

SI Ref  
C.2

ns.

THIRTY-FIFTH ANNUAL REPORT

OF THE

U.S.

BUREAU OF AMERICAN ETHNOLOGY

TO THE

SECRETARY OF THE SMITHSONIAN INSTITUTION

---

1913-1914

---

IN TWO PARTS—PART 1



WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1921





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.*





## CONTENTS

---

### REPORT OF THE ETHNOLOGIST-IN-CHARGE

	Page:
Systematic researches .....	9
Special researches .....	23
Manuscripts .....	29
Publications .....	31
Illustrations .....	34
Library .....	34
Collections .....	35
Property .....	36
Miscellaneous .....	36
Recommendations .....	37
Note on the accompanying paper .....	39

### ACCOMPANYING PAPER

Ethnology of the Kwakiuth, by Franz Boas .....	41
--	----



---

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 archaeological 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 reconnaissance 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 northeastern 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 canyon.

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 reconnaissance 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 Tukabachi 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, "Doadanegen 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 Wáwatho<sup>n</sup>, Wadóka Weko, Wazhi<sup>n</sup>gao, Zhi<sup>n</sup>gázi<sup>n</sup>ga Zhazhe Thiadse, and Wéxthexthe. Of these the Wáwatho<sup>n</sup> 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 Wáwatho<sup>n</sup> 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 Wáwatho<sup>n</sup> ceremony resembled that of the Omaha, Ponca, 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 *odó<sup>n</sup>*, 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.

*Wazhi<sup>n</sup>gao*, 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.

*Zhi<sup>n</sup>gázhí<sup>n</sup>ga 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 *waxóbetó<sup>n</sup>ga*, or great sacred pack, which once belonged to *Waçéto<sup>n</sup>zhi<sup>n</sup>ga*, 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, Ahantsayuk, 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 Innes, 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. Burkhardt, 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, Somehulitk, 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*  
*ĩ ê, ë, ä, á, á, õ ñ*  
*u*

- E* .....obscure *e*, as in *flower*.  
*i e* .....are probably the same sound, intermediâte between the continental values of *i* and *e*.  
*î* .....*i* in *hill*.  
*ê* .....*e* in *fell*.  
*a* .....has its continental value.  
*ô* .....German *o* in *voll*.  
*o\* u* .....are probably the same sound, intermediate between the continental values of *o* and *u*.  
*ë* .....a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ê* and *êi*.  
*ä* .....German *ä* in *Bär*.  
*á* .....*aw* in *law*.  
*u* .....indicates 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, l*</i>	....
Glottal stop.....	<i>ε</i>	....	....	....	....
	<i>h, y, w.</i>				

\* 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.



# CONTENTS

## I. INDUSTRIES

	Page
The making of dishes.....	57
Dish for pounding salal-berries.....	59
The making of boxes.....	60
The making of oil-boxes.....	82
Sewing with cedar-withes.....	93
Care of canoe.....	94
Wooden sail.....	97
Mat sail and mast.....	100
The making of horn spoons (1).....	102
The making of horn spoons (2).....	104
Cedar-bark breaker.....	109
Bag of sea-lion hide.....	109
Spruce-roots and cedar-withes.....	111
Cedar-withes.....	115
Spruce-roots (1).....	116
Spruce-roots (2).....	118
Cedar-withes.....	120
Cedar-bark (1).....	120
Cedar-mats.....	125
Shredding cedar-bark.....	126
Yellow cedar-bark.....	129
Cedar-bark (2).....	130
Shredding cedar-bark.....	132
Open-work basket.....	134
Cedar-bark basket (1).....	136
Basket for viburnum-berries.....	138
Basket for wild carrots.....	139
Cedar-bark basket (2).....	139
Huckleberry-basket.....	140
Box for picking salmon-berries.....	140
Tump-line.....	141
Back-protector.....	142
Belt.....	143
Implement for peeling cedar-bark.....	143
Spade.....	144
Digging-stick for clover.....	146
Digging-stick for roots.....	149
Digging-stick for cryptochiton.....	150
Hook for devil-fish (1).....	151
Hook for devil-fish (2).....	152
Spear for sea-eggs.....	154
Hook for picking elderberries.....	155
Pole for gathering eel-grass.....	155
Flounder-spear.....	157
Fishing-tackle for flounders.....	157

	Page
Fish-trap for perch.....	159
Net for sea-eggs.....	163
Staging for drying roots.....	166
Frame for drying berries.....	167
Rack for holding baskets.....	171

## II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-hunting.....	173
Sealing.....	174
Catching flounders.....	178
Fishing kelp-fish.....	181
Fishing perch.....	183
Gathering herring-spawn.....	184
Catching devil-fish.....	185
Gathering seaweed.....	185
Digging clover.....	186
Digging cinquefoil-roots.....	188
Digging sea-milkwort.....	194
Digging bracken-root.....	195
Digging fern-root.....	195
Gathering fern-roots.....	196
Digging erythronium.....	197
Digging lupine-roots.....	198
Digging carrots.....	200
Digging lily-bulbs.....	201
Picking elderberries.....	204
Picking salal-berries.....	205
Picking currants.....	208
Picking huckleberries.....	209
Picking salmon-berries.....	211
Picking crabapples.....	213
Picking viburnum-berries.....	216
Picking chokecherries.....	218
Picking dogwood-berries.....	220
Picking gooseberries.....	221

## III. PRESERVATION OF FOOD

Cutting dog-salmon.....	223
Roasted old salmon.....	223
Middle piece of salmon.....	225
Backbones of salmon.....	226
Split salmon.....	227
Fresh roasted backbone.....	229
Pectoral fins of dog-salmon.....	230
Dog-salmon checks.....	231
Roasted dog-salmon heads.....	234
Dog-salmon spawn (1).....	235
Dog-salmon spawn (2).....	235
Quarter-dried salmon.....	236
Spawn of silver-salmon.....	237
Sockeye-salmon.....	238
Old sockeye-salmon.....	239
Roasted silver-salmon.....	241



	Page
Halibut.....	241
Dried codfish.....	253
Herring-spawn.....	254
Preserving roots.....	255
Elderberries.....	255
Salal-berries.....	264
Salal-berries and elderberries mixed.....	269
Currants.....	275
Viburnum-berries.....	281
Crabapples.....	286
Qöt!xolê.....	290
Qöt!xolê mixed with oil.....	291
Curing seaweed (1).....	292
Curing seaweed (2).....	295
Boiled huckleberries.....	296
Viburnum-berries with oil.....	300
The first dog-salmon of the season.....	302

## IV. RECIPES

Roasted salmon.....	305
Blistered salmon.....	308
Scorched salmon.....	309
Preserved brittle salmon.....	310
Cold roasted-salmon.....	312
Old salmon, roasted.....	313
Boiled salmon.....	313
Old dried salmon.....	315
Fresh dried salmon.....	316
Green salmon.....	316
Soaked green salmon (1).....	318
Soaked green salmon (2).....	319
Salmon preserved in cellars.....	322
Middle part of salmon, cold or boiled.....	323
Split-backs.....	325
Soaked backbones, boiled or blistered.....	325
Fins and tails.....	327
Salmon-cheeks.....	329
Fresh salmon-heads.....	331
Preserved salmon-heads.....	332
Steamed salmon-heads.....	334
Boiled salmon-heads.....	336
Mush of boiled salmon-heads.....	338
Milky salmon-spawn.....	339
Salmon-spawn with salmon-berry sprouts.....	342
Sticky salmon-spawn.....	343
Roasted salmon-spawn.....	344
Boiled spawn of silver-salmon.....	345
Sockeye-salmon.....	346
Silver-salmon.....	348
Sun-dried salmon (Gwasila).....	350
Boiled silver-salmon.....	353
Boiled salmon-guts.....	355
Fresh halibut-heads and backbone.....	357
Halibut-tips.....	359

	Page
Dried halibut.....	360
Halibut-skin and meat.....	361
Blistered half-dried halibut.....	363
Boiled dried halibut.....	364
Scorched halibut-skin.....	365
Poked halibut-skin.....	367
Boiled halibut-edges.....	368
Roasted halibut-edges.....	370
Dried halibut-head.....	371
Dried halibut-stomach, boiled and soaked.....	373
Soaked dried halibut-fins.....	375
Halibut-spawn.....	377
Middle piece of halibut.....	378
Fresh codfish (1).....	379
Fresh codfish (2).....	382
Tainted codfish.....	386
Codfish-head.....	388
Roasted codfish.....	390
Another kind of roasted codfish.....	391
Red cod.....	392
Black cod.....	392
Kelp-fish (1).....	393
Kelp-fish (2).....	397
Kelp-fish (3).....	400
Broiled dried kelp-fish.....	402
Split kelp-fish.....	403
Boiled kelp-fish gills and stomachs.....	405
Roasted kelp-fish.....	408
Perch.....	410
Roasted perch.....	413
Flounder.....	413
Flounder eaten with spoons.....	417
Steamed flounder.....	418
Fresh herring-spawn on cedar-branches.....	422
Soaked herring-spawn.....	422
Half-soaked herring-spawn.....	424
Eating herring-spawn.....	425
Herring-spawn with kelp.....	426
Herring-spawn with salmon-berry shoots.....	428
Mountain-goat butchering.....	428
Stomach-fat of mountain-goat.....	432
Mountain-goat brisket.....	436
Steamed mountain-goat meat.....	439
Cooking mountain-goat meat.....	441
Roasted mountain-goat meat.....	443
Mountain-goat skin.....	443
Boiled mountain-goat meat.....	445
Porpoise.....	446
Seal butchering.....	451
Steamed seal-meat.....	461
Seal-head.....	462
Whale.....	464
Boiled whale-tail.....	468

	Page
Boiled devil-fish .....	470
Scorched devil-fish .....	472
Devil-fish with oil .....	473
Steamed devil-fish .....	474
Boiled sea-slugs .....	475
Roasted sea-slugs .....	479
Baked sea-slugs .....	480
Roasted chiton .....	480
Boiled chiton .....	483
Large chiton .....	484
Baked large chiton .....	486
Boiled large chiton .....	487
Raw and roasted sea-eggs .....	488
Boiled sea-eggs .....	491
Raw sea-eggs .....	493
Flat sea-eggs .....	494
Picking flat sea-eggs off the rock at low water .....	496
Blue sea-eggs .....	498
Barnacles .....	499
Another way of preparing barnacles .....	504
Cryptochiton .....	506
Baked cryptochiton .....	508
Winkles .....	509
Eel-grass .....	510
Seaweed .....	514
Powdered seaweed .....	515
Salmon-spawn with seaweed .....	516
Clams with seaweed .....	516
Fern-root (1) .....	517
Eating fern-roots .....	523
Fern-root (2) .....	524
Fern-root (3) .....	526
Cooking clover .....	527
Another way of cooking clover .....	531
Baked clover-root .....	533
Raw clover-root .....	534
Cinquefoil .....	535
Erythronium .....	544
Boiled erythronium .....	547
Raw and baked erythronium .....	548
Boiled lupine-roots .....	550
Steamed lupine-roots .....	552
Carrots .....	553
Sea-milkwort .....	557
Lily .....	560
Boiled lily-bulbs .....	563
Elderberry cakes .....	564
Unripe elderberries .....	567
Salal-berry cakes .....	569
Raw salal-berries .....	571
Cakes of currants .....	572
Raw currants .....	575
Mashed currants and salal-berries .....	577

	Page
Huckleberries.....	580
Mashed huckleberries .....	581
Cleaning huckleberries.....	582
Viburnum-berries with water and oil.....	583
Ripe sucked viburnum-berries.....	585
Steamed viburnum-berries.....	586
Brittle crabapples .....	593
Crabapples and oil .....	594
Mashed steamed crabapples .....	594
Salal-berries and crabapples.....	594
Bunch-berries.....	596
Gooseberries.....	597
Currants.....	601
Solomon's seal .....	601
V. BELIEFS AND CUSTOMS	
Signs.....	603
Body feelings as signs .....	603
Cries of the Raven .....	606
Eating .....	607
Picking huckleberries .....	607
Customs relating to sealing.....	607
Customs relating to porpoise-hunting.....	608
Customs relating to salmon-fishing:	
Dog-salmon .....	609
Silver-salmon .....	610
Sockeye-salmon .....	612
Customs relating to fish traps.....	613
Customs relating to sea-eggs.....	614
Beliefs relating to the devil-fish.....	614
Customs relating to canoe-building .....	615
Customs relating to fern-roots.....	616
Customs relating to currants .....	616
Customs relating to cedar-bark.....	616
Customs relating to the felling of trees.....	617
Prayers .....	619
Prayer to young cedar .....	619
Weather charms.....	620
Hunting taboos .....	637
Means of having children.....	644
Birth.....	649
Treatment of infants:	
Washing the new-born child .....	656
Forming the head of the child .....	657
Cradling the child.....	658
Treatment of the infant.....	666
Twins .....	673
Cauterizing .....	694
Cripples .....	696
Navel-string .....	697
Maturity .....	699
The sweat-bath .....	702
Death.....	705

	Page
The ghost country.....	710
The soil of man .....	713
Shamanism .....	728
K'!almôdôlanaga .....	733
The initiation of one of the Ts!ôts!ena of the Awa!ilela.....	742

## VI. SOCIAL CUSTOMS

Customs relating to eating.....	750
Distribution of porpoise.....	750
Distribution of seal.....	750
Feast of currants.....	751
Huckleberry feast.....	754
Viburnum-berry feast.....	755
Salmon-berry feast.....	760
Crabapple feast.....	762
Feast of salal-berries and crabapples mixed.....	768
Feast of qôt!xolê.....	775
Social position and marriage laws.....	776
Chief's daughter.....	776
Chieftainess.....	779
Endogamy.....	781
Marrying outside of one's tribe.....	782
The eagles.....	784
Names and crests of the Maämtag'ila.....	785
Names.....	786
Speeches delivered in feasts.....	788
Swear-words.....	793
Index.....	I


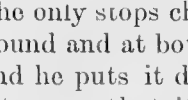
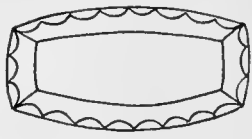


## I. INDUSTRIES

**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** (Łōqwēlāxa lōq!wē). — Wā, hēm daax<sup>u</sup>sa 1  
 lōqwēlāēnoxwaxa lōq!wēs sōbayowaxs laē lāxa āl!ē. Wā, g!l-  
 mēsē lāg!aa lāxa L!āsmadzEXEkūlaxs laē dōq!ūx!īdxa ēk!ētelaxa  
 k!ēāsē L!ēnāk!a. Wā, hē!mēsēxs k!ēsaē k!īlpela qa!s hē!maē  
 dōqwasōsēda nāq!ēqē lax kūxsentse!wē. Wā, g!l!mēsē q!āxa 5  
 ēk!axs laē sōp!ēxōdxa q!EL!EP!ENX!sē!sta lāxENS q!wāq!wax!ts!ā-  
 na!yēx, yīx wag!it!EX!laasas. Wā, g!l!mēsē t!ax!īdEXs laē tem-  
 k!ōdxa !nemp!enk!ē lāxENS bāLax qa lawāyēs t!Emgūlts!EX!a!yas.  
 Wā, lā bā!īdxa mōp!enk!as wāsgemas lāxENS q!wāq!wax!ts!āna-  
 !yēxs laē temx!sendeq. Wā, g!l!mēsē lāx!sEXs laē kūxsENDEq 10  
 nāq!ēqax dōmaqas. Wā, g!l!mēsē kūxsaakūxs laē sōpāLax  
 dōmaqas qa !nemdenēs lāwoyās hāyāqaxa dōmaqē. Wā, lā  
 aēk!a sopālaq qa neqelēs. Wā, hē!mis qa k!ēsēs selgwasnokwa  
 qaxs hē!maē āwābewēsa lōq!wēs dōmaqē. Wā, g!l!mēsē gwā!EXs  
 laē sōsebenōdzENDEq qa lēxoyowēs yīxs !nemdenaē wādzEXg!iwa- 15  
 sasa ōba!yasa lōq!wē. Wā, la mōdenbalēda !nemp!enk!ē lāxENS  
 q!wāq!wax!ts!āna!yēx yīx !wādzegoyūwasa lāxēs k!ak!īx!alaēna!yē.  
 Wā, lā ōxsg!iwa!yas !nemp!enk!ōstā lāxENS ts!EX!ts!āna!yaxSENS  
 q!wāq!wax!ts!āna!yēx. Wā, laEMx!a laxs !wi!laEN q!wāq!wax!ts!ā-  
 na!yēx L!EWENS qōmax yīx !wālagāk!īlasas. Wā, la !nemp!Eng!apa 20  
 āwabāyasēxENS ts!EX!ts!āna!yasENS 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'elayâs lâxens q!wâq!wax'ts!âna'yêx yîx 'wâsgemabasa.  
 Graemxat! lôq!ûsa 'wâlasê k!wêlasxa q!êq!egâla k!wêl lêlqwâla-  
 25 La'ya. Wâ, g'il'mêsê gwâl sôpâlax êwanôdza'yasêxs laê g'a  
 gwâlêg'a (fig.).

Wâ, lâ hâng'aelsaq qa's sôbêleg'îndêq qa lôbêg'ax'êidês. Laem  
 âxâlê xek!ûmas lâx ôgûg'a'yas. Wâ, hê'mê la sôp!etsô'sê. Wâ,  
 âl'mêsê gwâl sôbêleg'iqêxs laê mâlden lâxens q!wâq!wax'ts!âna'yêx  
 30 yîx wâgwasas hâ'stâla l'ê'wis wâx'sbêlexsê. Wâ, lâ wêk'îlaqêxs  
 laê nâ'nak<sup>u</sup> lâxês g'ôkwê. Wâ, lâ hâng'alîtas lâxês g'ôkwaxs laê  
 ax'êdxês k'îmlayowê qa's k'îml'îdêx âwabâ'yas qa neqelês.  
 Wâ, g'il'mêsê gwâlêxs laê k'îml'îdex êwanôdza'yas. Wâ, laem  
 aêk'laxs laê k'îmlaq. Wâ, lâ aêk'la k'îml'îdex ôxsg'iwa'yas  
 35 lâxa L!âsadza'yas. Wâ, g'il'mêsê gwâlêxs laê k'îmlêlegendêq  
 qa pelsgemx'êidês. Wâ, laem âem plêxwax wâgwasas. Wâ,  
 g'il'mêsê gwâlêxs laê âx'êdxês âma'yê xelxwâla k!wêdayâ qa's  
 k!wêl!êdêxa ma!ts!aqê lâx ôxsg'iwa'yas. Wâ, g'il'mêsê gwâlêxs  
 laê âx'êdxa gê'nâsa gwâxnîsê qa's malêx'widêq qa's kwêts!âlês  
 40 lâxês k!at!aasê. Wâ, lâ âx'êdxa dzegûtê qa's yîldzêlts!âlê lâx  
 la q!ôts!ewatsa kwêsdêkwê gê'nâ. Wâ, g'il'mêsê la âlak!âla la  
 ts!ôltôxs laê âx'êdxês hâbayowê. Wâ, lâ hâpstents ôba'yasa  
 hâbayowê lâxa ts!ôltowê gelyayâ qa's k!at!êdês lâx âwî'stâs  
 ôgulâxtâ'yasa lôq!wê g'a gwâlêg'a (fig.). Wâ, g'il'mêsê gwâlêxs  
 45 laê g'êxaq qa l'emx'widês. Wâ, laem gwâl laxêq.



This size of dish is used at a feast by six men. | If it is three 46  
spans | long, then two<sup>1</sup> guests eat out of | one dish. It is used in  
lesser feasts. || The dish for a feast to the host's own numaym<sup>2</sup> 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

Wä, hēem q!EL!lasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46  
Wä, g'il'mēsē yūdux<sup>u</sup>p!enk'ē lāxens q!wāq!wax'ts!āna'yēxyix 'wās-  
gemg'ig'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemixa  
'nāl'nēmēxla lōq!wa. Wä, laem la lāxa ḡwāsa'yē k!wēlasa. Wä,  
hē'mis lōq!ūsa k!wēlasaxēs 'ne'mēmota babelālas 'wāsgemg'ig' 50  
g'aasē lōq!wa. Wä, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.  
Wä, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgem-  
g'ig'aasasa lōq!wē. Wä, laem hēlexstalilatslēsa hayasek'āla  
lē'wis sāsēmē. Wä, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx 55  
lāxa 'nemp!enk'as 'wāsgemg'ig'aasē hēlexstalil lālogūmsa k'ledēlē  
lō'ma lawelgema'yasa g'igema'yē. Wä, laem maltaq lē'wis 'ne-  
mōkwē. Wä, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema  
āma'yīnxa'yasa lēloq!wēda 'nemp!enk'as 'wāsgemg'ig'aasē lāxens  
q!wāq!wax'ts!āna'yēx. Wä, laem hēlexstaliltsa 'nemōkwē. Wä,  
aem 'wī'la laxēq. 60

**Dish for pounding Salal-Berries.**—Wä, hēem g'il āx'ētsōs lā'wūne-  
masa ts!edāqa ek'ē k!waxlāwaxa k'leāsē l!ēnāk'a. Wä, lā yūdux<sup>u</sup>-  
p!enk' lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemasas. Wä, la  
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix 65  
wādzewasas. Wä, lā ts!ex<sup>u</sup>ts!āna'yē 'wālasgemmasas lāxens q!wā-  
'q!wax'ts!āna'yēx. Wä, lā āx'ēdxēs sōbayowē qa's sōp!ēdēx  
ōts!ālas qa's lōpts!ōdēq qa yuwēs ḡwēx'sa ḡildasē. Wä, g'il-  
'mēsē la pelsgemxs laē āx'ēdxēs k'limlayuwē. Wä, lā qep!elsa-  
qēxs laē aēk'la k'limlētsemdeq lē'wis āwābā'yē lē'wis ōba'yē 70  
qa k'lē'sēs sēnoqwa. Wä, g'il'mēsē ḡwālxā ōsgema'yaxs laē  
hāng'aelsaq qa's k'limlētēg'indēq qa k'leāsēs tēnx'ts!ās. Wä,

<sup>1</sup> Evidently a mistake, instead of four.

<sup>2</sup> 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'il<sup>6</sup>mēsē gwālexs laē āx<sup>6</sup>ēdxēs nexx'āla k'lāwayowa lē<sup>6</sup>wis  
xelxwāla k'lāwayowa. Wā, lā xūtsē<sup>6</sup>stālasa nexx'āla k'lāwayō  
lāx ēwanux<sup>6</sup>ts'lāwasēs ēaxelasē<sup>6</sup>wē. Wā, g'il<sup>6</sup>mēsē gwālexs laē  
75 āx<sup>6</sup>ēdxēs xelxwāla k'lāwayowa qa<sup>6</sup>s xelxūleg'indēs lāq qa ālak'ā-  
lēš qēsē ōgūg'a<sup>6</sup>yasa leg'atslāxa nek'lūlē. Wā, lā yūem la  
gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'atslāxa nek'lū-  
lē qaxs hē<sup>6</sup>maē lēgēmsē.

1 **The Making of Boxes.** — Wā, la<sup>6</sup>mēsen ēdzaqwał gwāgwēx'sx<sup>6</sup>idēł  
lax lā<sup>6</sup>wūnemas yīxs laē xesēlax<sup>6</sup>id x'ōkumats'ēlē xāxexadzema.

Wā, hēem āx<sup>6</sup>ētsōsēs q!waats!āsēs let!ex'se<sup>6</sup>yasē lemlemg'a<sup>6</sup>yā.  
Wā, hē<sup>6</sup>mīsēs pelpelqē lē<sup>6</sup>wis sōbayowē. Wā, lā qās'ida qa<sup>6</sup>s lā  
5 lāxa wilg'ixekūla lāxa āl!ē ālāx ēk'ētelāsa wēlkwē. Wā, hē<sup>6</sup>misa  
neqemg'ustāwas ts!āgēg'a<sup>6</sup>yēxa k'lēsē k'līp!ēna<sup>6</sup>ya. Wā, g'il-  
<sup>6</sup>mēsē q!āxa hē gwēx'sē, laē hēx'idaem sōp!exōdeq gwēk'lōt!ē-  
xawa<sup>6</sup>yēs sōp!exōtse<sup>6</sup>wē lāxa l!ēnx'k'lōt!ēna<sup>6</sup>yas qa t!ēx'īlsēs  
qō t!āx<sup>6</sup>idlō. Wā, g'il<sup>6</sup>mēsē lāk'lōdilē sōbēla<sup>6</sup>yas laē lāk'lōt!exōda  
10 qa<sup>6</sup>s sōpk!aēdzēndēq. Wā, lā gwāgwaaqaxs laē t!ax<sup>6</sup>id lāxa wūn-  
qelās sōbēlē lāxa āwīg'a<sup>6</sup>yas. Wā, la<sup>6</sup>mē t!ēk'lesā wēlkwē. Wā,  
laem ēk'!ēk'!aēsala yīxa wilemas. Wā, lā temx<sup>6</sup>wīdxa mał-  
p!enk'ē lāxens bālax g'āg'īlela lāxa ōx!a<sup>6</sup>yas. Wā, g'il<sup>6</sup>mēsē  
lālaqē temkwa<sup>6</sup>yas lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts!ā-  
15 na<sup>6</sup>yē qa małgūnātp!enk'ēs ēwāsgēmasas g'āg'īlela lāx temkwa-

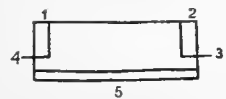
where he | chopped into it; and when he has chopped down to | the 16  
heart of the tree, he chops off more chips, in order to | spread it  
wider for the wedges to be put in. When | the wedges can lie on  
the sloping chopped side, he drives them in in this way: The first  
 one || that he drives in is the longest one of 20  
the board wedges at | the far side from where  
he stands.<sup>1</sup> 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<sup>ε</sup>wīdeq. Wā, g’il<sup>ε</sup>mēsē lālaqē temkwa<sup>ε</sup>yas lāx 16  
dōmaqas laē sāg’ililaxēs temkwa<sup>ε</sup>yē qa qwēsgilēs saōstowa qaxs  
LEMg’asilāē qaēs LEMLEMg’ayowē. Wā, g’il<sup>ε</sup>mēsē hēlak’!ālē LEM-  
LEMg’ayās lā dēx<sup>ε</sup>wīdayō lāxa g’a g’wālēg’a (*fig.*) laē hē g’il  
dēg’wilbendayowa g’il<sup>ε</sup>lēg’a<sup>ε</sup>yasēs lat’ayowē LEMg’ayowa lāx 20  
qwēsōt’!enā<sup>ε</sup>yasēs lāxwalaasē. Wā, lā āx<sup>ε</sup>ēdxa ts!āts!akwalaga-  
wa<sup>ε</sup>yē qa<sup>ε</sup>s dēx<sup>ε</sup>walēlōdēs lāxa mak’ala lāxa la dēg’wilba<sup>ε</sup>ya. Wā,  
laxaē āx<sup>ε</sup>ēdxa ts!āts!akwalagawa<sup>ε</sup>yas qa<sup>ε</sup>s dēx<sup>ε</sup>walēlōdēs lāxa  
mak’alāxat! lāxa la dēdeg’wilba<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē ts!ēgū<sup>ε</sup>nākūlēda  
ālēbōts!aqē LEMLEMg’ayōxs laē dēdeg’wilba<sup>ε</sup>ya. Hēem mak’āla 25  
lāxa lat’!ānoxwēda ts!ēk’!waga<sup>ε</sup>yasa LEMLEMg’ayowas. Wā, lā  
‘nāl<sup>ε</sup>nemp!ēnx<sup>ε</sup>tōdālasēs pēlpelqaxs laē pēlgetē<sup>ε</sup>wēsēs pēlpelqē  
lāxa LEMLEMg’ayowē. Āem aēdaaqi<sup>ε</sup>lālaxs pēlgetāyaaq. Wā,  
g’il<sup>ε</sup>mēsē xōx<sup>ε</sup>wīdexs laē k’!wēt!ēdeq qa nelāxēs. Wā, lā xūlde-  
bendxa maldēnas wāgwasē lāxēns q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx. Wā, lā 30  
āx<sup>ε</sup>ēdxēs sōbayowē qa<sup>ε</sup>s maēlbendēs negēlēnēxa la xūldekwa.  
Wā, g’il<sup>ε</sup>mēsē g’wālēxs laē ēt!ēd āx<sup>ε</sup>ēdxēs LEMLEMg’ayowē. Wā,  
hēemxaūwisē g’wālē g’wālaasdāsēxs lāx<sup>ε</sup>dē lat’!ōdxa temg’ikwē.  
Wā, āx<sup>ε</sup>sā<sup>ε</sup>mēsē hē g’wēgilaxa la hanāl lat’!asō<sup>ε</sup>s. Wā, lāla  
‘nem<sup>ε</sup>em wākūwēda g’aloyās qaxs ā<sup>ε</sup>maē la ‘nāl<sup>ε</sup>nēmdēn lāxēns 35  
q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx yix wāgwasasa la mēmak’ila lat’!ālayōs  
yixs Lōmaē ēk’a wēlkwē qaxs hēmenala<sup>ε</sup>maē pēlax<sup>ε</sup>wīdēda g’ālē

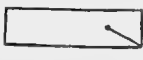
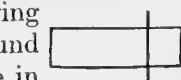
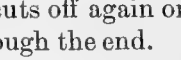
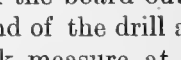
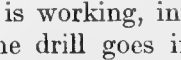
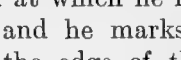
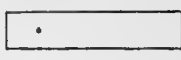
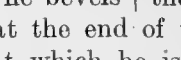
<sup>1</sup>See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

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

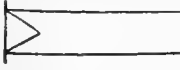
38 latodayowa. Wā, hē<sup>ε</sup>mis lāgilas wākwa gālē latoyōs. Wā,  
 g'il<sup>ε</sup>mēsē wīwelx<sup>ε</sup>sexs laē yīlx<sup>ε</sup>ūlt!ālaqēxs laē nā<sup>ε</sup>nak<sup>u</sup> lāxēs g'ōkwē.  
 40 Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilott!axs laē hēx<sup>ε</sup>idaem āx<sup>ε</sup>ēdxēs k'fīmlayowē  
 qa<sup>s</sup> k'fīmLEldzōdēq qa nēnemadzowēs. Wā, g'il<sup>ε</sup>mēsē gwāla  
 āpsādze<sup>ε</sup>yaxs laē lēx<sup>ε</sup>īdeq qa<sup>s</sup> k'fīmLEldzōdēxaaq qa <sup>ε</sup>nemōkwēs  
 wāgwasas. Wā, g'il<sup>ε</sup>mēsē la k'!ōdenē wāgwasas lāxens q!wā-  
 q!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx laē gwāla. Wā, lā k'!ōt!elsaq qa<sup>s</sup> k'!ēm<sup>ε</sup>īdēx  
 45 āpsenxa<sup>ε</sup>yas qa neqelēs. Wā, g'il<sup>ε</sup>mēsē gwālexs laē paxelsaq  
 qa<sup>s</sup> āx<sup>ε</sup>ēdēxa k!waxlāwē qa<sup>s</sup> xōx<sup>ε</sup>widēq qa wilenēs. Wā, lā  
 āx<sup>ε</sup>ēdxēs nexxāla k'!āwayowa qa<sup>s</sup> k'fimtōdēx ōba<sup>ε</sup>yas qa  
<sup>ε</sup>nemābēs ōba<sup>ε</sup>yas. Wā, lā bāl<sup>ε</sup>itsēs q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yaxa <sup>ε</sup>nem-  
 p!enk<sup>ε</sup> hē<sup>ε</sup>mesa ts!ex<sup>ε</sup>ts!āna<sup>ε</sup>yē g'āg'ilela lāxa k'fimtba<sup>ε</sup>yasēxs  
 50 laē k'fimtōdeq. Wā, laem menyayono<sup>x</sup>LES qa <sup>ε</sup>wādze<sup>ε</sup>wasLESēs  
 welāse<sup>ε</sup>wēda xesēlase<sup>ε</sup>was. Wā, lā k'at!elsaq qa<sup>s</sup> āx<sup>ε</sup>ēdēxs  
 nexxāla k'!āwayowa. Wā, lāxaē ēt!ēd k'!ōt!elsaxēs welase-  
<sup>ε</sup>wēda xesēlase<sup>ε</sup>was. Wā, aēk'la k'!ax<sup>ε</sup>wīdxa āwenxa<sup>ε</sup>yē qa āla-  
 k'!ālēs la neqela. Wā, hē<sup>ε</sup>mēs qa qēsēs. Wā, g'il<sup>ε</sup>mēsē la āla-  
 55 k'!āla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx<sup>ε</sup>ēdēxs k!wax-  
 lāwē menyayowa qa<sup>s</sup> k'adedzōdēs lāx āpsba<sup>ε</sup>yasēs wūlase<sup>ε</sup>wēda  
 xesēlase<sup>ε</sup>was. Wā, laem <sup>ε</sup>nemabalē menyayās LE<sup>ε</sup>wa neqenxa-  
<sup>ε</sup>yas yīx lax<sup>ε</sup>dē k'!axwasōs. Wā, lā xūlt!ētsēs k'!āwayowē lāx  
<sup>ε</sup>walafaasas ōba<sup>ε</sup>yas menyayās. Wā, lā lāxa āpsba<sup>ε</sup>yē. 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).  
 Now he splits it off, so that the width is greater than || the height 65  
 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  
 puts it || at the other end of the mark that he made at (4), and 70  
 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 | chop-  
 ping-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


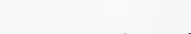






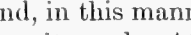


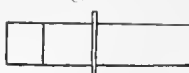
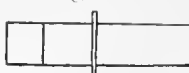
hēEMxaāwisē gwēx<sup>ē</sup>ideq g'a gwālēg'a (*fig.*). Wā, hēEM MEN- 60  
 yayosē (1) lāxa āpsba<sup>ʼ</sup>yē. Wā, hē<sup>ʼ</sup>mis (2) yīxs lābend lāq qa<sup>ʼ</sup>s  
 xūlt!ēdēsēs k'lāwayowē lax (3) lāxēs gwēx<sup>ē</sup>idaasax (4). Wā,  
 g'il<sup>ʼ</sup>mēsē gwāl mensaqēxs laē āx<sup>ē</sup>ēdxēs k'limlayowē qa<sup>ʼ</sup>s k'lim-  
 lōdēx (5). Wā, laEM xōweyōdeq qaxs āwila<sup>ʼ</sup>maē <sup>ʼ</sup>wādzogawa<sup>ʼ</sup>yē  
 wūlasē<sup>ʼ</sup>was lāx <sup>ʼ</sup>wālasgemaslasa xetsemlē. Wā, lā āx<sup>ē</sup>ēdxēs 65  
 xōweyowē lāx āwenxa<sup>ʼ</sup>yasēs wūlasē<sup>ʼ</sup>wē qa<sup>ʼ</sup>s k'lax<sup>ʼ</sup>widēsēs k'lā-  
 wayowē lāx āpsenxa<sup>ʼ</sup>yas qa neqelēs. Wā, g'il<sup>ʼ</sup>mēsē la ālak'lāla  
 la neqelaxs la k'adedzōts āpsba<sup>ʼ</sup>yas lax (3). Wā, laEM nex-  
 stā<sup>ʼ</sup>yē negenōselās lāx xūltā<sup>ʼ</sup>yas. Wā, lāxaē k'adedzōtsa  
 āpsba<sup>ʼ</sup>yas lāx xūltā<sup>ʼ</sup>yas lāx (4). Wā, lā xūlt!ētsēs nexx'āla 70  
 k'lāwayowē lāx āwenxa<sup>ʼ</sup>ayasa negenōsē. Wā, g'il<sup>ʼ</sup>mēsē lā  
 āwelx<sup>ʼ</sup>sē xūltā<sup>ʼ</sup>yasēxs laē āxōdxēs negenōsē qa<sup>ʼ</sup>s lā g'ēxaq. Wā,  
 lā āx<sup>ē</sup>ēdxēs k'limlayowē qa<sup>ʼ</sup>s k'limlālē lālak'ēnaxēs xūltā<sup>ʼ</sup>yē  
 hēbendālax ōba<sup>ʼ</sup>yas. Wā, g'il<sup>ʼ</sup>mēsē gwāl k'limlālaq yīxs laē  
 ēx'ak'lēndxēs xūltā<sup>ʼ</sup>yaxs laē g'ig'alilaxēs k'limlayowē. Wā, lā 75  
 āx<sup>ē</sup>ēdxēs nexx'āla k'lāwayowa qa<sup>ʼ</sup>s k'lax<sup>ʼ</sup>widēq. Wā, laEM  
 aēk'laxs laē k'lāxwaq qa neqelēs; wā, hē<sup>ʼ</sup>mis qa qēsēs. Wā,  
 g'il<sup>ʼ</sup>mēsē gwālexs laē k'lāx<sup>ʼ</sup>widēx āpsba<sup>ʼ</sup>yas qa lawāyēs sōpa-  
<sup>ʼ</sup>yasxa lēnoqwa. Wā, g'il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilāwa lēnoxba<sup>ʼ</sup>yasēxs laē ēt!ēd  
 āx<sup>ē</sup>ēdxēs negenōsē lē<sup>ʼ</sup>wa ōgū<sup>ʼ</sup>lamaxat! xōk<sup>u</sup> wī<sup>ʼ</sup>ēn k'laxlāwa. 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 bā'īdxā yūdux<sup>up</sup>!enk'ē lāxens q!wāq!wax'tslāna'yēx lāxa xōkwē k'waxlāwaxs laē k'limtts!endeq. Wä, lä mens'īdes lāxa wūlase'was g'a gwālēg'a (*fig.*). Wä, laem senoqwāla. Wä, g'il'mēsē
- 85 q!āx 'wālag'īlasas ōba'yasa menyayāxs laē xūlt!ētsēs k'lāwayowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä mens'ītsa k'waxlāwē g'a gwālēg'a (*fig.*). Wä, laem q!laq!aax negedzā'yas (1). Wä, g'il'mēsē q!āxa negedzā'yasēxs laē xūlt!ētsēs k'lāwayowē lāxa 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'sōdēx ōba'yas. Wä, g'il'mēsē lāx'sāwē sela'yas laē k'adēdzōts lāxēs wūlase'wē xesēlase'wa. Wä, laem nānaxste'was ōba'yasa selemax nēlbaāē lāx benadze'yasa menyayowē k'waxlāwa lāxa xūltā'yē lāx negedzā'yas wūlase'was xesēlase'wa g'a gwālēg'a (*fig.*). Wä, g'il'mēsē
- 95 nexstōdeq laē xāl'ex'īd selx'īda qa xāl!ebetēs ōba'yas selemas lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdzōts āpsba'yas qa's xūlt!ēdēx wūlg'īlasas ōba'yasa senōgūdzā'yē menyayo lāx āpsenxa'yasēs welase'wē. Wä, laxaē melbax'īdeq
- 100 qa's sēnōgūdzōdēs qa's gwēbax'īdēs lāxa āpsenxa'yē. Wä, laxaē xūlt!ēdēx wūlg'īlasas ōba'yas. Wä, g'il'mēsē gwālēxs 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'adedzödēs lāx welba<sup>ʕ</sup>yasēs xūlta<sup>ʕ</sup>yē lāxa āpsenxa<sup>ʕ</sup>yē LE<sup>ʕ</sup>wa āwūn- 3  
xa<sup>ʕ</sup>yasa āpsenxa<sup>ʕ</sup>yē. Wä, la<sup>ʕ</sup>mē <sup>ʕ</sup>nex<sup>ʕ</sup> qa <sup>ʕ</sup>nemenxālēs ne<sup>ʕ</sup>genōsa  
Lō<sup>ʕ</sup> ōba<sup>ʕ</sup>yasa sēnogūdžâ<sup>ʕ</sup>yē xūlta<sup>ʕ</sup>ya lāx (1). Wä, laxaē gūyīnxa<sup>ʕ</sup>ya 5  
ne<sup>ʕ</sup>genōdžâ<sup>ʕ</sup>yas ne<sup>ʕ</sup>genōsas lāxa lēnoxba<sup>ʕ</sup>yas wūlase<sup>ʕ</sup>was xesēlase-  
<sup>ʕ</sup>wa. Wä, lä g<sup>ʕ</sup>a g<sup>ʕ</sup>wälēga (*fig.*). Wä, lä xūlt<sup>ʕ</sup>lētēs nexx<sup>ʕ</sup>āla k<sup>ʕ</sup>lāwayowē  
lāq. Wä, laem āx<sup>ʕ</sup>alelōdxēs ne<sup>ʕ</sup>genōsē qa<sup>ʕ</sup>s k<sup>ʕ</sup>at<sup>ʕ</sup>lalilēq. Wä, lä  
āx<sup>ʕ</sup>ēdxēs nexx<sup>ʕ</sup>āla k<sup>ʕ</sup>lāwayowa qa<sup>ʕ</sup>s xūldele<sup>ʕ</sup>na<sup>ʕ</sup>yēs lāxēs neqela  
xūltay<sup>ʕ</sup>a. Wä, laem xūltaqēxs laē xūltōdeq qa qēsēs ōba<sup>ʕ</sup>yas. Wä 10  
hē<sup>ʕ</sup>mis qa k<sup>ʕ</sup>leāsēs sēnogwats. Wä, g<sup>ʕ</sup>īl<sup>ʕ</sup>mēsē lawūyē lēnoxba<sup>ʕ</sup>yas laē  
āx<sup>ʕ</sup>ēdxā k<sup>ʕ</sup>waxlāwē qa<sup>ʕ</sup>s xōx<sup>ʕ</sup>widēq qā wilenēs k<sup>ʕ</sup>ewelx<sup>ʕ</sup>ūna ōgū-  
ēlaemxāē lāx menyayâs. Wä, lä malts<sup>ʕ</sup>laqē xā<sup>ʕ</sup>yas. Wä, lä bāl<sup>ʕ</sup>itsēs  
q<sup>ʕ</sup>l<sup>ʕ</sup>wāq<sup>ʕ</sup>wax<sup>ʕ</sup>ts<sup>ʕ</sup>lāna<sup>ʕ</sup>yē qa malp<sup>ʕ</sup>!enk<sup>ʕ</sup>ēs <sup>ʕ</sup>wāsgemasasa <sup>ʕ</sup>nemts<sup>ʕ</sup>!aqas laē  
k<sup>ʕ</sup>l<sup>ʕ</sup>imts<sup>ʕ</sup>!entsēs nexx<sup>ʕ</sup>āla k<sup>ʕ</sup>lāwayowē lāq. Wä, lä k<sup>ʕ</sup>at<sup>ʕ</sup>lalilaq qa<sup>ʕ</sup>s 15  
āx<sup>ʕ</sup>ēdēxa <sup>ʕ</sup>nemts<sup>ʕ</sup>!aqē xōx<sup>ʕ</sup> k<sup>ʕ</sup>ewelx<sup>ʕ</sup>ūn k<sup>ʕ</sup>waxlāwa qa<sup>ʕ</sup>s k<sup>ʕ</sup>l<sup>ʕ</sup>imtōdēx  
ōba<sup>ʕ</sup>yas qa <sup>ʕ</sup>nemābēs. Wä, laxaē bāl<sup>ʕ</sup>itsēs q<sup>ʕ</sup>l<sup>ʕ</sup>wāq<sup>ʕ</sup>wax<sup>ʕ</sup>ts<sup>ʕ</sup>lāna<sup>ʕ</sup>yē lāq  
qa <sup>ʕ</sup>nemp<sup>ʕ</sup>!enk<sup>ʕ</sup>ēs lāxens g<sup>ʕ</sup>īlt<sup>ʕ</sup>lax bāla. Wä, hē<sup>ʕ</sup>misa ts<sup>ʕ</sup>!ex<sup>ʕ</sup>ts<sup>ʕ</sup>lāna<sup>ʕ</sup>yē  
ēseg<sup>ʕ</sup>iwa<sup>ʕ</sup>yasēxs laē k<sup>ʕ</sup>l<sup>ʕ</sup>imtōtsēs k<sup>ʕ</sup>lāwayowē lāq. Wä, hēem men- 20  
yayōltsēxa g<sup>ʕ</sup>īldolaslasēs wūlase<sup>ʕ</sup>wē xesēlase<sup>ʕ</sup>wa malp<sup>ʕ</sup>!enk<sup>ʕ</sup>as <sup>ʕ</sup>wā-  
gemasē k<sup>ʕ</sup>waxlāwa. Wä, hē<sup>ʕ</sup>mis menyayōltsēxa ts<sup>ʕ</sup>!eg<sup>ʕ</sup>ōkisa ēseg<sup>ʕ</sup>e-  
yōwasa ts<sup>ʕ</sup>!ex<sup>ʕ</sup>ts<sup>ʕ</sup>lāna<sup>ʕ</sup>yē k<sup>ʕ</sup>waxlāwa. Wä, hē<sup>ʕ</sup>mis g<sup>ʕ</sup>īl āx<sup>ʕ</sup>ētsōsēyēdē  
ts<sup>ʕ</sup>!ekwagawa<sup>ʕ</sup>yē menyayowa qa<sup>ʕ</sup>s k'adedzödēs lāx āpsenxa<sup>ʕ</sup>yasēs  
wūlase<sup>ʕ</sup>wē g<sup>ʕ</sup>äg<sup>ʕ</sup>īlela lāxa la aēk<sup>ʕ</sup>!aak<sup>ʕ</sup> xūtts<sup>ʕ</sup>!aakwa. Wä, laem <sup>ʕ</sup>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<sup>ē</sup> ōba<sup>ē</sup>yasa wūlasē<sup>ē</sup>was g'a gwālēg'a (*fig.*). Wā, lā xāl!EX<sup>ē</sup>id xūt!ētsēs nexx'āla k'lāwayowē lāx<sup>ē</sup>wālalaasas ōba<sup>ē</sup>yasa menyayowē k!waxlāwa. Wā, g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>alēlōdxēs menyayowē qa<sup>ēs</sup> lā k'adedzōts lāxa āpsenxa<sup>ē</sup>yē g'a gwālēg'a (*fig.*). Wā, laxaē xūt!ētsēs k'lāwayowē lāx<sup>ē</sup>wālalaasas ōba<sup>ē</sup>yas
- 30 Wā, g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>alēlōdxēs menyayowē qa<sup>ēs</sup> k'at!alilēqēxs laē āx<sup>ē</sup>ēdxēs negenōsē qa<sup>ēs</sup> k'adedzōdēs lāx<sup>ē</sup>wālalaasdas ōba<sup>ē</sup>yasa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il<sup>ē</sup>mēsē la nexstāyē negenōdza<sup>ē</sup>yas negenōsas lax xūltā<sup>ē</sup>yasēxs laē xūldēlenēsēs k'lāwayowē lāxēs wūlasē<sup>ē</sup>wē. Wā, g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>alēlōdxēs
- 35 negenōsē qa<sup>ēs</sup> k'at!alilēqēxs laē āx<sup>ē</sup>ēdxa g'iltagawa<sup>ē</sup>yē k!wāx<sup>ē</sup>en menyayowa qa<sup>ēs</sup> k'adedzōdēs lāx āwūnxa<sup>ē</sup>yasēs wūlasē<sup>ē</sup>wē. Wā, laem<sup>ē</sup>nemābalē ōba<sup>ē</sup>yasa menyayowē lē<sup>ē</sup>wa lā xūldek<sup>u</sup> qaēda ts!ēg'ōtalē, g'a gwālēg'a (*fig.*). Wā, lā xāl!EX<sup>ē</sup>id xūt!ēdex<sup>ē</sup>wālagilasas ōba<sup>ē</sup>yas. Wā, g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>alēlōdxēs menyoyāxa g'ildōla qa<sup>ēs</sup> k'adedzōdēs lāxa āpsenxa<sup>ē</sup>yas. Wā, laxaē hōem
- 40 gwex<sup>ē</sup>idqēs gwēx<sup>ē</sup>idaasaxa g'ilx<sup>ē</sup>idē mens'itsō<sup>ēs</sup>. Wā, g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>alēlōdxēs menyayowē qa<sup>ēs</sup> g'ēg'alilēqēxs laē āx<sup>ē</sup>ēdxēs negenōsē qa<sup>ēs</sup> k'adedzōdēs lāxa lā xūldekwa. Wā, laem<sup>ē</sup>gwēnodza<sup>ē</sup>ya negenōdza<sup>ē</sup>yas lāxa mālē xwēxūltē lāx wāx<sup>ē</sup>senxa<sup>ē</sup>yas
- 45 wūlasē<sup>ē</sup>was g'a gwālēg'a (*fig.*). Wā, g'il<sup>ē</sup>mēsē neqemstāya negenōsē lāx xwēxūltēdxā<sup>ē</sup>yas wūlasē<sup>ē</sup>wasēxs laē xūldēlenēq 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)<sup>1</sup> of the end by means of a  
split cedar-stick; and when he has found | the thickness, he lays it

k'lāwayowa lāq. Wä, g'il'mēsē gwālexs laē äx<sup>ε</sup>alelōdxēs nege- 47  
nōsē qa<sup>s</sup> k'at'lalilēq. Wä, laxaē ēt'led äx<sup>ε</sup>ēdxēs menyayāxa ts!e-  
g'ōla qa<sup>s</sup> k'adedzōdēs lāx äwunxa<sup>ε</sup>yasēs wūlase<sup>ε</sup>wē g'äg'îlela lāxēs  
xūltēx'dē. Wä, laxaē xāl!ex<sup>ε</sup>id xūlt!ēdex <sup>ε</sup>walalaasas ōba<sup>ε</sup>yas 50  
menyayās. Wä, lāxaē äx<sup>ε</sup>alelōdxēs menyayāxa ts!eg'ōla qa<sup>s</sup>  
k'adedzōdēs lāxa äpsenxa<sup>ε</sup>yē. Wä, laxaē hēem gwēx<sup>ε</sup>idqēs  
gwēx<sup>ε</sup>idaasaxa g'ilx'dē. Wä, g'il'mēsē gwāl xūltaqēxs laē äx<sup>ε</sup>ale-  
lōdeq qa<sup>s</sup> k'at'lalilēs. Wä, lä äx<sup>ε</sup>ēdxēs negenōsē qa<sup>s</sup> k'adedzō-  
dēs lāxēs wūlase<sup>ε</sup>wē g'a gwälēg'a (*fig.*). Wä, laxaē äx<sup>ε</sup>ēdxēs nexx'āla 55  
k'lāwayowa qa<sup>s</sup> xūlt!ēdēs lāxa mag'ilena<sup>ε</sup>yaxēs negenōsē. Wä,  
lä äx<sup>ε</sup>alelōdqēxs laē gwāla qa<sup>s</sup> g'ig'alilēq. Wä lä äx<sup>ε</sup>ēdxēs men-  
yayāxa g'ildōla qa<sup>s</sup> k'adedzōdēs laxaaxa äwunxa<sup>ε</sup>yē g'äg'îlela  
lāxēs xūlta<sup>ε</sup>yē. Wä, lä xāl!ex<sup>ε</sup>id xūlt!ēdex <sup>ε</sup>walalaasas ōba<sup>ε</sup>yas.  
Wä, lä äx<sup>ε</sup>alelōdeq qa<sup>s</sup> lä k'adedzōts lāxa äpsenxa<sup>ε</sup>yasēs wūla- 60  
se<sup>ε</sup>wē. Wä, laxaē xāl!ex<sup>ε</sup>id xūlt!ēdex <sup>ε</sup>walalaasas ōba<sup>ε</sup>yas. Wä,  
lä äx<sup>ε</sup>alelōdxēs menyayowē qa<sup>s</sup> g'ēg'alilēq. Wä, lä äx<sup>ε</sup>ēdxēs ne-  
genōsē qa<sup>s</sup> k'adedzōdēs lāq. Wä, g'il'mēsē neqemstōdē negenō-  
dza<sup>ε</sup>yas lāxa lä xāl!aak<sup>u</sup> xūldekwxas laē äx<sup>ε</sup>ēdxēs k'lāwayowē  
qa<sup>s</sup> xūldele<sup>ε</sup>na<sup>ε</sup>yēq. Wä, g'il'mēsē gwālexs laē mens<sup>ε</sup>idex wā- 65  
gwasas (1) xa ōba<sup>ε</sup>yē yīsa xōkwē k'hwaxlāwa. Wä, g'il'mēsē q'lālx  
wāgwasasēxs laē k'adbentsa k'hwaxenē menyayō lāx <sup>ε</sup>wāx'senxa<sup>ε</sup>ya

<sup>1</sup> 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: 

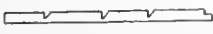



1	2	3	4
---	---	---	---

. 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: 



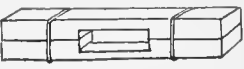
1	2	3	4
---	---	---	---

 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'îlela lāx xūlta<sup>é</sup>yas lāx a<sup>é</sup>wagawa<sup>é</sup>yas (4) lō<sup>é</sup> (5). Wä, lä xūlxūltbendeq yīsēs nexx'āla k'āwayowē lāq. Wä, g'îl<sup>é</sup>mēsē
- 70 gwālexs laē äx<sup>é</sup>alelōdxēs menyayowē qa<sup>é</sup>s g'ig'alilēqēxs laē äx<sup>é</sup>-ēdxēs negenōsē qa<sup>é</sup>s lä k'ādedzōts lāx āwagawa<sup>é</sup>yas (4) lō<sup>é</sup> (5). Wä, g'îl<sup>é</sup>mēsē neqemstōdē negenōdza<sup>é</sup>yas lāx xūlta<sup>é</sup>yasēxs laē xūldebenēsēs nexx'āla k'āwayowē lāq. Wä, laem xūlts'bendeq qa lawäyēs qa g'ās gwālēg'a (fig.). Wä, g'îl<sup>é</sup>mēsē gwālexs laē äx<sup>é</sup>ēdxēs nexx'āla k'āwayowa qa<sup>é</sup>s nexbetendē xūtl'ēdex (1) läbendex 'wādzewasasēs wūlasēwē. Wä, g'îl<sup>é</sup>mēsē negōyōdē 'wālabedasas xūlta<sup>é</sup>yas lāx wāgwasasa wūlasēwasēxs laē ēt'led xūtl'ēdex (2). Wä, hēemxaāwisē 'walabetē xūta<sup>é</sup>yas lāqēxs laē ēt'led xūtl'ēdex (3). Wä, g'îl<sup>é</sup>emxaāwisē nexsendē xūta<sup>é</sup>yas lāx wāgwasasēs wūlasēwaxs laē xūtl'ēdex (4). Wä, g'îl<sup>é</sup>mēsē nexsendē xūta<sup>é</sup>yas laqēxs laē gwāla. Wä, lä aēdaaqa lāx (1). Wä, laem äx<sup>é</sup>ēdxēs negenōsē qa<sup>é</sup>s k'adedzōdēs lāxēs wūlasēwē. Wä, lä mens'idxa 'nemdenē lāxens selt!axts!āna<sup>é</sup>yēx g'äg'îlela lāx xūta<sup>é</sup>yas (1). Wä, lä xūtl'ēdeq. Wä, läxāē hēem gwēx'idxa āpsba<sup>é</sup>yas. Wä, g'îl<sup>é</sup>mēsē gwālexs laē äx<sup>é</sup>ēdxēs
- 85 negenōsē qa<sup>é</sup>s k'adedzōdēs lāxa la xūldekwasx laē xūldebenēq lāx hēlk'lot!ena<sup>é</sup>yasēs g'îlx'dē xūlta<sup>é</sup>ya, xa g'a gwālēg'a (fig.). Wä, lāxāē ēt'led xūtl'ēd hēlk'lot!ena<sup>é</sup>yas (2). Wä, lāxāē xūtl'ēdex hēlk'lot!ena<sup>é</sup>yas (3). Wä, g'îl<sup>é</sup>mēsē gwālexs laē äx<sup>é</sup>alelōdxēs negenōsēla qa<sup>é</sup>s g'ig'alilēq. Wä, lä äx<sup>é</sup>ēdxēs tlēsemē tlēg'ayowa qa<sup>é</sup>s tlēx'alāben-

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

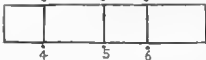
dēxēs nexx'āla k'lāwayowa qa ālak'!alēs ēx'ba. Wā, g'il'mēsē la āla- 90  
k'lāla la ēx'bē nexx'āla k'lāwayāsēxs laē xūt'lēdxēs ālē xūlta'ya. Wā,  
laEM ōlālē ōxtā'yas xūda'yās k'lāwayowa gwagwaak'alēs ōxtā'yē lā-  
xENS hēik'!ōtts'lāna'yēx. Wā, g'il'mēsē lāxlē xūt'lētse'was lāxa ōxla-  
'yasa nexbeta xūtās laē āEM k'atwūlts!ōwē xwatmotas. Wā, laEM  
āEM aēk'laxs laē k'lax'wīdeq qa qēstowēsa xūta'yas. Wā, hēEM (1) 95  
g'alē xūt'lētšōs. Wā, lā ēt'lēDEX (2). Wā, lā hēEMxat! gwēx'ēideq  
lāxēs gwēx'ēidaasax (1). Wā, g'il'mēsē gwālexs laē ēt'lēDEX (3).  
Wā, lā hēEMxat! gwēx'ēideq lāxēs gwēx'ēidaasax (2). Wā, g'il-  
'mēsē gwālexs laē naqlēgēndālalax wāgwasas (4) yīsēs xūdāyowē  
k'lāwayowaxs laē pak'!ōdeq. Wā, laEM aēk'laxs laē k'lax'waq qa 200  
ālak'!alēs neqēla. Wā, hē'mis qa qēsēsa sak'ōda'yē qaxs hē'māē  
lēgēms (4). Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'il-  
'mēsē gwālexs laē lēx'ēlilaxēs wūlasē'wē. Wā, lā āx'ēdxēs nege-  
nōsē qa's k'adēdzōdēs lāxēs wūlasē'wē. Wā, la k'adēg'ints lāx  
nexsāwasa la xūdeits!ewakwa lax (1). Wā, g'il'mēsē lā g'a gwālēg'a 5  
(*fig.*) la nexsāsa xūdeits!ewakwaxs laē xāl!ex'ēid xūdelelēnēxēs ne-  
genōsēla. Wā, ā'mesē gwanāla qa pelbida'wēsa āwāgawa'yasa xūdeit-  
ts!ewakwē lē'wa xūdek'a'yē lax (1). Wā, lā hēEMxat! gwēx'ēi-  
DEX (2) lō' (3). Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla  
k'lāwayowa qa's tlēx'ēidēq lāxēs tlēg'ayowē tlēsēmē. Wā, g'il- 10  
'mēsē ālak'!āla la ēx'baxs laē xēlxūldzōDEX mōdenē lāxENS qlwā

- 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 shaving it off. Then he | takes well-splitting red-pine wood and splits it | like tongs. The pieces are four | spans long and three finger- || 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'tslāna'yēx lāx nexena'yasēs ālē xūlta'ya. Wā, laem maē-  
maiden lāxens q!wāq!wax'tslāna'yēx yīx xelxūldzōtse'was lāx  
wāx'sōt!ena'yasa xūldekwe'xa g'a gwālēg'a (*fig.*). Wā, g'īl'mēsē la  
15 xūlboyalē (1) yīx āwīg'a'yasēxs laē ōgwaqax (2); wā lā ēt!lēdex (3).  
Wā g'īl'mēsē la 'nemōkwē wīwāgwasas laē gwāl xelxūldze'waq. Wā,  
lā āx'ēdxa wūnāgūlēxa ōg'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qa  
yōwēs gwēx'sa ts!ēslāx. Wā, la mōp!enk'ē 'wāsgemasas lāxens  
q!wāq!wax'tslāna'yēx. Wā, lā yūdux'denē 'wāg'idaasas lāxens  
20 q!wāq!wax'tslāna'yēx lāxēs k'!ewūlk!wēna'yē. Wā, lā hēx'sendeq qa  
małts!ēs. Wā, lā k'adedzōts lāxēs wūlāse'wē g'a gwālēga (*fig.*) qa  
k'!eāsēs g'īltagawēs ōba'yasa l!ēbedzā'yē lāx wāx'senxa'yasēs wūlā-  
se'wē. Wā, g'īl'mēsē nānaqeloyālēda l!ēbedzā'yaxs laē xūlt!ētsēs  
nēxx'āla k'lāwayo lāx wālenxa'yasēs wūlase'wē. Wā, g'īl'mēsē  
25 gwālēxs laē āx'ālelōdxa l!ēbedzā'yē. Wā, lā āx'ēdxēs nēxx'āla  
k'lāwayowa qa's k'!imbtetendēxēs xwēxūlta'yē lāx wūlg'īlasas wāx-  
senxa'yasēs wūlase'wē. Wā, laem g'īnwasa 'nemdenē lāxens q!wā-  
q!wax'tslāna'yēx qa g'āg'īl'stālēs lāx 'wādzewasasēs wūlase'wē. Wā,  
lā k'lax'wīdex āwāgawa'yasēs k'!imbtetenda'yē qa nexsendēsēx  
30 wāgwasasēs wūlase'wē. Wā, lā g'īg'alīlasēs laē āx'ēdxa āpsex'sē qa's  
mens'idēs lāxa lā gwāla. Wā lā nānaxts!ewax 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 33  
 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 instru-  
 ment 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'mēsē gwāla laē äx'ēdxā selbekwē dēwēxa qa's qex'ale- 33  
 lōdēs lax (1) lō' (2). Wä, laem lalak'üt!axs laē melg'aalelōts qa  
 k'lesēs q!wēqulēda L'ēbedzā'yē qō lāl L'ēbedzōdles lāxa wūlase'wē. 35  
 Wä g'il'mēsē gwālexs laē äx'ēdxā oḡū'la'maxat! wūnāgula qa's  
 xōx'widēxa māldenē lāxens q!wāq!wax'tslāna'yēx yīx wāg'idāsas.  
 Wä, laemxaē k'ewelx'ūna. Wä, lä äx'ēdxēs nexx'ūla k'lāwa-  
 yowa qa's aēk'lē k'lāx'wid äpsōt!ēna'yas qa neqelēs. Wä, g'il-  
 'mēsē ālak'lāla la neqelaxs laē ēt!ēd k'lāx'widex benk'lōt!ēna- 40  
 'yasxa k'adedzāyayōlas lāx wūlase'was. Wä, g'il'emxaāwisē la  
 neqelaxs laē k'adedzōts lāxēs wūlase'wē. Wä, hēem k'ōḡwayuwē  
 qō lāl k'ōx'widēlxēs wūlase'wēxa k'ewelx'ūnē wūnāgula. Wä,  
 g'il'mēsē gwālexs laē hēx'idaem ānēx'ēdxā q!ēxa'lē qa's t!ēqwa-  
 pēla. Wä, g'il'mēsē lālxa q!ēxa'laxs laē mōḡwalifas lāx māḡ'īn 45  
 walisasēs legwīlē. Wä, lä äx'ēdxā lexā'yē qa's lä lents'lēs lāx  
 L'ēma'isāsēs ḡōkwē. Wä, lä xē'x'tslālasa hā'yāl'a t!ēsem lāq.  
 Wä, g'il'mēsē gwanāla lōk'sēxs laē k'lōx'ūsdešelaq qa's lä k'lō-  
 ḡwīlelaq lāxēs wūlē'lasē ḡōkwaxēs wūlase'wē ḡōkwa qa's lä ḡūḡe-  
 nōlisas lāxēs legwīlē. Wä, lä xwēlaqents!ēsa lāxa L'ēma'isē k'lōx- 50  
 k'lōtelaxēs t!āḡats!ē lexā'ya. Wä, laxaē ēt!ēd t!āixts!ālasa t!ēsemē  
 lāq. Wä, la 'nēk'ēda waōkwē bāk'lumas xē'x'tslālasa t!ēsemē lāxēs  
 xēḡwats!ē t!ēsema. Wä, g'il'emxaāwisē gwanāla lōk'sēxs laē  
 k'lōqūlisāq qa's lä k'lōx'ūsdešelaq qa's lä k'lōḡwīlelaq 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
- 60 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 wūl<sup>l</sup>lasaxēs wūlase<sup>f</sup>wē qa<sup>s</sup> lä gügenōlīsas lāxēs legwīlē. Wā, g'īl<sup>f</sup>mēsē k'ōtaq laem hēlalaxs laē leqwēlax<sup>f</sup>tsa q'lēxa<sup>f</sup>lē. Wā laem gayi<sup>f</sup>līlas. Wā, g'īl<sup>f</sup>mēsē gwāl leqwēlaxs laē t'lāqeyīndālāsa t'lēsēmē lāxa gayi<sup>f</sup>lālakwē q'lēxa<sup>f</sup>fa. Wā g'īl<sup>f</sup>mēsē wilk'eyīndēda t'lēsēmaxa legwīlaxs laēda wū<sup>f</sup>lēnoxwē k'lōqūlīlaxa lexa<sup>f</sup>yē qa<sup>s</sup> lä
- 60 k'lōqūnts'lēselaq lāxa L'lēma<sup>f</sup>isē qa<sup>s</sup> lē k'lūlg'īlaxa L'lēsl'ekwē qa<sup>s</sup> lä lēxts'lālas lāxēs L'lēsl'legwatslē lexa<sup>f</sup>ya. Wā, g'īl<sup>f</sup>mēsē qōt'laxs laē ōxlex<sup>f</sup>īdaq qa<sup>s</sup> lä ōxlošdēselaq qa<sup>s</sup> lä ōxleg'alīlas lax onālīsasēs t'lēqwapa<sup>f</sup>yē legwīla; wā, qa<sup>s</sup> güx<sup>f</sup>ālīlēs lāxēs ēlap'lālīlaslē qa xē<sup>f</sup>x<sup>u</sup>ts!ewasłtsa x'ix'exsemāla t'lēsēma. Wā, lāxaē ēt'led dāx<sup>f</sup>īdxēs
- 65 lexa<sup>f</sup>yē qa<sup>s</sup> lä xwēlaqents'lēs lāxa L'lēma<sup>f</sup>isē k'lōqūlaxēs lexa<sup>f</sup>yē. Wā, lä āx<sup>f</sup>ēdxā ts'lāts!esmōtē lāxa ya<sup>f</sup>x<sup>u</sup>mōtasā yēxwa qa<sup>s</sup> lēxts'lālēs lāxēs tsāts!esmōdatslē lexa<sup>f</sup>ya. Wā, g'īl<sup>f</sup>emxaāwisē qōt'laxs laē ōxlex<sup>f</sup>īdeq qa<sup>s</sup> lä ōxlošdēselaq qa<sup>s</sup> lä ōxleg'alīlaq lāx māg'īnwalīlasa mewēlē L'lēsl'ekwa. Wā, g'īl<sup>f</sup>mēsē gwāłēxs laē āx<sup>f</sup>ēdxēs
- 70 selemē lē<sup>f</sup>wa ēg'aqwa lāx xāsewē k'lwaxlāwa qa<sup>s</sup> lä g'īg'alīlas lāx māg'īnwalīlasa ts'lāts!esmōdatslē lexa<sup>f</sup>ya. Wā, laxaē āx<sup>f</sup>ēdxēs wūlase<sup>f</sup>wē qa<sup>s</sup> pax<sup>f</sup>ālīlēs lāxa ēnemaēlē lāx āwīnagwīlasēs g'ōkwē. Wā, lä āx<sup>f</sup>ēdex k'līlakwasēs genēmē, yīx dzēg'ayowasēxa g'āwēq'lānemē. Wā, lä ts!ēx<sup>u</sup>betalīlas ōba<sup>f</sup>yasa k'līlākwē lāx wāx'sba<sup>f</sup>yasa xwēxūta<sup>f</sup>yē lāx wāx'sēnxa<sup>f</sup>yas wūlase<sup>f</sup>wasxa g'a gwālēg'a (*fig.*) lax (1) lō<sup>f</sup> (4). Wā, lä ēt'ledēx (2) lō<sup>f</sup> (5); wā, laxaē ēt'ledēx (3) lō<sup>f</sup> (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.<sup>1</sup> || 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'il'mēsē 'wī'la la kwax<sup>u</sup>kūwilē neqelā's wāx'sba'yasa xwēxūta'yaxs 77  
 laē āx'alitaxēs wūlase'wē qa's lū k'lox'walitas lāx onēgwilasēs g'ōkwē.  
 Wā, lū g'ūg'īlil lap'līdxa t'ēk'a lāx (1) lālaa lāx (4) xa mōdenas  
 'wādzegas lāxENS q'wāq!wax'ts!āna'yēx. Wā, la ts!EX<sup>u</sup>ts!āna'yē 80  
 'wālabetalilasas lāxENS q'wāq!wax'ts!āna'yēx. Wā, g'il'mēsē hēla-  
 betalilēXS laē ēt'lēd 'lāp'līDEX (2) lālaa lāx (5). Wā, lāxaē hēm  
 gwēx-'īdeq. Wā, g'il'mēsē gwālexs laē ēt'lēd 'lāp'līDEX (3) lālaa lāx  
 (6). Wā, g'il'EMxaāwisē hēlabetalilēXS laē ga gwāleg'a.<sup>1</sup> Wā,  
 hēm lēgades k'lālasasa wīwū'lēnoxwaxs xēsēlaaxa xetsemē, yīxa 85  
 la 'labegwēlkwa. Wā, g'il'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'līplālaa  
 qa's k'līplidēs lāxa x'ix'EXSEMāla t'lēsema qa's lū k'līpts!ōts lāx  
 (1). Wā, g'il'mēsē megūg'īlts!axtē 'lāpa'ya lōxs laē hālselaem k'lēs  
 qōt!a; wā, lāxaē ēt'lēDEX (2). Wā, laEMxaē k'līpts!ālasa x'ix'EXSE-  
 māla t'lēSEM lāq. Wā, g'il'EMxaāwisē elāq qōt!axs laē ēt'lēd k'līplīd- 90  
 xa x'ix'EXSEMāla t'lēsema qa's lū k'līpts!ālas lāx (3). Wā, g'il'EM-  
 xaāwisē elāq qōt!axs laē k'at!alilaxēs k'līplālaa qa's lū lēx'ēd lāxa  
 L!ESL!ekwē qa's lū lēxelt!axstālas lāx ōkū'ya'yasa x'ix'EXSEMāla  
 t'lēsema. Wā, āl'mēsē gwāl lēxasa L!ESL!ekwaxs laē 'nemūg'as lē'wa  
 āwīnagwilē. Wā, lū hāstaem gwex'īdxa māldzeqē ōgū'la lāx g'il'x'dē 95  
 lēxts!ōtsō's. Wā, g'il'mēsē gwāltsa L!ESL!ekwaxs laē āx'ēdxa ts!ā-  
 ts!ESmōtē qa's lēxeyīndēs lāxa L!ESL!ekwē. Wā, laEMxaē 'nāxwaem  
 hē gwēx'īdqēXS yūdux'dzeqaē. Wā, g'il'mēsē gwālexs laē āx'ēd-  
 xēs wūlase'wē qa's pāqeyalilēs lāq. Wā, laem nānaxstē'wasa

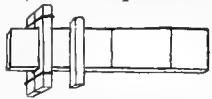
<sup>1</sup> The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

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;<sup>1</sup> 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<sup>é</sup>yē lāxa la k'lälela. Wä, g'il<sup>é</sup>mēse la <sup>é</sup>nāxwa neqemstā<sup>é</sup>ya xwēxūlta<sup>é</sup>yē lāxa la xēxē<sup>é</sup>x<sup>u</sup>ts!ēwax<sup>u</sup>sa x'ix'EXSEMāla t!ēSEMxs laē äx<sup>é</sup>ēd lāxa ts!äts!ESMōtē qa<sup>s</sup> lEXEDzōdēs lāx ek'ladzē<sup>é</sup>yasēs wūlase-<sup>é</sup>wē lāx NEXSāwasa xwēxūlta<sup>é</sup>yē, g'a gwälēg'a.<sup>1</sup> Wä, g'il<sup>é</sup>mēse la wākwa ts!äts!ESMōtas laē äx<sup>é</sup>ēdxēs tsälawayōwē qa<sup>s</sup> tsēx<sup>é</sup>-idēs lāxa  
5 <sup>é</sup>wāpē. Wä, lä L!elg'ostōdēx äpsba<sup>é</sup>yasēs welase<sup>é</sup>wē. Wä, hē<sup>é</sup>mis la güGELEYindaatsēsa <sup>é</sup>wāpē <sup>é</sup>nāxwa lāxa yūdux<sup>u</sup>dzeqē k'lālasasa wēwū<sup>é</sup>lēnoxwāxs xESēlaaxa xETSEMē. Wä, g'il<sup>é</sup>mēsē gwäl güqasa <sup>é</sup>wāpē laqēxs laē pāqaxōtsēs wūlase<sup>é</sup>wē qa<sup>s</sup> pāqEYindēs lāxa la k'lälela. Wä, lä äx<sup>é</sup>ēdxēs k'lipLālaa qa<sup>s</sup> k'liplidēs lāxa x'ix'EXSE-  
10 māla t!ēSEma qa<sup>s</sup> k'lipEYindālēs lāxa lEXEDzā<sup>é</sup>yē ts!äts!ESMōta lābendālaX NEGE!ēna<sup>é</sup>yasa xwēxūlta<sup>é</sup>yē lāxēs yūdux<sup>u</sup>ts!aqāē. Wä, g'il<sup>é</sup>mēsē la tāsälēda x'ix'EXSEMāla t!ēSEMxs laē äx<sup>é</sup>ēdxa ts!äts!ES-  
mōtē qa<sup>s</sup> lEXEYindālēs laq. Wä, lä g'ig'alilaxēs k'lipLālaa qa<sup>s</sup> äx<sup>é</sup>ēdēxs tsälawayōwē qa<sup>s</sup> tsēx<sup>é</sup>-idēs lāxa <sup>é</sup>wāpē qa<sup>s</sup> tsādZE!ēna<sup>é</sup>yēs  
15 lāxa yūdux<sup>u</sup>ts!age<sup>é</sup>nākūla x'ix'EXSEMāla t!ēSEma la lEXEYalaxa ts!äts!ESMōtē. Wä, g'il<sup>é</sup>mēsē gwālēxs laē äx<sup>é</sup>ēdxa waōkwē ts!äts!ES-  
mōta qa<sup>s</sup> lEXEYindālēs lāxā x'ix'EXSEMāla t!ēSEMxs laē k'lāfīda. Wä, g'il<sup>é</sup>mēsē gwālēxs laē äx<sup>é</sup>ēdxēs NEXXāla k'lāwayowa qa<sup>s</sup> xōx<sup>é</sup>widēs lāxa k'lāwaxLāwē qa wīsweltowēs. Wä, lä k'lāx<sup>é</sup>wideq  
20 qa wīswelbēs. Wä, lä MENS<sup>é</sup>ideq qa mōdenēs lāxENS q'lwāq!wax-  
ts!āna<sup>é</sup>yēx yix āwāsgEMASasēs laē k'!mTts!ENDEq. Wä, g'il<sup>é</sup>mēsē q'lēNEMē k'lāxwa<sup>é</sup>yasēs laē gwāla. Wä, hēEM lābEMltsēxs xESē-

<sup>1</sup> That is, over the kerfs as indicated in the figure on p. 72.



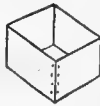
box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and 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),<sup>1</sup> 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).<sup>2</sup> 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<sup>é</sup>wē. Wä, g'il<sup>é</sup>mēsē gwālexs laē et!ēd äx<sup>é</sup>ēdxa ēg'aqwa k!wax- 23  
lāwa lax xāse<sup>é</sup>wē qa<sup>é</sup>s xōx<sup>é</sup>widēq. Wä, lä hälselaem wisweltaoga-  
wēsens selt!ax<sup>é</sup>ts!āna<sup>é</sup>yēx. Wä, laemxaē q!ēnemē xāyas. Wä, g'il- 25  
<sup>é</sup>mēsē gwālexs laē äx<sup>é</sup>ēdxa g'ilt!a densen denema qa<sup>é</sup>s lexstendēs  
lāxa <sup>é</sup>wāpē qa pēx<sup>é</sup>widēs. Wä, laem dzōbeltalas qa ha<sup>é</sup>nakwēlēs  
pēx<sup>é</sup>wida. Wä, g'il<sup>é</sup>mēsē pēx<sup>é</sup>widexs laē äxwüstendeq qa<sup>é</sup>s k!ēlälēx  
<sup>é</sup>wābek!ēna<sup>é</sup>yas qa<sup>é</sup>s l!ax<sup>é</sup>aliles qa k!ēses xō<sup>é</sup>ide! qo läl qex<sup>é</sup>semde! 30  
lāxēs wūlase<sup>é</sup>wē qō läl k'ōx<sup>é</sup>widleq. Wä, g'il<sup>é</sup>mēsē la <sup>é</sup>nāxwa gwali-  
lexs laē äx<sup>é</sup>ēdxēs l!ēbedzâ<sup>é</sup>yē qa g'āxēs g'aēla lē<sup>é</sup>wa k'ogwayowē  
qa g'āxēs ōgwaqa g'aēla. Wä, g'il<sup>é</sup>mēsē <sup>é</sup>nāxwa gwalilexs laē äx<sup>é</sup>-  
ēdxēs k'lip!ālaa qa<sup>é</sup>s k'lip!idēs lāxa ts!ēlqwa ts!äts!esmōta lē<sup>é</sup>wa  
ts!ēts!ēlxsemē t!ēsēma lāx ēk!adze<sup>é</sup>yasēs xesēlase<sup>é</sup>wē, qa<sup>é</sup>s k'lip!ā- 35  
lilelēs lāxa k!ēsē qwēsälälil lāxēs neg'asaxēs xesēlase<sup>é</sup>wē. Wä,  
g'il<sup>é</sup>mēsē <sup>é</sup>wilg'eldzowē xesēlase<sup>é</sup>wasēxs laē dāx<sup>é</sup>idxēs l!ēbe-  
dzâ<sup>é</sup>yē qa<sup>é</sup>s q!ōx<sup>é</sup>wälēlōdēs lāx ōba<sup>é</sup>yasēs xesēlase<sup>é</sup>wē g'a gwāleg'a  
(fig.). Wä, laem māx<sup>é</sup>ba<sup>é</sup>ya l!ēbedzâ<sup>é</sup>yē lāx xesēlase<sup>é</sup>was. Wä, laxaē  
dāx<sup>é</sup>idxa k'ogwayowē (1, 4) qa<sup>é</sup>s k'adedzōdēs lāxa gwēk'ōtstâ<sup>é</sup>yē  
lāx (1, 4) xūta<sup>é</sup>ya. Wä, laem māx<sup>é</sup>enēx xūta<sup>é</sup>yas. Wä, lä t!ēpa- 40  
lasēs wāx<sup>é</sup>sōltsēdza<sup>é</sup>yē g'ōg'igūyō lāx wāx<sup>é</sup>sba<sup>é</sup>yasēs k'ogwayowē  
(1, 4). Wä, lä dādebentsēs wāx<sup>é</sup>sōlts!āna<sup>é</sup>yē lāx wāx<sup>é</sup>sba<sup>é</sup>yasa l!ē-  
bedzâ<sup>é</sup>yē. Wä, la<sup>é</sup>mē gēlqōstōdeq qa k'ōx<sup>é</sup>widēs k!ōsūs xesēla-

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

<sup>2</sup> That is, the ends of the tool.

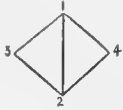
the box | that he is making; and when he has bent it over enough, he  
 45 takes off the board-protector || and puts it on the other end at (2, 5):  
 and | when it is near the kerf at (2, 5), he stops the board-protector,  
 and he | takes off the instrument for bending the corner and puts it  
 down at (2, 5). He | steps on the ends with his feet, | takes hold of  
 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  
 corners of the box that he is making. As soon as | this is done, he  
 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



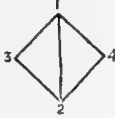
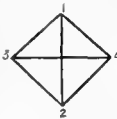
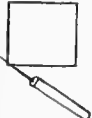
se<sup>ε</sup>was. Wä, g'il<sup>ε</sup>mēsē hēlālē k'ōqwa<sup>ε</sup>yas, laē āx<sup>ε</sup>ōdxēs L!Ebedzā<sup>ε</sup>yē  
 45 qa<sup>ε</sup>s lä q!ōx<sup>ε</sup>walelōts lāxa āpsba<sup>ε</sup>yē lāx (2, 5). Wä, g'il<sup>ε</sup>mēsē ēx'a-  
 k'ēndex xūta<sup>ε</sup>yas (2, 5) laē wālasēs L!Ebedzā<sup>ε</sup>yē. Wä, lä āx<sup>ε</sup>a-  
 lelōdxa k'ōgwayowē qa<sup>ε</sup>s lä k'atstōts lāx (2, 5). Wä, lāxāē t!ēt!E-  
 bentsēs g'ōg'egūyowē lāx wax'sba<sup>ε</sup>yasa k'ōgwayowē. Wä, lä dāde-  
 bentsēs wāx'sōlts!āna<sup>ε</sup>yē lāxa L!Ebedzā<sup>ε</sup>yaxs laē gelqōstōdeq.  
 50 Wä, laemxaē ā<sup>ε</sup>EM gwāl gelqaqēxs laē hēlālē k'ōqwa<sup>ε</sup>yas. Wä,  
 lä āEM k'āx<sup>ε</sup>alelōdxa L!Ebedzā<sup>ε</sup>yē lāx āpsōt!ēna<sup>ε</sup>yas (3, 6). Wä,  
 lāxāē āEM nēqemg'iltewēxēs g'ālē k'ōqwasōs. Wä, la<sup>ε</sup>mē 'wī<sup>ε</sup>la  
 k'ōgekwa yūdux<sup>ε</sup>ts!aqē xūta<sup>ε</sup>ya lāx xesēlase<sup>ε</sup>was. Wä, g'il<sup>ε</sup>mēsē  
 gwālexs laē āx<sup>ε</sup>ēdxa g'ilt!a denseŋ denema qa<sup>ε</sup>s qEX'sEMdēs  
 55 laxēs xesēlase<sup>ε</sup>waxs laē q!ōlatsemala. Wä, la<sup>ε</sup>mē aēk'lax sak'ō-  
 da<sup>ε</sup>yasēs xesēlase<sup>ε</sup>wē qa bebegālēs. Wä, lä tēk!wēt!ēdxa qEX'se-  
 ma<sup>ε</sup>yē g'ilt!a denseŋ denema. Wä, la<sup>ε</sup>mē q!ēp!enē'stēda qEX'se-  
 ma<sup>ε</sup>yē qa k'lēsēs q!hwēqūlē xesēlase<sup>ε</sup>was. Wä, g'il<sup>ε</sup>mēsē gwāla laē  
 āx<sup>ε</sup>ēdxēs selemē qa<sup>ε</sup>s selemx'ōdēsxa sak'ōdaēxa g'a gwālēg'a (fig.).  
 60 Wä, g'il<sup>ε</sup>mēsē lax'sāwē sela<sup>ε</sup>yasēxs laē lēxōdxēs selemē qa<sup>ε</sup>s k'at!a-  
 lilēsēxs laē dāg'ililaxa 'nemts!aqē lāxēs k'!axwa<sup>ε</sup>yē lābEM k'!wāx<sup>ε</sup>-  
 ena qa<sup>ε</sup>s hām k'ēndēq qa k'lūnxelalēsēs k'lūnē!EXawa<sup>ε</sup>yas qa  
 tsāx<sup>ε</sup>ēnēs. Wä, g'il<sup>ε</sup>mēsē la hamelxenālaxa k'lūnē!EXawa<sup>ε</sup>yaxs  
 laē hayalōmalaa dēxōstōts lāxēs sela<sup>ε</sup>yē yāxs k'lēs<sup>ε</sup>maē lem<sup>ε</sup>x'ūnx<sup>ε</sup>-  
 65 ida. Wä, laEM dēqwasa lōxsemē t!ēsEM lāq. Wä, g'il<sup>ε</sup>mēsē 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



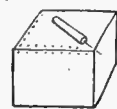
SEX<sup>u</sup>ts!ēda Lābem dēqwaxs laē ēt!ēd SELX<sup>s</sup>ōdxa āpsenxa<sup>ē</sup>yē. 66  
 Wā, g'il<sup>ē</sup>EMXAāwisē lāx<sup>s</sup>āwē sela<sup>ē</sup>yasēxs laē lēxōdxēs SELEMē qa<sup>s</sup>  
 g'ig'alilēsēxs laē dāg'ililāxa ēnemts!aqē k!wāx<sup>ē</sup>EN Lābema. Wā, lā  
 hēEMXat! gwēx<sup>ē</sup>īdqēs g'ilx<sup>dē</sup> gwēx<sup>ē</sup>īdaasa. Wā, lā dēx<sup>ē</sup>witsa  
 lōxSEMē t!ēSEM lāq. Wā, g'il<sup>mē</sup>se gwāLEXS laē mens<sup>ē</sup>āLElōtsa 70  
 yūdux<sup>u</sup>denē lāXENS q!wāq!wax<sup>ts!</sup>lāna<sup>ē</sup>yēx g'ūg'īLEla lāx g'ilx<sup>dē</sup>  
 Lāp!litsō<sup>sē</sup>sēsa k!wāx<sup>ē</sup>ENē Lābema. Wā, hē<sup>ē</sup>mis la ēt!ēd .SELX<sup>ē</sup>itsōsē.  
 Wā, g'il<sup>mē</sup>sē lāx<sup>s</sup>āxs laē lēxōdxēs SELEMē qa<sup>s</sup> g'ig'alilēs. Wā,  
 lāxaē ēt!ēd k!ūnx<sup>ē</sup>ENDXA LābEMē lāxēs k!ūnēL!EXawa<sup>ē</sup>yē qa<sup>s</sup>  
 ēt!ēdē dēx<sup>ē</sup>witsa t!ēSEMē lāq. Wā, āx<sup>s</sup>ā<sup>ē</sup>mēsē hē gwēg'ilāq 75  
 lābendalēs sela<sup>ē</sup>yēxa yūdux<sup>u</sup>denēs āwālagālaasē lāXENS q!wāq!wax<sup>ts!</sup>  
 ts!lāna<sup>ē</sup>yēx. Wā, hē<sup>ē</sup>mis la q!wāx<sup>ō</sup>stālāxa k!wāx<sup>ē</sup>ENē Lābema.  
 Wā, hēEM gwēg'ilatsa g'ildzesē begwāNEMaxs Lāpaasa k!wāx<sup>ē</sup>ENē  
 LābEM lāx sāk'ōda<sup>ē</sup>yasēs xesēlase<sup>wē</sup>. Wā, lāLōxda ālēx bāk'lum 80  
 t!emt!egōtsa selbekwē wil<sup>ē</sup>EN hapstālit mōp!ENXwa<sup>s</sup>sēs ēnāla lāxa  
 kwāts!ē qa ālak!ālēs la pēkwēda dewēxē. Wā, hē<sup>ē</sup>mis qa k!ēsēs  
 geyōl q!ūls<sup>ē</sup>īDEXS laē L!āL!EX<sup>ē</sup>ūna. Wā, lāLā hāmāldengāla lāXENS  
 q!wāq!wax<sup>ts!</sup>lāna<sup>ē</sup>yēx yīx āwālagālaasasa sela<sup>ē</sup>yē qaēda dewēxaxs  
 t!emt!egoyāxa sāk'ōda<sup>ē</sup>yasa xesēla. Wā, g'il<sup>ē</sup>mēsē gwāL Lāpaqēxs  
 laē qwēk!wētendxa qEX<sup>s</sup>EMA<sup>ē</sup>yē g'ilt!a densen denema qa<sup>s</sup> 85  
 qES<sup>ē</sup>dēq qa<sup>s</sup> lā g'ēxaq. Wā, lā āx<sup>ē</sup>dxa paq!EXsdēlasēs xesēla-  
 sēwē LE<sup>ē</sup>wis k!īmLayowē. Wā, lā pax<sup>ē</sup>alilāq qa<sup>s</sup> k!īmLEldzā-

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 | crosswise at  
 the four corners. He first puts the | cedar  | measure in at  
 95 (1), going across to (2), and he pushes the | end || of 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


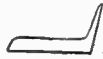
88 <sup>ε</sup>yēq qa <sup>ε</sup>nemādzōx<sup>ε</sup>wīdēs. Wä, g'íl<sup>ε</sup>mēsē âlak'!āla la <sup>ε</sup>nemādzōxs  
 laē lēx'Elilaxa pāq!Exsdayalasē qaxs hē<sup>ε</sup>maē lēgēmsē qa<sup>ε</sup>s ōgwaqē  
 90 k'!mLELDzōdēq. Wä, g'íl<sup>ε</sup>mēsē gwal k'!mLELDzē<sup>ε</sup>wēqēxs laē äx<sup>ε</sup>ēdxa  
 xōkwē k'!waxLāwa lē<sup>ε</sup>wis xesēlase<sup>ε</sup>wē. Wä, lä hang'alilaq (*fig.*).  
 Wä, lä dāx<sup>ε</sup>īdxa <sup>ε</sup>nemtslaqē lāxa xōkwē k'!waxLāwa qa<sup>ε</sup>s mensi<sup>ε</sup>lälēs  
 lāxa mōwē k'!ēk'lōsa. Wä, hēm g'íl k'at!alēlōdaatsēsa menyā.  
 yowē k'!waxLāwē (1) la häyōsela lāx (2). Wä, laem sek'ālē ōba-  
 95 <sup>ε</sup>yasa menyayowē lāx ōnēqwas (2). Wä, lä xült!ēdex welg'ilasas  
 lāxa menyayowē lāx ōnēqwas (1). Wä, lä äx<sup>ε</sup>alēlōdxēs menyayowē  
 qa<sup>ε</sup>s lä k'at!alēlōts lāx (3). Wä, lä sek'ālē ōba<sup>ε</sup>yasa menyayowē  
 lāx onēqwas (4). Wä, g'íl<sup>ε</sup>mēsē âem nexstōdē<sup>ε</sup>wādzeqawilasas (3)  
 lō<sup>ε</sup> (4) lāx <sup>ε</sup>wādzeqawilasas (1) lō<sup>ε</sup> (2). Wä, laem k'lēs k'!wē<sup>ε</sup>x<sup>ε</sup>se-  
 400 malē xesēlase<sup>ε</sup>wasa wē<sup>ε</sup>lēnoxwē. Wä, â<sup>ε</sup>mēsē la dāx<sup>ε</sup>īdxēs nexx'ūla  
 k'!āwayowa qa<sup>ε</sup>s k'!mmts!endēxēs menyayowē nexstōdxa xülde-  
 kwē. Wä, lä et!ēd dāx<sup>ε</sup>īdxa ōgū<sup>ε</sup>la<sup>ε</sup>maxat! xōk<sup>u</sup> k'!waxLāwa qa<sup>ε</sup>s  
 k'āk'etōdēs qa <sup>ε</sup>nemābalēs lē<sup>ε</sup>wa la k'!mmts!aakwa. Wä, lä k'!m-  
 ts!endaxaaq qa <sup>ε</sup>nemāsgēmēs. Wä, lä et!ēdxa maltslaqē ōgū<sup>ε</sup>la  
 5 k'!waxLāwa k'!mkk'!mmts!ālaq qa <sup>ε</sup>nē<sup>ε</sup>namasgemēs lē<sup>ε</sup>wa menyayō-  
 wē. Wä, g'íl<sup>ε</sup>mēsē gwāla laē k'it!alts!ōts ōba<sup>ε</sup>yasa k'!waxLāwē lāxa  
 k'!lōsāsēs wūlase<sup>ε</sup>wē lāxa mag'ixsta<sup>ε</sup>yas ōts!āwas. Wä, lä qet!al-  
 ts!ōts āpsba<sup>ε</sup>yas lāxa neqāwa (2) k'!lōsaxa g'a gwālēg'a (*fig.*). Wä, lä

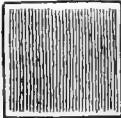

way:  Then | he takes the other measured split cedar-stick and puts || one end in at (3), and the other end 10 at (4). Now | it is this way.  He does the same with two split | measured cedar-sticks at the other side of the box that he is making. | He takes his drill and drills through the two joints of the box that he is making, | in this way:  As soon as he has drilled through, he takes || a well-shaved cedar peg, pulls out his drill, and | 15 puts the cedar peg in the place where his drill was before. | Then he takes up the 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 || of three finger-widths, 20 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 25 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 30

t!éd dāx<sup>é</sup>idxa <sup>é</sup>nemts!aqē xōx<sup>u</sup>menēk<sup>u</sup> k!waxlāwa qa k'it!alts!ōdēs  
ōba<sup>é</sup>yas (3) k'!ōsās. Wü, lä qet!alts!ōts äpsba<sup>é</sup>yas lāx (4). Wü, lä g'a 10  
gwälaxs laē gwāla (*fig.*). Wü, laxaē hēem gwēx<sup>é</sup>itsa malts!aqē  
xōx<sup>u</sup>menēk<sup>u</sup> k!waxlāwa lāxa ēpsanā<sup>é</sup>yasēs wūlase<sup>é</sup>wē. Wü, lä  
äx<sup>é</sup>édxēs selemē qa<sup>é</sup>s selx<sup>é</sup>sōdēxa wīwaqoda<sup>é</sup>yas ōba<sup>é</sup>yasēs wūlase-  
<sup>é</sup>wēxa g'a gwälēg'a (*fig.*). Wü, g'íl<sup>é</sup>mēsē lāx<sup>é</sup>sāwē sela<sup>é</sup>yas laē äx<sup>é</sup>édxa  
aēk<sup>é</sup>!aakwē k'!āk<sup>u</sup> k!waxlāwa; wü, lä lēxōdxēs selemē. Wü, lä 15  
L!ayogwaaLelōtsa k!wāx<sup>é</sup>enē lābem lāx k'!eqwalaasdāsēs selemē.  
Wü, lä dāx<sup>é</sup>itsēs hēk<sup>é</sup>!ōlts!āna<sup>é</sup>yē lāxa t!ēsemē. Wü, lä dēx<sup>é</sup>-  
wīts lāxa k!wāx<sup>é</sup>enē lābema. Wü, g'íl<sup>é</sup>mēsē gwāl se<sup>é</sup>x<sup>u</sup>ts!a dē-  
qwē lābemasēs laē ēt!éd dāx<sup>é</sup>idxēs selemē qa<sup>é</sup>s selx<sup>é</sup>sōdēs  
lāxa yūdūx<sup>u</sup>denē lāxens q!wāq!wax<sup>é</sup>ts!āna<sup>é</sup>yēx g'üg'ílela lāx g'ālē 20  
selēs. Wü, g'íl<sup>é</sup>mēsē lāx<sup>é</sup>sāwē sela<sup>é</sup>yas laē lēxōdxēs selemē. Wü,  
lä L!ayogwaaLelōtsa k!wāx<sup>é</sup>enē lābem lāx k'!eqwalaasdāsēs selemē.  
Wü, laxaē dāx<sup>é</sup>idxa t!ēsemē qa<sup>é</sup>s dēx<sup>é</sup>widēs lāxa k!wāx<sup>é</sup>enē lābema.  
Wü, ōx<sup>é</sup>sū<sup>é</sup>mēsē hē gwēg'ila lābendālx lāpax <sup>é</sup>wādzōsgemasasēs wū-  
lase<sup>é</sup>wē. Wü, g'íl<sup>é</sup>mēsē <sup>é</sup>wīla la lābekwa laē äx<sup>é</sup>édxa g'āyoifē lāxēs 25  
lātlanemē yīxs lāx<sup>é</sup>dē lat!a qa<sup>é</sup>s xesēlase<sup>é</sup>wa. Wü, la<sup>é</sup>mē äx<sup>é</sup>édxa  
wādzowē ts!ēgudzo lāt!aakwa qa<sup>é</sup>s pax<sup>é</sup>ālilēq. Wü, lä äx<sup>é</sup>édxēs  
k'!imlayowē qa<sup>é</sup>s k'!imleldzōdēs lāq qa <sup>é</sup>nemadzōx<sup>é</sup>widēs. Wü,  
g'íl<sup>é</sup>mēsē <sup>é</sup>wīla k'!imlālx t!ēt!ēnxdzā<sup>é</sup>yas laē lēx<sup>é</sup>ideq qa<sup>é</sup>s hēxat!  
gwēx<sup>é</sup>idex äpsādza<sup>é</sup>yas. Wü, g'ílemxaāwisē <sup>é</sup>wīlāwē t!ēt!ēnxdzā- 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, |

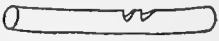

- 31 <sup>ε</sup>yasēxs laē ēek!la k'!imLEldzōdeq qa <sup>ε</sup>nemādzowēs. Wā, g'îl<sup>ε</sup>mēsē gwāla laē lēx<sup>ε</sup>idēq qa<sup>ε</sup>s hēxat! gwēx<sup>ε</sup>idxa āpsādze<sup>ε</sup>yas. Wā, g'îl<sup>ε</sup>emxaāwisē gwālexs laē āx<sup>ε</sup>ēdxēs wūlasē<sup>ε</sup>wē qa<sup>ε</sup>s hāndzōdēs lāxa pāq!<sup>ε</sup>exsdēlas wūlasē<sup>ε</sup>was (*fig.*). Wā, lū xūltsē<sup>ε</sup>stālasēs nexx'āla k'!āwayowē lāx L'āsadze<sup>ε</sup>yasēs wūlasē<sup>ε</sup>wē. Wā, g'îl<sup>ε</sup>mēsē lā'sta xūlta<sup>ε</sup>yasēs laē āx<sup>ε</sup>alelōdxēs wūlasē<sup>ε</sup>wē qa<sup>ε</sup>s hāng'alilēs. Wā, laxaē dāx<sup>ε</sup>idxēs nexx'āla k'!āwayowa, qa<sup>ε</sup>s k'!āx<sup>ε</sup>widēx ēwūnxa<sup>ε</sup>yas lālak!<sup>ε</sup>enaxēs xūlta<sup>ε</sup>yē. Wā, g'îl<sup>ε</sup>mēsē lāk!<sup>ε</sup>endē k'!āxwa<sup>ε</sup>yas lāqēxs laē xūlts!<sup>ε</sup>endēx wāx'sba<sup>ε</sup>yas. Wā, g'îl<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lāwa wāx'sba<sup>ε</sup>yx laē
- 40 xwēlaqa dāx<sup>ε</sup>idxēs wūlasē<sup>ε</sup>wē qa<sup>ε</sup>s hāndzōdēs lāq. Wā, lāxaē xūlde!ts!lāx ōts!lāwasēs wūlasē<sup>ε</sup>wē. Wā, laem xūltsē<sup>ε</sup>stālax <sup>ε</sup>wāla-lāasas ōts!lāwasēs wūlasē<sup>ε</sup>wē lāxa pāq!<sup>ε</sup>exsdēlasēs wūlasē<sup>ε</sup>wē. Wā, g'îl<sup>ε</sup>mēsē lā'stē xūlta<sup>ε</sup>yasēs laē āx<sup>ε</sup>alelōdxēs wūlasē<sup>ε</sup>wē qa<sup>ε</sup>s hāng'alilēq. Wā, lū dāx<sup>ε</sup>idxēs nexx'āla k'!āwayowa qa<sup>ε</sup>s xūlde!lənā<sup>ε</sup>yēxēs
- 45 g'îlx<sup>ε</sup>dē xūlta<sup>ε</sup>ya. Wā, g'îl<sup>ε</sup>mēsē k'!ōden lāxens selt!<sup>ε</sup>ax'ts!lānā<sup>ε</sup>yēx yīx <sup>ε</sup>wālabedāsas xūlta<sup>ε</sup>yas lāx āwē<sup>ε</sup>stāsa pāq!<sup>ε</sup>exsdēlas wūlasē<sup>ε</sup>was, laē k'!axālaq qa lāwāyēs. Wā, g'îl<sup>ε</sup>mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, lū dāx<sup>ε</sup>idxēs wūlasē<sup>ε</sup>wē qa<sup>ε</sup>s hāndzōdēs lāq. Wā, g'îl<sup>ε</sup>mēsē benālē ōts!lāwas lāxa pāq!<sup>ε</sup>exsda<sup>ε</sup>yē laē hēx<sup>ε</sup>idaem āx<sup>ε</sup>ēdxēs
- 50 selemē qa<sup>ε</sup>s masl!<sup>ε</sup>ek'alaē selemasēs laē selx<sup>ε</sup>idēq g'a gwālēg'a (*fig.*) lāx qepālaēnā<sup>ε</sup>yasēs welāse<sup>ε</sup>wē. Wā, lū tlēbedze<sup>ε</sup>wēsēs āpsōltsē-dza<sup>ε</sup>yē lāxa pāq!<sup>ε</sup>exsda<sup>ε</sup>yasēs welase<sup>ε</sup>wē. Wā, g'îl<sup>ε</sup>mēsē lāx'sāwē

he takes a cedar-stick and his straight knife and | cuts it, 55  
 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 60  
 takes his wedges and drives them along the line that  
 he made on the end. | The wedges are close together as they are stand-  
 ing 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; 65  
 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 70  
 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<sup>é</sup>ēdxā k'waxlāwē ɽ<sup>é</sup>wis nEXX'āla k'lāwayowa qa<sup>s</sup> 53  
 k'lāx<sup>é</sup>wīdēq. Wā, laEM ɽapēlaq. Wā, g'il<sup>é</sup>mēsē g'wāla q'lēnemē la  
 k'lāxwēs laē ɽapɽits lāx 'wāxaasasēs sēla'yē. Wā, g'il<sup>é</sup>mēsē g'wāla laē 55  
 āx<sup>é</sup>ēdxā wākwē k'wagedzo lat!aakwaxa āmxlās wāgwasē. Wā, g'āxē  
 pax<sup>é</sup>elsas lāxēs g'ēdasē. Wā, lā āx<sup>é</sup>ēdxēs pēlpēlqē ɽ<sup>é</sup>wis LEM-  
 lem'ayowē. Wā, lā maēlbentsēs maēlbanowē ts!ēk'wa LEM'ayo  
 lāqxa g'a g'wālēg'a (fig.). Wā, g'il<sup>é</sup>mēsē g'wāl maēlbēndqēxs laē 60  
 āx<sup>é</sup>ēdxēs LEMlem'ayowē qa<sup>s</sup> dēx<sup>u</sup>stōdalēs lāxa maēlba'yē. Wā,  
 laEM memk'ālē LEMlem'ayāsēxs laē q'wāēlba'yā lāx latoyolas.  
 Wā, lā hālselaEM dēgūtewēsēs pēlpēlqē lāxēs 'nāl<sup>é</sup>nēmp!ēnxtda-  
 laēna'yāq. Wā, g'il<sup>é</sup>mēsē lawāyē latoyās laē g'a g'wālē sēnatasēg'a  
 (fig.) yīx yīkūyēlasa xēsēlasē'was. Wā, g'il<sup>é</sup>mēsē g'wālēxs laē 65  
 āx<sup>é</sup>ēdxēs k'līmɽayowē qa<sup>s</sup> aēk'lē k'līmLEldzōdēx wāwāx'sadza'yas.  
 Wā, g'il<sup>é</sup>mēsē 'wi<sup>é</sup>lāwē t!ēnt!ēnxdzā'yasēxs laē aēk'la k'līm'īdēx  
 ēk'ladzē'yasa yīkūyēlasa xēsēlasē'was.

Wā, g'il<sup>é</sup>mēsē g'wāla yīkwāyā'yaxs laē āx<sup>é</sup>ēdxēs k'lwēdayowē āmē  
 xēɽwāla. Wā, qōx<sup>é</sup>walilaxēs xēsēla'yē qa<sup>s</sup> aēk'lē k'lwēt!ēdēq (fig.).  
 Wā, g'il<sup>é</sup>mēsē lā'sta k'lwēta'yas laē g'wāla x'ōgwats!ē xētsema. 70  
 Wā, g'il<sup>é</sup>mēsē g'wāla laē gēnemas āx<sup>é</sup>ēdxēs mēla'yē dēnsēn dēnema  
 qa<sup>s</sup> wēlxēmdēs 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 his ax | 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 <sup>1</sup> 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.**—Wā, hēxōlēn l!ēlēwēsē<sup>ē</sup>wa mensa<sup>ē</sup>yasa dengwats!ēmōtē. Wā, hēem g'il āx<sup>ē</sup>ētsōs lā<sup>ē</sup>wūnemasa t!ēlts!ēnōxwē ts!ēdāqēs lat!ayowē a!ēbōts!aq LEMLEMg'ayowa Lē<sup>ē</sup>wēs lāt!EX<sup>ē</sup>SE<sup>ē</sup>YASē pēlpēlqaxs q!wats!āē lāxēs q!waats!ē L!ēxens-  
5 gema. Wā, laem ōxlalaqēxs laē āLē<sup>ē</sup>sta dāk!ōtelaxēs sōbayowē. Wā, laem lāl lāxēs q!atse<sup>ē</sup>wa p!ēldzēk'īla lā gēs t!ā<sup>ē</sup>s Lēk<sup>u</sup>wēlkwa, qaxs hē<sup>ē</sup>maē ālāso<sup>ē</sup>sa <sup>ē</sup>wī<sup>ē</sup>wūlēnoxwaxa dengwats!ēlē, qaxs ts!ēxaē; wā hē<sup>ē</sup>mēsēxs k'!ēsaē ts!ētaxs wāx<sup>ē</sup>maē la gāla ts!ēlqwasōsa L!ēsalāsa SEMX'dema lēq!ūsxa dzāxūnē. Wā, g'il  
10 <sup>ē</sup>mēsē lāg'aa lāxa ēk'ētelāxs laē hēx<sup>ē</sup>īdaem ōxLEG'aelsaxēs q!waats!ē. Wā, la TEMX<sup>ē</sup>wīdxa gwēba<sup>ē</sup>yē lāxa ōxtā<sup>ē</sup>yasa wēlkwē. Wā, g'il<sup>ē</sup>mēsē ēseg'eyowē la <sup>ē</sup>wālabedats sōpa<sup>ē</sup>yas lāxens q!wāqwax-tslāna<sup>ē</sup>yēx laē bāl'īdxa yūdu<sup>u</sup>p!ēnk'ē lāxens q!wāq!wax'tslāna<sup>ē</sup>yēx laē sāg'ilila sōp!ēd g'āg'īlela lāxēs g'ālē sōpa<sup>ē</sup>yaxa g'a gwā-  
15 lēg'a (*fig.*). Wā, g'il<sup>ē</sup>mēsē la<sup>ē</sup>nemalē <sup>ē</sup>wālabetsas ālē temkwēs Lē<sup>ē</sup>wis g'ālē sōpa<sup>ē</sup>yaxs, laē kūgēLElōDEX āwāgawa<sup>ē</sup>yasēs temkwa<sup>ē</sup>yē. Wā, g'il<sup>ē</sup>mēsē lāwāxs laē g'a gwālēg'a (*fig.*). Wā, hēem q!wālaasLES LEMLEMg'ayowasxa la g'iltsto sēnoqwāla sōpēs. Wā, lā g'āg'īlela lāxēs temkwa<sup>ē</sup>yē (1), laē bāl'īdxa neqap!ēnk'ē lāxens q!wāq!wax'tslāna<sup>ē</sup>yaxs  
20 na<sup>ē</sup>yēx. Wā, hē<sup>ē</sup>misa mōdenē lāxens q!wāq!wax'tslāna<sup>ē</sup>yaxs laē sōbetendēq. Wā, la<sup>ē</sup>mē gwāgwāaxstālē sēnoqwālaēna<sup>ē</sup>yas

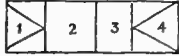


this place slants toward | the base of the cedar-tree. This place is 22  
 not as wide open as the one which he chopped out first; | but it is  
 much deeper than the one that he chopped out at the top, | at (1).  
 When it is deep enough, it is this way: Then || he takes 25  
 his wedge-bag and takes 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  places it on the  
 end of the piece that had been wedged off from  
 the | cedar-tree at (1), as far as (2), 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 |  
 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 mark-  
 ing-wedge. Then | he takes his wedges and drives them into the line that

sōpa<sup>ʔ</sup>yas lāxa oxlā<sup>ʔ</sup>yasa wēlkwē. Wā, la<sup>em</sup> k<sup>ʔ</sup>lēs lēxstowē sobēla- 22  
<sup>ʔ</sup>yas. Wā, la<sup>mē</sup> k<sup>ʔ</sup>l<sup>wā</sup>yāla wūnqelagawēs g<sup>ʔ</sup>ālē sōbēlēs lāxa oxtā<sup>ʔ</sup>yē  
 lāx (1). Wā, g<sup>ʔ</sup>il<sup>mēsē</sup> hēlabētaxs laē g<sup>ʔ</sup>a gwālēg<sup>ʔ</sup>a (*fig.*). Wā, lā  
 āx<sup>ʔ</sup>ēdxēs q<sup>ʔ</sup>lwaats<sup>ʔ</sup>lē, qa<sup>s</sup> lōx<sup>ʔ</sup>wūltsālēxēs LEMLEMg<sup>ʔ</sup>ayowē L<sup>ʔ</sup>ewis 25  
 pēlpēlqē, qa<sup>s</sup> q<sup>ʔ</sup>lwaēlbendēs lāxa wīlētā<sup>ʔ</sup>yasa wēlkwē (1). Wā,  
 la<sup>mē</sup> dēgūtewēsēs pēlpēlqē lāq. Wā, la<sup>mē</sup> ʔnāl<sup>ʔ</sup>nēmp<sup>ʔ</sup>lēnxtōda-  
 laxs laē dēqwasēs pēlpēlqē lāxa LEMLEMg<sup>ʔ</sup>ayowaxs memk<sup>ʔ</sup>e-  
 wakwaēda ālēbōts<sup>ʔ</sup>lats<sup>ʔ</sup>lē (*fig.*). Wā, g<sup>ʔ</sup>il<sup>mēsē</sup> nelewē āpsōdīlāsa  
 wīlkwaxs laē mens<sup>ʔ</sup>īdxa ʔnemdenē lāxens q<sup>ʔ</sup>l<sup>wā</sup>q<sup>ʔ</sup>l<sup>wax</sup>ts<sup>ʔ</sup>lāna<sup>ʔ</sup>yēx, 30  
 yīx wāgwasa lā lātoyoles lāxa āpsōdīlē. Wā, lā āx<sup>ʔ</sup>ēdxa ts<sup>ʔ</sup>l<sup>ʔ</sup>ek<sup>ʔ</sup>l<sup>wā</sup>  
 maēlbano LEMg<sup>ʔ</sup>ayowa qa<sup>s</sup> maēlbendēsxa g<sup>ʔ</sup>a gwālēg<sup>ʔ</sup>a (*fig.*). Wā,  
 la<sup>mē</sup> āx<sup>ʔ</sup>ēdxa negēnōsēla k<sup>ʔ</sup>waxlāwa, qa<sup>s</sup> k<sup>ʔ</sup>adēlbendēs lāxa āpsō-  
 dīlē wēlkwā lāx (1) lā lax (2). Wā, la xūlde<sup>ʔ</sup>lēnēq. Wā, g<sup>ʔ</sup>il<sup>mēsē</sup>  
 gwālexs laē āx<sup>ʔ</sup>ēdxēs maēlbanowē L<sup>ʔ</sup>ewis pēlpēlqē. Wā, lā lāk<sup>ʔ</sup>lentsēs 35  
 maēlbanowē LEMg<sup>ʔ</sup>ayowē lāxa la xūldekwa, qa<sup>s</sup> dēx<sup>ʔ</sup>widēsēs pēl-  
 pēlqē lāq, qa xāl<sup>ʔ</sup>EX<sup>ʔ</sup>idēs xōxwax<sup>ʔ</sup>īda. Wā, lāna<sup>ʔ</sup>xwē xwēlaqa lēx-  
<sup>ʔ</sup>wīdeq, qa<sup>s</sup> xwēlaqē lāx<sup>ʔ</sup>idēs lax ōba<sup>ʔ</sup>yasēs lāx<sup>ʔ</sup>dē lēx<sup>ʔ</sup>wīdaasxēs  
 maēlbanowē LEMg<sup>ʔ</sup>ayowa, qa<sup>s</sup> ēt<sup>ʔ</sup>lēdē dēx<sup>ʔ</sup>wīdeq. Wā, āl<sup>mēsē</sup>  
 gwālexs laē lābendē maēlba<sup>ʔ</sup>yas lāxa xūldek<sup>ʔ</sup>wē. Wā, lā āx<sup>ʔ</sup>- 40  
 ēdxēs LEMLEMg<sup>ʔ</sup>ayowē, qa<sup>s</sup> dēgū<sup>ʔ</sup>l<sup>ʔ</sup>na<sup>ʔ</sup>yēs lāxa maēlba<sup>ʔ</sup>yē. 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-  
 55 stick 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 g'il<sup>6</sup>mēsē nelâwē lâtoda<sup>6</sup>yasēxs laē ētlēda; wā, lā âemxat! hē  
 gwēx'idēs g'ilx'dē gwēg'ilasa. Wā, g'il<sup>6</sup>mēsē hēlōlexs g'āxaē wix'  
 wūlt!lāxēs lāt!anēmē, qa<sup>6</sup>s lā pāx<sup>6</sup>ēlsas lāx l!āsanā<sup>6</sup>yasēs g'ōkwē.  
 45 Wā, lā āx<sup>6</sup>ēdxēs k'limlayowē, qa<sup>6</sup>s k'limleldzōdē. Wā, g'il<sup>6</sup>mēsē  
 gwālexs laē lēx<sup>6</sup>īdeq qa<sup>6</sup>s etlédē k'limledzōdxa āpsādze<sup>6</sup>yē lāxēs  
 aēk'laēnaē k'imlaq. Wā, g'il<sup>6</sup>mēsē gwālexs laē k'ōx<sup>6</sup>ūlsaq, qa<sup>6</sup>s  
 k'limlēnxendēx āwūnxa<sup>6</sup>yas, qa neqenxēlēs. Wā, g'il<sup>6</sup>mēsē gwā-  
 lexs laē pax<sup>6</sup>ēlsaq, qa<sup>6</sup>s āx<sup>6</sup>ēdēxa k'waxlāwē, qa<sup>6</sup>s xōx<sup>6</sup>sendēq, qa  
 50 yūwēs wāg'itēns selt!ax'ts!āna<sup>6</sup>yēx. Wā, lā k'limtōdex ōba<sup>6</sup>yas,  
 qa <sup>6</sup>nemābēs. Wā, hē<sup>6</sup>mis g'ūg'ilēlaxs laē bāl'itsēs q!wāq!wax'ts!ā-  
 na<sup>6</sup>yaxa yūdux<sup>6</sup>p!enk'axs, laē k'limts!endēq. Wā, laem yūdux<sup>6</sup>-  
 p!enk'ē <sup>6</sup>wāsgemasas lāxens q!wāq!wax'ts!āna<sup>6</sup>yēx, yix <sup>6</sup>wāsgema-  
 sasa k'wāx<sup>6</sup>ene menyayowē. Wā, hē<sup>6</sup>misē k'adedzōdayōs lāx  
 55 āpsba<sup>6</sup>yasa wūlāse<sup>6</sup>wa dengwatslē. Wā, lā xūt!ālelōdex <sup>6</sup>wā-  
 lag'ilasas ōba<sup>6</sup>yaxsa g'a gwālēg'a (*fig.*). Wā, g'il<sup>6</sup>mēsē gwālexs laē  
 āx<sup>6</sup>ālelōdxēs menyayowē k'waxlāwa, qa<sup>6</sup>s lāxat! k'adedzōts lāxa  
 āpsba<sup>6</sup>yasēs dengwats!ēg'ilase<sup>6</sup>wē. Wā, laemxāē hēm gūyinxen-  
 dalē neqenxa<sup>6</sup>yas. Wā, lāxaē xūt!ālelōdex ōba<sup>6</sup>yas. Wā, g'il-  
 60 <sup>6</sup>mēsē gwālexs laē āx<sup>6</sup>ēdxa neqenxela negenōsela k'waxlāwa qa<sup>6</sup>s  
 k'adedzōdēs aōts!aqāla lē<sup>6</sup>wē wūlāse<sup>6</sup>wē dengwatslā. Wā, la<sup>6</sup>mē  
 nānaxte<sup>6</sup>was neqenxa<sup>6</sup>yasa negenōsela lāxa xwēxūlta<sup>6</sup>yē lāx wāx's-  
 ba<sup>6</sup>yas wūlāse<sup>6</sup>was dengwats!āxs laē xūldelēndēq hēbendālx  
<sup>6</sup>wāsgemasas. Wā, g'il<sup>6</sup>mēsē gwālexs laē k'ōx<sup>6</sup>ūlsaq, qa<sup>6</sup>s āx<sup>6</sup>ēdēxs

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'limlayowē qa's k'limlelenayēxa xūldēkwē. Wā, g'il'mēsē lā- 65  
k'!end elāq lāqēxs laē gwālā. Wā, la dāx'idxēs nexx'āla  
k'!āwayowa, qa's k'!ax'widēq, qa 'wī'lāwēsa xūltā'yas. Wā, g'il'mēsē  
la aēk'la k'!ākūxs laē pax'elsaq, qa's xwēlaqē k'!ōx'ūlsaq, qa's  
k'!āx'widēx āpsenax'yas, qa ōgwaqēs neqela. Wā, g'il'mēsē  
gwālexs laē ētlēd pax'elsaq. Wā, laem yūdux<sup>up</sup>!eng'adzowa 70  
wūlāsē'was dengwatslē lāxens q'!wāq!wax'ts'lāna'yē. Wā, lā  
āx'ēdxā k'!waxlāwē, qa's k'!imtōdēx ōba'yas, qa 'nemābēs  
ōba'yas. Wā, lā bal'ideq qa map!enk'ēs 'wāsgemasas lāxens  
q'!wāq!wax'ts'lāna'yēx laē k'!imtōdēq. Wā, lā k'!ādēdzōts lāx  
negēdzā'yas āpsba'yasēs wūlāsē'wē dengwats!ā. Wā, lā xūltben- 75  
deq. Wā, g'il'mēsē gwālexs lāē mensi'lālasēs k'!waxlāwē menyayowa,  
qa's q'!āstēx negēdzā'yasēs wūlāsē'wē. Wā, g'il'mēsē q'!āqēxs  
laē xūt!lālelōdeq. Wā, lā mensi'lālaq g'a gwālēg'a (fig.). Wā,  
laem sēnoqwalēda k'!waxlāwē menyayowa, qa's q'!āstēx sēnogwas-  
laxas. Wā, g'il'mēsē q'!āstax sēnoqwalaxs laē āx'ēdxēs negēnōsela 80  
k'!waxlāwē menyayowa, qa's k'!atbendēs lāxēs wūlāsē'wē, qa's  
xūldēlenayēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla  
k'!āwayowa, qa's gegēx'salē k'!ax'widēq, qa's k'!ax'ālēx sēnoqwa-  
yās. Wā, g'il'mēsē gwālexs laē āx'ēdxā k'!waxlāwē ōgū'laemxat!,  
qa's xōx'widēq qa pex'enēs, qa 'nemdenēs 'wādzewasas lāxens 85  
q'!wāq!wax'ts'lāna'yēx. Wā, lā peldzowa. Wā, lāxat k'!imtōdex  
ōba'yas qa 'nemābēs. Wā, g'il'mēsē gwālexs laē bal'ideq, 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<sup>u</sup>p!enk<sup>ē</sup>s ʷwāsgemasas lāxens q!wāq!wax<sup>ts</sup>!āna<sup>ʷ</sup>yaxs laē  
 k<sup>l</sup>imts!endeq. Wā, lāxaē ēt!ēd bāl<sup>ʷ</sup>idxa hamaldengālāsa malp!en-  
 90 k<sup>ē</sup> lāxens q!wāq!wax<sup>ts</sup>!āna<sup>ʷ</sup>yēx, yix ʷwāsgemasas laaxat! k<sup>l</sup>imts-  
 ts!endeq. Wā, gīl<sup>ʷ</sup>mēsē gwālexs laē k<sup>ʷ</sup>ātenxentsa ts!ekwa-  
 gawa<sup>ʷ</sup>yē menyayo lāx āwūnxa<sup>ʷ</sup>yasēs wūlāse<sup>ʷ</sup>wē g<sup>ʷ</sup>āg<sup>ʷ</sup>ilela lāx  
 ōba<sup>ʷ</sup>yas. Wā, lā xūlt!alēlōdex ʷwālālaasas ōba<sup>ʷ</sup>yasēs menyayowē  
 k<sup>ʷ</sup>waxlāwa. Wā, lā āx<sup>ʷ</sup>alēlōdeq, qa<sup>s</sup> lā k<sup>ʷ</sup>ātenxents lāxa āpsenxa-  
 95 ʷyas. Wā, lāxaē xūlt!alēlōdex ʷwālālaasas. Wā, lā āx<sup>ʷ</sup>ēdxēs  
 negenōsē, qa<sup>s</sup> k<sup>ʷ</sup>adedzōdēs qa nexstāyēsēx xwēxūlta<sup>ʷ</sup>yasēxs laē  
 xūldelēnēq. Wā, gīl<sup>ʷ</sup>mēsē gwālexs laē āx<sup>ʷ</sup>ēdxa g<sup>ʷ</sup>ītagawa<sup>ʷ</sup>yē  
 k<sup>ʷ</sup>waxlāwa menyayowa, qa<sup>s</sup> lā k<sup>ʷ</sup>ātenxents lāxēs wūlāse<sup>ʷ</sup>wē g<sup>ʷ</sup>ā-  
 g<sup>ʷ</sup>ilela lāx ālē xūltēs. Wā, lā xūlt!alēlōdex ʷwālālaasas ōba<sup>ʷ</sup>yas.  
 100 Wā, lāxaēs lāxa āpsenxa<sup>ʷ</sup>yē. Wā, lāxaē xūlt!alēlōdex ʷwālālaasas  
 ōba<sup>ʷ</sup>yas. Wā, gīl<sup>ʷ</sup>mēsē gwālexs laē āx<sup>ʷ</sup>ēdxa negenōsela k<sup>ʷ</sup>wax-  
 lāwa, qa<sup>s</sup> lā k<sup>ʷ</sup>at!alēlōts lāx neqelāsa xwēxūlta<sup>ʷ</sup>yē. Wā, lā  
 xūldelēndeq. Wā, lāxaē k<sup>ʷ</sup>at!ālilaqēxs laē āx<sup>ʷ</sup>ēdxa ts!ekwaga-  
 wa<sup>ʷ</sup>yē k<sup>ʷ</sup>waxlāwa menyayowa, qa<sup>s</sup> lāxat! k<sup>ʷ</sup>adedzōts lāx āwūnxa-  
 5 ʷyasēs wūlāse<sup>ʷ</sup>wē g<sup>ʷ</sup>āg<sup>ʷ</sup>ilela lāxēs ālē xūlta<sup>ʷ</sup>ya. Wā, lāxaē xūlt!a-  
 lēlōdex ʷwālālaasas ōba<sup>ʷ</sup>yas. Wā, lā āx<sup>ʷ</sup>alēlōdeq, qa<sup>s</sup> lā k<sup>ʷ</sup>āten-  
 xents lāxa āpsenxa<sup>ʷ</sup>yē. Wā, lā xūlt!alēlōdex ʷwālālaasas. Wā,  
 gīl<sup>ʷ</sup>mēsē gwālexs laē āx<sup>ʷ</sup>ēdxēs negenōsela, qa<sup>s</sup> lā k<sup>ʷ</sup>adedzōts lāxēs  
 wūlāse<sup>ʷ</sup>wē. Wā, gīl<sup>ʷ</sup>mēsē neqālā lāx xwēxūlta<sup>ʷ</sup>yasēxs laē xūldelē-

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.<sup>1</sup> Then he takes his straight knife and ||  
 cuts out the marks for the bending of the sides, | in this way.<sup>2</sup> The 20  
 ends are cut out in this manner.<sup>2</sup> 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'ōsasa ts!eg'ōla lē'wa 10  
 g'ildōlās wūlāse'was dengwats!ä; wä, läxaē äx'ēdxā menyayowasa  
 g'ildolasēxa g'iltagawa'yē k!waxlāwa lä k'adedzōts läx äwünxa'yasēs  
 wūlāse'wē. Wä, laem sex'enēx ālē xūltēs. Wä, la'mē xūt!alēlōdex  
 ōba'yasēs menyayowē. Wä, läxaē äx'alēlōdeq, qa's lä k'at!alēlōts  
 läxa äpsenxa'yē. Wä, läxaē xūlt!alēlōdex ōba'yas. Wä, g'il'mēsē 15  
 gwälēxs laē äx'ēdxēs negenōsela k!waxlāwa, qa's k'adedzōdēs, qa  
 neqalēs läxa xwēxūlta'yē. Wä, lä xūdeleñēq. Wä, hēm sak'o-  
 dēltsa ōba'yas wūlāse'was dengwats!ä. Wä, g'il'mēsē gwälēxs laē  
 g'a gwälēg'a (*fig.*). Wä, lä äx'ēdxēs nexx'āla k'lāwayowa, qa's  
 xūxūtsōx'widēxa la xwēxūldekwa g'a gwälēg'a (*fig.*). Wä, lä 20  
 g'a gwälē xūlta'yasa sak'ōda'yē. Wä, g'il'mēsē gwälēxs laē äx'ēdxā  
 lexā'yē, qa's lä lents'lēs läx l'ema'isasēs wū'lats'lē g'ōkwa. Wä, lä  
 xē'x'uts!ālasa t'lēsēmē läxēs xegwats!äxa t'lēsēmē lexā'ya. Wä, g'il-  
 'mēsē qōt!axs laē ōxlōsdēselaq qa's lä ōxlaēlelaq läxēs wū'lats'lē  
 g'ōkwa, qa's lä gügenōlisas läxēs legwilē. Wä, lä ētents'lēsa, qa's 25  
 läxat!ēt!ēd xē'x'uts!ōtsa t'lēsēmē läxēs xegwats!äxa t'lēsēmē lexā'ya.  
 Wä, g'il'emxaāwisē qōt!axs laē ōxlex'ideq, qa's lä ōxlosdēselaq,  
 qa's läxat!ōxlaēlelaq läxēs wū'lats'lē g'ōkwa, qa's lä gügenōlisas  
 läxēs legwilē. Wä, g'il'mēsē k'ōtaq laem hēlalaxs laē gwāla. Wä,  
 lä lēlqōx'widxēs legwilē, qa's xē'x'ulälax'idēxa t'lēsēmē läq. Wä, 30  
 g'il'mēsē gwälēxs laē äx'ēdxēs wūlāse'wē qa's pax'alilēs läx

<sup>1</sup> See figure on p. 68.<sup>2</sup> 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'ínwalisāsēs legwīlē. Wā, lā xūlt!alīlax wīwax'sba'fyasēs xwēxū-  
 ta'ya yūdux'uts!aqē k'lek'!ōsałtsa dēngwats!ē wūlāsō's. Wā, lā  
 lēqūlīlaxēs wūlāsē'wē, qa's lā pax'ālīlas lāxa k'lesē qwēsālālīl  
 35 lāxēs ēaxālasē. Wā, lā āx'ēdex k'!lākwasēs genēmē, qa's ēlāplī-  
 dēxa dzeqwa. Wā, laēm 'nemāsgēmē 'lāpa'fya lō' 'wādzewasāsēs  
 wūlāsē'wē. Wā, lā 'nāl'nemp!en lāxens q!wāq!wax'ts!āna'yēx, yīx  
 'wī'wadzegasas. Wā, lāxaē 'nāl'nemp!enk'ē 'wī'walabetalīlasas  
 lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa  
 40 'wālasē lēxa'ya, qa's lā lents!ēsela lāxa l!ēma'īsē, qa's lā k'lūlg'ī-  
 laxa l!ēsl!ēkwē qa's lā tēxts!ālas lāxēs l!ēgwats!ē lēxa'ya. Wā,  
 g'il'mēsē qōt!axs laē ōxlex'īdeq, qa's g'āxē ōxlōsdēselaq, qa's lā  
 ōxlaēlelaq lāxēs wū'lats!ē g'ōkwa. Wā, lā ōxleg'alīlas lāxa  
 neḡwāla lāxēs 'lāpa'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa  
 45 lāx xāsē'wē wūnāgūla, qa's xōx'widēsēs k'lāwayowē lāq, qa's wīswēl-  
 tēwēs. Wā, lā k'lāx'wīdeq qa lēlx'enēs. Wā, hē'mis, qa wīswēl-  
 bēs ōba'fyas. 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'fyasēs wūlāsē'wē. Wā, lāla t!ēmt!ēgōdēda waōkwē  
 50 wīwū'lēnox'sa wīswēltowē dewēx lāx sāk'oda'fyasēs wūlāsē'wē. Wā,  
 g'il'mēsē hēlalē k'lāxwa'fyas lābema laē k'!ēng'alīlaxēs 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!ēma,  
 qa's g'āxē hāng'alīlas. Wā, lā āx'ēdxa k'lāk'!ek'!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

g<sup>w</sup>ālīta. Wā, g<sup>i</sup>l<sup>m</sup>mēsē g<sup>w</sup>ālexs laē dōx<sup>w</sup>alelaxa xE<sup>x</sup>lālalisē lāxa 55  
legwīlē t<sup>l</sup>ēsēmxs lE<sup>m</sup>maē <sup>ē</sup>nāxwa mēmentsem<sup>x</sup>ida. Wā, lā  
dāx<sup>ē</sup>īdxēs k<sup>l</sup>l<sup>p</sup>lālaa, qa<sup>s</sup> k<sup>l</sup>l<sup>p</sup>līdēs lāxa x<sup>i</sup>x<sup>ē</sup>semāla t<sup>l</sup>ēsēma, qa<sup>s</sup>  
lā k<sup>l</sup>l<sup>p</sup>tslālas lāxēs <sup>ē</sup>lāpa<sup>y</sup>ē. Wā, lā k<sup>l</sup>lēs hēlq<sup>l</sup>ālaq lōma qōt<sup>l</sup>axa  
t<sup>l</sup>ēsēmē. Wā, g<sup>i</sup>l<sup>m</sup>mēsē <sup>ē</sup>nāxwa la xEQ<sup>l</sup>ūxlālaxa t<sup>l</sup>ēsēmaxs laē  
āx<sup>ē</sup>ēdxā L<sup>l</sup>egwats<sup>l</sup>ē lExa<sup>y</sup>a, qa<sup>s</sup> lEx<sup>w</sup>ūlts<sup>l</sup>ōdēxa L<sup>l</sup>ESL<sup>l</sup>ekwē, qa<sup>s</sup> lā 60  
lEx<sup>al</sup>ōdālas lāxa x<sup>i</sup>x<sup>ē</sup>semāla t<sup>l</sup>ēsēma. Wā, āwila<sup>m</sup>mēsē wāk<sup>l</sup>wēda  
L<sup>l</sup>ESL<sup>l</sup>ekwē lāqēxs yūdux<sup>u</sup>dzaqaē. Wā, g<sup>i</sup>l<sup>m</sup>mēsē g<sup>w</sup>ālexs laē  
āx<sup>ē</sup>ēdxēs wūlāse<sup>w</sup>ē qa<sup>s</sup> lā paqeyints lāq. Wā, la<sup>m</sup>mē bensālaxa  
xwēxūdek<sup>w</sup>ē. Wā, lā nēneqalē k<sup>l</sup>l<sup>ē</sup>k<sup>l</sup>alalas lāxa xwēxūdek<sup>w</sup>ē.  
Wā, lā mōdzodalasa L<sup>l</sup>ESL<sup>l</sup>ekwē lāx nēnexsāwasa xwēxūdek<sup>w</sup>ē. 65  
Wā, g<sup>i</sup>l<sup>m</sup>EMxaāwisē la wākwa laē wūyēnxēdxēs wūlāse<sup>w</sup>ē, qa  
hālsela<sup>m</sup>mēs k<sup>l</sup>lēs k<sup>l</sup>lōx<sup>w</sup>alīdexs laē āx<sup>ē</sup>ēdxā <sup>ē</sup>wābets<sup>l</sup>āla nagats<sup>l</sup>ā,  
qa<sup>s</sup> tsētsadze<sup>l</sup>ts<sup>l</sup>axtalēxēs yūdux<sup>u</sup>dzeqē k<sup>l</sup>l<sup>ē</sup>k<sup>l</sup>alasa. Wā, g<sup>i</sup>l<sup>m</sup>  
<sup>ē</sup>mēsē g<sup>w</sup>ālexs laē pāqeyintsēs wūlāse<sup>w</sup>ē lāqēxs laē k<sup>l</sup>lālela. Wā,  
lā āx<sup>ē</sup>ēdxā k<sup>l</sup>lāk<sup>l</sup>l<sup>ē</sup>k<sup>l</sup>lōbana qa<sup>s</sup> lā LEBēg<sup>l</sup>īndālas lāq. Wā, g<sup>i</sup>l<sup>m</sup>mēsē 70  
g<sup>w</sup>ālexs laē āx<sup>ē</sup>ēdxā ēg<sup>l</sup>aqwa lāx xāse<sup>w</sup>ē wūnāgūla, qa<sup>s</sup> xōx<sup>u</sup>s<sup>ē</sup>  
ēndēq, qa maldene<sup>l</sup>stalis lāxēns q<sup>l</sup>wāq<sup>l</sup>wax<sup>l</sup>ts<sup>l</sup>āna<sup>y</sup>ēx, yīx <sup>ē</sup>wāg<sup>i</sup>  
dasas. Wā, lā bāfīdxā sek<sup>l</sup>lāp<sup>l</sup>enk<sup>l</sup>lē lāxēns q<sup>l</sup>wāq<sup>l</sup>wax<sup>l</sup>ts<sup>l</sup>āna<sup>y</sup>  
<sup>ē</sup>yēx, yīx <sup>ē</sup>wāsgemasasa wūnāgūlē. Wā, la xōx<sup>w</sup>īdeq qa yowēs  
gwex<sup>l</sup>sa ts<sup>l</sup>lēslālx. Wā, g<sup>i</sup>l<sup>m</sup>mēsē g<sup>w</sup>ālexs laē āx<sup>ē</sup>ēdxā dzEXEK<sup>w</sup>ē 75  
ts<sup>l</sup>lēq<sup>l</sup>adzo denasa, qa<sup>s</sup> yīL<sup>l</sup>EXLēndēs lāq qa k<sup>l</sup>lēsēs hēx<sup>l</sup>sa xōx<sup>u</sup>sa.

- 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,<sup>1</sup> 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!EBEDZEWēyasa k'ōqwāx k'!ōsāsēs wūlāsē-  
 wāxs, laē āx'ēdxā LEPeYa'yē k'!āk'!Ek'!ōbanēsēs kūnsasē'wēs  
 wūlāsē'wē, qa's lā LEP!āhīlas lāxa qwāqwēsāla lāxēs ēaxēlasē. Wä,  
 80 la xēkūldzōdxēs wūlāsē'wē, qa lawāyēsa la L!ōp L!ESL!Ekwa. Wä,  
 g'il'mēsē 'wilg'ildzōxs laē DENXENDxēs wūlāsē'wāxs laē pēqwa qa's  
 lā pax'āhīlas lāxa 'nemaēlē. Wä, lā dāx'ēidxēs L!EBEDZā'yasa  
 k'ōqwāx k'!ōsāsēs wūlāsē'wē, qa's lā āqālamasēxs wāx'sanōdzēxsta-  
 'yasēs laē wēg'ilīlaxēs wūlāsē'wāxs laē L!EBEDZōts lāxēs wūlāsē'wē.  
 85 Wä, laem hē gwāgawa'yā sēnoqwa la xūta'yāxs laē t!ēt!EPBENDxā  
 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'iltowēxēs g'ilx'dē gwēg'i-  
 90 lasa. Wä, g'il'mēsē 'wīla la k'ōgēkwa yūdux<sup>u</sup>dāla xūtās laē āx'ēdxā  
 g'ilt!a densen DENEMA, qa's QEX'semdēs lāxēs wūlāsē'wē. Wä, laem  
 SEX'ba'yā sāk'odaē lāxa qemtbā'yas. Wä, g'il'mēsē gwālēxs laē  
 āx'ēdxēs SELEMē, qas Lānēxalaēs SELa'yē lāxa sāk'oda'yē. Wä,  
 lā yaēyudux<sup>u</sup>dēn lāxēns q!wāq!wax'ts!āna'yēx yix āwālagālaasas  
 95 SELa'yas. Wä, g'ilnaḡwā'mēsē lāx'sāwē SELa'yasēxs laē lēx'ūLE-  
 lōdxēs SELEMē, qa's L!ayogwaaLElōdēsa wūnx'ūnē lāBEM lāq, qa's  
 dēx'widēsa t!ēSEMē lāq. Wä, g'il'mēsē 'wīla la lāBEkwa, lāē

<sup>1</sup> At right angles.

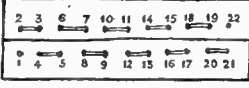


When it has all been pegged together, he | takes a short board which 97  
 is the end of the box that he is making, and | puts it down flat. He  
 takes hold of each side of the box that he is making and puts it on  
 top of his board. || He takes his drill and marks all round the outside 200  
 of the | 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<sup>é</sup>dx̄a ts!äts!ax<sup>u</sup>semē g'ayōl lāx ōba<sup>é</sup>yasēs wūlāsē<sup>wē</sup>. Wā, lä 98  
 pax<sup>é</sup>älilās. Wā, lä dananōdxēs wūla<sup>é</sup>yē, qa<sup>é</sup>s lä händzōts lāq. Wā,  
 lä äx<sup>é</sup>dx̄s selemē, qa<sup>é</sup>s xūtsē<sup>é</sup>stālis lāx L!āsadza<sup>é</sup>yas āwī<sup>é</sup>stāsēs 200  
 wūla<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē lä<sup>é</sup>sta xūlta<sup>é</sup>yasēxs laē äx<sup>é</sup>alelōdxēs wūla-  
<sup>é</sup>yē, qa<sup>é</sup>s lä häng'alilās lāxa k'!ēsē qwēsala lāxēs ēaxelasē. Wā, lä  
 dāx<sup>é</sup>īdxēs nexx<sup>é</sup>āla k'!āwayowa, qa<sup>é</sup>s k'!āx<sup>é</sup>wīdēq lālak'linaxēs xūl-  
 ta<sup>é</sup>yē lāx āwī<sup>é</sup>stāsa pāq!exsdē<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wī<sup>é</sup>la lāk'!edē  
 k'!āxwa<sup>é</sup>yas lāxa xwēxūlta<sup>é</sup>yaxs laē aēk'!a k'!āx<sup>é</sup>wītsa xelxwāla 5  
 k'!āwayowē lāx k'!wadzāyaaslas wūla<sup>é</sup>yas lāxēs pāq!exsdē<sup>é</sup>lē. Wā,  
 la<sup>é</sup>mē q!wē<sup>é</sup>īdx̄a ts!ōlna qa<sup>é</sup>s k'!äts!ōdēs lāxa <sup>é</sup>wālasē xālaētsa  
 met!āna<sup>é</sup>yē. Wā, lä güq!eqasa <sup>é</sup>wāpē lāqēxs laē xwēt!ēdeq. Wā,  
 g'il<sup>é</sup>mēsē lelgoxs laē äx<sup>é</sup>dx̄a k'ādzekwē, qa<sup>é</sup>s dzopstendēs lāq.  
 Wā, lä äx<sup>é</sup>dx̄s wūla<sup>é</sup>yē, qa<sup>é</sup>s ēk'!axsdālamasēqēxs laē qep!esa. 10  
 Wā, lä dōstendxa hāpstaakwē k'ādzek<sup>u</sup> lāxa ts!ōlna<sup>é</sup>stala qa<sup>é</sup>s  
 gēltsē<sup>é</sup>tsālēs lāx ōgwāga<sup>é</sup>yasēs wūla<sup>é</sup>yē. Wā, lä äx<sup>é</sup>dx̄a pāq!exsdē-  
 las, qa<sup>é</sup>s pāq!exsdendēs lāq. Wā, lä k'!wadzōdeq, qa <sup>é</sup>nāxwēs  
 q!esālela. Wā, g'il<sup>é</sup>mēsē gwālexs laē äx<sup>é</sup>alelōdeq. Wā, g'il<sup>é</sup>mēsē  
 äx<sup>é</sup>alelōdqēxs laē dōx<sup>é</sup>wīdeq. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>nāxwa ts!ō<sup>é</sup>īdexs laē 15  
 k'!eās g'ilx<sup>é</sup>a lāq. Wā, g'il<sup>é</sup>mēsē lōlasālēda ts!ōlāxs laē hēēm  
 g'ilx<sup>é</sup>ēda lōlasawawa<sup>é</sup>yē. Wā, hē<sup>é</sup>mis la äx<sup>é</sup>ēdaatsēxēs xelxwāla  
 k'!āwayowa, qa<sup>é</sup>s xālē k'!āk'!ax<sup>é</sup>wūqewaxa ts!ōlna. Wā, g'il<sup>é</sup>mēsē

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.

