idēda ts!edā’q qa^εs lā lā’xēs lā’^εwūnem, lae’m lā’xa lā’^εlēnox^u. Lae’m 60 xek’!a’, k’lēs aē’daaq. Hē’em la g’ō’kūlōtsēda lā’^εlēnox^u. Lae’m q’ūlba’.

The Soul of Man (Beḡ^εūmēsa begwānemē).—La^εmen gwāgwēx’s- 1 ^εālāl lāx wāldemasa pāxala ḡ^εwa yikwī’lemēxa ma^εlōkwās māyōle- masēs ābemp. Wā, hēm gwē’yō l’āl’layadza’yā yikwī’lemē. Hē- den lāg’ila hē g’īl gwāgwēx’s^εalasē, yixs xenlelāē q!wēq’ūlk’!ālaxs gwāgwēx’s^εalaē lāxa beḡ^εūna’yasa yikwī’lemē begwānema ḡō^εma 5 ts!edāqē, yixs hūē xenlela q!wēq’ūlk’!alēda ts!edāqēxa ḡēgadās Yāyaxūyēga, yixs lēxaēda q!eta lāx āwāgawa’yās ēk’!anā’yās dzēdzāmās. La^εmēsen wūlāq lāx yilgwasasēs; ā^εmēsē dāl’ida. Wā, lā ^εnēk’a g’āxen: “K’oslas k’lēs q!ālelaxg’īn l’āl’layadza’yēk’ ḡ^εwen wālelaxen beḡ^uk’!ōtagawa’yēx lāxenu^εx^u yikwī’lemēg’asē- 10 nu^εx^u lāx ābempa. Wā, yū^εmaōs wūlāse^εwaqōs sek’ayōx g’āxen- laxg’anu^εx^u lāq ts!elx’a lāxa ^εwā lāxen melēk’ik’. Wā, lā ālēdē māsasa sex’idē g’āxen. Â^εmēsen la nā^εnak^u lāxenu^εx^u g’ōkwē ḡō^ε Māēsila. Wā, hēmenala^εmēsenu^εx^u g’āx g’īg’ēḡēxg’anu^εx^u bē- beḡ^unē lax’da^εxōl lāxōs g’īg’ōx^udemsēx. Wā, las k’lēs dōqūla 15 g’āxenu^εx^u qaxg’anu^εx^u ^εnāxwa^εmēk’ beḡ^εūna’yā. Wā, hē^εmēsen la āxk’!ūlasxen wālelax lāxōx Māmenlaya’yē, yix dzāxūnaē qenu^εx^u g’āxē bāsenu^εx^u g’ōkwūlotaxs xenlelāē dentelasenu^εx^u wālālac- na’yē ḡ^εwōx Māmenlaya^εē. Wā, hē^εmēsenu^εx^u g’āxēla lak’!aē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ||
25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēaleḡ^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēaleḡ^usiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home || to the village of Ēaleḡ^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē, | who came with me when we escaped from our ||
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenlayē || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu^εx^u ābembōlaxōx Laēlasēx. Hē^εmenu^εx^u lāg'ila āem lēqelas lēgemasōx," nēk'ē Yāyaxūyēga.

Wā, len wūlāq qaxs nēk'aaqōxs wī^εla^εmaē aēdaaqē beḡ^εūna^εyasa L'lālayadza^εyē lāx g'ōkūlasasa Māēsila lāx L'lāsōdēsasens nā^εlax. Wā, hē^εmēsēn lāg'ila wūlāq: "Lēx'a^εmaē lātsa beḡ^εūna^εyasa be-
25 gwānemē Māēsila?" nēk'enlaq. Wā, lā nēk'a yixs k'leśaē qwē-sale g'ōkūlasasa Ēaleḡ^usiwalisxens gwe^εyowē māx^εēnox^u. Wā, hēem lā^εnākū^εlatsa beḡ^εūna^εyasa ēs'ālēwinowwē, qaxs hē^εmaē g'āya^εnā-kūlē beḡ^εūna^εyasa ēs'ālēwinowwa Ēaleḡ^usiwalisēxens gwe^εyowē māx-
30 ^εēnoxwa. Wā, g'il^εmēsē wīsq!ex^εidexs yāē lōx laē nā^εnakwē beḡ^εūna^εyas lāx g'ōkūlasas Ēaleḡ^usiwalis. Wā, k'lestlē gāla q!ūlēda begwānemēxa ālēwinowwē beḡ^εūnēnu^εx^usa la nā^εnakwa laē wik!ē-xēda, qaxs k'leśaē lāxwa^εya qaēs beḡ^εūna^εyaxs k'leśaē la āxāla lāx ōk!wina^εyas. Wā, laems dōqūlalxen walelax yixōx Māmen-
laya^εyēx, yixen nēmōkwaxg'in g'āxaōlg'anu^εx^u āwēqwasenu^εx^u
35 g'ig'āolnokwa, yixs laē lōmax^εid gwāgwēx^εsāla g'axenu^εx^u lāxenu^εx^u wālācāna^εyē, yixs nēk'āēx, laem lāl nā^εna^εx^ulē, lē^εmaēs be-
ḡ^εūna^εya lānewēx bēbeḡ^εūna^εyasa k'lok!ūtēlāx laē lēlē^ε lāxa wāxs laē xwēla^εwa. Wā, g'il^εmēsē wī^εla lēlē^εxs laē wī^εla nā^εnakwē bēbe-
ḡ^εūna^εyē lāx L'lāsōdēsasens nā^εlax. Wā, la^εmēsōx Māmenlaya^εyēx
40 la hēwāxāem la lalo^εwīda, yixs ā^εmaēx la hēmenal^εem la mēxa; k'lēś la ēk!lēxēdaēnoxwa." Wā, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
'māx^umewēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

ʼyāgʼimas nāqʼayas gweʼyās wālelēš weqʼwa. Âmēsē dāʼfida. Wā, 42
lā ʼnēkʼa: "Hēmʼel ʼyāgʼimsōx nāqʼayasōxgūn lākʼ lāʼwadesōx
ʼmāx^umewēsax", ʼnēkʼōx. Wā, laem ʼnēkʼē Yāyaxūyēgaxgʼins
hēmēnalāʼmēgʼins qāqesāla ʼlēʼwa beʼxʼūnaʼyasa kʼlōkʼlūtēlāxa gāga- 45
nolē qaxs ʼnāxwāʼmaē bēbēgwānema," ʼnēkʼē. Wā, laem wūlāq
lāx kʼwālaasas beʼxʼūnaʼyasa kʼlōkʼlūtēla ʼlōʼmensaxgʼins bēbē-
gwānemēkʼ. Wā, lāxaē dāʼfida. Wā, lā ʼnēkʼa: "Kʼōslas kʼlēs
qʼlālelaa? yōmaas kʼwālens ōxlāʼyēx. Wā, lāxaē hēm kʼwālē
beʼxʼūnaʼyasa kʼlōkʼlūtēlē ōxlāʼyas. Wā, lāla ōgūqālaxa beʼxʼūna- 50
ʼyasa ēšʼālēwinoxwē, yixs āʼmaē hēxʼʼidaem lātsʼlā lāxōš māxēmlē
qaʼs lā ālēxwaxa mēgwatē.

Wā, lāxaen ētʼlēd wūlāq. Wā, len ʼnēkʼēq: "Wēgʼa gʼwāsʼidex
qen ōqʼlūsʼidaōl, ālaem qʼlālelaxōš wāldēmīʼlālagʼililēx. Wālens
beʼxʼūnaʼyēx, yixgʼins lāgʼins mēxʼēdxa ganolē kʼlēsāē ōgwaqaem 55
mēxaa," ʼnēkʼēnlaq. Wā, lāxaē dāʼfida. Wā, lā ʼnēka: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yixs ʼnēkʼaaxenqōsaq mēxʼēno-
xwa beʼxʼūnaʼyasa begwānemē ʼlēʼwa tsledāqē. Kʼlē; yixs kʼlēsāē
mēxʼēnoxwa beʼxʼūnaʼyaxa gānolē ʼlēʼwa ʼnāla. xa ʼnāla lā qʼlapʼlēxʼsā
ʼlēʼwens qaēs qʼlāqʼlalalāē gʼāxens, wāxʼē gānolʼfida lāgʼins mēxʼēda, 60
wā, hēxʼʼidaʼmēsens beʼxʼūnaʼyē bāwens qaʼs lā lāxa qʼwēsāla
āwīnagwisa. Wā, hēʼmēsens gʼāx mēxaʼyē lālālasasens beʼxʼūnaʼyē
ʼlēʼwis gwēgʼilasē. Wā, laem kʼlēs ʼlēʼlēda begwānemaxs mēxaē.
La āem kʼlēs lā lāxwēs, yixs mēxaē qaxs laē qʼlānēʼstēs beʼxʼūnaʼyē.

65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |

70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then

75 Yāyax^uyēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,

80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon

85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

65 Wā, g'il^εmēsē ēx'āla ^εnāx'ēid^εxs g'āxaē aēdaaqēda bex'ūna^εyē qa^εs lā k'laxlālabendxa begwānemē. Wā, hēx'ēida^εmēsē ts'l^εx'ēidēda begwānemē, qa^εs lāx'widē; wāx'ē qwāqwōsg'ilak'ina bex'ūna^εyasa begwānemax mēxaē yixs k'lesāē g'āx aēdaaqa. Wā, la^εmē xek'laēl mēxēda begwānemē, laem lē^εla. Hēm hēx'dems gwēx'ēidē be-

70 x'una^εyas, yixs laē lāxa ōgū^εlāmē begwānema, yixs lēxlēk'elsaē, yixs hēē gwēx'ēidē." Wā, lāxaen wūlāq lāx laasasa bex'ūna^εyasa ^εnāxwaxa k'lesē l'lālayadza^εya lē^εwa k'lesē ālēwinoxwaxa bāxūse begwānema, ^εwīstē bex'ūna^εyas, yixs laē lē^εlē bex'ūnēnōkwās, ^εnēk'ēnlaq. Wā, la^εmē lāwas'ida yix Yāyaxūyēga. Wā, lā ^εnēk'a:

75 "Ēsaēla hēmenala hē g'ōkūlēda k'lesē ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wā, hē^εmis g'āx q'ūnemē^εstelsxa gāgānōlē. Wā, lā ^εnēk'a: "La^εmen gwāl nā^εnaxmēxēs walilālasē^εwōs. La^εmēg'in mēlx^εwalēlaxg'in ts'lēngūmēlg'asa k'lōk'lūtela lē^εwōx bex'ūna^εyaxsa lā lēlēlaxg'in lāk' gwāgwēx's'āla lāq; lāx'es^εmēg'in g'āxl

80 dasōl qen lā nā^εnakwa." Wā, laxaen ^εnēk'a: "La^εmas lē^εla lāg'ilaōs ^εnēk'ēxs lēmaēx lāl nā^εnax^ul," ^εnēk'ēnlaq. Wā, la^εmē q'lwāg'a^εla. Wā, lā ^εnēka: Qā^εl, la^εmen q'lūlēx'stēqa qāen gwēk'lēg'alasē lāl, qaxg'in lāk' bāx'ūs'ēidamasxenu^εx^u gwēx'sdēmaxg'anu^εx^u l'lālayadza^εyēk'." Wā, la^εmē ālax'ēid wānēx'ēiden. La^εmē

85 ālax'ēid q'lwāsa. Wā la^εmen bās lāxēq.

Now her brother Māmenlayē^ε, to whom Yāyaxūyēga | referred 86
as her lover, was asleep all the time. He was depressed; | and his
father Yāqal^εEnāla went up to the roof of his house, | and he called
Māmenlayē^ε to go up and help him. || Immediately Māmenlayayē 90
went up to the roof of his house; | and when he just reached the place
where his father Yāqal^εEnāla was, his foot slipped, | and he fell
through the roof of the house, and he was | killed. Then Yāyaxūyēga
said that his soul had | gone home long ago. Not long after this
Yāyaxūyēga || also died. This was all what the | one said who 95
spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxū-
yēga | what the soul of man was, whether it is large | or small, she
said, "Don't you see your shadow on the || ground when the sun is 100
shining? That is just like the soul. When | the soul wishes to sit
where it is always seated, | on our head, then it is small. In the
day time it is small, | but when we are asleep, it is big, when it trav-
els about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5
three elder sisters of Yāyaxūyēga. She called her | mother to come
and sit down on her bed, and she said to her, | "You and your hus-
band are very bad, for you do not know how | to take care of us.

Wā, laem āmē weq!wāsē Māmenlaya^εyē, yix gwe^εyās Yāyaxū- 86
yēga wālala āem hēmenalaem mēxa. Wā, laem xūlsē nāq^εyas.
Wā, lā ōmpas, yix Yāqal^εEnāla lāgrās lāx ōgwāsasēs gōkwē. Wā,
lā lē^εlāx Māmenlaya^εyē qa lās lāgrustā qa g^εiwalisēq. Wā, hēx-
ida^εmēsē Māmenlaya^εyē la lāgrustā lāxa sālāsēs gōkwē. Wā, 90
hē^εmis ālēs lāgrāa lāx āxāsasēs ōmpē Yāqal^εEnāla laasē tsāx^εLELE
gōgū^εyās. Wā, la^εmē tēxsā lāxa sālāsēs gōkwē. La^εmē
hēba^εya. Wā, ā^εmēsē ^εnēk^εē Yāyaxūyēga q!eyō^εidē la nā^εna-
kwe bex^εūnā^εyasōx. Wā, k!ēst!a qwēsēga^εyē Yāyaxūyēga
laaxat! ōgwaqa wik!EX^εēda. Wā, laem ^εwi^εlē wāldemi^εlālasa 95
nemōx^εmē g^εāx q!wēq!ūlk!lālasa ^εnāxwa lāl!ayadza^εya.

GaxōLEU L!ēlewesōgwa, yixg^εin lak^εwūlaxa L!āl!ayadza^εyē Yāya-
xūyēga lāx gwēx^εsDEMasa bex^εūna^εyasa begwānemē lō^ε ^εwālas
lō^ε emā. Wā, lā ^εnēk^εa: "Ēsas dōqūlaxēs g^εāgomasōs lāxa āwi-
nak!ūsaxs L!ēselaē. Wā, hēem gwēx^εsa bex^εūna^εyē. Wā, g^εil^εmēsē 100
^εnēk^εēda bex^εūna^εyē qa^ε lā k!wāla lāxēs hēmenala^εmēx k!wālaasens
ōxlā^εyēx lā āmābidō^ε la. Wā, hēem āmāx^εidEX^εemsēxs ^εnālaē.
Wā, g^εil^εmēsens mēxa laē ^εwālas^εida yixs laē q!ENē^εsta lāxēs lālālasē."

Wā, hē^εmisē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē,
yixs yūdukwaē tsēdaq^ε ^εnō^εnelas Yāyaxūyēga. Wā, lā lē^εlāxēs 5
ābempē qa g^εāxēs k!wāg^εalil lāx qelgw^εilāsas. Wā, lā ^εnēk^εEQ:
"Lōmās ^εyaēx^εsema lē^εwōs lā^εwūnemaqōs, yixs ^εyāg^εilwataaqōs lāx
āēk^εila g^εāxenu^εx^ε. Wā, la^εmēsen lāl nā^εnak^ε qenlō ^εwilōlxōx

Now I shall go home, and take the | souls of my elder sisters." 110 Thus she said. It was only three || days since the time when Yāyaxūyēga had said so to her mother when she died; | and it was not one winter when her | three elder sisters died, and their parents soon followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the | soul of man, by the great shaman Qāsnomalas. That is | his name as a shaman, as a | chief of the numaym Sisenl!ē of the Nāk!wax'da^x 5 his name is G'ēx'sēstālisēmē. || When Lānax'lanag'ek^u, the princess of Ts!āgeyos, was very siek, | her grave-box had already been made, and they were about to wrap up her body. I was with the | Nāk!wax'da^x, having been invited. When night came, the | shaman Qāsnomalas was asked to go and feel for the sickness. | He went and sat 10 down on the floor towards the fire from the woman. || First he felt of the top of her head, and he had not felt for a long time, | when the shaman said, "She has no soul, it flew away long ago. | Go on, clear your house that my tribe the Nāk!wax'da^x may come, | and I shall try to get baek her soul. Now get | four kinds of sweet food, and 15 also four pretty dishes, || and put the sweet food into them, and also some clothing of this | sick one; and none of the young women shall

bēbēx'ūna^yaxsēn 'nōn^ēelax', "nēx^ēlaē. Wā, ā^mmēsē yūdux^up!en- 110 xwa^s 'nālē 'nēx'demas Yāyaxūyēga lāxēs ābēmpdāxs laē wik'!ex-ēida. Wā, k'!ēst!a 'nēm^xenxē ts!āwenx laē 'wī^wela wik'!ex^ēidēs yūdukwē 'nō^ēnēla. Wā, ā^mmēsē hēlewīg'ayē g'ig'aōlnokwasēq. Wā, laem lāba wāldemas lāxēq.

1 Wā, la^mmēsen gwāgwēx'sālal lāx wāldemasa pāxāla qaēda bēx'ūna^yasa begwānemē, yīxa 'wālasdā pāxālē Qāsnomalas. Wā, hēm 1.ēgēms lāxēs pēxēna^yē. Wā, lā 1.ēgades G'ēx^sēstālisēma^yē lāxēs 5 g'igēma^yasa nē^mmēmotasa Sisenl!ē lāxa Nāk!wax'da^xwē. Wā, lā ālak'!āla ts!ex'q!ē Lānax'lanag'ekwē k'!ēdēlas Ts!āgeyosē, yīxs 1ē^mmaē gwālalē deg'ats!ē 1.ē^wēs q!anēbēmlē. Wā, la^mmēsen g'igēxa Nāk!wax'da^xwē yīxs lēlēlakwāē. Wā, g'il^mmēsē gānolēida laē āx- 10 k'!ālasē^wēda pāxālē Qāsnomalasē qa^s lā plēx^ēwīdxa ts!ex'qa. Wā, la^mmēsē qa^s lā k'lwāg'alil lāx lāsalilasa ts!ex'q!a ts!edāqa. Wā, 10 hē^mis g'il plēx^ēwitsō^sē ōxlā^yas. Wā, k'!ēst!ē gēg'ilil plēxwaqēxs laē 'nēk'ēda pāxāla: "K'!eāsē bēx'ūna^yasōx; gēyōl'ēidē la p!ēl'ēida. Wāg'a ōx^wīdēxs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax'da^xwa qen wāg'i lālolax bēx'ūna^yasōx. Wā, laems lālolalēx mōxwīdālā ēxp!aēma hā^mma^ya; hē^misē mowēxlā ēsek' hā^mmaats!ā 15 qa g'ēts!ewatsa ēxp!aēma hā^mma^ya. Wā, hē^misē gwēlgwālasōxda ts!ex'q!āx. Wā, lāl k'!eās g'āxitsa ēalostāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 muḡ^u, and the Nāk!wax'da^εx^u, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," εnek'ēda pāxāla. Wā, la^εmen εwī^εlaem wūlelax wāldemas 17
 qaxg'in la^εmēk' lāg'ēq qaxs q!ūlēyaasg'in gēnemk'. Wā, la^εmenu^εx^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase^εwēda g'ōkwē. Wā, g'il^εmēsē
 g'wāl ēkwāxa g'ōkwē, lāasē qās^εidēda la lē^εlālaxa ēalak!enē 20
 bēbegwānemasa Gōsg'imuḡwē lē^εwa Nāk!wax'da^εx^u. Wā, hē^εmisa
 ālak!enē ts!ēdaq qaxs k'!ēsaē Qāsnomalasē hēlq!ālaq lāda ēalo-
 stāwē hā^εyāla lē^εwa ealostāgasē ts!ēdaq la x'īts!ax'ila qaxs k'!ēsaē
 q!ēq!ag'ilālēda wēwālāla lē^εwa ēxenta qō lālax k'!āl'idxa ts!EX'q!a 25
 ts!Edāqa lāx wāldemasa bāk!umē, yixs εnek'aaqēxs hēx'ida^εmaē xēnl-
 εidēda ts!EX'q!āxs laē nēxwāx'εidēda ēxenta ts!Edāqxa ts!EX'q!a.
 Hēem gwe^εyāsa bāk!umē k'!āl'idxa ts!EX'q!a, yixa ēxentaxs laē
 dōqwaxēs lēlēlālāx ts!EX'qaē. Wā, hē^εmis lāg'ilāsa lēlēlālāsa
 ts!EX'q!a k'!ēs hēlq!ālaq la dōqwase^εwēs ts!EX'q!a. Wā, hēemxat!
 k'!ēs hēlq!olem la dōqwaxa ts!EX'q!axa g'ēg'ilgōwē elōstā ha^εya- 30
 sek'āla qaxs k'ōdelāē k'!ēs g'wāl nēxwāla lāxēs g'aēlasē. yixs εnemā-
 x'is^εmaēda nēxwāla lē^εwa ēxenta εyāx^εsem qaēda ts!EX'qa yixs k'!al-
 εēdaaq. Wā, hē^εmaasēxs laē wik!EX'εidēda ts!EX'q!ax'dē lā hēx-
 εidaem εnek'ēda bāk!umaqēxs k'!a^εlkwaē yisa alōstāgas ts!Edāq la
 dōqwaq lōxs ālōstāēda begwānemē la dōqwaxa ts!EX'q!a, yixs 35
 q!ūnalāē q!āse^εwēda alōmasē ēdemsa ēxenta dzems lāx ālanā^εyasa
 hosē ts!EX'q!aats!ēsa ts!EX'q!a ts!Edāq.

When all the Gōsg'imux^u and the Nāk!wax'da^εx^u had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da^εx^u. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^εx^u gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^εx^u for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'ENXwalayugwa,—and you |
 60 'nāx'nag'EM—and you Q!wālx'ilayugwa, for I pray you to help || me.

38 Wā, g'il^εmēsē 'wī^εlaēlēda Gōsg'imuxwē LE^εwa Nāk!wax'da^εxwē
 laas hāstaEM k!wālēda ōgwiwalilasa 'wālasē g'ōkwa. Wā, la^εmē
 40 āx^εētse^εwēda g'ilt!a ts!ēq!a saōkwa qa^εs lā pax^εalilem lāxa ōgwiwa-
 lilasa g'ōkwē, lāx awāgawa^εyasa k'īmk'EQEgēmlila malts!agū^εnakūla
 bēbēgwānema. Wā, lā āx^εētse^εwēda q!lēnemē t!ēt!EMyayuwa qa^εs lā
 ts!āwāēslāyū lāxa Gōsg'imuxwē LE^εwa Nāk!wax'da^εxwē. Wā, g'il-
 45 'mēsē gwāla lā āx^εētse^εwē qEMXwāsa kwēkwē qa^εs lā qEMXwīdayu
 lāxa k'īmk'EQEgēmlilē malts!agū^εnakūla bēbēgwānEM lāxa ōgwiwa-
 walilasa g'ōkwē. Wā, lē āx^εētse^εwēda ts!EX'qa ts!EDāqa qa^εs
 g'āxē qelgūdzōlilem lāxa ts!EX'asē lē^εwa^εya LEBēl lāx L!āsalilasa
 L!āSEX'īdalilēsa bēbēgwānEMē lāxa ōgwiwalilasa g'ōkwē. Wā,
 50 la^εmē hēx'sā^εma pēpāxalāsa Nāk!wax'da^εxwē aaxsilax gwēgwālag'i-
 lilasas qaxs k!ēsaē q!lāLElēda Gōsg'imuxwē lāx gwayi^εlālasasa Nā-
 k!wax'da^εxwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, g'il^εmēsē
 'wī^εla gwālala laasē 'nemāx'īd LĒXEDzōdēda 'nāxwa LĒXEMēlxā
 pāxāla. Wā, k!ēst!ē gēg'ilila LĒXEDzā'yaxs laē 'nemāx'īd gwāla.
 Wā, lā mōp!ena hē gwēx'īdē. Wā, g'il^εmēsē gwāl LĒXEDzāya ELX-
 55 LA^εyē g'axaasē g'āxēlēda pāxāla, yīx Qāsnomalasē dālxēs yadenē.
 Wā, lā Lāx'ūlil lāx āwīLElāsa t!EX'ilāsa g'ōkwē. LaEM k!eās
 gwēk'lālat; laEM āEM dōqwalaxa ts!EX'q!a ts!EDāqē. Wā, lā
 'nēk'a: "Qēla L!ēmēlxālag'ilis, sō^εmēts K'ENXwalayugwa, sō^εmēts
 'nāx'nag'EM, wā sō^εmēts Q!wālx'ilayugwa, qa^εs wāxaōs g'ī^εwāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
 the four women went to where he was standing. Then Qāsnomalas
 asked for | red cedar-bark for neck-rings and for head-rings, and also
 for | eagle-down. Immediately they went and gave it to him, and |
 he gave it to each of the four women. When they all had || neck- 65
 rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
 eagle-down on the four women; | and as soon as he had done so, he
 separated the women, who had to go each | to one corner of the
 house. Now the women were standing there. | Then Qāsnomalas
 spoke again, and said, "Bring || the grave-box into which you were 70
 about to put her whom I shall bring back to life, and the wrapping in
 which you were about to wrap her, | if she had been taken by 'yāyak'i-
 laga; for I can see her | soul, which I shall put back." Thus said the
 great shaman. Then | they put down the grave-box which was full
 of blankets, which were to have been wrapped around her | who was
 to be brought back to life by the great shaman. And he asked for ||
 some clothing of the sick woman who was to be brought back to life, | 75
 and for four dishes with sweet food. | All this was put down where
 he stood. Then he asked one of the | Nāk!wax'da'x^u, another
 shaman, to come and break up the grave-box, | and to throw all on
 the fire in the middle of the soul-catching house. || Then the other 80
 shaman went carrying an ax and broke the | grave-box into pieces

g'āxen. Sō'maas k'lēs lēlāsgasa," ēnēk'eq. Wā, hēx'ida'mēsa 60
 mōkwē ts!edāq lā lāx lāwilāsas. Wā, lā Qāsnomalas dāk!lāx
 L!āgekwa qa qēqenxawēs lō^ē qa qēqax'emēs. Wā, hē'misē qām-
 xwāsa kwēkwē. Wā, hēx'ida'mēsē la ts!ēwē lāq. Wā, hē'mis la
 ts!ewa'nakūlas lāxa mōkwē ts!ēdaqa. Wā, g'il'mēsē 'wī'la la qēqen-
 xāla L!āgekwe lē'wis qēqex'ema'yē, laē hē'ma pāxāla, yix 65
 Qāsnomalas qemx'witsa qemixwāsa kwēkwē lāxa mōkwē ts!ēdaqa.
 Wā, g'il'mēsē gwāla laē gwēla'liīasa ts!ēdaqē qa lās 'nāl'ēmōkwāla
 lāx ēōnēgwīlasa g'ōkwē. Wā, la'mē lāx'lēwīlēda ts!ēdaqē. Wā,
 lā ēdzaqwa yāq!eg'a'lē Qāsnomalas. Wā, lā 'nēk'a: Qēlag'ax'i
 g'its!ēwaslaxsdāsen hēli'lālasō'lēx lō^ē q!enēbemlāxsdāsōx qaxō 70
 lālxsdē lālanems 'yāyak'ilagā qaxg'in la'mēk' dōqūlaxōx bex-
 'ūna'yaxsen hēli'lālasō'lēx," 'nēk'ēda 'wālasē pāxāla. Wā, g'āxē
 hāng'alilema deg'ats!ē, la qōt!axa p!elxelaxgemēxa q!enēbem-
 laxsdās hēli'lālasē'wasa 'wālasē pāxāla. Wā, lā dāk!lāx
 g'āyōla lāx gwēlgwālāsēs hēli'lālasē'wēxa ts!ex'q!a ts!ēdāqa 75
 lē'wa mōxla g'its!ewatsa ēx'p!aēma hā'ma'ya. Wā, g'āx'nē
 'wī'la āx'alēlem lāx lāwilāsas. Wā, lā āx!lāxaxa g'āyolē lāxa
 Nāk!wax'da'xwē ōgū'la pāxāla qa g'āxēs tsōtsex'us'endxa deg'ats!ē
 qa 'wī'lēs mōx'lālas lāxa laqawalīlasa bābakwayol!aats!ē g'ōkwa.
 Wā, la'mēsa ōgū'la pāxāla dālxaxa sōbayō qa's tsōtsex'us'endēxa 80

81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the clothing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

81 deḡatsl̥e qaʳs mox̣ʷl̥al̥ēs l̥āxa laqawalil̥ē. Wā, l̥ā āx̣ʷēdx̣a q̣l̥ēnem̥ p̣!el̥el̥aṣgema qaʳs l̥ex̣l̥āl̥ēs l̥āxa laqawalil̥ē. Wā, māʳl̥ēd̥ālaʳm̥ē l̥āx̣ʷlan̥āsa ōgūʳla p̣āx̣āla. Wā, laem̥ āx̣ʷl̥ālasōʳ qaʳs hēʳm̥ē l̥āwil̥ē yīsa ʳwālaṣē p̣āx̣āla. Wā, la Qāsnomalas dax̣ʳiḍxa ḡw̥l̥ḡwāl̥āsa
85 tṣ!ex̣ʳq̣l̥ā tṣ!ēdaqa qaʳs d̥āl̥ēq̣ēxṣ laē l̥āʳstal̥il̥ēl̥ax̣a laqawalil̥āsa ḡōkw̥ē yālaqūla, yaṭel̥aṣēs yaden̥ē, l̥āal̥aṣ l̥ēx̣edẓāyēda ʳnāx̣wa bēbēḡwānem̥x̣ēs l̥ēx̣edẓew̥ē. Wā, ḡil̥m̥ēṣē l̥āḡʳaa l̥āx̣ēs ḡāḡil̥il̥aṣē laē yālag̣watew̥ēxṣ laē l̥ex̣l̥ālaṣa ḡw̥l̥ḡwāl̥ā l̥āxa laqawalil̥ē. Wā, l̥ā dax̣ʳiḍxa haʳmaatṣl̥ē ḡiʳtṣ!ewatṣa ēx̣ʳp̣!aōmaṣē qaʳs ḳax̣ʷl̥endēs l̥āxa
90 laqawalil̥ē. Wā, laʳm̥ē ʳwīʳla hē ḡw̥ēx̣ʳiʳtṣa waōkw̥ē. Laem̥ āem̥ ḥāyōliṣ l̥ēx̣edẓāyēda l̥āl̥ēx̣ēṃil̥ax̣a ʳwālaṣ p̣āx̣āl̥ē Qāsnomalaṣ qax̣s, hēʳmaē l̥ēḡeṃsa ʳnāx̣wa bēbēḡwānem̥ē l̥āl̥ēx̣ēṃil̥ax̣a p̣āx̣āla. Wā laʳm̥ē āl̥ax̣ʳiḍ l̥ēx̣edẓōdēda l̥āl̥ēx̣ēṃil̥ē. Wā, laʳm̥ē Qāsnomalaṣē ḍāx̣ʳiḍxa bēx̣ʳūnaʳyax̣s ḡāxaē q̣l̥ēnem̥ ḡāx̣ ōlasṭēʳwēx̣ l̥eq̣ẉil̥ag̣i-
95 lax̣a ḡw̥l̥ḡwāl̥ā. Wā, laṇax̣w̥ē ʳnēḳʳa: "ʳya, ōḡūʳladẓās qaʳs mex̣ʳēdēq̣." Wā, l̥ā ḡēḡil̥il̥ hē ḡw̥ēḡil̥ē. Wā, laʳm̥ē ḍāx̣ʳiʳtṣēs hēlḳʳoʳl̥tṣ!ānaʳyē l̥āxa bēx̣ʳūnaʳyasa tṣ!ex̣ʳq̣!a tṣ!ēḍāqa. Wā, laʳm̥ē ḡwāl̥ l̥ēx̣edẓāʳyēda l̥āl̥ēx̣ēṃil̥ax̣a p̣āx̣āla. Wā, laʳm̥ē yāq̣!eg̣ʳaʳl̥ēda ōḡūʳla p̣āx̣āl̥ax̣a l̥awil̥ē. Wā, l̥ā ʳnēḳʳa: "Wāḡʳax̣ʳōx̣ ḳl̥wāḡʳal̥il̥a
100 hēlaṣēʳwēx̣ qa l̥ālag̣ʳiṣḡen ʳneṃōḳḳḳ ʳāx̣ʳālel̥ōdesḡʳa bēx̣ʳūnēḡʳa-sōx̣," ʳnēḳʳē. Wā, hēʳṃisa p̣āx̣āla la kẉ!āḡʳal̥il̥ax̣a tṣ!ex̣ʳq̣!a tṣ!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung 2
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the 5
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our 10
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great 15
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far 20
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wā, g'il'mēsē k'lwāg'alīla laas yat!ēdēda 'wālasē pāxālasēs 2
 yadenē. Wā, lā 'nāxwa lēxēdzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlālēda pāxāla dālālēs gēm̄xōlts'lāna'yē la k'wadzewēda bex'ūna-
 'yaq. Wā, lā yatēlasēs hēlk'ōtts'lāna'yē. Wā, g'il'mēsē lāg'aa 5
 lāxa ts!ex'q'la ts!edāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts!ex'q'la ts!edāqa. Wā, lā k'waxlālabentsa bex'ūna-
 na'yē lāx ōxlā'yas x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā'yas. Wā,
 g'il'mēsē gwāl pōxwax laē lāxwax ōxlā'yasa ts!ex'q'la ts!edāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlīla qa's yāq!ēg'a'lē. Wā, lā 10
 'nēk'a: "Wēg'ax'ims yex'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns ēēk' lēxsēle yex'wax laē lāLEX bex'ūna'yasa la q'ūlāx'ēi-
 dēda laemx'dē g'ig'ilgēxa hayalīlagasē, 'nēk'ēxs laē hēem dāqālasa
 neqāxalās t!emyasē. Wā, la'mē denx'idē lālēxēmīlāq. Wā,
 la'mē yex'widēda mōkwē ts!ēdaqa. Wā, lā ōgwaqa yex'wēda 15
 'wālasē pāxāla. Wā, g'il'mēsē q'ūlbē q!ēmdemas laē gwāla. Wā,
 la'mē a'yasō'sa lāk'lendē p!ēlxelasgema; wā, hē'misa lāk'lendē
 p!ēlxelasgem hālagēmxa lēxēmīlaxa pāxāla. Wā, la'mē q'ūlēda
 ts!edāqē lāxēq. Wā, laem lāba lāxēq.

Wā, la'mēsen dōqūlax Qāsnomalas, yixs 'nemōk'wasaē k'lwās 20
 lāxa k'lēsē qwēsala lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lē'lāla g'āxen qen lā lāq lāxa la 'nāx'ēides
 lāx'demas lāLEX bex'ūna'yas Lānax'lanag'ekwē. Wā, la'mēsen

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
- 30 him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
- 40 our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
- 45 have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

- k!wāg'aels lāxa mak'ālaem lāx k!wādzasas. Wā, hē'mis g'il yāq!E-gā'la. Wā, lā 'nēk'a: "ēya, negūmp, wālōs nāqa'yaqōs qaens g'wē-gwālag'ililasax gānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len nā'ēnaxmēq. Wā, len 'nēk'eq: "Lōma'ēmaasas g'wēx'ēīdaasōs, yīxs laaqōs 'nēk' qa's tsōtsōx'ūsendaōsaxa deg'atslē laxsdāsa k'lesē āem gwasē ts!EX'q!a," 'nēk'ENLAQ. Wā, lā dā'fida. Wā, lā 'nēk'a:
- 30 "Wāh'ēlālawēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qEN hē g'wē-x'ēidē. Wā, hē'misē bEX'ūna'yasa ts!EX'q!a ts!edāq'g'in la'mēg'in dōqūlaqēxs g'āx'maē p!alēlāla lāx āwīlēlāsa g'ōkwē. Wā, hē'mēsen lāg'ila hē g'wēx'ēid tsōtsōx'ūsendxa deg'atslē," 'nēk'ēda 'wālasē pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bEX'ūna'yē wīx'sē 'wālas'maē lō'ē emā'ya bEX'ūna'yē. Wā, lā 'nēk'a: "ēya, negūmp, ēsas dōqūlaxa bEX'ūna'yax gānolēxa g'āxē k!wādzōx'tslānend g'āxEN, yīxs yū'maē 'wālasens qōmax'tslāna'yēx, yīxs laē k'!Elwūtsenda qa's āmāx'ēidē lāg'in lāg'aalelōts lāx bekwānokwas lāx ōxlā'yaxsens
- 40 x'ōmsēx laē q!wax'ēida qa's lā yūEM la 'wālasens ōk!wīna'yēx qaxs yū'maē g'ōx'sa bEX'ūna'yēns ōk!wīna'yēx, qaxs k'leāsaē g'ōx'sa bEX'ūna'yē yīxs ā'maē p!ELEMō'stālaxōx 'nālaX LE'wa gānolē. Wā, lā hēEM x'ōyatsēs bEX'ūna'yēdē qaxg'īns nōgwamēk' g'ōx's yīxENS ōk!wīna'yēx Wā, lā lēk!waēda 'nēk'eq g'ōgwadēda bEX'ū-
- 45 na'yē lāxa āwīnak'lūsē, yīxs k'leāsaē g'ōkwa. La āEM hēMENālaEM p!ELEMō'stāla lāxENS 'nālaX. Wā, g'il'mēsē elāq 'nāx'ēidxa gāalāxs

they come home to the owners of the souls. And then they tell | 47
 where they have been, and what they have seen where they have been
 all around our | world, and that is what we call dreams, the news that
 are told by the souls || when they come back to us." Sometimes the 50
 souls come back the wrong way, | when they return to the owner of
 the soul, and then the soul is hurt,—| when it comes quickly and goes
 in crosswise, or upside down, into the | body of the owner of the soul.
 Then the soul is not strong enough | to come out where it is held, and
 the man at once looks sick. || He is not strong. He does not die 55
 quickly, | but he asks a shaman to cure him, and to feel for his |
 sickness. Then the sides of the head | and the back of the head are
 first felt of by the shaman, and last he feels of the top of the | head.
 Then he knows that something is wrong about the soul. || And the 60
 shaman tells him that his soul is in the wrong way. Then the
 man | asks the shaman to put the soul right when | night comes.
 Thus he says. And the shaman only says that he will | do so. Then
 the shaman goes out of the house | into the woods and breaks off the
 tops of hemlock-branches, || and he makes a ring out of them, 65
 through which he makes the man go. | When the ring is done, he
 hangs it up under the shelter of a thick | tree. Then he leaves
 it. As soon as night comes, a man goes to | call a number of

g'āxaē wī^{la} nā^{nak} lāxes bex^{ūnāyēdē}. Wā, hē^{mis} la ts!^{lek} lāte- 47
 lasēs lālālasē lē^{wēs} dōdegülē lāxēs lālālasē lāxōx āwī^{stāxsens}
 nā^{lax}. Wā, hē^{mēsens} gwe^{yō} mēxa^{yē} ts!^{lek} lālemasens bex^{ūna-}
 yaxs g'āxaē lālaqa g'āxens. Wā, lā q!^{lūnāla} ōdzeg^{aalelēda} bex^{ū-} 50
 na^{yaxs} g'āxaē lālaqaxēs bex^{ūnāyēdē}. Wā, hēem yilgwatsa
 bex^{ūna'yaxs} yix^{'ak'enaē}, yixs gayalaē lōxs ēk^{'axsdlālaē} lāx
 ōk!^{wina'yasēs} bex^{ūnāyēdē}. Wā, la k'^{lās} lāxwēsa bex^{ūna'yē} qa^s
 g'āx^{wēqāwē} lāxēs la xek^{'ayaasa}. Wā, hēx^{'ida} mēsē ts!^{lex} q!^{lema-}
 lax^{'idēda} begwānemē. K'^{lēs} la lāloqwāla. Wā, la k'^{lēs} geyōl 55
 lē^{la}. Wā, hē^{mis} la hayalik^{'laatsēxa} pāxāla qa lās plēx^{widex}
 ts!^{lex} q!^{lōlema}s. Wā, lā hēem g'il plēx^{witsō'sa} pāxālē cwanōle-
 ma^{yas} lē^{wis} āwāp^{'a'yē}. Wā, lā elxlāla plēx^{widex} ōxlā^{yas}
 x'ōmsas. Wā, la^{mē} q!^{lālelaqēxs} ōdzasaē bex^{ūna'yas}. Wā,
 lēda pāxāla nēlaqēxs ōdzasaē bex^{ūna'yas}. Wā, la^{mēsēda} begwā- 60
 nemē hawāxelaxa pāxāla qa wāg^{'ēs} hēl^{'idlex} bex^{ūna'yas} qō
 gānol^{'idlō}, ēnēk^{'ē}. Wā, ā^{mēsēda} pāxāla ēnēk^{'exs} lē^{maē} wāg^{'il} hē
 gwēx^{'idelē}. Wā, la^{mēsē} lāwēlsēda pāxāla lāxa g'ōkwē qa^s lā
 ālē^{sta} lāxa ālē qa^s l^{'lex} wīdēxa ēnenwalagwatā^{yasa} q!^{waxē}.
 Wā, la^{mē} qenāyōgwilaq qa^s qex^{'elēxa} begwānemē. Wā, g'il 65
 mēsē gwāla qenāyowē laē tēx^{'ūlsa}q lāxa t^{'enyag'a'yasa} lēkwē
 lāsa. Wā, g'āx^{mē} bās. Wā, g'il^{mēsē} gānol^{'idexs} laē qūs^{'idēda} la
 lē^{'lālaxa} ēalak^{'enē} bēbegwānem qa lās lēx^{mīlxa} pāxālāxs hēl-

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's
 messenger goes once, for all the men wish to please | the shaman,
 on account of their children, in case they should be sick; | therefore
 they all go immediately | into the house of the sick person, and
 immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song |
 in the woods. Then the time-beaters of the shaman beat quick
 time. | As soon as they stop, a new mat is taken and is | spread out
 towards the fire from the time-beaters of the shaman. As soon as |
 this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the shaman
 beat fast time again; | and after they have beaten time four times,
 Qāsnomalas comes in | singing his sacred song, holding in both hands
 the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman
 carries in his hand eagle-down and puts it on the ring. | After he has
 done so, Qāsnomalas says, "Go on!" | Immediately the time-
 beaters beat fast time on the beating-boards. | Then the shaman
 walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns
 around. Then he puts the ring over the man. The | ring is first

70 Lax bex^εūna^εyas, ^εnēk[·] lēqelax lēgēmasa begwānemē. Wā, lā
^εnemp^lēnē^εsta^εma qāselg[·]isē qēda pāxāla qaxs ^εnāxwa^εmaē gagāla-
 se^εwa pāxālāsa ^εnāxwa bēbegwānema qāes sāsēmē qō ts!^εx[·]q!^εx-
 75 ʔilaxō. Wā, hē^εmēs hēg[·]ilas gwēg[·]ilē. Āem hēx[·]idaem la ^εwi^εla
 hōgwēla lāxa g[·]ōkwaasa ts!^εx[·]q!^εla begwānema. Wā, lā hēx[·]idaem
 75 ts!^εwanaēdzemēda t!^εemyayowē lāq. Wā, lāxāē qemxwasōsa qem-
 xwāsa kwēkwē hālabala, qaxs lē^εmaē wūlelaxa pāxāla yālaqlwāla
 lāxa āl[·]lē. Wā, la^εmēs lēxdzōdēda lālēxēmīlaxa pāxāla. Wā,
 g[·]il^εmēsē q!^εwē[·]īda, laē āx^εtse^εwēda ts!^εx[·]asē lē^εwa^εya qā^εs g[·]āxē
 80 lep[·]lālilem lāx l[·]āsālilasa lālēxēmī[·]laxa pāxāla. Wā, g[·]il^εmēsē
 gwāla g[·]āxaasa begwānemē k!^εwādzōlīlaq. Wā, la^εmē xanāla, k[·]lēs
 q!^εesenēs. Wā, g[·]il^εmēsē gwāl[·]alila laē ēt!^εd lēxdzōdēda lālēxēmī-
 laxa pāxāla. Wā, g[·]il^εmēsē mōp[·]lena la lēxdzōdexs g[·]āxāē Qāсно-
 malas yālagwatā^εya dādanewēx ^εwāx[·]sanāyasēs lēxts![·]ā qenāyowē.
 Wā, g[·]il^εmēsē g[·]āxēl lāx āwīlelāsa t!^εx[·]ilāsa g[·]ōkwē; laē lāx[·]ū-
 85 līla qā^εs dōqwalēxa begwānemē. Wā, hē^εmis laatsa ōgū[·]lamē
 pāxāla q!^εwēts!^εemēxa qemxwāsa kwēkwē qā^εs lā qemx[·]wīdxa qena-
 yowē. Wā, g[·]il^εmēsē gwāla laē hē^εmē Qāsnomalas ^εnēk[·]a: "Wā."
 Hēx[·]ida^εmēsa lālēxēmīlas lēxdzōdxēs t!^εemēdzowē saōkwa. Wā,
 90 lā qāselīlēda pāxāla dādanewēxēs qenayowē qā^εs lā lāxa begwāne-
 maxs k!^εwādzālīlaaxa lē^εwayōē. Wā, g[·]il^εmēsē lag[·]aa lāqēxs laē
 x[·]ilp[·]līdēda pāxāla. Wā, la^εmē qex[·]dxā begwānemē grayabalēda
 qenayowē lāx x[·]ōmsasa begwānemē. Wā, g[·]il^εmēsē lāg[·]aēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsuomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx^ayasa begwānemaxs laē lāx^ēūlilaxs laē qex^a- 92
lilēda qenayowē. Wā, hē^ēmis la gax^ēwelst^lāwats hēlk[!]!ōltsīdza-
^ēyasa begwānemē qa^{ēs} x[!]ilp[!]idē hēlk[!]!ewē^ēsta, qa^{ēs} lē xwēlaqa
k[!]wādzolilaxa lē^ēwa^ēyē. Wā, lā mōp[!]ena hē gwēx^ēidexs laē
gwāla. Wā, laemxaāwisē gwāla lēxdzā^ēya lālēxēmīlas. Wā, lā 95
g[!]ig[!]alilēda pāxālāxēs qanayowē. Wā, lā plēx^ēwidex ōxlā^ēyasa
begwānemē. Wā, k[!]ēst[!]lē gēg[!]ilila laē yāq[!]leg[!]a[!]la. Wā, lā ^ēnē-
k[!]ēda pāxāla: "Wā, laems nāqē^ēsta," ^ēnēk[!]exs laē dāda[!]odxēs
qenayowē. Wā, lā ^ēnēk[!]a: "Wāē." Wā, hēx^ēida^ēmēsa lālēxēmīlas
lēxdzōda. Wā, la^ēmē lā^ēstal[!]lilaxa laqawālilasa gōkwē. Wā, 200
g[!]il^ēmēsē g[!]āx^ēalela lāxēs g[!]āg[!]ililāsaxs laē lāx[!]lentsēs qenayowē
laxa laqawalilē. Wā, la^ēmē gwāl lāxēq. Wā, āla^ēmēsē la ^ēx[!]idēda
begwānemē lāxēq. Wā, ā[!]men ^ēnēk[!] qen gwāgwēx[!]s[!]ālē lāq.

Wā, len wūlāx Qāsnomalas lāxenu^ēx[!] klūd[!]zāsē lē^ēwē; g[!]ins[!]idalē 5
laasas be[!]x[!]ūna^ēyasa begwānemē. Wā, lā ^ēnēk[!]a: "ēya, qlēnemaas,
wā hēem laatsa be[!]x[!]ūna^ēyasa begwānemaxa ēselexwālala^ēyē, xa
ēselēxwalalse, xa mēmeyoxwana, hē^ēmisaxa dex[!]dex[!]ālēleml.

"Wā, hēem lā^ēnakū[!]latsa be[!]x[!]ūna^ēyen la lē[!]lēqalase^ēwa," ^ēnēk[!]ē.
Wā, lā k[!]lēs be[!]x[!]ūna^ēya lālēnoxwē, yīxs lēx[!]a[!]maē dōx[!]wa[!]lēlasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long
 • been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
 15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

1 **Shamanism.**—I will talk about the head shaman. | The “head shaman” is not nearly the same as the shaman of the Kwāg’ul, for | the Kwāg’ul call the head man of the Sparrow Society “head shaman.” That is the same as *q!entq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
 5 be initiated); || that is the “head shaman” of the Kwāg’ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax’da^εx^u | use the name “head shaman” for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society “head shaman;” | they call him Wādanem. He is the head of the Sparrow Society of the
 10 Nāk!wax’da^εx^u, || Gwa^εseha, Rivers Inlet tribe, the L!āl!asiqwāla, Gōsg’imux^u, G’āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

11 ā^εmaē q!ēq!ayak’ilaxēs gwē^εyō qa dōx^εwalehaq, yiqēxs senāla^εmaē begwānem lē^εwis xāqēxa la gāla lē^εla begwānema. K!ēs hē gwēx’sa be^εx’ūna^εyaxs k!ēāsaē xāxeq!ēga^εya yixs k!ēā^εmaaxat! elkwa, yixs ā^εmaē yū gwēx’sa be^εx’ūna^εya kwax’ilax lē^εwa g’āg’ō-
 15 mas. Wā, la k!ēās g’ōx^εs ōgū^εlā lāxens ōk!wina^εyēx lāx ōk!wina^εyas be^εx’ūnayēdē. Laem lāba.”

Len mālp!ēna dōqūlax Qāsnomalas lē^εwen g’ālē k!ata^εya.¹

1 **Shamanism.**—Hē^εmawēslālen g’l gwāgwēx’salasila pexemē yixs k!ēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg’ulē, yixs hēē gwē^εyāsa Kwāg’ulē pexema^εya gwēsema^εyē, yix gwēx’sdemas q!entq!adas, yixa qex’emakwasa L!āgek^εwēxa hēwāxa x’is^εēda.
 5 Wā, hēem gwē^εyō pexemēsa Kwāg’ul. Wā, lāxaē lēqelasōs gwēsema^εyē. Wā, laem k!ēs pāxāla. Wā, hēt!ēda Nāk!wax’da^εxwē lēqelas pexemē lāxa pexe^εma^εyasēs pēpāxāla yix ōguma^εyas pēpāxālās. Wā, lā k!ēs lēqelas pexemē lāxa gwēsema^εyē, yix gwē^εyās wādanem qaxs hē^εmaē gwēsemēsa Nāk!wax’da^εx^u lē^εwa
 10 Gwa^εseha lē^εwa Āwik!ēnox^u lē^εwa L!āl!asiqwāla lē^εwa Gōsg’imux^u lē^εwa G’āp!ēnox^u lē^εwa Gwats!ēnox^u lē^εwa L!asq!ēnox^u. Hā^εstaem

¹ The terms for “soul” among the various tribes are as follows:—

be^εx’ūna^εyē (man on body) Kwag’ul
 bekwa^εyē (manhood) Gōsg’imux^u
 q!ō^εlayu (means of life) Dzāwadeēnox^u
 ts’ēklwa (bird) L!āl!asiqwāla
 begwānemgēmi (man’s mask) Nāk!wax’da^εx^u
 hēlā^εlayu (means of healing) Āwik!ēnox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'ul and 12
 Q'ōmoyā'yē, 'walas Kwāg'ul, Q'ōmk' lūt'les, | Mamalēloqāla, Qwēq'
 sōt'lēnox^u, 'nemgēs, || Lawēts'lēs, Mādilbē, Denax'da^x^u, | Awailela, 15
 Dzāwadeēnox^u, Hāxwāmis, Gwawaēnox^u, | and Lēgwilda^x^u—all four
 tribes(?)—own the | "head shaman," who is not a shaman, on whose
 head red cedar-bark is placed, and who | never dances in the winter
 ceremonial. The other name of the || head man of the Sparrow Society 20
 is "head shaman;" for the "head shaman" is the same as a "doctor"
 in a | museum, who is just called "doctor" but who is not a doctor. |
 It is the same with the "head shaman" in the winter dance. As soon
 as the | winter ceremonial is finished, that man is no longer | "head
 shaman," for he is only like a head shaman in the winter ceremonial,
 when all act in different ways. || It is the same with the "head 25
 shaman" of the winter ceremonial. | If the one who is speaking
 wishes to call him "head man of the Sparrow Society," | then he calls
 him "head man of the Sparrow Society." When another man | sends
 him to call the cannibal to a feast, he says, "Go, now, | head shaman,
 and call our friend;" || for the speakers do not always use the same 30
 words. | . . . Therefore they want to have only one speaker of the
 winter dance house.

I shall first say what I know about the shamans when they heal
 the | sick;¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemē LE^swa Naqemg'ilisela. Wā, lā hōdēda 12
 Kwāg'ul LE^swa Q'ōmoyā'yē LE^swa 'walas Kwāg'ul LE^swa Q'ōmk' lū-
 t'les LE^swa Mamalēloqāla LE^swa Qwēq'sōt'lēnox^u LE^swa 'nemgēs
 LE^swa Lawēts'lēs LE^swa Mādilba'yē LE^swa Denax'da^x^u LE^swa 15
 Awailela LE^swa Dzāwadeēnox^u LE^swa Hāxwāmis LE^swa Gwawaē-
 nox^u LE^swa Lēgwilda^x^u 'wēlaxs mōsgemakwā, wā, hā'staem āxnō-
 gwatsa pexemēxa k'lēs pāxāla, yīxa qex'emakwasa l.lāgekwxēxa
 hēwāxa yexwa lāxa ts'lēts'lēqa. Wā, hō'mēs 'nem lēgēmsē gwēsē-
 ma'yē lō^s pexemē, yīxs hāē gwēx'sa pexema'yā doctor laxa 20
museum, yīxs wūl'māē lēqelasō's doctor, yīxs k'lēsāē doctor. Wā,
 hēt'la gwēx'sa pexemē lāxa ts'lēts'lēqā. Wā, g'il'mēsē gwāla ts'lē-
 ts'lēqa laē gwāl pexemēxa begwānemē qaxs ā'māē hē gwēx'sa
 pexema'yasa ts'lēts'lēqa, yīxs ā'māē 'nāxwa ts'lāgekwe gwayi'lālasas.
 Wā, hō'mis āem ōgwaqa gwēx'sa pexemēsa ts'lēts'lēqa. Wā, 25
 g'il'mēsa yāq'ent'lāla 'nēx' qas hē lēx'ēdayuwē gwēsēma'yē lāq
 laē lēx'ēdes lāxa gwēsēma'yē. Wā, g'il'mēsa ōgūfla begwānem
 'yālaqas qa lās lē'lālāxa hāmats'la qa lās k'lwēla, laē 'nēk'a, "Hāg'a-
 xens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'lēsāē q'lūnāla
 naqālē wāldemasa yā'yāq'entlēmīla. . . . Hō'mis lāg'ilas 'nēx'sō qa 30
 'nemōx'mēsa yā'yāq'entemīlāsa yā'wēx'ilats'lē g'ōkwa.

Hēmlen g'il wāldemla q'lāq'lalāk'la'yasa pāxāla yīxs hō'lik'a-
 axa ts'lēx'q'la qaxs ālaaqos k'wāg'ila lēxleqwālil lāxēs wāldēmī-
 'lālayōs, yīxs 'nēk'a'yāqōsaqēxs q'lāq'lalālel'g'fsnokwāēda pēpāxāla

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
35 the sick among all the men. There are no | spies such as you refer
to, who tell them about sick people, and about the place | where to
feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
40 shaman names the price to be paid by the sick person || whom he
cures. |

And this is also a mistake, when you say that the | shaman bites
his tongue and swallows the blood, and vomits it, when | some one
passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks||
45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
represented by dried berries; for there was a mischievous man,
K' !ēso^éyak' ilis, | whose soul was restored by a female shaman of the
Nimkish, whose | name was Hēlagōlsela. K' !ēso^éyak' ilis said that
50 it was made of dried berries, || what the shaman placed on her hand,
and what she called his soul; but nobody | believed what K' !ēso-
^éyak' ilis said to all the people, | that it was dried berries, for K' !ēso-
^éyak' ilis was an expert in making fun of | all the strange things that
one sees done by the shamans. I have never | spoken with the
55 shaman of the Nimkish, Hēlagōlsela, and I do not || know whether
it is true that these were dried berries or not, as was said by K' ēso-

35 lax ts!ēts!EX'q!āsa ^énāxwa hēbegwānema. Wā, laem k'!ēas q!āq!ā-
lalelg'its yix^s gwe^éyōs la nēlas ts!EX'q!āsa begwānem lō^é āxāsas
ts!EX'q!ōlemas lāx ōk!wina^éyas.

Wā, laemxaē lēqwa, wā, hē^émis wāldemōs, yixs nēk'aaqōsaq
hē^émēda pēpāxala lēx^éd qa ^éwāxaats ayāsa ts!EX'q!āqēxs laē
40 hēlik'aaq.

Wā, laemxaē lēqwa, wā, hē^émēsēxs ^énēk'aaqōsaqēxs q!EX'^éidēda
pāxālāxēs k'!ilemē qa^s neqwēxa elkwa qa^s hōqwalaxs laē qayap-
p!entsōxs hā^émāpaē.

Wā, laemxaē lēqwa, wā, hē^émēsēxs ^énēk'aaqōsaqēxs k'!EX'^éwē-
45 daēda pāxālāxa āxāsasa ts!EX'q!ōlem qa^s q!EX'^éidēq qa t!lēx^éwidēs.

Wā, laemxaas lēqwa yixēs wāldemōs, wā, hē^émisa wāldemōs
qaēda bēx^éūna^éyēxa t!Eqā, yixs āletaē begwānemē K' !ēso^éyak' ilisxa
la āx^éāLElōdayōs bēx^éūnē, yīsa ts!edāqē pāxālāsa ^énemgēsxa lēga-
dās Hēlagōlsela. Wā, la ^énēk'ē K' !ēso^éyak' ilisaqēxs t!Eqāē āxts!ā-
50 na^éya^éx a^éyasāsa pāxāla, yix gwe^éyās bēx^éūna^éya. Wā, la k'!ēas
ōq!ūSEX K' !ēso^éyak' ilisaxs laē ts!Ek'!ālelaxa ^énāxwa hēbegwānem
^énēx'qēxs t!Eqāē, yixs ēg'flwataē K' !ēso^éyak' ilisē lāx aemlāsa
^énāxwa emla dōgūlts gwēg'ilatsa pēpāxala. Wā, len hēwāxa
yaēq!Eg'a^él lē^éwa pāxālāsa ^énemgēsē Hēlagōlsela. Wā, len k'!ēs
55 q!āLElaq lō^é ālaem [t!Eqā lō^é k'!ēs yix wāldemas K' !ēso^éyak' ilis

ʼyakʼilis, | for he was a liar. What I mean is, that | all the people 56 believe that Hēlagōlseła, | that Ninkish woman is a shaman; for all the men | and women of the K̄wāgʼul are angry on account of what Kʼlēsōʼyakʼilis said || when he made fun of her, because Hēla- 60 gōlseła only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him well never asks for pay, and generally they | are not paid. When the man is poor, then || he does not pay the shaman; but when the 65 one who is cured is a chief, | then he would be ashamed not to pay the shaman, because he is a chief, for he would be made fun of by his | tribe if he did not pay the shaman. All the shamans act that way, | and not one of them names the price to be paid by the one who is cured, | for if it is a common man who is cured by the shaman, || he generally pays two pairs of blankets to the shaman, but | often 70 he is not paid at all; and when (the patient) is a chief, | then the chief gives as much as is proper for the greatness of his position. | It depends upon his own wish how much he pays the shaman. | The shaman never names the price; for the shaman does not || talk about 75 the chief if he does not pay him well, for | the tribe of the chief talk about their chief when he | pays little to the shaman. That is all about this. |

qaxs lāwislaē lēxʼsemē begwānēʼmēnaʼyas. Hēden ʼnēnakʼilē yixs 56 ālaē ʼnāxwa oqʼūsēda bēbegwānemaq ālakʼlāla pāxālē Hēlagōlseła, yixa tsʼledāqē pāxālāsa ʼnemgēs. qaxs ʼnāxwaʼmaēda bēbegwānemē lēʼwa tsʼledaqasa Kwāgʼul tsʼlenxʼs wāldemas Kʼlēsōʼyakʼilis yixs laē aemlālas qaxs āʼmaē Hēlagōlseła la laēl lāx gʼōkwasa tsʼexʼqʼa 60 qaʼs hēlēxʼʼidēq.

Wā, gʼilʼmēsē ēxʼʼidēda tsʼexʼqa begwānem lōxs tsʼledāqē lā hēwāxa āāʼyalaxēs la ēxʼʼidamatseʼwa. Wā, lā hē qʼlūnālatsēxs hēwāxaē ayāseʼwa. Wā gʼilʼmēsē wīwosēlagēda begwānemē laē kʼlēs ayaq. Wā, gʼilʼmēsē gʼigāmaʼyē hēlikʼaseʼwas laēda gʼigāmaʼyē 65 maxʼtsʼlā kʼlēs ayaq qaēxs gʼigāmaʼyaē qaxs lāxaxē aemlālayolaxsēs gʼōkūlōtē qō kʼlēsłax ayā lāxa pāxāla, lax ʼnāxwa gwēgʼilatsa pēpāxāla kʼlēsāse ʼnemōkʼ lēxʼēdes qa ʼwāxaats ayāsēs hēlikʼaseʼwē, yixs gʼilʼmaē begwānemqʼlālaʼmē hēlikʼaseʼwasa pāxāla, wā, lā qʼlūnāla ayasa maʼlexsa pʼelxelasgēm lāxa pāxāla. Wā, hētʼla 70 qʼlūnālatsēxs kʼlēsāē āya. Wā, gʼilʼmēsē gʼayōl lāxa gʼigʼegāmaʼya laē hēʼma gʼigāmaʼyē āem gwaʼnaxōdex ʼwālaʼyāsasēs gʼēqʼlēnaʼyē. Wā, hāsʼmēsēq nāqʼyēs gweʼyō qa ʼwāxaatsēs ayāxa pāxāla. Kʼlēs hēdēda pāxāla ʼnempʼēna lēxʼēda, yixs kʼlēsāē hēdēda pāxāla gwāgwēxʼsʼāla lāxa gʼigāmaʼyaxs kʼlēsāē aēkʼla ayāxa pāxāla qaxs 75 hāē gʼōkūlōtasa gʼigāmaʼyē gwāgwēxʼsʼāla lāxēs gʼigāmaʼyaxs halē- gʼilaē ayāxa pāxāla. Wā, laem lāba.