ʷwɪˈlɑːxs laē ētˈlɛd ɑːxˈüstɛndxɑ kˈɑdʒɛkwē dzōpˈstɑːlaxɑ tsˈoːlnɑˈstɑːlɑ  
 20 ʷwɑːpɑ, qɑˈs lɑːxɑt! ɡɛltʃɛˈstɑːlɑs lɑːx ɑːwɛˈstɑːs wɪlɑˈfɑːs. Wɑ, lɑːlɑːxɑē  
 pɑːxˈɑːlɛlōtsɑ pɑːq! ɛxsdaˈfɑːyē lɑːq. Wɑ, ɡɪlˈmɛsɛ kˈlɛɑːs lōlɑːsawɑˈfɑː  
 tsˈoːlnɑːxs laē hɛxˈɛɪdɑːm ɑːxˈɛdxɛs sɛlɛmɛ, qɑˈs sɛlˈxˈɛɪdɛxɑ lɑːnɛ-  
 xɑːlɛxs laē lɑːxˈsɑː. Wɑ, ɡɪlˈmɛsɛ lɑːxˈsɑːxs laē lɛxˈwɪdxɛs sɛlɛmɛ, qɑˈs  
 dɑːxˈɛɪdɛxɑ ɛnɛmˈts!ɑːqɛ lɑːbɛmɑ, qɑˈs mɛlˈxˈʉndɛsɛs kˈlʉnɛl! ɛxɑwɑˈfɑːyē  
 25 lɑːq. Wɑ, ɡɪlˈmɛsɛ kˈlʉnxˈɛnɑːlɑːxs laē lɑːstōts lɑːxɛs sɛlɑˈfɑːyē. Wɑ lɑ  
 dɑːxˈɛɪdɑ tˈlɛsɛmɛ, qɑˈs dɛɡʉtōdɛs lɑːq. Wɑ, ɡɪlˈmɛsɛ lɑːxlɑːxs laē  
 ɡwɑːl dɛqwaq. Wɑ, lɑ ētˈlɛd dɑːxˈɛdxɛs sɛlɛmɛ, qɑˈs sɛlˈxˈɛɪdɛxɑ  
 yʉdʉxˈdɛnɛ lɑːxɛns q!wɑːq!wɑːxˈts!ɑːnɑˈfɑːyɛx ɡɪˈɡɪlɛlɑ lɑːxɛs ɡɪˈlɛ  
 sɛlɑˈfɑː. Wɑ, ɡɪlˈɛmˈxɑːwɪsɛ lɑːxˈsɑːxs laē mɛlˈxˈʉntsɛs kˈlʉnɛl! ɛxɑ-  
 30 wɑˈfɑːyē lɑːq, qɑ kˈlʉnxˈɛnɑːlɪsɛx laē lɛxˈwɪdxɛs sɛlɛmɛ, qɑˈs l!ɑːyɔ-  
 ɡwɑːlɛlōdɛsɛs lɑːbɛmɛ lɑ lɑːstōts lɑːxɑ sɛlɑˈfɑːyɑxs laē dɑːxˈɛɪdɛxɑ  
 tˈlɛsɛmɛ qɑˈs dɛɡʉtōdɛs lɑːqɛxs laē dɛxˈbɛtɛndɛq. Wɑ, ɑːxˈsɑːmɛsɛ  
 hɛ ɡwɛˈnɑːkʉlɑːqɛxs lɑˈstɑːlɑē sɛlˈnɑːkʉlɑ, qɑˈs lɑːbɛˈnɑːkʉlɛq. Wɑ,  
 ɡɪlˈmɛsɛ lɛlɡɔwɑ lɑːpɑˈfɑːsɛs laē ɡwɑːlɛ wɪlɑˈfɑːs dɛnɡwɑːts!ɑ, yɪxs  
 35 hɛˈmɑē wɪlxˈɛɪdɛxˈdɛmsɛxɛs wɪlɑːsɛˈwɛ dɛnɡwɑːts!ɛxs ɡɪˈlɑē ɡwɑːl  
 ts!ɑːwʉnxɑ, yɪxs kˈlɛsˈmɑē qwɑːxʉlɪsɑ dzɑːxʉnɛ lɑːx Dzɑːwɑdɛ, qɑxs  
 hɛˈmɑē ɡɪlˈts!ɑːwɛdɑ l!ɛˈnɑxɑ dɛnɡwɑːts!ɛ, qɑ ɑːlɑkˈ!ɑlɛs ɑːmxɑxs laē  
 qōqʉt!ɑːstowɛ sɑkˈodɑˈfɑːs lɛˈwɛs pɑːq! ɛxsdaˈfɑːyɑxɑ l!ɛˈnɑ. Wɑ, ɡɪl-  
 40 ʷwɑ, lɑ t!ɛlˈts!ɑːlɑxɑ t!ɛlsɛ. Wɑ, lɑˈmɛ hɛwɑxɑ ɡɪlˈxˈsɑːlɛ ʷwɑpɑ-  
 ɡɑˈfɑːsɑ t!ɛlsɑxs wɑːxˈmɑē lɛlɡɔɡwɪlɑxɑ ɛnɛmˈxɛnɛ ts!ɑːwʉnxɑ.  
 Wɑ, lɑɛm ɡwɑːlɑ.

**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 side of the || other board, thus:  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<sup>é</sup>édxa g<sup>í</sup>ltē xāx<sup>é</sup>EN seLEma. 1  
Wä, lä äx<sup>é</sup>édxa māLEXsa lādekwa. Wä, la gwasōdeq. Wä, la  
SELx<sup>é</sup>ídxā max<sup>ba</sup>éyē lānexālēs SELa<sup>yē</sup> la hēx<sup>s</sup>āla lāx ēwūnxā<sup>yasa</sup>  
māLEXsa lādekwa qa<sup>s</sup> lä nē<sup>í</sup>dē ōba<sup>yasa</sup> seLEMē lāx āpsādza<sup>yasa</sup>  
<sup>é</sup>NEMXsa g<sup>a</sup> gwāleg<sup>a</sup> (*fig.*). Wä, g<sup>í</sup>l<sup>mēsē</sup> lābENDExs laē äx<sup>é</sup>édxēs 5  
k<sup>!</sup>lawayowē qa<sup>s</sup> xūxūtadzēndēq yīx lālē k<sup>!</sup>atBEDatsa dēwēxē. Wä,  
g<sup>í</sup>l<sup>mēsē</sup> gwāl xūxūdēqēxs laē lēx<sup>é</sup>ídeq qa<sup>s</sup> ēt<sup>!</sup>lédē xūxūdex<sup>é</sup>íDEX  
NEXSāwasa k<sup>!</sup>lēsē xūDEK<sup>u</sup> lāxa āpsadzE<sup>yē</sup>. Wä, g<sup>í</sup>l<sup>mēsē</sup> lābENDExs  
laē äx<sup>é</sup>édxa SELBekwē dēwēxa qa<sup>s</sup> nēx<sup>s</sup>ōdēs wilba<sup>yas</sup> lāx (1). Wä,  
lä nēx<sup>é</sup>ōdeq. Wä, g<sup>í</sup>l<sup>mēsē</sup> lag<sup>aa</sup> lāx LEX<sup>u</sup>ba<sup>yasē</sup>xs laē äx<sup>é</sup>édxa 10  
k<sup>!</sup>waxLā<sup>wē</sup> qas k<sup>!</sup>laX<sup>é</sup>widēq qa wilbēs. Wä, lä dēgunōdzENTS lāxa  
ōnodza<sup>yasa</sup> dēwēxē. Wä, laEM nē<sup>í</sup>dē ōba<sup>yasa</sup> dēwēxē lāx (2).  
Wä, lä nēx<sup>é</sup>ēdeq qa<sup>s</sup> lēk<sup>!</sup>ūt<sup>!</sup>lédēq. Wä, lä SELplédēq qa<sup>s</sup> nēxsōdēs  
lāx (3). Wä, g<sup>ā</sup>xē hēx<sup>s</sup>āla lāx (4). Wä, lä nēx<sup>é</sup>ēdeq qa<sup>s</sup> lēk<sup>!</sup>ūt<sup>!</sup>  
t<sup>!</sup>lédēq. Wä, lēdzēg<sup>!</sup>ntsa qētSEMē ts<sup>!</sup>lēq<sup>!</sup>ūls t<sup>!</sup>lēsEM lāxa dēwēxē qa 15  
t<sup>!</sup>lēbēg<sup>!</sup>ēs lāxa xūxūdēk<sup>a</sup>yaxs laē nēxālēda <sup>é</sup>NEMōkwē begwāNEMxa  
dēwēxē qaxs ma<sup>!</sup>lōkwaēda ēaxalāxa ts<sup>!</sup>lEX<sup>u</sup>SEMē. Wä, laxaē SELplīdxā  
dēwēxē qa lēk<sup>!</sup>ūtsōwēs SELpa<sup>yasē</sup>xs laē nēx<sup>s</sup>ōts wilba<sup>yas</sup> lāx (5)  
qa lās nē<sup>í</sup>d lāx (6). Wä, lāxaē nēx<sup>é</sup>ēdqēxs laē lēdzēg<sup>!</sup>ntsa t<sup>!</sup>lēsE-  
mē laq. Wä, g<sup>í</sup>l<sup>mēsē</sup> xāwīsē t<sup>!</sup>lēbēg<sup>!</sup>axs laē SELplēdxā dēwēxē qa<sup>s</sup> 20  
nēx<sup>s</sup>ōdēs lāx (7). Wä, g<sup>ā</sup>xē nēlbax<sup>é</sup>íd lāx (8). Wä, āEMxāwīsē

- 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 nāqemg'iltāxēs gēg'ilasaxa g'āg'ili'yē. Wā, lā lābendālux 'wāxaasa lāg'aa lāx (22) xs laē dēx'witsa wība k'waxlāwē lāx ōnodza'yas.
- 1 Care of Canoe.—Wā, g'a'mēsēn L!ēlēsōxgūn lēx' gwāgwēx'sāla lāxa Lēq'lēnoxwaxs laē Lēpaxēs Lēqa'yē xwāxwagūma yīxs laē gūx'ālēxselasā 'wāpē lāqēxs laē Elāq mēmentsemx'īdēda t!ēsemē. Wā, hē'maaxs laē gūx'ālēxsasā mōwēxLa nagats!ē 'wāpa lāxa
- 5 xwāxwagūma. Wā, la 'nemēxLa nagats!ēda kwāts!ē lā gūgēg'īn-dayosēq. Wā, lāxaē ēt!ēd tsēx'īdxa mōwēxLa nagats!ē 'wāpa qa's lāxat! gūx'ālēxsas. Wā, laxaē ēt!ēd tsēx'īd lāxa kwāts!ēxa 'nemēxLa nagats!ā qa's lā gūgēg'īnts lāxa la tōxs 'wāpsa xwāxwagūmē. Wā, g'il'ēm mālēxlag'īyō nagats!ēda 'wāpē lā
- 10 gūx'ālēxdzemsēxa xwāxwagūmaxs laē mālēxLa nagats!ēda kwāts!ē qa k'lēsēs ts!at!ālēxs L!ēsase'waasa L!ēsela qō gwālamasla Lēq'lēnoxwaq. Wā, hēm lāg'ilasa kwāts!ē lāq. Wā, g'il'mēsē hēlalēda 'wāpē Lē'wa kwāts!axs laē k'lip!ālēsēlasa x'ix'ixsemāla t!ēsem lāq. Wā, g'il'mēsē gwālamasēda Lēq'lēnoxwaxa xwāxwagūmaxs lāe
- 15 āx'ēdxa kūlēyē. Wā, hē'mēsa lōq!wē Lōxs āmāyaē q!ōlats!ēs āx'ētse'wē; wā, hē'mēsa dzēk!wēsē, yīx tsenxwa'yas lēwulāsa g'ōmaga. Wā, lā hānōlisasa q!ōlats!ē lāxēs legwilasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qa's āx!ēndēs laxēs legwilasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdexs laē āxāg'ints 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 lēsēlgayēs 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 güq!ēk'asa 22  
dzēk!wēsē laqēxs laē xwēt!ēdq. Wā, g'il'mēsē lēlgōxs laē  
genk'a. Wā, lā qep!ālisaxa xwāxwagūmaxs laē āx'ēdxa k'lāk!ō-  
banaxs laē kwapōdxa āem hēlāla lāx q!wētsemēsē'waxs laē āxstents 25  
lāxa q!ēlts!ēqēla ts!ōlna. Wā, lā q!wōxsemts lāx ōsgema'yasa  
xwāxwagūmē. Wā, lā dzek'ak'ats qa ālak!alēs lālaqa k!waxlāwē.  
Wā, g'il'mēsē ha'mēlxsemdqēxs laē gwāla lō'ōba'yas. Wā, hēem  
lāg'itas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wa'x'se-  
makwaasa q!ēlts!ēqēla ts!ōlna qaxs wix'sāēda ts!ēlqwāsa 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'alidzema qa's qēqēdenōlemtse-  
'wēsa k!waxlāwē lē'wis wāx'sanōl!ēx!ā'yē. Wā, lā pāx'ā!ēxdze-  
ma ts!āts!ēx'samē lāx ēk!ōt!ēna'yas lēlēx'ēxsas. Wā, g'il'mēsē 35  
ents!āxs laē gügēxsalasa 'wē'wap!ēmē laq qa hēmenāla'mēsē  
wūdaxsa ōxsasa xwāk!ūna. Wā, g'il'mēsē ts!ēts!ēlgūsa 'nālāxs  
laē āx'ēdxa tsēx!ā qa's xōdze!ēxselēsa 'wāpē lāxa ōxsasa xwāk!ū-  
nāxa gaāla. Wā, g'il'mēsē k!eās ts!āts!ē'x'sema xwāgwadāsa  
xwāk!ūnāxs laē tsēx'ēdxa ts!ap!axasa dzādaxmedzemē qa's 40  
lā lōx'ēündālas lāx lēlēx'ēxsasa xwāk!ūna, lēlbendex 'wās-  
gēmg'ig'aasasa xwāk!ūna. Wā, laem wix'sewatsa L'ēsela lē'wa  
yōyāxa ts!āwūnxē qaxs hē'maē xenlela 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.<sup>1</sup> | 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

klūna, yīxs g'il<sup>o</sup>maē yōwē<sup>o</sup>nakūlaxs laē hēx<sup>o</sup>ida<sup>o</sup>ma xwāgwadāsa  
45 xwāk!ūna tsālux<sup>o</sup>īdeq, qa lem<sup>o</sup>xūsēs. Wā, hēem la āx<sup>o</sup>ēdaatsēxa  
āwādzōlēdek<sup>o</sup>wē g'ildēdzō lēwa<sup>o</sup>ya qa<sup>o</sup>s lā lep<sup>o</sup>lēndālas lāx lēlē-  
x<sup>o</sup>exsas. Wā, laem aemxaq lax wāx<sup>o</sup>sanēgūx<sup>o</sup>sas lē<sup>o</sup>wa wāx<sup>o</sup>sba-  
<sup>o</sup>yas qa k<sup>o</sup>lēsēs lāx<sup>o</sup>sāwa yoyāsa ts!āwūnxē lāq.

Wā, g'il<sup>o</sup>mēsē gwāla xwāk!ūnāxs laē lat!ex<sup>o</sup>īdxa wēlkwē lāxa  
50 ts!ēlts!eq!a lādekwa, yīxa <sup>o</sup>nāxwa<sup>o</sup>mē <sup>o</sup>nā<sup>o</sup>lēm<sup>o</sup>plēnk<sup>o</sup> lāxens  
q!wāq!wax<sup>o</sup>ts!āna<sup>o</sup>yēx yīx āwādze<sup>o</sup>wasas. Wā, lā <sup>o</sup>nē<sup>o</sup>nēmdēn lāxens  
q!wāq!wax<sup>o</sup>ts!āna<sup>o</sup>yēx yīx wiwāgwasas. Wā, lā neq!ēbōdē ēseg<sup>o</sup>i-  
wa<sup>o</sup>yas lāxens bālāqē āwāsgemasas. Wā, g'il<sup>o</sup>mēsē xwāxwā-  
gūmē lat!ag'ilasēxs laē mōxsemē lat!ā<sup>o</sup>yas qa pāxts. Wā, g'il-  
55 <sup>o</sup>mēsē <sup>o</sup>wālas melēxats!ē xwāk!ūnāxs laē ma<sup>o</sup>lsemg<sup>o</sup>ustāxsē lat!ā<sup>o</sup>yas  
qa pāxts. Wā, laem hēem gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa  
saōkwē. Wā, lēx<sup>o</sup>a<sup>o</sup>mēs ōgū<sup>o</sup>qalayōsēxs hēyadzāē. Wā, g'il<sup>o</sup>mēsē  
melēxelala xwāgwadāsa <sup>o</sup>wālasē xwāk!ūnāxs laē hēem g'il la paxa-  
liselayowa lādekwa g'āg'ilis lax āg'iwa<sup>o</sup>yasa xwāk!ūna, yīxs hāyā-  
60 qaana <sup>o</sup>nā<sup>o</sup>lēm<sup>o</sup>plēnk<sup>o</sup>ē lāxens bālāqē āwālagōlēdzasas g'a gwālēg'a.<sup>1</sup>  
Wā, hēem lēgades wī<sup>o</sup>x<sup>o</sup>udemaxa melēxats!ē xwāk!ūnē. Wā, g'il-  
<sup>o</sup>mēsē <sup>o</sup>wilg'alise<sup>o</sup>xs laēda q!lēnemē bēbēgwanem q!wālxokū!ndex  
wāx<sup>o</sup>sba<sup>o</sup>yas lēlēx<sup>o</sup>exsas hē<sup>o</sup>misa wāx<sup>o</sup>sanōlema<sup>o</sup>yē tēteg'inōlemēx  
ēwanōlema<sup>o</sup>yas qa<sup>o</sup>s wālēq qa k<sup>o</sup>lēsēs k'iqēdzewēxa wī<sup>o</sup>x<sup>o</sup>udema. Wā,  
65 laxaē wāx<sup>o</sup>sōdexlā<sup>o</sup>ya ma<sup>o</sup>lōkwē wīq!wūxla<sup>o</sup>ya. Wā, lāda <sup>o</sup>nēmō-

<sup>1</sup> 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 hāselā<sup>a</sup>laē wōxa. Wā, hē<sup>e</sup>mis la <sup>e</sup>nemāx<sup>e</sup>idaatsa 66  
 bēbegwānemē wī<sup>x</sup>u<sup>wid</sup>lāxa o<sup>x</sup>lā<sup>e</sup>yē. Wā, lā<sup>a</sup>la gelqēda wax<sup>sax</sup>dza-  
<sup>e</sup>yas o<sup>b</sup>a<sup>e</sup>yasa lēlex<sup>e</sup>xsē yīsēs hēk<sup>!</sup>ōtts<sup>!</sup>lāna<sup>e</sup>yaxs dag<sup>!</sup>āg<sup>!</sup>ayasēs  
 gemxōlts<sup>!</sup>lāna<sup>e</sup>yē lāxa o<sup>g</sup>wāgā<sup>e</sup>yasa gemxaxdza<sup>e</sup>yasa xwāk<sup>!</sup>lūna. Wā,  
 lā hē gelqē gemxōlts<sup>!</sup>lāna<sup>e</sup>yasa hē gwāxdza<sup>e</sup>ya hēk<sup>!</sup>ōtāgā<sup>e</sup>yaxa 70  
 lēlex<sup>e</sup>xsē. Wā, lā dāg<sup>!</sup>āgēyēsēs hēk<sup>!</sup>ōtts<sup>!</sup>lāna<sup>e</sup>yas lāxa o<sup>g</sup>wāgā<sup>e</sup>yasa  
 xwāk<sup>!</sup>lūna. Wā, g<sup>!</sup>il<sup>e</sup>mēsē laxstālisaxa demsx<sup>!</sup>āxs laē āx<sup>e</sup>ēdxa wī<sup>x</sup>u-  
 dema lādekūxs qa<sup>s</sup> lā paxsas lāxa xwāk<sup>!</sup>lūna. Wā, g<sup>!</sup>il<sup>e</sup>mēsē <sup>e</sup>wilg<sup>!</sup>a-  
 al<sup>e</sup>xsexs laē mōdzōdālasēs memwāla lāxa paxsē. Wā, g<sup>!</sup>il<sup>e</sup>mēsē  
<sup>e</sup>wilxsexs laē <sup>e</sup>neqag<sup>!</sup>iwalaxs laē sep<sup>!</sup>ēda. Wā, g<sup>!</sup>il<sup>e</sup>mēsē lāg<sup>!</sup>aa 75  
 laxēs lālaāxs laē alaxlax<sup>e</sup>ida qa<sup>s</sup> k<sup>!</sup>ax<sup>e</sup>alisēxs laē lag<sup>!</sup>alisa. Wā,  
 hē<sup>e</sup>mis g<sup>!</sup>alōltāwēda lēnxlā<sup>e</sup>yasēxs laē lāltā qa<sup>s</sup> wāwat<sup>!</sup>exlēn-  
 dalēxēs yā<sup>e</sup>yats<sup>!</sup>ē. Wā, lawislē hōx<sup>e</sup>wūltāwē lē<sup>!</sup>lōtas qa<sup>s</sup> mōltō-  
 dēxēs memwāla. Wā, g<sup>!</sup>il<sup>e</sup>mēsē wilōltāwē memwālāsēxs laē āxwūl-  
 tōdxa pāxsē qa<sup>s</sup> paxalīselēs g<sup>!</sup>āg<sup>!</sup>ilēs lāx o<sup>x</sup>lā<sup>e</sup>yasa xwāk<sup>!</sup>lūna qa<sup>s</sup> 80  
 lā paxpegēs lālaa lāx hā<sup>e</sup>nēdzalas. Wā, lax<sup>!</sup>da<sup>e</sup>xwē wāteldzōdēq  
 lāxa wī<sup>x</sup>u<sup>dema</sup> qa<sup>s</sup> lā hāng<sup>!</sup>alīsas lāxa <sup>e</sup>nemaēsē. Wā, lā q<sup>!</sup>lap<sup>!</sup>tē-  
 g<sup>!</sup>ilīsasaxa lādek<sup>wē</sup> pāxsa qa<sup>s</sup> lā pāk<sup>!</sup>līndālas lāxa lēlex<sup>e</sup>xsē qa  
 k<sup>!</sup>lēsēs l<sup>!</sup>ēsasōsa l<sup>!</sup>ēsēla. Wā, laemxaa g<sup>wā</sup>l lāxēq.

**Wooden Sail.**—Wā, la<sup>e</sup>mēsen g<sup>wā</sup>g<sup>wē</sup>x<sup>s</sup>ālal lāx yāwape<sup>e</sup>ya<sup>e</sup>yasa 1  
 g<sup>!</sup>ālē begwānemaxa gwāsewak<sup>wē</sup> ts<sup>!</sup>lex<sup>!</sup>sema. Wā, hēem g<sup>!</sup>il la

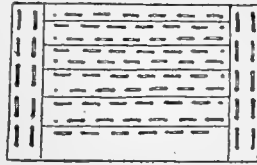
- 3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are  
 5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . 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.<sup>1</sup> . . . 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!elsenāla la gēs k'at!es wēlkwa. Wā, g!l'mēsē q!lāqēxs laē lat!ix'ēidxa neq!ēbōdāsēseg'iwa'yē lāxens bālax. Wā, lā  
 5 nāxwaem maēmalp!enk' lāxens q!wāq!wax'ts!āna'yēx yix āwādzewasas. Wā, la ēnā!nemden lāxens q!wāq!wax'ts!āna'yēx yix wiwāgwawasas. Wā, la ēmen k'!ēs q!ālelax gwēg'ilasasēxs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'!mla'yas. . . . Wā, lā āx'ēdxā g!ltē xax'ēn selema. Wā, lā āx'ēdxā mālexsa lādekwa.  
 10 Wā, la gwasōdeq. Wā, lā selx'ēidxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxa'yasa mālexsa lādekwa qa's lā nē'ēdē ōba'yasa selemē lāx āpsādza'yasa ēnemxsa g'a gwālēg'a.<sup>1</sup> . . . Wā, lā gwālexs laē āx'ēdxā ēnemxsa qa's gwasenxendēs lāq. Wā, laxaē hēem gwālē sela'yas lāq lē'wē t!emt!egōda'yasē t!emt!egodaēna-  
 15 ēyasa g'ālē āxēs. Wā, al'misē gwāl gwasenxendālaqēxs laē malp!enk'ē ēwādzewasas lāxens bālax. Wā, laem āx'ēdxā lādekwe k'!ōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwawasas. Wā, la mōden lāxens q!wāq!wax'ts!āna'yēx yix ēwādzewasas. Wā, la hēem ēwāsgemē ēwādzewasasa gwāsewakwē ts!ēx'sema. Wā, la page-  
 20 dzōts lāx āpsba'yasa gwāsewakwē ts!ēx'sema. Wā, lā āx'ēdxēs selemē qa's selx'ēidxa ēnemdenas ēwādzewasē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilela lāx āwaxa'yasa la ēnemēxalēda xwalba'yē lō'ē ōba'yasa gwāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxens q!wāq!wax'ts!āna'yēx

<sup>1</sup> 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), <sup>2</sup> he drills at (2), and  
 he does | the same as he did at (1); and after  
 he has done it, he || puts the crosspiece at the 35  
 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. <sup>4</sup> 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 'wālaaasas la ēt!ēd selx'ēitsō's. Wā, laxaē lax'sāxs laē ēt!ēd 25  
 selx'ēidxa hēmaxat! 'wālaē. Wā, lā hēbēndalē sela'yas lāx  
 'wāsgemasasa xwāba'yē. Wā, lāxaē xūxūdēx'ēideq. Wā, g'il'mēsē  
 gwāi xūxūdēk'ax ēawagawa'yasa sela'yaxs laē lēx'ēidxa gwāse-  
 wakwē ts!ēx'sema qa's xwēxūdēx'ēidēx nexsāwasa k'lēsē xwē-  
 xūdēg ikwa. Wā, laxaē lēx'ēidqēxs laē gwāla. Wā, lāxaē āx'ēdxa 30  
 selbekwē dewēxa. Wā, lā hēem t!ēm'ēidaēnēqēs t!ēmalaēna'yas  
 lāx'dē t!ēmt!ēgōdālaxa gwāsewakwē ts!ēx'sema. Wā, g'il'mēsē  
 gwālēxs laē selx'ēidex (2), yixs laalāl gwālē (1). Wā, âemxaāwisē  
 neqemg'iltewēxēs g'ālē gwēg'ilasex (1). Wā, g'il'mēsē gwālēxs laē  
 pax'alelōtsa xwāba'yē lāxa āpsba'yē. Wā, laxaē selx'ēidex (3). 35  
 Wā, âemxaāwisē nānaxts!ēwaxēs gwēg'ilasax (1) lō (2). Wā, la  
 elxlālax (4)wē. Wā, g'il'mēsē lābēndqēxs laē gwāla. Wā, hēem  
 yawapē'yēsa g'ālē begwānemxs k'lēsmaōl g'āxa māmalax yīxa gwāse-  
 wakwē ts!ēx'sema. Wā, la ts!ēk!wē lap!ēqas lāxa xwāk!ūna yīxs  
 hālsela'maē nēletāla lāx ēk'!ēnxa'yasa gwāsewakwē ts!ēx'semaxs 40  
 laē laxs lāxa āg'iwa'yē. Wā, â'mēsē laqō'stōyiwē āwūnxa'yasēxs  
 lāalāl tesālēs banēnxa'yē lāx ōx'sidza'yasa yawapp!ēqāxs lāalāl  
 laxsa. Wā, â'misē la yōlayōsa yāla qa's lā tēsplēga'yā gwāsewa-  
 kwē ts!ēx'sem lāxa lap!ēqaxs neq!ēxlālaē lāxa yāla. Wā, g'il'mēsē  
 qlōx'widexs laē âem pax'ālēxdzem gwāgwāaqa lāxa gwālēxsasa 45

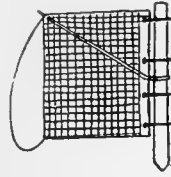
46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies  
50 flat || in the bow of 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 end of the  
10 sheet | to pass through. When it is finished, the  | 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

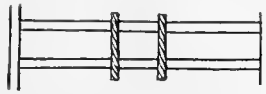
46 ʔap!ēqē lāxēs naʔnaqeyoyālaēna<sup>ē</sup>yaxa ʔap!ēqaxs laē tsāgexsa. Wā, g'il<sup>ē</sup>mēsē pax<sup>ē</sup>aʔexsaxs laē k'ligūʔexsaxs<sup>ē</sup>wēda ʔap!ēqē qa<sup>s</sup> lā k'adeg'i-yodayo lāxa āg'iwa<sup>ē</sup>. Wā, ā<sup>ē</sup>misē la lāx<sup>ē</sup>widayōwēda gwāsewakwē ts!EX<sup>u</sup>SEM qa<sup>s</sup> lā xEMX<sup>ē</sup>idayo lāxaaxa āg'iwa<sup>ē</sup>yē qa lās pāgeg'iwē  
50 lāxa āg'iwa<sup>ē</sup>yasa xwāk!ūna. Wā, hēEM yāwape<sup>ē</sup>yēsa <sup>ē</sup>wālasē melēxats!ē xwāk!ūnē <sup>ē</sup>wālayasas.

1 **Mat Sail and Mast.**—Wā, lāʔa k'ledek<sup>wē</sup> lē<sup>ē</sup>wa<sup>ē</sup>yē yā<sup>ē</sup>wapeya<sup>ē</sup>yasa xwāxūxwagūmēxa g'āyolē lāxa nāq!ēg'a<sup>ē</sup>yē denasa, yixs ts!ēʔts!ēq!aō-lēdekwaēs k'ʔita<sup>ē</sup>yē. Wā, la māʔp!ENX<sup>ē</sup>bāla lāxENS q!wāq!wax<sup>ts</sup>!ā-na<sup>ē</sup>yēx yīxa <sup>ē</sup>nemp!enk<sup>ē</sup> lāxENS bālāqē <sup>ē</sup>wāsgemasas. Wā, lā <sup>ē</sup>nemp!  
5 p!enk<sup>ē</sup>yowē <sup>ē</sup>wādzewasas. Wā, lā mōdzeqē kwākūxūnxa<sup>ē</sup>yas qa neyīmx<sup>s</sup>sālatsa t!EMqemk'ʔnāʔasa lāxa ʔap!ēqē g'a gwālēg'a (*fig.*). Wā, lāxaē kwāx<sup>s</sup>sāwēda dzēg<sup>as</sup>lasa dzēg<sup>ino</sup>lema<sup>ē</sup>yē lāxa ēk'ʔinxax<sup>ē</sup>yas. Wā, lāxaē kwāx<sup>s</sup>sāwē benenxa<sup>ē</sup>yas qa nex<sup>s</sup>sālatsa wādenōts!EXsdēlē. Wā, g'il<sup>ē</sup>mēsē gwāʔexs laē āx<sup>ē</sup>ēdxa sāq!ūg'idekwē  
10 dzādzaxmedzema qa yāwap!ēqsa lēkūya<sup>ē</sup>yē yāwabema. Wā, lā neyīmx<sup>s</sup>sōtsa melkwē densen denEM lāxa mōdzeqē kwākūxūnxēs. Wā, lā t!EMqemk'ʔints lāxa yā<sup>ē</sup>wap!ēqē. Wā, lā āx<sup>ē</sup>ēdxa wīlē dzādzaxmedzema qa<sup>s</sup> dzek<sup>in</sup>xendēs lāq. Wā, laxaē āx<sup>ē</sup>ēdxa melkwē densen denema qa<sup>s</sup> gālop!endēs lāxa benk'ʔolts!a<sup>ē</sup>yas  
15 negoyā<sup>ē</sup>yasa ʔap!ēqē qa dzēg<sup>atsa</sup> dzēg<sup>ino</sup>lema<sup>ē</sup>yē. Wā, lā āʔelxsdlaxs laē āx<sup>ē</sup>ēdxa aēk'laakwas mela<sup>ē</sup>yē wīʔEN densen denEMA, <sup>ē</sup>nāl<sup>ē</sup>nemp!enaē sek'ʔap!enk<sup>ē</sup> <sup>ē</sup>wāsgemasas lāxENS bālax qa<sup>s</sup> gālō

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: |



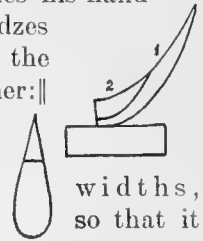
The mast-hole of the ancient people | before any  
white people came here consisted of two round sticks  
in the | bow of the canoe. These were three finger-widths  
apart. | The ends were sewed with cedar-withes. Then || the canoe-builder 25  
took heavy cedar-withe ropes and small cedar-wood | and 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!ALELōdēs ōba<sup>ε</sup>yas lāxa dzēg<sup>ε</sup>asenxa<sup>ε</sup>yē. Wā, lāxaē hēEM g<sup>ε</sup>wēx<sup>ε</sup>‘itsa 18  
āpsba<sup>ε</sup>yas lāxa kwāx<sup>ε</sup>sāwē lāxa banENXA<sup>ε</sup>yē. Wā, hēEM wāDENō-  
dzEXsdēsē. Wā, g<sup>ε</sup>īl<sup>ε</sup>mēsē gwāLEXs laē g<sup>ε</sup>a gwālēg<sup>ε</sup>a (*fig.*). 20

Wā, hē<sup>ε</sup>mēsa kwawoyāsa lāp!ēqasa g<sup>ε</sup>ālē begwāNEMXS k<sup>ε</sup>!ēs-  
‘maōlēx g<sup>ε</sup>āxa mamafax, yīxa małts!aqē lēlEX<sup>ε</sup>īn LEX<sup>ε</sup>EXS lāxa  
āg<sup>ε</sup>riwa<sup>ε</sup>yasa xwāk!ūna. Wā, la yūdux<sup>ε</sup>DEN lāXENS q!wāq!wax<sup>ε</sup>ts!ā-  
na<sup>ε</sup>yēx yīx āwālagālaasas yīxs laē t!Emt!Embalaxa dewēxē. Wā, la  
āx<sup>ε</sup>ēdēda lēq!lēnoxwaxa LEXwē dewēxa. Wā, lā mens<sup>ε</sup>itsa ‘wīlē 25  
xōk<sup>ε</sup> k!waxla<sup>ε</sup>wa lax negōyā<sup>ε</sup>yasa kwa<sup>ε</sup>woyolasa lāp!ēqē. Wā,  
g<sup>ε</sup>īl<sup>ε</sup>mēsē q!lāqēxs laē xūldōyōdxa małts!aqē kwa<sup>ε</sup>woyā. Wā, lā  
mens<sup>ε</sup>īdxa k<sup>ε</sup>!ōDENōsela lāXENS q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx g<sup>ε</sup>āg<sup>ε</sup>īLEla  
lāx negōyā<sup>ε</sup>yasēxs laē xūlt!ēdeq. Wā, lāxaē hēEMxat! ‘wālalē  
xūltā<sup>ε</sup>yas lax āpsūLELāsa negōyā<sup>ε</sup>yē xūltā<sup>ε</sup>yaxs laē xūlt!ēdeq. Wā, 30  
laEM yūdux<sup>ε</sup>DEN lāXENS q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx yīx āwālagālaasasa  
xwēxūltā<sup>ε</sup>yē lāx wāx<sup>ε</sup>sēLELāsēs xūltā<sup>ε</sup>yē lāx negōyā<sup>ε</sup>yasēxs laē āx<sup>ε</sup>ēdxa  
LEXwē selBEK<sup>ε</sup> dewēxa qa<sup>ε</sup>s qax<sup>ε</sup>ōdēs lāxa małts!aqē LēLEX<sup>ε</sup>EXsa.  
Wā, g<sup>ε</sup>īl<sup>ε</sup>mēsē mālp!ENē<sup>ε</sup>staxs laē ēk!ēbax<sup>ε</sup>īDEX ōba<sup>ε</sup>yasa dewēxē  
lāx āwāgawa<sup>ε</sup>yasa małts!aqē LēLEX<sup>ε</sup>EXsa qa<sup>ε</sup>s lēk!ūt!lēxs laē 35  
nēx<sup>ε</sup>ēdeq. Wā, lā k<sup>ε</sup>!lg<sup>ε</sup>īl<sup>ε</sup>ENTS lāxa dewēxē lāx āwāgawa<sup>ε</sup>yasa  
LēLEX<sup>ε</sup>EXSaxs laē mōxwāLElōts ōba<sup>ε</sup>yas. Wā, lāxaē hēEM g<sup>ε</sup>wēx<sup>ε</sup>-  
īdxa āpsūLELās. Wā, hēEM lāLAGAWAYaatsa lāp!ēqa āwāgawa<sup>ε</sup>yasa  
dewēxē. Wā, lā g<sup>ε</sup>a gwālēg<sup>ε</sup>a (*fig.*). HēEM LAX<sup>ε</sup>sālatsa lāp!ēqē (1).  
Wā, lawīslā ‘wī<sup>ε</sup>la gwāla lāXEN q!ālē lāx gwēg<sup>ε</sup>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.
- 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 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<sup>m</sup>EN gwägwēx<sup>s</sup>ēālā lāxa k<sup>a</sup>sēlāx wūl<sup>!</sup>lāxasa <sup>ε</sup>MELXLOWēxa ts<sup>!</sup>ōlolaqē k<sup>a</sup>ts<sup>!</sup>lēnaqa. Wä, hē<sup>m</sup>maaxs laē äx<sup>ε</sup>ētsē<sup>wē</sup> xewēqwasasa <sup>ε</sup>MELXLāxs laē mōp<sup>!</sup>EN-xwa<sup>sē</sup> <sup>ε</sup>nālās äxēl lāx ōnēgwilasa g<sup>!</sup>ōkwē, qa<sup>s</sup> lā äx<sup>ε</sup>ālilēm
- 5 lāxa k<sup>!</sup>lēsē XENLELA nēxwāla lāx onālisasa legwilasa g<sup>!</sup>ōkwē. Wä, lālē L<sup>!</sup>ēsalsōs L<sup>!</sup>ēsālāsa legwilē, wä lāda k<sup>a</sup>sēlāēnoxwaxa k<sup>a</sup>ts<sup>!</sup>lēnāqē hēmenālaem lēx<sup>!</sup>lālaq. Wä, g<sup>!</sup>il<sup>m</sup>ēsē ts<sup>!</sup>lēlgū<sup>!</sup>nakū-laxs laē L<sup>!</sup>l<sup>!</sup>lasōtelas lāxa legwilē. Wä, lā hēmenālaem q<sup>!</sup>lāq<sup>!</sup>lālaq qa k<sup>!</sup>lēsēs k<sup>!</sup>lūmēlx<sup>ε</sup>ida. Wä, g<sup>!</sup>il<sup>m</sup>ēsē la k<sup>!</sup>ōtaq laem ts<sup>!</sup>lēlx<sup>s</sup>ā lāx
- 10 weyōq<sup>!</sup>lūga<sup>ε</sup>yasēxs laē dāx<sup>ε</sup>idxa xewēqwē qa<sup>s</sup> gūnx<sup>ε</sup>idē p<sup>!</sup>lēlx<sup>ε</sup>idEX habētseima<sup>ε</sup>yas. Wä, g<sup>!</sup>il<sup>m</sup>ēsē k<sup>!</sup>lēnx<sup>ε</sup>idEXs laē q<sup>!</sup>lālelaqēxs lē<sup>ε</sup>maē k<sup>!</sup>līnēmg<sup>!</sup>aalelē wīwūl<sup>!</sup>axs. Wä, hēx<sup>ε</sup>ida<sup>m</sup>ēsē dāx<sup>ε</sup>itsēs hēlk<sup>!</sup>ōtts<sup>!</sup>lāna<sup>ε</sup>yē lāxa wūl<sup>!</sup>axē, wä lā dālasēs gēmxōlts<sup>!</sup>lāna<sup>ε</sup>yē lāxa x<sup>!</sup>īndzasa xewēqwaxs laē hālselaem selx<sup>ε</sup>widxa wūl<sup>!</sup>axaxs laē
- 15 nēxōdeq. Wä, la<sup>m</sup>ē tek<sup>!</sup>ōyōsa k<sup>!</sup>lātela lax āwāga<sup>ε</sup>yas. Wä, lā hēemxat! gwēx<sup>ε</sup>idxa āpsōdatā<sup>ε</sup>yas. Wä, g<sup>!</sup>il<sup>m</sup>ēsē lawāxs laē äx<sup>ε</sup>ēdxēs k<sup>!</sup>līm<sup>!</sup>layuwē lē<sup>ε</sup>wa temg<sup>!</sup>ikwē lēqwa qa<sup>s</sup> k<sup>!</sup>līm<sup>!</sup>lēmāq. Wä, lā k<sup>!</sup>līm<sup>!</sup>lōDEX ōk<sup>!</sup>waēdza<sup>ε</sup>yasa wūl<sup>!</sup>axasa <sup>ε</sup>MELXLāxs laē L<sup>!</sup>EN-qalē lēx<sup>!</sup>ba<sup>ε</sup>yas lāxa temg<sup>!</sup>ikwē lēqwa; g<sup>!</sup>a gwālēg<sup>!</sup>a (*fig.*). Wä,
- 20 g<sup>!</sup>il<sup>m</sup>ēsē lawāxs laē k<sup>!</sup>līm<sup>!</sup>lōDEX āwāxsta<sup>ε</sup>yas qa k<sup>!</sup>līlx<sup>!</sup>stax<sup>ε</sup>idēs g<sup>!</sup>a gwālēg<sup>!</sup>a (*fig.*). Wä, g<sup>!</sup>il<sup>m</sup>ēsē gwālēxs laē <sup>ε</sup>MENS<sup>ε</sup>idxa yūdux<sup>!</sup>dēnē lāxENS q<sup>!</sup>lūwāq<sup>!</sup>wax<sup>!</sup>ts<sup>!</sup>lāna<sup>ε</sup>yēx yix <sup>ε</sup>wāsgēmasas g<sup>!</sup>äg<sup>!</sup>lēla lāxa

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

He puts away his hand-adz and takes his straight knife. | 25  
In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now 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.<sup>1</sup> | 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,"



māx<sup>ba</sup>yas oxtā<sup>ya</sup>sa wūl<sup>lā</sup>xax laē k<sup>l</sup>im<sup>l</sup>ideq qa<sup>s</sup> k<sup>l</sup>imk<sup>l</sup>im- 23  
denōdzendēq. Wā, lag<sup>a</sup> gwālēg<sup>a</sup>xs laē gwāl k<sup>l</sup>imlaq (*fig.*).

Wā, lā g<sup>ē</sup>xaxēs k<sup>l</sup>imlayāxs laē āx<sup>ē</sup>dxēs nexx<sup>ā</sup>la k<sup>l</sup>āwayā yixs 25  
k<sup>l</sup>ōl<sup>la</sup>alal dasgemak<sup>u</sup> de<sup>na</sup> t<sup>l</sup>ēsemē g<sup>l</sup>ixelāsa g<sup>āl</sup>ē begwānemxs  
k<sup>ā</sup>sēlaaxa ts<sup>l</sup>olōlaqē k<sup>ā</sup>ts<sup>l</sup>ēnaqa q<sup>l</sup>ōts<sup>l</sup>āse<sup>wa</sup>ēda lōq<sup>l</sup>wāsa <sup>ē</sup>wāpē.  
Wā, la hā<sup>n</sup>ēl lāx gemxagawalilasa g<sup>ē</sup>xāxa wūl<sup>lā</sup>xē. Wā, lā  
āx<sup>ē</sup>stentsa lex<sup>u</sup>ba<sup>ya</sup>sa lāxa <sup>ē</sup>wāpē. Wā, lā dā<sup>l</sup>ax wiletā<sup>ya</sup>sa yīsēs  
gemxōlts<sup>l</sup>āna<sup>ya</sup>xs la<sup>ē</sup> dā<sup>l</sup>asēs hēik<sup>l</sup>ōtts<sup>l</sup>āna<sup>ya</sup> lāxa k<sup>l</sup>ōl<sup>la</sup> dās- 30  
gemak<sup>u</sup> de<sup>na</sup> t<sup>l</sup>ēsema. Wā, lā g<sup>ē</sup>x<sup>ē</sup>idxa wūl<sup>lā</sup>xē. Wā, lā<sup>l</sup>al  
k<sup>l</sup>imlasōsa ālēx begwānema. Wā, la<sup>m</sup>ē k<sup>l</sup>ax<sup>ē</sup>wideq qa<sup>s</sup> qāqē-  
ts<sup>l</sup>ēq qa qēs<sup>ē</sup>dēs lāxēs hā<sup>n</sup>ē<sup>m</sup>ē ālēs k<sup>l</sup>ōxūg<sup>āl</sup>ē. Wā, g<sup>l</sup>-  
mēsē gwālexs laē hā<sup>n</sup>x<sup>l</sup>entsa ha<sup>n</sup>emē negōyoxsdālaxa <sup>ē</sup>wāpē.  
Wā, lā āx<sup>ē</sup>dxā malts<sup>l</sup>aqē k<sup>l</sup>waxlāwa <sup>ē</sup>nal<sup>n</sup>emp<sup>l</sup>enk<sup>ē</sup> āwāsgē- 35  
masas lāxens q<sup>l</sup>wāq<sup>l</sup>wax<sup>ts</sup>lāna<sup>ya</sup>yēx. Wā, lā k<sup>l</sup>ōden lāxens q<sup>l</sup>wā-  
q<sup>l</sup>wax<sup>ts</sup>lāna<sup>ya</sup>yēx yix āwāgwidasas. Wā, lā āx<sup>ē</sup>dxā dzexekwē  
denasa qa<sup>s</sup> yālōdēx ōba<sup>ya</sup>sa k<sup>l</sup>waxlāwasa denasē. Wā, lā  
gwā<sup>l</sup>ilasa <sup>ē</sup>nemts<sup>l</sup>aqē denas qa<sup>s</sup> ya<sup>l</sup>ōdayōl<sup>xa</sup> āpsba<sup>ya</sup>yē qō lāl  
āx<sup>ē</sup>ālelala k<sup>ā</sup>ts<sup>l</sup>ēnaqē lāxa l<sup>l</sup>ēbāsaq. Wā, laem g<sup>a</sup> gwālēg<sup>a</sup>.<sup>1</sup> 40  
Wā, g<sup>l</sup>imēsē medelx<sup>ē</sup>widēda hā<sup>n</sup>x<sup>l</sup>alā lāxa legwilaxs laē āx<sup>ē</sup>dxā  
k<sup>ā</sup>ts<sup>l</sup>ēnaqē qa<sup>s</sup> āxstendēs lāq. Wā, lā k<sup>l</sup>ēs ālaem gē<sup>ē</sup>stalaxs  
laē āxwüstendēq. Wā, lā āxōtsa āwanā<sup>ya</sup>sa k<sup>l</sup>ilx<sup>l</sup>xsta<sup>ya</sup>sa

<sup>1</sup> 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  
kept in position | as it gets cold. Next he takes off the spoon-opener,  
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

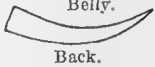
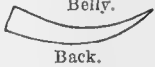

- 1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn  
spoons, how they are made. When | the mountain-goat hunter goes  
out to hunt, the spoon-maker asks | him to break off the horns of the  
5 goats that he will get, for || the mountain-goat hunter only wants the  
tallow and the | 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'yasa L!Ebāsak' g'a gwālēg'a (*fig.*). Wä, lä  
45 āx'ēdxa denasē qa's yil'ALElōdēs lāxa āpsba'yasa L!Ebasē lāx  
laēna'yas LEBEKWA k'ats!Enaqē, wä, lä L!ōt!EXōDEX ōxawa'yas  
qa L!ōt!EXālēs. Wä, lä dālaqēxs laē āxstents lāxa wūda'sta  
'wāpa qa L!EMx'widēs. Wä, la'mē xak'!ālaem lä LEPālē ōgū-  
g'a'yasēxs laē wūDEX'ida. Wä, lä āxōdxa L!Ebasē. Wä, lä  
50 āx'ēdxa lemōkwē xūlgwēg'a'ya qa's xūlxsemdēq qa ālak'!ālēs lä  
qēsa yix ōgūg'a'yas L'EWIS ōsgema'yē. Wä, g'il'mēsē la ālak'!āla  
la qēsaxs laē gwāla. Wä, laem gwāla ts!ōlolaqē k'ats!Enaqē laxēq.

- 1 **The Making of Horn Spoons (2).**—Wēg'a'malen gwāgwēx'sEX'ID lāxa  
ts!ōlolaqē k'ats!Enaqēxs laē k'asēlase'wa. Wä, hē'maaxs g'ālaē lāla-  
ēda tewi'nēnoxwaxa 'MELXLOWē. Wä, la axk'!ālasō'sa k'āsēlaēnoxwē  
5 begwānema qa's tepālēx wūl'axasēs yānemē 'MELXLOWa, qaxs  
lēx'a'maē āxsō'sa tētewē'nēnoxwaxa 'MELXLOWēs yEX'sEMA'yē L'EWa  
met!ōsē L'EWa Eldzās. Wä, la k'leās āx'ētsōs lāx xāqas L'EWa  
wūl'axas. Wä, hē'mis lāgilasa k'āsēlaēnoxwē hāwāxelaq qa's  
āx'ēdēsēq. Wä, g'il'mēsē 'nāx'ida gaālāxs laē qās'idēda tewē-  
'nēnoxwaxa 'MELXLOWē. Wä, lä tewēx'ida. Wä, g'il'mēsē tewē'nā-  
10 nemaxa 'MELXLāxs laē hēx'idaem āxālaxa yEX'sEMA'yē L'EWa  
met!ōsē L'EWa Eldzās. Wä, lä alēlxsdalaxs laē t!ōtsē'stalax ōxla-  
'yasa wīwūl'axas. Wä, g'il'mēsē l'ā'stē t!ōsa'yas lāx k!ūts!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 put-  
 ting in red-hot stones. As soon as the water | begins to boil, he

dāx<sup>ε</sup>idxa t<sup>ε</sup>semē qa<sup>s</sup> leg<sup>ε</sup>LELElōdēxa wīwūl<sup>!</sup>axē. Wā, la<sup>ε</sup>mē tep<sup>!</sup>līdē 13  
 k<sup>!</sup>wālaLElasaxa xāqē. Wā, ā<sup>ε</sup>misē la hē gwē<sup>ε</sup>nākūlaxēs tewē<sup>ε</sup>nā-  
 nemē <sup>ε</sup>MElXLOWa. Wā, g<sup>!</sup>l<sup>ε</sup>mēsē hē<sup>ε</sup>OLEXS g<sup>!</sup>āxaē ōXLaxELaxēs TE- 15  
 wē<sup>ε</sup>nANEMē lāxa NEG<sup>!</sup>ū. Wā, g<sup>!</sup>l<sup>ε</sup>mēsē lāg<sup>!</sup>aa lāxēs g<sup>!</sup>ōkwaxs laē  
 hēx<sup>ε</sup>idaEM la ts<sup>!</sup>lāsa wūl<sup>!</sup>axē lāxa k<sup>!</sup>asēlaēnoxwē BEgwāNEMA. Wā,  
 hēx<sup>ε</sup>ida<sup>ε</sup>mēsē āx<sup>ε</sup>ēdxa lex<sup>ε</sup>yē qa<sup>s</sup> lā k<sup>!</sup>ōqūlaqēxs laē lents<sup>!</sup>lēsla  
 lāx L<sup>!</sup>EMa<sup>ε</sup>isāsēs g<sup>!</sup>ōkwē, qa<sup>s</sup> lā xE<sup>ε</sup>x<sup>!</sup>ts<sup>!</sup>lāsa t<sup>ε</sup>semē lāq. Wā,  
 ā<sup>ε</sup>misē gwanāla qa<sup>s</sup> lōkwēsēxs laē ōXLEX<sup>ε</sup>idEQ qa<sup>s</sup> lā ōXLōsdēsE- 20  
 laq, qa<sup>s</sup> lā ōXLaELElaq lāxēs g<sup>!</sup>ōkwē, qa<sup>s</sup> lā ōXLEG<sup>!</sup>alīlas lāx mā-  
 g<sup>!</sup>inwalīsasēs legwīlē. Wā, lā leqwēlax<sup>ε</sup>ida, qa<sup>s</sup> xE<sup>ε</sup>x<sup>!</sup>lālēsā t<sup>ε</sup>se-  
 mē lāxēs legwīlē. Wā, g<sup>!</sup>l<sup>ε</sup>mēsē gwālēxs laē āx<sup>ε</sup>ēdxa q<sup>!</sup>lōlats<sup>!</sup>lē, qa  
 g<sup>!</sup>āxēs hānālīSEX legwīlas. Wā, lāxaē āx<sup>ε</sup>ēdxēs <sup>ε</sup>wālasē nagats<sup>!</sup>lā,  
 qa<sup>s</sup> lā tsēx<sup>ε</sup>idEX <sup>ε</sup>wāpa. Wā, lā gūxts<sup>!</sup>lōtsa <sup>ε</sup>wāpē lāxa q<sup>!</sup>lōlats<sup>!</sup>lē, 25  
 qa NEGōyoXsdālēs. Wā, g<sup>!</sup>l<sup>ε</sup>mēsē gwālēxs laē āx<sup>ε</sup>ēdxa ts<sup>!</sup>lēslāla  
 qa g<sup>!</sup>āxēs k<sup>!</sup>adēla. Wā, hē<sup>ε</sup>misēs k<sup>!</sup>līm<sup>!</sup>layowē LE<sup>ε</sup>wīs NEXx<sup>!</sup>āla  
 k<sup>!</sup>lāwayowa, qa g<sup>!</sup>āxēs gwālēl g<sup>!</sup>ēx<sup>!</sup>g<sup>!</sup>aēla. Wā, hē<sup>ε</sup>mīsa leqwa,  
 qa g<sup>!</sup>āxēs k<sup>!</sup>adēl lāx onālīsasēs legwīlē. Wā, g<sup>!</sup>l<sup>ε</sup>mēsē g<sup>!</sup>āx <sup>ε</sup>wī<sup>!</sup>la  
 g<sup>!</sup>ēx<sup>!</sup>g<sup>!</sup>aēlēxs laē mēmentSEMx<sup>ε</sup>idēda xE<sup>ε</sup>x<sup>!</sup>lālālīsē t<sup>ε</sup>sem lāxa 30  
 legwīlē. Wā, lā dāx<sup>ε</sup>idxēs ts<sup>!</sup>lēslāla, qa<sup>s</sup> k<sup>!</sup>līp<sup>!</sup>līdēs lāxa x<sup>!</sup>IXSE-  
 māla t<sup>ε</sup>sema, qa<sup>s</sup> lā k<sup>!</sup>līpstents lāx <sup>ε</sup>wabets<sup>!</sup>lāwasa q<sup>!</sup>lōlats<sup>!</sup>lē. Wā,  
 lā hāna<sup>!</sup> k<sup>!</sup>līpstālasa x<sup>!</sup>IX<sup>ε</sup>SEMāla t<sup>ε</sup>sem lāq. Wā, g<sup>!</sup>l<sup>ε</sup>mēsē ME-  
 delx<sup>ε</sup>wīdēda <sup>ε</sup>wāpaxs laē gwāl k<sup>!</sup>līpstālaq. Wā, lā dāx<sup>ε</sup>idxa 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:  
55 well  Then he takes | red-pine wood that splits and splits it in pieces of the size of our || middle

- 35 L!axē, qa's lä äxstents läq. Wä, k'!est!ē älaem gē'stal!ēxs laē äx'ēdxa ts!ēs!älä, qa's k'!ap!elēs läq. Wä, g'il'mēsē lä!xa 'nemē q!ölk<sup>u</sup> wül!axēxs laē äx'ēdxa q!öyaakwē k'ädzēkwa, qa's säx'ts!ä-nalēqēxs laē dāx'its läx wilba'yasa wül!axē. Wä, lä xūsentsa  
40 LEX<sup>u</sup>ba'yē läxa lēqwa k'adēla. Wä, hē'mis la dex'wü!ts!ēwats gō-gülg'a'yas. Wa, la'mē kwäkwüx'ēidēda wül!axē. Wä, äx'sä'mēsē hē gwēg'ilaxa waökwē. Wä, g'il'mēsē 'w!laxs laē mens'idxa ma!-denē läxens q!wäq!wax'ts!äna'yē g'äg'!lēla läx wiletä'yas läx ök!waēdza'yasxa g'a gwälēg'a (fig.). Wä, lä dāx'ēdxēs nēxx'äla  
45 k'lāwayowa qa's k'!im!betendēxa länēxälä gwägwaaqälä läxa LEX<sup>u</sup>ba'yas. Wä, lä g'ig'alilaxēs k'lāwayowē, qa's et!ēdē mens'idxa yūdux<sup>u</sup>denē läxens q!wäq!wax'ts!äna'yēx g'äg'!lēla läx k'!imta'yas gwägwaaqä läxa LEX<sup>u</sup>ba'yē. Wä, läxaē xäl!EX'ēd k'!im!betendēq.  
Wä, lä g'ig'alilaxēs k'lāwayowē, qa's dax'ēdxēs k'!im!ayowē, qa's k'!im!ēdēxa g'äg'!lēla läx g'älē k'!imtēs. Wä, lä negoyōdē k'!im-  
50 La'yas läläa läx ä!ē k'!imtēs. Wä, lä xwē!ēdxa wül!äxē, qa's dälēx LEX<sup>u</sup>ba'yasēxs laē k'!im!ēdēq, qa k'äk'elx'älēs, qa xülboyölēs. Wä, g'il'mēsē gwälēxs laē k'!im!ēdēx LEX<sup>u</sup>lä'yas, qa k'äk'elx'älēs. Wä, g'il'mēsē gwälēxs laē g'a gwälēg'a (fig.). Wä, lä äx'ēdxa ēg'aqwa  
lax xāse'wē wünägüda. Wä, lä xoxox<sup>u</sup>s'endēq, qa yuwēs äwägwītens  
55 'nölax'ts!äna'yaxsens q!wäq!wax'ts!äna'yēx. Wä, lä bäl'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.<sup>1</sup> 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!wāq!wax'tsāna'yēx yīx āwāsgemasasēxs laē āx'ēdxēs 56  
 nexx'āla k'lāwayowa, qa's k'limts!ēndēq. Wā, g'il'mēsē 'wī'laxs  
 jāxēs hēenēmē wāxats!aqa xōkwē wūnāgūlē wāxēxlaasasa ts!ōlolaqē  
 k'āts!ēnaqexsōs. Wā, lā āx'ēdxa L!ōp!Ek'asa ālēwasē, 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!ēsLāla. Wā, g'il'mēsē 'wī'la  
 xōbaakwa laē āx'ēdxa paakwē L!ōp!Ek'a, qa's yī'īdēs lāxa ēpsba-  
 'yas g'a gwālēg'a.<sup>1</sup> Wā, lā 'nāxwaem hē gwēx'īdeq. Wā, g'il'mēsē  
 'wī'la la yaēlbāla L!ōp!Ek'axs laē leqwēlax'ēidxēs legwīlē. Wā, lā 65  
 āx'wūstālaxa t!ēsēmē lāxa q!ōlats!ē, qa's lā xēx'LENDālas lāxēs legwī-  
 le. Wā, g'il'mēsē 'wīlx'Lālaxs laē āem la ēsēlaq, qa mēmēntsem-  
 x'īdēs. Wā, g'il'mēsē mēmēntsemx'īdēda t!ēsēmāxs laē dāx'īd-  
 xēs ts!ēsLāla, qa's k'!pīdēs lāxa x'ix'exsemāla t!ēsēma, qa's lāxat!  
 k'!pīstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē medelx- 70  
 'widēda 'wāpaxs laē āx'ēdxa lā k'lik'!īm!Ek' wūl'laxa qa's lā āxstā-  
 las lāq. Wā, g'il'mēsē 'wī'lastaxs laē āx'ēdxa L!ōp!Ek'ē, qa g'āxēs  
 g'āēl lāx k!wāēlasas LE'wa xōkwē yaēlbaak' wūnāgūla. Wā, ā'misē  
 gwānāla, qa ts!Ek'widēsa wūl'lāxaxs laē dāx'īdxēs ts!ēsLāla, qa's  
 k'!pīdēs lāxa 'nemē wūl'lāxa. Wā, lā dāx'īdxa 'nemts!aqē 75  
 L!ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qa's L!ēbeg'īndēs lāxēs  
 ts!ōlolaqē k'āts!ēnaqaxs laē pēqwa. Wā, ā'misē gwānāla, qa

<sup>1</sup> 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.<sup>1</sup> 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 <sup>ε</sup>wādzegeg'aatsēxs laē āx<sup>ε</sup>ēdxā L!ōp!Ek'ē, qa<sup>ε</sup>s yīl<sup>ε</sup>idēs lāxa āpsba-  
<sup>ε</sup>yasa L!ēbeg'a'yē. Wā, lā g'a gwālxax laē gwālēg'a.<sup>1</sup> Wā, g'īl-  
 80 <sup>ε</sup>mēsē gwālexs laē āem hē gwēg'ilaxa waōkwē. Wā, g'īl<sup>ε</sup>mēsē gwā-  
 lexs laē xwēlaqa k'lipstālasa x'ix'exsemāla t!ēsem lāxa q!ōlats!ē.  
 Wā, g'īl<sup>ε</sup>mēsē medelx<sup>ε</sup>widēda <sup>ε</sup>wāpaxs laē āx<sup>ε</sup>ēdxā yāsekwasā  
<sup>ε</sup>melxlowē, qa g'āxēs g'aēla lāx ēaxelasā. Wā, lā āx<sup>ε</sup>ēdxā lō-  
 q!wē, qa<sup>ε</sup>s g'āxē k'āg'alilas lāxaaxēs k!waēlasē. Wā, lā āx<sup>ε</sup>ēdxā  
 85 nagats!ē <sup>ε</sup>wābets!ālila, qa<sup>ε</sup>s gūxts!ōdēsa <sup>ε</sup>wāpē lāxa lōq!wē. Wā,  
 g'īl<sup>ε</sup>mēsē gwālexs laē āx<sup>ε</sup>ēdxā L!ēbeg'aakwē ts!ēts!ōlolaqa, qa<sup>ε</sup>s lā  
 āx<sup>ε</sup>stālas lāxa maemdelqūla <sup>ε</sup>wāpa. Wā, g'īl<sup>ε</sup>mēsē k'ōtaq laem  
 ālak!āla la ts!elx<sup>ε</sup>wida, laē <sup>ε</sup>nā<sup>ε</sup>nememk'axs laē k'lip<sup>ε</sup>wūstālaq,  
 qa<sup>ε</sup>s hamelxsemdē dex<sup>ε</sup>semtsa yāsekwē lāq. Wā, g'īl<sup>ε</sup>mēsē gwālexs  
 90 laē ts!exstents lāxa wūda<sup>ε</sup>sta <sup>ε</sup>wābets!ālilxa lōq!wē. Wā, lā <sup>ε</sup>nā-  
 xwāem hē gwēx<sup>ε</sup>idxa waōkwē. Wā, laem <sup>ε</sup>nēx qa L!emx<sup>ε</sup>widēs  
 lāg'ilas hē gwēg'ilāq. Wā, g'īl<sup>ε</sup>mēsē <sup>ε</sup>wīla<sup>ε</sup>sta lāxa wūda<sup>ε</sup>sta <sup>ε</sup>wābe-  
 ts!ālilxa lōq!wāxs laē āx<sup>ε</sup>wūstālaq, qa<sup>ε</sup>s qwelālēxa L!ōp!Ek'ē yaēl-  
 bēsa L!ēbeg'a'yē. Wā, lā āx<sup>ε</sup>ēdxā xūlgwēg'a<sup>ε</sup>yasa xūlgūmē, qa<sup>ε</sup>s  
 95 xūlx<sup>ε</sup>widēx ōsgema<sup>ε</sup>yas L<sup>ε</sup>wēs ōgūg'a'yē. Wā, g'īl<sup>ε</sup>mēsē la qētsemā.  
 Wā, hē<sup>ε</sup>misēxs laē qēdzeg'a laē gwāla. Wā, āx<sup>ε</sup>usā<sup>ε</sup>mēsē hē gwēg'i-  
 laxa waōkwē. Wā, hēem gwēg'ilatsa ts!ōlōlaqēlāxa ts!ōlōlaqē  
 k'āts!ēnaqa. Wā, laem gwāl lāxēq.

<sup>1</sup> 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.<sup>1</sup> |  
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<sup>é</sup>édēda begwānemaxa xaqē g'a<sup>é</sup>yōl | 1  
lāx xagēlba<sup>é</sup>yasa gwe<sup>é</sup>yīmē. Wä, lä äx<sup>é</sup>édxa pelēnxē k'!ōl!a dē<sup>é</sup>na  
t!ēsēma. Wä, hē<sup>é</sup>misa lālogūm qa<sup>é</sup>s gūxts!ōdēsa <sup>é</sup>wāpē lāq qa negō-  
yoxsdālēsēxs laē hāng'a<sup>é</sup>lilas lāxēs ēaxēlaslaxa k'ādza<sup>é</sup>yōlaxa k'ādze-  
kwē. Wä, lä äx<sup>é</sup>édxa xaqē qa<sup>é</sup>s mens<sup>é</sup>idēq qa <sup>é</sup>wāsgēmats. Wä, lä 5  
hā<sup>é</sup>mōdēngāla lāx ma!p!enk'ē <sup>é</sup>wāsgēmasas laxens q!wāq!wax'ts!ā-  
na<sup>é</sup>yaxs laē äx<sup>é</sup>stentsa k'!ōl!a dē<sup>é</sup>na t!ēsēm lāxa <sup>é</sup>wābets!āwasa  
lālogūmē. Wä, lä x'ilt!<sup>é</sup>ents lāxa xāqē qa <sup>é</sup>nemābēs. Wä, lä hēm-  
xat! gwēx<sup>é</sup>idxa āpsba<sup>é</sup>yē. Wä, g'il<sup>é</sup>mēsē <sup>é</sup>nē<sup>é</sup>namabaxs laē g'ēx<sup>é</sup>i-  
dex ōxwā<sup>é</sup>yas qa <sup>é</sup>nemenxelēs. Wä, g'il<sup>é</sup>mēsē la <sup>é</sup>nemenxelaxs laē 10  
bā!itsēs ts!ēx<sup>é</sup>ts!āna<sup>é</sup>yē q!wāq!wax'ts!āna<sup>é</sup>yēx lāq qa. wādzewats.  
Wä, lāxāē mensi<sup>é</sup>lālasa k!waxlā<sup>é</sup>wē lāx negōyā<sup>é</sup>yas g'a g'wālēg'a (*fig.*)  
Wä, g'il<sup>é</sup>mēsē q!lāx negōyā<sup>é</sup>yaxs laē xūltaxōdex. Wä, lä g'ēx<sup>é</sup>idex,  
wāx<sup>é</sup>sanā<sup>é</sup>yasa daasēxa la sax<sup>é</sup>stō kwāx<sup>é</sup>sā. Wä, g'il<sup>é</sup>mēsē gwālexs  
laē g'ēxsōdxa sax<sup>é</sup>stowē kwāx<sup>é</sup>sāxa daas. Wä, g'il<sup>é</sup>mēsē gwālexs 15  
laē g'ēxx<sup>é</sup>ālabēndēq qa ōpēsx<sup>é</sup>ā<sup>é</sup>yēs ēx<sup>é</sup>ba. Wä, laem g'wāla k'āya-  
yāxa k'ādzekwē.



**Bag of Sea-Lion Hide.**—Wä, g'il<sup>é</sup>mēsē gwālexs laē äx<sup>é</sup>édxa pese-  
na<sup>é</sup>yasa l!ēxenaxs laē lemōkwa. Wä, la lep!ālilaq. Wä, lä bā!f-  
idxa ma!p!enk'ē lāxens q!wāq!wax'ts!āna<sup>é</sup>yēx. Wä, lä k'ādedzōtsa 20  
negenōsē k!waxlō lāqēxs laē xūlt!ēdeq, qa neqelēsēxs laē bexe-  
lēndxēs xūltā<sup>é</sup>yē. Wä, lāxāē ōgwaqa k'ādedzōtsa negenōsē k!waxlō

<sup>1</sup> 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 āpsenxa<sup>ε</sup>yasēxs laē xūt!ēdeq. Wā, lāxaē bexelendxēs xūta<sup>ε</sup>yē;  
 laem ma!p!eng<sup>ε</sup>adzowē <sup>ε</sup>wādzewasas lāxen q!wāq!wax<sup>ε</sup>ts!ana<sup>ε</sup>yēx.  
 25 Wā, lāxaē bāl<sup>ε</sup>īdxa q!EL!āpenk<sup>ε</sup>ē lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx qa  
<sup>ε</sup>wāsgematsēxs laē k<sup>ε</sup>ādedzōdaxaasēs negenōsē k!waxlō lāx <sup>ε</sup>wālaasa-  
 sa q!EL!ap!enk<sup>ε</sup>axs laē xūt!ēdeq. Wā, lāxaē bexelendxēs xūta<sup>ε</sup>yē.  
 La<sup>ε</sup>mē gwānax<sup>ε</sup>īdeq lāxēs g<sup>ε</sup>īldolasē qa negexlālēs. Wā, lā t!ep!ēdeq  
 qa q!āsox<sup>ε</sup>wīdēsēxs laē L!enqemsālasēs k<sup>ε</sup>!āwayowē lāx ēwūnxa<sup>ε</sup>yas  
 30 lā hemaldengālē lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yāqē L!enqa<sup>ε</sup>ya. Wā,  
 hēem g<sup>ε</sup>ayīm<sup>ε</sup>sālas!tsa q!ENāLa qō q!ENq!eg<sup>ε</sup>ox<sup>ε</sup>wīdleq. Wā, g<sup>ε</sup>īl-  
<sup>ε</sup>mēsē gwā!exs laē ēt!ēd k<sup>ε</sup>ādedzōtsa negenōsē k!waxlō lāxa māldenē  
 lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yaxs laē xūt!ēdeq. Wā, lā bexlendeq.  
 Wā, lā ā!ebop!enk<sup>ε</sup>ē <sup>ε</sup>wāsgemasas lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx.  
 35 Hēem aōxlaaslesā q!waats!ēlasa Lemg<sup>ε</sup>ayowē. Wā, lā ēt!ēd k<sup>ε</sup>āde-  
 dzōtsa negenōsē k!waxlō lāxa k<sup>ε</sup>!ōdenas <sup>ε</sup>wādzewasē lāxens q!wā-  
 q!wax<sup>ε</sup>ts!āna<sup>ε</sup>yaxs laē xūt!ēdeq. Wā, lā bexlendeq. Wā, laem  
 g<sup>ε</sup>īlt!ēq. Wā, hēem q!ENq!eq!oyōltsēxa ēwūnxa<sup>ε</sup>yasa q!waats!ēlasa  
 Lemlemg<sup>ε</sup>ayowē. Wā, g<sup>ε</sup>īl<sup>ε</sup>mēsē gwā!exs laē yāwas<sup>ε</sup>īd āx<sup>ε</sup>stents lāxa  
 40 <sup>ε</sup>wāpē wī<sup>ε</sup>la!ē!wa q!waats!ēLē. Wā, lēx<sup>ε</sup>a<sup>ε</sup>mēsē k<sup>ε</sup>!ēs lā āx<sup>ε</sup>stanōsēda  
 aōxlaaslē. Wā, k<sup>ε</sup>!ēst!a gē<sup>ε</sup>stāla lāxa <sup>ε</sup>wāpaxs laē āx<sup>ε</sup>wūstendeq.  
 Wā, lā āx<sup>ε</sup>ēdxa q!enyowē bexek<sup>u</sup> pesenēsa L!ēxenē qa<sup>ε</sup>s <sup>ε</sup>nēx<sup>ε</sup>sālēs  
 laxēs L!enqa<sup>ε</sup>yē. Wā, laem āx<sup>ε</sup>ālelōts ōba<sup>ε</sup>yasa aōxlaasē lāx onō-  
 dzexsta<sup>ε</sup>yas. Wā, lā q!lāq!enk<sup>ε</sup>īnaq. Wā, la<sup>ε</sup>mē hāxelamē q!ena<sup>ε</sup>yas

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

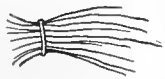


**Spruce-Roots and Cedar-Withes.**—When the season approaches when 1  
the huckleberries are ripe, | the woman makes her huckleberry-  
basket, and | it is ready when the berries are ripe. She takes her  
digging-stick and her small ax, | going to the place where small  
spruce-trees are growing, and 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<sup>f</sup>īdaasas ōxsdaf<sup>f</sup>yasa q!waats!ē. Wā, lā hēemxat! gwēx- 45  
<sup>f</sup>īdxa āpsanā<sup>f</sup>yē. Wā, la<sup>f</sup>mē gwāla q!waats!āsa LEMLEMG<sup>f</sup>ayu laxēq.

**Spruce-Roots and Cedar-Withes.**—Wā, hē<sup>f</sup>maaxs laē elāq gwāt!enxa 1  
laē g<sup>f</sup>ēg<sup>f</sup>aēx<sup>f</sup>ēdēda ts!edāqē, qa<sup>f</sup>s lexilē, qa<sup>f</sup>s k<sup>f</sup>!elats!ēla gwādemē, qō  
NEGEXLōdlō. Wā, lā āx<sup>f</sup>ēdxēs k<sup>f</sup>!elakwē LE<sup>f</sup>wis sāyōbemaxs laē  
lāxa alēwādzemxekūla lāxēs q!ālē telq!ūts t!ēk<sup>f</sup>a. Wā, g<sup>f</sup>il<sup>f</sup>mēsē  
lāg<sup>f</sup>aa lāqēxs, laē ts!ex<sup>f</sup>betelsas ōba<sup>f</sup>yasēs k<sup>f</sup>!elakwē, qa<sup>f</sup>s k<sup>f</sup>wet!eqōl- 5  
selēxa L!ēL!ōp!ēk<sup>f</sup>asa alēwādzemē. Wā, g<sup>f</sup>il<sup>f</sup>mēsē lāqōlsa L!ēL!ōp!ē-  
k<sup>f</sup>axs laē alēqaxa neqela wīla, laē dāyōdeq, qa<sup>f</sup>s nex<sup>f</sup>ūqōselēq.  
Wā, lā <sup>f</sup>nāl<sup>f</sup>nemp!ēna ēseg<sup>f</sup>iyō lāxens bālāqē āwāsgemasas. Wā,  
g<sup>f</sup>il<sup>f</sup>mēsē lāg<sup>f</sup>aa lāxa ābāsemāsēxs laē dāx<sup>f</sup>īdxēs sāyōbemē, qa<sup>f</sup>s  
tsex<sup>f</sup>endēq. Wā, āx<sup>f</sup>sā<sup>f</sup>mēsē hē gwēg<sup>f</sup>ilaxs L!āl!ōp!ēk<sup>f</sup>aēda 10  
ts!edāqē. Wā, g<sup>f</sup>il<sup>f</sup>mēsē hēlōlexs laē q!elō<sup>f</sup>nākūlaq, qa<sup>f</sup>s yaē<sup>f</sup>alēlō-  
dalēsa wīsweltowē L!ōp!ēk<sup>f</sup> lāxa mōx<sup>f</sup>wīdalalēla lāq xa g<sup>f</sup>a gwālēg<sup>f</sup>a  
(*fig.*). Wā, g<sup>f</sup>il<sup>f</sup>mēsē gwālexs laē q!elxūlasēs hēlk<sup>f</sup>!ōts!āna<sup>f</sup>yē lāqēxs  
laē nā<sup>f</sup>nakwa. Wā, lā q!elxwalilas lāxa wūdanēgwīlasēs g<sup>f</sup>ōkwē  
qa<sup>f</sup>s āx<sup>f</sup>ēdēxa lē<sup>f</sup>wa<sup>f</sup>yē, qa<sup>f</sup>s na<sup>f</sup>x<sup>f</sup>semililēs lāq. Wā, g<sup>f</sup>il<sup>f</sup>mēsē gwālexs 15  
laē ēt!ēd dāx<sup>f</sup>īdxēs sāyōbemē, qa<sup>f</sup>s lāxat! lāxa dzādzesexekūla.  
Wā, g<sup>f</sup>il<sup>f</sup>mēsē lāg<sup>f</sup>aa laqēxs laē alēx<sup>f</sup>īdxa g<sup>f</sup>ilsg<sup>f</sup>ilt!ās texemē, yīxa  
<sup>f</sup>nemāg<sup>f</sup>itēxa k<sup>f</sup>!ēsē selp!ēna. Wā, g<sup>f</sup>il<sup>f</sup>mēsē q!āxa <sup>f</sup>nemts!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<sup>u</sup> äx<sup>e</sup>ENälaqëxs laë hëx<sup>e</sup>ida<sup>e</sup>EM söp!EXödeq. Wä, g'il<sup>e</sup>mēsē
- 20 t'lāx<sup>e</sup>idEXs laë dzadzatūqEWaxa ëk<sup>e</sup>etela TEXEMA. Wä, g'il<sup>e</sup>mēsē. hëlÖLEXs laë q'lop!ëXLENdeq, qa<sup>e</sup>s äx<sup>e</sup>ëdëxa wilë g'ilt!a dEWëxa, qa<sup>e</sup>s selp!ëdëq. Wä, g'il<sup>e</sup>mēsē gwälEXs laë yil<sup>e</sup>fALElôts lāx<sup>e</sup>öXlā<sup>e</sup>yas. Wä, lä möX<sup>e</sup>widälë yîLā<sup>e</sup>yas lāq. Wä, lä g'a gwälaxs laë gwāla (*fig.*). Wä, g'il<sup>e</sup>mēsē gwāla laë wëX<sup>e</sup>SEYap!älāqëxs g'āxāë nā<sup>e</sup>nakwa. Wä,
- 25 g'il<sup>e</sup>mēsē laël lāxës g'ökWaxs laë äx<sup>e</sup>älilās lāxës hëmENēlasē k'hwāēlasa. Wä, lä qwēlälax yîLEMAsēs tayaxamanemē. Wä, g'il<sup>e</sup>mēsē <sup>e</sup>wilāwa laë x'ik<sup>e</sup>älax q!wāk<sup>e</sup>!ENā<sup>e</sup>yasēs g'älë dāx<sup>e</sup>itSE<sup>e</sup>wa. Wä, g'il<sup>e</sup>mēsē <sup>e</sup>wilāg'ilENxs laë g'ābENDEX wilëtāyasa TEXEMAs laë pax<sup>e</sup>SENDëq gūyolēla lāx<sup>e</sup>öXlā<sup>e</sup>yas naq!EGENDälax dōmaqas. Wä, g'il<sup>e</sup>mēsē pāx<sup>e</sup>saakūxs laë g'ig'alilāxa äpsōdilasëxs laë ëtts!END pāx<sup>e</sup>SENDxa äpsōdilasala g'aēla. Wä, g'il<sup>e</sup>EMxaāwisē la pāx<sup>e</sup>saakūxs laë g'ig'alilāsëxs laë ët!ëd dāg'ililāxa äpsōdëlëxa g'ilx<sup>e</sup>dë k'at!alēLEMS, qa<sup>e</sup>s pāx<sup>e</sup>SENDëq. Wä, laem möX<sup>e</sup>sēda <sup>e</sup>nEMts!aqë TEXEMA. Wä, g'il<sup>e</sup>mēsē gwāla laë ët!ëd dāg'ililāxa <sup>e</sup>nEMts!aqë TEXEMA, qa<sup>e</sup>s x'ik<sup>e</sup>älëx q!wāk<sup>e</sup>!ENā<sup>e</sup>yas.
- 35 Wä, g'il<sup>e</sup>mēsē gwälEXs lāaxat! pāx<sup>e</sup>SENDëq lāxës gwëg'ilasaxa g'ilx<sup>e</sup>dë pāpEX<sup>e</sup>salasōs. Wä, äX<sup>e</sup>sā<sup>e</sup>mēsē hë gwëg'ilāxa waōkwë TEXEMA. Wä, g'il<sup>e</sup>mēsē <sup>e</sup>wilā la paākūxs laë māmENōqEWaxa ts!ëts!EXëg'a<sup>e</sup>yasēs pa<sup>e</sup>yë qa q!ap!älës. Wä, lä äx<sup>e</sup>ëdxa paā<sup>e</sup>yë qa<sup>e</sup>s yîLEMDēs 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<sup>ē</sup>idxa nāq!ēgāyē. Wä,  
 g'il<sup>ē</sup>mēsē<sup>ē</sup>wīla la yaēlemälaxs laē lōsälēlōts lax nexstā<sup>ē</sup>yasēs legwile, 40  
 qa lem<sup>x</sup>widēs qaxs hē<sup>ē</sup>maē lawälats xēxē<sup>uē</sup>ūnā<sup>ē</sup>yasēxs laē pāpēx<sup>sā</sup>-  
 laq. Wä, g'il<sup>ē</sup>mēsē gwälēxs laē äx<sup>ē</sup>ēdxa L!ōp!ēk<sup>ē</sup> qa<sup>s</sup> qwēlälēx  
 yīlēmas. Wä, la dāl<sup>ē</sup>idēq qa<sup>s</sup> dāl<sup>ē</sup>alilēq. Wä, lä dāx<sup>ē</sup>idxa ēg'aqwa  
 läx xāse<sup>wē</sup> wūnāgūla. Wä, lä xōx<sup>ē</sup>widēq qa yuwēs gwēx<sup>sa</sup>  
 ts!ēslälax. Wä, lä äx<sup>ē</sup>ēdxa wilē L!ōp!ēk<sup>a</sup>, qa<sup>s</sup> yil<sup>ē</sup>älēlōdēs läxa 45  
 mōdenē läxens q!wāq!wax<sup>ts</sup>!ānā<sup>yē</sup>x g'äg<sup>ē</sup>lēla läxa k<sup>!</sup>lēsē xōkwa<sup>·</sup>  
 Wä, g'il<sup>ē</sup>mēsē gwälēxs laē dāx<sup>ē</sup>idxēs nexx<sup>ā</sup>la k<sup>!</sup>lāwayowē qa<sup>s</sup>  
 k<sup>!</sup>lāx<sup>ē</sup>widēx ōba<sup>yasa</sup> x'ik<sup>!</sup>āla<sup>yāx</sup> xēx<sup>uē</sup>ūnā<sup>yasa</sup> L!ōp!ēk<sup>ē</sup> qa  
 ēx<sup>bēs</sup> g'äg<sup>ē</sup>lēla läxa la yil<sup>ē</sup>enē L!ōp!ēk<sup>a</sup>. Wä, g'il<sup>ē</sup>mēsē gwälēxs  
 laē ts!ēx<sup>u</sup>betalilas ōba<sup>yasa</sup> läxa ōnälisasēs legwilē. Wä, laem 50  
 ēk<sup>!</sup>ēba<sup>yasa</sup> xōkwaxs laälal g'ēbēlalilēlēs ēx<sup>!</sup>ba<sup>yē</sup> laxēs L!astālaē-  
 nā<sup>yē</sup> läxa legwilē, g'a gwälēg'a (*fig.*). Wä, g'il<sup>ē</sup>mēsē gwälēxs laē  
 dāx<sup>ē</sup>idxa <sup>ē</sup>nemts!aqē g'ilt<sup>!</sup>la L!ōp!ēk<sup>a</sup>, qa<sup>s</sup> xwēlaqē qes<sup>ē</sup>idqēxs laē  
 L!ēx<sup>!</sup>lents läx nexlalāsēs legwilē. Wä, lä dāx<sup>ē</sup>idxēs ts!ēslāla qa<sup>s</sup>  
 k<sup>!</sup>l!p<sup>!</sup>idēs lāqēxs laē lälēx<sup>!</sup>lälās qa <sup>ē</sup>nāxwēs k!wēk<sup>!</sup>ūmelk<sup>!</sup>ēyē xēx<sup>uē</sup>ū- 55  
 nā<sup>yasa</sup>. Wä, g'il<sup>ē</sup>mēsē <sup>ē</sup>nāxwa la k!wēk<sup>!</sup>ūmelk<sup>!</sup>ēyax<sup>ē</sup>idē xēx<sup>uē</sup>ūnā-  
<sup>ē</sup>yasēxs laē k<sup>!</sup>l!p<sup>!</sup>idqes k<sup>!</sup>l!p<sup>!</sup>alilēs läx mā<sup>!</sup>k<sup>!</sup>ēx<sup>!</sup>lā<sup>yasa</sup> laēlē x'ik<sup>!</sup>āla-  
 yax xēx<sup>uē</sup>ūnā<sup>yasa</sup> L!ōp!ēk<sup>ē</sup>. Wä, lä dābēndēx ōba<sup>yasa</sup> qa<sup>s</sup> k<sup>!</sup>āk<sup>!</sup>ē-  
 tōdēsa L!äl<sup>!</sup>lax<sup>!</sup>ēlalakwē L!ōp!ēk<sup>!</sup> läx äwāgawa<sup>yasa</sup> x'ik<sup>!</sup>lāyāx

- 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<sup>u</sup>ēñā<sup>ə</sup>yasa L!ōp!Ek'axs laē dāx<sup>ə</sup>ītsēs g'emxōlts!āna<sup>ə</sup>yē lāx ōxtā<sup>ə</sup>yas wāx'sanōdzexta<sup>ə</sup>yasēxs laē q!wēq!wasālaqēxs laē nēx<sup>ə</sup>ītsēs hēlk'!ōtts!āna<sup>ə</sup>yē lāxa L!ōp!Ek'ē. Wā, hē<sup>ə</sup>mis lā qūsālats xex<sup>u</sup>ēñā<sup>ə</sup>yas. Wā, lāxaē saaqālē sāaqas. Wā, g'il<sup>ə</sup>mēsē 'wilg'ilēnxēs xex<sup>u</sup>ēñā<sup>ə</sup>yaxs laē xwē<sup>ə</sup>īdeq qa<sup>ə</sup>s ōgwaqē x'ik'ōdex xex<sup>u</sup>ēñā<sup>ə</sup>yasēs
- 65 dālasōx<sup>u</sup>dē. Wā, lā gēg'ilil aēdaaqāna<sup>ə</sup>xwa k'āk'ētōts lāxēs x'ik'ālayāx xex<sup>u</sup>ēñā<sup>ə</sup>yasa L!ōp!Ek'ē qa<sup>ə</sup>s xwēlaqē nēxsōdeq. Wā, āl<sup>ə</sup>mēsē gwāl hē gwēg'ilaqēxs laē ālak'!āla la 'melk'!ēna qaxs laē lem<sup>ə</sup>x<sup>ə</sup>ūn<sup>ə</sup>x'īda. Wā, g'il<sup>ə</sup>mēsē gwālēxs laē ēt!ēd dāx<sup>ə</sup>īdxa 'nēmts!aqē L!ōp!Ek'a. Wā, lāxaē āem nāqemg'iltāxēs g'ilx<sup>ə</sup>dē gwēg'ilasa. Wā,
- 70 āl<sup>ə</sup>mēsē gwālēxs laē 'wī<sup>ə</sup>la la x'ik'ewakwē xex<sup>u</sup>ēñā<sup>ə</sup>yas. Wā, lā nāq!eqax dōmaqasēxs laē pāx<sup>ə</sup>īdeq hēbēndāla<sup>ə</sup>š āwāsgemasas. Wā, g'il<sup>ə</sup>mēsē mālts!ēxs laē ētts!ēnd pāx'sēndxa wāx'sōdilas. Wā, la<sup>ə</sup>mē mōx<sup>u</sup>sēndxa 'nāl<sup>ə</sup>nēmts!aqē L!ōp!Ek'a. Wā, āx<sup>u</sup>sā<sup>ə</sup>mēsē hē gwēg'ilax 'wāxaasasa L!ōp!Ek'ē. Wā, g'il<sup>ə</sup>mēsē 'wī<sup>ə</sup>la la pāpex'saakūxs laē
- 75 k'ēxet!ēdeq. Wā, laem āx<sup>ə</sup>ēdex nēxx'āla k'!āwayōsēs lā<sup>ə</sup>wūnemē, qa<sup>ə</sup>s dzēx<sup>ə</sup>walilēsēs gēmxōltsīdza<sup>ə</sup>yē g'ōgūyowa. Wā, lā dāx<sup>ə</sup>ītsēs gēmxōlts!āna<sup>ə</sup>yē a<sup>ə</sup>yasō lāxa paakwē L!ōp!Ek'a, qa<sup>ə</sup>s pax<sup>ə</sup>alēlōdēs lāx hēlk'!ōtsema<sup>ə</sup>yas meklūx<sup>ə</sup>lax'sīdza<sup>ə</sup>yasēs gēmxōltsīdza<sup>ə</sup>yē g'ōgūyowa. Wā, lā dāx<sup>ə</sup>ītsēs hēlk'!ōts!āna<sup>ə</sup>yē lāxa nēxx'āla k'!āwayowa
- 80 qa<sup>ə</sup>s k'at!ēndēs āwīg'a<sup>ə</sup>yas lāxa L!ōp!Ek'ē. Wā, lā tēsālak'ats laqēxs laē nēx<sup>ə</sup>ēdxa L!ōp!Ek'asēs hēlk'!ōtts!āna<sup>ə</sup>yē. Wā, la xwēlilālaxa



her foot | and the back of the straight knife. Then she only stops  
doing this || when the knife does not get wet any more. Then the 85  
scraped root is really | white, because it is very dry; and it | is pliable.  
That is the reason why it does not break; for she is | going to make a  
well-made basket out of it to shake the huckleberries into. After |  
she has done this, she does the same with the cedar withes, and | she  
treats them in the same way, scraping || the water out of them. | 89

**Cedar-Withes.**—While the man is making the digging-stick for 1  
digging | clover, his wife goes into the woods looking for long cedar-  
branches that | split straight, which are the thickness of our fingers, |  
and which also have no branches. They only have || leaves on each 5  
side, and these are called | “cedar-branches.” As soon as the  
woman finds the cedar-branches, | she pulls them down and breaks  
them off. Sometimes there are many on | one cedar-tree, and there  
are not many on other cedar-trees. | When the woman who gathers  
cedar-branches gets enough, || she ties one end of the branches which 10  
have been put together with twisted cedar-branch rope; and | after  
tying up one end, she goes home carrying on her shoulders the  
branches which she has gathered. | She puts them down in a cool  
corner of the house. Then | she sits down and splits them through  
the heart. When | they have been split in two, she splits each half  
in two, and || she splits them again in two, and she splits them once 15

L!ōp!Ek'axs laē nēxsawi<sup>ē</sup>lālaq lāxēs 'mek'lūxlax'sidza<sup>ē</sup>yasēs g'ōgūyowē 82  
lō<sup>ē</sup> 'āwīg'a<sup>ē</sup>yasa nēxx'āla k'lāwayowa. Wā, āl<sup>ē</sup>mēsē gwāl hē gwēg'i-  
laqēxs laē k'leās la k'lūngeg'ēsa k'lāwayowē. Wā, laem ālak'lāla la  
'mel'mek'lēnēda k'ēxek<sup>u</sup> L!ōp!Ek'axs laē lemlemx'ūna. Wā, hē'mi- 85  
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē  
aēk'laakwa lex'a<sup>ē</sup>yaxs k'lēlats'lēlaxa gwādemē. Wā, g'il<sup>ē</sup>mēsē  
gwālexs laē hēemxat! gwēx'ēidxa texemē. Wā, laemxaē hē gwēg'ila-  
qēxs laē k'exālalax 'wāpaga<sup>ē</sup>yas. 89

**Cedar-Withes.**—Wā, hē'mēxs laē ēaxelēda begwānemaxa ts!ōyayāxa 1  
LEX'SEMē, wā la genemas la lāxa āl<sup>ē</sup> tayaxamax texema lāxa  
g'ilsg'ilt!a neqela texemsa wilkwēxa yū āwāgwītens q!wāq!wax-  
ts!āna<sup>ē</sup>yē. Wā, hē'mēsēxs k'leāsaē L!ēnak'a, yixs ā'maē qwag'i-  
lēna<sup>ē</sup>ya ts!ap!axmenēxwē lāx wāx'sanōdza<sup>ē</sup>yas. Wā, hēem lēga- 5  
des texemē. Wā, g'il<sup>ē</sup>mēsē q!āda tayaxamāxa texemaxs laē hēx'ēi-  
da<sup>ē</sup>em dzetaxelax'ēideq, yixs 'nal'nem!ēnaē q!lēxlālēda 'nem-  
ts!aqē wilx<sup>u</sup>xa texemē. Wā, lā k'lēs q!lēxlālēda waōkwē-wilkwa.  
Wā, g'il<sup>ē</sup>mēsē hēlōla tāyaxemāxa texemaxs laē yilemdxēs texe-  
maxs laē q!ap!lēgemakwa yisa selbekwē dewēxa. Wā, g'il<sup>ē</sup>mēsē gwāl 10  
yilemdqēxs laē nū'nakwa lāxēs g'ōkwē wik'ilaxēs tayaxamanemē  
texema. Wā, lā āx'ālilaq lāxa wūdānegwīlasēs g'ōkwē. Wā,  
hēx'ida<sup>ē</sup>mēsē k!wāg'alila qa<sup>ē</sup>s dzet!lēdēq naq!eqax dōmaqas. Wā,  
g'il<sup>ē</sup>mēsē la dzets!aakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxaē  
ētts!end pāx'sendēq. Wā, lāxaē hēlox<sup>u</sup>sendaxat! pāx'sendēq. 15

- 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 Wä, la 'nal'nemp!ena maltsemg'ustōx<sup>u</sup>sēda 'nemts!aqē ēk'ētela texema lāxa ts!edāqaxs ēg'ilwataē lāx pāpex'sālāxa texemē yīxs pelspadzâ<sup>ē</sup>. Wä, g'il<sup>ē</sup>mēsē 'wī<sup>ē</sup>la la paakūxs laē g'ēxaq.
- 1 **Spruce-Roots (1).**—Wä, lāxaē xwānal<sup>ē</sup>idexs laē āl<sup>ē</sup>sta lāxa āl<sup>ē</sup>lē qa<sup>ē</sup>s lä L!ōp!Ek'ax L!ōp!Ek'asa ālēwasē lāxēs qlālē telq'lūs t!Ek'a, yīx qlwaxasasa ālēwadzemē, qaxs hē<sup>ē</sup>maē ālak'lāla g'ilsg'ilt!ā ek'ētelē wīswülē L!ōp!Ek'asa telq'lūsas t!Ek'a q!wāxatsa ālēwadze- 5 mē. Wä, g'il<sup>ē</sup>mēsē q!āqēxs laē hēx<sup>ē</sup>idaem gēlxūqolsaxa L!ōp!Ek'axs nēlōyiwelsaē lāxa t!Ek'a. Wä, lä nēxaq lāxēs āwāsgemasaxs g'ilsg'ilstā<sup>ē</sup>. Wä, g'il<sup>ē</sup>mēsē lāg'aa lāx qēxbax<sup>ē</sup>idaasasēxs laē q!Exsendeq qa eelsēs. Wä, ā<sup>ē</sup>misē la hē gwēgilaxa waōkwē. Wä, g'il<sup>ē</sup>mēsē k'otaq laem hēlālēs L!ōp!Eg'anemaxs laē āx<sup>ē</sup>ēdxa L!ōp!Ek'ē 10 qa<sup>ē</sup>s qes<sup>ē</sup>edēq qa q!Elx<sup>ē</sup>walēsēxs laē āx<sup>ē</sup>ēdxa wiltowē L!ōp!Ek'a qa<sup>ē</sup>s yil<sup>ē</sup>idēs lāxa āpsānēqwasa la welx'ts!Ewak<sup>u</sup> L!ōp!Ek'a. Wä, g'il<sup>ē</sup>mēsē gwālēxs laē q!Elxūlaxēs L!ōp!Eg'anemaxs laē nā<sup>ē</sup>nakwa lāxēs g'ōkwē qa<sup>ē</sup>s lāxat! q!Elx<sup>ē</sup>walilas lāx wūdānegwēlasēs g'ōkwē. Wä, lä hēx<sup>ē</sup>idaem k!wāg'alila qa<sup>ē</sup>s qwēlodēx yilēwa<sup>ē</sup>yasēs q!Elxwāla L!ōp!Ek'a. 15 Wä, g'il<sup>ē</sup>mēsē 'wī<sup>ē</sup>lāwē yilēwa<sup>ē</sup>yasēxs laē dālaxa lä dzakwāla L!ōp!Ek'a qa<sup>ē</sup>s lä g'ēnolisas lāxa lēgwīlasēs g'ōkwē. Wä, lä āx<sup>ē</sup>ēdxa ts!ēslāla qa<sup>ē</sup>s yil<sup>ē</sup>Exōdēsa wiltowē L!ōp!Ek' lāq, qa k'lesēs xōx<sup>ē</sup>widēl qō lāl x'ik'ālax xēx<sup>ē</sup>ūna<sup>ē</sup>yasa L!ōp!Ek'ē. Wä, g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>ēdxa 'nemts!aqē lāxa g'ilstowē L!ōp!Ek'a qa<sup>ē</sup>s 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'āla lāx dālase<sup>ε</sup>wasēxs laē aōyaa nēx<sup>ε</sup>nakūlaq qa 20  
 ēk'ēs ts!ēlgū<sup>ε</sup>nakūlaēna<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē ts!ēlx<sup>ε</sup>wid <sup>ε</sup>nāxwē ōgwi-  
 da<sup>ε</sup>yas xēklūmasēxs laē k'ūk'ētōtsa mak'āla lāx dālase<sup>ε</sup>wasēxs  
 laē q!wēs<sup>ε</sup>itsēs gēmxōlts!āna<sup>ε</sup>yē lāx wāx<sup>ε</sup>sanōdzexsta<sup>ε</sup>yas ts!ēslā-  
 lāxs bēxtolila. Wā, hē<sup>ε</sup>mis la nexsālatsēxa L!ōp!ēk'ē yīsēs  
 hēlk'ōlts!āna<sup>ε</sup>yē. Wā, hē<sup>ε</sup>mis la qūsālatsa xēx<sup>uε</sup>ūna<sup>ε</sup>yas. Wā, 25  
 g'il<sup>ε</sup>mēsē <sup>ε</sup>wilāwēda xēx<sup>uε</sup>ūna<sup>ε</sup>yasēxs laē k'at!ālilas lāxēs gēmxā-  
 gawalilē. Wā, laxaē ētlēd dāx'īdxa <sup>ε</sup>nēmts!aqē L!ōp!ēk'a qa<sup>ε</sup>s  
 k'atlendēs lāxa lēgwilē. Wā, laem āemxat! nēqēmg'iltewēxēs  
 g'wēg'ilasaxēs g'ilx'dē āxse<sup>ε</sup>waxs lāx'dē L!ēx'lents lāxēs lēgwila  
 L!ōp!ēk'ē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wila la saq!wag'idekwa L!ōp!ēk'axs laē 30  
 ha<sup>ε</sup>yālo<sup>ε</sup>mālaa pāpēx'sendqēxs k'lēs<sup>ε</sup>maē ālaem lēmx<sup>ε</sup>wida. Wā,  
 laem hē g'il pāx'ēitsōsē wīlba<sup>ε</sup>ya yīxs nāq!ēqaax dōmaqas g'wā-  
 yōtela lāx L!ēkumā<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē la pāx'saakūxs laē āx'ēdxa  
 āpsōdile qa<sup>ε</sup>s ētlēdē pāx'sendēq. Wā, g'il<sup>ε</sup>mēsē pāx'saakwa laē  
 ētts!ēndaxat! pāx'sendaxaaq. Wā, la hēemxat! g'wēx'īdxa āpsēx'- 35  
 sīs yīxs <sup>ε</sup>nēk'āēda ts!ēdāqē qa pēlspelēsa paakwē L!ōp!ēk'a qa  
 k'!ilg'ēms lēxēlās, yīxs <sup>ε</sup>nāl<sup>ε</sup>nēmp!ēnaē mālēg'iyōx<sup>ε</sup>sēda <sup>ε</sup>nēmts!aqē  
 ēk'ētela L!ōp!ēk'axs laē paakwa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wila la paakūxs  
 laē āx'ēdxa q!wētanaxa seg'inōdza<sup>ε</sup>yas g'alemałg'iwa<sup>ε</sup>yē g'ōgūyōsa  
 gēwasē, yīxs laē aēk'!aak<sup>u</sup> g'ēxekwa qa ēx'bēs. Wā, hē<sup>ε</sup>mis qa 40  
 pēldzowēs. Wā, hēem q!wētanasa ts!ēdāqaxs k'litaaxa lē<sup>ε</sup>wa<sup>ε</sup>yē  
 yīxs laē pāpēx'sālaxa dēnasē lōxs laē dzēdzēxs<sup>ε</sup>ālaxa dēnasē.

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<sup>f</sup>em äx<sup>f</sup>etsō<sup>s</sup>sa L!äl!öp!EX<sup>s</sup>iläxa L!öp!EK<sup>e</sup>. Wä, lä dzēx-  
<sup>f</sup>walilasēs gēmxołtsīdza<sup>f</sup>yē g'ōgūyowa. Wä, lä däbendxa paakwē  
 45 L!öp!EK<sup>a</sup> yīsēs gēmxołts!āna<sup>f</sup>yē. Wä, lä k'at!älēlōtsa L!öp!EK<sup>e</sup>  
 läx hēlk!<sup>f</sup>ōdenwa<sup>f</sup>yas <sup>f</sup>mek!ūxlax<sup>s</sup>īdza<sup>f</sup>yasēs gēmxołtsīdza<sup>f</sup>yē. Wä,  
 lä dāx<sup>f</sup>itsēs hēlk!<sup>f</sup>ōłts!āna<sup>f</sup>yē läxa q!wētānāxs laē k'at!ents läxa  
 L!öp!EK<sup>e</sup>. Wä, lä tesālak<sup>s</sup>atsēs q!wētāna läxa L!öp!EK<sup>axs</sup> laē  
 nēx<sup>f</sup>ēdqēxs laē tets!<sup>f</sup>EXLax<sup>s</sup>īdzēx <sup>f</sup>mek!ūxlax<sup>s</sup>īdza<sup>f</sup>yas g'ōgūyowas.  
 50 Wä, hē<sup>f</sup>mis la x'ik'āłats <sup>f</sup>wāpaga<sup>f</sup>yasa L!öp!EK<sup>e</sup>. Wä, g'il<sup>f</sup>mēsē  
 q!ēq!aqēlaxēs <sup>f</sup>wāpaga<sup>f</sup>yaxs laē mōp!ena nēxsōdxa L!öp!EK<sup>e</sup> läxēs  
<sup>f</sup>wāsgēmasē läxēs <sup>f</sup>mek!ūxlax<sup>s</sup>īdza<sup>f</sup>yasēs g'ōgūyowē. Wä, g'il<sup>f</sup>mēsē  
<sup>f</sup>wi<sup>f</sup>lāwē <sup>f</sup>wāpaga<sup>f</sup>yasēxs laē ālak!<sup>f</sup>āla lā <sup>f</sup>mēlmadzowa paakwē  
 L!öp!EK<sup>a</sup>. Wä, lä hē<sup>f</sup>staem gwēx<sup>f</sup>īdxa waōkwē. Wä, g'il<sup>f</sup>mēsē  
 55 <sup>f</sup>wi<sup>f</sup>la la x'ig'ikwa L!öp!EK<sup>axs</sup> laē aēk!<sup>f</sup>la q!ēlx<sup>f</sup>wīdeq qa<sup>s</sup> yawās<sup>f</sup>īdē  
 g'ēxaq.

1 **Spruce-Roots (2).**—Wä, lä äx<sup>f</sup>ēdēda ts!edāqaxēs sāyobemē LE<sup>f</sup>wis  
 k'!lāk<sup>wē</sup>; wä, hē<sup>f</sup>mēlēs dendzedzowē wūsēg'anowa. Wä, lä dālaqēxs  
 laē ālaaaqa läxa āL!ē läx q!āyasasa ālēwadzemē LE<sup>f</sup>wis q!ālē tel-  
 q!ūts t!EK<sup>a</sup>. Wä, g'il<sup>f</sup>mēsē lāg'aa lāqēxs laē g'ig'aēlsaxēs sāyobemē  
 5 LE<sup>f</sup>wis k'!lāk<sup>wē</sup>. Wä, lä äx<sup>f</sup>ēdxēs dendzedzowē wūsēg'anowa qa<sup>s</sup>  
 t!ēLEX<sup>f</sup>īdēxēs <sup>f</sup>nEX<sup>f</sup>ūna<sup>f</sup>yaxs laē qEK<sup>f</sup>iyīntsa dendzedzowē wūsēg'a-  
 nowē laqēxs laē qENoyālaq laqēxs laē t!EMgEX<sup>f</sup>usa k'!ax<sup>u</sup>baakwē  
 L!EMq!ēda la t!EMt!aqāłax <sup>f</sup>nEX<sup>f</sup>ūna<sup>f</sup>yas läx gēmxołtsEYāp!<sup>f</sup>yas.

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 | *qes'id*. Then she takes the thin || roots and ties them in four places, 20 in this way;<sup>1</sup> 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.<sup>2</sup> 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. ||

Wā, g'il'mēsē gwā'el'sexs laē dāx'idxēs k'f'lakwē, qa's ts!EX<sup>u</sup>BE-  
tēlsēs ōba'yas qa's k'wēt!Eqālselēxa L'ōp!Ek'ē. Wā, g'il'mēsē 10  
nēn'ēng'a'elsēda L'ōp!Ek'axs laē dōq'lūx'idxa hāyālag'itē nāqelaxa  
k'leāsē q'wāk'!ēna'yā. Wā, hē'mis lā dāk'!entsōs qa's nēx'ūqāl-  
selēq. Wā, g'il'mēsē lāg'aa lāxa L'Ekwē L'ōp!Ek'a, yix q'lwāxē-  
wasasēxs laē dāx'idxēs sāyōbēmē, qa's tsex'sendēq. Wā, lā  
gwā'sta lāxa g'āg'ildzasas, qa's ēt!ēdē dāyodqēs nēx'ūqāl'selēq 15  
gwāgwaaqela lāx wilba'yas. Wā, g'il'mēsē lāg'aa lāx q'lēts!axbax'-  
ēdaasasēxs laē dāx'idxēs sāyōbēmē, qa's tsex'sendēq. Wā, lā  
q!Elx'widēq. Wā, la 'nēk'ēda waōkwē L'lāL'ōp!Ek'!aēnox<sup>u</sup> ts!ēdaqa  
qes'ida, yixs laē q!Elx'widēq. Wā, lā āx'ēdxa wiswūtōwē L'ō-  
p!Ek'a, qa's qEX'āLElōdēs lāxa mōx'widālalaxa g'a gwālēg'a.<sup>1</sup> Wā, 20  
āx'ūsā'mēsē hē gwēg'ilaxs L'lāL'ōp!Ek'!aē.

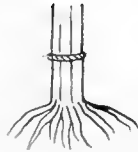
Wā, g'il'mēsē hēlōlexs laē ēt!ēd qās'ida, qa's lā lāxa dēnsmā-  
dzEXEkūlāxa dzESEqWē. Wā, la'mē alēqaxa ēx'ēmē tEXEMAXA g'il's-  
g'ilt!a. Wā, hē'misēx k'leyāsaē q'wāk'!ēna'yā. Wā, hē'mis la  
tSEK'axelasōsēxs dōgūde k'les k'f'lpelā. Wā, g'il'EMXaawisē k'ōtaq 25  
laEM hēf'ēs tayaxāmanEMaxs lāaxat! qēqenōyōtsa selBEkwē wis-  
wūtō dewēx lāxa mōx'widālalēla lāq xa g'a gwālēg'a.<sup>2</sup> Wā, g'il-  
mēsē gwālexs g'āxaē wik'elaxēs tayaxamānēmē. Wā, ā'mēsē la  
dādabalaxēs L'lāL'ōp!Ek'!ānEMaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

<sup>1</sup> See figure on p. 111.<sup>2</sup> 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.**—Wä, g'íl<sup>é</sup>mēsē gwālexs laē ālāx g'ílsg'ílt!a wīs-  
wūlen dewēx lāxa āl!ē. Wä, g'íl<sup>é</sup>mēsē q!āqēxs laē āx<sup>é</sup>dēdeq. Wä,  
lā dālaqēxs laē nā<sup>é</sup>nak<sup>u</sup> laxēs g'ōkwē. Wä, lā āxlentsā nēmts!aqē  
laxēs legwīlē. Wä, g'íl<sup>é</sup>mēsē ts!elxsāwē ts!axenā<sup>é</sup>yasēxs laē āx<sup>é</sup>dxēs  
5 ts!ēslāla qa<sup>é</sup>s āxōdēsa lēkūma<sup>é</sup>yas laqēxs laē q!EX<sup>é</sup>idEX lēkūma-  
<sup>é</sup>yas qa<sup>é</sup>s nēx<sup>é</sup>dēdqēxs laē q!wēq!wasūla wāx<sup>é</sup>sanōdzEXsta<sup>é</sup>yasa  
ts!ēslāla yīsēs hēlk!<sup>é</sup>tōts!āna<sup>é</sup>yē. Wä, hē<sup>é</sup>mis la x'ik<sup>é</sup>ālax ts!axenā-  
<sup>é</sup>yas. Wä, g'íl<sup>é</sup>mēsē wī<sup>é</sup>lāxs laē selp!ēdeq. Wä, g'íl<sup>é</sup>mēsē lābendē  
selpa<sup>é</sup>yasēxs laē āxstents lāxa kwāts!āxs laē nēmp!enk<sup>é</sup> lāxENS  
10 q!wāq!wax ts!āna<sup>é</sup>yēx, yīx wāsgemasasēxs laē melkwa yō gwēx<sup>é</sup>sa  
denēmēx. Wä, g'íl<sup>é</sup>mēsē wī<sup>é</sup>la la gwālexs laē wī<sup>é</sup>la<sup>é</sup>sta lāxa kwāts!ē.  
Wä, lā xamasalāxa ganolaxs laē āx<sup>é</sup>wūstendqēxs laē L!EL!EX<sup>é</sup>wūna  
dewēxē hē gwēx<sup>é</sup>s el<sup>é</sup>Elx<sup>é</sup>ūnālē. Wä, hēm lāg'ilas āxstānō lāxa  
kwāts!ē qa k'!ēsēs geyōL q!ūls<sup>é</sup>ida.
- 15 **Cedar-Bark (1).**—Wä, g'íl<sup>é</sup>mēsē nāx<sup>é</sup>idxa gaālāxs laē qās<sup>é</sup>ida dāla-  
xēs L!ōk!wayowē. Wä, g'íl<sup>é</sup>mēsē lāg'aa lāx q!āyāsa dzES<sup>é</sup>EQwē,  
wā, lā alēx<sup>é</sup>idxa k'!ēsē k'!ilp!ENēs ts!axenā<sup>é</sup>yē lōxs ēk<sup>é</sup>tēlaē yīx  
k'!ēasaē L!ENx<sup>é</sup>Ena<sup>é</sup>ya. Wä, hēx<sup>é</sup>ida<sup>é</sup>mēsē dzETāxōd lāx dewēxasa  
ōgū<sup>é</sup>lamē dzES<sup>é</sup>EQwa. Wä, lā selp!ēdeq. Wä, g'íl<sup>é</sup>mēsē lābendē  
20 selpa<sup>é</sup>yasēxs laē qEX<sup>é</sup>p!ēgents lāx ōxLā<sup>é</sup>yasa dzES<sup>é</sup>EQwē. Wä,  
laanawisē lō<sup>é</sup> neq!EBōd lāxENS bālāqē wūlg'osto<sup>é</sup>wasas g'āx<sup>é</sup>id

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<sup>n</sup>nak!ūsē. Wā, lā lek!ūt!ēdexs laē mōx<sup>w</sup>widex ōba<sup>y</sup>as. 22  
Wā, laem ga g<sup>w</sup>ālēg<sup>a</sup> (*fig.*). Wā, g<sup>il</sup>mēsē g<sup>w</sup>ālexs laē āx<sup>e</sup>ēdxēs  
L!ōk!wayowē qa<sup>s</sup> L!exbetendēs lāx bānālelāsa dewēxē, la qex-  
p!ēg<sup>ē</sup>āxa dzes<sup>e</sup>eqwaxs laē L!ōk!lūx<sup>w</sup>widxa ts!āqemsē. Wā, g<sup>il</sup>mēsē 25  
elāq lā<sup>s</sup>tē L!ōk!wa<sup>y</sup>asēxs laē <sup>n</sup>nāxwaem qūlemē<sup>s</sup>tālē ōba<sup>y</sup>as  
lāg<sup>aa</sup> lāxa dewēxē qex<sup>p</sup>!ēg<sup>axa</sup> dzes<sup>e</sup>eqwē. Wā, hēem lāg<sup>ilas</sup>  
qex<sup>p</sup>!ēg<sup>ints</sup>a dewēxē lāxa dzes<sup>e</sup>eqwē qa k<sup>l</sup>ēsēs hāyāqēda dzexā-  
xa lā qūlemē<sup>s</sup>tāla lāx ōba<sup>y</sup>asa ts!āqemsē lāxa dewēxē yāxs  
āx<sup>e</sup>ēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālux ts!ā- 30  
gēg<sup>a</sup>as. Wā, g<sup>il</sup>ēm<sup>lax</sup>wisē k<sup>l</sup>ēs<sup>lax</sup> qex<sup>p</sup>!ēk<sup>il</sup>ālaxa dzes<sup>e</sup>-  
q<sup>waxa</sup> dewēxē, lā<sup>lax</sup>ē ts!ē<sup>lts</sup>!ēq!astōlaxa denasē. Wā, hē<sup>mis</sup> sēna-  
talāsa dewēxē. Wā, lā kwēlelelōdxa dewēxē. Wā g<sup>il</sup>mēsē lā-  
wāxs laē ts!ex<sup>e</sup>ēdeq qa<sup>s</sup> dāx<sup>i</sup>dēxa ts!āqemsē. Wā, laem  
q!aplēx<sup>i</sup>dxa ōba<sup>y</sup>axs wāx<sup>maē</sup> lā qūlemē<sup>s</sup>tāla. Wā, lā aē- 35  
k<sup>l</sup>axs laē qūsōstōdeq. Wā, la<sup>mē</sup> senx<sup>i</sup>dexs laē menēkwē <sup>w</sup>adzewasas  
qa <sup>n</sup>nemp!enk<sup>ēs</sup> lāxens q!wāq!wax<sup>ts</sup>lāna<sup>y</sup>ēx. Wā, g<sup>il</sup>-  
mēsē <sup>n</sup>nemp!enk<sup>ē</sup> <sup>w</sup>āsgemasas qūsa<sup>y</sup>as lāxens bālāxs laē <sup>n</sup>nemp-  
p!enk<sup>ē</sup> lāxens bālāqē <sup>w</sup>ālālaasas lādzasasa senq!ēnoxwē lāx ōxla-  
<sup>y</sup>asa dzes<sup>e</sup>eqwē. Wā, lā L!ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40  
Wā, lā hanal hē gwēg<sup>ilaq</sup>. Wā, g<sup>il</sup>mēsē lāg<sup>aa</sup> lāxa <sup>w</sup>ālālaa-  
sasa L!enāk<sup>axs</sup> laē wilbax<sup>i</sup>dē senganemasēxs laē k<sup>l</sup>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.<sup>1</sup> 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 Wā, g'íl<sup>é</sup>mēsē g'āxaxaxs laē hēx<sup>é</sup>ida<sup>é</sup>ma senq'lēnoxwē hāx<sup>é</sup>wūlsaq  
qa hāqūlelsēs senganemaxa denasē. Wā, lā ēt'lēd qūsōdxa hē-  
45 <sup>é</sup>maxat! <sup>é</sup>wādzowē yīx <sup>é</sup>wādzowasasa g'ālē qūsōyōs. Wā, lāxaē hē-  
emxat! gwēx<sup>é</sup>īdeq. Wā, g'íl<sup>é</sup>mēsē <sup>é</sup>wīlāwē ēx·k'!ōdena<sup>é</sup>yasēxs laē  
gwāla. . . .



Wā, hē<sup>é</sup>mēsa <sup>é</sup>wāg'idasasa dzes<sup>é</sup>eqwē. Wā, hēem ēk<sup>é</sup>ē dena-  
sasa dzes<sup>é</sup>eqwaxs map!ēnx<sup>é</sup>sāēs <sup>é</sup>wāg'idasē lāxens q'!wāq'!wax<sup>é</sup>ts!ā-  
50 na<sup>é</sup>yēx. Wā, hē<sup>é</sup>misēxs qūxēg<sup>é</sup>aēs ts!āqemsē. Wā, hē<sup>é</sup>mis ēk<sup>é</sup> k'asa-  
lāsa ts!ōlēg<sup>é</sup>ās ts!āqemse, yīxs ts!ēxaēs denasē lē<sup>é</sup>wa k'asalasasa  
dzes<sup>é</sup>eq<sup>é</sup>. Wā, hēem gēgāla lē<sup>é</sup>wa<sup>é</sup>ya lē<sup>é</sup>wa lōgwaanā<sup>é</sup>yaxa p!ā<sup>é</sup>yēxa  
g'āyōlē lāx denasasa dzes<sup>é</sup>eqwē. Wā, g'íl<sup>é</sup>mēsē g'āyōla denasē  
lāxa wēlkwē laē l!ēla. Wā, hē<sup>é</sup>mis lāg'īlas k'!ēs āxse<sup>é</sup>wē.


55 Wā, g'íl<sup>é</sup>mēsē hēlōla senq'lēnoxwaxēs senganemaxs laē ts!a-  
qōdex ts!āgēg<sup>é</sup>a<sup>é</sup>yasēs senganemē yīxs ā<sup>é</sup>maē āx<sup>é</sup>ēdxa g'īlsg'īlt!<sup>é</sup>a-  
dzowē senganems. Wā, lā bā<sup>é</sup>īdxa yūdūx<sup>é</sup>p!ēnk<sup>é</sup>ē lāxens q'!wā-  
q'!wax<sup>é</sup>ts!āna<sup>é</sup>yēx, yīx āwāsgemasasa senganemasēxs laē dzōx<sup>é</sup>wīdeq  
qa k'ōx<sup>é</sup>widēs ts!āgēg<sup>é</sup>a<sup>é</sup>yas gwāgwaaqa lāx ōk'!wāēdza<sup>é</sup>yas. Wā, lā  
60 q!asōx<sup>é</sup>wīdama ōk'!wāēdza<sup>é</sup>yas g'a gwālēg<sup>é</sup>a.<sup>1</sup> Wā, hē<sup>é</sup>mis x'it!ēda-  
masēx ōba<sup>é</sup>yasa ts!āgēg<sup>é</sup>a<sup>é</sup>yaxs laē k'ōqwa. Wā, ā<sup>é</sup>mēsa senq'lē-  
noxwē gēlx<sup>é</sup>īdex wax<sup>é</sup>sōtstā<sup>é</sup>yasa la k'ōgēk<sup>é</sup> ts!āgēg<sup>é</sup>ēxs laē pawe-  
yōdeq. Wā, g'íl<sup>é</sup>mēsē lawāxs laē ēt'lēd mens<sup>é</sup>īdxa hē<sup>é</sup>maxat! <sup>é</sup>wās-

<sup>1</sup>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:

Then he folds it so that the | broad 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.<sup>1</sup> 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: | and after he has done so, he takes two pieces of  twisted cedar-twigs | and ties the end of them on each side of the end tyings, | in this way:

After this  the pack- | of peeled it stands 80 his house. |

has been done, he puts his arms through ing-straps on each side of the bundle cedar-bark, and || he carries it home. Now on end on his back as he is carrying it into 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

gēmē 'wāsgemasasa g'ālxas laē ēt!ēd dzōx'wīdeq qa k'ōx'widēs ts!āgēg'a'yas. Wā, āemxaāwisē gelx'idex wāx'sōtstā'yasa la k'ōgēk' 65 ts!āgēg'ēxs laē pāweyōdeq. Wā, ā'mēsē hē gwē'nākūlāq g'āg'ī-LELA lāx 'wādzoba'yas sēngānemas lāg'aa lāx wilba'yas, yīxs hē-ēmaē 'wādzōbēs sēngānemasēda g'āyōlē lāx ōx!ā'yasa dzes'ēqwē. Wā, hē'mis wilbēs sēngānemasā ēk'!ēba'yē. Wā, g'īl'mēsē 'wī'la lā pāweyakwa ts!āgēg'a'yaxs laē āem lā nāqēmg'iltewē dzōqwa'yasēxs 70 laē k'!ōx'wīdeq g'a gwālēg'a (fig.). Wā, laemxaē hēm g'īl k'!ōx-ēwitsōsē 'wādzoba'yas qa lās nāq!ēga'yā. Wā, lā L!āsadza'yē wilba'yas qaxs hē'maē la yīlōyodayosē ōba'yasē g'a gwālēg'a.<sup>1</sup> Wā, g'īl-ēmēsē 'wī'la la yaēlōyālxas laē āx'ēdxa la yaēlōyāla qa's pāgēg'īndālēs laxēs 'waxaasē. Wā, la yaēlbendeq qa mats!ābekwēs g'a gwālēg'a 75 (fig.). Wā, g'īl'mēsē gwālexsāē āx'ēdxa mats!aqē selbek' dēwēxa qa's t!ēmqēmg'aalelōdēs ōba'yas laxa ēwanodza'yas qēqīx'ba'yas g'a gwālēg'a (fig.). Wā, g'īl'mēsē gwālexs laē p!ēmx'sāsēs ōx'seyap!ā'yē lāxa aōxlaasē lāx wāx'sanā'yasa mats!ābekwē sēngānems 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 hē!q!ōlem lāg'aatsa L!ēsēlāsa legwīlē. Wā, hē'mesa 'ēnaqūlāsa L!ēsēla qaxs g'īl'maē

<sup>1</sup> 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 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 *dēnas*. |

83 k'łēs nāx<sup>ε</sup>wītsōxs k'łēs<sup>ε</sup>maē pāpEX'saakwa. Wä, lä lEMX<sup>ε</sup>wida. Wä, laxaē L!āx<sup>ε</sup>ēda. Wä, lä lāxumalēda ts!Edāqaxs laē pāpEX's<sup>ε</sup>-  
85 ENDEQ.

Wä, g'il<sup>ε</sup>mēsē gwāl L!EXwēlēda ts!Edāqaxēs lā<sup>ε</sup>wūNEMaxs laē āx<sup>ε</sup>ēdxēs q!wētana, yīxa g'āyolē lāx g'ālemalg'iwa<sup>ε</sup>yasa L!a<sup>ε</sup>yē L<sup>ε</sup>wa gēwāsē. Wä, lä pElbaxs laē g'ēxek<sup>u</sup> lāxa dē<sup>ε</sup>na t!ēsema. Wä, lä k!wāgalil lax āxēlasasa mats!abEkwē. Wä, la qwēltsemDEX qē-  
90 qEX<sup>ε</sup>ba<sup>ε</sup>yas. Wä, lä āx<sup>ε</sup>ēdxa <sup>ε</sup>NEMXsa lāx senganEMases lā<sup>ε</sup>-<sup>ε</sup>wūNEMē qa<sup>ε</sup>s dzōx<sup>u</sup>semDēq. Wä, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē nax<sup>u</sup>semtsa lē<sup>ε</sup>-<sup>ε</sup>wa<sup>ε</sup>yē lāxa waōkwē. Wä, la āx<sup>ε</sup>ēdxēs q!wētana qa<sup>ε</sup>s q!wēt!ēdēs lāxa lēlEgwēg'a<sup>ε</sup>yē g'āg'īLEla lāxa <sup>ε</sup>wādzōba<sup>ε</sup>yas. Wä, lä paweyōDEq lābENDEq lāxēs wīlba<sup>ε</sup>yē. Wä, g'il<sup>ε</sup>mēsē lawāxs laē q!wēt!ēd  
95 ēt!ēDEX ts!ēts!EXēg'a<sup>ε</sup>yē. Wä, laxaē pāweyōDEq lābENDEq lāxēs wīlba<sup>ε</sup>yē. Wä, laxaē q!wēt!ēd ēt!ēDEX naq!ēga<sup>ε</sup>yē. Wä, laEM pax-  
SENDEq Lō<sup>ε</sup> ts!ēts!EXēdza<sup>ε</sup>yē. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la la paakūxs laē gēxūlsa<sup>q</sup> lāxa L!asanā<sup>ε</sup>yasēs g'ōkwē qa yālasē<sup>ε</sup>wēsēsa yāla L<sup>ε</sup>wa L!ēsela qa halabalēs lEMX<sup>ε</sup>wida. Wä, g'il<sup>ε</sup>mēsē gwālEXs laē laēL  
100 lāxēs g'ōkwē qa<sup>ε</sup>s ēt!ēdē āx<sup>ε</sup>ēdxa <sup>ε</sup>NEMXsa qa<sup>ε</sup>s ēt!ēdēxat! nE-  
qEMg'īltāxēs laē<sup>ε</sup>na<sup>ε</sup>yē maēmoX<sup>u</sup>sālaxs paakwa <sup>ε</sup>nālnEMxs. Wä, laEM lā Lēgades dēnasaxs laē gwāl maēmoX<sup>u</sup>sāla 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-fishêr. | The inner part is also split 10 into very narrow strips for || twilled mats and for well-woven spoon-

Wä, g'íl<sup>m</sup>mēsē mōxsē 'nālās x'ítalaxs lāxa L'asaná<sup>e</sup>yasēs g'ō- 3  
kwaxs laē álak'lala lā lemḡwa laē la L'asl'endzā. Wä, lä k'lox-  
'wīdeq laem áem nāqemg'iltāx k'loxwayasēxs g'ālaē k'lox<sup>e</sup>witsō<sup>s</sup> 5  
lā<sup>e</sup>wūnemas lāxa āl'lē. Wä, hē<sup>e</sup>mxat! g'íl k'lox<sup>e</sup>witsō<sup>s</sup>ē 'wādzoba-  
'yas. Wä, lä y'ūōyots wība<sup>e</sup>yas. Wä, lä gritslōts lāxa L'ābatē  
qa<sup>s</sup> lā hāng'aalelōtsa denyats!ē L'ābat lāxa q'elilē lāxa ēk'lē qa  
helālēs lāg'aalelaēna<sup>e</sup>yasa L'ēsēlāsa legwilasa g'ōkwē lāq. Wä,  
laem hēwāxa x'ídzex<sup>e</sup>idexs álak'lalaē lemḡ<sup>e</sup>wīda. Wä, hē<sup>e</sup>maa 10  
qō k'lēsłax álak'lalalax lemḡwalaxa denasē, wä, lāłaxē hēx<sup>e</sup>ida-  
emłax x'ídzex<sup>e</sup>id<sup>e</sup>łax qaxs k'leāsaē 'nemāx'iswūta denasaxs  
delx'aē yīxs hēx<sup>e</sup>ida<sup>e</sup>maē x'ídzex<sup>e</sup>ida. Wä, hē<sup>e</sup>mis lāg'ilas mōxsē  
'nālās x'ítāsō<sup>e</sup> lāxa yāla L<sup>e</sup>wa L'ēsēla. Wä, laem g'ēxaq qa<sup>s</sup>  
ēaxelēleqēxa ts!ā<sup>e</sup>wūnxē. 15

**Cedar-Mats.**—Wä, hēem āwādzeledek<sup>wē</sup> k'łta<sup>e</sup>yasa lēlegwēg'a- 1  
'yēxa maēmałdenas āwādze<sup>e</sup>wasaxs laē dzedzexsaak<sup>u</sup> lāxens q!wā-  
q!wax'ts!āna<sup>e</sup>yēx, yīxs laē lēxwilase<sup>e</sup>wa L<sup>e</sup>wa yibelōsgemē t!egwats!ē  
L'ābata L<sup>e</sup>wa t!āyōlemasa alōlaqē xwāk'lūna. Wä, la māk'ilēda  
ts!ēts!exēg'a<sup>e</sup>yē. Wä, hēem māk'ilāxa aēk'aakwas k'łta<sup>e</sup>yē ts!ēts!ē- 5  
qālēdekwas k'łat!emak<sup>u</sup> lē<sup>e</sup>wa<sup>e</sup>ya L<sup>e</sup>wa k'łat!emak<sup>wē</sup> L'āl!ēbata.  
Wä, hē<sup>e</sup>mis lōgwaanāyaxa p!ā<sup>e</sup>yē yīxs hē<sup>e</sup>maē ēk' denema  
ts!ēts!exēg'a<sup>e</sup>yē L<sup>e</sup>wa denwayāsa lōelq!wēnoxwaxa p!ā<sup>e</sup>yē. Wä,  
hē<sup>e</sup>mis nāqlega<sup>e</sup>yē, wä hēem álak'lala ts!ēts!ēq!aōlidek<sup>wē</sup> k'łta-  
'yas sewelkwē lē<sup>e</sup>wa<sup>e</sup>ya L<sup>e</sup>wa aēk'laakwas k'łta<sup>e</sup>ya k'ek'ayat . 10


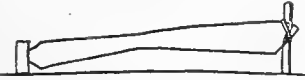
12 baskets | and twilled baskets. None of the | double twilled baskets  
are found nowadays. In these the | daughters of the chiefs of the  
tribes kept their combs. The strong inner side | is the same as the  
15 inner part, for it is good for everything. || They are both the same.  
You know already 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 talk-  
ing 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 bot-  
tom, 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 lɛ<sup>ɛ</sup>wa sewelx<sup>u</sup>semē l!āl!ɛbata. Wā, hē<sup>ɛ</sup>misa k!eāsa lāxa qeqa-  
pālōla seselx<sup>u</sup>sem l!āl!ɛbata, yix g'iyimts!ewasas xegemasas  
k!ɛsk!ɛdɛlasa g'igāma<sup>ɛ</sup>yasa lɛlqwālala<sup>ɛ</sup>yē. Wā, hēem ts!ɛts!ɛ-  
xɛdza<sup>ɛ</sup>yē, hēemxaa gwēx<sup>sa</sup>nāq!ɛga<sup>ɛ</sup>yē yixs k!eāsaɛ k!ɛs ɛg'ats  
15 qaxs ɛnemāx<sup>ɛ</sup>isaē ā<sup>ɛ</sup>ma. Wā, laemlās q!ālelaemx<sup>ɛ</sup> gwēg'ilasasa  
ts!ɛdāqaxs laē menments!ālaqɛxs lɛxwililaxa denasē lɛ<sup>ɛ</sup>wa l!ābatē.  
Wā, la<sup>ɛ</sup>mēsən gwāl gwāgwēx<sup>ɛ</sup>sāla lāq.

**Shredding Cedar-Bark.**—Wā, la<sup>ɛ</sup>mēsən gwāgwēx<sup>ɛ</sup>sāla lāxa k'asi-  
lāxa k'āsala<sup>sē</sup> denasa. Wā, hēlɛda sāyōbēmē āxālas qaxg'in  
20 la<sup>ɛ</sup>mēg'alāl gwāl gwāgwēx<sup>ɛ</sup>sāla lāxa l!ōk!wayāsa senq!ɛnoxwaxa  
dzes<sup>ɛ</sup>ɛqwē. Wā, laem tsex<sup>ɛ</sup>sēstālx ɔxla<sup>ɛ</sup>yasa dzes<sup>ɛ</sup>ɛqwēxa  
ts!ōlɛg'ās tsāx<sup>ɛ</sup>ɛna<sup>ɛ</sup>yē. Wā, lā hēem l!ōk!ūlɛda sāyōbemaxs laē  
l!ōk!wax<sup>ɛ</sup>idxa ts!āqemsē. Wā, lā āemxat! nāqemg'iltāxēs gwē-  
g'ilasaxs laē senqaxa denasē. Wā, g'il<sup>ɛ</sup>mēsē gwāl pawālx  
25 ts!āgēg'a<sup>ɛ</sup>yasēs laē hēemxat! gwēx<sup>ɛ</sup>idqɛxs laē mats!ap!ɛdeq.  
Wā, lā ɔxlaēlaq laxēs g'ōkwē qa<sup>ɛ</sup>s ɔxleg'alifēs lāxa mag'inwalī-  
sas lɛgwīlasēs g'ōkwē. Wā, hēx'id<sup>ɛ</sup>mēsē genemas gūdesgemdex  
qɛqix<sup>ɛ</sup>ba<sup>ɛ</sup>yas. Wā, lā āx<sup>ɛ</sup>ɛdxa ɛnemxsa lāxa k'āsala<sup>sē</sup> qa<sup>ɛ</sup>s dzōx<sup>u</sup>-  
semdeq. Wā, lā gēx<sup>ɛ</sup>wits lāx aōgwiwalīlasa lɛgwīlasēs g'ōkwē.  
30 Wā, la<sup>ɛ</sup>mēs wī<sup>ɛ</sup>laem hē gwēx<sup>ɛ</sup>idxa waōkwē. Wā, la<sup>ɛ</sup>mē lɛsē-  
lalela qa<sup>ɛ</sup>s halaxts!ɛ lem<sup>ɛ</sup>wīda qaxs ālak!ālaē wākwa. Wā, lā  
ɛnāl<sup>ɛ</sup>nemp!ena q!ɛl!ɛxsē ɛnālās k!ɛs lem<sup>ɛ</sup>wūmx<sup>ɛ</sup>ida. Wā, g'il-

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

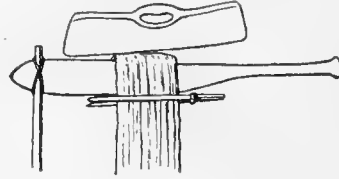
‘mēsē lēselalēlaxs laē la‘wunemasa ts!edāqē āx‘ēdxā xaqē g‘a‘yōl 33  
lāx xāgēlba‘yasa gwe‘yīmē, wā, lā āx‘ēdxā pēlenxē k‘ōl!a dē‘na  
t!ēsēma. (Here follows a description of the manufacture of the 35  
cedar-bark breaker, p. 109).

Wā, lā āx‘ēdxā sēwayomōte l!emq!esgema qa‘s k‘ōxlēndēs  
āpsēnxa‘yas lāxa legwīlasēs g‘ōkwē. Wā, g‘īl‘mēsē k!wag!ila  
k!ūmēlx‘īdē āpsēnxa‘yasēxs laē xōs‘ītsa ‘wāpē lāq qa k!l!x‘īdēsa  
x‘īqēla lāq. Wā, lāxaē āx‘ēdxā k‘ōl!a dē‘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‘bēnxēs āpsēnxa‘yasa k‘āsdēmēlē. Wā,  
g‘īl‘mēsē gwālēxs laē g‘a gwālēg‘a (*fig.*).

Wā, lāxaē āx‘ēdxā dzōmēg‘atē qa‘s bāl‘īdēxa ma!p!enk‘ē lāxēns  
q!wāq!wax‘ts!āna‘yēx, yīx ‘wāsgēmasasēxs laē lē‘x‘sendeq. Wā, 45  
g‘īl‘mēsē lē‘x‘sēxs laē dēx‘walīlaq lāq māg‘īnwalīsasa legwīlasēs  
g‘ōkwē. Wā, āl‘mēsē gwāl dēqwaqēxs laē la maldēnē ēseg‘iwa‘yas  
lāxēns bālāx‘sens q!wāq!wax‘ts!āna‘yēx, yīx ‘wāsgēmasasa la lāēla.  
Wā, lā āx‘ēdxā dēnsēnē dēnema lē‘wa sēwayowē. Wā, lā k‘ādē-  
nōdzēnts pēxba‘yas lāxa mag‘itā‘yasa lāēlē. Wā, la yīl‘alēlotsa 50  
dēnemē lāq. Wā, g‘īl‘mēsē gwālēxs laē g‘a gwālēg‘a (*fig.*).

Wā, laem gwālītā k‘āsdēmīlē. Wā, g‘īl‘mēsē ālak!lāla lā  
lēmχwa tsōsēda k‘āsalasaxs laē āx‘ēdēda ts!edāqaxa ‘nemχsa  
lāxa k‘āsalasē. 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 | from the end, in this way: Then the woman 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 shredding-implement. || The end of the cedar-bark just shows over the 70 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 Wä, läxaē äx<sup>é</sup>édxa k!waxLāwē ma!p!enk<sup>é</sup> wäs<sup>g</sup>emasas läxENS q!wāq!wax<sup>t</sup>s!āna<sup>é</sup>yēx. Wä, lä yūEM wag<sup>i</sup>tōx wāg<sup>i</sup>dasaxSENS s!EMāx<sup>t</sup>s!āna<sup>é</sup>yēx. Wä, lä äx<sup>é</sup>édxa ts!ēq!a dzEXEK<sup>u</sup> DENasa qa<sup>s</sup> yil<sup>é</sup>ALElōdēs läx āpsba<sup>é</sup>yas. Wä, g'il<sup>é</sup>mēsē gwāhEXs laē xōx<sup>w</sup>idEX āpsba<sup>é</sup>yas qa yuwēs la gwēx<sup>s</sup>a ts!ēslāLAX. Wä, hēEM lēgades 60 L!EBEDzEWēsa k<sup>ā</sup>sāxa k<sup>ā</sup>salasē. Wä, la äxaxōdx k<sup>ā</sup>salasaxs laē ālak<sup>ā</sup>!āla la ts!Elx<sup>é</sup>wīda. Wä, lä L!EBEDzōtsa L!EBEDzā<sup>é</sup>yē läx wādzoba<sup>é</sup>yasa k<sup>ā</sup>salasē läxa mōDENē läxENS q!wāq!wax<sup>t</sup>s!āna<sup>é</sup>yēx g'äg<sup>i</sup>LEla läx ōba<sup>é</sup>yas g'a gwālēg'a (fig.). Wä, lä, dāx<sup>é</sup>idēda ts!EDāqaxa k<sup>ā</sup>dzayo. Wä, lä gaxSEQ!asēs hēlk<sup>ā</sup>!ōtsīdza<sup>é</sup>yē läxa q!wēdzasasa 65 sēwayowaxs laē k!wak<sup>ā</sup>!ENDEq. Wä, laEM L!ENxsāle ōxtā<sup>é</sup>yas lax āwaga<sup>é</sup>yasēxs laē dāx<sup>é</sup>īdxēs k<sup>ā</sup>dzayowē yīsēs hēlk<sup>ā</sup>!ōts!āna<sup>é</sup>yē. Wä, lä dādēgōxa L!EBEDzā<sup>é</sup>yasa k<sup>ā</sup>salase läx EQātaba<sup>é</sup>yas qa<sup>s</sup> q!wēq!wasālēq qa bENDzā<sup>é</sup>yēsa L!EBEDzā<sup>é</sup>yē läxa k<sup>ā</sup>salasē. Wä, lä gwāsaxLālēda yILExLā<sup>é</sup>yas läxa ts!EDāqaxs laē k<sup>ā</sup>k<sup>ā</sup>a<sup>é</sup>yaxes k<sup>ā</sup>sasōLē. Wä, 70 hālsela<sup>é</sup>mēsē nēlba!a läx ēk<sup>ā</sup>!ENxa<sup>é</sup>yasa sēwayowēda k<sup>ā</sup>salasaxs laē k<sup>ā</sup>sīda. Wä, q!walxo<sup>é</sup>mēsē wī<sup>x</sup>wīdEXs laē k<sup>ā</sup>sīda. Wä, lä hēx<sup>s</sup>āEM gwēg'ilaxs laē lābENDEX wilba<sup>é</sup>yas. Wä, g'il<sup>é</sup>mēsē lābENDeqēxs laē q!Elō<sup>é</sup>nakūlaq. Wä, lä ēt!ēdx waōkwē. Wä, g'il<sup>é</sup>mēsē wī<sup>é</sup>la gwāl k<sup>ā</sup>dzEKūxs laē dzāx<sup>u</sup>sEMDEq qa<sup>s</sup> k!lūlwālēx 75 k<sup>ā</sup>k<sup>ā</sup>smōtasa k<sup>ā</sup>dzayowēxa la mōla. Wä, g'il<sup>é</sup>mēsē wī<sup>é</sup>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'ëxaxës k!ülânemē lāxës xāxadzamē. Wä, hëem la q!oyasôs 76  
qa's dëdegemyōxs laë gwāl ts!ōts!Exüdxës gögūma'yē. Wä, lāla  
aëk!a k!ōx'wīdxa k'ādzekwē qa's lä g'ëts!ōts lāxës xetsemē.  
Wä, laem gwāl lāxëq.

**Yellow Cedar-Bark.**—Wä, lē hëem'xaa gwëg'ilasë'wëda dëxwaxs laë 1  
senqasë'wa lāx gwëg'ilāsaxa denasē. Wä, la'xaë x'ilasō' lāxa  
L!ëselä Lë'wa yāla lāx L!āsanā'yasa g'ōkwē. Wä, lē 'nāl'nemp!ena  
q!ELlep!ENxwa'sē 'nālās Lōxs ma'lgunālp!ENxwa'saë x'īlsa, qa  
ālak!ālēs lem'wūmx'īda, qaxs ālak!ālaē wākwaxs halsēla'maë 5  
paweyakwës ts!āgag'a'yē. Wä, g'il'mēsē lem'wumx'īdexs laë āxā-  
xōdēda ts!Edāqāq.

Wä, lē 'mōxsas lāxës xwāxwagumē qa's lē sēx'wīd qa's lē lāxa  
q!āq!ōxlālīsē lāxa hëmenālaem q!ōxstalīsa, yīxa k!lēsē kwelēlīts!ē-  
noxwa. Wä, lē hëmenālaem ts!Elxstēda demsx'ē. Wä, lē hāng'a 10  
lītsēs 'yā'yats!ē lāqēxs laë 'ya'stentsa dëxwē lāq. Wä, laem  
dālālisax āwāgemasasa g'ilsg'ilt!a dëxwa qa's t!ēt!āxbālisēsa t!ësemē  
lāx wāx'sba'yas ōba'yas lāxa wulx'īwa'yasa x'āts!a'yē. Wä, g'il'mēsē  
'wī'lāla 'ya'stālīsēxs laë nā'nak<sup>u</sup> lāxës g'ōkwē.