78 And this is about the shaman who, as you say, bites the skin of the
 one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is
 asked to cure a person, | he goes at once and sits down at the right-
 hand side where the sick person lies in bed. | Then he asks the sick
 person for the place where he feels | sick. Then the sick person tells
 him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water,
 which has been put down for him for sucking out the disease. | After
 the shaman has washed his hands, he feels of the place referred to
 by | the sick man. Then the shaman presses his | first finger on
 the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he
 has pressed in. . If it gets red at once, he knows | that the sick one
 will get well. Then the shaman is glad. | When the place which he
 has pressed in remains white and never gets red, | then the shaman
 recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman
 says that he will be sick for a long time. | Then he sucks at the place
 that he has pressed in; and when he lifts his head, he watches | the
 place where he has been sucking. And when it turns blue, he knows
 that | the sick one will not live long. When it | turns red, the

78 Wā, hē^εmisa pāxāla yīxs ^εnēk'aaqōsaq q!ēk'ax L!ēsāsēs hēlik'a-
 se^εwē qa t!ēx^εwidēs L!ēsas. Wā, la^εmēts ālak'!ālal q!ā!aLEla! lāx
 80 gwa^εyī!ālasasa pāxāla. Wā, hē^εmaēxs laē ha^εyalik' lase^εwēda pāxāla
 lā hēx^εidaem la qa^εs k'!wāg'alilē lax hēlk'!ōtaga^εwa^εlilasasa qēlgwē-
 lasasa ts!EX'q!a. Wā, lā wūlaxa ts!EX'q!a lāx q!āk'elasasēxa
 ts!EX'ila. Wā, lā nēlēda ts!EX'q!āxs laē ts!EMX^εitsēs ts!EMā-
 lax'ts!āna^εyē lāxēs q!āg'ilē ts!EX'q!ōlema. Wā, lēda pāxāla ts!EN-
 85 ts!ENx^εwida lāxa gāx ha^εnēla k'!āts!ē q!ōts!ewax^εsa ^εwāpē. Wā,
 g'il^εmēsē gwālēda pāxāla ts!ENTS!enkwxas laē p!ēx^εwīdxa gwē^εyāsa
 ts!EX'q!a begwānem ts!EX'ila. Wā, lēda pāxāla ts!EMbetentsēs
 ts!EMālx'ts!āna^εyē lāx neqelāsa ts!EX'ila. Wā, lā gagāla ts!EMā-
 laq. Wā, g'il^εmēsē wēx^εidxēs ts!EMālx'ts!āna^εyē laē dōqūlaxēs
 90 ts!EMālasōx^εdē. Wā, g'il^εmēsē hēx^εidaem L!āx^εwida, laē q!āLEla-
 qēxs ēx^εida^εmēla ts!EX'q!a. Wā, la^εmē ēk'ē nāqa^εyasa pāxāla.
 Wā, g'il^εmēsē āem ^εmēstolelē ts!EMālaasdās, hēwāxa L!āx^εwida.
 Wā, hēem māmal'tēk'!ēsa pāxālāxs k'!ēsōlē gālal q!ūlala ts!EX'q!a
 begwānem lāxēq. Wā, g'il^εmēsē gūgāla k'!ēs L!āx^εwida, wā, lā
 95 L!agū'nakūla, wā lā ^εnēk'ēda pāxālāqēxs gūlēlē ts!EX'q!ā!l. Wā, lā
 k'!ēx^εwīdxēs ts!EMālasōx^εdē. Wā, g'il^εmēsē x'it!ēdexs laē dōqwa-
 laxēs k'!ax^εmōte. Wā, g'il^εmēsē k'!ēs t!ēx^εwida laē q!āLElaqēxs
 k'!ēsōlē gālal q!ūlala ts!EX'qa begwānema. Wā, g'il^εmēsē āem

shaman knows that he will lie in bed for a long time. || And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K'!ALMÖDĒLANAGA

The Nāk!wax'da^εx^u were living at Tēgūxstēi. | Their chief was 1
Q!ädē. He was giving a winter dance that winter. |

Then the sister of Q!ädē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ||
where the Nāk!wax'da^εx^u stay when they disappear, a mountain on 5
the ground back of | Tēgūxstē^ε. She had not been there long, when
she became really sick. | Then her brother Q!ädē became uneasy,
because he saw that | his sister could not recover; and Q!ädē called
the | chiefs of his tribe, the Nāk!wax'da^εx^u, and the head shamans,
into his house || after midnight. And when they were all inside, | 10
Q!ädē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Lēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying || in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

L!ax^εwida, wā, lā q!alēda pāxālāqēxs gā^εyⁱlālāl qelgwēla ts!EX^q!a
begwānema. Wā, g'il^εmēsē ālak!āla t!ēx^εwidē k!ax^umōtas, wā, 100
la^εmē q!āLElēda pāxālāqēxs hali^εlālēlē ēx^εidla ts!ēx^q!a begwā-
nema. Wā, hēem wāxen q!alē lāxen la g'wagwax^εs'alasa.

K'!ALMÖDĒLANAGA

G'ōkūlaēda Nāk!wax'da^εxwē lāx Tēgūxsta^εyē. Wā, lā^εlaē g'īgā- 1
ma^εyasē Q!ädē yāwix'elaxa la ts!āwūnxa.

Wā, laem^εlaē x'is^εēdē wūq!wās Q!ädēs Q!wālanēnega. Wā, k'!ēs-
!at!a gāla x'isālas lāael ts!EX^q!EX^εida yix Q!wālanēnega lāx lāasas
x'ix'ESalāsa Nāk!wax'da^εxwa ālaap!a^εyasā nek!ESē lāx āl!ās 5
Tēgūxsta^εyē. Wā, lā^εlaē gagālaxs lāael ālax^εid ts!EX^q!a. Wā,
laem^εlaē nōlē wūq!wāsē Q!ädē qaxs lēmaael dōqūlaqēxs k!lēasaē
gwēx^εidaas la ēx^εidēs wūq!wa. Wā, lā^εlaē Q!ädē lēlts!ōdxa
g'īg'egāma^εyasēs g'ōkūlōta Nāk!wax'da^εxwē lē^εwa pēpEXEMA^εyasxa
la gwāl negēg'ēxa gānulē. Wā, g'il^εEM^εlawise ^εwī^εlaēLEXs laē nēlē 10
Q!ädāsēs wūq!wē Q!wālanēnegāxs lē^εmaē wāwēk!ēq!a. Wā,
hēx^εida^εEM^εlāwis^εyāq!eg^εlēda ^εwālasē pāxālē Lēbidē. Wā, laem^εlaē
^εnēk'a: "Wēg'a dōqwalaxs nenāqa^εyāqōs g'īg'egāmē^ε qaxs k!ēāsa-
xent nEXwālasa ^εnāx^εnāwalak!ūsa lāx āxāsasems wūq!wa lāx^εs g'ī-
g'ōklwāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālotsē. Wā, 15
hē^εmis k'ilemsa haāyalilagāsasa āl!ē g'āx hēlēlsaxens wūq!wā.
Wā, la^εmēsēn ^εnēnk!ēqēla qa g'āxlāg'isē lōlt!a qa g'āxēsē qelgwil

18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

When all the Nāk!wax'da^x had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da^x, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

18 lāxwa lōbekwēx qa wāg'ilaxsē 'nawālakwalilasōsa 'nax' 'nawalagwī-
laxsa lōbekwēx," 'nēx' 'laē. Wā, hēx' 'idaem' lāwisa g'ig'egāma' yē
20 'nāxwa ēx' ak' ex wāldemasa 'wālasē pāxāla. Wā, g'il' em' lāwiso
g'wālē wāldemasēxs lāael hōqūwēlsa.

Wā, g'il' em' lāwisē 'nāxwa mēx' ēdēda Nāk!wax'da^x waxs laē
āxk' lālasē' wēda mōkwē lē' lāk' bēbegwānema qa lās lāxa q!ap!eya-
sasa x'ix' esāla dāg'ilqelaxa 'wālasē lē' wa' ya qa qelgūdzewēsō's
25 Q!wālanēnega qō g'āxl lālt! auolō. Wā, laem' lāwisē' elāq 'nāx' 'i-
dexs g'āxaē aēdaaqa. Wā, laemē qelx' walēlemē Q!wālanēnega lāx
āladzē' līlāsa k' lōg' wīlē 'wadzō ts! ex' sem saōk' lāx hēlk' lotēwālīlāsa
lōbekwē. Wā, g'il' em' lāwisē qelx' walīlemxs laē ālael la 'nemāx' 'is
lē' wa lā lē' la. Laem' laē k' ōtasō' laem wīk' !ex' ida. Wā, hēwāxa-
30 'lat! a q!wēnal' idxa la 'nāx' 'idxa gāāla. Wā, lā' laē dzāqwaxs laē
lē' lālasē' wēda 'wālasē pāxālāsa Nāk!wax'da^x wēxa lēgādās Nēnōlō
qa lās plēx' wid qaxs lē' maē 'nēk' ē Q!ādāq laem wīk' !ex' idēs wū-
q!wax' dē. Wā, g'il' em' lāwisē Nēnōlowē gwāl plēx' waqēxs lāael
dā' l' idēda 'wālasē pexemēsa pēpāxāla Nēnōlowē. Wā, lā' laē 'nēk' a:
35 'ya, adā, yūl Q!ādē. Wēg' a xēkūlēlaxōx qelgwēlasaxsens xūnō-
kwēx qa' s ālāōs ēkwaxwa 'nāxwax g'ēx' g' aēla. Wā, g'il' em' lwīts
gwāl, wā lāles āx' ēdlex ts! ex' asa k' lēs dzādzēqelak' lē' wa' ya qa' s
LEbabōlīlāōsas lāxōx wūq' wāqens. Wā, yū' mesōx māmaxs qa
'nāxwa' mēsōx ts! ex' asa. Wā, g'il' em' lwēts gwālālīla laaqōs āx' ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40
 narrow strips; and when | much cedar-bark has been split, take
 four | slender newly chopped cedar-trees of the same length as | our
 sister here, and also four | stout poles half a fathom in length, which
 are to be the posts of the room in which our sister is to lie down; ||
 and when they have been put down there, drive one of the | posts 45
 into the floor at the right-hand side of the head of our sister, and |
 drive down another at the right-hand side of her foot, and still |
 another one at the left side of her shoulder, and the last | one at the
 left side of her feet; and when you have finished this, || take the four 50
 slender cedar-trees, and lay their ends on the | four posts; and when
 you have done so, take the | split strips of red cedar-bark, and hang
 them from the | four poles of cedar-wood, just above our sister.
 When they have been | hung up, take much eagle-down, and ||
 strew the eagle-down on the red cedar-bark, and on our sister where 55
 she is | lying down in the middle of this frame which you made to
 hang up the | cedar-bark covered with eagle-down, and when you
 have done so, sweep out the place | where you have been working, so
 that nothing is left on the floor; | and do not be weak on account of
 our sister, and go to see her. || Don't go to see her this side of four 60
 days, | otherwise you will frighten away what will come to take pity

L'āgekṵē qa'és dzedzēxsālaōsaq qa ts'ēlts!Eq!astowēs. Wā, gīl- 40
 'mēsē q!ēnemēs dzexayōs L'āgekwa laaqōs āx'ēdxa mōts!aqē wīs-
 wūlē alōmas dzeseqwa, yīxs yū'mēla āwāsgēmōx 'wāsgēmxsdaasax-
 sens wūq!wax. Wā, hē'mis mōts!aqa hāxk'!ōt!ēbōt lāxens bālx
 dzōxūma lēslek'k'īnālē, qa lēlāmsōx qelgwīlasaxsens wūq!wax.
 Wā, g'īl'ēmīwīsē g'āx āx'ālīl lāq' qasō lāl dēx'walīlaxa 'nemts!aqē 45
 lām laxōx hēlk'!ōdenōlema'yaxsens wūq!wax. Wā, las ēt!alīlāsa
 'nemts!aqē lām laxōx hēlk'!ōtsīdza'yaxs. Wā, lās ēt!alīlāsa 'nem-
 ts!aqē lāx gēmχōltseyāp!a'yas. Wā, lās elx'lālx dēx'walīlāsa
 'nemts!aqē lāx gēmχoltsīdza'yaxs. Wā, g'īl'mēsē gwāles āxayōs
 laaqōs āx'ēdxa mōts!aqē wīswūl dzeseqwa qa'és k'ādētadoōsas lāxa 50
 mōts!aqē lēlāma. Wā, g'īl'mēsē gwāfēxs lāaqōs āx'ēdxa q!ēnemōs
 dzexē ts'ēlts!Eq!astō L'āgekwa qa'és gēxūndalaōsas lāxa dzēdzese-
 qwē mōts!aqa lāx ek'!a'yasens wūq!wa. Wā, g'īl'mēsē 'wī'la la
 gēx'ūlālēlaxs laaqōs āx'ēdxa q!ēnemē qemχwasa kwēkwē qa'és
 qemχ'wīdaōsas lāxa L'āgekṵē lō'mens wūq!wa laxōs laēna'yēx 55
 qelx'ts!ā lāx nextslāwasa k'lumōdzekwē tētēx'ūnālāxa qemōkwē
 L'āgekwa. Wā, g'īl'mēts gwālālaaqōs 'wī'la xēx'wīdxōx yālag'īl-
 lasaqōs qa k'!eāsēs g'aēl lāx yā'g'īl'mā'yaxsōs āxalē!emaqōs. Wā,
 hē'misa wāx'ema lēlwēqelasens wūq!wax qa'és g'āxaōs dōx'wīdeq'.
 Gūnō g'āxlax dōx'wīdeq' lāx g'was'agawa'yas mōp!enχwa'sē 'nāla, 60
 ālas hāwīnalaxwa g'āxlēx wāx'īdl hēfēlīlāfxens wūq!wax qa q!ūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wālanē-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemil. And | Q!wālanē-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemil, supernatural one! bring me back to
 80 life, so that I || may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemil, |
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wā, âemlalts ʼnēxʼL qaʼs aʼmēlāmasēlōs lāxens wūq!wax
 qasō gʼāxl dōxʼwīdēlqōx gʼwāsʼaʼyasa mōp!enxʼwaʼsē ʼnāla. Wā, yū-
 ʼmōq, gʼīgāmēʼ, ādā Q!ädä;" ʼnēxʼlaē Nēdōlowēxa ʼwālasē pāxāla.
 65 Wā, gʼilʼemʼlāwisē q!wēʼidēxs yāq!ent!ālaaxs laē lāwēlsa.

Wā, hēxʼidaemʼlāwisa gʼīgāmaʼyē Q!ädē ʼaxʼēda lāx gʼwēʼyāsa
 ʼwālasē pāxāla qa gʼwālaatsa qelgwīlasas Q!wālanēnega. Wā, gʼil-
 ʼemʼlāwisē gwālas gʼāxaē Q!ädē bās. Wā, laemʼlaē āla ts!exʼilē
 nāqaʼyas Q!ädē qaēs wūq!wa, qaxs leʼmaē dōqūlaxēs wūq!wāxs
 70 leʼmaē ālak!āla leʼla qaxs wiōq!ustsōkwālaē Q!ädāx ālē wāldemi-
 ʼlālasa ʼwālasē pāxāla qaēs lēlak!wālaēnaʼyē Q!ädāxa pēpāxāla.
 Wā, hēʼmis lāgʼilas āla q!wāq!ūts!ēqēla. Wā, lāla ʼnēnkʼ!ēqe-
 laʼme Q!ädē qaʼs nānagēgʼēmēx lēxsʼalayāsa ʼwālasē pāxālaq. Wā,
 laʼmē hēwāxa Q!ädē lā ʼnēxʼwābūlax qelgwīʼlasasēs wūq!wa.

75 Wā, hēʼlat!a lā māʼlexsē gānolas la l!al!ēgēkūlākwa lā leʼlē
 Q!wālanēnegāxs laael ēt!ēd gānolexs laael wūlāxʼa!ēlexs laē
 yaēq!ent!āla leʼwēs gʼwēʼyā Hēlemil. Wā, laemʼlaē ʼnēkʼē Q!wā-
 lanēnegāxs k!ēasāē yālaʼxʼlena. Wā, lāʼlaē ēt!ēd ʼnēkʼē Q!wālanē-
 nēnega: "Wāgʼilla Hēlemilts ʼnawalak q!ūlāxʼidāmasōl gʼāxen qen
 80 wāgʼilen lēgadelts Q!ülents!ēsemaga." Wā, gagālaemʼlāwisē l!e-
 k!āla Q!ülents!ēsemaga lāxēs laēnaʼyē yaēq!ānt!āla lōʼ Hēlemil.
 Wā, lāʼlaē yālaqwē Q!ülents!ēsemaga yisgʼa:

1. "O friend, Hēlemīl! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemīl; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemīl! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemīl! I pray you to make me right, our friend,
with your | means of setting right, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemīl! have mercy on me with your life-bringer, ||
Hēlemīl, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemīl! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemīl, by your magic power, friend! āē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemīl said. | "O friend, Hēlemīl! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemīl, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wāg'a qastā Hēlemīl wāx q!lūlāx^ēidamaōxENS^ēnemōx^{uē}ōx yīsōs 83
q!wēq!ūlag!īlayāqōs Hēlemīlts^ēnawalax^{uē}s, qastā wāē wāē wā.

2. Wāg'a qastā Hēlemīl wāx hēli'lāla^ōxENS^ēnemōx^{uē}ōx yīsōs 85
hēli'lālayāqōs Hēlemīlts^ēnawalax^{uē}s, qastā wāē wāē wā.

3. Wāg'a qastā Hēlemīl wāx^ēnaqē^ēstenda^ōxENS^ēnemōx^{uē}ōx yīsōs
nāqē^ēstendayāqōs Hēlemīlts^ēnawalax^{uē}s, qastā wāē wāē wā.

4. Wāg'a qastā Hēlemīl waxēda^ōsōs q!wēq!ūlag!īlayāqōs Hēle-
mīlts^ēnawalax^{uē}s^ēnawalax^{uē}s qastā, wāē wāē wā. 90

5. Wāg'illa qastā Hēlemīl waxēda^ō g'āxENLASōs hēlig'a^ēyāqōs
qen wax^ōowē nōgwa g'āx hēlig'ayōno^xsōs hēlig'ayāqōs Hēlemīlts^ē
nawalax^{uē}s qastā, wāē.

Wā, g'il^ēmēse q!wēl^ēidEXS^ē laē ēt!ēd yaēq!ēg'a^ē LE^ēwis yaēq!ent!a-
lōte. Wā, laEM^ēlaē nā^ēnaxma^ēyē Q!wālanēnegāx wāldemas Hēle- 95
mīlaq: "YūL, qāst, Hēlemīl, wix^ēSEN yālaqūlaēna^ēyē. LE^ēmaEN
nEXts!āxēs gwe^ēyāōs gen gwēk!lālasa, qāst." Wā, lā^ēlaē gagāla
L!ēk!ālax laa^ēlas ēdzaqwa yāq!ēg'a^ē Q!wālanēnega. Wā, lā^ēlaē
nēk'a: "YūL, gēlak'as!a qāst Hēlemīl laEMs wāx^ēēd q!lūlāmas
g'āxEN, g'il^ēildōkwēlas^ēnawalak^{uē}. La^ēmēSEN lāl lāxēs wāldemōs 100
g'āxENLaxwa nēg'ikwēx." Wā, hēEM waxē wāldemas Q!wālanē-
negāxs laē selt!ēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wālanē-
nega. | In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da^{exu} | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da^{exu} thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da^{exu} were called to come into the || dance-

3 Wā, laem^{el}lāwisē gāla neg'ikūxs laael wūLELē Q!wālanēnegāxs laē
yālaq!wāla lāx āLlās Tēgūxsta^{eyē}. Wā, la^{emē} ālak'lāla x'is^ēēda. Wā,
5 la^{emē} hēwāxaem la gwābala lāxēs x'isalotē lāxēs g'ig'ōk!walē lāx
āLaapla^{eyasa} neg'ū lāx āLlās Tēgūxsta^{eyē}.

Wā, la^{emē} ēt!ēd la q!ēq!aēk'elē Q!ādē qaēs wūq!wāxs laē k'leās
q!ālasa ^{enāxwa} bēbegwānemx lax x'iyats Q!wālanēnega. Wā,
hē^{em}isēxs hēwāxaē wūLEL yālaq!wāla. Wā, hē^{lat}!a lā q!EL!EXSA-
10 g'iyowē ^{enālās} la bāsa lōbekwaxs laē wūLaxa^{LEL} yālaqūla lāxa
āLala lāx āLlās Tēgūxsta^{eyē}. Wā, la^{emē} g'āx yāwas^{id} L!ūsōLEla.
Wā, k'le^slat!a ālaem g'āx ^{enexwabāla} laxa ālanā^{eyasa} g'ōkūlāxs
laē xwēlaqa qwēsaxsda^{enakūlaxs} yālaq!wālaē. Wā, la^{emē} ēx^{idē}
nāqa^{eyas} Q!ādē qaxs le^{maē} q!āl^{ale}laqēxs q!ūla^{maēs} wūq!wa.
15 Wā, laem^{el}laē ^{enēk'ē} Q!ādē qaēs halī^{el}lālalag'i k'im^{eyaxa} g'ig'iyak-
k'ela yūduk^{wē} ōgū^{ela} lāx Q!wālanēnega. Wā, g'il^{emēsē} ^{enāx'idxa}
gaālāxs laē ^{wi^{el}la^{ma}} bēbegwānemē ^{LE^{wa}} ts!ēdaqasa Nāk!wax'da-
^{exwē} la k'im^{eyaxa} yūdukwē g'ig'iyak'ela. Wā, g'il^{emēsē} g'āx
aēdaaqaxa k'im^{eyaxa} g'ig'iyak'ila. Wā, g'il^{emēsē} ^{wi^{el}la} hōgwīL lāxa
20 lōbekwaxs laē q!Emt!ēts q!Emq!EMDEMasa ōlala ^{LE^{wa}} hayalik'īlalē
^{LE^{wa}} nōnltsē^{stūlalē}. Wā, g'il^{em}lāwisē gwāla yūdukwē yīxwa
laael lats!āliL lāxa le^{mē}lats!ē. Wā, laem^{el}laē negēqūla^{emē} Nāk!wax-
da^{exwaq} ^{wālasl} pāxālē Q!wālanēnega. Wā, g'il^{em}lāwisē gānu^{l'i-}
dexs laē qāsasē^{wēda} Nāk!wax'da^{exwē} qaēs g'āxē ^{wi^{el}laē}LEla lāxa

house to sing for the three who had stayed in the woods. | As soon as they were all in, the great shaman, | Fool, arose and spoke, and said, "O friends! | take your batons and beat quick time on your boards for a long time. | And as soon as you stop beating, then make no sound for a long time. || Then you will again beat fast time on your 30 boards. You will do so | four times, for I am thinking of our great friend | Q!wālanēnega. Therefore I wish that you should beat four times on your | boards, for we shall try to be successful, for she may come into this | winter dance-house this night; and also these shall hear her sing her sacred song." || Thus said Fool. They never 35 heard | her singing her sacred song, and they only sang the songs of the | three—the war-dancer, the tamer-dancer, and the fire-dancer. | And after they had finished, they went out. For two | nights they went in vain to the dance-house, and || four times they beat the 40 boards in vain. Then the Nāk!wax'da^{ex} went out | to sleep. And they had not been asleep long, when the sound of the | sacred song came from the rear of the dance-house; and as soon as the sacred song was ended, | they heard the cannibal cry. There were no whistles. | This is what the Nāk!wax'da^{ex} call hāmdzedzewē^s, || and 45 it is called by the Kwakiutl onēqwa. | It is partly a great shaman.

lōbekwē qa^s g'āxē q!emta qa yīxwēsa yūdukwē g'īg'iyak'elax'dē. 25
 Wā, g'il^sem^slāwisē g'āx wī^slaēla laa^slas lāx^sūlilēda wālasē pāxāla
 Nenōlowē qa^s yāq!eg'a^slē. Wā, hā^slaē nē^sk'a: "ya, nē^snemōkwai'.
 Wāg'a dāxlendexs t!emyayāqōs qa^s wī^slaōs g'ildēs lēxedzōdexs
 t!emēdzāqōs. Wā, g'il^semlwits q!wē^sidel lāles gagālal tsemōtala-
 lōl. Wā, lāles ēt!ēdel lēxedzōdexs t!emēdzāqōs. Wā, mōp!e- 30
 nales hēl g'wēx^sidēlē qaxg'in g'īg'aēqelē g'āxēns nē^smōx^sdzaē
 Q!wālanēnega. Hēden lāg'ila nē^sx' qa^s mōp!enaōs lēxedzōdexs
 t!emēdzāqōs qaēns wāwūldzēwaēna^syē qa g'āxēsē g'āxēl lāxa
 lōbekwaxwa gānolēx. Wā, hē^smis qēns wūlāx^salēlēqē yālaq!wā-
 lasēs yālaqūlayā," nē^sx^slaē Nenōlowē. Wā, la^smē hēwāxa wūlā- 35
 x^salēlaqē yālaqūla. Wā, āem^slāwisē denx^sits q!emq!emdemasa
 yūdukwēxa ōlala lē^swa hayalik'ilalē lē^swa nōnltsē^sstālalē. Wā,
 g'il^sem^slāwisē g'wālexs laē hōqūwēsa. Wā, ma^slp!enxwa^s laē
 gānolas wū^sem lānaxwa wī^slaēlēla lāxa lōbekwē qa^s wū^smē
 mōp!ena lexlēxa. Wā, lāem^slāwisē wī^sla hōqūwēlsēda Nāk!wax'da- 40
 xwē qa^s lā mēx^sēda. Wā, k'^slēs^sem^slāwisē gāla mēxax g'āxaasa
 yālaq!wāla lāxa ālanā^syasa lōbekwē. Wā, g'il^semlāwisē q!ūlbē
 yālaqūlaēna^syasēxs laē hāmts!eg'a^sla. Wā, laem k'^slēs medzēsēs
 g'wēx^ssdemas. Hēem g'wē^syōsa Nāk!wax'da^sxwē hāmdzedzewē-
 sē^swē g'wēx^ssdemas. Wā, hē^smis g'wē^syōsa Kwāg'ulē onēqwaxa 45

partly hāmshāmts!ES. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē^ε, although | Q!ādē did not own the hāmdzedzewē^ε. ||

50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awak-
55 ened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^εx^u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē^ε. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax'da^εx^u said that they would sing a new | song for her, and this is her song: |

46 naxsuap!ē ɭō^ε ʷālas pāxāla ɭE^εwa hāmshāmts!ESē lāx gwēx'sdaasas
Q!wālanēnegāxs pāxāla^εidaaxs x'isālaē. Wā, la hāSEX Hēlemilē
nāqa^εyē laēna^εyas hāmdzedzewēSE^εwa, wāx^εmaē k'!ēs āxnōgwadē
Q!ādāsa hāmdzedzewē.

50 (Wā, lā q!lēmema q!ayōlē hē gwēx^εidāsa x'ix'ESūla laē pāxāla^εida
yixs x'isālaē. Wā, lā ōgū^εlaem lās lēdāxs g'āxaē nē^εdaxa wāx^εmē
k'!ēās lāx g'alemg'alīsas yixs qESAAX wāldEMA Haāyalilagāsō.)

Wā, g'il^εmēsē gwāl hāmts!āla^εxs laē Q!wālanēnega ēt!ēd yālaqwa.
Wā, hēx^εidaem^εlāwisā ʷālasē pāxāla, yix NENōlowē la gwēts!axsta-
55 laxa ʷnāxwa bēbegwānem qa g'āxēs ʷi^εla hōgwīL lāxa lōbekwē.
Wā, g'il^εem^εlāwisē g'āx ʷi^εlaēLEXS laē hēx^εidaem ʷi^εla āx^εdxa
t!EMyayowē ɭE^εwa ts!edāqē ɭō^εma hēl^εak!lāsa g'ing'inānemē qa^εs
ʷEMāx^εidē t!EMēdzōdxa t!EMēdzō. Wā, k'!ēs^εem^εlāwisē gēg'ilil
t!EMSaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!EX'ilāsa lōbekwē.
60 Wā, g'il^εem^εlāwisē g'āxēL lāxa g'ōkwaxs laē gwā^εsta lāxēs pEXēna^εyē.
Wā, laem k'!ēās q!EMtēlēs nenāgadāsa Nāk!wax'da^εxwē qaēxs
k'!ēsaē q!āLElaqēxs hāmdzedzewēSEwāē Q!wālanēnega. Wā, la^εmē
āEM yālaqūlasēs yālaX^uLENē. Wā, g'il^εmese gwāl yālaqūlaxs laē
hāmadzelaqwa. Wā, la^εmē q!EX^εidxa mōkwē bēbegwānEMA. Wā,
65 la^εmē ʷnēk^εē nenāgadāsa Nāk!wax'da^εxwē qa^εs denX^εidēs altsema
q!EMDEM qaē. Wā, g'a^εmēs q!EMDEMSēg'a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemil of Can-
nibal-at-North-End-of-World. |

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemil of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemil of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemil
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemil, and he said my name shall be Q!ūlents!ēsemaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemil said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa^εyālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hamasa^εyālag'iltis Hēlemilas Baḡ^ubakwālanuḡ^u-
sīwak'asdēa.

2. elahax'k'asdewēsen āyāmēlā^εmatsōs Baḡ^ubakwālanuḡ^usīwa- 70
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlēmaē lax
hemix'laēlasdēs Hēlemilas Baḡ^ubakwālanuḡ^usīwak'asdēa.

3. elahax'k'asdewēsen hak!waānemx'dēs Baḡ^ubakwālanuḡ^usīwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megōsa^εyasōs
^εnenwalak!wēna^εyēx'dēs Hēlemilas Baḡ^ubakwālanuḡ^usīwak'asdēa. 75

4. Wihēs qaē lālōla^εyālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla^εyālag'iltis Hēlemilas Baḡ^ubakwālanuḡ^usī-
wak'asdēa.

Wā, g'il^εmēsē gwāl yīxwaxs laē yāq!ēg'a^εlē Q!wālanēnega. Wā,
lā^εlaē ^εnēk'a: "Ĝēlak'as^εla ^εnō^εnemōk^u. La^εmen q!ūlāx'^εidāmatsō- 80
sens ^εnemōkwaē Hēlemila. Wā, hēem^εlāwisen lēgēmlē Q!ūlents!^ε-
semaga. Wā, laems ^εnāxwal lēqelales g'āxen. Wā, hē^εmisa
laems k'leāsl la^ε nālal gagak'eyalal g'āxen lāg'aal lāxa neqaxen-
xēla. Wā, hē^εmaa wāldēms Hēlemilē g'āxen qasō gagak'eyalasō-
lōx gwāsa^εyasa neqaxenxē lālen hēx'^εidaēl le^εlāmaslēqē, ^εnēk'ins 85
^εnemōx'dzā g'āxen. Wā, hē^εmēsa neqaxenxēlalen hēlik'alexs

88 for it. He said if I should ask you for pay, | that then Hēlemil would kill me." Thus said Q!ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part | 1 of the river of Hānwad, and their village site has the name Tselōxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert. 5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!elwaēl. Therefore her name was Ts!elwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing 10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!elwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and || 15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ēts!ex'q!āq!ōs, wā, lāLES k!ēs ayāl gāXEN, qa^ēlaENLō aa^ēyālalax laem^ēlāwisēu nōgwal lē^ēlāmatsōs Hēlemila," ^ēnēx^ēlāē Q!ūlents!ēsemagāxēs g'ōkūlotē. Wā, laem^ēwālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

1 G'ōkula^ēlāē g'ālāsa ^ēne^ēmēmotasa Ts!ōts!ena lāx ^ēnelk!ōdoyā^ē yas wās Hānwadēxa lēgādēda g'ōx^ēdemsas Tselōxwas. Wā, lā^ēlāē g'āg'elaaēnoxwē Q!ēgēdēxa k!ēsē g'īgūma^ēya, yīxs ā^ēmaē begwānemq!ala^ēma, yīxs k!ēsaēx nō^ēyema, yīxs q!ayōlāēx g'āg'ilela 5 laqēxs g'alaōl g'āx g'ōx^ēwalisa mamal^ēa lāx Tsāxis, yīx lāg'ilas laem^ēhānLEMē hānALELās Q!ēgēdē. Wā, lā^ēlāē gegādē Q!ēgēdāsa LEMqa ts!edāqxa lēgades Ts!elwaēl, yīx lāg'ilas lēgades Ts!elwaēl qaxs hēmenala^ēmaē LEMLEMq!āla lōxs hēmenala^ēmaē aē^ēnot!axēs lā^ēwūnemē Q!ēgēdē lāx gwēg'ilasasa ts!ādagEX^ēsala, yīxs 10 k!ēāsaē ēg'asa ōgū^ēla lāxēs LEMqāēna^ēyē. Wā, laem^ēlāwisē Q!ēgēdē k!ēs^ēl q!āselaxēs genemāxs lāwisaaq. Wā, lā^ēlāē ^ēnemxsa ^ēnālaxs lāē āla ^ēyāx^ēsemē wāldemas Ts!elwaēlaxēs lā^ēwūnemē. Wā, hēem^ēlāwis lāg'ilas Q!ēgēdē k!ēlax^ēidxēs genemē. Wā, g'īfem^ēlāwise gwāl k!ēlak^ēaqēxs lāē dāx^ēidē Q!ēgēdāxēs hānLEMē qa^ēs 15 lā lāwēls laxēs g'ōkwē qa^ēs lāel qas^ēid ^ēnā^ēnalaaqa lax wās Hānwadē. Wā, laem^ēlāwisē Q!ēgēdē dōx^ēwalelanaxa g'ila qaxs ā^ēmaē k'ōdeLtsēs g'ōkūlotē qaxs wūLE^ēmaaxs ma^ēp!enaē hānLE-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ëgëd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ëgëd was given up. | Then the young men of the numaym Ts!ôts!ëna made themselves ready | to go and look for Q!ëgëd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ëgëd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ëgëd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ëwaël was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ëgëd had been killed || by the grizzly bear. Now it was 40

g'afla. Wä, laem^élaë k!wäg'ila dzäqwaxs laë hänl!äla. Wä, lä 18
^élaë p!edex^éida. Hëwäxa^élat!a g'äx nä^énakwë Q!ëgëdë. Wä,
 g'wälelaem^éläwisë g'ökülötas k'ötaq laem yelkwa. Wä, lä^élaë 20
^énäx^éidxa gaäla wül^éem^éläwisë nak!älase^éwa qa^és g'äxë nä^énakwa.
 Wä, hë^élat!a la gäla ^énälaxs laë nänox^éq!älayewë Q!ëgëdë. Wä,
 laem^éläwisë xwänal^éidëda hä^éyäl^éäsa ^éne^émēmōtasa Ts!ôts!ëna
 qa^és lälag^é nēnānu^élax Q!ëgëdë. Wä, läx^éda^éx^élaë qäs^éida. Wä,
^éwilaxdzë^élaë qwësg'ila qäsaxs laë dōx^éwälälax qāqesmōtas. Wä, 25
 lä^élaë qästōdeq. Wä, lä^élaë qwësg'ilaem qäsaxs laë q!äxa hänl^éemas
 yix öxläx^édäs. Wä, lä^élaë alëx^éida. Wä, laem^élaë q!äxa äpsōts
 sīdza^éyas g'ögüyās. Wä, wāx^éem^éläwisë hänal äläx ögü^élä g'äyōl
 läx ök!wina^éyas, wä, lä^élaë k'leäs ögü^éla q!asōs laxa äpsōtsīdza^éyë
 g'ögüyō ^éle^éwa öxlä^éyasa hänl^éem, wä, hë^émësa dzex^és^éanālas. 30
 Wä, g'äx^élaë nä^énakwa nēnānu^élax Q!ëgëdex^édë. Wä, g'äx^éem^é
^élaë däg'ilqälaxa äpsōtsīdza^éyë g'ögüyō ^éle^éwa g'äyōlë läxa hänl^é
 emë. Wä, g'il^éem^éläwisë läg'aa läxa gōx^édäs Q!ëgëdë laë ts!^é
 k!äl^éidex gēnemx^édäs. Wä, laem^éläwisë ^énëk' qa wūnem^étasē^éwësa
 äpsōtsīdza^éyë g'ögüyōsēs lä^éwūnem^éx^édë, yix läg'ilas g'wäg'wëx^és^éa- 35
 lasa yixs hälsela^émaë k'les q!wayälisemë Ts!ëlwäelë qaës lä^éwū
 nem^éx^édë, yixs hä^és^émaaq näqa^éyë lä^éna^éyas qäs^éida. Wä, laem^é
^élaë gwäla wūnem^étäxa ^énemë g'ögüyōs lä^éwūnem^éx^édëxa läyēnxë.
 Wä, laem^élaë gwëbë läxa ts!äwūnxë, yix läx^édemas k'lelax^é-
^éitse^éwë Q!ëgëdex^édäsa g'ila. Wä, laem^éläwisë ët!ëd läyēnxa la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q!ēgēd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ōts!ēna were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 āpseyēnx, laem dzēdzak'owa ʔnemxēnxē. Wā, laemʔlaē lenēʔsta-
sēʔwē Q!ēgēdex'dāsēs g'ōkūlōtē. Wā, laemʔlawisa ʔnāxwa bēbē-
gwānem ʔēʔwis ts!ēdaqē hōqūwels lāxēs g'ig'ōkwē qaʔs lā aʔwaxʔ-
ūlsa lax L!āl!āsanaʔyasēs g'ig'ōkwē qaʔs ʔk'aēda ʔnāla. Wā, k'!ēs-
45 ʔemʔlawisē ālaem gēx'gas aʔwāqwalas laasa gēmōt!eg'aʔlēda ālanem
lāx ʔnalēnagwisasa g'ōkūla. Wā, lāʔlaē ʔdzaqwa gēmōt!eg'aʔlēda
gālanemē lāxa ālanāyasa g'ōkūla. Wā, lāʔlaē ʔdzaqwa emōt!e-
g'aʔlēda ālanem laxa āpsōtasa ʔwa lax nexk'!ōtasa g'ōkūla.
Wā, lāʔlaē ʔdzaqwa gēmōt!eg'aʔlēda ālanem lāx g'ildzagwas-
50 dāsa g'ālē gēmōt!āla. Wā, lāʔlaē q!ēnema la ʔnemādzaqwa gēmō-
t!alēda alanema. Wā, laemʔlaē senbēndxa ʔnāla ʔēʔwa gānolē
gēmōtēda q!ēnemē ʔalanema. Wā, laemʔlaē q!ayaxēda bēbē-
gwanemas hēg'ilas g'wēk'!ālē qaʔs hāē g'wēx's dādag'ilt!ēda ʔala-
nemaxa g'ōkūlāxa gānolē. Wā, laemʔlaē ʔnāxwa ts!ēndek'ēda g'ālā
55 ʔēʔmēmōtsa Ts!ōts!ēnāsa g'āxē xēnlela ʔnēxwābalēda q!ēnemē
gēmōt!āla ʔalanem lāx ālanāyasa g'ōkūlāxa gānolē. Wā, lāʔlaē
ʔnāx'ēdxa gāla, lāaʔlase lāwelsēda ʔnemōkwē begwānem lāxēs
g'ōkwē. Wā, lāʔlaē dōxʔwalelaxa q!ēnem ʔalanem lax ʔnalēna-
gwēsasa g'ōkūla g'ileng'ilisela lāq. Wā, g'āxʔlaē g'ilōht!ālisēda
60 ʔwālasē ālanem k'wax!aātālaxa begwānemē. Wā, hēx'ēidaem-
lāwisa begwānemē la gwayēʔ!ēsxēs g'ōkūlōtē qā dōxʔwidōsēq.
Wā, g'ilʔemʔlāwisē g'āx ʔwīʔla hōqūwelsēda bēbēgwānemē ʔēʔwis
ts!ēdaqē, wā, laemʔlaē dōxʔwalelaxa ʔwālasē ālanemāx k'wax-

sitting | behind his head, and many wolves walking around him. || G'ilälalit was the name of the great wolf | behind whose head the 65 man was sitting. Then they recognized | that the man was Q!ëgëd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and || women broke off hemlock branches back of the | houses, and 70 went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G'ilälalit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifying themselves || and had gone out of the river, they sat down in front of | the house 75 of Q!ëgëd. They were watching what was going to happen. | They cleared the house of Q!ëgëd. | When Q!ëgëd saw the men sitting on the ground, he got off from the neck | of G'ilälalit, and stood on the beach. Then || G'ilälalit and the many wolves went back into the 80 woods. Q!ëgëd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ëgëd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. || And immediately the mountain caught fire. 85

laatälaxa begwānemē. Wē, hēmēlāwisa q!ēnemē ēalanem gīle^stālaq. Wā, hēm lēgades G'ilälalitēxa ēwālasē ālanemxa k!wax- 65
 laatälaxa begwānemē. Wā, laemēlaē ēmāltēgaa^slēfēda begwānemē, hēmē Q!ëgëdēda yālaqūla. Wā, laemēlaēda q!ūlsq!ūlyakwē ēnēx' qa āēmēs hēx'ēidaem ēwī^sla q!ēqelax'ēidēda ēnāxwa bēbegwānem lē^swis ts!ēdaqē. Wā, hēx'ēidaem^slawisa ēnāxwa bēbegwānem lē^swis ts!ēdaqē la l!ex^swid lāxa q!wāxē lax ālanā^syasēs 70
 g'ig'ōkwē, qa^s lā hōxsta lāxa ēwā neqemalīsasēs g'ig'ōkwē. Wā, laemēlaē ēnāxwa q!wax^seta. Wā, āemēlāwisa ēwālasē ālanemxa G'ilälalitē g'ilēs hē gwēx's x'īts!ax'ilax gwēgwalag'ilīdzasas lē^swa q!ēnemē ēalanema. Wā, g'ilē^semēlāwisē gwāla q!ēqelax'ēidē lāā^slasē hōx^swūsta lāxa ēwā. Wā, lāx'da^sx'ēlaē k!ūs^sēlsa lax l!āsanā^syas 75
 g'ōkwas Q!ëgëdē. Wā, laemēlaē doqwalaxēs gwa^syi^slālasla. Wā, hēx'ēidaem^slā ēx^swētse^swē g'ōkwas Q!ëgëdē, wā, laemēlaē dōqūla^sma k!ūts!ēsē bēbegwānem lāx Q!ëgëdāxs laē lāxa lāx ōxlaatā^syasa G'ilälalitē. Wā, āemēlāwisē la lā^swēs lāā^slasē g'ilēyag'ida G'ilälalitē lē^swa q!ēnemē ēalanema. Wā, laemēlaē Q!ëgëdē lā^swis 80
 yālaqūla. Wā, laemēlaēda ēnāxwa bēbegwānem xwānā^slela qa^s lālag'ē dāq. Wā, g'ilē^semēlāwisē ēwī^sla qā^sidēda bēbegwānem gwē^syōlela lāx lā^swīdzasas Q!ëgëdē laā^slasē Q!ëgëdē nōx^swītsēs daakwē hē gwēx's t!emyayō lāxa nēgrū lāx āpsōtasa ēwa. Wā, hēx'ēidaem^slāwisē ēnāxwa x'ix^sēdē ōgūma^syasa nēgrū. Wā, lā^slaē 85

86 Then | he pointed his fire-bringer to the mountain up the river, |
while he was standing on the beach, and continued singing his
sacred song. Then | the mountain caught fire. Then | the ances-
tors of the numaym Ts!ôts!ena were afraid on account of what was
90 done by Q!ëgëd. || The old men encouraged all | the men, and told
them not to be afraid. Then all | the men stood in a row, and walked
together. |

When they came near him, the | line of men bent around Q!ëgëd;
95 and as soon as the || ends of the line of men passed Q!ëgëd, who was
standing on the beach, | they encircled him. Then Q!ëgëd was in the
middle of the circle. When | the ring of men was getting small
Q!ëgëd disappeared and | stood on the beach farther up the river
from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old
man spoke, | and said, "O Tribe! let us go home for a while." |
Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ëgëd. As soon as they were all in || the old
man spoke, and said, | "Let them call the women to come quickly,
and the virgins." | At once four young men | went out of the house

86 ët!ëd nõx'ëwitsës xümtxümtag'ila läxa neg'ä, läx 'nälä'yasa läwi-
dzasas läxës hëmendzaq'ilaëñ'ëmë yälaq'ula. Wä, laemxaë x'ix-
'ëdë ög'üma'yasa neg'ä. Wä, laem'laë k'ëk'alëx'ëidëda g'alä 'ne-
'ëmëmotasa Ts!ôts!enäs gwälag'ilidzasas Q!ëgëdë. Wä, lä'laëda
90 q!üls'q!ülyakwë aem lelák'lulax nënäq'a'yasa 'näxwa bëbëgwänem
qa k'!ësës k'ilela. Wä, laem'läwisë yipemg'alisëda 'näxwa bëbë-
gwänema. Wä, lä'laë 'nemäx'ëid qäs'ida.

Wä, g'il'ëm'läwisë ëx'ä'ënak'üla läq'ëxs laë wäg'ë'nakül'ëda 'wäs-
gëmg'itelasasa bëbëgwänemëx Q!ëgëdë. Wä, g'il'ëm'läwisë
95 hä'yäq'ë 'wäx'sba'yasa bëbëgwänemäx lä'ëwidzasas Q!ëgëdäxs laë
k'ëmësg'emlisaq. Wä, laem'laë n'exts'lälisë Q!ëgëdë. Wä, g'il-
'ëm'läwisë t'löxts'lä'ënakül'ëda bëbëgwänem, laë x'is'ëdë Q!ëgëdë
qä's lä läx'walis läx 'nälälisasa k'ëm'yäq; wä, laë wäx' ët!ëdëda
bëbëgwänemë k'ëmësg'emlisaq. Wä, äem'laxaäwise hë gwëx'ëidës
100 g'ilx'dë gwëx'ëidaasa. Wä, lä'laë yäq!ëg'a'ëda q!ülyakwë begwä-
nema. Wä, lä'laë 'nëk'a: "ëya, g'ök'ülöt, lälag'aemaslëns nä'ëna-
kwa," 'nëx'laë. Wä, lä'laë hëx'ida'ëma 'näxwa bëbëgwänem ëx'ëa-
k'ëx wäldemas. Wä, läx'da'ëx'laë 'wila qäs'ida qä's lä 'wila
högwël läx g'ök'wäs Q!ëgëdë. Wä, g'il'ëm'läwisë 'wilaëlexs laë
5 yäq!ëg'a'ëda q!ülyakwë begwänema. Wä, lä'laë 'nëk'a: "Hä-
g'ax'i lë'lälasë'wa ts!ëdäqax qa g'äx'ësö 'wila lë'wa k'!ëk'!ë'yäläx
hä'ënak'wäla," la 'nëx'laë. Wä, hëx'idaem'läwisa mökwë hä'yä'ëa
la höq'wëls läxa g'ök'wë qä's lä lë'läla 'wila'ëx ts!ëdaq'ë lë'wa k'!ë-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ēgēd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ēgēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ēgēd, and his || fire-bringer and death-bringer disappeared. 25 Then Q!ēgēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ēgēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k!ē^εyāla. Wā, g'āx'da^εx^uēlaē ^εwī^εlaēla. Wā, lā^εlaē yāq!ēg'a^εlēda q!ūlyakwē bēgwānema. Wā, lā^εlaē ^εnēk'a: "Wēg'a hōlēlaxen 10 lāg'ila ^εnēx' qa^εs laōs lē^εlālasē^εwa yūl ts!ēdaq qaxg'in k'ōta^εmēg'in-lōl ^εnāxwa āxēlaxēs eēdemaōs. Wā, la^εmēsen wālaqēlōl ēxenta yūl k'!ēk'!eyal, yixg'en ^εnē^εnak'ēlek' qens lālag'i nē^εwēxsō^εstents eēdemaqōs lāxa ^εwālasē lōgwalē Q!ēgēdē," ^εnēx'laē. Wā, hēx'ē-daem^εlāwisa ēēxenta ts!ēdāq āxālaxēs k'ādzekwē ēēdem qa^εs 15 āxālifelēs. Wā, lā^εlaēda k'!ēsē ēēxenta la hōqūwels lāxa g'ōkwē qa^εs lā āx^εēdxēs ēēdemōte laxēs g'ig'ōkwē, qaxs ēaxēla^εmaa^εq. Wā g'āxda^εx^uēlaē dālaq. Wā, g'il^εem^εlawisē g'āxexs laē ^εwī^εla ēt!ēdē hōqūwelsēda bēbēgwānem lē^εwa ts!ēdaqē lē^εwa k'!ēk'!ē- 20 ^εyala. Wā, laem^εlaē ^εwī^εla lāl k'em^εyalex Q!ēgēdē. Wā, g'il^εem^εlā-wisē lāg'aa lāx lā^εwidzasas laē x'emē^εstendeq. Wā, lā^εlaē menqasē^εwa ēedemasa ^εnāxwa ts!ēdaqa. Wā, g'il^εem^εlāwisē gū^εnēx^εwidaxs laē ^εnāxwa k'lūs'ālisēda ^εnāxwa bēbēgwānem lē^εwa ts!ēdaqē. Wā, g'il^εem^εlāwisē lāg'aēda gū^εnēqula lāx Q!ēgēdē, laē x'is'idē dāakwas-xa xūmtxūmtag'ila hālāyā. Wā, lā^εlaē Q!ēgēdē yāq!ēg'a^εla. Wā, 25 lā^εlaē ^εnēk'a: "Wēg'a q!wāg'elis qens lālag'i nā^εnakwa qaxs lē^εmaa^εqōs bāxus'idamas g'āxen," ^εnēx'laē. Wā, la^εmē lālanemē Q!ēgēdē lāxēq. Wā, g'il^εem^εlāwisē laēl lāxēs g'ōkwaxs laē ts!ē. k'lālelasa ālanemaxs hē^εmaē la māmensgemax ^εnāxwa wīwelx'lā-lās, yixs laē ts!ēqemē^εstāla^εyōsa g'ila mōwa. Wā, lā^εlaēda āla- 30

31 The wolves | had taken him into their house, and put together the
 pieces of his body. | Then four wolves had been sent to take the one |
 leg that had been buried by the tribe; and when | they had come
 35 back bringing the one leg, they stuck it on || where it had been
 before; and after they had done so, they sprinkled water of life over
 him. | Then Q!ēgēd had come back to life after that. As soon as |
 night came, they had called all kinds of animals | to come and see
 Nūng'āxtā'yē, the 'wālas'axaak^u, that night. | It was not long
 40 before the four men || who were wolves had come back. They had
 been | all around the world, and it was not long before | all kinds of
 animals had come into the large house. And when | all were in, the
 song-leaders had beaten time on the | time-beating boards. Then
 45 one hundred men || with wolf-head fore-head-masks had come out of
 the rear of the house. The masks were made like the heads of |
 wolves. Then they had gone around the fire in the middle of the
 house; and | when all had come out, the song-leaders had sung
 four | songs. And after the last | song had been ended by the song-
 leaders, they had gone back into the sacred room on which was
 50 painted || G'ilālalit. After they had finished, the speaker of the
 house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

31 nemē laēlas lāxēs g'ōkwē qa^s lā āxōdālux wīwēlx'talas. Wā,
 g'āx^llaē 'yālagema mōwē ēālanem qa g'āxēs āx^lētse^lwa āpsōtsi-
 dza'yē g'ōgūyōsxa wūnemtasē^lwasēs g'ōkūlōtē. Wā, g'il^lem^lāwisē
 la aēdaaqa dāg'ilqelaxa āpsōtsīdza'yē g'ōgūyōs laē k'ūt!ālelōdayo
 35 lāxēs āxalaasē. Wā, g'il^lem^lāwisē gwālexs laē xōs^lētsōsa q'lūla^lsta
 'wāpa. Wā, laem^llaē q'lūlāx^lidē Q!ēgēdē lāxēq. Wā, g'il^lem^lā-
 wisē gānol^lida laē qāsase^lwēda 'nāxwa ōgūq^lēmas g'ilg'aōmas qa
 g'āxēs x'its!ax'ilax Nūng'āxtā'yē, yixs 'wālas'axaakwēlaxa gānolē.
 Wā, k'lēs^llat!a gāluxs g'āxaē aēdaaqaxa mōkwē la^lnāxwa bēbe-
 40 gwānemxs ālanem^lmaālal. Wā, laem^llaē 'nēk'exs la^lmōx^ldē
 lā^lstālisxens 'nālux. Wā, k'lēs^llat!a gāluxs g'āxaē hōgwēlelēda
 'nāxwa ōgūq^lēmas g'ilg'aēmas, lāxa 'wālasē g'ōkwa. Wā, g'il^lem^lā-
 wisē 'wī^llaēla, wā, hēx^lidaem^lāwisē lexedzōdēda nē^lnāgadāxēs
 lēxedzowē saōkwa. Wā, g'āx^llaē hōx^lwūlt!alilēda lāk^lendē bēbe-
 45 gwānem x'ix^lēsēwāluxa x'isēwa'yēxa nānaxts^lēwa^lmax x'ōmsasa
 ālanem. Wā, laem^llaē lā^lstāliēlaxa lāqawalūlasa g'ōkwē. Wā,
 g'il^lem^lāwisē 'wī^llōt!alilā laē denx^lēdēda nē^lnāgadē. Wā, mōs-
 gem^llaēda q'emq^lēmdemas. Wā, k'lēs^lem^lāwisē q'ūlbēda elx^llā'yē
 denx^lēdayāsa nē^lnāgadāxs laē lats!ālil lāxa mawilē k'lādedzāluxa
 50 G'ilālalit. Wā, laem^llaē gwāla lāxēq. Wā, hī^llaē yāq!ēg'a^llē
 yāyaq!entem^lēlasa g'ōkwē. Wā, lā^llaē 'nēk'a: "LE^lmas dōqwalaa,
 qāst, Q!ēgēdē. Laems lāl lōgwalaLEXA 'wālas'axaak^u; wā, hē^lmisā

Now you will obtain the 'walas'axaak^u and | the name Nūng'äxtä'yē. 53
 This will be your name, and you will have the | fire-bringer and
 death-bringer. You shall not | stay here long, only until the end 55
 of the year. Then we shall | take you home, friend." Thus he had
 said. Thus said Q!ēgēd while he was telling his | tribe what had
 happened. Now this is imitated when they | give a winter dance,
 and that is why the Awa^ēILELA own the 'walas'axaak^u. | That is the
 end of this.¹||

Lēgēmasē Nūng'äxtä'yē. Wā, laēms lēgadelts. Wā, g'a^ēmēsēg'a 53
 xūmtxūmtag'ilak' hālāyā. LAEMXAAK' lāl lāl, qāst. Wā, k'!ēsLES
 gälal lāq^u. ÂEMLES dzēdzekūgwīlal yūl lōx, qāst, qenu^ēxō lāl 55
 taōdLOS, qāst," 'nēx'ēlaē, 'nēk'ē Q!ēgēdāxs laē ts!Ek'lālelaxēs
 g'ōkūlōtē. Wā, â^ēmēsē la nānaxts!E^ēwax g'wēg'i^ēlālasas laē yāwi-
 x'ela. Wā, hēEM lāg'ilasa Awa^ēILELA āxnōgwatsa 'wālas'axaakwē.
 LAEM lāba lāxēq.¹

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

1 This is the size into which the salmon is broken when a chief-
tainess gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

1 Wä, hēem k'lopēsa mōdzilasa g'īgāma^εyaxs hāmgrīlaaxa be-
gwānemē. Wä, lāla āwāwastowē k'lopa^εyasa genemasa begwā-
nemax'sala.

DISTRIBUTION OF PORPOISE

Wä, hēem yāq!wēmasa g'īg'egāma^εya lāg'a^εyē lē^εwa bāsbelē laxa
5 ^εwālasē sakwēlaxa k'lolōt!ē. Wä, hēmis yāq!wēmasa xamagē-
ma^εyē g'īgāma^εya hāq!wayāsa k'lolōt!ē. Wä, lā yāx^εwidayuwa
ōgwida^εyē lāxa bēbegwānemq!lālamē. Wä, laem g'wāl laxēq.

DISTRIBUTION OF SEAL¹

Wä, hēemxāda mēgwatē q'ol^εalelatsa begūlida^εyaxēs āwālox^ε-
ūnasē qaēda g'īg'egāma^εyaxs yāgwadaasa hāq!wāyowē lē^εwa
10 lās'lāla lāxa g'āgelē. Wä, ā^εmesē la yeyāqwax's'alayo ōgwida^εyasa
mēgwatē lāxa begūlida^εyasa lēlqwalala^εyē. Wä, lā yāx^εwidayowē

¹See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L!ōdzayoꝣsda^éyasa mēgwatē lāx bekwaxa. Wā, hē^émīs lāg'ilas 12
 q!ūnāla xōmalēlasa sakwēlaxa mēgwatē ʔE^éwa t!EQwēlāxa t!EX^u-
 sōsē ʔE^éwa Laxapēlāxa Laxabālisē qaxs g'il^émaē L!EL!asālēdā
 sakwēlaxa q!ēnemē mēgwata qa^és lāsa ōgwidēdzēsē xūdzē laxa 15
 wāx^éEM g'ēqamēna, wā, lāxaē hēEM g'wēg'ilayowa t!EX^usōsē.
 Wā, laEM g'wāl lāxēq.

FEAST OF CURRANTS

Wā, g'il^émēsē g'āx ^éwīla gwāx'gūlilexs laē ^éyalaqasa hā^éyāl^éa
 ma^élōkwa qa lās Lē^élālx g'ōkūlōtasēs lā^éwūnemē. Wā, lāx^éda^éxwē.
 Wā, g'il^émēsē ^éwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, lāxaē 20
^éyālagEM qa^és lā tsāx ^éwāpa. Wā, hēx^éida^émēsē ^éwāx^ésen^éwīdxa
 āwāwē naengats!ā qa^és lā tsēx^éīdxa ^éwāpē, qa^és g'āxē g'ūxts!ālasa
 hōlalē lāxa lōelq!wāxs laē mexēla. Wā, g'il^émēsē ^éwilg'ilts!āwēda
 naengats!āxs laē ēt!ēDEX^éda^éx^u tsēx^éīda yīxaasa mōsgemē āwā
 naengats!ā. Wā, g'il^émēsē g'ax ^éwāx^ésenkūlaxa ^éwābets!āla naen- 25
 gats!ēxs laē āxse^éwēda ma^élōkwē tsētseyilg'is, qa^és hanemgalilēs,
 qa^és lā ētsē^éstaxa t!EXT!āqlaxa q!ēdzedzowē t!EQa. Wā, g'il^éEM-
 xaāwisē ^éwilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, g'il^émēsē
 g'āx aēdaaqēda ma^élōk^u etsē^éstelg'is hā^éyāl^éaxs laē āxk'!ālasō^é, qa^és
 LEP!ālilēlēsā g'ilsg'ildedzowē lē^éwa^éya lāx āwī^éstalilāsa t!EXT!agats!ē- 30

- 32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
- 35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
- 40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet):" and they just stand waiting
- 45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
- 50 did not come earlier." || Thus speaks the one who has been called last:

- 31 Laxa q!édzedzowē g'ōkwa. Wā, hēx'ida^εmēsē nānagegēx wāldemasa q!ēsēlalaxa q!édzedzowē t!ēqa. Wā, g'il^εmēsē gwālexs laē ālak^u ētsē^εsta. Wā, la^εmē gageg'ililela lāx g'ig'ōkwasēs ētsē^εstase^εwē. Wā, la^εmē g'āxamenqūlē ētsē^εstase^εwas. Wā, g'il^εmēsē lābelsaxa
- 35 g'ōx^udemsaxs g'āxaē aēdaaqa. Wā, lāx^uda^εx^umēda ma^εlōkwē ētsē^εstelg'is āx^εēdxā lēqwa qa^εs lēqwēlax^εidē. Wā, g'il^εmēsē gwālexs laē ^εyālagemsa q!ēsēlalaxa q!édzedzowē t!ēqa, qa^εs lā dadōqūma. Wā, hēx'ida^εmēsē lāx^uda^εxwa, qa^εs lā lal!esela lāxa g'ōkūla. Wā, hē^εmē la wāldemxte^εwēsē "dadōqūmai'." Wā, g'il^εmēsē q!āxa
- 40 ^εnemōkwē begwānema lō^εma ts!ēdāqē, laē ^εnemāx^εid ^εnēk'a: "Wo, wo, wo, wo! lāx^εwīd qa^εs laōs k!wēla." Wā, hēem gwēk!ālatsēxs ts!ēts!ēqaē. Wā, lā k!ēs hē gwēk!āluxs bāxūsaaxa hēenxē, yixs ā^εmac ^εnēx^εxa hēenxaxs laē mōp!ēnē^εsta ētsē^εsta: 'G'āxinenu^εx^u ^εnenqema ētsē^εstōl." Wā, lā āem lāxwēmīlxēs
- 45 ētsē^εstānemaxs laē xwānal'ida. Wā, g'il^εmēsē gwālexs g'āxaēda ētsē^εstelg'isē qāqelaxēs ētsē^εstānemē. Wā, g'il^εmēsē ^εwī^εlaēlexs laē q!ūnāla māx^εts!ēda alēlē ētsē^εstānemixs nāxsālaē bek!wēna^εyas. Wā, g'il^εmēsē k!wāgalilexs laē āxk'ālalaxa nāgādē, qa denx^εēdēsēsa k!wēlayalayowa q!ēmdems, "qa gwānem^εsen gēnēt!ēna^εyē,"
- 50 ^εnēk'a ālēlx^εsda^εyē ētsē^εstānema. Wā, hēx'ida^εmēsē denx^εēdayowē

and immediately they sing his | feast-song. When the guests stop 51
singing, | he calls a speaker from his own numayn, | who can speak
well; and as soon as the speaker arrives, the one who came late tells
the one whom he called | to promise a feast, and to say that he will ||
sell a canoe for it; for generally they say that they will sell a canoe, 55
and this is the way they do in summer. | It is somewhat different
during the winter-dancing season, when the messengers go back to
look for those who have | not come in yet before the cannibal dancers
and the Seal Society come in; and if | they do not find the one whom
they want, and particularly a (chief's) beloved daughter, | if she
stays away too long and does not come home, then they give up
waiting, || and they just go and call the cannibal dancer and the Seal 60
Society. | As soon as they come in and sit down in the rear of the
house where the cakes of currants | are to be eaten, after making a
speech in praise of them, (the messengers) | go out of the house.
Then he sees the one for whom they went, | and who has arrived on
the beach after having paddled. Then they go back into the house,
and || tell the host that the one whom they could not find has arrived. | 65
Then at once she is called in by the two | messengers; and when they
come to the one whom they are calling, the two | messengers say,
"Only you have been awaited! Come! We have been | sent for
you by the host to bring you in." Thus they say || to her. Then 70
she puts on a good blanket, and, | after doing so, she walks among

k!wēlayalayâs q!Emdema. Wä, g'il'mēsē q!wēl'idēda k!wēlalāxs 51
laē lē'lālaxa ēg'ilwatē lāx yāq!Ent!ālaxa elkwē grayōl lāx 'nēf'mē-
motas. Wä, g'il'mēsē g'āxa laēda gēnētē lāxēs lē'lālasēwē, qa's
āxk'!lāq, qa qāsowēs hāmāxasa xwāk'lūna, qaxs hē'maē q'lūnāla
lēx'ētsō'sa qāsowē. Wä, hēem gwēg'ilasxa hēenxē. Wä, g'il'mēsē 55
ts!ēts!ēqaxs laē aōgū'qēla, yixs laē dādoqūmēda ētsē'sta, yixs
k'lēs'maē g'āx hōgwīla hāmats!a lē'wa mēemgwatē. Wä, g'il-
mēsē k'lēs q!āxa lēlwēgēmē la'wēnē ts!edāqa, yixs laasnokwāē.
Wä, g'il'mēsē xenlela gāla k'lēs g'āx nā'nakūxs laē pex'idayā.
Wä, ā'misē la ētsē'stase'wēda haāmats!a lē'wa mēemgwatē. Wä, 60
g'il'mēsē g'āx hōgwīlaxs laē k'lūs'ālila lāxa neqēwalilasa q'lēsq!a-
dzats!ēlaxa q!ēdzedzowē t!ēqa. Wä, g'il'mēsē gwāla ts!elwaqāqēs
laas lāwelsē lāxa g'ōkwē. Wä, lā dōx'walelaxā yālē ētsē'stasō'xs
g'āxaē g'āx'alisa xē'widēx'dē. Wä, lā ēdēla lāxa g'ōkwē qa's
lā nēnlelaxa k!wēlasaxs g'āx'maē nā'nakwa la 'yāg'is ētsē'sta- 65
se'wa. Wä, hēx'ida'mēsē la ētsē'stasō'sa ētsē'stelg'isē ma'lōkwa.
Wä, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lō-
kwē ētsē'stelg'isa: "Āems la ēts!ēltse'wa. Gēlaga, g'ax'menu'x'
'nenqema 'yālagēmsa k!wēlasē, qenu'x' g'āxē ētsē'stōl," 'nēx'da'-
xwēq. Wä, hēx'ida'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qa's nēx'ūn- 70
dēs. Wä, g'il'mēsē gwālexs laē qāgēxa ētsē'stānēmaq. Wä,

72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

72 hē^hmis g^hālag^hiwa^hyēda ma^hlōkwē cetsē^hstelg^hisa. Wā, g^hil^hmēsē laē^hda^hx^h lāxa t^hlēx^hilāsa k^hwēladzats^hlē g^hōkwa, laē ^hDEMāx^hid^h ^hnek^ha: "Wāg^ha, dōqwalālā g^hāx^hEmg^ha." Wā, g^hil^hmēsē laē^hlēda ts^hlēdāqaxs,
 75 laē ^hnāxwa^hma k^hwēlē ^hnek^ha: "Ġēnēt, gēnēt, gēnēt." Wā, ā^hmēsēda ts^hlēdāqē qāsa, qa^hs lā lāx^hūlil lāxa ōgwiwalilasa g^hōkwē, lāx l^hāsahilasa k^hwēlē lāx āwāgawalilas l^hewa laqwāwalilē. Wā, hēx^hida^hmēsē ōmpas l^hax^hūlila, qa^hs wāxēxa nēnāgadē, qa^hdenx^hēdēsēs q^hēmdemasēs xūnōkwē. Wā, hēx^hida^hmēsē denx^hē-
 80 dēda k^hwēlē. Wā, lā yex^hwidēda ts^hlēdāqē. Wā, g^hil^hmēsē q^hwē l^hidēda denxelāxs laē k^hwaqēda ts^hlēdāqaxēs ts^hlēdāqwūtē. Wā, la^hmē qāsowē ōmpas qaēs g^hōkūlōtē.