Wä, lāla lā'wunemas ōgwaqaem'xat! ēaxela, yīxs laë ālāx gele- 15  
masa gwe'yimē. Wä, la'men k!lēs q!āLElax gwëg'ilāsasēxs laë  
ēax'īdxa t!Elwayāxa dëxwē.

Wä, g'il'mēsē gwālēxs laë ts!ās lāxës genemē. Wä, g'il'mēsē  
g'äg'īwālāxsē 'nālāsa dëxwē la 'ya'stalīsēxs laēda ts!Edāqē lāxs lāxës

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  
25 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  
30 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  
35 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 dālxēs xāx<sup>ē</sup>enē t!elwayā lē<sup>ē</sup>wa pexsemē ts!eq!ūls t!ēsēma.

Wā, g'il<sup>ē</sup>mēsē lāg'aa lāxēs 'yaasaxs laē t!āx'ūltōdxa pexsemē ts!eq!ūls t!ēsēma qa's pax<sup>ē</sup>alisēs lāx max'stalisē lāxa dēmsx'ē. Wā, lā dāx'īdxa xax<sup>ē</sup>enē t!elwayā yisēs hēlk'!ōlts'āna'yē. Wā, lā dāx'ī-  
25 dex ōba'yasa dēxwē yisēs gemxōlts'āna'yē, yixs hāē k!waēsa ts!edāqa hēlk'!ōtagāwalisasa dēxwaxs l!āsgemālaē lāxa l!āsakwē. Wā, lā k'lēs āl'nakūlaxs laē nēx'ūstalaq. Wā, hē<sup>ē</sup>mis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsēma. Wā, hē<sup>ē</sup>mē la t!elwatsēq. Wā, laem hēem g'il t!elxwasōsēda 'wādzoba'yasa dēxwē. Wā, g'il<sup>ē</sup>mēsē  
30 lābendqēxs laē qesālēxsaq lāxēs xwāxwagūmē. Wā, g'il<sup>ē</sup>mēsē 'wi'la gwālēxs laē nā'nakwa lāxēs g'ōkwē. Wā, g'il<sup>ē</sup>mēsē lāg'aaxs laē dāsdēsēlaxa t!elōkwē dēxwa lāx l!āsanā'yasēs g'ōkwē; laē gēx'wid lāxa lem<sup>ē</sup>wasaxa k!āwasē. Wā, g'ilnaxwa<sup>ē</sup>mēsē dzāqwxaxs laē q!ap!ēx'īdxa t!elōkwē dēxwa qa's lēbeg'īndēsa eldzowē lē'wē<sup>ē</sup> lāq  
35 qa k'lēsēs ēt!ēd dēlx'īda. Wā, g'il<sup>ē</sup>mēsē mōp!enxwa<sup>ē</sup>sē 'nālā x'īlālxaxs laē lem<sup>ē</sup>wumx'īda. Wā, laē k'!ōx'wīdeq qa's g'ēxēqēxs laē āxts!ālxaxa l!ābatē. Wā, laem g'wāl lāxēq qaxs ēaxēlēlaqēxa lāla ts!āwūnxa.

1 Cedar-Bark (2).—Wā, hēem g'il āx'ētsō'sa ts!edāqaxs laē lāxa āl!ē ālāx dzēs'ēxekūlās lāx'lōsē. Wā, g'il<sup>ē</sup>mēsē q!aqēxs laē alēqax k'lēsa k'līp!ēnēs ts!agēg'ē. Wā, hē<sup>ē</sup>mis qa k'lēsēs wāx'wūna'yē 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. ||

ʼyas. Wä, lä äxʼēdxēs kʼlīmlayowē qaʼs . . . tsekʼ!EXLEN-  
 dēxa dzesʼEQwē läx äwīgʼaʼyas. Wä, lä hämōdengāla läxENS 5  
 qʼhwāqʼwaxʼtsʼlänaʼyēx yix wänemas tsexʼsēʼstendaʼyas. Wä, lä  
 Lʼlökʼ!üxʼʼidxa maidenē läxENS qʼlwāqʼwaxʼtsʼlänaʼyaxs laē saqʼwōdeq.  
 Wä, hēm gwēʼyōsa sēsaqʼwaēnoxwē tʼlēxʼila qa sexʼtsʼlēsa lāla  
 ētʼléd saqʼwoyōLES lägʼaal läxa ēkʼ!ē. Wä, gʼilʼmēsē lawäyēda tsʼle-  
 qʼlastowē tʼlēxʼīʼlayoxs laē Lʼlökʼ!üxʼʼitsēs kʼlīmlayowē läxa gʼägʼīLELA 10  
 läxēs tsexʼsēʼstendaʼyaxa ʼwādzowē, yixs ʼnālʼnempʼ!enaē ʼnempʼ!en-  
 gʼidzō läxENS qʼlwāqʼwaxʼtsʼlänaʼyaqē ʼwādzewasasēs laē saqʼwōdeq.  
 Wä, gʼilnaḡwaʼmēsē aēkʼ!Egʼilalē saqʼwaʼyasēs laē kʼ!axʼELS läxēs  
 Lādzasē. Wä, gʼilʼmēsē lōmaxʼʼid ēkʼētelēda dzesʼEQwaxs laē kʼwā-  
 gʼila qwēsʼgʼilē kʼ!aʼnakūlaēnaʼyas kʼ!eskʼ!Esaxēs saqʼwanemē DE- 15  
 nasa qa läS kʼ!ütʼ!endxēs äxāsde. Wä, hēʼmēs länaḡwa nēxʼedaatsa  
 sāqʼwaēnoxwaq Lʼlālʼlodaacaq. Wä, la tsʼlēqʼ!ebaʼnakūlaxs laē ēkʼ!ō-  
 !elēda saqʼwānemē. Wä, äʼmēsē la ELtsʼ!EXs laē lägʼaa läxa ēkʼ!ē.  
 Wä, hēxʼʼidaʼmēsē tsʼlEdāqē häxʼwelsaq qa ēkʼ!adzaʼyēsa tsʼ!āqemsē.  
 Wä, lä ētʼlédxat! saqʼwaxʼʼidxa waōkwē. Wä, äʼmisē nāqemgʼil- 20  
 tEWēxēs gʼilxʼdē gwēgʼilasa. Wä, äʼmisē hēxʼʼidaEM gwāl saqʼwaxs  
 laē mōdenmē ʼwādzewasasa lä äxʼENēxa dzesʼEQwē. Wä, hēm  
 gwēʼyōsa gʼālē begwānem äxʼālagʼiltsēqa tsʼ!Elgūmsa dzesʼEQwē qa  
 kʼ!ēsēs xEXANAEMA, wä, hēʼmis qa qʼ!ülāyōs.

- 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 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 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.<sup>1</sup> 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 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.**<sup>2</sup>—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<sup>ε</sup>mēsē hētoLEXs laōda ts!Edāqē āx<sup>ε</sup>ēdxēs sāq!wanemē qa<sup>ε</sup>s g'ābendē lāxa <sup>ε</sup>wādzoba<sup>ε</sup>yē qa<sup>ε</sup>s k'ōx<sup>ε</sup>widēxa ts!āgēg'a<sup>ε</sup>yasxa mōp!enk<sup>ε</sup>ē lāxENS q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx. Wä, lä pawālaxa ts!āgēg'a<sup>ε</sup>yē gweyōhela lāxa <sup>ε</sup>wādzoba<sup>ε</sup>yas. Wä, āx<sup>ε</sup>sā<sup>ε</sup>mēsē la hē gwēg'ilaqēxs lābendalaaq lāg'aa lāx ts!ēq!eba<sup>ε</sup>yas. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lāwa ts!a-  
30 q!lēg'a<sup>ε</sup>yaxs laē k'!ōx<sup>ε</sup>widēq. Wä, laemxaē bā<sup>ε</sup>īdeq qa mōp!enk<sup>ε</sup>ēs <sup>ε</sup>wāsgemasas k'!ōxwa<sup>ε</sup>yas. Wä, laem hē Lāsadza<sup>ε</sup>ya māka<sup>ε</sup>laxa ts!āgēg'a<sup>ε</sup>yē. Wä, laemxaē hē g'il k'!ōx<sup>ε</sup>wītsō<sup>ε</sup>sē <sup>ε</sup>wādzoba<sup>ε</sup>yas. Wä, g'il<sup>ε</sup>mēsē lābendEX <sup>ε</sup>wāsgemasasēxs laē qenōyōts wīlba<sup>ε</sup>yas. Wä, āx<sup>ε</sup>sā<sup>ε</sup>mēsē hē gwēg'ilaxa waōkwē sengānEMS. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la  
35 qēqenōyālē sengānemasēxs laē āx<sup>ε</sup>ēdxa ts!ēq!adzowē denas qa<sup>ε</sup>s qēqEX<sup>ε</sup>bendēs lāq; g'a gwālēg'a.<sup>1</sup> Wä, g'il<sup>ε</sup>mēsē gwāLEXs laē āx<sup>ε</sup>ēdxa ōgū<sup>ε</sup>la<sup>ε</sup>maxat! denasa qa<sup>ε</sup>s aōXLaas<sup>ε</sup>ēdēq. Wä, la<sup>ε</sup>mē gēgalōpāla lāda malts!aqē eaōXLaasē lāxa mālē qēqEX<sup>ε</sup>ba<sup>ε</sup>ya. Wä, ā<sup>ε</sup>mēsē mensāla qa hē<sup>ε</sup>asgemēs qō lāl p!EMX<sup>ε</sup>sāsēs <sup>ε</sup>e<sup>ε</sup>yasowē qō lāl p!EMX<sup>ε</sup>sāt lāq qō  
40 lāl ōXLEX<sup>ε</sup>īdeLEq. Wä, g'il<sup>ε</sup>mēsē gwāLEXs laē p!EMX<sup>ε</sup>sōtsēs <sup>ε</sup>e<sup>ε</sup>yasowē lāxa ōXLōLEMē qa<sup>ε</sup>s ōXLEX<sup>ε</sup>īdēq. Wä, ā<sup>ε</sup>misē la dāk!<sup>ε</sup>ōTELaxēs k'!imlayowaxs laē qās<sup>ε</sup>ida. Wä, laem nā<sup>ε</sup>nak<sup>u</sup> lāxēs g'ōkwē.

**Shredding Cedar-Bark.**<sup>2</sup>—Wä, g'il<sup>ε</sup>mēsē gwāla laē āx<sup>ε</sup>ēdxēs denasē qa<sup>ε</sup>s gēx<sup>u</sup>stōdēs lāxēs legwīlē. Wä, lä āx<sup>ε</sup>ēdxēs k'adzayowaxa

<sup>1</sup> See figure on p. 123.

<sup>2</sup> This follows a description of the preservation of elderberries, p. 262, line 55.

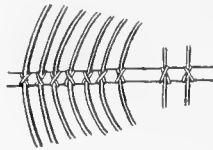
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.<sup>1</sup> | 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.<sup>2</sup> 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 LE<sup>5</sup>wa sēwayowē. Wā, lā dēx<sup>5</sup>walilasa g'ilt laga<sup>5</sup>yasēs LEM- 3  
g'ayowē. Wā, lā äx<sup>5</sup>ēdxā denasē qa<sup>5</sup>s dzEXaxodē lāq. Wā, lā  
äx<sup>5</sup>ēdxā sēwayowē qa<sup>5</sup>s k'ādēnōdzēndēs lāxa dēgwilē. Wā, lā yil<sup>5</sup>- 5  
ētsa dzEXEKwē denas lāq. Wā, g'il<sup>5</sup>mēsē gwāLEXs laē g'a gwālēg'a.<sup>1</sup>  
Wā, g'il<sup>5</sup>mēsē gwāla k'asDEMēlaxs laē äx<sup>5</sup>ēdxēs k'adzayowē qa<sup>5</sup>s lā  
g'ig'alilas lāxēs k'adzasaLaxa denasē. Wā, g'il<sup>5</sup>mēsē la q!wāq!ū-  
qūyax<sup>5</sup>īdēda denasaxs laē gēḡwaxōdeq qa<sup>5</sup>s lā g'ig'alilas lāxēs  
k'adzasaLāq. Wā, lā äx<sup>5</sup>ēdxā k!waxLāwē 'nemp!enk' lāxens q!wā- 10  
q!wax'ts!āna<sup>5</sup>yēx yix 'wāsgemasas. Wā, lā dzEXōd lāx āwūnxa-  
<sup>5</sup>yasa denasē qa<sup>5</sup>s yil!EXLēndēs lāx ōXLā<sup>5</sup>yasxa ma!denk'ē lāxens  
q!wāq!wax'ts!āna<sup>5</sup>yēx g'äg'īLEla lāxa ōba<sup>5</sup>yas. Wā, g'il<sup>5</sup>mēsē  
gwāLEXs laē äx<sup>5</sup>ēdxēs nEXX'āla k'lāwayowa qa<sup>5</sup>s xōḡ<sup>5</sup>wīdēxa āpsba-  
<sup>5</sup>yas qa yuwēs gwēx'sa ts!ēslālax. Wā, g'il<sup>5</sup>mēsē gwāla k'libE- 15  
dzāyayāsa k'asāxa k'adzEKwaxs laē g'a gwālēg'a.<sup>1</sup> Wā, g'il<sup>5</sup>mēsē  
gwāLEXs laē äx<sup>5</sup>ēdxā denasē qa<sup>5</sup>s q!Elxwalilēs ts!ēq!Eba<sup>5</sup>yas gēm-  
xagawalilasa k'asDEMīlē sēwayowa. Wa, lā k'libedzōtsa k'libE-  
dzā<sup>5</sup>yē lāx 'wādzoba<sup>5</sup>yasa denasē. Wā, lā g'a gwālēg'a.<sup>2</sup> Wā, laEM  
q!wētsema<sup>5</sup>ya k'ats!ēnoxwax yil!EXLā<sup>5</sup>yasa k'libedzāyasēs gēm- 20  
xo!ts!āna. Wā, la dāste<sup>5</sup>wēsēs hēlk'!ōlts!āna<sup>5</sup>yē lāx daāsasēs k'a-  
dza<sup>5</sup>yāxs laē gāx<sup>5</sup>ENēsēs gēmXōltsīdza<sup>5</sup>yē lāxa sēwayowāxs laē  
k!wāk!lēnēq. Wā, lax<sup>5</sup>EX<sup>5</sup>sālē gēxtā<sup>5</sup>yasa sēwayowē lāx mēng'asa.

<sup>1</sup> See figure on p. 127.<sup>2</sup> 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.<sup>1</sup>

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 cor-  
 ners 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 nēlbāfēda denasē lāx hēlk<sup>ε</sup>!ōdēdzā<sup>ε</sup>yasa sēwayo-  
 25 wāxs laē k'ās<sup>ε</sup>īdeq. Wä, lä q'wałxōem wix<sup>u</sup>wīdeq yīsēs gemxōł-  
 ts!āna<sup>ε</sup>yaxs lāna<sup>x</sup>waē k'ās<sup>ε</sup>īdeq. Wä, āx<sup>u</sup>sā<sup>ε</sup>mēsē hē gwēg'ilaqēxs  
 laē lābēndālx<sup>ε</sup> wāsgemasasa denasē. Wä, g'il<sup>ε</sup>mēsē lābēndēx  
<sup>ε</sup>wāsgemasas laē g'īg'alilaxēs k'ādzayowē. Wä, lä dāx<sup>ε</sup>īdxa<sup>ε</sup>wādzō-  
 ba<sup>ε</sup>yasa k'ādzek<sup>u</sup> qa<sup>s</sup> paxk'āx<sup>ε</sup>īndēs lāxēs ōkwāx<sup>ε</sup>a<sup>ε</sup>yē. Wä, laem  
 30 hēx<sup>ε</sup>sāem banādzā<sup>ε</sup>yēda āxālx<sup>ε</sup>dē lāxa sēwayowē. Wä, lä qūsā-  
 laxēs k'ādzēla<sup>ε</sup>yaxs laē lēnoqwalā. Wä, g'il<sup>ε</sup>mēsē<sup>ε</sup>wilg'eldzōxs laē  
 nēx<sup>ε</sup>ēdeq qa<sup>s</sup> hanāle qūseldze<sup>ε</sup>wēxēs k'asēla<sup>ε</sup>yē. Wä, g'il<sup>ε</sup>mēsē<sup>ε</sup>  
<sup>ε</sup>wilg'eldzō lāxēs<sup>ε</sup>wāsgemasaxs laē dzexālaxa<sup>ε</sup> nāl<sup>ε</sup>nēmdēnē lāxēns  
 q'lwāq'lwax<sup>ε</sup>ts!āna<sup>ε</sup>yēx yix āwādzewasas.

1 **Open-Work Basket.**—Wä, lä āx<sup>ε</sup>ēdxa paakwē texema qa<sup>s</sup> men-  
 maqēxa mōts!aqē ēwēg'ēsa paakwē texema. Wä, hēem L!āl!ē-  
 xenōts!exsdēsa leq!exsdē lexā<sup>ε</sup>ya, yīxa mōts!aqē. Wä, lä āx<sup>ε</sup>-  
 ēdxa<sup>ε</sup>nēmts!aqē ōgū<sup>ε</sup>la lāxa mōts!aqē. Wä, hēem L!āxexsdēsa  
 5 leq!exsdē lexā<sup>ε</sup>ya. Wä, lä āx<sup>ε</sup>ēdxa pēlspelē paak<sup>u</sup> texema qa<sup>s</sup>  
 ka<sup>t</sup>!ēndēs lāxa L!āxexsde<sup>ε</sup>yē. Wä, lä āx<sup>ε</sup>ēdxa paakwē L!ōp!ēk'a  
 qa<sup>s</sup> k'liłx<sup>ε</sup>īdēs lāq. Wä, laem gālopalē k'liłk'a<sup>ε</sup>yas g'a gwāfēg'a  
 (fg.) lāxēs memk'ewak'wēna<sup>ε</sup>yēs k'liłk'a<sup>ε</sup>ye lāx hāmōdēngālaēna-  
<sup>ε</sup>yas<sup>ε</sup>wāsgemasasa L!āxexsda<sup>ε</sup>yē lāx malp!enk<sup>ε</sup> lāxēns q'lwāq'lwā-  
 10 x<sup>ε</sup>ts!āna<sup>ε</sup>yēx. Wä, hē<sup>ε</sup>mis lā wāx'ba<sup>ε</sup>yaatsa L!āl!ēxenōts!exs-

<sup>1</sup>See Doghair, p. 1317.

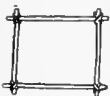
as she finishes tying the flat | bottom, she takes the material for 12  
twining round the flat-bottomed basket and she puts it | on the  
corners, which are bent upward. | The twining consists of split  
roots, and the crosspieces consist of split cedar-withes. || She ties the 15  
basket with the best 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. |

da<sup>ʔ</sup>yē. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē gwāl k<sup>ʔ</sup>!ilx<sup>ʔ</sup>!aLElōdalasa q<sup>ʔ</sup>!waabâ<sup>ʔ</sup>yasa 11  
ōxsda<sup>ʔ</sup>yē laē āx<sup>ʔ</sup>ēdxa xwēmasa LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya qa<sup>ʔ</sup>s k<sup>ʔ</sup>!at!ēndē  
lāxa q<sup>ʔ</sup>!waabâ<sup>ʔ</sup>yaxs laē ēk<sup>ʔ</sup>!ēbāla. Wā, laem paak<sup>u</sup> L<sup>ʔ</sup>ōp!<sup>ʔ</sup>Eka  
xwēmē. Wā, lā paāk<sup>u</sup> tEXema q<sup>ʔ</sup>!waabâ<sup>ʔ</sup>yasa LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya.  
Wā, hē<sup>ʔ</sup>mis la k<sup>ʔ</sup>!ilk<sup>ʔ</sup>ilasa lEXēlaēnoxwa aēk<sup>ʔ</sup>!aakwē paak<sup>u</sup> wis- 15  
wūltowē L<sup>ʔ</sup>ōp!<sup>ʔ</sup>Eka. Wā, laem melg<sup>ʔ</sup>!aALElōdālasa k<sup>ʔ</sup>!ilg<sup>ʔ</sup>imē  
L<sup>ʔ</sup>ōp!<sup>ʔ</sup>Eka lāxa xwēmē lE<sup>ʔ</sup>wa la ēk<sup>ʔ</sup>!ēba<sup>ʔ</sup>īda q<sup>ʔ</sup>!waabâ<sup>ʔ</sup>yē. Wā,  
laem lēgades q<sup>ʔ</sup>!wāsgema<sup>ʔ</sup>yasa LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya. Wā, lāda  
waōkwē lEXēlaēnox<sup>u</sup> lēqelas q<sup>ʔ</sup>!waēlē lāxa q<sup>ʔ</sup>!wāsgema<sup>ʔ</sup>yē. Wā, lā  
hēx<sup>ʔ</sup>sāem gwēg<sup>ʔ</sup>ilaq lālaa qa<sup>ʔ</sup> nemp!<sup>ʔ</sup>enk<sup>ʔ</sup>ōstāwisē wālasgemasas 20  
lāxens q<sup>ʔ</sup>!wāq<sup>ʔ</sup>wax<sup>ʔ</sup>ts!āna<sup>ʔ</sup>yēx. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē lāLEX nemp!<sup>ʔ</sup>en-  
k<sup>ʔ</sup>ōstāwē wālasgemasas lāxens q<sup>ʔ</sup>!wāq<sup>ʔ</sup>wax<sup>ʔ</sup>ts!āna<sup>ʔ</sup>yaxs laē āx<sup>ʔ</sup>ēdxa  
lāLEkwa<sup>ʔ</sup>la paak<sup>u</sup> L<sup>ʔ</sup>ōp!<sup>ʔ</sup>Eka qa<sup>ʔ</sup>s gwāgwanagetōdēxa q<sup>ʔ</sup>!waēlē. Wā,  
g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē la wī<sup>ʔ</sup>la la gwānagekwa ōxtā<sup>ʔ</sup>yasa q<sup>ʔ</sup>!waēlē ēk<sup>ʔ</sup>!ōt!<sup>ʔ</sup>ēndā-  
laxa xwēmāxs laē k<sup>ʔ</sup>!ilg<sup>ʔ</sup>ilēndEX āwāxsta<sup>ʔ</sup>yasēs LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya. 25  
Wā, hēem lēgades k<sup>ʔ</sup>!ilg<sup>ʔ</sup>ixstēndēsa LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya yix la  
k<sup>ʔ</sup>!ilk<sup>ʔ</sup>asō<sup>ʔ</sup>s. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē gwāLEXs laē āx<sup>ʔ</sup>ēdxa dzEXEkwē denasa  
qa<sup>ʔ</sup>s melg<sup>ʔ</sup>!aALElōdēs lāx wāx<sup>ʔ</sup>sanā<sup>ʔ</sup>yasa LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya lāx  
negōyā<sup>ʔ</sup>yas g<sup>ʔ</sup>ildolāsas. Wā, hēem lēgades k<sup>ʔ</sup>!āk<sup>ʔ</sup>logwasē yisa  
LEq<sup>ʔ</sup>!EXsdē lEXa<sup>ʔ</sup>ya. Wā, lāda waōkwē lEXēlaēnox<sup>u</sup> lēqelas 30  
māmadasē lāq. Wā, laem gwāla ts!ōyats!<sup>ʔ</sup>ELaxa lEX<sup>ʔ</sup>semē  
LEq<sup>ʔ</sup>!EXsd lEXa<sup>ʔ</sup>ya.

- 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-
- finished, she | takes  another one of the cedar-sticks that have been measured and puts it | on the other end of those that have
- 20 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, laemlā gwāla LEQ!EXSDĒ LEXa<sup>é</sup>ya; wā, laxaēda ts!Edāqē āx<sup>é</sup>ēdxa DENASĒ qa<sup>s</sup> āx<sup>é</sup>ālilēs lāxēs k!waēlasē lāxa k!lēsē ālaem qwēsala lāx lēgwilasēs g'ōkwē qa ā<sup>é</sup>mēsē hēlāfē L!ēs<sup>é</sup>ala-ēna<sup>é</sup>yasa lēgwilē lāqēxs laē menments!ālaxa DENASĒ. Wā, laem
- 5 bāl'itsēs q!wāq!wax<sup>ts</sup>!āna<sup>é</sup>yē lāq. Wā, sek!ap!enk<sup>ē</sup>ē bāla<sup>é</sup>yasēxs laē tlōts!entsēs xwālayowē lāq. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wīla la tlōt!ets!aa-kwa DENASAXS laē dzEDZEXSENDĒQ qa <sup>é</sup>nāf<sup>é</sup>nEMDENēs lāxENS q!wā-q!wax<sup>ts</sup>!āna<sup>é</sup>yēx yīx āwādzEWASAS yīxa NEGEDzā<sup>é</sup>yas g'a gwālēg'a (fig.) yīxa ōxsdēLASA LĒG<sup>ts</sup>!ēLē L!ābatēlasō<sup>s</sup>. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wīla
- 10 la dzEXoyEWakūxs laēda L!ābātēlaēnoxwē ts!Edāq āx<sup>é</sup>ēdxa k!wax-lāwē qa<sup>s</sup> xōx<sup>é</sup>widēq qa k!lēk!ēwēlx<sup>é</sup>unēs. Wā, lā k!ōden lāxENS selt!ax<sup>ts</sup>!āna<sup>é</sup>yēx yīx āwāgwidasas. Wā, lā bāl<sup>é</sup>idēq qa maēmālp!enk<sup>ēs</sup> āwāsgEMASASA mōts!aqē lāxENS q!wāq!wax<sup>ts</sup>!āna<sup>é</sup>yaxs laē k'ōx<sup>é</sup>SENDĒQ. Wā, g'il<sup>é</sup>mēsē gwālexs laē āx<sup>é</sup>ēdxa ts!ēlts!ēq!astowē
- 15 dzEXEK<sup>u</sup> DENASA. Wā, laxaē āx<sup>é</sup>ēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k'ak'ētōdēs ōba<sup>é</sup>yas g'a gwālēg'a (fig.). Wā, lā yālōtsa ts!ēq!adzō dzEXEK<sup>u</sup> DENAS lāq. Wā, g'il<sup>é</sup>mēsē gwālexs laē ēt!ēd āx<sup>é</sup>ēdxa <sup>é</sup>nEMts!aqē MENĒK<sup>u</sup> k!waxlāwa. Wā, laxaē k'atbents lāx āpsba<sup>é</sup>yasa lā yāLEWakwa qa<sup>s</sup> yil<sup>é</sup>ALēlōdēs yīsa ts!ēq!ādzowē
- 20 dzEXEK<sup>u</sup> DENAS lāq; g'a gwālēg'a (fig.). Wā, g'il<sup>é</sup>mēsē gwālexs laē ēt!ēd āx<sup>é</sup>ēdxa <sup>é</sup>nEMts!aqē MENĒK<sup>u</sup> k!waxlāwa qa<sup>s</sup> k'ak'ētBENDēs lāx ōba<sup>é</sup>yasa malts!aqē. Wā, lāxaē yāLEMg'aALēlōts wax<sup>s</sup>ba<sup>é</sup>yasēs

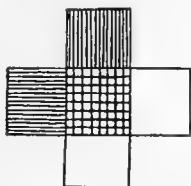
it to both ends. | She just ties it on with narrow split cedar-bark. 23  
 Now | it is this way, and it is the stiff bottom of the clover-  
 basket, for || that is what the cedar-sticks tied together 25  
 are called. Therefore all the | clover-baskets are of the  
 same size when they are made by the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

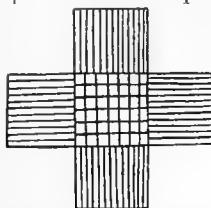


takes the stiff bottom and places  
 middle of the cedar-bark, in this way:  
 weaves it like a mat in | coarse  
 so that it is of the  
 bottom. Now it  
 way, and it is  
 woven in || split cedar-bark. 35





same size as | the stiff  
 is woven in this  
 called | "the bottom  
 in broad strips;" namely, the bottom woven  
 cedar-bark. When the stiff bottom has 35

been into narrow strips, starting from  
 stiff bottom, in this way:  
 split it, she takes a long strip of  
 cedar-bark, puts the end  
 ners of the stiff bottom into the  
 of the basket, and she ties the



the | edge of the  
 After | she has  
 narrow split |  
 through the cor-  
 || woven bottom 40  
 | two ends to the

ālem k'at!alēloyâ yīsa ts!ēq!adzowē dzEXEKwa denas laq. Wā, lā 23  
 g'a g'wālaxs 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!ābatāxs laē k'litase'wa yīsa L!abatēlaēnoxwē k'leās  
 'wālats. Wā, lāxae k'leās āmās qaēda menyayowēxa L!axEXsda'yē.  
 Wā, g'il'mēsē g'wālaxs laēda ts!Edāqē āx'ēdxa menments!aakwē  
 dzEXōyewak<sup>u</sup> 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 nēg'edzā'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, hēm  
 lēgades k'lit!EXsde'yē āwādzolidek<sup>u</sup>, yīxa ōxsdeyē, yīxs laē gadze-  
 qalēda dzEXEKwē denasa. Wā, g'il'mēsē hamelg'idzōwa L!āxEXs- 35  
 da'yaxs laēda ts!Edāqē hēlox<sup>u</sup>send dzEDZEXSENDxa g'āg'ILEla 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<sup>u</sup>  
 denasa qa's nēx'sōdēs lax k'lek'lōsāsa L!āxEXsda'yē hēx'sāla lāx  
 āwādzolidekwē k'lit!EXsdendēsa L!ābatē. Wā, lā mōkūmg'aalelōts 40  
 wāx'sba'yas lāxa k'lek'lōsāsa 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 the center, | where  
they cross, in this manner:  As soon as this is  
done, | she hangs the strings that she has tied to it to a  
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.<sup>1</sup> As soon as this is done, she takes long, split, |  
50 narrow cedar-bark, which is called "woof." It is as wide as  
this.<sup>2</sup> 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<sup>u</sup>witsa g'ilstowē dzEXEK<sup>u</sup> ts!ēq!astowē denas lāxa nexdzāwas  
gādzexēdaasas g'a gwālēg'a (fig.). Wä, g'il<sup>u</sup>mēsē gwālexs laē  
gēx<sup>u</sup>seq!entsa ālē mōx<sup>u</sup>walēlōdayōs lāxa q!ē!demēlaxa ōnēgwiilas  
45 g'ōkwa. Wä, ā<sup>u</sup>misē gwanāla qa<sup>s</sup> k!wanāli!ēgēxs lālē k!ltaq laē  
mōx<sup>u</sup>witsa tēgwēlemē denas lāxa q!ē!demēlē. Wä, laem g'a  
gwālēg'a.<sup>1</sup> Wä, g'il<sup>u</sup>mēsē gwālexs laē āx<sup>u</sup>ēdxā g'ilsg'ilstowē dzEXEK<sup>u</sup>  
ts!ē!ts!ēq!astowē denasa. Hēem lēgades k!līdema g'aem āwādzē-  
watsē g'ada.<sup>2</sup> Wä, lä k!lī!lālēlōts lāxa k!ōsāsēs L!ābatēlasē<sup>u</sup>wē  
50 qa<sup>s</sup> melē<sup>u</sup>stalēxs laē k!ltaq. Wä, g'il<sup>u</sup>mēsē lä<sup>u</sup>stēda <sup>u</sup>nemts!aqaxs  
laē g'īnwasa <sup>u</sup>nemts!aqē k!līdema lāq. Wä, lā malts!aqā k!līdema.  
Wä, g'il<sup>u</sup>emxaāwisē lä<sup>u</sup>staxs laē g'īnwasa <sup>u</sup>nemts!aqē qa<sup>s</sup> k!lī!lā-  
lēlōdēs. Wä, g'il<sup>u</sup>emxaāwisē lä<sup>u</sup>staxs laē g'īnwasa <sup>u</sup>nemts!aqē  
k!līdema. Wä, la<sup>u</sup>mē mōts!axsē<sup>u</sup>stā!axs laē k!līttsē<sup>u</sup>stā!aq. Wä,  
55 g'il<sup>u</sup>mēsē lāg'aa lāx gwē<sup>u</sup>yās qa <sup>u</sup>wālasg'ematsa lēg'ats!ēlē L!āba-  
tēxs laē malagēxstēndēq. Wä, g'il<sup>u</sup>mēsē gwālexs laē hanal  
L!ābatēla qaxs <sup>u</sup>nā!f<sup>u</sup>nemp!ēnaē neqasgēmē L!ābatila<sup>u</sup>yasa lēxēdzās  
lēg'ēdzōwē.

1 **Basket for Viburnum-Berries.**—Wä, laemlas q!ā!ēla <sup>u</sup>nāxwa gwēg'i-  
latsēxa L!ōp!ēk'ē lē<sup>u</sup>wa tēxēmaxs laē ēaxēlaq. Wä, hēt!ēn lāg'ila  
<sup>u</sup>nēx qen gwāgwēx<sup>u</sup>s'ālē lāxa ts!ēdāqaxs laē lēxēlaxa k!loxstano-

<sup>1</sup> See last figure.

<sup>2</sup> 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<sup>ʕ</sup>ya, yīx ōgū<sup>ʕ</sup>qālaē lāxwa laelxa<sup>ʕ</sup>yēx yīxs yō<sup>ʕ</sup>maō<sup>ʕ</sup> gwālē k'!ilk'a<sup>ʕ</sup>ya. Wā, la lēx'aem ōgū<sup>ʕ</sup>qalayosēx hēyanāē LEQ!- 5 EXSDAē, yīx; laē MENĒk<sup>ʕ</sup>, qa<sup>ʕ</sup>s ā<sup>ʕ</sup>mē hēldzēxbeta lāx laxalts!ā lāxa q!ōlats!ēLAXA t!elsē. Wā, lā k'!ēk'!ōgēkwē ōxsDE<sup>ʕ</sup>yas g'a gwālēg'a (fg.). Wā, lā mālē k'!ēk'!ōgwasas lāx wāx'sanā<sup>ʕ</sup>yas. Wā, la mālp!enk'ostāwē <sup>ʕ</sup>wālasgēmasa lāxENS q!wāq!wax'ts!āna<sup>ʕ</sup>yēx. Wā, lāxāē malp!enk'ē g'ildōlās lāxEN q!wāq!wax'ts!āna<sup>ʕ</sup>yēx, yīxs ts!EX<sup>ʕ</sup>ts!anē- 10 bālaēda <sup>ʕ</sup>nemp!enk'ē lāxENS q!wāq!wax'ts!āna<sup>ʕ</sup>yēx, yīx ts!EG'ōlās. Wā, lālē māldenē lalēxalagawa<sup>ʕ</sup>yasa q!ōlats!ēLAXA t!elsē lāxENS q!wāq!wax'ts!āna<sup>ʕ</sup>yēx qa dZEBEQELēsēxs laē hānāxalts!āwa k'!ōxstanowē lexāxa t!elsē. Wā, lā mōp!enk'ustāwē <sup>ʕ</sup>wālasgēmasas lāxENS q!wāq!wax'ts!āna<sup>ʕ</sup>yēx, yīxa q!ōlats!axa t!elsē. Wā, g'il<sup>ʕ</sup>mēsē 15 gwāla k'!ōxstanowē lexāxs laē hānēg<sup>ʕ</sup>wēlem lāxa dēlnēlē qa k'!ēsē s'!ē<sup>ʕ</sup>nakūlē k'!ilk'a<sup>ʕ</sup>yas, qaxs k'!ēsaē aēk'!aakwē k'!ilk'a<sup>ʕ</sup>yas.

**Basket for Wild Carrots.**—Wā, lāla gēnemas L!ābatilaxa dēntsemē L!ābata, qax lē<sup>ʕ</sup>maa<sup>ʕ</sup>qōs q!āLElax gwēg'ilasasa L!ābatilāxa L!ābatē qaxs hē<sup>ʕ</sup>maē gwālēda t!EGwats!ē L!ābata. Wā, lēx'a<sup>ʕ</sup>mēs 20 ōgū<sup>ʕ</sup>x<sup>ʕ</sup>īdayosēxs ā<sup>ʕ</sup>maē kwāk<sup>ʕ</sup>watsemālagā<sup>ʕ</sup>wēsa t!EGwats!ē L!ābata. Wā, laxāē āwādzōlīdek<sup>ʕ</sup>wēda k'!īdēla<sup>ʕ</sup>yasa xETxET!aats!ē L!ābata.

**Cedar-Bark Basket (2).**—Wā, laemlasna<sup>ʕ</sup>wa q!āLElax gwayi<sup>ʕ</sup>lālasasa 1 L!ābatila. Wā, lēx'a<sup>ʕ</sup>mēs ōgū<sup>ʕ</sup>qālayōsa L!ābatila qa<sup>ʕ</sup>s xōg<sup>ʕ</sup>wats!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 ma!p!enk'ilā'laēs g'ildōlasē  
 ·LE'wis ts!eg'ōla lāxENS q!wāq!wax'ts!āna'yēx. Wā, ā'mēs!a'ēnemp!en-  
 5 k'ustāwē 'wālasgēmasas lāxENS q!wāq!wax'ts!āna'yēx. Wā, laxaē  
 k'leās t!EMag'ats!EXstēs hē gwāleda L!lāLEbatas malagEXstalaē  
 qa NEYEMX'sālatsa t!EMag'imas yīxs ā'maē gwāgū'nāGETE'wakwē  
 ōxtā'yasa āwaxsta'yasa x'ōgwats!ē L!ābata. Wā, laEM gwāl lāxēq.

**Huckleberry-Basket.**—Wā, g'il'mēsē 'wī'la gwāLEXs laē k'!ilats!eg'i-  
 10 laxēs k'!ilats!ēlaxa gwāDEMē lexā'ya. Wā, lāLALen k'!ēs gwāgwēx-  
 s'ālāl laqēxs laē lexēlaq. Wā, la lēx'aEM ōgū'qalayōsa k'!ilats!āxa  
 gwāDEMmax lēXEXstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,  
 hē'misēxs ālak'lālaē t!ōlt!ōxsema g'a gwālēg'a (*fig.*). Wā, g'il'mēsē  
 . . . gwāLEXs laē ēt!ēd k'!ilats!ēg'ilaxa āmāyē hēlomagem k'!ilats!ē  
 15 lexā'ya. Wā, laEMxaē hēEM gwālēda 'wālasē nāg'ē k'!ilats!ē  
 lexā'ya.

**Box for picking Salmon-Berries.**—Wā g'a'mās!EN gwāgwēx's'ē-  
 x'ēid lāx gwēx'sdemasa gaLEkwē hāmyats!ēxa q!amdzekwē, yīx  
 'wālayasas yīxs lēx'a'maē wūlx'ēitse'wa ālā la ēk' k!waxlāwa, qaxs  
 20 ālaē la aēk'lakwa gaLEkwaxs.laē wūlasē'wa. Wā, hē'misēxs ālaē  
 k!wāk!wayaak<sup>u</sup>, qa's k!ūtsemē. Wā, la yūEM gwālē wūla'yasē  
 wūlā'yasa dēngwats!ē. Wā, g'a'mēs 'wālayatsēg'a, yīxs 'nem-  
 p!enk'aē hē'mēsa ts!EX'ts!āna'yē 'wālagostawasas; wā la mōDENba-  
 lēda 'nemp!enk'ē lāxENS q!wāq!wax'ts!āna'yēx yīx g'ildōlās;  
 25 wā, lā 'nemp!enk'ē tseg'ōlās lāxENS q!wāq!wax'ts!āna'yēx.

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.<sup>1</sup> | 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  
twists a small cedar-bark



As soon as  
finished, | she  
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 ||



bark around it as tightly as possible.  
four times, | and she ties the end to <sup>1</sup>

she winds the cedar- 35  
She puts it around  
bark rope | at (3).  
cut off and makes a

loop underneath, passing over the <sub>3</sub> bottom <sub>4</sub> 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'ödén läxens selt!ax'ts!āna'yē lāxa māk'!ēmēx'ts!a'yaxs 26  
yix wāx<sup>u</sup>semasas. Wä, lä aēk'!aakwa, yixs k'!wēdekwaēg'a gwāle g'a.<sup>1</sup>  
Wä, g'il'mēsē gwālexs laē genemasa wū'lēnoχwē äx'ēdxā ālāxat! ēk'  
denasa, qa's q!älēyōgwilēq. Wä, laem ts!ēlts!ēq!astōwē dzexa-  
30 yase denasē, yixs laē melkwēs wāx'sba'yē. Wä, lä k'idōyewa-  
kwa g'a gwā'lēg'a (fīg.). Wä, g'il'mēsē gwāla q!älēyōwaxs  
laē melx'ēidxā 'wif'enē densen denema. Wä, g'il'mēsē k'ōtaq  
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwxas laē gwāl  
melaq. Wä, lä äx'ēdxā gālek wē qa's negōyōdē 'wālasgemasēxs laē  
qex'semts lāq, qa's lek'lūtsem dē qenōyōts. Wä, lä mōp!enē'sta 35  
lāqēxs laē yil'älēlōdex ōba'yas lāx (1) lō' (2). Wä, g'il'mēsē  
gwālexs laē t!ōts!endēq. Wä, lä galōp!ēts ōba'yasēs t!ōsoyowē  
lāx (3), qa's lä x'īmaabōdālax pāq!exsda'yas, qa's g'āxē galop!lts  
lāx (4). Wä, laemxāē mōp!enē'stax laē yil'älēlōts ōba'yas lāx  
(4). Wä, g'il'mēsē gwālexs laē äx'ēdxā q!älēyowē qa's lä māx- 40  
'wālelōts āpsba'yas lāx (1); wä, laxaēs āpsba'yas lāx (2). Wä,  
laem aōxlaēkwa gālek wē lāxēq. Wä, laem gwāla.

**Tump-Line.**—Wä, g'il'mēsē gwāle k'!ilāts!ēg'ila'yas lexā'ya, laē 1  
äx'ēdxā denasē qa's bāl'idēq qa 'nemp!enk'ēs läxens bālxa;

<sup>1</sup> 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.<sup>1</sup> 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'misa ma!p!enk'ēs ēseg'iwa<sup>ε</sup>yas lāxENS q!wāq!wax'ts!āna<sup>ε</sup>yēx,  
yix wāsgemasasēxs laē dāx'īdxēs nEXX'āla k'lāwayowa qa<sup>ε</sup>s  
5 t!ōts!ēndēq. Wā, lā hāpstēndēq lāxa 'wāpē qa pēx'widēs. Wā,  
k'lēst!a gēstalīEXS laē āx'wüstēndēq lāxa 'wapē, qa<sup>ε</sup>s ts!ēlts!E-  
q!astōgwilēxs laē dzEDZEXSālaq. Wā, g'il<sup>ε</sup>mēsē 'wī!a la dzEXEKūxs  
laē aēk'!a mēlx'īdēq qa yūdux<sup>u</sup>p!enk'ēsa mēlkwē lāxENS q!wā-  
q!wax'ts!āna<sup>ε</sup>yēx. Wā, lā k'lit!ēd g'āg'īLEla lāx mēlā<sup>ε</sup>yas. Wā,  
10 lā yūdux<sup>u</sup>p!enk'ēMxaē 'wāsgemasasa k'līdēdzEWakwē q!lāyōwa.  
Wā, g'il<sup>ε</sup>mēsē lābēndēq laē ēt!ēd mēlx'īd g'āg'īLEla lāx ōba<sup>ε</sup>yas  
k'līdēdzEWakwē. Wā, laEMxaē yūdux<sup>u</sup>p!enk'ē 'wāsgemasas mēla-  
<sup>ε</sup>yas lāxENS q!wāqwax'ts!āna<sup>ε</sup>yēx. Wā, g'il<sup>ε</sup>mēsē gwā!EXS laē  
g'a gwālēg'a.<sup>1</sup> Wā, laEM lēgades q!lāyowē. Wā, lā t!EMX<sup>ε</sup>alēlōts  
15 lāx āwāxsta<sup>ε</sup>yasēs k'filats!ēg'īlaē lEXa<sup>ε</sup>ya.

**Back-Protector.**—Wā, g'il<sup>ε</sup>mēsē gwā! 'wī!ē L!ābatēla<sup>ε</sup>yasēxs laē  
hanāx'wīd dzEDZEXSENDxa denasēxa sek!āp!enk'as āwāsgemasē  
lāxENS q!wāq!wax'ts!āna<sup>ε</sup>yēx. Wā, g'il<sup>ε</sup>mēsē k'ōtaq laem hē!ā-  
lāxs laē āx'ēdxa ts!ēq!adzowē dzEXEK<sup>u</sup> denasa qa<sup>ε</sup>s yībōyōdēs  
20 lāxēs dzEXēx'dē g'a gwālēg'a (*fig.*) qa q!asātēs lāx ma!p!enk'!ēna<sup>ε</sup>yas  
'wādzewasas lāxENS q!wāq!wax'ts!āna<sup>ε</sup>yēx. Wā, g'il<sup>ε</sup>mēsē gwā!EXS  
laē gēx<sup>u</sup>seq!ents lāxa k'litdēmēlaxa lē<sup>ε</sup>wa<sup>ε</sup>yē. Wā, lā k!wāg'alīla lāx  
gēwēla<sup>ε</sup>sas qa<sup>ε</sup>s k'lit!ēdēq g'āg'īLEla lāx yībōyoda<sup>ε</sup>yas. Wā,  
g'il<sup>ε</sup>mēsē lābēndqēxs laē mālagestēndēq. Wā, g'il<sup>ε</sup>mēsē gwā!

<sup>1</sup> 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.<sup>1</sup> 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. |



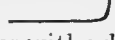
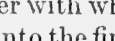
**Implement for peeling Cedar-Bark.**—When (a person) gets ready to  
go | to peel off cedar-bark in the woods, he takes | his small ax,  
and he takes a branch of pine, flat at one end, four || spans long, and 15  
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē xwēl'ēlōdxēs k'litāse'wē qa's g'āg'ilelēxat! lāxa 25  
yībōyoda'yas qa's banōlelē k'litāq. Wā, g'il'emxaāwisē lābendex  
ōba'yasēxs laē mālagexstendeq. Wā, g'il'mēsē gwālexs laē  
gēxwaxōdeq qa's āx'ēdēxēs xwālayowē qa's t'ōsālēx ōba'yasa  
q!wadzāyaq. Wā, g'il'mēsē 'wīlā t'ōsōdxa wāx'sabała lāxa mala-  
qa'yas laē gwāła lebg'elē lē'wēxs ts'ōsēlaxa lex'semē. 30


**Belt.**—Wā, lāxaē dzedzensexnda denasē hēemxaē āwādzewē 1  
dzexa'yasē dzexa'yas qaēs lebg'elē lē'wēxs ts'ōsēlaxa lex'se-  
mēxag'a āwōdzewēg'a.<sup>1</sup> Wā, lā k'lit'ledeq qa yūdux'denēs wādze-  
wasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la 'nemp!enk'ē 'wāsgema-  
sas lāxens bālax. Wā, g'il'mēsē elāq lābendqēxs laē ts'ēq!ā'na- 5  
kūlē ōba'yas. Wā, g'il'mēsē lābendxa 'nemp!enk'ē lāxens bālāxs  
laē wīlba. Wā, lā melx'īdxa 'wīlē densen denema g'āyōlem lāxa  
k'litase'wa qaxs hē'maē ōbēsē. Wā, g'il'emxaāwisē 'nemp!enk'  
lāxens bālāk'ē melā'yas densen denemaxs laē mōx'ubendeq qa  
k'lēsēs qwēlaxbax'ēida. Wā, laem maip!enk'ē 'wāsgemasas denē- 10  
dzowē wūsg'anōs qō lāl ts'ōsałxa lex'semē.

**Implement for peeling Cedar-Bark.**—Wā, hē'maaxs laē xwānale-  
lēda lālē senqałxa denasē lāxa āl'lē. Wā, hē'mis āx'ētsō'sēs  
sāyōbemē. Wā, lāła pexbaakwa l'enak'asa mōmox'dē mōp!enk'ē  
'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā māldēnx'sā'wē 15  
'wāg'idaxas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā āx'ēdxa pexsemē


<sup>1</sup> 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'ēsema 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'ālōdēsa k'lūmēlba'yē lāxa k'ōl'la de'na t'ēsema  
 qa's yīselālēs lāq, yīxa āpsōtba'yē qa pexbēs, yīx wak'alaēna'yas-  
 g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē ōgwaqaxa āpsō-  
 t'ēna'yēs. Wā, la'mē pexba. Wā, lāxaē yīselalax wax'sōtba'yas qa  
 kelx'bēs g'a gwālēg'a (fig.). Wā, g'il'mēsē la ālak'lāla la eēx'baxs  
 25 laē āx'ēdxa yāsekwasā mēlxlowē qa's mālex'widēq. Wā, lā  
 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'widēxs laē āxbentsa malēg'ikwē yāsek' lāx wāx'sadza'yasa  
 pexba'yas. Wā, ā'misē lēx'īlālaxa L'ōk'wayāxs laē yāx'īdēda  
 30 yāsekwē qa lās hamelālela lāx wāx'sadza'yas. Wā, lā ēt'ēd  
 pex'īdeq lāxa legwilē qa lā'laqēsa yāsekwē lāq. Wā, g'il'mēsē  
 lā elāq x'ix'ēdexs laē gwāl pex'ēq. Wā, ā'mēsē lā k'adenē-  
 gwīlaq lāxa onēgwilasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā,  
 g'il'mēsē k'ōx'widēxs laē L'EMX'wīda. Wā, la'mē gwālāla laxēq.  
 35 Wā, hēem L'ōk'wayāsa g'ālē begwānemxs senqaaxa denasē  
 L'ēwa dēxwē qa's k'ōbawasilaxs k'lēs'maōlēx g'āxa mamal'ax  
 lāxa qwēsālā 'nāla.
- 1 Spade.—Wā, lāla lā'wūnemas ēaxelaxa ts'oyayāxa x'ōkūmē.  
 Wā, hēemxāēda L'EMq'lē sōp'lētsōs 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 10 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'fidaem sōp!ēxōdxa mōdenx'sā lāxens 3  
q!wāq!wax'ts!āna'yēx. Wā, g'íl'mēsē t!āx'fīdexs laē bāf'īdxa  
malp!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē tēmx'sentsēs sōba- 5  
yowē lāq. Wā, g'íl'mēsē lāx'sexs laē nāq!ēqax dōmaqasēxs laē  
kūssendeq. Wā, la'mēs hē āx'ētsō'sē wilemasēs ōk!wāēdza'yē.  
Wā, lā aēk'!a sōpālx dōmaqas qa lawāyēs. Wā, hē'mis qa  
'nemādzowēs. Wā, g'íl'mēsē gwāla laē sōp!ēdex āpsādze'yas qa  
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwāsas. Wā, laxaē 10  
aēk'!a sōpaq qa 'nemādzowēs wāgwāsas. Wā, g'íl'mēsē gwālexs  
laē bāf'īdxa ts!ēx'ts!āna'yē lāxens q!wāq!wax'ts!āna'yaxs laē  
sōp!ēdeq qag'ēs gwālē g'a (*fig.*). Wā, laxaē sōbetendxa ōxtā'yas  
qa gēxtewēlas. Wā, g'íl'mēsē gwāla āpsōtenxa'yaxs laē hēmxt!  
gwēx'īdxa āpsenxa'yas. Wā, ā'misē la k'!wēlx'ūna ōxlā'yas 15  
g'āg'īlela lāx ōxlā'yas (1) xa tsēgwayoba'yē hēg'ustāla lāxa (2)  
daadzoyewē lāg'aalela lāxa (3) gēxtā'yē. Wā, g'íl'mēsē gwālexs  
laē dāk'!ōtelāqēxs laē nā'nak<sup>u</sup> lāxēs g'ōkwē. Wā, lā āx'ālīlaq qaf's  
āx'ēdēxa lēqwa qaf's k'!līmīdemaq. Wā, laxaē āx'ēdxēs k'!līmīlā-  
yowē qaf's dāx'īdēxa ts!ōyayōlaxa x'ōkūmē qaf's dālēsēs gēmxōl- 20  
ts!āna'yē lāx (1) tsēgwayoba'yas. Wā, lā lāk'lents (3) gēxtā'yē  
lāxa lēqwa. Wā, lā dālasēs hēlk'!ōlts!āna'yē lāxa k'!līmīlayowaxs  
laē hē g'íl k'!līmī'tsō'sē (2) daadzoyewē qa lēx'ēnx'īdēs. Wā,  
g'íl'mēsē lēx'ēnx'īdexs laē xwēl'īdeq qa hēs lā lēnqālas (1)  
tsēgwayoba'yas lāxa lēqwa. Wā, lā k'!līmī'īdeq qa pelbēs yō gwā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:<sup>1</sup> 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.*). Wä, g'il<sup>l</sup>mēsē gwālexs laē äx<sup>l</sup>-ēdxēs xelxwāla k'lāwayowa qa<sup>s</sup>aēk'lē k'lāxwaq qa qēses. Wä, laem  
30 ex'bēs tsēgwayōba<sup>l</sup>yas. Wä, laxaē qaqēts!ax gēxtā<sup>l</sup>yas lāxēs k'lā-wēna<sup>l</sup>yaq. Wä, g'il<sup>l</sup>mēsē gwālexs laē p!ap!lēts!asa yāsekwēlāq,—xēs  
30 la<sup>l</sup>mōs q!āla lax gwēg'ilasasas ts!ōyayāxa LEX<sup>l</sup>SEMAs laē PEX<sup>l</sup>asō lāxa lēgwilē qa<sup>s</sup>yīl<sup>l</sup>ētāse<sup>l</sup>wēsa yāsekwē qa LEM<sup>l</sup>x<sup>l</sup>widēs ōba<sup>l</sup>yas. Wä, hū<sup>l</sup>mis neqemg'ilte<sup>l</sup>wēsōsa ēaxelaxa ts!oyayāxa x'ōkūmaxs laē p!ap!lēts!ax tsēgwayōba<sup>l</sup>yasēs ts!ōyayōgwila<sup>l</sup>yas.

1 **Digging-Stick for Clover** (Ts!ōyayōxa LEX<sup>l</sup>SEMē).—Wä, hēem g'il la alāsō<sup>l</sup>sa begwānemē; äx<sup>l</sup>ēdxēs sōbayowē qa<sup>s</sup>lā lāxa āL!ē ālāx ek'ētēlā LEM<sup>l</sup>q!a. Wä, g'il<sup>l</sup>mēsē q!āqēxs laē hēx<sup>l</sup>idaem sōp!EXōdeq yīxa LEX<sup>l</sup>wē LEM<sup>l</sup>q!a Lōxs k'leāsaē LEX<sup>l</sup>EN<sup>l</sup>EN<sup>l</sup>ya.  
5 Wä, g'il<sup>l</sup>mēsē t!āx<sup>l</sup>idēxs laē MENS<sup>l</sup>ideq yīsēs q!wāx<sup>l</sup>ts!āna<sup>l</sup>yē. Wä, lā bā<sup>l</sup>idxa sek'lāp!enk<sup>l</sup>ē lāxēns q!wāq!wax<sup>l</sup>ts!āna<sup>l</sup>yēx hē<sup>l</sup>misa mōdenē lāxēns q!wāq!wax<sup>l</sup>ts!āna<sup>l</sup>yēx yīx q!āq!al!ep!elayāsēxs laē sōpsēdeq. Wä, g'il<sup>l</sup>mēsē la tēmg'ikūxs laē kūxsēdeq qa<sup>s</sup>naq!E-qēx dōmaqas. Wä, g'il<sup>l</sup>mēsē kūxsaak!ūsexs laē ēts!ēndxa āpsōdēlē  
10 kūxsēdeq nāq!Eqax dōmaqas. Wä, g'il<sup>l</sup>mēsē kūxsaak!ūsexs laē k'lōk!ūlnōsa. Wä, lū MENS<sup>l</sup>idxa map!enk<sup>l</sup>ē lāxēns q!wāq!wax<sup>l</sup>ts!āna<sup>l</sup>yēx, hē<sup>l</sup>misa mōdenē bāBELawēs lāxēns q!wāq!wax<sup>l</sup>ts!āna<sup>l</sup>yaxs laē sōbetēdeq qa <sup>l</sup>wilōyiwēs qa yūdux<sup>l</sup>denēs lāxēns q!wā-

<sup>1</sup> 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



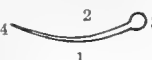
puts it down and || takes 25  
First he measures |  
at (5). Its length is one  
width. He | cuts around it  
adz, so that the handle of

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<sup>f</sup>yēx yix <sup>ε</sup>wāg'idasas g'a gwālēg'a (fig.) yix (1). Wā,  
g'il<sup>f</sup>mēsē gwālexs laē sōpalax (2) qa yūdux<sup>u</sup>denēs lāxens q!wā- 15  
q!wax'ts!āna<sup>f</sup>yaqē <sup>ε</sup>wāg'idasa g'äg'ilela lāx (1) lāx!end lax (4).  
Wā, g'il<sup>f</sup>mēsē la k'!ewelx<sup>u</sup> g'äg'ilela lāx (1) laē sōpālax dōmaqas  
qa <sup>ε</sup>wilāwē lāwā. Wā, g'il<sup>f</sup>mēsē <sup>ε</sup>wilāxs laē sōp!eldzōdxa āpsōd-  
dzāfyē qa pex<sup>ε</sup>edēs (3). Wā, lā gwātaxs laē hāx<sup>ε</sup>welsasqēxs laē  
sōp!edex (6) lō<sup>ε</sup> (5) qa g'as gwālēg'a (fig.). Wā, g'il<sup>f</sup>mēsē la 20  
k'!ōk!ūlnōsexs laē sōp!ēd (3) qa wilbax<sup>ε</sup>idēs. Wā, hē<sup>ε</sup>mis qa  
tlēqalēs. Wā, laem emxlē <sup>ε</sup>wādzok!ūnasas (7), la mōdenē lāxens  
q!wāq!wax'ts!āna<sup>f</sup>yaqē benadza<sup>f</sup>yas (7). Wā, g'il<sup>f</sup>mēsē gwālexs laē  
wik'ilaqēxs laē nā<sup>ε</sup>nakwa lāxēs g'ōkwē. Wā, lā wēx<sup>ε</sup>alilaqēxs laē  
āx<sup>ε</sup>edxēs k'!imlayuwē. Wā, hē<sup>ε</sup>mis g'il mēns<sup>ε</sup>itsō<sup>ε</sup>sēda (fig.) (5) 25  
q!wēdzadzetāfyē yixs emxlāē <sup>ε</sup>wasgēmasas lāxens a<sup>f</sup>yasāxs laē  
tsex<sup>ε</sup>sēstālasēs k'!imlayuwē lāq qa māldenēs <sup>ε</sup>wāg'idasas (6)  
k'!ilxp!lēqē. Wā, lāxāē hēem gwēx<sup>ε</sup>idex (4) yixs emxlā<sup>ε</sup>maaxat!  
laxens a<sup>f</sup>yasowē yix <sup>ε</sup>wāsgēmasasa daadzo<sup>f</sup>yāfyē. Wā, g'il<sup>f</sup>mēsē gwā-  
lexs laē aēk'!a k'!iml<sup>ε</sup>idex (6) qa lēx<sup>ε</sup>enx<sup>ε</sup>idēs. Wā, g'il<sup>f</sup>mēsē gwā- 30  
lexs laē aēk'!a k'!iml<sup>ε</sup>idex (3) āwēg'a<sup>f</sup>yas lāg'aa lāx (1) p!ēsba<sup>f</sup>ysa  
ts!ōyayowē. Wā, g'il<sup>f</sup>mēsē gwālexs laē k'!iml<sup>ε</sup>idex (2) ōk'!wāedza<sup>f</sup>yē  
lāg'aa lāx (1) p!ēsba<sup>f</sup>ysa ts!ōyayowē. Wā, g'il<sup>f</sup>mēsē gwālexs laē  
āx<sup>ε</sup>edxēs xelxwāla lē<sup>ε</sup>wēs nexx'āla k'!āwayowa. Wā, lā qēmdō-

- 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 melting.
- 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'lāwayowa qa's k'lax'widē qa x'ilboyā-lēs'ga gwālēg'a (fig.) yīx (7). Wā, lāxaē hēem gwēx'īDEX (5). Wā, g'il'mēsē gwālEXs laē āx'ēdxa xELxwāla qa's aēk'lē k'lāx'wid
- ōgwida'yasa ts'lōyayowē. Wā, g'il'mēsē 'wī'la k'lōkwē ōgwida'yas laē lēs'alELōts lāx neqōstāwasēs lēgwilē qa lēmX'widēs. Wā, lā
- 40 mōxsē 'nālās x'īlELālā. Wā, g'il'mēsē lēmX'widEXs laē āx'ēdxa dzēk!wēsē qa's klūnxts'lōdēs lāxa 'wālasē xōxūlk'īmōtsa met!āna'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'īg'alilas lāx māg'īnwalisasa lēgwīlasēs g'ōkwē. Wā, hē'mis la āxaxōdaatsēxa ts'lōyayowē qa nōx'widē ōba'yas lāxa lēgwīlasēs g'ōkwē. Wā, g'il-
- 45 'mēsē la k'lūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbē'yēs lāxa ōba'yasa ts'lōyayowē. Wā, g'il'mēsē gwālEXs laē ēt'lēd pEX'īd lāxa lēgwilē. Wā, āl'mēsē gwāl pEX'aqēxs laē k!wēk'lūmELk'iyax'īdē ōba'yas lōxs laē mēdELx'widēda yāsekwaxs laē yāxa. Wā, lāxaē āx'ēdxa dzēk!wēsē q!ōts'lāxa xōxūlk'īmōtsa 'wālasē met!āna'yaxs
- 50 laē āx'ēdxa q!ōyaakwē k'ādZEKwa qa's dzōpstendēs lāxa dzēk!wēsaxs laē dzEG'īlents lāxa ts'lōyayowē. Wā, g'il'mēsē hāMELX'EN la q!ELēx'sa dzēk!wēsaxs laē pāpax'īlālasa ts'lōyayowē lāxa lēgwīlasēs g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts!ELqwaxs laē ēt'lēd āx'ēdxa k'ādZEKwē qa's dzōpstendēs lāxa dzēk!wēsaxs laē ēt'lēd dzEG'īlENTS
- 55 lāxa ts!ELqwa ts'lōyayowa. Wā, g'il'mēsē hamELX'ENxs laē dālaq qa's lā lānēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, lāEM gwāla ts'lōyayowa lEX'SEMē lāxēq.

**Digging-Stick for Roots.**—First the man makes | a digging-stick of 1  
 yew-wood for digging carrots. When it is nearly | spring, 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  little bent.  
 There is a knob at the other end, in this way: | When the

**Digging-Stick for Roots.**—Wä, hēem g'il äx'ētsō'sa begwānema 1  
 ts!ōyayāxa xetēmē, yīxa L!emq!ē. Wä, hē'maaxs laē elāq q!wā-  
 xenxa yīxs g'ālāē temx'ēidēda q!wāq!wexēmasē, läda begwānemē  
 äx'ēdxēs sōbayowē qa's lä läxa āL!ē ālāx L!emq!a. Wä, lä g'il'mēsē  
 q!āqēxs laē dōq!ūqa lāx ēk'a L!enk'ēdēmsxa ēk'ētela lōxs ēkaēs 5  
 wāwak'alaēna'yē lō' qa māldenēs 'wāg'idasas lāxens q!wāq!wax-  
 ts!āna'yēx. Wä, lä sōp!ēx!ēndeq. Wä, g'il'mēsē lāx'sexs laē  
 bāl'idxa yūdūx'up!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'u-  
 sendeq. Wä, lä sōp!ēdex ōba'yas qa pexbēs ōba'yas. Wä, laem  
 yō gwālōxda L!ōk!wayāxwa lāqē. Wä, g'il'mēsē gwāl sōpaqēxs laē 10  
 nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa  
 lāxēs g'ōkwaxs laē äx'ālilasa ts!ōyayolaxa xetēmaxs laē äx'ēdxēs  
 xelxwāla lē'wis nexx'āla k'āwayowa. Wä, lä dāx'ēdxēs ts!ōya-  
 yōlaxa xetēmē qa's k!wāg'alilēxs laē hē g'il k!laxālayoxa xex'ū-  
 na'yasa L!emq!ēk!ēnē ts!ōyayowēs nexx'āla k!lāwayowa. Wä, 15  
 g'il'mēsē 'wī'lāwēda xex'ūna'yasēs laē k!laxālayoxa xodzēg'a'yas qa  
 'wī'lāwēs ōgwaqa. Wä, g'il'mēsē 'wī'lāxs laē g'ēg'alilaxa nexx'āla  
 k!lāwayowa qa's dāx'ēidēxs xelxwāla k!lāwayowa qa's k!lax'wīdēs  
 lāx ōgwida'yasēs ts!ōyayogwilasē'wē. Wä, la'mē aēk!laxs laē k!la-  
 xwaq qa qēs'ēnēs. Wä, g'il'mēsē qāqēts!aakūxs laē aēk!la k!lax'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!ōyayāxa xetēmē. Wä, la lēqēlēda 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 lēgwīlasēs g'ōkwē  
 25 qa L!ēs<sup>ε</sup>alase<sup>ε</sup>wēs āwīg'a<sup>ε</sup>yas yīx (1). Wā, g'il<sup>ε</sup>mēsē kwāx<sup>ε</sup>idexs laē  
 lēx<sup>ε</sup>elēsaq qa L!ask<sup>ε</sup>!aēsa<sup>ε</sup>lēs ōk!waēdza<sup>ε</sup>yas yīx (2). Wā, g'il<sup>ε</sup>emxaā-  
 wisē kwāx<sup>ε</sup>idexs laē āx<sup>ε</sup>ēdxa yāsek<sup>ε</sup>wa gēwasē qa<sup>ε</sup>s dzek<sup>ε</sup>ēt!ēdēs  
 laq qa hamelx<sup>ε</sup>endēsēq lō<sup>ε</sup>mē megūtā<sup>ε</sup>ya yīx (3). Hēm lēgades  
 q!wēdzadzētā<sup>ε</sup>yē. Wā, lāxaē ēt!ēd k'adnolisas lāxēs lēgwilē. Wā,  
 30 la<sup>ε</sup>mē lēx<sup>ε</sup>ilālaq qa lābetēsa yāxa yāsek<sup>ε</sup> lāx ōgwida<sup>ε</sup>yasa ts!ōyayo-  
 waxa xetxet!a. Wā, g'il<sup>ε</sup>mēsē elāq x'ix<sup>ε</sup>ētsēs laēna<sup>ε</sup>yē ts!ēlqwaxs  
 laē sax<sup>ε</sup>ts!ānālaxa q!ōyaakwē k'adzēkwaxs laē dāx<sup>ε</sup>idex q!wēdzadze-  
 tā<sup>ε</sup>yasa ts!ōyayowaxa xetxet!a qa<sup>ε</sup>s L!enxbetalisēsa ts!ōyayōba-  
<sup>ε</sup>yas yīx (4) lāxa ts!ēlqwa gū<sup>ε</sup>na<sup>ε</sup>ya. Wā, lā dōqwa<sup>ε</sup>laq. Wā, g'il-  
 35 <sup>ε</sup>mēsē hē gwēx<sup>ε</sup>s la maēmdēlqūlēda ts!ēlqwa gū<sup>ε</sup>nāxs laē q!āle-  
 laqēxs lē<sup>ε</sup>maē k'lūmla<sup>ε</sup>nākūlēda ts!ōyayoba<sup>ε</sup>yasa ts!ōyayowē. Wā,  
 lā hēx<sup>ε</sup>ida<sup>ε</sup>mēsē dāx<sup>ε</sup>idxa q!wēdzadzētā<sup>ε</sup>yasa ts!ōyayāxa xetxet!a  
 qa<sup>ε</sup>s L!enx<sup>ε</sup>ēdēs lāxa yāsek<sup>ε</sup>wē. Wā, g'il<sup>ε</sup>mēsē gagā<sup>ε</sup>laxs laē ēt!ēd  
 pēx<sup>ε</sup>itsa ts!ōyayoba<sup>ε</sup>yē lāxa lēgwilē. Wā, g'il<sup>ε</sup>mēsē maēmdēlqū-  
 40 lēda yāxa yāsek<sup>ε</sup> lāx ōba<sup>ε</sup>yasēxs laē L!enxstents lāxa wūda<sup>ε</sup>sta  
<sup>ε</sup>wāpa. Wā, lā xwēlax<sup>ε</sup>ūstēndēq. Wā, la<sup>ε</sup>mē L!emx<sup>ε</sup>wīda lāxēq.  
 Wā, la<sup>ε</sup>mē gwāla ts!ōyoyāxa xetxet!a laxēq.

1 **Digging-Stick for Cryptochiton.**—Wā, hēm g'il la āxsōsa begwā-  
 nemē lāxa āl!ē L!enāk!asa L!emq!ē. Wā, g'il<sup>ε</sup>mēsē q!āxa  
 wāwak!āxs laē sōpōdxa L!enak<sup>ε</sup>. Wā, g'il<sup>ε</sup>mēsē lāwāxs laē








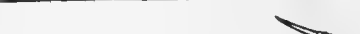
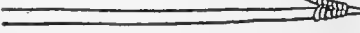
cuts it off, || and he chops the end until it is flat on one side. It 5  
is two finger-widths | in thickness. After chopping | the ends, he  
goes home, carrying the chiton digging-stick in his hands. | He  
goes into his house, takes his knife, | and cuts off the bark and  
the sap; and when || it 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.<sup>1</sup> 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'īdxa maɪp!enk'ē lāxens q!wāq!wax'ts!āna'yēxs laē tsex'sendeq.  
Wā, lā sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wā, maɪdenx'sāwē 5  
'wāg'idasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, g'il'mēsē gwāl sōpax  
ōba'yasēxs lāē nā'nakwa. Wā, laem dāk'!ōtelaxēs q!enyayāxa  
q!enasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx'ēdxēs k!āwayuwē  
qa's k!axā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē  
'wīlāxs laē aēk'!a k!ax'wendex pexba'yas qa pelēs; wā, hē'mis qa 10  
qēsēs; wā, hē'mis qa k'ilx'bēs, g'a gwālēg'a'xs<sup>1</sup> laē gwāla q!enya-  
yōlaxa q!enasē. Wā, lā āx'ēdxa yāsekwasā gēwasē qa's g'āxē  
k!wanōlisaxēs legwīlē. Wā, lā āx'ēdxa q!enyayōlaxa q!enasē qa's  
L!engēsēs pexba'yas lāxa gūna'yē lāxa hēfālās ts!elqwalaēna'yē. Wā,  
lā dōxdoqwaq. Wā, g'il'mēsē k!ūmēlx'īdexs laē dzex'itsa yāsekwē 15  
lāx wāwax'sadza'yas. Wā, lā gagūlēxs laē xwēlaqa L!enxalīsasa  
pexba'yas lāxa ts!elqwa gū'na'ya. Wā, k!ēst!a ālaem gaēsexs  
laē dāx'īdeq qa's ēt!ēdē dzex'itsa 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 ōnēgwīlasēs g'ōkwē qa hālabalēs 20  
wūdex'īda. Wā, g'il'mēsē wūdex'īdexs laē L!emx'widē ōba'yas.

**Hook for Devil-Fish (1).**—Wā, hē'maaxs laē xwānal'īdēda nēts!ēno-  
xwaxa teqlwa. Wā, hē'mis g'il la āx'ētsō'sēda g'ilt!a wīlen q!wa-  
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek'!exlendeq qa  
t!ax'īdēs. Wā, ēgūtendex L!enāk'as. Wā, lā bāl'īd qa maɪp!enk'ēs 25  
lāxens bālxax yix 'wāsgemasas. Wā, lā k!axālxax xex'ūna'yas. Wā,

<sup>1</sup> 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  
 heties  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'íl'mēsē 'wī'lāxs laē k'!āx'wīdex lē'x'ba'yas qa ēx'bēs. Wā, lā  
 mens'idxa mōdenē lāxens q!wāq!wax'tslana'yēx g'āg'īlela lāxa  
 ōba'yasa lē'x'ba'yasēxs laē qemt!ēdeq g'a gwālēg'a (*fig.*). Wā,  
 30 lā mōdenas 'wāsgemasē lāxens q!wāq!wax'tslana'yēx g'ayōl lāxa  
 q!wāxasē. Wā, lā g'a gwālēg'a (*fig.*). Wā, g'íl'mēsē gwālexs laē  
 āx'ēdxa l'ōp!ēk'asa ālēwasē qa's dzexsendēq. Wā, la āx'ēdex  
 galbelasa nēdzayowē qa's k'it!alēlōdēs lāxa qemtba'yasa nēdza-  
 yowē. Wā, lā yī'lalēlōtsa dzexekwē l'ōp!ēk' lāq. Wā, g'íl'mēsē  
 35 gwālexs laē g'a gwālēg'a (*fig.*). Wā, lā k'!āx'widxa wīlba'yē qa  
 ēxbesa p!ēwayoba'yaxa teq!wa.

1 **Hook for Devil-Fish (2).**—Wā, la'men gwāl gwagwex's'āla lāxa pena-  
 yogwēlāxa penayowē. Wā, la'mēsen gwāgwēx's'ālal lāxa tatēlāxa  
 teq!wa qa tēlēlasēxēs penāyowē. Wā, hēem g'íl āx'ētsōsēs nex-  
 x'āla k'!āwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wīl q!waxasa  
 5 lāxa āl!ē. Wā, g'íl'mēsē q!lāqēxs laē k'!imt!exlēndēq qa t!āg'a-  
 elsē. Wā, lā k'!imtālax l'ēnak'as. Wā, g'íl'mēsē 'wī'lāwēda  
 l'ēnak'axs laē k'!imtōdex wīletā'ya. Wā, la 'nal'nemp!ēna  
 malp!enk' laxens bālax l'ōxs yūdux'p!enk'aē. Wā, lawīslā  
 k'!āx'wālax xēx'ūnayas qa 'melk!ēnēs. Wā, laxaa k'!āx'wēdex  
 10 wīletā'yas qa ēx'bēs. Wā, lāla k'!ēs ēx'bēda lē'x'ba'yasa nēdza-  
 yolaxa teq!wa. Wā, g'íl'mēsē gwāla g'ilt!a nēdzayāxa teq!wāxs  
 laē ēt!ēd alēx'īdex wīlagawa'yasa g'īlx'dē āxānēms 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.<sup>1</sup> 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;<sup>2</sup> 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.<sup>3</sup>  
 Now there is a hook at the end of the pole for fishing devil-fish. | This

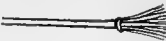
°staens ts!ex<sup>u</sup>ts!āna<sup>y</sup>ēxs bāla lāx q!wēsēndayo lāx lēgūtā<sup>y</sup>asa 13  
 g'ilt!a nēdzayāxa teq!wa.<sup>1</sup> Wā lālaLē wāwīlālāLē la ālāsō<sup>s</sup>. Wā,  
 g'il<sup>m</sup>ēsē q!āqēxs laē k'!imt!exlēndentsēs nexx'āla k'!āwayowē 15  
 lāq. Wā, la hēm<sup>x</sup>at! gwēx<sup>e</sup>idqēxs gwēg'ilasaxa g'alē āxās. Wā,  
 lēx<sup>a</sup>mēs ōgū<sup>q</sup>alayosēxs °nāxwā<sup>m</sup>āē eēx<sup>b</sup>ēs wax<sup>s</sup>ba<sup>y</sup>ē. Wā,  
 hē<sup>m</sup>isēxs ts!Ek!wagāwayaasa g'ilē āxās qaxs ā<sup>m</sup>āē °neq!Ebōdē  
 ēseg'iwa<sup>y</sup>as lāxens bāla. Wā, hē<sup>m</sup>ēsēxs galbalaaxa L!emwēg<sup>a</sup>yasa  
 q!waxase lāsa. Wā, hē<sup>m</sup>āaxs laē gwāl k'!āxwasa nexx'āla k'!āwayo 20  
 lāx lēx<sup>u</sup>ba<sup>y</sup>asa nēdzayāxa teq!wa. Wā, lē qemt!ēdxā yūdux<sup>u</sup>-  
 denē lāxens q!wāq!wax<sup>t</sup>s!āna<sup>y</sup>ēxa g'a gwālēg'a.<sup>2</sup> Wā, g'il<sup>m</sup>ēsē  
 hēl<sup>a</sup>betē qemta<sup>y</sup>asēxs laē āx<sup>e</sup>ēdxā L!emwēg<sup>a</sup>yasa q!waxasē  
 lāsa. Wā, la k'!āx<sup>w</sup>īdeq qa eēx<sup>b</sup>ēs āpsba<sup>y</sup>ās yix lēx<sup>u</sup>ba<sup>y</sup>as.  
 Wā, g'il<sup>m</sup>ēsē eēx<sup>b</sup>axs laē mens<sup>i</sup>deq qa mōdenēs lāxens q!wā- 25  
 q!wax<sup>t</sup>s!āna<sup>y</sup>ēx. Wā, lē k'!imtsēndeq. Wā, lē k'!āx<sup>w</sup>īdeq qa  
 pexk'!ōt!ēnēs. Wā, g'il<sup>m</sup>ēsē gwāl k'!āxwāqēxs laē āx<sup>e</sup>ēdxā L!ō-  
 p!Ek'asa ālēwasē qa<sup>s</sup> dzet!ēdēq. Wā, lē k'ēxōdex xex<sup>e</sup>ūna<sup>y</sup>as  
 lo<sup>f</sup> wāpaga<sup>y</sup>as. Wā, g'il<sup>m</sup>ēsē gwālēxs laē āx<sup>e</sup>ēdxā nēdzayāxa  
 teq!wa lē<sup>s</sup>wa ts!ex<sup>u</sup>stō. Wā, lē āx<sup>e</sup>ālelōts lāx qemtba<sup>y</sup>asa 30  
 nēdzayowaxa teq!wa. Wā, lē yil<sup>e</sup>tsa dzedekwē L!ōp!Ek' lāq.  
 Wā, la<sup>m</sup>ēsē g'a gwālēg'a.<sup>3</sup> Wā, laem galbalēda nēdzayāxa teq!wa.  
 Wā, hēm nēsēlāxa teq!wāxs lemwaēs g'ōkwāsēda t!ēsēmē lāxa  
 wūlx<sup>i</sup>wa<sup>y</sup>asa x<sup>a</sup>ts!a<sup>y</sup>ē. Wā, hēm lēgades nēdzayāxa teq!wa.

<sup>1</sup> That is, one short span circumference at the butt-end.

<sup>2</sup> See figure 1 on p. 152.

<sup>3</sup> 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<sup>mis</sup> lēgades nānesamendzayowa g'iltagawa<sup>eyē</sup> nēdzayâ  
 lāxa tegwats!ē t!lēmexs t!epelaē; yixs k'!ēsāē <sup>ē</sup>wālasa x'ats!a<sup>eyē</sup>.  
 Wä, laem k'!eās galbala, yixēda g'iltagawa<sup>eyē</sup> nēdzayāxa teq!wa.

1 **Spear for Sea-Eggs.**—Wä, hēem g'il la äxsō<sup>sa</sup> bēgwānema wilē  
 q!wāq!waxadzem lāxa āl!ē. Wä, g'il<sup>mēsē</sup> q!āxa ēk'ētela g'ilt!axs  
 laē hēx<sup>idaem</sup> k'!imt!exōdeq qa t!ax<sup>idēs</sup>. Wä, g'il<sup>mēsē</sup>  
 t!ax<sup>idexs</sup> laē bal<sup>ideq</sup> qa mamōp!enk'!ilīsēsa neq!ēbōdē lāxens  
 5 bāla. Wä, lā k'!imtōdex oxtā<sup>yas</sup>. Wä, lā k'!axāla xex<sup>ünāyas</sup>  
 lē<sup>wēs</sup> xodzēg'a<sup>eyē</sup>. Laem lalōl!a qa māmaldeux<sup>sālēs</sup> lāxens  
 q!wāq!wax<sup>ts!āna<sup>eyē</sup></sup> yix <sup>ē</sup>wāg'idasas. Wä, g'il<sup>mēsē</sup> gwālexs laē  
 äx<sup>ēdxa</sup> wīswülē l!emq!a qa ts!ē<sup>x<sup>ubēs</sup></sup>. Wä, lā <sup>ē</sup>mens<sup>ideq</sup> qa  
 hāmōdengālēs lāxens q!wāq!wax<sup>ts!āna<sup>eyē</sup></sup> lāx malp!enk'ē āwās-  
 10 gemasasa mōts!aqē ts!ets!ē<sup>x<sup>uba<sup>yas</sup></sup></sup> māmasēq!wayop!ēqēlaxa  
 mesēqwē. Wä, lā k'!āk'!ax<sup>ubaq</sup> qa eēx<sup>bēs</sup>. Wä, laxaē k'!ax<sup>widex</sup>  
 ēoxlā<sup>yas</sup> qa pēpeq!exlēs. Wä, g'il<sup>mēsē</sup> gwālexs laē <sup>ē</sup>lāplidex  
 l!ōp!ek'asa ālēwasē. Wä la pax<sup>sēndeq</sup> qa malts!ēsēxs laē sa-  
 q!wōdex xex<sup>ünāyas</sup>. Wä, g'il<sup>mēsē</sup> gwālexs laē k'!ax<sup>widex</sup> ōba-  
 15 <sup>ē</sup>yas māmasēq!wayop!ēqē yix lē<sup>x<sup>uba<sup>yas</sup></sup></sup> qa k'!ewülx<sup>ünēs</sup>. Wä,  
 lā, äx<sup>ēdxa</sup> ts!ētslex<sup>uba<sup>eyē</sup></sup> qa<sup>s</sup> pax<sup>alēlōdalēs</sup> pēpeq!exlā<sup>yas</sup> lāx  
 k'!ēk'!ewülx<sup>uba<sup>yas</sup></sup> māmasēq!wayolē. Wä, lā yil<sup>ē</sup>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 g'il la äx'etsō'sa 1  
tsl'ēx'alaxa ts'l'ēx'inēs gaLAYōLAQ yīxa wile q!waxasaxa yō 'wäg'i-  
tens ts!emälax'tsl'āna'yēx. Wä, lä ēseg'eyowē 'wāsgemasā lāxENS  
bālax. Wä, lä aēk'laxs laē k'laxāLAX xEX'ūnā'yas qa qēs'ENēs.  
Wä, g'il'mēsē gwāLExs laē äx'ēdxā g'āyōl'maxat! lāxa q!waxasē. 5  
Wä, lāLA wāwilaGAWēsa galp'lēQLē. Wä, laxaē aēk'laxs laē  
k'laxāLAX xEX'ūnā'yas. Wä, lä 'nemp!enk'ē lāxENS q!wāq!wax-  
tsl'āna'yēx yīx 'wāsgemasasēxs laē k'limtts!endēq. Wä, lä  
mENS'idxa māLDENē lāxENS q!wāq!wax'tsl'āna'yēx g'āg'ILEla lāxa  
ōba'yasēxs laē qEMTBETendēq qa negoyōdēsēx 'wāgidasas yīx 10  
'wālabedasas qEMta'yas. Wä, lä g'a gwālēg'a (fg.). Wä, g'il'mēsē  
gwāLExs laē ōgwaqa hē gwēx'idxa galp'lēQLē. Wä, g'il'EMxaāwisē  
NEGōyōdē 'wālabedasas qEMta'yas lāx 'wāg'idasasa galp'lēQLē, laē  
äx'ēdxā paākwē L'ōp!Ek'sa ālēwasē qa's hapstendēs lāxa 'wāpē  
qa pēx'widēs. Wä, g'il'mēsē pēx'widEXs laē äx'ēdxā galbēLē 15  
qa's kāk'ETōdēsēs qēqEMta'yē Lō' qEMta'yasa galp'lēQLē. Wä, lä  
äx'ēdxēs pēqWASē'wē paak' L'ōp!Ek'a qa's yaLōdēs lāq. Wä,  
g'il'mēsē gwāla laē g'a gwālēg'a (fg.).

**Pole for gathering Eel-Grass.**—Wä, hē'mis g'il la ālāsō'sa  
bēgwāNEMē lāxa āL'ē wāk'alā q!wāq!waxadzema. Wä, g'il'mēsē 20  
q!lāqēxs laē tsek'lEXōdēq yīsēs k'limLAYowē. Wä, g'il'mēsē  
t'lāx'idEXs laē bāl'idēq yīsa neq!Ebōdās bāBELAWA'yē lāxENS  
bālāxs laē tsek'ōDEX ōxtā'yas. Wä, lä māLDENx'sāwē 'wāg'idasas

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. |

ōxtá<sup>é</sup>yas lāxens q!wāq!wax'ts!lāna<sup>é</sup>yēx. Wā, lā āx<sup>é</sup>ēdxes nexx'ūla  
25 k'lāwayowa qa<sup>é</sup>s k'laxālēx xēx'ūnā<sup>é</sup>yas lō<sup>é</sup> xōdzēg'a<sup>é</sup>yas. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wilāxs laē māmałdenx'sāla <sup>é</sup>wāg'idasas lāxens q!wā-q!wax'ts!lāna<sup>é</sup>yēx yixa wile<sup>é</sup>tā<sup>é</sup>yē. Wā, lā hālselaem lālakwałēda āpsba<sup>é</sup>yas. Wā, lā xenlela wāk'alagawēsa wilba<sup>é</sup>yē, yixa lē<sup>é</sup>x'uba<sup>é</sup>yē. Wā, lā mēmo<sup>é</sup>x'ubalaxa lōelxsemēda wāx'sba<sup>é</sup>yas. Wā,  
30 g'il<sup>é</sup>mēsē gwālēxs laē nā<sup>é</sup>nakwa dālaq. Wā, g'il<sup>é</sup>mēsē la laēl lāxēs g'ōkwaxs laē k'adenōlisasa k'ilbayowē lāxēs legwile. Wā, lā āx<sup>é</sup>ēdxa yāsekwasa gēwasē qa<sup>é</sup>s g'āxē g'ēg'alilas lāxēs ēaxelasaxa k'ilbayowē. Wā, lā āx<sup>é</sup>ēdxa k'ilbayowē qa<sup>é</sup>s k'ak'adelalēs lāxēs legwile. Wā, laem wiqwilelālaq qa <sup>é</sup>nema<sup>é</sup>nakulēs ts!elgū<sup>é</sup>nakulē  
35 ōgwida<sup>é</sup>yas. Wā, g'il<sup>é</sup>mēsē ālak'lāla la ts!elx<sup>é</sup>widexs laē āx<sup>é</sup>ēdxa yāsekwē qa<sup>é</sup>s yilsēt'idēs lāxa k'ilbayowē. Wā, g'il<sup>é</sup>mēsē megū-g'itxa yāsekwaxs laē xwēlaqaem la k'ak'adelalās lāxēs legwile. Wā, g'il<sup>é</sup>mēsē elāq x'ix<sup>é</sup>ēdēda yāsex<sup>é</sup>ūna<sup>é</sup>yasēxs laē xwēlaqa yilsetlitsa yāsekwē lāq. Wā, g'il<sup>é</sup>mēsē la megūg'itxa yāsekwaxs laē  
40 k'at!ālilas lāxa ōnēgwilasēs g'ōkwē qa hālabalēs wūdex<sup>é</sup>ida. Wā, laem <sup>é</sup>nēx' qa l'lemx<sup>é</sup>widēs qa l!axēs, lāg'ilās hē gwēg'ilasa yāsekwē lāq. Wā, g'il<sup>é</sup>mēsē wūdex<sup>é</sup>idexs laē āx<sup>é</sup>ēdxa k'adzēkwē lē<sup>é</sup>wa k'ilbayowē. Wā, lā dēg'it!ētsa q!ōyaakwē k'adzēkwē lāq qa lāwāyēs yāsex<sup>é</sup>ūna<sup>é</sup>yas. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wilāxs laē gwāla. Wā,  
45 laem gwāl laxēq.


**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.<sup>1</sup> 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.**—Pāpa<sup>ʔ</sup>yaxa paēsē, yīxs hē<sup>ʔ</sup>maē g'il la äxsō<sup>ʔ</sup>sa 1  
papayaēnoxwaxa paēsēda saents!ō qa<sup>ʔ</sup>s pāpayayowa. Wā, hē<sup>ʔ</sup>mē-  
lāl äx<sup>ʔ</sup>ētso<sup>ʔ</sup>sēda ts!ax'insē qa dzēx<sup>ʔ</sup>bēsxa xōkwē qa<sup>ʔ</sup>s małtslē g'a  
gwālēg'a.<sup>1</sup> Wā, laem nāq!eqax dōmaqas. Wā, lā k'lāk'!ax<sup>ʔ</sup>bendeq  
qa ēx'bēs. Wā, g'il<sup>ʔ</sup>mēsē gwālexs laē äx<sup>ʔ</sup>ēdxā hē<sup>ʔ</sup>wumē lē<sup>ʔ</sup>wa 5  
saents!ō. Wā, lā k'lāk'!ewenōdzendeq qa pēpegenōsēs. Wā,  
lāxāē k'lāx<sup>ʔ</sup>wīdxā ēpsanōdza<sup>ʔ</sup>yasa dzēdzēgumē qa beng'aalelēs  
lāxā ōba<sup>ʔ</sup>yasa saents!owē. Wā, g'il<sup>ʔ</sup>mēsē gwālexs laē äx<sup>ʔ</sup>ēdxā  
hē<sup>ʔ</sup>wumē qa<sup>ʔ</sup>s k'!lx<sup>ʔ</sup>alelōdēs lāxā dzēdzēgumē lē<sup>ʔ</sup>wa saents!owē.  
Wā, laem aelaxs laē k'!lk'!ak'ōdeq. Wā, g'il<sup>ʔ</sup>mēsē gwālexs laē 10  
g'a gwālēg'a (*fig.*). Wā, laem gwāla pāpayayōlaxa paēsē.

**Fishing-Tackle for Flounders.**—Wā, hē<sup>ʔ</sup>maaxs q!āq!eyōl<sup>ʔ</sup>aēda be-  
gwānemaxa paēsē, lā äx<sup>ʔ</sup>ēdex xāqas g'ōg'egūyāsa gēwasaxs laē  
lemlemx<sup>ʔ</sup>ūnx<sup>ʔ</sup>īda yīxs laē mōmx<sup>ʔ</sup>ūna qa<sup>ʔ</sup>s tētepsendēq lāxēs g'il-  
dolasē qa wīswu<sup>ʔ</sup>enēs. Wā, g'il<sup>ʔ</sup>mēsē <sup>ʔ</sup>wiwelx<sup>ʔ</sup>sexs laē mens<sup>ʔ</sup>ēdeq 15  
yīsēs q!wāq!wax<sup>ʔ</sup>ts!āna<sup>ʔ</sup>yē qa māldenēs äwāsgemasasēxs laē tēpā-  
lax ēpsba<sup>ʔ</sup>yas qa <sup>ʔ</sup>nemēs äwāsgemasas. Wā, g'il<sup>ʔ</sup>mēsē gwālexs  
laē äx<sup>ʔ</sup>ēdxā de<sup>ʔ</sup>nasgemē t!ēsemaxa pēgedzowē k'!ōłtsema. Wā,  
laxāē äx<sup>ʔ</sup>ēdxā lōq!wē qa<sup>ʔ</sup>s gūxts!ōdēsa <sup>ʔ</sup>wāpe lāq qa negoyoxsda-  
lisēxs laē mox<sup>ʔ</sup>stentsa de<sup>ʔ</sup>nasgemē t!ēsēm lāq. Wā, lā äx<sup>ʔ</sup>ēdx- 20  
<sup>ʔ</sup>nemts!aqē lāxā xāxmenēxwē qa<sup>ʔ</sup>s hāpstendēs lāxā <sup>ʔ</sup>wāpaxs laē  
tesālōts āpsba<sup>ʔ</sup>yas lāxā de<sup>ʔ</sup>nasgemē t!ēsēma qa<sup>ʔ</sup>s yīselalax<sup>ʔ</sup>īdēs

<sup>1</sup> 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 ēx·bax·<sup>ē</sup>idēs. Wā, lāxaē hēem gwēx·<sup>ē</sup>idxa āpsba·<sup>ē</sup>yē. Wā, g·īl·<sup>ē</sup>mēsē ēx·baxs laē yīlselalax·<sup>ē</sup>idēq qa lēx·<sup>ē</sup>enx·<sup>ē</sup>idēs. Wā, g·īl·<sup>ē</sup>mēsē  
 25 la lēx·<sup>ē</sup>enx·<sup>ē</sup>idēxs laē gwāla. Wā, lā hē·staem gwēx·<sup>ē</sup>idxa waōkwē. Wā g·īl·<sup>ē</sup>mēsē wī·la gwāla sek·!asgem·<sup>ē</sup>ustāxs laē g·ēxaq qaxs hē·<sup>ē</sup>maē āwāxwēda xāxex·<sup>ē</sup>enasa L!āgēdzayāwaxa paēsē. Wā, lā āx·<sup>ē</sup>ēd·  
 xa sē·ya qa·s mēt·lēdēq qa maēmalp!enk·<sup>ē</sup>s āwāsgemasas lāxen  
 q!wāq!wax·ts!āna·<sup>ē</sup>yēx, yīxōx sē·yāxsa ts!ēdāqēx. Wa, g·īl·<sup>ē</sup>mēsē  
 30 hē!āla lāx wāxaasasa g·īxekwē xāqēxs laē g·ēxaq. Wā, lā āx·<sup>ē</sup>ēd·  
 xa denasē qa·s lā ts!ās lāxēs genēmē. Wa, hēx·<sup>ē</sup>ida·<sup>ē</sup>mēsē la  
 hāpstalisas lāxa wā qa pēx·<sup>ē</sup>widēs. Wā, g·īl·<sup>ē</sup>mēsē xama·<sup>ē</sup>stalisēxs  
 laē āx·<sup>ē</sup>wū·stendēq yīxa ts!ēdāqē lāxa denasē qa·s dzedzēxsēndēq  
 qa ts!ēlts!ēq!astowēs g·īlsg·īldēdzowa. Wā lā mēlx·<sup>ē</sup>ēdēq qa hēla·  
 35 g·itēs. Wā, lā mōsgemg·ostāp!enk·<sup>ē</sup>ē wāsgemasas lāxēns bālaX.  
 Wā, g·īl·<sup>ē</sup>mēsē gwālēxs laē dōx·<sup>ē</sup>wūlsaQ lāx L!āsanā·<sup>ē</sup>yasēs g·ōkwē  
 qa·s lēk!ūt!ēlsēq qa ts!ās·<sup>ē</sup>idēs. Wā, lā mōp!enxwa·<sup>ē</sup>sē nālās  
 hē gwēx·<sup>ē</sup>sexs laē āx·<sup>ē</sup>ēdxa L!āgēdzaanā·<sup>ē</sup>yē yīxa melkwē densen  
 denema qa·s qēs·<sup>ē</sup>dēq qa·s lā qēs·<sup>ē</sup>ālilaq lāxēs g·ōkwē. Wā, lā  
 40 āx·<sup>ē</sup>ēdxa lemōkwē ādēg·esa gēwasē qa·s dzedzēxsēndēq qa·s mēlx·<sup>ē</sup>  
 x·<sup>ē</sup>idēq qa mēdekWēs hē gwēx·<sup>ē</sup>sa q!enyō. Wā, g·īl·<sup>ē</sup>mēsē q!ē·  
 nemē mēta·<sup>ē</sup>yas laē āx·<sup>ē</sup>ēdxa lēlx·<sup>ē</sup>enē xāq lē·<sup>ē</sup>wa mēdekWē  
 sēsēyak·!ēna. Wā, lā yīl·<sup>ē</sup>ālelōdālasa lēlx·<sup>ē</sup>enē xāq lāx ēpsba·  
 yasa mēdekWē sē·ya. Wā, lā g·ēk·!ōlts!a·<sup>ē</sup>yē yīlālaasasa sē·ya  
 45 lāxa galōdayowē lēx·<sup>ē</sup>en xāqa g·a gwālēg·a (fig.). Wā, lā nāxwaem

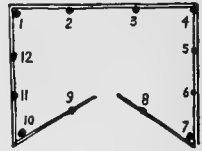
them; | and when they are finished, he gathers | up the ends of the hair 46  
threads and ties them with twisted sinew, | so that they are all gathered  
together, and he hangs them up in the corner of his house. The |  
round cross-bones are hanging downward. ||

**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

hë gwëx'ídxa waökwë. Wä, g'il'mësë 'wī'la gwālexs laë q!ap'lëx'ēi- 46  
dex ēpsba'yasa sēsē'yak'!en qa's yī'ídēsa mēdek'wë at!ema qa  
q!ap'lëx'lälēsëxs laë tēx'walilas lāx onēgwilasēs g'ökwë. Wä, laem  
bēbenba'yēda lēlx'ēnē galōdayu xāqa.

**Fish-Trap for Perch.**—Wä, hēm g'il äx'ētsō'sa begwānema 1  
denasē qa's lä t'lētalēsaq lāxa wä. Wä, lä lāxa āl'lē qa's dā-  
lëxēs k'limlayuwë. Wä, g'il'mësë lāg'aa lāxa k'liq!wëk'ülāxa  
q!ēnemē q!wāq!waxmedzemxs, wä, lä tsek'!exlëndxa g'ilt!a  
'wīlaxa hālsela'mē lēkwagawēsens q!wāq!wax'ts!āna'yëx. Wä, 5  
g'il'mësë t'lāx'ídexs laë bäl'ídxa möp!enk'ē lāxens q!wāq!wax'ts!ā-  
na'yëx yix 'wāsgemasasëxs laë tsex'sendeq. Wä, hē'mis la men-  
yayōsëxs laë hanāl tsetsex's'alaxa hāmōts!aqāla 'nemāsgema.  
Wä, lä et'lēd tsetsex'sendxa maltsemg'ostāwē mōden lāxens q!wā-  
q!wax'ts!āna'yëx, yix g'il'tagawa'yas lāx g'ilx'dē tsek'ēs. Wä, 10  
g'il'mësë gwālexs laë bäl'ídxa malp!enk'ē lāxens q!wāq!wax'ts!ā-  
na'yëx yix 'wāsgemasasëxs laë tsex'sendeq. Wä, lä q!el!ets!age-  
g'iyuwë tsek'a'yas hēx'sā āwāsgemē. Wä, g'il'mësë gwālexs laë  
et'lēd bäl'ídxa yūdux'p!enk'ē lāxens q!wāq!wax'ts!āna'yëx, yix 'wāsg-  
gemasasëxs laë tsex'sendeq. Wä, la malts!ageg'iyowa hēx'sā 15  
āwāsgemē. Wä, g'il'mësë gwālexs laë dzōdzoḅ'bendxa malts!age-  
g'iyowë. Wä, hēm lēlēmītsa lālemwayolē lāwayā lāx ēpsba'yas.  
Wä, laxaē dzōdzoḅ'bendex ēpsba'yasa q!el!ets!ageg'iyuwë ts!el-  
ts!ek!waxa maēmalp!enqas āwāsgemas lāxens q!wāq!wax'ts!āna-  
'yëx yixa xōlōslē. Wä, g'il'mësë 'wī'la g'wāla laë äx'ēdxa l!öp!ek'ē 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.<sup>1</sup> Then he takes it up and lays it down at one end of
- 30 the || line, in this manner,<sup>1</sup> 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,<sup>1</sup> 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<sup>s</sup> yîḷōyōdēs lāqēxs laē q!ap!legox<sup>s</sup>wīdeq qa<sup>s</sup> wik!īlēqēxs g'āxaē nā<sup>s</sup>nakwa laxēs g'ōkwē. Wā, g'īl<sup>s</sup>mēsē naenxsēg'ilalēsēda x'āts!axelāxs laē āx<sup>s</sup>ēdxēs pelpelqē ḷē<sup>s</sup>wa denasē t!ēltālēs lāxa wā. Wā, lā wik!īlaxa lāLEMwayolē qa<sup>s</sup> lā wik!īnts!ēsēlaq lāxa l!ēma<sup>s</sup>isē qa<sup>s</sup>
- 25 lā wix<sup>s</sup>alisāq lāxa k'īsē ālaem tsēdēsa lāxa ēx<sup>s</sup>stewēsē. Wā, lā qwēlōdxa yîḷōyā<sup>s</sup>yē l!ōp!ēk'a. Wā, hē<sup>s</sup>mis g'īl dāx<sup>s</sup>ītsōsēda <sup>s</sup>nemts!aqē g'ayōl lāxa mōp!enk<sup>s</sup>as <sup>s</sup>wāsgemasē lāxens q!wāq!wax<sup>s</sup>ts!āna<sup>s</sup>yēx qa<sup>s</sup> menyayowa qa<sup>s</sup> k'at!ālīsēq. Wā lā xūdele<sup>s</sup>nēq g'a gwālēg'a.<sup>1</sup> Wā, lā dāg'īlisaq qa<sup>s</sup> k'at!ālīsēs lāx āpsba<sup>s</sup>yasa
- 30 xūldēsē g'a gwālēg'axs<sup>1</sup> laē xūldele<sup>s</sup>ndēq. Wā, laxaē ēt!ēd dāg'īlisaq qa<sup>s</sup> k'at!ālīsēs lāxa āpsba<sup>s</sup>yasa g'ūlē xūltēs g'a gwālēg'a.<sup>1</sup> Wā, laxaē xūldele<sup>s</sup>nēq. Wā, g'īl<sup>s</sup>mēsē gwālēxs laē āx<sup>s</sup>ēdxa malts!aqē lāxa māp!enk<sup>s</sup>as āwāsgemasē lāxens q!wāq!wax<sup>s</sup>ts!āna<sup>s</sup>yēx qa<sup>s</sup> k'atēmg'alisēs lāx wāx<sup>s</sup>sanōdzexsta<sup>s</sup>yasa la xūldekwa g'a gwālēg'a (*fig.*)
- 35 qa<sup>s</sup> xwēxūldele<sup>s</sup>ndēq. Wā, g'īl<sup>s</sup>mēsē gwālēxs laē āx<sup>s</sup>ēdxēs pelpelqē ḷē<sup>s</sup>wa <sup>s</sup>nemts!aqē lāxa dzōdzoḷūla yīxa yūduḷ<sup>s</sup>up!enk<sup>s</sup>as āwāsgemasē lāxens q!wāq!wax<sup>s</sup>ts!āna<sup>s</sup>yēx qa<sup>s</sup> dēx<sup>s</sup>walisēq lāx (1). Wā, g'īl<sup>s</sup>mēsē <sup>s</sup>nemp!enk'a la nēlaḷa ḷē<sup>s</sup>wa nexsa<sup>s</sup>yē lāxens q!wāq!wax<sup>s</sup>ts!āna<sup>s</sup>yēxs laē ēt!ētsa <sup>s</sup>nemts!aqē dēx<sup>s</sup>walisaq lāx (2). Wā, g'īl<sup>s</sup>mēsē
- 40 <sup>s</sup>nemātōx<sup>s</sup>wīd ḷē<sup>s</sup>wa g'ālē dēqwēsēxs laē ēt!ētsa <sup>s</sup>nemts!aqē dēx<sup>s</sup>walisaq lāx (3). Wā, la ēt!ētsa waōkwē dēx<sup>s</sup>walisaq lax (4)-(11).

<sup>1</sup> 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 ā!ēlxsdā<sup>ēyē</sup> <sup>ē</sup>nēmts!āqā dēx<sup>ē</sup>wālisāq lāx (12). Wä, 42  
hēm dzōdzōxūlasā lāLEMwayuwe lāwayowa. Wä, g'īl<sup>ē</sup>mēsē gwā-  
lēxs laē āx<sup>ē</sup>ēdxā pēgēkwē denasā qā<sup>s</sup> dzēdzēxsēndēq qā g'īlsg'īl-  
stowēs ts!ēlts!ēq!astowa. Wä, g'īl<sup>ē</sup>mēsē <sup>ē</sup>wī<sup>ē</sup>wēlx<sup>ē</sup>sēxs laē dāx<sup>ē</sup>īdxā 45  
<sup>ē</sup>nēmts!āqē lāxā mōp!ēnk<sup>ā</sup>s <sup>ē</sup>wāsgēmasē lāxēns q!wāq!wax<sup>ē</sup>ts!ā-  
nā<sup>ēyē</sup>x qā<sup>s</sup> k<sup>ā</sup>t!ālisēs lāx Lāsadza<sup>ēyas</sup> āwāp!ā<sup>ēyasa</sup> lāLEMwayowē  
lāwayowa mā<sup>ē</sup>īmk!<sup>ē</sup>nē lāx dzōdzōxūlāxs laē yīl<sup>ē</sup>itsā denasē lāxā  
dzōdzōxūlā qā<sup>s</sup> yālōdēsā EMxap!ā<sup>ēyē</sup> L<sup>ē</sup>wē hēm g'īl yālōtsōsē  
(1)-(4) L<sup>ē</sup>wa EMxap!ā<sup>ēyē</sup>. Wä, g'īl<sup>ē</sup>mēsē <sup>ē</sup>wī<sup>ē</sup>laxs laē āx<sup>ē</sup>ēdxā 50  
<sup>ē</sup>nēmts!āqēxā hē<sup>ē</sup>maxat! <sup>ē</sup>wāsgēmē qā<sup>s</sup> k<sup>ā</sup>t!ēndēs lāxā ēk!<sup>ē</sup>lōt!ēna-  
<sup>ēyasa</sup> la yīLElāLEla EMxap!ā<sup>ēya</sup> lax (4). Wä, lāxāē yālōdxā EMxap!  
!ā<sup>ēyē</sup> L<sup>ē</sup>wa EMXENwā<sup>ēyē</sup>. Wä, lāxāē yālōdxā EMXENwā<sup>ēyē</sup> lāx  
(5); wä, lā hēEMxat! gwēx<sup>ē</sup>īDEX (6) Lō<sup>ē</sup> (7). Wä, g'īl<sup>ē</sup>mēsē gwālēxs  
laē āx<sup>ē</sup>ēdxā <sup>ē</sup>nēmts!āqēxā hē<sup>ē</sup>maxat! <sup>ē</sup>wāsgēmē qā<sup>s</sup> k<sup>ā</sup>t!ēndēs lā- 55  
xā ēk!<sup>ē</sup>lōt!ēnā<sup>ēyasa</sup> EMxap!ā<sup>ēyē</sup> lāx (1). Wä, lā yālōDEq. Wä, lā et!ēd  
yālōdxā EMXENwā<sup>ēyē</sup> Lō<sup>ē</sup> (12) Lō<sup>ē</sup> (11), hē<sup>ē</sup>misē (10). Wä, g'īl<sup>ē</sup>mēsē  
gwālēxs laē dāx<sup>ē</sup>īdxā <sup>ē</sup>nēmts!āqē lāxā mālp!ēnk<sup>ā</sup>s āwāsgēmasē  
lāxēns q!wāq!wax<sup>ē</sup>ts!ānā<sup>ēyē</sup>x qā<sup>s</sup> gwēbalēs ēx<sup>ē</sup>ba<sup>ēyas</sup> lāx (9), laē  
k<sup>ā</sup>t!ēntsā LEX<sup>ē</sup>ba<sup>ēyē</sup> lāx bēnk!<sup>ē</sup>lōt!ēnā<sup>ēyasa</sup> EMXENwā<sup>ēyē</sup> lāx (10) 60  
laē yālōdxā xōlōē lāx (10) L<sup>ē</sup>wa EMXENwā<sup>ēyē</sup>. Wä, lā yālōDEX  
(9) L<sup>ē</sup>wa xōlōsē. Wä, lā, hēEMxat! gwēx<sup>ē</sup>īDEX (7) Lō<sup>ē</sup> (8). Wä, g'īl-  
<sup>ē</sup>mēsē gwālēxs laē et!ēd dāx<sup>ē</sup>īdxā <sup>ē</sup>nēmts!āqē lāxā mōp!ēnk<sup>ē</sup> lāxēns  
q!wāq!wax<sup>ē</sup>ts!ānā<sup>ēyē</sup>x yīx <sup>ē</sup>wāsgēmasā qā<sup>s</sup> k<sup>ā</sup>t!ēndēs lāx ēk!<sup>ē</sup>lōt!ēna-  
<sup>ēyasa</sup> EMXENwā<sup>ēyē</sup>. Wä, lā yālōDEq Lō<sup>ē</sup> (1) Lō<sup>ē</sup> (2) Lō<sup>ē</sup> (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 also ties them
- 75 takes up another width | apart
- 
- 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<sup>o</sup>misē (4). Wā, g'il<sup>o</sup>mēsē gwā<sup>o</sup>l<sup>o</sup>exs laē ēt'lēd dāx<sup>o</sup>id<sup>o</sup>xa hē<sup>o</sup>maxat!  
<sup>o</sup>wāsgemē qa<sup>o</sup>s k'at'lēndēs lāx ēk'!ōt!ēna<sup>o</sup>yasa emxap!<sup>o</sup>ayē. Wā, lāxāē  
 yālōdeq lāx (1) lō<sup>o</sup> (12) lō<sup>o</sup> (11); wā, hē<sup>o</sup>misē (10). Wā, lā hē<sup>o</sup>emxat!  
 gwēx<sup>o</sup>id<sup>o</sup>xa āpsānā<sup>o</sup>yē lē<sup>o</sup>wa xōlosē. Wā, g'il<sup>o</sup>mēsē mālgūnā<sup>o</sup>lts!<sup>o</sup>la-
- 70 k'ostā<sup>o</sup>laxs laē gwā<sup>o</sup>la. Wā, lā dāx<sup>o</sup>id<sup>o</sup>xa sayak!<sup>o</sup>ap!<sup>o</sup>enk<sup>o</sup>elāsa  
 mōdenē lāxens q!<sup>o</sup>wāq!<sup>o</sup>wax<sup>o</sup>ts!<sup>o</sup>lāna<sup>o</sup>yēx qa<sup>o</sup>s k'at!<sup>o</sup>lālisē. Wā, lā dā-  
 x<sup>o</sup>id<sup>o</sup>xa <sup>o</sup>nemts!<sup>o</sup>aqē qa<sup>o</sup>s k'atbēndēs lāq; g'a gwālēg'a (fig.). Wā, lā  
 yālōdex (1). Wā, lā ēt'lēd k'atbentsa waōkwē lāx (2—3), wā la  
 yālōdeq (4). Wā g'il<sup>o</sup>mēsē gwā<sup>o</sup>l<sup>o</sup>exs laē ēt'lēd dāx<sup>o</sup>id<sup>o</sup>xa <sup>o</sup>nemts!<sup>o</sup>aqē
- 75 qa<sup>o</sup>s k'at!<sup>o</sup>ēdēs lāxa <sup>o</sup>nemdenē lāxens q!<sup>o</sup>wāq!<sup>o</sup>wax<sup>o</sup>ts!<sup>o</sup>lāna<sup>o</sup>yēx yīx āwā-  
 lagā<sup>o</sup>laasas lē<sup>o</sup>wa g'ālē āx<sup>o</sup>ālelōdayōsēxs laē yaēlbendeq. Wā, lā  
 hā<sup>o</sup>na<sup>o</sup>l yī<sup>o</sup>lālelōdalasa waōkwē lālag<sup>o</sup>aalēlaa lāx (4) lō<sup>o</sup> (3). Wā,  
 g'il<sup>o</sup>mēsē emdzōxs laē g'a gwālēg'a (fig.). Wā, g'il<sup>o</sup>mēsē gwā<sup>o</sup>l<sup>o</sup>exs laē  
 lāsdēsa lāxa lēma<sup>o</sup>isē qa<sup>o</sup>s lā lēx<sup>o</sup>widēx q!<sup>o</sup>wāxa lāxa āl<sup>o</sup>lē qa<sup>o</sup>s
- 80 lā gemxents!<sup>o</sup>lēselaq lax āx<sup>o</sup>ētsasas lālemwayowas lāwayowa. Wā,  
 lā xwēlax<sup>o</sup>ūsdēsa qa<sup>o</sup>s lā āx<sup>o</sup>ēd lāxa g'āwēq!<sup>o</sup>lānemē tātēlanems  
 qaēs lāwayowē. Wā, lā dents!<sup>o</sup>lēselaq qa<sup>o</sup>s lā tepts!<sup>o</sup>lālasa tēlē g'āwē-  
 qlānema qa<sup>o</sup>s gwēlā<sup>o</sup>lts!<sup>o</sup>lōdalēs lāq. Wā, g'il<sup>o</sup>mēsē gwā<sup>o</sup>l<sup>o</sup>exs laē pāqē-  
 yōtsa sāla lāxa lāwayowē. Wā, lā xeseyīntsa q!<sup>o</sup>wāxē lāq qa
- 85 p!<sup>o</sup>lēdek!<sup>o</sup>ilēs. Wā, lā t!<sup>o</sup>lāqeyīndālasa mōsgemē āwākwās t!<sup>o</sup>lēsem  
 lāx ōkū<sup>o</sup>ya<sup>o</sup>yasa q!<sup>o</sup>wāxē qa wūnsālayōs. Wā, laem gwāl lāxēq.

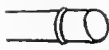




**Net for Sea-Eggs.**—You know already how nettle-bark | is cleaned 1  
and what is done with it. When it is put | on the netting-needle, they  
take the netting-measure, which is half a finger wide | and four  
finger-widths || long, and they net on it. | After they have netted 5  
three spans in length, 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 gwëg'ilasaxa gūnaxs 1  
laē äxse<sup>wa</sup> LE<sup>wa</sup> <sup>na</sup>xwa ēaxēnēq. Wä, g'il<sup>mēsē</sup> la qetts!ōyo  
laxa yegayō laē äx<sup>ē</sup>dxā ts!EWēkwēxa k'!ōDENōSELās wāgwasas  
lāxENS q!wāq!wax'ts!āna<sup>yēx</sup>. Wä, lä möDEN lāxENS q!wāq!wax'  
ts!āna<sup>yēx</sup> yix <sup>wā</sup>sgEMASAS. Wä, lä yixentsa gūnēlaq. Wä, lä 5  
yūdux<sup>up</sup>!enk'ē <sup>wā</sup>sgEMASASēXS laē yaqōDEX ōba<sup>yas</sup>. Wä, laem  
yūdux<sup>up</sup>!EX'sitē <sup>wā</sup>DZEG'ixstaasas. Wä, la yīqaxōDEq. Wä, g'il-  
<sup>mēsē</sup> mālp!enk'ē <sup>wā</sup>sgEMASAS lāxENS q!wāq!wax'ts!āna<sup>yaxs</sup> laē  
yaqōDEX ōxsda<sup>yas</sup> qa<sup>s</sup> yīwila gwēx'sa L!ābatēxa xelōDZAYOWAXA  
āmdema. Wä, laem g'a gwālēg'a (*fig.*). Wä, g'il<sup>mēsē</sup> gwāl yīqaxēXS 10  
laē äx<sup>ē</sup>dxēs sōbayowē qa<sup>s</sup> lä lāxa āL!ē ālāx L!ōp!EK'asa dēxwē.  
Wä, g'il<sup>mēsē</sup> q!āxa dēx<sup>u</sup>MESAXS laē <sup>lā</sup>p!IDEX L!ōp!EK'asxa hēla-  
gite L!ōp!EK'a. Wä, lä bāl'idxa sEK!āp!enk'ē lāxENS q!wāq!wax'-  
ts!āna<sup>yēx</sup> yix <sup>wā</sup>sgEMASASēXS laē tSEX'SENDEq. Wä, lä naq!EQAX  
dōmaqasēXS laē xōx<sup>u</sup>SENDEq. Wä, g'il<sup>mēsē</sup> małts!EXS laē sopā 15  
lax<sup>id</sup> āpsōdīlē dōmaqS qa <sup>wī</sup>lāwēs. Wä, lä sopāLAX<sup>id</sup>EX xōdzē-  
g'a<sup>yas</sup>. Wä, laem lalōLla qā k'!ōDENēs lāxENS q!wāq!wax'ts!ā-  
na<sup>yēx</sup> yix wāgwasas. Wä, lä sōp!EDEX ēwūNXA<sup>yas</sup> qa małDENēs <sup>wā</sup>-  
DZEWASAS lāxENS q!wāq!wax'ts!āna<sup>yēx</sup> hēbENDāla lāx <sup>wā</sup>sgEMASAS.  
Wä, g'il<sup>mēsē</sup> gwālEXS laē dāłt!alaq qa<sup>s</sup> lä daēLElaq laxēs g'ōkwē. 20  
Wä, lä k'at!ālīlaq qa<sup>s</sup> äx<sup>ē</sup>dēxēs xelxwāla k'lāwayowa. Wä, lä  
k!wāg'alīla qa<sup>s</sup> dāx<sup>id</sup>EXA dēyōDZOWē. Wä, hē<sup>mīs</sup> g'il k'lāx-  
<sup>wītsō</sup>sē ēwūNXA<sup>yas</sup> qa naENqENxELēs. Wä, g'il<sup>mēsē</sup> gwālEXS laē  
k'!ōDZōDEX āpsāDZE<sup>yas</sup> qa qēDZEDZOWēs. Wä, g'il<sup>mēsē</sup> gwālEXS

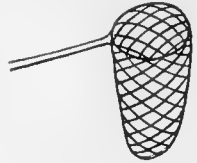
- 25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he  
 30 has enough, 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 to it; and as soon as there is a || thick layer of dulce on the yellow  
 45 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<sup>ē</sup>id qa<sup>s</sup> k<sup>l</sup>ād<sup>z</sup>ōdēx āpsādza<sup>f</sup>yas qa pelēsa āpsenxa<sup>f</sup>yē. Wā, lā<sup>l</sup>a k<sup>l</sup>ōdenx<sup>s</sup>ā<sup>f</sup>ma āpsenxa<sup>f</sup>yē lāxens q<sup>l</sup>wāq<sup>l</sup>wax<sup>t</sup>s!āna<sup>f</sup>yēx. Wā, g<sup>l</sup>il<sup>f</sup>mēsē gwā<sup>l</sup>exs laē āx<sup>f</sup>ēdxa lex<sup>a</sup>yē qa<sup>s</sup> lā lāxa L<sup>l</sup>ema<sup>f</sup>isē qa<sup>s</sup> lā t<sup>l</sup>āqax t<sup>l</sup>ēsema qa<sup>s</sup> lā t<sup>l</sup>āxts!ālas lāxa lex<sup>a</sup>yē. Wā, g<sup>l</sup>il<sup>f</sup>mēsē hē<sup>f</sup>ats!āxs laē ōxlōsdēsa qa<sup>s</sup> lā ōxlaēlelaq lāxēs  
 30 g<sup>l</sup>ōkwē qa<sup>s</sup> lā ōxleg<sup>l</sup>alilas lāx māg<sup>l</sup>inwalisasēs legwilē. Wā, lā xē<sup>f</sup>x<sup>u</sup>lents laxēs legwilē. Wā, la xwēlaqa āx<sup>f</sup>ēdxa lex<sup>a</sup>yē qa<sup>s</sup> lā xwēlaqents!ēs lāxa L<sup>l</sup>ema<sup>f</sup>isē. Wā, lā k<sup>l</sup>ūlx<sup>ē</sup>id lāxa L<sup>l</sup>esl!ekwē. Wā, g<sup>l</sup>il<sup>f</sup>mēsē qōt<sup>l</sup>ē lex<sup>a</sup>yasēxs laē ōxlex<sup>ē</sup>id qa<sup>s</sup> lā ōxlōsdēsela qa<sup>s</sup> lā ōxlaēlelaq lāxēs g<sup>l</sup>ōkwē qa<sup>s</sup> lā ōxleg<sup>l</sup>alilaq. Wā, lā  
 35 ēlap!alila lāxa māg<sup>l</sup>inwalisasēs legwilaxa ēnemāsgēmē lō<sup>f</sup> nek<sup>l</sup>asōlasxa deyōdzowē qex<sup>l</sup>exstēlasa xelōdzayowē. Wā, la ēnemp!enk<sup>l</sup> lāxens q<sup>l</sup>wāq<sup>l</sup>wax<sup>t</sup>s!āna<sup>f</sup>yēx yix ēwādzēqawilasas ēlāpa<sup>f</sup>yas. Wā, lā hēemxat! ēwālabetalilē. Wā, g<sup>l</sup>il<sup>f</sup>mēsē gwā<sup>l</sup>exs laē āx<sup>f</sup>ēdxa lēelwa<sup>f</sup>yē qa g<sup>l</sup>āxēs gwa<sup>f</sup>lila. Wā, lā āx<sup>f</sup>ēdxa ts!ēslāla qa<sup>s</sup> k<sup>l</sup>lip!ēdēs  
 40 lāxa x<sup>l</sup>ix<sup>l</sup>xsemāla t<sup>l</sup>ēsema qa<sup>s</sup> lā k<sup>l</sup>lipts!ālas lāxa ēlābegwēlkwē. Wā, la ēlāq qōt!axs laē āx<sup>f</sup>ēdxa L<sup>l</sup>esl!ekwē qa<sup>s</sup> lēxeyindēs lāx ōkū<sup>f</sup>ya<sup>f</sup>yasa x<sup>l</sup>ix<sup>l</sup>xsemāla t<sup>l</sup>ēsema. Wā, g<sup>l</sup>il<sup>f</sup>mēsē wāk!waxs laē āx<sup>f</sup>ēdxa deyōdzowē qa<sup>s</sup> paq!eqēs lāq. Wā, laxaē āx<sup>f</sup>ēdxa waōkwē L<sup>l</sup>esl!ekwa qa<sup>s</sup> lēxēg<sup>l</sup>indēs lāq. Wā, g<sup>l</sup>il<sup>f</sup>mēsē la wāx<sup>u</sup>-  
 45 wūnaya L<sup>l</sup>esl!ekwē lāxa deyōdzōxs laē āx<sup>f</sup>ēdxa ēwāpē qa<sup>s</sup> xellex<sup>ē</sup>idē tsādzeleyints lāx ēwāsgēmasa kūnyasaxa deyōdzowē. Wā, lā nās<sup>f</sup>itsa lē<sup>f</sup>wa<sup>f</sup>yē lāq. Wā, g<sup>l</sup>il<sup>f</sup>mēsē gwā<sup>l</sup>exs laē āx<sup>f</sup>ēdxa

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 50 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. 55 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 60 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 65 scraping-net and | nets its mouth to the hoop. It is a different kind of | nettle-bark twine that he puts through the drill-holes. It passes through | two meshes. As soon as this is done, he takes a small | hemlock-

lēx'ēnē leqwa qa's k'lm̄l'īdēq qa lēx'ēnēs. Wā, hē'mis qa 48  
yūdux<sup>u</sup>p!ensē'stēs 'wāg'idasas lāxens q!wāq!wax'tsāna'yēx. Wā,  
g'il'mēsē gwālexs laē āx'ēdxa 'wīlē densen denema qa g'āxēsē 50  
gwā'lila. Wā, g'il'mēsē gagiyāla la g'iyē kūsasē'wasēxs laē  
nāsōdēx nayīmas lēelwa'ya. Wā, lā lēx'ūqōdxēs kūsasē'wē  
deyōdzā. Wā, lā qex'sē'stēnts lāx ōba'yasa k'lax<sup>u</sup>baakwē leqwa.  
Wā, lā yī'īdxa māx'īna'yaxa leqwa (fig.). Wā, g'il'mēsē gwā'ylasa  
denemē laqēxs laē pex'ī'dēq lāxa legwīlasēs g'ōkwē. Wā, laem 55  
pex'sē'stalaq qa k'lūmēlx'īdēs. Wā, lā āx'ēdxa yāsekwē qa's  
dzek'ildzōdēs lāqēxs hē'maē ālēs ts!elqwē. Wā, g'il'mēsē hamel-  
sē'stēda yāsekwē lāqēxs laē āx'ālilas lāxa ōnegwīlasēs g'ōkwē qa  
ōdax'īdēs wūdex'īda. Wā, laem 'nēx' qa l!emx'wīdēs qa  
xak'ēmts!āwēs lax laēna'yas wāk'āla qa k'lesēs ēdēsa dzax'wīda. 60  
Wā, hēem lāg'ilasa yāsekwē lāq. Wā, g'il'mēsē wūdex'īdēxs laē  
āxōdxa wūlg'ixstēlasa xelōdzayāxa āmdēma. Wā, lā āx'ēdxa  
selemē qa's selemx'sōdēxa neqadzeqē sela'ya qa neyīmx'so-  
watsa t!emgēxsta'yasa xelōdzayowē. Wā, g'il'mēsē gwālexs laē  
g'a gwālēg'a (fig.). Wā, lā āx'ēdxa yīgekwē xelōdzayo, la'mē 65  
yīxdzōdēq lāxa wūlg'ixstēlas. Wā, laem ōgū'laem mēdek<sup>u</sup>  
g'ūnk'ēnē la nēx'soyōs lāxa sēsela'yē qa's lā hēx'sāla lāxa mā-  
maltsemtowē yīgēla'ya. Wā, g'il'mēsē gwālexs laē āx'ēdxa wīlē  
qwāxasa malp!enk'e 'wāsgēmasas lāxens bālax. Wā, lā k'laxālax


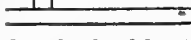


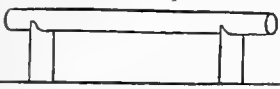
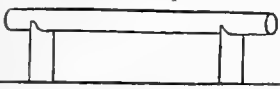
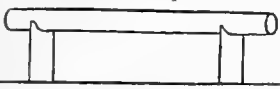
70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and 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<sup>ε</sup>x<sup>w</sup>ūna<sup>ε</sup>yas lō<sup>ε</sup> xōdzēg'a<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē wī<sup>ε</sup>lāxs laē k'la<sup>x</sup>-  
wīdēx lē<sup>ε</sup>x<sup>u</sup>ba<sup>ε</sup>yas qa pēpegenōsēs. Wā, lā āxbēntsa xelōdzayo-  
waxa āmdēma lāxa xelōsp!ēqē qaxs hē<sup>ε</sup>maē lēgēmsa lāl yīlbayaats.  
Wā, lā āx<sup>ε</sup>ēdxa dzēdēkwē l!ōp!ēk'sa ālēwasē qa<sup>s</sup> yī<sup>ε</sup>ālelōdēsa  
xelōdzayowaxa āmdēma lāx ōba<sup>ε</sup>yasa xelōsp!ēqē. Wā, g'il<sup>ε</sup>mēsē  
75 gwālēxs laē g'a gwālēg'a (fig.).

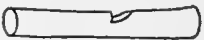


1 **Staging for drying Roots.**—Wā, g'il<sup>ε</sup>mēsē gwāl l!ēxwaxs laē  
hōqūwēlsa qa<sup>s</sup> lā lāxēs g'ōkwē. Wā, hēx<sup>ε</sup>īda<sup>ε</sup>mēsē lā lāxa āl!ē  
dak!ōtēlaxēs sōbayowē qa<sup>s</sup> lā sōp!ēxōdxa mōts!aqē g'ilsg'ilt!a  
ha<sup>ε</sup>yā<sup>ε</sup>ag'it ēk'ētēla naenk'ēla dzēsekwa. Wā, lā bāl'īdeq qa  
5 yaēyōdu<sup>x</sup>p!enk'ēs lāxēns bālāqē āwāsgēmasasēxs laē sōpsēndēq.  
Wā, la<sup>ε</sup>mē nēmax<sup>ε</sup> āwāsgēmasasa mōts!aqē lāx yūdu<sup>x</sup>p!enk'ē  
lāxēns bālax. Wā, lā ēt!ēd bāl'īdxa nēmp!enk'ē lāxēns bālāxs  
laē sōpsēndēq. Wā, lā malgūnalts!aqa sōpa<sup>ε</sup>yas hēx<sup>ε</sup>sā āwāsgēmē.  
Wā, g'il<sup>ε</sup>mēsē wī<sup>ε</sup>wēlx<sup>s</sup>ēda nāl<sup>ε</sup>nēmp!enk'as āwāsgēmasē lāxēns  
10 balāxs laē dzōdzo<sup>x</sup>ubēndēx ēpsba<sup>ε</sup>yas qa eēx'bēs. Wā, g'il<sup>ε</sup>mēsē  
wī<sup>ε</sup>la la dzōdzo<sup>x</sup>ubaakūxs laē yīlkūlsaqa qa<sup>s</sup> lā yīl<sup>ε</sup>wūlt!alaq qa<sup>s</sup>  
lā yīlgwēlelaq laxēs g'ōkwaxs laē yīl<sup>ε</sup>walīlaq laxēs ax<sup>ε</sup>ālilasLasa  
k'lagilē. Wā, g'il<sup>ε</sup>mēsē wī<sup>ε</sup>laēlaqēxs laē āx<sup>ε</sup>ēdxa nēmts!aqē  
lāxa dzōdzo<sup>x</sup>ubaakwē qa<sup>s</sup> dēx<sup>ε</sup>walīlēs lāxa mag'īdzā<sup>ε</sup>yasa tsaq!ēx-  
15 la<sup>ε</sup>yē lāx onēgwīlasa hēlk'ōtēwalīlasa g'ōkwē. Wā, g'il<sup>ε</sup>mēsē  
malp!enk'ē wālabetalīlasas lāxēns q!wāq!wax'ts!āna<sup>ε</sup>yaxs laē  
āx<sup>ε</sup>ēdxa nēmts!aqē dzōdzo<sup>x</sup>ubaakwa qa<sup>s</sup> dēx<sup>ε</sup>walīlēs 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'ts!āna'yēx, yix āwālagōlilasasa lē- 18  
 lāmē. Wā, lā āx'ēdxa °nemts!aqē lāxa k'laxdema!ē qa's  
 k'at!ālilēs lāx. L!āsali!as g'a gwālēg'a (*fig.*), lā āx'ēdxa °nemts!aqē 20  
 lāxa dzōdzoḡbaakwē qa's dēx'walilēs lāxa āpsba'yasa la k'ādēla.  
 Wā, g'il°emxaawisē ma!p!enk'ē °wālabetalilasas lāxens q!wā-  
 q!wax'ts!āna'yaxs laē āx'ēdxa °nemts!aqē dzōdzoḡbaakwa qa's  
 nā'naxts!owēx āwālagōlilasasa āpsba'yaxs laē dēxbetalilaq. Wā,  
 g'il°emxaawisē ma!p!enk'ē °wālabetalilasas lāxens q!wāq!wax'ts!ā- 25  
 na'yēx laē āx'ēdxēs k'lim!ayowē qa's k'lim!etōdēq qa xūbetōwēs  
 °naḡwēda lēlamē. Hēem lēgades q!asēxa k'ats!ewaslasa k'laxde-  
 maxa g'a gwālēg'a (*fig.*). Wā, g'il°mēsē °wī!la lā q!lēq!ādzekwa oxtā-  
 'yasa lēlāmaxs laē āx'ēdxa k'laxdema qa's k'adetōdēs lāxa lāmasa  
 āpsba'yē. Wā, lāxaē ōgwaqa k'adetōtsa āpsba'yas lāxa lāmē. 30  
 Wā, la°mē g'a gwālēg'axs (*fig.*) laē gwāla k'lagilē qa g'ēxdemasā  
 laxabats!ē l!āl!abata. Wā, lā hēem xat! gwēx'ēidxa āpsōdeq!a.


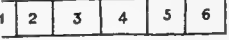
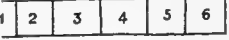
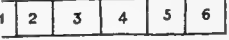
**Frame for drying Berries.**—Wā, la°mēsens gwāgwēx'sex'ēidel lāx 1  
 lā°wūnemasā ts!ēdāqaxs k'lēsaē āem k!waēl lāxēs g'ōkwaxs laē  
 ts!ēx'ēs genemasā ts!ēx'ina. Wā, hēem g'il la ālāsō'sē ēk'a k!wax-  
 lāwaxa k!ūnk!ūnq!ēqēxa tēlqwē qaxs hē°maē ēg'aqwa lāx pats!ase-  
 °wē. Wā, g'il°mēsē q!lāqēxs laē sōp!lētsēs sōbayowē lāxa wilemē qa's 5  
 tēmx'ubētendēq g'a gwālēg'a (*fig.*), g'il°mēsē nēgōyōdē tēmkwa'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 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 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 bāl<sup>ʼ</sup>itsēs q!wāq!wax<sup>ʼ</sup>ts!āna<sup>ʼ</sup>yē g<sup>ʼ</sup>g<sup>ʼ</sup>l̄lela lāxēs tenkwa<sup>ʼ</sup>yē. Wā, lā nā<sup>ʼ</sup>nemāp!enk<sup>ʼ</sup> lāxens q!wāq!wax<sup>ʼ</sup>ts!āna<sup>ʼ</sup>yēx yix bāla<sup>ʼ</sup>yasēs laē temx<sup>ʼ</sup>wīdeq. Wā, g<sup>ʼ</sup>l̄<sup>ʼ</sup>emxaāwisē la 10 nē<sup>ʼ</sup>mālē wālabedāsas lē<sup>ʼ</sup>wa āpsba<sup>ʼ</sup>yaxs laē gwāl sōpaq. Wā, laem g<sup>ʼ</sup>a gwālēg<sup>ʼ</sup>a (*fig.*). Wā, lā āx<sup>ʼ</sup>ēdxēs lemlem<sup>ʼ</sup>ayowē qa<sup>ʼ</sup>s q!waēlben<sup>ʼ</sup>dēs lāx (1) xa wiletā<sup>ʼ</sup>yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē lāq. Wā, g<sup>ʼ</sup>l̄<sup>ʼ</sup>mēsē nelaxē latoyās lāxa wēlkwaxs laē g<sup>ʼ</sup>a gwālēg<sup>ʼ</sup>a (*fig.*). Wā, lā lemlemx<sup>ʼ</sup>sendxēs lātoyowē. Wā, ā<sup>ʼ</sup>mēsē gwanāla qa<sup>ʼ</sup>s 15 lākwēsēs qō lāl yilx<sup>ʼ</sup>ūlt!lālaq qa<sup>ʼ</sup>s lā yilgwēlelaq lāxēs g<sup>ʼ</sup>ōkwē. Wā, lā yelx<sup>ʼ</sup>walīlaq lax onēgwilasēs g<sup>ʼ</sup>ōkwē. Wā, g<sup>ʼ</sup>l̄<sup>ʼ</sup>mēsē wī<sup>ʼ</sup>lōlt!laxs laē āx<sup>ʼ</sup>ēdxēs k<sup>ʼ</sup>līmlayowē lā g<sup>ʼ</sup>ig<sup>ʼ</sup>alīlaq. Wā, hē<sup>ʼ</sup>mislālēs nexx<sup>ʼ</sup>āla k<sup>ʼ</sup>lāwayowē. Wā, lā āx<sup>ʼ</sup>ēdxēs lem<sup>ʼ</sup>ayowē lē<sup>ʼ</sup>wē pelpelqē. Wā, lā 20 latōdxa nē<sup>ʼ</sup>mdenē lāxens q!wāq!wax<sup>ʼ</sup>ts!āna<sup>ʼ</sup>yēx, yix wāgwasas. Wā, g<sup>ʼ</sup>l̄<sup>ʼ</sup>mēsē lāwāxs laē mens<sup>ʼ</sup>itsa maldenē lāxens q!wāq!wax<sup>ʼ</sup>ts!āna<sup>ʼ</sup>yēx qa wādzewatsēx, laē āx<sup>ʼ</sup>ēdxēs nexx<sup>ʼ</sup>āla k<sup>ʼ</sup>lāwayowa qa<sup>ʼ</sup>s xōx<sup>ʼ</sup>sendēq. Wā, lā hēx<sup>ʼ</sup>sāem gwēg<sup>ʼ</sup>ilaxa q<sup>ʼ</sup>lēmēmē hēx<sup>ʼ</sup>sā āwāgwītē. Wā, g<sup>ʼ</sup>l̄<sup>ʼ</sup>mēsē k<sup>ʼ</sup>ōtaq laem hēlalēs xā<sup>ʼ</sup>yaxs laē āx<sup>ʼ</sup>ēdxēs nexx<sup>ʼ</sup>āla 25 k<sup>ʼ</sup>lāwayowa lē<sup>ʼ</sup>wa nē<sup>ʼ</sup>mts!aq lāxēs xā<sup>ʼ</sup>yē k<sup>ʼ</sup>waxlāwa qa<sup>ʼ</sup>s aēk<sup>ʼ</sup>lē k<sup>ʼ</sup>lāxwax āpsōt!ēna<sup>ʼ</sup>yas qa neqelēs; wā, hē<sup>ʼ</sup>mis qa pex<sup>ʼ</sup>enēs. Wā, g<sup>ʼ</sup>l̄<sup>ʼ</sup>mēsē gwālexs laē lēx<sup>ʼ</sup>īdeq qa<sup>ʼ</sup>s k<sup>ʼ</sup>lāx<sup>ʼ</sup>widēx āwīg<sup>ʼ</sup>a<sup>ʼ</sup>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<sup>ē</sup> qa neqēlēs. Wā, g'il<sup>ē</sup>mēsē gwālexs laē ēt'lēdxa 'nemts!aqē. 28  
 Wā, āemxaē nānaxts!ewaxēs g'ilx'dē āxā'ya. Wā, āx'sā'ēmēsē hē  
 gwēg'ilaxa waōkwē. Wā, g'il<sup>ē</sup>mēsē 'wi<sup>ē</sup>la la k'lākwa. Wā, la ēt'lēd 30  
 xōx'wīdxa wawilalagawa'yasens selt'ax'ts!āna'yēx. Wā, lā āx'ēd-  
 xēs nexx'āla k'lāwayowa qa's k'lax'wīdēq qa k'lēwelx'ūnēs.  
 Wā, g'il<sup>ē</sup>emxaāwisē k'otax laem hēlalaxs laē bāf'īdeq yīsē q'lwā-  
 q!wax'ts!āna'yaxa ma!p'enk'ē hē'misa māldenē bābelawē lāxens  
 q'lwāq!wax'ts!āna'yaxs laē k'līmts!endeq. Wā, laemxaē q'lēnemē 35  
 k'līmta'yas hē gwēx'sē. Wā, g'il<sup>ē</sup>mēsē gwālexs laē āx'ēdxēs  
 lem'ayowē le'wis pelpelqē qa's lemlemx'salēxa waōkwē k'lwx-  
 lāwa qa pelspadzowēs. Wā, g'il<sup>ē</sup>mēsē 'wī'wūlx'sexs laē āx'ēdxēs  
 nexx'āla k'lāwayowa qa's lāxat! āx'ēdxēs lem'asōx'dē k'lwx-  
 lāwa. Wā, lā hēlo<sup>x</sup>'s'end xōxō'sālaq yīsēs nexx'āla k'lāwa- 40  
 yowē lāq qa k'lōdenēs wāgwasas lāxens selt'ax'ts!āna'yēx. Wā,  
 lā ālak'lāla q'lēnemē xā'yas. Wā, g'il<sup>ē</sup>mēsē gwālexs laē āx'ēdxēs  
 g'ilx'dē āxa'yaxa maēmaldenas āwādzewasē. Wā, lā k'lēx'sōdxa  
 k'lēwelx'stowē hāselalēmlālexalagawēsens selt'ax'ts!āna'yēx yīxs  
 mōdenaē lāxens q'lwāq!wax'tsāna'yēx g'āg'īlela lāx ōba'yasē 45  
 k'lēx'sōtse'was; g'il<sup>ē</sup>mēsē lāx'sāwē k'lēsōda'yasēxs laē bāf'ītsē  
 q'lwāq!wax'ts!āna'yaxa ma!p'enk'ē g'āg'īlela lāx k'lēx'soda'yas.  
 Wā, g'il<sup>ē</sup>emxaāwisē lāx'sāxs laē ēt'lēd bāf'īdxa ma!p'enk'ē g'āg'ī-  
 lela lāx ālē k'lēx'sōdēs. Wā, ā'misē hē gwē'nākūlax lābēndalāē.  
 Wā, g'il<sup>ē</sup>mēsē gwāla l'lālexenwa'yaxs laē g'a gwālēg'a (fg.). Wā, 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 lä k'ät!alitaq qa<sup>s</sup> äx<sup>e</sup>edēxa <sup>e</sup>nemts!aqē; lä k'ādenodzelilas läxa la gwāla. Wā, lä xūlt!ēdeq qa naqālitša k'lek'lex'sewakwē. Wā, g'il<sup>e</sup>mēsē gwāl xūltaqēxs laē k'eyimxsāla. Wā, g'il<sup>e</sup>emxaāwisē gwālexs laē äx<sup>e</sup>ēdxā k'ewelx<sup>e</sup>ünēxa yō <sup>e</sup>wāg'itens selt!ax'ts!āna-  
55 <sup>e</sup>yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna<sup>e</sup>yēx āwāsgemas. Wā, hēem lēgades k'elx'dema gayēg'ē. Wā, lä mens'itsa <sup>e</sup>nem-  
denē lāxens q!wāq!wax'ts!āna<sup>e</sup>yēx g'āg'ilela läxa obāfyasēxs laē äx<sup>e</sup>ēdxēs nexx'āla k'lāwayowa qa<sup>s</sup> k'limtsēstalēq. Wā, xāl!ex'īd  
60 k'lax<sup>s</sup>ēstāla qa hēlādzeqelis läxa l!al!exenxa<sup>e</sup>yē. Wā, lāna<sup>x</sup>wē  
L!enxstōts lāxēs k'lex'sōda<sup>e</sup>yē. Wā, g'il<sup>e</sup>mēsē hēlālē tek'alaēna-  
<sup>e</sup>yasēs laē lāx'sāwē obāfyas. Wā, āf<sup>e</sup>mēsē gwāl q!omtaqēxs laē wāla  
lāx k'limtsēstalasō<sup>x</sup>udās. Wā, lāxaē hēem gwēx'ēidxa āpsba<sup>e</sup>fyas. Wā, g'il-  
<sup>e</sup>mēsē gwāla <sup>e</sup>nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il-  
65 <sup>e</sup>mēsē <sup>e</sup>wī<sup>e</sup>la gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'il<sup>e</sup>mēsē gwālexs  
laē äx<sup>e</sup>ēdxā denasē qa<sup>s</sup> lä pēx<sup>s</sup>tents läxa <sup>e</sup>wāpē. Wā, g'il<sup>e</sup>mēsē  
gwālexs laē äx<sup>e</sup>ēdxā pepatslaakwē pēlspelē k'wēk!wagedzōwaxa  
k'lōdenas wāgwasē lāxens selt!ax'ts!āna<sup>e</sup>yēx. Wā, lä <sup>e</sup>nemdenē  
70 āwādze<sup>e</sup>wasas lāxens q!wāq!wax'ts!āna<sup>e</sup>yē, yixa nexx'lā. Wā, g'il-  
<sup>e</sup>mēsē g'āx <sup>e</sup>wilg'alil lāx k'wāēlasasēxs k'itk'ledēsēlaē. Wā, g'il<sup>e</sup>mēsē  
<sup>e</sup>wilg'alilexs laē äx<sup>e</sup>ēdxā pēx<sup>s</sup>stalilē denasa qa<sup>s</sup> 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 sticks from | the middle sticks of the  
 drying-frame, and he puts it on at (1) and close | to (7),<sup>1</sup> 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 sticks 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),<sup>1</sup> | the side-stick, 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<sup>l</sup>lāxēs genemē qa g<sup>r</sup>āxēs dzēldzeq!astogwila dzedzensexnda 72  
 pēgēkwē denasa. Wā, lā hēx<sup>e</sup>ida<sup>e</sup>mēsē lā genemas k!wāg<sup>r</sup>alila  
 qa<sup>s</sup> dzedzensexndē dzēldzeq!astogwilaxa yaēlelalaxa nexts!āwasa  
 k!<sup>l</sup>tk!<sup>l</sup>edēsLē. Wā, g<sup>r</sup>il<sup>e</sup>mēsē dzexōdxā <sup>e</sup>nemxsāxs laē ts!ās lāxēs 75  
 lā<sup>e</sup>wūnemē. Wā dāx<sup>e</sup>ideq. Wā, hē<sup>e</sup>misa <sup>e</sup>nemxsa pāts!aak<sup>u</sup> g<sup>r</sup>ayōl  
 lāxa nexts!ālāsa k!<sup>l</sup>tk!<sup>l</sup>edēsLē qa<sup>s</sup> k<sup>r</sup>at!endēs lāx (1) lā māx<sup>e</sup>e-  
 nēx (7); wā, lā yil<sup>e</sup>ālelōdeq yīsa dzexēkwē denasa. Wā, la k!<sup>l</sup>ēs  
 hēlq!<sup>l</sup>ālaq k!<sup>l</sup>ilp!ēda. Wā, g<sup>r</sup>il<sup>e</sup>mēsē gwāl yīlaqēxs laē ētlēd āx<sup>e</sup>ēdxā  
<sup>e</sup>nemxsa pāts!aakwa qa<sup>s</sup> k<sup>r</sup>adenōdzendēs lāxēs g<sup>r</sup>ilx<sup>r</sup>dē āx<sup>e</sup>ālelō- 80  
 dayowa lāxaax (1) k!<sup>l</sup>elx<sup>r</sup>dema gayōlema. Wā, lāxāē yil<sup>e</sup>ālelōdeq.  
 Wā, āx<sup>u</sup>sā<sup>e</sup>mēsē hē gwēg<sup>r</sup>ilax (1). Wā, g<sup>r</sup>il<sup>e</sup>mēsē lenxend lāx (8)  
 l!<sup>l</sup>āl!exenxa<sup>e</sup>ya, laē ētlēd yil<sup>e</sup>endālalax (2). Wā, g<sup>r</sup>il<sup>e</sup>mēsē lenxendeq  
 laē ētlēd yil<sup>e</sup>endālalax (3) lō<sup>e</sup> (4) lō<sup>e</sup> (5). Wā, laem gwāla k!<sup>l</sup>tk!<sup>l</sup>e-  
 dēsaxs laē <sup>e</sup>wī<sup>l</sup>la ye<sup>l</sup>ekwē (6). Wā, lāg<sup>r</sup>a gwālēg<sup>r</sup>a (*fig.*). Wā, 85  
 g<sup>r</sup>il<sup>e</sup>mēsē gwāla k!<sup>l</sup>tk!<sup>l</sup>edēsaxs laē ts!ās lāxēs genemē.