HUCKLEBERRY FEAST

1 Wā, g^hil^hmēsē g^hwālexs^h laē hōgwīlēda ha^hyasek^hāla qa^hs lā k^hlē^hnemg^halilaxēs g^hwatgūdats^hlēlē lōelq^hwa; wā, hē^hmisa k^hāk^hets^hlēnaqē qa^hs g^hāxē mex^hālilēlas lāx gēdxōtstolilāsēs g^hwatēlats^hlēlē g^hōkwa. Wā, hē^hmisa l^hēna. Wā, hē^hmēda ts^hlēdāqē g^hax āx^hālilēlas, yixs
 5 lā^halēs lā^hwūnemē ōkwaxēs g^hwatēlats^hlēlē g^hōkwa. Wā, lāxāē lēp^hālilēlasa lēlwa^hyē qa k^hwadzōltsēs g^hwatēlag^hilaxa g^hwādemē. Wā, g^hil^hmēsē g^hwāl^halilēxs laē lē^hlāxēs g^hōkūlōtē, qa g^hāxēs g^hū^hg^hwādemg^hēxa g^hwādemē. Wā, g^hil^hmēsē ^hwilx^htōlsaxa g^hōkūlāxs ḡ^hāxāē aēdaaqa. Wā, laem g^hāx lāg^haya g^hayōlē lāx ^hne^hmē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
 huckleberry feast, he says, | when he first invites the tribe, "I invite
 you to | come and eat the huckleberries of Breakfast-Food-Giver."
 Then he sends the two | young men to call again; and they say,
 "We come to call you again | to eat the huckleberries of Breakfast-
 Food-Giver;" for this name belongs to the huckleberry feast || when 15
 they are given at a feast to many tribes. They have to call | four
 times for a huckleberry feast. When | the people come in, the host
 who gives the huckleberries at once gets ready, | and at the same time
 the guests begin to sing the songs. | Then they put the huckle-
 berries into the dishes, so that they are half full. || They take oil and 20
 pour it over them, so that it is one | half huckleberries and one half
 oil. After doing so, | they distribute the spoons; and when every
 one has his spoon, they put the | huckleberry-dishes one each in
 front of six men; | and after they have been put down, they || all eat 25
 with their spoons, and they eat the huckleberries covered | with oil;
 and they do not stop until they have eaten all the huckleberries | and
 oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
 feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma^lōkwē hā^lyā^lfa. Wā, hē^lmis wā^ldemsa g^lwatēla- 10
 laxa g^lwādemaxs g^lālaē la lē^llā^laxēs g^lōkū^llōtē: "Lē^llā^lenlōl, qā^s
 layōs g^lwāt^lgūt lāx g^lamō^lselas." Wā, lā^l yā^llaqasa ma^lōkwē hā^lyā-
 fa qa lās ētsē^lsta. Wā, lā^l ē^lnē^lka: "La^lmenu^lx^u ētsē^lstaai qaens,
 g^lwāt^lgūdaslē g^lamō^lselas," qaxs hē^lmaē g^lēga^lya g^lwādemaxa lē^lgad-
 g^lilē k^lwēladzema lāxa q^lēnemē lē^lq^lwā^llā^lya. Wā, lā^lxāē mō^l!ē- 15
 nē^lsta ētsē^lstasē^lwēda g^lwāt^lgūt^llaxa g^lwādemē. Wā, g^lil^lmēsē g^lāx
 wilaē^llexs laē hēx^lida xwā^lnal^lidēda g^lwātē^llaxa g^lwādemē, yixs
 la^llā^l denxē^llaxa k^lwēlayalayowa g^lwāt^lgūt^llaxa g^lwādemē. Wā,
 la^lmē k^l!ats^llā^llaxa g^lwādemē lāxa lōē^lq^lwē, qa naengoyoxsdalēs.
 Wā, lā^l āx^lēdxa l^lē^lna, qa^s k^l!ūng^lilēyindēs lāq. Wā, la^lmē nāx- 20
 saap^lēda g^lwādemē lē^lwa l^lē^lna. Wā, g^lil^lmēsē g^lwā^llexs laē ts^l!ē-
 wanaēdzema k^lākets!ēnaqē. Wā, g^lil^lmēsē wilxtōxs laē k^lāēdze-
 ma gwē^lg^lwāt^lgū^ldats^llē lōē^lq^l!wa lāxa q^l!ēq^l!ē^llok^lwē bē^lbegwā^lnem lāxa
 ē^lnā^l!nemē^llā lōq^l!wa. Wā, g^lil^lmēsē wī^lg^lalē^llexs laē hēx^lidaem
 ē^lnax^lwa yōs^litsēs k^lāk^lets!ēnaqē, qa^s g^lwāt^lgūt^l!ēdēxa t!ēp^l!ēgeli- 25
 saxa l^lē^lna g^lwādemā. Wā, ā^l!mēsē g^lwā^llexs laē wī^lflaxa g^lwādemē
 lē^lwa l^lē^lna. Wā, g^lil^lmēsē wī^lflaqēxs laē hēx^lidaem la wī^lla hō-
 qūwē^lsa.

VIBURNUM-BERRY FEAST

Wā, la^lmē^len g^lwā^lwēx^lsex^lidē^l lāxa t!ē^lsaxs laē t!ē^lsē^llēda 1
 t!ē^lyadāsa t!ē^lsē, yixs hē^lmaē mā^l!laxa l^lē^lnag^lilāxa l^lē^lnāxs wā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!ēnemē lēlqwālala^{ya}. Wā, hē^{mē} gwāsa
 t!elsa mēgwatēlāxa mēgwataxs sakwēlag!ilaēda q!ēnemē lēlqwāla-
 5 la^{ya}. Wā, hā^{staem} lex^{uts!}ōyo lāxa lēlōqūlilēxa māx^{ēnoxwē}
 lōqūlila L^ēwa mēgwatē, L^ēwa gwe^{yimē}, L^ēwa L^ēxenē lōqūlil
 L^ēwa ts!āwē lōqūlila, L^ēwa nābē, L^ēwa ālanemē loqūlila, L^ēwa
 dendelāgēse^{wē} dzōnoq!wa lōqūlila; wā, hē^{mis}lēda ^{wāx}sgemlilē
 siseyōla. Wā, hā^{staem} ha^{maats!}ēxen lā L^ēleqelase^{wa} lāxa
 10 āxnōgwadās lāxa ^{nāl}ne^{mēmasasa} ōgūxsemakwē lēlqwālala^{ya}.
 Wā, hē^{maaxs} laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ets!^{āqewēda}
 lēlelāxa ^{nāxwa} lēlqwālala^{ya}. Wā, lā L^ēlālase^{wa} yīsa t!elsēla-
 laxa t!elsē. Wā, g!il^{mēsē} lā g!lēda g!ālē^{sta} L^ēlālaxs g!āxāē
 15 mex^{alilēlayewa} t!ēt!^{elyats!}ē lāxa gēmxōtstālī^{las} t!ex^{ilāsa} t!els-
 t!ayats!lēlē g!ōkwa; wā, hē^{misa} dēdengwatslē L^ēnāxs q!ū-
 nālaē ma^{itsema} dēdengwatslē L^ēnāxs k!ūngēmaxsēsa neqasgēmē
 t!ēt!^{elyats!}ēyē k!wēladzemasā begwānemē. Wā, hē^{misa} lōqūlil-
 laxs hēmenālaē mowēxla lāxēs gwēgwēx^{sdemē}. Wā, hēem
 20 mexesa L^{lāsanā}yasa t!elst!ayats!lēlē g!ōkwa. Wā, hē^{mis}la ^{wi}-
 la mexōlila lēlogūma alalilasa t!ēt!^{elyats!}ē L^ēwa dēdengwatslē
 L^ēna; wā, hē^{misa} k^{ēk}ayats!ē g!āx hūx^{hānēla} lāx mēmexōlī^ē-
 lasasa lēlōgūmē, yīxs lē^{maaxat!} lepsē^{stalēkwa} g!ōkwasā lēlwa^{yē}
 qa k!ūdzedzewiltsōltsa t!elst!aslaxa t!elsē. Wā, g!il^{mēsē} ^{wi}-
 laēlēda t!elst!aslaxs laē mōp!^{enē}sta ētsē^{stase}wa, lā hēx^{idaem}

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx^citsa ^cwālayalayo men^clāla q!^cemdema. Wā, ā^cmēsē k!^cūsāla 25
^cnāxwēda ^cne^cmēmotasa t!^celselāxa t!^celsē. Wā, g!^cil^cmēsē g^cwāl
denxelaxs laē q!^cwālēx^celilē ^cne^cmēmotasa t!^celselāxa t!^celsē. Wā,
la^cmē hōqūwelsēda hā^cyāl^cea, qa^cs lā dādebendxa mewēxla leloqūlila,
qa^cs g^cāxē mex^cālilēlas gwēgwēgemāla lāx ōgwiwalilasa t!^celst!aya-
ts!^celē g^cōkwa. Wā, la dādanōdxa t!^celyats!^cē, qa^cs lā gūqāsasa 30
t!^celsē lāxa lōqūlilē. Wā, lāx^cda^cx^cu^cmē ^cnāl^cnemsgem t!^celyats!^cē
gūqādzemas lāxa ^cnāl^cnemēxla leloqūlila. Wā, g!^cil^cmēsē g^cwālexs
laē āx^cēdxa lēlōgūmē qa^cs lā hāng^cagents lāxa waōkwē t!^cēt!^cel-
yats!^cā. Wā, lā āx^cētse^cwēda tsēxla, qa^cs lā tsēstanō lāxa t!^celsē.
Wā, lā ^cnāl^cnemēxla qōqūt!^cā lāxa ^cnāl^cnemēxla lēlōgūma. 35
Wā, g!^cil^cmēsē lā t!^celts!^cālaxa t!^celsaxs laē mex^cālilēlayo lāx ālalilasa
lōlqūlilē. Wā, la hēmenālaem k!^cēs lābalaxa ma^ctsemē t!^cēt!^celya-
ts!^cā, qa^cs t!^cēqūlalaxa g^cig^cegāma^cyasēs t!^celsēlagilaxa t!^celsē. Wā,
g!^cil^cmēsē ^cwi^cwelst!ewakwēda lēlōgūmaxs laē k!^cūnq!^ceqasa q!^cenemē
L!^cē^cna lāq. Wā, lā āx^cēdex^cda^cx^cxa ^cwālasē tsēxla, qa^cs tsēx^cidēs 40
lāxa L!^cē^cna, qa qōt!^cēsēxs laē gūq!^ceqas lāxa lōqūlilts!^cāla t!^celsa.
Wā, laemxaē ^cnāl^cnemēxlēda tsēxla qōqūt!^cā lāxa L!^cē^cnāxs laē
gūq!^cegem lāxa ^cnāl^cnemēxla lōqūlila. Wā, g!^cil^cmēsē g^cwālexs laē
lāx^cūlilē elkwāsa t!^celst!ayasaxa t!^celsē, qa^cs yāq!^ceg^ca^clē. Wā, laem
^cnēx^c qa wēg^cēs yāl^cewila g^cig^cegāma^cyasa ^cwi^cwelsgemakwē lēlqwā- 45

47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries.

50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the

55 sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāg'uł

60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq^usōt^lēnox^u." | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nūmkish | and Ławētslēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!"

65 and they put it down before the Maāmtag'ila || and Gwawaēnox^u.

46 lala^ŋya, qa^s gūnx'īdēl^l ēwā^ŋwilaalxa t!else g'ētslāxa lōelqūlilē. Wā, lā lē^ŋlālaxa hā^ŋyāl^ŋāsēs ēnē^ŋmēmōtō, qa lālag'is k'ax'dzamotsa lōelqūlilē lāxa mekwētēma^ŋyasa t!elst!aslaxa t!elsē. Wā, hē^ŋmis la q!wag'īlilatsa hā^ŋyāl^ŋēa. Wā, laem ēnā^ŋxwa xānemg'alilēlaxēs

50 ēnaen^ŋū^ŋna^ŋyē, qaxs gwāq!ēlāē aōdzek'!ālaq qō x'īlpsēsłax laqēxs laē wig'ēlilaxa lōelqūlilē. Wā, g'īl^ŋmēsē ēnā^ŋxwa la xāxenāłaxs laē yāq!ēg'a^ŋlēda ēnemōkwē lāx q!ūlyak!ūga^ŋyas. Wā, la^ŋmē wāxaxa hā^ŋyāl^ŋēa qa wēg'is dādebēndxa lōqūlilē. Wā, lā ēnā^ŋxwa dādebēndēda hā^ŋyāl^ŋāq. Wā, lāxaē dēdag'āga^ŋyēda waōkwaq. Wā, hē^ŋmis la ēnēg'atsa q!ūlyak!ūg'ayasēx ā^ŋmaē Ławīla: "Wooyē!" Wā, lā ēnā^ŋxwa ēnēg'abā^ŋya hā^ŋyāl^ŋēa ēnemādzawa: "Wooyē!". Wā, hēt'lala mōp!ēndzaqwa wooyēxaxs laē wēg'īlilaxa lōqūlilē qa^s lā hānx'dzamōlilas lāxa mekūmā^ŋyasa lēlqwāłala^ŋyēxa Mamalēleqāla, yīxs Kwāg'ulaēda t!elst!a^ŋyasaxa t!elsē. Wā, lā lasgēmē q!ūlyak!ūga^ŋyasa hā^ŋyāl^ŋēa, wā, g'īl^ŋmēsē hānx'dzamōlilema laē ēnēk'a: "Lōqūłas Mamalēleqāla mā^ŋltales lō^ŋ Qwēq^usōt^lēnoxwē". Wā, lā ēt!ēd hēm gwēk'ālaxs wooyēxaē, qa lōqūłas ēnemgēsē lō^ŋ Ławēts!ēsaxs mā^ŋltaē lē^ŋwē lāxa ēnemēxla lōqūlila. Wā, lā ēt!ētsa ēnemēxla lōqūlila wooyēxaxs laē k'ax'dzamōlilas lāx Maāmtag'ila

65 lō^ŋ Gwawaēnoxwē. Wā, lā ēt!ētsa elxłā^ŋyē wooyēxaxs laē k'ax-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox" and Hāxwāmīs. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq!" They shout all at
the same time, "Woosq!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwē lē^{wa} Hāxwāmīsē. Wā, laem 66
ēwilgalilala loelqūlilaxs laē nāxwa^{ma} hāyāl^a k'ik'ag'ililaxa lōel-
gūmē, qa^s lā k'ax'dzamōlilēlas lāxa maēmokwē bēbegwānema
lōxs q'lēq'alaēda waōkwaxa āwāwē lōelgūma. Wā, g'il^{mēsē}
ēwilgalilēxs laē lāx^{ūlilē} elkwāsa t!elst!ayasaxa t!elsē, qa^s wāxēxa 70
t!elst!aslaxa t!elsē, qa wāgēs t!elst!as'ida. Wā, hēx^{ida}mēsa
g'ig'egāma'yasa maēmaltsemakwē q!wāg'ilila lāxēs k'lōts'lēna^{yē}
nāenx^{ūnālaxēs} nāenx^{ūna}yē, yīxs ā^{maē} x'ix'ilgēlālaq lāxēs
k'lūdzelāsdē, qa^s lā k'lūsāgelilaxēs lōqūla t!ēt!elstslāla lōelqūli-
laxs laē yōs^{itsēs} k'ak'lēts'ēnaqē, qaxs la^{mēx'dē} ts!ewanaē- 75
dzem lāq. Wā, lāxaēda bēbegūlida'yas oḡwaqa yos^{itsēs} k'āk'ē-
ts!ēnaqē lāxēs lōloqūlēda lōelgūmē. Wā, g'il^{mēsē} yōs'ida, laas
yāq!eg'a^{lē} elkwāsa t!elst!ayasaxa t!elsē. Wā, laem wāxaxēs
nē^{mēmōtē}, qa q'ap'lēg'ililē, qa^s k'wamēlalē denxela. Wā,
hē^{mis} la l'āsg'ililēlats xūnōkwasa t!elst!ayasaxa t!elsē. Wā, g'il- 80
mēsē denx'idē nē^{mēmōtasēs} laē yīx^{widē} ts!edāqē xūnōx^s.
Wā, g'il^{mēsē} nexsemalila yīxwāxs laē woosq^u, nēk'ēda t!elst!a-
saxa t!elsē. Wā, la^{mē} nē^{mādzaqwa} woōsqwaxa. Wā, hē^{mis} la
dāx^{idaatsa} ma^{lōkwē} māx'meg'il lōlēlālāsa t!elsēlāxa t!elsaxa
nāl'nēmē āwā g'ilsg'il^{lā} tsētsēx^{lā}, qa^s wēk'ilēqēxs laē 85
yāwas'id yēx^{widē}. Wā, g'il^{mēsē} gwālēxs laē qās'idēx'da^{x^u},

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq^sōt!ēnox^u; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa^s lā tsēx[·]id lāxa k'ēsem lābal t'ēt!Elyats!ā. Wā, g'il^εmēsē
 qōqūt!ēda tsēxlāxs laē qās^εidex[·]da^εxwa, qa^s lā lāxūmlāxa
 g'ig^εgāma^εyē ^εnemōk^u g'ayōl lāxa Mamalēleqāla; wā, lā ^εnemōkwa
 90 g'āyolē lāxa Qwēq^sōt!ēnoxwē. Wā, la ^εnēx[·]da^εxwa laē ts!ālas
 lāq: "Laem xwot!ēdlōlē g'ig^εgāma^εyē," ^εnēk'ixs laē lāx^εūlilēda tsēqa-
 se^εwē, qa^s dāx[·]idēxa tsēxlā, qa^s nāx^εidēx ^εwāpalāsa t!Elsē.
 Wā, g'il^εmēsē hēlak!Esexs laē qepts!ōtsēs ānēx[·]sāyē lāxa lōqūli-
 laxs hē^εmaē ālēs yāla yīxwē xūnōkwasa t!Els^εt!ayasaxa t!Elsē.
 95 Wā, la^εmē yāla hē gwēg'ilēda ma^εlōkwē bēbegwānēmsa ma^εlē tsē-
 tsēxlā. Wā, g'il^εmēsē ^εwilaxs laē gwāla. Wā, ā^εmisē la hōqūwel-
 sexs laē gwāla. Wā, g'il^εmēsē la ^εwilēwelsēda t!Els^εt!asdāxa
 t!Elsaxs laē k'ēk'aodalē ^εne^εmēmotasa t!Elsilāxa t!Elsēxa lōelqūlilē
 lāxa xamāgēma^εyē g'ig^εgāma^εsa ^εnāl^εnemsgemakwē lēlqwāla^εya.
 100 Wā, lā āem ma^εts!eq lō^ε g'ig^εgāma^εyasēs ma^εltsemakūlōtaq. Wā,
 g'il^εmēsē ^εwilēwelsēda lēlogūmaxs laē selt!ēda. Wā, lāem gwāla.

SALMON-BERRY FEAST

1 Wā,¹ g'il^εmēsē g'āx ^εwilg'alisa hāmsāx[·]dāxa q!Emdzekwaxs, laē
^εwilāem la gūxts!ālas lāxa dēdengwats!ēmōtē, yīxs ^εnāl^εnemp!E-
 naē sek!asgema q!Emdzegwats!ē naeng[·]oyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'lūm, together 15
 with the Sēnl'em; || and to the Lāyalalawa, together with the 15
 Laālx's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q'ōmoyâ'ē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl: | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q!emdzekwēlasōsa ʿnemōkwē begwānema. Wā, g'ilʿmēsē ʿwīʿlāēlē
 hāmīyānemasa ts!ēdāqē hēʿlānemaxs laē hēx'idaem lāda lēʿlālāx 5
 g'ōkūlōtas, qaxs āʿmaē t!enselayowēda q!emdzekwē lāxa g'ōkūlōtē.
 Wā, laemxaē hēx'idaem la āxwūltalēlema l'ēʿna, qaʿs g'āxē
 hāʿnēla. Wā, wehmēsen ʿnēx' qen ēdēlts!axstalē gwāgwēx's'āla
 laqēxs āʿmaē lā naqemg'iltawiʿlālax gwāyiʿlālasasa t!elsēlāxs laē
 t!elst!asa lāxen g'ālē gwāgwēx's'ālasa lōqūlilts!ōlēda t!elsē. Wā, 10
 lā hēemxat! gwēg'ilēda lēxʷts!ōdāxa q!emdzekwē, yixen dōgūlē
 laxg'ada Kwāg'ulek; yixs hāē gwēg'ilaxs lēxʷlaqwaaxa q!emdzekwē
 l'ēʿnaqela. Wā, hēem g'il k'āx'ētsōʿsēda Maāmtag'ila. Wā, lā
 maʿlta lōʿ G'ēxsemē. Wā, lālasa Kūkwāk'lūmē maʿlta lōʿ Sēnl'e-
 mē. Wā, lālasa Lāyalalawa maʿlta lēʿwa Laālx's'endayo lāxa 15
 ʿnālʿnemēxla lēlōqūlila, yixs hāē q!emdzekwilanōkwa Q'ōmoyâ'ē
 Wā, lāxaē hēem gwēg'ilaxs hāē q!emdzekwilanōkwa ʿwālasē Kwā-
 g'ula, yixs ʿnenumaēs gwayiʿlālasē lēʿwa t!elsaxs lēxʷts!oyāē. Wā,
 lā hālēbidaʿwē ōgūx'idaʿyās, yixs l'ēʿnaēda la tsēqelaxa g'ig'igū-
 maʿyasa q!eq!emdzegwāxa q!emdzekwē. Wā, laem lāba lāxēq, 20
 qaxs k'leāsaē hānx'lēndaēnēq, qa l'ōbatsa q!emdzekwē. Wā,
 laxaē q!eq!ēk'inē saaqaq lāx t!eqag'ilasēʿwē. Wā, lawēs!a lāba.

CRABAPPLE FEAST

1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||

5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water
15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

1 Wā, laem lāyowē lēgemasa q'ōlkwē tselxwaxs laē g'itslā lāxa tselwatslē dengwats'emōta, yixs laē ts'āwūnx'ēda. Wā, laem lēgades tselx^usta, yixs hē^umaē 'nē^unak'ilqōxs tselxwa lē^uwa 'wāpē; lāg'ilas tselx^ustaxelase^uwa.

5 Wā, la^umēsen gwāgwēx's'alal laqēxs laē tselx^ustag'ilēda g'igā-māyē qaēda q'lēnemē lelqwālala^uya, yixs q'lūnālāē neqasgema tselx^ustaats! lōx g'il^umaē lāwisa g'igāma^uyaxs laē ma'ltsemg'ōstōwa tsētselx^ustaats!ē, yixen 'nē^unak'ilaxs naenqaxsaxwaasa p'elxelasgema 'nemsgemē tselx^ustaats!ēxs k'ilxwase^uwaē 'nemāx'is lō^u neqasgem dzāk'!ema lāqēxs 'nemsgemaēda tselx^ustaats!ē. Wā, hēemxāwis lax^usa t'elsaxs 'nemsgemaē t'elyats!ā, yix sēsek!asgēmts!āēda 'nemsgemē tselx^ustaats!ēxa koninats!ē k'!ewelx^usema. Wā, hē^umis wāyats!ōltsa begwilēda^uyasa g'ig'igāma^uyē la^uxwas.

Wā, la^umēsen wāg'il gwāgwēx's'alal lāqēxs laē lē^ulalēda tselx^u-
15 stag'ilalaxa tselx^usta, yixs hē^umaē g'il āx'ētsōsēs lōelqūlilē, qa g'āxēs mexes lāx l'āsanā^uyasēs tselx^ustag'ilats!ē g'ōkwa. Wā, lāxaē 'yālaqasa ma'lōkwē hā^uyāl'a g'ayōl lāxēs 'nē^umēmōtē, qa lās ānēqax leqwā, qa^us tselx^ustag'ilax'dema legwila. Wā, la^umē āx'ēdxā xwōdek^uwē xwāk'lūna, qa^us ānēgats!ēxa l'ēdzekwēda
20 hā^uyāl'a. Wā, laem k'!ēs hē ānēqaxa leqwēda l'ēma^uisē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āl!āsa maemk'āla, qaxs k'!ēsaē ālalēs L'ēdzekwē. Wā, 21
k'!ēst!a gālaxs g'āxāē aēdaaqamālaxa temg'ikwē L'ēdzekwa. Wā,
g'il'mēsē g'āx'alis lāx L!ema'isasa g'ōkwaxs laē lālalē 'nē'mēmotasa
tseLx"stag'ilalaxa tseLx"sta, qa's lā wāwig'alaxa ānēganemē L'ē-
dzekwa, qa's lā wēx'wūsdēselaq lāxa L!ema'isē, qa's lā wix'elsaq 25
lax L!āsanā'yasa tseLx"stag'i'lats!ē g'ōkwa. Wā, g'il'mēsē 'wi'lōs-
dēsēxs laē Lē'lalēda ma'lōkwē lōxs mōkwaēda hā'yāl'fa g'ayōl
lāx 'nē'mēmotas. Wā, g'il'mēsē lā 'wilxtōlsaxa g'ōkūlāxs g'āxāē
aēdaaqa. Wā, la'mē hānōlt!alilelaxa tsētselx"staats!ē, qa g'āxēs
hāx'hānēl lāx gemxōtstālilas āwēlelās t!ex'ilāsa tseLx"tsawats!ēLē 30
g'ōkwa. Wā, g'il'Em neqasgema tsētselx"staats!āxs laē sek'!asgema
dendagwats!ē k!iŋgemaxsēs L!ē'na. Wā, hē'mis g'ax 'wi'la hāx'hā-
nēlē. Wā, hē'misa mewēxla āwā tsēqela tsētsēxla g'āx q!ūlā!ēl
lāx āpsōstālilasa t!ex'ila. Wā, g'il'mēsē 'wi'la la g'wālilexs laē
wēg'ilelēda hā'yāl'fāxa temg'ikwē L'ēdzek" leqwa, qa's laqolilēxa 35
āwāgawalilasa tseLx"tsawats!ēLē g'ōkwa. Wā, g'il'mēsē g'wālexs laē
x'iqōstāwēs laqolilā'yaxs laē ētsē'sta. Wā, la'mē mōp'enē'staxs
g'āxāē 'wi'laēlēda tseLx"tsax"laxa tseLxwē. Wā, g'il'mēsē 'wi'laē-
lexs laē k!ūstālil lāxēs k!wa'yēxa k'!ēsē lēqwi'lāla. Wā, hēx'i-
da'mēsē lāyowa menats!ē lāq, qa denx'idēsēsa k!wēla'yāla q!em- 40
dema. Wā, la'mē hē g'il denx'idayōsē k!wēla'yāla q!emdēms

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 crabapple feast. After this song is ended, the Qwēq^usōt!ēnox^u |
 45 sing their feasting-song; and when || that is done, the Ninkish | sing
 their feasting-song; and when they end their song, | the Ławēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag'ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq^usōt!ēnox^u. || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Ninkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 crabapples and pour them into the house-dish for the Ławēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag'ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'igāma^eyasa mekwē^ema^eyēxa Mamalēleqāläxs Kwāg'ulaēda tselx^u-
 stag'ilāxa tselxwē. Wā, g'il^emēsē q!ūlbē den^exēna^eyasēxs laē
 denx^eidēda Qwēq^usōt!ēnoxwasēs k!wēla^eyālayo q!ēmdema. Wā,
 45 g'il^eemxaāwisē q!ūlbē den^exēna^eyasēxs laē denx^eidēda ^enemgēsasēs
 k!wēla^eyāla q!ēmdema. Wā, g'il^eemxaāwisē q!ūlbē den^exēna^eyasēxs
 laē denx^eidēda Ławēts!ēsasēs k!wēla^eyāla q!ēmdema. Wā, g'il^eem-
 xaāwisē q!ūlbē den^exēna^eyasēxs laē denx^eidēda Maāmtag'ilāsēs
 k!wēla^eyāla q!ēmdema. Wā, g'il^emēsē q!ūlbē q!ēmdemasēxs laē
 50 āx^eētse^ewēda menats!ē, qa^es lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx^eida^emēsē la āx^eētse^ewēda loelqūlilē lāxa l!āsanā^eyasa
 g'ōkwē, qa^es g'āxē mex^eālilem g'wēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx^eētse^ewēda ^enemsgēmē tselx^ustaats!ē, qa^es lā
 55 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla ^ewa Qwēq^usōt!ēnoxwē.
 Wā, g'il^emēsē ^ewilg'ilts!āwēda tselx^ustaats!āxs laē hānwildzem
 lāx l!āsanā^eyasa g'ōkwē. Wā, g'āxaēda hā'yāl^ea āx^eēdxā ^enemsgēmē
 tselx^ustaats!ā, qa^es lā gūxts!ōts lāx lōqūlalasa ^enemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tselx^ustaats!ē lāx l!āsanā^eyasa
 g'ōkwē. Wā, g'āxaēda hā'yāl^ea, qa^es āx^eēdxā ^enemsgēmē
 60 tselx^ustaats!ā, qa^es lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx l!āsanā^eyasa g'ōkwē. Wā,
 lāxaē āx^eēdxā ^enemsgēmē tselx^ustaats!ā, qa^es lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lāx l!ā-
 sanā^eyasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx^eēdxā lōelgūmē

and put the crabapples into them so that they are all | half full. 65 They do not empty all the boxes containing crabapples, | but they keep one of them, which | they do not touch. Then they take the four boxes of oil and | pour the oil over the crabapples until there is half as much oil as crabapples || in the carved dishes and small 70 dishes. After this has been done, | they distribute the spoons; and when every one has his spoon, | the speaker of the host stands up and gives out | one of the house-dishes containing crabapples and water to the Mamalēlaqāla and Qwēq^sōt!ēnox^u. | Then the young men go to each side of the carved dish || and shout four times, "Wooyē!" as they lift it up. Then they go and put it down | immediately in 75 front of the Mamalēlaqāla and Qwēq^sōt!ēnox^u; | and as soon as they put it down, one, the oldest of the young men, | says, "This house-dish is for you, Mamalēlaqāla, for two tribes, for you and the Qwēq^sōt!ēnox^u. | Now, eat!" Then the young men go and || stand 80 on each side of another house-dish, and they shout again four times, "Wooyē!" | and lift it up. Then they go and put it down in front of the Nimkish; and the | one who gives out the dishes says, "This house-dish is for you, Nimkish. Now, eat!" | and they shout also in the same way for the house-dishes of the other chiefs of the Lāwēts!ēs | and Maāmtag'ila. As soon as the four house-dishes have been put down || the host picks out the one who had given before a crabapple feast 85

q'lēxLA qa^s tsēts!ālēsa tselx^usta lāq. Wā, la^mmē 'nāxwaem naengo- 65
yoxsdālaxa tselx^usta. Wā, lā k'!ēs 'nāxwa 'wilg'ēlts!āwēda tsētselx^u-
staats!āxa tselx^usta. Wā, lā āxēlaxa 'nemsgemē tselx^ustaats!ā. Wā,
laem k'!ēs lābalaq. Wā, lā āx'ēdxa mōsgemē dēdengwats!ā, qa^s
k'lūngeqēs lāq. Wā, laem nāxsaap!ēda L!ē'na Lē'wa tselx^usta
laxa lōelqūlilts!āla Lē'wa lēlōgūmts!āla. Wā, g'il^mmēsē gwālex laē 70
ts!ewanaēdzema k'āk'ets!ēnaqē. Wā, g'il^mmēsē 'wilxtōxs laē laxū-
lilē elkwasā tselx^ustag'ilāxa tselx^usta. Wā, la^mmē k'āk'!eg'altsa 'ne-
mēxLA tselx^ustats!ā la lōqūlil lāxa Mamalēlaqāla Lē'wa Qwēq^sōt-
t!ēnoxwē. Wā, la^mmēsa hā'yā!ē'a lāx 'wāx'sanōdza'yasa lōqūlil.
Wā, lā mōp!ēna wooyēxaxs laē wēg'ililaq, qa^s lā k'āx'dzamōlilas 75
lāx nēxdzamōlilasa Mamalēlaqāla Lē'wa Qwēq^sōt!ēnoxwē. Wā,
g'il^mmēsē k'āg'alilemxs laē 'nēk'ēda 'nemōkwē q'lūlyak!ūgēsa hā'yā-
!ē'a: Lōqūlas Mamalēlaqāla, ma^lltalts Lō^f Qwēq^sōt!ēnoxwē. Wā,
laems hām^x'ēIDLÖL." Wā, lā aēdaaqēda hā'yā!ē'a, qa^s lāxat!
q!wāgāgendxa 'nemēxLA lōqūlila. Wā, lāxē wooyēxa mōp!ēnaxs 80
laē wīg'ililaq. Wā, lā k'āx'dzamōlilas lāxa 'nemgēsē. Wā, laē 'nēk'ēda
k'āk'!alēlg'isē: "Lōqūlalēs 'nemgēsē. Laems hām^x'ēIDLÖL." Wā,
lāxaē hēem gwēk'!ālax lōqūlāsa waōkwē g'ig'egāmēsa Lāwēts!ēsē
Lē'wa Maāmtag'ila. Wā, g'il^mmēsē 'wilg'alilēda mēwēxLA lōelqūlilexs
laē k'āk'ōqewasa tsētselx^ustaats!ē lāxēs lēlēlwīgēmē lāx g'ig'egā- 85