**Rack for holding Baskets.**—Wā, lāla genemas āx<sup>e</sup>ēdxā ēg<sup>r</sup>aqwa 1  
 lax xāse<sup>e</sup>wē k!waxlāwa, qa<sup>s</sup> xōx<sup>e</sup>wīdeq, qa <sup>e</sup>nāl<sup>e</sup>nemdendzāyaa-  
 kwēs āwādzewasē lāxens q!<sup>l</sup>wāq!<sup>l</sup>wax<sup>r</sup>ts!<sup>l</sup>āna<sup>e</sup>yēx. Wā, lā k!<sup>l</sup>ōden  
 lāxens selt!<sup>l</sup>ax<sup>r</sup>ts!<sup>l</sup>āna<sup>e</sup>yēx, yīx wīwāgwasas. Wā, lā hēem mens<sup>e</sup>itsē  
 g<sup>r</sup>oldōlās ōts!<sup>l</sup>āwasa dengwats!<sup>l</sup>ēmotaxs laē k!<sup>l</sup>imts!<sup>l</sup>endeq. Wā, g<sup>r</sup>il- 5  
<sup>e</sup>mēsē k<sup>r</sup>ōtaq laem hēlalēs āx<sup>e</sup>yaxs lā mens<sup>e</sup>itsa <sup>e</sup>nemts!<sup>l</sup>aqē lāx ts!<sup>l</sup>e-

<sup>1</sup> (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.<sup>1</sup> 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.<sup>2</sup> |

- g'ōlāsa dengwats!ēmotē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens  
q!wāq!wax'ts!āna'yēx lāxēs k'!ēwūlx'ē'ūnēna'ya k!waxLāwē. Wā,  
lā mōts!aqa hēx'sā āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
- 10 Wā, g'il'mēsē gwāl k'!līnk'!lītts!alāqēxs laē āx'ēdxa denasē qa's  
hāpstēndēq lāxa 'wāpē, qa yāwas'īdē hāpstāliā, qa pēx'wīdēs. Wā,  
g'il'mēsē k'ōtaq laem pēx'wīdex laē āx'wūstēndēq qa's dzēdzēxs'  
ēndēq qa ts!ēlts!ēq!astowēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa  
'nemts!aqē lāxa ts!ēkwagawa'yasa k!waxLāwē, yīx k'!līx'demalasa  
15 hāndzowasa k'!lītk'!līdēsēlasa q!ōlāxa tsēlxwē. Wā, lāxaē dāx'īdxa  
'nemxsa lāxa g'il'tagawa'yē k!waxLāwa qa's k'āk'ētōdēx ōba'yas  
g'a gwālēg'a'. Wā, lā āx'ēdxa dzēxekwē denasa qa's lā yālō-  
dayonox's lāx ōba'yasēs k'!lītk'!ēdēsilase'wē. Wā, g'il'mēsē gwāl-  
'alēlaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'il'tagawa'yē k!waxLāwa,  
20 qa's lāxa pāxents lāxa k'!līx'dēma. Wā, lāxaē yālōdēq yīsa de-  
nasē. Wā, āx'sā'mēsē hē gwēg'ilaxs lābēndālaaxa k'!līx'dēma. Wā,  
g'il'mēsē lābēndqēxs laē ēt!ēd dāx'īdxa 'nemts!aqē lāxa ts!ēkwa-  
gawa'yē k!waxLāwa qa's lā k'ādabōts lāx āwābō'yasa k'!lītk'!ē-  
dēsē. Wā, laem āem mensi'ēlāla, qa 'nemēs āwalagālaaslasa  
25 mōts!aqē k'!ēk'!līx'dēma. Wā, laemxāē yīlōdālasa denasē lāq.  
Wā, lā 'nāxwaem hē gwēg'ilaq lāqēxs mōts!aqāē. Wā g'il'mēsē  
gwālaxs laē g'a gwālēg'a'.<sup>2</sup>

<sup>1</sup> Tied together at the ends at right angles.

<sup>2</sup> 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 end of the snare to the bottom of  
the tree. He opens the | loop and puts it be-  
hind the tree, in this way: || Now the tree is (1); the precipice | 15  
above is (2); the snare is (4); | the trail is (4);  
the precipice below the trail is (3). |



**Goat-Hunting.**—Wä, hē<sup>ε</sup>maaxslaēda tewē<sup>ε</sup>nēnoxwaxa <sup>ε</sup>meXLOWē 1  
ēk<sup>!</sup>lēsta lāxa neg<sup>!</sup>ä. Wä, la alēx<sup>ε</sup>idxa hēlag<sup>!</sup>itē g<sup>!</sup>ilt<sup>!</sup>la selbasēDEM-  
sa wilkwē yixs <sup>ε</sup>nāl<sup>ε</sup>nemp<sup>!</sup>enaē malp<sup>!</sup>enk<sup>ε</sup>ē wāsgemasas laxen  
bālax. Wä, la yōwag<sup>!</sup>itens selt<sup>!</sup>ax. Wä, la k<sup>!</sup>lēās L<sup>!</sup>enk<sup>ε</sup>ēDEM-  
s. Wä, lä aēk<sup>!</sup>!axs laē g<sup>!</sup>äxtōDEXs laē selplēDEq g<sup>!</sup>wāyōlēla lax ōXLA- 5  
<sup>ε</sup>yas yixs t<sup>!</sup>lēpa<sup>!</sup>laax ōxtā<sup>ε</sup>yasēxs laē selpaq. Wä, g<sup>!</sup>il<sup>ε</sup>mēsē g<sup>!</sup>āg<sup>!</sup>il-  
tālē selpa<sup>ε</sup>yasēxs laē w<sup>!</sup>ix<sup>u</sup>widēq qa<sup>ε</sup>s t<sup>!</sup>lēp<sup>!</sup>lidēxa mak<sup>!</sup>āla laxa lä  
selbekwa. Wa, lä<sup>ε</sup>xāē ēt<sup>!</sup>lēd<sup>ε</sup>selplēda. Wä, al<sup>ε</sup>mēsē g<sup>!</sup>wālēxs laē  
lābendEX <sup>ε</sup>wāsgemasas. Wä, lä maX<sup>u</sup>bendēq (*fig.*). Wä, laem x<sup>!</sup>ima-  
yōlxa <sup>ε</sup>meXLOWē lāx <sup>ε</sup>nEMX<sup>ε</sup>idaasas t<sup>!</sup>EX<sup>!</sup>ilās lāxa neg<sup>!</sup>ä. Wä, 10  
g<sup>!</sup>il<sup>ε</sup>mēsē q<sup>!</sup>lāxa māg<sup>!</sup>ilx<sup>!</sup>iwa<sup>ε</sup>yē t<sup>!</sup>EX<sup>!</sup>ila laxa ēL<sup>!</sup>EXsdalaa, wä,  
hē<sup>ε</sup>mēsa lāsaxs lālāē lāx L<sup>!</sup>āsōtstā<sup>ε</sup>yasa t<sup>!</sup>EX<sup>!</sup>ila; wä, lä mōX<sup>u</sup>p<sup>!</sup>lē-  
gents lEX<sup>u</sup>ba<sup>ε</sup>yasa x<sup>!</sup>imayō lāx ōXLA<sup>ε</sup>yasa lāsē. Wä, la qEX<sup>!</sup>stōtsa  
x<sup>!</sup>imayowē lāx āLa<sup>ε</sup>yas lāx nEXstā<sup>ε</sup>ya t<sup>!</sup>EX<sup>!</sup>ilāsa <sup>ε</sup>meXLOWē g<sup>!</sup>a g<sup>!</sup>wā-  
lēg<sup>!</sup>a (*fig.*). Wä, hēEM lāsē (1); wä, hē<sup>ε</sup>mēs tsētāla t<sup>!</sup>lēsem lāx 15  
ēk<sup>!</sup>lanēkwasa t<sup>!</sup>EX<sup>!</sup>ila (2); wä hē<sup>ε</sup>mēs x<sup>!</sup>imayowē (4); wä, hē<sup>ε</sup>mēs  
tEX<sup>!</sup>ilē (4); wä, hē<sup>ε</sup>mes ēL<sup>!</sup>EXsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he 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 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 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 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'il'mēsē gwālexs laē bās. Wä, g'il'mēsē mōp!enxwā'sē  
 ēnālāsēxs laē dōqwaxēs x'imayowē. Wä, g'il'mēsē x'imts'lāxa  
 20 ēmēlxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wä, la'mē x'i-  
 maxālaxa x'imayowaxs laē le'la. Wä, lä nēxōstōdeq qa's x'i-  
 mōdēxēs x'imayowē lāx q!ōq'onāsa ēmēlxlowē. Wä, lä xwēlaxa-  
 lōdaem x'imastōtsēs x'imayowe lāq. Wä, g'āxēsa ēmēlxlowē lāxa  
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wä, lä qwax'ideq qa's läwiyōdēx yax'yig'ilas. Wä, lä āxēlax  
 yix'sema'yas. Wä, lä āx'ēdxa dēwēxē qa's selp'edēq. Wä, lä  
 q!ap'lēx'idxa g'alēmg'alg'iwa'yē g'ōgū'yōs lē'wa āpsōltsēdza'yē  
 ālēmxlēs qa's ya'lōdēsa dēwēxē lāq. Wä, laxaē hēm gwēx'idxa  
 ēpsōltsēdza'yē. Wä, lä āx'ēdxa yix'sema'yas qa's āxts'lōdēs lāx  
 30 tek'lās. Wä, lä āx'ēdxēs k'lawayowē qa's l!enqemsālēs lāx wāx'-  
 sanē'x'stā'yas qwaqa'yas tek'lāsa ēmēlxlowē. Wä, lä l!enxsālas  
 lēx'ba'yasa dēwēxē lāq. Wä, laem q!enk'!aēdzendex tek'lās.  
 Wä, g'il'mēsē gwāl q!ēnaqēxs laē p!ēm'x'sasēs e'eyasowē lāxa la  
 yalewak<sup>u</sup> g'ōg'igū'yōsa ēmēlxlowē. Wä, la'mē hē gwēk'ēlaqēxs  
 35 laē banōlela lāxa neg'ā.

1 Sealing (Ālēxwaxa mēgwatē).—Wä, hēemxaa gwēg'ilaxs ālēxwa-  
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'!ōlōt!ē. Wä, hēemxaa'wis  
 ālēwats'lēsēs ālēwats'lāxa k'!ōlōt!ēxēs ālēwats'lāxa mēgwatē.

Wä, g'il'em p!edex'ēidxa x'āsawayāēda ēmekūlāxs laē xwāna'fidē-  
 5 da ālēwinowē qa's lä lēlēlbendxēs ālēwats'lē xwāxwagūma qa's  
 lä hānstālisas lāxa demsx'ē ēwāpa. Wä, lä lās'dēsa qa's āx'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<sup>ε</sup>wis q!elkwē; 7  
wā, hē<sup>ε</sup>mislēs āxsolē LE<sup>ε</sup>wa q!exmēnē; wā, hē<sup>ε</sup>misa at!emē; wā,  
hē<sup>ε</sup>misē alēx<sup>u</sup>sayuwē sēsewayo LE<sup>ε</sup>wis k!waxlā<sup>ε</sup>yē. . . . Wā, hē<sup>ε</sup>mis lā  
<sup>ε</sup>wilxdzems lāxēs ālēwaseLEla xwāxwagūma. Wā g'il<sup>ε</sup>mēsē hōgūxs 10  
lāxēs ālēwaseLEla xwāxwagūmxs laē hēx<sup>ε</sup>ida<sup>ε</sup>EM dāx<sup>ε</sup>idxēs sēse-  
wayowē qa<sup>ε</sup>s sēx<sup>ε</sup>widē. Wā, g'il<sup>ε</sup>mēsē elāq lāg'aa lāxa mek'ālāxs  
laēda ālēwinoxwē k'ātasēs ālēx<sup>u</sup>sayowē sēwayā laxēs gwaap!ēlexsē  
LEX<sup>ε</sup>EXsa lāx gwābalexts!ēna<sup>ε</sup>yas dzēgūmas mastās qEXENēxa  
LEX<sup>ε</sup>EXstewilEXsē lāx gEMXōtāga<sup>ε</sup>yasēs ālēwaseLEla xwāxwagūma. 15  
Wā, lā gwēxLalē xabats!EXsda<sup>ε</sup>ya lāx gEMXōtāga<sup>ε</sup>yas lāxēs  
k!wāxdzasē.

Wā, lā tegulEXsaxēs mastowē qa<sup>ε</sup>s wī<sup>ε</sup>x<sup>u</sup>widēq xwēlāla qa lās  
k'ādeg'iwē lāx āg'riwa<sup>ε</sup>yasēs ālēwaseLEla xwāxwagūma. Wā, lā  
lāg'ōts laxēs hēlk'ōtāgawa<sup>ε</sup>yaxs laē x'ōx<sup>ε</sup>widxēs ōdzaxsē qa<sup>ε</sup>s 20  
āx<sup>ε</sup>wuts!ōdēxa q!elkwē LE<sup>ε</sup>wa LEG'ikwē. Wā, lā mōx<sup>u</sup>bentsa  
LĒLEG'ikwē lāxa max<sup>ε</sup>ba<sup>ε</sup>yasa q!elkwē.

Wā, g'il<sup>ε</sup>mēsē gwālexs laē k'lox<sup>u</sup>bentsa LĒLEG'ikwē lāxa dzēdzē-  
gūmē. Wā, lā yīl<sup>ε</sup>ēdex ōba<sup>ε</sup>yasa t!amak'EXawa<sup>ε</sup>yē. Wā, lā xwēl<sup>ε</sup>id-  
xa mastowē qa<sup>ε</sup>s max<sup>ε</sup>walelōdēsēs q!elkwē lāx dālaaslasēs 25  
gEMXōlts!āna<sup>ε</sup>yas qō sex<sup>ε</sup>IDLō. Wā, g'il<sup>ε</sup>mēsē 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 canoe-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 harpooner 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<sup>ē</sup>wa lēLEG'ikwē lāxa demsx<sup>ē</sup> 'wāpa qa pōs'idēsa dzēdzēgūme qa elba<sup>ē</sup>yēsa lēLEG'ikwē.

Wā, g'il<sup>ē</sup>mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaseLEla xwā-  
30 xwagūma. Wā, lā qeseYīndālasēs q!Elkwē lāxa ōdzaxsē. Wā, g'il<sup>ē</sup>mēsē negōyōxs laē āx<sup>ē</sup>ēdxēs pōxūnsē. Wā, lā me<sup>ē</sup>x<sup>u</sup>stents lāxa demsx<sup>ē</sup> 'wāpa qa<sup>s</sup> lāgūnsēs qa pe<sup>ē</sup>x<sup>u</sup>semx<sup>ē</sup>idēs. Wā, lā āx<sup>ē</sup>ēdex negōyā<sup>ē</sup>yasēs q!Elkwē qa<sup>s</sup> q!ūdzemk'!īndēs lāx ōwaxsta<sup>ē</sup>yasa pōxūnsē. Wā, lā nēx<sup>ē</sup>ēdeq qa lek'ūt!alēlēs. Wā, lā g'ēts!ālg'ī-  
35 yōts lāx ōg'iwa<sup>ē</sup>yasēs ālēwaseLEla xwāxwagūma lāx ēk'!ēlexsasa ōdzaxsē. Wā, laxaē qeseYīndālas lāxa āpsēx<sup>ē</sup>sē. Wā, laem benaxsē āpsba<sup>ē</sup>yasa q!Elkwē.

Wā, g'il<sup>ē</sup>mēsē gwālalEXsexs laē sēx<sup>ē</sup>wida. Wā, laem māK'IL!āla lāxa 'mek'ālāxs laē hēla<sup>ē</sup>ya. Wā, g'il<sup>ē</sup>mēsē dōx<sup>ē</sup>waleLaxa mēgwa-  
40 taxs māL!alāē bēx<sup>ē</sup>semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōDEX xābats!EXsda<sup>ē</sup>yasēs māstowē. Wā, g'il<sup>ē</sup>mēsē hāwīnāl'idēda mēgwataxs laē k!waxlā<sup>ē</sup>yas k'ōkwałamasxēs sēwayowē qa<sup>s</sup> L!ENxstēdēs lāxa demsx<sup>ē</sup> 'wāpa qa<sup>s</sup> yāwix'īlēq qa bendzālēs. Wā, g'il<sup>ē</sup>mēsē dōx<sup>ē</sup>waleLēda mēgwataqēxs g'āxaē  
45 aēdaaqa qa<sup>s</sup> āwūlp!attēwēx bēx<sup>ē</sup>āsa sēwayowē. Wā, hē<sup>ē</sup>mis lā sex<sup>ē</sup>idaatsa ālēwinoxwaqēxs g'āxaē ma<sup>ē</sup>nakūla lāx gēmxanōLEma<sup>ē</sup>yas ālēwats!ās xwāxwagūma.

Wā, g'il<sup>ē</sup>mēsē q!āpaqēxs laē hēx<sup>ē</sup>idaem nēx<sup>ē</sup>ēdxēs q!Elkwē qa kwats!EXlasx<sup>ē</sup>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<sup>é</sup>ida. Wä, g<sup>í</sup>l<sup>m</sup>ēse lalaēda mēgwatē lāxa wādolk<sup>á</sup>la L<sup>E</sup>wa 50  
q<sup>l</sup>ax<sup>q</sup>l<sup>l</sup>ēsaxs laē āx<sup>é</sup>dēda ālēwinowaxēs māstowē qa<sup>s</sup> L<sup>l</sup>ENx<sup>é</sup>-  
ēdēs lāx ōnōLEma<sup>y</sup>asa mēgwatē lax t<sup>l</sup>epsemālaēna<sup>y</sup>asēxa  
wāpaxs ma<sup>n</sup>akūlaē. Wä, hēx<sup>é</sup>ida<sup>m</sup>ēsē mēlg<sup>í</sup>la<sup>y</sup>a qa<sup>s</sup> bewēsa  
wādolk<sup>á</sup>la qaxs hē<sup>m</sup>maē g<sup>í</sup>l ālāso<sup>s</sup>a mēgwataxs g<sup>á</sup>lae SEX<sup>é</sup>i-  
tse<sup>w</sup>a q<sup>l</sup>ax<sup>q</sup>l<sup>l</sup>īsē L<sup>E</sup>wa wādolk<sup>á</sup>la qa<sup>s</sup> lā x<sup>í</sup>lx<sup>í</sup>lk<sup>í</sup>t<sup>í</sup>!Eqq. 55  
Wä, hē<sup>m</sup>is q<sup>l</sup>ūnāla ālēdaatsa q<sup>l</sup>Elkwē Lōxs ā<sup>m</sup>maē k<sup>í</sup>!Eqowa LēLE-  
g<sup>í</sup>kwē lāxa mēgwatē. Hēem lāg<sup>í</sup>lasa ēg<sup>í</sup>lwatē ālēwinow<sup>u</sup> hēx<sup>é</sup>-  
idaem nēx<sup>é</sup>ēdxēs q<sup>l</sup>Elkwaxs g<sup>á</sup>laē SEX<sup>é</sup>ida qaxs q<sup>l</sup>āq<sup>l</sup>alalaaq qa  
k<sup>í</sup>!ēsēs lā laxa wādolk<sup>á</sup>la.

Wāx<sup>é</sup> yāg<sup>í</sup>lwata ālēwinowaxs SEX<sup>é</sup>idaaxa mēgwatē, lā āem 60  
ts!Engwēg<sup>é</sup>xēs q<sup>l</sup>Elkwaxs laē max<sup>é</sup>ida. Wä, g<sup>í</sup>l<sup>m</sup>ēse w<sup>í</sup>l<sup>l</sup>astē  
q<sup>l</sup>Elkwasēxs laē sep<sup>l</sup>ēdēda ālēwats<sup>l</sup>ēs xwāxwagūma. Wä, ā<sup>m</sup>ēsē  
q<sup>l</sup>ayaxaxs laē x<sup>í</sup>msgema<sup>y</sup>ēs q<sup>l</sup>Elkwē lāxa q<sup>l</sup>ax<sup>q</sup>l<sup>l</sup>īsē qaxs  
hēx<sup>é</sup>ida<sup>m</sup>ae ts<sup>l</sup>āts!Elxsālax<sup>é</sup>idēda mēgwatē laqēxs laē lāwā.  
Wä, la lāxumalēda ālēwinowaxs laē nēxsawi<sup>l</sup>ālaxēs q<sup>l</sup>Elkwē 65  
lāxa q<sup>l</sup>ax<sup>q</sup>l<sup>l</sup>īsē.

Wāx<sup>é</sup>da ēg<sup>í</sup>lwatē ālēwinowwa ā<sup>m</sup>ēsē nānaqasīlasēs māstowē  
lāxa mēgwatē qa lās māxt<sup>l</sup>anō lāxa L<sup>l</sup>āsakwē. Wä, g<sup>í</sup>l<sup>m</sup>ēsē  
q<sup>l</sup>ō<sup>n</sup>akūlaxs laē lāba<sup>n</sup>akūlē hāsa<sup>y</sup>asēxs laē āx<sup>é</sup>ēdxēs māstowē  
qa<sup>s</sup> qEXENDēs dzēdzēgūmas lāxēs q<sup>l</sup>Elkwē lāx mag<sup>a</sup>anā<sup>y</sup>ē lāxa 70  
LēLEg<sup>í</sup>kwaxs laē q<sup>l</sup>ōdēnsaq. Wä, k<sup>í</sup>!ēst<sup>l</sup>a gūlaxs laē w<sup>í</sup>balisēmēda

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 de- 90 scribed before. || When his hunting-canoe is full of hair-seals he goes | home. |

1 **Catching Flounders.**<sup>1</sup>—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. Wä, g'il<sup>ε</sup>mēsē neq!<sup>ε</sup>ōx<sup>ε</sup>widēxs laē ɫaxūlexsa älēwinowwē qa<sup>ε</sup>s g'āxē lāx gwak'ōdoŷā<sup>ε</sup>ŷasēs älēwaselela xwāxwagūma. Wä, lä dälē hēlk!<sup>ε</sup>ōttsläna<sup>ε</sup>ŷasēx x'indzasas. Wä, lä dalē gemxolts!ā- 75 na<sup>ε</sup>ŷasēx gelq!<sup>ε</sup>aŷā<sup>ε</sup>s laē wīgūnsaq qa<sup>ε</sup>s ōdax<sup>ε</sup>'idē nēxōstōdeq qa<sup>ε</sup>s nēx<sup>ε</sup>alēxsēq. Wä, lä geyaxs lāx gwak'ōdoŷāwēlexsasa älēwaselela xwāxwagūma.

Wä, lä selpōdxēs lēleg'ikwē qa<sup>ε</sup>s ts!<sup>ε</sup>ōx<sup>ε</sup>widēq. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilāwēda elkwāxs laē xwēlaqa āxbents laxēs māstowē. Wä, 80 g'il<sup>ε</sup>mēsē gwālexs laē sēx<sup>ε</sup>wida.

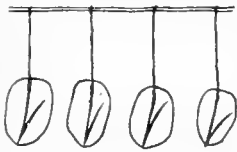
Wä, laem gāla gānula. Wä, laem q!<sup>ε</sup>ōlelaxa mēgwataxs lē<sup>ε</sup>maē gwā<sup>ε</sup>l mā<sup>ε</sup>l!āla lāxa <sup>ε</sup>maemk'āla qaxs lē<sup>ε</sup>maē <sup>ε</sup>wilg'āala lāxēs k!wē- k!wāsē. Wä, lä <sup>ε</sup>nāxwaem q!<sup>ε</sup>ōlelēda ēselēwinowwax k!wēk!wāsasa mēgwatē. Wä, lä g'il<sup>ε</sup>mēsē lāg'aa lāxa la <sup>ε</sup>nexwāla lāxa k!wāsaxs 85 laē ālax<sup>ε</sup>'id sēx<sup>ε</sup>wida qa yix'ēs älēwaselelēsēxs laē tēkūlōdxa k!wāsē. Wä, g'il<sup>ε</sup>mēsē l!ēx<sup>ε</sup>stēda mēgwataxs laē ɫaxūlexsēda älēwinowwē xapstewēx xabats!<sup>ε</sup>exsda<sup>ε</sup>ŷasēs māstowē. Wä, hē<sup>ε</sup>mis la sex<sup>ε</sup>'idaatsēxa mēgwataxs laē bēx<sup>ε</sup>semāla max<sup>ε</sup>!āla laxa ba<sup>ε</sup>nē. Wä, laxaē hēem gwēg'ilaqēs gwēg'ilasaxen g'ilx<sup>ε</sup>dē gwāgwēx<sup>ε</sup>'a- 90 lasa. Wä, g'il<sup>ε</sup>mēsē qōt!a älēwaselelāsēxa mēgwataxs laē nā<sup>ε</sup>nak<sup>ε</sup>u lāxēs g'ōkwē.

1 **Catching Flounders.**<sup>1</sup>—Wä, g'il<sup>ε</sup>mēsē ēk'a <sup>ε</sup>nālāxa gaālāxs laē genemasa begwānemē xwānal<sup>ε</sup>'ida qa<sup>ε</sup>s lä tatēlaxa g'āwēq!<sup>ε</sup>ānemē

<sup>1</sup> 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-canoe 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 | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25



LE<sup>wa</sup> dzâlê. Wä, g'il<sup>m</sup>esê q!eyôlxa g'awêq!ânemê LE<sup>wa</sup> dzâlâxs laê nâ<sup>n</sup>akwa lâxês g'ôkwê. Wä, g'il<sup>m</sup>esê lāg<sup>alis</sup> lâx L!Ema<sup>asisasês</sup> g'ôkwaxs laê hêx<sup>'ida</sup>em äx<sup>'ed</sup>xa tep!âyasôx met!â- 5 nâ<sup>y</sup>êx qa<sup>s</sup> elx<sup>'id</sup>êxa g'awêq!ânemê LE<sup>wa</sup> dzâlê qa lawâyês xôxûlk'îmôtas. Wä, la ts!extâlaq. Wä, lâlâ äxts!âlas hämts!âwas lâxa lexâ<sup>y</sup>ê. Wä, g'il<sup>m</sup>esê 'wî<sup>la</sup> gwâlêxs laê lâltâwêda ts!edâqê. Wä, lâ lâ<sup>wün</sup>emas äx<sup>'ed</sup>xa L!ägêts!aanâ<sup>y</sup>ê LE<sup>wa</sup> galôdaanâ<sup>y</sup>ê sêse<sup>yak</sup>!ena qa<sup>s</sup> lâ dents!êselaq lâx hânêdzasasa 10 L!ägêdzats!ê xwâxwagüma. Wä, lâ L!ax<sup>'alis</sup>saxa L!ägêdaanâ<sup>y</sup>ê denema lâx âlaxsdza<sup>y</sup>asa L!ägêdzats!ê xwâxwagüma. Wä, g'il<sup>m</sup>esê la neqelê L!ägêts!ena<sup>y</sup>asêxs laê äx<sup>'ed</sup>xa 'nemts!aqê galôdaanâwê se<sup>yak</sup>!ena. Wä, la bäl<sup>'id</sup>xa malp!enk'ê lâxens bälaxs laê yil<sup>'äle</sup>lôts ôba<sup>y</sup>asa galôdaanâwê se<sup>yak</sup>!en lâxa L!ägêdza- 15 anâ<sup>y</sup>ê denema. Wä, g'il<sup>m</sup>esê gwâlêxs laê êt!êd äx<sup>'ed</sup>xa 'nemts!aqê galôdaanâwê se<sup>yak</sup>!ena. Wä, lâ bäl<sup>'id</sup>xa neq!ebödê lâxens bälâxs laê yil<sup>'äle</sup>lôts ôba<sup>y</sup>asa galôdaanâwê se<sup>yak</sup>!en lâxa L!ägêdzaanâ<sup>y</sup>ê denema. Wä, lâ hê<sup>'sta</sup>em äwâlâgâlêda sek!asgemg'ostâ nêneq!ebödês äwâlâgâlaasê. Wä, g'il<sup>m</sup>esê 'wilg<sup>'aale</sup>- 20 laxs laê äx<sup>'ed</sup>xa elg'ikwê têlâlas g'awêq!ânema LE<sup>wa</sup> dzâlê qa<sup>s</sup> lâ têl'its lâq. Wä, laem L!el!enq!eqasa galodayowê xâq lâxa g'awêq!ânemê LE<sup>wa</sup> dzâlê. Wä, la g'a gwâlêg'axs (fg) laê têlkwa. Wä, g'il<sup>m</sup>esê 'wî<sup>la</sup> têlküxs laêda L!ägêts!ênnoxwê begwânem qes<sup>'ed</sup>xa L!ägêdzyowê qa<sup>s</sup> lâ qes<sup>'al</sup>exsaq lâxês L!ägêdzats!êlê 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 stones | and the end of the fishing-line, and ties the | end of it to the middle of the | elongated stone. When this is done, he puts it overboard; and | when the anchor reaches the bottom, 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 fathoms | 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 of the fishing-line. When it touches the bottom, he takes a round cedar-wood || float of this shape and ties it to the end | of the fishing-line. Then he throws it into the water. Then he goes home






- 26 ɣwāɣwagūma lāx ōstewilɛxsas. Wā, g'il̄mēsē gwāɛxs laē alēx'idx maltsema hā'yāl̄a sēsēx̄sem t̄lēsema qa q!elq!elsbēsa L!āgēdzaanā'yē. Wā, g'il̄mēsē q!āqēxs laē t!āx'ātēxsaq 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 ōx̄l̄a'yasēs L!āgēdzats!ēlē ɣwāɣwagūma. Wā, lā sēx̄wida qa's lā lāxa L!āgēdzasēxa k!ēsē wunqelas 'wāpē, yix hē'maē hēlaēsa yūdux̄p!eng'esē lāxens bālx yix 'walaēdzasasa L!āgēdzasē. Wā, g'il̄mēsē lāg'aa laqēxs
- 35 laē hēx'idaem āx'ēdxa 'nēmsgēmē lāxa sēx̄semē t̄lēsema (*fig.*) l̄o' ōba'yasa L!āgēdzayowē qa's yil̄ōyōdēs ōba'yas lāx negoyā'yasa sēx̄semē t̄lēsema. Wā, g'il̄mēsē gwāɛxs laē q!elstents. Wā g'il̄mēsē lāg'alisa q!eltsemāxs laē dāx'idxēs sēwayowē qa's sēx̄widē. Wā, g'il̄mēsē sepl̄ēdēda ɣwāɣwagūmaxs laē q!ūl̄ēx'sem la ts!ēnx̄-
- 40 stalēda L!āgēdzayowē. Wā, g'il̄mēsē 'wila'stāxs laē āx'ēdxa 'nēmsgēmē sēx̄semē t̄lēsema qa's yil̄ōyōdēsa mōp!enk̄ē g'āg'ilela lāx āpsba'yasa L!āgēdzayowē laqēxs laē et!ēd dāx'idxēs sēwayowē qa's sēx̄widē qa l̄ek!ūt!alisēsa L!āgēdzayowāxs laē q!elstentsa t̄lēsemē. Wā, g'il̄mēsē lāg'alisēxs laē āx'ēdxa lōxsemē k!wāxsemē
- 45 pēwāxbē g'a gwālēg'a (*fig.*) qa's yil̄alēlōdēs 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

gwał<sup>ε</sup>ala<sup>ε</sup>ya. Wā, hēt!a la dzāqwaxs laē lāxs lāxēs L!agēdzats!ē 47  
 xwāxwagūma qa<sup>s</sup> lā sēxūt!a lāx āxālasasēs L!agēdzayowē. Wā,  
 g!l<sup>ε</sup>mēsē lāg<sup>aa</sup> lāx lōxsemē k!waxsem pēwāxbēxs laē dāx<sup>ε</sup>ideq  
 qa<sup>s</sup> <sup>ε</sup>mēx<sup>uε</sup>wālexsēs lāxēs xwāxwagūmaxs laē denx<sup>ε</sup>idxēs L!agē- 50  
 dzaanā<sup>ε</sup>yē. Wā, la<sup>ε</sup>mēsē k!ūdze!enēxa paēsē lē<sup>ε</sup>wa k!āda la  
 tētē<sup>ε</sup>x<sup>u</sup>bēq. Wā, g!l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>lāmāsa laē xwēlaqaem āx<sup>ε</sup>ēdxa  
 elg!kwē g<sup>ā</sup>wēq!ānema qa<sup>s</sup> tē!īdes lāxēs L!agēdzayowē. Wā,  
 g!l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la la tēlkūxs laē āx<sup>ε</sup>ēdxēs sēwayowē qa<sup>s</sup> sēx<sup>ε</sup>widē.  
 Wā, g!l<sup>ε</sup>mēsē sebelaya xwāxwagūmaxs laē q!ūlēx<sup>s</sup>sem ts!enx<sup>u</sup>- 55  
 stalē L!agēdzayās. Wā, g!l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>lastaxs laē q!ēlstentsa t!ē-  
 semē. Wā, g!l<sup>ε</sup>mēsē lāg<sup>al</sup>isēxs laē āx<sup>ε</sup>ēdxa lōxsemē k!waxsemē  
 pēwāxbē qa<sup>s</sup> ts!exstendēs. Wā, lā nū<sup>ε</sup>nakwa. Wa, lā ānēxbālaxa  
 lem<sup>x</sup>wa q!ēxala. Wā, g!l<sup>ε</sup>mēsē k<sup>o</sup>taq laem hēla lāx t!ēqwapde-  
 maxa k!ōt!aakwēlē t!ēqwabēk<sup>u</sup> paēsa, wā, lawislē nū<sup>ε</sup>nakwa 60  
 lāxēs g<sup>o</sup>kwē. Wā, g!l<sup>ε</sup>mēsē yīxūlaxs laē hēx<sup>ε</sup>īdaem sep<sup>ε</sup>ūltōdxa  
 q!ēxalē lāx L!ēma<sup>ε</sup>isāsēs g<sup>o</sup>kwē.

**Fishing Kelp-Fish.**—Wā, lē<sup>ε</sup>da ts!edā<sup>ε</sup>qē āx<sup>ε</sup>ē<sup>ε</sup>dxēs ma<sup>ε</sup>masēq!wa- 1  
 yop!ē<sup>ε</sup>qē sa<sup>ε</sup>ents!ō lē<sup>ε</sup>wa pēxaa<sup>ε</sup>kwē L!ē<sup>ε</sup>m<sup>ε</sup>q!a xō<sup>ε</sup>layāxa xō<sup>ε</sup>lē  
 qa<sup>s</sup> lē lex<sup>ε</sup>wālexselas lā<sup>ε</sup>xēs legats!ē<sup>ε</sup>lē xwā<sup>ε</sup>xwagūma. Wā,  
 hē<sup>ε</sup>mislēs ā<sup>ε</sup>ltsemē legē<sup>ε</sup>ma. Wā, la<sup>ε</sup>m wī<sup>ε</sup>l<sup>ε</sup>sa sa<sup>ε</sup>ents!ō, yīxa  
<sup>ε</sup>wi<sup>ε</sup>lē wū<sup>ε</sup>n<sup>ε</sup>ūna. Wā, la <sup>ε</sup>nāl<sup>ε</sup>nē<sup>ε</sup>mp!ēna yū<sup>ε</sup>dux<sup>ε</sup>p!enk<sup>ε</sup>ē <sup>ε</sup>wā<sup>ε</sup>sgē- 5  
 masas lā<sup>ε</sup>xens bā<sup>ε</sup>lax. Wā, la k<sup>ε</sup>l<sup>ε</sup>xbā<sup>ε</sup>laxa ma<sup>ε</sup>lts!aqē <sup>ε</sup>ē<sup>ε</sup>x<sup>ε</sup>ba

- 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 gwālēg'a (*fig.*). Wä, la ye!emno'x'sa dzedekwē' L!ō'-  
p!ek'sa ä!ē'wasē. Wä lä'lēda xō'layâxa xō'lē k'ō'q!ewēsōx  
sē'wayâx g'a gwālēg'a (*fig.*). Wä, la möp!enk'ē 'ewā'sgēmasas lä'xens  
10 q!wā'q!wax'ts!āna'yēx. Wä, lä mō'dēn lä'xens q!wā'q!wax'ts!ā-  
na'yēx yîx 'ewa'dzobaasas tsē'gwayoba'yas. Wä, lä'lē lē'x'ēēn  
ō'x!ā'yas. Wä, lae'm gwā'lēk'.

Wä, lē'da ts!edā'qē dā'laxēs sē'wayâxs la'ē lāxs lāxēs legats!lē  
xwā'xwagūma, lē hē g'il la alā'se'wē mesē'qwa, qaxs hē'maē  
15 tē!ts!āsa lege'mē. Wä, g'il'mēsē q!ā'xa mesē'qwa'xs la'ē sex'ēi'tsa  
sa'ents!ō lāq. Wä, g'il'mēsē hē'lala lāx tē'ts!āwasa lege'maxs la'ē  
tsō'tsox'sendxa mesē'qwē qa's mō'ts!ōdēs lāxa lege'mē. Wä, g'il-  
'mēsē k!leā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīs's xō'la-  
yowē. Wä, g'il'emxaa'wisē hē'lala lāx tē!ts!ā'wasa lege'maxs la'ē  
20 tetepse'ndeq qa's lä mō'ts!ōdes lä'xa lege'mē. Wä, lē ā'lex'ēidex  
ts!ā'ts!ek!wāxa ts!ā'ts!ayimē. Wä, hē'ēmis qa malp!ē'nk'ēs lä'-  
xens bā'lāqē 'walense!asa'sa 'ewā'pē. Wä, hē'x'ēida'mēsa ts!edā'qē  
dā'x'ēidxēs lege'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-  
yī'mē qa k!le'sēs q!ūlp!aitā'lēda pex'itaqēxs legema'ē. Wä, lä'-  
25 xentēda pex'itē mē'selax tē!ts!ā'was, lä'g'ila lats!ā'laq. Wä, g'il-  
'mēsē gagā'la g'eyī'nse!ēda lege'mē lä'xa 'ewā'paxs lā'ē dē'nx'ēi-  
tse'wa qa's k!ūlsitse'wāēda pex'itē. Wä, lae'm q!ē'ts!āxs q!el!a'ē  
lōxs malgūnala'ē. Wä, g'il'mēsē la hē'ō'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. Wä, hē'x'ida'mēsē lā lā'sdēs la'xa L!ema'isē qa's lä laē'L lā'xēs g'ō'kwē, wä, lä, k'!ō'qūlīlaxa lā'laxamē 30 qa's lä k'!ō'qūnts!ē'selaq lāxa L!ema'isē. Wä, lä k'!ō'x'walēxsa la'xēs LEGa'ts!ē xwā'xwagūma. Wä, lä dā'x'ēidxa pEX'itē qa's k'!ixts!ō'dēs lā'xa lā'laxamē. Wä, g'ī'l'mēsē qō't!aaxa pEX'itēda lā'laxamāxs la'ē k'!ō'gūlēxsaq lā'xa LEGa'ts!ē xwā'xwagūma qa's 35 lä k'!ō'x'wūsdēselaq lā'xa L!ema'isē qa's lē k'!ō'gwēLElaq lā'xēs g'ō'kwē. Wä, lä k'!ō'x'walīlaq lax onē'gwilasēs g'ō'kwē.

**Fishing Perch.**—K!ülsäxa lāmawē lāxa LÄLEMwayowē Lāwa- 1 yowa. Wä, hēem la lats!älatsa lāmawē lāxa Lāwayāxs laē wā-welgema'yaaxs laē g'īyīnsela lāxa dEMsx'ē 'wāpa. Wä, g'īl'mēsē k!wāyaxxs laē x'ats!ē'staxs laēda Lāwayowē lEMxwalēsē. Wä, ā'mēsa āxnōgwadās x'its!ax'īlaqēxs laē kūsx'ESgēmlisēxs laē 5 dēlak'īlēda māts!āwas lāmawa. Wä, g'īl'mēsē selt!ēdēxs laēda LÄLEMwaēnoxwē āx'ēdxa hē!a lEXa'ya qa's lä k'!ōqūnts!ēse-laq lāx āx'ēdzasasēs Lāwayowē. Wä, lä t!āqEMaxōdxa mōs-gEMē elg'ās t!ēsēma qa's t!ax'ālisēq. Wä, lä xESāxōdxa q!wāxē qa's xESālisēs lāxa L!ema'isē. Wä, lä paqōDEX sālās qa's pax'a- 10 lisēs lāxa L!ema'isē. Wä, lāwīslē k!üls'idxa māts!āwasa Lāwayowē qa's k'!EXTslālēs lāxa k!ūlyats!ē lEXa'ya. Wä, g'īl'mēsē 'wīlōlts!āxs laē āx'wūlts!ōdxa tapēsawa'yē xōxūlk' līmōtasa tēlē g'ā-wēq!ānēma. Wä, g'īl'mēsē 'wī'lōlts!āxs laē k'!ōx'ūsdēsaxēs LEM-wats!ē lEXa'ya qa's lē k'!ōgwēLElas lāxēs g'ō'kwē. Wä, lä 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 g'āwēq!ānemē qa's lä dālaqēxs laē lents!ēsela lāxa L!ema'sisē  
qa's lä tepts!ālas lāxēs lāwayowē. Wä, g'il'mēsē gwālexs laē  
xwēlaqa pāqimts sālas. Wä, lāxaē ēt!ēd xESEYINTSA q!waxē laq. Wä  
laxaē ēt!ēd t!āqEYINTSA mōsgemē hā'yāl'a t!ēsema lāx okū'ya'yasa  
20 q!wāxē. Wä, laEMXAē gwālēs qō yīxwalō. Wä, laEM lāsdēsa.

1 **Gathering Herring-Spawn.**—Wä, hē'ēmaaxs la'ē p!EXULÉ'da wā'-  
ēna'yē; wä, 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. Wä, g'il'mēsē q!ā'qēxs  
la'ē nā'ēnakwa. Wä, la q!ā'q!alālaxa wā'ēna'yē qa wā's'idēs. Wä;  
5 g'il'mēsē dzEMō'ēna'kūlēda dE'msx'āxs laē'da begwā'nEMē qā's'ēid  
qa's lē lā'xa q!wā'xē qa's L!EX'widēxa g'il'sg'ilt!a lāx wilts!ānāsa  
q!wā'xasē. Wä, g'il'mēsē la q!lē'nEMē L!EGWā'nEMASēxs la'ē  
gE'mxELAq qa's lēs lā'xa wā'yadē. Wä, la ē't!ēd āx'ē'dxa g'ilt!a  
dzEXEQWA' qa's lēxat! āx'ā'lisaq lā'xa wā'yadē. Wä, lā'ēxaa  
10 āx'ē'dxa LE'kwē dENE'ma LE'wa g'iltSEMē t!ē'sEMA. Wä, la mō'x'  
bents lā'xa g'iltSEMē t!ē'sEMA. Wä, la āx'ē'dxa wī'tōwē g'il't!a  
dENE'ma. Wä, la āx'ē'dxa g'il't!a dzESEQWA' qa's k'atstE'ndēs  
lā'xa dE'msx'ē. Wä, la āx'ē'dxa q!wā'xē qa's lē yilēndā'las lā'xa  
dzESEQWē' yī'sa g'ilt!a wī'tō dENE'ma. Wä, ā'ē'mēsē gwā'lEXS la'ē  
15 lā'bendēda q!wā'xaxa g'il't!a dzESEQWA'. Wä, la L!ESTē'nts lāx  
wā'yaslasa wā'ēna'yē. Wä, la āx'ē'dxa LE'kwē dENE'ma qa's  
mō'x'bendēs lā'xa dzESEQWē'. Wä, la āx'stē'ntsa t!ē'sEMē. Wä,  
laEM q!E'ltsema 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.<sup>1</sup> | 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. | Hé 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).<sup>2</sup> . . .

**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 'nā'lās hē gwé'wāla lā'xa de'msx'ē. Wä g'í'l'mēsē mō'xsē 'nā'lās t'lēwālxas la'ē gwāf wā'sēda wā'ēna'yē. 20 Wä, lē'da bēgwānemē āx'ē'dxēs xwā'k'lūna qa's ts!ō'xūg'indēq. Wä, g'í'l'mēsē ē'g'ig'axs la'ē L'lā'sta lax āxā'lasasēs t'lē'yō. Wä, la qwē'l'īdxā dēnē'mē qa's āx'ā'l'EXSELēxa q!wā'xē la ān'ā'ndEXLāla lā'xēs xwā'k'lūna.

**Catching Devil-Fish.**—Wä, laem k'leās galbala yīxēda g'iltagawa'yē 1 nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelaxa teq!wē'da wī'ba'yasa g'iltagawa'yē. Wä, hē'ēmaaxs la'ē p!ē'xwalelēda nanēsamensāxa teq!wā'xs k!waē'laē la'xēs g'o'kwē t'lē'sema lāxēs tegwa'ts!ē qaxs hē'ēmaē lē'gēmsa g'ō'kwasa teq!wa' t'lē'sema. Wä, lā p!ē'x'wīdxā 5 ba'k'awa'yasa teq!wa'. Wä, hēx'ēīda'mēsē L!ENx'ēdxā p!ē'sa. Wä, malp!ēna'mēsē L!ENx'ēdqēxs la'ē lē'x'wīdxēs nanēsamendzayowē qa's k'at!ā'l'EXSēs lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wä, k'lēst!a gā'laxs gā'xaē mō'Its!āwēda teq!wa', wā, lā dā'x'ēīd-xa g'í'lt!a nanēs'amendzayo qa's SEX'ēī'dēq. Wä, lē k!wē't!a- 10 l'EXsaq lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wä, hē'x'ēīda-mēsē lā'wīōdex bē'x'bēk'!ās. Wä, la'mē hewāxaem k'lē'lax'ēīdēq qaxs 'nē'k'āē (qa p!ē'sēs).

**Gathering Seaweed.**—Wä, hē'ēmaaxs la'ēda ts!EDā'qē lēqa'xa lēq!ESTē'nē lā'xa ē'k'ē 'nēma'a t'lē'sema. Wä, la k!ū'lg'lalāq yīxs 15 klū'nq!āē āxa'sas. Wä, g'í'l'mēsē L'lē'sasōsa L'lē'selāxs la'ē ā'em qūselālaq lā'xa t'lē'semāxs la'ē lēmlē'mxūya qa's āxts!ā'lēs lā'xēs 'wā'lasē lēxa'ya. Wä, g'í'l'mēsē qō't!ēda lēxa'yaxs la'ē gūx'ālēxsas

<sup>1</sup> See figure on p. 152.<sup>2</sup> 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
- 10 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
- 15 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.
- 20 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!aḡ'sema. Wā, g'il'mēsē qō't!ēda yā'yats!āsēxa lEQ!ESTE'-  
naxs la'ē nā'ēnakwa.

- 1 **Digging Clover.**—Wā, la'mē gwālala qō lāg'aal lāxa ts!ōts!E-  
yīnxaxa LEX'SEMē yīxs laē ḡūls'īdē māmāmasa LEX'SEMaxs laē  
g'iwēs'ētsō'sa g'iwēsāxa la ts!āwēnēs'īda.
- Wā, g'il'mēsē g'iwēsaxa gānolaxs laē hēx'īda'mēda ts!ēdāqē  
5 xwānal'īdxa gaāla. Wā, laem āx'ēdxēs ts!ōyayolaxa LEX'SEMē  
LE'wis LEQ!EXsdē lex'a'ya LE'wis LEBēg'a'yē lē'wa'ya. Wā,  
hē'misēs denēdzowē wūsēg'anā. Wā, lā qās'id qas lā lāxēs  
LEG'edzowē. Wā, hēt!a āx'ālisasēs ēaxelayola gūyīnxēlisē lāx  
nēlasasa L!ēsela qas ōxlalalisēxa L!ēsELāxs g'āxaē nē'ēda qas  
10 k'lēsē L!āL!ēts!ēlexstālā lāqēxs g'āxaē nē'ēda qas q!ūlp!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'il'mēsē āx'ā-  
lisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qas LEBēg'īndēs lāxēs  
āwīg'a'yē. Wā, ā'misē gwānala aēk!alagawa'yēs benba'yasa  
15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēg'ano  
qas qEK'iyīndēs lāq lāxēs qENasē. Wā, lā qEK'iyīntsa wīlē MELK<sup>u</sup>  
DENSEN DENEM ōbēsa wūsēg'anowē lāq qas mōx'walelōdēs  
ōba'yas. Wā, lā āx'ēdxēs LEQ!EXsdē lexē qas hang'alisēs lāxēs  
NEqEMālisē lāxēs gūyōlēlasLē qō ts!ōs'īdLO. Wā, lawēsLē āx'ēd-  
20 xēs ts!ōyayowē qas k!wadzōlisēxēs LEBēg'a'yē lē'wa'ya. 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<sup>ε</sup>mē k!wak!wasdēnaqexs laē ts!EX<sup>u</sup>betalisaxēs ts!ōyayowē qa 21  
 ʼnemp!enkēs lāxens q!wāq!wax!ts!āna<sup>ε</sup>yēx yix ʼwālabetalidzasasa  
 ōba<sup>ε</sup>yas ts!ōyayāsēxs laē k!wēt!eqālisaxa ʼLEX<sup>ε</sup>semē lāxēs k!lēts!ē-  
 na<sup>ε</sup>yē ēālsilaxs laē k!wēt!ēdeq qaxs gwaq!ēlaaq ee!ts!alēda  
 ʼLEX<sup>ε</sup>semē. Wā, lā ēt!ēd ts!EX<sup>u</sup>betalisaxēs ts!ōyayowē qa ʼlāēsēsēxs 25  
 laē menx<sup>ε</sup>īdxa ʼLEX<sup>ε</sup>semē qa<sup>ε</sup>s ts!exts!ālēs lāxēs lexaya. Wā, g!il-  
 ʼmēsē ʼwīlg!ilk!amenaxa ʼLEX<sup>ε</sup>semē lāxa dzeqwaxs laē ēt!ēd  
 k!wēt!eqālisaxa ʼLEX<sup>ε</sup>semē yīsa ts!ōyayowē. Wā, laxaē ēt!ēd  
 ts!EX<sup>u</sup>betalisaxēs ts!ōyayowē qa ʼlāēsēs lāx ēt!ēdlē k!wēt!eqālē-  
 dzemles qō lāl gwāl menmaqaxēs la āl k!wēt!eqālēdzema. 30  
 Wā, laemxaē āem nāqemg!ltewēxēs g!ilx!dē gwēg!ilasa. Wā,  
 āx!sā<sup>ε</sup>mēsē la hē gwēg!ilaxs laē ts!ōsaxa ʼnē<sup>ε</sup>nāla yīxs ʼnāl<sup>ε</sup>nem-  
 p!enaē sek!lāxsē ʼnālāsa tsedāqē senyenbendxa ʼnāla ts!ōsaxēs  
 ʼLEG<sup>ε</sup>edzōwaxs lēxedzāē. Wā, g!ilna<sup>ε</sup>xwa<sup>ε</sup>mēsē dzāqwaxs laē āem  
 āx<sup>ε</sup>ēdxa lēelwa<sup>ε</sup>yē qa<sup>ε</sup>s lā gūgedzōtsa ʼLEX<sup>ε</sup>semē lāxa waōkwē 35  
 lēelwa<sup>ε</sup>ya qa<sup>ε</sup>s na<sup>ε</sup>xūyīndēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,  
 g!ilna<sup>ε</sup>xwa<sup>ε</sup>mēsē lāxa gaālāxs laē āx<sup>ε</sup>ēdxa nāxūya<sup>ε</sup>yē lēelwa<sup>ε</sup>ya qa<sup>ε</sup>s  
 lep!ālisēq. Wā, lā lēndzōtsa ʼLEX<sup>ε</sup>semē lāq qa<sup>ε</sup>s x!il<sup>ε</sup>ālisēqēxs  
 ēg!īdzālaēda ʼnālāxa gaāla. Wā, g!il<sup>ε</sup>mēsē yax!dēlxelēda ʼnālāxa  
 gaālāxs laē hewāxa āxōdex nāxūya<sup>ε</sup>yas lēelwa<sup>ε</sup>ya, lālaa lāx 40  
 ēg!īdōx<sup>ε</sup>wīdex!demlasa ʼnāla, qaxs k!lēsaael ēk!a ʼLEX<sup>ε</sup>semāxs  
 x!ilalēlemaē lāxa g!ōkwē. G!il<sup>ε</sup>em<sup>ε</sup>laē x!ilalēlem lāxa g!ōkwaxs  
 laē hēx<sup>ε</sup>īdaem xūls!īda. Wā, lā<sup>ε</sup>laē k!lē<sup>ε</sup>s xūlē<sup>ε</sup>nakūlaxs x!il<sup>ε</sup>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 Gwa<sup>é</sup>yē. 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<sup>é</sup>wa dzex-  
 45 <sup>é</sup>ūna<sup>é</sup>yas. Wā, g!il<sup>é</sup>mēsē ma!p!enxwa<sup>é</sup>s ēg!idzālēda <sup>é</sup>nālāxs laē  
 lemlemx<sup>é</sup>ūnx<sup>é</sup>īda. Wā, hē<sup>é</sup>mis la q!ūpālats dzēdzex<sup>é</sup>ūna<sup>é</sup>yas.  
 Wā, hē<sup>é</sup>mis la āx<sup>é</sup>ēdaatsa ts!edāqaxēs L!āl!ēbatē qa<sup>é</sup>s lās lāx  
 mōdzasasa LEX<sup>é</sup>SEMē qa<sup>é</sup>s lā hexts!ālas lāxa Lēg<sup>é</sup>ats!ē L!āl!ēbata.  
 Wā, g!il<sup>é</sup>mēsē <sup>é</sup>wīla la qōqūt!ēda LēLēg<sup>é</sup>ats!ē L!āl!ēbatexs laēda  
 50 ts!edāqē āx<sup>é</sup>ēdxa lēlēlxlowē k!ēt!ēma qa<sup>é</sup>s ts!āk!iyīndalēs lāxa  
 LēLēg<sup>é</sup>ats!ē L!āl!ēbata. Wā, g!il<sup>é</sup>mēsē gwā!exs laē āx<sup>é</sup>ēdxa  
<sup>é</sup>wīlēnē melk<sup>u</sup> deusen denema qa<sup>é</sup>s t!ēmāk!iyīndalēs lāq. Wā,  
 laem mōxsas lāxēs yā<sup>é</sup>yats!ē qa<sup>é</sup>s lā nā<sup>é</sup>nakwa lāxēs ts!ēwenxe-  
 lasē g<sup>é</sup>ōkwa qaxs ōgū<sup>é</sup>lā<sup>é</sup>maē āwīnagwisē āxāsaxa LEX<sup>é</sup>SEMē yīxs  
 55 hāē Dzāwadē Lō<sup>é</sup> Gwa<sup>é</sup>yē ēk<sup>é</sup> q!wāxats. Wā, laem lāg<sup>é</sup>aa laxēs  
 ts!ēwenxelasē g<sup>é</sup>ōkwa. Wā, k!ēst!a hē mōgwalīlasēs LēLēg<sup>é</sup>ats!ē  
 L!āl!ēbata lāxa <sup>é</sup>nēxwāla lāxa legwilasēs g<sup>é</sup>ōkwē, yīxs hāē  
 mōgwalīlaqē wūdanēgwilasēs g<sup>é</sup>ōkwē. Wā, laem lālaal lāxa ts!ā-  
 wūnx<sup>é</sup>īdla qō hamēx<sup>é</sup>silax<sup>é</sup>īdleq. Wā, g!il<sup>é</sup>mēsē ts!ēts!ēx<sup>é</sup>ēdē  
 60 g<sup>é</sup>ōkulōtasēxs laē Lē<sup>é</sup>lālasēs LEX<sup>é</sup>SEMē lāq.

1 **Digging cinquefoil-roots** (Ts!ōsaxa t!EX<sup>u</sup>sosē).—Hēemxat! ts!ōse-  
 laxa t!EX<sup>u</sup>sōsē ts!ōyayāxa LEX<sup>é</sup>SEMē. Wā, lāla <sup>é</sup>na<sup>é</sup>nemp!ēnēda  
 ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ūmg!ilil<sup>é</sup>em qa ts!ōya-  
 yōxa t!EX<sup>u</sup>sōsē, yīxs <sup>é</sup>wāwīlalaē. Wā, lāxaē <sup>é</sup>nemp!ēnk<sup>é</sup> lāxēns  
 5 q!wāq!wax<sup>é</sup>ts!āna<sup>é</sup>yēx yīx ts!ēkwagawayanemasa ts!ōyayāxa t!EX<sup>u</sup>sō-  
 sasa ts!ōyayāxa LEX<sup>é</sup>SEMē. Wā, hē<sup>é</sup>misa ts!ōyats!ē lex<sup>é</sup>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'!ēsaē LEq!EXsda hē gwēx'sē ts!ōyats!āxa LEX'sEMē, yīxs yūq!ā- 7  
 la'maōxda dzēg'ats!āxa g'āwēq!āNEMē ts!ōyats!āxa t!EX'sōsē. Wā,  
 lā a'ma'yālēda 'nemsgemē ts!ōyats!ēs qa's āxts!ālāsxa Laxabālisē  
 yīxa g'ilsg'ilstowē t!EX'sōsa. Wā, q!wāxa lāx ēwaabālisasa t!EMkwa 10  
 t!EX'sōsē. Wā, g'il'mēsē ts!ōts!EYīnxxa Lāyīnxaxs laēda t!EK'ila-  
 gwadē ts!EDāq āx'ēdxēs dēnēdzowē k!EDek<sup>u</sup> wūsēg'anowa LE'wa lē-  
 'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāELxa'ya LEwis  
 ts!ōyayowaxs laē qās'id qās lā laxēs t!EK'ilakwe t!EGūdzōwa.  
 Wā, g'il'mēsē lāg'aa laqēxs laē āxEMg'alisaxēs ts!ēts!oyats!ēLē laEL 15  
 xa'ya LE'wis ts!ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a'yē lē'wa'ya.  
 Wā, lā āx'ēdxēs dēndzedzowē k'!īdek<sup>u</sup> wūsēg'anowa qa's qEK'ī-  
 yīndēs lāxa LEBēg'a'yas lē'wa'yaxs laē wūsēx'ē'its. Wā, g'il'mēsē  
 gwāLEXs laē k!wadzōDEX benba'yasēs LEBēg'a'yē lē'wa'yaxs laē  
 dax'īdxēs ts!oyayowē qa's ts!EX<sup>u</sup>betalisēx āwūnxēlīsāsēs t!EK'ila- 20  
 kwē t!EGūdzowa. Wā, lā k'!ēs wūngEG'ilē ōba'yasa ts!ōyayo-  
 waxs laē k!wēt!ēDEq. Wā, hē'mis la nēf'ēdaatsa t!EX'sōsē. Wā,  
 hē'mis la MENx'idaatsa ts!ōyēnoxwē ts!EDāqxa t!EMt!EMgūxLOWē  
 ts!ēts!EX<sup>u</sup>stowē t!EX'sōsa qa's t!EX<sup>u</sup>betalisēs lāxa 'wālasagawa'yē ts!ō- 25  
 yats!ē lEXāxs hanēsaē lāx hēfk!ōtagawalisas. Wā, hēt!a hanēsa  
 āmayagawā'yē lEXa'yē gEMxagawalisas. Wā, g'il'mēsē 'wīlg'el-  
 qaxa t!EX'sōsaxs laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!EX<sup>u</sup>betalisas  
 ōba'yas lāxēs g'ilx'dē 'lāpa'ya qaxs ā'maē māldēnē 'wālabetalasasa  
 t!EX'sōsē lāxENS q!wāq!wax'ts!āna'yēx. Wā, lāLā mōdēnē 'wāla-

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<sup>é</sup>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'tslāna<sup>é</sup>yēx lāqēxs ek'aēda*  
*ēgīsē yīxs k'leāsaē t!āt!ēdzema. Hēem lāg'ilas k'leās lāxabālisē*  
*Gwānāxs q!lēnemaēs t!āt!ēdzemē. Wā, lēx'a<sup>é</sup>mēsē Gwa<sup>é</sup>yē, yīx*  
*wāsa Dzāwadēnoxwē ēx' q!wāxatsa lāxabālisē lē<sup>é</sup>wa t!EX<sup>u</sup>sōsē*  
*qaxs nāxsap!aēs t!Ek'ilakwē t!ēgūdzō lō<sup>é</sup> ēg'īsē lē<sup>é</sup>wa k'lūsē*  
 35 *L!ēq!a. Wā, hē<sup>é</sup>mis lāg'ilas ek'ē q!waxēna<sup>é</sup>yas t!EX<sup>u</sup>sōsas lē<sup>é</sup>wis*  
*laxabālisē. Laxen laemx'dē wāldemaxs ek'!ayaēda t!EX<sup>u</sup>sōsasa*  
*laxabālisē. Wā, hē<sup>é</sup>mis lāg'ilasa ts!ōyēnoxwē ts!Edāq ēt!ēd ts!o<sup>x</sup>u-*  
*betalisasēs ts!oyayowaxs laē <sup>é</sup>wi<sup>é</sup>lōlxa t!EX<sup>u</sup>sōsē qaxs k'leāsa lāwa-*  
*gālēda t!EX<sup>u</sup>sōsē lē<sup>é</sup>wa lāxabālisaxs wāx<sup>é</sup>maē <sup>é</sup>nemēs yīxs<sup>é</sup>nēxa*  
 40 *t!ēgwanowē. Wā, la<sup>é</sup>men gwāl gwāgwēx<sup>é</sup>s'āla lāxēq. Wā, la-*  
*<sup>é</sup>mēsēn ēt!ēdēl gwāgwēx<sup>é</sup>s'āla lāxa ts!ōyēnoxwē ts!Edāqēxs laē*  
*k'lēs eātsilaxs laē k!wēt!qālisaxa ēg'īsē lē<sup>é</sup>wa k'lūsē L!ēq!a qa*  
*k'lēsēs āēlts!ēda lāxabālisē qaxs sāyēnaaq qa g'ilsg'ilstowēsēxs*  
*laē sex'ālaq lāxa ēg'īsē qa<sup>é</sup>s lā LEX<sup>u</sup>ts!lālas laxēs sēnats!āxa lāxa-*  
 45 *bālisē lex<sup>é</sup>ya. Wā, hēx<sup>é</sup>sāem gwēg'ilax wādzēgasasēs t!Ek'īlakwē*  
*t!ēgūdzōwa. Wā, al<sup>é</sup>mēsē gwāl ts!ōsaqēxs laē <sup>é</sup>wilg'ildzowa. Wā,*  
*g'ilnaxwāem k'!lito<sup>é</sup>nakūlaxa dzāqwāxs laēda ts!ōyēnoxwē ts!Edāq*  
*āx<sup>é</sup>ēdxēs t!EX<sup>u</sup>sōsē qa<sup>é</sup>s q!ap!ēsgēmg'alīsēq. Wā, lā nōx<sup>é</sup>semtsa*  
*lēlwa<sup>é</sup>yē lāq. Wā, lā hēemxat! gwēx<sup>é</sup>idxa lāxabālisē qaxs <sup>é</sup>na-*  
 50 *nemp!ēna<sup>é</sup>ē mōp!ēnxwā<sup>é</sup>sē <sup>é</sup>nālāsa ts!ōyēnoxwē ts!Edāq 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 dry-  
 ing. 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'ílakwē t!Egüdzowa. Wä, g'íl'mēsē 'nax'ídxā gaālāxs laēda 51  
 t!Egwadāsa t!EX<sup>u</sup>sōsē qās'íd qa'és lā lax MEX'mEWēdzasēs t!EX<sup>u</sup>sōsē  
 LE'wa Lāxabālisē qa'és āx'ēdēxa nēnax<sup>u</sup>SEMā'yē lēEL'wēsa MEX'mE-  
 wīsē t!EX<sup>u</sup>sōsa LE'wa Lāxabālisē qa'és MEMk'ālxēs laē LEp'alīsēlaq.  
 Wä, g'íl'mēsē gwālxēs laē āx'ēdēxa t!EX<sup>u</sup>sōsē qa'és lēndzodalēs lāq. 55  
 Wä, laxaē hēEMxat! gwēx'ídxā Lāxabālisē. Wä, g'íl'mēsē gwālxēs  
 laē bās qa'és lā nā'nak<sup>u</sup> lāxēs ts!EWēdzatslē g'ōkwa. Wä, laEM  
 x'ílElsaxa t!EX<sup>u</sup>sōsē qa lēMx'wīdēs ēg'isēna'yās. Wä, g'íl'mēsē  
 lāg'aa lāxēs g'ōkwaxs laē hēx'idaEM k'!ENEMgalīlaxēs t!ēt!Egwa-  
 ts!ēLē L!āL!Ebata qa'és lā dālaqēxs laē aēdaaqa lax x'ílēdzasasēs 60  
 t!EX<sup>u</sup>sōsē LE'wa Lāxabālisē. Wä, g'íl'mēsē lāg'aa lāqēxs laē hē  
 g'íl q!ap!ēx'itSE'wēda t!EX<sup>u</sup>sōsē qa'és lēxtslālēs lāxa L!āL!abatē.  
 Wä, g'íl'mēsē 'wīlts!āxs laē āx'ēdē lāxa lēMxwa k'!ēt!EMa qa'és  
 ts!āk'íyīndālēs lāq. Wä, g'íl'mēsē gwāl ts!āk'íyīndālaqēxs laē  
 āx'ēdēxa hēklūmg'ílīlā'yē dzEXEK<sup>u</sup> denasaxa 'nā'f'nēmdēnas āwā- 65  
 dzE'was lāxENS q!wāq!wax'tslāna'yēx. Wä, lā t!EMāk'íyīndālas  
 lāxa t!Egwatslē L!āL!abata. Wä, g'íl'mēsē gwālxēs laē q!ap!ēg'a-  
 lisaq qa'és nax<sup>u</sup>SEMdēsa lēELwa'yē lāq. Wä, g'íl'mēsē gwālxēs laē  
 āx'ēdēxa denasē qa'és helox<sup>u</sup>SENDē dzEDZEXSENDēq qa 'wīs'wūla-  
 dzowē. Wä, lā k'at!ālisaxa 'NEMts!aqē dzEXEK<sup>u</sup> denasa, wä, lā 70  
 āx'ēdēxa Lāxabālisē qa'és 'nemabēndālēq qa'és lā k'at!ēts lāxa de-  
 nasē. Wä, g'íl'mēsē hēfts!ē'staax<sup>u</sup>SENS q!wāq!wax'tslāna'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<sup>ε</sup>yodeq qas lek!ūt!ēdē yif<sup>ε</sup>ēdeq.  
Wä, laem g'a gwälēg'axs laē yūloyāla (*fig.*). Wä, g'il<sup>ε</sup>mēsē  
75 gwāla laē hanaf hē gwēg'ilaxa waōkwē. Wä, āl<sup>ε</sup>mēsē gwālexs  
laē wī<sup>ε</sup>la la qēqeno<sup>ε</sup>yālēda lāxabālisē yīxs nāl<sup>ε</sup>nemp!ēnaē g'ēx-  
sōgūg'eyōx<sup>u</sup>sayōkwa lāxabālisasa nēmōkwē ts!ēdāqaxa ēk'as  
t!ēk'īlakwē. Wä, g'il<sup>ε</sup>mēsē gwālexs laē lex<sup>u</sup>ts!lālas lāxa lāxa-  
bats!ē L!āl!ēbata. Wä, g'il<sup>ε</sup>mēsē wīlts!āxs laaxat! āx<sup>ε</sup>ēdxa k'lē-  
80 t!ēmē qa<sup>s</sup> ts!āk'iyīndēs lāq. Wä, laxaē t!ēmak'iyīntsa dēnasē lāq.  
Wä, g'il<sup>ε</sup>mēsē wī<sup>ε</sup>la la gwālexs lāaxat! q!ap!ēg'alēsaqēxa dzā-  
qwaxa lēlaxabats!ē L!āl!ēbata qa<sup>s</sup> lepsemdālēsa lēl<sup>ε</sup>wa<sup>ε</sup>yē lāq.  
Wä, g'il<sup>ε</sup>mēsē gwālexs laē nā<sup>ε</sup>nak<sup>u</sup> lāxēs ts!ēwēdzats!ē g'ōkwa.  
Wä, g'il<sup>ε</sup>mēsē nāx<sup>ε</sup>īdxa gāalāxs laē xwānāl<sup>ε</sup>īda ts!ēwēsdē ts!ēdāqa  
85 lē<sup>ε</sup>wis lā<sup>ε</sup>wūnemē qa<sup>s</sup> wī<sup>ε</sup>x<sup>u</sup>stendēxēs xwāk!ūna lāxa dēmsx<sup>ε</sup>  
wāpa. Wä, lā wēqwaxelax sālasēs ts!ēwēdzats!ēx<sup>ε</sup>dē g'ōkwa  
qa<sup>s</sup> lā pāxsela lāxes xwāk!ūna. Wä, g'il<sup>ε</sup>mēsē hamelxaxēxs lāx  
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!ēgwats!ē L!āl!ēbata qa  
māg'īdzā<sup>ε</sup>yēs lāxa paxsaxs laē mexedzewēq. Wä, g'il<sup>ε</sup>mēsē wīl-  
90 xsa laē mōxselaxa lāxabats!ē L!āl!ēbata. Wä, laem mexe-  
yīndālas lāxa t!ēgwats!ē L!āl!ēbata. Wä, g'il<sup>ε</sup>mēsē wīlxsasēxs  
laē mōkūyīndālāsēs memwāla lāq. Wä, g'il<sup>ε</sup>mēsē wīlxsasēxs laē  
āx<sup>ε</sup>ēdxa lēl<sup>ε</sup>wa<sup>ε</sup>yē qa<sup>s</sup> lepēyīndālēs lāx ōkūya<sup>ε</sup>yasēs mā<sup>ε</sup>yē. Wä,  
g'il<sup>ε</sup>mēsē gwālexs laē hōgūxs lāxēs yā<sup>ε</sup>yats!ē xwāk!ūna. Wä, 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.<sup>1</sup> . . . |

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.<sup>2</sup> 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 hē<sup>ε</sup>maē lēnxlā<sup>ε</sup>ya. Wā, 95  
dōqwalaxēs ts!ēwēdzats!ēx<sup>ε</sup>ē g'ōkwa qa<sup>ε</sup>s ts!ēlwaqēq.<sup>1</sup> . . .

Wā, g'il<sup>ε</sup>mēsē lāg<sup>ε</sup>aa lāx l!ēma<sup>ε</sup>isasēs ts!āwūnxelāsē g'ōkwa laē  
ālaxlā<sup>ε</sup>nakūlaxēs yā<sup>ε</sup>yatslē xwāk!ūna qa<sup>ε</sup>s k!ēx<sup>ε</sup>ālīsēxs laē lā-  
tāwēda begwānemē lāxēs yā<sup>ε</sup>yatslē xwāk!ūna. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē  
mōltōdxēs māyaxs yīxūlālīsāē. Wā, g'il<sup>ε</sup>mēsē x<sup>ε</sup>ats!aēsexs laē 100  
āem mōgwanōtsa g'ilt!a denem lāxa lēx<sup>ε</sup>eq!ēxlaya<sup>ε</sup>yasēs yā<sup>ε</sup>ya-  
tslē xwāk!ūna qa<sup>ε</sup>s lās<sup>ε</sup> ōba<sup>ε</sup>yas lāxa ya<sup>ε</sup>x<sup>u</sup>motasa yīxwa qa<sup>ε</sup>s  
mōx<sup>ε</sup>bendēsa t!ēsemē lāq qa q!ēlsbēs. Wā, g'il<sup>ε</sup>mēsē gwūl hē  
gwēx<sup>ε</sup>īdqēxs laē lālēlalasōsēs lēlēlāla qa lās l!ēxwa lāq, yīxs  
x<sup>ε</sup>ats!aēsaē lāg<sup>ε</sup>alits!ēnxas. Wā g'il<sup>ε</sup>mēsē yīxūlālīsēxs lac ā<sup>ε</sup>em 5  
lālēlalasōxs laē <sup>ε</sup>wī<sup>ε</sup>lōsdēsē memwālās. Wā, laem ālēwilā  
mōgwalilēlasasa lāxabats!ē l!āl!ēbāta lē<sup>ε</sup>wa t!ēgwats!ē, yīxs  
<sup>ε</sup>nal<sup>ε</sup>nemp!ēnaē hē mōgwalilema lāxabats!ēda hēk<sup>ε</sup>!ōtēwalīlāsa  
g'ōkwē. Wā, lā hē mōgwalilema t!ēgwats!ē l!āl!ēbata gemxō-  
tēwalilāsa g'ōkwē, yīxs wūdanēgwilaē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lōsdē- 10  
sexs laē lāx<sup>ε</sup>wid lāxa lālēlālāq.<sup>2</sup> . . . Wā, g'il<sup>ε</sup>mēsē gwālēxs  
laē āx<sup>ε</sup>ēdxa lāxabats!ē l!āl!ēbata qa<sup>ε</sup>s mēxendalēs lāq, yīxs  
g'il<sup>ε</sup>maē q!ēnema lāxabats!āxs laē mōx<sup>ε</sup>wēdg<sup>ε</sup>ustāla maxo<sup>ε</sup>nakūla  
hayīmbendēx āwāsgemasasa k!āgilē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg<sup>ε</sup>aaLE-

<sup>1</sup> See page 618.

<sup>2</sup> 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.**<sup>1</sup>—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<sup>ē</sup>ēdxā lēl<sup>ē</sup>wa<sup>ʔ</sup>yē qa<sup>s</sup> LEPEYINDĀLĒS lāq qa k<sup>ʔ</sup>lēsēs lax<sup>ʔ</sup>sāwēda g<sup>ʔ</sup>EWĒSMISĒ lāq, qaxs gwaq!<sup>ē</sup>lāaq wūdāla. Wā, laEM LĒGADĒS LĀXAPDEMIL k<sup>ʔ</sup>lāgīl lāxēq. Wā, lā, LĒQELĒDA waōkwās k<sup>ʔ</sup>lāxDEMILASASA LĀXABATSĒ L<sup>ʔ</sup>ĀLĒBATA lāq. Wā, g<sup>ʔ</sup>īl<sup>ē</sup>mēsē g<sup>ʔ</sup>wā-  
 20 lĒXS laē āEM NEQEMG<sup>ʔ</sup>īlEWĒQĒXS laē āx<sup>ē</sup>āLILASA t<sup>ʔ</sup>EXDEMILASASA t<sup>ʔ</sup>lĒ-  
 t<sup>ʔ</sup>lĒgwats!<sup>ē</sup> L<sup>ʔ</sup>ĀLĒBATA. Wā, g<sup>ʔ</sup>īl<sup>ē</sup>mēsē g<sup>ʔ</sup>wāLĒXS laaxat! LEPEYINTSA lēl<sup>ē</sup>wa<sup>ʔ</sup>yē lāq. Wā, lā q<sup>ʔ</sup>lūnālaqas k<sup>ʔ</sup>lēs lāsa <sup>ē</sup>NEMSGĒMĒ LĀXABATSĒ L<sup>ʔ</sup>ĀBAT lāxēs la māLĀLELA lāxa LĀXAPDEMILĒ k<sup>ʔ</sup>lāgīla. Wā, g<sup>ʔ</sup>īl<sup>ē</sup>mēsē q<sup>ʔ</sup>lĒNĒMĒ g<sup>ʔ</sup>ōkulōtasēs laē āxēlaxa mōsgĒMĒ t<sup>ʔ</sup>lĒt<sup>ʔ</sup>lĒ-  
 gwats!<sup>ē</sup> L<sup>ʔ</sup>ĀLĒBATA qa<sup>s</sup> t<sup>ʔ</sup>lĒqūlase<sup>wa</sup>. Wā, lāLĒ k<sup>ʔ</sup>lēs hāyāqax  
 25 <sup>ē</sup>NEMSGĒMA LĀXABATSĒ L<sup>ʔ</sup>ĀBATA qaxs lēx<sup>ʔ</sup>a<sup>ʔ</sup>maēda g<sup>ʔ</sup>īg<sup>ʔ</sup>Ēgāma<sup>ʔ</sup>yē LĒLĀXAPG<sup>ʔ</sup>EXA LĀXABĀLISĒ. Wā, lāLĒda bēbEGWĀNEMq<sup>ʔ</sup>lala<sup>ʔ</sup>mē t<sup>ʔ</sup>lĒX<sup>ʔ</sup>t<sup>ʔ</sup>lāq<sup>ʔ</sup>xa t<sup>ʔ</sup>lĒX<sup>ʔ</sup>sōsē.

1 **Digging Sea-Milkwort**<sup>1</sup> (Ts<sup>ʔ</sup>ōsaxa hōq!<sup>ʔ</sup>walē).—Wā, hē<sup>ʔ</sup>maaxslaē g<sup>ʔ</sup>īl q<sup>ʔ</sup>lWĀXENXA laē ELĀq tEMX<sup>ʔ</sup>ALISĒ oxtā<sup>ʔ</sup>yasa q<sup>ʔ</sup>lWāq!<sup>ʔ</sup>wūXEMa laē āx<sup>ē</sup>ēdēda ts!<sup>ē</sup>dāqaxēs k<sup>ʔ</sup>līlakwēxa dzēg<sup>ʔ</sup>ayāxa g<sup>ʔ</sup>āwēq!<sup>ʔ</sup>āNĒMĒ LĒ<sup>ʔ</sup>WĒS lāLAXAMAXS laē qās<sup>ʔ</sup>īd qa<sup>s</sup> lā lāxēs q<sup>ʔ</sup>lāETSĒ<sup>ʔ</sup>wē q<sup>ʔ</sup>lWāxatsa  
 5 hōq!<sup>ʔ</sup>walāxa āpSEYINXDĒ qaxs k<sup>ʔ</sup>lēasaē dōgūl q<sup>ʔ</sup>lWāxaxa q<sup>ʔ</sup>lWāXENXĒ qaxs ā<sup>ʔ</sup>maē ts!<sup>ʔ</sup>ōsĒlaq. Wā, lā k<sup>ʔ</sup>lWāg<sup>ʔ</sup>ALIS qa<sup>s</sup> ts!<sup>ʔ</sup>lĒX<sup>ʔ</sup>ūBĒTALISĒX ōba<sup>ʔ</sup>yasēs ts!<sup>ʔ</sup>ōsĒlaxa k<sup>ʔ</sup>līlakwē. Wā, lā k<sup>ʔ</sup>lWĒt!<sup>ʔ</sup>lĒqĀLISAXA Ēg<sup>ʔ</sup>ISĒ. Wā, hē<sup>ʔ</sup>mis lā MENX<sup>ʔ</sup>ĒIDAATSĒXA hōq!<sup>ʔ</sup>walē qa<sup>s</sup> lā ts!<sup>ʔ</sup>EXTS!<sup>ʔ</sup>ĀLAS lāxa

<sup>1</sup> *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 Bracken<sup>1</sup> - 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 Fern<sup>2</sup> - Root.**—The woman takes her | yew-wood digging- 1 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.

lālxamaxs hanēsaē lāx nēqemālisas. Wā, āx'sā'mēsē hē gwēg'ilaxs ts'ōsaē. Wā, g'il'mēsē qōt'lē lēxēlāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'!ōtēlaxēs hōq'!walēats'lē lālxama.

**Digging Bracken-Root** (Sakwāxa sāgūmē).—Hēem āx'ētsō'sa ts'lēdāqēs Lēbēg'a'yē lē'wa'ya lē'wēs denēdzowē wūsēg'anowa. Wā, hē'mēs'lā'ēs k'!lāk'wēxs dzēg'ayowaxa g'āweq!ānēmē. Wā, lā qās'id qa's lā lāxēs q!ātsēwē q!waxatsa sāgūmē, yīxa āem 15 tēlq'lūts t'lēk'a. Wā, g'il'mēsē lāg'aa lāqēxs laē Lēbēg'intsēs lē'wa'yē qa's qēk'iyīndēsēs denēdzowē wūsēg'anō lāq. Wā, g'il'mēsē gwāla laē k!wadzōdex āpsba'yasēs Lēbēg'a'yē lē'wa'ya dālxēs k'!lāk'wē. Wā, lā q!ūmtbetēlsax ōba'yasēs k'!lāk'wē qa's ēlāp'lēdēxa dzekwa. Wā, g'il'mēsē lāk'lēndxa sāgūmaxs laē āem hegū- 20 lēnē lābēlēnēx 'wāsgēmasasa L!ōp'lēk'asa sāgūmē qaxs ālak'lālaē g'ilsg'ilt'lē L!ōp'lēk'as. Wā, g'il'mēsē lāg'aa lāxa q!wayōts'laxs laē ālts'lēndēq qa's q!ēlx'widēqēxs lōmaē g'ilt'la. Wā, lā hēx'sāem gwēg'ilaxs sākwaē. Wā, g'il'mēsē hēlōlēqēxs laē āx'ēd lāxa L!ōp'lēk'asa ālēwāsē qa's qēnoyodēs lāqēxs laē gwānaq'ēlālakwa. 25 Wā, lā ōxlalāqēxs laē nā'nak<sup>u</sup> lāxēs g'ōkwē sēk'!aqēlaxēs k'!lāk'wē qaxs ālak'lālaē gūnt'lēda sāgūmaxs ōxlaakwaaxs q!ēyōlānēmaasa lāelk'!wana'yē.

**Digging Fern - Root** (Nēsaxa tsak'ōs). — Wā, hēem āx'ētsō'sa 1 ts'lēdāqēs L!ēnq'lēk'!nē k'!lāk'wa lē'wēs 'wālasē lēxa'yā. Wā, lā ōxlāla. Wā, lāla sēk'!aqēlaxēs k'!lāk'wē. Wā, lā qās'id qa's

<sup>1</sup> *Pteridium aquilinum*.

<sup>2</sup> *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. |
- 15 **Gathering Fern-roots.**<sup>1</sup>—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
- 20 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 āläxa tsāk'osē. Wä, g'il<sup>é</sup>mēsē q'lāxa āwāwē laē ōxLEG'aēlsaxēs  
 5 lexā'yē. Wä, la L'ENGabōtsēs k'flāk<sup>wē</sup> lāx L'ōp!EK'asa tsāk'osē.  
 Wä, la dālē gEMXōltslānāsēx ōxtā'yasa k'flāk<sup>wē</sup>. Wä, la nēsālē  
 hēk'!ōttslānāsēx yīsx'inasā tsāk'ōsaxs laē nēx<sup>é</sup>ēdeq. Wä, la  
 k'wētaxisilāsēs k'flāk<sup>wē</sup> lāq. Wä, g'il<sup>é</sup>mēsē lāLEq laē k'lūlōDEX  
 yīsx'inas. Wä, la LEX'ts!ōtsa tsāk'usē lāxēs LEXā'yē. Wä, hēx'sā-  
 10 'mēsē gwēg'ilaxs nēsāē. Wä, āl<sup>é</sup>mēsē gwāLEXs laē q'lōt!ē LEXELās.  
 Wä, la L'EX<sup>é</sup>wīd lāxa wīswūletāyasa q!waxē qa's ts!āk'iyīndēs  
 lāxa ōkūya'yasa tsāk'usē. Wä, lä gwāLEXs laē ōXLEX'īdxēs  
 tsāgrats!ē LEXā'ya qa's lä nā<sup>é</sup>nakwa.

**Gathering Fern-roots**(Lekwāxa lek!wa'yē).—Hēem q!ūnāla lekwa<sup>x</sup>-  
 15 demxa lek!wa'yaxs pālaēda g'ayōlē lāxa lēlqwālaLā'yē yīxa  
 wāyapōlēlā lāLElaxa hē<sup>é</sup>maōmasē LE<sup>é</sup>wa yīyāg'īdzānemasa 'nālāxs  
 g'ayag'iliselaē. Wä, hē<sup>é</sup>mis lä lekwa<sup>x</sup> lek!wa'yē; wä, hē<sup>é</sup>mis āx<sup>é</sup>-  
 tsōsa begwānema L'ōk!wayowē hē gwēx'sē L'ōk!wayāxalāqē. Wä,  
 lä hēemxat! 'wāsgēmē lāxēs hānqwālaēna'yē pāxbaakwa. Wä, lä  
 20 q!ūnāla mōp!enk'ē 'wāsgēmasas lāxENS q!wāq!wax'ts!ana'yēx.  
 Wä, hē<sup>é</sup>mis daax<sup>u</sup>sa ts!ēdāqē LE<sup>é</sup>wis LEXā'yaxs laē qās'īd qa's lä  
 ālāx hāsDEXwa p!ēLEms q!wāxatsa lek!wa'yē. Wä, g'il<sup>é</sup>mēsē q'lāxa  
 q!lēnemē yīsx'ENSA lek!wa'yē q!wāq!ūxegēxa hasdēxwa p!ēLEmsaxs  
 laē hēx'īdaem k'wāgēlōdeq qa's māpelalēxa p!ēLEmsē. Wä,  
 25 g'il<sup>é</sup>mēsē lag'īla lāxa t!ēsEMaxs laē āx<sup>é</sup>ēdxēs L'ōk!wayowē qa's  
 L'ENqelālēs lāx āwābā'yasa p!ēLEMēsē qa's L'ōk!ūg'flōdēq. Wä,

<sup>1</sup> *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<sup>é</sup>mēsē NELELAXS laē bē<sup>é</sup>īdxā p!ELEMSē. Wā, ā<sup>é</sup>mēsē la hēk'ā<sup>é</sup>laxā 27  
hēk'wā<sup>é</sup>yē qā<sup>é</sup>s lē LEX<sup>u</sup>ts!ā<sup>é</sup>lās lāxēs LEXē<sup>é</sup>lā. Wā, lā hēx'sāEM  
gwēg'ilaxā wāōkwē. Wā, g'il<sup>é</sup>mēsē qōt!ē hēgwats!ēs LEXā<sup>é</sup>ya laē  
k'loqwalaxēs hēgwats!ē LEXā<sup>é</sup>ya qā<sup>é</sup>s lā nā<sup>é</sup>nakwā lāxēs g'ōkwē. 30  
Wā, lā k'loḡūnō<sup>é</sup>līsāsēs hēgwats!ē LEXā<sup>é</sup>ya lāx hēgwī<sup>é</sup>lāsēs g'ōkwē.

**Digging Erythronium.**—Wā, la<sup>é</sup>mēsēN ēdzaqwa<sup>é</sup> gwāgwēx's- 1  
ā<sup>é</sup>lā<sup>é</sup> lāxā x'aasx'ent!axs laē ts!ōsase<sup>é</sup>wa yīxs hē<sup>é</sup>maē āx<sup>é</sup>ētsō<sup>é</sup>sa  
ts!ēdāqēs ts!ōyayāxā t!EX<sup>u</sup>sōsē L<sup>é</sup>wis LEBēg'a<sup>é</sup>yē lē<sup>é</sup>wā<sup>é</sup>ya L<sup>é</sup>wis  
dēnēdzowē wūsēg'anowa. Wā, hē<sup>é</sup>mīsa t!ōlt!EX<sup>u</sup>SEMē LEQ!EXsd  
LEXā<sup>é</sup>ya. Wā, lā qās'ida lāx ogwāg'ilīsasa wīwa qaxs lēx'a<sup>é</sup>maē 5  
q!wāxatsā x'aasx'ent!ē. Wā, g'il<sup>é</sup>mēsē lāg'aa lāx q!āyasaxs g'alaē  
q!wāq!ūxetōx<sup>é</sup>widē yīxs'inas, wā, lā dālaxā 'wālasē xālaētsōx  
mēt!ānā<sup>é</sup>yēx. Wā, hē<sup>é</sup>mīs g'il āx<sup>é</sup>ētsō<sup>é</sup>sēs LEBēg'a<sup>é</sup>yē lē<sup>é</sup>wā<sup>é</sup>ya qā<sup>é</sup>s  
LEBēg'indēs. Wā, lā āx<sup>é</sup>ēdxēs dēnēdzowē wūsēg'anowa qā<sup>é</sup>s qenē-  
g'indēs lāxēs LEBēg'a<sup>é</sup>yē lē<sup>é</sup>wā<sup>é</sup>ya. Wā, lā wūsēg'oyots. Wā, lā 10  
āx<sup>é</sup>ēdxā 'wālasē xālaētsōx mēt!ānā<sup>é</sup>yēx L<sup>é</sup>wis ts!ōyayowē, laxāē  
āx<sup>é</sup>ēdxēs t!ōlt!EX<sup>u</sup>SEMē LEQ!EXsd LEXā<sup>é</sup>ya qā<sup>é</sup>s hāng'alīsēs lāxēs  
gēmxōTEMālisē. Wā, lāwīslē k!wadzōdēx ōbā<sup>é</sup>yasēs LEBēg'a<sup>é</sup>yē  
lē<sup>é</sup>wā<sup>é</sup>ya, wā, lā L!ENXBETālisas ōbā<sup>é</sup>yasēs ts!ōyayowē qā<sup>é</sup>s k!wēt!ē-  
dēq. Wā, hē<sup>é</sup>mīs la xelpelg'ayaatsēsa 'wālasē xalaēs lāxā t!ēk'a. 15  
Wā, la MENMAQAXA x'aasx'ent!ē lāxā t!ēk'a qā<sup>é</sup>s lā ts!EXTS!ā<sup>é</sup>lās  
lāxēs LEXē<sup>é</sup>lā. Wā, g'il<sup>é</sup>mēsē wākwa x'aasx'ent!axs laē 'nemā<sup>é</sup>fī-

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 dɛxs laē qōt!ēs lɛxɛla. Wä, g'il<sup>ε</sup>mēsē qōt!ē x'aasx'ent!aats!äs  
t!ōlt!ɛx<sup>u</sup>sem lɛq!ɛxsd lɛx<sup>a</sup>ya laē k'!ōqūlaqɛxs laē nā<sup>n</sup>akwa  
20 laxēs g'ōkwē. Wä, g'il<sup>ε</sup>mēsē laēl lāxēs g'ōkwaxs laē hēx<sup>ε</sup>idaem  
hānstōlilas lāx āwēlɛlās t!ɛx<sup>i</sup>lāsēs g'ōkwē qa wūdase<sup>w</sup>ēs qa k'!ēsēs  
lɛmlɛm<sup>x</sup>semx<sup>i</sup>da qaēs dzēdzoxsɛma<sup>a</sup>yas.

1 **Digging Lupine-Roots (Q!ünsäxa q!wā<sup>n</sup>ē).**—Wä, hē<sup>ε</sup>maaxs laē g'il  
bolēx<sup>w</sup>widēda q!wālmfsaxa la q!wāxɛxē yixs laē g'il nēlɛlɛsa  
dzāxū<sup>n</sup>ē lāx Dzāwadē, yixs hē<sup>ε</sup>maē pālaɛnxsa lēlqwālaLa<sup>a</sup>yaxs  
g'ālaē la<sup>ε</sup>mēlēs lāx Dzāwadē; wä, hē<sup>ε</sup>mis g'il äx<sup>ε</sup>etsōsa ts!ēdāq!a-  
5 yasēs ts!ōyayāxa lɛx<sup>s</sup>semē, lɛ<sup>ε</sup>wis lɛx<sup>a</sup>yē, lɛ<sup>ε</sup>wis dɛnēdzowē  
k'!idɛdze<sup>w</sup>wak<sup>u</sup> wūsēg'anowaxs laē qās'id qa<sup>s</sup> lä ladzōlisaxa āwā-  
dzālisē lāx ālanā<sup>a</sup>yasa g'ig'ōkwasa dzāwadāla. Wä, g'il<sup>ε</sup>mēsē q!āxa  
ōxtā<sup>a</sup>yasa q!ündzanāxs g'ālaē q!wāq!üxɛtōx<sup>w</sup>wida laē g'ig'alɛsaxēs  
q!ünyats!ēyē lɛx<sup>a</sup>ya lɛ<sup>ε</sup>wa ts!ōyayowē. Wä, lä äx<sup>ε</sup>ɛdxēs wila-  
10 dzowē lɛbēg<sup>ε</sup>ē lē<sup>ε</sup>wa<sup>a</sup>ya qa<sup>s</sup> lɛbēg'indēs. Wä, lä dōqwa!a qa  
sɛk<sup>i</sup>!ɛxlax<sup>s</sup>sidza<sup>a</sup>yēsɛx ōxlax<sup>s</sup>sidza<sup>a</sup>yasɛxs laē qɛx<sup>ε</sup>yɛntsa wūsēg'a-  
nowē lāqɛxs laē wūsɛk<sup>i</sup>!ɛxsdālaq. Wä, g'il<sup>ε</sup>mēsē gwālɛxs laē  
äx<sup>ε</sup>ɛdxēs ts!ōyayowē lɛ<sup>ε</sup>wis q!ünyats!ēyē lɛx<sup>a</sup>ya qa<sup>s</sup> k!ünxɛlɛsɛxa  
q!ündzanowaxs laē k!wādzewēx ōba<sup>a</sup>yasēs lɛbēg<sup>a</sup>yē lē<sup>ε</sup>wa<sup>a</sup>ya.  
15 Wä, lä ts!ɛx<sup>u</sup>betalɛsas ōba<sup>a</sup>yasēs ts!ōyayowē lāx āwɛnxɛlɛsasa  
q!ündzanowē qa<sup>s</sup> k!wēt!qālisēq. Wä, g'il<sup>ε</sup>mēsē g'āx lɛx<sup>w</sup>walisa  
q!wā<sup>n</sup>āxs laē mɛnmaqaq lāxa l!ēq!a qa<sup>s</sup> lä lɛx<sup>u</sup>ts!ālas lāxēs  
q!ün<sup>a</sup>yats!ē lɛx<sup>a</sup>ya. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'ilqēda lēq!āxa q!wa<sup>n</sup>āxs

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 20 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- 25 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 30 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- 35 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 40 lie down in their rooms and | sleep; and when they wake up, they

laē ēt'lēd āx'ēdxēs ts'ōyayowē qa's ts!EX<sup>u</sup>betalisēs ōba<sup>ε</sup>yas lāxēs  
g'flx'dē gwēx'idaasa. Wā, lāxaē mēnmaqaxa q!wa<sup>ε</sup>nē qa's lā 20  
LEX<sup>u</sup>ts'lālas lāxēs q!ūnyats'lē lEXa<sup>ε</sup>ya. Wā, āx'sā<sup>ε</sup>mēsē hē gwēg'ilaqē.  
Wā, g'il<sup>ε</sup>mēsē qōt'lē q!ūnyats'lās lEXa<sup>ε</sup>ya laē k'!ōqwalaxēs q!ūnyats'lē  
lEXa<sup>ε</sup>ya. Wā, lā dāk'!ōtelaxēs ts'ōyayowaxs g'āxaē nā<sup>ε</sup>nakwa.  
Wā, lā k'!ōx<sup>ε</sup>walilaxēs q!ūnyats'lē lEXa<sup>ε</sup>ya lāxēs k!waēlasē. Wā,  
lāla hē lAg'alilāsēs ts'ōyayowa āpsōtstālilas t!EX<sup>u</sup>lāsēs g'ōkwē. 25  
Wā, lā āx'ēdxa lālogūmē qa's gūxts'!ōdēsa <sup>ε</sup>wē<sup>ε</sup>wāp!ē<sup>ε</sup>mē lāq qa  
nēgōyoxsdalisēxs laē hāng'alilās lāxēs k!waēlasē. Wā, lā āx'ēdxēs  
q!ūnyats'lē lEXa<sup>ε</sup>yē qa's hāng'alilēs lāx mā<sup>ε</sup>k'āgililāsa lālogūmē  
<sup>ε</sup>wābets'lāla. Wā, lā āx'ēd lāxa q!wa<sup>ε</sup>nē qa's LEX<sup>u</sup>stendēs lāx  
<sup>ε</sup>wābets'lāwasa lālogūmē. Wā, lā ts!ōts!ox<sup>ε</sup>ūnaq qa lāwā'yēs L'lē- 30  
L'lēq!āk'!ēna<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lāwa L'lēL'lēq!āk'!ēna<sup>ε</sup>yasēxs laē  
q!ūnsq!was<sup>ε</sup>idxa q!wa<sup>ε</sup>nē L<sup>ε</sup>wis lā<sup>ε</sup>wūnemē L<sup>ε</sup>mēs sāsēmē. Wā,  
āl<sup>ε</sup>mēsē gwā<sup>ε</sup>lEXs laē pō<sup>ε</sup>fida. Wā, g'il<sup>ε</sup>mēsē gagā<sup>ε</sup>lā gwā<sup>ε</sup>l q!ūns-  
q!wasaxa q!wa<sup>ε</sup>nāxs laē k'!ēdēlx'ida hē gwēx'sa wūnā<sup>ε</sup>laxs laē  
gwā<sup>ε</sup>l nāqaxa nēnq!ēma. Wā, g'il<sup>ε</sup>mēsē gwā<sup>ε</sup>l q!ūnsq!wasaxa q!wa- 35  
<sup>ε</sup>nāxs laē g'ēxaxēs ānēx'sā<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē Lōmax'īd q!lēk'!ēsēda  
ts!ēdāqē L<sup>ε</sup>mēs lā<sup>ε</sup>wūnemāxa q!wa<sup>ε</sup>nāxs laē ālax'īd la wūnā<sup>ε</sup>la  
la gūnsgūnt'lēs gēgēyagesē la k'!ēās gwēx'idaas dEX<sup>u</sup>āla. Wā,  
lāxaē lēlēm<sup>ε</sup>g'it'idē ōk!wina<sup>ε</sup>yas. Wā, lāxaē ālak'lāla la bēq!ū-  
lēla. Wā, hē<sup>ε</sup>mis la āēm la kūlēm<sup>ε</sup>g'alilats lāxēs g'ēg'āēlasē qa's 40

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



- 1 **Digging Carrots.**<sup>1</sup>—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<sup>é</sup>ēdē. Wā, g<sup>il</sup>mēsē ts<sup>!</sup>EX<sup>é</sup>IDEXS laē ēs<sup>é</sup>Ek<sup>·</sup> la bēbegwanema laē gwāi wūnāla. Wā, laem gwāi lāxēq.

- 1 **Digging Carrots** (Ts<sup>!</sup>ōsāxa xETEM<sup>!</sup>).—Wā, hē<sup>é</sup>mis āx<sup>é</sup>ētsōsa ts<sup>!</sup>EDāqē L<sup>é</sup>wis L<sup>!</sup>EMq<sup>!</sup>Ek<sup>!</sup>ENē ts<sup>!</sup>ōyayowa. Wā, hē<sup>é</sup>misēs Lēbēg<sup>!</sup>a<sup>é</sup>yē lē<sup>é</sup>wa<sup>é</sup>ya L<sup>é</sup>wis denēdzowē wūsēg<sup>!</sup>anowa. Wā, lā qāsē!<sup>!</sup>la lāxa āwīnak!<sup>!</sup>wa qaxs hē<sup>é</sup>maē q<sup>!</sup>lūnāla q<sup>!</sup>wāxatsa xETxET<sup>!</sup>ēda k<sup>!</sup>lōdek!<sup>!</sup>wa  
5 lāxa ēwāēlba<sup>é</sup>yē. Wā, g<sup>il</sup>mēsē lāg<sup>!</sup>aa lāx q<sup>!</sup>āyasasa xETxET<sup>!</sup>la q<sup>!</sup>wāxa āpseyīnx<sup>!</sup>dē qaxs ā<sup>é</sup>maēda ts<sup>!</sup>EDāqē hēem lāg<sup>!</sup>ilEXS q<sup>!</sup>lāLE-laaqēxs q<sup>!</sup>lēnemaē lāq qaxs k<sup>!</sup>lēs<sup>é</sup>maē q<sup>!</sup>wāx<sup>é</sup>ida. Wā, lā āx<sup>é</sup>ēdxēs LEBēg<sup>!</sup>a<sup>é</sup>yē lē<sup>é</sup>wa<sup>é</sup>ya qa<sup>é</sup>s LEBēg<sup>!</sup>īndēs. Wā, lā āx<sup>é</sup>ēdxēs denēdzowē wūsēg<sup>!</sup>anowa qa<sup>é</sup>s qENēg<sup>!</sup>īndēs lāqēxs laē wūsēg<sup>!</sup>oyōDES. Wā, la<sup>é</sup>mē  
10 qāqak<sup>!</sup>ENax LEBēg<sup>!</sup>a<sup>é</sup>yas lē<sup>é</sup>wa<sup>é</sup>ya. Wā, lā āx<sup>é</sup>ēdxēs ts<sup>!</sup>ōyayowē qa<sup>é</sup>s k<sup>!</sup>wag<sup>!</sup>aalē. Wā, laem hā<sup>é</sup>nē xETxET<sup>!</sup>laats!<sup>!</sup>lās L<sup>!</sup>ābat lāx nEQE-malaās. Wā, lā L<sup>!</sup>ōk<sup>!</sup>lūg<sup>!</sup>ilōdxa k<sup>!</sup>lēt<sup>!</sup>EMē yīsēs L<sup>!</sup>EMq<sup>!</sup>Ek<sup>!</sup>līnē ts<sup>!</sup>ōyayō qa nELElēs qa <sup>é</sup>nāxwēs nē<sup>é</sup>ēdēda L<sup>!</sup>ōp<sup>!</sup>Ek<sup>!</sup>ē. Wā, lā mēnmaqaxa xETxET<sup>!</sup>la qa<sup>é</sup>s ts<sup>!</sup>EXts!<sup>!</sup>lālēs lāxa L<sup>!</sup>ābatē. Wā,  
15 g<sup>il</sup>mēsē <sup>é</sup>wilg<sup>!</sup>ilqēda ōgūq<sup>!</sup>ēmasē L<sup>!</sup>ōp<sup>!</sup>Ek<sup>!</sup>sa q<sup>!</sup>lwasq<sup>!</sup>ūxELāxs laē ēt<sup>!</sup>lēd dāx<sup>é</sup>īdxēs ts<sup>!</sup>ōyayowē yīxs LēqELāēda waōkwē ts<sup>!</sup>ēdaqas L<sup>!</sup>ōk<sup>!</sup>lūg<sup>!</sup>elayoxa xETxET<sup>!</sup>la lāq. Wā, laxaē āEM nEQE<sup>!</sup>lEWēxēs g<sup>!</sup>ilx<sup>!</sup>dē gwēx<sup>é</sup>idaasa. Wā, g<sup>il</sup>mēsē qōt<sup>!</sup>lē xET<sup>!</sup>lasās L<sup>!</sup>ābataxs laē ōXLEX<sup>é</sup>IDEq. Wā, la q<sup>!</sup>lūnāla sek<sup>!</sup>lāqELaxēs L<sup>!</sup>ōk<sup>!</sup>wayāxa xETxET<sup>!</sup>la.

<sup>1</sup> 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.**<sup>1</sup>—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.<sup>2</sup> She pulls

Wä, lä nä<sup>n</sup>akwa läxes g<sup>o</sup>kwē. Wä, g<sup>i</sup>l<sup>m</sup>mēsē laēL laxēs g<sup>o</sup>kwaxs 20  
laē o<sup>x</sup>l<sup>e</sup>g<sup>a</sup>lilaq läxa mag<sup>i</sup>nwalisasa l<sup>e</sup>gwilasēs g<sup>o</sup>kwē.

**Digging Lily-Bulbs.**<sup>1</sup>—Wä, g<sup>i</sup>l<sup>m</sup>mēsē gwäl<sup>e</sup>x<sup>s</sup> laē ts<sup>l</sup>ä<sup>s</sup> läxēs genemē. 1  
Wä, g<sup>i</sup>l<sup>m</sup>mēsē <sup>n</sup>äx<sup>i</sup>dxä gaäläxs laē l<sup>a</sup>x<sup>w</sup>idēda ts<sup>l</sup>edäqē qa<sup>s</sup>  
hēyāselēxs k<sup>l</sup>ēs<sup>m</sup>maē la qās<sup>i</sup>da. Wä, g<sup>i</sup>l<sup>m</sup>mēsē gwäl<sup>e</sup> hēyāselaxs  
laē äx<sup>e</sup>dxēs l<sup>e</sup>bēg<sup>a</sup>yē lē<sup>w</sup>a<sup>y</sup>a l<sup>e</sup>wis denēdzowē wūsēganowa  
l<sup>e</sup>wēs altsemē x<sup>o</sup>gwats<sup>l</sup>ē d<sup>e</sup>ntsem l<sup>l</sup>ābata; wä, hē<sup>m</sup>islēs ts<sup>l</sup>ō- 5  
yayāxa x<sup>o</sup>kūmē. Wä, lä qās<sup>i</sup>d qa<sup>s</sup> lä läxa äwadzälisē qaxs  
hē<sup>m</sup>maē ēx<sup>q</sup>lwaxatsa x<sup>o</sup>kūmē l<sup>o</sup>xs telgwēsaē. Wä, g<sup>i</sup>l<sup>m</sup>mēsē  
lāg<sup>a</sup>aa läxa q<sup>l</sup>enemē gōgūlet<sup>e</sup>wēsa x<sup>o</sup>kūmaxs laē hēx<sup>i</sup>daem  
g<sup>i</sup>g<sup>a</sup>lisaxēs altsemē x<sup>o</sup>gwats<sup>l</sup>ē l<sup>l</sup>ābata l<sup>e</sup>wis ts<sup>l</sup>ōyayāxa  
x<sup>o</sup>kūmē. Wä, lä l<sup>e</sup>bēg<sup>a</sup>intsēs lē<sup>w</sup>a<sup>y</sup>e qa<sup>s</sup> q<sup>e</sup>k<sup>i</sup>yindēsēs denē- 10  
dzowē wūsēganowē lāq qa<sup>s</sup> wūsēg<sup>o</sup>yōdēs. Wä, g<sup>i</sup>l<sup>m</sup>mēsē gwäl<sup>e</sup>x<sup>s</sup>  
laē k<sup>l</sup>wadzōdex bēnba<sup>y</sup>asēs l<sup>e</sup>bēg<sup>a</sup>yē lē<sup>w</sup>a<sup>y</sup>a qaxs sek<sup>l</sup>!exlax<sup>i</sup>-  
sīdzē<sup>m</sup>max o<sup>x</sup>lax<sup>i</sup>sīdza<sup>y</sup>as g<sup>o</sup>g<sup>e</sup>gūyās. Wä, lä hāng<sup>a</sup>lisaxēs  
ältsemē x<sup>o</sup>gwats<sup>l</sup>ē l<sup>l</sup>ābat läxēs neqemälisē. Wä, lä dāx<sup>i</sup>dxēs  
pexba ts<sup>l</sup>ōyayowa. Wä, l<sup>l</sup>enxbetents pexba<sup>y</sup>as läx äpsānol<sup>l</sup>exlā- 15  
<sup>y</sup>asa x<sup>o</sup>gwanowē qa nego<sup>y</sup>owēs tsēgwayoba<sup>y</sup>as. Wä, lä k<sup>l</sup>e-  
qūlisaxēs ts<sup>l</sup>ōyayowē qa<sup>s</sup> ēt<sup>l</sup>ēdē l<sup>l</sup>enxbetalisas läx äpsānol<sup>l</sup>ex-  
lā<sup>y</sup>as g<sup>a</sup> gwälēg<sup>a</sup> (*fig.*). Wä, läxaē k<sup>l</sup>!eqūlisax qa<sup>s</sup> ēt<sup>l</sup>ēdē l<sup>l</sup>enx-  
betalisas läxa äpsānol<sup>l</sup>exlā<sup>y</sup>as g<sup>a</sup> gwälēg<sup>a</sup>.<sup>2</sup> Wä, lä k<sup>l</sup>!eqūlisax

<sup>1</sup> Continued from p. 146, line 33.

<sup>2</sup> 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<sup>s</sup> ēt'lēdē L'ENXBetalisas laxa la lēlgewats L'ENqa<sup>s</sup> yasēxs laē k'wē-  
t'leqālisaxa x'ōgwano lē<sup>s</sup>wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). HēEM  
x'ōgwanowēda nexts'lowē ts'ōltsem tōpāla. Wā, ā<sup>s</sup>misē hēx'idaEM  
wax'sendxa dzeqwa qa<sup>s</sup> dāqōdēxa x'ōkūmē qa<sup>s</sup> k'lūlpōdēxa x'ō-  
kūmē lāxa x'ōgwanowē qa<sup>s</sup> ts'lēx'ēdēq. Wā, lāla ts'lēxts'lōtsa  
25 x'ōkūmē lāxēs x'ōgwats'lē L'lābata. Wā, ā<sup>s</sup>sāimēsē hē gwēg'ilaxs  
ts'losaaxa x'ōkūmē. Wā, lāla ha<sup>s</sup>nakwēlaxs laē ts'lōsa qaxs  
yūdux'denaē lāxENS q'lwāq'wax'ts'lāna'yēx yix 'wādzobaasas tsē-  
gwayoba'yasa ts'lōyayāxa x'ōkūmē. Wā, g'il<sup>s</sup>mēsē qōt'lē x'ogwa-  
ts'lās L'lābata laē āx'ēdxa lē<sup>s</sup>wa'yē lāxēs g'ōkwē, yixs ēg'idzālaēda  
30 'nāla qa<sup>s</sup> lā LEPlālisas lāxēs ts'lōyasē. Wā, lā tētegenōdxēs  
x'ōgwats'lē L'lābata qa<sup>s</sup> lā gūgedzōts lāxa lEBēsē lē<sup>s</sup>wa'ya. Wā,  
xwēlaqa<sup>s</sup>mēsē la ts'lōs'ida. qaxs lē<sup>s</sup>maala<sup>s</sup> x'elēsēs la gūgedzōyoxa  
lEBēsē lē<sup>s</sup>wa'ya. Wā, g'il<sup>s</sup>EMxaāwisē qōt'lē x'ōgwats'lās L'lābataxs  
laē ēt'lēd gūgedzōts lāxa lEBēsē lē<sup>s</sup>wa'ya. Wā, g'il<sup>s</sup>mēsē la dzā-  
35 qwaxs yixs ēg'idzālaēda dzāqwa, wā ā<sup>s</sup>mesē la āx'ēdxa ōgū<sup>s</sup>la<sup>s</sup>maxat!  
lē<sup>s</sup>wa'ya lāxēs g'ōkwē qa<sup>s</sup> lā LEpsem<sup>s</sup>lisas lāxēs x'ōgwānEMē  
x'ōkūma qa k'lesēs xwēlaqa k'lūnx'id lāxa gōsaxelaxa ganulē. Wā,  
g'il<sup>s</sup>mēsē 'nāx'idxa gaālāxs laē ēt'lēdēda ts'lēdāqē lāxēs x'ōgwasaxa  
x'ōkūmē qa<sup>s</sup> dālēxa ōgū<sup>s</sup>la<sup>s</sup>maxat! lē<sup>s</sup>wa'ya qa<sup>s</sup> LEPlālisēq. Wā,  
40 laxaē āx'ēd LEPEyālisaxa x'ōgwānEMas x'ōkūma qa<sup>s</sup> LEpenxelisēs  
lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'ya. (*fig.*).  
Wā, lā gwēldzōtsēs x'ōgwānEMē x'ōkūm lāq qa ha<sup>s</sup>nakwēlēs 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.<sup>1</sup> . . . |

After<sup>2</sup> 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 |  
flat cover on the box for lily-bulbs." When it is a fine morning, |

˚nakūla. Wā, g'il˚mēsē gwā˚tɛxs laē ɛt˚lɛd x'ōx˚wīdxa x'ōkūmē. Wā, 43  
g'il˚naɁwa˚mēsē qōt˚lēda x'ōgwats˚lās L˚lābatɛxs laē gūgɛdzōts lāxa  
lē˚wa˚yē. Wā, g'il˚naɁwa˚mēsē dzāqwaxs laē āx˚ɛdxa lēl˚wa˚yē 45  
lāxēs g'ōkwē qa˚s lā lɛpɛyɪnts lāxēs xōgwānɛmē x'ōkūma. Wā,  
g'il˚mēsē q˚lɛyō˚lɛxs laē gwāla. Wā, g'il˚mēsē yak˚!ɛlxɛlaxa dzā-  
qwāxs laē āx˚ɛdxa ts!āts!a˚x˚sɛ˚mē qa˚s lā sēsɛmɛlɪsās lāq. Wā,  
laɛm mōts!aqē lɛl˚āmas. Wā, lā k˚āk˚ɛdɛtotsa małts!aqē wɪswūł  
k˚ɛk˚atɛwē lāq. Wā, ā˚mēsē la pāqɛmk˚!ɛna˚ya ts!āts!a˚x˚sɛ˚mē 50  
lāq qa āmxēs qō yogūx˚˚ɪdlō. Wā, g'il˚mēsē ɛg˚ɪdzolēda ˚nālāxa  
gāālāxs laē sēwayōdɛx sālās ts!āts!a˚x˚sɛ˚ma qa˚s gwēldzōdɛsa  
x'ōkūmē lāxa lēl˚wa˚yē. Wā, g'il˚ɛm aɛg˚ɪsa ˚nāla laē hāyāqax  
q!ɛl˚ɛxsē ˚nālāsa x'īlāxa x'ōkūmē lāxa L˚lɛsɛla. Wā, la˚mɛn  
yāwas˚ɪd gwāł gwāgwɛx˚s˚āla laxa ts!ɛdāqaxs hāē.<sup>1</sup> . . . 55

Wā,<sup>2</sup> g'il˚mēsē gwā˚lēda ts!ɛdāqē wɛlxɛmɛdxēs x'ōgwats˚lē xɛtɛsɛma  
laē hɛx˚ɪdaɛm la ˚ōxlālaxa xɛtɛsɛmē qa˚s lā lāx x'īldzasasēs  
x'ōkūmē. Wā, lā k˚lāts!ōtsēs x'ōkūmē lāxa xɛtɛsɛmē. Wā, g'il˚  
˚mēsē qōt˚laxs laē āx˚ɛd lāx yɪsx˚ɛnasa x'ōkūmē. Wā, la ˚nɛk˚ɛda  
waōkwē bāk!ūm x'ōgwanō, qa˚s ts!āk˚ɪyɪndēs. Wā, lāxaē ˚nɛk˚ɛda 60  
waōkwē bāk!ūm t!āk˚ɪyɪndēs lāxa x'ōkūm. Wā, g'il˚mēsē gwā˚tɛxs  
laē pāqɛmts. Wā, lāxaē ˚nɛk˚ɛda waōkwē bāk!ūm yɪkūyɪndɛsa  
yɪkūya˚yē lāxa x'ōgwats˚lē xɛtɛsɛma. Wā, g'il˚mēsē ɛk˚a gāālāxs  
laē hɛx˚ɪdaɛm la mōxsasēs x'ix˚ogwats˚lē xɛxɛtɛsɛm lāxēs x'ogū-

<sup>1</sup> Continued on p. 60.<sup>2</sup> 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.<sup>1</sup> . . . | In<sup>2</sup> 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 LE<sup>l</sup>ats!ē xwāk!ūna. Wā, g'il<sup>l</sup>mēsē 'wiltxsaxs laē ālēx<sup>l</sup>ūlesa. Wā, la<sup>m</sup>mē nā<sup>n</sup>akwa qa<sup>s</sup> lā lāxēs ts!āwūnxelasē g'ōx<sup>l</sup>dēmsa.

Wā, g'il<sup>l</sup>mēsē lāg<sup>aa</sup> lāxēs g'ōkwaxs laē hēx<sup>l</sup>idaem mōltōdēxs yixūlalisaaxs laē lāg<sup>al</sup>isa. Wā, lā hē mōgwalihelasa xēxetsema wūdanēgwiłasēs g'ōkwē qaxs x'elyak'aēda x'ōkūmaxs ts!ats!ēlqwā-  
70 laēs mēxēlasa x'ix'ōgwats!ē xēxetsema. Wā, hē<sup>m</sup>is lāg<sup>il</sup>as hē mōgwalēlema wūdanēgwiłasa g'ōkwē. Wā, laem lālaal lāxa ts!āwūnxē qō ts!ēts!ēx<sup>l</sup>idlē g'okulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts!ēx<sup>l</sup>āxa ts!ēx<sup>l</sup>ina).—Wā, laem<sup>l</sup>as q!āLE-lax gwēg<sup>l</sup>ilasasa lēxēlāxa ōgūqāla laelxa<sup>l</sup>ya. Wā, hē<sup>m</sup>is lēxēlāsa ts!ēx<sup>l</sup>āxa ts!ēx<sup>l</sup>inēda t!ōlt!oxsemē lēxa<sup>l</sup>ya.<sup>1</sup> . . . Wā,<sup>2</sup>  
5 g'il<sup>l</sup>mēsē ēg'idzālaxa gaalāxs laē hēx<sup>l</sup>ida<sup>m</sup> ts!edāq āx<sup>l</sup>ēdxēs 5 gałayowē LE<sup>w</sup>ēs dēndzedzōwē wūsēg'anowa LE<sup>w</sup>ēs t!ōlt!oxsemē 'wālas lēxa<sup>l</sup>ya. Wā, lā ōxlālaqēxs laē lāxa ts!ēnadāxa ts!ēx<sup>l</sup>ina, yixs lēx<sup>l</sup>a<sup>m</sup>āē ts!ēnadēda ōgwāgā<sup>l</sup>yasa wīwa. Wā, hē<sup>m</sup>is lālaasa ts!ē<sup>n</sup>nēnoxwē ts!edāqa. Wā, g'il<sup>l</sup>mēsē lāg<sup>aa</sup> lāxa ts!ēx<sup>l</sup>mēdzexekwalāxs laē hānemgāelselaxēs laelxela qaxs q!ūnālaē maltsēma  
10 lōxs yūdux<sup>s</sup>ēmaē ts!ēnats!ē laelxa<sup>l</sup>ya. Wā, lā āx<sup>l</sup>ēdxēs wūsēg'anowē qa<sup>s</sup> wūsēg'ōyodēs. Wā, g'il<sup>l</sup>mēsē gwālēxs laē āx<sup>l</sup>ēdxēs āmayagā<sup>l</sup>yasēs ts!ēnats!ē lēxa<sup>l</sup>ya qa<sup>s</sup> nānayagēmēs. Wā, hēt!a g'il<sup>l</sup> ts!ēx<sup>l</sup>ē<sup>l</sup>tsō<sup>s</sup>ēda banaabā<sup>l</sup>yas. Wā, g'il<sup>l</sup>mēsē qōt!ē nānayagē-

<sup>1</sup> Continued on p.155, line 1.

<sup>2</sup> 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 güqāsasēs ts!ēnānemē lāxa 'wālasē lexaxya. Wā, g'il'mēsē 'wilg'elexlōwa 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'emxaāwisē qōt'lē nānayagemasēxs laē güqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēnats!ēs lexaxya. Wā, āx'sā'mēsē hē gwēg'ilasēs gālayowē la gālaxelas 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'nemsg'ememqaxs laē ōxlālaqēxs laē ōxlātōselaq lāxa wā.

**Picking Salal-Berries** (Nekwāxa nek'lūlē).—Wā, laemlas 'nāxwa 1 q!ālelax gwēg'ilasasa lexelāxa lexaxyē. Wā, la wilxsd t!ōt!ōxsemē lexelāsa nekwāxa nek'lūlē. Wā, hē'misēxs 'wālasaēda 'nemsg'emē; wā, lā hēlēda 'nemsg'emē; wā, hē'misa nānaagemxa āmāyagaxyas lexelās. Wā hēem lēg'emsa 'wālēgaxya lexelāsa ts!edāqē nāg'ē. 5 Wā, lā hēlōmagemx'lēda māk'ilāq. Wā, la nānaagemx'lēda āmāyagaxyas. Wā, g'il'mēsē ēg'idzālaxa gāalāxs laē k!wāk'lūsōdalēda ts!edāqaxēs negwats!ēlē laelxaxyē. Wā āx'ēdxēs wūsēganowē, qa's g'its!ōdēs lāxēs laelxaxyē. Wā, lā āx'ēdxax yāsekwasōx 'melxlōx qa's malēx'widēq. Wā, g'il'mēsē 'wī'welx'sexs laē āxdzōx<sup>u</sup> 10 ts!āndēs lāxēs hēk!ōts!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 berrying 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<sup>é</sup>yē. Wä, g'il<sup>é</sup>mēsē la hamelgedze<sup>é</sup>wē lāx e<sup>é</sup>eyasāsēxs laē dze-  
dZE<sup>é</sup>EMts lāxēs gōgūma<sup>é</sup>yē. Wä, laEM wākwēda yāSEkwē lāx  
gōgūma<sup>é</sup>yas, qa k'lē<sup>s</sup>ēs lāx'sāwē q!Ek'elāsa lēsLEna lāq. Wä,  
15 hēEM lēgades k'wāk'lūxūmakwasa yāSEkwē.

Wä, g'il<sup>é</sup>mēsē gwāLExs laē āx<sup>é</sup>ēdxēs nekūmlē dentsem LETemla  
qa<sup>s</sup> LETemdēs. Wä, lä öXLäg'intsēs nēnegwats'lē laelxa<sup>é</sup>ya. Wä,  
lä dāg'ilx'lāxaxēs sē<sup>é</sup>wayowē qa<sup>s</sup> lä lentslēs lāx hanēdzasasēs  
negwats'lēLē xwāxwagūma. Wä, lä wī<sup>x</sup>ustendeq qa<sup>s</sup> lä laxseq.  
20 Wä, laEM k'waxlāqēxs laē hāng'aalēxsaxēs laelxa<sup>é</sup>yē. Wä, lä  
sēx<sup>é</sup>wid qa<sup>s</sup> lä lāxa negwādē lāxa 'mak'āla qaxs lēx'amaē ēx'  
q!wāxatsa lENEMx'dē. Wä, g'il<sup>é</sup>mēsē lāg'aaxs laē mōgwanōdxēs  
xwāxwagūmē. Wä, lä öXLäg'intsēs laelxa<sup>é</sup>yaxs laē āLē'sta lāxēs  
negwaslaxa nek'lūlē. Wä, g'il<sup>é</sup>mēsē lENXENDxa q!lēq!axLālāxa  
25 nek'lūtaxs laē öXLEG'a<sup>s</sup>saxēs laelxa<sup>é</sup>yē. Wä, lä āx<sup>é</sup>ēdxēs wūsēg'a-  
nowē qa<sup>s</sup> wūsēx<sup>é</sup>idēs. Wä, g'il<sup>é</sup>mēsē gwāLExs laē āx<sup>é</sup>ēdxēs nāna-  
agemēxa āmāyaga<sup>é</sup>yas lEXELās qa<sup>s</sup> tēk'lūpelēq. Wä, lä hēh'elāx  
hanx'hats'lēna<sup>é</sup>yasā mahtsemē laelxa<sup>é</sup>ya qa ālak'alēs t'let'axesa.  
Wä, lä k'lūlp'lidxa nek'lūlē qa<sup>s</sup> lä k'lūlpts'lālas laxēs nānaagemē.  
30 Wä, g'il<sup>é</sup>mēsē qōt'laxs laē gūqāsas lāxēs nāg'ē'xa 'wālēg'a<sup>é</sup>yas  
negwats'lās lEXa<sup>é</sup>ya. Wä, lä hanāl k'lūlpts'lāxaxēs nānaagemē. Wä,  
g'ilnaxwa<sup>é</sup>mēsē qōt'laxs laē gūqeyints lāxēs nāg'a<sup>é</sup>yē. Wä, g'il-  
<sup>é</sup>mēsē la Lāk'EMālaxs laē ēt'lēd gūxts'lāxaxēs hēlomagemē. Wä,

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.<sup>1</sup> || 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<sup>e</sup>emxaāwisē qōtlaxs lāxēs laēna<sup>e</sup>yaxat! L!āk<sup>e</sup>emāla, wā, lāxas k'lūlpts!ōdxēs nānaagemē. Wā, g'il<sup>e</sup>emxaāwisē L!āk<sup>e</sup>emālaxs laē 35 hāng<sup>e</sup>aelsaqēxs laē L!EX<sup>e</sup>wīdxā ēk<sup>e</sup>ē q!waxē q!lēnema. Wā, lā q!axstents lāx āwē<sup>e</sup>stās āwāxsta<sup>e</sup>yasēs nēnegwats!ē. Wā, g'il<sup>e</sup>mēsē <sup>e</sup>wilala q!wāxtaakwa yūdux<sup>e</sup>semē nēnEX<sup>e</sup>uts!āla laelxa<sup>e</sup>ya laē gwāgūnaxbax<sup>e</sup>īdxā ōba<sup>e</sup>yasa t!āk<sup>e</sup>ema<sup>e</sup>yē q!wāxa, yixs laē gwāl t!emāk<sup>e</sup>eyīntsa nālamē densen denema lāq. Wā, g'il<sup>e</sup>mēsē <sup>e</sup>wī<sup>e</sup>la 40 la t!emak<sup>e</sup>eyaakūxs laē ōxlāg<sup>e</sup>entsa negwats!ē nāg<sup>e</sup>ē qa<sup>s</sup> lā ōXLE-g<sup>e</sup>aalEXsas lāxēs yā<sup>e</sup>yats!ē xwāxwagūma. Wā, lā xwēlaxsag<sup>e</sup>a qa<sup>s</sup> lā ōxlāg<sup>e</sup>entsa hēlomagemē negwats!ā. Wā, lā tek!ūpēlaxēs nanaagemē negwats!āxs g<sup>e</sup>āxaē tētekwaselaxa maltsemāxs g<sup>e</sup>āxaē lālt!āla qa<sup>s</sup> hānāg<sup>e</sup>eyōdēs lāx āg<sup>e</sup>iwa<sup>e</sup>yasēs yā<sup>e</sup>yats!ē. Wā, g'il<sup>e</sup> 45 <sup>e</sup>mēsē gwālexs laē lāxs lāxēs yā<sup>e</sup>yats!ē. Wā, lā g<sup>e</sup>āxē sēx<sup>e</sup>wīda qa<sup>s</sup> g<sup>e</sup>āxē nā<sup>e</sup>nakwa lāxēs g<sup>e</sup>ōkwē. Wā, g'il<sup>e</sup>mēsē lāg<sup>e</sup>alis lāx L!ema<sup>e</sup>isasēs g<sup>e</sup>ōkwāxs laē hēx<sup>e</sup>īdaem ōXLEG<sup>e</sup>īEXsaxa <sup>e</sup>wālēgeyas lEXelāsxa nāg<sup>e</sup>a<sup>e</sup>yē qa<sup>s</sup> lā ōXLOsdēselaq qa<sup>s</sup> lā ōXLAēLElaq lāxēs g<sup>e</sup>ōkwē. Wā, lā ōXLEG<sup>e</sup>alīfas lāxa k<sup>e</sup>!ēsē nEXwāla lāx legwīlas. 50 Wā, lā ētents!ēs lāxa maltsemē negwats!ē laelxa<sup>e</sup>ya, lāxaē tētekwaselāqēxs g<sup>e</sup>āxaē lāsdēsela lāxēs gwālaasaqēxs g<sup>e</sup>āxaē lālt!ālas lāxēs negwasdē lāxa mek<sup>e</sup>āla. Wā, lāxaē hānemg<sup>e</sup>alīfas.

<sup>1</sup> 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**<sup>1</sup> (*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 swallowing-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 swallowing-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 pouring 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**<sup>1</sup> (*Q!ēsāxa q!ēsēna*).—Wä, hēemxat! q!ēdzats!ēsa ts!ēdāqaxa q!ēsēnēs lexelāxs lāx'dē nekwaxa nek!ūla yūdūx<sup>u</sup>semē laelxa<sup>5</sup>ya. Wä, g'il<sup>5</sup>mēsē ek!ēdzālaxa gaälāxs laē hēx<sup>5</sup>ida<sup>5</sup>ma ts!ēdāqē āx<sup>5</sup>ēdxēs laelxa<sup>5</sup>yē lē<sup>5</sup>wis dendzedzowē wūsē-  
5 g'anōwa lē<sup>5</sup>wis dentsemē letemla. Wä, lä öxlälaxēs laelxa<sup>5</sup>yaxs laē letemtsēs dentsemē letemlaxs laē qās'id qa<sup>5</sup>s lä, lāx q!wāxasasa q!ēsmesēs. Wä, g'il<sup>5</sup>mēsē läg'aa lāqēxs laē häng'a-elsaxēs q!ēq!ēdzats!ē laelxa<sup>5</sup>ya. Wä, lä āx<sup>5</sup>ēdxēs dendzedzowē wūsēg'anowa qa<sup>5</sup>s wūsēg'oyōdēs. Wä, g'il<sup>5</sup>mēsē gwālexs laē āx<sup>5</sup>ēd-  
10 xēs nanaagemē lexa<sup>5</sup>ya qa<sup>5</sup>s tēk!ūpēlēqēxs laē qēnxālax aōxlaasas qa<sup>5</sup>s lä ēp!ēxlax öxlā<sup>5</sup>yas yisx'enasa q!ēsēna qa<sup>5</sup>s ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzats!ē nānaagem lexa<sup>5</sup>ya. Wä, g'il<sup>5</sup>mēsē qōt!axs laē güxts!ōts lāxēs nāg'ē. Wä, lä xwēlaqa ēp!ēxlax<sup>5</sup>idex öxlā<sup>5</sup>yasa yisx'enasa q!ēsēna qa<sup>5</sup>s ēpāliqēxs laē ēpts!ālas lāxaaxēs  
15 q!ēdzats!ē nanaagem lexa<sup>5</sup>ya. Wä, g'il<sup>5</sup>mēsē qōt!axs laaxat güqeyints lāxēs g'ilx'dē güxts!ōyâ. Wä, g'il<sup>5</sup>mēsē <sup>5</sup>nemāk'eyaxs laē gwāl güqeyindālaxa nēg'ā<sup>5</sup>yē. Wä, lä hēemxat! gwēx<sup>5</sup>idxa hēlomāgemē. Wä, g'il<sup>5</sup>emxaāwisē <sup>5</sup>nemāk'eyaxs laē gwāl güqeyindālaq. Wä, lāxāē qāqūt!aaxēs nanaagem lexa<sup>5</sup>ya. Wä, g'il<sup>5</sup>mēsē qōt!axs laē  
20 māp!ēd lāxa k!ēk!aōk!wa qa<sup>5</sup>s ts!ak'eyindālēs lāx öküya<sup>5</sup>yasa q!ēq!ēdzats!ē yūdūx<sup>u</sup>sem laelxa<sup>5</sup>ya. Wä, g'il<sup>5</sup>mēsē <sup>5</sup>nāxwa la ts!ē-

<sup>1</sup> *Ribes petiolare* 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.**<sup>1</sup>—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<sup>u</sup>sa k'!ek'!aok!waxs laē L!EX<sup>e</sup>widxa naenqela gwādemsa 22  
qa<sup>s</sup> lä L!ENqEMSälasa maēmots!aqē lāx āwāxsta<sup>e</sup>yasa qlēq!ēdzats!ē  
laelxa<sup>e</sup>ya. Wā, laem ek'!adzendälaxa ts!ēts!ak'ema<sup>e</sup>yē k'!ek'!aō-  
k!wa. Wā, lä g'a gwālaxs laē gwāla (*fig.*). Wā, hēbōlaem la āwāxstēsa 25  
qlēq!ēdzats!ē laelxa<sup>e</sup>ya. Wā, g'il<sup>e</sup>mēsē la wāx'em la qōx<sup>e</sup>witsa qlē-  
q!ēdzats!ē laelxa<sup>e</sup>ya qaxs k'!ēasaē la gwēx<sup>e</sup>idaas la lawāyē ts!ē-  
ts!ak'eya<sup>e</sup>yas k'!ek'!aok!wa qaēda la elālayosēda lä L!ENqEMx<sup>e</sup>sāla  
naenqela gwādemesa. Wā, lä hēem g'il oxLEX<sup>e</sup>itsō<sup>e</sup>sēda qlēdzats!ē  
nāg<sup>e</sup> lex<sup>e</sup>ya, qa<sup>s</sup> g'āxē oxlōlt!alaq qa<sup>s</sup> lä oxlaēlelaq lāxēs 30  
g'ōkwē, qa<sup>s</sup> lä oxLEG<sup>e</sup>alilaq lāx wūdanēgwīlasēs g'ōkwē. Wā, lä  
xwēlaxsag'a qa<sup>s</sup> lāxat! oxLEX<sup>e</sup>idxa hēlōmagemē qlēdzats!ē  
lex<sup>e</sup>ya, qa<sup>s</sup> g'āxēxat! oxlōlt!alaq, qa<sup>s</sup> lä oxlaēlelaq lāxēs  
g'ōkwē, qa<sup>s</sup> lä oxLEG<sup>e</sup>alifas lāx lä hānēlatsēs nāg<sup>e</sup>yē. Wā, lä  
xwēlaxsag'a, qa<sup>s</sup> lä oxLEX<sup>e</sup>idxa nanaagemē qlēdzats!ā, qa<sup>s</sup> g'āxē 35  
oxlōlt!alaq, qa<sup>s</sup> lä oxlaēlelaq lāxēs g'ōkwē. Wā, la oxLEG<sup>e</sup>alilaq  
lāx hāx'hānēlasasēs g'ilx<sup>e</sup>dē hānemg'alilema.

**Picking Huckleberries.**<sup>1</sup>—Wā, g'il<sup>e</sup>mēsē gwāfamasqēxs laē hēx<sup>e</sup>i- 1  
daem xwāna<sup>e</sup>ida, qa<sup>s</sup> lālag'il k'!elāf lāxa k'!elādaxa gwādemē, qō  
<sup>e</sup>nāx<sup>e</sup>idēlxa gaāla . . . Wā, g'il<sup>e</sup>mēsē <sup>e</sup>nāx<sup>e</sup>idxa gaālāxs laē  
gag'ustā, qaxs xāl!EX<sup>e</sup>idē gaaxstālx<sup>e</sup>ida. Wā, g'il<sup>e</sup>mēsē gwālexs  
laē dāx<sup>e</sup>idxēs maltsemē k'!ek'!elats!ē laelxa<sup>e</sup>ya LE<sup>e</sup>wis sēwayowē; 5  
wā, hē<sup>e</sup>mīsēs k'!wayē lē<sup>e</sup>wa<sup>e</sup>ya; LE<sup>e</sup>wis dentsemē letemla, LE<sup>e</sup>wis

<sup>1</sup> 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 || 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 lentslēs lāxa L!ema'isē lāx hānēdzasasēs k'!ēiet!aats!āxa gwādemē xwāxwagūma. Wā, lā lāxs lāqēxs laē k'!waxlēndqēxs laē sēx'wida, qa's lā lāxēs 10 k'!ēlādāxa gwādemē lāxa 'mek'āla qaxs hēmenāfā'maē hēladxa k'!ēk'!ēldemsaxa gwādemē. Wā, hē'mis lalaasa ts!ēdāqēxs k'!ēldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāqēxs laē q!ēldzanōdxēs k'!ēiet!aats!āxa gwādemē xwāxwagūma. Wā, lā dāx'ēidxēs wūsēg'anowē qa's qenōyōdēs lāxēs qenasē lāx okūya'fasēs nex'ūna'ēyē. 15 Wā, g'il'mēsē gwālexs laē dāx'ēidxēs maltsemē k'!ēk'!ēlats!ē laelxa'ya qa's hānts!ōdēsēs hēlomagemē k'!ēlats!ē lexā lāxa 'wālasē nāg'ē k'!ēlats!ē lexā'ya. Wā, lā ōxlex'ēdqēxs laē qex'iwalaxa q!āleyowē. Wā, lā letemtsēs k'!ēlemlaxa gwādemē letemla. Wā, g'il'mēsē gwālexs laē lāltā lāxēs k'!ēiet!aats!ē 20 xwāxwagūma, qa's lā lālaqa lāxa q!waxōlkwāla, qaxs hēmenāfā'maē lēnokūlē l!āsalaasa k'!ēldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāxa gwādemdzexekūlāxs, laē hāng'aelsaxēs k'!ēk'!ēlats!ē laelxa'ya. Wā, lā āx'wūlts!ōdxa hēlomagemē lexā'ya, qa's tēk'lūbōdēsēxs laē qās'ida qa's lā lāxēs lā dōgūl q!ēxlālaxa gwādemē. Wā, lā lāxlelsaqēxs laē gelēx'widēq, qa's lā gelēx'ts!ōts lāxēs k'!ēlats!ē hēlomagemē lexā'ya. Wā, hē'mis lā k'!ēklatsēxa gwādemē. Wā, g'il'mēsē gwāl tēxts!ālēda gwādemaxs laē leqelgēsēs hēlk'!ōlts!āna'ēyē lāxa gwādemēsē. Wā, g'il'mēsē 'wī'laxalts!āwa gwādemē lāxa k'!ēlats!ē hēlomagemē 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.<sup>1</sup> . . . |

Now<sup>2</sup> 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

gwādemEsaxs laē lōbEXLāla, qa<sup>s</sup> lā lēx<sup>é</sup>wid lāxa ōgū<sup>é</sup>lamaxat! 30  
q!<sup>é</sup>XLāLāxa gwādemē. Wā, lā āEMxaāwisē naqEMg<sup>é</sup>iltowēxēs  
g<sup>é</sup>ilx<sup>é</sup>dē gwēg<sup>é</sup>ilasa. Wā, g<sup>é</sup>il<sup>é</sup>mēsē qōt!<sup>é</sup> hēlomagemasēxs laē  
gūqōsasēs k!<sup>é</sup>lāNEMē gwādem lāxēs <sup>é</sup>wālasē nāg<sup>é</sup>ē k!<sup>é</sup>lats!<sup>é</sup>  
lexa<sup>é</sup>ya. Wā, lāxaē ēt!<sup>é</sup>lēd āEM naqEMg<sup>é</sup>iltowēxēs g<sup>é</sup>ālē gwēg<sup>é</sup>ilasaxs  
laē ēt!<sup>é</sup>lēd k!<sup>é</sup>elts!<sup>é</sup>ōdxēs hēlomagemē k!<sup>é</sup>lats!<sup>é</sup> lexa<sup>é</sup>ya. Wā, g<sup>é</sup>il- 35  
<sup>é</sup>mēsē <sup>é</sup>nāxwa qōqūt!<sup>é</sup> <sup>é</sup>wālasē nāg<sup>é</sup>ē lexās lē<sup>é</sup>wa hēlomagemaxs  
laē āx<sup>é</sup>dē lāxa k!<sup>é</sup>lik!<sup>é</sup>!aōk!<sup>é</sup>lwa qa<sup>s</sup> lēPEYīndēs lāxēs māltSEMē gwē-  
gwadats!<sup>é</sup> laelxa<sup>é</sup>ya. Wā, lā t!<sup>é</sup>EMāk<sup>é</sup>EYīndēq. Wā, g<sup>é</sup>il<sup>é</sup>mēsē  
gwāLEXs laē ōXLāg<sup>é</sup>īntsa <sup>é</sup>wālasagawa<sup>é</sup>yē gwadats!<sup>é</sup>. Wā, lāLa  
tēk!<sup>é</sup>ūpelaxa āmāyagawa<sup>é</sup>yē gwadats!<sup>é</sup> lexa<sup>é</sup>yaxs g<sup>é</sup>āxaē nā<sup>é</sup>nakwa. 40

**Picking Salmon-Berries (Hāmsāxa q!<sup>é</sup>EMdzekwē).**—Wā, hē<sup>é</sup>maaxs 1  
laē L!<sup>é</sup>ōL!<sup>é</sup>ēp!<sup>é</sup>ENXsa q!<sup>é</sup>EMdzekwē; wā, g<sup>é</sup>il<sup>é</sup>mēsē q!<sup>é</sup>EMdzekwēlaēxs!<sup>é</sup>dēda  
begwāNEMaxa q!<sup>é</sup>EMdzekwē, yīxs hēlaē. Wā, lā hēlaxa q!<sup>é</sup>EYōkwē  
ts!<sup>é</sup>Edāqa qa lās hāmsaq. Wā, hēx<sup>é</sup>ida<sup>é</sup>mēsē <sup>é</sup>nāxwa āx<sup>é</sup>ēdxēs  
gegāLEkwē hēhemyats!<sup>é</sup>āxa q!<sup>é</sup>EMdzekwē. Wā, hē<sup>é</sup>misa nanaagemē 5  
lexa<sup>é</sup>ya. Wā, hēEM hānōdzēsa gāLEkwē hāmyats!<sup>é</sup>s. . .<sup>1</sup>

Wā,<sup>2</sup> la<sup>é</sup>mē <sup>é</sup>nāxwa<sup>é</sup>ma hē<sup>é</sup>lāNEMē tsēdāq dāg<sup>é</sup>ilx!<sup>é</sup>lāxēs nānaagemē  
lexa<sup>é</sup>ya lē<sup>é</sup>wis gāLEkwēxa <sup>é</sup>nā<sup>é</sup>l<sup>é</sup>NEMsgEMē, yīxs ā<sup>é</sup>maē hūnōsēlaxa  
nānaagemē lexa<sup>é</sup>ya; wā, hē<sup>é</sup>mīsēs sēsē<sup>é</sup>wayowē, qa<sup>s</sup> lā hōqūnts!<sup>é</sup>s  
lāx lē<sup>é</sup>ma<sup>é</sup>isāsēs g<sup>é</sup>ig<sup>é</sup>ōkwē, qa<sup>s</sup> lā hōgūxsela lāxēs hēhemyats!<sup>é</sup>- 10  
laxa q!<sup>é</sup>EMdzekwē xwāxūxwagūma. Wā, lā q!<sup>é</sup>lūnāla mēmēma<sup>é</sup>l-

<sup>1</sup> Here follows the description of the berrying-box, p. 149, line 17, to p. 141, line 43.

<sup>2</sup> 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
- 15 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
- 20 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
- 25 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!âlaxs laē sēx<sup>°</sup>wida. Wä, la<sup>°</sup>mē hēm gwāmagiwalēs q!älē q!ēq!ädex q!wālmēsē lāxēs k!lētš!ēnā<sup>°</sup>yē hēlq!ala q!ap!āla lāxēs<sup>°</sup>wāxaasē. Wä, g!il<sup>°</sup>mēsē lāg!aa lāxēs hēhemyaslaxa q!ēmdzēkwaxs
- 15 laē hōx<sup>°</sup>wūltāx<sup>°</sup>da<sup>°</sup>xwa lāxēs hēhēmdzēlalats!ē xwāxūxwagūma, qā<sup>°</sup>s dēdag!ilxlālēxēs nānaagemē lexā<sup>°</sup>ya lē<sup>°</sup>wis gālēkwē hāmyats!ēxa q!ēmdzēkwē. Wä, lä öxlālaxa gālēkwē yixs lāalāl tetek!ūpelaxēs nānaagemē lexā<sup>°</sup>yaxs laē mōgwanōdxēs hēhēmdzēlalats!ē xwāxūxwagūma. Wä, g!il<sup>°</sup>mēsē gwālexs laē ālē<sup>°</sup>sta lāxa q!wālmēdzē-
- 20 xekūla. Wä, g!il<sup>°</sup>mēsē lāqa laxa q!ēq!axlālāxa q!ēmdzēkwē q!wālmēsa, laē öxleg!aelsaxēs gālēkwē. Wä, ā<sup>°</sup>misē la nengatōls hānsaxs laē hāms<sup>°</sup>ida. Wä, la<sup>°</sup>mē hāmts!ālāsa q!ēmdzēkwē lāxēs nānaagemē lexā<sup>°</sup>ya. Wä, g!il<sup>°</sup>mēsē qōt!axs laē gūxts!ōtsēs hām-yānemē q!ēmdzēk<sup>u</sup> lāxa gālēkwē. Wä, lä hēx<sup>°</sup>sāem gwēg!ilaxs
- 25 lanaxwāē qōt!ēs nānaagemē lexā<sup>°</sup>ya. Wä, g!il<sup>°</sup>mēsē qōtlē gālēkwāsēxs laē qaqōt!aaxēs nānaagemē lexā<sup>°</sup>ya. Wä, g!il<sup>°</sup>mēsē qōt!axs laē öxleg!ilsaxēs q!ēmdzēgwats!ē gālēkwa, qā<sup>°</sup>s g!āxē öxleg!aalēxsas lāxēs hāmdzēlalats!ē xwāxwagūmē. Wä, lāx<sup>°</sup>da<sup>°</sup>xwē lāxs lāqēxs g!āxāē nā<sup>°</sup>nak<sup>u</sup> lāxēs g!ōkwē. Wä, g!il<sup>°</sup>mēsē lāg!alis
- 30 lāx lēma<sup>°</sup>isāsēs g!ōkwaxs laē lēx<sup>°</sup>aem tek!ūbāyēs nānaagemē lexā<sup>°</sup>ya, qā<sup>°</sup>s aōk!ūnaaq. Wä, läda hēlānēmaq lents!ēs lāxa lēma-<sup>°</sup>isē, qā<sup>°</sup>s lä öxlōsdēsaxa q!ēmdzēx<sup>u</sup>ts!āla gālēkwa, qā<sup>°</sup>s lä gūxts!ōtsa q!ēmdzēkwē lāxa dengwats!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<sup>ε</sup>yē<sup>ε</sup>, 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<sup>ε</sup>ēmaaxat! tsel- 1  
εwatslēda εwālasē nāg<sup>ε</sup>lē lex<sup>ε</sup>aya lē<sup>ε</sup>wa hēlōmagemē lex<sup>ε</sup>aya. Wā,  
hē<sup>ε</sup>misilēda nānaagemē lex<sup>ε</sup>aya, yisa ts!edāqaxs laē tselxwaxa  
tselxwē lāx Dzāwadē lō<sup>ε</sup> Gwa<sup>ε</sup>yē, qaxs lex<sup>ε</sup>amaē āwāwadxōx  
tselxwēx lōxs k'lesāē q'lūlqūltsema. Wā, lāxāē k'les q'lūlqūlēqa; 5  
wā, lāg'ilas εnemēyastāyaatsa tsētsel<sup>ε</sup>wēnoxwē ts!ēdaqa, yixs k'lesāē  
hē gwēx<sup>ε</sup>sē tselxwasē tselxwasōxda εmaemk'ālāxs q!wēq'lūlqūltse-  
maē lōxs q!wēq'lūlqūlēqaē. Wā, lā āem plēp!etsemx<sup>ε</sup>idexs  
wāxāēda ts!edāqe q'ōlaq. Wā, hē<sup>ε</sup>mis lāg'ilas lēx<sup>ε</sup>aem tsel<sup>ε</sup>wasen  
lāx<sup>ε</sup>dē lēlēqelase<sup>ε</sup>wa, yixs hē<sup>ε</sup>maaxat! tselxwax<sup>ε</sup>demxa tselxwaxs 10  
hē<sup>ε</sup>maē ālēs tenlenxsema. Wā lēx<sup>ε</sup>amēs āem dōqwalasō<sup>ε</sup>sa tsel-  
tsel<sup>ε</sup>wēnoxwē tsēdaq, qa āwōx<sup>ε</sup>widēsa tselxw<sup>ε</sup>. Wā, g'il<sup>ε</sup>mēsē āwōx<sup>ε</sup>-  
εwidexs laēda ts!edāq hēx<sup>ε</sup>idaem xwānal<sup>ε</sup>ida. Wā, la<sup>ε</sup>mē āx<sup>ε</sup>ēdxa  
yūdux<sup>ε</sup>semē laelx<sup>ε</sup>ayaxen lāx<sup>ε</sup>dē lēlēqelase<sup>ε</sup>wa. Wā, hē<sup>ε</sup>misa  
sēwayowē lē<sup>ε</sup>wa dzomēg'alē. Wā, hē<sup>ε</sup>misēs wūsēg'anowē dendze- 15  
dzowa lē<sup>ε</sup>wis dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelats!<sup>ε</sup>  
xwāxwagūma. Wā, āx<sup>ε</sup>ālexsaxēs laelx<sup>ε</sup>yē, qa<sup>ε</sup>s wūsēx<sup>ε</sup>idēsēs  
dendzedzōwē wūsēg'anowa lāxēs gwālelaēnē<sup>ε</sup>mē letemālaxēs  
dentsemē letemla. Wā, g'il<sup>ε</sup>mēsē gwālexs laē lāxūg'iwēx āgi-  
wa<sup>ε</sup>yasēs tselxūlelats!<sup>ε</sup> xwāxwagūmaxs laē dāx<sup>ε</sup>idēsēs dzomēg'alē, 20  
qa<sup>ε</sup>s tēnox<sup>ε</sup>widē he<sup>ε</sup>x<sup>ε</sup>dzegemālāxs laē tēnostāla lāx wās Dzāwadē.  
Wā, g'il<sup>ε</sup>mēsē lāg'aa lāx tselx<sup>ε</sup>medzexekūlāxs laē t!ēnogwaelsaxēs  
tselxūlelats!<sup>ε</sup> xwāxwagūmaxs laē lāttāwa, qa<sup>ε</sup>s mōxūlsēx ōba<sup>ε</sup>yasēs

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<sup>é</sup>yē, yixs lēqalaēda waōkwē bāk'lūmas mōgwanâ<sup>é</sup>yē, lāxa  
 25 q!eldzanâ<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē gwālexs laē ōxlex<sup>é</sup>idxēs yūdux<sup>u</sup>semē  
 laelxēs k'wāk'lūsālaē, qa<sup>é</sup>s lā ōxlayāk'elaq, qa<sup>é</sup>s lā ālāxa ālak'!alā  
 lā q!ēxlālaxa tselxwē tselx<sup>u</sup>mesa. Wā, ēx<sup>é</sup>mēsē hāng'aelsaxēs  
 nāg'aē<sup>é</sup>wālas lexā<sup>é</sup>ya, qa<sup>é</sup>s hānōlts!ōdēxa hēlomāgemē lexā<sup>é</sup>ya.  
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts!ōdxa nānaagemē lexā<sup>é</sup>ya.  
 30 Wā, hē<sup>é</sup>mis la tēk'lūbōyosēxs laē tselx<sup>é</sup>widxa tselxwē. Wā,  
 laemxāē ēp!exlax<sup>é</sup> nāl<sup>é</sup>nemxlālaēnā<sup>é</sup>yas, qa<sup>é</sup>s lā ēpts!<sup>é</sup>lālas lāxēs  
 tsel<sup>é</sup>wats!ē nānaagem lexā<sup>é</sup>ya. Wā, g'il<sup>é</sup>mēsē qōt!<sup>é</sup>axs laē gūxts!<sup>é</sup>ōts  
 lāxēs<sup>é</sup>wālasē nāg'ē lexā<sup>é</sup>ya. Wā, lā ēt!<sup>é</sup>lād lā ēpts!<sup>é</sup>lālx<sup>é</sup>idaxaasa  
 tselxwē lāq lāxēs nānaagemē lexā<sup>é</sup>ya. Wā, g'il<sup>é</sup>emxaāwisē qōt!<sup>é</sup>axs  
 35 lāaxat! ēt!<sup>é</sup>lād gūqāsas lāxēs<sup>é</sup>wālasē nāg'ē lexā<sup>é</sup>ya. Wā, āx<sup>é</sup>sā<sup>é</sup>mēsē  
 hē gwēg'ilaq. Wā, g'il<sup>é</sup>mēsē qōt!<sup>é</sup>lēda<sup>é</sup>wālasē nāg'ē lexāsēxs laē  
 hēemxat! gwēx<sup>é</sup>idxa hēlomāgemē lexā<sup>é</sup>ya. Wā, g'il<sup>é</sup>mēsē qōt!<sup>é</sup>axa-  
 axs laē ēpts!<sup>é</sup>lālxēs nānaagemē lexā<sup>é</sup>ya. Wā, g'il<sup>é</sup>mēsē qōt!<sup>é</sup>axaaxs  
 laē ōxlex<sup>é</sup>idxēs<sup>é</sup>wālasē nāg'ē lexā<sup>é</sup>ya, qa<sup>é</sup>s lā gūx<sup>é</sup>ālexsaq lāxēs  
 40 tselxūlelats!ē xwāxwagūma, yixs q!ēnemaē tseltselxūxlawa<sup>é</sup>yasa  
 tsētselx<sup>u</sup>mesē. Wā, lā<sup>é</sup>nāxwaem gūx<sup>é</sup>ālexselaxa waōkwē laelxa-  
<sup>é</sup>ya. Wā, lāxaē ēt!<sup>é</sup>lād ēpts!<sup>é</sup>lālx<sup>é</sup>idxēs nānaagemē lexā<sup>é</sup>ya. Wā,  
 laemxāē āem naqemg'iltewēxēs g'ilx<sup>é</sup>dē gwēg'ilasa. Wā, g'il<sup>é</sup>em-  
 xaāwisē<sup>é</sup>nāxwa qōqūt!<sup>é</sup> yūdux<sup>u</sup>semē laelxēsēxs laē ōxlex<sup>é</sup>idxēs  
 45<sup>é</sup>wālasē nāg'ē lexās, qa<sup>é</sup>s g'āxē ōxleg'aallexsaq lāxēs tselxūlelats!ē  
 xwāxwagūma. Wā, lāxaē aēdaaqa ōxlex<sup>é</sup>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<sup>ʔ</sup>yē lāxēs tēk!lūpelaēna<sup>ʔ</sup>yaxēs nānaagemē lexa<sup>ʔ</sup>ya. Wā, g'il<sup>ʔ</sup>mēsē 47  
 ʔwīg<sup>ʔ</sup>aa<sup>ʔ</sup>lexs lāx tsel<sup>ʔ</sup>ūlelats!lās xwaxwagūmxsēs laē lāxsa lāx  
 āgi<sup>ʔ</sup>wa<sup>ʔ</sup>yasēs tsel<sup>ʔ</sup>ūle<sup>ʔ</sup>lats!lē xwaxwagūmaxs laē dāx<sup>ʔ</sup>īdxēs sē<sup>ʔ</sup>wa-  
 yowē, qa<sup>ʔ</sup>s q!ōtēlsēsēs laē sēx<sup>ʔ</sup>wīda. Wā, la<sup>ʔ</sup>mē hēx<sup>ʔ</sup>u<sup>ʔ</sup>dzegemālas 50  
 g'āxaē yōlāla lāxa wā. Wā, g'il<sup>ʔ</sup>mēsē lāg'aa lāx neget!lāsēs  
 g'ōkwaxs laē ʔnemsalisa. Wā, g'il<sup>ʔ</sup>mēsē ʔnemsālisēxs laē lā<sup>ʔ</sup>wū-  
 nems lālalaq, qa<sup>ʔ</sup>s ōxleg'ilēxsēxa ʔwālasē nāg'e tsel<sup>ʔ</sup>wats!lē  
 lexa<sup>ʔ</sup>ya, qa<sup>ʔ</sup>s lā ōxlošdēsēlaq, qa<sup>ʔ</sup>s lā ōxlaēlelaq lāxēs g'ōkwē.  
 Wā, lā ōxleg'a<sup>ʔ</sup>lilas. Wā, lā lep!lālihasa eldzowē lē<sup>ʔ</sup>wa<sup>ʔ</sup>ya. Wā, 55  
 g'il<sup>ʔ</sup>mēsē g'wālexs laē gūgedzōtsa tsel<sup>ʔ</sup>xwē lāq. Wā, g'il<sup>ʔ</sup>mēsē la  
 lōpts!lāxs laē xwēlaqa ōxlent!sēsēlaq, qa<sup>ʔ</sup>s ts!āwēs lāxēs genēmē.  
 Wā, lā ōxlex<sup>ʔ</sup>īdxa hēlomagemē tsel<sup>ʔ</sup>wats!lē lexa<sup>ʔ</sup>ya, qa<sup>ʔ</sup>s lāxat!  
 ōxlalaqēxs laē lāsdēsēla, qa<sup>ʔ</sup>s lā ōxlaēlelaq lāxēs g'ōkwē. Wā,  
 lāxaē gūgedzōtsa tsel<sup>ʔ</sup>xwē lāxa lē<sup>ʔ</sup>wa<sup>ʔ</sup>yē, yix la gūgedzā<sup>ʔ</sup>hilats g'ālē 60  
 lā ōxlaēlēm s tsel<sup>ʔ</sup>xwa. Wā, g'il<sup>ʔ</sup>mēsē g'wālexs laē xwēlaqa ōxlen-  
 ts!sēlaq lāxa lōpts!ēwē hēlomagemē lexa<sup>ʔ</sup>ya, qa<sup>ʔ</sup>s lāxat! ts!ās  
 lāxēs genēmē, qa<sup>ʔ</sup>s k!āts!ōdēsēsa wūlēxsē tsel<sup>ʔ</sup>x<sup>u</sup> lāq lē<sup>ʔ</sup>wa ʔwālasē  
 nāg'ē lexa<sup>ʔ</sup>ya. Wā, la<sup>ʔ</sup>mēs qōt!alalēxsa ʔwālasē tsel<sup>ʔ</sup>wats!lē nāg'ē  
 lexa<sup>ʔ</sup>yaxs laē lāg'aa. Wā, hēx<sup>ʔ</sup>īdaemxaāwisē ōxlex<sup>ʔ</sup>īdeq, qa<sup>ʔ</sup>s lā 65  
 ōxlōšdēsēlaq, qa<sup>ʔ</sup>s lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā<sup>ʔ</sup>mēsē  
 hāng'alilāsēs laē ʔtents!ēsa, qa<sup>ʔ</sup>s lā ōxlex<sup>ʔ</sup>īdxa hēlomagemē  
 lexa<sup>ʔ</sup>ya. Wā, g'āx<sup>ʔ</sup>emxaē ōxlōšdēsēlaq qa<sup>ʔ</sup>s g'āxē ōxleg'alilas

- 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.<sup>1</sup> . . . | 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 laelxa'ya. Wā, la'mē hē'mē GENEMAS  
70 tēk'lūpelaxa nānaagemaxs g'āxaē lāsdēsela. Wā, lā hēemxat! la  
hānqasēda waōkwē tsētsel'wats!ē laelxa'ya. Wā, la'mē xāl!EX'ēID  
L!EXWA lāxēq. Wā, g'il'mēsē gwāfEXs laē hēlaxēs lā'wūnemē qa  
lās g'iwālaq qō k'intālaLEX tseltselx'mets!EXlā'yas.

- 1 **Picking Viburnum-Berries (T!Elsāxa t!Elsē).**—Wā, hē'maaxs laē  
elāq t!Elt!ElyENxa lā gwābENDxa hēENxē, yīxs laē ēx'āla hāyENxa. . .<sup>1</sup>  
Wā, g'il'mēsē elāq L!obEXLōdēda t!Elsaxs hē'maē ālēs lENlENXSEMē,  
laas xwānal'ēdēda t!Elt!ELElālē ts!EDāqa. Wā, laem āx'ēdxēs  
5 yūdux'sEMē laelxa'yaxa 'wālasē nāg'ē L'ēwa hēlomagemē. Wā,  
hē'misēs nānaagemē, yīx k!elāts!āsēxa gwāDEMē, lōxs nekwaaxa  
nek'lūlē hēx'samēs lEXELasē. Wā, lā ōXLEX'ēIDxēs laelxa'yaxa  
gaāla; qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē lāx hānēdzasasēs  
t!eldZELElats!lē xwāxwagūma. Wā, lā ōXLEG'aalEXsasēs laelxa'yē  
10 lāqēxs laē lāxsa. Wā, lā dāx'ēIDxēs dzōmēg'ale q!wāxasena qa's  
tēnōx'ēwidē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!Elsē.  
Wā, g'il'mēsē lag'aa lāxa t!ElsMEDZEXEKūlāxs laē k'lāx'elsa ōXlā-  
'yasēs t!eldZELElats!lē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'f-  
hēxsax mōgwanā'ēyas, qa's mōx'ēwalisēx ōba'ēyas. Wā g'il'mēsē gwā-  
15 hēxs laē āx'ēdxēs laelxa'yē, qa's ōXLEX'ēIDēq, qa's lā ōXLEG'aēlsas  
lāxēs la dōgūl q!ēXLāla t!Els lāxa t!ElsMESē. Wā, lēx'a'mēs āx'ē-  
tsō'sēs nānaagemē lEXa'ya. qa's lā tēk'lūbōtsēx laē lōXLElsaxa

<sup>1</sup> 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!elmsesaxa t!elsē, qa<sup>s</sup> klūlp!ēdēx <sup>ē</sup>nā<sup>ē</sup>nemxlālaēna<sup>ē</sup>yasa 18  
 t!elsē, qa<sup>s</sup> lā klūlpts!ālas lāxēs nānaagemē lex<sup>ē</sup>ya. Wā, k!ēst!a  
 gālaxs laē qōt!ē nānaagemē lexās. Wā, g!il<sup>ē</sup>mēsē qōt!axs laē 20  
 qepāsasēs t!elyānemē lāxa <sup>ē</sup>wālasē nāg<sup>ē</sup> lex<sup>ē</sup>ya. Wā, lāxaē ēt!ēd  
 klūlpts!ālaxēs nānaagemē lex<sup>ē</sup>ya. Wā, g!il<sup>ē</sup>emxaāwisē qōt!axs  
 laē qepāsas lāxa <sup>ē</sup>wālasē nāg<sup>ē</sup> lex<sup>ē</sup>ya. Wā, g!il<sup>ē</sup>mēsē qōt!ēda  
<sup>ē</sup>wālasē nāg<sup>ē</sup> lexāxs laē hēemxat! gwēx<sup>ē</sup>idxa hēlōmagemē lex<sup>ē</sup>ya-  
 Wā, g!il<sup>ē</sup>mēsē ālak!āla q!ēnema t!elsē laē āx<sup>ē</sup>ēdxēs <sup>ē</sup>nex<sup>ē</sup>ūna<sup>ē</sup>yē, 25  
 qa<sup>s</sup> lā Lep!ālexsas lāx āg<sup>ē</sup>iwa<sup>ē</sup>yasēs t!eldzelelats!ē xwāxwagūma  
 Wā, lā ōxlex<sup>ē</sup>idxēs t!eldzats!ē <sup>ē</sup>wālas nāg<sup>ē</sup> lex<sup>ē</sup>ya, qa<sup>s</sup> lā  
 qebēdzōtsa t!elts!āx<sup>ē</sup>dāsa <sup>ē</sup>wālasē nāg<sup>ē</sup> lexā lāxa lebexsē <sup>ē</sup>nex<sup>ē</sup>ū  
 nās. Wā, lāxaē hēem gwēx<sup>ē</sup>idxa nānaagemē lex<sup>ē</sup>ya. Wā, lā  
 aēdaaqa lāxēs t!elyasaxa t!elsē, qa<sup>s</sup> lā qāqot!aa <sup>ē</sup>naxwaxēs 30  
 yūdux<sup>ē</sup>semē laelx<sup>ē</sup>ya. Wā, g!il<sup>ē</sup>mēsē <sup>ē</sup>nāxwa qōqūt!axs laē ōxle-  
 g<sup>ē</sup>aalexselaq lāxēs t!eldzelelats!ē xwāxwagūma. Wā, g!il<sup>ē</sup>mēsē  
<sup>ē</sup>wilg<sup>ē</sup>aalexsexs laē qwēlōdex mōk!wāsas mōgwanā<sup>ē</sup>yasēs t!eldzele-  
 lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g<sup>ē</sup>āxaē yōlx<sup>ē</sup>ida. Wā,  
 g<sup>ē</sup>āx<sup>ē</sup>em nā<sup>ē</sup>nak<sup>ū</sup> lāxēs g<sup>ē</sup>ōkwē. Wā, g!il<sup>ē</sup>mēsē g<sup>ē</sup>āx<sup>ē</sup>alis lāx l!ēma<sup>ē</sup>i- 35  
 sasēs g<sup>ē</sup>ōkwaxs laē lālalē lā<sup>ē</sup>wūnemasēq. Wā, hēx<sup>ē</sup>ida<sup>ē</sup>mēsē ōxle-  
 g<sup>ē</sup>ilexsaxa <sup>ē</sup>wālasē nāg<sup>ē</sup> t!elyats!āla lex<sup>ē</sup>ya, qa<sup>s</sup> lā ōxlōsdēselaq  
 qa<sup>s</sup> lā ōxleg<sup>ē</sup>ilīlas lāxa wūdānēgwīlasēs g<sup>ē</sup>ōkwē. Wā, lāxaē ēten-  
 ts!ēsa, qa<sup>s</sup> lā ōxleg<sup>ē</sup>ilexsaxa nānaagemē t!elyats!āla lex<sup>ē</sup>ya, qa<sup>s</sup>

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<sup>x</sup> | L!äk!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<sup>x</sup> | call the picking L!äkwa. |

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 läxat! öxlösdēselaq, qa<sup>s</sup> lä öxlaē!ēlaq läxēs g'ökwē, qa<sup>s</sup> lä oxleg'alifas läx hānē!lasasa 'wālasē nāg'ē t!elyats!āla lexā'ya. Wā, lä ētents!ēsa, qa<sup>s</sup> lä dādēnxēndxa t!eldzedzāla 'nēx'ünēs, qa<sup>s</sup> g'āxēq!ēnēp'wūsdēselaq, qa<sup>s</sup> lä q!ēnēbēlelaq läxēs g'ökwē, qa<sup>s</sup> lä q!ēnēplālifas läx hūx'hanē!lasasa t!ēt!elts!āla laelxa'ya.

1 **Picking Qot!xolē** (Qötāxa qot!xolē).—Wā, hē'maaxs laē L!öpēda qōt!xolāxa la elāq ts!āwūnxa. Wā, hē'mis la āx'ēdaatsa ts!ēdāqaxa lēleq!exsdē laelxa'ya, yīxs 'nā!nēmp!ēnaē yūdux'—sema lōxs mōsgēmaē laelxa'yas lēleq!exsdx'sā, yīxs hē'maaxat!  
5 lä neldzā Dzāwadēxa gwe'yāsa DENax'da<sup>x</sup>wē L!ēgwada, qaxs L!äk!ūmx'laēda gwe'yōwasa Kwāg'ule qot!xolē. Wā, lä qōdēdxelax g'āyayas, wā, lä qōtaxelaxa menāq. Wā, la!ēda DENax'da<sup>x</sup>wē L!äkwaxelaxa menāq.

Wā, hēt!alen yāqlēndaslē gwēk!ālasasa Kwāg'ulē. Wā, la-  
10 'mēs āx'ēdēda ts!ēdāqaxēs laelxa'yē, qa<sup>s</sup> lä lents!ēs öxlālxēs laelxa'yaxs laē k!wāk!ūsāla, qa<sup>s</sup> lä laxs läxa xwāxwagūmē. Wā, lä öxleg'aalexsaxēs laelxa'yaxs laē dāx'īdxa dzōmēg'alē, qa<sup>s</sup> lāxūg'ēwa'yē läx āg'iwa'yasēs qōdelelats!lēlē xwāxwagūmaxs laē tēnōx'wida. Wā, la'mē hē'x'utslēgemāfaxs laē tēnōstala läxa wās  
15 Dzāwadē. Wā, g'il'mēsē lāg'aa läxa qōdadāxs laē nēmsēla. Wā, hē'mis g'il'āx'ētsō'sēda mōgwanāyāsēs qōdelelats!lē xwāxwagūma, qa<sup>s</sup> lä mōx'wits ōba'yas läxa 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'mēsē gwāla laē ōXLEG'ELExsaxēs qēqōdats!ēLē laelxa'ya qa's 18  
 lä ōXLayak'elāq lāxēs q!ālē q!ēq!ādxa qot!xōlē. Wā, g'il'mēsē  
 lāg'aa lāx wāgwasasēs iaē ōXLEG'aEksaxēs qēqōdats!ēLē laelxa'ya. 20  
 Wā, la'mē wūsēx'itsēs dendzedzōwē wūsēg'anowa. Wā, g'il'mēsē  
 gwālexs lāaxat! LETEMtsēs dentsemē LETEMla. Wā, g'il'mēsē  
 gwālexs laē gwēfēlsaxēs laelxa'yē, qa 'nāl'nEMsgEMēsēs hēhengēxa  
 qotmesē. Wā, lä MENx'idxa qōt!xōlē, qa's lä gūxts!ālas lāxa  
 nEXwāla lEXā lāq laxēs āēne'mē neq!Egilēsxēs laelxa'yē. Wā, 25  
 hē'mis la gūxts!ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaem gūxts!ā-  
 laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts!Edāqē. Wā,  
 g'il'mēsē 'nāxwa qōqūt!ē qēqōdats!ās laelxa'ya, laē k'lēs ōXLālaq,  
 yīxs ā'maē dādanowēsēs wāx'sōlts!āna'yē lāx wāx'sanā'yasēs  
 qōdats!ē lEXa'yaxs laē dālt!ālaq, qa's lä dāg'aa!EXselaq lāxēs 30  
 qōDELElats!ē xwāxwagūma, qa's lä hāng'aa!EXsaq lāxa āg'iwa'yasēs  
 qōDELElats!ē xwāxwagūma. Wā, g'il'mēsē 'wilg'aa!EXSEXs laē  
 laxsa lāxa ōXLā'yē lāxēs laēnēEMx'dē qwēfēlsaxa mōgwanāya.  
 Wā, lä dāx'idxēs sē'wayowē qa's q!ōDET!ōdēxēs qōDELElats!ē  
 xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35  
 Wā, g'il'mēsē lāg'aa lāx neqēt!āsēs g'ōkwaxs laē nEMsalis lāx  
 L!EMa'isas. Wā, g'il'mēsē lāg'aaxs laē āEMxat! dādanowēsēs  
 wāx'sōlts!āna'yē e'eyasō lāx wāx'sanā'yasēs qōdats!ē lEXāxs g'āxāē  
 lāsdēsela. Wā, g'il'mēsē 'wī!ōsdēsaxs laē xāl!EX'id L!EXwa.

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'!aalē<sup>1</sup> yīxs hē<sup>o</sup>maē lā qE-gats!ēsa ts!EDāqēs nāg<sup>o</sup>ayē <sup>o</sup>wālas lEXa<sup>o</sup>ya L<sup>o</sup>E<sup>o</sup>wa hēlomagemē lEXa<sup>o</sup>ya L<sup>o</sup>ō<sup>o</sup>mēs nānaagemē lEXa<sup>o</sup>ya, yīxs g'il<sup>o</sup>maē nēnk!<sup>o</sup>lēqelēda bēg<sup>o</sup>wānemē, qa<sup>o</sup>s qEK'ēlēxa qEK'!aalāxs laē hēlaxa q!EYōkwē lāel-  
 5 k!<sup>o</sup>ūna<sup>o</sup>ya, qa lās qEK'āxa qEK'!aalē. Wā, lā <sup>o</sup>nā<sup>o</sup>xwaem ōxlā<sup>o</sup>laxēs yaēyūdūx<sup>o</sup>semē laelxa<sup>o</sup>yaxs k!<sup>o</sup>wāk!<sup>o</sup>ūsālaē. Wā, g'il<sup>o</sup>mēsē lāg<sup>o</sup>aa lāx q!<sup>o</sup>ayāsas, laē ōxleg<sup>o</sup>aelsaxēs laelxa<sup>o</sup>yē. Wā, lā āx<sup>o</sup>wults!<sup>o</sup>ōdxa nānaagemē lEXa<sup>o</sup>ya, qa<sup>o</sup>s lā tēk!<sup>o</sup>ūpelaqēxs laē hāms<sup>o</sup>īda. Wā, lā Lōmax<sup>o</sup>ēīd hālabalēda hāmsaxa qEK'!aalē, yīxs qEK'axelaēda waō-  
 10 kwē ts!ēdaqxa hāmsaq. Wā, g'il<sup>o</sup>mēsē qōt!<sup>o</sup>ē nānaagemē lEXa<sup>o</sup>sēxs laē gūxts!<sup>o</sup>ōts lāxēs nāg<sup>o</sup>ē <sup>o</sup>wālas lEXa<sup>o</sup>ya. Wā, lā ēt!<sup>o</sup>lēd hāms<sup>o</sup>īdaxat!. Wā, g'il<sup>o</sup>emxaāwisē qōt!<sup>o</sup>ē nānaagemas lEXa<sup>o</sup>s laē ēt!<sup>o</sup>lēd gūxts!<sup>o</sup>ōts lāxaaxēs nāg<sup>o</sup>ē <sup>o</sup>wālas lEXa<sup>o</sup>ya. Wā, lā hēx<sup>o</sup>sā gwēg'ilaxs hāmsaē. Wā, g'il<sup>o</sup>mēsē <sup>o</sup>nā<sup>o</sup>xwa qōqūt!<sup>o</sup>lē yūdux<sup>o</sup>semē  
 15 qēqEgats!ēs laelxa<sup>o</sup>yaxs, g'āxaē ōxlo!<sup>o</sup>lā<sup>o</sup>laxēs qEgats!<sup>o</sup>ē nāg<sup>o</sup>ē <sup>o</sup>wālas lEXa<sup>o</sup>ya. Wā, lā tek!<sup>o</sup>ūpelaxēs qEgats!<sup>o</sup>ē nānaagemē lEXa<sup>o</sup>yaxs g'āxaē nā<sup>o</sup>nakwa lāxa g'ōkwās hēlānēmāq. Wā, g'il<sup>o</sup>mēsē laēLExs laē ōxleg<sup>o</sup>alilasa qEgats!<sup>o</sup>ē <sup>o</sup>wālas lEXa<sup>o</sup>ya. Wā, lēda bēg<sup>o</sup>wānemē āx<sup>o</sup>ēdxa dengwats!<sup>o</sup>ēmotē, qa<sup>o</sup>s lā gūxts!<sup>o</sup>ōtsa qEK'!aalē  
 20 lāq. Wā, g'il<sup>o</sup>mēsē lā lopts!<sup>o</sup>āwēda nāg<sup>o</sup>ē <sup>o</sup>wālas lEXa<sup>o</sup>s laē ts!<sup>o</sup>lās lāx āxnōgwadās. Wā, hē<sup>o</sup>mis la nā<sup>o</sup>nagwatsa ts!EDāqē qEK'īlg'īs lāxēs g'ōkwē. Wā, la<sup>o</sup>mē aōk!<sup>o</sup>ūnaxa qEgats!<sup>o</sup>ē nānaagem lEXa<sup>o</sup>ya. Wā,

<sup>1</sup> *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 || numaym<sup>1</sup> 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 goose-  
berries || 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<sup>ε</sup>misēxs nēlaaxa begwānemas hāndzasasa qeg'atslē hēlomagem 23  
lexa<sup>ε</sup>ya. Wā, hē<sup>ε</sup>mis hēlag'iltēxā hāyā<sup>ε</sup>la g'ayōl lāxēs <sup>ε</sup>ne<sup>ε</sup>mē-  
motē, qa lās ōxlōlt!ēndeq. Wā, la<sup>ε</sup>mē <sup>ε</sup>wī<sup>ε</sup>laem lā gūxts!ōyo 25  
lāxa dengwats!ēmōtē.

**Picking Gooseberries** (T!EMXwaxa t!EMXwalē).—Wā, hēem 1  
āx<sup>ε</sup>ētsōsa ts!ēdāqēs k!ēldzowaxa t!EMXwalēs eldzowē <sup>ε</sup>wālas lē-  
<sup>ε</sup>wa<sup>ε</sup>ya, wā. hē<sup>ε</sup>mis!ēs nāg'ē <sup>ε</sup>wālas lexa<sup>ε</sup>ya lē<sup>ε</sup>wis dendzowē  
wūsēg'anowa, lē<sup>ε</sup>wis dentsemē letemla; wā, hē<sup>ε</sup>misa ts!ēx<sup>ε</sup>stowē  
k'ōq!ēwē dzomēg'ala. Wā, lā qās'ida, qā<sup>ε</sup>s lā lāxa t!EMX<sup>u</sup>medze- 5  
xekūla, yixs hē<sup>ε</sup>maē ālēs lēn!ēnxsema t!EMXwalē. Wā, lēx<sup>ε</sup>a<sup>ε</sup>mēs  
dōqwalasōsa ts!ēdāqa āwāwē. Wā, g'il<sup>ε</sup>mēsē dōx<sup>ε</sup>walelaqēxs laē  
ōxleg'alisaxēs lexa<sup>ε</sup>yē. Wā, lā āx<sup>ε</sup>ēdxēs dendzedzowē wūsēg'a-  
nōwa, qa<sup>ε</sup>s qek'iyīndēs lāxēs <sup>ε</sup>nex<sup>ε</sup>ūnā<sup>ε</sup>yē lāxēs qenasē. Wā,  
g'il<sup>ε</sup>mēsē gwālexs laē letemtsēs dentsemē letemla. Wā, g'il- 10  
<sup>ε</sup>mēsē gwālexs laē āx<sup>ε</sup>ēdxēs k!ēldzowe eldzowē lē<sup>ε</sup>wa<sup>ε</sup>ya qa<sup>ε</sup>s lā  
lebabōts lāxa t!EMX<sup>u</sup>mesē q!ēxlālaxa t!EMXwalē. Wā, g'il<sup>ε</sup>mēsē  
gwāfalixēs laē āx<sup>ε</sup>ēdxa k'ōq!ā<sup>ε</sup>yē dzōmeg'ala, qa<sup>ε</sup>s kwēxēlexla-  
wa<sup>ε</sup>yēs lāxa t!EMX<sup>u</sup>mesē. Wā, la<sup>ε</sup>mē kwēxāxelaxa t!EMXwalē,  
qa lās qūbedzōdālaxa q!ūbedzōwasa t!EMXwalē lē<sup>ε</sup>wa<sup>ε</sup>ya. Wā, 15  
g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'ēlexlowa t!EMX<sup>u</sup>mesaxēs t!EMXūlawix'dāxs laē  
āx<sup>ε</sup>ēdēda ts!ēdāqaxa nāg'a<sup>ε</sup>yē <sup>ε</sup>wālas lexa<sup>ε</sup>ya, qa<sup>ε</sup>s lā hānenxents  
lāxa q!ūbedzōwasa t!EMXwalē lē<sup>ε</sup>wa<sup>ε</sup>ya. Wā, lā dādenxendxa  
lē<sup>ε</sup>wa<sup>ε</sup>yē, qa<sup>ε</sup>s lā laāts!ōtsa t!EMXwalē lāxa nāg'a<sup>ε</sup>yē <sup>ε</sup>wālas

<sup>1</sup> 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 lexa<sup>é</sup>ya. Wä, lä <sup>é</sup>nal<sup>é</sup>nemp!ena yūduḡ<sup>up!</sup>enaem lebābōtsēs lē<sup>é</sup>wa<sup>é</sup>yē lāxa t!emḡ<sup>u</sup>mesaxs laē qōt!ēs nāg<sup>é</sup>yē <sup>é</sup>wālas lexa<sup>é</sup>ya. Wä, g'il<sup>é</sup>mēsē qōt!axs laē k!ōx<sup>é</sup>wīdxēs lē<sup>é</sup>wa<sup>é</sup>yē, qa<sup>é</sup>s lepeyīndēs lāxēs t!em<sup>é</sup>wats!ē nāg<sup>é</sup> <sup>é</sup>wālas lexa<sup>é</sup>ya. Wä, lä ōxlex<sup>é</sup>īdqēxs g'āxaē nā<sup>é</sup>nakwa lāxēs g'ōkwē. Wä, lä ōxleg'alīfas.

### III. PRESERVATION OF FOOD

**Cutting Dog-Salmon.**<sup>1</sup>—When | a woman cuts dog-salmon, she <sup>1</sup>  
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 <sup>5</sup>  
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 <sup>10</sup>  
salmon.<sup>2</sup>|

**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 <sup>15</sup>  
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 catching  
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-Salmon**<sup>1</sup> (T!elalas xāk!adzō).—Wā, hē<sup>ε</sup>maaxs laē <sup>1</sup>  
xwā<sup>ε</sup>!idēda ts!edāqaxa gwā<sup>ε</sup>xnisē; wā, la<sup>ε</sup>m āxōdex q!ōsna<sup>ε</sup>yas  
Wā, la qāx<sup>ε</sup>!idēq qa lāwās hēx<sup>ε</sup>!a<sup>ε</sup>yas. Wā, la xwā<sup>ε</sup>!idēx ā<sup>ε</sup>wē-  
g<sup>ε</sup>a<sup>ε</sup>yas gwā<sup>ε</sup>xnisē ēk<sup>ε</sup>!ōt!endā<sup>ε</sup>lax k<sup>ε</sup>!idēg<sup>ε</sup>a<sup>ε</sup>yas g<sup>ε</sup>āx<sup>ε</sup>!id lāx ōx<sup>ε</sup>lā-  
atā<sup>ε</sup>yas lāg<sup>ε</sup>aa lāxa mōdenē lāx q!emēlx<sup>ε</sup>sda<sup>ε</sup>yas ts!āsna<sup>ε</sup>yas. <sup>5</sup>  
Wā, la xwē<sup>ε</sup>!idxa k<sup>ε</sup>!ōtēla qas lēx<sup>ε</sup>!idēq. Wā, la<sup>ε</sup>mxaāwisē  
xwā<sup>ε</sup>!ida, g<sup>ε</sup>āx<sup>ε</sup>!id lax wūlxwaxsda<sup>ε</sup>yas k<sup>ε</sup>!ōtēla la ēk<sup>ε</sup>!ōtēla lāx  
ōx<sup>ε</sup>lāatā<sup>ε</sup>yas. Wā, la<sup>ε</sup>m naxsaāp! lō<sup>ε</sup> wākwa q!emēldzō<sup>ε</sup>yas  
xāk<sup>ε</sup>adzō lō<sup>ε</sup> pel. Wā, g<sup>ε</sup>!l<sup>ε</sup>mēsē lawāmasqēxs laē g<sup>ε</sup>ēxaxa wūd<sup>ε</sup>zē-  
kwēxēs xēmsilasō<sup>ε</sup>lē. <sup>10</sup>

**Roasted Old Salmon** (Ts!elak<sup>ε</sup> L!ōbek<sup>ε</sup>; yīxa la gwā<sup>ε</sup>l xwēla<sup>ε</sup>wa  
lāx nēldzāsa<sup>ε</sup> wīwa).—Wā, la<sup>ε</sup>mēsen gwāgwēx<sup>ε</sup>s<sup>ε</sup>ālāl lāxa nēmgē-  
saxs laē lāxēs wīwamēts!asē Ōdzālasē, lāx nēldzā Gwanē qaxs āx<sup>ε</sup>-  
ēxsdaaxa gwā<sup>ε</sup>xnisaxs laē gwā<sup>ε</sup>l tsēnxwaxs laē lāg<sup>ε</sup>aa lāx Ōdzālase.  
Wā, g<sup>ε</sup>!l<sup>ε</sup>m dzāq<sup>ε</sup>waxs laēda wīwamēts!ēnoxwē xwāna<sup>ε</sup>!ida qa<sup>ε</sup>s lē <sup>15</sup>  
nēgwēsa lāx mōkwa<sup>ε</sup>yasēs g<sup>ε</sup>ālē, qaxs nēnuyamts!ēs<sup>ε</sup>maē mōkwa-  
<sup>ε</sup>yasxēs galā<sup>ε</sup>yaxa gwā<sup>ε</sup>xnisaxa gānūlē. Wā, g<sup>ε</sup>!l<sup>ε</sup>mēsē nēgēlā-  
yōdxa la mōkwa<sup>ε</sup>la lāqēxs laē xōma<sup>ε</sup>!idē āxnōgwadās lē<sup>ε</sup>wa la

<sup>1</sup> See also p. 302.

<sup>2</sup> Continued on p. 226, line 17.

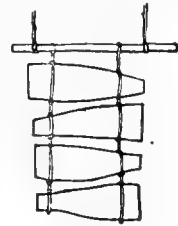
him who goes to | steal salmon with the hook. Therefore the  
 20 Nimkish always || disappear at night, for they club one another when |  
 one does not give in to the owner (of such a place). Therefore they  
 just | club one another with their punting-poles. (I just wish to |  
 talk about this.) As 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-  
 35 salmon, whose skin is not white. | Of this she makes preserved sal-  
 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,<sup>1</sup>—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 'nemgēsē q'lūnāla  
 20 x'isaxōx gānulex, qa's kwēxap!EX'ida'maaxs yāx'stōsāēda 'ne-  
 mōkwaq g'āxa āxnōgwadās. Wā, hē'mis lāg'ilas ā'em la  
 kwēxap!EX'itsēs dzōmēg'alē lāxēq. (Wā, ā'mEN 'nēx' qEN gwā-  
 gwēx'sEX'EX'īdē lāxēq.) Wā, g'il'EM dzāgwēlēx'nā'kūlaxs lāasa  
 wīwamēts!ēnoxwē ālēx'wīd qa's lē mōx'walela lāxēs mōkwa'yē lāxa  
 25 ts!ENāasasa k'lōtelāxs xwēla'wāē. Wā, g'il'mēsē p!EDEX'īDEXS  
 laē lēx'ūlx'itsēs gālbala g'ilt!a saents!ā. Wā, g'il'mēsē q'lēnōma  
 k'lōtelāxs laē k'lēs gēx'īDEXS laē qōt!a. Wā, g'il'mēsē qōt!axs  
 laē nā'nakwa. Wā, g'il'mēsē 'nāx'īDEXS laē gēnemas āx'ēdxā  
 k'lāk'lobanē, qa's LEBēg'indēs lāxēs āwig'a'yē. Wā, la āx'ēdxēs  
 30 wūsēg'anowē, qa's qEK'iyendēs lāxa k'lāk'lobana'yē la LEBēg'is.  
 Wā, g'il'mēsē gwālexs laē āx'ēdxēs ōxlaats!ē lex'a'ya, qa's ōx-  
 lēlēqēxs laē lents!eyāla lāx hānaasas yālnegwats!āsēs lā'wūnemē.  
 Wā, la'mēs hē g'il āx'ētsōsa ēk'ē gwa'xnisaxa k'lēsē ts!elāk'a.  
 Wā, hēem xa'māsilasōltsē. Wā, āl'mēsē la ōxLEX'īdxa ts!ēts!ēla-  
 35 k'axs laē 'wī'lōsdē'yamasxa ēk'ē k'lōtela. Wā, g'il'mēsē 'wī'lōs-  
 dē'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēem gwēg'i-  
 laqē gwēg'ilasaxEN g'ilx'dē wāldema seg'inētē lāx ōx'siwa'yasa  
 wā,<sup>1</sup> yīxs lāx'dē xwālase'wa. Wā, lēx'a'mēs ōgūqala'yosēxs laē  
 L'lōpase'wa, yīxs k'lēsāē ālaEM L'lōpa ts!elāk'ē L'lōbekwa yīxs laē

<sup>1</sup>See 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.<sup>1</sup> 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!ōpase<sup>wa</sup>, qaxs k'!ēsaē tsenxwa. Wā, hē<sup>misēxs</sup> gālaē la x'!te- 40  
lālela lāx neqōstā<sup>was</sup> legwilasa g'ōkwasa wīwamēts!ēnoxwē.  
Wā, la<sup>em</sup> lālōl!a qa ālak'!ālaslas lem<sup>x</sup>widēl, qō lāl āxāxōyōltsa  
ts!edāqē, qa<sup>s</sup> g'ēxēq lāxa g'ā<sup>y</sup>asas dēdamalāsēxa lāla ts!āwūnxē-  
ēDEL. Wā, wāx<sup>em</sup> la gāla la k'!ēs x'!ts!ex<sup>ida</sup>. Wā, k'!ēs<sup>em</sup>  
xaāwīsē q!ēsp!ex<sup>ida</sup>, qaxs k'!ēsaē la tsenxwa<sup>ya</sup>, lāg'ilas ēx<sup>a</sup>- 45  
g'isa bāk!ūmē. Wā, la<sup>mēsens</sup> gwāgwēx<sup>s</sup>ālāl laqēxs laē hā<sup>m</sup>-  
g'ilayoxa ts!āwūnxē yīs āxānemaq. . . .

**Middle Piece of Salmon (Q!āq!aq!ē).** — Wā, hē<sup>maaxs</sup> laēda 1  
ts!edāqē xwālaxa gwā<sup>xnisaxs</sup> laē xamāsilaxēs xwālase<sup>wē</sup>. Wā,  
la<sup>mēsē</sup> wākwēda q!ēmledzā<sup>yasa</sup> wūdzekwē. Wā, g'il<sup>mēsē</sup> gwāl  
xwālaxs laē āx<sup>ēdxēs</sup> t!elēdzowē, qa<sup>s</sup> āx<sup>elsēq</sup> lax L!āsanā<sup>yasa</sup>  
g'ōkwē g'a gwālēg'a.<sup>1</sup> Wā, g'il<sup>mēsē</sup> xēnlela wāgūdzā<sup>yēda</sup> q!ēm- 5  
lalāxs laē t!elsōdxa mōdenas <sup>wādze<sup>was</sup></sup> lāx āpsēnxa<sup>yasēs</sup>  
xamsilasōlē. Wā, la<sup>em</sup> g'āx<sup>idē</sup> t!elsōyās lāx ōx!aatā<sup>yasa</sup> gwā<sup>xnisē</sup>.  
Wā, la lāxsdend lāx wūxwāxsda<sup>yasa</sup> gwā<sup>xnisē</sup>. Wā,  
hē<sup>mis</sup> la gēxwatsēs lāxa q!elabō<sup>yasa</sup> q!ē<sup>lilē</sup> qa gēxwalaatsa  
xa<sup>māsē</sup>. Wā, g'il<sup>mēsē</sup> k'!āyax<sup>widēxs</sup> laēda ts!edāqē āxāxōdēq, 10  
qa<sup>s</sup> yibedzōdēq g'a gwālēg'a yīsa dzedekwē denāsa (*fig.*). Wā,

<sup>1</sup> 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 be- makes two baskets of cedar-  
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 ēt'led gēx<sup>ε</sup>wīdeq lāxēs g'ilx'dē gēxwalaasa. Wā, g'il<sup>ε</sup>mēsē la ālax'fid la lem<sup>ε</sup>wīda laē āxāxōyū yīsa ts'edāqē. Wā, la āxts'lōts lāxa L'ābatē hēkwēlēem qa g'its!<sup>ε</sup>watsa q!āq!aq!<sup>ε</sup>yē. Wā, g'il-  
15 <sup>ε</sup>mēsē <sup>ε</sup>wī'la āxts'lōts lāqēxs laē g'ēxaq lāxēs g'āyasila'yē qa g'ayats lāx āwābā<sup>ε</sup>yas k'!āg'ilē qa āxātsa xa<sup>ε</sup>māsē.<sup>1</sup>

**Backbones of Salmon.**—Wā,<sup>2</sup> la āx<sup>ε</sup>ēdēda ts'edāqaxa denasē qa<sup>s</sup> ts!<sup>ε</sup>ex<sup>ε</sup>dēq. Wā, la āx<sup>ε</sup>ēdxa ma<sup>ε</sup>lē xak'!adzā, qa<sup>s</sup> q!ap!<sup>ε</sup>x'fidēx ts!<sup>ε</sup>ts!<sup>ε</sup>āsna<sup>ε</sup>yas. Wā, hē<sup>ε</sup>mis la yālōdaātsēq, yīsa denasē; g'a  
20 g'wālēg'a (*fig.*). Wā, la<sup>ε</sup>mēsē gēx<sup>ε</sup>wīdeq lāxa q!ēlabā'yasa lem<sup>ε</sup>wasaxa xa<sup>ε</sup>māsē qa L'ēsālase<sup>ε</sup>wēsēsa legwilē. Wā, g'il<sup>ε</sup>mēsē lem<sup>ε</sup>wīde<sup>ε</sup>x laēda ts'edāqē L'ābatilaxa ma<sup>ε</sup>lē L'āl!<sup>ε</sup>ēbataxa dēdentsemē. Wā; g'il<sup>ε</sup>mēsē g'wālēxs laē mexālilaq, qa<sup>s</sup> āxāxōdēxa xāk'!adzō. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī'laxāmasqēxs laē k!wāg'alila qa<sup>s</sup> k'ōqūlēxa ts!<sup>ε</sup>āsna<sup>ε</sup>yē  
25 lāxa xāk'!adzowē. Wā, la<sup>ε</sup>mēs ts!<sup>ε</sup>exts!<sup>ε</sup>ālasa ts!<sup>ε</sup>āsna'yē lāxa <sup>ε</sup>nems-gēmē L'ābata. Wā, la<sup>ε</sup>mēs ts!<sup>ε</sup>exts!<sup>ε</sup>ālasa xāk'!adzowē laxa <sup>ε</sup>nems-gēm. Wā, g'il<sup>ε</sup>mēsē qōqūt!axs laē g'ēxēda ts'edāqaxa ma<sup>ε</sup>tsemē L'āl!<sup>ε</sup>ābat lāx āwābā'yasa k'!āg'ilē qa g'ēx'udemasā xa<sup>ε</sup>māsē. Wā, laēm hē<sup>ε</sup>māwālāxa ts!<sup>ε</sup>āwūnxē. Wā, hēem lēgadēs t!ēlālas  
30 xāk'!adzowē. Wā, la<sup>ε</sup>mēs aemayālēda L'ābatē, yīx g'its!<sup>ε</sup>wasasa ts!<sup>ε</sup>āna'yē. Wā, hēem lēgadēda L'ābatas ts!<sup>ε</sup>āsna'yāats'lē. Wā, la,

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

<sup>2</sup> 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.<sup>1</sup> |

**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: |  
 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-




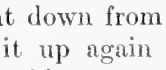
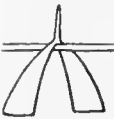
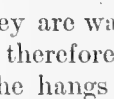
Now the meat  
 backbone || is  
 ing-together."

°wālasēda Lābatē, yix g'its!E°wasasa xāk!adzō. Wā, hēem lēga- 32  
 des xāk!adzatslē. Wā, laem gwāl lāxēq.<sup>1</sup>

**Split Salmon** (lēqwaxa).—Wā,<sup>2</sup> hēmaaxs laē xwāl°idēda ts!E- 1  
 dāqaxa gwā°xnisē; wā, laem hēem g'il āxōyosē q!ōsna°yasa gwā°x-  
 nisē. Wā, lāwīsla qāx°idēq, qa lāwāyēs hēx°t!°yas. Wā, la  
 xwāl°idēx ā°wīg°a°yas ēk!ōt!ēndālx k!līdēg°a°yas. Wā, la°mēs  
 k!lēs°emxat! wāgūdzā°yē q!ēmlalāsa q!ōq!ūyō. Wā, la lāxsēndaem 5  
 lāxa ts!āsna°yē. Wā, laem k°ōqōdēx ts!āsna°yas. Wā, la°mēsē  
 k!līxēlsaxa la wūdzekwa. Wā, la āx°ēdxa q!ōq!ūyō qa°s t!elsōdēx  
 q!ēmlēdzewēx°dās g°ēx°id lāx ōxlaatā°yasa k!ōtēla. Wā, la  
 lāg°aa lāxa mōdēnē g°āx°id lāx g°āx°saāsas k°ōqōyox°dās lāxa  
 ts!āsna°yē. Wā, la°mēsēda ts!ēdāqē lēx°idxēs t!elsasē°wē. Wā, 10  
 laem°xaāwisē t!elsōdēx 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!ēx°idēxa la āem la xāqa. Wā, laem la g'a gwālēg'a  
 (fig.). Wā, laem qēxbāda q!ēmlālē. Wā, hē°mis q!ōq!ūyōwa  
 ēk!ēba°yē. Wā, hēem lēgades k!wāwaxsdē. Wā, g'il°mēsē gwā- 15  
 lēxs laēda ts!ēdāqē gēx°ūnts lāxa hēkwēlaē qa gē°wasxa lēqwaxa  
 lāx Lāsanā°yasēs g°ōkwē. Wā, g'il°mēsē °yāx°sē°mē °nālāxs laē  
 hēem gēx°wase°wa q!ēlilē lāxa g°ōkwē. Wā, lāg'a gwālaxs laē

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

<sup>2</sup> 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-  
 30 ished rubbing it, she hangs it up again | at the place where it was  
 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.<sup>1</sup>

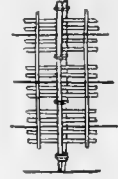
- gēxwālēg'a (fig.)*. Wä, g'il'mēsē la yūduxūxsē 'nālās hē gwālē  
 20 *gēxwālāēna'yas laē k'lāyax'wida*. Wä, lēda ts!edāqē āxāxōdeq  
 qa's dāl'ēdēq, qa 'naenqalax'īdēsa lēqwaxa 'nēxbēndxa k'lwā-  
 waxsdē'yē. Wä, laē ēt!ēd gēx'ūnd lāxēs g'ilx'dē gēxwālāasa.  
 Wä, g'a gwālēg'a (*fig.*). Wä, āemxaāwisē xa'mālax gēxwālaxs  
 laēda ts!edāqē āxāxōdeq qa's ql'ek'olēxa tseltst'ekwē xaq ēxdzo-  
 25 wēxa lēqwaxa. Wä, g'il'mēsē 'wi'lāmasxa xāqaxs laē q!ewēx'-  
 'īdeq yo gwēg'ilōx gwēg'ilasasa ts!ēdaqaxs ts!ōxwaxa gwil-  
 gwāla. Wä, lag'ilas telkwa lēqwaxa. Wä, hēemxaāwis lāg'ilas  
 mēlmadzēwē. Wä, g'il'mēsē gwāl q!ōyaq laē ēt!ēd gēx'wīdeq  
 lāxēs gēxwālāasē. Wä, g'il'mēsē ālax'īd lēmx'wēdaxs, laē ēt!ēdēda  
 30 ts!edāqē āxāxōdeq qa's āxdzōdalēs lāxa lē'wa'yē. Wä, g'il'mēsē  
 'wi'laxaxs laē āx'ēdxa ma'lō L!āL!ēbata qa's āx'ālilēs lāxēs ēaxe-  
 'lasē. Wä, la āx'ēdxa lēqwaxē, qa's k'ōqōdēxa k'lwāwaxsdē'yē, qa's  
 ts!exts!ōdēs lāxa 'nēmsgēmē L!ābata. Wä, la'mēsē ēt!ēd q!ewēx'-  
 'īdxa lēqwaxa. Wä, g'il'mēsē gwāfēxs laē ts!exts!ōts lāxa 'nēms-  
 35 gēmē L!ābata. Wä, laem hēx'sāem la gwēg'ila. Wä, āl'mēsē  
 gwāfēxs laē 'wi'lāmasxēs āxse'wē. Wä, la g'exaxa ma'ltsemē  
 L!āL!ēbata lāx awābā'yasa k'lāg'ilē qa āxātsa xa'māsē. Wä, laem  
 hēmawālāxa ts!āwūnxē.<sup>1</sup>

<sup>1</sup> 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 fin- 10  
 ger-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** (Ālɣwasē L'ōbedzo xāk'ladzō).—Wä, 1  
 hē'ēmaaxs laē xwā'lase'wēda gwā'xnisē, yisa ts!eda'qē; wä, laem  
 k'legedzō'tsa gwā'xnisē lāxēs .xwāledzō'wē k'lä'k'lobāna. Wä,  
 lä'mēsē ts!ō's'idēda ts!eda'qax q!ō'sna'yasa gwā'xnisē, qa ā'mēs  
 äxbä'xa ya'x'yig'ilasa gwā'xnisē. Wä, la'mēs qa'x'ēideq qa lāwä- 5  
 yēs hēx't!a'yas. Wä, g'il'mēsē lāwä'yēxs la'ē xwā'f'idēda ts!edā-  
 qaxa g'ä'x'ēidē lāx o'xlaatā'yasa gwā'xnisē lä'g'aa lä'xa mō'denē  
 lāx ts!ä'sna'yasa gwā'xnisē. Wä, la'e'm ē'k'!ōt!endälax k'lidē'g'a-  
 'yas. Wä, la xwē'f'idxēs xwā'lase'wē. Wä, la'mēsē xwā'ibetē'ndex  
 nexsā'wasēs wä'laasdē lä'xa mō'denē lāx ts!ä'sna'yasa gwā'xnisē. 10  
 Wä, la'mēs xwā'f'ideq g'ä'x'ēid lāq lä'laa lāx o'xlaatā'yas. Wä,  
 laem wä'kwē q!ē'meldzā'yasa xāk'!adzōxs la'e lä'wä lä'xēs pese-  
 na'yē. Wä, g'il'mēsē q!ē'nemēda xä'k'ladzāxs la'ēda ts!edā'qē  
 äx'ē'dxa ēg'ä'kwa lāx xä'se'wē xe'x'umesa. Wä, la'mēsē xō'xex'  
 se'ndeq, qa's L'ō'psayōgwilēq. Wä, la'e'm mōp!enk'ē bā'la'yas 15  
 qa 'wāsgemats. Wä, g'il'mēsē gwäl xä'qēxs la'e lā'g'aelaq la'xēs  
 ē'axe'lasē. Wä, la'mēs' äx'ē'dxa ya'x'yig'ilasa gwā'xnisē qa's  
 yilts!ele'ndēs lä'xa L'ō'psayōlē. Wä, g'il'mēsē la'ēnā'xwa k'lek'le-  
 lä'laxs la'ē äx'ē'dxa denā'sē qa's yil'ale'lōdēs lä'xa be'nba'yasa  
 xä'yasa L'ō'psayō. Wä, g'il'mēsē gwäl yila'qēxs la'ē äx'ē'dxa 20  
 xä'k'ladzō qa's gē'gaa'ts!ōdēs lä'xa L'ōpsayō. Wä, g'il'mēsē  
 mō'wēda la äx'ä'its!ōyōxs lä'qēxs la'ē yil'ale'lōtsa denā'sē lāx  
 ē'k'lelās. Wä, la ē't!ēd äx'ē'dxa mō'maxat! xä'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  
 30 split pine and places them lengthwise | on the ends of the  
 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;

äxē'grindēs lā'xa la yīlekwa'. Wä, grí'fēmxaā'wisē wī'lēda  
 25 mō'waxs la'ē ē'tlēd yī'ē'dex ē'k'ēlēlās. Wä, lae'm hē'x'sä  
 gwē'gilē. Wä, ā'fēmēs gwā'lexs la'ē qlūxtōwē'da L'ō'psayowē.  
 Wä, lae'm gra gwā'lēg'a (fg.). Wä, grí'fēmēsē qlūxtō'xs la'ē äx'ē'd-  
 xa mō'ts!aqē wiswūl xōk<sup>u</sup> xex<sup>u</sup>mē'sa. Wä, la aō'dzaqālamāseq  
 lāx ōba'yasa la L'ō'pts'ōls xā'k'ladzō. Wä, lae'm wā'x'saselaxa  
 30 grí'lsgrīlt!a xōk<sup>u</sup> xex<sup>u</sup>mē'sa. Wä, la ē'tlēd äx'ē'dxa q!ēlēts!ā'qē  
 qa's L!ē'nxšōdēs nā'qodāla xewē'ta'yasa L'ō'psayō. Wä, lae'm  
 wā'x'sats!ēndālaxa xā'k'ladzowē. Wä, lae'm ē'k'ōdents laq.  
 Wä, hē'ēmis la elā'layosē. Wä, grí'fēmēsē gwā'lexs la'ē lā'nōlisaq  
 lā'xa lēgwī'fasēs g'ō'kwē. Wä, grí'fēmēsē la klūmelx'ē'i'dexs la'ē  
 35 äx'ē'dēda ts!ēdā'qaq qa's lē'slēlōdēs lā'x<sup>1</sup> ē'nexstā'yasēs lēgwī'lē.  
 Wä, lae'm gwā'la. Lae'm!a lē'gades L'ō'bedzo xā'k'ladzō lā'xēq.<sup>1</sup>

1 **Pectoral Fins of Dog-Salmon** (PEL!EXā'wēsa gwa'xnīsē g'ā'yōl  
 lāx ē'ne'ldzāsa wā).—Wä, hē'ēmaaxs la'ē xwā'lēda ts!ēdā'qaxa  
 gwa'xnīsē. Wä, grí'fēmēsē gwā'l lawā'lax q!ō'sna'yasēs la'ē  
 t!ō'tsē'stelaxa ō'xawa'yasa gwa'xnīsaxs la'ē t!at!ō'sk'inaemxa  
 5 PEL!EXā'wa'yas. Wä, laēmē's k'ō'den lā'xens q!wā'q!wax'ts!ā-  
 na'yēx, yīx elā'la'yās lae'm ā'ēm la tē'kwāla. Wä, lae'mxaā'wisē  
 t!ō'sōdxa PELā'ga'yē. Wä, lae'm!a lawūq. Wä, la äxts!ā'las lā'xa

<sup>1</sup> 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 Nimkish 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 gwā' gē'xwaq la'ē  
āx'ē'dxa k'litk'!edē'sē qa's āxdzō'dēsa PELā'ga'eyē lāq la gwē'ldzewē 10  
lāq. Wā, la lā'lalelōts lā'xa nexstā'yasa legwi'lē qa L'ē'segō-  
stālasēwēsēs L'ē'sālāsa legwi'lē. Wā, la gwā'la. Wā, g'í'l'mēsē  
k'la'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'ēmaxat!. Wā, g'í'l'mēsē gwā' ēwi'laxs 15  
la'ē tēx'walelōtsa PEL!exāwa'yaats!ē lexē lā'xaaxa āpsē'Lelasa  
k'litk'!edē'sēxa la āxdzā'yaatsa PELā'ga'eyē. Wā, g'í'l'mēsē gwā'l'ale-  
laxs la'ē q!ap!ē'x'īdxa gayō qa's LEP!ālelōdēsa xa'mā'slē lāq.  
Wā, la'm ēnā'xwaem banā'dze'eyē q!emeldzā'yas lā'xa legwi'lē.  
Wā, g'í'l'mēsē gwā'la la'ē dā'doqwilaxa PEL!exā'wa'eyē LE'wa PELā'- 20  
ga'eyē qa ā'lak'lalēs le'mx'wīda. Wā, g'í'l'mēsē ā'la la le'mx'wi-  
dexs la'ē gē'xaq qa's lā'k'!eselāxa ts!āwū'nxla. Wā, hē'emxaa  
gwē'g'ilaxa ts!ā'sna'eyē k'litk'!edē's'ēmxaa āxdzā yaasasēs la'ē  
le'mx'wase'wa. Wā, la'mē'sens gwā'gwēx'sālā lāqēxs la'ē  
ha'mēx'sī'lase'wa. . . .<sup>1</sup> 25

**Dog-Salmon Cheeks.** (P!elōs, yix hē'x't!a'yasa gwā'xnīsē, yixs 1  
L!ō'bēkwaē qa's āxelase'wē lā'laa lā'xa ts!a'wū'nxē).—

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

<sup>1</sup>Continued 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'â'lax hē'x't!a<sup>ε</sup>yas. Wā, la äx<sup>ε</sup>e'dēda ts!edā'qaxa ē'g'a-qwa lāx xā'se<sup>ε</sup>wē wūnā'gūlē. Wā, la mō'denbāla lā'xens bā'lax. Wā, la xō'x<sup>ε</sup>wīdeq qa<sup>ε</sup>s L!ō'psayōgwilēq. Wā, la <sup>ε</sup>nā'f<sup>ε</sup>nemp!ena lā'k!endē äxā'<sup>ε</sup>yas lōxs lō'L<sup>ε</sup>maax ma<sup>ε</sup>p!e'nyag<sup>ε</sup> ē äxā'<sup>ε</sup>yas. Wā, g'í'l<sup>ε</sup>mēsē gwā'lē äxā'<sup>ε</sup>yasēxs la'ē q!ap!ē'x<sup>ε</sup>īdeq qa<sup>ε</sup>s lās lā'xēs xwā'l-  
10 demsaxa gwā'xnisē. Wā, lē lā'g'aelsaxa <sup>ε</sup>ne'mts!aqē L!ōpsayâ qa<sup>ε</sup>s k!waxtō'dēsa hē'x't!a<sup>ε</sup>yē lāx laē'na<sup>ε</sup>yas äqā'lē wā'x'sanōts!exsta-<sup>ε</sup>yasa L!ōpsayowē. Wā, ä'f<sup>ε</sup>mēsē gwāl wē'qwaxelaxa hē'x't!a<sup>ε</sup>yaxs la'ē lā'g'aē o'ba<sup>ε</sup>yasa L!ōpsayowē lāx gēgeya'gesasa hē'x't!a<sup>ε</sup>yē. Wā, lae'm la k!eā's yīl<sup>ε</sup>msa L!ō'psayowē denā'sa. Wā, g'í'l-  
15 <sup>ε</sup>mēsē gwā'lāmasxa <sup>ε</sup>ne'mts!aqaxs la'ē LEX<sup>ε</sup>ūlisaxēs la gwā'lāma-tse<sup>ε</sup>wa. Wā, lā'xaa ē't!ēd äx<sup>ε</sup>e'dxa <sup>ε</sup>ne'mts!aqē L!ō'psayâ qa<sup>ε</sup>s lā'stōlisēs lāx lā'dze<sup>ε</sup>wasdāsēs g'í'l<sup>ε</sup>dē äxse<sup>ε</sup>wa'. Wā, hē'em-<sup>ε</sup>xaā'wisē gwē'x<sup>ε</sup>īdeq lā'xēs g'í'l<sup>ε</sup>dē gwē'g'ilasxa g'í'l<sup>ε</sup>dē äxsō's. Wā, ä'<sup>ε</sup>mēs la hē gwē'nā'kūlaxa waō'kwē. Wā, g'í'l<sup>ε</sup>mēsē gwā'-  
20 lēxs la'ē lā'<sup>ε</sup>wūnemas äx<sup>ε</sup>e'dxa q!ē'nemē leqwa' qa<sup>ε</sup>s lēx<sup>ε</sup>wā'lisē lā'xa L!emā'<sup>ε</sup>isē. Wā, g'í'l<sup>ε</sup>mēsē x'ī'qōstâ leqwē'la<sup>ε</sup>yasēxs la'ē ax<sup>ε</sup>e'dex'da<sup>ε</sup>x<sup>ε</sup> L!ēl!ō'pts!āla hē'x't!ē<sup>ε</sup> qa<sup>ε</sup>s lē q!wā'stalas lāq. Wā, lae'm hē g'il L!ō'pasōsē q!ōq!onā's. Wā, g'í'l<sup>ε</sup>mēsē k!ūme'l-<sup>ε</sup>x<sup>ε</sup>īdexs la'c le'x<sup>ε</sup>īdeq <sup>ε</sup>wī'la qa hēs la äwā'p!a<sup>ε</sup>yas la nexwā'-  
25 laxa legwisē'. Wā, g'í'l<sup>ε</sup>mēsē k!ūme'l<sup>ε</sup>īdē L!ē'sasēxs la'ē äxsen dā'laq qa<sup>ε</sup>s k'ā't!aliselēq. Wā, g'í'l<sup>ε</sup>mēsē k'ōx<sup>ε</sup>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, y'ixa hēhē'x't!a<sup>ε</sup>yē, qa<sup>ε</sup>s äx<sup>ε</sup>äli'selēq lā'xēs 27  
 äpsä'lisē. Wä, g'í'l'mēsē <sup>ε</sup>wi'laxs la'ē äx<sup>ε</sup>ē'dxa L'lō'bekwē hēx-  
 t!a<sup>ε</sup>ya qa<sup>ε</sup>s wā'x'sē'ste'ndēx q!wayō'sas. Wä, la LEPSE'ndēq qa  
 LEPä'lēs. Wä, la lāwayōdex hā'mts!āwasa hē'x't!a<sup>ε</sup>yē. Wä, ä'ē'mēs 30  
 la L'lēs LEP'wa xā'qēda la äxā'la lā'xa p!elō'sē. Wä, g'í'l'mēsē  
<sup>ε</sup>wi'la gwā'lēxs la'ē äx<sup>ε</sup>ē'dxa k'litk'!edē'sē g'í't!a <sup>ε</sup>nā'f'nemp!ena  
 ē'seg'iyō lā'xens bā'lāqē <sup>ε</sup>wā'sgemasa. Wä, la hāmō'dengāla  
 lā'xens q!wāq!wax'ts!āna<sup>ε</sup>yēx, y'ix <sup>ε</sup>wā'dzewasasa k'litk'!edē'sē. Wä,  
 hē'εmis la äxdzō'dalatsēsēs p!elō'sLē. Wä, la <sup>ε</sup>m <sup>ε</sup>wi'laem LEPä'- 35  
 laxs la'ē g'idzewēxa k'litk'!edē'sē. Wä, la memk'ō'laxs la'ē  
 g'í'dzā'ya. Wä, g'í'l'mēsē <sup>ε</sup>wi'laxs la'ē äx<sup>ε</sup>ē'dxēs äxa'εyē qa<sup>ε</sup>s lē  
 Lā'lalelōts lā'xa neqō'stāsēs lēgwī'lasēs g'ō'kwē lā'xa ä'lā la L'lē'-  
 sala. Wä, g'í'l'mēsē gwā'lēxs la'ē äxk'lā'laxēs lā'wünemē qa  
 lēs Lē'lälaxa g'äy'ing'īselaxa bē'bēgwānemē Lō'mē g'í'ng'inā- 40  
 nemē LEP'wa ts!ē'daqē LEP'wa wā'x'ēmē la waō'yats!āla ts!ē'daqa  
 qa lēs ha<sup>ε</sup>mā'pēx hāmts!ā'wasa hē'x't!a<sup>ε</sup>ya, y'ixs la'ē <sup>ε</sup>me'wēs  
 lā'xa L'lō'basdāsēxa la p!elō'sa. Wä, hē'x'ida<sup>ε</sup>mēsē lē'da bēgwā'-  
 nemē Lē'lälaxa <sup>ε</sup>nā'xwa bē'bēgwānem LEP'wēs dōgūlē ts!ē'dāq  
 Lō'ma g'í'ng'inānem qa g'ā'xēs hā'labala hē'x'hax'εidxa L'lō'bekwē 45  
 hēx't!a<sup>ε</sup>ya. Wä, k'lē'st!a gā'laxs g'ā'xaē <sup>ε</sup>wi'la hō'qūnts!ēsa Lē'-  
 lānemē qa<sup>ε</sup>s lē k'lütsē'stā'liselaxa <sup>ε</sup>me'wēsē L'lō'bek<sup>u</sup> hāmts!ā'sa  
 hē'x't!a<sup>ε</sup>yē. Wä, lā'x'da<sup>ε</sup>xwē hāmx'εi'da. Wä, g'í'l'mēsē 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'ēlaem mō'telaxēs k'!ē'ts!a'yawa'yē qa's lēs dā'k'!ōtā-  
 50 laqēxs lā'x'da'xwaē 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'í'l'mēsē le'mx'wīdexs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa  
 'wā'lasē lexā'ya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nxē. Wā,  
 lae'm gwā'la.

1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yix hē'x't!a'yasa gwā'x-  
 nisaxs L!ōpase'waē qa's le'mxwase'wē 'wī'ēla Lē'wis ha'mts!ā).—

Wā, hē'ēmaaxs la'ē qā'x'ēidēda ts!edā'qax hē'x't!a'yasa gwā'x-  
 nisē. Wā, g'í'l'mēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'  
 5 'maxat! 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'aa lāx gēgeya'gesas.  
 Wā, g'í'l'mēsē gwā'lēxs la'ē gwā'stelsaq lāx leq'lusē', lāx L!ā'sa-  
 10 nā'yasēs g'ō'kwē. Wā, laem hē g'íl L!ōplētsōsē ōxlax'ā'ya. Wā,  
 g'í'l'mēsē k'lūmelx'ēidēxs la'ē lē'x'ēideq 'wī'ēla qa hēs gūyap!ā'-  
 lēda leq'lūsē'. Wā, g'í'l'emxaā'wisē k'lūmelx'ēidēxs la'ē āx'ē'deq  
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la Lē'salēlōts 'wī'ēla Lē'wis  
 L!ēL!ō'psayowē lāx ē'k'!a'yasēs legwī'lē lāx negā'sasa ā'lā L!ē'sāla.  
 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 checks."  
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'mx<sup>e</sup>wīda. Wā, lawī'slā āxā'laxa L!ēL!ō'psayowē. Wā, la 16  
yīlō'yōdxa L!ēL!ō'psayowē qa<sup>s</sup> g'ē'xēq lā'xa ōnē'gwiłasēs g'ō'kwē  
hē'EMxaa gwē'x'īdēda ts!ēdā'qaxs L!ōpaaxa p!ēlō'sē. Wā, la  
āx'ē'dxēs 'wā'lasē de'ntsem L!ā'bata qa<sup>s</sup> g'ē'ts!ōdēsa x'ō'xwāsde  
lāq. Wā, la g'ē'xaq qa<sup>s</sup> hē'lēlayōixa ts!āwū'nXLa. 20

**Dog-Salmon Spawn (1)** (Gwēlētsē, yix gē'nasa gwā'xnīsaxs g'āyā- 1  
nemaē lāx 'ne'ldzāsa wī'wa; yixs la'ē xwī'lawēda gwā'xnīsē).—Wā,  
hē'maaxs la'ē xwā'l'īdēda ts!ēdā'qax yā'nemasēs lā'ēwūnemē  
la'mēs hē g'il āx'ē'tsōsēda lā'watsē qa<sup>s</sup> hā'ng'alīsēs lax gē-  
xagawalīsas k!waē'dzasasēxs la'ē xwā'l'īda. Wā, g'il'mēsē gwā'la 5  
la'ē xwā'l'īdēda ts!ēdā'qaxa gwā'xnīsē. Wā, g'il'mēsē nehālēsē  
xwā'la'yasēxs la'ē LE'lx'ē'itsēs ee'yasōwē lā'xa gwē'lēdza'yē  
gē'nā qa<sup>s</sup> LE!ts!ā'lēs lā'xa lā'watsa. Wā, ā'l'mēsē gwāl hē gwē'-  
gilaxs la'ē qō'tlēda lā'watsāxa gwēlē'dza'yē gē'nā. Wā, g'il-  
'mēsē qō'tlaxs la'ē lā'ēwūnemas lā'sdēsa qa<sup>s</sup> lē hā'ng'alīlas lāx ō'nē- 10  
gwiłasēs g'ō'kwē. Wā, la paqē'mtsa ts!ā'ts!ax'sēmē lāq, qa k!ē'sēs  
tsax<sup>u</sup>ts!ā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'īda. Wā, g'il'mēsē  
gwā'l'ēxs g'ā'xaē bās qaxs k'ē'saē aE'mxāx pā'qema'yas qaxs  
q!ūnā'laēda bē'begwā'nemē la tseyō'Its!ōd lāq.

**Dog-Salmon Spawn (2).**—Wā, la'mē'sen gwā'gwēx'sē'alal lā'xa q!ē'n- 1  
kwē. Wā, hē'maaxs la'ē qō'tlēda lā'watsāxa gē'nāxs g'ā'laē  
xwā'lēda ts!ēdāqaxa gwā'xnīsē. Wā, la āx'ē'dēda ts!ēdā'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 carries  
 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<sup>s</sup> ts!ō'xūg'indēq. Wä, g'í'l<sup>é</sup>mēsē ēg'ig'ā'xs la'ē  
 5 gū'xts!ōtsa alō'masē gē'ēnē lāq. Wä, g'í'l<sup>é</sup>mēsē negō'ēyox<sup>é</sup>widexs  
 la'ē gwā'la. Wä, la äx<sup>é</sup>'dxa qē'tsemē t!ē'sema qa<sup>s</sup> le'selgendēs  
 lāq qa <sup>é</sup>na<sup>x</sup>wēs qūx<sup>é</sup>'i'da. Wä, g'í'l<sup>é</sup>mēsē <sup>é</sup>wi'la qūx<sup>é</sup>'i'da, la'ē  
 gwā! lēse'lgēq. Wä, la äx<sup>é</sup>'dxa hē'fa pō'xūntsa mē'gwatē qa<sup>s</sup>  
 pents!ā'lēsa kūg'ikwē' gē'ēnē lāq. Wä, ā'l<sup>é</sup>mēsē gwā! pents!ā'laqēxs  
 10 la'ē qō't!a. Wä, g'í'l<sup>é</sup>mēsē qō't!axs la'ē äx<sup>é</sup>'dxa mē'lkwē dena'sa  
 qa<sup>s</sup> aelē' yūlexste'nts lā'xa pōxūnsē. Wä, g'í'l<sup>é</sup>mēsē gwā'la la  
 tē'x<sup>é</sup>walilas lā'xa k!ēs xē'nlela nexwā'la la'xa lēgwī'lē lāx  
 ō'gwīwa<sup>é</sup>lilasa g'ō'kwē. Wä, lae'm hē'x'säem tēgwī'lē lā'laal  
 lā'xa q!wā'xendlasa sā'gūm lē'wa q!wā'lemē. Wä, hē'ēmisēxs la'ē  
 15 äxsō'sa k!ā'k!et!ē'noxwē qa <sup>é</sup>wā'palasēs k!ā'telāxēs k!ātase<sup>é</sup>wē,  
 yīxs k!ūt!ēga<sup>é</sup>yaē.

**Quarter-Dried Salmon** (Dzē'lēlak<sup>u</sup>; k!ō'lox<sup>u</sup>).—Wä, g'aem <sup>é</sup>nemx<sup>é</sup>-  
 idālaxaat! t!ēlk<sup>u</sup> k!ō'loxwa. Wä, hē'ēmawīslalēns gwāgwēx<sup>é</sup>sālalē  
 gwē'g'ilasaxa dzē'lēlakwē k!ō'loxwa. Wä, hē'ēmaaxs g'ā'laē  
 20 seg'ekwa' gwā<sup>é</sup>xnisaxs la'ē ts!elā'ka. Wä, lē'da gene'masa  
 seg'ekülāq ga'sx'ex<sup>é</sup>'i'deq qa<sup>s</sup> lē k!ēgēdzō'ts lā'xa lē'wa'yē, yīx  
 xwā'lēdzā'sēx yā'nemasēs lā'wūnemē gwā<sup>é</sup>xnisa. Wä, la<sup>é</sup>mēs  
 äx<sup>é</sup>'dxēs xwālayowē. Wä, la xwā'lēdxa ts!elā'k'ē gwā<sup>é</sup>xnisa.  
 Wä, hē'em g'il t!ō's<sup>é</sup>itsōsēxs la'ē t!ō's<sup>é</sup>idex q!ō'sna<sup>é</sup>yas ō'xawa-  
 25 <sup>é</sup>yasa k!ō'tela. Wä, lā'wisla qā'x<sup>é</sup>'ideq qa lā'wēs hē'xt!a<sup>é</sup>ya.  
 Wä, la xwā'lēdix äwī'g'a<sup>é</sup>yas g'ü'x<sup>é</sup>id lāx ō'xlāatā<sup>é</sup>yas lā'g'aa

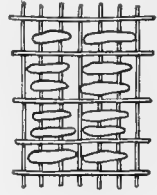
down | to four finger-widths above the tail. A little | meat is left 27  
 on the backbone. The meat on the green salmon is thick. | Then  
 she takes split-cedar sticks and || spreads (the green salmon) as she 30  
 does the dried green salmon. As soon as | she has spread it, she  
 hangs it up in the 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!a<sup>ε</sup>yas ts!ā'sna<sup>ε</sup>ya. Wā, la<sup>ε</sup>m la hō'la<sup>ε</sup> 27  
 q!ē'm!edzā<sup>ε</sup>yas q!ō'q!ū<sup>ε</sup>yas. Wā, la wā'kwē q!ēmlēdzā<sup>ε</sup>ya  
 k!ō'lo<sup>ε</sup>wē. Wā, la<sup>ε</sup>mē'sē āx<sup>ε</sup>ē'dxa xō'kwē k!waxlā<sup>ε</sup>wa qa<sup>ε</sup>s  
 qet!ē'dēq lāx gwā'laas<sup>ε</sup>masa lemō'kwē k!ō'lo<sup>ε</sup>wa. Wā, g!ī'le<sup>ε</sup>mēsē 30  
 gwāl qeta'qēxs la'ē gē'x<sup>ε</sup>widēq lā'xa kwā'x'ilāsa legwī'lasēs  
 g!ō'kwē. Wā, la nā'l<sup>ε</sup>nemp!ena <sup>ε</sup>ne'mxsa<sup>ε</sup>mē nā'lās gē'x<sup>ε</sup>ūlaLElaxs  
 la'e k!ā'yax<sup>ε</sup>wida. Wā, g!ī'le<sup>ε</sup>mēsē k!ā'yax<sup>ε</sup>widēxs la'e āxā'xōdēda  
 ts!edā'qaq qa<sup>ε</sup>s lē ā'lēx<sup>ε</sup>idxa nā'xsaap!ē lō<sup>ε</sup> ē'g'isē lō<sup>ε</sup> L!ē'q!ē lāx  
 ō'gwāga<sup>ε</sup>ya wa. Wā, la g!ī'le<sup>ε</sup>m le'mxwaxs la'ē lap!ē'dēq; wā, 35  
 g!ī'le<sup>ε</sup>mēsē ma!p!enx'bete!lsela lā'xa ā'wī'nak!ūsē lā'pay<sup>ε</sup>asēxs la'ē  
 lep!ete!lsasa <sup>ε</sup>ne'mē dzē'lē'lak<sup>u</sup> k!ō'lo<sup>ε</sup> lāq. Wā, la<sup>ε</sup>mē's āx<sup>ε</sup>-  
 ē'dxa k!ē't!emē qa<sup>ε</sup>s āxdzō'dēs lā'qēxs la'e xaL!ex<sup>ε</sup>ī'd k!ā'dzōtsa  
 gō'xsema<sup>ε</sup>yaakwē dzeqwa lāq. Wā, g!ī'le<sup>ε</sup>mēsē hamelg'īdzō<sup>ε</sup>ya  
 dzeqwa' lā'qēxs la'ē ē't!ēd āx<sup>ε</sup>ē'dxa <sup>ε</sup>ne'mē k!ō'lo<sup>ε</sup>wa qa<sup>ε</sup>s 40  
 LEbeg'ī'ndēs lāq. Wā, la<sup>ε</sup>mxaā'wis āx<sup>ε</sup>aldzō'tsa k!ē't!emē  
 lāq. Wā, la<sup>ε</sup>mxaā'wisē k!ādzōtsa dzeqwa' lāq. Wā, la nāl-  
 nemp!ena lā'k'lindēda hē gwā'la āxēsa <sup>ε</sup>nemō'kwē ts!edā'q lā'xa  
 nems!ēq!ēsē lā'pa<sup>ε</sup>ya. Wā, la ac'k!a ts!emē'g'intsā dzeqwa'  
 la'qēxs la'ē q!ē'nema k!ē't!emē la āxā'bewēs. Wā, la<sup>ε</sup>m 45  
 hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxa.

**Spawn of Silver-Salmon.**—Wā, la<sup>ε</sup>mē'sen gwā'gwēx's'alal lā'xa 1  
 gē<sup>ε</sup>nāsa dō'gwinētē dza<sup>ε</sup>wū'na LE<sup>ε</sup>wa melē'k'ē, yixs <sup>ε</sup>nemā'x'is-  
 maaxs hē'ēmaē ā'lēs ā'mēmaē gē<sup>ε</sup>nās. Wā, hē'ēmaaxs 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'ᶜidēda ts!Edā'qax dō'gwānemasēs lā'ᶜwūnemē lō'ᶜma lā'wa-  
 5 yōts!ō melē'k'a, wā, la'ᶜmē'sē āx'ā'liselaxa gē'ᶜnē lāx hē'ᶜk'!ō-  
 tagawā'lisasēs k!waē'dzasaxs xwā'Laē. Wā, g'ī'ᶜmēsē gwā' xwā'-  
 laxs la'ē āx'ē'dxa hēkwē'laē k'!tk'!edē's qas LEX'dzō'da-  
 lisa gē'ᶜnē lāq; g'a gwā'lēg'a (*fig.*). Wā, g'ī'ᶜmēsē gwā'ᶜexs la'ē  
 10 lā'g'aalelōts lāx neqō'stāsēs legwī'ᶜē qa kwā'x'ase'wēsēsa kwa-  
 ā'lak'lāla la le'mx'wida qa's āxts!ō'yowē lā'xa yibelō'sgemē  
 k'a'yats!ā. Wā, laEM'xaā'wisē xwē'laqa tē'x'walilem lā'xa o'gwī-  
 walilasa legwī'ᶜē qa hēlā'lisa l!ē'salāsa legwī'ᶜē lāq. Wā, laE'm  
 lē'gades lā'ᶜem'wē'dzek<sup>u</sup> lōxs senē'ts!ēx'Laē.

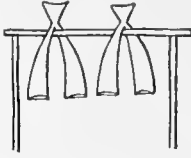
15 **Sockeye-Salmon.**—Tā'yalts!ala, yī'xa la ts!elā'x'ᶜid melē'k'a.  
 Wā, g'ī'ᶜem la ts!elā'x'ᶜidēda melē'k'ē lāx ᶜne'ldzāsa wā, la'ē  
 lē'gades melā'ᶜē. Wā, hē'ᶜmis la s'k'a'sōsa wī'wamēts!ēnoxwē  
 lāx la xwē'lawaatsa melā'ᶜē lāx ᶜne'ldzāsa wā. Wā, g'ī'ᶜmēsē  
 q!eyō'lqēxs la'ē gene'mas xwā'ᶜidxa waō'kwē qa yō'wēs gwā'-  
 20 lōx xwā'La'yasēx xwā'La'yasa gwā'xnisaxs la'ē k'!ō'lo'xwilaq.  
 ᶜ'Em neqā'xōd xwā'ᶜidēx āwī'g'a'yasa k'!ō'tela g'a gwā'lēg'a (*fig.*).  
 Wā, la k'ᶜēs hē'lq!ālaq la laē'l lā'xa g'ō'kwē qaxs k'ᶜē'saē hē'ᶜ-  
 q!ālaq kwā'x'asōsa kwā'x'ila. Wā, ā'ᶜmisēda lā'ᶜwūnemas  
 qaxē'lsa qa gē'x'ᶜdemasa la xwā'lēsēs genēmē. Wā, hē'ᶜmxaā'-

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

wīsēdā ts!ēda'qē la gē'x'wīdxēs xwā'la'yē. Wā, laem l!ē'sasōsa 25  
 l!ē'sēla l!ē'wa yā'la. Wā, la'mēs hēx'sā'em gē'x'walē gē'gē'yaxs-  
 dālaxa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sēla la'xa  
 ga'yō mā'!ts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak'lāles lem-x-  
 'wīda. Wā, gī'l'mēsē le'mx'wīdexs la'ē lē'gades tā'yalts!āla.  
 Wā, gī'l'mēsē la ā'lak'lāla le'mx'wīdexs la'ēda ts!ēdā'qē āxā'- 30  
 xōdeq qa's lawā'lēxa gēgē'yaxsde'fyas k!waxlā'wa. Wā, gī'l-  
 'mēsē 'wī'lā'masqēxs la'ē q!ap!ēx'īdeq qa's lē mewē'las lā'xēs  
 g'ō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs le-  
 gwī'lē qa's pex'ts!ō'dēq qa le'mx'walts!āx'īdēs. Wā, gī'l'mēsē  
 le'mx'walts!ix'īdexs la'ē hā'ng'alilas lā'xa k'lē'sē qwē'sala lā'xēs 35  
 legwī'lē qa l!ē'sālasē'wēsēs l!ēsalāsa legwī'lē. Wā, la'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 yikūyī'nts yikūya'yasa tā'yalts!ālaats!ē xātse'ma.  
 Wā, la'mēsē t!emak'iyī'nts t!ema'k'iyā'yasxa dense'nē dene'm lāq.  
 Wā, lae'm gwāl lā'xēq. 40

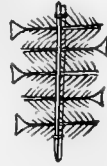
**Old Sockeye-Salmon.**—Wā, hē'emxaen gwā'gwēx'sālasla melō'lē, 1  
 yīxs gī'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gēne'mas  
 tā'yalts!ālag'ilaxa waō'kwē. Wā, la q!wa'xsēg'ilaxa waō'kwē.  
 Wā, hē'maaxs la'ē wīō'fīda lā'xēs xwā'l!ēna'yaxa tā'yalts!āla.  
 Wā, ā'mīsē la q!wā'k'ilaxa waō'kwē. Wā, lae'm ā'em la qak'ā'- 5  
 lax hē'x't!ā'yasa melō'lē. Wā, lae'mxaā'wisē xwā'lōdaemxaax

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<sup>s</sup>yas la ma<sup>s</sup>lts!<sup>e</sup>ndex o'gwi-  
da<sup>s</sup>yasa k'lotela. Wā, la<sup>s</sup>mē'sē lē'x'aem la elegā'layōsēs ts'lā'sna<sup>s</sup>yē.  
Wā, g'í'f<sup>s</sup>mēsē g<sup>s</sup>wā'la, la'ē āx<sup>s</sup>e'lsē lā'<sup>e</sup>wūnemasēxa dzō'xūmē; lae'm  
10 lā'lebe'lsaq qa k'ā'detāyaatsa gē'x<sup>u</sup>dema<sup>s</sup>lasa q'wā'xsa<sup>s</sup>yē. Wā,  
g'í'f<sup>s</sup>mēsē g<sup>s</sup>wā'lexs lā'asa ts'edā'qē āx<sup>s</sup>e'dxa q'wa'xsa<sup>s</sup>yē qa<sup>s</sup>  
qexendā'lē gē'x<sup>u</sup>ndālas lāq, g'a g<sup>s</sup>wā'lēg'a (*fig.*). Wā, lae'mxaa  
hē'em la āxelzē'ma lā'sanā<sup>s</sup>yasa g'ō'kwē. Wā, lae'mxaē hē'<sup>e</sup>ma  
lā'sela lē'wa yā'la lē'mx<sup>s</sup>waq. Wā, la<sup>s</sup>mē'sē hēx'sā'em gē'xwa-  
15 laxs k'le's<sup>s</sup>maē lē'mx<sup>s</sup>wida. Wā, g'í'f<sup>s</sup>mēsē gā'nul<sup>s</sup>idexs lā'naxwa-  
ēda ts'edā'qē āx<sup>s</sup>e'dxa <sup>e</sup>wā'lasē q'lūlē'dzō lē'<sup>e</sup>wa<sup>s</sup>ya qa<sup>s</sup> lē'le'  
dēs lāx ē'k'la<sup>s</sup>yas qa nō'kwēs qa k'le'sēs xwē'laqa dē'lx'idā'ma-  
tsō'sa gō'sāxa gā'nulē. Wā, g'í'f<sup>s</sup>mēsē ē'k'a <sup>e</sup>nā'lāxa gā'lāxs  
la'ē xwē'laqa lō's<sup>s</sup>ideq qa lā'wās nawe'masxa <sup>e</sup>wā'lasē lē'<sup>e</sup>wa<sup>s</sup>ya  
20 qa lē'sase<sup>s</sup>wēsēsa lē'sela lē'wa yā'la. Wā, g'í'f<sup>s</sup>mēsē yō'-  
gwaxs la'ē k'les lō's<sup>s</sup>ideq. Wā, g'í'f<sup>s</sup>mēsē ā'lak'lāla lē'mx<sup>s</sup>wi-  
dexs la'ēda ts'edā'qē āxā'xōdeq qa<sup>s</sup> lē laē'las lā'xēs g'ō'kwē.  
Wā, la āx<sup>s</sup>e'dxa lā'batē qa<sup>s</sup> hā'nts!ōdēs lāq. Wā, g'í'f<sup>s</sup>mēsē  
gwāl hā'nts!ālaqēxs la'ē' g'e'xaq lā'xa nēxwā'la lā'xēs lēgwi'lē.  
25 Wā, lae'm hē'felayōlxa ts'lāwū'n<sup>s</sup>lā. Wā, la <sup>e</sup>nā'l<sup>s</sup>nemp!ena hē  
g<sup>s</sup>wē'gilasē<sup>s</sup>wēda dza<sup>s</sup>wū'nē. Wā, la k'les hē g<sup>s</sup>wē'gilasē<sup>s</sup>wēda g<sup>s</sup>wā<sup>s</sup>x-  
nisē lē'wa waō'kwē k'lotela. Wā, laem gwāl 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:]

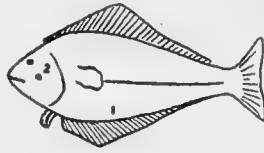
As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

**Roasted Silver-Salmon.**—L!ō'bek<sup>u</sup> ts!ā'snē<sup>s</sup>sa dza<sup>w</sup>wū'nē dō'gwinēta. 1

Wä, hē<sup>s</sup>maaxs la<sup>e</sup> xwā<sup>i</sup>'tse<sup>w</sup>wēda dō'gwānemē dza<sup>w</sup>wū'na. Wä, 30 la<sup>s</sup>mē<sup>s</sup>ē äxāla<sup>m</sup>ēda ts!ā'sna<sup>y</sup>ē lāxa xā'k'ladzās; wä, g'ī<sup>s</sup>mēsē gwā<sup>l</sup> xwā'lēda ts!ēdā'qaxs la<sup>e</sup> äx<sup>e</sup>'dxa L!ō'psayowē qa<sup>s</sup> k'ō'qālēxa ts!āsna<sup>y</sup>ē lāxa xā'k'ladzowē qa<sup>s</sup> lē gē'g'raalts!älisa ts!āsna<sup>y</sup>ē lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*). Wä, la q!ünā'laemxat!ā<sup>i</sup>'em lā'wōdayōwa ts!ā'sna<sup>y</sup>axs la<sup>e</sup> L!ō'pa lā'xa xā'k'ladzowē, yixs 35 g'a<sup>e</sup> gwā'lēg'a (*fig.*). Wä, ā<sup>i</sup>'mēsē k'oqā'layōxs la<sup>e</sup> L!ō'pa. Wä, hē<sup>s</sup>maaxs la<sup>e</sup> gwā<sup>l</sup> äxā'its!ōdālayō lā'xa L!ō'psayowēda ts!ā'sna<sup>y</sup>ē. Wä, la<sup>s</sup>mē<sup>s</sup>ē lā'nōlidzēm lā'xa legwī'lē. Wä, la<sup>s</sup>mē<sup>s</sup>ē klūme'lx<sup>i</sup>'ida<sup>m</sup>ē L!ē'sasēxs la<sup>e</sup> äx<sup>e</sup>'tse<sup>w</sup>wa qa<sup>s</sup> Lē'salelōdayowē lāx neqō<sup>-</sup>stāsa legwī'lē qa L!ē'seg<sup>o</sup>stālasē<sup>w</sup>wēsēs L!ē'salāsa legwī'lē. Wä, 40 g'ī<sup>s</sup>mēsē pō'sq!ex<sup>i</sup>dēda g'ō'gwadāsa g'ō'kwaxs la<sup>e</sup> ā'em äxāxō<sup>-</sup>dēq qa<sup>s</sup> hā<sup>s</sup>mx<sup>i</sup>dē lāq. Wä, g'ī<sup>s</sup>mēsē k'lēs<sup>w</sup>'i'laqēxs la<sup>e</sup> ā'em xwē'laxalelōts lā'xa ē'k'lē.

**Halibut.**—Wä, g'ī<sup>s</sup>mēsē laē'l lā'xēs g'ō'kwaxs la<sup>e</sup> gene'mas 1 hā'labala L!exwē'laq. Wä, g'ī<sup>s</sup>mēsē hāmx<sup>i</sup>'dēxs la<sup>e</sup> gene'mas lā'welsa dā'laxēs lā'laxamē g'ī'ts!ē<sup>w</sup>atsēs mō'wē xwā'xūlayā. Wä, la<sup>e</sup>m lāl ē'ax<sup>e</sup>dēlxa ē'nā'xwa<sup>m</sup>ē nelnelē'sa p!ēp!ā<sup>y</sup>ē.

- 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.<sup>1</sup> . . . ||
- 10 As<sup>2</sup> 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:)<sup>3</sup> She cuts all around it. | Then she turns it backward and takes the cut-
- 20 ting-knife and || cuts out the off, she pulls cuts 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 Wä, la<sup>e</sup>mē'sEN läSL gwägwēx'sälal lä'qēxs laēda ts!Edā'qe hēL läL ē'axalaleqēxs la'ē gwā'lēs lä'wünemē lö'qwa, qaxs hēwā'xa-  
 ēmēlēda begwā'nemē g'ō'x'widēlxēs gēNE'mē gwā'sagawēsēs laē-  
 na'yē lö'qwa. Wä, hē'misēxs la'ē gax'söltā'laxa p!ēp!ā'yē lä'xēs  
 lö'gwats!ē.<sup>1</sup> . . .
- 10 Wä,<sup>2</sup> g'il'mēsē k!wā'galisēda ts!Eda'qē lāx k!ixk'ligē'dzasa  
 p!ā'yaxs la'ē āx'wūlts!ō'dxēs xwā'xūlayowē mō'wa. Wä, la  
 āx'ē'dxa t!ē'g:ayowē de'na'sgem qa's g'ē'xalalisēs xwā'layowē lāq.  
 Wä, g'il'mēsē 'wi'ēla ē'x'ba'x'ē'idēda mō'wē xwā'xūlayōxs la'ē hē  
 g'il ax'ē'tsōsēda pELā'layo xwā'layā, qaxs ēnāxwā'māē lē'gadēda  
 15 mō'wē xwā'xūlayō. Wä, hē'em g'ā'lēda pELā'layowē xwā'layā;  
 wā, hē'misa gēlts!E'mē; wā, hē'misa xwā'layowē; wā, hē'mis-  
 lēda t!E'lyayowē. Wä, la k!wā'galis lāx ōxtā'lisasa p!ā'yē. Wä,  
 la xwā'fidēx be'nba'yas tek!ā'sa p!ā'yē (fig.). Wä, la xwaltsē'-  
 sdenq. Wä, la ne!ē'ALE'lōdqēxs la'ē āx'ē'dxa gēlts!E'mē qa's  
 20 xwā'xūlap!ē'dēxa pEL!E'mya'yē qa's xwā'ō'dēxa q!ō'sna'yē. Wä,  
 g'il'mēsē lawāxs laē gō'lōlts!EXa yā'x'yig'ilasa p!ā'yē. Wä, la xwā'-  
 lödxa ts!Eyi'mē qa lawāyēs lä'xa mō'qūla. Wä, la lē'x'semdeq qa  
 L!ē'p!EQalēsēxs lae āx'ā'lisāq. Wä, lawī'slā hēweyō'd xwā'lōdxā  
 pELā' lä'xa āpsā'dzē'yē qa's āx'ā'lisēq. Wä, la xwā'tsē'stālaxa

<sup>1</sup> Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

<sup>2</sup> Continued from *ibid.*, p. 480.

<sup>3</sup> 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:)  
 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:)

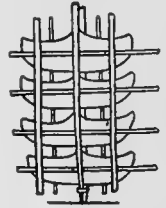


35



L'lē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'tēmēsē gwāl xwā'- 25  
 Laxs la'e lā'g'aa lā'xa o'xla'eyasa de'mplaxsda'yē. Wa, hē'em  
 g'ā'g'ilelē o'xlaatā'yasa p!ā'yē g'ī'lp!edasa xwā'La'yas. Wā, la  
 ē't!ēdxa āpse'nxa'yē. Wā, la sa'pōdxa 'melā'dza'yē l'lēsa. Wā,  
 g'ī'f'mēsē lawū'dā L'lē'saxs la'ē 'neqā'xōd xwā'tēdex 'nEXENā'yas  
 hāmō'māsa p!ā'yē. Wā, g'ī'f'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30  
 xwā'tēd g'ā'g'ELEla lā'xa q!wā'q!ūnxa'yē. 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'yē qa's āx'ā'lisēs (fig.). Wā, lā'xaa ē't!ēd hē gwē'x'ēidxa  
 āpse'nxa'yē. Wā, g'ī'f'mēsē lawā'xs la'ē lē'x'ilisaq qa's o'gwaqē  
 sapō'dxa ts!o'lats!a'yē L'lē'sa. Wā, g'ī'f'mēsē lawā'xs la'ē xwā'tēdex 35  
 āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-  
 'EMxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'tēdex 'nEXENā'yas  
 xaas hāmō'mō. Wā, lā'xaa g'ī'g'ilisas lā'xēs g'ā'yanemē lā'xā āpsā'-  
 dza'yē. Wā, laxaa hē'em gwē'x'ēidxa la āx'ā'lalelēda āpse'nxa'yē.  
 Wā, g'ī'f'mēsē 'wī'lowēda q!ē'mlalāsa p!ā'yaxs la'ē āxō'dxa tsā'p!ē- 40  
 dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la  
 āx'ē'dxa gele'masa L'lē'wē'lsē qa's dā'x'idēxa de'mplaxsda'yē qa  
 ā'k'laxsda'lēsa hāmō'māsa p!ā'yaxs la'ē kwexā'laxa x'ī'la'. Wā,  
 la'em mā'g'itēnēxa hāmō'mō (fig.). Wā, g'ī'f'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 ||
- 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'láxs la'ē äx'ē'dēda ts!Edā'qaxa dena'sē qa's ya'Lōdē ō'xsda'yasa wā'x'sōt!ēna'yē x'í'lasa hāmō'mâ qa's yā'Lodēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs g'ō'kwē. Wā, la äx'ē'dxēs L!ō'psayowē qa's lē lē'nts!ēs lāx äxā'sasēs pēla'. Wā, hē'x'ida'mēsē äx'ē'dēq qa's axts!ō'dēsa mō'wē pēla' lā'xa 'ne'mē
- 50 L!ō'psayā. Wā, la k'!lg'etōtsa dena'sē lāxa L!ō'psayowē. Wā, la äx'ē'dxa xō'kwē wī'swe! k!waxLā'ēwa qa's k!la'āt!ēdēs lāq (*fig.*). Wā g'í'l'mēsē gwā'!ēxs la'ē q!ap!ē'x'īdxa q!ē'xatē lā'xa L!ēma'isē qa's lēxwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē xō'x'widxa t!ē'semē qa's xex'Lā'lēs lā'xa leqwē'la'yas. Wā, g'í'l-
- 55 'mēsē hē'fa lāx nā'qa'yasēxs la'ē äx'ē'dxa L!ō'pts!āla pēla' qa's lē lā'nōlisas lāq. Wā, la'mēsē q!ap!ē'x'īdxa hāmō'mō, yixs hē'-'maē ā'lēs äxā'lē de'mplaxsda'yas lāq. Wā, lā'xaa äx'ē'dxa mō'qūla qa g'ā'xēs g'aē's lāxa k'lēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa äx'ē'dxa lē'el'wa'yē qa's g'a'ē äx'ā'lisaq lē'wis
- 60 k'lipLā'la; wā, hē'misa nā'gats!ē la qō't!axa 'wā'pē. Wā, g'í'l-mēsē L!ō'pa pēla'xs la'ē äx'ē'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'īdēda t!ē'semāxs la'ē äx'ē'dxēs k'lipLā'la qa's k'lipsa'lēs lā'xa x'ix'iq!ayawa'yasa gū'!ta. Wā, g'í'l'mēsē 'wi'laxs la'ē äx'ē'dxa ts!ā'ts!Esmōtē 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'stāsa xī'x'ixsemāla t'ē'sema. Wā, lā'xaa klū'lx'īd 65  
lā'xa āwā'dzōxlō k'lē'tlēma qa's lēxā'lōdālēs lāx ō'kūya'yasa  
ts'lē'lqwa t'ē'sema. Wā, g'ī'lēmēsē ha'melxā'laxs la'ē āx'ē'dxa  
mō'qūla qa's āx'ā'lōdalēs. Wā, lā'xaa āx'ē'dxa mā'lēgemanō qa's  
āx'ā'lōdālēs lā'xa mā'k'ala lā'xa ts'lā'ts!ēsmōtē lāx ō'ts!āwās. Wā,  
g'ī'lēmēsē wī'laxs la'ē āx'ē'd lā'xa k'lē'sē L'ō'p'lētsōs pēla' qa's 70  
lē'xat! āx'ā'lōts lāq. Wā, hē'misa waō'kwē q'wā'q'lūnxa'ya lē'wa  
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, lō'ma dē'mp!axsda'yē, lē'wa  
tsā'p'lēts!a'yē. Wā, g'ī'lēmēsē wī'laxs la'ē āx'ē'dxēs lē'lē'wa'yē qa's  
Lē'LEP!ā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa  
'wā'bets!āla nā'gats!ā qa dzā'dzeley'ndēs lā'xēs nek'ā'sewē. Wā, 75  
g'ī'lēmēsē gwā'ī dzā'saqēxs la'ē āx'ē'dxa lē'lē'wa'yē qa's nā'sidēs  
lāq qa k'lē'sē k'u'x'sālēda k'lā'lēla lāq. Wā, g'ī'lēmēsē gwā'lēxs  
la'ē āx'ē'dxēs k'lō'gwats!ē lēxa'ya qa's lē ments!ā'lasa ts!ey'īmasa  
plā'yē lē'wa dēwā'na lē'wa k'lē'la. Wā, g'ī'lēmēsē wī'laxs la'ē  
k'lō'qūnts!ē'sēlaq la'xa L!ēma'isē qa's lē qepste'ndeq lā'xa dē'msx'ē. 80  
Wā, la ts'lō'x'wīdxēs k'lō'gwats!ē lēxa'ya qa wī'lowēsa k'lē'la  
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'Lē plā'yē qa's  
k'ē'xālēxa ē'lkwā. Wā, g'ī'lēmēsē gwā'lēxs la'ē gwē'lē'alī'sēlaq  
lā'xa L!ēma'isē qa k'lē'sēs haqēwīnēk'ala. Wā, lā'la memk'ā'  
lā'mē ēwē'nxa'yas. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'lē'saē 85  
ēk' lāx t'lē'lsasē'waxs hē'maē ā'lēs gē'tē. Wā, hē'mis 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'lenl t!E'lsasōlxa gā'läsa lensē. Wā, g'í'lmēsē gwāl 'nā'xwaxs la'ē 'lā'q'lūg'a'fxa g'iyi'mg'isela qa g'ā'xēs k'lūs'ā'lisela lā'xa L!ema'isē. Wā, g'í'lmēsē g'ā'xēxs la'ē lē'tlēdxa nāyimasēs  
 90 nek'a'se'wē. Wā, la LEP'lā'lisxa lē'ewa'yē qa ts!egēdzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'lmēsē gwā'lexs la'ē hamx'ē-ī'dēda Lē'lānemē. Wā, la'ē'm q'lā'q'lalālēda ts!edā'qē qa 'nā'xwa-ēməsa k'lwē'lē ts!egēdzō'dalasēs ha'mō'tē xāq la'xa lē'wa'yē. Wā, g'í'lmēsē hāmx'ē'ī'dēxs la'ē 'nā'xwa'ēma Lē'lānemē xa'max'ts!anāsēs e'ēyasōwēdas lā'xēs ha'ma'ē'yē. Wā, g'í'lmēsē hāmx'ē'ī'dēxs la'ē ts!egēdzō'dalasēs xā'qēsawa'yē Lē'wa tsenōxmō'demas Lēs lā'xa Lēbē'sē lē'wa'ya. Wā, g'í'lmēsē gwāl ha'mā'paxs la'ēda k'lwē'lē q!wā'g'ilis qa's lē hō'q'lūnts!ēs lā'xa L!ema'isē qa's lē ts!ē'nts!enx'ēwid lā'xa de'msx'ē. Wā, g'í'lmēsē gwālexs 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'tslayawa'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 laaxste'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'ēwūldzō-  
 5 daemxa lē'wa'yē qa ē'g'īdzō'x'ēwidēs. Wā, g'í'lmēsē gwāl ts!ō'x'waqēxs g'ā'xē dā'laq qa's g'āxē gēx'wā'lisāq lā'xa gē'x'dēmāxa k'lā'wasē. Wā, g'í'lmēsē 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'sālasē'wēsēsa L!ē'salās. 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 hali-  
but, || the four that are being roasted while she is steaming the 30  
stomach and | the other parts. |

é'nā'xwaem é'k'ladza'yē é'lsadze'yas. Hē'Em gwe'yā'sa bā'k'lumē 10  
ne'lena'yēda hē gwā'lē. Wā, la'e'm x'ō's'id lā'xēq qaxs ā'f'mēlē  
t'l'lsaxēs k'lā'wasilasōlaxa lā'La é'nā'x'idēlaxa hē'nsLa.

Wā, hē'Em gwē'gilatsa bā'k'lumē qaēs g'ālē lō'gwānem p'lā'yā,  
yixs k'leō'saē k'lēs hē'x'idaem nek'a'sōsa ts!edā'qē qaxs q'lā'la-  
maēlaēda p'lā'yāqēxs mō'lōlē'maaxs g'ā'laē lā'lānema lā'g'ilas 15  
hē'x'idaem nex'it'sē'wa, yisa g'ā'lōlaq. Wā, qaēlaō k'lē'slax  
hē'x'idaem lax ha'mē'x'silasōlax yis lō'gwanemāq lā'laxē k'lē'slax  
lā'lax ē't!ēd lāx q!ek'a'sō lāxexs la'ē wāx' ē't!ēd lō'qwēda. lō'-  
q!wēnoxwaxa p'lā'yē. Wā, hē'mis lā'g'ilas hē gwē'gilaxēs g'ā'lō-  
lānemē p'lā'yā. Wā, k'lē'st!a la hē gwē'gilēda ts!edā'qax la 20  
ē't!ēd lō'gwanemsēs lā'wūnemē. G'f'l'maē lā'weyōdex mō'qūlāsa  
ā'lē lō'gwanemsēs lā'wūnemaxs la'ē ā'Em ts!exstā'laq lā'xa  
de'msx'ē, é'wī'la lē'wis ts!eyi'mē, lō'ma mā'lēgemanowē. Wā,  
hē'misa hāmō'mowē lē'wa tsā'p!ēdza'yē. Wā, q'lūnā'laemxaāwisē  
ts!exstā'laxa pēla' lā'xa de'msx'ē. Wā, la é'nā'f'nem'lena gē'x- 25  
é'walisxa pēla' lā'xa lē'mx'demaxa k'lā'wasē qa k'lā'yax'widēs.  
Wā, g'f'l'mēsē k'lā'yax'widexs la'ē hā'nx'lendeq qaēs yō'sēq  
lē'wis é'wā'pala. Wā, lā'lēda ts!edā'qē lē'x'aem hām'f'ī'dnaxwa  
lā'xa l'lō'bēkwē pēla', yixs lā'lē x'ō's'idexs la'ē t'l'lsaxēs k'lā'-  
wasēxa mō'wē l'lō'pasōsēxs lā'x'dē nek'a'xa mō'qūla lē'wis 30  
wāō'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 Wä, g'í'l'mēsē lā'yinx'ēdexs la'ē â'lak'lāla la tse'nxwēda plā'yē  
la'as ē'tl'ēd la lō'x'widēda lō'lq!wēnoxwaxa plā'yē qa's lā'k'!ESE-  
lalxa ts'lāwū'nxē. Wä la gēgenē'mas äxâ'laxa mō'qūla qa's t'lō-  
35 sōdēxa q'lō'sna'yē. Wä, la yí'm'ideq qa LEPā'lisēxs la'ē LEP'lēn-  
dā'las lāx neqō'stawasēs legwī'lasēs g'ō'kwē qa lē'mx'widēs.  
Wä, hē'em lē'gades mō'qwasdē. Wä, lā'xaa qax'īdex mā'-  
lēgemanās. Wä, la t'lō's'īdex ō'xlasx'ā'yas qa wā'x'sēstēs.  
Wä, lā'xaa t'lō't'ēdzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēge-  
40 mānō. Wä, g'í'l'mēsē lawā'xs la'ē ts!eqe'nts!ēsxa g'í'ts!ē'wa-  
sasa lēqwa'. Wä, lā'xaa LEP!ā'lēlōtsa hēlō'sgēmaē lā'xaaxa  
neqō'stāwasa legwī'lasēs g'ō'kwē. Wä, hē'em lē'gades mā'-  
lēqasdē. Wä, lā'xaa äx'ē'dxa pelā' qa's gē'x'ündalēs lā'xaax  
äxā'sasa g'í'lx'dē äx'ā'lēlōdayā. Wä, hē'em lē'gades palasdē.  
45 Wä, lā'xaa äx'ē'dxa x'í'la qa's gē'x'widē lāx gwā'laasasen g'í'l-  
x'dē wā'ldema (see p. 244). Wä, hē'em lē'gēmsē x'í'la. Wä,  
la äx'ē'dxa q!wā'q'lūnxa'yē qa's yā'lōdēx ō'xsda'ya. Wä, lā'xaa  
tē'x'walelōts lāx äxā'sasa waō'kwē. Wä, hē'x'sāem lē'gēmsē.  
Wä, lā'xaa äx'ē'dxa de'mplaxsda'yē qa's t'lō's'īdex ōnō'dza'yas.  
50 Wä, g'í'l'mēsē LEPā'laxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wä,  
lā'xaa LEP!ā'lēlōts lāx äxā'sasa waō'kwē. Wä, hē'em lē'gades  
de'mplaxsda'yasdē. Wä, lā'xaa äx'ē'dxa tsā'p'lēdza'yē qa's tē'x-  
'wale'lōdēs lā'xēs waō'kwē. Wä, hē'em lē'gades tsā'p'lēdza-  
'yasdē. Wä, lā'xaa äx'ē'dxa L'lē'sē qa's LEBedzō'dēs lā'xa t!ēlē'-

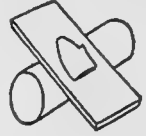
board || for dried halibut. The meat side of the skin is upward. | 55  
 Then she takes her splitting-knife; and she cuts under the | thick  
 layer of fat of the skin; and two finger-widths is the width | of split-  
 ting it; and she continues cutting [what she is doing] until she comes  
 to the | 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. . . .<sup>1</sup>

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

dzâxa k'lä'wasē. Wä, laE'm ë'k'ladza'yē E'lsadza'yasa L'lē'sē 55  
 Wä, la äx'ë'dxēs t!E'lyayowē xwā'layâ. Wä, la t!E'lyabōdxa  
 wā'kwē tsētse'nxünxēsa L'lē'sē. Wä, la ma'ldE'nē wā'dzewasasa  
 t!E'lyabōtse'was. Wä, hē'na'küla'mēsē äxā'eyas lä'gaa lä'xa  
 õxsde'fyas gä'gilela lä'xa õ'xawa'yas. Wä, hä'lsela'mēsē [la  
 k'lēs lä'wäxs la'ē ē't!ēd hē gwē'x'idxa äpse'nxa'yē. Wä, hē'em 60  
 lē'gades xwā'xüse'nxa'yē, yí'xa tse'ntsenxünxa'yē. Wä, laE'm  
 k'lēs lawä'ēda xwā'xüsenxa'yē läx L'lē'sē. Wä, g'í'l'mēsē gwā'-  
 lēxs la'ēda ts!ēdā'qē gē'x'wale'lōts läx äxā'sasa waō'kwē. Wä,  
 laE'm hē e'k'ladza'yē E'lsadza'yas. Wä, hē't!a la mō'benxwa'sē  
 'nā'lāsēxs la'ēda ts!ēdā'qē äxā'xōdxa L'lē'sē qa's xwa'sōdälēxa 65  
 xwā'xüsenxa'yē. Wä, g'í'l'mēsē 'wí'lāxs la'ēda ts!ēdā'qē äx'ē'dxa  
 ts!ē'q!ē dena'sa qa's yí'lō'yōdēq. Wä, lä'xaa xwē'laqa tē'x'wale'-  
 lōts lä'xa k'lē'sē xE'nlela 'nēxwā'la lä'xa legwí'lē, yí'xa xwā'-  
 xüsenxa'yē. Wä, la xwē'laqasa L'lē'sē õ'gwaqa. Wä, laE'm lē'x'aem  
 hē gwē'g'ilase'wēda lōgwanemaxa lä'yinxē, yíxs hē'ēmaē ā'lēs tse'n- 70  
 x'widēda p!ä'eyē. . . .<sup>1</sup> Wä, g'í'l'mēsē 'wí'la hō'qūwelsēda L'lē'la-  
 nemx'dāxs laē'da ts!ēdā'qē g'ē'xi'lälaxēs xwā'xūlayowaxa la dzā'-  
 qwa. Wä, g'í'l'mēsē gwā'lēxs la'ē äx'ë'dxēs t!Elē'dzowē qa's  
 k'ēxeldzō'dēq qa ē'g'idzowēs. Wä, g'í'l'mēsē gwā'lēxs la'ē äx'a'-  
 lisaq lä'xa L'lēma'sisē läx äxā'sasēs t!E'lsasölē. Wä, laE'm gwā'- 75

<sup>1</sup> 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: |  
 Then she takes one-quarter of the halibut and puts it  
 80 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:  
 goes half way  
 is | thicker at  
 85 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.<sup>1</sup> 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

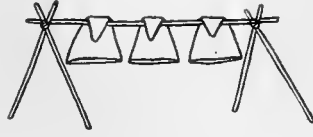


76 lala qaē'da lā'La 'nā'x'idEL. Wā, g'í'f'mēsē 'nā'x'idEXS la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!EMa'isē lāx āxā'sasēs t!E'lsasōLē. Wā, la k!wā'galisa lā'xa la gwā'lēs lāē'sa t!Elē'dzō g'a gwā'lēg'a (fig.). Wā, la āx'ē'dxa āpsō'dēlē plā'ya qa's NELEDzō'dēs lā'xa t!Elē'dzō.  
 80 dzō. Wā, laE'm hē mā'kalēda āxā'sdāsa L!ē'sē lā'xa t!Elē'dzō. Wā, la ē'k!adza'ya mā'ka!ax'dē lā'xa x'í'la. Wā, laE'mē'sē t!ō'saxōdeq g'a gwā'lēg'a (fig.), g'ā'g!lEla lā'xa ō'xawa'yasa plā'yē lā'g'aa lā'xa 'NEGō'yā'yasa āpsō'dilē la wī'swūlba. Wā, la LELE-kwē'da āpsba'yas. Wā, la ma'lp!E'nk'ē āwā'sgEMasas lā'xENS  
 85 q!wā'q!wax'tslāna'yē, hē'mē'sa ma'ldE'nē. Wā, lā'xaa hē'EM gwē'x'idxa āpsEX'sē lā'xa ō'xsde'yē. Wā, g'í'f'mēsē g'í'lt!ag'aaxs laē t!ō'sōdeq qa ts!EXts!ō'dēsa q!ē'g'aa lā'xa lEXa'yē, hēkwē'lē qaē'da t!ō't!asēsawa'yē. Wā, g'í'f'mēsē 'wī'la hē gwē'x'idxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa LEBES' lē'wa'yā. Wā, la  
 90 āx'ē'dxa 'NE'mts!aqē qa's k'adedzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē 'nā'xwaEM la k'!ē'k!EWELx'ūna plā'wēdzēsē. Wā, laE'mē'sē NEGELE'ndālaX NEX'ENA'yasa k!EWE'lkwē plā'yā. Wā, laE'mē'sē t!ō'saq g'ā'g!lEla lā'xa LE'x'ba'yē lā'g'aa lā'xa wīlba'yas. Wā, ā'f'mēsē gwāl t!ō'saqēXS lā'ē k'!ō'denē wā'gwasas lā'xENS SET!ax'-  
 95 ts!ā'na'yēX; wā la pā'x'idxēs t!E'lyayowē qa's t!E'lt!Eldzapēxa

<sup>1</sup> 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  
 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.<sup>1</sup> . . . |



When<sup>2</sup> it is evening, the woman goes down to the | beach, to the  
 place where the drying halibut is. Then she gathers up the drying-  
 ing-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

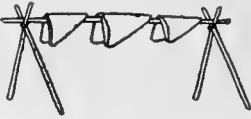


äpsō'dilasēs äxse'wē'. Wä, la lēn'nā'kūlēda p'lā'ya. Wä, la 96  
 wil'nā'kūlaxs la'ē t!e'lsaq. Wä, ā'lēmēsē gwā'lqēxs lā'ē lep'ē'-  
 da. Wä, la lē'x'ēndeq qa's xwē't'idēq. Wä, lā'xaa t!e'ls'idēq.  
 Wä, ā'lēmxaa'wisē gwāl t!e'lsaqēxs la'ē 'wī'la lepā'la. Wä, la  
 hē'staem gwē'x'ēidxa waō'kwē. Wä, g'ī'lēmēsē 'wī'la la t!elē'kwa 200  
 p'lā'yaxs la'ē gē'x'wīdeq lā'xa gē'x'ūdemāxa k'lā'wasē. Wä, lae'm  
 g'a gwā'lēg'a (fg.). Wä, lae'm gē'x'ūseq!ala lā'xēs g'ildō'lasē.  
 Wä, g'ī'lēmēsē la 'wī'la geyō'kūxs la'ēda ts!edā'qē äx'ē'dxēs  
 xwā'xūlayuwē qa's la'ts!ōdēs lā'xēs lā'laxamē. Wä, la dā'laq  
 lē'wa lēxa'ēyē, yix la g'ī'ts!ewatsa t!ō't!esba'ēyē p'lā'ya.<sup>1</sup> . . . 5

Wä,<sup>2</sup> g'ī'lēmēsē dzā'qwaxs la'ēda ts!edā'qē lē'nts!ēs lā'xa l!e-  
 ma'isē lāx äxā'sasēs k'lā'wasē. Wä, la q!ap!ē'x'ēidxa gēgā'yō,  
 yix lā gē'x'wāaatsa k'lā'wasē. Wä, g'ī'lēmēsē 'wī'la q!ap!ē'x'ē-  
 dexs la'ē nā'kūnentsa lē'el'wa'ēyē lāq qa k'lē'sēsē lā'g'aalēlēda 10  
 gō'sāxa gā'nulē lāq.

Wä, g'ī'lēmēsē 'nā'x'ēidexs la'ē ē't!ēd lā'wiyōdxā 'nāwē'mē lē-  
 'wa'ya qa's ē't!ēdē gwē'f'idxa gēgā'yowē, yix gē'x'ūdemasa k'lā'-  
 'wasē. Wä, la hē'menalāem hē gwē'g'ilaxa dzā'dzāqwa lē'wa  
 gēgā'la. Wä, la 'nā'l'nemp!ena yū'dux'p!ē'n'x'wa'sē 'nā'lāsa  
 k'lā'wasē k'lēs k'lā'yax'wīda. Wä, g'ī'lēmēsē k'lā'yax'wīdexs 15

<sup>1</sup> Continued on p. 359.



<sup>2</sup> 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 baskets, 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 'wī'la. Wā, la dzaḡ'wī'dēq qa dā'fē- idēs. Wā, la ḡwē'laqa g'f'lg'aaLE'lōdālaq. Wā, laE'm la gē'g'i- lāla g'a ḡwā'lēg'a (fig.). Wā, g'f'lēmēsē ē'k'a 'nā'lāxs la'ē hē'lala- emxa 'nē'mxsa 'nā'lāxs la'ē ā'lax'īd k'lā'yax'wīda. Wā, g'f'l- 20 'mēsē 'nā'x'īdēxs la'ē ē't!lēd āxā'xoyō qa's ē't!lēdē dzaḡ'wīdēq qa LēLEpā'fēsēxs la'ē LEP!a'LElōts lā'xa gē'gayō. Wā, g'f'lēmēsē q!ā'q!ēx'silaxs plā'yaxs 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'f'lēmēsē lē'mx'wīdēxs la'ē NEGEXLā'la k'lō'x'wīdēq g'a ḡwā'lēg'a (fig.) qa's lē g'ē'xaq 25 lā'xa k'lā'gēlē, hēkwē'lēem lāx ōnē'ḡwīlasa g'ō'kwē g'a ḡwā'lēg'a (fig.). Wā, laE'm 'mewē'ḡ'īndalēda ts!Edā'qasa k'lā'ēwasē lā'xa waō'kwē. Wā, laE'm ḡ'ngwatolīl qa 'nē'ēNEMadzō'wīdēs. Wā, laE'm ḡwāl lā'xēq.

Wā, g'f'lēmēsē 'nā'ḡwa la naENGedzō'x'wīdēda k'lā'ēwasaxs la'ē 30 ḡaē'l 'mewē'ḡ'ā'yap!a. Wā, laE'm ḡwē'laqa la pē'x'wīda, wā, lē'da ts!Edā'qē āx'ē'dxa hēkwē'la'yē āwō' L!ā'L!ēbata. Wā, la hānts!ō'dā- lasa k'lā'ēwasē laē'lak'!ēndts!āwēda 'nā'f'NEMsgēmē. Wā, lawī's!a g'ē'xaq lā'xa k'lē'sē lā'ḡ'aaatsa dē'l'x'a. Wā, laE'm ḡwāl lā'xēq.<sup>1</sup>

<sup>1</sup>Continued 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'εwas).—Wā, hē'εmaaxs k'!ē!saē 1  
 gū'yō'Łasxa p!ā'yē, wā, g'!l'mēsē q!ē'nemaēda nē'ts!a'yē, wā,  
 lē'da ts!ēdā'qē hē'x'idaem lā'wiyōdex yā'x'y!g'!la lāx gwā'laasasen  
 gwā'gwēx'sālasē gwē'g'ilatsēxs g'!lā'ē xwā'!īdex bā'kūlanemasēs  
 lā'εwūnemē. Wā, lā'xaa hē'εm gwē'g'ilaxs la'ē lepā'lē q!ē'mlālā- 5  
 sēxs hē'εmaē ā'lēs āxā'la lā'xēs L!ē'sē. Wā, g'!l'mēsē lawā'yē  
 xā'qasēxs la'ēda tsēdā'qē t!ē'lsōdex L!ē'sas qa'εs ts!EX'ē'dēq.  
 Wā, la g'a gwā'lēda ēpsō'dilasēg'a (*fig.*). Wā, lē'da ts!ēdā'qē  
 ma'!ts!ē'ndēq lā'xēs g'!ldōlasē. Wā, lae'm mō'x'sēda wa'x'sōdīlē.  
 Wā, la'εmēsē 'neqā'xōd xwā'!īdex 'nex'ēna'yasa āpsex'sā'sa 10  
 āpsō'dīlē g'a gwā'lēg'a (*fig.*). Wā, la'εm hē'εm gwē'g'ilaqē gwē'-  
 g'ilasaxa p!ā'yaxs la'ē t!ē'lsasēwa. Wā, la hē'εmxa! la gē'xwa-  
 se'wē lāx gē'εwasaxa k'!ā'εwasē. Wā, la hē'εmxa! gwē'g'ilasēwē.  
 Wā, g'!l'mēsē lē'mx'widēxs la'ē 'mē'lmaxsa. Wā, g'!l'mēsē ye-  
 ya'g'isa 'nā'lāxs la'ē hē'εm lē'mx'wase'wēda g'ō'kwē lāx o'gwīwa- 15  
 līlāsa lēgwī'lē. Wā, g'!l'mēsē lē'mx'widēxs la'ē L!ā'L!ēq!ūxsa.  
 Wā, la k'!ēs gā'la ē'k'anaḡwa lē'wa L!ā'L!ēsdegōla lō'εma kwā'-  
 kwax'degōlē. Wā, lae'm gwā! lā'xēq.

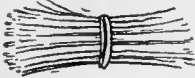
Wā, la hē'εmxa! gwē'g'ilasēwēda nē'sasdē k'!ā'εwasa; hē'εmxa  
 gwā'yī'lālēda k'!ā'εwasasa p!ā'yē, yixs gā'xsta'yaxa gā'lāxs 20  
 k'!ē!saē xā'mas g'āē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**<sup>1</sup>—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 lock-branches with up the hemlock-branches with 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 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,<sup>1</sup> g'í'l'mēsē 'wíl'g'aal'ēxs lā'xa xwā'k'lūnāxs la'ē lā'g'aala lā'xa ā'wí'l'ba'yē yix lā'k'wēmadasasa yā'la. Wā, lā āx'ē'dxa g'í'lsg'ílt'la dzeseqwa qa's qa'xalōdēs g'a gwā'lēg'a (*fig.*). Wā, hē'ēm lē'gades qa'q'ā. Wā, g'í'l'mēsē gwā'l'ēxs la'ē gē'x'walelō- 5 dā'lasa en'ēndexlā'la q'lwāx lāq. Wā, g'í'l'mēsē aē'g'isa 'nā'lāxs lā'k'wēmasaēda yā'la, wā la le'mwūmx'ēidxa q'el'ēxsa' 'nā'la. Wā, g'í'l'mēsē 'wí'ēla le'mx'wīdēxs la'ēda begwā'nemē āx'axō'dxēs en'ēndexlā'la q'lwā'xa qa's āx'alōdā'lēq lā'xa t'lēdzek'wa. Wā, la gēnē'mas qe'mxālaxa aē'ntē lā'xa q'lwā'xē. Wā, la k'lā'dzōdālas 10 lā'xa lē'wa'yē. Wā, g'í'l'mēsē 'wí'ēlaxs la'ē 'nakūyí'ntsa lē'wa'yē la'qēxs la'ē dzā'qwa. Wā, g'í'l' 'nā'x'ēidxa gaā'lāxs la'ē 'wí'ēla lep'lā'lodalaxa lē'el'wa'yē qa's gwēldzōlalēsa aē'ntē lāq. Wā, g'í'l' 'mēsē ā'lak'lāla lem'x'wī'dēxs la'ē āx'ē'dxēs xēxetse'mē; wā, la mē'nmaqaxa 'mē'la aē'ntaxa ā'wa'ēwastowē qa's lā lats'lā'las lā'xa 15 xēxetse'mē. Wā, g'í'l'mēsē qōqūt'laxs la'ē āx'ē'dēx yikūya'ēyas qa's yikūyí'ndēs lāq. Wā, la g'ē'xaq lā'xa lem'wē'lē lā'xa g'ō'kwē. Wā, hē'ēm āx'ē'lasōs qa's hā'mí'l'xa ts'lāw'nxē. Wā, la āx'ē'dxa hā'yā'l'ēa l'lā'l'ēbata qa's k'lats'lō'dēsa l'lā'l'ax'dēleqala aē'nt lāq. Wā, hē'ēm lā'xoyōs lā'xa a'logūla lē'lqwālaLa'ēya, qaxs 20 k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wā, lae'm gwa'l lā'xa q'lwā'xē en'ēndaxlā'la. . . .<sup>2</sup> Wā,<sup>3</sup> hē'ē'misa q'lā'x'q'lēlisē la dā'pasō qa's

<sup>1</sup> Continued from p. 185.<sup>2</sup> Continued on p. 422, line 1.<sup>3</sup> 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.**—After<sup>1</sup> 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

lě'xat! äxalayo'dayo lä'xa wa'yadē. Wä, lae'mxaē ä'em q!e'lsäla. 22  
 Wä, g'il'mēsē gwäl wä'sēda wa'na'eyaxa la mō'p!enxwa's ēnā'läxs  
 la'ē äx'üstā'nowēda en'endexlā'la q!ax'q!ēli'sa. Wä, la k'lūlpā'la-  
 yēwa äwā'dzo se'ya'sa q!ä'x'q!ēlisē qa's lä tē'x'ūnda'layō lä'xa 25  
 dzō'xūmē lä'xa äwi'ba'eyē läx läk!wē'madzasasa yā'la. Wä, lē'da  
 ts!edā'qē hē'menātaem lē'x'lēx'aq. Wä, k'lē'st!a gē'x'ēid hē gwē'-  
 g'ilaqēxs la'ē lem'x'wī'da. Wä, g'il'mēsē ä'lak'lāla la lem'x'wī'dē  
 la'ē hō's'itse'wa ēnā'nqaxsa q!ä'x'q!ēlisē. Wä, la papeqā'laxs la'ē  
 yī'loyō'tsāsa dena'sē (*fig.*). Wä, la g'ē'ts!oyo lä'xa xētse'mē. 30  
 Wä, la aemxa'se'wē yikūya'ya'sēxs la'ē g'ē'xayo la'ē lem'wī'tē lä'xa  
 g'ō'kwē. Wä, lae'm ha'mi'lxa ts!äwū'nxē. Wä, lae'm gwäl lä'xēq.