86 to him, | which he is now paying back with his own crabapples that he has in the boxes; | for thus it is made clear, who was the one who had given a crabapple feast before. | Then the one who gives out the dishes says, as he | puts down the box with crabapples
 90 in front of the chief: "This dish is for you, Lēlēgemlila. || It is difficult for me to take this from you, chief." [I just use | this name, Lēlēgemlila, for his name, in order to show plainly what they say | when they give out the house-dishes and the crabapple-boxes]. As soon as all | have been put down, they take the small dishes and put them | in front of the common people of the chiefs; and when they
 95 all have them, || then they eat with their spoons. They eat the crabapples. | The young men build up the fire with the dead cedar-wood to make the guests feel uneasy; | and when the fire in the middle of the feasting-house burns up well, | the speaker stands up and calls
 100 his | numaym together to assemble close to the door of the || feast-house. Then he tells them to go ahead and | sing the new feasting-songs, for they have new songs made for a | crabapple feast the same way as they do for an oil feast or a viburnum-berry feast. | They all stand together in a circle. | Only the near relatives of the host and ||
 5 the host's daughter do not go there, because she | will dance. Now they sing the new feasting-song, | and immediately the daughter

86 ma'yasa ālōgūxsemakwē lēlqwālala'yaxa wāx'ē mē k'lēs q'lēq!ets!āxa
 tselx^usta, yixs hē'maē āwelx'isilase'wēda tsētselx^ustag'ilaēnoxwē lā
 lēlogwatsa tsētselx^ustaats!ē. Wā, g'a'mēs wāldemsa k'ak'!alelg'isaxs
 lēa hāngemlilema tselx^ustaats!ē lāxag'igāma'yē. "Lōqūlalēs Lēlēgem-
 90 lila. Yū'men laxūmx'itsewol lāl.g'igāmē." (La'men āem lēk'āne-
 max Lēlēgemlilāsē qens lēqelase'wa, qa āwelg'iltisēlx gwēk'!ālasasa
 k'ak'!alelg'isē lēloqūlile, lē'wa tsētselx^ustaats!ē.) Wā, g'il'mēsē 'wil-
 galifexs, lāē āx'ētsē'wēda tsētselx^ustats!āla lōelgūma, qa's lā k'ax'dza-
 mōlilelayō lāxa begūlida'yasa g'ig'egāma'yē. Wā, g'il'mēsē 'wilxtōxs
 95 lāē 'yōs'itsēs k'āk'ets!enaqē. Wā, la'mē tsettselx^ustaagūx'ēida. Wā,
 la'mē ālax'ēid lēqwēlax'ēidēda hā'yafāsa l'ēdze kwē lēqwa, qa ōdze lēq-
 lēsa tsettselx^ustaagwāxa tselx^usta. Wā, g'il'mēsē ālax'ēid la x'ix'ē-
 dēda k'wēlasdema lēgwilexs lāē lāx'ūlilēda elkwē, qa's lē'lālēxēs
 'ne'mēmōtē, qa g'āxēs q!ap!ēg'ilil lāxa māx'stātilas āwilelāsa tse-
 100 tselx^ustag'aats!ē g'ōkwa. Wā, la'mē wāxaq qa wēg'is k'wāmilāla
 denx'ētsa āltsemē k'wēla'yāla q!emdema, qaxs q!emdadeg'ilaēda
 tselx^ustāxs k'wēladzemaē hē gwēx'sa l'ē'nag'ila lē'wa t!elstag'ilāxa
 t!elsē. Wā, la'mēsē 'wi'ēla q!wāg'alila lāxēs k'flx'alaēna'yē. Wā, la'mē
 lēx'aem k'lēs lā max'meg'ilē lēlēlālasā tselx^ustag'ilāxa tselx^usta.
 5 Wā, hē'misē ts!ēdāqē xūnōx'sa tselx^ustag'ilāxa tselx^usta, qaxs hē'maē
 yīxwalē. Wā, la'mē denx'itsa k'wāmilālayowē āltsem q!emdema.
 Wā, hēx'ēida'mēsē lā lōlt!ālēlēda ts!ēdāqē xūnōx's, qa's yīx'widē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples, | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink, "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosq!"
 That is as though | they would say, "The food that we are eating is

Wä, â^émēsē elx̄lā^laxa mōkwē bēbegwāⁿem wīwēx[·]seyap!alaxa 8
 ʹnālⁿemēx̄la tsēx̄laxs laē ʹwax[·]sō^ʹsta, qa^ʹs lā ōgwaqa yīx̄^ʹwid lāx
 ʹwāx[·]salilasa ts!edāqē yīx̄wa. . . + . . . Wä, k[·]lēt^ʹlē gēḡilil 10
 yīx̄wēda mōkwē bēbegwāⁿemxs laē bāsa ts!edāqaxs yā^lax[·]sā^ʹmaē
 yīx̄wa. Wä, la^ʹmēda ma^ʹlōkwē bēbegwāⁿem lāxa tselx̄^ʹstaats!ē, qa^ʹs
 lā tsēx̄[·]ʹtsēs tsēx̄la lāq. Wä, laxaēda ma^ʹlōkwē bēbegwāⁿem tsēx̄[·]ʹid
 lāxa L!ē^ʹna. Wä, la^ʹmē lāl nāqamaslēda ma^ʹlōk^ʹwasa tselx̄^ʹsta lāxa
 tsēt^ʹselx̄^ʹst^ʹaḡilaēnoxwē ḡiḡegā^ʹma^ʹya. Wä, lāda ma^ʹlōkwē nāqamasl- 15
 tsa L!ē^ʹna laxa L!ē^ʹlē^ʹnaḡilaēnoxwē ḡiḡegā^ʹma^ʹya. Wä, ḡa^ʹmēs
 wāldemsēxs laē lāxū^ʹmā^ʹlīxēs nāqamatsō^ʹlē: "Wä, ḡiḡā^ʹma^ʹyē,
 laems xūt!ēdlōl." Wä, hēx̄[·]ʹida^ʹmēsē lāx̄^ʹū^ʹlīdēda ḡiḡā^ʹma^ʹyē, qa^ʹs
 dādebēndēxa tsēx̄la qa^ʹs nāx̄[·]ʹidēlaq. Wä, ḡil^ʹmēsē hēlak[·]!esexs
 laē āem gūqeyintsēs ānēx̄[·]ʹsāyē lāxēs lōqūla. Wä, ḡil^ʹmēsē elāq 20
 ʹwī^ʹlēda tselx̄^ʹstāxs laē ʹwī^ʹla tsēx̄[·]ʹidēda ma^ʹlōkwē bēbegwāⁿem
 lāxa tselx̄^ʹsta. Wä, lāxaē hēem ḡwēx̄[·]ʹidēda ma^ʹlōkwē bēbegwā-
 nem lāxa L!ē^ʹna, yīxs hē^ʹmaē ālēs yīx̄wēda ts!edāq. Wä, lāx[·]da-
 ʹxwa mōkwē bēbegwanemxa t!ēqūlḡ[·]ʹisē, qaxs hē^ʹmaē lēgēmsē ēaxē-
 na^ʹyas, yīx̄[·]ʹwīda. Wä, k[·]lēt^ʹlē gēḡilīlīx̄s laē gūxlentsa mālexla 25
 tsēt^ʹselx̄^ʹst^ʹats!āla tsēx̄la lē^ʹwa mālexla L!ē^ʹlē^ʹnats!āla tsēx̄la lāxa
 legwīlē. Wä, ḡil^ʹmēsē ḡwāl hē ḡwēx̄[·]ʹidēxs laē ʹnemādzaqwa ha-
 sēla ʹnēk[·]ēda tsēt^ʹselx̄^ʹst^ʹaḡāxa tselx̄^ʹsta woosq^ʹ. Wä, la^ʹmē ʹnemā-
 x̄[·]ʹis lō^ʹ ʹnēk[·]ēda tsēt^ʹselx̄^ʹst^ʹaḡāxs ēx̄[·]ʹp!asē^ʹwaē lāxēs hā^ʹmaēna^ʹyē.

30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

30 Wä, g'il^émēsē q!wēl^éidēda k!wamēlala denxelāxs laē gwāl tse-tsēlx^ustagēda k!wēlē. Wä, la^émē yaēq!ent!alēda äyilkwasa 'wä-
'wax^ésawä. Wä, g'il^émēsē q!wēl^éidēxs laē hōqūwēlsa. Wä, la^émē k'aōdalayowē lēloqūläsa k!wēldē yis 'ne^émēmotas. Wä, la^émē gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

1 Wä, hē^émaxs lōmax^éidaē 'nēk^éēda g'igāma^éyē, qa^és ts!endeg'imē
'wālas k!wēlasa, wä, lä k'ilx^éwīdxa q!ēnemē tsētselex^ustaats!ä LE-
'wa q!ēx^ésayōkwē t!ēqa. Wä, hē^émislēda L!ē^éna. Wä, g'il^émēsē
5 'wī^éla lāleqēxs laē äx^éēdxa äm^éämāyē xwāxūxwagūma, qa^és aēk^é!ē
ts!ōxūg'indeq. Wä, g'il^émēsē ēg'ig^éaxs laē lēlēlelaq lāxēs g'ōkwē.
Wä, lä genemas x'ōx^éwīdxēs t!ēt!ēqaats!ē xāxexatsema, yixs 'nāl-
'nemp!ēnaē sek^é!āsgema lōx lāl^émaax ma'igūnāltsema t!ēt!ēgats!ē
xāxexatsema, yixs q!ēnemaē dādek'asasa g'igāma^éya qa^és k'ilōmq.
Wä, hē^émis lä äxwūlts!ālasōsa ts!ēdāqē, qa^és lä pelx^éatexselas
10 lāxa xwāxūxwagūmē. Wä, la^émē 'nemsgema t!ēgats!ē xaxātsem
laxa 'nemts!aqē xwāxwagūma. Wä, g'il^émēsē 'wī^éla lä pägēxdze-
kwa xwāxūxwagūmasa t!ēqāxs laē ha'yālaax hä'yāl'ūs 'ne^émēmō-
tasēs lā^éwūnemē, qa lās tsāx q!ēnema 'we^éwap!ēma. Wä, lāx^éda-
'xwē 'nāx^éma hä'yāl'ā 'wī^éwax^ésgēmxa naengats!āx laē tsä, qa^és
15 g'āxē gūx^éālexselas lāxa pēpegwats!āxa t!ēqa xwāxūxwagūma.
Wä, g'il^émēsē t!ēpeya 'na^éwēda t!ēqāxs laē gwāla. Wä, la^émē hēx^ésäl

they stop. They leave them there | a whole day and a whole night, 17
soaking the salal-berry cakes, for | the chief is going to give a feast
to many tribes. In the morning, when day comes, | they bring into
his house the house-dishes and || the small dishes and the spoons. 20
They also | bring dead cedar-wood. Now it is already piled up
crosswise in the middle | of the house. When everything is in
readiness, they take a rest; | and in the evening the chief calls his
numaym | to a meeting. When they are all in, the chief tells them
to take care || and to be ready to help him if | some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. || He calls the names of those who are to speak |
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. | Then he asks the song-
leader to sing || a feasting-song. Then the song-leader sings | the 30
song which he kept to himself. Now they learn the song; | and when
his assistants can sing the tune of the song, | then (the men) put the
words into it, whatever they wish to say, | and whatever they heard ||
the rival chief say against the chief who is going to give the great 35
feast. When | they can sing this song, the chief sends the young
men | the night (before the feast) to call the tribes, when it is secular
season. | Immediately the young men go and | call the names of all

gwaēlxa ʰnāla ʎeʰwa ʰnemxsa gānola pēxʰstalilēda t!eqa, qaxs ʎeʰmaē 17
k!wēlasla gʷigāmaʰyas lāxa q!ēnemē lēlqwālalēxa lāla ʰnāxʰidēlxa
gaāla. Wā, ʰmīsē ʰnāxwaem gʷax gʷāx:gūlilēda lēlōqūlilē ʎeʰwa
ʎelōgūmē ʎeʰwa kʰākʰets!enaqē lāx gʷōkwās. Wā, hēʰmisa l!ē- 20
dzekwē lēqwa. Laemxāē gʷālala gʷēgʷustālakwa lāx ʰwāgawāl-
lāsa gʷōkwē. Wā, gʷilʰmēsē ʰnāxwa gʷāx:gūlilēxs laē xʰōsʰid ʰwīla.
Wā, gʷilʰmēsē dzāqʷaxs laē lēlts!ōdēda gʷigāmaʰyaxēs ʰneʰmēmōtē,
qa gʷāxēs ʰwīlaēlela. Wā, gʷilʰmēsē ʰwīlaēlēxs laē haʰyat!ōlēda
gʷigāmaʰyaq, qa ʰnāxwaʰmēs gʷālala, qaʰs gʷōxʰwidēlaxeq, qō kʰil- 25
xasōlaxsēs lēlānemlē. Wā, laem nēxʰalilēlas gʷālaasasēs nā-
qaʰyē lāxēs ʰneʰmēmōtē. Wā, laʰmē lēlēqelaxa yāq!ent!ālila
qaēda lēlōqūlilē. Wā, hēʰmis yāq!ent!ālala qaēda lēlōqūlilē xwā-
xūxwagūma. Wā, hēʰmis lā hēlatsēxa nāgadē, qa denxʰōdēsēs
menʰlaʰlayā k!wēlaʰyāla q!ēmdema. Wā, hēxʰidaʰmēsē denxʰē- 30
dēda nāgadāsēs q!ēmdem:gʷilts!āla. Wā, laʰmē q!ēmdēla. Wā,
gʷilʰmēsē qlēda ʰnāxwa k!wēk!wanōlemēx āyasa q!ēmdē-
maxs laē ʰnāxwaʰma bēbegwānemē qāyasentsēs ʰnēnk!ēgaʰyē
qaʰs lā wāldemkʰlindayōxa q!ēmdemē, ʎeʰwis wūlēlē wāldē-
dems āpsēkʰlesasa ʰwālaslē k!wēlasa gʷigāmaʰyē. Wā, gʷilʰmēsē 35
q!āxa q!ēmdemaxs laē ʰyālaqēda gʷigāmaʰyasa hāʰyālʰa, qa lās
lēlēk!ūsaxa lā gānula lāxa ʰnāxwa lēlqwālalēya lāqēxs bāxūsāē.
Wā, hēxʰidaʰmēsē lāda q!ēmāla hāʰyālʰa, qaʰs lā ʰwāʰwiltēwa

40 the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he con-
 45 tinues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel
 50 squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
 55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

LĒQELAX LĒLEGEMASA ʰnāxwa bēbegwānem lāxa ʰnālʰnemsgemsē
 40 gʷigʷōkwa. Wā, gʷil ʰnāxwaʰmēsē ʰwiltōdex LĒLEGEMASA gʷōkwa-
 xʰila lāxa ʰnemsgemsē gʷōkūxs laē ʰnēkʰ ʰnemādaqwēda hāʰyālʰa,
 qa Pōlelasā. Wā, lū hōqūwēsa, qaʰs lā lāxa āpsūlasē gʷōkwa.
 Wā, lāxaē ʰnēkʰēda ʰnemōkwē lāxa hāʰyālʰa LĒlālelgʷisa: "Laʰmenuʰxʰ
 LĒlālōlaiʰ," LĒxʰēdex LĒgemasa begwānemē. Wā, hēxʰsāʰmēsē
 45 gʷēkʰlāxax LĒlālaē. Wā, gʷilʰmēsē lāxtōlsaxa gʷōkūlāxs laē ʰnāxwa
 gwēlʰida qaʰs lā nāʰnakʰ lāxēs gʷigʷōkwē. Wā, laʰmē ʰnāxwaem
 gaxʰstačla lēlqūwālaʰyē, yīxa kʰlēsē qʰlālelax nāqaʰyasa gʷigʷā-
 maʰyē, qaxs kʰilemaēda malaqela tʰeqa LĒʰwa tselxʰsta. Wā,
 hēʰmēsLēda LĒʰnāxs qʰlēmemaē, yīxs tsʰenkʰūlemaē. Wā, hēʰmis
 50 lālaēselayōsa ʰnāxwa gʷigʷegʷamaʰyē Lōʰmēs begūlidaʰyē. Wā, lāxaē
 kʰlās gʷēxʰidaas kʰlēs la kʰwēla gwāqʰelaē qʰemgʷilayōs ʰneʰmē-
 mōtasa kʰwēlasLē. Wā, laʰmē gagʷostāwēda kʰwēlasLē, qaʰs lā xamē-
 LĒseha gwāxēs ʰneʰmēmōtē qa gʷāxēs tāgwēkwa lāx gʷōkwas.
 Wā, gʷilʰmēsē gwālexs laē qʰwāluxʰid ʰwiʰla. Wā, laʰmē tsʰōtsʰe-
 55 tsʰlelماكwa tsētsatsʰēxsilalaxa tsēxʰla, yīxs mōkwaē. Wā, lāʰmē
 lēlwēsēmakwa. Wā, hēʰmisa gʷigʷamaʰyē, yīxa kʰwēlasLē, yīxs
 gʷilʰmaē yāgūnōlislaxa Lāqwa. Wā, lāxaē tsʰōtsʰlelēmda. Wā,
 laemxaē lēlwēsēmakwa. Wā, hēʰmisla elkwās hēemxaē gwālē
 qʰwāluxʰaʰyas. Wā, lāLē ʰnāxwaem qʰwālenkwē ʰneʰmēmōtas.

done. Now all the members of the numaym are dressed; ¶ and after 60
 this, they send out four men to go and call again, ¶ for the first
 calling of the tribes has been given the night before. ¶ As soon as the
 messengers come back, they take a paddle and ¶ stir with it the
 soaked salal-berries; and as soon as all the water ¶ has been soaked
 into the salal-berries, they are mushy. Then the four men take ¶
 long-handled ladles and dip them ¶ into the crabapples, and pour 65
 these on the soaked salal-berries. ¶ They do not stop until all the
 crabapples have been put on the salal-berries. Then ¶ they take the
 house-dishes and put them down heading ¶ towards the rear of the
 house, and they stir the ¶ salal-berries mixed with crabapples. When 70
 they are mixed, they ¶ dip them out with their ladles from their
 small canoe into the house-dishes. Then they put them into the ¶
 house-dishes. When these are half full, there is enough in them; ¶
 and after they have done so, they take small dishes and put them
 down at ¶ one side of the door. After doing so, they go again calling
 (the guests); ¶ and when the people come who have been called, the 75
 speaker of the host stands up ¶ and calls out to those who are coming
 in, and assigns to them their seats. Then he ¶ says, "Walk
 on, chief, to your seat that belongs to your position!" ¶ Every
 man knows his seat, ¶ and they go right to it and sit down. As
 soon as ¶ all are in, they give the drum to the head tribe, ¶ the 80

Wā, g'il^εmēsē gwāl^εalīla laas ^εyālagēmeda mōkwē, qa^εs lā ētsē^εsta, 60
 qa laēnē^εma^εlas lēl^εl^εk^εlūsasē^εwēda lēl^εq^εwāla^εlā^εyaxa gān^εulē. Wā,
 g'il^εmēsē g'āx aēdaaqēda ētsē^εstāxs laē āx^εēdxa sēwayowē, qa
 xwētega^εyēs lāxa pēq'ūgēlilē t^εl^εqa, yixs laē ^εwī^εwelaqēda ^εwāpē
 lāxa t^εl^εqa. Wā, hē^εmis lāg'ilas la gēnk'ē. Wā, lā āx^εēdēda
 tsētsatsēxsēl^εg'isē mōk^u bēbegwānēmaxēs tsētsēx^εlā, qa^εs tsēx^εi- 65
 dēs lāxa tselx^usta, qa^εs lā gūq^εl^εqas lāxa pēgēkwē t^εl^εqa. Wā,
 āl^εmēsē gwālexs laē ^εwī^εwelaqēda tselx^usta lāxa t^εl^εqa. Wā, lāxāē
 āx^εēdxa lēloqūlilē, qa^εs g'axē mex^εālilelas. Wā, la^εmē gwēgwē-
 gēmlil lāxa o^εgwīwalīlasa g'ōkwē. Wā, lāx^εda^εxwē xwētelgēndxa
 mālaqela t^εl^εqa lē^εwa tselx^usta. Wā, g'il^εmēsē lelgoxs laē tsē- 70
 x^εtsēs tsētsēx^εlā xwāxūxwagūmē lōqūlila, qa^εs lā tseyāselas lāxa
 lēlōqūlilē. Wā, g'il^εmēsē naengoyoxsdālaxs laē hā^εyālat^εā. Wā,
 g'il^εmēsē gwālexs laē āx^εēdxa lēlōgūmē, qa g'āxēs mexēl lāxa
 āpsōstālīlasa t^εl^εxila. Wā, g'il^εmēsē gwālexs laē ētlēd ētsē^εsta.
 Wā, g'il^εmēsē g'āxē ētsē^εstānemas laē lāx^εūlila elkwāsa k'wēlasē, 75
 qa^εs q'lāx^εsidza^εyēx hōgwīlelaēna^εyasa bēbegwānēmē. Wā, hēem
^εnōg'atsē: "Qāsak^εas g'igāma^εyā laxs g'igilasaōs k'wa^εyā g'igā-
 ma^εyā." Wā, lā ^εnāxwa^εma bēbegwānēmē q'lāxēs k'wa^εyē.
 Wā, la^εmē hē^εnākūlaēm lāq, qa^εs lā k'wāg'alil lāq. Wā, g'il^εmēsē
^εwī^εlālēxs laē hēx^εidaēm xemsasōsa menatslē lāxa mekūmā^εyā 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
 to every one of the tribes. | (beginning at the head tribe), for each one
 85 has | a song for the feast. When || they have all sung their feast-
 songs, the drum is put away and placed | at one side of the door.
 Then they go and distribute the | house-dishes; and when this has
 been done, they carry the canoe which serves as a house-dish | and
 put it down in front of the one who has given a feast of salal-berry
 cakes | and crabapples before, for this is to show who has given such
 90 a feast: the giving of the || small canoe. Then they call out the name
 of the former host, | and then he speaks proudly. As soon as |
 everything has been distributed, they pass about the small dishes
 among the common people of the | chiefs. When everything has
 been given out, they eat with the spoons, for these | have been dis-
 95 tributed already. Now the speaker rises || and calls his numaym to
 assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
 berries and crabapples in the house-dishes. As soon as | the song-
 leader has sung the first song, the daughter of the host comes out, ||
 100 carrying in one hand the copper; and when the numaym | of the
 young woman's father sings, she dances, holding | the copper the
 lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx^éédēsēs k!wēlayalayewē q!emdemā. Wā,
 laemlas^é nāxwa q!ālx lāxtōdalaēna^éyasa menats!ē lāx gwālilēla-
 ēna^éyas^éwāxasgemagwasasa lēlqwālala^éyē, yixs^é nāxwa^émaē k!wēl-
 85 g^éa! denx^éētsēs k!wēk!wēla^éyāla q!emq!emdemā. Wā, g'il^émēsē
^éwilā k!wēlg^éa!exs laē āx^étse^éwēda menats!ē, qa^és lā xemstolilēm
 lāx āpsōstālilasa t!ex!ila. Wā, la^émēsē hēx^éidaem k^éāx^éidayowēda
 lēlōqūlilē. Wā, g'il^émēsē^éwilaxs laē lelemg'ililema lēlōqūlilē xwā-
 xūxwagūma, qa^és lā k^éax^édzamōlilema laxa k!wēlēselāxa mālaqela
 90 t!eqa lē^éwa tselx^ésta, qaxs hē^émaē āwelx^éisalayosēda lēlōqūlilē
 xwāxūxwagūma. Wā, hē^émē la lēqelase^éwē lēgemasa k!wēlē-
 selā. Wā, hē^émis la lem q!ālag'ililats yāq!ent!ālaē. Wā, g'il^émēsē
^éwilg'alilexs laē k^éāx^éidayowēda lēlōgūmē lāxa begūhida^éyasa g'ig'e-
 gāma^éyē. Wā, g'il^émēsē^éwilg'alilexs laē^éyōs^éida, qaxs la^émēx^édē
 tselwanaēdzema k^éak^éets!ēnaqē. Wā, la^émē lax^éūlilēda elkwē.
 95 Wā, la^émē lē^élālxēs^éne^émēmotē qa q!ap!ēg'ililēs qa wāg^és k!wa-
 mēlg^éa! denx^éēda.

Hēxōlēn l!elēwēse^éwa l!ē^énāxs la^émēx^édē k!ūnx^éidayō lāxa mā-
 laqelats!ālxaxa t!eqa lē^éwa tselx^ésta lēlōqūlila. Wā, g'il^émēsē
 doqālēda nāgadāxs g^éāxaē lālt!alilē ts!edāqē xūnōx^ésa k!wēlasē
 100 dāk!^éōts!ānaxa l!āqwa. Wā, g'il^émēsē^énāxwa denx^éédē^éne^émē-
 motas ōmpasa ts!edāqaxs, laē yix^éwida. Wā, la^émē ēk^élaxsda-
 lēda l!āqwāxs dālaasēs hēk!^éōts!āna^éyē lāq. Wā, hē^émis g^éāx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. | Then some men of 25

hōx^εūtlalilatsa mōkwē bēbegwānem wīwīx^εseyap!lāxaxa lōpems:lā- 3
wē tsētsēxlā, qa^s yīx^εwīdē lāx^ε wāx^εsagawalilasa ts!ēdāqaxs
yīxwāē. Wā, la^{mē} maēmā^εlōkwa bēbegwānemē lāx^ε wāx^εsagawa- 5
lilas. Wā, k^{!ē}st!ē gēgīlil yīxwēda mōkwē bēbegwānemxs laē
ā^{lē}sta lāx hāx^εhānī^εlasasa dēdēngwats!ē, qa^s lā^ε nāxwaxs mōkwaē
tsē^εstasēs tsētsēxlā lāxaxa L!ē^εna. Wā, lā ālak^εlāla tsētsēxlaxs laē
qās^εidēda ts!ēts!aoqūlx!lāxaxa L!ē^εnāxs laē tsēqelilax g^εg^εgāma^εyē.
Wā, hēx^εida^εmēsē lāxūmg^εlilēda g^εg^εgāma^εyē, qa^s dādebēndēxa 10
tsētsawēk^εilāxaxa L!ē^εna tsēxlā. Wā, hē^εmis la^ε nēg^εatsa tsatsēxsilēg^εr^ε
begwānema: "Wā, g^εgāma^εyā, laem xumt!ēdlōlai'," lēx^εēdex lē-
gēmas. Wā, la^{mē} ālax^εid nāx^εidēda nēnaq^εlēnoxwaxa L!ē^εna. Wā,
g^εl^εmēsē wāyats!lāla nāqēda waōkwē g^εg^εgāma^εyā laē āem hām-
gāgēndxa tsētsawēk^εilāxaxa L!ē^εna tsēxlā, qa^s lā gūqeyints 15
lāxēs lōqūla. Wā, la^{mē} hēx^εsāem gwēg^εilaxs wāx^εmaē lā^εl
q!wē^εidēda k!wame^εlāla dēnxela. Wā, g^εl^εmēsē lāg^εaa tseq!ēna-
^εyasēsa L!ē^εna lāxaxa hāyōtasa k!wēlasasa mālaqēla t!ēqa lē^εwa
tsel^εx^εstāxs laē ālax^εid la qōt!amasxa tsēxlāsa L!ē^εna. Wā, lā
ēā^εtsilaxs laē gūyōlēla lāx k!waē^εlasas. qa tsawēk^εilēsa L!ē^εna. 20
Wā, lā ēsbōla dōqūlaqēxs k!waēlaē. Wā, hē^εmis lā tsawēx^εaiē-
latsa L!ē^εna lāxaxa g^εgāma^εyaxs k!waēlaē. Wā, hē^εmis la lāx^εūlī-
^εlatsē, qa^s yāq!ēg^εā^εlē. Wā, la^{mē} yālaqasa grayōlē lāx^ε nē^εmō-
mōtas, qa lās gēm^εxaxa lāk^εlēndē p!ēlxelasg^εma lōxs mā^εlp!ēnyā-
gaē. Wā, lā hēx^εida^εmēsē la hōqūwēlsē nē^εmōmōtas. Wē, laem 25

26 his numaym at once go out, but | he never takes the ladle, and the
 one who handles the ladles | returns with it. Then he tells his
 numaym to take care not | to let their fire be put out by the fire of the
 rival chief; and while he says this, he pours into the fire | the oil
 (that was to have been drunk); and then he says to the fire, "Now, ||
 30 spirit of the fire, open your mouth, son, so that you get enough to
 eat!" |

Then those who went out to get the blankets come in, | and then
 the members of the numaym of the rival chief each takes hold of
 an end of the | blankets and spread them over the fire of the host. |
 35 Now they put it out, and then the host goes and takes more || salal-
 berries and crabapples, and the copper which his daughter was ear-
 rying | when she was dancing, and he pushes it under the feast-fire. |
 At the same time the four young men who handle the ladles dip them
 into the oil; and when they are | full, they pour the oil into the
 fire; | and then those who try to put out the fire run away on account
 40 of the heat, for || the oil and the blankets are burning together; and
 then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the
 fire with seven canoes, | and he had the oil poured on his face by the
 great host of the Lawëts!ës. Besides, | he put on four hundred
 45 blankets. The house was nearly || burned. All the roof-boards were

26 hëwäxa dädalaxa L!ë'nats!äla tsëx!a. Wä, ä'më'sëda tsatsëxsilëlg'isë
 g'äx ädaaqas. Wä, la'më ha'yäl!ö!axës 'në'mëmotë, qa k'lësës
 k'lilx'ëidë legwilasës g'igäma'yë. Ä'më 'nëk'ixs laë güxlentsa
 L!ë'na läxa legwilë. Wä, hë'mis la 'nëg'atsëxa legwilë: "Wä,
 30 k'lwax'Lälä, äqäläla, wisä, qa's pölelaös."