**Preserving Roots.**—See p. 188.

**Elderberries.**—Wä,<sup>1</sup> g'il'mēsē ēwī'latōsamaspqēxs laē lep'lāliḥasa 1  
 lē'wa'eyē läxa k'lēsē nexwāla läxēs legwilē. Wä, lä qwēteyindex  
 t!emak'iyayāsēs ts!ēnats!ē lex'ya. Wä, lä qebedzōtsa ts!ēx'ina  
 läxa lebēlē lē'wa'ya. Wä, lä k'lūnxelītaq yīxs laē ha'nēla ēnemsgemē  
 löpts!ā lexā läx gēmxagawaliḥas. Wä, la'mēs dāx'ēidxa ēnemxlāla 5  
 ts!ēx'ina qa's x'ix'tslāliasa ts!ēx'ina läxa lex'ya'ē x'ig'ats!ēq. Wä,  
 g'il'mēsē ēwilg'ifexloxs laē ts!ēx'ēdex ts!ēnanās. Wä, läxaē ēt!ēd  
 äx'ēdxa ēnemxlāla ts!ēx'ina. Wä, läxaē x'ix'tslālasa ts!ēx'ina  
 läxēs x'ix'tslālasaqēs x'ig'ikwägüts!ä ts!ēnats!ē lex'ya. Wä,

<sup>1</sup> 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<sup>ε</sup>EMxaāwisē 'wīlg'ilEXLā laē ts!EX<sup>ε</sup>cdEX ts!ēnanās. Wā, āx<sup>u</sup>sā-  
 'mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wā, g'il<sup>ε</sup>mēsē 'wīla la  
 x'ig'ikwaxs laē ēt!ēd ts!ēx'axa ts!ēx'ināxa la 'nāx'idxa gaāla, wā,  
 lāxaē āEM hē gwēg'ilēs g'ilx'dē gwēg'ilasEXs lāx'dē ts!ēx'axa ts!ē-  
 x'ina. Wā, g'il<sup>ε</sup>EMxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxa<sup>ε</sup>yaxs laē  
 15 t!EMak'iyendālaq. Wā, g'āxē ōxlatōselaq lāxa wa. Wā, laEM-  
 xaē 'nāf'nEMsgEMEMk'aq. Wā, lāxaē hēEM gwēx'ēdqēs g'ilx'dē  
 gwēg'ilasxēs g'ilx'dē ts!ēnanEMxs laē x'ix'ēideq. Wā, g'il<sup>ε</sup>mēsē  
 'wīla la x'ig'ekūxs laē 'wīla la laaxts!ālas lāxa laelxa<sup>ε</sup>yē. Wā,  
 g'il<sup>ε</sup>mēsē gwā!EXs laē nakūyīndālasa lē'wa<sup>ε</sup>yē lāq qa k'!ēsēs q!ūp!E-  
 20 qELasō'sa q!walōbesaxa la gānOLA. Wā, g'il<sup>ε</sup>mēsē 'nāx'idxa ga-  
 ālāxs laē āx'ēdxēs sē'wayowē qa<sup>ε</sup>s lā lāxēs xwāxwagūmē. Wā,  
 lā wī'x<sup>u</sup>stendeq qa<sup>ε</sup>s lā ānēqax q!ēxala. Wā, g'il<sup>ε</sup>mēsē lāg'aa lāx  
 q!ayasasa q!aq!EXEMaxs laē mōxsaq lāxēs xwāxwagūmē. Wā,  
 g'il<sup>ε</sup>mēsē qōt!ē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il<sup>ε</sup>mēsē  
 25 g'āx'alis lāxa L!EMa'isasēs g'ōkwaxs laē hēx'ēidaEM mōltōdxēs  
 q!ēxāNEMē. Wā, g'il<sup>ε</sup>mēsē 'wīlōltāxs laē hēx'ēidaEM āxk'!ālaxēs  
 lā'wūNEMē qa lās wēx'wūsdēsElaxa q!ēxalē qa lās wēg'ILElaq  
 lāxēs g'ōkwē. Wā, la<sup>ε</sup>mēsē wix'wūsdēsē lā'wūNEMasēq qa<sup>ε</sup>s lā  
 wīg'ILElaq lāxēs g'ōkwē. Wā, lāla gēNEMas āx'ēdxēs k'!ilākwē  
 30 LE<sup>ε</sup>wa 'wālasē xālaētsōx met!āna<sup>ε</sup>yē. Wā, lā k!wāg'alīl lāxa  
 āwāgawalilasēs g'ōkwē. Wā, lā ts!EX<sup>ε</sup>walīlaxēs k'!ilākwē lāxa  
 āwīnagwīlē. Wā, hē<sup>ε</sup>mis g'āg'ililatsēxs laē bāf'ītsēs 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,  
inside 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<sup>5</sup>yaxa mamōp!enk<sup>5</sup>elasa ts!EX<sup>u</sup>ts!āna<sup>5</sup>yē yīx<sup>5</sup> wāsgemasas 33  
<sup>5</sup>lap!āli!ālas. Wā, lā hēEMxat!<sup>5</sup>wādzegeg<sup>5</sup>axs laē lāp!litsēs k<sup>5</sup>!lā-  
kwē. Wā, lā gōlofts!ālasa<sup>5</sup> wālasē xālaēs lāxa t!EK<sup>a</sup>. Wā, g'il- 35  
<sup>5</sup>mēsē mōdenbalēda<sup>5</sup> nēmp!enk<sup>5</sup>ē lāxens q!wāq!wax<sup>5</sup>ts!āna<sup>5</sup>yē yīx<sup>5</sup> lā  
<sup>5</sup>wālabetalilasas<sup>5</sup> lāpa<sup>5</sup>yasēxs laē gwāl<sup>5</sup>lāpa. Wā, lā āx<sup>5</sup>ēdxā āmē-  
<sup>5</sup>yē q!lāq!lēxema<sup>5</sup> qa<sup>5</sup>s Lōxts!ōdēs lāq. Wā, g'il<sup>5</sup>mēsē<sup>5</sup> nēmak<sup>5</sup>īya  
LE<sup>5</sup>wa āwīnagwīlaxs laē āx<sup>5</sup>ēdxā lās!akwāla q!lēxala qa<sup>5</sup>s k<sup>5</sup>!ak<sup>5</sup>-  
denōdēs lāq. Wā, lā k<sup>5</sup>!ak<sup>5</sup>ētōtsa<sup>5</sup> ma!ts!lāq lāx āwāgawa<sup>5</sup>yas. 40  
Wā, lā gek<sup>5</sup>eyīndālasa<sup>5</sup> memk<sup>5</sup>ewakwē hāyā!<sup>5</sup>astō q!lēxal lāxa mō-  
ts!laqē. Wā, g'il<sup>5</sup>mēsē gwā!EXs laē āx<sup>5</sup>ēdxēs hēla k<sup>5</sup>!ōgwats!ē lē-  
xa<sup>5</sup>ya qa<sup>5</sup>s lā lents!ē lāxa L!EMa<sup>5</sup>isē qa<sup>5</sup>s lā xōx<sup>5</sup>ts!ālasa t!lēSEMē  
lāq. Wā, g'il<sup>5</sup>mēsē qōt!axs laē ōXLōsdēSElaq qa<sup>5</sup>s lā ōXLAēLElaq  
lāxēs g<sup>5</sup>ōkwē qa<sup>5</sup>s lā gūqeyīnts lāxēs ēaxalasōx<sup>5</sup>dē. Wā, lā hē- 45  
x<sup>5</sup>sāEM gwēg'ilē. Wā, al<sup>5</sup>misē gwā!EXs laē q!lēNEMA t!lēSEMē. Wā,  
g'il<sup>5</sup>mēsē k<sup>5</sup>ōtaq laEM hē!alaxs laē gwāla. Wā, lā āx<sup>5</sup>ēdxā<sup>5</sup> wā-  
lasē lēxa<sup>5</sup>ya qa<sup>5</sup>s lā lāxa ā!lē. Wā, laEM lāl ā!lxa gēmsē Lō<sup>5</sup> k<sup>5</sup>!E-  
k<sup>5</sup>!aōk!wā. Wā, hēt!a g'il k<sup>5</sup>!ūlx<sup>5</sup>ītsō<sup>5</sup>sēda gēmsē. Wā, g'il<sup>5</sup>mēsē  
qōt!ē lēxa<sup>5</sup>yas laē p!ōx<sup>5</sup>wīdxā āwādzoxLōwē k<sup>5</sup>!EK<sup>5</sup>!aōk!wā. Wā, 50  
g'il<sup>5</sup>EMxaāwisē q!lēNEMē p!ōgwanEMasēxs laē mōkūyīnts lāxa gēmsē,  
qa<sup>5</sup>s t!EMak<sup>5</sup>īyīndēq. Wā, lā ōXLEX<sup>5</sup>īDEq qa<sup>5</sup>s g<sup>5</sup>āxē ōXLO!-  
t!lālaq qa<sup>5</sup>s lā ōXLAēLElaq lāxēs g<sup>5</sup>ōkwē. Wā, lā ōXLEG<sup>5</sup>alīlas

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 nexwāla lāxa t!ēqwabegwīlē. Wā, ā!ēmēsē menābō-  
 55 tsa gūlta laqēxa la 'nāx'īdxa gaāla. Wā, g'il'ēmēsē x'iqostāxs laē  
 āx'ēdxēs k'!iplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt!EX-  
 lāla 'wālas k'āts!ēnaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-  
 'ēmēsē q!ēnema ts!ēx'ināxs laē q!ūnāla yūduxūxla lōxs mewēx-  
 laēda āwāwē dzēg'ats!ēxa ts!ēx'ina lōelq!wa. Wā, hēm wāxē  
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'ēmēsē mēmēntsemx'īdēda  
 t!ēsemāxs laē āx'ēdxēs k'!iplālaa qa's k'!ips'ālx'īdēxa x'ix'ē-  
 q!ayawa'yasa q!ēxalē lē'wa ām'ēmayastowē ts!ōlna. Wā, g'il-  
 'ēmēsē 'wilg'ilqēda t!ēsemāxa gūltāxs laē 'nemāk'eyīndxa x'ix'EX-  
 semāla t!ēsema qa 'nemāk'eyēs. Wā, g'il'ēmēsē gwālexs laē  
 65 āx'ēdxa gēmsē qa's xāl!EX'īdē tēlx'EG'ELEYīntsa 'wāpē lāq qa  
 dēlx'ēs. Wā, g'il'ēmēsē gwālexs laē hexeyīndālas lāxa x'ix'EXSE-  
 māla t!ēsema. Wā, g'il'ēmēsē lā wākwa gēmsāxs laē āx'ēdxa  
 āwāxLOWē k'!ēk'!aōk!wa qa's aēk'!ē lēPEYīndālas lāxa gēmsē.  
 Wā, lāxāē ēk'!ēbax'īdē ōba'yasa k'!ēk'!aōk!wa lāx wāx'sanē-  
 70 qwasa 'lābekwē, wā ā!ēmēsē gwālexs laē mōdzekwālēda k'!E-  
 k'!aōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'ēmēsē gwālexs laē  
 k'!ōqūlilāxēs ts!ēts!ēnats!ē laelxa'ya qa's lā gūqeyīndālas lāxa  
 k'!ēk'!aōk!wa. Wā, g'il'ēmēsē 'wilts!āxs laē āx'ēdxa q!ēnemē k'!E-  
 k'!aōk!wa qa's lēxat! lēPEYīndālas lāx ōkūya'yasa ts!ēx'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<sup>h</sup>mēsē lā q!ēx<sup>h</sup>dzekwāx̄s laē ḡwāla. Wā, ā<sup>h</sup>misē la ēselaq qa 75  
 L!ōpēs. Wā, hē<sup>h</sup>mis la ts!ōx̄ūg'indaatsēxa āwāwē lōelq!wa L<sup>h</sup>ēwa  
 ēwālasē g'ilt!EXLāla k'āts!ENAqa. Wā, g'il<sup>h</sup>mēsē ḡwālēxs laē  
 yāwas'īd x'ōs'īda. Wā, lā dzāqwax̄s laē kūsālaxa nēyimē k'!ēk'!aōk-  
 k!wa lāx̄ ōkūya<sup>h</sup>yasēs nek'ase<sup>h</sup>wē ts!ēx'ina. Wā, g'il<sup>h</sup>mēsē ēwī<sup>h</sup>lāwēda  
 k'ēk'!aōk!wāxs laē āx'ēdx̄a āwāwē lōelq!wa qa<sup>h</sup>s lā k'ā<sup>h</sup>stalīlēlas lāq. 80  
 Wā, la āx'ēdx̄a ēwālasē k'āts!ENAqa qa<sup>h</sup>s tsēqēs lāxa kū<sup>h</sup>nēkwē ts!ē-  
 x'ina qa<sup>h</sup>s lā tsēts!ālas lāxa āwāwē dzēg'ēgwats!ē lōelq!wa. Wā,  
 g'il<sup>h</sup>mēsē qōt!ax̄s laē hanā! tsēts!ālaxa waōkwē dzēg'ēgwats!ē lōel-  
 q!wa. Wā, g'il<sup>h</sup>mēsē ēwilg'ēlts!āwa kūnyasaq laē āx'ēdx̄a k'!ē-  
 k'!aōk!wa waōkwa qa<sup>h</sup>s lā L<sup>h</sup>epēyīndālas lāxa dzēg'ēgwats!ē lōel- 85  
 q!wa qax̄s gwaq!Elaaq q!ūpeyīndālasō'sa q!wālobesē. Wā, laem  
 xamaēl hē! gwaēlē qa<sup>h</sup>s ālak!alīl wūdex'īda; wā, hē<sup>h</sup>mis qa  
 wūdaqēdēsēxa ganolē; wā, hē<sup>h</sup>mis qa gēnx'īdēs. Wā, g'il<sup>h</sup>mēsē ēnā-  
 x'īdx̄a gaālāxs laēda ts!āts!ēx'sila ts!ēdāq āx'ēdx̄a ēg'aqwa lax̄ xā-  
 sē<sup>h</sup>wē k!waxlāwa. Wā, lā k'lōdenē k'!ēwelx'ūnēna<sup>h</sup>yas lāx̄ens 90  
 selt!ax̄ts!āna<sup>h</sup>yēx̄ yīx̄ ēwāg'idasas. Wā, lā āx'ēdx̄ēs k'lāwayowē. Wā,  
 lā bāf'īdx̄a k'!ēwelx'ūnē k!waxlāwa qa malp!enk'ēs lāx̄ens q!wā-  
 q!wax̄ts!āna<sup>h</sup>yēx̄ yīx̄ āwāsgemasasēxs laē k'!imts!endeq. Wā, lā  
 mālts!aqa ēnemāsgēmē. Wā, lāx̄aē bāf'ītsēs ts!EX<sup>h</sup>uts!āna<sup>h</sup>yē lāxa  
 malts!aqax̄s laaxat! āx'ēdx̄ēs nēxx'āla k'lāwayowa qa<sup>h</sup>s k'!imts!en- 95  
 dēq. Wā, laem malts!aqa maēmalp!enk'as āwāsgemasē lāx̄ens  
 q!wāq!wax̄ts!āna<sup>h</sup>yēx̄. Wā, lā mālts!ax̄ēmx̄aēda ts!ēts!EX<sup>h</sup>uts!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.<sup>1</sup> ||  
 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.<sup>2</sup> | . . .

The<sup>3</sup> 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 lāxENS q!wāq!wax'ts!āna<sup>é</sup>yēx. Wā laem k'ādayōl qa āwādze<sup>é</sup>wasLES leqālasēs ts!ēndzōlēxa g'ala gwālalēga.<sup>1</sup>*  
 100 *Wā, g'il<sup>é</sup>mēsē gwālēXS laē āx<sup>é</sup>ēdxā āwādzowē k'!ēk'!aōk'!wa qa<sup>é</sup>s pāgedzōdēs lāxa leBēlē lē<sup>é</sup>wa<sup>é</sup>ya. Wā, lā āx<sup>é</sup>ēdex xelxwāla k'!āwayāsēs lā<sup>é</sup>wūnemē qa<sup>é</sup>s xelxwālēs lāx t!ēNXEDzō<sup>é</sup>yas negedzā<sup>é</sup>yasa k'!ēk'!aōk'!wa. Wā, laem lalōl!a qa <sup>é</sup>NEMākwēs <sup>é</sup>wāgwāsas lē<sup>é</sup>wa āwūnxa<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē q!ēxsē la hē gwēx<sup>é</sup>!tsō<sup>é</sup>sēXS, laē pāpage-  
 5 *lalasa k'!āxewāx<sup>us</sup> t!ēnt!ēNXEDzā<sup>é</sup>yē k'!ēk'!aōk'!wa lāx legwīlasēs g'ōkwē qa lēlēndedzōx<sup>é</sup>wīdēs. Wā, laem āem <sup>é</sup>nēx' qa xāl!ēX<sup>é</sup>!-dēs ts!ēlts!ēlgūdōx<sup>é</sup>wīdEX laē yāwas<sup>é</sup>id pāxLEnts lāxēs legwīlē. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>nāxwa la gwālāXS laē g'ēxaq qaxs <sup>é</sup>nāl<sup>é</sup>nemp!ēN<sup>é</sup>ē yūdux<sup>up</sup>!ēNXwa<sup>é</sup>sē <sup>é</sup>nālās hē gwaēla dzēg'ēkwē ts!ēX<sup>é</sup>!na qa  
 10 *ālak'!alēs la gēnk'axs laē leqase<sup>é</sup>wa. Wā, laem gwālila lālaē lāx leqāx<sup>é</sup>deMLaq.<sup>2</sup> . . .***


*Wā,<sup>3</sup> lā āx<sup>é</sup>ēdēda ts!ēdāqaxēs legedzōwē k'!itk'!ēdēsxēs ts!ēndzōlē qa<sup>é</sup>s lā pax<sup>é</sup>ālilas lāxēs legasLaxēs ts!ēndzōlē. Wā, lā āx<sup>é</sup>ēdxēs penkwē k'!āxewāx<sup>us</sup> t!ēnt!ēNXEDZE<sup>é</sup>wē k'!ēk'!aōk'!wa qa<sup>é</sup>s aēk'!ē  
 15 *leBEDzōdālas lāxēs legedzōwē k'!itk'!ēdēsa. Wā, g'il<sup>é</sup>mēsē lābēndē lepa<sup>é</sup>yas k'!ēk'!aōk'!wa lāxa k'!itk'!ēdēsaxs laē āx<sup>é</sup>ēdxēs nEXX'āla k'!āwayowa qa<sup>é</sup>s t!ōsālēxa la <sup>é</sup>wadzogawa<sup>é</sup>yasa nEXts'lāwasa k'!itk'!ē-**

<sup>1</sup>A rectangular cake.<sup>2</sup>Continued on p. 167, line 1.<sup>3</sup>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



dēsē. Wä, g'il'mēsē la 'wī'la la t!ēwēkwaxs laē äx'ēdxēs k'atsē- 18  
 stalayōlē menyayowa qa's g'ēdzōdēs lāx (1). Wä, lāxaē äx'ēdxä  
 'nemēxla dzēg'ēgwats'lāxa ts'lēx'ina lōq!wa qa's g'āxē hānbālilas 20  
 lāx (1) k'litk'ēdēsä. Wä, lä äx'ēdxä 'wālasē g'it!ēxlāla k'āts!ē-  
 naqa. Wä, hē'misa 'wālasē xālaētsōx met'lāna'yēx. Wä, lä  
 tsēqasa k'āts!ēnaqē lāxa dzēg'ēkwē ts'lēx'ina (*fig.*). Wä, lä k!wā-  
 balilāxa k'litk'ēdēsē lāx (1). Wä, lä äx'ēdxēs k'atsē'stalayowē  
 menyayowē. Wä, lä k'atbents lāx (1). Wä, lä k'ats ē'stalasa yū- 25  
 dux'ts!aqē lāq. Wä, g'il'mēsē gwāl'älēlāxs laē dāx'ēidxa 'wālasē  
 k'āts!ēnaqaxs laē qōt!axa dzēg'ēkwē ts'lēx'ina qa's lä tsēts!ōts lāxa  
 menyayowē k!waxlāwa. Wä, lä äx'ēdxä 'wālasē xālaētsōx  
 met'lāna'yēx; wä, lä nelāfēda xalaēsaxs laē äxelgēs äwīg'a'yasa  
 xalaēsē lāxa dzēg'ēkwē ts'lēx'ina qa gwēfalts!āwē lalanēq' lāxa 30  
 menyayowē k!waxlāwa. Wä, laem laqūlgēs äwīg'ayasa xalaēsē  
 lāq qa q!esmenkwēs. Wä, hē'mis qa 'nemālēs wāgwāsas lē'wa  
 menyayowē k!waxlāwa. Wä, hē'mis qa 'nemākwē wāgwāsas.  
 Wä, g'il'mēsē gwāla laē äx'älēlōdxä 'nemts!aqē menyayowē  
 k!waxlāwaxa gwāqenwa'yē lāx (1). Wä, hē'misa malts!aqē gēgē- 35  
 ba'yā. Wä, la'mē hewāxāem lābalāxa menyayowē k!waxlāwa  
 gwāqenwē lāx (2). Wä, lä k'atēmg'älēlōtsa mēmēnyayowē  
 k!waxlāwa 'nāl'nemts!aq lāx wāx'sba'yaxa ts!ēg'ōla. Wä, lä

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.<sup>1</sup> ||

55 When<sup>2</sup> (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!alēlōtsa g'ildōla menyayowē k!waxlāwa lāx ōba<sup>ε</sup>yas g'a gwā-  
 40 lēg'a (*fig.*). Wā, g'il<sup>ε</sup>mēsē gwālexs laē ēt!ēd dāx<sup>ε</sup>īdxa k'ats!ēnaqē  
 qaxs hēmenāla<sup>ε</sup>maē qōt!alalilxa dzēg<sup>ε</sup>ekwē ts!ēx<sup>ε</sup>īna. Wā, lāxaē  
 tsēts!ōts lāxa menyayowē k!waxlāwa. Wā, lāxaē ēt!ēd āx<sup>ε</sup>ēdxa  
<sup>ε</sup>wālasē xalaēsa qa<sup>ε</sup>s hē<sup>ε</sup>mēxat! gwēx<sup>ε</sup>ītsē lāxēs g'ilx<sup>ε</sup>dē gwēg'ilas  
 g'ālē leqāse<sup>ε</sup>wa. Wā, āx<sup>ε</sup>sā<sup>ε</sup>mēsē hē gwēg'ilaxa waōkwē. Wā,  
 45 āl<sup>ε</sup>mēsē gwālexs laē lābendex <sup>ε</sup>wāsgemasasa k'litk!<sup>ε</sup>edēsē. Wā,  
 g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la la legekwa ts!ēndzowaxs laē lē<sup>ε</sup>lāxēs lā<sup>ε</sup>wūnemē  
 qa g'āxēs dādebendxa ts!ēndzōdzala k'litk!<sup>ε</sup>edēsa qa<sup>ε</sup>s lā lag'a-  
 alēlōts lāx neqōstāwasēs legwīlē lāx x'ildemāsē xāxamasē. Wā,  
 g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'ustāxs laē leqwēlax<sup>ε</sup>īdxa legwabā<sup>ε</sup>yas qa ālak!<sup>ε</sup>alēs  
 50 ex<sup>ε</sup> x'īqela qaxs wālaqēlaaq hālabala lem<sup>ε</sup>x<sup>ε</sup>wīda. Wā, g'il<sup>ε</sup>mēsē  
 ēk<sup>ε</sup>ē l'ēsaabā<sup>ε</sup>yas laē hēlalaemxa <sup>ε</sup>nem<sup>ε</sup>ssa <sup>ε</sup>nālāxs laē ālak!<sup>ε</sup>āla  
 lem<sup>ε</sup>x<sup>ε</sup>wīda. Wā, lā hēx<sup>ε</sup>sāem x'īfēla<sup>ε</sup>lēlaxa <sup>ε</sup>nāla lē<sup>ε</sup>wa gānolē.  
 Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>nāx<sup>ε</sup>īdxa gālāxs laē gaaxstā<sup>ε</sup>lax<sup>ε</sup>īdēda leq!<sup>ε</sup>noxwaxa  
 ts!ēx<sup>ε</sup>īna ts!ēdāqa.<sup>1</sup> . . .

55 Wā,<sup>2</sup> g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la la dzedzēxs<sup>ε</sup>akwa laē āx<sup>ε</sup>ēdxēs ts!ēndzowē  
 qa g'āxēs pāpeqewēk<sup>ε</sup>alēs dzēdzēndzōdzāla k'lek!<sup>ε</sup>etk!<sup>ε</sup>edēsa lāx  
 yaēltsemaslasēq. Wā, lā āx<sup>ε</sup>ēdxa <sup>ε</sup>nemts!<sup>ε</sup>aqē dzexek<sup>ε</sup> k'ādēkwa  
 qa<sup>ε</sup>s elts!ēndēq. Wā, lā k'āk<sup>ε</sup>ēdēdzōlilas lāxa lēbēlē eldzo lē<sup>ε</sup>wa<sup>ε</sup>ya.  
 Wā, lā āx<sup>ε</sup>ēdxa ts!ēndzowē sek!<sup>ε</sup>axsa qa<sup>ε</sup>s papeqōdēs lāx ēk!<sup>ε</sup>la<sup>ε</sup>ya<sup>ε</sup>

<sup>1</sup>Here follows a description of the shredding of cedar-bark, p. 132, line 1. <sup>2</sup>Continued 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):

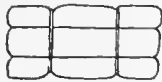
and when | the edges are even, she pulls the



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<sup>ε</sup>äxēl malts!aq dzEXEK<sup>u</sup> k'ädzekwa (*fig.*). Wä, g'il<sup>ε</sup>mēsē la 60  
εnāxwa εNEMENxälaxs laē lek'lüt!ēd yaltsemtsa malts!aqē dzEXEK<sup>u</sup>  
k'ädzekwē lāq. Wä, g'il<sup>ε</sup>mēsē gwālexs laē äx<sup>ε</sup>ēdxa εnemts!aqē  
dzEXEKwē k'ädzekwa qa<sup>s</sup> elts!endēq. Wä, laxaē k'adedzodālas lāx  
Lēbēlē lē<sup>ε</sup>wa<sup>ε</sup>ya. Wä, lä äx<sup>ε</sup>ēdxa la yiltsemāla ts!ēndzowa qa<sup>s</sup>  
äxeyindēs lāq. Wä, laem galōpalaxs laē yil<sup>ε</sup>ēts lāxēs g'ilx<sup>ε</sup>dē yīla<sup>ε</sup>ya 65  
g'a gwālēg'a (*fig.*). Wä, hēem gwe<sup>ε</sup>yō εnemx<sup>s</sup>sayōk<sup>u</sup> ts!ēndzowa lā  
yiltsemāla sek'laxsa ts!ēts!ēndzā. Wä, lä hēx<sup>s</sup>sāem gwēg'ilaxēs  
gwe<sup>ε</sup>yō qa<sup>s</sup> hāngwīl qa<sup>s</sup> ts!ēx<sup>s</sup>ts!ax<sup>s</sup>sōlxa ts!āwūxlā. Wä, lä äx<sup>ε</sup>ēd-  
xa hēlā xāxadzemaxs laē gwāl yaēltsemāxēs ts!ēts!ēndzowē. Wä,  
lä qōgūnōlilas lāxēs legwīlē qa<sup>s</sup> pEX<sup>s</sup>ts!ōdēq. Wä, g'il<sup>ε</sup>mēsē ālak'lāla 70  
lā lem<sup>x</sup>ts!āxs laē aēk'la hānts!ālaxa yaēltsemāla ts!ēts!ēndzo lāxa  
ts!ēndzoatslē xāxadzema. Wä, g'il<sup>ε</sup>mēsē qōtlaxs laē yīkūyīnts  
yīkūya<sup>ε</sup>yas. Wä, lä t!ēmāk'eyīndēq. Wä, g'il<sup>ε</sup>mēsē gwālexs laē  
hāng'alilāsēs ts!ēndzoatslē xāxadzemē lāxa hēmenāla<sup>ε</sup>mē lem<sup>ε</sup>wīla  
yīx lāg'aasasa L!ēsalāsēs legwīlē. Wä, g'il<sup>ε</sup>mēsē gwālexs laē 75  
q!ap!ēg'ililaxēs k'lēsē yiltse<sup>s</sup>tsō<sup>ε</sup> ts!ēndzowa qā<sup>s</sup> lä äx<sup>ε</sup>ēdxa ōgū-  
la<sup>ε</sup>mē xāxadzema. Wä, lä pelx<sup>ε</sup>alts!ālasa ts!ēndzowē lāq. Wä,  
g'il<sup>ε</sup>mēsē εwīts!āxs laaxat! yīkūyīnts yīkwaya<sup>ε</sup>yas. Wä, laxaē  
t!ēmāk'eyīndēq qa<sup>s</sup> lēxat! hānōlilas lāxa g'ilx<sup>ε</sup>dē hāng'alilems.

- 1 **Salal-Berries.**<sup>1</sup>—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 the mat that has been spread out. She cleans them very quickly;  
10 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 goes back into | the house. She takes her front-basket, goes down  
15 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.**—Wä, lä äx<sup>é</sup>édxa <sup>é</sup>wālasē lōq!wa qa<sup>és</sup> g<sup>á</sup>xē k'anō-  
lilas lāx hāx'hānēlasasēs nēnegwats!ē laelxa<sup>é</sup>ya. Wä, lä qwēfē-  
yindex t!ēt!emak<sup>é</sup>eya<sup>é</sup>yasēs nēnegwats!ē laelxa<sup>é</sup>ya. Wä, g'il<sup>é</sup>mēsē  
gwālexs laē lekūmwālx t!āk<sup>é</sup>eya<sup>é</sup>yasēs nēnegwats!ē q!wāxa. Wä,  
5 lä äx<sup>é</sup>édxa hē<sup>é</sup>a lē<sup>é</sup>wa<sup>é</sup>ya qa<sup>és</sup> lēp!älilēq lāx l'āsāllilasēs k!waēlaslaxs  
lālē k'imt!ēdelxa nek!ülē. Wä, lä dāx<sup>é</sup>idxa <sup>é</sup>nemts!aqē lāxa  
nek!ülē qa<sup>és</sup> k!ūlpālēxa nek!ülē lāxēs yisx<sup>é</sup>nē, qa<sup>és</sup> lä k!āts!ōtsa  
k'imdek<sup>wē</sup> nek!ül lāxa lōq!wē. Wä, lä ts!egedzōdālasa yesx<sup>é</sup>inē  
lāxa lēbēlē lē<sup>é</sup>wa<sup>é</sup>ya. Wä, lä hālabālx laē k'imtoq. Wä, g'il-  
10 <sup>é</sup>mēsē <sup>é</sup>wī<sup>é</sup>la k'imdekwa nek!ülē la k!āts!āxa k'imdegwats!ē lōq!wa.  
Wä, lāxaē <sup>é</sup>wī<sup>é</sup>ladzā<sup>é</sup>ya yisx<sup>é</sup>nē lāxa k'imdedzowē lēbēl lē<sup>é</sup>wa<sup>é</sup>ya.  
Wä, g'il<sup>é</sup>mēsē <sup>é</sup>wī<sup>é</sup>laxs laē q!ēnēpelilaxēs k'imdedzowē lē<sup>é</sup>wa<sup>é</sup>ya  
qa<sup>és</sup> lä laaqewelsaq lāx l'āsānā<sup>é</sup>yasēs g<sup>ō</sup>kwē. Wä, lä ēdēl laēl  
lāxēs g<sup>ō</sup>kwē qa<sup>és</sup> äx<sup>é</sup>édēxēs nānaagemē qa<sup>és</sup> lä lents!ēs lāxa  
15 l!ema<sup>é</sup>isasēs g<sup>ō</sup>kwē. Wä, lä xex<sup>u</sup>ēwīdxa ālexsemē t!ēsema qa<sup>és</sup>  
lä xex<sup>u</sup>ts!ālas lāxēs nānaagemē. Wä, ā<sup>é</sup>misē gwanāla qa<sup>és</sup>  
lākwēsēxs g<sup>á</sup>xaē ōxlosdēselaq qa<sup>és</sup> lä ōxlaēlelaq lāxēs g<sup>ō</sup>kwē.  
Wä, lä ōxleg'alifas lāx onāllisasēs legwilē. Wä, laem gügenōllisas  
lāxēs legwilēxa t!ēsemē. Wä, laxaē ētents!ēsa k!ōqūlaxēs nāna-  
20 agēmē qa<sup>és</sup> lāxat! ēt!ēd xex<sup>u</sup>ts!ālasa t!ēsemē lāq. Wä, g'il<sup>é</sup>mēsē  
hēfats!āxs laē ōxlōsdēsa qa<sup>és</sup> lāxat! ōxlaēlelaq lāxēs g<sup>ō</sup>kwē qa<sup>és</sup>

<sup>1</sup>This 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

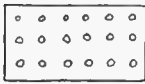
As soon as all the stones which are on the fire are red-hot, | the woman  
who works on the salal-berries takes the dishes containing the cleaned |  
berries and puts them down by the side of the low box for making  
salal-berry cakes; | she takes the tongs and puts them down at the

lä öxlaqas läxēs g'ilx'dē xegwanema. Wä, ä'mēsē la hängēlila 22  
t'lēts!āla lexāxa xegwīlē t'lēsema. Wä, lä hēf'idxēs legwīlē qa  
q!ap!ēsgemlilēs. Wä, lä äx'ēdxa ēk'ē lemχwa lelqwaema qa's  
gayi'lälax'īdēq läx öküya'yasēs legwīlē. Wä, g'il'mēsē gwālexs 25  
läē xeqüyindālasa t'lēsemē läq. Wä, g'il'mēsē 'wilk'eyendexs läē  
äx'ēdxa beng'ela t'eqag'i'lats!ä qa's aēk'tē ts!öxüg'indeq. Wä,  
g'il'mēsē gwālexs läē häng'alilas. Wä, läxaē äx'ēdxa äma'yē  
q'ölats!ä qa's güxts!ödēsa 'wāpē qa 'negoyoxsdalēs. Wä, laem  
ha'nēl läx L'āsotāga'yasa beng'ela t'eqag'i'lats!ä läx äwāgawa'yas 30  
lē'wa legwīlē. Wä, läxaē äx'ēdxa ts!ēslāla qa g'äxēs k'adēla. Wä,  
laem 'wī'la läxēq. Wä, ä'misē la ēsela qa mēmentsemx'īdēdä  
t'lēsemē la xex'lälälēs läx legwīlas.

Wä qens yāwas'īdē gwāgwēx'sex'īd läxa beng'ela t'eqag'i'la-  
ts!ä, yixs mamöp!enk'elaasa ts!ex'uts!āna'yē läxens q!wāq!wax'- 35  
ts!āna'yēx yix 'wāsgemg'eg'aasas. Wä, la nexneqela ma!p!enk'  
läxens q!wāq!wax'ts!āna'yēx yix 'wādzegeg'aasas. Wä, lä  
'nemp!enk'ōstā läxens q!wāq!wax'ts!āna'yēx yix 'wālasgemāsas.  
Wä, lä yūem gwālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgekwaē.  
Wä, la'men gwāl laxēq. 40

Wä, g'il'mēsē 'naχwa la mēmentsemx'īdēdä xex'lälälēsē t'lē-  
semxs läē äx'ēdēdä nānak'lūtsila ts!edāqxēs k'imdex'uts!älaxa ne-  
k'lūlē löelq!wa qa's g'axē k'anōlilēlas läxa beng'ela t'eqag'i-  
lats!ä. Wä, läxaē äx'ēdxēs ts!ēslāla qa g'äxēs 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. Wä, lä gōx<sup>ε</sup>wid läxa lex<sup>u</sup>ts!läla k'imdek<sup>u</sup> nek!läla qa<sup>s</sup> lä gox<sup>u</sup>ts!lälas läxēs t!Eqag<sup>i</sup>lats!ē beng'ela qaxs hē<sup>ε</sup>maē la lēgēm-sa beng'ela t!Eqag<sup>i</sup>lats!äxs laē goxts!löyowa nek!ülē läq. Wä, älmēsē gwäl goxts!älasa nek!ülaxs laē möden läxens q!wä-q!wax<sup>ts</sup>!läna<sup>y</sup>ēx yix wäx<sup>u</sup>ts!ewasas yixs laē <sup>ε</sup>nemāk<sup>ε</sup>yaaakwa.  
50 Wä, lä äx<sup>ε</sup>ēdxēs ts!ēsläla qa<sup>s</sup> k'lip!idēs läxa x'ix'EXSEMäla t!ēsema qa<sup>s</sup> lä g'ägilasila häpstents laxa q!ölats!ēts!läla <sup>ε</sup>wäpa, qa lawälēsa k!wēklütsema<sup>y</sup>aq gūna<sup>y</sup>a. Wä, hē<sup>ε</sup>mis qa k'läsēs xENLEla ts!elqwa qa k'läsēs k!ümelx<sup>ε</sup>idēda nek!ülē qo lal k'lip!Eqalts läq. Wä, g'il-<sup>ε</sup>mēsē la häpstaakwēda t!ēsemaxs laē k'lip!Eqas läx äpsbaits!äwasa  
55 nek!ülē. Wä, lä hēx<sup>sä</sup> gwēgilaxa waökwē x'ix'EXSEMäla t!ēsema. Wä, g'il<sup>ε</sup>mēsē gwälēxs laē ga gwälēg'a (fg.). Wä läxaē et!ēd gox<sup>ε</sup>wid läxa nek!ülē qa<sup>s</sup> goxüyindēs läxa x'ix'EXSEMäla t!ēsemaxa lä axegēxa nek!ülē. Wä, g'ilemxaāwisē mödenē wägwahas läxens q!wäq!wax<sup>ts</sup>!läna<sup>y</sup>ēxs laē et!ēd äx<sup>ε</sup>ēdxēs ts!ēsläla qa<sup>s</sup> k'lip!ēdēs  
60 läxaaxa x'ix'EXSEMäla t!ēsema qa<sup>s</sup> lä häpstents läxa <sup>ε</sup>wäbets!äwasa q!ölats!ē. Wä, läxaē k'lip!Eqas läx öküya<sup>y</sup>asa nek!ülē. Wä, g'ilemxaāwisē la hamelqeyindqēxs laē et!ēd goxüyindälasa nek!ülē läq. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'elts!äyēda nek!ülaxs laē et!ēd k'lipēyindälasa ts!elqwa t!ēsem läq. Wä, g'ilemxaāwisē hamel-  
65 qEYE<sup>y</sup>ēda ts!elqwa t!ēsem läqēxs laē äx<sup>ε</sup>ēdxa hēladzowē lē<sup>ε</sup>wa<sup>y</sup>a qa<sup>s</sup> LEPEYindēs läq, qaxs lē<sup>ε</sup>maē maemdelqūla. Wä, g'il<sup>ε</sup>mēsē



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<sup>ē</sup>dxēs ts'lēndzewats'lē, yīxa k'lēsē yaēltsemālaxa 67  
 k'ādzekwē qa<sup>s</sup> lā pelk'emg'aalelōts lāxa neqōstāwasēs legwīlē  
 qa hālabalēs tsōs'ēda. Wā, lā lents'lēs lāx l'ēma'isāsēs, g'ōkwē  
 qa<sup>s</sup> lā ālāx pēgedzowa dē'na t'lēsēma. Wā, g'il'mēsē q'lāqēxs 70  
 laē āx<sup>ē</sup>ēdeq qa<sup>s</sup> g'āxē pax'ālīlas lax āpsanālīlasēs t'ēqag'ilasē'wē  
 nek'lūla. Wā, lā āx<sup>ē</sup>ēdex pelpelqasēs lā'wūnemē qa<sup>s</sup> lā megū-  
 dzōts lāx pēgedzōwē dē'na t'lēsēma. Wā, g'il'mēsē ālak'lāla  
 lā tsōsaxs laē āxāōdxa ts'lēndzowē. Wā, lā āx<sup>ē</sup>ēdxa eldzowē  
 lē'wa'ya qa<sup>s</sup> lep'lālīlēs. Wā, lā pagēdzōtsa dē'na t'lēsēm lāxa 75  
 lē'wa'yē. Wā, lā āx<sup>ē</sup>ēdxa 'nemxsa ts'lēndzowa qa<sup>s</sup> pax'ālōdēs  
 lāxa dē'na t'lēsēma. Wā, lā āx<sup>ē</sup>ēdxa pelpelqē qa<sup>s</sup> leseldzōdēs  
 lāxa ts'lēndzowē qa q'wēq'lūlts'lēs. Wā, g'il'mēsē 'wī'welx'sexs  
 laē gōx'wītsēs wāx'sōlts'lāna'yē e'eyasō lāxa q'wēlkwē ts'lēndzowa  
 qa<sup>s</sup> hēlōx'wendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, ā'ēmēsē 80  
 gwālexs laē yōem gwēx'sa qūxēx. Wā, g'il'mēsē 'wī'welx'sēda  
 'nemxsa ts'lēndzowa laē ēt'lēdxa waōkwē qaxs hēmenāla'māē  
 neqaxsē ts'lēndzowē q'wēlasē'wasa ts'lēdāqē qās āxegēm xēs t'ēqa-  
 g'ilasē'wē nek'lūla. Wā, g'il'mēsē 'wī'la la q'wēlkwā neqaxsa ts'lēn-  
 dzowa laē āxōdxa lē'wa'yē lepemālīlasa t'ēqag'ilats'lē beng'ela qaxs 85  
 lē'māē l'ōpaxs laē gwāł medelqūla. Wā, lā āx<sup>ē</sup>ēdxa k'ats'ēnaqē;  
 wā, hē'misa 'wālasē lōq'wa qa<sup>s</sup> lā k'anōlīlas lāxa t'ēqāg'ilats'lē  
 beng'ela. Wā, lā āx<sup>ē</sup>ēdxa ts'lēslāla qa<sup>s</sup> k'ap'elēs lāxa t'lēsē-

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 same 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 xegündzēs lāxa L!ōpē nek!ūla. Wā, g'il<sup>ē</sup>mēsē lāxa  
 90 t!ēsēmaxs laē āx<sup>ē</sup>dxā k'ats!ēnaqē qa<sup>ēs</sup> k'ixâlēxa t!eqāxs laē  
 k!wēklütsemēxa t!ēsēmō. Wā, g'il<sup>ē</sup>mēsē 'wilg'ēitsemxs laē k'lip-  
 ts!ōts lāxa lōqlwē. Wā, āx<sup>ē</sup>sā<sup>ē</sup>mēsē hē gwēg'ilaxa waōkwē t!ēsē-  
 ma. Wā, g'il<sup>ē</sup>mēsē 'wi<sup>ē</sup>lōstēda t!ēsēmaxs laē dāg'ililaxa t!ēts!āla  
 lōqlwa qa<sup>ēs</sup> lā gūqewelsaq lāx L!āsanā<sup>ē</sup>yasēs g'ōkwē. Wā, g'āx-  
 95 'mēsē k'alaxa lōqlwē qa<sup>ēs</sup> k'āg'alilēs. Wā, lā āx<sup>ē</sup>dxēs ts!ēslāla  
 qa<sup>ēs</sup> xwēt!ēdēs lāxa L!ōpē nek!ūla. Wā, lā gēg'ililēxs laē āla-  
 k'lāla la 'wāpalēda L!ōpē nek!ūfa. Wā, lā āx<sup>ē</sup>dxā k'ats!ēnaqē  
 qa<sup>ēs</sup> tsēqēs lāxa q!wēlkwē ts!ēx'ina qa<sup>ēs</sup> lā tsēqelas lāxa L!ōpē  
 nek!ūla. Wā, lā hēmenālaem xwētasa ts!ēslāla lāq. Wā, g'il-  
 100 'mēsē 'wi<sup>ē</sup>laqēda q!wēlkwē ts!ēx'ina laqēxs laē genx'īda. Wā,  
 g'il<sup>ē</sup>mēsē gwālēxs laē āx<sup>ē</sup>dxēs k'itk'!ēdēsēxs lēgedzōx<sup>u</sup>dāxa ts!ēn-  
 dzowē. Wā, hēemxaāwis menyayāsēs menyayāxa ts!ēndzowē.  
 Wā, lāxaē penkwa k'!ek'!aōk!wa lāxa lēgwilē, yixs ā<sup>ē</sup>maē naqem-  
 g'iltō laxēs la gwēg'ilasxa L!ōpē nek!ūlēxs laē leqāq lāxēs gwēg'ila-  
 5 saxs lāx'dē leqaxa ts!ēndzowē. Wā, hēemxaāwisē gwālaaxs laē yačl-  
 tsemālaxa k'ādzekwē lāxaax gwālaasasa ts!ēndzowaxs laē yačl-  
 tsemālaxa k'ādzekwē. Wā, lāxaē xetsemē hānts!ēwasaxa lēga-  
 dās negūdzewats!ē xetsema, yixs laē g'its!ēwax<sup>u</sup>sa negūdzōwē

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 this<sup>1</sup> (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!Eqā. Wā, hēem k'!ēs aēk'!aak<sup>u</sup> negūdžō t!Eqēda la g'ēqelaxa ts!ēx'ina, yīxs hāē sēnatsēq qa's laxōyā. Wā, hē'mis qō t!Eqā- 110 g'ilaēxs dē lā'wūnemāsēx negūdžōwa, wā lāxaē hēem gwēg'ila-se'wēda negūdžōwē t!Eqē gwēg'ilasaxa ts!ēndzowaxs laē k'wēladzema. Wā, lēx'a'mēsē ōgūx'īdēda lēgemasa lōelq!wāxs t!ext!agats!āxa negūdžōwē. Wā laem gwāla 'nemx'īdāla gwēg'ilaseq.

**Salal-Berries and Elderberries mixed** (T!Eqēlaxa hēyadzō negūdžō 1 t!Eqā).—Wā,<sup>1</sup> la hēemlāl k'!ilx'amenqūla nek'lūla axeqelāxa ts!ēndzowen g'ālē gwāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k'wēladzemaē lāxa q!ēnemē lēlqwālaLa'ya, lāg'ilas k'!ēs sayōqwa nek'lūlē. Wā, hē'mis lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wā, 5 hē'misēxs hālabalaē lem'x'widēda negūdžōwē t!Eqaxs.laēda ts!ēndzowē axegēq, yīxs hōlaloḡwaaxs k'ilywase'waē.

Wā, la'mēsēn gwāgwēx'sex'īdēl lāxa negūdžōwaxs aēk'!ase'waasa ts!ēdāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sāsēmē lō'mēs lēlēlāla. Wā, hē'maaxs laē gwāl ēaxelaxa ts!ēts!enqela negūdžō 10 t!Eqā laxēs k'!ēts!ena'yē nekwaxēs dōgūlē āwā nek'lūla, yīxa ēk'as q!wāx'ēdaēna'yē. Wā, laem gūl'esaq qa's lāl nekwāleq qō lāl q!ayōx'wīdēl. Wā, g'īl'mēsē q!āyoqwaaxs laē āx'ēdxēs yūdux'sēmē laelxa'ya yīxaaxēs g'īlx'dē negwats!ā. Wā, lā hēemxat! gwēg'i-

<sup>1</sup> 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'alēx'dē nekwaxen g'ilx'dē gwāgwēx's'alasa. Wā,  
 lāxaē hēem gwēg'ilaqēs gwēg'ilasaxs laē k'lūlpāluxa 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  
 ēaxelasē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qa's g'āxē  
 20 mekwāgēlilas 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'lāna'yē e'eyasō lāxa k'imde-  
 kwē nek'lūla qa's lā goxts'lālas lāxa leg'ats'lāxa nek'lūlē. Wā, g'il-  
 'mēsē mālden lāxens q!wāq!wax'ts'lāna'yēx yix wāgwasasa k'imde-  
 25 kwē nek'lūl lāx ōts'lāwasa 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<sup>u</sup> nek'lūl lāq. Wā, g'il-  
 'mēsē wīlāsens laē ēt'ēd gōx'wid lāxa k'imdek<sup>wē</sup> nek'lūla qa's  
 30 lēxāt! goxts'lōts lāxa leg'ats'lāxa nek'lūlē. Wā, g'il'emxaāwisē  
 mālden lāxens q!wāq!wax'ts'lāna'yēx yix wāgwasas lāx ōts'lāwasa  
 leg'ats'lāxa nek'lūlaxs laē dāx'ēdxa pelpelqē qa's leselga'yēs lāq.  
 Wā, lāxaē gēg'ililēxs leselga'yaaq. Wā, g'il'emxaāwisē dōqūlaq  
 laem wī'la kūkūx<sup>s</sup>ēxs laē g'ēg'alilasēs ledzayowē pelpelqaxs laē  
 35 qepāsasa lā ledzek<sup>u</sup> nek'lūl lāxa ledzegwats'lē nek'lūl lōq!wa.  
 Wā, āx'sā'mēsē la hē gwēg'ilaxa waōkwē k'imdek<sup>u</sup> 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<sup>é</sup>mēsē gwā<sup>é</sup>EXs laē wī<sup>é</sup>la la lēdzekwa. Wā, k'lēst<sup>é</sup>la yā<sup>é</sup>nag'aāla 37  
lē<sup>é</sup>ēdeq. Hēda la mā<sup>é</sup>EXsē gānō<sup>é</sup>Las nākūyā<sup>é</sup>laxa lē<sup>é</sup>wa<sup>é</sup>yaxs laē  
lē<sup>é</sup>ēdeq.

Wā, la<sup>é</sup>mēsēn gwāgwēx<sup>é</sup>s<sup>é</sup>EX<sup>é</sup>īde<sup>é</sup>lā<sup>é</sup> xa hēyadzō nēgūdzōxs laēda 40  
ts<sup>é</sup>ēdāqē xwānal<sup>é</sup>īd qa<sup>é</sup>s lēqēq lāqēxs laē mā<sup>é</sup>EXsēs ganō<sup>é</sup>lē nāxūm-  
lī<sup>é</sup>xa lē<sup>é</sup>wa<sup>é</sup>yē qa k'lē<sup>é</sup>sēs q!wāp<sup>é</sup>!EQēlasō<sup>é</sup>sa q!wa<sup>é</sup>tōbēsē. Wā, hē<sup>é</sup>mis  
qa ālak<sup>é</sup>!alēs gēn<sup>é</sup>īda qaxs k'lē<sup>é</sup>asāē gwēx<sup>é</sup>īdaas lē<sup>é</sup>ēdqēxs g'ālāē  
gwā<sup>é</sup> lē<sup>é</sup>ELgēq qaxs ālak<sup>é</sup>!ālaē q!lē<sup>é</sup>nēmē saaqa. Wā, hē<sup>é</sup>mis lāg<sup>é</sup>ilas  
hē gwaē<sup>é</sup>lē qa lē<sup>é</sup>mēmōx<sup>é</sup>dēs. Wā, lā āx<sup>é</sup>ēdēda ts<sup>é</sup>ēdāqaxa k'litk<sup>é</sup>!E- 45  
dēsē, yīxēs k'litē<sup>é</sup>lāx<sup>é</sup>dāxs g'ālē<sup>é</sup>x<sup>é</sup>dē lēqaxa ts<sup>é</sup>lēts<sup>é</sup>!ENqēla nēgūdzō-  
wa. Wā, hē<sup>é</sup>misa penkwē k'lē<sup>é</sup>k<sup>é</sup>!aōk<sup>é</sup>!wa. Wā, lā pāgēdzōtsa penkwē  
k'lē<sup>é</sup>k<sup>é</sup>!aōk<sup>é</sup>!wa lāx wāsgēmasasa k'litk<sup>é</sup>!ēdēsē. Wā, laem aēk<sup>é</sup>!laxs  
laē hamē<sup>é</sup>gēdzā<sup>é</sup>ya k'lē<sup>é</sup>k<sup>é</sup>!aōk<sup>é</sup>!wa pāpēqō<sup>é</sup>nākū<sup>é</sup>laxs labēndā<sup>é</sup>laē. Wā,  
lā āx<sup>é</sup>ēdxēs nēxx<sup>é</sup>āla k'lē<sup>é</sup>wayowa qa<sup>é</sup>s t'ōsālē<sup>é</sup>xa k'ilk<sup>é</sup>!EX<sup>é</sup>ENxa- 50  
yasa k'lē<sup>é</sup>k<sup>é</sup>!aōk<sup>é</sup>!wāxs laē k'lē<sup>é</sup>sāla lāx k'āk<sup>é</sup>!EX<sup>é</sup>ENxa<sup>é</sup>yasa k'itk<sup>é</sup>!ēdēsē;  
yīxs lē<sup>é</sup>qēlaēda waōkwās Lāl<sup>é</sup>!EX<sup>é</sup>ENxē lāxa k'āk<sup>é</sup>!EX<sup>é</sup>ENxa<sup>é</sup>ya. Wā,  
g'il<sup>é</sup>mēsē wī<sup>é</sup>la t'ōsēwakūxs laē āx<sup>é</sup>ēdxā wālasē xālaētsa mē<sup>é</sup>!ānā<sup>é</sup>yē.  
Wā, hē<sup>é</sup>misa wālasē k'āts<sup>é</sup>!ēnaqa. Wā, lā āx<sup>é</sup>ēdxā lē<sup>é</sup>g<sup>é</sup>EX<sup>é</sup>ts<sup>é</sup>lālāxa  
nēk<sup>é</sup>!lūlē lōq<sup>é</sup>!wa qa<sup>é</sup>s g'āxē hānē<sup>é</sup>XLīlas lāxa k'litk<sup>é</sup>!ēdēsē. Wā, lā 55  
dāx<sup>é</sup>īdxā k'āts<sup>é</sup>!ēnaqē qa<sup>é</sup>s tsēqēs lāq qa<sup>é</sup>s xwēt<sup>é</sup>lēdēq qa lē<sup>é</sup>gōwēs  
lē<sup>é</sup>wis saaqē. Wā, g'il<sup>é</sup>mēsē ālak<sup>é</sup>!āla la lē<sup>é</sup>gōxs laē tsēx<sup>é</sup>!tsa k'āts<sup>é</sup>!ē-

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 indus-  
 75 trious 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 leg'ekwē nek!ūla qa's lä tsēdzōts läx äpsba-  
 'yasa k'litk'!edēsē. Wä, lä äx'ēdxä k!waxlāwē qa's negeñōsa. Wä,  
 60 lä kratbents läxa māx'ba'yasa k'litk'!edēsē gra gwā'lēg'a (fy.), yixs  
 k'!ōdenaē läxens selt!ax'tsāna'yēx yix wāgwasasa k!waxlāwē. Wä,  
 lä äem qatawēltewē läx L!äl!EXENxa'yasa k'litk'!edēsē. Wä, läxaē  
 hēem gwēx'ēidxä äpsbā'yē. Wä, g'il'mēsē gwālexs laē äx'ēdxä  
 xalaēsē qa's nelalamasēqēxs laē gwēldzodälaxa leg'ekwē nek!ūl läx  
 65 äpsba'yasa k'litk'!edēsē. Wä, laem 'nemāk'alēda leg'ekwē nek!ūl  
 lē'wa gēba'ye k!waxlāwa. Wä, lä läl'ENXENdxä L!äl!EXENxa'yasa  
 leg'ekwē nek!ūla. Wä, g'ilnaḡwa'mēsē gwēldzōd 'wi'lasa leg'ekwē  
 nek!ūlexs laē ēt'lēd tsēx'ētsa k'äts!enaqē qa's lä tsēdzōts läx lä  
 'wälalaats öba'yasa nek!ūlē. Wä, äḡ'sä'mēsē hē gwēg'ilaxs laē  
 70 läbendälaxa k'litk'!edēsē. Wä, g'il'mēsē läg'aa läxa 'nemē gēba-  
 'ya laē gwāla. Wä, g'il'mēsē gwālexs laē gra gwālēg'a (fy.), yixs  
 'nā'f'nem!enaē maltsemg'ustāxsēda k'litk'!edēsē la äxdzälaxa  
 leg'ekwē nek!ūla lō'xs häyaqamaaq, yixs hēlaēda nek!ūlē läxēs  
 q!wax'ēdaēna'yē lō'xs se'ḡ'uts!aēda ts!edāqē la nekwaxa nek!ūlē.  
 75 Wä, g'il'mēsē gwālexs laē äxk'!älaxēs lä'wūnemē qa g'āxēs g'ēwalaq  
 qa's lēs'alelōdēs läx neqōstāwasēs legwīlēxa k'!ēsē älaem ek'!āla  
 qaxs g'imḡwala'maēda ts!edāqaxs laē läwabewēxa k'litk'!edēsaxs

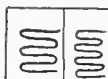
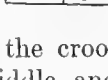
is standing under the drying-frame | when it is put up over the 77  
 fire. Now the woman takes hold of one end, | and her husband of  
 the other, and they put the salal-berry cakes (for now their name  
 is changed) || over the fire. After doing so, her husband | builds up 80  
 the fire with very 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<sup>ε</sup>yasa legwilē. Wā, laem dādeba<sup>ε</sup>ya ts!edāqē 78  
 lē<sup>ε</sup>wis lā<sup>ε</sup>wūnemaxs laē lēstōdxa t!eqa qaxs lē<sup>ε</sup>maē l!āyoxlāxs  
 laē lēstā<sup>ε</sup>ya lāxa legwilē. Wā, g!il<sup>ε</sup>mēsē gwālexs laē lā<sup>ε</sup>wūnemas 80  
 leqwēlax<sup>ε</sup>īdxēs legwilāsa l!āsmesēxa ālak!alā la lemχwa. Wā,  
 hēem lāg!ilas hē legwābewisēda l!āsmesaxs k!lēsāē ānōbēxostāla.  
 Wā, hē<sup>ε</sup>misēxs lōmaē l!ēseg<sup>ε</sup>ustāla qa<sup>ε</sup>s ēnēk<sup>ε</sup>aē qa hālabalēs  
 lemχ<sup>ε</sup>widēs t!eqa. Wā, g!il<sup>ε</sup>mēsē x!iqostāwē leqwēla<sup>ε</sup>yas laē q!aq!a-  
 lālaq qa k!lēsēs x!ix<sup>ε</sup>ēdē k!l!tk!edēsas. Wā, k!lēt!a malts!agele- 85  
 lag!ila lāxa q!aq!alak!a<sup>ε</sup>yaxa ēnālāxs laē k!layax<sup>ε</sup>wīda. Wā, laem  
 l!ōpa t!eqa. Wā, lā āxaxōd ēwī<sup>ε</sup>laq qa<sup>ε</sup>s pax<sup>ε</sup>alilēsa ēnemxs  
 k!l!tk!edēsa. Wā, lā ēt!ēd āxaxōdxa ēnemxsa qa<sup>ε</sup>s pāgēg!indēs  
 lāxa lā pagēla. Wā, lā hāna! āxāxelaxa waōkwē qa<sup>ε</sup>s lā ēwī<sup>ε</sup>la  
 pagēg!indālas lāxa waōkwē. Wā, g!il<sup>ε</sup>mēsē ēwī<sup>ε</sup>laxaxs laēda ts!edāqē 90  
 āx<sup>ε</sup>ēdxa lōbedzāla k!l!tk!edēsa qa<sup>ε</sup>s lā papeqōdeq lē<sup>ε</sup>wa ēk!en-  
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda  
 lōbedzāla. Wā, lā dōqwa<sup>ε</sup>fēda ts!edāqaxa t!eqādzāla k!l!tk!edēs  
 qa ēnemabalēs ōba<sup>ε</sup>yas lē<sup>ε</sup>wa lōbedzāla k!l!tk!edēsa. Wā, hē<sup>ε</sup>mis  
 qa ēnemenxālēs ēwenx<sup>ε</sup>ayas qaxs ēnem<sup>ε</sup>maēs āwāsgemasē. Wā, 95  
 laxaē ēnem<sup>ε</sup>mē āwādzewasasa k!lēk!l!tk!edēsē. Wā, g!il<sup>ε</sup>mēsē  
 gwālexs laē lē<sup>ε</sup>lālxēs lā<sup>ε</sup>wūnemē qa g!āxēsē dādebendxa lā  
 haqālā k!lēk!l!tk!edēsa. Wā, la<sup>ε</sup>mēsē lā<sup>ε</sup>wūnemas 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

- äpsba<sup>é</sup>yē. Wā, läda ts!ädäqē dāx<sup>é</sup>idxa äpsba<sup>é</sup>yē. Wā, lä <sup>é</sup>nemā-  
 100 x<sup>é</sup>id wix<sup>é</sup>idqēxs laē lēx<sup>é</sup>ideq qa hēs lä ēk<sup>é</sup>!agawa<sup>é</sup>ya t!eqadzāla  
 k<sup>é</sup>!itk<sup>é</sup>!edēsa. Wā, g<sup>é</sup>il<sup>é</sup>mēsē lēx<sup>é</sup>idqēxs laē lāsēda t!eqa lāxa löbe-  
 dzāla k<sup>é</sup>!itk<sup>é</sup>!edēsa. Wā, laēm lēnkwa hēyadzowē t!eqa. Wā,  
 hēx<sup>é</sup>ida<sup>é</sup>mēsē la xwēlaqa lēs<sup>é</sup>alelōts lāx neqostāwasēs lēgwilē.  
 Wā, g<sup>é</sup>il<sup>é</sup>mēsē gwālēxs laē äx<sup>é</sup>ēdex äxdzāyaasdāsa hēyadzowē t!eqa  
 5 qa<sup>é</sup>s kūsälēxa ts!äg<sup>é</sup>ets!āyē penk<sup>u</sup> k<sup>é</sup>!ek<sup>é</sup>!aok!wa qa<sup>é</sup>s ts!ēx<sup>é</sup>ēdēq.  
 Wā, lä häx<sup>é</sup>widēq qa<sup>é</sup>s läxat! pāpeqōdēq. Wā, laē hēm gwēx<sup>é</sup>id-  
 qēs g<sup>é</sup>il<sup>é</sup>x<sup>é</sup>dē gwēx<sup>é</sup>idaasxēs g<sup>é</sup>il<sup>é</sup>x<sup>é</sup>dē lēx<sup>é</sup>ase<sup>é</sup>wa. Wā, äx<sup>u</sup>sā<sup>é</sup>mēsē hē  
 gwēg<sup>é</sup>ilaxa waōkwē. Wā, lä <sup>é</sup>nemxsa<sup>é</sup>mēsē <sup>é</sup>nālaxs laē <sup>é</sup>wi<sup>é</sup>la  
 lēm<sup>é</sup>x<sup>é</sup>wida. Wā, g<sup>é</sup>il<sup>é</sup>mēsē <sup>é</sup>nāxwa lēm<sup>é</sup>wemx<sup>é</sup>ida laēda ts!ädäqē  
 10 äx<sup>é</sup>ēdxa xāxadzemē qa<sup>é</sup>s äxōdēx yikūya<sup>é</sup>yas qa<sup>é</sup>s qōgūnōlisēsa  
 xaxadzemē lāxēs lēgwilē qa ālak<sup>é</sup>!älēs lēm<sup>é</sup>x<sup>é</sup>widē ots!āwas. Wā,  
 g<sup>é</sup>il<sup>é</sup>mēsē ālak<sup>é</sup>!āla la lēm<sup>é</sup>x<sup>é</sup>ts!āxs laē k<sup>é</sup>!ilx<sup>é</sup>ēdxēs lēgwilē. Wā,  
 lānaxūla<sup>é</sup>mēda ts!ädäqaxs laē äxāxelaxa k<sup>é</sup>!ek<sup>é</sup>!itk<sup>é</sup>!edēsē qa<sup>é</sup>s  
 pāpeqō<sup>é</sup>nakūlēq lāxēs lāx<sup>é</sup>dē gwaēlasēxs lāx<sup>é</sup>dē lēx<sup>é</sup>aq. Wā, lä  
 15 äx<sup>é</sup>ēdxa xaxadzemē, yixa hēla xetsema qa<sup>é</sup>s g<sup>é</sup>āxē häng<sup>é</sup>alila lāx  
 mā<sup>é</sup>inxēlilasa k<sup>é</sup>!ek<sup>é</sup>!itk<sup>é</sup>!edēsē. Wā, lä dābēndxa hēyadzowē t!eqa  
 qa<sup>é</sup>s ts!en<sup>é</sup>x<sup>é</sup>ts!älēs lāx öxla<sup>é</sup>yasa hayadzewats!ē t!eqa xaxadzema.  
 Wā, lä sek<sup>é</sup>älē obā<sup>é</sup>fyas lāxa äpsanextslāwasa xāxadzemē. Wā,  
 g<sup>é</sup>il<sup>é</sup>mēsē hamēlxalts!āxs laē gwānax<sup>é</sup>ēdēq qa <sup>é</sup>nemālasēs k<sup>é</sup>!ō-



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. |

**Currants**.—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 |

xwa<sup>é</sup>yas lē<sup>é</sup>wa pāq!exsda<sup>é</sup>yasa xāxadzemē. Wā, lā g'a gwālēg'axs 20  
 (fg.) laē hānts!ā lāxa xaxadzemē lāxēs q!elx<sup>o</sup>ts!āēna<sup>é</sup>yē. Wā, lā  
 āx<sup>o</sup>sāem hē gwēg'ilaxa waōkwē. Wā, g'il<sup>é</sup>mēsē 'wiltslāxs laē  
 āx<sup>é</sup>ēdxa alōmasē k'lek!aōk!wa qa<sup>é</sup>s pex<sup>é</sup>idēq lāxēs lēgwilē. Wā,  
 g'il<sup>é</sup>mēsē pex<sup>é</sup>widexs laē āx<sup>é</sup>ēdex xelxwalāsēs lā<sup>é</sup>wūnemē qa<sup>é</sup>s  
 xelxwālēx t!ent!enxēdzā<sup>é</sup>yas. Wā, g'il<sup>é</sup>mēsē 'wīlāxs laē ēt!ēd 25  
 pāpax<sup>é</sup>lālas lāxēs lēgwilē. Wā, ā<sup>é</sup>mēsē gwālexs laē ēlāq tsōs<sup>é</sup>ēda  
 qaxs laē ālak!āla lā lem<sup>é</sup>wīda. Wā, lā aēk!a paqeyints lāxa  
 hēyadzowē t!ēqa. Wā, laem dzōpas lāx ēwanēqwas ōkūya<sup>é</sup>yasa  
 hēyadzowē t!ēqa qa ālak!ālēs emxa. Wā, g'il<sup>é</sup>mēsē gwālexs laē  
 yikūyints yikūya<sup>é</sup>yas. Wā, lā t!emak'eyīndeq. Wā, g'il<sup>é</sup>mēsē 30  
 gwālexs laē hāng'alīlas lāxa lāg'aaasas l!ēsalās lēgwīla qaxs  
 hēx<sup>é</sup>sā<sup>é</sup>mēlē ha<sup>é</sup>nēl lāg'aal lāxa lāla ts!āwūnx<sup>é</sup>īda qaxs q!ūnālaēda  
 hāmats!a 'nēx<sup>é</sup> qa<sup>é</sup>s lēx'amē t!ext!āqxa hēyadzowē t!ēqaxs laē  
 ts!ēts!ēx<sup>é</sup>idē g'ōkūlōtasa t!ēgadāsa hēyadzowē t!ēqa. Wā, hē<sup>é</sup>misa  
 xamagema<sup>é</sup>yē g'ig'egāmēsa g'ōkūlōtasa t!ēgadāsa hēyadzowē t!ē- 35  
 qaxs 'nēk'āē qa<sup>é</sup>s t!ext!aqēq, yixs lāalās begūlīda<sup>é</sup>yas g'ōkūlōts  
 nengūdzōgūxa ts!ēts!enqrlaxs laē k!wēladzema. Wā, la<sup>é</sup>men  
 gwāl lāxēq.

**Currants**.—Wā, g'il<sup>é</sup>mēsē gwāla, laē āx<sup>é</sup>ēdxa 'wālasē lōq!wa; qa 1  
 g'āxēsē hānālīxa nāg'ē q!ēdzats!ē lēxa<sup>é</sup>ya. Wā, lā lēk'emōdxa

<sup>1</sup> *Ribes bracteosus*, Dougl., *Ribes petiolare*, 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'eyayē gwādemsa qa's ts!EX'īdēq. Wā, lāxāē lāweyōdxā nāseyayās k'!Ek'!aōk'!wa, qa's āx'alilēq. Wā, lā āx'ēdxā lē'wā'yē,  
 5 qa's LEP'lāilēq lāx L!asalīāsēs nāg'a'yē q!ēdzatslē lexā'ya. Wā, hēlat!a ha'nēla 'wālasē k'īmdatslē lōq!wē gēmxanālīlāsā nāg'a'yē q!ēdzatslē lexā'ya. Wā, g'il'mēsē gwāfēmg'alīlēxs laē dāx'īdxā 'nēmts!aq!EX!a q!ēsēna, qa's dāx!ayēx yīsx'enasē yīsēs gēmxōl-ts!ānā'yē. Wā, lā x'īk'ā!axā q!ēsēnasēs hēlk'!ōts!ānā'yē, qa's lā  
 10 k'!āts!ōts lāxā k'īmts!ālasē 'wālas lōq!wa. Wā, āx'ūsā'mēsē hē gwēg'ilāxs k'īmtāxā q!ēsēna. Wā, g'il'mēsē 'wī'lāxs laē āx'ēdxā nānāagēm lexā'ya, qa's lā lēnts!ēs lāx L!ēmā'īsāsēs g'ōkwē qa's lā xē'x'!ōts!ōtsa g'āg'iwāla t!ēsēm lāq. Wā g'il'mēsē 'wīlts!āxs g'āxāē ōxlōsdēsēlaq qa's lā ōx!āēlēlaq lāxēs g'ōkwē, qa's lā ōx!ā-nōlīsas lāxēs lēgwīlē. Wā, hēx'īdā'mēsē xē'x'wēlts!ālaq, qa's lā xē'x'!ēndālas lāxēs lēgwīlē. Wā, g'il'mēsē gwālēxs laē āx'ēdxā k'!īmyax!a, qa's g'āxē hānōlīsas lāxēs lēgwīlē lē'wis ts!ēs!āla. Hē-ēm-xat! āx'ētsō's, qa g'āxēs k'ādīla. Wā, hē'mīsa 'wālasē g'ilt!EX-lāla k'āts!ēnaqa āx'ētsō's, qa g'āxēs g'enālīxā k'!īmyax!a. Wā, lā  
 20 āx'ēdxā ts!ēts!ak'eyēx'dās k'!Ek'!aōk'!wa qa's k'!axālēx t!ēnt!ēnxē-dzā'yās. Wā, g'il'mēsē 'wī'lāxs laē pēx'īdēq lāxēs lēgwīlē. Wā āl'mēsē gwā lēpēx'āqēxs laē ālak'!āla la tsōsa. Wā, lā āx'ts!ōts lāxā hālogūmē, qa's tsōselgēndēq. Wā, āl'mēsē gwālēxs laē yō la gwēx'sa qūxēx. Wā, g'il'mēsē gwālēxs laē mēmēntsemx'īdēda t!ēsēmē  
 25 xē'x'!ālālēs lāxā lēgwīlē. Wā, lā āx'ēdxā āmā'yē 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

güx̄ts!ödēsa ʷwāpē lāq qa nēgōyoxsdalēs. Wā, lā hanagōts lāx 26  
 āwāgawaʷyasa kʷl̄myax̄lā lēʷwa lēḡwīlē. Wā lū āx̄ēdx̄a ʷwālasē  
 ḡilt!EX̄lāla kʷāts!ENAqa qaʷs tsēqēs lāxa q!ēsēna qaʷs lā tsēts!ālas  
 lāxa kʷl̄myax̄lā. Wā, ḡilʷmēsē nēxsēda q!ēsēna la tseyādZEMS  
 lāxa kʷl̄myax̄lā lēʷwa ḡēts!ā lāxa kʷimdegwats!ē ʷwālas lōq!wa, 30  
 laē āx̄ēdx̄ēs ts!ēslāla qaʷs kʷl̄p!ēdēs lāxa x̄ix̄semāla t!ēsema,  
 qaʷs lā hanax̄ʷwid hāpstents lāx ʷwābets!āwasa q!ōlats!ē, qaʷs  
 lā kʷl̄p!EQas lāxa q!ēsēna. Wā, la q!EL!ESGEMA x̄ix̄EXSEMāla  
 t!ēsem lā kʷl̄p!ḡemsēq. Wā, lāxaē ēt!ēd tsēx̄ʷitsa ʷwālasē ḡil-  
 t!EX̄lāla kʷāts!ENAq lāxa lēx̄ʷts!āla kʷimdekʷ q!ēsēna, qaʷs lēxat! 35  
 tsēk̄ēyints lāxa la āxeqELaxa x̄ix̄EXSEMāla t!ēsema. Wā, ālʷmēsē  
 ḡwālēxs laē ʷwīla. Wā, lāxaē ēt!ēd āx̄ēdx̄ēs ts!ēslāla, qaʷs kʷl̄p!ē-  
 dēs lāxaaxa x̄ix̄EXSEMāla t!ēsema, qaʷs lēxat! ḡāgalasila hāpstents  
 lāx ʷwābets!āwasa q!ōlats!ē. Wā, lā kʷl̄p!EKʷas lāx ōkūyaʷyasa q!ē-  
 sēna. Wā, ālʷmēsē ḡwālēxs laē ʷwīlēda q!EL!ESGEMē t!ēsema. Wā, 40  
 lā āx̄ēdx̄a lēʷwaʷyē qaʷs nāx̄ūmdēs lāxa q!ōlaseʷwasa q!ēsēna. Wā,  
 āx̄ʷsāʷmēsē hē ḡwaēlxa ʷnāla lēʷwa ḡānūlē. Wā, laʷmēsēda ts!ēdāqē  
 lāxa āl!ē ālāxa āwādzoxLowē kʷ!EK!aōk!wa. Wā, ḡilʷmēsē q!āqēxs  
 laē p!ap!ōx̄ʷeweqEWaxa āwādzoxLowē lāxa kʷ!EK!aōk!wa. Wā,  
 ḡilʷmēsē q!ēyōlēxs laē ēlāp!idxa L!ōp!EKʷasa ālēwasē, qaʷs pakʷ!EX- 45  
 sendēq qaʷs yīlōyodēs lāq. Wā, ḡilʷmēsē ḡwālēxs ḡāxaē ḡemXE-  
 laq, qaʷs lā nāʷnakʷ lāxēs ḡōkwē, qaʷs lā ḡemXENōlisas lāxēs lē-

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. Wä, lä äx<sup>é</sup>edEX xelxwāla k'läwayosēs lä<sup>é</sup>wünEMē, qa<sup>s</sup> lä  
 k'!wag'alil läx gEMxēlasasa k'!Ek'!aōk!wa. Wä, lä t!ōts!endxa  
 50 y!ōyoyē pāk'!EXsaak<sup>u</sup> L!ōp!EX'sa älwāsē. Wä, lä dāx<sup>é</sup>idxa nEMXsa  
 k'!Ek'!aōk!wa, qa<sup>s</sup> xelxwālēx t!ent!ENXEDzā<sup>y</sup>as, qa<sup>s</sup> <sup>é</sup>nEMēs wā-  
 gwasasa nEGedzā<sup>y</sup>ē L<sup>é</sup>wis ēwünxa<sup>y</sup>ē. Wä, g'il<sup>é</sup>mēsē gwāLEXs laē  
 ēt!ēd dāx<sup>é</sup>idxa <sup>é</sup>nEMXS qa<sup>s</sup> ä<sup>é</sup>mēxat! hē gwēx<sup>é</sup>idEQ lāxēs gwēx<sup>é</sup>i-  
 daasdāxēs g'ilx<sup>d</sup>ē äxSE<sup>é</sup>wa. Wä, äx<sup>u</sup>sä<sup>é</sup>mēsē hē gwēg'ilaxa waōkwē.  
 55 Wä, g'il<sup>é</sup>mēsē <sup>é</sup>wilaxs laē pEX<sup>é</sup>idEQ lāxēs lEGwilē. Wä, g'il<sup>é</sup>mēsē  
 lENDedzōx<sup>é</sup>wida, laē pagEDzōlilās lāxa LEBilē lē<sup>é</sup>wa<sup>é</sup>ya. Wä, lä <sup>é</sup>nā-  
 xwaEM hē gwēx<sup>é</sup>idxa waōkwē. Wä, g'il<sup>é</sup>mēsē <sup>é</sup>wilaxs laē äx<sup>é</sup>ed-  
 xa k'!itk'!EDēsē, yīxaax k'!itk'!EDēselasēxa nEGūdzowē t!EQa.  
 Wä, lāxaē hēEM MENyayosēda k'!waxLāwē, yīxēs mENSElāxa ts!ē-  
 60 ts!ENqela nEK'lūla. Wä, hē<sup>é</sup>mis äx<sup>é</sup>etsō<sup>é</sup>sēda mōts!aqē MENyayowē  
 k'!waxLāwa, qa<sup>s</sup> g'ēdzolilēs lāxa k'!Ek'!itk'!EDēsē. Wä, lāxaē  
 äx<sup>é</sup>edxa <sup>é</sup>wālasē xālaētsōx met!ana<sup>y</sup>ēx qa<sup>s</sup> g'āxē g'ig'alilās.  
 Wä, lawēsLē äxōdxa lē<sup>é</sup>wa<sup>y</sup>ē LEPemāliitsa k'!līmyaxLā q!ōla-  
 ts!ēxa q!ēsēna, qa<sup>s</sup> g'ig'ālilēs. Wä, lä äx<sup>é</sup>edxa ōgū<sup>é</sup>la<sup>é</sup>mē hēla  
 65 lōq!wa, qa<sup>s</sup> k'ag'āgendēs lāxa k'!līmyaxLā. Wä, lä dāx<sup>é</sup>idxa  
<sup>é</sup>wālasē xālaēsa, qa<sup>s</sup> ax<sup>é</sup>widēxa saaqasa q!ēsēnaxs g'āxaē q!ō-  
 kūyēxa q!ōlkwē q!ēsēnaxs laē wūndzēsēs hamaēsē lax āwabā<sup>é</sup>yasa  
 saaqē. Wä, lä ax<sup>u</sup>ts!ālas lāxa lōq!wē la hāng'āgēxa k'!līmyaxLā.  
 Wä, āl<sup>é</sup>mēsē gwāLEXs laē lEMōkwa q!ōlkwē q!ēsēna. Wä, 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,<sup>1</sup> 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 āx<sup>ē</sup>ēdxā ts!ēsLāla qa<sup>s</sup> k!ap!elēs lāxa tlēse- 70  
 maxs hē<sup>ē</sup>maē ālēs xegwēs lāx ōxlā<sup>ē</sup>yasa k!īmyaxlā. Wā,  
 laem k!īpūstālaq qa<sup>s</sup> k!ībenōlīselēs lāxēs legwilē. Wā, g!il-  
 ‘mēsē ‘wī<sup>ē</sup>lōstēda tlēsemāxs laē āx<sup>ē</sup>ēdxā lālogūmē, yīx āxts!ewasasa  
 q!wēlkwē tsewēk<sup>u</sup> k!ēk!aōk!wa, qa<sup>s</sup> lā k!lāqas lāxa q!ōlkwē  
 q!ēsēna. Wā, g!il<sup>ē</sup>mēsē ‘wī<sup>ē</sup>laqaxs laē āx<sup>ē</sup>ēdxēs ts!ēsLāla qa<sup>s</sup> 75  
 xwēt!ēdēs lāq. Wā, ā<sup>ē</sup>mēsē gwāl xwētaqēxs laē ālak!āla la  
 lelga. Wā, la<sup>ē</sup>mē la gēnk<sup>ē</sup>ēda q!ōlkwē q!ēsēna. Wā, g!il<sup>ē</sup>mēsē  
 gwālexs laē āx<sup>ē</sup>ēdxā penkwē k!ēk!aōk!wa qa<sup>s</sup> lebedzodālēs  
 lāxa k!lītk!ēdēsē lābendāla<sup>x</sup> ‘wāsgemasas. Wā, g!il<sup>ē</sup>mēsē  
 gwāla<sup>x</sup>s laē dāx<sup>ē</sup>īdxā menyayowē k!waxlāwā qa<sup>s</sup> k!atemg<sup>ā</sup>ale- 80  
 lōdē g<sup>ā</sup> gwālēg<sup>ā</sup>asa<sup>1</sup> mōts!aqē k!wēk!waxen menyayo lāx (1).  
 Wā, lā āx<sup>ē</sup>ēdxā ‘wālasē xālaēs qa<sup>s</sup> tsēqēs lāxa q!ōlkwē q!ēsēna  
 qa<sup>s</sup> lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nelāla-  
 masxa xālaēsaxs laē gwēldzōts lāq. Wā, g!il<sup>ē</sup>mēsē gwēldzōdexs  
 laē laqwaq, qa lalanēqwēs lāx ēwūnxa<sup>ē</sup>yasa menyayowē. Wā, 85  
 hē<sup>ē</sup>mis qa gwālelēs q!esmenx<sup>ē</sup>wīda. Wā, g!il<sup>ē</sup>mēsē gwālexs laē  
 āem hē gwē<sup>ē</sup>nākūlaxa waōkwaxs laē leqaq. Wā, g!il<sup>ē</sup>mēsē lābendē  
 leqa<sup>ē</sup>yasēxs laē hēx<sup>ē</sup>īdaem lāstōts lāx neqōstāwasēs legwilē. Wā,  
 g!il<sup>ē</sup>mēsē gwālexs laē ēt!ēd āx<sup>ē</sup>ēdxā ‘nemxsa k!lītk!ēdēsa. Wā,  
 āemxaāwisē neqemg!il<sup>ē</sup>wēxēs gwēg!ilasaxēs g!ilx<sup>ē</sup>dē legedzōtse- 90

<sup>1</sup> 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 | cakes 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 them one on top of another by the side of the fire. When they have  
 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-cakes. 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<sup>ε</sup>misē hē gwē<sup>ε</sup>nakūlaxs laē wī<sup>ε</sup>la lēgek<sup>ε</sup>wēda q<sup>ε</sup>lédzedzowē teqla. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē gwā<sup>ε</sup>lexs laē äx<sup>ε</sup>ēdxa lē<sup>ε</sup>wa<sup>ε</sup>yē qa<sup>ε</sup>s LEBēg<sup>ε</sup>in-  
 dēs lāx ēk<sup>ε</sup>!adzafyas, qa k<sup>ε</sup>!ēsēs lā q<sup>ε</sup>!ūbedzodālēda q<sup>ε</sup>!walobesē lāq.  
 Wä, hē<sup>ε</sup>mis qa ālak<sup>ε</sup>!ālēs L<sup>ε</sup>ēsalsasō<sup>ε</sup>sa L<sup>ε</sup>ēseg<sup>ε</sup>ostālāsa legwilē, qa  
 95 hā<sup>ε</sup>lax<sup>ε</sup>ts!ēs lemo<sup>ε</sup>nakūla qaxs k<sup>ε</sup>!ēsaē geyōlēnox lem<sup>ε</sup>x<sup>ε</sup>widēda q<sup>ε</sup>lédzedzowē t!eqa, yīxs <sup>ε</sup>nāl<sup>ε</sup>nēmp!ēnaē yūdu<sup>ε</sup>xūsēs <sup>ε</sup>nāla lō<sup>ε</sup>xs  
 lāg<sup>ε</sup>aaē lāx sek<sup>ε</sup>!āp!ēn<sup>ε</sup>xwāsēs <sup>ε</sup>nāla lālem<sup>ε</sup>wa. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē lem<sup>ε</sup>x<sup>ε</sup>-  
<sup>ε</sup>widēxs laē <sup>ε</sup>nā<sup>ε</sup>xwa lē<sup>ε</sup>laxoyewa k<sup>ε</sup>!ēk<sup>ε</sup>!itk<sup>ε</sup>!edēsē, qa<sup>ε</sup>s g<sup>ε</sup>āxē  
 pāpeqewēnēk<sup>ε</sup>!ala lāxa onālisasa legwilē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>laxaxs  
 100 laēda ts!edāqē äx<sup>ε</sup>ēdxa lōbedzāla k<sup>ε</sup>!itk<sup>ε</sup>!edēsa, qa<sup>ε</sup>s lā pagēdzōts  
 lāxa äxzālāxa q<sup>ε</sup>lédzedzowē t!eqa. Wä, lā aēk<sup>ε</sup>!ila qa nēnamēn-  
 xalē ē<sup>ε</sup>wēnxafya lē<sup>ε</sup>wē ōba<sup>ε</sup>yasa mālexsa k<sup>ε</sup>!ēk<sup>ε</sup>!itk<sup>ε</sup>!edēsa. Wä,  
 lā lō<sup>ε</sup>!ālaxēs lā<sup>ε</sup>wūnemē, qa g<sup>ε</sup>āxēs g<sup>ε</sup>iwalaqēxs lālē lēx<sup>ε</sup>!ixēs  
 q<sup>ε</sup>lédzedzowē t!eqa. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē g<sup>ε</sup>āxē lā<sup>ε</sup>wūnemasēxs laē dāben-  
 5 dēda ts!edāqaxa āpsba<sup>ε</sup>yasa pāpeqāla mālexsa k<sup>ε</sup>!ēk<sup>ε</sup>!itk<sup>ε</sup>!edēsa.  
 Wä, lā lā<sup>ε</sup>wūnemas dābēndxa āpsba<sup>ε</sup>fyas. Wä, lā <sup>ε</sup>nēmāx<sup>ε</sup>!idēxs  
 laē wēg<sup>ε</sup>!lēlōdeq, qa<sup>ε</sup>s lēx<sup>ε</sup>!idēq. Wä, hē<sup>ε</sup>mis la lādzatsa q<sup>ε</sup>lédzedzowē  
 t!eqa lāxa lōbedzāla k<sup>ε</sup>!itk<sup>ε</sup>!edēsa. Wä, lā <sup>ε</sup>nēmāx<sup>ε</sup>!idaem lāsa  
 q<sup>ε</sup>lédzedzowē t!eqa lē<sup>ε</sup>wis äxdzāyaasa penkwē k<sup>ε</sup>!ēk<sup>ε</sup>!aōk!wa. Wä,  
 10 g<sup>ε</sup>il<sup>ε</sup>mēsē äx<sup>ε</sup>alelōdxa lā lōbedzāla k<sup>ε</sup>!itk<sup>ε</sup>!edēsa qa<sup>ε</sup>s lā pax<sup>ε</sup>!ilias.  
 Wä, lā qūsālaxa k<sup>ε</sup>!ēk<sup>ε</sup>!aōk!wāxs laē k<sup>ε</sup>!ūtāla lāx ē<sup>ε</sup>wēg<sup>ε</sup>!a<sup>ε</sup>yasa  
 q<sup>ε</sup>lédzedzowē t!eqa. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lāwa k<sup>ε</sup>!ēk<sup>ε</sup>!aōk!wāxs laē  
 xwēlaqōstōd lāg<sup>ε</sup>aaelōts. Wä, lā hēm<sup>ε</sup>xat! gwēx<sup>ε</sup>!idxa mā<sup>ε</sup>k!ilāq.

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.**—While<sup>1</sup> (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<sup>ε</sup>mēsē 'wi<sup>ε</sup>la lā lēnkūxs laē ēt'ēd LEBēg'intsā lē'wa'f'yē lāx  
 ēk'ladzē'yas. Wā, 'nemxsa<sup>ε</sup>mēs la gānōlē hēx'demas gwālaLE- 15  
 laxs laē ālak'!āla lā lem<sup>ε</sup>wīda. Wā, lā LĒLaxōdxa k'lēk'litk'!e-  
 dēsē, qa<sup>ε</sup>s pax'alilēlēs. Wā, g'il<sup>ε</sup>mēsē 'wilg'alilēxs laē q'ap'lēx'īdxa  
 q'lēq'ēdzēdzowē t'!Eqā, qa<sup>ε</sup>s pāpēqōdalēq, qa sēsēk'laxsagālēs.  
 Wā lā yaēltsemasa q'lōyaakwē k'ādzek<sup>u</sup> lāq, lāx gwālaasasa ts'ē-  
 ts'lēnqēla negūdzōxs laē yaēltsemakwaxen g'ilx'dā gwāgwēx's'alasa. 20  
 Wā, lāxaē hānts'lōyo lāxa pēx'tsewakwē xaxadzema, qa<sup>ε</sup>s lā hāng'a-  
 lilem lāxa k'!ēsē xēnlela qwēsāla lāxa lēgwīlasa g'ōkwē, qa lāg'a-  
 aasēsa L'ēsālāsa lēgwīlē, qaxs ālak'!ālaē delnak'a q'lēdzēdzowē  
 t'!Eqaxs k'!ēsāē aēk'ilase<sup>ε</sup>wa yīsa k'!ēsē q'lāLEla g'wēg'ilasaq.  
 Wā, laem gwāla. 25

**Viburnum-Berries.**—Wā,<sup>1</sup> g'il<sup>ε</sup>mēsē 'wīlōsdēsa laē lāsdsē GENEMAS, 1  
 wā, lā lāxsa begwānemaxa t'ēldzelalats'lēx'dē xwāxwagūma, qa<sup>ε</sup>s  
 lā q'lēxats'lēnox<sup>u</sup>s lāxa q'lēxalē. Wā, la<sup>ε</sup>mē L'ēxwa GENEMAS. Wā,  
 k'!ēst'la ālaem gālaxs g'āxaē aēdaaqē lā'wūnemas. Wā, g'il<sup>ε</sup>mēsē  
 g'āxalīsexs laē alaxlax'īdxēs q'lēxats'lē xwāxwagūma, qa<sup>ε</sup>s laltā- 5  
 wēxs laē sep'lūtālax'īdxa q'lēxalē q'lēxānems. Wā, g'il<sup>ε</sup>mēsē  
 'wīlōitāxs laē yīlx'ūsdsēlax'īdēq, qa<sup>ε</sup>s lā yīlgwēLElaq lāxēs  
 g'ōkwē, qa<sup>ε</sup>s lā yīlx'walīlas lāxēs g'wē<sup>ε</sup>yō, qa<sup>ε</sup>s lēx'walī'lasLEX  
 L'ōbaslasa t'!ēlsē. Wā, g'il<sup>ε</sup>mēsē 'wīlōsdēsexs laē xāmax'īda-

<sup>1</sup>Continued 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, ||
- 30 and puts it down on her left-hand side. She sits down next to the | 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<sup>ē</sup>ēdxā lexā<sup>ʼ</sup>yē, qa<sup>ʼ</sup>s lä lēnts!ēs lāxa L!EMa<sup>ʼ</sup>isē, qa<sup>ʼ</sup>s lä XEX<sup>ʼ</sup>ts!ālasa t!ēSEMē lāxa lexā<sup>ʼ</sup>yē. Wā, ā<sup>ʼ</sup>misē gwānala, qa<sup>ʼ</sup>s lāk<sup>ʼ</sup>wēsēxs laē gwāl XEX<sup>ʼ</sup>ts!ālaqēxs laē k!ōqūlisāq, qa<sup>ʼ</sup>s gāxē k!ōx<sup>ʼ</sup>wūsdēslaq, qa<sup>ʼ</sup>s gāxē k!ōgwēlelaq lāxēs gōkwē. Wā, lä k!ōx<sup>ʼ</sup>walilas lāxēs t!āts!ēltsē<sup>ʼ</sup>laslaxa k!ēlx<sup>ʼ</sup>ē t!ēlsa. Wā, la<sup>ʼ</sup>mē
- 15 hēx<sup>ʼ</sup>idaem gwālēxs laē kōtaq laem hēlalēs xēgwānemē t!ēsema. Wā, laemlas <sup>ʼ</sup>nāxwa q!ālelax gwēg<sup>ʼ</sup>ilasasa lā leqwēlaxa ts!āts!ēl-q!waasLaxa t!ēSEMē qaxs <sup>ʼ</sup>nami<sup>ʼ</sup>lāla<sup>ʼ</sup>maē gwayi<sup>ʼ</sup>lālasa lāxa nek<sup>ʼ</sup>alē Lē<sup>ʼ</sup>wa q!ōlāxēs q!ōlasōlaxs laē ts!āts!ēlq!waxa t!ēSEMē. Wā, hēem lāg<sup>ʼ</sup>ilas hēx<sup>ʼ</sup>sāem la ēaxelēda begwānemaxa q!ēxalē Lē<sup>ʼ</sup>wa t!ēSEMāxs
- 20 laē GENEMAS ēaxelaxa t!ēlsē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē gwāl<sup>ʼ</sup>alifa leqwāxs laē mōkūyālaxa t!ēSEMāxs k!ēs<sup>ʼ</sup>maē mēnabewakwaxs laēda begwānemē gōx<sup>ʼ</sup>wīdxēs GENEMāxs laē k!ūnxēlīxa lē<sup>ʼ</sup>wa<sup>ʼ</sup>yē la qēbedzā-lilatsa t!ēlsē, yīxs hē<sup>ʼ</sup>maē g<sup>ʼ</sup>il āx<sup>ʼ</sup>ētsō<sup>ʼ</sup>sa ts!ēdāqaxs gālaē gwāl L!ēXwāxs gālaē gāx nā<sup>ʼ</sup>nakwāxs laē āx<sup>ʼ</sup>ēdxā Eldzowē lē<sup>ʼ</sup>wa<sup>ʼ</sup>ya, qa<sup>ʼ</sup>s
- 25 Lēp!ālilēq. Wā, lä āx<sup>ʼ</sup>ēdxā <sup>ʼ</sup>wālasē nāg<sup>ʼ</sup>ē t!ēlts!āla lexā<sup>ʼ</sup>ya, qa<sup>ʼ</sup>s lä qēbedzōtsa t!ēlsē lāxa LEBēlē lē<sup>ʼ</sup>wa<sup>ʼ</sup>ya. Wā, lāxaē hēemxat! gwēx<sup>ʼ</sup>ēdxā nanaāgemē lexā<sup>ʼ</sup>ya. Wā, lāxaē hēem gwēx<sup>ʼ</sup>ēdxēs hēlōmāgemē lexā<sup>ʼ</sup>ya. Wā, la<sup>ʼ</sup>mē <sup>ʼ</sup>wī<sup>ʼ</sup>la lā lōpēm<sup>ʼ</sup>ts!āwa laelxā<sup>ʼ</sup>yas; wā, lä āx<sup>ʼ</sup>ēdxā āmāyaga<sup>ʼ</sup>yasēs laelxā<sup>ʼ</sup>yēxēs nanaāgemē lexā<sup>ʼ</sup>ya,
- 30 qa<sup>ʼ</sup>s hāng<sup>ʼ</sup>alilēs lāxēs gēmxagawalilaxs laē k!ūnxēlīxa t!ēldzedzāla LEBēlē lē<sup>ʼ</sup>wa<sup>ʼ</sup>ya. Wā, lä dāx<sup>ʼ</sup>ēdxā nēxlāla t!ēlsa, qa<sup>ʼ</sup>s k!ūlpālēxa t!ēlsē lāxēs t!ēldzanowē, qa<sup>ʼ</sup>s lä 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 lāxēs hēlk'!ōtagawaliē. Wä, hē<sup>ε</sup>mis 33  
la g<sup>ε</sup>EX<sup>u</sup>widaats lā<sup>ε</sup>wūNEMasēq. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la la k<sup>ε</sup>!ülBEKwa  
t!elsaxs laē mēnābōdēda BEGWāNEMaxēs gwālēlēx<sup>ε</sup>dēda ts!āts!E- 35  
q!<sup>ε</sup>waasLAXa t!ēSEMē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē x<sup>ε</sup>iqōstāxs laē āx<sup>ε</sup>ēdxā lāwats!<sup>ε</sup>xa  
yix<sup>u</sup>SEMē q!<sup>ε</sup>lōlats!<sup>ε</sup>ā, qa<sup>ε</sup>s g<sup>ε</sup>āxē hānōlīsas lāxa lēgwilē. Wä, lāxaē  
āx<sup>ε</sup>ēdxā māltSEMē āwā naENGats!<sup>ε</sup>ā, qa<sup>ε</sup>s lā tsēx<sup>ε</sup>idEX <sup>ε</sup>wē<sup>ε</sup>wāp!<sup>ε</sup>ema.  
Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē g<sup>ε</sup>āx wāx<sup>ε</sup>SENKūlaxa <sup>ε</sup>wi<sup>ε</sup>wāBETS!<sup>ε</sup>āla naENGats!<sup>ε</sup>xs laē  
hē<sup>ε</sup>nākūlaEMS laxa yix<sup>u</sup>SEMē q!<sup>ε</sup>lōlats!<sup>ε</sup>ā, qa<sup>ε</sup>s lā gūqāsasa <sup>ε</sup>wāpē lāq. 40  
Wä, laEM maltsema naENGats!<sup>ε</sup>ē qōqūt!<sup>ε</sup>axa <sup>ε</sup>wāpē gūxts!<sup>ε</sup>oyosēxs  
laē hēlats!<sup>ε</sup>āwa yix<sup>u</sup>SEMē q!<sup>ε</sup>lōlats!<sup>ε</sup>xa <sup>ε</sup>wāpē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē gwāLEXS  
laē āx<sup>ε</sup>ēdxā k<sup>ε</sup>!oxstanowē lEXāxa t!ēlsē, qa<sup>ε</sup>s g<sup>ε</sup>āxē hā<sup>ε</sup>nōlīfas lāxa  
yix<sup>u</sup>SEMē q!<sup>ε</sup>lōlats!<sup>ε</sup>ē. Wä, lāxaē ēt!<sup>ε</sup>lēd āx<sup>ε</sup>ēdxā g<sup>ε</sup>ilt!<sup>ε</sup>ē k<sup>ε</sup>!īPLālaa qa<sup>ε</sup>s  
g<sup>ε</sup>āxē k<sup>ε</sup>at!<sup>ε</sup>lālīlas. Wä, lā āx<sup>ε</sup>ēdxā nāgats!<sup>ε</sup>ē, qa<sup>ε</sup>s lā tsēx<sup>ε</sup>id. lāxa 45  
<sup>ε</sup>wē<sup>ε</sup>wāp!<sup>ε</sup>EMē, qa<sup>ε</sup>s g<sup>ε</sup>āxē hānagōts lāxa q!<sup>ε</sup>lōlats!<sup>ε</sup>ē lE<sup>ε</sup>wa lēgwilē  
qa<sup>ε</sup>s hābasxēs k<sup>ε</sup>!īPLālaa. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wilg<sup>ε</sup>alīfEXS laēda BEGWā-  
NEMē āx<sup>ε</sup>ēdxā dengwats!<sup>ε</sup>mōtē, qa<sup>ε</sup>s g<sup>ε</sup>āxē hāng<sup>ε</sup>alīfas. Wä, lā  
ēt!<sup>ε</sup>lēd lā tsā lāxa <sup>ε</sup>wāpē. Wä, laEM hē tsayats!<sup>ε</sup>sāda <sup>ε</sup>NEMSGEMē  
<sup>ε</sup>wālas nagats!<sup>ε</sup>ā. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē g<sup>ε</sup>ax aēdaaqaxs laē gūxts!<sup>ε</sup>ōts lāxa 50  
dengwats!<sup>ε</sup>emotē qa<sup>ε</sup>s ts!<sup>ε</sup>oxūg<sup>ε</sup>indēq. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē gwāLEXS laē  
hāng<sup>ε</sup>alīfas lāxēs hēMENēlasLē ha<sup>ε</sup>nēlalL lālaal lāxa lāLa ts!<sup>ε</sup>āwūn-  
x<sup>ε</sup>ēdēl, yixs lāalal gūqōdxā nēqwa <sup>ε</sup>wāpa yixs tsōxūg<sup>ε</sup>indayāsēq.  
Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē gwāLEXS laē dōx<sup>ε</sup>wāLElaqēxs lE<sup>ε</sup>maē MENMENTSEM<sup>ε</sup>i-

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'ēidxēs g'ilt!a k'!lplālaa qa's  
 L!ENXSTENDēs ōba'ayas lāxa 'wābets!āla nagats!ē hanagawālitxa q!ō-  
 lats!ē L'ē'wa legwīlē. Wā, g'il'mēsē la k'lūnxbalaxs laē k'!lplits lāxa  
 x'ix'EXSEMāla t!ēsema, qa's lā k'!lpstents lāxa q!ōlats!ē. Wā, lā  
 hanāl hē gwōg'ilaxa waōkwē x'ix'EXSEMāla t!ēsema. Wā, g'il-  
 60 'nāxwa'mēsē x'ix'bax'ēidē ōba'ayas k'!lplālaas laē L!ENXSTENTS lāxa  
 'wābets!ālilē nagats!ā. Wā, la'mē q!āgemalēda begwānemē qa  
 k'!ēsēs mēdēlx'wīdēda 'wāpē qa ā'mēs ālak!āla ts!Elx<sup>u</sup>sta. Wā,  
 g'il'mēsē elāq mēdēlx'wīdēxs laē gwāl k'!lpstālasa t!ēsemē lāq.  
 Wā, lā āx'ēdxa nanaāgemē lexā'ya, yīxs laē qōt!alalixā t!elsē,  
 65 qa's lā gūqāsasa t!elsē lāxa k'!ōxstanowē lexā'ya. Wā, lānāxwē  
 ēt!ēd k'!āsasa t!elsē lāxa nanaāgemē lexā'yaxa k'!ōts!āwaxa  
 hēlomagemē lexā'ya, qa's lā ēt!ēd gūqāsas lāxa k'!ōxstanowē  
 lexā'ya. Wā, g'il'mēsē elāq qōt!axs laē gwāla. Wā, lā dāg'aaLEla  
 lāx k'!ēk!ak'ogwaasasa k'!ōxstanowē lexā'ya, qa's lā k'!ōxstents  
 70 lāxa ts!Elx<sup>u</sup>sta 'wāp q!ōts!āxa q!ōlats!ē. Wā, lā Lōmāx'ēid q!āq!a-  
 lalaqēxs laē hānēndzēsa, qa k'!ēsēs hāx'seq!a L!ōpalaēna'ayas. Wā,  
 la'mē yāla k'!ōx'wūstēndēq lāxa ts!Elx<sup>u</sup>sta 'wāpa, qa's q!āq!alalēq.  
 Wā, g'il'mēsē 'nāxwa la L!āL!EX<sup>u</sup>SEM<sup>x</sup>'ēIDEXS laē hēx'idaem  
 k'!ōx'wūstēndēq, qa's lā gūxts!ōts lāxa dengwats!ēmōtaxs laē  
 75 gwalil hā'nēt lāxēs hēmenē'laslē hā'nē'las lālaal lāxa ts!āwūnxla.

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<sup>é</sup>mēsē la löpts!āwēda k'loxstanowē lexax<sup>é</sup>yaxs laē ēt!ēd gūx- 76  
ts!ōtsa k'!ilx<sup>é</sup> t!ēls lāq. Wä, g'il<sup>é</sup>mēsē qōt!axs laē hānōlīlas lāxēs  
q!ōlats!ē, qa<sup>é</sup>s xāl!EX<sup>é</sup>idē k'lipstālx<sup>é</sup>itsa x'ix<sup>é</sup>EXSEMāla t!ēSEM  
lāq. Wä, g'il<sup>é</sup>EMxaāwisē ēlāq medelx<sup>é</sup>widEXs laē k'loxstentsa  
t!ēlts!āla k'loxstanowē lexā lāq. Wä, laEMxaē q!āq!alālaq qa 80  
L!āL!EX<sup>é</sup>SEMx<sup>é</sup>idēs Lō<sup>é</sup>xs <sup>é</sup>melx<sup>é</sup>deēlēqālaē hēnxēda waōkwaxs laē  
L!ōpa. Wä, g'il<sup>é</sup>mēsē hē gwēstōx<sup>é</sup>widEXs laē k'lox<sup>é</sup>üstendēq, qa<sup>é</sup>s  
lā gūxts!ōts lāxa dengwats!ēmōtē. Wä, g'il<sup>é</sup>mēsē lā mewēxla  
qōqūt!ēda k'loxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,  
laē ē!tēd āx<sup>é</sup>ēdxa ōgū<sup>é</sup>la<sup>é</sup>maxat! dengwats!ēmōta, qa<sup>é</sup>s ts!ōx<sup>é</sup>wū- 85  
g'indēq. Wä, g'il<sup>é</sup>mēsē gwālx<sup>é</sup>s laē hāngogwalīlaq L<sup>é</sup>wa lā hēfats!ā  
t!ēlyats!ē dengwats!ēmōta. Wä, lāxaē gūxts!ōtsa mowēxa k'lē-  
k'loxstanowē laelxē q!ōlk<sup>u</sup> t!ēls lāq, yāxs <sup>é</sup>nāl<sup>é</sup>nemp!ēnaē  
neqasgēmē dengwats!ēmōtē t!ēlyats!āsa ha<sup>é</sup>yasek'āla, yāxa lā-  
k!wēmasas nāqa<sup>é</sup>yē, qa<sup>é</sup>s g'āwālap!aaxs <sup>é</sup>nēk<sup>é</sup>āē qa q!ēxlēsēs t!ē- 90  
t!ēlyats!ē dengwats!ēmōta. Wä, g'il<sup>é</sup>mēsē <sup>é</sup>wī<sup>é</sup>la L!ōpaxs laē tsēx<sup>é</sup>id-  
xa <sup>é</sup>wē<sup>é</sup>wāp!EMē, yāsa āwāwē naengats!ā, qa<sup>é</sup>s lē gūqeyindālasa  
maēmōsgēmē āwā naengats!ē lāxa <sup>é</sup>nāl<sup>é</sup>nemsgēmē t!ēlyats!ē  
dengwats!ēmōta. Wä, g'il<sup>é</sup>mēsē q!wālōts!Ewa<sup>é</sup>usa <sup>é</sup>wāpaxs laē  
āx<sup>é</sup>ēdxa <sup>é</sup>wādzowē saōkwa, qa<sup>é</sup>s papanaqēs lāxēs t!ēt!ēlyats!ē 95  
dengwats!ēmōta, qa pēpāqēmēs. Wä, laEM ēdzēLEXa ts!āwūnxla,  
qō ts!ēts!ēx<sup>é</sup>idelē g'ōkūlōtas. Wä, laEM gwāla.

- 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 crabapples and those which | her husband has cleaned; and generally

- 1 **Crabapples.**—Wä, la<sup>m</sup>ē äx<sup>e</sup>ēdēda ts!Edāqaxa nägaē <sup>ε</sup>wālas lexā <sup>ε</sup>ya, yixs hē<sup>m</sup>maē ālēs tsElx<sup>u</sup>ts!älaxa tsElxwē, qa<sup>s</sup> gü!eqēsa tsElxwē g<sup>u</sup>its!āq lāxa lāx<sup>u</sup>dē gügedzōyosēxa LEBēlē lē<sup>ε</sup>wa<sup>ε</sup>ya. Wä, la<sup>m</sup>ē <sup>ε</sup>nāxwaem hē gwēx<sup>ε</sup>idxa hēlomāgemē lexā<sup>ε</sup>ya lē<sup>ε</sup>wa nā-
- 5 naāgemē lexā<sup>ε</sup>ya. Wä, g<sup>u</sup>il<sup>m</sup>ēsē lā lōpēm<sup>u</sup>ts!āxs laē hānē<sup>ε</sup>stalas lāxa tsElxwē lā k<sup>u</sup>!adzālilaxa lē<sup>ε</sup>wa<sup>ε</sup>yē. Wä, g<sup>u</sup>il<sup>m</sup>ēsē gwālexs laē k<sup>u</sup>!wāg<sup>u</sup>alil lāx hēlk<sup>u</sup>!ōdenwalilasa nānaagemē lexā<sup>ε</sup>ya. Wä, g<sup>u</sup>āxē lā<sup>ε</sup>wūnemas k<sup>u</sup>!wāg<sup>u</sup>alil lāx hēlk<sup>u</sup>!ōdenwalilasa hēlomāgemē lexā<sup>ε</sup>ya. Wä, laem gēgemxagawalila laelxā<sup>ε</sup>yē lāx k<sup>u</sup>!ūdžē<sup>ε</sup>lēna<sup>ε</sup>yasa ts!
- 10 dāqē lē<sup>ε</sup>wis lā<sup>ε</sup>wūnemē. Wä, lāx<sup>u</sup>da<sup>ε</sup>xwē dāx<sup>ε</sup>idxa <sup>ε</sup>nāl<sup>ε</sup>nemxlāla lāxa tsElxwē qa<sup>s</sup> ep!exlē māg<sup>u</sup>inōdālaxa tsElxwaxs laē epālaq yisēs hēlk<sup>u</sup>!ōts!āna<sup>ε</sup>yē. Wä, lā hē dālayosēs gemxōlts!āna<sup>ε</sup>yē lāx tseltselx<sup>u</sup>mets!exlā<sup>ε</sup>yas. Wä, g<sup>u</sup>il<sup>m</sup>ēsē <sup>ε</sup>wilāwa ts!Elxwaxs laē k<sup>u</sup>!ats!ōdēda ts!Edāqasēs k<sup>u</sup>imta<sup>ε</sup>yē tsElx<sup>u</sup> lāxa nānaagemē lē-
- 15 xa<sup>ε</sup>ya. Wä, lāla lā<sup>ε</sup>wūnemas hē k<sup>u</sup>!ats!ālasēs k<sup>u</sup>imta<sup>ε</sup>yē tsElxwa hēlomāgemē lexā<sup>ε</sup>ya. Wä, āx<sup>u</sup>sā<sup>m</sup>ēsē hē gwēg<sup>u</sup>ilaxs k<sup>u</sup>imtaa<sup>q</sup>. Wä, g<sup>u</sup>il<sup>m</sup>ēsē qōqūt<sup>l</sup>ē k<sup>u</sup>ēk<sup>u</sup>im<sup>u</sup>dats!āsēxa tsElxwaxs laē güx<sup>u</sup>ts!ōts lāxa <sup>ε</sup>wālasē k<sup>u</sup>imdegwats!ēxa tsElxwē näg<sup>ε</sup> lexā<sup>ε</sup>ya. Wä, āl-
- 20 lē<sup>ε</sup>mēsē gwāl güx<sup>u</sup>ts!älaxa <sup>ε</sup>wālasē k<sup>u</sup>imdegwats!ēxa tsElxwē näg<sup>ε</sup> lēxāxs laē ālak<sup>u</sup>!āla la qōt!a. Wä, lāxaē äx<sup>e</sup>ēdēda ts!Edāqaxa <sup>ε</sup>wālasē loq!wa, qa<sup>s</sup> lā güx<sup>u</sup>ts!ālasēs k<sup>u</sup>imta<sup>ε</sup>yē tsElx<sup>u</sup> lāq lō<sup>ε</sup> k<sup>u</sup>imta<sup>ε</sup>yasēs lā<sup>ε</sup>wūnemē. Wä, lā q<sup>u</sup>lūnāla äx<sup>e</sup>ēdxa k<sup>u</sup>im<sup>u</sup>yaxlā lō<sup>ε</sup>xs

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<sup>ē</sup>tse<sup>ē</sup>wa lāwatsa, qa<sup>s</sup> gūxts!ālasōsa k'imdekwe tselxwa, 23  
 yixs q'lēnemaēda tselwānemas. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wī<sup>ē</sup>la lā k'imdekwa  
 tselxwaxs laē hē<sup>ē</sup>mē lā<sup>ē</sup>wūnemas ts!edāqē lā q'lēxaxa q'lēxalē, 25  
 qaxs lāxūmlaēda tselxwaxs ēaxelase<sup>ē</sup>waē. Wā, hē<sup>ē</sup>mēs lāg'ilas  
 giwālēda begwānemasēs genemē. Wā, g'il<sup>ē</sup>mēsē g'āxexs q'lēxēx-  
 dāxa q'lēxāxaxs laē hēx<sup>ē</sup>idaem wēx<sup>ē</sup>īdeq, qa<sup>s</sup> lā wēg'ilelaq lāxēs  
 g'ōkwē, qa<sup>s</sup> lā wēx<sup>ē</sup>alītaq lāxēs lex<sup>ē</sup>walīlaslē. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wī-  
<sup>ē</sup>lōsdēsa q'lēxāxaxs laē k'at!alīlasa ma<sup>ē</sup>ts!aqē hā<sup>ē</sup>yāl<sup>ē</sup>ag'it q'lēxala. 30  
 Wā, hēem k'āk'edenwa<sup>ē</sup>yē. Wā, lā lōlaxōtsa g'alastōyowē āme-  
 ma<sup>ē</sup>yastō lemḡwa q'lēxala. Wā, lā āx<sup>ē</sup>ēdxa āwāwastāla q'lēxala,  
 qa<sup>s</sup> gēk'eyindālēs qa t!āxt!emas t!ēsemē. Wā, g'il<sup>ē</sup>mēsē  
 gwālēxs laē āx<sup>ē</sup>ēdxa lex<sup>ē</sup>a<sup>ē</sup>yē, qa<sup>s</sup> lā lents!ēs lāxa l!ema<sup>ē</sup>isē,  
 qa<sup>s</sup> lā t!axts!ālasa t!ēsemē lāxēs t!āgats!ēxa t!ēsemē lex<sup>ē</sup>a<sup>ē</sup>ya. 35  
 Wā, g'il<sup>ē</sup>mēsē gwānala lāx<sup>ē</sup>usēxs laē ōxlex<sup>ē</sup>īdeq, qa<sup>s</sup> lā ōxlōs-  
 dēselaq, qa<sup>s</sup> lā ōxlaēlelaq lāxēs tsātselx<sup>ē</sup>usē<sup>ē</sup>lats!ēlē g'ōkwa.  
 Wā, lā ōxleg'alīlaq qa<sup>s</sup> lā t!āqeyindālas lāxēs la gwālila<sup>ē</sup>ya. Wā,  
 lā q'lēnemē t!āganemas t!ēsema. Wā, g'il<sup>ē</sup>mēsē hē<sup>ē</sup>alē t!āgan-  
 masēxs laē tsēnabōtsa gūlta lāxes t!ēqwapa<sup>ē</sup>yē. Wā, g'il<sup>ē</sup>mēsē 40  
 x'iqostāxs laē āx<sup>ē</sup>ēdxa dengwats!emotē, qa<sup>s</sup> g'āxē hā<sup>ē</sup>nōlisas lāq  
 lāxa t!ēqwapa<sup>ē</sup>yas, qa ts!elxsemx<sup>ē</sup>īdēs. Wā, hē<sup>ē</sup>mis la āx<sup>ē</sup>ēdaatsēxa  
 āwāwē ma<sup>ē</sup>tssem naengats!ā, qa<sup>s</sup> lā tsēx<sup>ē</sup>īd lāxa <sup>ē</sup>wāp, qa<sup>s</sup> lā  
 gūxts!ālas lāq. Wā, g'il<sup>ē</sup>mēsē la negōyoxsdālaxa <sup>ē</sup>wāpaxs 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.<sup>1</sup>

(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 Wä, läxaē äx<sup>é</sup>édxēs k'liplālaa, qa g'āxēs k'adēla.<sup>1</sup> . . . Wä, g'il<sup>m</sup>ēsē gwālexs laē äx<sup>é</sup>édēda begwānemaxa nagatslē, qa<sup>s</sup> lä tsäxa 'wāpē. Wä, g'il<sup>m</sup>ēsē g'āx aēdaaqaxs laē hanāgōts läxa dengwats!emotē lē<sup>w</sup>a legwilē. Wä, la<sup>m</sup>ē 'näxwa la mēmēntsemx<sup>é</sup>idēda tlēsemē t!äxlälälēs läxa legwilē. Wä, hē<sup>m</sup>is lä  
50 dāx<sup>é</sup>idaats!ēxēs k'liplālaa, qa<sup>s</sup> l'enxstendēs läxa 'wābets!āwasa nagats!āxs laē k'liplits läxa x'ix'exsemāla tlēsema. Wä, läxaē häpstents läxa 'wāpē, qa lawāyēs k'iwēk!ütsemayaq gūna<sup>y</sup>a. Wä, g'il<sup>m</sup>ēsē gwālexs laē k'lipstents läx 'wābets!āwasa q'ölats!äxa tselxwē dengwats!emota. Wä, lä hēx<sup>s</sup>ä gwēg'ilē. Wä, ā<sup>f</sup>misē  
55 gwālexs laē ālak!āla la maemdelqülēda 'wāpē. Wä, lä äx<sup>é</sup>édxa k'litk!edēsē, qa<sup>s</sup> lä pāxstents läxa maemdelqūla 'wāpa. Wä, g'il<sup>m</sup>ēsē gwālexs laē äx<sup>é</sup>édxa 'wālasē k'imdegwats!ē nāg<sup>é</sup> lexa<sup>y</sup>a, qa<sup>s</sup> lä hāndzōts läxa k'litk!edēsasa tsātselx<sup>u</sup>siläxa tselxwē q'ölase<sup>w</sup>a. Wä, läxaē äx<sup>é</sup>édxa k'imdegwats!äxa tselxwē hēlōmā-  
60 gem lexa<sup>y</sup>a, qa<sup>s</sup> läxat! hä'nōdzents läq. Wä, läxaē äx<sup>é</sup>édxa k'imdegwats!äxa tselxwē nanaāgem lexa<sup>y</sup>a, qa<sup>s</sup> lä hānāgōts läq. Wä, g'il<sup>m</sup>ēsē 'wī<sup>l</sup>astaxs laē t!ēpsemxa ts!elx<sup>u</sup>sta 'wāpa. Wä, lä äx<sup>é</sup>édēda begwānemaxēs k'liplālaa, qa<sup>s</sup> et!edē k'liplits läxa x'ix'exsemāla tlēsema, qa<sup>s</sup> läxat! häpstents läxa 'wāpē. Wä,  
65 lä xāl!ex<sup>é</sup>id k'lipstālas, qa ālax<sup>é</sup>idag<sup>ēs</sup> medelx<sup>é</sup>widēda 'wāpē. Wä, g'il<sup>m</sup>ēsē ālak!āla la maemdelqūlaxs laē x'ōs<sup>é</sup>ida. Wä, hēt!alē genemas la q'lāq!alalaq. Wä, laem äx<sup>é</sup>édxa k'āts!enaqē,

<sup>1</sup> 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<sup>ε</sup>idēs lāxa tselxwē, qa's plēx<sup>ε</sup>widē, qa telxelx<sup>u</sup>semx<sup>ε</sup>- 68  
idē. Wā, g'il<sup>ε</sup>mēsē lā telxelx<sup>u</sup>semxs laē L'ōpa. Wā, la<sup>ε</sup>mē lē-  
lāxēs lā<sup>ε</sup>wūnemē qa's k'!ōx<sup>ε</sup>ūstalax<sup>ε</sup>idēxa yūdux<sup>u</sup>semē q!ēq!ōlx<sup>u</sup>- 70  
ts!āla laelxāxa tselxwē, qa's lā gūxts!ālas lāxa ōgū<sup>ε</sup>la<sup>ε</sup>max<sup>ε</sup>at!  
la ts!ōxūg'itsō<sup>ε</sup>sa GENEMASA BEGWĀNEMĒXA la gwā<sup>ε</sup>lil ha<sup>ε</sup>nēl lāxēs  
hēmenē<sup>ε</sup>lasLē ha<sup>ε</sup>nēlasa tsel<sup>ε</sup>wats!ē dengwats!emōta. Wā, hē<sup>ε</sup>mis la  
gūxts!ālatsēsa q!ōlkwē tselxwa. Wā, g'il<sup>ε</sup>mēsē k'!ēs <sup>ε</sup>wī<sup>ε</sup>la q!ōl<sup>ε</sup>idxa  
waōkwē tselxwa laē â<sup>ε</sup>ma ts!edāqē xwēlaxts!ōtsa IENIENXSEMĒ 75  
k'imdek<sup>wē</sup> tselx<sup>u</sup> lāxa yūdux<sup>u</sup>semē lā tsētselx<sup>u</sup>ts!ālaxa tselxwē la-  
a<sup>ε</sup>lēs lā<sup>ε</sup>wūnemē ēt!ēd k'!ipstālasa x'ix<sup>ε</sup>EXSEMĀLA t!ēSEM lāxēs q!ōlas-  
laq. Wā, g'il<sup>ε</sup>EMXAāwisē MEDELX<sup>ε</sup>widēda <sup>ε</sup>wāpaxs laē k'!ōxstendā-  
lasa yūdux<sup>u</sup>semē tsētselx<sup>u</sup>ts!āla laelxā lāq. Wā, âEMXAāwisē NE-  
qEMg'ITewēxēs g'ilx<sup>ε</sup>dē gwēg'ilasa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la la q!ōlkwē 80  
tselxwasēxs laē āx<sup>ε</sup>ēdxēs āwāwē ma<sup>ε</sup>ltSEM naengats!ā, qa's lā tsāxa  
<sup>ε</sup>wāpē, qa's lā gūq!aqas lāq. Wā â<sup>ε</sup>mēsē <sup>ε</sup>nēx<sup>ε</sup> qa ma<sup>ε</sup>lp!ENēs  
hē <sup>ε</sup>waxēda <sup>ε</sup>wāpē <sup>ε</sup>waxaasasa tselxwaxs laē gwāla. Wā, g'il<sup>ε</sup>mēsē  
gwā<sup>ε</sup>laxs laē āx<sup>ε</sup>ēdxā ts!ats!ets!ax<sup>u</sup>semē qa's lā pāqEMlīfās lāq. Wā,  
laEM lālaal lāxa ts!āwūnxLA, qō ts!ēts!ēx<sup>ε</sup>IDLē, g'ōkūlōtas tsel<sup>ε</sup>wadās 85  
Lōxs k'ilxwase<sup>ε</sup>waasa g'igEMA<sup>ε</sup>yas tselxwēlīLAXA tselxwē, yīxs hē-  
<sup>ε</sup>maē g'igēxa <sup>ε</sup>wālasē k!wēladzemxa q!ēNEMē lēlqwālaLā<sup>ε</sup>yaxa  
tselxwē. Wā, laEM gwā<sup>ε</sup>l lāxa q!ōlkwē tselxwa.

1 **Qōt!xolē.**<sup>1</sup>—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.**<sup>1</sup>—Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'!a-  
 ts!ōdēsa qōt!xolē lāq. Wā, lā āx'ēdxa L'lē'na, qa's kūnq!ēqēsa  
 q'lēnemē lāq. Wā, laem hē q'lāgawa'ya L'lē'nāsa qōt!xolē. Wā,  
 g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs g'aēl lāx hēmē-  
 5 nē'lāsē k'!waelats. Wā, hē'mis la L'lalatsēxēs lā'wūnemē lē'wis  
 sāsēmē qa g'āxēs k'ūs'ālila, qa's qōtqwat!ēdēxā 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'āg'ililaxa qōtqūdats!ēlē lōq!wa,  
 qa's lā k'ax'dzamōlilas lāq. Wā, hē'ida'ēd'ē mēsē 'nāxwa qōtqwa-  
 10 t!ēdxa qōt!xolē. Wā, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wā,  
 hēmē yāg'ilwat qōtqwata x'ats!ālaxa L'lē'na, qa lēmōkwēsēxs laē  
 qōtqwat!ēdēq, qaxs ālak'!ālāē mēkwa lax qōtqwatse'wāē. Wā,  
 hēmē gēg'ilil wūl'ēm malēkwaqāxa k'iltāsa L'lē'na. Wā, la  
 k'!ēas gwēx'ēdaas nēx'wīdēq. Wā, hē'mis la āem la qōt!aēl!ē-  
 15 xālatsēxa qōt!xolē. Wāx'ida ēg'ilwatē, yixs k'!ēsāē q!ēsgēma  
 qōt!xolāxs xēx'uts!āē lāx k'ats!ēnaqas. Wā, hēt!a q'lēnema L'lē-  
 'nāxs laē yōsk'!ēdzents. Wā, k'!ēst!ē gēg'ilil mālēkwaqēxs laē  
 nēx'wīdēq, qaēda L'lē'nāxs tsāx'āē. Wā, g'il'mēsē gwāla qōtqwa-  
 dāxa qōt!xolāxs laē k'!ēs nāgēk'ilaxa 'wāpē. Wā, la'mē āem  
 20 hōqūwēlsa. Wā, la'mē k'!ēs gēyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-  
 tāē lēwumsa L'lē'na. Wā, la'mē gwāl lāxa 'nēm'ē'idāla, yixs  
 hē'māē gwēqūxs laē qōtelag'ila q'lēnemē lēlqwālaL'ya lāx gwāla-

<sup>1</sup> 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!wēl<sup>ē</sup>idayowa, yixa lēx<sup>·</sup>aemlen gwāgwēx<sup>·</sup>s<sup>·</sup>ex<sup>·</sup>idaasL 23  
lāqēxs laē hānkwa qaēda ts!āwūnxē, yixs â<sup>·</sup>maē k<sup>·</sup>!āts!ōyo lāxa  
xēxetsemē. Wā, â<sup>·</sup>mēsē la yikūyintsōsēs yikwāya<sup>·</sup>yaxs laē t!emāk<sup>·</sup>i- 25  
yintse<sup>·</sup>wa, qa<sup>·</sup>s lā hāng<sup>·</sup>alilem lāxa wūdanēgwihasēs g<sup>·</sup>ōkwaxa qō-  
dats!ē xēxetsema. Wā, hē<sup>·</sup>mis qōtqwat!ēnēqen lāx<sup>·</sup>dē gwāgwēx<sup>·</sup>-  
s<sup>·</sup>ālasa. Wā, laem gwāla.

**L!āk<sup>·</sup>wē qōt!xolā.**—Wā, hē<sup>·</sup>maaxs q!ēnemaē qōdānemasa ts!E- 1  
dāqē qōt!xolā. Wā, lā āxk<sup>·</sup>!ālxēs la<sup>·</sup>wūnemē, qa āx<sup>·</sup>ēdēsēxa lā-  
watsaxa ālā la emxa, qa g<sup>·</sup>āxēs hāx<sup>·</sup>hanīla. Wā, lā leqwēlax<sup>·</sup>id  
lāxēs legwilē. Wā, lā xex<sup>·</sup>lālaxa t!ēsemē lāxēs legwilē. Wā, lā  
q!ēnemk<sup>·</sup>as<sup>·</sup>ma t!ēsemē. Wā, lā āx<sup>·</sup>ēdxēs nagats!ē, qa<sup>·</sup>s lā tsāsa 5  
nems<sup>·</sup>gemē nagats!ē lāxa <sup>·</sup>wāpē. Wā, g<sup>·</sup>il<sup>·</sup>mēsē g<sup>·</sup>āx aēdaaqaxs  
laē hā<sup>·</sup>nōlisas lāxēs legwilē. Wā, g<sup>·</sup>il<sup>·</sup>mēsē gwālexs laē āx<sup>·</sup>ēdxēs  
k<sup>·</sup>!iplālaa, qa<sup>·</sup>s g<sup>·</sup>āxē k<sup>·</sup>adenōlisas lāxēs legwilē. Wā, lā āx<sup>·</sup>ēdxēs  
dengwats!ē qa<sup>·</sup>s g<sup>·</sup>āxē hā<sup>·</sup>nōlisas lāxēs legwilē. Wā, g<sup>·</sup>il<sup>·</sup>mēsē  
gwālexs laē āx<sup>·</sup>ēdxēs qēqot!xōleats!ē laēlxa<sup>·</sup>ya, qa<sup>·</sup>s g<sup>·</sup>āxē 10  
hānemg<sup>·</sup>alitelas lāx hāx<sup>·</sup>ha<sup>·</sup>nē<sup>·</sup>lasasa lēl<sup>·</sup>awatsa. Wā, lā gūxts!<sup>·</sup>ō-  
dālas lāxa lēl<sup>·</sup>awatsa; wā, g<sup>·</sup>il<sup>·</sup>mēsē elāq qōt!axs laē gwā<sup>·</sup>l gūqas  
lāq. Wā, lā hēx<sup>·</sup>sāem āwāxats!ā lāxa waōkwē lēl<sup>·</sup>awatsa. Wā,  
g<sup>·</sup>il<sup>·</sup>mēsē <sup>·</sup>wilts!āxs laē āem la ēsela qa mēmenltsemx<sup>·</sup>idēsa  
t!ēsemē xex<sup>·</sup>lālalīs lāxa legwilē. Wā, g<sup>·</sup>il<sup>·</sup>mēsē dōx<sup>·</sup>wale- 15  
laqēxs le<sup>·</sup>maē mēmenltsemx<sup>·</sup>idēxs laē dāx<sup>·</sup>idxēs k<sup>·</sup>!iplālaa, qa<sup>·</sup>s  
k<sup>·</sup>!iplidēs lāxa x<sup>·</sup>ix<sup>·</sup>exsemāla t!ēsema qa<sup>·</sup>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).**<sup>1</sup>—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 <sup>é</sup>wābets!āwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūna<sup>é</sup>ya.  
 Wā, lä k!līpstents lāxa L!ē<sup>n</sup>nats!āwasa dengwats!ē. Wā, lä hēx-  
 20 säem gwēg!ilaq. Wā, ā!mēsē gwā!ēxs laē ālak!āla lä maemdel-  
 qūlēda L!ē<sup>n</sup>nats!āwasa dengwats!ē. Wā, k!lēst!a yānag!aala tsēx<sup>é</sup>id-  
 xa maemdelqūla L!ē<sup>n</sup>na, qa<sup>s</sup> lä gūqeyints lāxa qōdats!ē lāwatsa.  
 Wā, lä āx<sup>é</sup>ēdxa <sup>é</sup>wālasē xālaētsa met!āna<sup>é</sup>yē, qa<sup>s</sup> ax<sup>é</sup>widēxa  
 a<sup>é</sup>āwās ōkūya<sup>é</sup>yasa ts!elx<sup>u</sup>sta L!ē<sup>n</sup>na. Wā, g!il<sup>é</sup>mēsē <sup>é</sup>wilāwa  
 25 a<sup>é</sup>āwāxs laē āx<sup>é</sup>ēdxa tsēx!a, qa<sup>s</sup> tsēx<sup>é</sup>idēs lāxa ts!elx<sup>u</sup>sta L!ē<sup>n</sup>na  
 qa<sup>s</sup> lä gūqeyindālas lāxa qōt!xolē. Wā, ā!mīs gwā!ēxs laē t!epe-  
 yēda qōt!xolāxa maemdelqūla L!ē<sup>n</sup>na. Wā, lä hēx!säem hāx!ha<sup>n</sup>ilē  
 qa L!ax<sup>é</sup>idēsa L!ē<sup>n</sup>nāxa la mā!ēxsa <sup>é</sup>nāla, qa ālak!alēs wūdex<sup>é</sup>ida.  
 Wā; lä āx<sup>é</sup>ēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qa<sup>s</sup> lä hāng!āli-  
 30 las lāxa wūdanēgwilasēs g!ōkwē. Wā, g!il<sup>é</sup>mēsē gwā!alilēxs laē  
 āx<sup>é</sup>ēdex yikūya<sup>é</sup>yas, qa<sup>s</sup> yikūyindēs lāq. Wā, la<sup>é</sup>mē t!emāk!iyin-  
 deq. Wā, g!il<sup>é</sup>mēsē gwā!ēxs laē āx<sup>é</sup>ēdxa k!āk!ēk!ōbana, qa<sup>s</sup>  
 lepeyindēs lāq. Wā, laem lālaal lāxa ts!āwūnxla hē!gwaēlē.

1 **Curing Seaweed (1).**<sup>1</sup>—Wā, g!il<sup>é</sup>mēsē yā!g!ilwatēda ts!edā!qē a!axsī-  
 laxa leq!este<sup>n</sup>naxs la<sup>é</sup> hē!x<sup>é</sup>idaem lex!alīsaq lā!xa L!ema<sup>é</sup>isē qa  
 lem<sup>x</sup>wi<sup>é</sup>dēs. Wā, hē!em L!asL!exdzō leq!este<sup>n</sup>nēda hē gwē!x<sup>é</sup>i-  
 tse<sup>w</sup>ē. Wā, g!il<sup>é</sup>mēsē ē!g!ilwatēda ts!edā!qaxs la<sup>é</sup> ā!em moltō!d-  
 5 xa leq!este<sup>n</sup>nē la!xēs yā!yats!ē. Wā, la āx<sup>é</sup>ē!dxa lē!wa!yē qa<sup>s</sup>  
<sup>é</sup>na<sup>x</sup>usemli<sup>s</sup>ēs la!qēxs la<sup>é</sup> q!ap!ēsgemlisa la!xa L!ema<sup>é</sup>isē yixs  
 wa!x!maē ē!k!a <sup>é</sup>nā!la. Wā, la k!lēs geyoi lex!alī!saq qaxs <sup>é</sup>nē!k!aē  
 qa xas<sup>é</sup>i<sup>é</sup>dēs. Wā, hē!t!a la mō!xsē <sup>é</sup>nā!lāsēxs la!ē lē!t!ēdxa lē!wa!yē

<sup>1</sup> 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.<sup>1</sup> |

After<sup>2</sup> the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to 25 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<sup>é</sup>'dxa k'litk'!edē'sēxa hēkwē'lē<sup>é</sup>mē qaē'da  
 10 hēq!estē'nē qa lē'm<sup>é</sup>wats yīxa äwā'dzōs xā'yē k'waxlā'wa, lat!a  
 'nē'mp!enk' la'xēns ba'lē äwā'sgēmasas. Wä, lat!a yū'dux<sup>u</sup>p!enk'  
 lāxēns q!wā'q!wax'ts!āna<sup>yē</sup>x, yī'xa mō'ts!aqē gayō'lēms. Wä,  
 hē<sup>é</sup>mis 'wa'dzē'watsa k'litk'!edē'sē. Wä, la lēntsō'tsa hēq!estē'nē  
 lāq. Wä, laē'm lē'mxwaq la'xa l.lē'sela lē<sup>wē</sup> yā'la. Wä,  
 laē'm 'nē<sup>é</sup>'nē'mp!ēna 'nēqa'xsēda k'litk'!edē'sē lē'mō'dzōsa 15  
 'nēmō'kwē ts!edā'qa lā'xa hēq!estē'nē. Wä, g'í'l<sup>é</sup>mēsē ē'k'a  
 'nā'lāxs la'ē lē'x<sup>é</sup>'idaēmxa hēq!estē'naxa 'nēqā'la. Wä, la lē'mx-  
 'wīdaēm 'na'xwaxa la dzā'qwa. Wä, g'í'l<sup>é</sup>mēsē lē'mx<sup>é</sup>wī'dēxs laē'da  
 ts!edā'qē lē'x<sup>é</sup>ēndēq 'wī'la qa<sup>s</sup> lē g'ē'xaq lā'xēs g'ō'kwē. Wä,  
 laē'm lē'x<sup>é</sup>ēnālaxa lē'wa<sup>yē</sup>. Wä, g'í'l<sup>é</sup>mēsē ē'k'a 'nā'lāxs la'ē 20  
 ē't!ēd alē'x<sup>wī</sup>da. Wä, laē'm lāl q!ē'nsax q!anā'sa. Wä, g'í'l<sup>é</sup>mēsē  
 lālx q!ē'nēmaxs g'ā'xāē nā<sup>é</sup>nakwa.<sup>1</sup> . . .

Wä,<sup>2</sup> g'í'l<sup>é</sup>mēsē gwā'lēxs la'ē hō'qūwēlsēda q!ē'nsq!asē, yīxs la'ē  
 gwā'l nā'qaxa 'wā'pē. Wä, lēda ts!edāqē äx<sup>é</sup>'dxa ha<sup>é</sup>maats!ē'x'dē  
 fō'q!wa qa<sup>s</sup> lē hā'ng<sup>é</sup>'a'līlāxs la'xēs ē'axē'lās!axa hēq!estē'nē. 25  
 Wä, la äx<sup>é</sup>'dxēs xā'xadzēmē qa<sup>s</sup> g'ā'xē hā'ng<sup>é</sup>'a'līlās lāx la ha<sup>é</sup>nē-  
 'latsa lō'q!wē. Wä, la'xaa äx<sup>é</sup>'dxa ts!ap!a'xē qa<sup>s</sup> k'roqā'lēx tēltel-  
 gūtā'yas qa<sup>s</sup> äx<sup>é</sup>'līlēlēs. Wä, la äx<sup>é</sup>'dēx yīküya<sup>é</sup>yasa xā'xa-  
 dzēmē qa<sup>s</sup> nēfā'līlēq. Wä, la äx<sup>é</sup>'dxa hēq!estē'nē qa<sup>s</sup> lēbē-  
 dzō'dēs lā'xa yīküya<sup>é</sup>yē. Wä, la q!anepi<sup>é</sup>lā'laq qa 'nēmala'sēs 30

<sup>1</sup> Here follows a description of how the chitons are cooked and eaten (see p. 433).

<sup>2</sup> 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'lo'xwa<sup>5</sup>yaš ɫɛ<sup>5</sup>wa yiküya<sup>5</sup>yē. Wä, la hä'msgemd läx <sup>5</sup>wä'pälasa q'läna<sup>5</sup>sē qa<sup>5</sup>s ē't'lēdē ɫɛp'lē'deq. Wä, la selbex<sup>5</sup>wi'ts lax äwä'ga<sup>5</sup>yas. Wä, mō'p!ena hä'msgemd lä'xa nēqwa <sup>5</sup>wä'pa qa<sup>5</sup>s selbex<sup>5</sup>wi'dēs läq. Wä, laE'm <sup>5</sup>nä'xwaem la ɫEX<sup>5</sup>ē'dēda ɫEQ!ESTE'naxs  
 35 la'ē ē't'lēd k'lo'x<sup>5</sup>wōdeq qa <sup>5</sup>nemā'lasēs ɫɛ<sup>5</sup>wa yiküya<sup>5</sup>yē. Wä, la'xaē mō'den lä'xens q!wä'q!wax'ts!läna<sup>5</sup>yēx yix wä'gwasas. Wä, g'í'f<sup>5</sup>mēsē gwä'lEXs la'ēda ts!EDä'qē äx<sup>5</sup>ē'dxa teltelx<sup>5</sup>ba'<sup>5</sup>yasa ts!ä'p!axē qa<sup>5</sup>s ts!ak'!EXLE'ndēs lä'xa xa'xadzemē. Wä, la äx<sup>5</sup>ē'dxa ɫEQ!ESTE'nē qa<sup>5</sup>s äxyí'ndēs lä'xa ts!a'p!axē. Wä, ē't'lēd äx<sup>5</sup>ē'dxa  
 40 ts!a'p!axē qa<sup>5</sup>s hamelqeyí'ndēs lä'xa ɫEQ!ESTE'nē. Wä, g'í'f<sup>5</sup>mēs k'leō's la nē'lälasēs la'ē ē't'lēd äx<sup>5</sup>ē'd lä'xa ɫEQ!ESTE'nē qa<sup>5</sup>s ä'<sup>5</sup>mēxat! <sup>5</sup>NEGeltōdxēs g'í'lx'dē gwē'g'ilasxa lä'g'its!ä lä'xa xa'xadzemē. Wä, a'f<sup>5</sup>mēsē gwä'lEXs la'ē <sup>5</sup>wi'ē!ts!ämasxa ɫEQ!ESTE'nē lä'xa xa'xadzemē. Wä, g'í'f<sup>5</sup>mēsē gwä'lEXs la'ē äx<sup>5</sup>ē'dxa g'í't!a de-  
 45 nE'ma qa<sup>5</sup>s qEX<sup>5</sup>sE'mdēs lä'xa xä'xadzemē. Wä, laE'm ɫek!ütelē'da dENE'mē qaxs gwä'q!ēlaaq yimlts!ē'da xa'xadzemē qō xEQü-yí'ntsa t!ē'sEMē läq. Wä, g'í'f<sup>5</sup>mēsē gwä'lEXs la'ē äx<sup>5</sup>ē'dxa ts!ä'ts!ax<sup>5</sup>sEMē qa<sup>5</sup>s <sup>5</sup>mE'ns'idēs läx ö'küya<sup>5</sup>yasa xa'xadzemē qa benbanē'qwēs läx ö'ts!äwasa xa'xadzemē. Wä, la pä'qeyints  
 50 lä'xa ɫEQ!ESTE'nē. Wä, la t!ä'x'idxa t!ē'sEMē qa<sup>5</sup>s lē t!äqeyí'ndälas lä'xa ɫEga'tslē xa'xadzema. Wä, a'f<sup>5</sup>mēsē gwä'lEXs la'ē k'leō's la gwa'yak'!älas ē't'lēd la t!ä'x<sup>5</sup>aLElēda t!ē'sEMē qaxs la'ē q!ē'nema la t!äqelälēla läx ö'küya<sup>5</sup>yasa ɫEga'tslē xa'xadzema. Wä,

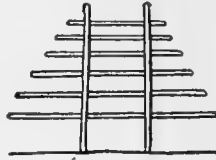
containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house 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'ī'l'mēsē k'ō'tēda ts!edā'qaq lae'm klütō'x'wi- 55  
dēda !eq!este'naxs la'ē t!āqaxōdxa t!ē'semē yixs ē'kaēda 'nā'la.  
Wā, la āx'wūlts!ō'dxa !eq!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'alīselas lā'xa l!ēma'isa lā'xa lē'm'wēsē. Wā,  
g'ī'l'mēsē dzā'qwaxs la'ē āx'ali'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'ēmxat! la t!ā'qeyīntsa  
t!ē'semē lāq. Wā, la mōp!ena hē gwē'x'īdeq. Wā, g'ī'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'mēsa t!ā'gēmē t!ē'- 65  
sema. Wā, la ā'em la yikūyī'ntsōsēs yikūya'yē. Wā, la t!ē-  
mā'k'īntse'wa. Wā, la g'ē'xase'wa. Wā, lae'm gwā' la'xēq.

**Curing Seaweed (2).**—Wā, lā'xaē dē'x'walēlema malts!a'qē dzo'-  
xuma na'q!Ebōdē āwā'sgemasas. Wā, la dzō'dzēx'baa'kwa. Wā, la  
xō'x'witse'wēda k!waxla'wē qa pe'lspadzōwēs. Wā, la maē'malden 70  
lā'xens q!wā'q!wax'ts!āna'yē āwā'dzewasas. Wā, la klō'denē wē-  
wā'gwasas. Wā, la hāyaxk'!ō'dbōdē āwā'sgemasas lā'xens bā'lax.  
Wā, la āx'ēdxa ts!exekwē ts!ēq! denasa qa's yī'alelōdēs ōba'yas  
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x'-  
īdxa āpsba'yē. 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,  
 80 rack. As soon as  
 turned over; and  
 taken down from  
 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.