Wä, g'äx'më högwilelëda läx'dë gemxaxa p!Elxelasgemë. Wä,
 hëx'ida'mësë g'äg'alap!ë 'në'mëmotasa g'ëqemx'ëidë dädenxaxa
 p!Elxelasgemë, qa's lä leplälas läxa k!wëlasdema legwila. Wä,
 laem k'lilxaq. Wä, hë'mis la äx'ëdaatsa k!wëlasasa mälaqelä
 35 t!eqa Lë'wa tselx'stäxa L!äqwa, yix daax'däsës xünökwaxs
 g'äxëx'dë yixwa, qa's läyabödës läxës k!wëlasdema legwila; wä,
 läda mökwë tsëtsaxsilëlg'is tsëx'ëid läxa L!ë'na. Wä, lä 'näxwa
 qöqüt!axs laë 'nëmäx'ëid güxlents läxa k!wëlasdema legwila.
 Wä, hë'mis la yäwas'ëid häwatsa k'lilxäxa L!ë'säläsa legwilë, qaxs
 40 laë x'ix'aqüwëda L!ë'na Lë'wa p!Elxelasgemë. Wä, hë'mis la
 güqelgendaatsa k!wëlasë g'igämësa L!ë'na läxës häyötë.

Yix Nölisdë läx 'yilisë laë k'lilxasa ä!ëbôts!aqë xwäxwäk!ünaxs
 laë güqemtsösa L!ë'näsa 'wälasë k!wëlatasa L!äwëts!ësë. Wä, hë-
 'misa möp!enyag'ë p!Elxelasgema; wä hë'misa g'ökwax hälsela-
 45 'mäc k'lës 'näxwaem xümt!ëdës säla. Wä, hë'men döqüt äla k'lil-

burned. And this is the most real attempt at putting out the fire of a feast that I have seen. The feastgiver of the Lawēts!ēs had two hundred blankets and five canoes, and also small coppers. This is the worst thing that chiefs do when they really get angry, and at such a time the house-dishes are scorched by the fire. 46 50

When all this is done, they go out. Then the floor of the house is soaked with oil. The numaym of the host go out and carry the house-dishes and the small canoe that served as a feast-dish to those to whom they belong; and as soon as they have been carried out, it is finished. That is all about this. 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē intends to give a feast to his people of berries mixed with oil. Then he sends out the young men belonging to his numaym to call his guests; and as soon as they go, his wife takes the dishes and puts them down next to her place, and also her spoons, and shredded cedar-bark to wipe out the dishes and spoons. Now she wipes them out while her husband is clearing out the house. He also spreads down mats for his guests to sit on; and he takes out the box containing the berries and oil, which is put down at the left-hand side of the door of the house. As soon as the young men have called four 10

x^ēdāmasxa k!wēlasdema legwīla. Wā, lā ma^ēlp!enyag'a^ēmē p!el-xelasgēmasa k!wēlasē Lāwēts!ēsa; wā, hē^ēmisa sek!ats!laqē xwā-xwāk!ūna; wā hē^ēmislēda L!āl!agūmē. Wā, hēem ālak!āla ^ēyax^ēsem gwēg'ilatsa g'īg'egāma^ēyē, yīxs ālak!ālaē laelwis'īda. Wā, hē^ēmīs la ^ēnāxwaem la k!wēk!ūmēlx^ēīdaatsa lēlōqūlīē. 46 50

Wā, g'il^ēmēsē gwālexs laē hōqūwēsa. Wā, la^ēmē ^ēnāxwaem la leqē āwīnagwīlasa g'ōkwasa L!ē^ēna. Wā, ā^ēmīse la ^ēwī^ēla la k'aōdalē ^ēne^ēmēmōtasa k!wēlasaxa lēlōqūlīē ^ēwa lēlōqēla xwā-xūxwagūm lāx k'īk'āk'ēlaq. Wā, g'il^ēmēsē ^ēwī^ēlawēlsēxs laē gwāla. Wā, la^ēmē gwāl lāxēq. 55

FEAST OF QŌT!XOLĒ

Wā, la^ēmēs ts!āwūnx'īdexs laē ^ēnēnk!ēx'īdēda qōdadāsa qŏt!xolē, qa^ēs wāg'ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā. Wā, la^ēmēsē ^ēyālaqasa hā^ēyāl^ēa g'ayōl lāxēs ^ēne^ēmēmōtē, qa lās lē^ēlāla. Wā, g'il^ēmēsē lāxs laē hēx'īda^ēmē g'ēnemas āx^ēdxēs lōel-q!wē, qa^ēs g'āxē. mex'alilēlaq lāxēs k!waēlasē ^ēwis k'āk'ets!ēnaqē ^ēwa q!oyaakwē k'ādzekwa qa^ēs dēdeg'īg'anōxēs lōelq!wē ^ēwa k'āk'ets!ēnaqē. Wā, la^ēmē dēdeg'īg'as lāq, yīxs lāalēs lā^ēwūnemē ēkwaxa āwī^ēstalīlasēs g'ōkwē. Wā, lāxaē lep!alīlēlaxa lēl^ēwa^ēyē, qa k!wādzewēsōlts lē^ēlānemlas. Wā, hē^ēmisa L!agwats!ē qŏt!xolē lāwatsāxs g'āxaē hānstōlīlas lāx gemxōtsālīlas t!ex'īlās g'ōkwās. Wā, g'il^ēmēsē mōp!ēnē^ēstēda hā^ēyāl^ēa la ētsē^ēstaxs 10

12 times, | the guests come in; and when they are in, they sing | an
ordinary song, not a feast-song. | After having sung four songs, the
15 young men take the dishes and || put into them the oil and berries.
They do not put much in, | because it is difficult to eat and to
swallow. Therefore | they put a little into the dishes. After this
has been done, they put them down, one dish in front of each |
four men. At the same time when they put down the dishes, | the
20 spoons are distributed; and when everything has been placed, || the
guests begin to eat the oil and berries. They never | eat it all,
because it is hard work to eat it. When they | have finished, they
go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Generally the princess of | Chief ^εmāxūyalidzē
gets married at once when K' !ēdēlē^εlak^u | comes out of the place
where she has been sitting still. As soon as the princess is married,
she | has the name *mōdzīl* (Keeping-up-the-Blanket), if she becomes
the *mōdzīl* of a real chief. ||
- 5 However, she remains a princess of the chief if her husband is a
common man. | Then she is never called *mōdzīl* as wife (of the com-
-
- 12 g'āxaē ^εwī^εlaēlēs lē^εlānemē. Wā, g'il^εmēsē ^εwīlaēlexs laē denx^εi-
dēda k'wēlasa q!^εemdemēxa k'!ēsē k'wēlayalayo q!^εemdemā. Wā,
g'il^εmēsē mōsgemōdexs laē āx^εēdēda hā^εyāl^εāxa lōelq!^{wē}, q^εs lā
15 tsēts!^ālasa l!^āk^{wē} qōt!^{xolē} lāq. Wā, lā k'!ēs q!^{lēq!}ets!^ā, qaxs ālaē
laxūml lāx qōtq^{wattse}wa l!^āk^{wē} qōt!^{xolā}. Wā, hē^εmis lāg'ila hō-
lālts!^āwēda lōelq!^{wē}. Wā, g'il^εmēsē g'wālexs laē k'āgemlilēlas lāxa
maēmōkwē bēbegwānema. Wā, lā ^εnemālag'ilila k'āsa lōelq!^{wē}
lē^εwa k'ūk'ets!^{ēnaqaxs} laē ts!^{ēwanaēdzema}. Wā, g'il^εmēsē ^εwīl-
20 g'alilēxs laē qōtq^{wat!}lōdex^{da}ε^xxa l!^āk^{wē} qōt!^{xolā}. Wā, lā k'!ēts!^{lē-}
nox^u ^εwī^εlase^εwa, qaxs ālaē lāxūml lāx hā^εmā^εyē. Wā, g'il^εmēsē
g'wālexs laē hōqūwēsa. Wā, la^εmē g'wāl lāxēq.

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Wā, lā q!^{ūnā}la hēx^εidaem qādzēlase^εwē k'!ē-
dēlasa g'īgāma^εyē ^εmāxūyalidzē, yīxa lalōsēla k'!ēdēltsē K'!ēdē-
lē^εlakwē. Wā, g'il^εmēsē qadzēlase^εwēda k'!ēdēlē laē hēx^εidaem
lēgades mōdzēlē yīxs ālak!^ālaē g'īgāma^εyēs mōdzēlidē.
- 5 Wā, wāx^εmēsē k'ēdēltsa g'īgāma^εya lā^εwadāsa begwānemq!^{ā-}
lamē, wā, lā hēwāxaem lēqalayuwē mōdzēlē lāx gēnemas. Wā,

¹ For additional matter see Adlenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzil, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | ^εmāxū-
yalidzē, whose princess is K' lēdēlē^εlak". Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief ^εmāxūyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k' lēdēltsāemsēs g'īgāma^εyē ōmpa. ^Âmen ^εnēx' qen g'wāgwēx'- 7
SEX^εidē lāxa begwānemq'lālamē.

Wā, la^εmē lāwadēda k' lēdēlāsa g'īgāma^εyē, wā, lā hēx'^εidaem
lēgades mōdzilē, yixs g'ālaē laēl lāx g'ōkwāsēs lā^εwūnemē, laxen 10
hēēna^εyē g'wāgwēx'^εalāsē g'īgāma^εyasa ^εne^εmēmotasa Maāmtag'ila
lāx ^εmāxūyalidzē, yixs k' lēdadaasēs K' lēdēlē^εlakwē. Wā, k' lēst'la
g'āla lā^εwatsēs lā^εwūnemē laē qōtēx'a ōmpas. Wā, lā lāk^εyulaxa
q'ēyōxwē l'lāqwa. Wā lēgemg'elxlala qa lēgēms lā^εwūnemawā-
sēs k' lēdēlē lē^εwa q'lēnemē ha^εmāyaaxses lō^εma xwāxwāk'lūnaxa 15
gwe^εyāsa qōtēx'a k'waxsālats'lēsa k' lēdēlē, yixs q'lūnālāē māltsem-
gustāwa k'waxsālatslē xwāxwāk'lūnas k' lēdēl'sa ālak'lāla g'īge-
ma^εya. Wā, g'il^εmēsē ^εwī^εla g'āx āx^εeldzemāxa l'lālāqwak'lūnē
k' lōkūla lē^εwa l'lālaxsemē; wa, hē^εmisa q'lēnemē lēlōq'wa lē^εwa
mōgwanā^εya q'lēnemē k'āk'ats'ēnaqa. Wā, g'il^εmēsē ^εwī^εla āx- 20
^εlāsa laēda g'īgāma^εyē ^εmāxūyalidzē ^εnēk'a: "La^εmen lāl lē^εla-
laxen k' lēdēla qa^εs g'āxlagāōs dōx^εwalelaqē," ^εnēk'ēxs laē laēl
lāxēs g'ōkwē. Wā, k' lēst'la g'ālaxs g'āxāē aēdaaqa g'ālag'i-
wēsēs k' lēdēlē. Wā, la^εmē lāx^εūlsēda g'īgāma^εyē lāx l'āsana^εyasēs
g'ōkwē. Wā, g'āxē k' lēdēlas lāwūnōdzelsaq. Wā, la^εme nēx'^εū- 25
nālaxa megēsēmālāxa ēx'ts'ēmē. Wā, lāxaē ^εnāxwaem ēx'ts'ēmē
ōsgēma^εyas lētemlas. Wā, hēem lēgadē ēx'ts'ēmsgemē ^εnēx'^εū-
nēsēs ēx'ts'ēmāla ōmax'demk'lēn nēx'^εūnē. Wā, lā lēgadē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'!ēdlēlak^u speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!emāla ōmagēml LETēml. Wā, la^{mē} yāq! Eg'a^ēlōda grīgāma^ēyē
 30 ōmp^s K'!ēdlēlakwē. Wā, lā^ēnēka: "Wēg'a, dōqwalaxg'ada nō-
 yāmbālisēk' ō^ēma lax dālaēda ō^ēmāxa L'lāqwa. Wā, lāx^ēūls lāg'a
 negūmp, qen qlwālx'idaōL,"^ēnēk'ēda grīgāma^ēyaxs laē āxōdex
 ēx'ts!emāla^ē nēx^ēūnēsa ō^ēma lēwēs ēx'ts!emāla LETēml. Wā, la^{mē}
 lāk'! Eg'a^ēlts lāxēs negūmpē. Wā, lā^ē āx'ēdxa L'lāqwa qa^s sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā^ē lē^ēlālxēs negūmpē qa hē^{mēs} g'āx
 āx'ēdeq. Wā, g'āxē negūmpas lāx^ēūls lāx nēqemālasasēs nē-
 gūmpē lē^ēwis genemas ō^ēma. Wā, la^{mē} nēx^ēūnyowa ēx'ts!e-
 māla^ē nēx^ēūnē lāq. Wā, lāxaē LETēmdayuwa ēx'ts!emāla LETēml lāq.
 Wā, lā^ē ts!āya L'lāqwa lāq. Wā, lā^ē nēk'ēda grīgāma^ēyaxēs nē-
 40 gūmpē: "Wā, negūmp, la^{mē}men L'lāyewi^ēlālxōs g'ēxdemk'!inaqōs,
 negūmp. Wā, hāg'a, laems gwāl geg'adfsgeⁿ ō^ēmak,"^ē nēk'ēxs
 laē āxōdex āwāwē xōgum ēx'ts!em^ē wāxsōdatewēsa ō^ēma lē^ēwa
 k'ēdzēlba^ēyas ēx'ts!ema, qa^s t!ēg'atōdālēs lāxēs negūmpē. Wā,
 lāxaē k'ēdzēlbentsa ēx'ts!emē lāq. Wā, lawisla negūmpas la
 45 qā^sida qa^s lā lāx^ēūls lāx lāx^ēwedzāsas^ē nē^ēmēmotas. Wē, la^{mē}
 yāq! Eg'a^ēla. Wā, la^ē nēk'a; "Wāg'a, dōx'wid g'āxen, nōs^ē nē^ēmē-
 mot. Laemg'a L'lāyewi^ēlālasō^ēgūn g'ēxdemk'!eng'a yisen negūmpē.
 La^{mē} āem la xānalalēlsēda ō^ēmaxen genemē,"^ē nēk'ēxs laē qā^sida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzīl* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīl* is different, for she has only the 60 name *mōdzīl* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīl* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīl* of her husband. That is all. ||

Chieftainess.¹—It hurt (εmāxūlayūgwa's) heart that she was never | 1 called the *mōdzīl* of (Wag'idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa^s lā laēl lāxēs gōkwē. Wā, la^{mē} mewēlelayowa qōtēnayowē lāx gōkwās. Wā, g'il^{mēsē} εwī^{laē}la laē yāx^εwidayo lāxa εnāxwa 50 lēlqwālaLa^εyaxa la εnāx^εida. Wā, laem lāba lāxēq.

G'il^{em} lē^{lē} ōmps laē begwānem weq!was hēla k'!ēdades. Wā, la^{mē} weq!wanux^s qaxs la^{mē} k'!ēdētsēs weq!waxēs la ōmpa, yixs lēx^aεmaēda εnōlast lēgema^εyasa εnē^{mē}ma la k'!ēdadesēs ts!ē^{ya} ts!ē^{dā}qa. Wā, g'il^{mēsē} lāwada yisa g'igāma^εyē laē mōdzīltsēs lā^εwūnemē. 55 Wā, hē^{mīsē} nōlās la qōtēx^{ax} lā^εwūnemāsēs k'!ēdēlēs weq!wa lūqēxs hēwāxaē gwāl lēgades k'!ēdēla ts!ēdāqē xūnōx^{sa} g'igāma^εyē lāg^{aa} laqēxs laē ō^{ma}. Wā, g'il^{mēsē} la ō^{maxs} laē gwāl k'!ēdēla. Wā, la^{mē} lāsasēs k'!ēdēlē lēgēm lāxēs xūnōkwē ts!ē^{dā}qa. Wā, lā ōgwaqalēda mōdzīlē yixs lēx^aεmaē lēgadaatsēs mō- 60 dzīlē, yix lā^εwadaasa g'igāma^εyē. Wāx^ε k'!āsā lē^{wēs} lā^εwūnemē laē hēx^εidaem gwāl lēgades mōdzīlasēs lā^εwūnemē. Wāx^ε hū^εwadex^{tsa} ōgū^{la} ālak^{lāla} g'igāma^εya laē ēt^{lēd} la lēgades mōdzīlasēs lā^εwūnemē. Wā, laem lāba.

Chieftainess.¹—Wa, hēem ts!ex^{ila} lax nāqa^εyas (εmāxūlayūgwa) 1 yixs hē wāxaē lēqalasōs mōdzīlas (Wag'idis) lāx gwēk^{lālasaxa} gēnemasālak^{lāla} g'igāma^εya, yixs g'il^{maē} qādzēlase^{wa} k'!ēdēlasa g'igāma^εyē, yisa ōgū^{la} g'igāma^εyaē—ēx^{emlenlō} lēx^{ēdex} lēgemas εnemōkwa g'igāma^εya qa^s q!ālaōsax gwēk^{lālasax} ālē gēnems,—yix 5

¹ Continued from p. 1117, line 284.

6 new wife) ϵ māxūyalidzē. | And when ϵ māxūyalidzē has been married
four days | to his wife, then all the men say, "Go on, let us | see the
chieftainess of our chief ϵ māxūyalidzē," | and they all go into the
10 door of the house. Then the || leader says, "We come to see the
back of the chieftainess of | ϵ māxūyalidzē." If she is a good chief-
tainess, she arises and | takes her belt. She lifts her blanket so that
it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who
come to see her back. Then she || gets food for those who come to
see the back of the chieftainess of ϵ māxūyalidzē. |

This is called by the Indians "a good chieftainess of the chief,"
who does | this, and they call her *mōdzil* (=lifting-blanket-in-the
house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainess of the chief if she just sits down when those come
in who come to see her back. | She just asks her husband's young
men to | take care of the food that she is going to give. After those
have eaten who come to see her back, | they go out. Often the
chief | tells his chieftainess to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainess does not lead his
tribe to their places when they | come into his house. That is all
about this. |

6 ϵ māxūyalidzē. Wā, g'il ϵ mēsē mōp!enxwa ϵ s qādzēlayagulō ϵ māxū-
yalidzāxēs GENEMē laē ϵ māxwa ϵ ma bēbēgwānemē ϵ nēk'a: "Wēdza-
x'ins dōgwig'alilaxōx mōdzilaxsēus g'igāma ϵ yax laxōx ϵ māxūyali-
dzāx." Wā, lāx'da ϵ xwē hōgwīla lāxa t!ex'ilāsa g'ōkwē. Wā, lā
10 ϵ nēk'ē g'alāgrīwa ϵ yas: "G'āxenu ϵ x" dōgwigwalilax mōdzilēxs ϵ mā-
xuyalidzē," nēk'ē. Wā, g'il ϵ mēsē ēk'a mōdzilē laē hēx' ϵ idaem
lāx ϵ ūlila qa ϵ s dāx' ϵ idēxēs wūsēg'anō. Wā, lā mōs' ϵ idxēs ϵ nēx' ϵ ū-
na ϵ yē qa hālsēla ϵ mēs bēnāgawēs ōkwāx'a ϵ yas laē wūsēg'o ϵ yotsēs
wūsēg'anowē. Wā, g'il ϵ mēsē gwāla laē hānakwīla lēp'lālilēlasa
15 lēl ϵ wa ϵ yē qa k'wadzāliltsōsa dōgwig'alilāq. Wā, la ϵ mē la āx' ϵ dxa
ha ϵ mālasa dōgwig'alilāx mōdzilas ϵ māxūyalidzē.

Wā, hēem gwēyōsa bāk!umē ēx' mōdziltsa g'igāma ϵ ya hē
gwēx'sē. Wā, hēem lāg'ilas lēgades mōdzil, yixs laē mōs' ϵ idxēs
 ϵ nēx' ϵ ūna ϵ yē qa ϵ s wūsēg'o ϵ yodēsēs wūsēg'ano. Wāx'ēda ϵ yax'sēmē
20 mōdziltsa g'igāma ϵ yē ā ϵ mēsē k'waēlēxs g'āxāē hōgwīlēda dōgwi-
g'alilāq. Wā, ā ϵ mēs la āxk'lālē lā ϵ wūnemasēxa hā ϵ yāl'ē qa hē ϵ mēs
āaxsilax hāmg'ilayōlasēq. Wā, g'il ϵ mēsē gwāl hāmāpēda dōgwi-
g'alilāq, laē hōqūwēlsa. Wā, lā q!ūnāla āem hēx' ϵ ida ϵ ma g'igāma ϵ yē-
qāyawēlsaxēs mōdzil qa lās nā ϵ nak' lāxēs g'ōkwē, qaxs māx'ts!āēda
25 g'igāma ϵ yaxs k'lēsaē q'lāx'sidza ϵ yēs mōdzilaxēs g'ōkūlōtaxs g'āxāē
hōgwīl lāx g'ōkwās. Wā, lawēs!a lāba.

Endogamy.—I'll talk about LĀLELĪLĀ, head chief | of the numaym 1
 Dzēdzemēleqāla of the Nāk!wax'da^εx^u. | Now LĀLELĪLĀ had for his
 wife the daughter of his younger brother YĀXLEN, | whose name was
 HĀ^εmēLAS. The first wife of LĀLELĪLĀ was his niece. || Then LĀLELĪLĀ 5
 married again XwēlagēLAS, the | princess of Hayalk'EN, chief of the
 numaym SēSEN!lē^ε of the | Gwa^εSELA. Then LĀLELĪLĀ had two wives.
 His head wife was his niece HĀ^εmēLAS, and his second wife was
 XwēlagēLAS. Then | HĀ^εmēLAS gave birth to a daughter, and she
 was named LĀqwaḡ'ilayugwa. || Then his second wife gave birth to 10
 a boy, and | he had the name Sēwid. As soon as Sēwid was grown
 up, | he married LĀqwaḡ'ilayugwa, and Sēwid and | LĀqwaḡ'ila-
 yugwa were not married for a long time. LĀqwaḡ'ilayugwa had a
 younger sister | LĀlāga. Then LĀqwaḡ'ilayugwa married Hēlāmas, ||
 the eagle of the numaym G'ēxSEM of the Nāk!wax'da^εx^u. | Then 15
 LĀlāga married Ḡwālēs G'ēxk'endzē, head chief of the numaym |
 SēSEN!lē^ε of the Nāk!wax'da^εx^u. And | Hēlāmas and his wife LĀqwaḡ'i-
 layugwa had not been married for a long time when she was with
 child, | and her younger sister LĀlāga was also with child. And
 LĀqwaḡ'ilayugwa had been with child for six || months her husband Hē- 20
 lāmas | became ill and after a short time he died. | He left his wife LĀq-
 waḡ'ilayugwa with child. Then LĀqwaḡ'ilayugwa gave birth | to a boy,

Endogamy.—HĒEMLEN ḡwāḡwēx's'alaslē LāleilLaxa xāmage- 1
 ma'yē ḡiḡāmēsa ^εNE^εmēmōtasa Dzēdzemēleqālasa Nāk!wax'da^εx^u.
 Wā, lā^εlāc LālelilLaxa ḡēḡades ts!ēdāqē xūnōkwasēs ts!ā'yē Yāxlen-
 xa lēḡadās Hā^εmēLAS. Wā, hēem ḡil^εEL ḡENEMS LālelilLaxēs lōlē-
 gas. Wā, lā^εlāc ētlēdē LālelilLaxa ḡēḡadEX^εīDES XwēlagēLAS yix 5
 k'!ēdēlas Hayalk'EN, yixa ḡiḡāma^εyasa ^εNE^εmēmōtasa SēSEN!lē^εyasa
 Gwa^εSELA. Wā, la^εmē ma^εlēlē LālelilLaxa. Wā, la^εmē ḡEQEMalilē lōlē-
 gasasē Hā^εmēLAS. Wā, lā alēle XwēlagēLAS. Wā, la^εmē māyōl^εidē
 Hā^εmēLASasa ts!āts!adagem. Wā, la^εmē lēḡades Lāqwaḡ'ilayu-
 ḡwa. Wā, lā māyōl^εidē alēle ḡENEMSēsa bābagūmē. Wā, la^εmē 10
 lēḡades Sēwidē. Wā, ḡil^εmēsē q!ūlsq!ūl^εyax^εwida laē Sēwidē
 ḡēḡadEX^εīDES Lāqwaḡ'ilayugwa. Wā, k'ēst!a ḡāla ḡēḡadē Sēwi-
 dās Lāqwaḡ'ilayugwa, wā, laem ts!ā^εyanokwē Lāqwaḡ'ilayugwās
 Lālāga. Wā, lā lā^εwadEX^εīD ētlēdē Lāqwaḡ'ilayugwās Hēlāmasxa
 kwēkwasa ^εNE^εmēmōtasa G'ēxSEMasa Nāk!wax'da^εx^u. Wā, lā 15
 lā^εwadEX^εīDē Lālāḡāḡis Ḡwālēs G'ēxk'endzēxa ḡiḡāma^εyasa ^εNE^εmē-
 mōtasa SēSEN!lē^ε yisa Nāk!wax'da^εx^u. Wā, k'!ēst!a ḡāla ha^εyasek'ālē
 Hēlāmas lē^εwēs ḡENEMē Lāqwaḡ'ilayugwa laē bewēx^εwida. Wā,
 laxaē ōḡwaqa bewēx^εwidē ts!ā^εyāsē Lālāga. Wā, hē^εmēs alēs q!E-
 L!ESḡENiḡilaxa ^εMEKūla bewēkwē Lāqwaḡ'ilayugwa laē yāwas^εīD 20
 ts!EX^εq!EX^εīDē lā^εwūnemasē Hēlāmasē, laē wēk'!EX^εīda. Wā, la^εmē
 bewēḡwil^εālaxēs ḡENEMX^εdē Lāqwaḡ'ilayugwa. Wā, lā māyōl^εidē
 Lāqwaḡ'ilayugwāsa bābagūmē. Wā, la^εmē la lēḡadēda bābagūmas

and the boy had the name | Hēlāmas. And L!ālagā also gave birth
25 to a girl, and || her name was Hā^éyōsdēselas. And when Hā^éyōs-
dēselas grew up, | she married Hēlāmas; and Hēlāmas had not been
married long | with his cousin Hā^éyōsdēselas, when she was with
child, and | she gave birth to a | girl.

30 She did not live long before she died. Then || Hā^éyōsdēselas gave
birth to a boy. He lived for twenty days. | Then he died. Then
she gave birth to another boy, | and he lived. His name was K'ēnē,
and he is now six | years old. |

35 I tried to learn why the relatives descended from || lālelī!a do this,
and also the various tribes, | for many chiefs of the tribes do the
same. | They marry the daughters of their younger brothers. Then
the one whom I asked said to me | that they do this because they do
not want their privileges to go | out of their family. They keep their
40 privileges among themselves || by doing so.¹ |

1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
a chief who takes for his wife the princess of a chief | of another tribe.
This is called "taking a wife outside." | Then the wife "takes a hus-
5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayō^éidē L!ālagasa ts!āts!adagemē. Wā,
25 la^émē lēgades Hā^éyōsdēselas. Wā, g'il^émēsē ēxent!^édē Hā^éyōsdē-
selas laē qādzēlasōs Hēlāmas. Wā, k'!est!a gāla ha^éyasek'ālē Hēla-
masē L^éwēs ^énemweyōtē Hā^éyōsdēselasē laē bewēx^éwida. Wā, lā
ma^éyō^éitsa ts!āts!adagemē.

Wā, k'!est!a gaēl q!ūlaxs laē wēk'!ex^éida. Wā, lā ēt!^éd mayō-
30 fidē Hā^éyōsdēselasasa bābagūmē. Wā, grig'agālag'ilaxa ^énālā q!ū-
laxs laē wēk'!ex^éida. Wā, lā ēt!^éd mayō^éitsa babagūmē. Wā,
la^émē q!ūla. Wā, laem lēgades K'ēnē. Wā, lak' q!^él!^éx^éēdxē
ts!āwēnxas K'ēnē.

Wā, len q!ūq!^éstaax lāg'ilas hē gwēg'ilaxa ^énemxlāla ^éne^émē-
35 maxa g'a^éyā lāx lālelī!a L^éwa al^éōgūxsemakwē lēlqwāla^éya
qaxs q!^énemaē hē gwēg'ilasa g'ig'egāma^éyasa lēlqwāla^éyēxa
gēg'adās xūnōkwāsēs ts!ā^éya. Wā, la ^énēk'ēn wūlasē^éwaqēxs
hāc lāg'ilas hē gwēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!es^éō lāxēs
^énemxlālaēna^éyē. Wā, lā ālaem la āem welx'elqelaxēs k'!ēk'!es^éō
40 lāxēs gwēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlēn gwāgwēx's^éalāslā L^é-
welgāma^éyasa g'igāma^éyaxs laē gēg'adesa k'!ēdēlasa g'igāma^éyasa
ōgūxsemakwē lēlqwāla^éya. Wā, hēem lēgades gēg'adext!^éla.
Wā, lā gēdemas lā^éwadext!^éla qaxs hē^émaē lēgēmsa hē gwēx^éidē lāx
5 gwēx^éidaasāsen xūnōkwē ^énemōgwīs, laē gēg'adext!^éla lāxēs gēnemē

¹ This form of marriage is called !Ent!^égo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Éwanox-dzē of the Laālx's'endayu, who married the daughter of his father and of his stepmother. His wife's name is Lā!a!qōl!^élak'. See also Addenda, p. 1344.

by my son ^εNEMŌGWIS when he took from outside his wife | L!āqwag'ī- 6
 layugwa. Then L!āqwag'īlayugwa, the princess of | Chief Gwēx'-
 sē^εSELASEMĒ^ε, took as her husband from outside my son | ^εNEMŌGWIS.
 Now we are all related by marriage to the father of | L!āqwag'ī-
 layugwa and to all those to whom marriage presents were given by
^εNEMŌGWIS. Now || L!āqwag'īlayugwa lived in marriage away from 10
 her house in the house of her husband ^εNEMŌGWIS here in | Fort
 Rupert. Now L!āqwag'īlayugwa is called "obtained from far off
 outside | by ^εNEMŌGWIS." Only the woman is called "obtained
 from far off outside." | "Obtained from far off outside" is not said
 of ^εNEMŌGWIS when he takes a wife from outside | from another tribe.
 When || L!āqwag'īlayugwa wishes her husband ^εNEMŌGWIS to give 15
 a feast, she says to her | husband, ^εNEMŌGWIS, "Let us go to
 your father-in-law | Gwēx'sē^εSELASEMĒ^ε to get something out of his
 house, so that you may give a feast, for you | have taken me from a
 long way off." Thus she says. And immediately they start | to get
 something out of the house, and they go to Qālogwis, for Gwēx'-
 sē^εSELASEMĒ^ε is the head chief of the || numaym ŠĒSEN!Ē^ε of the 20
 Lāwēts!ēs, and Gwēx'sē^εSELASEMĒ^ε | can not avoid giving a mar-
 riage gift of food to his | son-in-law, ^εNEMŌGWIS, because the princess
 of the chief has been taken far away. | If Gwēx'sē^εSELASEMĒ^ε should
 not take notice of his princess when she | comes to get something
 out of the house of her father, then Gwēx'sē^εSELASEMĒ^ε || and his 25
 princess would be ridiculed by their tribe the Lāwēts!ēs, and

L!āqwag'īlayugwa. Wā, g'āxē L!āqwag'īlayugwa, yix k'!ēdelasa 6
 g'īgāma'yē Gwēx'sē^εSELASEMA'yē lā^εwadEXT!ASEN xūnōkwē ^εNEMŌ-
 gwisē. Wā, lanu^εx^u wī^εla la lāwalagāla lax ōmpas L!āqwag'īlayu-
 gwa lō^ε nāxwē ts!ōts!akwas ^εNEMŌGWISē. Wā, g'āx^εmē hēsēkwa^εlē
 L!āqwag'īlayugwa lāx g'ōkwāsēs lā^εwūNEMĒ ^εNEMŌGWISē lāx^εg'a Tsā- 10
 xisek'. Wā, la^εmē lēgades L!āqwag'īlayugwas qwēSEXT!āNEMS ^εNE-
 mōgwisē. Wā, la^εmē lēx'a^εma ts!edāqē lēqELASŌ^εs qwēSEXT!a. Wā,
 lā k'!ēs qwēSEXT!axELASēwē ^εNEMŌGWISē qaēs laēna'yē geg'adEXT!a
 lāxa ōgūXSEMakwē lēlqwālala'yā. Wā, g'il^εmēsē ^εnēk'ē L!āqwag'ī- 15
 layugwa qa k'!wēlasēsēs lā^εwūNEMĒ ^εNEMŌGWISē laē ^εnēk'a lāxēs
 lā^εwūNEMĒ ^εNEMŌGWISē: "Lā^εwadEXT!ēg'EN; wIX'ENS lāx negūmpāē
 Gwēx'sē^εSELASEMA'yā qENS lā g'ōkūnē, qa^εs k'!wēladZEMŌs l^εmaaqōs
 qwēSEXT!āNEMA g'āXEN," ^εnēk'ē. Wā, hēx'ida^εmēsē la ālēx'widēda
 g'ōkūnē qa^εs lā lāx Qālogwis qaxs hē^εmaē xāmagEMē g'īgāmēsa
^εNE^εmēmotasa SISEN!a'yasa Lāwēts!ēsē Gwēx'sē^εSELASEMA'yē. Wā, 20
 lā k'!eās gwēx'idaasa Gwēx'sē^εSELASEMA'yē k'!ēs wāwalqālaxēs NE-
 gūmpē ^εNEMŌGWISē qaxs qwēSEXT!āNEMAax k'!ēdelasa g'īgāma'yē
 qō k'!ēslaxē Gwēx'sē^εSELASEMA'yē q!āsELaxēs k'!ēdelaxs laē
 g'ōkūnē lāxēs ōmpē lālxē aEMlala'yōlaxē Gwēx'sē^εSELASEMA'yē
 L^εwis k'!ēdelasēs gōkūlōtē Lāwēts!ēsē. Wā, la^εmē lēgadEX'dē L!a- 25

26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of ʼmāxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ōʼmaxt!ālaLēʼ and all || the first ancestor of the different numayms. | Only ʼmāxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And ʼmāxūyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. | And the Dzendzēn'q'layu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdēltsēs g'igāmaʼyē ōmpa. Wā, laem lāba.

1 **The Eagles.**—Hēʼmaēs wūlāseʼwa kwēkwē, yix lāg'ilas kwēkwē g'alaxāsa ʼneʼmēmotasa Maāmtag'ila yix L!āqwag'ilāxs lēwelge-maʼyaas ʼmāxūyalidzēxa ʼnemōxʼmē g'il g'alēs g'igāmēsa ʼnāxwa lēlqwālalaʼya, yixs wāxʼmaē g'ilagālah Ōʼmaxt!ālaLēʼyē lōʼ ʼnāxwē
5 g'ālemg'alisē g'ig'egāmēsa alogwaq!ūsē ʼnālʼneʼmēmāsa. Wā, lēx'aemʼlāwisē g'il p!esʼidē ʼmāxūyalidzē. Wā, hēʼmis lāg'ilas g'ig'āxʼēdēxs ʼnemōxʼmaē g'ilg'ilēnōxʼsa lāx p!āsap!a. Wā, lā g'ig'āxʼēdēxsa kwēkwāxs ʼnemaē ōgūmē lōʼ g'ālabē k'ilemsa ʼnāxwāx ts!ēlts!ek!wa. Wā, hēʼmis lāg'ilas ʼnēk' qaʼs kwēkwa qaēs g'āhūba-
10 ʼyaē p!esa. Wā, hēʼmis lāg'ilas gwālelaem ōgūmē k'ilem g'ig'e-maʼya kwēxʼsa ʼnāxwa lēlqwālalaʼya hē gwēxʼsa kwēkwāxs g'il q!ēlsaē lāxēs lēmēnsē lēʼwēs xabānemē. Wā, ālʼmēsē g'āxēda alogūʼla ts!ēlts!ek!wa hāmgeʼlis lāx hēmaxlāʼyasa kwēkʼu. Wā, hēʼmis la nānaxts!eʼwasōs ʼmāxūyalidzē; hēʼmēs lāg'ilas la ōgūmēsa
15 kwēkwēkwasā ʼnāxwa ʼnālʼneʼmēmāsasā Kwākūg'ulē.

Wā, la ʼnēk'ēda Dzendzēn'q'layoxa ʼneʼmēmotasa ʼwālas Kwā-gulāxs hāē g'il āxnōgwatsa kwēkʼu, yix Dōqwāyisē. Wā, la ʼnēk'ē neʼmēmotasa Maāmtag'ilāxs hēʼmaē g'il kwēkwē lāxēs laēnaʼyē kwēkwa. Wā, hēxʼsāʼmēsē L!āqwag'ila g'alaxasa ʼnāxwa kwēkwē-
20 kwasa ʼnāxwa lēlqwālalaʼya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōḷas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōḷas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōḷas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōḷas, | and also the eagle-name L!āqwag'ila; for that | was the
 name of 'māxūyalidzē, L!āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L!āqwag'ila that goes
 with it to his prince L!āqwag'ila, and when || L!āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle— | and on account of his
 name L!āqwag'ila. And all the | privileges were given to L!āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K'!ōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K'!ōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—HĒEM g'āg'ilelats la 21
 LEWELgāma'yē xūnōkwās 'māxūyalidzāxs laē lĒgades Yāqōḷas,
 yixs laē lĒgades lĒgēmasa begwānemē, yixs laē p!esa ōmpas
 Yāqōḷas, qa ō'mayōs lĒgēmasēs LEWELgāma'yē Yāqōḷas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs LEWELgāma'yē Yā- 25
 qōḷas LE'wa lĒgēmasa kwēkwē, yix L!āqwag'ila qaxs hē'maē
 lĒgēms 'māxūyalidzē yix L!āqwag'ila, yixs hē'maē ālēs hē
 kwēkwē. Wā, g'il'mēsē lāsasa kwēkwē LE'wa lĒgēmē 'nami'lālōtsē
 L!āqwag'ila lāxēs LEWELgāma'yē L!āqwag'ila; wā, g'il'mēsē lāsa
 laē lĒgadEX'īdē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'īd p!Es'īdē L!āqwag'ila qa ō'mayōsēs laēna'yē kwēkwa
 LE'wis la lĒgēmē L!āqwag'ila. Wā, lāxaē 'wī'la lāyowa 'nāxwa
 k'!ēk'!Es'ō lāx L!āqwag'ila yisēs ōmpē 'māxūyalidzēxa k'!ēx'k'!ādze-
 kwas lĒlāmē g'ōkwaxa ma'lōkwē bēbegwānem yēyāq!ent!eq
 lĒlām lāx wāx'sōtstālilasa t!ex'ila lĒlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k'!wēk'lūdzetāyax x'ix'ōmsasa nēnānēxa
 lĒlāmasa 'wāx'sōtiwalilasa g'ōkwās 'maxūyalidzē. Wā, lā'laē āwā
 L!āL!eqwē pāqāla lāx ōbā'yasa kwēkwēkwē lĒlāmasa ōgwiwalilasa
 g'ōkwē. Wā, lā'laē k'!ātemālaxa g'ōkwaxa L!āqwa, yixs g'ālaē
 lĒgēsā g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K'!ōdagala, qaxs 40
 hē'maē g'ōkūlats g'ilgalisasa g'īgāma'yē 'māxūyalidzē K'!ōdagala
 lāx ōts'lāwas Gwadzē yixs 'nē'mēmōdadaē 'maxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Mātmatela; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 **Names.**—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk'lum of the Kwēxa, Yāqoładzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts'lek!wa, yix g'ilg'alisasa
 g'igāma'yē 'māxūyalidzē; hēm lēgades Mātmatelaxa wēx'dox-
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,
 la q'lēx'fid begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmotē, yixs hē'maē la 'ne'mēmotsēs sāsemē laē q'lēx'fida la
 begwānem. Wā, yūem gwālaats g'ilg'alisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'lālxg'in lāx' wāldema. Wā,
 50 laem lāba.

1 **Names.**—Wā, lā'mēsen gwāgwēx's'āla lāxēs welāsewōsxa lēxle-
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'ālaslēda g'igāma-
 'yas 'ne'mēmotasa Kūkwāk'lumasa Kwēxa, yix Yāqoładzē, yixs ge-
 g'ādelkwaē. Wā, lā q'walxōem lēgemg'elxlālē negūmpas, yisa ālā
 5 āwā lēlēgema. Wā, ā'mēsē yāwas'id lēgadesa lēgemg'elxla'yaxs
 laē p'les'itsa p'elxelasgemē wāwatqālayōsēs negūmpaq; wāx'ē
 L'lē'na wāwatqālayo. Wā, lā lēgemg'elxlālaxa k'wēladzēxlāyo lēge-
 masa negūmpa, yixs hāē gwēx'sa k'wēladzēxlāyō lēgemasa ts'lē-
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāg'u'ulaxs laē 'wī'la L'lāyu-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 L'lēlanemasa g'igāma'yaxs k'wēlasaasa L'lē'naxa 'wālasē L'lē'nag'ila.
 Wā, lā g'il'mēsē 'wī'laēlēda L'lēlanemē lāxa L'lē'nag'i'lats'lē g'ōkwa
 laē lāx'ūlilē elkwāsa g'igāma'yē qa's yāq'!eg'a'lē. Wā, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoɫadzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k!wēk!wēladzEXLāyāsa g'ig'egāma'yēxa k!wēk!lūlats!ēnoxwasa 15
 L!ēna. Wā, lā k!lēs lēqelase^ēwa wāx^ēem welgemē g'igāmēxs
 k!lēsāē k!wēlatsdzEXLāyō lēgema. Wā, lā max'ts!ēda g'igāma-
 yaxs k!lēsāē lēx^ētse^ēwa. Wā, hēem lāg'ilas q!lūnāla k'oqwase^ēwēda
 L!āqwa lāxa L!ēnag'ila yisa g'igāma'yē k!wēlē yixs māmx'ts!esilāē
 qaxs k!lēsāē lēx^ētse^ēwa. Wā, hēem lēgades k!lilxax legwīlāsa 20
 L!ēnag'ila k!wēlasa. Wā, g'il^ēmēsē gwāla k!wēlasē, laē wī^ēla hōqū-
 welsēda nāxwa bēbegwānem. Wā, la^ēmē gwāl lēgatsēs k!wēk!wēla-
 dzEXLāyō laxēq. Wā, la^ēmē lēqelasō^{ēs}sēs p!ēp!ēdzEXLāyō lāxēqxa
 āla lēXLEGEMēla qaxs k!lēsāē lāxūlanokwa g'ig'egāma'yasa lē-
 gemg'elxlē p!etsaas lēgema, yixs g'il^ēmaē yāx^ēwitsa p!elxelasgemē 25
 laē lēx^ēēdes lēgemg'elxlā^ēyasēs negūmpē. Wā, g'il^ēmēsē gwāl
 yāqwasa p!elxelasgemaxs laē hōqūwelsēda nāxwa bēbegwānem.
 Wā, lā gwāl lēgadēda g'igāma'yasa lēgemg'elxlā^ēyē t!lēda qa's lā
 xwēlaqa lēgatsēs lēgemē Yāqoɫadzē. Wā, ā^ēmēsē la g'ēxaxa
 lēgemē lēgemg'elxlē. Wā, g'il^ēmēsē lā^ēwadē k!lēdelas laē lēgem- 30
 g'elxlā^ēlaxa lēgemg'elxlē^ēdē lāq, lāxēs negūmpē. Wā, lā k!lēs
 gwēx^ēidaats āx^ēdē lāxēs lēXLEGEMēlē qa's lā lēgemg'elxlā^ēlāq lāx
 lā^ēwūnemasēs k!lēdelē qaxs āxēlaaxa lēLEGEMē lē^ēwēs nāxwa
 k!lēk!lēs^ō qaēs lēwelgema'yē, qaxs wī^ēlā^ēmaē hās laxa k!lēk!lēs^ō.
 Wā, laem lāba.

¹ See Addenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym SēNL!EM invites the | other numayms of the Kwāg'ul to a feast, then as soon as | all the guests come in the speaker of the chief arises and he | turns his face to the
- 5 place where his numaym SēNL!EM are sitting next to the || door of the feast house. Then the speaker of the chief speaks, | for the speaker of the chiefs of the numayms always | first speak to the chiefs of the numayms and their names | are called. And this is what (the speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief ʿnemōgwis, indeed Hāmiselal, indeed | Māʿnakūl, am I not going to talk with gladness to the guests of my | chief, for they have all come into this house, into this good house | of my chief?" Thus he says, and turns his face to the guests. | Then he says: ||
- 15 "Welcome, Chief ʿAwaxelagʿilis; welcome, Chief Kʿinkʿeqewēd; | welcome, Chief Ts!exʿēd; welcome, Chief Hāwilkūlal; welcome, Chief | L!āqwalal; welcome, Chief Gʿēxkʿenis, come now to | your seats, to the seats of your late fathers, and just sit down | in your seats, chiefs, which are prepared for you. Now sit down well,
- 20 chiefs, || and your people. You do not come here, chiefs, to | feel badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 GʿilʿEM hē lēʿlalē gʿigāmaʿyasa ʿneʿmēmotasa SēNL!EMē lāxa ālō-gūq!esē ʿnālʿneʿmēmotsa Kwāgʿulē qa lās kʿwēla. Wā, gʿilʿmēsē ʿwīʿlaēlēda lēʿlānemē laē lāxʿūlilē elkwasā gʿigāmaʿyē. Wā, lā gwēgemāla lāx kʿlūdzelasasēs ʿneʿmēmota SēNL!EMē lāxa maxʿstā-
- 5 līlāsa t!EXʿilāsa kʿwēladzatslē gʿōkwa. Wā, lā yāq!egʿaʿflē elkwasā gʿigāmaʿyē qaxs hēmenalaʿmaēda ʿyilkwasā gʿigʿegāmaʿyē hē gʿil yāq!egʿaʿltseʿwē gʿigʿegāmaʿyasēs ʿneʿmēmotē, yixs lālaxtewaē lēʿleqelax lēʿlegemas. Wā, gʿaʿmēs wāldemsēxēs ʿneʿmēmotaxs laē yāq!ent!āla:—
- 10 "Qāʿlalen gʿigāmē ʿnemōgwis; qāʿlalen Hāmiselal; qāʿlalen Māʿnakūl. ʿEsʿmaēlen wāgʿil mōmelkʿlālaltsōx lēʿlānemaxsen gʿigāmaʿyēx qaōxs gʿāxāc ʿwīʿlaēla lāxwa lāx aēkʿlaakwa gʿōkwaxsen gʿigāmaʿyēx," ʿnēkʿexs laē gwēgemxʿid lāxa lēʿlānemē. Wā, la ʿnēkʿa:—
- 15 "Gēlagʿa gʿigāmē ʿAwaxelagʿilis; gēlagʿa gʿigāmē Kʿinkʿeqewēd; gēlagʿa gʿigāmē Ts!exʿēd; gēlagʿa gʿigāmē Hāwilkūlal; gēlagʿa gʿigāmē L!āqwalal; gēlagʿa gʿigāmē Gʿēxkʿenis. Wa, gēlagʿa lāxwa kʿwayaqōs lāxōx kʿwēkʿwaʿyaxs eāsūlaxōxs āʿmaqōs la kʿwastōlī-ḥaseʿwa gʿigʿegāmē. Laʿmō aēkʿlaakwa. Wāgʿa hēʿlalil laqō gʿigʿegāmē lēʿwōs gʿigēdāqōs. Wā, hēwēts gʿāxēlōs gʿigʿegāmē, qaʿs
- 20 ʿyaxʿq!esalāōs lāxōx gʿōkwaxsgʿen gʿigāmēkʿ. Wā, wāgʿil la kʿwēlgaʿfl

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maămtag'ila, G'ĕxSEM, and Lō'yalalawē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkwāk'lum sing. And when their feasting-song is ended, | the
Sēnl'em sing. And when their feasting-song is ended, the | Laălax'-
s'endayo and the elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'ul when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k!wĕla-* 40
dzats!ē, | *k!wĕlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēdel qa's nēlaōsaxens 'nālux g'īg'egāmē," 'nēk'ēda elkwāxs 22
laē gwēgemx'ēd lāxēs 'nē'mēmōtē. Wā, lā 'nēk'a:

"Wa, 'nē'mēmōt la'mē lāgalilē wāldemasens g'īgāma'yēx qaxs
lē'maōlēx xūlt!alidzemsens galēmgalisa qens gwēk'lālas lāxens 25
g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'īgāmēk'. Wā, wāg'ats me-
'natslā lāxens g'īg'egāma'yē qa wāg'ēs k!wēlg'aēl denx'ēda," 'nēk'ēx
hā'yāl'āsēs 'nē'mēmōtē. Wā, g'il'mēsē layā me'nat!sē lāxa ōgwi-
walīlasa k!wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nāl'nē'mēmasaxa Maămtag'ila lē'wa G'ĕxSEM lē'wa Lō'yalalawāsa 30
'nēmšgemē q!ēmema. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās laē
denx'ēdēda Kūkwāk'lumē. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās laē
denx'ēdēda Sēnl'em. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās laē denx-
'ēdēda Laălax's'endayo lē'wa elgūnwē, yīsa 'nēmšgemē k!wē'lā-
'layo q!ēmema. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās, wā, la'mē 35
hāmōsgemgowē k!wē'lā'layo q!ēmq!ēmēmē denx'ēdayāsa ālēbōs-
gemakwē 'nāl'nēmēmatsa Kwāg'ulaxs lē'lānemaasa ōgūxse'makwē
lēlqwalāla'ya. Wā, g'il'mēsē 'wēla gwāl denxelaxs laēda hē'la
āx'ēdxa me'nats!ē lāxa ōgwiwalīlasa k!wē'ladzats!ē g'ōkwa,—yīxs
'nēk'āda waōkwē bāk'luma yīxs lēx'ēdaaxa k!wēladzats!ē g'ōkwa, 40
k!wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldēmē,—qa's
lā hāng'alīlas lāxa āwīlēlāsa t!ex'ila. Wā, lā aaxsilēda q!ēnemē
hā'yāl'axa ha'mālasa k!wēlē. Wā, g'il'mēsē gwālā laē k'āgēmīlē-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maämtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

“Indeed, Chief *Âwaxelag'ilis*; indeed, Chief *K'imk'eqewëd*; ||
50 indeed, Chief *Ts!ex'ëd*; indeed, Chief *Häwilkülal*; indeed, | Chief *L!äqwalal*; indeed, Chief *G'ëxk'enis*; do we not | speak with gladness to them on account of the way we come into this great house of | Chief *‘nemögwis’?*” Thus he says, and turns his face to the door. | Then he says: ||

55 “Sit still, great numaym, you *Sën!em*, and listen | to me. Welcome, Chief *‘nemögwis*; welcome, Chief | *Hâmeselal*. Indeed, I shall say this, Chief *Mâ'nakül*. Oh, welcome, | welcome! you have done this well. Keep on, | Chief *‘nemögwis*, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | *‘nemögwis*. Thank you, Chief, for your kindness to your | people, Chief.” Thus he says, and turns his face to his
65 numaym. || And he says, “Let us say this, chiefs, *Wa wa!*” After |

lasa löelq!wë läxa Lë'länemë. Wä, g'il'mësë 'wilg'alila laasë 'wifla
45 hämx'ëidëda Lë'länemäxa la k'äg'emalileq. Wä, g'il'mësë nexse-
g'ilälila la hä'mäpaxs läë yäq!eg'a'la elkwäsa 'ne'mëmotasa Maäm-
tag'ila. Wä, laemxaë hë g'il yäq!ent!älasö'sës k!wëlwütë. Wä, lä
'nëk'a 'wä'wax'sgämi'lälä läxës k!wëlwütë. Wä, lä 'nëk'ëda elkwë:—

“Qälalēn, g'igāmē *Âwaxelag'ilis*; qälalēn g'igāmē *K'imk'eqe-*
50 wëd: qälalēn g'igāmē *Ts!ex'ëd*; qälalēn g'igāmē *Häwilkülal*; qälalēn
g'igāmē *L!äqwalal*; qälalēn g'igāmē *G'ëxk'enis*; ë's'maë'lens
wäg'il mömelk'lälaltsöx g'äxa qens gwaëlas läxwa 'wälasëx g'öx^u sa
g'igäma'yë 'nemögwisë,” 'nëk'exs läë gwëgëmx'ëid läxa t!ex'ila.
Wä, la 'nëk'a:—

55 “Wëg'a, selt!ëdex 'wälas 'ne'mëm, yül Sën!em qa's hölëläö's
g'äxen. Wä, g'ëlag'a g'igāmē 'nemögwis. Wä, g'ëlag'a g'igāmē
Hâmeselal, qälag'en wäldeMLEK' g'igāmē *Mâ'nakül*. Wa, g'ëlag'a.
Wa, g'ëlak'as'ö läx'a ëg'emäxs g'igāmē yixs hëmenälä'maaqös
g'igāmē 'nemögwis q!äq!a'lälä qa k!ësësöx k!ex'alilöx legwiläxsös
60 g'ökwaqös, g'igāmē qag'as g'ökülötg'ös, g'igāmē qenu'x^u g'äxë
ëk!ëqela läxös g'ökwaqös, g'igāmē. La'menu'x^u ëxp!asë'wa, g'i-
gämë. Wëg'a äem qäsax läx t!ex'iläsa g'igämëg'ilä, g'igämë 'ne-
mögwis. Wä, g'ëlak'as'la, g'igämë qaös ëk'ëx 'näqë qag'as g'ëgëd-
g'ös, g'igämë,” 'nëk'exs läë gwëgëmx'ëid läxës 'ne'mëmot. Wä,
65 lä 'nëk'a: “Qens 'nëk'ë g'ig'ëgämë. Wa, wa.” Wä, g'il'mësë

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70 maker, Chief.' That | is what my chief, ^εNEMÖGWIS, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak' alasō^ε, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || ^εNEMÖGWIS. This is a hand- 75 some chief. That is what I say, numaym | SēNL!EM. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief ^{AWAXELAG'ILIS}; go on, Chief | K'imk'EQEWĒD; 80 go on, Chief Ts!EX^εĒD; go on, Chief Hāwilkūlal; | go on, Chief I.lāqwalal; go on, Chief G'ĒXK'ENIS; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the SēNL!EM, and 85 says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwāl'alil yāq!ENT'lāla laē LAX^εŪLILĒ Elkwāsa k!wē'lasē qa^εs yāq!EG'a^εlē. 66
Wā, lā ^εNEK'a:—

"Qāla wāldemasa yāq!ENT'lāla ālasēs wāldemōs yixen q!āsgemaliltse^εwē ^εMEK'ŪGĒLILASA wāldemasa q!Ūlyakwē, yixs laaqōs ^εNEK'a: 'wēg'a āEM qāsax lāx t!EX'ilāsa g'igāmēg'ilā, g'igāmē.' Wā, hēmk' 70 gwālag'EN g'igāmēk', yixg'a ^εNEMÖGWISEK', yix'āk' lāxēs qā'nakūlā-ēna^εyē qāLAXS qastā^εyaax t!EX'ilāsēs gagempē Hēnak'alase^εwēxa LĒlElaēnoxwē ^εwālas g'igāma^εyaxa L!ē^εnag'ilaēnoxwēxa q!ELt!ēnoxwē. Wā, yō^εmēs t!EX'ila qaQESĒltsg'in g'igāmēk' laxg'a ^εNE- 75 mōgwiseK' laxg'ada ēx'stōk' g'igāma^εya, qENS ^εNEK'ē, ^εNE^εmēmōt SēNL!EM. Wā, la ^εmēSEN lāgūnsalxENS g'ig'EGāma^εyēX LĒlĀNEMASENĒ g'ig'ima^εyēX," ^εNEK'ē. Wā, lā gwēgEMX^εid lāxa k!wēlē, wā, lā ēd.laqwa yāq!EG'a^εla. Wā, lā ^εNEK'a yixs laē gwāl ^εwīla ha^εmāpēda k!wēlē:—

"Wāk'as, wāk'as g'igāmē ^{AWAXELAG'ILIS}; wāk'as g'igāmē K'im- 80 k'EQEWĒDĒ; wāk'as g'igāmē Ts!EX^εĒD; wāk'as g'igāmē Hāwilkūlal; wāk'as g'igāmē I.lāqwalal; wāk'as g'igāmē G'ĒXK'ENES. Wāk'as lag'aqō LĒ^εwōs g'ig'EDāqōs, g'ig'EGāmē. La^εmō aēk'!aakwaxōs g'ā-xēlaqōs LĒlĀNEMSG'EN g'igāmēk'," ^εNEK'EXS laē gwēgEMX^εid lāxēs ^εNE^εmēmōta SēNL!EMē. Wā, lā ^εNEK'a: "Wa, ^εNE^εmēmōt, la^εmē 85 lāg'alila xūlt!alēdzEMASENS g'alemg'alisē qENS gwēk'!ālas lāxENS g'g'āxēxwāēlas," ^εNEK'ē. Wā, laEM lāba.

- 1 Now you will see that the names | of the chiefs of the numaym Sēnl!em are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, |
- 5 ʼnemōgwis, is called. Then he || names the one next to ʼnemōgwis, Hāmeselal. Then he names next to | Hāmeselal, Māʼnakūla, for that is the order of the three chiefs of the | numaym Sēnl!em; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym Sēnl!em give a feast. And even
- 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. ||
- 15 And when the speech to his numaym the Sēnl!em is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-
gʼila, Āwaxelagʼilis; and next, | Kʼimkʼeqewēd, who is the head chief
- 20 of the numaym Gʼēxsem. Then he names || Ts!exʼēd, the head chief of the numaym Lōʼyalalawa. Then he names | Hāwilkūlal, the head chief of the numaym Kūkwākʼlum. | Then he names

- 1 Wā, laems dōqūlaqēxs hēxʼsāʼmaē gʼil lēleqalasōsa elkwē gʼigʼegāmaʼyasēs ʼneʼmēmota Sēnl!em yixs laē q!āq!agemlaq qa ʼnāxwaʼmēsē hōlēlax waldemiʼlālās. Wā, hōem gʼil lēxʼētsōʼsē lāxumaʼyas gʼigʼegāmaʼyas yix ʼnemōgwis. Wā, lā lēxʼēdxa mā-
- 5 kʼilāx ʼnemōgwisē Hāmeselal. Wā, lā lēxʼēdxa makʼilāx Hāmeselalē Māʼnakūla, qaxs hēʼmaē gwālaatsa yūdukwē gʼigʼegāmēsa ʼneʼmēmotasa Sēnl!emē, yixs ts!āʼyaxaʼnakūlaō gʼāgʼelela lāxa ʼnōla lā lēxʼēdxa māʼkila, wā, lā lēxʼēdxa āmāyexaʼyē, yix hāē k!wēlasa ʼneʼmēmotasa Sēnl!emē. Wā, wāxʼmēsē hē k!wēlasa
- 10 begwānemq!alamē, lā hēxʼsāem lēqelaseʼwēda yūdukwē gʼigʼegāmaʼya. Wā, lā hēwāxaem lēxʼētseʼwēda k!wēlasē begwānemq!alama yisa elkwāxs laē q!āq!agemlaxēs ʼneʼmēmotaxs yāq!ent!ālēlē laqēxs gʼālaē ʼwīlaēlē lēlānemasa k!wēlasē lōxs laē lāgūnsaxa k!wēlaxs laē gwāl hāʼmāpa.
- 15 Wā, lā q!ūlbē wāldemasēxēs ʼneʼmēmota Sēnl!em laē gwēgemxʼēd lāxa lēlānemē qaʼs ʼnālʼnemōkʼolelē lēqelax lēlaxumaʼyasa ʼnālʼnemēmasē. Wā, hēʼmis gʼil lēxʼētsōsē lāxumaʼyasa ʼneʼmēmotasa Maāmta-
gʼila, yix Āwaxelagʼilisē. Wā, lā māʼkile Kʼimkʼeqewēdē, yix lāxumaʼyasa ʼneʼmēmotasa Gʼēxsem. Wā, lā lēxʼēdex
- 20 Ts!exʼēd, yix lāxumaʼyasa ʼneʼmēmotasa Lōʼyalalawa. Wā, lā lēxʼēdex Hāwilkūlal, yix lāxumaʼyasa ʼneʼmēmotasa Kūkwākʼlum. Wā, lā lēxʼēdex L!āqwalal, yix lāxumaʼyasa ʼneʼmēmotasa Laālaxʼsʼen-

L!āqwalal, head chief of the numaym Laāllax's^εEndayo. | And last he names G'ēxk'ENIS, head chief of the | numaym Elgūnwē^ε. That is when the speaker of the chief of the || numaym SēNL!EM is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā Elxlala lēx^εēdex G'ēxk'ENIS, yix lāxuma^εyasa ^εNE- 23
^εmēmotasa Elgūnwā^εyē, yixs yāq'ENT!ālaē Elkwāsa g'igāma^εyasa ^εNE-
^εmēmotasa SēNL!EMē. Wā, la^εmē hēwāxa lēx^εēdxa begwānem- 25
 q!ālaxs k!wē^εlasaē.

Wā, hēt!ēda Elkwāsa k!wē^εlekwē ts!Elwaqaxa begwānemq!ālaxs k!wē^εlasaē. Wā, g'aEM gwēk!lālatsa Elkwāsa k!wēlasē lō^ε Elkwāsa k!wē^εlekwē. Wā, laEM lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāslēlōl, GO AND DIE. Generally used by women in friendly banter.
2. Lale^εlaa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlalelōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. LE^εwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. LE^εldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. LE^εdzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlil lāq^u, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaeimnēs!as laxēs wāldemōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzil lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolil lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. LE^εx's^εōl lōx, DIE HERE ON THE GROUND.

8a. HÄXENLELÖL, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.

9. YÄGWİL LÖX, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

9a. YAQ!ÜS LÖX, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.

10. YÄXSTÖLIL LÄQ^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

10a. YÄXWELSNĒSLAS QA^s LE^lLAÖS LÄXS LÄDZASÖX, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.

11. WĒXENLAS YÄXWELS QA^s LE^lLAÖS LÄQ^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.

11a. SÖL LE^lL QA^s Q!ÜLĒGEMÄLAMAÖS LÄXĒS WÄLDEMÖS GÄXEN, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.

12. WĒXENLAS LE^lGWAELSA LÄXÖS LÄDZASAQÖS QA^s HÄLAX^εIDAÖS K^lLEÄGWAELSA, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.

13. HÄSK^lLÄ, DIE WITH YOUR TEETH IN YOUR HEAD.

13a. LÄDZÄ^εMAS LE^lLA Q!AQ!ÄXSTÄLANEMAMILG^εENLÖL QA^s HÄLABALÄ^εMĒLÖS LE^lL, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the DENAX^lDA^εX^u.

14. QÄTSEMÄKÖL, YOUR HEAD HAS BEEN CUT OFF.

14a. P!ÖQOMÄKÖL, YOU ARE A BODY WITHOUT HEAD. Retort to 14.

There is one particular swear-word of the DENAX^lDA^εX^u against the A^εWAILELA numaym K^lLEK^lLAĒNOX^u.

15. K^lIMLEMAKÖL, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the DENAX^lDA^εX^u by cutting his face with an adz.

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