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

**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'hlala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē gwā'-  
 lēxs la'ē āx'ētse'wa leq!ēste'nē qā's pa'pex'sālase'wē. Wā, g'ī'l-  
 'mēsē la pe'lspele g'ī'lsq'ildēdzōxs la'ē gē'x'walelodalayu lā'xa  
 lem'x'dema. Wā, g'ī'l'mēsē la kŭlx'widēxs laē 'wī'la lē'x'itse'wa.  
 80 Wā, g'ī'l'emxaā'wisē la kŭ'l'lx'widēxs la'ē 'wī'la āxa'maxoyā qa's  
 āxdzo'dayuwē lā'xa 'wā'dekwē. Wā, la q!ēnē'psemtse'wa.  
 Wā, la āx'ē'tse'wēda lē'mg'ayowē qa's t!ē'l'x'widyowē laqē'xs  
 la'ē āxdzā'līxa paē'lē saō'kwa. Wā, laē'm la yō gwē'x'sa ts!ō'-  
 layōxs la'ē gwā'l t!ēlx'wase'wa. Wā, ā'mēsē la laaxts!ō'yo lā'xa  
 85 xa'xadzemaxs laē aemxase'wēs yikūya'ēyē 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'il āx'ē-  
 tsō'sa ts!ēdāqa q!ēxalē leqwa, yixs g'ālaē gwā'l k!ēlaxa gwāde-  
 mē, yixs q!ēyōlaaq. Wā, laemxaāwisē ēk!ēgekwa. Wā, laem  
 gwālīlaxs laē ānēqaxa q!ēxalē. Wā, g'ī'l'mēsē g'āx nā'nakūxs laē  
 5 hēx'idaem wēx'wūsdēseleaq, qa's lā wēg'ileleaq lāxēs g'ōkwē, qa's  
 lā wēx'alīlaq. Wā, g'ī'l'mēsē 'wī'lostdēsxā q!ēxalaxs laē āx'ēdxa hēla  
 lēxa'ya qa's lā lēnts'lēs lāxa l!ēma'isāsēs g'ōkwē. Wā, lā xē'x'-  
 ts!ōdālāsa t!ēsemē lāq. Wā, ā'mēsē gwanāla, qa's lāk'wēsēxs laē  
 ōxlex'īdēq qa's g'āxē ōxlostdēselas qa's lā ōxlaēleleaq lāxēs g'ō-  
 10 kwē qa's lā ōxleg'alīlas. Wā, lā hana! xeqwaxa t!ēsemē. Wā,  
 g'ī'l'mēsē k'ōtaq laem hēlaxs laē āx'ēdxa malts!aqē hā'yalag'it

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!ēxala qaʳs k'āk'EDENōdēs lāxēs gweʳyō qaʳs lexʳwālilasxēs le- 12  
 qwēlaʳyē. Wā, lā āxʳōdālasēs g'ālastayowē lāq. Wā, g'ilʳmēsē lā  
 ʳnemāk'eyēda g'ālastayowē lēʳwa maʳts!aqē xwēxwālenwaʳyaxs  
 laē āxʳēdxa ts!ēʳts!EXʳstowē q!ēxala, qaʳs gēk'eyīndālēs lāq, qa 15  
 xEʳxʳdEMasa t!ēSEMē. Wā, g'ilʳmēsē ʳwilg'aaLElaxs laē xEQyīndā-  
 lasa t!ēSEMē laq. Wā, g'ilʳmēsē ʳwilk'eyīndEXs laē mēnābōtsa  
 gūʳta lāq. Wā, g'ilʳmēsē x'iqostāxs laē āxʳēdxēs dzēg'ats!ēLaxa  
 gwāDEMē lāwatsa, qa g'āxēs hānālēsxa lEQwēlaʳyas. Wā, hēʳmēsa  
 g'ilt!a k'!lplālaa. Wā, hēʳmēsa nāgats!ē qōt!axa ʳwāpē. Wā, laEM 20  
 hānōlisasa ʳwābets!āla nagats!ē lāxa lEQwēlaʳyas qa ts!ēʳxstaxʳī-  
 dēs. Wā, g'ilʳmēsē gwāEXs laē āxʳēdxa gēʳnā hānōnē, qaʳs g'āxē  
 hāng'alīʳlasēxs g'ēts!āē lāxa lālogūmē. Wā, lā āxʳēdxēs gwēgwa-  
 dats!ē laELxaʳya, qaʳs lā gūxʳts!ālasa gwāDEMē lāxa lāwatsaxa  
 dzēg'ats!ēLāq. Wā, g'ilʳmēsē Elāq qōt!ēda lāwatsaxs laē gwāʳ 25  
 gūqasa gwāDEMē lāq. Wā, g'ilʳmēsē mēmēntSEMxʳīdēda t!ēSE-  
 maxs laē hēxʳīdaʳma dzēk'alaxa gwāDEMē ts!ēdāq dāxʳīdxēs  
 k'!lplālaa, qaʳs k'!lplīdēs lāxa x'ix'EXSEMāla t!ēSEma, qaʳs lā  
 hānaxʳwid hāpstents lāx ʳwābets!āwa nāgats!ē, qa ʳwīlāwēsa  
 gūnaʳyē k!wēk!ūtālaq. Wā, lā k'!lpeyīnts lāxa gwāDEMē dzē- 30  
 k'asōʳs. Wā, lā hānaʳ hē gwēg'ilē āʳmēsē hāmēnselēda ts!ēʳlqwa  
 t!ēSEM lāq. Wā, k'!ēst!a ālaEM q!ēnema t!ēSEMē lā k'!lpl!egēmsē-  
 qēxs laē mēdēʳxʳwida. Wā, lā k'āg'ilīlaxa gēʳnēts!āla lālogūma,

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 gūqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa  
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'!ēsēs kēx<sup>u</sup>sālēda k'!āfela. Wā,  
 ā'mēsē q!ap!lēsgemtsa legwilē lāxa waōkwē x'ix'exsemāla t!ēsema.  
 Wā, lā gagūlaxs laē x'ōs'idexs laē āxōdxa 'nāxumaliē lē'wa'ya.  
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ida laē āx'ēdxa  
 q!ekwasē sēwayowa, qa's xwēt!idēs lāxēs dzēk'ase'wē gwādema,  
 40 qa lēgowēs lē'wa gē'nē. Wā, g'il'mēsē lēlgōxs laē g'ig'alilaxēs  
 xwēdayowē q!ekwas sēwayowa. Wā, lā āx'edxēs k'!iplālaa qa's  
 k'!ap!elēs lāxa t!ēsemaxs laē xeq!ūxlālēs lāxa dzēg'ats!āxa  
 gwādemē k'!imyaqla, qa's k'!ip!ālilēlēs lāx māg'inwalisasa  
 legwilē. Wā, g'il'mēsē 'wi'lōstaxs laē et!ēd k'!ip!ēd lāxa x'ix'ex-  
 45 semāla t!ēsēm xex<sup>u</sup>lālālēs lāxa legwilē, qa's lā g'āg'alasēla  
 k'!ipstents lāx 'wābets!āwasa nagats!ē. Wā, lāxaē et!ēd k'!ipe-  
 yints lāxa dzēk'ase'wasēda gwādemē. Wā, āl'em gwālexs  
 laē ālak!āla la maemdelqūlēs dzēk'ase'wē mālaqela gē'nē lē'wa  
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.  
 50 Wā, g'il'mēsē gwālexs laē lāxa āl'lēxa ts!ēdāqē, qa's lā p!ōx'wid  
 lāxa āwādzoxlowē k'!ek!aōk!wa. Wā, lā k'!ēs q!ēxsē p!ōgwāne-  
 masēxs g'āxaē gemxelaqēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē  
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-  
 xedzā'yas. Wā, g'il'mēsē 'wi'lāxs laē pex'ideq lāxa legwilē, qa  
 55 lentendēdzōx'widēs. 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!äts!ax<sup>u</sup>samē, qa<sup>s</sup> yiküyäg'ilēq qaēda lāwatsa. Wā, la<sup>mē</sup> 56  
babanaakwa qa k'lesēs hatsälēda hasa<sup>yē</sup> laq, yixs lāalēs genemē  
āx<sup>ē</sup>dxā q!abōqwē yix semyak<sup>awa</sup>yasa semk<sup>ā</sup>xā dzax<sup>ē</sup>ünē lāx  
Dzāwadē, qa<sup>s</sup> legēdzōdēs lāxa sax<sup>u</sup>dzēsē. Wā, lä āx<sup>ē</sup>dxā t'lesēmē,  
qa<sup>s</sup> leselgendēs lāq, qa ālak<sup>lālēs</sup> genx<sup>ē</sup>ida, qa ālak<sup>lālēs</sup> k'lūta. 60  
Wā, g'il<sup>mēsē</sup> gwālexs laē āx<sup>ē</sup>dxā k'lip<sup>lā</sup>lāa, qa<sup>s</sup> k'lip<sup>ē</sup>üstälēs lāxa  
t'lesemaxs laē xeq'lūxlālēs lāxa dzēg'ikwē malaqelaxa gē<sup>nē</sup> lē<sup>wa</sup>  
gwādemē. Wā, g'il<sup>mēsē</sup> wī<sup>ē</sup>lostēda t'lesemaxs laē āx<sup>ē</sup>dxā ledze-  
kwē q!abōqwa, qa<sup>s</sup> xal<sup>ē</sup>ex<sup>ē</sup>idē gels<sup>ē</sup>its lāx āwē<sup>stās</sup> āwaxsta<sup>yasa</sup>  
lāwatsa. Wā, lä āx<sup>ē</sup>dxā yiküya<sup>yē</sup>, qa<sup>s</sup> yiküyindēs lāq. Wā, 65  
la<sup>mē</sup> pāpax<sup>ē</sup>naxa q!abōqwē, qaxs aemxaakwaē. Wā, lä k'lwā-  
k'eyindē lā<sup>wū</sup>nemasēqēxs laēs genemē āx<sup>ē</sup>dxā q!abōqwē, qa<sup>s</sup>  
geltse<sup>stā</sup>lis lāx āwē<sup>stās</sup> pāqalaēna<sup>yasa</sup> yiküya<sup>yē</sup>. Wā, lä āx<sup>ē</sup>dxā  
penkwē k'lek<sup>lā</sup>ōk<sup>lwa</sup>, qa<sup>s</sup> bexālēxa māldendzāyaakwē lāxens  
q'lwāq<sup>lwa</sup>x<sup>ts</sup>lāna<sup>yē</sup>x. Wā, lä k'lūdeg<sup>ints</sup> lāxa q!abōqwē lāx 70  
āwē<sup>stā</sup>sa yiküya<sup>yē</sup>. Wā, laem gwā<sup>l</sup> laxēq. Wā, lä hāng<sup>al</sup>lās  
lāxa wūdanēgwīlasēs g'ōkwē. Wā, laem lāla<sup>al</sup> lāxa tsēts<sup>lēq</sup>lēn-  
xaxa ts!āwūnxē hā<sup>nē</sup>l lāq.

Wā, hēxōlēn l<sup>l</sup>elēwēsōxs lepeyindaasa penkwē k'lek<sup>lā</sup>ōk<sup>lwa</sup>  
lāxa dzēg'ikwē malāqelaxa gē<sup>nē</sup> lē<sup>wa</sup> gwādemē. Wā, laem aē- 75  
k'laxs laē lepeyints lāq. Wā, g'il<sup>mēsē</sup> gwālexs lāwīslāē yiküyints  
yiküya<sup>yasa</sup>. Wā, hēm <sup>nami</sup>lālōtē gwāg<sup>il</sup>lasaxa gwādemē lē<sup>wa</sup>

- 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 **Viburnum<sup>1</sup>-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 ɫɛ<sup>ɛ</sup>wa nōxwa ɫɛ<sup>ɛ</sup>wa tseltselē; ɛnāxwaem hē gwēg'ilase<sup>ɛ</sup>wa mōx<sup>ɛ</sup>widālaxen ɫɛɫɛqɛlase<sup>ɛ</sup>wē lāx gwayi<sup>ɛ</sup>lālasaxa gwādemaxs laē  
 80 k'ɫelāse<sup>ɛ</sup>wa ɫōxs laē gwatgūtse<sup>ɛ</sup>wa, ɫɛ<sup>ɛ</sup>wa seselemg<sup>ɛ</sup>āxa selemē, ɫɛ<sup>ɛ</sup>wa nōx<sup>ɛ</sup>na<sup>ɛ</sup>xwaxa nōxwa, ɫɛ<sup>ɛ</sup>wa tsettselēg<sup>ɛ</sup>āxa tseltselē. Hēem ɛnem ɫēgēmsa ɛnōxwē qūxalas. Laem ɛwīsa gwāla.

- 1 **Viburnum<sup>1</sup>-Berries with Oil.**—Wā, la<sup>ɛ</sup>mēsen ēdzaqwaɫ gwāgwēx<sup>ɛ</sup>s<sup>ɛ</sup>ālal laxa L!ākwē t!elsa yīxs ɛnemaalē gwēg'ilasaqēxs laē L!āl!op!ase<sup>ɛ</sup>wa lāxen g<sup>ɛ</sup>ālē wāldema. Wā, hē<sup>ɛ</sup>maaxs laē gwāla L!āl!op!āqēxs laē L!ōpa. Wā, ā<sup>ɛ</sup>misē gūxts!ālayo lāxa nāg<sup>ɛ</sup>a<sup>ɛ</sup>yē ɫɛ<sup>ɛ</sup>wa hēloma-  
 5 gēmē ɫexa<sup>ɛ</sup>ya ɫōxs ɫɛ<sup>ɛ</sup>maēda nanaagemē ɫexa<sup>ɛ</sup>ya. Wā, g'il<sup>ɛ</sup>mēsē ɛnāxwa qōqūt!axa q!ōlkwē t!elsaxs laēda ts!edāqē āx<sup>ɛ</sup>ēdxa ɫāwatsaxa yīx<sup>ɛ</sup>semē, yīxs ma<sup>ɛ</sup>ɫp!enx<sup>ɛ</sup>s<sup>ɛ</sup>stālaē lāxens q!wāq!wax<sup>ɛ</sup>ts!āna<sup>ɛ</sup>yēx, yīx ɛwadzosgēmasas. Wā, lāxaē hēem g'ildō<sup>ɛ</sup>latsē. Wā, lā yūdu<sup>ɛ</sup>p!enk<sup>ɛ</sup> ɛwālasgēmasas lāxens q!wāq!wax<sup>ɛ</sup>ts!āna<sup>ɛ</sup>yēx.  
 10 Wā, lā bābanaakwē yīkwa<sup>ɛ</sup>yas. Wā, hēem g<sup>ɛ</sup>āx hāng'alilēmsa ts!edāqē. Wā, lā āx<sup>ɛ</sup>ēdxa ɛwālasē ɫōq!wa, qa<sup>ɛ</sup>s g<sup>ɛ</sup>āxē hāng'alilās lāxēs k!waēlasē. Wā, lāxaē āx<sup>ɛ</sup>ēdxēs L!ē<sup>ɛ</sup>na, qa<sup>ɛ</sup>s lā gūxts!ōts lāxa ɛwālasē ɫōq!wa. Wā, g'il<sup>ɛ</sup>mēsē negōyoxsdalaxs laē gwāl gūqas. Wā, lā āx<sup>ɛ</sup>ēdxa lālaxamē, qa<sup>ɛ</sup>s lā lents!es lāxa L!ema<sup>ɛ</sup>isē,  
 15 qa<sup>ɛ</sup>s xɛ<sup>ɛ</sup>x<sup>ɛ</sup>ts!ōdēsa q!ɛɫ!esgēmē t!ēsem laqēxs g<sup>ɛ</sup>āxaē k'!ōxk'!ōtelaqēxs g<sup>ɛ</sup>āxaē ɫōsdēsela, qa<sup>ɛ</sup>s lā k'!ōgwēlelaq lāxēs g<sup>ɛ</sup>ōkwē. Wā, lā k'!ōgūnōlīsas lāxēs legwīlē. Wā, hēx<sup>ɛ</sup>ida<sup>ɛ</sup>mēsē xex<sup>ɛ</sup>lentsa t!ēsemē

<sup>1</sup> *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 lēgwīlē. Wā, lā āx<sup>ē</sup>ēdxā nagats!ē wābets!ālaxā wāpē, qā<sup>s</sup> 18 gāxē hāng'alīlas lāxēs ēaxelasē. Wā, lā āx<sup>ē</sup>ēdxēs ts!ēsLāla, qā gāxēs k'adēla. Wā, lā āx<sup>ē</sup>ēdxā lālogūmē qā<sup>s</sup> gāxēxat! k'āg'alī- 20 las. Wā, lā āx<sup>ē</sup>ēdxā nagats!ē wābets!āliīxā wāpē, qā<sup>s</sup> lā gūqā- sas lāxā lālogūmē. Wā, lā dōqwalaxā t!ēsemē xēx<sup>l</sup>lālālēs lāxā lēgwīla, qā ā<sup>m</sup>mēs hēlālē ts!ēlqwalāēnā<sup>y</sup>as qā halsēlā<sup>m</sup>mē x'ixsem- x<sup>ē</sup>īda. Wā, g'il<sup>m</sup>mēsē hē gwēgūsgēm<sup>x</sup>ēīdēxs laē āx<sup>ē</sup>ēdxēs ts!ēsLāla, qā<sup>s</sup> k'lip!īdēs lāxā t!ēsemē, qā<sup>s</sup> lā hāpstents lāxā wābets!āli- 25 lāxā lālogūmē, qā wī<sup>l</sup>lāwēsa gūnā<sup>y</sup>ē k'wēk!ūtsemēq. Wā, lā k'lip!ēqas lāxā L!ē<sup>n</sup>na. Wā, lā hānai hē gwēgilaxā waōkwē t!ēsema. Wā, g'il<sup>m</sup>mēsē wī<sup>l</sup>la yāx<sup>ē</sup>īdēda L!ē<sup>n</sup>nāxs laē āx<sup>ē</sup>ēdxā nagats!ē wābets!āliīxā wāpē, qā<sup>s</sup> lā gūq!ēqas lāxā yaxēkwē L!ē<sup>n</sup>na. Wā, g'il<sup>m</sup>mēsē gagūlaxs laē k'lip<sup>ū</sup>staxā t!ēsemē lāq, 30 qā<sup>s</sup> k'libenōliselēs lāxēs lēgwīlē. Wā, g'il<sup>m</sup>mēsē wī<sup>l</sup>lō<sup>s</sup>taxs laē āx<sup>ē</sup>ēdxā wālasē k'ats!ēnaqā, qā<sup>s</sup> tsēg<sup>o</sup>stālēsa L!ē<sup>n</sup>na Lē<sup>w</sup>ā wāpē. Wā, g'il<sup>m</sup>mēsē gēg'ilīlēxs laē lēlgowēda L!ē<sup>n</sup>na Lē<sup>w</sup>ā wāpaxs laē wūda<sup>s</sup>tax<sup>ē</sup>īda. Wā, la<sup>m</sup>mē ālak!āla lā ēmelstowa qēlōkwē L!ē<sup>n</sup>na Lē<sup>w</sup>ā wāpē. Wā, g'il<sup>m</sup>mēsē lēlgōxs laē āx<sup>ē</sup>ēdxā t!ēt!ēlts!āla 35 laēlaxā<sup>y</sup>a, qā<sup>s</sup> lā gūxts!ālas lāxā yīx<sup>u</sup>semē Lāwatsa. Wā, g'il<sup>m</sup>mēsē wī<sup>l</sup>lōsēxs laē ēlāq qōt!a. Wā, lā k'āg'ilīlaxā qēlōx<sup>u</sup>ts!ālāxā L!ē<sup>n</sup>na lōq!wa, qā<sup>s</sup> lā k'ag'āgēnts lāxā t!ēlsts!āla Lāwatsa, qā<sup>s</sup> k'lesē ēāftsīlaxs laē qēbē<sup>n</sup>ākūlasa qēlōkwē L!ē<sup>n</sup>na lāx ōkūyā<sup>y</sup>asa t!ēlsē. Wā, hē<sup>m</sup>is la ts!axafts!ālatasa qēlōkwē L!ē<sup>n</sup>na 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 <sup>ε</sup>yasa t!elsē. Wā, lä gaēl qōgū<sup>n</sup>ākūlasa qelōgwats!āxa L!ē<sup>n</sup>a  
lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē<sup>n</sup>āxs laē ts!äts!aqelaxa  
t!elsē. Wā, g!il<sup>ε</sup>mēsē gwāl ts!āxelēda qelōkwē L!ē<sup>n</sup>āxs laē t!ax<sup>ε</sup>!d-  
xa qelōx<sup>u</sup>ts!älāxa L!ē<sup>n</sup>a lōq!wa. Wā, lä häng'alilāxa lōq!wa, qaxs  
45 lē<sup>m</sup>maē t!ēpeyālaxa qelōkwē L!ē<sup>n</sup>a. Wā, lä āx<sup>ε</sup>ēdex yikūya<sup>ε</sup>yasa  
L!āgwats!āxa t!elsē lāwatsa. Wā, lä āx<sup>ε</sup>ēdē lā<sup>w</sup>ünemasēxēs  
selēmē lē<sup>w</sup>a nexx!āla k!āwayowa, qa<sup>s</sup> xōx<sup>w</sup>idēxa ēg!aqwa  
wünāgūlā. Wā, lä k!ax<sup>ε</sup>widēq, qa<sup>s</sup> l!apēlax<sup>ε</sup>!idēq. Wā, g!il<sup>ε</sup>mēsē  
gwālēxs laē selx<sup>ε</sup>!idēx yikūya<sup>ε</sup>yas hēx<sup>s</sup>āla lāx ōgwāga<sup>ε</sup>yasa lā-  
50 watsa. Wā, lä lēxūlelōdxēs selēmāxs laē melx<sup>ε</sup>ūntsēs k!ūnēl!ē-  
xawa<sup>ε</sup>yē lāq. Wā, g!il<sup>ε</sup>mēsē la k!ūnxenālaxs laē lastōts lāxēs  
sela<sup>ε</sup>yē. Wā, lä āx<sup>ε</sup>ēdxa t!ēsemē, qa<sup>s</sup> dēx<sup>u</sup>betendēsa lābēmē.  
Wā, lä yaēyūdux<sup>u</sup>denē āwālagālaasaē sela<sup>ε</sup>yas lāxens q!wāq!wax-  
ts!āna<sup>ε</sup>yēx, yixa la q!wālxostālaxa lābēmē. Wā, g!il<sup>ε</sup>mēsē gwālēxs  
55 laē häng'alilas lāxa wūdanēgwilasēs g!ōkwē. Wā, laem gwāla.

1 **The First Dog-Salmon of the Season.**<sup>1</sup>—Wā, la<sup>m</sup>mē'sen gwā'gwēx<sup>s</sup>ā-  
lal laqē'xs g!ā'laē lā'lōl!asōsa wīwamēts!ēnoxwē lāx ō'x<sup>u</sup>siwa<sup>ε</sup>yasa  
wā, qa<sup>s</sup> hala'xwase<sup>w</sup>a. Wā, hē<sup>m</sup>maaxs la'ē dō'gula gwa<sup>ε</sup>xnī'sē  
ek'a lāx ō'x<sup>u</sup>siwa<sup>ε</sup>yasa wā. Wā, hē'x<sup>ε</sup>ida<sup>m</sup>ēsēda begwā'nemē  
5 āx<sup>ε</sup>ē'dxēs wī'wak'ayewa'tslē qa<sup>s</sup> x'ō'x<sup>w</sup>idēq. Wā, la āx<sup>w</sup>ūlts!ō'd-  
xēs ma<sup>ε</sup>ltse'm mēmā'sa qa<sup>s</sup> hashē'naqēq. Wā, g!il<sup>ε</sup>mēsē gwāl  
hashē'naqāqēxs la'ē āx<sup>ε</sup>ē'dxēs t!ā't!aq!wayowē qa<sup>s</sup> hashē'naxē-

<sup>1</sup> 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.<sup>1</sup> |

Then the woman herself<sup>2</sup> 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.<sup>3</sup> | After she has cut it on her

dēx dzē'gūmas qa<sup>s</sup> bE'nx<sup>s</sup>idēsa mē'māsē lāq qa E'l'alālēs. Wā, 8  
 g'í'l'mēsē gwā'lēxs la'ē la'ents'lēs lā'xēs t!ā't!aq!waats!āxs hā'nē'-  
 saē. Wā, lae'm lāl t!ā't!aq!wa!xa k'!ō'telāxs mēnā'laē lāx ō'x<sup>s</sup>si- 10  
 wa<sup>s</sup>yas wā'yalasas. Wā, la'mē'sē t!ax<sup>s</sup>wī'da. Wā, g'í'l'mēsē qlē'NE-  
 mēda gwa<sup>s</sup>xnisaxs la'ē k'!ēs gē'x<sup>s</sup>idēxs la'ē qlēyō'la. Wā, g'āx  
 nū<sup>s</sup>nakwa.<sup>1</sup> . . .

Wā, la ql'ülē'x<sup>s</sup>em<sup>2</sup> wā'xēda ts!ēdā'qaxs la'ē lā'sdēs qa<sup>s</sup> lē  
 āx<sup>s</sup>ē'dxēs k'!ā'k'!ōbanē qa<sup>s</sup> g'ā'xē lep!ā'lisāq lāx L!ā'sa<sup>s</sup>ya 15  
 yaā'xmōtē. Wā, g'í'l'mēsē gwā'lalisē āxā'ēyasēxs la'ē lē'nts'lēs  
 lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wā, la gasx'ex<sup>s</sup>ī'dxa maē'-  
 ma<sup>s</sup>ē gwa<sup>s</sup>xnis lāx wā'x<sup>s</sup>ōlts!ānās. Wā, la'mē'sē gasō'sdēsēlaxa  
 mō'wē k'!ōtela qa<sup>s</sup> lē k'!ēgdzō'dalas lā'xa lēbē'sē k'!ā'k'!obana.  
 Wā, g'í'l'mēsē 'wī'lōltāmasqēxs la'ē āx<sup>s</sup>ē'dxēs xwā'xūlayowē qa<sup>s</sup> 20  
 g'ē'xelalax<sup>s</sup>idēq lā'xa g'ē'xēsDEMē. Wā, g'í'l'mēsē gwāl g'ē'xa-  
 qēxs laē āx<sup>s</sup>ēdxēs āmay<sup>s</sup>ē lē'wa<sup>s</sup>ya qa<sup>s</sup> lep!ā'lisēq lā'xa ō'gwāgē-  
 līsas k'!ēg'ats!ā'sēxa k'!ō'tela. Wā, ā'mēsē hē'lts!āpēlaxa k'!ō'tē-  
 lāxs la'ē dā'x<sup>s</sup>idēq qa<sup>s</sup> xwā'l'īdēq. Hē'emxaa gwē'gilaqē gwē'-  
 g'ī'lasasa xwālāxa L!ōbēkwēlasē'wa gwa<sup>s</sup>xnisē. Wā, lē'x<sup>s</sup>a'mēsēx 25  
 pelā'ē t!ē'lsa<sup>s</sup>yas yix qlēmlts!ā<sup>s</sup>yas L!ē'sas. Wā, hē'ē'mēsēxs k'!ā'-  
 k'!ēwasēnlēāēda t!ēlē'kwē; g'a gwā'lēg'a (fig.<sup>3</sup>).

Wā, g'í'l'mēsē gwāl t!ē'lsaq lāxēs t!ēlē'dzowē xag'a gwā'lēg'a<sup>4</sup> la'ē

<sup>1</sup> Here follows a prayer, p. 609.

<sup>2</sup> She answers her own prayer.

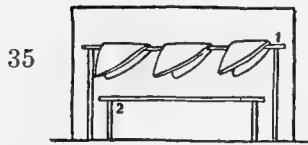
<sup>3</sup> See first figure on p. 304.

<sup>4</sup> On a slanting board supported by a log. See figure on p. 250.

cutting-board in this manner,<sup>1</sup> |  
 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.

äx<sup>é</sup>édxēs lexā<sup>é</sup>yē qa<sup>s</sup> äxts!ōdalēsēs t!elsa<sup>é</sup>yē lāq. Wā, la k!ōx<sup>é</sup>-  
 30 üsdēselaq qa<sup>s</sup> lās laē'Las lā'xēs g'ō'kwē. Wā, la<sup>é</sup>mēs äx<sup>é</sup>'ē'dxa  
 gayōqaxs hē'menāla<sup>é</sup>maē äx<sup>é</sup>'a'lalela lā'xa wī'wamēdzats!ē g'ō'kwa.  
 Wā, la<sup>é</sup>mē'sē aō'ts!aqālēda t!elē'kwē lā'xa gā'yowē; g'a gwā'lēg'a  
 (fig.). Wā, g'ī'l<sup>é</sup>mēsē gwā'lēxs la'ē äx<sup>é</sup>'ē'dxa ts!ā'ts!ex<sup>u</sup>semē qa<sup>s</sup>  
 hē'lewabōdēs lā'xa la g'ilā'lalelats t!elē'kwē. Wā, la<sup>é</sup>'m  
 35 k!ēs hē'lq!alaq xa<sup>é</sup>magaalelēda L!ē's<sup>é</sup>ala lā'xa la g'ilā'lalela lā'xa  
 gayō. Wā, la<sup>é</sup>nā'l<sup>é</sup>nemp!ena xa<sup>é</sup>mālaelaxs la'ēda ts!edā'qē dō'x-  
 'wīdeq. Wā, g'ī'l<sup>é</sup>mēsē k!ā'yax<sup>é</sup>wīdexs la'ēda ts!edā'qē äxā'xōdeq  
 qa<sup>s</sup> q!ā'p!ēg'aalelōdēxa gēgā'yowē. Wā, la<sup>é</sup>mē'sē xwē'laqōstōd  
 lep!ā'lelōtsa t!elē'kwē lā'xa ē'k!ē. Wā, la<sup>é</sup>'m lep!ā'laxs la'ē  
 40 ē't!ēd ē'k!ē'stendeq. Wā, lē'x'aem o'gūqālayōs lā'xa t!e'lsa  
 qa<sup>s</sup> xāmsilaxs hā'ēla gā'lē<sup>é</sup>ne'ldzāsa wāxs la'ē ts!ē'nas'īdēda  
 gwa<sup>é</sup>xnī'saxs la'ē xwē'la<sup>é</sup>wa lā'xēs la q!ā'nem qa<sup>s</sup> xwē'la<sup>é</sup>waas  
 lāx<sup>é</sup>ne'ldzāsa wī'wā, yīxs ā'laē tse'nxwēda seg'inē'tē lāx<sup>u</sup>  
 siwa<sup>é</sup>yasa wī'wa. Wā, hē<sup>é</sup>'mēsēxs g'ī'l<sup>é</sup>maē gwā<sup>l</sup> xwā'lase<sup>é</sup>wa  
 45 seg'inē'taxs l'aē hēx<sup>é</sup>'īda<sup>é</sup>ma ts!edāqē q!ap!ēx<sup>é</sup>'īdxa k!elē<sup>é</sup> lē<sup>é</sup>wa  
 'na'xwa g'ayō't lā'xa k!ōtela qa<sup>s</sup> lēxts!ō'dēs lā'xa lexā<sup>é</sup>yē qa<sup>s</sup>  
 lā qepste'nts lāxa o<sup>u</sup>siwa<sup>é</sup>yasa<sup>é</sup> wā.

<sup>1</sup> 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<sup>ε</sup>maaxs la'ēda begwā'nemē yā't<sup>ε</sup>nekū- 1  
jāxa gā'nulē; wä, hē'em gwe<sup>ε</sup>yō'sa wīwayā'laēnoxwē nēgwī'saxa  
gā'lāxa gwa<sup>ε</sup>xnī'saxa gā'nulē lā'xa <sup>ε</sup>ne'ldzāsa wā, yīxs x ilē'laxēs  
L'lō'pasōlē gwa<sup>ε</sup>xnī's qaē'da ts!āwū'nxē. Wä, hē'<sup>ε</sup>mis sek'a'sōsa  
wīwayā'laēnoxwa gwa<sup>ε</sup>xnīsē lāx ō'x<sup>u</sup>siwa<sup>ε</sup>yasa wäs, yīxs hā'labālēlē 5  
ha<sup>ε</sup>mā'xs hē'<sup>ε</sup>maē ā'lēs be'nkwēda gwa<sup>ε</sup>xnī'sē, qaxs k'leā'saē  
gwe<sup>ε</sup>x'idaas gā'la k'lēs xīts!ex'ī'dēda L'lō'bekwaxs tse'nxwaē.

Wä, hē't!alen gwā'gwēx's<sup>ε</sup>ālasla seg'imē'tē lāx ō'x<sup>u</sup>siwa<sup>ε</sup>yasa wä,  
yīxs hē'<sup>ε</sup>maē ā'lēs be'nkwēda gwa<sup>ε</sup>xnī'sē. Wä, hē'<sup>ε</sup>maaxs la'ē  
sek'ē'da yā't<sup>ε</sup>nek!wēnoxwaxa gwa<sup>ε</sup>xnī'sē. Wä, g'il'mēsē gwāl 10  
sek'a'xs la'ē nā'<sup>ε</sup>nakwā. Wä, hē'x'ida<sup>ε</sup>mēsē gene'mas la äx<sup>ε</sup>'dxēs  
k'lā'k'lobanē qa<sup>ε</sup>s lēbeg'indēs lā'xēs āwī'g'a<sup>ε</sup>yē. Wä, la äx<sup>ε</sup>'dxēs  
wūsē'ganowē qa<sup>ε</sup>s qek'iyū'ndēs lā'xēs lē'bēg'a<sup>ε</sup>yē k'lā'k'lobanē.  
Wä, la<sup>ε</sup>mēs ō'xlex'ī'dxēs <sup>ε</sup>wā'lasē ō'xlaats!āxa gwā<sup>ε</sup>xnī'sē. Wä,  
la<sup>ε</sup>mēs lāx yā'<sup>ε</sup>yatslāsēs lā'<sup>ε</sup>wūnemē. Wä, la<sup>ε</sup>mēs k'lexts'lō'tsa 15  
mō'wē gwa<sup>ε</sup>xnī's lā'xēs ō'xlaakwē lexa<sup>ε</sup>'ya. Wä, la<sup>ε</sup>mēs lā'sdēts  
qa<sup>ε</sup>s lēs lā'xēs xwā't<sup>ε</sup>idaaslaq. Wä, la<sup>ε</sup>mēs äxts'lō'ts lā'xa  
k'lā'k'lobanē lep!esa' lāx L'lā'sanā<sup>ε</sup>yasēs g'o'kwē. Wä, g'il'mēsē  
qep!elsaqēxs laē äx<sup>ε</sup>'ēdxēs xwā'layowē qa<sup>ε</sup>s t!ēx'īdēq. Wä, g'il-  
<sup>ε</sup>mēsē gwāl t!ēk'a'qēxs la'ē t!ō's<sup>ε</sup>īdex q!ō'sna<sup>ε</sup>yasa gwā<sup>ε</sup>xnīsē. 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  
30 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  
40 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'masxa q!ō'sna<sup>s</sup>yaxs la'ē t!ō'tsē'ste'ndex ōxā'-  
wa<sup>s</sup>yas; la k'lēs qak'ō'dex hē'x't!a<sup>s</sup>yas lāx xek!ā'dzās. Wä, la  
xwā'f'idex ō'xlaatā<sup>s</sup>yas hā'xela lā'xa mō'denē lāx ē'k!a<sup>s</sup>yas  
tslā'sna<sup>s</sup>yas. Wä, lae'm pelē' q!emeldzā<sup>s</sup>yas xā'k!adzowē. Wä,  
25 g'í'f'mēsē lā'g'aa lāx tek!āsēs xwā'lase<sup>s</sup>waxs la'ē xwē'f'idēq. Wä,  
la g'ā'betend xwā'f'idex welxwā'xsda<sup>s</sup>yas ē'k!ōhela lāx ō'xlaatā-  
<sup>s</sup>yasēs xwā'lase<sup>s</sup>wē. Wä, g'í'f'mēsē lawā'masex xā'k!adzāsēs la'ē  
āx'ē'dxēs L!ō'psayowē qa<sup>s</sup> āx'ē'dēxa k!ē'la qa<sup>s</sup> yilts!ēf'ē'ndēs  
lā'xa L!ō'psayowē qa k!ō'sēles k!ūmelx'ī'dēf qō lāl lanā'lēsL  
30 lā'xa legwī'las. Wä, lā qex'ī'tsa denā'sē la'xa ē'ne'mp!enk'ē  
la'xens q!wā'q!wax'tslāna<sup>s</sup>yē, g'ā'x'īd lāx ō'xla<sup>s</sup>yas L!ō'psayowē.  
Wä, g'í'f'mēsē gwā'lēxs la'ē āx'ē'dxa xwā'lekwe k!ō'tela qa<sup>s</sup>  
gē'ts!ōdēs lā'xa L!ō'psayowē. Wä, la āx'ē'dxa denā'sē qa<sup>s</sup> yil'ī'dē  
fēk!ūdē'ts lāx ē'k!a<sup>s</sup>yas xwā'lekwe k!ō'tela. Wä, g'í'f'mēsē  
35 gwā'l yila'qēxs la'ē ē't!ēd āx'ē'dxa ē'ne'mē k!ō'tela qa<sup>s</sup> xwē'fa-  
lēmasēqēxs la'ē gē'ts!ōts lāx ē'k!ēlēläsa g'í'lx'dē āxts!ō'yōs. Wä,  
lā'xaa āx'ē'dxa denā'sē qa<sup>s</sup> yil'ī'dēs lāx ē'k!ēnxa<sup>s</sup>yas. Wä,  
g'í'f'mēsē gwā'lē yilā'ēyasēs la'ē xō'x'widxa k!wa'xlā'ēwē,  
wī'swū'tā, la g'í'ls'g'ilstā. Wä, hē'em lē'gades k!ā'ademē. Wä,  
40 la'ē'sē lā's'itsa ē'nā'f'ne'mts!aqē lā'xa mā'f'denē g'ā'x'īdē lāx  
ēwū'nxa<sup>s</sup>yas q!ē'mladza<sup>s</sup>yas k!ō'tela. Wä, la nā'qōdālax  
ē'wanuts!exsta<sup>s</sup>yas L!ō'psayowē ao'ts!aqāla lē'wa k!ō'tela. Wä,  
g'í'f'mēsē gwā'lēxq la'ē lā's'itsa g'í'ls'g'ilstowē lāx nā'qawa<sup>s</sup>yas



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'lō'tela L<sup>ε</sup>wa gí'l'x'dē äx<sup>ε</sup>ä'LElōyōs k'lā'adema. Wä, laE'm <sup>ε</sup>näl-  
<sup>ε</sup>NEmts!aq lāx wā'x'söt!ENA<sup>ε</sup>yasa L'lō'psayōwē; g'a gwā'lēg'a (*fig.*) 45  
 Wä, laxa'ē hē'EM gwā'lēda äpsä'dza'yas. Wä, gí'l<sup>ε</sup>mēsē gwā'lēxs  
 la'ēda ts!Edā'qē Lā'nolisas lā'xēs legwī'lē. Wä, laE'm gwā'sala  
 lāxēs q!E'mladza'yē lā'xa legwī'lē. Wä, gí'l<sup>ε</sup>mēsē L'lō'pexs la'ē  
 lē'x<sup>ε</sup>ideq lā'xēs L'lē'sadza'yē. Wä, gí'l<sup>ε</sup>mēsē L'lō'pexs la'ēda  
 begwā'nemē hanā'k'axēs gENE'mē, qa<sup>ε</sup>s Lē'lalāxēs <sup>ε</sup>nē'NEMō'kwē 50  
 qa g'ā'xēs hexhā'q<sup>u</sup>xa L'lō'bekwaxs hē'εmaē ā'lēs ts!E'lqwē. Wä,  
 gí'l<sup>ε</sup>mēsē wā'xē gENE'mas qa Lē'lālag'is la'ē hē'x<sup>ε</sup>ida<sup>ε</sup>mēda  
 begwā'nemē la Lē'lāla. Wä, lā'La gENE'mas äx<sup>ε</sup>ē'dxa lē'wa'yē  
 qa ha<sup>ε</sup>mā'dzōLES Lē'lāNEMLasēs lā'εwūNEMē. Wä, lā'xaa LEP'lā'-  
 lilax k!wadze<sup>ε</sup>wē'sōLas Lē'lāNEMLasēs lā'εwūNEMē. Wä, k'lē'st!a 55  
 gā'laxs g'ā'xaē lā'εwūNEMas hōgwī'k'Elaxēs Lē'lāNEME, qaxs  
 ha<sup>ε</sup>yā'temik!aaqēxs k'lē's<sup>ε</sup>maē wūDEX'ī'dēda L'lō'bekwē. Wä,  
 hē'x<sup>ε</sup>ida<sup>ε</sup>mēsē k'lūdzedzō'lilxa LEBē'lē lē'wa'yā. Wä, gí'l<sup>ε</sup>mēsē  
<sup>ε</sup>wi'lg'alifEXs la'ēda ts!Edā'qē äx<sup>ε</sup>ē'dxa ha<sup>ε</sup>mā'dzowē lē'wa'yē qa<sup>ε</sup>s  
 lē LEPdzamōlilas lāx Lē'lāNEMasēs lā'εwūNEMē. Wä, g'āxē aēdaaqa 60  
 qa<sup>ε</sup>s äx<sup>ε</sup>ē'dēxa L'lōpts!ā'la ma<sup>ε</sup>! L'lē'lō'bekwa qa<sup>ε</sup>s lē x'ik!EX'ε'ī'dxa  
<sup>ε</sup>NE'mē qaē'da ma<sup>ε</sup>lō'kwē bē'begwāNEMA. Wä, la NELEDzō'lilas  
 lā'xa ha<sup>ε</sup>mā'dzowē lē'wa'yā. Wä, gí'l<sup>ε</sup>mēsē mō'kwa bē'begwāNE-  
 maxs la'ē ma<sup>ε</sup>!ta ha<sup>ε</sup>mā'dzowē lē'elwa'yā; wä, la <sup>ε</sup>nal<sup>ε</sup>NEMēda L'lō'-  
 bekwē. Wä, laE'm k'lē'ā's L'lē'εna ts!Epa's qaxs Lō'māē 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 | salmon 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<sup>ε</sup>xnī<sup>ε</sup>saxs hē<sup>ε</sup>maē ā<sup>ε</sup>lēs be<sup>ε</sup>nkwxā me<sup>ε</sup>nā<sup>ε</sup>/la lāx ō<sup>ε</sup>x<sup>u</sup>siwa<sup>ε</sup>yasa wī<sup>ε</sup>wa. Wā, la q<sup>ε</sup>lūle<sup>ε</sup>x<sup>ε</sup>sem le<sup>ε</sup>nqwēda k<sup>ε</sup>wē<sup>ε</sup>laxs hexhā<sup>ε</sup>/qwaaxa seg<sup>ε</sup>inē<sup>ε</sup>tē lāx ō<sup>ε</sup>x<sup>u</sup>siwa<sup>ε</sup>yasa wā. La k<sup>ε</sup>lēs gaā<sup>ε</sup>xstēxagaā<sup>ε</sup>/lēda hexhā<sup>ε</sup>-q<sup>ε</sup>waxa seg<sup>ε</sup>inē<sup>ε</sup>tē gwā<sup>ε</sup>xnē<sup>ε</sup>/sa lāx ō<sup>ε</sup>x<sup>u</sup>siwa<sup>ε</sup>yasa wā qaxs tse<sup>ε</sup>nxwāē.  
70 A<sup>ε</sup>fem ha<sup>ε</sup>mx<sup>ε</sup>i<sup>ε</sup>tsōxa la gwāl neqā<sup>ε</sup>/lēda ēnā<sup>ε</sup>/la lē<sup>ε</sup>wa dzā<sup>ε</sup>/qwa. G<sup>ε</sup>i<sup>ε</sup>lēm<sup>ε</sup>la hexhā<sup>ε</sup>x<sup>ε</sup>sōxa gaā<sup>ε</sup>/lāxs la<sup>ε</sup> lōx<sup>u</sup>me<sup>ε</sup>/qa se<sup>ε</sup>nbēxa ēnā<sup>ε</sup>/lēda ha<sup>ε</sup>mā<sup>ε</sup>/paq qaxs xe<sup>ε</sup>nlelaē tse<sup>ε</sup>nxwa. Wā, hē<sup>ε</sup>mēs lā<sup>ε</sup>/g<sup>ε</sup>ilas k<sup>ε</sup>ilē<sup>ε</sup>/m ha<sup>ε</sup>mā<sup>ε</sup>/xa gaā<sup>ε</sup>/la. Wā, g<sup>ε</sup>i<sup>ε</sup>lēmēsē gwāl hexhā<sup>ε</sup>/qwa lē<sup>ε</sup>lanemāxs la<sup>ε</sup> hē<sup>ε</sup>x<sup>ε</sup>ida<sup>ε</sup>mēda begwānemē la āx<sup>ε</sup>ēdxā ha<sup>ε</sup>mōtē qa<sup>ε</sup>s wā<sup>ε</sup>/waq<sup>ε</sup>laayowē  
75 lē<sup>ε</sup>wis gene<sup>ε</sup>/maxs lā<sup>ε</sup>/alāl nax<sup>ε</sup>ē<sup>ε</sup>/dēs lē<sup>ε</sup>lanemāxa ā<sup>ε</sup>/lta ēwāp tsā<sup>ε</sup>-nems. Wā, g<sup>ε</sup>i<sup>ε</sup>lēmēsē gwāl nā<sup>ε</sup>/qaxs la<sup>ε</sup> hō<sup>ε</sup>/qūwelsēda k<sup>ε</sup>wē<sup>ε</sup>/ldē. Wā, lae<sup>ε</sup>/m ā<sup>ε</sup>/lēm<sup>ε</sup> ts<sup>ε</sup>lē<sup>ε</sup>/nts!enkwa<sup>ε</sup> lā<sup>ε</sup>/xēs g<sup>ε</sup>/g<sup>ε</sup>ō<sup>ε</sup>/kwē. Wā, g<sup>ε</sup>i<sup>ε</sup>lēmēsēda begwā<sup>ε</sup>/nemē gwāl wā<sup>ε</sup>/waq<sup>ε</sup>laayō lē<sup>ε</sup>wis gene<sup>ε</sup>/maxs la<sup>ε</sup> q<sup>ε</sup>lap<sup>ε</sup>/lē<sup>ε</sup>x<sup>ε</sup>idxēs ha<sup>ε</sup>mō<sup>ε</sup>/tē xāq lē<sup>ε</sup>wa lē<sup>ε</sup>/sasēs k<sup>ε</sup>wē<sup>ε</sup>/ladzemāxs la<sup>ε</sup>  
80 āxdzō<sup>ε</sup>/ts lā<sup>ε</sup>/xa lē<sup>ε</sup>/wa<sup>ε</sup>/yē qa<sup>ε</sup>s lē k<sup>ε</sup>/lā<sup>ε</sup>/ste<sup>ε</sup>/nts lā<sup>ε</sup>/xa de<sup>ε</sup>/msx<sup>ε</sup>/ē lā<sup>ε</sup>/xa l<sup>ε</sup>/ema<sup>ε</sup>/isē. Wā, lae<sup>ε</sup>/m gwāl lā<sup>ε</sup>/xa seg<sup>ε</sup>inē<sup>ε</sup>tē lāx ō<sup>ε</sup>x<sup>u</sup>siwa<sup>ε</sup>yasa wā.

1 **Blistered Salmon.**—Wā, hē<sup>ε</sup>/emlxaens gwā<sup>ε</sup>/gwēx<sup>ε</sup>/sālala ā<sup>ε</sup>/lxwasē k<sup>ε</sup>/lō<sup>ε</sup>/loxwa. Wā, g<sup>ε</sup>i<sup>ε</sup>lēm qā<sup>ε</sup>/tsē<sup>ε</sup>/stalēda hā<sup>ε</sup>/yalāxa ā<sup>ε</sup>/lxwasē k<sup>ε</sup>/lō<sup>ε</sup>-loxwa la<sup>ε</sup>/ēda ts<sup>ε</sup>/lēda<sup>ε</sup>/qē āx<sup>ε</sup>ē<sup>ε</sup>/dxā k<sup>ε</sup>/lō<sup>ε</sup>/loxwē lā<sup>ε</sup>/xē gē<sup>ε</sup>/xwalaasē. Wā, la āx<sup>ε</sup>ē<sup>ε</sup>/dxēs ts<sup>ε</sup>/lē<sup>ε</sup>/slāla qa<sup>ε</sup>s k<sup>ε</sup>/līp<sup>ε</sup>/lē<sup>ε</sup>/dēs lā<sup>ε</sup>/xa k<sup>ε</sup>/lō<sup>ε</sup>/loxwē qa<sup>ε</sup>s  
5 pex<sup>ε</sup>/ā<sup>ε</sup>/lēs e<sup>ε</sup>/lsadza<sup>ε</sup>/yasa k<sup>ε</sup>/lō<sup>ε</sup>/loxwē lā<sup>ε</sup>/xa gū<sup>ε</sup>/lta. Wā, g<sup>ε</sup>i<sup>ε</sup>lēmēsē qūxdzō<sup>ε</sup>/nākūlēda k<sup>ε</sup>/lō<sup>ε</sup>/loxwāxs la<sup>ε</sup> lēx<sup>ε</sup>/īdeq qa<sup>ε</sup>s gwā<sup>ε</sup>/sīdeq lē<sup>ε</sup>/sas lā<sup>ε</sup>/xa gū<sup>ε</sup>/lta. Wā, g<sup>ε</sup>i<sup>ε</sup>lēmēsē hamēlgedzō<sup>ε</sup>/dēda pē<sup>ε</sup>/nsa lāx lē<sup>ε</sup>/sasa

covered with blisters, | the woman knows that it is done. Then | S  
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.<sup>1</sup> . . . 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.**—Dried<sup>2</sup> salmon is the breakfast of the K̄wakiutl. ||  
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'łō'loḡwaxs la'ē q'lā'lēda ts!ēdā'qaqēxs lē'ma'ē L'łō'pa. Wā, la 8  
āxdzō'ts lā'xa hē'faxstā'ililē lē'wa'ya.

Wā, la āx'ē'dxa ēwā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10  
g'í'ímēs gwāl xō'sasa wūda'sta' ēwāp lā'qēxs la'ē āx'ē'dxa ts!ē-  
ba'ts!ē qa's k'lūnxts!ō'dēsa L!ē'na lāq. Wā, g'í'ímēsē gwā'la la'ē  
āx'ē'dxa la nēldzā'ililatsa pē'nkwē k'łō'loḡwa qa's lē āxdzamō'lilas  
lā'xa ha'ma'plaq. Wā, la āx'ē'dxa ts!ēba'ts!ē qa's lē k'ā'x'īts  
lāx L'lā'sa'yasa pē'nkwē k'łō'loḡwa<sup>1</sup>. . . Wā, g'í'ímēsēda ts!ēdā'qē 15  
dā'x'ēdxa k!wa'stā'xs la'ēda begwā'nemē k'łō'p!ēd lā'xa pē'nkwē  
k'łō'loḡwa qa's ts!ēp!ē'dēs lā'xa L!ē'na qa's ts!ō'qūsēs lā'xēq.  
Wā, laē'm q'lūl'x'sem k'łō'pk'lopa lā'xēs ha'mā'yē.

**Scorched Salmon.**—Wā,<sup>2</sup> hē'em gaā'xstōsa Kwā'g'ula xa'mā'sē.  
Wā, hē'maaxs g'ā'laē lā'x'ēwīdxa gaā'la, wā, la āx'ē'dē genē'masa 20  
g'í'gāma'yaxa xa'mā'sē qa's ts!ēx'ēl!ēq lā'xa legwī'lē. Wā, g'í'l-  
mēsē gwāl ts!ēx'ā'q la'ē xūxūdzī'laq lā'xa lēbī'lē lē'wa'ya qa  
lā'wēsa ts!ēx'mō'tasa gū'la. Wā, g'í'ímēsē gwāl xūxūdzī'laqēxs  
la'ē q!wē'x'ēdēq qa pē'x'wīdēs. Wā, g'í'ímēsē gwāl q!ō'yaqēxs  
la'ē ē't!ēd xūxūdzī'laq. Wā, la k'łō'x'semdxā ts!ē'nkwē xa'mā'sa 25  
qa's g'í'g'alilēq. Wā, la āx'ē'dxa lō'q!wē qa's āx'ā'ililēq lā'xēs  
k!waē'lasē. Wā, la ē't!ēd āx'ē'dxa ts!ē'nkwē xa'mā'sa qa's ts!a-

<sup>1</sup> Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

<sup>2</sup> 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.<sup>1</sup> . . . 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<sup>ε</sup>wi'dēq qa LEP'lē'dēs. Wä, lä'wisla k'lo'pōdex tek'leqa's qa<sup>ε</sup>s  
g'i'galilēs. Wä, la k'lo'k!üpsälaxa xa<sup>ε</sup>ma'sē qa äxts!älēs lä'xa  
30 lö'q!wē. Wä, g'i'f<sup>ε</sup>mēsē gwā'la, lē ē't!ēd Lāxülilēda ts!ēdā'qe qa<sup>ε</sup>s  
lē tsä'x'id lä'xa de'ngwats!ē L'lē'εnaxs ha<sup>ε</sup>nēlaē läxa onē'gwilasa  
g'ō'kwē. Wä, lae'm la dā'laxa ts!ēba'ts!ē. Wä, qō't!a<sup>ε</sup>mēsēxs  
g'ā'xaē k'ā'g'alilaq lä'xēs k!waē'lasē.<sup>1</sup> . . . Wä, g'i'f<sup>ε</sup>mēs gwäl  
nä'qaxs la'ē äx<sup>ε</sup>ē'd lä'xa xa<sup>ε</sup>mā'sē qa<sup>ε</sup>s k'lo'x<sup>ε</sup>semdēq. Wä,  
35 la mā'lēx<sup>ε</sup>bendeq qa<sup>ε</sup>s ts!ep'lē'dēs lä'xa L'lē<sup>ε</sup>na.

1 **Preserved Brittle Salmon.**—Wä, la q!ē'nema bē'begwānemē  
äx<sup>ε</sup>ē'xsd qa<sup>ε</sup>s ha<sup>ε</sup>mā'pēxa la gē'masxa tsō'sa ts!ēlä'k' L!ō'bekwa.  
Wä, g'i'f<sup>ε</sup>em la qā'tsē'stälēda <sup>ε</sup>nemō'k<sup>u</sup> begwā'nem lä'xa äxnō'  
gwādāsa gē'masē L!ō'bekwa; wä, la hē'x'ida<sup>ε</sup>mēsa äxnō'gwādāsa  
5 ts!ēlä'k'ē L!ō'bek<sup>u</sup> äxk!ā'laxa qā'tsē'stāla qa lēs q!ülē'x's<sup>ε</sup>em  
Lē'εlälaxēs <sup>ε</sup>nē<sup>ε</sup>nemō'kwē. Wä, hē'x'ida<sup>ε</sup>mēsē la qā's'idēda begwā'  
nemē qa<sup>ε</sup>s lē Lē'εlälaxēs <sup>ε</sup>nē<sup>ε</sup>nemō'kwaxs awā'qwa<sup>ε</sup>laē lä'xa awā'  
qwa<sup>ε</sup>yē. Wä, g'i'f<sup>ε</sup>mēsē lēda Lē'εläläqēxs g'ā'xaē hōqūwēls qa<sup>ε</sup>s g'ā'xē  
<sup>ε</sup>wi'εla hō'gwil lä'xēs qā'tsē'stālasē. Wä, lae'm gwā'lēlēda lē'εwa<sup>ε</sup>yē  
10 LEBegwilkwa. Wä, ä'εmēsē hē'εma qa'tsē'stalax'dē q!ä'x'sidzēxs  
Lē'εlānemē. Wä, lae'mē'sēda qā'tsē'stalax'dē k'lēs la k!wā'g'i-  
lilxēs <sup>ε</sup>nē<sup>ε</sup>nemō'kwē. Wä, hē'x'ida<sup>ε</sup>mēsa ts!ēdā'qē la x'ōx<sup>ε</sup>widzēxs  
L!ō'begwats!ē L!ā'bata. Wä, lä'la lä'εwunemas hē'faxēs legwī'fē.

<sup>1</sup> 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'stālx'dē äx'ē'dxa L'ō'bekwē qa's pēlx'LE'ndēs  
 lā'xa legwilē. Wä, la'e'm bēna'dza'yē L'ē'sasa L'ō'bekwē. Wä, 15  
 g'ī'l'mēsē ts'EX'ī'dē L'ē'sasēxs la'e hā'labala LE'nLENXSENDEQ qa's  
 äxdzō'dēs lā'xa lē'wa'yē la LEBEla'. Wä, ä'ē'mēsēda ts'EDā'qē x'ī'-  
 ts'lax'ilaq. Wä, g'ī'l'mēsē gwā'fEXs la'ē äx'ē'dxa lō'qlwē qa's  
 k'lā'ts'ōdēsa LE'ngēkwē L'ō'bek' lāq. Wä, hē'EMxaā'wisē äx'ē'd-  
 xa L'ē'na qa's k'lünxts'lō'dēs lā'xa ts'ēba'ts'ē. Wä, g'ī'l'mēsē 20  
 gwā'falifEXs la'ē k'ā'x'itsa lō'qlwa LE'wa ts'ēba'ts'ē la k'anē'q  
 lāx L'lā'sanēqwasa lō'qlwa. Wä, hē'EMxaā'wisē la'sa 'wā'pē lāq.  
 Wä, la'ē'mē'se ts'EWē'L'EXōda. Wä, g'ī'l'mēsē gwāl ts'EWē'L'EXō-  
 dexs la'ē nā'x'ida. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē hām'x'ī'da.  
 Wä, la'ē'mē'da äxnō'gwadāsa g'ōkwē ä'EM x'ī'ts'lax'ilaxa qā'tsē- 25  
 'stālx'dāxs la'ē aa'xsilaxa L'ē'na, qaxs lē'ma'ē qlē'q'lēbalēda  
 k'lwē'fāxa L'ē'nāxs ts'ēpaē. Wä, la nā'x'ēdē 'nā'xwa lā'xa L'ē-  
 'nāxs la'ē 'mēk'EXā'. Wä, hē'ē'mis la k'lünxts'lō'daatsa qā'tsē'stā-  
 lax'dāxs la'ē 'wī'lg'ēlts'āwēda ts'ēba'ts'lāxa L'ē'na. Wä, g'ī'l'mēsē  
 elā'q gwā'fa ha'mā'paxs la'ēda qā'tsē'stālx'dē tsāx a'ltā 'wā'pa. 30  
 Wä, k'lē'st'la gā'x'ēIDEXs g'ā'xaē aē'daaqa. Wä, ä'ē'mēsē la  
 hā'nx'dzamōlifasa nagats'ē' 'wā'bets'lāla lā'xēs 'nē'nEMō'kwē.  
 Wä, hē'x'ida'mēsē äx'ē'dxa lō'qlwē qa's lē hā'ng'alilas lāx k'lwa-  
 ē'lasasa ts'EDā'qē. Wä, la hē'x'ida'EM nā'x'īdēda k'lwē'fāxa  
 'wā'pē. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē ä'EM la äw'lg'emg'a'lil 35  
 qa's hē'lēg'intse'wē. Wä, la'e'm gwā'fa.

- 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.<sup>1</sup> . . . | As<sup>2</sup> 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'mla gwä'ta ma'le'dala gwë'g'ilasxa L!ö'bedzowë xä'k'ladzä. Wä, lä'xa ä'l'xwa'së L!ö'bedzö xa'k'ladzä. Wä, lä'x'dens gwä'gwëx'säla lä'xa gë'masë t!ëlk<sup>u</sup> L!ö'bedzö xä'k'ladzä. Wä, la'më'sens wä'g'il gwä'gwëx'säläl lä'xa
- 5 L!ö'bedzö xä'k'ladzäxs hämg'ilyä'äe lä'xa ha'yä't'a, wä'x'mäe la ä'lak'läla la le'mxwaxa ts!äwü'nxë. Wä, hë'maaxs la'ë hamg'ilyä'äe lä'xa hä'yäl'a la ä'em yä'lyüdux<sup>u</sup>send k'ö'k'ex's'entse'wa qa's äxdzö'dayuwë lä'xa hë'lexstalilë ha'madzö' lë'wa'ya. Wä, ä'mis la äxälë'lem läx L!ä'sex'dzamä'yasa Lë'la-
- 10 nemë. Wä, ä'emxaä'wisë la hä'ng'alëlema ts!eba'ts!ë läx L!ä'senxëlit'sa ha'më'lë. Wä, lae'mxaä'wisë hë'em g'il äx'ë'tsö'sa begwä'nema ëwä'pë qa's lë tsä'x'its lä'xës Lë'länemë qa ts!ewë'L!exödës. Wä, la nä'x'id lä'qëxs la'ë gwäl ts!ewë'L!exöda. Wä, g'il'mësë gwäl nä'qaxs la'ë hämx'ī'dxa lë ä'lak'läla la tsö'sa
- 15 qaë'xs la'ë le'mxwa. Wä, lë'x'ämëslal ö'güqalayös lä'xa t!ë'lkwaxs k!ë'saë qlë'q!ëbalaxa L!ë'näxs ts!epa'ë. Wä, lä'la qlë'q!ëbalaxa L!ë'näxs ts!epaä'sa tsö'sa L!ö'bedzö xä'k'ladzä, qaxs mekwaë laxö'x ha'ma'yëx. Wä, la hë'menil'ëmxat! ha'nclëda nagats!ë läx L!ä'sex'dzamälilasa ha'mä'pxa L!ö'bedzowë xä'k'ladzä, qa's g'il'mäe ëmek!exö'wëda ha'mä'paqëxs la'ë hë'x'idaem tsä'x'id lä'xa ëwä'pë qa ëmekwä'xës ëmek!exä'wa'yas.<sup>1</sup> . . . Wä,<sup>2</sup> g'il'mësë gwäl ha'mä'pa ha'yä'laxs la'ë qlä'q!ëk!ëya nä'x'ëdxa L!ë'na, yixë's äne'x'sä'yë lä'xa L!ë'na g'il'ts!äxa ts!eba'ts!ë. Wä,

<sup>1</sup> Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

<sup>2</sup> 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 K̄wakiutl, 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'l'mēsē gwāl nā'qaxa L'ē'nāxs la'ē ē't'ēd nā'x'īd lā'xa 'wa'pē.  
Wä, g'í'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē äw'lgamg'alil qa's 25  
hē'lēg'intse'wē. La'mē gwāl.

**Old Salmon, roasted.**—Hē'EMIXAEN gwā'gwēx's'alala ts!ēlā'k'ē  
L'ō'bekwa, yixs hämg'ī'layâaxs k'!ē's'maē lē'mx'wēda â'la'ma.  
Wä, la'ē'm k'!ō'k!üpsälase'wa qa's äxts!ō'yuwē lā'xa lō'q!wē. Wä,  
la qō'qut!ēda ts!ēts!ēba'ts!äxa L'ē'na qaxs q!ē'q!ēbalayâ'ēda 30  
älxwa'sē ts!ē'nas g'ä'yōl lāx 'nē!dzäsa wīwā', qaxs â'lak'lā-  
laē 'mekwa' lā'xōx ha'ma'yēx. Wä, la 'nā'l'nemp!ēna nax-  
nā'qēda ha'mā'paxa ts!ē'lg'inētē L'ō'bēx'xa L'ē'nāxs la'ē 'me-  
k!ēxá'. Wä, la hē'mēna!ēma k!wē'lasē güqa'sa L'ē'na lāx ts!ē-  
ts!ēba'ts!äsēs L'ē'lānemē. Wä, g'í'l'mēsē gwāl ha'mā'pēda k!wē'- 35  
laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa 'wā'pē. Wä, g'rae'mxaat! gaäx-  
stēsa Kwā'g'ulaxa gaā'la. Wä, hē'EMXAA gwē'g'ilaxs ts!ēwē'L'E-  
xōdaaxsa 'wā'paxs k'!ē's'maē hämx'ī'da. Wä, la'mēns gwāl lāq.

**Boiled Salmon.**—Wä, la'mē'sEN gwā'gwēx's'alal lā'xa seg'inēt'axs 1  
la'ē hä'mē'x'silase'wa, yixs k'!ē's'maē â'laem lē'mx'wēda. Wä,  
hē'maaxs la'ēda seg'inētē k!ä'ya'x'wēda, la'ēda ts!ēdā'qē äxā'-  
xōdēq. La'mē's äx'ē'dxa hä'nx'lanowē qa's hä'nx'lēndēs lā'xa  
lēgwī'lē. Wä, la gūxts!ō'tsa 'wā'pē lāq. Wä, la äx'ē'dxēs xwā'- 5  
layowē qa's t!ō't!ēts!ēndēq; g'ra gwā'lēs t'ō'sa'yēg'a (*fig.*). Wä, g'í'l-  
mēsē gwāl t!ō'saqēxs la'ē äx'stē'nts lā'xa hä'nx'lanāxs k'!ē'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<sup>ε</sup>wīda. Wā, la āx<sup>ε</sup>ē'dxa tle'semē qa<sup>ε</sup>s mekwayi'ndēs lāq  
qa wū'nsalayōs. Wā, g'í'l<sup>ε</sup>mēsē gwāl aa'xsilaqēxs la'ē āx<sup>ε</sup>ē'dxa  
10 lō'q!wa lE<sup>ε</sup>wēs εwā'εwadē lL<sup>ε</sup>'nats!āla qa<sup>ε</sup>s g'ā'xē āx<sup>ε</sup>ā'lilas lā'xēs  
k!waē'lasē. Wā, k'le'st!a gē'x'lalēda hā'nLendās lā'xa lEgwī'fāxs  
la'ē lLō'pa. Wā, la<sup>ε</sup>mē'sē hā'nX'sendēq. Wā, hē'x'īda<sup>ε</sup>mēsē  
āx<sup>ε</sup>ē'dxēs tsē'sLāla qa<sup>ε</sup>s lE<sup>ε</sup>X'ūstē'ndēq qa<sup>ε</sup>s āxts!ā'lēs lā'xa lōq!wē.  
Wā, g'í'l<sup>ε</sup>mēsē εwī'ēlō'stāxs la'ē gwē'fāts!ōts lā'xa lōq!wē qa  
15 εnemā'k'iyēs. Wā, la āx<sup>ε</sup>ē'dxēs εwā'εwadē lL<sup>ε</sup>'nats!āla qa<sup>ε</sup>s k'lūn-  
gēleyi'ndēs lā'xa la grīts!ā'xa lō'q!wēda k'lūngēgēkwē ts!ēts!ēlE-  
māla. Wā, g'í'l<sup>ε</sup>mēsē gwā'fāliēxs la'ē tsā'x'ēitsa εwā'pē lā'xēs  
hā'mg'ī'lasōlē. Wā, g'í'l<sup>ε</sup>mēsē gwāl ts!Ewē'l!EXōdēxs la'ē nā'x'īda.  
Wā, g'í'l<sup>ε</sup>mēsē gwāl nā'qaxa εwā'pāxs la'ē k'ā'g'īmīlīsa lō'q!wē  
20 lā'xēs hā'mg'ī'lasōlē. Wā, g'í'l<sup>ε</sup>mēsē gwa'fāliēxs la'ē tsā'x'ēitse-  
εwēda ā'lta εwāp qa nā'gēg'īLES qō gwāl hā'mā'pLō. Wā, k'le'st!a  
gā'fāxs g'ā'xāē aē'daaqēda tsā'xa εwā'pē. Wā, g'í'l<sup>ε</sup>mēsē gwāl  
hā'mā'pa hā'mg'ī'lasē<sup>ε</sup>wāxs la'ēda ts!Edā'qē āx<sup>ε</sup>ē'dxa q!ō'yaakwē  
k'ā'dzekwa qa<sup>ε</sup>s lē ts!ās lā'xēs hā'mg'ī'lasē<sup>ε</sup>wē qa dēdē'nX'wīdēs  
25 qa lawā's q!E'lq!Elts!āna<sup>ε</sup>yasēs hā'mg'ī'lasē<sup>ε</sup>wē qāxs ā'laē q!ē'nemē  
q!E'lq!Elts!āna<sup>ε</sup>yas qāxs hē'menāla<sup>ε</sup>maē t!EBEgēli'sa k'lū'nqā<sup>ε</sup>yasa  
sēg'inē'tē ts!ē'ts!ēlE<sup>ε</sup>mālaxa lL<sup>ε</sup>'ēnāxs hā'mā'ēyaē. Wā, g'í'l<sup>ε</sup>mēsē  
gwāl dēdē'nkwēda hā'mg'ī'lasē<sup>ε</sup>wāxs la'ēda ts!Edā'qē āx<sup>ε</sup>ē'dxa  
ō'gū<sup>ε</sup>la<sup>ε</sup>mē lō'q!wa qa<sup>ε</sup>s 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;<sup>1</sup> | 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'mgī'lase<sup>ε</sup>we. Wā, lae'm ts!E'nts!En- 30  
x<sup>ε</sup>wīda. Wā, gī'l<sup>ε</sup>mēsē gwā'lexs la'ēda ts!Edā'qē tsā'x<sup>ε</sup>itsa <sup>ε</sup>wā'pē  
lāq qa nā'x<sup>ε</sup>īdēs. Wā, gī'l<sup>ε</sup>mēsē gwā'l nā'qaxs la'ē āwū'lgemg'alil  
qa<sup>ε</sup>s hē'lēg'ıntse<sup>ε</sup>wē. Wā, lae'm gwā'la.

**Old Dried Salmon.**—Hē'em!xaens gwā'gwēx's<sup>ε</sup>ālasla xa<sup>ε</sup>nā'sē. 1  
Wā, hē'em hamē'x'sīlaēnē<sup>ε</sup>xa ā'l<sup>ε</sup>xwasē xā'mā'sen gī'l<sup>ε</sup>x.dē wā'l-  
dema. Wā, hē'εmis hamē'x'sīlaēnē<sup>ε</sup>xa gē'masē xa<sup>ε</sup>mā'sg'in lā'LEK  
āl wā'ldema.<sup>1</sup> Wā, hē'εmaaxs la'ē nēgēltse'mēgī ts!āwū'nxa la'ē  
<sup>ε</sup>nā'xwa<sup>ε</sup>mēda ts!ē'daqē āx<sup>ε</sup>ā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5  
Wā, la mō'staliltsa q!ē'nemē xa<sup>ε</sup>ma's lāq. Wā, lae'm t!ē'laq qa  
tE'l<sup>ε</sup>x<sup>ε</sup>wīdēs. Wā, gī'l<sup>ε</sup>mēsē <sup>ε</sup>nā'x<sup>ε</sup>īdxa gaā'lāxs la'ēda ts!Edā'qē  
āx<sup>ε</sup>ēdxa lā'xa t!ēlkwē xa<sup>ε</sup>mā'sa qa<sup>ε</sup>s k!ō'x<sup>ε</sup>semdeq qa<sup>ε</sup>s āxts!ō'dēs  
lā'xa hā'n<sup>ε</sup>xLANō qa<sup>ε</sup>s hā'n<sup>ε</sup>xLEndēs lā'xa legwilasēs g'ō'kwē. Wā,  
la ā'l<sup>ε</sup>em gū'q!Eqasa k!ē'sē q!ē'nem <sup>ε</sup>wap lāq. Wā, lē medelx- 10  
<sup>ε</sup>wīda. Wā, k!ē's<sup>ε</sup>emxaa'wisē gē'x'lāla hā'n<sup>ε</sup>xLāla lā'xa legwī'faxs  
lā'ē hā'n<sup>ε</sup>xsentse<sup>ε</sup>wa. Wā, la āx<sup>ε</sup>ē'dēda ts!Edā'qaxa lō'qwē qa<sup>ε</sup>s  
hā'ng'alilēs. Wā, la āx<sup>ε</sup>ē'dxēs ts!ē'slala qa k!ipūste'ndēq qa  
k!ipts!ō'dēs lā'xa lō'q!wē. Wā, la k'ā'k'ewaq qa wūdex<sup>ε</sup>i'dēs.  
Wā, gī'l<sup>ε</sup>mēsē wūdex<sup>ε</sup>i'dexs la'ē āx<sup>ε</sup>ē'deq qa<sup>ε</sup>s k!ō'k!ūpse'ndē 15  
qa ām<sup>ε</sup>emā'yastowēs la'ē āxts!ōdaldas lā'xa lō'q!wē. Wā, la  
āx<sup>ε</sup>ē'dxa ts!Eba'ts!ē qa<sup>ε</sup>s k!ūnxts!ō'dēsa L!ē'εna laq. Wā, lae'm  
k'ā'gēmlilas lā'xēs hā'mgī'l<sup>ε</sup>asō<sup>ε</sup>Lē. Wā, lē'da waō'kwē k!ū'nq!Eqasa

<sup>1</sup> 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, |



L!ē'na lā'xa t!ē'lkwaxs la'ē k'!ō'pts!ēwak<sup>u</sup> lā'xa lō'q!wē. Wā,  
20 lē'da Gō'sg'imoxwē nā'xnaqax ēwā'palāsa t!ē'lkwaxs t!ē'ft!alaē qaxs k'!ē'asē L!ē'na.

**Fresh Dried Salmon.**—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-  
dzēlmāla t!ēlē'k<sup>u</sup>. Wā, hē'ēmaaxs hē'ēmaē ā'lēs dzē'lēda xa'mā'sē  
la'as āxā'xayāsa ts!ēdā'qē qa's āxadzō'dēs lā'xa lē'ēwa'yē. Wā, la  
25 āx'ē'dxēs xwa'lāyowē qa's t!ō't!ets!ēndēxa dzē'dzēlmāla xa'mā'sa.  
Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lēnts lā'xa  
lēgwilasēs g'ō'kwē. Wā, lawī'slā gū'q!eqasa ēwā'pē lāq. Wā,  
k'!ē'st!a gē'g'iltisila mae'mdēlqūlaxs la'ē hā'nx'sēndxēs hā'nx'lēndē.  
Wā, la hā'ng'alitasēxs la'ē āx'ē'dxa lō'q!wē lē'wis L!ē'na, lā'xa  
30 ēwā'ēwadēts!ālx'dē L!ē'na. Wā, la āx'ē'lilas lā'xēs k!waē'lasē. Wā,  
la āx'ē'dxa ēwā'lēgā'yasēs k'ā'k'ets!ēnaqē, qa's xelō'stēndēs lā'xa  
dzē'dzēlmāla qa's āxts!ō'dēs lā'xa lō'q!wē. Wā, g'ī'lēmēsē wī'ēlaxs  
la'ē ēnema'g'aaits!ōdxa dzē'dzēlmālāxs la'ē āx'ē'dxa ēwā'wadē  
g'ī'tsē'watsa L!ē'na qa's k!ū'nq!eqēs lā'xēs hā'mg'ī'ēlayulē.

1 **Green Salmon.**—Wā, g'ae'mxat! ēnemx'ēdāla gaā'xstēsa Kwā'-  
gulaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k!lō'loxwēxa nēgē'-  
g'ae'yas xwā'la'yē. Ā'ēmg'a gwālē xwā'la'yasēg'a (*fig.*). Wā, la k'lēs  
ā'laem lē'mxwa. Wā, hē'ēmis lā'g'ilas la lē'gades k!lā'yaxwa  
5 k!lō'loxwa. Wā, laē'mxaa ā'ēmēda ts!ēdā'qē āxā'xōdqēxs gē'xwa-  
lālelāē. Wā, laē'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'ēwa'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.<sup>1</sup> | . . . (The<sup>2</sup> 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<sup>é</sup>/dxēs xwā'layowē qa<sup>s</sup> t!ō't!ets!ē'ndē lā'xa k'!ō'loḡwē. 7  
 Wä, la e'm äm<sup>é</sup>amā'yastowē t!ō'sa<sup>é</sup>yas. Wä, la gwā'lē äxā<sup>é</sup>/yasēxs  
 la'ē äx<sup>é</sup>/dxa hä'nx'lanowē qa<sup>s</sup> hä'nx'lendēs lā'xa legwī'lē. Wä,  
 la gūxts!ō'tsa<sup>é</sup>wā'pē lāq. Wä, g'í'l<sup>é</sup>mēsē medelx<sup>é</sup>wi'dexsla'ē äx<sup>é</sup>/d- 10  
 xa la k'lā'yaḡwa k'!ō'loḡ<sup>u</sup> qa<sup>s</sup> äxstē'ndēs lā'xa la hä'nx'lala  
 maē'mdelqūla. Wä, k'lē'st!a á'laem gē'x'lälaxs la'ē hä'nx'sen-  
 deq. Wä, la hä'ng'alilaqēxs la'ē äx<sup>é</sup>/dxa lō'q!wē qa<sup>s</sup> hä'ng'alilēs.  
 Wä, la äx<sup>é</sup>/dxēs l!ē'na<sup>é</sup> wā'wadēts!ála qa<sup>s</sup> äx<sup>é</sup>/lilēs. Wä, la ē't!ēd  
 äx<sup>é</sup>/dxa ts!ēba'ts!ē qa<sup>s</sup> hä'ng'alilēs. Wä, g'í'l<sup>é</sup>mēsē wī'la g'āx 15  
 äxē'lēn lē'lēqelase<sup>é</sup>waxs la'ē äx<sup>é</sup>/dxa ts!ēslāla qa<sup>s</sup> k'lipüstā'lēxa  
 t!ō't!ets!aa'kwē k'!ō'loḡwa qa<sup>s</sup> k'lipts!á'lēs lā'xa lō'q!wē. Hē'em  
 lā'g'ilas k'lipüstālaqēxs k'lē'saē dzē'dzēlmāla. Wä, la k'lēs  
 lē'mḡwa. Hē'em lē'gades k'lā'yaḡwa k'!ōloḡwa. Wä, g'í'l<sup>é</sup>mēsē  
 qō't!ēda lō'q!wāxs la'ē nēmā'g'aalts!ōdeq qa<sup>s</sup> nēmā'k'iyēs. Wä, 20  
 la äx<sup>é</sup>/dxa ts!ēba'ts!ē qa<sup>s</sup> k'lünxts!ō'dēsa l!ē'na lāq.<sup>1</sup> . . Wä,<sup>2</sup> la  
 dā'x<sup>é</sup>id lā'xēs ha<sup>é</sup>mā'lē qa<sup>s</sup> k'!ō'x<sup>u</sup>semdeq. Wä, la malē'x<sup>u</sup>ben-  
 deq. Wä, g'í'l<sup>é</sup>mēsē la tē'l<sup>é</sup>widē malē'kwa<sup>é</sup>yasēxs la'ē ts!ep!ē'ts  
 lā'xa l!ē'na qa<sup>s</sup> ts!ō'q'lūsēs. Wä, hē'x<sup>u</sup>sā<sup>é</sup>mēs la gwē'g'ilaxs  
 ha<sup>é</sup>mā'pāē. 25

Wä, g'í'l<sup>é</sup>mēsē gwāl ha<sup>é</sup>mā'pexs la'ēda ts!ēdā'qē lā'xūlil lā'xēs  
 k!waē'lasē qa<sup>s</sup> lē äx<sup>é</sup>/dxa lō'q!wē lē<sup>é</sup>wa ts!ēba'ts!ē qa<sup>s</sup> g'ā'xē

<sup>1</sup> Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

<sup>2</sup> 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.<sup>1</sup> . . . Then<sup>2</sup>  
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 qapste'ntsa hē'maxLa<sup>ε</sup>yē  
k'!ō'lox<sup>u</sup> lā'xa hā'nX'Lendaats!ēx'dāq.<sup>1</sup> . . . Wā,<sup>2</sup> la k'!wāg'alilēda  
30 bēgwānem, qa<sup>ε</sup>s āwū'lgemg'ālifē qa<sup>ε</sup>s hē'lēg'intse<sup>ε</sup>wē. Wā, ā'f'emlwi-  
sen gwa'gwēx's'ālal lāq qaē'n lē'xa'ēnē<sup>ε</sup>mē gwā'gwēx's'ālasa  
ha<sup>ε</sup>mā'yaxa gaā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'<sup>ε</sup>men.lāl ē't!ēdel gwā'gwēx's'ā-  
lasLa t!ē'lkwē k'!ō'loxwa. Wā, hē'<sup>ε</sup>em ha<sup>ε</sup>ma<sup>ε</sup>yasa k'!ē'sē wī'<sup>ε</sup>wa-  
mēts!ēnoxwaxa ts!āwūnxa la gā'las lemō'kwa k'!ō'loxwa. Wā,  
la hē'menalaem t!ē'lasō<sup>ε</sup> lā'xa t!ē'lats!āxs hā'nē'laē lax onē'-  
5 gwīlasa g'ō'kwe qō't!axa <sup>ε</sup>wā'pē. Wā, la hē'menālaem āx<sup>ε</sup>stā'-  
ēlayōwēda le<sup>ε</sup>mō'kwē k'!ō'lox<sup>u</sup> lāq. Wā, hē't!a la ma!p!ē'n'stelsa  
t!ē'lasē<sup>ε</sup>wē k'!ō'lox<sup>u</sup> lā'qēxs la'ē pē'x<sup>ε</sup>wīda. Wā, la āx<sup>ε</sup>ē'tse<sup>ε</sup>wēda  
t!ē'lkwē k'!ō'loxwa qa<sup>ε</sup>s k'!ō'x<sup>u</sup>semte<sup>ε</sup>wē. Wā, la āx<sup>ε</sup>ē'tse<sup>ε</sup>wēda  
hānX'lanowē qa<sup>ε</sup>s āxts!ō'yowēda t!ē'lkwē k'!ō'lox<sup>u</sup> lāq. Wā, la  
10 hā'nX'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'f'mēsē ē'lg'aalelaxs  
la'ē gū'q!eqasōsa <sup>ε</sup>wā'pē. Wā, la<sup>ε</sup>mē'sla gē'gēx'Lālaem maē'm-  
delqūlaxs laēda ha<sup>ε</sup>mēx'silelg'isē hānX'sendeq. Wā, la<sup>ε</sup>mēs āx<sup>ε</sup>ēdxā  
lō'q!wē qa<sup>ε</sup>s āx<sup>ε</sup>ā'lilēs. Wā, laemxāā'wisē āx<sup>ε</sup>ē'dxa ts!ēba'ts!ē  
lē<sup>ε</sup>wa l!ē<sup>ε</sup>na qa<sup>ε</sup>s āx<sup>ε</sup>ā'lilēs lā'xēs k'!waē'lasē. Wā, la ē't!ēd  
15 āx<sup>ε</sup>ē'dxēs ts!ē'slāla qa<sup>ε</sup>s k'!līpū'stē'ndēxa t!ē'lkwē k'!ō'loxwa  
lā'xa hānX'lanowē qa<sup>ε</sup>s k'!līpts!ōdēs lā'xa lō'q!wē. Wā, la  
k'ā'k'ēwaq. Wā, la āx<sup>ε</sup>ē'dxa ha<sup>ε</sup>madzō lē'<sup>ε</sup>wa<sup>ε</sup>ya qa<sup>ε</sup>s lē'lepemlī-

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

<sup>2</sup> 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.<sup>1</sup> . . . 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 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 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 | eating.<sup>2</sup> . . . | 30

After he finishes drinking, he waits for the second course. || That is the end of this. 35

**Soaked Green Salmon (2).**—When a man wishes to | invite his tribe 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

las la'xēs gaā'xstalā'matsēwē. Wā, g'il'mēsē k'ō'x'widēda t'lē'l kwaxs la'ē k'ō'k'lūpsēndeq qa häyā'l'astowēs lāx 'nē'mplēn-q!ets!a'yē.<sup>1</sup> . . . 20

Wā, g'il'mēsē gwāl k'lōpaxa t'lēlkwē k'lōloxūxs laē goli'lālaq qa 'nēmag'aalts!owēs lāxa lōq!wē. Wā, lä äx'ēdxa ts!ēbats!ē, qa's k'lūnxts!ōdēq yīsa L!ē'na. Wā, g'il'mēsē gwālēxs laē äx'ē-dēda ts!ēdāqaxa lōq!wē lē'wa ts!ēbats!ē qa's lä k'ax'dzamōtsa lōq!wē lāxēs hä'mg'ilasēwē. Wā, lä k'ax'itsa ts!ēbats!ē lāx L!ā-sa'yasa lōq!wē. Wā, g'il'mēsē gwālēxs laē tsēx'ēidxa 'wāpē qa's lä ts!ās lāxa ha'māplē. Wā, lä dāx'ēidēda ha'māplaxa 'wāpē, qa's hämsgēmdilaq qa's ts!ēwēl!ēxōdē. Wā, g'il'mēsē gwāl ts!ē-wēl!ēxōdēxs laē nāx'ida. Wā, g'il'mēsē gwāl nāqaxs laē dāxa lāxa t'lēlkwē k'lōlox<sup>u</sup> qa's ts!ēplēdēs lāxa L!ē'na qa's ts!oq!ūsēs. Wā, lae'm hēwā'xa mā'lēx<sup>u</sup>bēndeq qaxs tē'lqwaē. Wā, ä'x'sā'mēs hē gwē'g'ilaxs ha'mā'paē. Wā, g'il'mēsē elā'q 'wī'laxs la'ē gwāl ha'mā'pa.<sup>2</sup> . . . 30

Wā, g'il'mēsē gwāl nā'qaxs la'ē äwe'lqēmg'alil qa's hē'leg'in-tse'wē. Wā, lae'mxaa gwā'ta. 35

**Soaked Green Salmon (2).**— Wā, hē'maaxs la'ē 'nē'k'ēda begwā'nēmē 1 qa's Lē'lalilxēs g'ō'lg'ükulōtaxa lä'La ē't!ēdēl 'nā'x'ēidel. Wā, la-mēsē hanā'k'axēs gēnē'mē qa's k!wē'lasēlqēxa lä'La 'nā'x'ēidel. Wā, hē'x'ida'mēsa ts!ēdā'qē äxk'lā'laxēs lä'wünēmē qa lēs tsäx 'wā'pa qa's qēpts!ō'yōxa t'lē'lats!ē. Wā, hē'x'ida'mēsē la tsā'yē 5

<sup>1</sup> Here follows p. 750, lines 1-3.

<sup>2</sup> 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'wünemas qa's qepts!á'lēs lāxa t'ē'lats!äxs ha'nē'faē lā'xa*  
*ō'nēgwilasēs g'ō'kwē. Wā, g'í'f'mēsē negō'yōxa 'wā'paxs la'ēda*  
*ts!edā'qē äx'ē'dxa L'ō'bekwē qa's lē axste'nts lāq. Wā, g'il-*  
 10 *'mēsē gwā'texs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē*  
*äx'ā'lifas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'í'f'mēsē gā'-*  
*nu'fidexs la'ē kū'lx'ida. Wā, g'í'lg'il'fmas 'nā'x'ida gaū'lāxs la'*  
*ēda begwā'nemē lā'x'wid qa's legwī'lēxēs g'ō'kwē. Wā, g'í'f'mēsē*  
 15 *x'í'qōstāwē legwī'la'yasēs la'ē 'yū'laqasēs 'nēma'ēlwütē qa lēs*  
*Lē'lāla'xa 'nā'xwa bē'begwānema. Wā, k'lē'st!a gā'laxs g'ā'xaē*  
*aē'daaqēda Lē'lale'g'isē, wā, hē'x'ida'mēsē 'ē'x'widxa g'ō'kwē.*  
*Wā, g'í'f'mēsē gwā' ē'kwaqēxs la'ē äx'ē'dxēs hā'nx'lanowē qa*  
*g'ā'xēs ha'ní'l lā'xa ostā'lifasēs legwī'lē. Wā, lē'da ts!edā'qē äx'ē'd-*  
 20 *xēs lō'elq'wē qa g'ā'xēs mexē'l lā'xēs k'waē'lasē. Wā, hē'misa*  
*ts!ē'ts!ebats!ē Lē'wa L'ē'na. Wā, g'il'mēsē 'wi'la la gwa'lifa, laasa*  
*ē'tsē'sta. Wā, lae'm gē'g'ilsa ē'tsē'sta. Wā, lae'm!a 'nāl'nemō'-*  
*kl'üm'k'ēda begwā'nemaxs g'ā'xaē hōgwī'LEla. Wā, ladzā'la'mē*  
*'wi'laēla. Wā, hē'x'ida'mēsē äx'ē'tsē'wēda mena'ts!ē qa's lē äxā-*  
 25 *lēlem lāx hē'k'!ōdenūlemalilasa k'wē'lē. Wā, hē'x'ida'mēsē*  
*nā'q!aq!a'yas dā'qālasa ā'tsemē q!ē'mdema. Wā, la'x'da'x'ū'mē*  
*k'wē'lāla de'nxela. Wā, lā'lēda k'wē'lasē äx'ūste'ndxa t'lē'l-*  
*kwē L'ō'bek' qa's g'ā'xē äxts!ō'ts lā'xa 'wā'lasē hā'nx'lānowa.*  
*Wā, g'í'f'mēsē qō'tlaxs la'ē hā'nx'lents lā'xa legwī'lē. Wā, a'l-*  
*'mēsē gūq!ēqa'sa 'wā'pē lāq. Wā, k'lē'st!a gē'g'ilil mae'mde'lqū-*

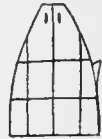
is taken off. It is only on the fire waiting || for the guests to finish 30  
 singing. As soon as they finish singing, | the man takes a mat and  
 spreads it out, and he takes | his long tongs and takes the roasted  
 boiled salmon out with them. | Immediately the woman takes one  
 roasted salmon 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 hā'nx'sanā. Wā, â'mēsī'la hā'nē'la ē'sela qa g wā'-  
 lēs dē'nxelēda lē'lanēmē. Wā, g'ī'lēmēsē gwāl dē'nxelaxs la'ē 30  
 āx'ē'dēda begwā'nemaxa lē'wā'yē qa's lēp'lā'lilēq. Wā, la āx'ē'd-  
 xēs g'ī'lt'la ts'lē'slāla qa's lēx'üstā'lēxa hā'nx'laakwē L'ō'bekwa.  
 Wā, hē'x'ida'mēsēda ts!edā'qē āx'ē'dxa 'nāl'ne'mē L'ō'bekwa qa's  
 āxts!ō'dalēs lā'xa 'nāl'nemē'xla lō'elq'wa. Wā, g'ī'lēmēsē q!wā'-  
 lōts!ewax'usa L'ō'bekwaxs la'ēda ts!edā'qe k'!ō'k'lūpsalaq qa ām'ā'- 35  
 mayastowēs qa ā'ēmēs hā'yā'f'ats!ek'ila lā'xens se'msēx'. Wā, g'ī'l-  
 'mēsē gwāl k'!ō'k'lūpsālaqēxs la'ēda ts!edā'qē k'!ūnxts!ōdalaxa ts!ē'-  
 ts!eba'ts!āsa L'ē'na. Wā, g'ī'lēmēsē gwā't'alifexs la'ēda begwā'ne-  
 mē āx'ē'dxa mena'ts!ē qa's lēs lā'xa t!ex'ī'lāsēs g'ō'kwē. Wā, lā  
 k'ā'x'itsa lō'elq!wē. Wā, la'ē'm maēma'lō'kwa begwā'nemē lā'xa 40  
 'nemē'xla lō'q!wāxs ā'laē 'wī'ēlaēlela k!wē'la lē'lqwāla'ayē. Wā,  
 g'ī'lēmēsē 'wī'ēlg'alilēda lō'ēlq!wāxs la'ē k'!ō'kūlilxa nā'gats!ē qa's  
 lēs lāx nexdzamā'lilasa nēnā'xsālāsa k!wē'lē. Wā, la'x'da'xwē ts!ē-  
 wē'L!exōda. Wā, g'ī'lēmēsē gwāl ts!ewē'L!exōdexs, lā'x'da'xwāē  
 nā'x'ida. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē hāmx'ē'ī'da. Wā, 45  
 g'ī'lēmēsē hāmx'īdexs la'ē tsāyēda begwā'nemax ā'ltā 'wā'pa qa  
 nā'gēg'ilts qō gwāl ha'mā'plō. Wā, g'ī'lēmēsē gwāl ha'mā'pexs  
 la'ēda begwānemē k'ā'g'ililxa lō'elq!wē qa's lēs lax k!wāē'lasasēs  
 gēnē'mē. Wā, g'ī'lēmēsē 'wī'ēlamaseq la'ē hāngemli'lasa 'wā'be-  
 ts!āla nā'gats!ē lā'xa nā'xsālāga'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 'wī'ēla 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  
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 ||  
15 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'l'mēsē gwāl nā'qaxs la'ēda ts!Edā'qē ts!ō'xūg'indxa mo-  
wē'xla lō'elq!wa qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, lē'da be-  
gwā'nēmē hāng'alilās lāx nexdzamā'lilasa k!wē'lē. Wā, la'mē'sē  
55 'nā'xwa ts!E'nts!ENx'wīda. Wā, g'í'l'mēsē gwāl ts!E'nts!ENkwaxs  
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'l'mēsē la k!lō's k!lō'k!lū-  
telēda wī'wāxs la'ē lā'p!eqoya qa's lē ts!ō'x'witsō'ē lā'xa 'wā'pē  
qa 'wī'elēs lawā'ēda L!ē'q!a L!E'wa ē'g'isē. Wā, g'í'l'mēsē 'wī'elā-  
wēda ts!Eqwā'xs la'ē t!ē'l!ideq lā'xa wa. Wā, la xā'mastalisxa  
5 gā'nulē. Wā, g'í'l'mēsē 'nā'x'ēidexs la'ēda ts!Edā'qē āxwūste'nd-  
xēs t!ē'lase'wē lā'xa wā. Wā, lae'm la wā'kwēda dzē'lē'lakwē  
k!lō'lox'. Yū'em la gwē'x'sa alō'masē k!lō'tela. Wā, ā'mēsa  
ts!Edā'qē āx'ē'dxēs xwā'layowē qa's t!lō't!ets!ē'ndēq; g'a gwā'lag'a  
(fig.) māleg'eyō'wēxs la'ē t!lō't!ets!aakwa. Wā, la āxts!ō'ts lā'xa  
10 hā'nx'lānowē. Wā, la'mē'sē hā'nx'lentsēxs la'ē qep!eqa'sa 'wā'pē  
lāq. Wā, la'mēs la gē'g'itsē lae'm mae'mdelqūlaxs la'ē hā'nx'sē'n-  
deq. Wā, la xwē't!edeq. Wā, g'í'l'mēsē q!wē'q!ūlts!exs la'ē  
xwē'laqa hā'nx'lendeq. Wā la'mē'sē la ā'la la gē'x'lala hā'nx'-  
lala; wā, g'í'l'mēsē la L!ō'pexs la'ē xa'sida. Wā, la gū'q!Eqasō'sa  
15 L!ē'nāxs hē'maē 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!lā'yēda  
k!ā'k!āts!enaqē lā'xa k!wē'lē. Wā, la āx'ē'dēda ts!Edā'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,<sup>1</sup> . . . 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.<sup>1</sup> . . . 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 Denax'da<sup>x</sup> 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 salmon<sup>2</sup>:

(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.<sup>3</sup> . . . They<sup>4</sup> 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<sup>s</sup> ts!ets!á'lēsa yewi'kwē dzē'lē<sup>s</sup>lak<sup>u</sup> lāq. Wā, g'í'l<sup>m</sup>mēsē elāq 18  
qō't!axs<sup>1</sup>. . . Wā, laE'm k'lēs hē'lēg'íntse<sup>s</sup>wa. Wā, lē 'nā'l<sup>e</sup>ne'm-  
p!ena á'EM áx<sup>t</sup>s!o'yo lā'xa há'n<sup>x</sup>lanowē qa<sup>s</sup> yā'was<sup>i</sup>dē mede'l<sup>x</sup>- 20  
'widexs la'ē há'n<sup>x</sup>sentse<sup>s</sup>waxs la'ē t!ō't!ets!aak<sup>u</sup>. Wā, á'ē<sup>m</sup>ēsē áx-  
ts!ō'yo lā'xa lō'q!wē k!eō's 'wā'paga<sup>s</sup>ya. Wā, la k'lūnq!eqasō<sup>s</sup>sa  
L!ē'ēna. Wā, lē'da begwā'nemē á'EM dāitá'laq lā'xa lō'q!wāxs la'ē  
ha<sup>m</sup>mā'peq.<sup>1</sup> . . . Wā, lā'la á'EM t!ē'k'ingā<sup>s</sup>lila. Wā, laE'm  
ē'sa<sup>s</sup>lil qa<sup>s</sup> hē'leg'íntse<sup>s</sup>wē. Wā, laE'm gwā'la. Wā, lā'la k'lēs 25  
hē'leg'índg'ílexs yō'sase<sup>s</sup>waēda dzē'lē<sup>s</sup>lakwē k!ō'loxwa. Wā, g'aE'm  
g<sup>w</sup>ē'gilatsa DENa<sup>x</sup>da<sup>x</sup>wē lāx Dzā'wadē.

**Middle Part of Salmon, cold or boiled.** —<sup>1</sup>Wā, <sup>2</sup>lē'da ts!edā'qē 1  
āx<sup>e</sup>'dxa lō'q!wē qa<sup>s</sup> k'ā'g'alitēs lā'xēs k!waē'lasē. Wā, la qā's<sup>i</sup>d  
qa<sup>s</sup> lē x'ō'x<sup>e</sup>widxa L!ā'batē, yix g'ē'ts!E<sup>s</sup>wasasēs q!ā'q!aga<sup>s</sup>yē. Wā,  
lā á'lēdxa dena<sup>s</sup>ē ya'pōlayōsa q!aq!agayē. Wā, g'í'l<sup>e</sup>EM mō'kwa  
bē'begwānemaxs laē'da tse<sup>d</sup>ā'qē āx<sup>e</sup>'dxa ma<sup>s</sup>lgūna'lēxsē q!ā'q!a- 5  
ga<sup>s</sup>ya, qa<sup>s</sup> p!ōxts!ā'lēs lā'xa ma<sup>s</sup>lEXLē' lōelq!wa. Wā, lāE'm  
maē'moxsē p!ō'xts!ōyōs lā'xa 'nā'l<sup>e</sup>nemē'xla lō'q!wa. Wā, g'í'l-  
'mēsē g<sup>w</sup>ā<sup>s</sup> p!ō'qwaxs la'ē āx<sup>e</sup>'dxēs ts!eba'ts!ē qa<sup>s</sup> k!ū'nxts!ōdēsa  
L!ē'ēna lāq.<sup>3</sup> . . . Wā, <sup>4</sup>laE'm āx<sup>e</sup>'d lā'xēs ha<sup>m</sup>mā'lē qa<sup>s</sup> k!ō'x<sup>u</sup>-  
semdeqēxs la'ē malē'x<sup>u</sup>bendeq qa te'l<sup>x</sup>widēsēxs la'ē ts!ep!i'ts 10

<sup>1</sup> Here follows a description of the eating of the food, which has been omitted.

<sup>2</sup> Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

<sup>3</sup> Continued from ibid., p. 431, line 7.

<sup>4</sup> Continued on ibid., p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin  
to eat,<sup>1</sup> . . . 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.<sup>2</sup> . . . 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 sal-  
mon and puts them also into | a large dish which stands on the floor  
of the house, | made for this kind of cooking.<sup>3</sup> . . . |



11 *lā'xa Llē'na. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha'mx'ī'dex-  
da'xwa.<sup>1</sup> . . . Wā, lae'm āwū'lgemg'alil qa's hē'lēg'intsē'wē.  
Wā, lae'm gwā'fa.*

(2) *Wā, g'ī'lēmēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō  
15 lā'xa t!ē'lats!āxs hā'nē'faē lā'xa ōnēgwilasa g'ō'kwē. Wā, lae'm  
hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wā, lae'mē'sa ts!edā'qē hē'-  
menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wā, hē'emaaxs  
la'ē āx'wūstē'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wā, la  
ā'em xwē'laqa āx'ē'dxa le'mxwa q!ā'q!agē' qa's L!ā'yo'stē'ndēs  
20 lā'xēs la āxūstā'nā.<sup>2</sup> . . . (Wā, g'ī'lēmēsē g'āxē lā'wunemasēxs)  
la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wā, lae'm  
hō'semtsa maē'ma'lexsa q!ā'q!agē' lā'xa 'nā'f'nemōkwē bēgwā'-  
nema. Wā, lae'm āx'ē'dxa ma'lexsā'g'eyowē. Wā, hē'mis la  
āxts!ō'yosēxa hā'nx'lanowē. Wā, lae'mēsē hā'nx'lanōs lā'wūne-  
25 mas lā'xa legwī'lē. Wā, hē'emxaa'wisē la gū'q!eqasa 'wā'pē lāq.  
Wā, la āx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wā, hē'misa  
ma'lexla'maxat! ts!ēts!eba'tslā qa's lē k'ā'g'atelas 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'xaa'wisēda bēgwā'nemē āx'ē'dxa ts!ē's-  
30 lāla qa's k'lipwüstā'lēxa t!ē'lkwē q!ā'q!agē' qa's k'lip'tslā'lēs lā'xa  
ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hā'nē'fa; hē'kwē'lēem qa'ēda  
hē gwā'las ha'mē'x'silase'wē.<sup>3</sup> . . .*

<sup>1</sup> Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

<sup>2</sup> Continued in *ibid.*, p. 431, lines 15-39.

<sup>3</sup> 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.<sup>1</sup> . . . Then (the man) takes up two |  
oil-dishes and puts  them | in the farside of the dish, |  
in this manner:<sup>2</sup> . . . 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.<sup>3</sup> . . . 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. |

Wā,<sup>1</sup> lē lā'wūnemas p!ō'x'widxa t!ē'lkwē q!ā'q!aga<sup>s</sup>ya. Wā, 33  
laē'm ā'EM ēME'nsasēs p!ō'qwa<sup>s</sup>yē qa hēlts!ēqēlēs lā'xENS SE'msēx.  
Wā, lā'La GENE'mas k!ū'nxtslōtsa L!ē'na lā'xa ts!ēts!ēba'ts!ē. 35  
Wā, g!ī'l'mēsē gwał p!ō'qwēda begwā'NEMaxēs āxSE'wa'xs laē  
gwał DENXELēda k!wēlē.<sup>1</sup> . . . Wā, lā'xaa k!ā'g'ililxa ma'fEXLa'  
ts!ēts!ēba'tslā qa<sup>s</sup> lē k!anē'qwas lāx L!āsanēqwasa lō'q!wē; g!a  
gwał lēg'a (fig.).<sup>2</sup> . . . Wā, g!ī'l'mēsē gwał'fEXS la'ē āwū'lgemg'āli  
qa<sup>s</sup> hē'lēgintSE'wē. 40

**Split-Backs.**—Wā, laē'm k!lēs malēx<sup>s</sup>BE'ndqēxs k!lēs<sup>s</sup>maē ts!E- 1  
p!i'ts lā'xa L!ē'na qaxs ā'laē tE'lqwa.<sup>3</sup> . . . Wā,<sup>4</sup> g!ī'l'mēsē  
gwał nā'qaxs la'ē āwū'lgemg'alilēda begwā'NEMē qa<sup>s</sup> hē'lēg'intSE-  
'wē. Wā, laē'm gwał lā'xēq qa k!lē'ts!ēna<sup>s</sup>yas t!ē'fasewa Lē'qwaxa,  
qaxs hēwā'xaē p!ē's'īDEX wā'x<sup>s</sup>maē la gā'la, wā'x<sup>s</sup>maē la ma'fE'nxē 5  
ts!āwū'nxas la hēwā'xaEM p!ē's'īd qaxs ā'laē aē'k!akwa; lā'g'ilas  
hē'mENālaEM tE'lqwa. Wā, laē'm gwał'la.

**Soaked Backbones, boiled or blistered (1).**— Wā, la<sup>s</sup>mēs āx'ūs-  
tE'ndxa t!ē'lkwē xā'k!adzā lā'xa t!ē'lats!ē qa<sup>s</sup> g!ā'xē āxdzō'ts  
lā'xa lē'wa<sup>s</sup>yē LEBē'la lāx k!waē'lasa. Wā, la<sup>s</sup>mēsēda begwā'NEMē 10  
yā'lyūdux<sup>s</sup>sāla k!ō'k!oxsālaq qa<sup>s</sup> hā'nts!ālēs lā'xa hā'nx'LANowē.

<sup>1</sup> Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

<sup>2</sup> Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

<sup>3</sup> Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

<sup>4</sup> 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.<sup>1</sup> | . . . 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'l'mēsē gwā'lēxs la'ē hā'nx'lents lā'xa legwī'lē. Wā,  
g'í'l'mēsē E'lx'lālxas la'ēda begwā'nemē gū'q'eqasa 'wā'pē lāq.  
Wā, la'mē'sē gē'g'iltasilaem la maē'mdeleqūlxas la'ē hā'nx'sanā.  
15 Wā, lē'da ts!edā'qē āx'ē'dxa sek'!ē'xla lō'elq'wa qa's g'ā'xē  
mex'ā'lilas lē'wa sek'!ē'xla'maxaēda ts!ēts!eba'ts!ē. Wā, g'í'l-  
'mēsē 'wī'lg'alilexs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qa's  
k'lipwestalēxa t!ē'lkwē xā'k!adzō qa's k'lip'ts!ā'lēs lā'xa lō'elq!wē.<sup>1</sup>  
. . . (Wā, g'il'mēsē gwāla) la'ē āwū'lgemg'alit qa's hē'lēg'in-  
20 tse'wē.

- (2).—Wā, la 'nā'l'nemp!ena penē'sase'wa t!ē'lkwē xā'k!adzō lā'xa  
legwī'lāsa g'ō'kwē, qa ts!ē'lx'wīdēs, yīxs k'!ē'saē q!ē'nema lē'ēlā-  
nemē, yīxa ma'lō'kwē bē'begwānema lōxs hē'ēmaēda g'ō'gwadāsa  
g'ō'kwē hā'mg'ī'lasō'sēs gene'mē. Wā, ā'ē'mēs la āx'ē'd lā'xēs  
25 t!ē'lase'wē xā'k!adzā qa's pennōlī'sēq lā'xa legwī'lē. Wā, g'í'l-  
'mēsē L!ō'pex la'ē ā'em āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.  
Wā, la āx'ē'tse'wa ts!eba'ts!ē qa's k!ū'nxts!ōtse'wēsa L!ē'na.  
Wā, ā'ē'mēs la k'ā'dzodayō lā'xa ha'mā'dzowē lē'wa'ya lax L!ā'sa-  
lilasa pe'nkwe t!ēlk<sup>u</sup> xā'k!adzō. Wā, la'ē'm hē'ēmēsa 'nemō'kwē  
30 begwā'nem lē'wī's gene'mē lō'mē's sā'semēda hē gwā'lē. Wā, la  
'nā'l'nemp!ena'ma q!ū'lsq!ūl'fyakwē bēbegwā'nem hā'mā'xsdxa hē  
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'laakwē  
t!ēlk<sup>u</sup> xā'k!adzā. Wā, hē'ē'mis lā'g'ilas āx'ē'xstō'sa 'nā'l'nemō'-  
kwē lā'xa begwā'nemē. Wā, la k!ēs de'nxelag'ilēxs hā'mā'ē'yē'-  
35 lēda t!ē'lkwē xā'k!adzā, yīx hā'mā'ē'lē qaxs hō'lālaēda hā'mā'paq

<sup>1</sup> Continued 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<sup>m</sup>mā'paxa hē gwā'las ha<sup>m</sup>mē'x'si- 36  
laēnē. Wā, lē'x'aemxaa ha<sup>m</sup>mā'pdemqēda gaā'la. Wā, la<sup>m</sup>'m  
gwā'la.

**Fins and Tails (1).**—Wā, la<sup>m</sup>mē'sen gwā'gwēxs<sup>ē</sup>ālāl lā'qēxs la'ē ha- 1  
<sup>ē</sup>mē'x'silase<sup>ē</sup>wēda PEL!EXā'wa'yē. LE<sup>ē</sup>wa PELā'ga'yē LE<sup>ē</sup>wa ts!ā'sna-  
<sup>ē</sup>yasa gwa<sup>ē</sup>xnī'sē. Wā, k'!eyā's k'!ēs ha<sup>ē</sup>maenxg'ada yū'duxwidāla-  
k'xa neqā'la LE<sup>ē</sup>wa dzā'qwa. Wā, g'í'l'em ha<sup>m</sup>mā'la PEL!EXā'wa'yē  
LE<sup>ē</sup>wa PELā'ga'yē LE<sup>ē</sup>wa ts!ā'sna'yaxs la'ē geyō'l āx<sup>ē</sup>ē'tse<sup>ē</sup>wa t!ē'la- 5  
ts!ē qa<sup>s</sup> gūxts!ō'yāēda <sup>ē</sup>wā'pē lāq. Wā, la<sup>m</sup>mē'sē k'!ā'stanowēda  
PEL!EXā'wa'yē lāq. Wā, hē't!a la mō'p!ENxwa<sup>ē</sup>stali'l lā'qēxs la'ē  
āx<sup>ē</sup>wustā'nā qa<sup>s</sup> āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-  
yō'l gūq!Eqa'sōsa <sup>ē</sup>wā'paxs k'!ē'sēmaē hā'nx'lanā lā'xa lēgwī'lē.  
Wā, g'í'l'mēsē la q!ō'gūlītxa <sup>ē</sup>wā'paxs la'ē hā'nx'lendayō lā'xa le- 10  
gwi'lē. Wā, la<sup>m</sup>mē'sē <sup>ē</sup>nāl'nemp!ēna elā'q<sup>ē</sup>em k'!ēs <sup>ē</sup>neqā'lag'ila  
ma<sup>ē</sup>mdelqūla, qaxs xā'xayase<sup>ē</sup>waēs xā'qē. Wā, g'í'l'mēsē xā'sī-  
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wā, la<sup>m</sup>mē'sēda  
ts!edā'qē āx<sup>ē</sup>ē'dxa lō'q!wē qa<sup>s</sup> k'a'galitēs lāx ō'nā'yasa hā'nx'la-  
nowē. Wā, la<sup>m</sup>mē'sēda ts!edā'qē āx<sup>ē</sup>ē'dxa <sup>ē</sup>wā'lasē k'ā'ts!ēnāq 15  
qa<sup>s</sup> xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xē'lts!ālas lā'xa  
lō'q!wē. Wā, g'í'l'mēsē <sup>ē</sup>wi'ēlts!āxs la'ē k'ā'gemlīlas lāx ha<sup>m</sup>mā'plaq.  
Wā, la<sup>m</sup>mē'sa <sup>ē</sup>wā'pē mā'k'īlāq qa nā'x'itsōsa ha<sup>m</sup>mā'plē. Wā, g'í'l-  
<sup>ē</sup>mēsē gwāl nā'qaxs la'ē hamx'ī'da. Wā, la<sup>m</sup>'m k'!ēā's L!ē<sup>ē</sup>na ts!E-  
pā'sōs lāqēxs ha<sup>m</sup>mapaaxg'ada PEL!EXā'wa'yē LE<sup>ē</sup>wa PELāga'yē LE<sup>ē</sup>wa 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<sup>ə</sup>yē. Wā, g'í'f<sup>ə</sup>mēsē gwāl ha<sup>ə</sup>māpexs la'ē āx<sup>ə</sup>ē'dēda ts!ēdā'-  
 qaxa lō'q!wē, yix ha<sup>ə</sup>maats!ē'x'dāsa ha<sup>ə</sup>mg'í'lase<sup>ə</sup>was, qa<sup>ə</sup>s āx<sup>ə</sup>ē'dēxa  
 ēwā'pē qa<sup>ə</sup>s gūxts!ō'dēs lāq. Wā, la xwē'laqa k'ā'gemlilas lā'xēs ha<sup>ə</sup>m-  
 g'í'lase<sup>ə</sup>wē. Wā, la<sup>ə</sup>mē'se ts!ē'nts!enx<sup>ə</sup>widex<sup>ə</sup>da<sup>ə</sup>x<sup>u</sup> lāq. Wā, g'í'l-  
 25 ēmēsē gwā'lēxs la'ē tsā'x'ēitsōsa ēwā'pē. Wā, la<sup>ə</sup>m nā'x<sup>ə</sup>idex<sup>ə</sup>-  
 da<sup>ə</sup>x<sup>u</sup> lāq. Wā, la q!ūnā'la k'!ēs hē'lēg'intse<sup>ə</sup>wēda ha<sup>ə</sup>ma'paxa pe-  
 l!ēxāwā'yē lē<sup>ə</sup>wa pelāga<sup>ə</sup>yē. Wā, hēmislēda ts!āsna<sup>ə</sup>yē. Wā, la<sup>ə</sup>m  
 āem ho'qūwelsēda lē<sup>ə</sup>lanemx<sup>ə</sup>dē. Wā, la<sup>ə</sup>mxaā'wisēda q!ūls-  
 q!ū'lyakwē hē'menāla ha<sup>ə</sup>mā'pex gwē'x'sdemasg'in gwā'gwēx<sup>ə</sup>s'ā-  
 30 lasek; lē'x<sup>ə</sup>ā<sup>ə</sup>mēda wi<sup>ə</sup>wōselāga hēmawālanux<sup>ə</sup>sg'ada yū'dux<sup>u</sup>wi-  
 dālag'in gwā'gwēx<sup>ə</sup>s'ālasa. Wā, la<sup>ə</sup>m gwāla. . .

(2).—Wā, g'í'f<sup>ə</sup>mēsē q!ē'nema l!ō'bekwē ts!ā'sna<sup>ə</sup>ya, la'ē hē'x'ēi-  
 da<sup>ə</sup>ma āxnō'gwadās lē<sup>ə</sup>laxēs ēnē<sup>ə</sup>nemō'kwaxa gaā'la qa g'ā'xēs  
 gaā'xstāla lāx g'ō'kwas. Wā, la g'í'l<sup>ə</sup>em ēwī'ēlaēlēda lē<sup>ə</sup>lanemaxs  
 35 la'ēda lē<sup>ə</sup>lālāq āx<sup>ə</sup>ē'dxa ha<sup>ə</sup>mādzowē lē<sup>ə</sup>wa<sup>ə</sup>ya qa<sup>ə</sup>s lep!ālilēs lāx  
 l!ā'sex'dzamā'yasēs lē<sup>ə</sup>lanemē. Wā, la āx<sup>ə</sup>ē'dxa l!ō'bekwē ts!ā's-  
 na<sup>ə</sup>ya qa<sup>ə</sup>s lē k'adedzō'ts lā'xa ha<sup>ə</sup>mā'dzowē lē<sup>ə</sup>wa<sup>ə</sup>ya. Wā, lā  
 āx<sup>ə</sup>ē'dxa ēwā'pē qa<sup>ə</sup>s lē tsā'x'ēits lāq. Wā, g'í'f<sup>ə</sup>mēsē gwāl nā'qaxs la'ē  
 ha<sup>ə</sup>mx<sup>ə</sup>ē'ī'dex<sup>ə</sup>da<sup>ə</sup>xwa. Wā, g'í'f<sup>ə</sup>mēsē ha<sup>ə</sup>mx<sup>ə</sup>ē'ī'dēda lē<sup>ə</sup>lanemaxs la-  
 40 ēda begwā'nemē āx<sup>ə</sup>ē'dxēs nā'gats!ē qa<sup>ə</sup>s lē tsāx a'ltā ēwā'pa qa  
 nagē'g'iles. Wā, g'í'f<sup>ə</sup>mēsē g'āx aē'daaqaxs la'ē k'!ō'x'walixā nā'-  
 gats!ē ēwā'bets!āla. Wā, g'í'f<sup>ə</sup>mēsē gwāl ha<sup>ə</sup>mā'pa ts!ēts!ā'snēg'āxs  
 la'ēda begwā'nemē hā'ng'imlitsa ēwā'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<sup>u</sup> lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's L!ē'na ts!ēpa's. Wā, hē'- 45 'mesēxs k'leō'saē lō'q!wa. Wā' hē'misēxs k'!ē'saē ts!EWē'L!EXōd qaxs 'nē'k'aēda g'ā'lē begwā'nEMqēxs hē'x'ida'maē k'!eyō'x'widēda dza'wū'naqēxs āx'ē'tsē'waēg'ada yū'dux'wīdalag'a. Wā, hē'mis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha'madzō' lē'ē'wā'ya. Wā, hē'mis lā'g'ilas k'!ēsxat! dēdē'nkwēda ha'mā'paxa L!ō'bēkwē ts!ā'sna'ya 50 L!ō'ma L!ō'bēkwē xā'k'!adzōsa dza'wū'nē, q!ūnā'laē ā'em dzā'k'ō-dēda Lē'ē'lānEMaxēs e'eyasowaxs la'ē gwāl ha'mā'pa qa lē'mxwa-Lēlēsa tsē'nxwa'yēsēs ha'ma'yē. Wā, ā'mēs lēda āxnō'gwadāsa ts!ā'sna'yē, yix k'!ē'ts!a'eyaway'asēx lē'x'dē ha'mā'p la hā'mx'hēmk'a lā'qēxs la'ē pō'sq!EX'ida. Wā, la hē'EMxat! gwē'g'ilaxa L!ō'be- 55 kwē xā'k'!adzā. Wā, lae'm gwā'la.

**Salmon-Cheeks.**—Wā, g'í'l'mēsē ts!ā'wū'nx'idEXs la'ē āx'ē'd- 1 xēs t!ē'lats!ē qa's lē hā'ng'alīlaq lā'xa o'nēgwīlases g'ō'kwē. Wā, la tsā'ts!ōtsa 'ēwā'pē lāq, qa negoyā'lēsa t!ē'lats!āxa 'ēwāpē. Wā, la āx'ē'dxēs p!elodzats!ē lEXā'ya qa's gūxstē'ndēs lā'xa t!ē'lats!ē. Wā, la'mē'sē mō'p!ENxwa's t!ē'ltalīla. Wā, g'í'l'mēsē 5 mō'p!ENxwa's tā'līla, la'ēda ts!ēdā'qē āxk'!ālxēs lā'wūnEMaxa wā'x'ēEM la neqā'la qa lēs Lē'ē'lālaxa q!ūlsq!ū'lyak<sup>u</sup> g'í'g'igēma'ya qa g'āxēs p!EP!ēlō'sg'axa p!ēlōsē, qaxs lē'x'a'maēda g'í'g'igāma'yē hafmā'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<sup>ε</sup>waxa g'i'g'igāma<sup>ε</sup>yē. Wā, k'!ē'st!a gā'laxs g'ā'xaē wī'ε!a hō'gwī-  
LELA lāx g'ō'kwas. Wā, hē'xō!EN L!elē'wēsē'wē gēNE'masēxs hē'-  
x'ida<sup>ε</sup>maē LEP!ā'lilē!axa lē'elwa<sup>ε</sup>yē qa k'!ūdzēdzā'lī'lasLEsa k!wē'lē-  
LA; wā, lā'g'ilas hē'nā'kūla<sup>ε</sup>ma Lēlanēmē qa's lē k'!ūdzēdzā'lī-  
!axa LEBEGwī'lkwē lē'el'wa<sup>ε</sup>ya. Wā, g'ī'!mēsē wī'ε!aLēLEXS la'ēda
- 15 BEGWā'NEMē āx'ē'dxa hā'nX'LANowē qa's gūxts!ō'dēsa wā'pē lāq.  
Wā, la hā'nX'LEnts lā'xēs legwī'lē. Wā, lā'!a ā'x<sup>u</sup>silē gēNE'mas,  
āx'ē'dxa lēxa<sup>ε</sup>yē qa's lē k'!ō'stēNDxa p!Elō'sē qa's k'lats!ō'dēs lā'xa  
lēxa<sup>ε</sup>yē qa's lā gūxts!ō'ts lā'xa hā'nX'Lāla hā'nX'LANā. Wā, la'mē'sē  
maē'mdElqūla gē'g'ilila, la'asa ts!Edā'qē āx'ē'dxa lō'elq!wē qa's
- 20 g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē; wā, hē'εmīsē ts!ē'sLāla. Wā,  
g'ī'!mēsē k'ō'taq lae'm L!ō'pa la'e lā'εwūNEMas hā'nX'sēNDxa  
hā'nX'LANowē. Wā, hē'x'ida<sup>ε</sup>mēsēda ts!Edā'qē āx'ē'dxēs ts!ē'sLāla  
qa k'!ipwūsta'lēxa p!Elō'sē qa's k'!ipts!ā'lēs lā'xa lō'elq!wē. Wā,  
g'ī'!mēsē wī'ε!ts!ā lā'xa lō'elq!wāxs la'ē k'ax'dzamō'lilas lā'xa
- 25 maē'mokwē hē'BEGWāNEMA lā'xa nā'!nēmēXLA lō'q!wa. Wā, g'ī'!-  
mēsē wī'laxs la'ē āx'ē'dxa wā'bets!āla nā'gats!ā qa's lē hā'nX'-  
dzamōlilas lā'xēs k!wē'lēkwē. Wā, hē'x'ida<sup>ε</sup>mēsē nā'x'idEX-da-  
εxwa. Wā, g'ī'!mēsē gwāl nā'qaxs lā'x'daεxwaē hā'mx'ε'ida. Wā,  
g'ī'!mēsē hāmx'ε'idEXs la'ēda ts!Edāqē āx'ē'dxa ō'gū'ε!aεmaxat! lō'-
- 30 q!wa qa's gūxts!ō'dēs wā'palāsa p!Elō'sē lāq. Wā, lā'xaa hō'sēmtsa  
k'ā'k'ets!Enaqē lā'xa k!wē'lē qa's lē ts!ās lāq. Wā, lā'xaa k'ā'-  
g'ilixā 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!ék·elēsēqēxs ha<sup>é</sup>mā'paaxa p!elō'sē. Wā, la'x<sup>da</sup>xwē yō'- 33  
 ts!ék·ilaqēxs la'ē ha<sup>é</sup>mā'pa. Wā, g'í'l<sup>mēsē</sup> gwāl ha<sup>é</sup>mā'pexs  
 la'ēda ts!ēdā'qē k'ā'g'ililxa lō'elq!wē qa<sup>s</sup> lē gūx'í'dex g'í'ts!ā- 35  
 x'dāq. Wā, la<sup>mēsē</sup> gūxts!ō'tsa ē'k'ē 'wāp lāq. Wā, la<sup>emxaa</sup>'wi-  
 sē k'ax'dzamō'lilas lā'xa k!wē'ldē. Wā, la<sup>x</sup>'da<sup>xwē</sup> ts!ē'nts!enx-  
 'wīda. Wā, g'í'l<sup>mēsē</sup> gwālexs la'ē hā'ngemlilema 'wābets!āla  
 nāgats!ā'. Wā, hē'x<sup>ida</sup>'mēsē nā'x<sup>idex</sup>'da<sup>x</sup> lāq. Wā, g'í'l-  
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k!ē'saē hē'lēg'intse<sup>wa</sup> 40  
 ha<sup>é</sup>mā'paxa p!elō'sē. Wā, la<sup>emxaa</sup> k!ēā's L!ē'ena tsepa'sōs.  
 Wā, hē'em lā'g'ilas ā'em nā'qase<sup>wē</sup> 'wā'palāsa p!elō'saxs ha-  
 'ma<sup>yaē</sup>. Wā, la<sup>em</sup> gwā'la.

**Fresh Salmon-Heads** (Xō'xūsde).—Wā, la 'nā'l<sup>enemplēna</sup> hē'- 1  
 x<sup>ida</sup>'em hā'mx<sup>ē</sup>'ī'dqēxs hē'<sup>maē</sup> ā'lēs ts!ē'lqwē, yixs q!ūna'laē  
 qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē gwē'x'sē. Wā,  
 la<sup>em</sup> ā'em āxdzō'yō lā'xā hā'madzowē' hē'<sup>wa</sup>'ya qa<sup>s</sup> lē āxdzamō'-  
 lilem lā'xa qā'tsē'stāla. Wā, la k!ēs ha<sup>mā</sup>'xa gaā'la, lē'x<sup>a</sup>'ma 5  
 neqā'la lē'wa dzā'qwa. Wā, la k!ēs ts!ēwē'l!exōdēda ha<sup>mā</sup>-  
 paq qaxs la<sup>mē</sup>'x'dē gaā'xstāla. Wā, lāla nā'x<sup>idaemxa</sup> 'wā'paxs  
 k!ē's<sup>maē</sup> hā'mx<sup>ē</sup>'ī'dxa x'ō'xūsde. Wā, lā'xaa nā'x<sup>idaemxs</sup> laē  
 gwāl ha<sup>mā</sup>'pa. Wā, hē'<sup>mis</sup> laxat! hā'msgemdaats lā'xa 'wā'pē 10  
 qa<sup>s</sup> hā'mx<sup>ts</sup>!ane'ndēsēxs la'ē ts!ē'nts!enx<sup>wēda</sup>, qaxs q!ē'lq!el-  
 ts!ānaē lāx tse'nxwa<sup>yasēs</sup> ha<sup>ma</sup>'<sup>yē</sup> qaxs ā'<sup>maē</sup> dā'x<sup>idxa</sup> 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,<sup>1</sup> 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'xūsdā qa's dēda'lalilēqēxs la'ē ha'mā'peq. Wā, hē'ēmis  
lā'g'ilas xE'nLEla q!E'lq!Eltslanē. Wā, g'ī'lēmēsē gwā'lēxs la'ē  
ā'Em hō'qūwels qaxs k'lē'saē hē'lēg'ıntse'wa ha'mā'paxa ā'līxwasē  
15 x'ō'xūsdā. Wā, laE'm gwāl lā'xēq.

**Preserved Salmon-Heads.**<sup>1</sup>—Wā, la'mē'sens gwā'gwēxs'ēlal lā'xa  
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts!ā'wū'nxa. Wā, hē'ēmaaxs  
la'ē ts!ā'wū'nxa la'ē lē'ēlalase'wēda bē'bēgwānemq!ālaem qa g'ā'xēs  
lāx g'ō'kwasā āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaā'wis gwē'-  
20 x'ēidē gwī'g'ilasasa g'ig'ī'lēyīn wā'ldema laE'm lEp!ā'lēlema lē'-  
'wa'ēyē lāx ō'gwīwalīlasa legwī'lasa g'ō'kwē, qa k'lūdzedzō'līlasōsa  
lē'lānemē qō g'āxl hō'gwīlō. Wā, g'ī'lēmēsē g'āx hō'gwīlēxs  
la'ē q!ā'x'sīdzēsōsa ts!edā'qē qa lās k'lūdzedzō'līlela lā'xa lēbel-  
kwē' lē'ēwa'ya. Wā, g'ī'lēmēsē 'wī'ēlaēlēxs la'ē hē'x'ēidā'mā  
25 ts!edā'qē āx'ē'dxa x'ō'xūsdāts!ē L!ā'bata qa's g'ā'xē hā'ng'alīlas  
lā'xēs k!waē'lasē. Wā, lā'La lā'ēwūnemas āx'ē'dxēs 'wā'lasē  
hā'nx'lanā qa's g'ā'xē hā'ng'alīlas lā'xaaxa k!waē'lasasēs gēnē'mē.  
Wā, hē'x'ēidā'mēsēda ts!edā'qē x'ō'x'wīdex t!emā'g'īmasa L!ā'batē.  
Wā, la āx'ēwūts!ā'laxa x'ō'xūsdē 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'yē. Wā, laE'm 'ē'k!egēmīts!awēda x'ō'xūsdē. Wā, ā'lēmēsē  
gwā'lēxs la'ē qō't!ēda hā'nx'lanowē. Wā, lā'La lā'ēwūnemas

<sup>1</sup> 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'idaem k'!ō'qūlīlxa ma'itse'mē nēnā'gatslā qa's lē tsāx 'wā'pa 33  
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'í'l'mēsē g'āx aē'daaqaxs  
 la'ē gūq!eqa's lāq. Wā, ā'ēmēsē t!ēpeya'x'idxa 'wā'paxs la'ē 35  
 āx'ē'dē gene'masēxa k'lā'k'lōbanē qa's nasey'ndēs lāq qa  
 k'lē'sēs k'ūx'sā'lēda k'lā'lēla qō mede'lx'widlō. Wā, g'í'l'mēsē  
 gwā'lēxs la'ē hā'nx'lents lā'xa legwi'lē. Wā hē'x'ida'mēsē  
 de'nx'ēdēda k!wē'fasa g'í'lts!eyalayō q!ē'mdema. Wā, lae'm  
 mō'sgemēda de'nx'ēdayōs q!ē'mq!emdema. Wā, la'mē'slā'ēda 40  
 k!wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'lil lāx k!wa'ēlasasēs  
 gene'mē. Wā, la gwā'lēxs lā'ē tsā'x'idxa 'wā'pē qa g'ā'xēsē  
 ha'nē'l gwā'līla. Wā, la'mē'sē gē'g'ilil'em la ma'e'mdēlqūlēda  
 hā'nx'lalāxs la'ē hā'nx'sendēq. Wā, ā'emxaā'wisē la ha'nē'la,  
 qaxs 'nē'kaē qa pō's'idē. Wā, lae'mlā gwāl de'nxelēda k!wē'lē. 45  
 Wā, g'í'l'mēsē k'ō't!ēdēda k!wē'lasaq lae'm pō's'idēs ha'mē'x'silāxs  
 la'ē āx'ē'dxa ts!ē'slāla qa's k'lip!i'dēs lā'xa nāy'mē qa's āxō'dēq.  
 Wā, la āx'ē'dxa 'wā'lasē g'í'lt!exlāla k'ā'ts!enāqa qa's xelō'its!ālēs  
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wā,  
 ā'l'mēsē gwā'lēxs la'ē 'wī'ēlōlts!āmasxēs ha'mē'x'silase'wē. Wā, 50  
 la'mē'sē gene'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'ewa'ya, qa's  
 lē lepdzamō'līlas lā'xēs lē'lānemē. Wā, g'í'l'mēsē gwā'lēxs la'ē  
 lā'wūnemas k'ā'g'ilīlxa lō'elq!wē qa's lē k'ax'dzamōlīlēlas lā'xēs  
 lē'lānemē. Wā, lae'm ma'e'mālasēwa 'nā'l'nemēxla lō'q!wa. Wā,  
 g'í'l'mēsē gwā'lēxs la'ē tsā'x'itsa 'wā'pē lāq qa nā'x'idēs lāq. Wā, 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 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 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 || 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 g'í'ímēsē gwāl nā'qaxs la'ē hā'mx'ida. Wā, lae'm ā'em dā'x'ida-xa 'nā'í'ne'msgemē hē'xt!a'ya qa's dā'lalilēqēxs la'ē ha'mā'peq. Wā, la'mē'sē ts!egedzō'dalaxa xā'qesawa'yē lā'xēs ha'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē āx'ē'tsōsa 'yā'x'sa'mē ha'madzō' 60 lē'wēxs, yixs xē'nlelaē k'lūtēda tse'nxwa'yasa hē'xt!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, g'í'ímēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maats!ēx'dē lō'elq!wa qa's lē gūxts!ō'tsa k'lēts!a'yawa-yasa ha'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, g'í'ímēsē gwā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qa's lā'xat! ē't!ēd 65 k'axdzamō'lilas lā'xēs ha'mg'ī'lasōx'dē. Wā, hē'x'ida'mēsē 'wi'la ts!ē'nts!enx'wida. Wā, g'í'ímēsē gwāl ts!ē'nts!enkwxas la'ēda begwā'nemē, yixa lē'lanemaq tsā'x'itsa 'wā'pē lāq. Wā, lā'x'da- 'xwē 'wi'la nā'x'ida. Wā, g'í'ímēsē gwāl nā'qaxs la'ē yā'q'leg'a'lē q!ū'lyak'lūga'yasa k!wēf. Wā, lae'm ts!ē'lwaqaxa lē'lanemaq. 70 Wā, g'í'ímēsē q!wē'f'idxs la'ē mō'melk'lālēda k!wē'lasas wā'ldemas. Wā, g'í'ímēsē q!wē'f'ēdexs la'ē āwū'lgemg'a'fil qa's hē'lē-g'intse'wē. Wā, lae'm gwāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!we'yaa'k'u hē'xt!ē).—Wā, la'mē'sen ē'dzaqwał gwā'gwēx'sālał lā'xa hē'xt!a'yaxs la'ē nek'ā'se'wa, yix hē'xt!a'yasa 'nā'xwa k'lō'k'lūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, g'í'ímēsē gwā'lexs la'ē lā'wū- 5 nemas lē'mlemx'sendxa leqwa'. Wā, g'í'ímēsē gwā'lexs la'ē lā'p'alisa lā'xa lē'ma'isē. Wā, la lō'xts!ālasa lē'mg'ekwē leqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8  
 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, g'í'ímēsē gwā'lexs la'ē xeqūyíndālasa t'lē'sēmē lāq. 7  
 Wā, g'í'ímēsē hamelqayí'ndēda t'lē'sēmē lā'xa leqwa'xs la'ē  
 menā'botsa gū'lta la'xēs t'leqwapayē. Wā, g'í'ímēsē x'í'qōstowē  
 t'lē'qwapayāsēxs la'ē ā'lē'sta lā'xa ā'l'lē qa's lē āx'ē'd lā'xa 10  
 k'lek'!aō'k'!wa. Wā, g'í'ímēsē q'leyō'leqēxs g'ā'xaē g'e'mxalēsaq  
 lā'xa nexwā'la lā'xēs t'lē'qwapayē. Wā, lā'xaa ax'ē'dxēs k'lip'lā'la  
 qa g'ā'xēs k'ādē'sē lē'wis nā'gats!ē. Wā, lā'la genē'mas āxā'lax  
 q'lō'sna'yasa hē'x't!a'yē. Wā, lā'xaa lā'wūnemas āx'ē'd lā'xa  
 qulē'mē ts'lā'ts!ayí'ma. Wā, g'í'ímēsē 'wí'ēla g'āx gwā'ēlisaxs la'ē 15  
 mēmentse'mx'īdē. Wā, lē'da begwā'nēmē āx'ē'dxa k'lip'lā'la  
 qa's k'lipsā'lēxa gū'lta qa's āx'ē'liselēs lā'xa qwā'qwēsālaem lā'xa  
 neg'ā'slaxa hē'x't!a'yē. Wā, g'í'ímēsē 'wí'ēlx'sēda gū'ltāxs 'nema-  
 k'eyíndxa t'lē'sēmē. Wā, g'í'ímēsē 'wí'ēla 'nemā'k'ē'yaxs la'ē  
 āx'ē'dxa ts'lā'ts!esmōtē qa's lē āxsē'stā'las lax āwē'ēstāsa t'lē'sēmē. 20  
 Wā, g'í'ímēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k'!wē qa's lep'lā'lōdalēs  
 lā'xa t'lē'sēmē. Wā, ā'ímēsē gwā'lexs la'ē mō'x'dzek!wēda  
 lep'laa'kwē k'!aō'k'!wa. Wā, g'í'ímēsē gwā'lexs la'ē āx'ē'dxa  
 hē'x't!a'yē qa's lē k'lūdzedzō'dālas lā'xa k'lek'!aō'k'!wa. Wā,  
 g'í'ímēsē 'wí'ēlg'aālaxs la'ē āx'ē'dxa waō'kwē k'lek'!aō'k'!wa qa's 25  
 lep'eyí'ndalēs lā'xa hē'x't!a'yē. Wā, g'í'ímēsē laxat! mō'x'dze-  
 kwālaxs la'ē āx'ē'dxēs nā'gats!ē qa's lē tsū'x'īts lā'xa de'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'elwa'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 ẽ'x'ba k'waxlã'ewa qa's L'E'nqemx'sâlēs lã'xa nayi'mē k'!Ek'!aõ'-  
 k'wa qa g'ayl'mx'sâlatsa 'wã'pē qõ tsã's'idlõ. Wã, g'í'l'mēsē  
 gwã'l'ẽxs la'ē äx'ẽ'dxa 'wã'bets!lãla nagats!ã' qa's tsa'ts!ELEYi'n-  
 dēs lã'xa k'!Ek'!aõ'k'wa. Wã, la äx'ẽ'dxa lē'el'ewa'yē qa's nã's'idēs  
 lãq qa k'lē'sēs k'ix'usã'lēda k'lãlãla. Wã, g'í'l'mēsē gwãl nã'saqẽxs  
 35 la'ē L'E'lãlãxēs 'nē'nemõ'kwē qa lēs klūs'ã'lis lax äxã's neg'a'sa-  
 sēxa hē'x't!a'yē. Wã, g'í'l'mēsē gagã'la k'lũdzē'sexs la'ē lõt'lēdēda  
 begwã'nemãxēs nek'a'. Wã, hē'x'ida'mēsa lē'da L'E'lãnemē qa's  
 lē k'lũtsē'sta'laxa neg'ekwē' hē'x't!a'yē. Wã, hē'x'ida'mēsē xamax-  
 ts!ã'na hã'mx'ẽ'dxa hē'x't!a'yē, yixs hē'mãē ã'lēs ts!E'lqwē.  
 40 Wã, g'í'l'mēsē gwãl hã'mã'pexs la'ē tsãx'itse'wēda 'wã'pē qa  
 nã'gēg'ēs, lõ qa ts!E'nts!egwayõs. Wã, g'í'l'mēsē gwãl nã'qaxa  
 'wã'paxs la'ē ts!E'nts!enx'wida. Wã, lã'x'daxwē nã'nakwa. Wã,  
 hē'em hã'mē'x'silãenē'sa bã'k'lumaxa hē'x't!a'yasa gwã'xnisaxs  
 g'a'lõlãnemãē L'E'wa hã'nõ'nē L'E'wa dõ'gwinētē dzã'wu'na, lõ'mã  
 45 'nã'xwa k'lõ'klütela.

1 **Boiled Salmon-Heads** (Hã'nx'laak<sup>u</sup> hēx'tlẽ').—Wã, la'mē'-  
 sēn gwãgwēx's'alal lã'xaa hē'x't!a'yaxs hã'nx'laakwaē. Wã,  
 hē'mãx's g'ã'laē gwãl xwã'lēda ts!edã'qaxa g'ã'lõlãnemē  
 k'lõ'telaxa gwã'xni'sē lõ'mã dzã'wũ'nē. Wã, hē'x'idãmēsē lã'-  
 5 'wũnemas äx'ẽdxa hã'nx'lanowē qa's gũxts!õ'dēsa 'wã'pē lãq.  
 Wã, lãla gēnē'mas äxã'lax q!õ'sna'yasa hē'x't!a'yē. Wã, 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

‘mēsē gwā’lexs la’ē äxts!ä’lasa hē’xt!a’yē lā’xa hä’nx’lanowē. 7  
Wä, g’i’lēmēsē qō’t!axs la’ē äx’ē’d lā’xa k’!ä’k’!öbanē qa’s nā’sē-  
yīndēs lā’xa hē’xt!a’yaxs la’ē g’ē’ts!ä lā’xa hä’nx’lanowē. Wä,  
g’i’lēmēsē gwāl nā’saqēxs la’ē hä’nx’lents lā’xa legwī’lē. Wä, 10  
la lē’lälaxēs gwe’yowē qa’s lē’lälāsō lā’xēs g’ō’külötē. Wä,  
g’i’lēmēsē g’āx ‘wī’laēlēda lē’lānemaxs la’ē gēnē’mas äx’ē’d-  
xēs lö’elq!wē lē’wis k’ä’k’ets!enaqē qa g’ā’xēs äx’ē’l lāx k’!waē’-  
lasas. Wä, k’!ē’s!a ä’!aem gē’g’lil mā’mdēlqülēda hä’nx’la-  
nāxs la’ē hä’nx’sanā. Wä, hē’x’ida’mēsē äx’ō’yuwē nā’sēya- 15  
‘yas. Wä, lē’da ts!ēdā’qē äx’ē’dxa hēkwila’yē g’i’lt!ex!älā k’ä’-  
ts!enaqa qa’s ‘nā’l’nemsgememk’ē xelō’ts!älaxa hē’xt!a’yē qa’s  
lē xē’ts!älās lā’xa lö’q!wē. Wä, lae’m hō’saxa hē’xt!a’yē qa  
maē’mā’ltsemk’!esēsa ‘nāl’nemō’kwē begwā’nema. Wä, lae’m  
ma’lgünā’!tsema hē’xt!a’yē lā’xa ‘nemē’xla lö’q!wa qaē’da mō’- 20  
kwē bē’begwānema. Wä, g’i’lēmēsē gwā’lexs la’ē lep!ä’lilema  
ha’madzowē’ lē’wa’yā lāx ‘nēxdzamōlitsa k’!wē’lē. Wä, lā’xaa  
äx’ē’tsē’wēda lö’pts!äwē lö’q!wa qa’s lē k’!ä’dzōdayō lāx l’ä’senxa-  
‘yasa la lēb’ē’l ha’madzō’ lē’wa’yā. Wä, lawē’s!a k’ä’g’lilxa  
hē’xts!älā lö’q!wa qa’s lē k’ä’x’dzamōlitas lā’xa k’!wē’lē. Wä, 25  
lae’m ä’lēsā lö’pts!ä lö’q!wa qa’s lē mā’k’ala lā’xa k’!wē’lē. Wä,  
ä’xaa äx’ē’dxa k’ä’k’ets!enaqē qa’s lē ts!ēwanaēsas lā’xa k’!wē’lē.  
Wä, hē’x’ida’mēsēda k’!wē’lē xelwä’lax lē’tsema’yasa hē’xt!a’yē  
qa’s hämx’ē’i’dēq. Wä, g’i’lēmēsē ‘wī’la hämx’ē’i’dxa lē’tsema-  
‘yasēxs la’ē xē’lx’ēdex xā’qas qa’s k’!ix’wē’dēq. Wä, g’i’lēmēsē 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'masēxs la'ē ts!exts!ā'lasēs k'!a'x'mōtē xāq  
lā'xa lō'pts!ā lō'q!wa qaxs hē'ēmaē lā'g'ilas hā'ng'alilēmē qaēda  
'k!ax'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'ī'l'mēsē 'wī'lāmasxa  
xā'xsema'yasa hē'x't!a'yaxs la'ē xā'max'ts!āna dā'g'ilts!ōdxa
- 35 hāmts!āwasa hē'x't!a'yē qas hā'mx'ēidēq. Wā, g'ī'l'mēsē gwāl  
hā'mā'paxs la'ē hē'x'ida'ma bēgwā'nemē āx'ē'dxa xā'xts!āla  
lō'q!wa qas lē qepts!ō'dēs lā'xa hā'nx'lanowē. Wā, la ts!o'xū-  
g'indeq. Wā, la qepts!ō'tsa 'wa'pē lāq qas lē hā'nx'dzamō'lilas  
lā'xa hēx'ha'x'daxa hē'x't!a'yē. Wā, lā'x'daxwē ts!ē'nts!enx-
- 40 'wēda. Wā, g'ī'l'mēsē gwāl ts!ē'nts!enkwxas la'ēda bēgwā'nemē  
tsā'x'ēitsa 'wā'pē lāq qa nā'x'ēidēs. Wā, g'ī'l'mēsē gwāl nā'qaxs  
la'ē hō'qūwēlsa. Wā, lae'm gwāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yuē'k'u hē'x't!ēsa 'nā'xwa k'!ō'-  
k!ūtēlag'in ē'dzagūmlek'. Wā, hē'emxaa gwā'lēda g'ī'lx'den  
gwā'gwēx's'ālasa. Wā, lē'x'a'mēs ō'gū'qalayōsēxs k'!ē'ō'saē nā'-  
yem k'!ā'k'!ōbanā. Wā, hē'ēmisēxs gē'x'La'laē mae'mdēlqūla qa

5 xā's'ēidēs. Hē'em lā'g'ilas xā'xts!ēda hē'x't!a'ya qaxs hē'menē'l'maē  
xwē'tasē'wa qa lē'lx'sēsa hē'x't!a'yē. Wā, la hā'nx'sanawēda  
hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qas  
lē k'a'x'dzamō'lilas lā'xa yū'salaq. Wā, la ts!ēwanaēdzema k'ā'-  
k'ets!enaqē lā'xa lē'lānemē. Wā, la hē'x'idaem yo's'ēideq.



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

Wä, lae'm hä'lselaem pō'x'ōlax xā'qas qaxs â'laē xā'sa. Wä, 10  
g'í'lmēsē gwāl yō'saxs la'ē tsä'x'ēitsōsa ēwā'pē. Wä, la nā'x'ēi-  
deq. Wä, g'í'lmēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wä, lae'm-  
xaa k'leā's L'ē'na lāq lē'wa g'í'lx'den wā'ldema.

**Milky Salmon-Spawn.**— . . .<sup>1</sup> la'ē gā'gaēlā lā'xa g'ō'kwē qa's  
ha'mē'x'silase'wē. Wä, hē'em lē'gades dzemō'kwē. Wä, hē'- 15  
ēmaaxs la'ē tsē'ts'lo'yo lā'xa hä'n'x'lanowē, wä, la'mēsē güq!eqa-  
sōsa ēwā'pē. Wä, la'mēsē xwē't!ētse'wa. Wä, ā'f'mēsē gwāl  
xwē'tasōxs la'ē â'lak'lāla la dze'mx'stā. Wä, lawi'sla hä'n'x'lanā  
lā'xa lēgwī'lē. Wä, la'mēsēda bēgwā'nemē dō'qwalāq. Wä, g'í'l-  
ē'mēsē dzes'ē'dexs la'ēda bēgwā'nemē äx'ē'dxa hēkwē'la'yē ēwā'las 20  
xwē'dayō k'ā'ts!enaqa g'í'lt!exlāla qa's xwē't!ēdēs lāq. Wä, la-  
ē'mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wīda. Wä, k'lē'st!a  
â'laem gē'g'ilil ma'e'mdelqūlaxs la'ē hä'n'x'sanā. Wä, lae'm  
L'ō'pa. Wä, la'mēsē tsē'ts'ōyō lāxa lō'q!wēda dzemō'kwē gē'ēnē  
lē'wis ēwā'pala. Wä, la k'lū'nq!eqasōsa L'ē'na. Wä, lawi'sla 25  
k'ā'x'ēidayō la'xa ha'mā'pLaq. Wä, lae'm yō'sasa k'ā'ts!enaqē  
lāq. Wä, g'í'lmēsē gwā'la yō'säxs la'ē nā'gēk'ilaxa ā'ita ēwā'-  
pa, yixs nā'naqalg'iwala'mēx'dāxa ēwā'paxs k'lē's'mēx'dē yō'sida.  
Wä, yū'em ha'mā'sa bā'k'lumaxa neqā'la lē'wa dzā'qwa. Wä,  
la k'lēs yō'saxa dzemō'kwē gē'ēnēxa gāā'la, qaxs kwā'lats!emaē 30  
qaē's tse'n'xwa'yē. Wä, la la'mēsēn gwā'gwēx's'älal lā'xaaxa

<sup>1</sup> Continued from p. 235, line 14.

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 ǎx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts!ǎwū'nxa.  
Wā, lae'm lē'gades L!ē'gekwe lā'xēq. Wā, hē'maaxs la'ēda  
q!ūlsq!ū'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yixs k'lē's'ma-  
35 axat! gaā'xstēxa gaā'la, yisa ǎxnō'gwadās. Wā, g'í'l'mēsē 'wi'-  
'laēlēda lē'lānemaxs la'ēda lē'lāla ǎx'ē'dxa hā'nx'lanowē qa's  
aē'k'lē ts!ō'xūg'indeq qa ā'lak'lālēsē la ē'g'ig'a. Wā, la k'lō'qū-  
laq qa's lē ha'nō'lisas lā'xa L!ē'gegwa'slē lā'watsa, yixs dzemo'-  
gwats!aaLEXS k'lē's'mēx'dē q!al'ē'dēda gē'nē. Wā, lae'mēsē ǎx'ē'd-  
40 xa xā'laēsasa met!ā'na'yē qa's xelō'ts!ōdē lā'xa ā'lak'lāla la  
q!alp!ā'la gē'nā qa's lē xelts!ā'las lā'xa hān'x'lanowē. Wā, g'í'l-  
'mēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwā'l xelts!ā'lēda  
begwā'nemaq. Wā, la k'lō'qwalixxa hā'nx'lanowē qa's lē hānō'-  
lisas lā'xa legwilē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'l'mēsē  
45 gwā'l gū'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'lēs  
xwē't!ēdeq. Wā, g'í'l'mēsē gwā'la, la ǎx'ē'dxa ō'gū'la'maxat!  
hā'nx'lanā qa's aē'k'lē ts!ō'xūg'intsā 'wā'pē lāq. Wā, g'í'l'mēsē  
ēg'eg'a'xs la'ē hā'ng'alīlaq. Wā, lawi'sla k'lō'qwalixxa hā'nx'-  
lanō, yix la ǎxtse'wa'tsa gē'nē qa's hā'nx'lēndēs lā'xa legwi'lē.  
50 Wā, g'í'l'mēsē lā'x'lālxas la'ē ǎx'ē'dxēs g'í'lt!EX!lāla xwē'dayō k ā'-  
ts!ēnaqa gas 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'gilaq lā'laa lāx  
tē'nx'ē'idēx'dēmlas. Wā, lae'm hewā'xaem xwē't!ēdeq. ǎ'x'sāem  
tsē'g'ōstālaq. Wā, la k'lēs gēg'ilil tsē'g'ōstālaqēxs la'ē yā'was'īd

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'lx'wida. Wā, g'í'f'mēsē te'nx'ē'idexs 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, yixs g'í'f'maē gē'g'ilil te'ntenk'ilaxs la'ē la  
 q'lō'tsē'sta. Wā, lae'm gwē'f'idēda gē'nē lē'wis 'wā'pala. Wā,  
 g'í'f'mēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60  
 g'ā'laē te'nx'ida; 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'ālitelaq lā'xa mā'k'ala'mē lāx ha'nē'lasasa hānx'la-  
 nowē, yix la g'í'ts!ē'watsa L!ē'g'ekwē gē'nā; wā, la āx'ē'dxa g'í'lt!ex-  
 la k'ā'ts!ēnaqa qa's tsē'x'īdēs lā'xa L!ē'g'ekwē gē'nā qa's tsē- 65  
 ts!ā'lēs lā'xa lō'elq!wē. Wā, g'í'f'mēsē qō'qūt!ēda lō'elq!wāxa  
 L!ē'g'ekwē gē'nēxs la'ē āx'ē'dxa L!ē'nē qa's k'lūq!eqē's lāq, yisa  
 ā'lak'lāla la q'lē'nema L!ē'na. Wā, hē'em lā'g'ilas q'lē'nema  
 L!ē'na lā'qēxs mekwa'ē lā'xōx hā'ma'ē'yēx. Wā, g'í'f'mēsē gwāl  
 k'lū'nqasa L!ē'na lā'qēxs la'ē k'ax'dzamō'lifas lā'xēs Lē'lānemē. 70  
 Wā, lā'la gene'mas āx'ē'dxēs k'ā'yatslē qa's lē ts!ewanaē'sas  
 lā'xa k'wē'lē. Wā, lae'm k'lēs nā'naqalgiwālux 'wā'paxs k'lē'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'ttā 'wā'pa qa nā'gē-  
 g'ēsēs Lē'lānemē qō gwā'l l yō'salō. Wā, g'í'f'mēsē g'āx aē'daa- 75  
 qēda lāx'dē tsāxs la'ē hā'ng'alixēs tsā'nemē qa's ē'selē qa gwā'lēs  
 yō'sēs Lē'lānemē. Wā, g'í'f'mēsē gwāl 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 lē'wis genē'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<sup>u</sup> nā'x'īda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-  
welsa. Wā, hēwā'xaem ha'mālg'iwālēda hā'mā'paxa gē'ēnē. Wā,  
lā'xaa k'lēs hē'lig'intse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'l'mēsē ha'mā'ya  
q!wā'tēmē, la'ē āx'ē'tse'wēda lā'llem'wē'dzekwē qa's mā'yemē lāq,  
yīxs k'lē'saē ts!epa'se'wēda lē'ēna, qaxs aō'ts!agāēdalā'llem'wēdze-  
kwē lē'wa l'ē'ēna; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem  
5 lā'xa sāgūmē, yīxs ha'māyaū'sa q'lūsq!ū'lyakwē ts!ē'daqa lō'ma  
bē'begwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'tēmē  
lē'wa sāgūmē, yīxs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ya,  
yīxs k'lē'saē mā'yema mā'f'ēdā'fa. Wā, la k'lēs ts!ex'semselē'da  
mā'sāsa lā'llem'wē'dzekwē lā'xa q!wā'tēmē lē'wa sāgūmē. Wā,  
10 hē'ē'mēsēxs g'ī'l'maēda nēnā'gadē hē'menālaem de'nxelaxs k'ik'ī'l-  
nelaēda ts!ē'ts!eqāx 'wā'sgemasasa gā'nulaxa la ts!āwū'nxa lō'ma  
yā'yaq!entēmēlasēxs hēmenk'lāla'maē yāq!ent!ālx lā'naxwaas lā-  
welsa yaēxa. Wā, g'ī'l'mēsē l!eml'ēdexs laē āx'ētse'wēda lā'llem-  
'wē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l!ēl'ē'mla qa hāmx'-  
15 i'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs 'wā'paēl'xa-  
wa'yaxs la'ē hē gwē'xs gwa'lē'k'ēda g'ā'yōlē lāq. Wā hē'x'īda'mēsē  
gwāl l!ē'mla. Wā, hē'ē'misa k'lā'k!et!ēnoxwē, g'ī'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. |

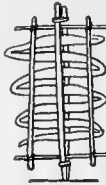
**Sticky Salmon-Spawn.**—As soon as spring comes, then | the bladder  
with salmon-spawn is taken down from where it hangs, and it is broken  
open at the side. || Then a piece of sticky spawn is taken out when | 30  
the salmon-sprouts are brought into the house. They peel them,  
and eat the sticky 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'ema'fasa g'ō'kwē la'ē äx'ē'dxa q!ō'yaakwē k'ā'dzekwa qa's 18  
äxē'lēs lä'xēs se'msē. Wä, la äx'ē'dxa lä'llem'wēdzekwē qa's  
q!ex'ī'dē lāq. Wä, la mä'melēkoq lē'wa k'ā'dzekwē. Wä, 20  
g'í'l'mēsē qō't!aēl!xōxa hē gwēx's gwa'lē'k'a dze'mx'stō, la'ē  
hāmts!ā'las lä'xēs k!ā't!aasē. Wä, ā'l'mēsē gwā'lēxs la'ē elā'q  
qō't!ēs k!ā't!aasē, wä, hē'x'īda'mēsē äxō'dxēs malē'kwasōx'dē  
qa's g'ē'ts!ōdēs lä'xēs habā'yoats!ē g'ā'g'ildayema. Wä, la äx'ē'dxa  
ts!egü'tē qa's g'ēxē!ts!ā'lēs lāx la q!ō'ts!ēwa'tsēs hāmts!ā'layox'dē. 25  
Wä, ā'l'mēsē gwā'lēxs la'ē ā'lak!āla la ts!ō'ttox'widē k!ā'telalas.  
Wä, lae'm'xaa gwā'fa.

**Sticky Salmon-Spawn.**—Wä, g'í'l'mēsē q!wā'xenxexs la'ē äxā'xo-  
yowa q!ē'ngwats!ē lä'xēs tē'kwālaasē qa's qwabenō'tsawē. Wä,  
lä'naxwa xā'l!ax'īd äx'ē'tse'wēda q!ē'nkwē, yixs g'ā'xaē gē'mxēla 30  
q!wā'lēmē. Wä, la sē'x'ītsō qas mayemaēda q!ē'nkwē lä'xa  
q!wā'lēmāxs la'ē ha'mā'ēya, yixs q!ē'msaē ts!epē'dēda sē'x'axa  
q!wā'lēmāxa l!ē'ēna, qaxs aō'ts!agāēda l!ē'ēna lē'wa q!ē'nkwē.  
Wä, g'í'l'mēsē k!eā's q!ē'nkwa waō'kwē begwā'nema la'ē ts!epa'xa  
l!ē'ēnāxs sē'x'aaxa q!wā'lēmē. Wä, hē'mēsā sā'gūmaxs sā'x'se- 35  
kwaēda q!ūlsq!ū'lyakwē lō'ma lē'elk!wana'yē. Wä, g'í'l'mēsē la  
sa'kwēda ts!edāqaxa sā'gūmē; wä, g'í'l'mēsē q!eyō'lqēxs la'ē  
nā'ēnakwa. Wä, hē'x'īda'mēsē k!wanō'lisxēs legwī'lē qa's l!ē'x'ē-  
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wä, g'í'l'mēsē k!wē-  
k!ūmelk!ēnx'īdēxs la'ē l!ō'pa. Wä, la äx'ē'dxa lēqwa' qa's 40

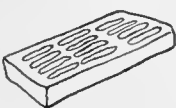
41 and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it  
45 when it is flattened out. || 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  
10 drink much water after hav- ing eaten || the roasted salmon-  
roed. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a<sup>l</sup>ilēq. Wā, laxaa āx<sup>e</sup>'dxa ts!Ek!wā'ga<sup>s</sup>yasēs LE/mg'ayō. Wā, la āx<sup>e</sup>'dxa L!E'nkwē sā'gūm qa<sup>s</sup> dā'lēsēs gE'mxōlts!āna lā'qēxs la'ē k'ā't!ēts ō'ba<sup>s</sup>yas lā'xa leqwa'. Wā, hē'<sup>e</sup>mis la t!E'l<sup>x</sup>wīdaa-tsēq, yīsa LE/mg'ayō. Wā, ā'l<sup>m</sup>ēsē gwāl t!E'l<sup>x</sup>waqēxs la'ē pēpE-  
45 XENX'ida. Wā, g'ī'l<sup>m</sup>ēsē gwāl t!E'l<sup>x</sup>waqēxs la'ē 'mE'ns'īdeq qa mō'denēs āwā'sgemas lā'xENS q!wā'q!wax'ts!āna<sup>s</sup>yē, la'ē aelts!ā'laq. Wā, g'ī'l<sup>m</sup>ēsē gwā'l<sup>x</sup>ES la'ē āxdzō'ts lā'xa ha<sup>s</sup>madzō'wē lē'<sup>s</sup>wa<sup>s</sup>yē. Wā, la āx<sup>e</sup>'d lā'xa q!E'nkwē qa<sup>s</sup> mā'sēsēxs lā'xa L!ENk' sā'gūmXS la'ē L!EX'L!ax'a. Wā, g'ī'l<sup>m</sup>ēsē k'!eā's q!E'nkwa L!EX'L!ā'-  
50 x'axs la'ē ts!Epa'xa L!ē'<sup>s</sup>na.

1 **Roasted Salmon-Spawn.**—Wā, la<sup>s</sup>mē'sEN ē'dzaqwaltsa gē'<sup>s</sup>nē. Wā, hē'<sup>s</sup>maaxs g'ā'laē lā'lanema k'!ō'k!ūtēlasa dō'dEK!wēnoxwē; wā, la āx<sup>e</sup>'dēda ts!ēdā'qaxa senē'ts!a<sup>s</sup>yē gē'<sup>s</sup>nā qa<sup>s</sup> āx<sup>e</sup>'dēxa L!ō'psayō qa<sup>s</sup> gwā'naxendālēsa gē'<sup>s</sup>nē lāq, g'a gwā'lēg'a (*fig.*). Wā, g'ī'l<sup>m</sup>ēsē  
5 gwā'l<sup>x</sup>ES la'ē lā'nōlisaq lā'xa lēgwī'lē. Wā, g'ī'l<sup>m</sup>ēsē 'nā'xwa 'mE'l<sup>m</sup>elsgemx'īdEXS la'ē ā'xsanā. Wā, laE'm L!ōpa laxē'q. Wā, hē'<sup>s</sup>x'ida<sup>s</sup>mēsē hāmx'ī'tsē'wa, yīxs hē'<sup>s</sup>maē ā'lēs ts!E'lqwē, qaxs k'!ē'saē ha<sup>s</sup>ma'xs la'ē wūDEX'ī'da. Wā, k'!ē's<sup>s</sup>EMxaa ts!Epe!a' lā'xa L!ē'<sup>s</sup>na. Wā, la q!ēk'!ets!a<sup>s</sup>ya 'wā'paxs la'ē nā'x'īdēda ha<sup>s</sup>mā'pdāxa  
10 L!ō'bekwē gē'<sup>s</sup>nā. Wā, lā'xaa lāx'lanowēda pE'xsemē t!ē'sema. Wā, g'ī'l<sup>m</sup>ēsē ts!E'l<sup>x</sup>semx'īdaxs la'ē k'!īpsanā'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:  
named "stuck-on-the-stone." As soon || as it  
the stone, it is put up edgewise by the fire,  This is  
the spawn is heated. As soon as it all turns is all on 15  
it is done. Then it is taken off from the fire and scraped off; | so that |  
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

legwi'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tsē'wa 12  
senē'dza'yē gē'nā qa's lē k'ādēdzōdā'layō lā'xa ts!ē'lqwa t!ē'sema;  
g'a gwā'lēg'a (*fg.*). Wā, hē'em lē'gades klūt!aa'ku. Wā, g'í'l'ēmēsē  
'wī'ēla la āxā'laxs la'ē k'!ō'gūnōlidzem lā'xa legwi'lē qa hēs 15  
L!ē'salase'wēda gē'nē. Wā, g'í'l'ēmēsē 'wī'ēla la 'mē'l'x'īdexs la'ē  
L!ō'pa. Wā, hē'x'īda'mēsē āxsā'nō qa's k'ō'selōtse'wē. Wā, la  
hē'x'īdaem hā'mx'ē'tse'wa, yixs hē'māē ā'lēs ts!ēlq'. Wā, lae'mxaa  
k'leā's L!ē'na ts!ēpa'sōsa hā'mā'paq. Wā, ā'ēmēs q!ē'nema 'wā'pē  
nā'gēg'ēsa hā'mā'paq. Wā, lā'xaa k'les Lē'lālayō la'xa ō'gū- 20  
'lats!ēsē g'ōk' bē'bēgwānema. Â'em lē'x'a'ma āxnō'gwadāsa  
gē'nē hē gwē'g'ilē hā'mā'pxa k!ūt!aa'kwē.

**Boiled Spawn of Silver-Salmon.**—Wā, lā'xaa hā'nx'lentsē'wēda  
gē'nāxs g'ā'laē lā'lānemēda dō'gwinētē dzā'wū'na. Wā, lae'm  
g'í'l'ēm gwāl xwā'lase'wa, yí'sa ts!ēdā'qē. Wā, la ax'ē'dxa 25  
hā'nx'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wā, la qep!ēqa'sa  
'wā'pē lāq qa t!ēpeyā'lēsa gē'nāxa 'wā'pē. Wā, la hā'nx'lents.  
Wā, k'lē'stla gē'g'ilil māe'mdēlqūlaxs la'ē 'mē'l'mēlsgemx'īda.  
Wā, la hā'nx'sendēq. Wā, ā'ēmēsēda ts!ēdā'qē āx'ē'dxa k'ā'k'ē  
ts!ēnā'qē qa's ts!ēwā'naēsēs lā'xēs sā'sēmē Lē'wis lā'wūnemē. 30  
Wā, ā'mēsē hā'nx'dzamōlīlēda ts!ēdā'qasa hā'nx'lanowē gē'nē-  
ts!āla lā'xēs sā'sēmē Lē'wis lā'wūnemē. Wā, lā'x'da'xwē yō's'īda.  
Wā, lae'mxaa ā'l'ēm hā'mā'yā dzē'lē halā'xek' 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.**—Now<sup>1</sup> 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'ma dzā'qwa. Wā, la k'lēs ha'mē'xa gā'la, qaxs  
 35 kwā'lats!emaē. Wā, g'í'l'mēsē gwāl ha'mā'pa yō'sāxa gē'nēxs  
 la'ē nā'gēk'ilaxa 'wā'pē. Wā, lae'm gwā'la gē'nē lā'xēq.

- 1 **Sockeye-Salmon.** — Wā,<sup>1</sup> la'mē'sen gwā'gwēx'sāla lā'qēxs la'ē  
 ha'mē'x'silasē'wa. Wā, hē'maaxs la'ē ts'lāwū'nx'ida. Wā, lē'da  
 ts!edā'qē āx'ē'dxēs t'lē'lats!ē qa's hā'ng'alilēq lāx ōnē'gwilasēs  
 g'ō'kwē. Wā, la gūxts'o'tsa 'wā'pē lāq. Wā, g'í'l'mēsē nego-  
 5 yā'laxa 'wā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's  
 g'ā'xē hānō'lilas lā'xa t'lē'lats!ē. Wā, la'mē'sē lō'x'welts!ōdxa  
 q!wā'xsa'yē qa's lō'x'stalis lā'xa t'lē'lats!ē. Wā, g'í'l'mēsē gwā'texs  
 la'ē dā'x'ēdxa ma'tsē'mē āwā' t'lē'sema qa's t!ā'qeyi'ndēs  
 lā'xa t'lē'lase'wasēda q!wā'xsa'yē qa 'wū'nsālēs lā'xa 'wā'pē. Wā,  
 10 la'mēs 'nā'l'nemp!ena mō'p!enxwāsē 'nā'lās lōxs q!EL!ep!E'n-  
 xwāsāē 'nā'lās t!ē'ltalila. Wā, g'í'l'mēsē pō's'idexs la'ēda ts!edā'qē  
 āx'ē'dxa hā'nx'lanowē qa's lē hā'nō'lisas lā'xa legwī'lē. Wā, la  
 lō'x'wūste'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē.  
 Wā, la'mē'sē yā'lyūdux'sāla t!ō't!ets!ālasa xwā'layowē lā'xa  
 15 q!wā'xsa'yē. Wā, la'mēs mō'ts!ōts lā'xa hā'nx'lanowē. Wā,  
 g'í'l'mēsē gwā'texs la'ē āxō'dxa k!ā'k!ōbana qas nā'seyindēs  
 lāx ō'kwēya'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wā,  
 g'í'l'mēsē gwāl ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'la!bida'wē  
 'wāp lāq. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, g'í'l'mēsē la

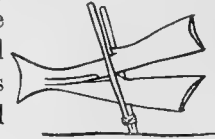
<sup>1</sup>Continued from p. 240, line 27.



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'mdelqulaxs la'e kwē'xasēs ts'lē'slāla lāx ō'kweya<sup>e</sup>yas nāyimas 20  
 qaxs k'lē'saē hē'lqalala k'ex<sup>u</sup>sā'lēda k'lā'lēla lāx nayimasēs  
 hā'nx'lēndē. Wā, la<sup>e</sup>mēsē gē'g'ilil<sup>e</sup>em mae'mdelqulaxs la'e  
 hā'nx's<sup>e</sup>endēq. Wā, ā<sup>e</sup>mēsē la hā'nē'lēda hā'nx'lanowē. Wā,  
 lā'lēda ts'lēdā'qē āx<sup>e</sup>ē'dxa lō'q!wē lē'wa ts'lēba'tslē lē'wa L'lē'na  
 qa g'ā'xēs āxē'l lāx k!waē'lasas. Wā, g'ī'lēmēsē 'wī'la g'āx 25  
 āx<sup>e</sup>ā'lilēxs la'e āx<sup>e</sup>ē'dxēs ts'lē'slāla qa's k!ep'lē'dēs lāx nāyimasēs  
 hā'nx'lēndē. Wā, la k'lip'lā'lilas lā'xa obē'x'lālalifasēs legwī'lē.  
 Wā, laxaa hē'ma ts'lē'slāla k'lip<sup>e</sup>üstā'layōsēxēs ha'mē'x'silase-  
 wēda q!wā'xsa<sup>e</sup>yē qa's lē k'lipts!ā'las lā'xa lō'q!wē. Wā, g'ī'lēmēsē  
 'wī'elō'stāxs la'e gwē'lalts!ōtsa q!wā'xsa<sup>e</sup>yē lā'xa lō'q!wa. 30  
 g'ī'lēmēsē gwā'lēxs la'e āx<sup>e</sup>ē'dxa L'lē'na qa's k!ūnts!ō'dēs lā'xa  
 ts'lēba'tslē. Wā, g'ī'lēmxaā'wisē gwā'lēxs la'e āx<sup>e</sup>ē'dxa ha'ma-  
 dzowē' lē'wa<sup>e</sup>ya qa's lē lēpdzamō'lilas lā'xēs hā'mg'ī'lase<sup>e</sup>wē.  
 Wā, g'ī'lēmēsē gwā'lēxs la'e k'ā'g'ililxa lōq!wē lē'wa ts'lēba'tslē  
 qa's lē k'āx'dzamō'lilas lā'xēs lē'lānemē. Wā, lā'la k'ā'tslē'wēda 35  
 ts'lēba'tslē lāx ō'tslāwāsa lō'q!wē. Wā, g'ī'lēmēsē gwā'lēxs la'e  
 tsā'x'īdxa 'wā'pē qa's lē tsā'x'īts lā'xa ha'mā'plē. Wā, hē'x'ī-  
 da<sup>e</sup>mēsē ts'lēwē'lēxōda. Wā, g'ī'lēmēsē gwā'lēxs la'e nā'x'ēda.  
 Wā, lā'x'da<sup>e</sup>xwē hā'mx'ē'īda. Wā, lae'm q!ūlēx's<sup>e</sup>em k'lō'k!ūpsā-  
 lēda hā'mg'ī'lase<sup>e</sup>waxa q!wā'xsa<sup>e</sup>yē qa's ts!ep!līdēs lāxa L'lē'na qa's 40  
 ts!ō'q!ūsēs lā'xēs se'msē. Wā, g'ī'lēmēsē gwā'lē ha'mā'pa la'ēda  
 ts'lēdā'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.**<sup>1</sup>—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 hä<sup>ε</sup>mx'sâ<sup>ε</sup>yē lā'xa hä'n<sup>x</sup>lanowē. Wä, la<sup>ε</sup>mē'sē  
 ts!ō'xüg'intsa 'wā'pē lāq. Wä, lä qepts!ō'tsa 'wā'pē lā'qēxs la'ē  
 45 xwē'laqa k'ax'dzamō'lilas lā'xēs hä'mg'i'lase<sup>ε</sup>wē. Wä, hē'x'ida-  
 'mēsē ts!E'nts!ENx'wIDEX'da<sup>ε</sup>xwa ha<sup>ε</sup>mā'pdē. Wä, g'í'l<sup>ε</sup>EMlā'x'dē  
 hä<sup>ε</sup>mx'ī'dēda lē<sup>ε</sup>lānEMaxs la'ē lā'wünEMasa ts!Edā'qē tsāx ā'íta  
 'wā'pa. Wä, g'í'l<sup>ε</sup>mēsē gwāl ts!E'nts!ENkwēda k!wē'laxs la'ē  
 hä'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wä, lā'x'da<sup>ε</sup>xwē  
 50 nā'x'ida. Wä, g'í'l<sup>ε</sup>mēsē gwāl nā'qaxs la'ē äwü'lgemg'a<sup>ε</sup>lil qa<sup>ε</sup>s  
 hē'lēg'intse<sup>ε</sup>wē. Wä, laE'm gwāl lā'xēq. Wä, g'í'l<sup>ε</sup>EM pō'sq!ēda  
 äxnō'gwadäs la'ē â'EM äx<sup>ε</sup>wüstE'ndxa q!wā'xsa<sup>ε</sup>yē lā'xa t!ē'lats!ē  
 qa<sup>ε</sup>s äx<sup>ε</sup>'dēxa ts!ē'slāla qa<sup>ε</sup>s k!lípā'lēqēxs la'ē pEX'ā'q lā'xēs  
 lēgwī'lē; g'a gwā'lēg'a (*fig.*). Wä, g'í'l<sup>ε</sup>mēsē k'ixūmxsā'wēda k!lā'lēla  
 55 lā'qēxs la'ē q!ā'LElaqēxs lE<sup>ε</sup>ma'ē L!ō'pa. Wä, hē'EM lē'gades  
 hä'laxwase<sup>ε</sup>wēsa pō'sq!a. Wä, laE'mxaa ts!Epa's lā'xa L!ē'naxs  
 la'ē ha<sup>ε</sup>mā'peq. Wä, laE'm gwāl lā'xēq.

1 **Silver-Salmon.**<sup>1</sup>—Wä, la dzā'qwaxs la'ēda begwā'nEMē lē<sup>ε</sup>lālaxa  
 g'í'g'igāma<sup>ε</sup>yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wä,  
 g'í'l<sup>ε</sup>mēsē 'wī<sup>ε</sup>laELEXs la'ēda begwā'nEMē äx<sup>ε</sup>'dxēs hä'n<sup>x</sup>lanowē  
 qa<sup>ε</sup>s güxts!ō'dēsa 'wā'pē lāq. Wä, la hān<sup>x</sup>LE'nts. Wä, lā'lā  
 5 gENE'mas äx<sup>ε</sup>'dxa mō'wē dzēl xwā'LEk<sup>u</sup> dzā'wūna qa<sup>ε</sup>s k'āqelā-

<sup>1</sup> 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;<sup>1</sup> | 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

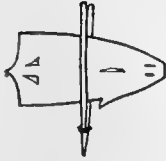
te'mdēq. Wä, g'í'le mēsē mede'lx<sup>e</sup>widēda la hā'n<sup>x</sup>lālxas la'ē 6  
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wä, ā'í'le mēsēda ts'edā'qē  
 xwē't'ledqēxs la'ē gē'g'ilil ma'e'mde'lqūla qa q!wē'q!ūlts'ēs. Wä,  
 g'í'le mēsē gwāf xwē'taqēxs la'ē āx<sup>e</sup>'ē'dxa yū'duḡūxla lō'elq!wāxs  
 ma<sup>e</sup>lō'gūg'iyōēda bē'bēgwānem yō'satxa dzē'lē dzā'wū'na. Wä, 10  
 hē'<sup>e</sup>misa ma<sup>e</sup>l<sup>e</sup>xlā'g'iyōwē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wä,  
 hē'<sup>e</sup>misa <sup>e</sup>wā'lasē tsā'xla k'ā'ts!ēnaqa. Wä, g'í'le mēsē <sup>e</sup>wi'ēl-  
 galitēxs la'ē ts!ō'ḡūg'indālaxa yū'duḡūxla lō'elq!wa lē<sup>e</sup>wa k'ēk'ā'-  
 ts!ēnaqē. Wä, g'í'le mēsē gwā'itēxs la'ē tsā'ts!ōdālasa q!ē'mlalāsa  
 dzā'wū'nē lā'xa lō'elq!wa. Wä, g'í'le mēsē <sup>e</sup>wi'ēlts!ēwakwa la'ē 15  
 lēpdzamō<sup>e</sup>lilasōsa ha<sup>e</sup>mā'dzowē lē'<sup>e</sup>wa<sup>e</sup>ya. Wä, lē'da begwā'nemē  
 k'ā'g'ilitxa lō'elq!wē qa<sup>s</sup> lē k'ax'dzamō'lilas lā'xa mō'kwē  
 bē'bēgwā'nema. Wä, la ē'tlētsa <sup>e</sup>nemē'xla lō'q!wa lā'xa mō'ḡ<sup>e</sup>-  
<sup>e</sup>maxat!. Wä, la ē'tlētsa <sup>e</sup>nemē'xla lō'q!wa lā'xa mō'ḡ<sup>e</sup>'maxat!.  
 Wä, g'í'le mēsē <sup>e</sup>wi'ēl'g'alila lō'elq!wāxs la'ē k'ā's'ēitsa k'ā'k'ēts!ēnaqē 20  
 lā'x'da<sup>e</sup>xweq. Wä, la tsā'x'ēitsa <sup>e</sup>wā'pē lāq qa nā'x'ēidēsēq. Wä,  
 g'í'le mēsē gwāf nāqaxs la'ēda nā'xsālagā'yas ts'ē'lwax'ēida, yī'sa  
 ts'ē'lwaqelāsa g'í'lx'dē ha<sup>e</sup>mā'pxa l!ō'bēkwē xixēxstō'wakwa.<sup>1</sup>  
 Wä, g'í'le mēsē q!wē'l'ēdēxs lā'x'da<sup>e</sup>xwāē yō's'ēida. Wä, g'í'le mēsē  
 yō's'ēidēxs la'ē k'!ō'qūlilēda begwā'nemāxa nā'gats'lē qa<sup>s</sup> lē tsāx 25  
 ā'ltā <sup>e</sup>wā'pa. Wä, g'í'le mēsē g'āx aē'daaqaxs la'ē hā'ng'alitxa nā'-  
 gats'lē <sup>e</sup>wā'bets'lāla, qa<sup>s</sup> ē'selē qa gwālēs yō'sa. Wä, g'í'le mēsē gwāf  
 yō'saxs la'ēda begwā'nemē k'!ō'qūlilēda nā'gats'lē <sup>e</sup>wā'bets'lāla qa<sup>s</sup>

<sup>1</sup> 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

- lê hă'nx'dzamōlifa lā'xa k!wē'lē. Wā, lā'x'da<sup>s</sup>xwē nā'x'ida, la'a<sup>l</sup> a
- 30 sēda begwā'nemē k'ā'g'ililxa lō'elq!wē qa<sup>s</sup> lê k'ā'galitelas lāx k!waē'lasasēs gene'mē lōxs la'ē āx'ē'dxa k'ā'k'ets!Enaqē qa<sup>s</sup> lā'xat! āx'ā'lilēlas lāx k!waē'lasasēs gene'mē. Wā, g'ī'f'mēsē gwā'texs la'ē hō'qūwelsēda k!wē'ldē. Wā, hē'emxaa gwēg'ī'lase-wēda gwā'ēxnēsaxs g'ā'laē lā'lanema.
- 35 Wā, hē'ēmisē, hē'emxaa gwē'g'ilase<sup>s</sup>wēda gwā'ēxnēsaxs la'ē le'mxwase<sup>s</sup>wa qalē'da ts!āwū'nxē, yīxs āxēlakwēlē gwēg'ī'lasaxa dzā<sup>s</sup>wū'nē. Wā, lae'm k'lēs k!ū'nq!Eqasōsa L'lē'na qaxs ā'laē tse'nxwa. Hē'ēmis lā'g'ilas āl'ē'm hā'mg'ī'layōxa la dzā'qwa. Wā, hē'ēmaaxs yō'sase<sup>s</sup>waēda dō'gwinētē dzā<sup>s</sup>wū'nxa gaā'la. Hē-
- 40 wā'xat!a la q!ūq!ūlā'x'idēda yō'sāq. Ā'ēm hē'menālaem lā'lasaxa nā'la, k'lēs lā'lōqūla. Wā, hē'ēmis lā'g'ilas ā'l'ēm yō'sasōxa dzā'qwa. Wā, g'ī'f'mēsē hē'dēda gwā'ēxnisē g'ayō'l lāx 'ne'ldzāsa wā, yō'saso<sup>s</sup>wa, la'ē k!ū'nq!Eqasōsa q!ē'nem L'lē'na qaxs ts!ē'nasaē. Wā, hē'emlāl k!eā's k'lēs yō'sdemqxa gaā'la lē'wa neqā'la lō<sup>s</sup>ma
- 45 dzā'qwa. Wā, la k'ilē'm yō'sasōxa gaā'lāxs hē'ēmaē ā'lēs menā'la lāx ō'x<sup>u</sup>siwa<sup>s</sup>yasa wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x<sup>u</sup>mēgemē. Wā, lae'm gwāl lā'xēq.
- 1 **Sun-dried Salmon.**—Wā, lê ts!āwū'nx'īdexs la'ē hē'menālaem āx'ē'd lā'xa tā'yaltslāla qa<sup>s</sup> gaā'xsta<sup>s</sup>yaxa gaā'la. Wā, hē'ēmaaxs la'ē āx'ē'd lāq; la<sup>s</sup>mēs āx'ē'dxēs ts!ē'slāla qa<sup>s</sup> k!ēbets!ā'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  
scorched 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<sup>ε</sup>mē's hē g'il pex'ā'sōsē L'lē'sas k'lēs  
xē'nlela mā'x'lālā'maseq lā'xa legwilē qa 'nā'xwēs pē'ns'ēdē 5  
gō'betas. Wā, g'il'ēmēsē ha<sup>ε</sup>mēlgedzō'dēda pē'nsāqēxs la'ē lē'x'ē-  
deq qa's pex'ē'dēx q'lē'mladzē'yas. Wā, g'il'ēmēsē 'nā'xwa qūx'ī-  
dēxs la'ē āx'ē'dxa nā'gatslē 'wā'bets'lāla qa's hā'msgēmdē lāq.  
Wā, la selbex'wīts lāx q'lē'mladza'yasa ts'lē'nkwē tā'yalts'lāla  
qa hamelx'ā'lelēsa 'wā'pē lāx ō'dzā'yas. Wā, g'il'ēmēsē gwā'lēxs 10  
la'ē āxō'dxa ts'lē'slāla. Wā, la k'lō'xsem dxēs hā'mē'x'silasē'wē  
hē L'lā'sadza'yā L'lē'sē. Wā, la g'ībabō'līlas lā'xa lē'wā'yē qa's  
t'lē'p'lēdēq. Wā, g'il'ēmēsē gwāl t'lē'paqēxs la'ē xwē'laqa āx'ē'dēq  
qa's q'lēwē'x'ēdēq yō gwē'g'ilōxda ts'lēdā'qaxs ts'lō'xwaaxa gwē-  
gwā'la. Wā, g'il'ēmēsē gwā'lēxs la'ē xūsxūdzē'lēits la q'lūpā'- 15  
lēs ts'lāx'mōtas. Wā, g'il'ēmēsē gwā'lēxs la'ē āx'ē'dxa lā'lōgūmē  
lē'wē ts'lēba'ts'lē qa's k'lūxts'lō'dēsa L'lē'na lāq. Wā, g'il'ēmēsē  
gwā'lēxs la'ē āx'ē'dxa ts'lē'nkwē tā'yalts'lāla qa's k'lōpts'lō'dēs lā'xa  
lā'lōgūmē. Wā, g'il'ēmēsē gwā'lēxs la'ē tsā'x'ēd lā'xēs 'wā'pē qa's  
ts'lēwē'lēxōdē lāq. Wā, la nā'x'ēd lāq. Wā, g'il'ēmēsē gwāl 20  
nā'qēxs la'ē āx'ē'd lā'xēs k'lōbekwē tā'yalts'lāla qa's malē'x'ūbendēq.  
Wā, g'il'ēmēsē tē'lē'widē mā'lēkwa'yasēxs la'ē ts'lēp'lē'its lā'xa  
L'lē'na qa's ts'lō'q'lūsēs qa's malē'x'widēq qa's nex'widēq. Wā,  
hē'x'sā'misē gwē'g'ila. Wā, ā'l'misē gwā'lēxs la'ē elā'q 'wī'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,<sup>1</sup> 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 Wä, gí'f'mēsē gwāl ha<sup>s</sup>mā'pēxs la'ē nā'x'idxa 'wā'pē. Wä, la grē'xaxēs ha<sup>s</sup>maa'ts!ēx'dē. Wä, hē'xōlēn l!ēl'ē'wisē'wa ts!ēdā'qaxs gīl<sup>s</sup>maē āxwūlts!ō'dxa tā'yalts!āla lā'xēs xātsē'mē q!ūlēldzō'dēx gō'betadza<sup>s</sup>yas l!ē'sasēxs k!ē's<sup>s</sup>maē ts!ēx'ē'ī'dēq qa ē'k'ēLES amē'ma<sup>s</sup>yastowē pē'ns'īdaēnēlas ts!ēx'ī'las. Wä, laē'm lē'x'aem hē  
30 gwē'g'ilasē'wēda tā'yalts!ala. Wä, lā'xaa t!ē'lasōemxaaxs la'ē xē'n-lela p!ē'saxa la hē'ēnbax'ēidxa la āps'yē'nxa. Wä, la hē'ēmgwē'g'ilasē'wē t!ē'lēna<sup>s</sup>yaxa 'nā'xwa t!ēt!ēl'ē'maxēn gā'lē gwāgwē-x<sup>s</sup>ālasa. Wä, lā'xaa 'nā'l'nemp!ēna ā'ēmgwē'xwūstā'nō lā'xa t!ē'latst!ē, yī'sa ts!ēdā'qē lō<sup>s</sup>mēs lā'wūnēmē qa<sup>s</sup> āx<sup>s</sup>ē'dxēs ts!ē'slāla  
35 k!ēbets!ā'ē'yēs lāq, g'a gwā'lēg'a<sup>1</sup> qa<sup>s</sup> pēx'ē'q lā'xa lēgwī'faxs hē'ēmaē ā'lēs k!ū'nqē. Wä la<sup>s</sup>mēs lē'x'ī'lālaq. Wä, lā'la hēwā'xaem pē'ns'īdē gō'betas qaēs k!ūnq!ēna<sup>s</sup>yē. Wä, ā'ēmgwē'xwūstā'nō lā'xa t!ē'latst!ē, yī'sa ts!ēdā'qē lō<sup>s</sup>mēs lā'wūnēmē qa<sup>s</sup> āx<sup>s</sup>ē'dxēs ts!ē'slāla  
40 ts!ē'slāla. Wä, la āx<sup>s</sup>ē'dxēs ts!ēba'ts!ē qa<sup>s</sup> k!ū'nxts!ōdēsa l!ē'ēnalāq. Wä, gí'f'mēsē gwā'lēxs la'ē tsāx'ēidxa 'wā'pē qa<sup>s</sup> ts!ēwē'l!ēxōdē lāq. Wä, gí'f'mēsē gwāl ts!ēwē'l!ēxōdēxs la'ē nā'x'id  
lāq. Wä, gí'f'mēsē gwāl nā'qaxs la'ē k!ō'p!id lā'xa la nēlēdzā'lilē penk<sup>o</sup> tā'yalts!ala qa<sup>s</sup> ts!ēp!ē'dēs lā'xa l!ē'ēna. Wä, ā'x'sā<sup>s</sup>mēs  
45 la k!ō'pk!opa lā'xa pē'nkwē tā'yalts!alaxs nēlēdzā'lilāē lā'xa hā-

<sup>1</sup> 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.<sup>1</sup> |

**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



εmadzowē' lē'εwa'ya qa's ts!εp!ē'dēs lā'xa L!ē'εna. Wā, ā'l'εmēsē 46  
gwā!εxs la'ē elāq εwī'laxēs ha'εma'εyē. Wā, g'ī'l'εmēsē gwāl ha'εmā'-  
pexs la'ē tsā'x'εīd lā'xa εwa'pē qa's nā'x'εīdē lāq. Wā, g'ī'l'εmēsē  
gwāl nā'qaxs la'ē hā'msgεmdxa εwāpē. Wā, la hā'mx'ts!ānēndāla-  
sa εwā'pē qa's ts!ēnts!ēnχ'εwidē. Wā, g'ī'l'εmēsē gwā!εxs la'ē 50  
g'ēxaxēs ha'εmaats!ēx'dē. Wā, laε'm āx'ε'd qa's hē'lēg'anā. Wā,  
laε'm gwāl lāxa pē'nkwē tā'yalts!ala.

**Boiled Silver-Salmon** (Hā'nx'Laak<sup>u</sup> dōgwinēt dzā'wū'n).—Wā, 1  
g'ī'l'εmxaā gwāl xwā!εs'wēda dō'gwinētē dzā'wūna, laēda ts!ε-  
dā'qē āx'ε'dxa εnē'mē lā'weyakwēs hē'x't!a'yē Lε'wis xā'k!adzowē  
lō'mē's ts!ā'sna'εyē. Wā, la'εmē'sē ā'εm la Lεpā'lēda xwā!εkwē  
dzā'wū'na. Wā, la'εmē'sē k'ligedzō'ts lā'xa k!ā'k!obanē Lε- 5  
bēx'lā'lalil lāx legwī'lasēs g'ō'kwē. Wā, la āx'ε'dxēs hānē'mē  
qa's ts!ō'xūg'indēq. Wā, g'ī'l'εmēsē gwāl ts!ō'xūg'indqēxs la'ē  
gūxts!ō'tsa εwā'pē lāq, qa nēgō'yâlēs. Wā, la hānχ'LE'nts lā'xa  
legwī'lē. Wā, la āx'ε'dxēs xwā!ā'yowē qa's qā'qetemdēxēs  
hā'nχ'LEntsōlē; g'a gwā'lēg'a (fig.) L!ā'sats!ēndālax L!ē'sa. Wā, 10  
g'ī'l'εmēsē gwāl qā'qetemaqēxs la'ē medε'lx'εwidēda hā'nχ'lāla  
hā'nema. Wā, hēx'εīda'mēsa ts!ēdā'qē āx'ε'dxa xwā!εkwē dzā-  
εwū'na qa la'stē'ndēs lāq. Wā, g'ī'l'εmēsē la'stē'da k!ō'tela lā'qēxs  
la'ē gwāl maε'mdēlqūlēda hā'nχ'lanowē. Wā, la'εmē'sa ts!ēdā'qē  
q!ā'q!alālāq qō medε'lx'εwidlō. Wā, g'ī'l'εmēsē medε'lx'εwidεxs 15

<sup>1</sup> 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 äx'ē'dxēs k'ā'ts!enaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!ülts!ēs  
q!E'mlalāsa dzā'wū'n. Wā, g'í'l'mēsē 'nā'xwa am'E'mayastā la'ē  
xā'L!EX'idaEM xwē't!ideq. Wā, k'lē'st!a ā'laEM gē'g'ilil medE'l-  
qūlaxs la'ē hā'nx'sanō lā'xa legwī'lē qaxs lE'ma'ē L!ō'pa. Wā,  
20 hē'x'ida'mēsē äx'ē'dxēs lā'lōgūmē qa's tsēts!ō'dēsa hā'nx'Laakwē  
dzā'wū'n lāq. Wā, g'í'l'mēsē gwā'lExs la'ē lE'lāxēs lā'wūnemē  
LE'wī's sā'sEMē qa g'ā'xēs k'lūs'ā'lila. Wā, g'í'l'mēsē g'āx'ēwī'ēla  
k'lūdzi'la la'ē ts!ewā'naēsasa k'ā'kets!enaqē lāq. Wā, la tsā'x'ēidxa  
ēwā'pē qa's lē tsā'x'ēits lāq qa nā'x'ēidēsēq. Wā, g'í'l'mēsē gwāl  
25 nā'qaxs la'ē yō's'ida. Wā, g'í'l'mēsē gwāl yō'saxs la'ē ē't!ēd  
nā'x'ēidxa ēwāp wūdā'ēsta. Hē'EM gwe'yō'sa bā'k'lumē k'ō'-  
xwaxōda. Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda begwā'nemē k'ā'-  
g'ililxa lā'lōgūmē qa's lē k'ep'ste'ntsēs k'lē'dzayawa'yē lāxa hān-  
x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'nx'lanowē qa's lē k'lō'QE-  
30 welselaq lā'xēs g'ō'kwē, qa's lē lE'nts!ēselas 'lā'xa L!ema'isē qa's  
lē qep'ste'nts lā'xa dE'msx'ē. Wā, lā'xaa hē'EM ts!ō'xūg'indeq  
qa ē'g'eg'is. Wā, lae'm k'lēas k'lū'ngems l!ē'na. Wā, hē'EMxaā-  
wisē gwē'g'ilase'wēda melē'k'axs g'ā'lōlānemaē lā'xa lā'wayōwē  
lāx 'nE'ldzāsa wī'ēwa. Wā, lē'x'ā'mēs ō'gūqālayōsa 'yā'ēyanemē  
35 gwa'xni's lāx 'nE'ldzāsa wī'ēwa, yixs k'lūnq!eqāsewaē yī'sa q!ē'-  
nemē l!ē'na qaxs ts!ā'qwaē. Wā, hē'ēmisēxs ā'ēmaē qepewū'l-  
ts!EMēs hā'mx'sā'yē lāx L!ā'sanā'yasa g'ō'kwē. Wā, lae'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** (Mē'stag'ielak<sup>u</sup>).—Wā, hē'emaaxs la'ē gwāl 1  
xwā'lēda ts!edā'qax dō'gwānemāsēs lā'wūnemē dzā'wū'na. Wā,  
la xī'x'wūlts!ōdex gī'ts!āx'dāx ha'maa'ts!ās pō'xūnsa lē'wa  
k'lē'la lāx q!ō'sna'yas. Wā, la lē'x'semdxā ha'maa'ts!ē pō'xūnsa.  
Wā, gī'l'mēsē q!ē'nemē āxā'ēyas, la'ē āx'ē'dxēs hā'nx'lanowē 5  
qa's gūxts!ō'dēsa 'wāp lāq. Wā, la nēgō'yālēda hā'nx'lanāxa  
'wā'paxs la'ē āxste'ntsa pō'xūnsasa dzā'wū'nē lāq. Wā, gī'l'mēsē  
'wi'la'staxs la'ē hānx'le'nts lā'xa lēgwī'lē. Wā, gī'l'mēsē hēla-  
le'laxs la'ē ax'ē'dxēs k!lpla'la qa's xwē'telga'ēs lāq. Wā, gī'l-  
'mēsē mede'lx'widexs la'ē gwāl xwē'telgēq. Wā, hē'em lā'gīlas 10  
xwē'telgēq qa 'nā'xwā'mēsē la l!l!lā'x'ēdēda ha'maats!e pō'xūnsa,  
yīxs gā'laē ts!ex'utsa'nā'kūlēda 'wā'paga'ya, qaxs gī'l'maē k'lēs  
xwē'telgēsōxs la'ē let!ā'la la k'lēs l!ā'xa. Wā, lē'da ts!edā'qē  
hē'menalaem k!lplē'tsa k!lplā'la lā'xa 'ne'mts!aqē. Wā, gī'l-  
'mēsē k!lplālela lā'qēxs la'ē l!ō'pa. Wā'xī tsax'ā'wa la k'lēs'sem 15  
l!ō'pa. Wā, hē'x'ida'mēsē hānx'se'ndxēs hā'nx'le'ntse'wē; wā,  
gī'l'em'lā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-  
laxē lē'ndeltā' lāx ā'emlax'wisē lā'lax qep'weldze'mlax lā'xa  
l!ā'sanā'yē, qaxs k'lē'saē ē'k'exs hē'ē gwē'x'īdē, qaxs gī'l'maē  
ha'mā'xs la'ē hā'yaqawiltōd l!ō'pa; wā, ā'mēsē yā'wasālis lā'xens 20  
tek!ā'xs la'ē hō'x'widayā. Wā, hē'mis lā'gīlas xē'nlela q!ā'q!a-  
lālasē'wa. Wā, gī'l'mēsē l!ō'pexs la'ē āx'ē'dēda ts!edā'qaxēs lō'-  
elq!wē lē'wis k!ā'k'ets!enaqē qa's gā'xē āx'ā'lilas lā'xēs k!waē'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'lälaxēs gwe'yō' qa's lē'lälase'wa. Wä,  
 25 g'í'l'mēsē g'āx wí'elāēlē lē'lānemasēx la'ē gene'mas äx'ē'dxa 'wā-  
 lasē k'ā'ts!ēnaqa qa's tsäts!ā'lis 'wa'paga'yas lä'xa lö'elq!wē. Wä,  
 g'í'l'mēsē 'nā'xwa 'nae'ngöyälaxa 'wa'paga'yasa ha'mē'x'silase'waxs  
 la'ē äx'ē'dxēs k'lip'lāla qa's k'lik!ep!enēs lä'xa hä'nx'laa'kwē pō-  
 xūns qa's k'lip'ts!ā'lēs lä'xa lö'elq!wē. Wä, g'í'l'mēsē wí'ela la  
 30 qō'qūt!ēda lö'elq!wāxs la'ē äx'ē'dxa ha'madzowē' lē'wa'ya qa's  
 lē lepdzamō'ilas lä'xa lē'lānemē. Wä, lä'wisla äx'ē'dxa lö'el-  
 q!wē qa's lē k'ax'dzamō'ilas lä'xes lē'lānemē. Wä, lae'm  
 maē'mälē'da k!wē'faxa 'nā't'ēnemēxla lö'q!wa. Wä, la ts!ewana-  
 ēsasa k'ā'k'ets!enāqē lä'xēs lē'lānemē. Wä, lae'm hēwā'xa nā'-  
 35 qamats 'wā'pa lāq. Wä, lä'xaa hēwā'xa k'ü'nq!eqas l!ē'nā lāq,  
 qaxs aō'ts!agāēda mē'stag'i'lakwē lē'wa l!ē'na. Wä, hē'mis  
 lä'g'ilas k'lēs nā'naqalg'iwālx 'wā'paxs nā'gemaxa 'wā'pasa ha-  
 'mā'pax gwē'x'sdemas. Wä, lä'x'daxwē yō's'ideq. Wä, g'í'l-  
 'mēsē gwāl yō'saqēxs la'ēda lē'lānemaq k'ā'g'ilixā lö'elq!wē qa's  
 40 lē k'ā'galitelas lāx k!wāē'lasasēs - gene'mē. Wä, la äx'ē'dxa  
 'wā'pē qa's lē tsä'x'its lāq. Wä, lä'x'daxwē ts!ewē'l!exōd qa  
 lä'wēsēs de'mp!aēl!exawa'ē; qā'laxs ā'laē de'mp!ēda mē'stag'i'la-  
 kwē. Wä, g'í'l'mēsē gwāl ts!ets!ewē'l!exōxs lä'x'daxwāē nā'-  
 x'id lä'xa 'wā'pē. Wä, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwēla.  
 45 Wä, lae'm gwāl lä'xēq, yí'xen gwā'gwēx's'ālasē lä'xa k'ō'k!üte-  
 lāxs ha'mē'x'silase'wāē. Wä, hē'em k'lēs de'nxelag'ila hä'x't!a-  
 'yaxs neg'ekwa'ē löxs hä'nx'laakwāē lē'wa mē'stag'i'lakwaxs

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.**—Sometimes<sup>1</sup> 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<sup>ε</sup>ma<sup>ε</sup>yaē, qaxs â<sup>ε</sup>maē halā<sup>ε</sup>xwasōxs g<sup>ε</sup>ā<sup>ε</sup>laē dō<sup>ε</sup>gwānema dzā- 48  
 εwū<sup>ε</sup>nē. Wā, la k<sup>ε</sup>lēs ha<sup>ε</sup>ma<sup>ε</sup>yē hā<sup>ε</sup>maats<sup>ε</sup>lē pō<sup>ε</sup>xūnsasa gwā<sup>ε</sup>xnisax  
 g<sup>ε</sup>īlō<sup>ε</sup>lānemaē lāx ō<sup>ε</sup>x<sup>ε</sup>siwa<sup>ε</sup>yasa wī<sup>ε</sup>wa lōxs la<sup>ε</sup>ē lax <sup>ε</sup>ne<sup>ε</sup>ldzāsa 50  
 wī<sup>ε</sup>wa. Wā, lā<sup>ε</sup>lā hā<sup>ε</sup>nx<sup>ε</sup>lentsō<sup>ε</sup>mē hē<sup>ε</sup>x<sup>ε</sup>!<sup>ε</sup>yasēxs la<sup>ε</sup>ē g<sup>ε</sup>ā<sup>ε</sup>yanem  
 lāx <sup>ε</sup>ne<sup>ε</sup>ldzāsa wī<sup>ε</sup>wa lē<sup>ε</sup>wa hā<sup>ε</sup>nō<sup>ε</sup>nē. Wā, lawi<sup>ε</sup>s<sup>ε</sup>lā gwā<sup>ε</sup>l lā<sup>ε</sup>xēq.

**Fresh Halibut-Heads and Backbone.**—Wā, la <sup>ε</sup>nā<sup>ε</sup>!<sup>ε</sup>nemp!<sup>ε</sup>enēda ts!<sup>ε</sup>e- 1  
 dā<sup>ε</sup>qē hā<sup>ε</sup>nx<sup>ε</sup>lendxa mā<sup>ε</sup>lēgemanowē qa<sup>ε</sup>s lē<sup>ε</sup>!<sup>ε</sup>lalēx <sup>ε</sup>nē<sup>ε</sup>nemō<sup>ε</sup>-  
 kwasēs lā<sup>ε</sup>wūnemē. Wā, hē<sup>ε</sup>maaxs la<sup>ε</sup>ē lē<sup>ε</sup>!<sup>ε</sup>lālasē<sup>ε</sup>wa bē<sup>ε</sup>begwā-  
 nemē, yīsa lō<sup>ε</sup>q!<sup>ε</sup>wēnoxwe, wā, la gē<sup>ε</sup>mas āx<sup>ε</sup>ē<sup>ε</sup>dxa mā<sup>ε</sup>lēgema-  
 nowē āxē<sup>ε</sup>ndalēs lā<sup>ε</sup>xa k<sup>ε</sup>ā<sup>ε</sup>dilē leqwa<sup>ε</sup>. Wā, la āx<sup>ε</sup>ē<sup>ε</sup>dxa sō<sup>ε</sup>ba- 5  
 yowē qa<sup>ε</sup>s tsātsex<sup>ε</sup>sā<sup>ε</sup>lēs lāq. Wā, la k<sup>ε</sup>lēs xē<sup>ε</sup>nlela ām<sup>ε</sup>emē<sup>ε</sup>x<sup>ε</sup>salaq,  
 wā, la āxts!<sup>ε</sup>ō<sup>ε</sup>ts lā<sup>ε</sup>xa hā<sup>ε</sup>nx<sup>ε</sup>lanowē. Wā, la āx<sup>ε</sup>ē<sup>ε</sup>dxa hāmō<sup>ε</sup>mō  
 qa<sup>ε</sup>s kōk<sup>ε</sup>exse<sup>ε</sup>ndēq. Wā, laē<sup>ε</sup>mxaā<sup>ε</sup>wisē āxts!<sup>ε</sup>ō<sup>ε</sup>ts lā<sup>ε</sup>xa hā<sup>ε</sup>nx<sup>ε</sup>la-  
 nowē. Wā, g<sup>ε</sup>ī<sup>ε</sup>mēsē qō<sup>ε</sup>t!<sup>ε</sup>ēda hā<sup>ε</sup>nx<sup>ε</sup>lanāxs la<sup>ε</sup>ē āx<sup>ε</sup>ē<sup>ε</sup>dxēs  
 nā<sup>ε</sup>gats!<sup>ε</sup>ē wābets!<sup>ε</sup>āla qa<sup>ε</sup>s gūq!<sup>ε</sup>eqē<sup>ε</sup>s lāq. Wā, hā<sup>ε</sup>lsela<sup>ε</sup>mēsē nē- 10  
 lēyax<sup>ε</sup>idēda <sup>ε</sup>wā<sup>ε</sup>pē lā<sup>ε</sup>qēxs la<sup>ε</sup>ē hā<sup>ε</sup>nx<sup>ε</sup>lentsa lā<sup>ε</sup>xēs legwī<sup>ε</sup>lē.  
 Wā, la k<sup>ε</sup>lēs lā<sup>ε</sup>bālaq. Wā, hē<sup>ε</sup>t!<sup>ε</sup>āla gē<sup>ε</sup>g<sup>ε</sup>īlil mā<sup>ε</sup>mdelqūlaxs  
 la<sup>ε</sup>ē hā<sup>ε</sup>nx<sup>ε</sup>sendeq. Wā, la āx<sup>ε</sup>ē<sup>ε</sup>dxēs <sup>ε</sup>wā<sup>ε</sup>lasē k<sup>ε</sup>ā<sup>ε</sup>ts!<sup>ε</sup>enaqa; wā,  
 hē<sup>ε</sup>mēsē lō<sup>ε</sup>elq!<sup>ε</sup>wē. Wā, la tsēts!<sup>ε</sup>ō<sup>ε</sup>dālas lā<sup>ε</sup>xa lō<sup>ε</sup>elq!<sup>ε</sup>wē, yīsa  
<sup>ε</sup>wā<sup>ε</sup>lasē k<sup>ε</sup>ā<sup>ε</sup>ts!<sup>ε</sup>enaqa. Wā, g<sup>ε</sup>ī<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>!<sup>ε</sup>la qō<sup>ε</sup>qūt!<sup>ε</sup>ēda lō<sup>ε</sup>el- 15  
 q!<sup>ε</sup>wāxs la<sup>ε</sup>ē āx<sup>ε</sup>ē<sup>ε</sup>dxēs k<sup>ε</sup>ā<sup>ε</sup>k<sup>ε</sup>ets!<sup>ε</sup>enaqē qa<sup>ε</sup>s lē ts!<sup>ε</sup>ewanaē<sup>ε</sup>sas lā<sup>ε</sup>xēs  
 lē<sup>ε</sup>lanemē. Wā, lā<sup>ε</sup>xaa lē<sup>ε</sup>pdzamoliłtsa ha<sup>ε</sup>madzowē<sup>ε</sup> lē<sup>ε</sup>wa<sup>ε</sup>ya.

<sup>1</sup> Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immedi-  
 20 ately 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 "recep-  
 tacle 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'dzamōlilts 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'l'mēsē yō's'idexs la'ē genē'masa lē'lanemäq  
 äx'ē'dxa o'gū'la'mē äm'ema' lō'elq!wä qa's lē'xat! k'ā'x'its lāx  
 äwā'gawa'yasa bē'begwānemē lē'wa ha'maa'ts!äs lō'q!wa. Wä,  
 hē'em lē'gades hē'lomagem qaē'da xā'qē. Wä, g'ī'l'mēsē tsā'-  
 tsēk'īnēda k!wē'laxa xa'qaxs la'ē ts!exts!ō'ts lāx äma'eyē lō'q!wä.  
 25 La hē'x'säem gwē'gilaxēs wā'weselilasē yō'sa. Wä, g'ī'l'mēsē  
 gwäl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ets!enaq lā'xēs g'ī'lx-  
 dē ha'maa'ts!ä. Wä, la äx'ē'dxa äma'eyē lō'q!wa, yix g'ī'ts!ē'wa-  
 sasa xā'qē qa's k'ā'x'idē lax äxā'sdāsa 'wā'lasē lō'elq!wa. Wä,  
 la'mē'sē xā'max'ts!ānaxs la'ē äx'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'l'mēsē gwäl k!EX'ā'lax tse'nxwa'yasēs la'e pō'x'ōdxā  
 k!wā'x'mūtē xā'qa. Wä, ā'l'mēsē gwā'l'exs la'ē 'wī'la k!EX'wī'dxa  
 xāqē, wä, lēda ts!edā'qē äx'ē'dxa äm'ema'eyē lō'elq!wa qa's ts!ō'-  
 35 xūg'īndēq. 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!E'nts!ENx'wīda.  
 Wä, g'ī'l'mēsē gwā'l'exs la'ē nā'x'ida. Wä, g'ī'l'mēsē gwäl nā'qaxs  
 la'ē hō'qūwēsa. Wä, la'e'm gwā'la memelē'kwag'ē lā'xēq. Wä,  
 la'e'm k!ēs ha'mā'ya melē'kwāxa gaū'la qaxs xE'nLElaē tse'nxwa.  
 40 Wä, ā'l'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xE'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.<sup>1</sup>

**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.<sup>2</sup> | 20

tse'nxwa. Wä, hē'ēmis lā'g'ilas k'ile'm ha'ema'eyē, qaxs kwā'la- 41  
dzemaē.<sup>1</sup>

**Halibut-Tips.**—Wä, la laē'las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1  
ē'mēsē äx'ē'dxa hä'nx'lanowē qa'ēs äxts'lō'dēsa t'lō't!esba'eyē plā'eyē  
lāq. Wä, la güq!eqa'sa hōlatē 'wāp lāq. Wä, lae'm k'les ā'laem  
nē'f'idēda 'wā'pē lāx ō'küya'yasa q!e'mlalāsa plā'eyē. Wä, la hänx-  
LE'nts lāxēs legwī'lē. Wä, g'f'lēmēsē medelx'wī'dexs la'ē xwē'tel- 5  
gendēq qa q!wē'q'lūts!ēs. Wä, g'f'lēmēsē xwē'taxs la'ē gagē'g'fili-  
lālaem maē'mdelqūlaxs la'ē hä'nx'sendxa hä'nx'lanowē. Wä, la  
k'lū'nq!eqasa L'lē'ēna lāq, yixs ha'mē'lē ha'maa'ts!ēlēda hä'nx'la-  
nowē. Wä, g'f'lēmēsē tsē'dōts lā'xa lō'q!wē, yixs q!ē'nemaēda  
L'lēlanemē. Wä, ā'f'lēmēsē k'lū'nq!eqasa L'lē'ēna lā'qēxs la'ē lexu- 10  
ts!āla. Wä, la nā'x'id'ēmxā 'wā'paxs k'lē's'emaē yō's'idxa hä'nx-  
laakwē q!e'mlalāsa plā'eyē. Wä, lā'xaa nā'x'idāemxa 'wā'paxs la'ē  
gwāl yō'saq. Wä, lae'mlēda ha'madzō'wē lē'wa'ya lā'qēxs k!wē'-  
ladzemaēda hä'nx'laakwē q!e'mlalāsa plā'eyē. Wä, hē'ēmisēxs  
ha'mā'ēyaaxa gaā'la L'ēwa 'neqā'la; wä, hē'ēmisa dza'qwa qaxs 15  
k'lē'saē tse'nxwa, lā'g'ilasa L'lē'ēna k'lū'nq!egem lāq. Wä, lē'x'a-  
'mēsēlā ō'gū'qalayōs qaē'da gaā'lāxs k'lē'saē q!ēqxa L'lē'ēna, ā'ēmaē  
xal!aqasōxs k'lū'nqeqase'waē. Wä, lā'la t!ep!egeli's'ēmxā L'lē'-  
'nāxa neqā'la L'ēwa dzā'qwa. Wä, lae'm k'les hē'lēg'indexs  
yō'saax gwē'x'sdemas.<sup>2</sup> 20


<sup>1</sup> Continued on p. 249, line 71, to p. 251, line 5.

<sup>2</sup> 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, g'í'lemēsē k'!eá's xa<sup>m</sup>māsa gaā'xstā'lāxa  
 gaā'lāxs la'ē āx<sup>e</sup>'dxa k'!ā'wasē qa<sup>s</sup> k'!ōpts'!ō'dēs lā'xa lō'q!wē.  
 Wä, g'í'lem mō'kwa lē'<sup>e</sup>lanemaxs la'ē <sup>e</sup>nemē'xlēda lō'q!wē  
 k'!ōpts'!ōtsōsa ma'<sup>e</sup>lexsa k'!a'wasa. Wä, g'í'lemēsē q'!l'!ō'kwa  
 5 k!wē'!axs la'ē ma'<sup>e</sup>lexlēda lō'q!wē; wä la yū'duxūxsēda k'!ā'wasē  
 qa nexsā'yunōselis lā'xa <sup>e</sup>nā'!<sup>e</sup>nemēxla lō'q!wa. Wä, lae'm yaē'-  
 yūduxūlēda k!wē'!axa <sup>e</sup>nemē'xla lō'q!wa. Wä, laemlē'da ha<sup>m</sup>ma-  
 dzowē' lē'<sup>e</sup>wa<sup>e</sup>ya g'í'lg'alēlem lepdzamō'lilem lā'xa lē'<sup>e</sup>lanema.  
 Wä, laemxaa'wisēda ts!edā'qē āx<sup>e</sup>'dxēs ts!eba'ts!ē qa<sup>s</sup> klūnxts!ō'-  
 10 dēsa l!ē'<sup>e</sup>na lāq. Wä, g'í'lemēsē gwā'!exs la'ē k'ā'x'itsa lō'q!wē  
 lāx nexdzamō'lilasēs lē'<sup>e</sup>lanemē. Wä, la k'ā'g'!lilxa ts!eba'ts!ē  
 qa<sup>s</sup> lē k'anē'qwas lāx ō'kūya'yasa k'!ō'bekwē k'!ā'wasa lā'xa  
 l!ā'sanēqwasa lō'q!wē. Wä, g'í'lemēsē gwā'!alē!exs la'ē tsē'x'itsa  
 ā'!ta <sup>e</sup>wāp.lāq qa ts!ewē'l!exōdēs. Wä, g'í'lemēsē gwā'!exs la'ē  
 15 nā'x'ida. Wä, g'í'lemēsē gwā'!exs la'ēda nāxsā'laga'yas dā'x'ēid  
 lā'xa k'!ō'bekwē k'!ā'wasa qa<sup>s</sup> k'!ō'xsemdeq qa<sup>s</sup> malē'x<sup>u</sup>bendēq  
 qa telx<sup>e</sup>wi'dēsēxs la'ē ts!ep!ē'ts lā'xa l!ē'<sup>e</sup>na. Wä, lawi'sla ts!ō'-  
 q!ūsasēxs la'ē qō'loxbalaxa l!ē'<sup>e</sup>na. Wä, la <sup>e</sup>nā'xwa<sup>m</sup>ma k!wē'lē hē  
 gwē'g'ilaxs la'ē ha<sup>m</sup>mā'pa, yīxs k'!ē'saē l!elē'wē k'!ō'xsemdexa k'!ō'-  
 20 bekwē k'!ā'wasa qa<sup>s</sup> malē'x<sup>u</sup>bendēq qa tē'l<sup>e</sup>x<sup>e</sup>widēsēxs la'ē ts!e-  
 p!i'ts lā'xa l!ē'<sup>e</sup>na. Wä, hē'em lā'g'ilas malē'kwaq qa hamā'-  
 sēxa l!ē'<sup>e</sup>na qaxs xē'nlelaē lē'mxwēda lemō'kwē k'!ā'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 25 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- 1 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 | 5 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 10 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 15 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

é mā'yaē yixs hō'lalaēda L'ē'nāxs há'mā'yaē. Wā g'í'f'mēsē gwāl 23 há'mā'pa k'wē'laxs la'ē tsē'x'itsōsa ā'íta éwā'pa qa nā'x'idēs. Wā, g'í'f'mēsē gwāl nā'qaxs la'ē āwē'lgemgalilēda k'wē'lē qa's hē'- 25 lēg'intse'wē. Wā, la'e'm gwā'la há'mā'paxa lemo'kwē k'la'wasa.

**Halibut-Skin and Meat.**—Wā, la'e'mē'sen ē't'lēdeh gwā'gwēx's'alal 1 lā'xa mayima'kwasa k'la'yaḡwē L'ēs L'ē'wa k'la'yaḡwē k'la'wasa. Wā, hē'emaaxs la'ē k'la'yaḡwidēda k'la'wasē L'ē'wa L'ē'sē, lē'da ts!ēdā'qē āx'ē'dxa k'la'yaḡwē k'la'wasa qa's neqemā'xōdē k'lo'pā- 5 laxa é'nā'f'nemdendzāyaakwē lā'xens ts!emā'lax'ts!āna'yēxg'a gwā- lēg'a (*fig.*). Wā, g'í'f'mēsē éwī'wē'lx'sexs la'ē āx'ē'dxa L'ē'sē qa's t!ō't!ēts!ē'ndēxat! neqemā'xōdeq lāx gwā'laasasēda ts!ēlts!ēq!ō' k'la'wasa. Wā, g'í'f'mēsē éwī'la ts!ēlts!ēq!axs la'ē pā'peqōdā'lēda ts!ēdā'qaxa ts!ē'lts!ēq!a L'ēs L'ē'wa ts!ēlts!ēq!a k'la'wasa. Wā, 10 la lē'x'se'mdeq qa lēs lō'elsema. Wā, ā'émēsē la g'íp'lē'ts ō'ba'yas lāx āwā'bā'yasa ō'ba'yē lā'xa la hēk'ūtā'la qex'semē g'ā'yōl lā'xa L'ē'sē L'ē'wa k'la'wasē. Wā, la yū'em la éwā'lasa ts!ē'gunā'sa ts!ē'k'wē. Wā, g'í'f'mēsē éwī'la gwā'lē āxse'wa'sēxs la'ē āx'ē'dxa há'nx'lanowē qa's gūxts!ō'dēsa éwā'pē lāq. Wā, ā'f'mēsē gwāl gūqa'sa éwā'pē lā'qēxs la'ē negoyā'lēda há'nx'lanowē. Wā, la 15 há'nx'lents lā'xēs legwī'lē. Wā, g'í'f'mēsē medelx'wi'dexs la'ē āx'ē'dxa xwēxülē'xsemakwē L'ēs L'ē'wa k'la'wasē qa's āxstā'lēs lā'xa mā'e'mdeh'qūla há'nx'lala lā'xa legwī'lē. Wā, k'lē'st!a 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 maE'mdeIqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
- 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa<sup>s</sup> hā'ng'alilēs lā'xēs k!waē'lasē. Wā, lā'xaa āx'ē'dxa ēwā'lasē g'ī'lt!exlāla k'ā'ts!enaqa qa<sup>s</sup> xelōstālēs lā'xa xwē'xūlē'xsemakwē l'ēs lē<sup>wa</sup> k'lā'wasē qa<sup>s</sup> lē xelts!ā'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<sup>wa</sup> k'lā'wasa.
- 25 Wā, g'ī'l'mēsē ēwī'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<sup>m</sup>adzowē' lē<sup>wa</sup>ya qa<sup>s</sup> lē lēpdzamō'līlas lā'xēs lē'lanemē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'ī'l'mēsē la k'ax'dzamō'līlxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'ēitsa ā'lta ēwāp lā'xēs lē'lanemē. Wā, g'ī'l'mēsē gāā'laxs
- 30 la'ē ēwī'la ts!ewē'l!exōdēda lē'lanemāxs k'lē's'māē nā'x'īda. Wā, g'ī'l'mēsē neqā'la lē<sup>wa</sup> dzā'qwāxs la'ē k'les ts!ewē'l!exōda. Wā, lā'lā nā'naqalgīwā'laemxa ēwā'paxs k'lē's'māē hā'mx'ē'īda. Wā, g'ī'l'mēsē gwāl ts!ewē'l!exōdexs gāā'xstalaē, wā, la'x'daxwē nā'x'īda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē xā'max'ts!ānaxs
- 35 dā'ts!ālaaxēs ha<sup>m</sup>āyēda xwēxūlē'xsemakwē l'ēs lē<sup>wa</sup> k'lā'wasē. Wā, laE'm ā'EM q!eg'ī'nwēxēs ha<sup>m</sup>āyē. Wā, g'ī'l'mēsē gwāl ha<sup>m</sup>ā'pexs la'ēda ts!edā'qē āx'ē'dxa ha<sup>m</sup>aa'ts!ēx'dē lō'q!wa qa<sup>s</sup> lē qepts!ō'tsa hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa ēwā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamōlīlas lā'xēs lē'lanemē.
- 40 Wā, lā'x'daxwē ts!ēnts!ēnḡwīda. Wā, g'ī'l'mēsē gwā'lēxs la'ē tsē'x'ēitsōsa ā'lta ēwā'pa. Wā, g'ī'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'!ésaē hēlēg'íntse<sup>é</sup>wa xwēxülēxsemāx<sup>u</sup>g'ē L'ēs L<sup>é</sup>wa 42  
k'!āwasē. Wā, hē'émisēxs k'!ē'saē ts!epa'xa L'ē'na qaxs hē'émaē  
lāg'ilasa L'ē'saxs tse'nxwaē. Wā, laē'mxaā'wisē lē'x'amēda nēnā'-  
xsālāsa lē'lqwālala<sup>é</sup>yē ha<sup>é</sup>mā'pxa hē gwē'kwē. Wā, laē'm gwāl 45  
lā'xēq.

**Blistered Half-Dried Halibut** (Penkwē k'!āyax<sup>u</sup> k'!āwasa).—Wā, 1  
g'í'lem k'!ā'yax<sup>é</sup>widēda k'!ā'wasaxs g'ā'laē lā'lanema p!ā'ēyē, wā,  
lē'da nēnā'xsāla hō'gwilxa gāā'la lāx g'ō'kwasa lō'q!wēnoxwē qa<sup>é</sup>s  
lē klūs'ā'lilēla lāx ō'gwiwalilas g'ō'kwas. Wā, hē'x'ida<sup>é</sup>mēsa  
ts!edā'qē āx<sup>é</sup>'dxēs lē'wa<sup>é</sup>yē qa<sup>é</sup>s axk'!ā'lēxa qā'tsēstāla qa <sup>é</sup>wi<sup>é</sup>lēs 5  
q!wā'g'ilil lā'xēs k'lūdžō'lasē. Wā, g'í'lemēsē <sup>é</sup>wi<sup>é</sup>la q!wā'g'ililēxs  
la'ē lep'lā'lilxa lē'wa<sup>é</sup>yē. Wā, g'í'lemēsē lebēla lē'wa<sup>é</sup>yaxs la'ē  
āxk'!ā'laxa qā'tsēstāla qa k'lūdzēdzō'lilēsōq. Wā, g'í'lemēsē <sup>é</sup>wi<sup>é</sup>la  
klūs'ā'lilēxs la'ēda ts!edā'qē āxā'xōdxa la k'!ā'yax<sup>é</sup>witsēs k'!ā'-  
wasē qa<sup>é</sup>s pex'ēidēq lā'xēs legwi'lē. Wā, g'í'lemēsē gwāl pex'a'qēxs 10  
la'ē hā'émšemdxā <sup>é</sup>wā'pē qa<sup>é</sup>s selbexūldzō'dēs lā'xa pe'nkwē  
k'!ā'yax<sup>u</sup> k'!ā'wasa. Wā, g'í'lemēsē gwāl selbexwa'sa <sup>é</sup>wā'pē  
lā'qēxs la'ē āx<sup>é</sup>'dxa ha<sup>é</sup>madzowē' lē'wa<sup>é</sup>ya qa<sup>é</sup>s k'!ō'k'lūpsēndēxa  
pe'nkwē k'!ā'yaxwa k'!ā'was qa<sup>é</sup>s āxdzō'dalēs lā'xa ha<sup>é</sup>madzowē'  
lē'wa<sup>é</sup>ya. Wā, g'í'lemēsē gwā'lēxs la'ē āx<sup>é</sup>'dxēs ts!eba'ts!ē qa<sup>é</sup>s 15  
klūnxts!ōdēsa L'ē'na lāq. Wā, g'í'lemēsē gwā'lēxs la'ē āxelilxa la  
g'idzā'yaatsa pe'nkwē k'!ā'yaxwa k'!ā'wasa lē'wa<sup>é</sup>ya qa<sup>é</sup>s lē lep-  
dzamō'lilas lā'xa ha<sup>é</sup>mā'p!aq. Wā, la gūldzō'tsa k'!ō'k'lūpsaa'kwē  
penk<sup>u</sup> k'!ā'wasē lū'xa ha<sup>é</sup>madzowē' lē'wa<sup>é</sup>ya. Wā, la āx<sup>é</sup>'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'mā'Lē. Wā, la'emxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ē'its lāq. Wā, g'í'l'mēsē gaā'laxs la'ē hē'x'idaem 'nā'xwa ts!Ewē'LE'xōdēda k!wē'lē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē dā'x'id lā'xa pē'nkwē k'lā'yaxwa k'lā'wasa qa's LE'nxstēndēs lā'xa L'ē'na. Wā, la ts!eq!ū'sas lā'xēs sē'msē. Wā,  
 25 lae'm k'lēs mā'lēx'ubendēq qaxs tsō'saē. Wā, lā'la q!ē'q!Ebālaxa L'ē'na. Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ēda ts!Edā'qē k'lō'xū-lilxa ha'madzowē' lē'wa'ya qa's lē āx'ā'lilaq lā'xēs k!waē'lasē LE'wa ts!Eba'ts!ē. Wā, lā'xaa tsē'x'ē'itsa 'wā'pē lāq. Wā, lā'x-da'xwē nā'x'ida. Wā, g'í'l'mēsē 'wē'la nā'x'ide'x la'ē āwe'lgem-  
 30 galil qas hē'lēg'intse'wē.

1 **Boiled Dried Halibut** (K'!Ek'!ā'wasg'āxa xamasē hā'nx'Laakwa).— Wā, hē'maaxs la'ē gā'lēda k'lā'wasē; wā, la L'lā'L!Egūdō'x'ēwida. Wā, lā'xaa p!ē'sa. Wā, lā'xaa ts!Exa'. Wā, hē'maaxs la'ē hē gwē'x'ē'idē, wā, lē'da ts!Edā'qē āx'ē'dxēs hā'nx'LANowē qa's āx'ē'dē-  
 5 xa k'lā'wasē qa's k'lō'xsemdeq. Wā, la āxts!ō'ts lā'xa hā'nx'LANowē. Wā, la gūq!Eqa'sa 'wā'pē lāq. Wā, ā'l'mēsē gwāl gūqa'sa 'wā'paxs la'ē t!Epeyā'lēda k'lā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pEXSE'mē de'na' t!ē'sema qa's pāqeyi'ndēs lāq qa wū'nsalāyōsa k'lā'wasē. Wā, la hā'nx'LEnts lā'xēs legwī'lē. Wā, la'mē'sē gē'g'í-  
 10 li'EM mae'mde'lqūla. Wā, g'í'l'mēsē k'ō'taq lae'm pEX'wī'da la'ē hā'nx'SENDēq. Wā, ā'emxaā'wisē la ha'nē'la hā'nx'LANowaxs la'ē āx'ē'dēda ts!Edā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L'ē'na lāq.

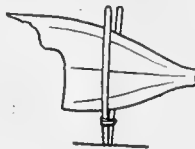
takes her oil-dish and pours oil into it. | Then she takes a small dish 13  
and puts it down at the place where she sits. | At last she takes her  
tongs and takes out the flat piece of || sandstone, and she puts it 15  
down at the end of the fire. | Then she also takes out with the tongs  
what has 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

Wä, la äx<sup>é</sup>'dxēs lä'logümē qa<sup>s</sup> lē k'ä'g'alīlas lä'xēs k!waē'lasē. 13  
Wä, lä'wisla äx<sup>é</sup>'dxēs k'liplä'la qa<sup>s</sup> k'liplē'dēs lä'xa pä'qeya<sup>yē</sup>  
de'na' t!ē'sema. Wä, la k'lip!ä'līlas lä'xa onä'lisasēs legwī'lē. Wä, 15  
lä'xaa k'lip!ē'ts lä'xēs ha<sup>mē</sup>'x'silase<sup>wē</sup> qa<sup>s</sup> lē k'lip!ts'ō'ts lä'xa  
lä'logümē. Wä, la g'ēg'alīlxēs k'liplä'la. Wä, la dā'x'idxēs  
ha<sup>mē</sup>'x'silase<sup>wē</sup> qa<sup>s</sup> dā'l'idēq. Wä, la k'ō'k!ūpse'ndēq qa  
ā'<sup>mēsē</sup> hä'yā'ladzēqela lä'xens se'msēx. Wä, g'ī'l'mēsē gwā'lēxs  
la'ē äx<sup>é</sup>'dxēs ha<sup>m</sup>adzowē' lē'wa<sup>yā</sup> qa<sup>s</sup> lepdzamōlilēs lä'xēs 20  
hamō'tlē. Wä, la hä'ndzōtsa lä'logümē lāq. Wä, la k'lū'nxts!ōtsa  
L!ē'na lä'xa ts!Eba'ts!ē. Wä, lä'xaa k'ats!ō'ts lāx L!ä'sanēqwasa  
lä'logümē. Wä, la nax'idxa ā'ita 'wā'pa. Wä, g'ī'l'mēsē gwāl  
nā'qaxs la'ē hä'mx'ī'da. Wä, g'ī'l'mēsē gwāl ha<sup>m</sup>ā'pēxs la'ē  
nā'x'idxa 'wā'pē. Wä, lē'da ts!Edā'qē äx<sup>é</sup>'dxa lä'logümē qa<sup>s</sup> 25  
qepste'ndēsēs hä'msā'yē lä'xa hä'nx'lanowē. Wä, la gūxts!ō'tsa  
'wā'pē lāq qa<sup>s</sup> ts!ō'xūg'indēq. Wä, g'ī'l'mēsē ē'g'ig'axs la'ē  
gūxts!ō'tsa ā'ita 'wāp lāq. Wä, lä'xwē'laqa k'ax'dzamōlīlas  
lä'xa ha<sup>m</sup>ā'pdē. Wä, lä'x'daxwē ts!E'nts!enx'wida. Wä, g'ī'l  
'mēsē gwā'lēxs la'ē äwe'lgemg'alīl qa<sup>s</sup> hē'lēgintse<sup>wē</sup>. Wä, lae'm 30  
gwāl lä'xēq.

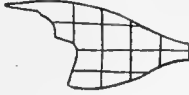
**Scorched Halibut-Skin** (Ts!enk<sup>u</sup> L!ēs).—Wä, g'ī'l'em le'm'wemx<sup>é</sup>- 1  
idēda L!ēsaxs la'ēda ts!Edā'qē ā'em äxā'xōd lä'qēxs gē'xwalaē

- 3 rear of the house. She takes her tongs, and takes up | the skin with  
 them, by the middle, in this manner: Thenshe 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'gwiwalilasa g'ō'kwē qa's āx'ē'dēxēs k'lipLā'la qa's k'lip!ē'dēs  
 lāx negō'yá'yasa L!ē'sē g'a gwā'lēg'a (fig.). Wā, la pEX'ā'x ēWEN-  
 5 xa'yas lā'xa E'lsadza'yē. Wā, g'í'lēmēsē 'na'xwa la medE'lX'widē  
 tSE'ntSENxūna'yasēxs la'ē pEX'ī'dEX ō'ts!āwas. Wā, g'í'lēmēsē  
 'wī'la la medE'lX'widē tSE'nxwa'yasēxs la'ē lē'x'īdeq qa's ts!EX'ī'-  
 dēx āwī'g'a'yas. Wā, g'í'lēmēsē la hame'lgedzōdēda pE'nsāxs la'ē  
 L!ō'pa. Wā, la āx'ē'dēda ts!Edā'qaxēs ha'madzowē' lē'ewa'yā. Wā,  
 10 la āx'ē'dxa ts!E'nkwē L!ē'sa qa's pEgedzō'dēs lā'qēxs la'ē lē'x'ūndeq.  
 Wā, la t!ē'p!ēdeq qa pē'x'widēs. Wā, hē'ēmis la lawā'lisa  
 ts!ā'x'mōtē āxdzewē'q. Wā, g'í'lēmēsē gē'g'ilil t!ē'paqēxs la'ē  
 gwā'la. Wā, la dā'fīdeq. Wā, lā'xaa LEplā'lilaxaaxēs āxeleda lē'-  
 'wa'yē. Wā, la xūsa'sa ts!E'nkwē L!ēs lāx negēdzā'yasa lē'ewa'yē.  
 15 Wā, g'í'lēmēsē 'wī'lāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la  
 k'lip!ēdxa lē'ewa'yē qa lawā'yēsa ts!ā'x'mōtē. Wā, la k'!ō'k!ūpsend-  
 xa ts!E'nkwē L!ē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'ewa'yā.  
 Wā, hē'x'īda'ēmēsē nā'x'īdxa 'wa'pē qa's hā'labalē hā'mx'ī'dqēxs  
 hē'ēmaē a'lēs ts!E'lkwēda ts!E'nkwē L!ē'sa, qaxs g'í'lēmaē wūdEX-  
 20 'ī'da, wā, la plē'sīda. Wā, g'í'lēmēsē gwā! ha'mā'pEXs la'ē  
 nā'x'īdxa ā'ltē 'wā'pa. Wā, lā'xaa k'lēs klwē'ladzema ts!E'nkwē  
 L!ē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pqēxs ts!E'nkwaē. Wā,  
 lā'xaa k'lēs ts!Epa'sa ts!E'nkwē L!ēs lā'xa L!ē'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 scorched. 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  finishes cutting it, she waits for  
the water to boil || in the kettle. As soon as it be- 10  
gins to boil, | she 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<sup>u</sup> L!ēs).—Wä, g'í'lēmēsē la gā'la la 1  
āxē'lakwa L!ē'saxs la'ē L!ā'x'widē tseñxwafyas. Wä, la k!ē's  
la ēk', lāx ts!EX'ā'se'wē. Wä, g'í'lēmēsē ha'maē'xsdēda āxnō'-  
gwadāsēxs 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 lēgwi'lē. Wä, la 5  
āxā'xōdxa L!ē'sē lā'xēs gē'xwala'a'sē lā'xa o'gwiwalilasa g'ō'kwē.  
Wä, la āx'ē'dxēs xwālā'yowē qa's t!ō't!ets!endēxa L!ē'sē g'a  
gwālēg'a (*fig.*).

Wä, g'í'lēmēsē gwāl t!ō'saqēxs la'ē ē'sela qa medelx'wi'dēsa  
'wā'pē la g'ē'ts!āxa hā'nx'lanowē. Wä, g'í'lēmēsē medelx'wi'dēxs 10  
la'ē āxste'ntsa t!ēwē'kwē L!ēs lāq. Wä, g'í'lēmēsē 'wi'la'stāxs lā'ē  
āx'ē'dxēs k!līplā'la qa's q!ō'densa!ēs lā'xa o'kūya'yē L!ē'sa qa  
le'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wä, hē'ē'mis lā'g'ilas  
lē'gades q!ō'dekwē L!ē'sa. Wä, la'mē'sē gē'g'ilil'ēm mae'mdel-  
qūla. Wä, g'í'lēmēsē k'ō'taq lae'm pē'x'widāxs la'ē hānx'se'ndeq. 15  
Wä, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wä,  
la āx'ē'dxēs k!līplā'la qa's k!līpustā'lēxa q!ō'dekwē L!ē'sa qa's lē  
k!līpts!ā'las lā'xa lā'logūmē. Wä, g'í'lēmēsē 'wi'lōsta lā'xa hā'nx'-  
lanowāxs la'ē hē'x'idaēm nā'x'īdxa ā'ita 'wā'pa; yixs k!lē'saē  
gāā'la. Wä'x'ē gāā'lāxs la'ē ts!ēwē'L!EXōda. Wä, g'í'lēmēsē 20  
gwā'lēxs la'ē nā'x'īda. Wä, lawi's!a ha'yafōmāla hafmx'ē'īdqēxs  
hē'ē'maē ā'lēs ts!ē'lqwē, qaxs g'í'lē'maē wūdex'ē'īda, wä, la k!lēs  
q!ē'q!ak'lēmaxs la'ē p!ē's'īda. Wä, g'í'lēmēsē gwāl hafmā'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<sup>ε</sup>yaxs ha<sup>ε</sup>mā'paē, wā, la k'ā'g'ilixēs ha<sup>ε</sup>maa'ts!ēda  
 25 lā'logūmē qa<sup>ε</sup>s lē qepewe'lsa q lā'xa L!ā'sanā<sup>ε</sup>yasēs g'ō'kwē qaxs  
 k'!ē'saē q!ūnā'la <sup>ε</sup>wi<sup>ε</sup>la ha<sup>ε</sup>m<sup>x</sup>'<sup>ε</sup>i'dxa q!ō'dekwē L!ē'sa. Wā, hē'  
<sup>ε</sup>misēxs k'!ē'saē ēk' lāx ē't!ēdē hā'n<sup>x</sup>'Lentsōxs la'ē wūdex'<sup>ε</sup>i'da.  
 Wā, hē'<sup>ε</sup>mis lā'g'ilas ā'em ts!ex'<sup>ε</sup>i'dayowē. Wā, g'ī'l'mēsē g'ā'x  
 ēdēlēda ts!edā'qē lā'xēs g'ō'kwaxs la'ē gūxts!ō'tsa <sup>ε</sup>wā'pē lāq  
 30 qa<sup>ε</sup>s ts!ō'xūg'indēxs lā'logūmē. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē  
 gūxts!ō'tsa ā'!ta <sup>ε</sup>wāp lā'qēxs la'ē <sup>ε</sup>wi<sup>ε</sup>la ts!ē'nts!EN<sup>x</sup>'wida. Wā,  
 g'ī'l'mēsē g'wā'lēxs la'ē k'!ēs hē'lēg'inda. Wā, lē'da q!ūlsqū'l<sup>ε</sup>yakwē  
<sup>ε</sup>na<sup>ε</sup>nē'mp!ēna yō'sax <sup>ε</sup>wā'palāsa q!ō'dekwē L!ē'sa lōxs masaasa  
 k'!ā'wasē k'!ēlx' ā'em le'm<sup>x</sup>wa lā'xa q!ō'dekwē L!ē'sa. Wā,  
 35 g'ī'l'mēsē g'wāl ha<sup>ε</sup>mā'pēxs la'ē nā'x'idxa ā'!ta <sup>ε</sup>wā'pa. Wā,  
 k'!ē's<sup>ε</sup>emxaa hā'mg'ilayō lā'xa k!wē'lasēda g'ī'gāma<sup>ε</sup>yaxēs g'ō'kū-  
 lōtē. Lē'x'aem ha<sup>ε</sup>mā'pqēda āxnō'gwadās. Wā, lā'xaa k'!ēs  
 ts!ē'pela lā'xa L!ē'<sup>ε</sup>na qaxs ā'lak'!ālaē tse'n<sup>x</sup>wa. Wā, lae'mxaa  
 g'wāl la'xēq.

1 **Boiled Halibut-Edges** (Hā'n<sup>x</sup>'Laak<sup>u</sup> xwā'xūsenxē<sup>ε</sup>).—Wā, hē'  
<sup>ε</sup>maaxs la'ē le'm<sup>x</sup>'widēda xwā'xūsenxa<sup>ε</sup>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'gwiwalīlāsa lēgwi'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās Lē'<sup>ε</sup>la-  
 5 laxa g'ā'xsā. Wā, g'ī'l'mēsē g'āx <sup>ε</sup>wi<sup>ε</sup>laēlelaxs la'ēda ts!edā'qē  
 āx'<sup>ε</sup>dxa hā'n<sup>x</sup>'lanowē qa<sup>ε</sup>s lē hā'ng'alīlaq lā'xa ōbē'x'lālālīlāsa  
 lēgwi'lē. Wā, la āxā'xōdxa <sup>ε</sup>nā'l<sup>ε</sup>nemp!ēna sek'!ā'x'idōyola 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<sup>ʔ</sup>ya qa<sup>s</sup> qū<sup>l</sup>x<sup>t</sup>s!ōdēs lā<sup>ʔ</sup>xa hā<sup>ʔ</sup>nx<sup>ʔ</sup>lanowē. Wā, lae<sup>ʔ</sup>m 8  
 k<sup>ʔ</sup>lēs gūdex<sup>ʔ</sup>i<sup>ʔ</sup>dex yīlō<sup>ʔ</sup>yōyas ts!<sup>ʔ</sup>q!<sup>ʔ</sup>la dena<sup>ʔ</sup>sa. Wā, lae<sup>ʔ</sup>m hēx-  
 sā<sup>ʔ</sup>em gwā<sup>ʔ</sup>laxs la<sup>ʔ</sup>ē qū<sup>l</sup>x<sup>t</sup>s!ōyā. Wā, lē gūq<sup>ʔ</sup>leqa<sup>ʔ</sup>sa <sup>ʔ</sup>wā<sup>ʔ</sup>pē lāq. 10  
 Wā, la<sup>ʔ</sup>mē<sup>ʔ</sup>sē nē<sup>ʔ</sup>lk<sup>ʔ</sup>eyax<sup>ʔ</sup>ida<sup>ʔ</sup>mēda <sup>ʔ</sup>wā<sup>ʔ</sup>pē lā<sup>ʔ</sup>qēxs la<sup>ʔ</sup>ē āx<sup>ʔ</sup>ē<sup>ʔ</sup>dxa  
 k<sup>ʔ</sup>!ā<sup>ʔ</sup>k<sup>ʔ</sup>!ōbanē qa<sup>s</sup> aē<sup>ʔ</sup>k<sup>ʔ</sup>!ē nā<sup>ʔ</sup>seyints lāq. Wā, g<sup>ʔ</sup>i<sup>ʔ</sup>l<sup>ʔ</sup>mēsē gwā<sup>ʔ</sup>laxs  
 la<sup>ʔ</sup>ē hā<sup>ʔ</sup>nx<sup>ʔ</sup>lents lā<sup>ʔ</sup>xēs legwī<sup>ʔ</sup>lē. Wā, g<sup>ʔ</sup>i<sup>ʔ</sup>l<sup>ʔ</sup>mēsē gwā<sup>ʔ</sup>laxs la<sup>ʔ</sup>ē  
 de<sup>ʔ</sup>nx<sup>ʔ</sup>idēda g<sup>ʔ</sup>i<sup>ʔ</sup>g<sup>ʔ</sup>āma<sup>ʔ</sup>yasa g<sup>ʔ</sup>i<sup>ʔ</sup>ldze<sup>ʔ</sup>yala q!<sup>ʔ</sup>ē<sup>ʔ</sup>mdema. Wā, lā<sup>ʔ</sup>lēda  
 ts!<sup>ʔ</sup>edā<sup>ʔ</sup>qē āx<sup>ʔ</sup>ē<sup>ʔ</sup>dxēs lō<sup>ʔ</sup>elq!<sup>ʔ</sup>wē qa<sup>s</sup> g<sup>ʔ</sup>ā<sup>ʔ</sup>xē āx<sup>ʔ</sup>ā<sup>ʔ</sup>lilas lā<sup>ʔ</sup>xēs k!<sup>ʔ</sup>waē<sup>ʔ</sup>lasē; 15  
 wā, hē<sup>ʔ</sup>emisa k!<sup>ʔ</sup>līplā<sup>ʔ</sup>la. Wā, la<sup>ʔ</sup>mē<sup>ʔ</sup>sē <sup>ʔ</sup>nā<sup>ʔ</sup>xwa gwā<sup>ʔ</sup>lilaxs la<sup>ʔ</sup>ē  
 gē<sup>ʔ</sup>g<sup>ʔ</sup>ilil mā<sup>ʔ</sup>mdelqūlēda hā<sup>ʔ</sup>nx<sup>ʔ</sup>lāla. Wā, g<sup>ʔ</sup>i<sup>ʔ</sup>l<sup>ʔ</sup>mēsē mō<sup>ʔ</sup>sgemēda  
 q!<sup>ʔ</sup>ē<sup>ʔ</sup>mdemē de<sup>ʔ</sup>nx<sup>ʔ</sup>ēdayōsa k!<sup>ʔ</sup>wē<sup>ʔ</sup>laxs la<sup>ʔ</sup>ē gwāl de<sup>ʔ</sup>nxela. Wā, la  
 hā<sup>ʔ</sup>nx<sup>ʔ</sup>sanowēda hā<sup>ʔ</sup>nx<sup>ʔ</sup>lanowaxs laēda ts!<sup>ʔ</sup>edāqē āx<sup>ʔ</sup>ē<sup>ʔ</sup>dxēs k!<sup>ʔ</sup>līplāla  
 qa<sup>s</sup> k!<sup>ʔ</sup>līp!<sup>ʔ</sup>dēs lā<sup>ʔ</sup>xa k!<sup>ʔ</sup>ā<sup>ʔ</sup>k<sup>ʔ</sup>!ōbanē nayī<sup>ʔ</sup>ma qa<sup>s</sup> k!<sup>ʔ</sup>līp!<sup>ʔ</sup>lilēs lā<sup>ʔ</sup>xa 20  
 ōnā<sup>ʔ</sup>līsasēs legwī<sup>ʔ</sup>lē. Wā, la k!<sup>ʔ</sup>libō<sup>ʔ</sup>yōdxa <sup>ʔ</sup>ne<sup>ʔ</sup>mx<sup>ʔ</sup>idoyāla xwā<sup>ʔ</sup>-  
 xūsenxa<sup>ʔ</sup>ya qa<sup>s</sup> k!<sup>ʔ</sup>līpts!<sup>ʔ</sup>ōdēs lā<sup>ʔ</sup>xa <sup>ʔ</sup>nemē<sup>ʔ</sup>xla lō<sup>ʔ</sup>q!<sup>ʔ</sup>wa. Wā, la  
 ha<sup>ʔ</sup>nā<sup>ʔ</sup>! hē gwē<sup>ʔ</sup>g<sup>ʔ</sup>ilaxa waō<sup>ʔ</sup>kwē āxts!<sup>ʔ</sup>ā<sup>ʔ</sup>las lā<sup>ʔ</sup>xa <sup>ʔ</sup>nemē<sup>ʔ</sup>xla lō<sup>ʔ</sup>q!<sup>ʔ</sup>wa.  
 Wā, g<sup>ʔ</sup>i<sup>ʔ</sup>l<sup>ʔ</sup>mēsē <sup>ʔ</sup>wī<sup>ʔ</sup>lōstaxs la<sup>ʔ</sup>ē gūdex<sup>ʔ</sup>i<sup>ʔ</sup>dxa yaē<sup>ʔ</sup>loyūwēx<sup>ʔ</sup>dās ts!<sup>ʔ</sup>q!<sup>ʔ</sup>la  
 dena<sup>ʔ</sup>sa. Wā, lawī<sup>ʔ</sup>s<sup>ʔ</sup>lē ts!<sup>ʔ</sup>lā<sup>ʔ</sup>lasi<sup>ʔ</sup>lālas lā<sup>ʔ</sup>xa waō<sup>ʔ</sup>kwē lō<sup>ʔ</sup>elq!<sup>ʔ</sup>wa. 25  
 Wā, g<sup>ʔ</sup>i<sup>ʔ</sup>l<sup>ʔ</sup>mēsē gwā<sup>ʔ</sup>laxs la<sup>ʔ</sup>ē āx<sup>ʔ</sup>ē<sup>ʔ</sup>dxa ha<sup>ʔ</sup>madzowē<sup>ʔ</sup> lē<sup>ʔ</sup>wa<sup>ʔ</sup>ya qa<sup>s</sup>  
 lē lepdzamō<sup>ʔ</sup>lilas lā<sup>ʔ</sup>xa k!<sup>ʔ</sup>wē<sup>ʔ</sup>lē. Wē, la k<sup>ʔ</sup>ā<sup>ʔ</sup>dzōdaslasa lō<sup>ʔ</sup>elq!<sup>ʔ</sup>wē  
 lāq. Wā, la tsē<sup>ʔ</sup>x<sup>ʔ</sup>itsa <sup>ʔ</sup>wa<sup>ʔ</sup>pē lāq. Wā, g<sup>ʔ</sup>i<sup>ʔ</sup>l<sup>ʔ</sup>mēsē gwāl nā<sup>ʔ</sup>qaxs  
 la<sup>ʔ</sup>ē hā<sup>ʔ</sup>mx<sup>ʔ</sup>i<sup>ʔ</sup>da. Wā, lae<sup>ʔ</sup>m xā<sup>ʔ</sup>max<sup>ʔ</sup>ts!<sup>ʔ</sup>āna dā<sup>ʔ</sup>x<sup>ʔ</sup>idxēs ha<sup>ʔ</sup>ma<sup>ʔ</sup>eyē

- 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:<sup>1</sup> 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<sup>s</sup> q!EX·ba<sup>ε</sup>yēxa g'í'lsǵ'ilt lē xwā'xūSENxa<sup>ε</sup>ya. Wā, g'í'l<sup>ε</sup>mēsē gwāl ha<sup>ε</sup>mā'pqēXS la'ē nā'x'ēidxa <sup>ε</sup>wā'pē. Wā, la mō't!ēdxēs E'NX'sā<sup>ε</sup>yē qaē's gEGENE'mē. Wā, laE'm dā'laqēXS la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'f<sup>ε</sup>mēsē ts!E'nts!ENX<sup>ε</sup>wid lā'xēs g'ig'ō'kwē. Wā, laE'm k'lēs hē'lēg'íntSE<sup>ε</sup>wa qaxs <sup>ε</sup>wā'lasaē k!wē'ladzema qaxs

35 hā'xūlaē gwē'x'sdēmas. 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'bek<sup>u</sup> xwā'xūSENxē<sup>ε</sup>).—Wa, hē'<sup>ε</sup>maaxs la'ē k'lā'yax<sup>ε</sup>widēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūSENxa<sup>ε</sup>yē. Wā, la yīLō'yōtsōsa ts!ē'q!ē dena'sa qa<sup>s</sup> tēX<sup>ε</sup>wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la <sup>ε</sup>nā'f<sup>ε</sup>nemp!ENēda ts!Edā'qē lE<sup>ε</sup>wis
- 5 hā'<sup>ε</sup>wūnemē ha<sup>ε</sup>maē'xsd lāq. Wā, lē'da ts!Edā'qē āxk!ā'laxēs hā'<sup>ε</sup>wūnemē qa L!ō'psayōgwilēsēx L!ō'psayā. Wā, hē'x'ida<sup>ε</sup>mēsē k'lā'x<sup>ε</sup>widxa wūnā'gulē qa<sup>s</sup> xō'x<sup>ε</sup>widē qa yū'wēs la gwē'x'sōxda k'līplā'lax. Wā, lē'x'a<sup>ε</sup>mēs ōgūqālayōsēXS ē'x'baēda be'nba<sup>ε</sup>yas, yīx ō'xtā<sup>ε</sup>yasa k'līplā'la. Wā, lē'da ts!Edā'qē āx<sup>ε</sup>ē'dxa ts!ē'q!ē
- 10 dena'sa qa<sup>s</sup> yīf'ī'dēs lā'xa <sup>ε</sup>nE'mp!enk'ē lā'xENS q!wā'q!wax'ts!ā-na<sup>ε</sup>yēx, g'ā'g'ILEla lā'xa ē'x'ba lā'x be'nba<sup>ε</sup>yas. Wā, g'í'l<sup>ε</sup>mēsē gwā'tEXS la'ēda ts!Edā'qē āx<sup>ε</sup>ē'dxa k'lā'yaxwē xwā'xūSENxa<sup>ε</sup>ya qa<sup>s</sup> lē q!E'lX'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*).<sup>1</sup> Wā, g'í'l<sup>ε</sup>mēsē <sup>ε</sup>wī'la la āxts!ā' lā'xa L!ō'psayāXS la'ē yīf'ē'tsa ts!ē'q!ē
- 15 dena's lāx ō'xtā<sup>ε</sup>yas qa k!ē'sēs dEXE'tō'x<sup>ε</sup>widēda L!ō'psayowaxs la'ē

<sup>1</sup> 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<sup>ε</sup>wīda. Wā, la āx<sup>ε</sup>ē'dxa wī'swūltowē xōk<sup>u</sup> k!waxlā<sup>ε</sup>wā qa<sup>ε</sup>s 16  
k!aat!ē'dēs. Wā, lae'm wa'x'senxa<sup>ε</sup>yēda <sup>ε</sup>nā'l<sup>ε</sup>nmēnts!aqē lāx ō'ba-  
<sup>ε</sup>yasa xwā'xūsenxa<sup>ε</sup>yē. Wā, la gē'gēbentsa <sup>ε</sup>na'l<sup>ε</sup>nmēnts!aqē. Wā,  
la<sup>ε</sup>mē'sē lanō'lisaaq lā'xēs legwī'lē. Wā, k'lē'st!a gā'faxs la'ē lē'x<sup>ε</sup>i-  
deq. Wā, g'ī'l<sup>ε</sup>mēsē l'ō'pēxs la'ē āx<sup>ε</sup>ē'dēda ts!edā'qaxēs ha<sup>ε</sup>ma- 20  
dzowē' lē'<sup>ε</sup>wa<sup>ε</sup>ya qa<sup>ε</sup>s lep!ā'lifēs lā'xēs k!waē'lasē. Wā, la āx<sup>ε</sup>ē'dxa  
l'ō'bekwē xwā'xūsenxa<sup>ε</sup>ya qa<sup>ε</sup>s āxdzō'dēs lā'qēxs la'ē x<sup>ε</sup>ek!ex<sup>ε</sup>īdeq.  
Wā, lā'x<sup>ε</sup>da<sup>ε</sup>xwē nā'x<sup>ε</sup>īdxa <sup>ε</sup>wāpē. Wā, g'ī'l<sup>ε</sup>mēsē gwāl nāqaxs  
la'ē dāx<sup>ε</sup>īdxa g'ī'lg'ilt!ēnāla xwāxūsenxē<sup>ε</sup> qa<sup>ε</sup>s q!eg'ilba<sup>ε</sup>yēq. Wā,  
g'ī'l<sup>ε</sup>mēsē gwāl ha<sup>ε</sup>mā'pqēxs la'ē āx<sup>ε</sup>ē'dēda ts!edā'qaxēs lā'lōgūmē 25  
qa<sup>ε</sup>s gūxts!ō'dēsa <sup>ε</sup>wā'pē lāq. Wā, lā'x<sup>ε</sup>da<sup>ε</sup>xwē ts!ē'nts!ēnx<sup>ε</sup>wīda.  
Wā, g'ī'l<sup>ε</sup>mēsē gwāl'fēxs la'ēda ts!edā'qē g'ē'xaxēs hā'mx<sup>ε</sup>sā<sup>ε</sup>yē. Wā,  
lā'x<sup>ε</sup>da<sup>ε</sup>xwē nā'x<sup>ε</sup>īdxa <sup>ε</sup>wā'pē. Wā, lae'm k'lēs āxts!ō'yō lā'xa  
lō'q!wāxs ha<sup>ε</sup>ma'yaē lōxs k'lē'saē ts!ē'pela lā'xa l'lē<sup>ε</sup>na qaxs  
xē'nlelaē tse'nxwa. Wā, lā'xaa k'lēs k!wē'ladzema lāxa g'ō'kū- 30  
lōtē. Wā, lae'm gwāl lā'xēq.

**Dried Halibut-Head (Mā'lēqasdē).**—Wā, hē'<sup>ε</sup>maaxs la'ē ts!āwū'n- 1  
xa, la k'lē'ō's la gwe'fyo'laxsa p!ā'<sup>ε</sup>yē. Wā, lē'da gēnē'masa lō'-  
q!wēnoxwē āx<sup>ε</sup>ē'dxēs mā'lēqasdē qa<sup>ε</sup>s lē t!ē'faq lā'xa tō'xsas lō'-  
gwats!āsēs lā'<sup>ε</sup>wūnemē. Wā, hē't!a la mō'p!ēnxwa<sup>ε</sup>sē <sup>ε</sup>nā'lās  
t!ē'htā!ēxs lā'xa lō'gwats!āxs la'ē āx<sup>ε</sup>ē'dēda ts!edā'qaxēs hā'nx- 5  
lanowē qa<sup>ε</sup>s hā'ng'alilē lā'xa ōnā'lisasēs legwī'lē. Wā, la āx<sup>ε</sup>ē'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<sup>s</sup> lē k'ō'qewelselaq lā'xēs g'ō'kwē qa<sup>s</sup> lē hānō'-  
 dzelsas lā'xa lō'gwats'lē. Wā, la āx<sup>s</sup>wüstē'ndxa mā'lēqasdē qa<sup>s</sup>  
 āxts!ō'dalēs lā'xa lā'laxamē. Wā, g'í'l<sup>s</sup>mēsē qō't!axs la'ē k'ō'-  
 10 qūlsaqa qa<sup>s</sup> lē k'ō'gwilelaq lā'xēs g'ō'kwē. Wā, la<sup>s</sup>mēsē  
 āxwūts!ā'laxa mā'lēqasdē qa<sup>s</sup> lē āxts!ā'las lā'xa hā'nx'lanowē.  
 Wā, g'í'l<sup>s</sup>mēsē qō't!axs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'í'l<sup>s</sup>mēsē  
 qō't!axa 'wā'paxs la'ē hā'nx'lents lā'xēs lēgwī'lē. Wā, la<sup>s</sup>mēsē  
 gē'g'ilil ma'e'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,  
 15 la<sup>s</sup>mēsē sa ts!edā'qē āx<sup>s</sup>ē'dxēs lō'q!wē qa<sup>s</sup> āx<sup>s</sup>ē'dēxēs 'wā'lasē g'í'l-  
 t!EXLāla k'ā'ts!enaqa qa<sup>s</sup> xelōstendēxa mā'lēqasdē qa<sup>s</sup> lē xE'l-  
 ts!ālas lā'xa lō'q!wē. Wā, g'í'l<sup>s</sup>mēsē 'wī'lōstaxs la'ē nā'x'idxa  
 'wā'pē. Wā, g'í'l<sup>s</sup>mēsē gwāl nā'qaxs la'ē dā'x'itsēs e'eyasowē'  
 lā'xa hā'nx'laak<sup>u</sup> mā'lēqasdē qa<sup>s</sup> ts!ō'q!ūsēs lā'xēs se'msē. Wā,  
 20 lae'm hā'mx'ē'í'da. Wā, hē'em lē'gades memā'lēqasdē. Wā, lae'm  
 ts!EXLā'lasēs xā'xmōtē lā'xa lēgwī'lē. Wā, g'í'l<sup>s</sup>mēsē gwā'lēxs  
 la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,  
 la gūxts!ō'tsa ā'lta 'wāp lā'xēs ha'maats!ē'x'dē lō'q!wa. Wā,  
 la ts!E'nts!ENX'wida. Wā, g'í'l<sup>s</sup>mēsē gwā'lēxs la'ē g'ē'xaxa  
 25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē  
 lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē't!ēde! hā'nx'LENDLEq  
 qō pō'sq!EX'ē'idLō, qaxs k'lē'saē 'yā'x'sEMX'ē'idEXs wā'x'ēmaē neqa'-  
 p!ena hā'nx'LENDayowēda mā'lēqasdē. Wā, lawī'slā nā'x'idxa  
 ā'lta 'wā'pa. Wā, lae'm k'lēs lē'ēlālayuwēda mā'lēqasdē ā'em

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'mēda äxnō'gwadäs ha'ma'peqxa ts!Edä'qē ʔE'wis lä'wünemē 30 ʔE'wis sä'semē. Wä, lä'xaa k'lēs ts!E'pela lä'xa l!ē'na. Wä, laE'm gwäl laxē'q.

**Dried Halibut-Stomach, boiled and soaked** (Mō'qwasdäxs hä'nx'- 1 laakwaē t!E'lkwa).—Wä, hē'emxaa wä'xsē 'nä'läs t!E'lkwē wä'- xaxsaasas 'nä'läsa mä'leqasdäxs la'e t!E'lasE'wa, yixs mō'p!En- 'xwa'saē 'nä'läs äxstā'lēxs lä'xa tō'xsasa lö'gwats!äsa lö'q!wēno- xwē. Wä, hē'emxaa'wisē lē'da mō'qwasdēda lö'gwats!ē t!E'fa- 5 sE'wē. Wä, g'il'mēsē mō'xsē 'nä'läsēxs la'e wiwō'x'wida. Wä, laE'mxaa'wisa ts!Edä'qē k!ōqewelsxēs lä'laxamē qa's lē hānō'- dzelsas lax onōdza'yasa lö'gwats!ē. Wä, la äx'wēlstā'laxa mō'- qwasdē läx tō'xsasa lö'gwats!ē qa's lē äxts!ä'las lä'xēs lä'laxamē. Wä, g'il'mēsē qō't!axs la'e k!ō'qūlsaqa qa's lē k!ō'gwilelaq lä'- 10 xēs g'ō'kwē. Wä, la k!ō'x'walilaq lä'xa öbē'x'läläsēs legwi'lē. Wä, la äx'ē'dxēs ha'ne'mē qa's ts!ō'xüg'indēq. Wä, g'il'mēsē ē'g'ig'axs la'e äxwūlts!ō'dxa mō'qwasdē lä'xa lä'laxamē qa's lē äxts!ō'dālas lä'xa ha'ne'mē. Wä, la güq!Eqa'sa 'wä'pē lāq qa qō't!ēs. Wä, la hä'nx'lents lä'xēs legwi'lē. Wä, la k'lēs hēlq'lalaq 15 ha'labala medE'lx'wida. Wä, laE'm hä'lselaem x'ī'q!Exsdalēda hä'nx'lanāxa gü'lta. Wä, ē'x'ē'mēsē la ts!egū'nä'külē 'wä'paläsēxa g'ä'g'ilela lä'xa gāā'la lä'laa lä'xa neqū'la. Wä, lē'da ts!Edä'qē hä'nx'sendxa hä'nx'lanowē qa's hä'ng'alilē lä'xēs k!waē'lasē. Wä, la äx'ē'dxēs lä'lōgümē qa's ha'no'lilē lä'xa hä'nx'lanowē. Wä, 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 small 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<sup>ē</sup>'dxēs xwā'layowē qa's lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx<sup>ē</sup>'dxēs k'liplā'la qa's k'lip'lē'dēs lā'xa hā'nx'laakwē mō'qwasdā qa's lē k'lip'ts!ā'las lā'xa lā'lōgūmē. Wā, g'í'lēmēsē <sup>ē</sup>wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx<sup>ē</sup>'dxa pē'ldzowē k'wā'gēdzā, la mō'denē <sup>ē</sup>wā'dze<sup>ē</sup>wasas lā'xens q!wā'q!wax'ts!āna<sup>ē</sup>yēx; wā, la mō'denbalēda <sup>ē</sup>ne'mp!enk<sup>ē</sup> lā'xens bā'laxs la'ē gayo'sas lā'xa o'gwāgā<sup>ē</sup>yasa lā'lōgūmē. Wā, la āx<sup>ē</sup>'dxa mō'qwasdē qa's pagēdzō'dēs lāq. Wā, la āx<sup>ē</sup>'dxēs xwā'layowē qa's ām<sup>ē</sup>emē'x'salē t!ō't!ets!ā'laq qa ā'<sup>ē</sup>mēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!edā'qē <sup>ē</sup>wī'la*  
 30 *t!ō't!ets!endxēs t!ō'sase<sup>ē</sup>waxs la'ē āx<sup>ē</sup>'dxa hā'nx'lanowē qa's lē qepewe'lsax <sup>ē</sup>wa'palax'dāsa mō'qwasdē lāx l!ā'sanā<sup>ē</sup>yasēs g'ō'kwē. Wā, g'āx xwē'laqa k!ō'gūlelaq qa's hā'ng'alilēq lā'xes k!wāē'lasē. Wā, la<sup>ē</sup>mēsē gūxts!ō'tsa ā'ita <sup>ē</sup>wāp lāq qa's aē'k!ē ts!ō'xū'g'indeq. Wā, g'í'lēmēsē la <sup>ē</sup>g'ig'axs la'ē <sup>ē</sup>t!ēd la qepewe'lsaq*  
 35 *lā'xēs l!ā'sanā<sup>ē</sup>yē. Wā, g'í'lēmēsē gwā'texs g'ā'xaē hā'ng'alilas lāx onā'lisasēs legwī'lē. Wā, la gūq!eqa'sa ā'ita <sup>ē</sup>wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xaē aē'k!a ts!ō'x<sup>ē</sup>wīdeq. Wā, g'í'lēmēsē la <sup>ē</sup>wī'lāwēda q!walōbesaxs laē melmadzōx<sup>ē</sup>wīda. Wā, la āxts!ālas lā'xa ha<sup>ē</sup>ne'me. Wā, g'í'lēmēsē <sup>ē</sup>wilts!āxs la'ē gūq!eqa'sa ā'ita*  
 40 *<sup>ē</sup>wāp lāq. Wā, la qō't!a<sup>ē</sup>ma ha<sup>ē</sup>ne'maxa <sup>ē</sup>wā'paxs la'ē aē'k'lix<sup>ē</sup>īd-xēs legwī'lē qa <sup>ē</sup>k'ēs x'í'x'iqela. Wā, la hā'nx'lents lā'xēs lēgwī'lē. Wā, k!ē'st!a gā'laxs la'ē medelx<sup>ē</sup>wīda. Wā, la<sup>ē</sup>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'mdElqūla. Wā, 43  
 g'í'f'mēsē Elā'q lE'mx'widē 'wā'pasēxs la'ē gūq!Eqā'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 la'lōgūmē. Wā,  
 laE'm k'lēs lē 'wā'palās; ā'em lē'x'a'ma ha'maē'sas la tseyō'dzem  
 lā'xa la'lōgūmē. Wā, g'í'f'mēsē qō't!ēda lā'lōgūmaxs la'ē lē'ē'lā-  
 laxēs lā'wūnemē qa g'ā'xēs k!wā'galīxa la dzā'qwa. Wā, lā'x'- 50  
 da'xwē nā'x'idxa 'wā'pē. Wā, g'í'f'mēsē gwāl nā'qaxs la'ēda  
 ts!Edā'qē āx'ē'dxa k!lā'k!EX'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'stē'ntsēs hā'mx'sā'yē  
 lā'xa ha'nE'mē. Wā, la gūxts!ō'tsa ā'lta 'wāp lāq qa's ts!ō'-  
 xūg'indēq. 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'wida. Wā, g'í'f'mēsē gwāl!EXs 60  
 la'ē nā'x'idxa 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'laē  
 tsE'nxwa.

**Soaked Dried Halibut-Fins (Pelpa'ixa 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 ʼmēs ɔ̄gūqālayōsēxs kʼl̄ʼsaē áʼem qʼEL!Ep!Eʼn̄xwaʼsē ʼnāʼlās  
 tʼl̄ʼt!l̄!ā!ēxs lāʼxa xwāʼkʼlūna, qaxs wōʼkwaē, lāʼgʼilas gāʼfa tʼl̄ʼla.  
 5 Wā, gʼíʼl̄mēsē pēʼxʼwīdēxs laʼēda ts!ēdāʼqē āxʼēʼdxēs lāʼlaxamē  
 qaʼs lē kʼl̄ʼoʼxʼwēlsa q lāx ɔ̄ʼgwāgʼayʼasa xwāʼkʼlūnāxs hāʼnsaē. Wā,  
 lē āxʼēʼdxa ʼneʼmē pēlaʼ qaʼs ts!ōx̄āʼlēxa q!walōʼbesē āxdzewēʼq.  
 Wā, gʼíʼl̄mēsē ʼwīʼl̄āxs laʼē āxts!ōʼts lāʼxa-lāʼlaxamē. Wā, āʼl̄mēsē  
 gwāʼl̄ēxs laʼē qōʼt!ēda lāʼlaxamē. Wā, lē kʼl̄ʼoʼgwīl̄xa lāʼlaxamē  
 10 lāʼxēs gʼōʼkwē qaʼs lē kʼl̄ʼoʼxʼwalīl̄aq lāx ɔ̄nōʼl̄isasēs lēgwīʼl̄ē. Wā,  
 la āxʼēʼdxēs haʼneʼmē qaʼs ts!ōʼx̄gʼēndēq. Wā, gʼíʼl̄mēsē ɔ̄ʼgʼīgʼaxs  
 laʼē āxʼēʼdxa xōʼkwē k!waʼxlāʼwē. Wā, la kʼl̄ʼoʼkʼeʼxʼsēʼndēq qaʼs  
 gayīʼl̄l̄axʼīdēq lāx ɔ̄ts!āʼwasa haʼneʼmē. Wā, gʼíʼl̄mēsē gwāʼl̄ēxs  
 laʼē āxwūl̄ts!ōdxa t!ēʼlkwē pāʼlasdē qaʼs lē āxdzōdāla lāʼxa  
 15 gaʼyiʼl̄l̄lakwē xōkʼ k!waʼxlāʼwa lāx ɔ̄ts!āʼwasa haʼneʼmē. Wā,  
 laʼem gwāʼq!ēlaq k!l̄mēl̄gʼīl̄ts!owē haʼmēʼxʼsilasēʼwas, lāʼgʼilas  
 bēnāʼxl̄ēntsa k!waʼxlāʼwē lāq. Wā, gʼíʼl̄mēsē qōʼt!ēda haʼneʼmaxa  
 pāʼlasdāxs laʼē gūxʼīʼtsa ʼwāʼpē lāq. Wā, āʼl̄mēsē gwāl̄ gūʼqaxs  
 laʼē qōʼt!a. Wā, la hāʼnxʼl̄ēnts lāʼxēs lēgwīʼl̄ē. Wā, laʼmēʼsē  
 20 gēʼxʼlalaem hāʼnxʼlala: ʼnāʼl̄nēn̄p!ēnaas hāʼnxʼl̄ēntsōxa gaūʼla.  
 Wā, la āʼl̄em L!ōʼpxa la gwāl̄ ʼnēqāʼla. Wā, gʼíʼl̄mēsē L!ōʼpēxs  
 laʼēda ts!ēdāʼqē āxʼēʼdxēs k!l̄p̄lāʼla qaʼs k!wēt̄sēʼndēs lāʼxa  
 hāʼnxʼlanowē. Wā, la āxʼēʼdxēs lāʼlōgūmē qaʼs hāʼngʼalifēs lāʼxēs  
 k!waēʼlasē. Wā, la āxʼēʼdxa k!l̄p̄lāʼla qaʼs k!l̄p̄l̄īʼdēs lāʼxa pāʼlasdē

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'lipts'ō'dēs lā'lōgūmē. Wā, g'í'lēmēsē qō't!ēda lā'lōgūma- 25  
sēxs la'ē lē'lālxēs sā'sēmē lē'wis lā'wūnemē qa g'ā'xēs k'lūs'  
ā'līta. Wā, lē nā'x'idxa ā'lta 'wā'pa. Wā, g'í'lēmēsē gwāl nā'qaxs  
la'ē dā'x'idxa senā'la pā'lasda qa's hā'mx'ī'dēq. Wā, lae'm  
ā'em dēdā'lalilqēxs la'ē ha'mā'pa. Wā, g'í'lēmxaā'wisē gwāl  
ha'mā'pa la'ēda ts!edā'qē k'ā'g'ililxa lā'lōgūmē qa's lē qepste'nd- 30  
xēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē  
lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'lēmēsē ē'g'ig'axs la'ē xwē'laqa  
gūxts!ō'tsa ā'lta 'wā'pē lāq. Wā, la'x'da'xwē ts!e'nts!enx'wida. Wā,  
g'í'lēmēsē gwā'texs la'ē nā'x'idxa ā'lta 'wā'pa. Wā, lae'm gwāl  
lā'xēq. Wā, lae'm k'lēs ts!epa'x l'ē'na qaxs tse'nxwāē. Wā, 35  
lae'mxaa k'lēs k'wē'ladzem lā'xa ō'gū'la begwā'nema, yixs ā'ēmaē  
lē'x'aem ha'mā'qēda āxnō'gwadūs. Wā, la hē'menāla'ma bā'k'lūmē  
nā'naqal'iwālxaxa 'wā'paxs k'lēs'smaē hā'mx'ī'da lōxs la'ē gwā'la,  
qaxs 'nē'kaēda g'ā'lē begwā'nemxs g'í'lēmēlxē k'lēs nā'x'idxa  
'wā'paxs g'ā'lē ha'ēmaaxēs ha'mā'lē, wā, la xaxē'x'idēda l!elē'wa'yē 40  
nā'x'idxa 'wā'paxs k'lēs'smaē hā'mx'ī'da, lōxs la'ē gwā'la. Wā,  
hē'mis lā'g'ilas ts!ewē'l!exōdxaxa gā'lāxs g'ā'laē ha'ēmaa qa  
lawā'yēsēs beq'lūlē'l!exawa'yē. Wā, hē'ēmis lā'g'ilas hē'gwē'g'ilē.  
Wā, lae'm gwāl lā'xēq.

**Halibut-Spawn** (Tsā'p!ēdza'yē).—Wā, k'lēs'slā gā'la āxē'lakwa tsā- 1  
p!ēdza'yasa p!ā'yē. G'í'lēm k'lā'yax'widexs lā'ē hā'nx'lentse'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<sup>ne</sup>'mē. Wā, lae'm a<sup>'em</sup> gūxts!ō'yuwēda e<sup>wā</sup>'pē lā'xa ha<sup>ne</sup>'mē qa<sup>s</sup> hā'n<sup>x</sup>'lanowē lā'xa legwi'lasa g'ō'kwē. Wā, g'í'l-
- 5 e<sup>mēsē</sup> mede'l<sup>x</sup>widēda e<sup>wā</sup>'paxs la'ēda ts!edā'qē āxā'xōdxa tsā'p'lē-dza<sup>eyē</sup> lā'xēs gē'xwalaasē qa<sup>s</sup> āx<sup>ste</sup>'ndēs lā'xa ma<sup>e</sup>'mdelqūla hā'n<sup>x</sup>'lanōxs hā'n<sup>x</sup>'lalamaē. Wā, la gē'g'ilil<sup>em</sup> ma<sup>e</sup>'mdelqūlaxs la'ē hā'n<sup>x</sup>'sanā. Wā, lae'm l!ō'pa. Wā, lē'da ts!edā'qē āx<sup>e</sup>'dxēs lā'lōgūmē lē<sup>wa</sup> k'ā'ts!enaqē qa<sup>s</sup> xelōstendēxa hā'n<sup>x</sup>'laakwē
- 10 tsā'p'lēdza<sup>ya</sup> qa<sup>s</sup> lē xelts'lā'las lā'xa lā'lōgūmē. Wā, g'í'l<sup>mēsē</sup> e<sup>wi</sup>'lōstaxs la'ē nā'x'idxa e<sup>wā</sup>'pē. Wā, ā<sup>'mēsē</sup> dā'x'itsēs e<sup>eyasowē</sup>'lāq qa<sup>s</sup> q!eg'í'lba<sup>eyē</sup>xēs ha<sup>ma</sup>'yē. Wā, la k'lēs ā'laem q!ē'k'les la'qēxs la'ē gwā'la, qaxs k'lē'saē ā'laem ēk ha<sup>ma</sup>'ya. Wā, la k'lēs q'lūnā'la ha<sup>ma</sup>'pa begwā'nemaxa tsā'p'lēdza<sup>eyē</sup>. Wā, lē'x'a-
- 15 e<sup>mēs</sup> lā'g'ilas ts!edā'qē hā'n<sup>x</sup>'lendeq, qaxs aē'k'ilaē k'lēs hā'n<sup>x</sup>'lendeq, qaxs e<sup>nē</sup>'k'aēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax q!ēk'a'sō lā'xē lō'gūyōs la'<sup>wūnem</sup>as qō k'lē'slax e<sup>ne</sup>'mp!enālxēda ts!edā'qē hā'n<sup>x</sup>'lendlāxa g'a'yolē lā'xa p!ā'<sup>yē</sup>, yā'nemsēs lā'<sup>wūnemē</sup>.
- 20 qepewe'l<sup>sxēs</sup> hā'mx'sā'<sup>yē</sup>. Wā, la'xaē nā'x'idxa e<sup>wā</sup>'pē. Wā, lae'm gwāl lā'xēq.

**Middle Piece of Halibut.**—Wā, hē'xōl<sup>en</sup> l!elē'wēsē<sup>wēda</sup> q!wā'q'lū-sawa<sup>eyē</sup>, yīxa āxā'la tse'n<sup>xwē</sup> lā'xa āwā'bā'yasa l!ē'sē lā'xa ēwī'g'a-<sup>eyē</sup> lō<sup>ē</sup> ōk!waēdza<sup>yasa</sup> p!ā'<sup>yē</sup>, yīx k'lūtā'layōsa q!ē'mlalē lāx nexe-<sup>na</sup>'yasa hā'mō'mō. Wā, g'í'l<sup>mē</sup> lawā'yēda l!ē'saxs la'ēda ts!e-dā'qē sapō'dxa q!wā'q'lūsā'wa<sup>eyē</sup>. Wā, la xū'lkwalēda āxā'sdās.



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).**—The<sup>1</sup> 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, â'émēsa ts!Edā'qē la ts!E'mg'ilts!axstālasēs ts!Emā'lax'ts!ā'- 27  
na'ēyē lāq, qa āqō'x'widēsa āwē'lgōda'ēyas q!E'mlalās nEXENā'ēyasēda  
hāmō'mowē. Wä, g'í'f'mēsē lawä'yēda q!wā'q!ūsa'wa'ēyē, wä, la  
ts!EXTS!ā'las lā'xa lEXA'ēyē hānō'dzilīsa ts!Edā'qaxs la'ē ē'axalaxa 30  
p!ā'ēyē. Wä, g'í'f'mēsē gwā'lEXS la'ē k'!ō'qūlīsa lEXA'ēyē qa's lē  
k'!ō'gwi'LElaq lā'xēs g'ō'kwē. Wä, la k'!ā'x'widxa wūnā'gūlē  
qa's L!ō'psayōgwilēq, hē gwē'x'sē L!ō'psayāxa xwā'xūSENxa'yē. Wä,  
hē'EMxaa'wisē gwā'lēda q!wā'q!ūsawa'ēyē gwā'faasasa xwā'xūSENxa-  
ēyaxs la'ē L!ō'pase'wa. Wä, hē'EMxaa'wisē gwē'g'ilaxs la'ē ha- 35  
ē mā'ēya. Wä, la g'ē'xase'wēda hā'nisā'ēyē qa's ē't!ēdē hā'mx'ē'itsoxs  
la'ē wā'x'Em la wūda'. Wä, laE'm gwā'laxē'q.

Wä, hēEMxaa'wēSEN L!elēwēE'wa ē'NEMē LēgEMsa xwāxūSENxa-  
ēyēda q!wāq!ūSENxa'yē lāxa L!āL!asiqwāla.

**Fresh Codfish (1).**—Wä,<sup>1</sup> â'émisē gENE'mas hē'x'idaEM k'!ō'p!ēdxa 1  
k'!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē'ēwa'ēya. Wä, la  
k'!ū'nxts!ōtsa L!ē'ēna lā'xa ts!Eba'ts!ē. Wä, g'í'f'mēsē gwā'lEXS  
la'ē LEpdza'mōlītsa ha'madzowē' lē'ēwē' lā'xēs la'wūNEMē. Wä, la  
k'ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g'í'f'mēsē gwā'lEXS la'ē āx'ē'dxēs 5  
lā'laxamē, yix g'í'ts!E'wasasēs ma'EXLA gELTS!E'ma. Wä, laE'm  
lā'wiyōDLEX ya'x'yeg'ilasa nē'tsa!ēyē. Wä, la āx'ē'dxes gELTS!E'mē.  
Wä, la āx'ē'dxa ē'NEMē lā'xa nē'ts!a'ēyē qa gwastā'lēs lāx k!wā'ē'ts!ē-

<sup>1</sup> 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<sup>ε</sup>yas. Wä, hē<sup>ε</sup>mis gril xwā<sup>ε</sup>l<sup>ε</sup>itsōsē PEL!xā<sup>ε</sup>wa<sup>ε</sup>yas. Wä, la  
 10 <sup>ε</sup>nā<sup>ε</sup>nemgoq LE<sup>ε</sup>wis qlō<sup>ε</sup>sna<sup>ε</sup>yē. Wä, la gē<sup>ε</sup>x<sup>ε</sup>sendex t!ē<sup>ε</sup>mql!EXā<sup>ε</sup>-  
 wa<sup>ε</sup>yas. Wä, ā<sup>ε</sup>mēsē la nē<sup>ε</sup>xūlts!ōDEX ya<sup>ε</sup>x<sup>ε</sup>yīg<sup>ε</sup>ilas. Wä, hē<sup>ε</sup>x<sup>ε</sup>i-  
 da<sup>ε</sup>mēsē t!ō<sup>ε</sup>sālux ts!ENē<sup>ε</sup>xas. Wä, la ts!EQE<sup>ε</sup>nts!ēsaq lā<sup>ε</sup>xa  
 L!Ema<sup>ε</sup>isē. Wä, la L!ēp!EXSE<sup>ε</sup>mdxa mōqūlās qa<sup>ε</sup>s āx<sup>ε</sup>ā<sup>ε</sup>liselēs lā<sup>ε</sup>xa  
 L!Ema<sup>ε</sup>isē. Wä, grī<sup>ε</sup>l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la la gwā<sup>ε</sup>l<sup>ε</sup>ē āxSE<sup>ε</sup>wa<sup>ε</sup>sēxs la<sup>ε</sup>ē lā<sup>ε</sup>sdēs  
 15 qa<sup>ε</sup>s lē āx<sup>ε</sup>ē<sup>ε</sup>dxēs k!<sup>ε</sup>lō<sup>ε</sup>gwats!ē lexā<sup>ε</sup>ya. Wä, la k!<sup>ε</sup>lō<sup>ε</sup>qūnts!ē<sup>ε</sup>selaq  
 lā<sup>ε</sup>xa L!Ema<sup>ε</sup>isē. Wä, la āx<sup>ε</sup>ē<sup>ε</sup>dxā mō<sup>ε</sup>qūlāsa nē<sup>ε</sup>ts!<sup>ε</sup>a<sup>ε</sup>yē qa<sup>ε</sup>s āxts!<sup>ε</sup>lā<sup>ε</sup>lēs  
 lāq. Wä, grī<sup>ε</sup>l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>lts!<sup>ε</sup>āxs la<sup>ε</sup>ē k!<sup>ε</sup>lō<sup>ε</sup>xwüsdē<sup>ε</sup>selaq qa<sup>ε</sup>s k!<sup>ε</sup>lō<sup>ε</sup>gwē-  
 lēlaq lā<sup>ε</sup>xēs grō<sup>ε</sup>kwē. Wä, la k!<sup>ε</sup>lō<sup>ε</sup>x<sup>ε</sup>wāliilas lā<sup>ε</sup>xa oštā<sup>ε</sup>liilasēs  
 grō<sup>ε</sup>kwē. Wä, la hē<sup>ε</sup>x<sup>ε</sup>idaEM āx<sup>ε</sup>ēdxā hā<sup>ε</sup>nx<sup>ε</sup>lanō, qa<sup>ε</sup>s gūxts!<sup>ε</sup>lō-  
 20 dēsa <sup>ε</sup>wā<sup>ε</sup>pē lāq. Wä, la<sup>ε</sup>mēsē <sup>ε</sup>negō<sup>ε</sup>yōlaxa <sup>ε</sup>wā<sup>ε</sup>paxs la<sup>ε</sup>ē hā<sup>ε</sup>nx<sup>ε</sup>-  
 lents lā<sup>ε</sup>xa legwī<sup>ε</sup>lē. Wä, la Lē<sup>ε</sup>lalē lā<sup>ε</sup>wūnemāsēxs <sup>ε</sup>nē<sup>ε</sup>nemō<sup>ε</sup>-  
 kwē. Wä, grī<sup>ε</sup>l<sup>ε</sup>mēsē grāx <sup>ε</sup>wi<sup>ε</sup>laēLēda Lē<sup>ε</sup>lānemāxs la<sup>ε</sup>ēda ts!Edā<sup>ε</sup>qē  
 āx<sup>ε</sup>ē<sup>ε</sup>dxā mō<sup>ε</sup>qūla qa<sup>ε</sup>s āx<sup>ε</sup>stā<sup>ε</sup>lēs lā<sup>ε</sup>xa la maE<sup>ε</sup>mdelqūla <sup>ε</sup>wāpsa  
 hā<sup>ε</sup>nx<sup>ε</sup>lāla. Wä, grī<sup>ε</sup>l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la<sup>ε</sup>staxs lā<sup>ε</sup>ēda ts!Edā<sup>ε</sup>qē āx<sup>ε</sup>ē<sup>ε</sup>dxēs  
 25 k!<sup>ε</sup>līpla<sup>ε</sup>la qa<sup>ε</sup>s xwē<sup>ε</sup>telga<sup>ε</sup>yēxēs ha<sup>ε</sup>mē<sup>ε</sup>x<sup>ε</sup>silasē<sup>ε</sup>wē. Wä, la<sup>ε</sup>mē<sup>ε</sup>sē  
 gē<sup>ε</sup>g<sup>ε</sup>ilīl qa<sup>ε</sup>s maE<sup>ε</sup>mdelqūlaxs la<sup>ε</sup>ē hā<sup>ε</sup>nx<sup>ε</sup>sanā lā<sup>ε</sup>xa legwī<sup>ε</sup>lē. Wä,  
 la<sup>ε</sup>mēsē ts!Edā<sup>ε</sup>qē āx<sup>ε</sup>ē<sup>ε</sup>dxēs k!<sup>ε</sup>ā<sup>ε</sup>k<sup>ε</sup>ets!ENAqē qa<sup>ε</sup>s lē ts!EWā<sup>ε</sup>naēsas  
 lā<sup>ε</sup>xēs Lē<sup>ε</sup>lānemē. Wä, grī<sup>ε</sup>l<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>lxtōxs la<sup>ε</sup>ē k!<sup>ε</sup>lō<sup>ε</sup>qūlīlxa  
 hā<sup>ε</sup>nx<sup>ε</sup>lanowē qa<sup>ε</sup>s lē hā<sup>ε</sup>nx<sup>ε</sup>dzamō<sup>ε</sup>lilas lā<sup>ε</sup>xa Lē<sup>ε</sup>lānemē. Wä, la  
 30 āx<sup>ε</sup>ē<sup>ε</sup>dxēs <sup>ε</sup>wabets!<sup>ε</sup>lā<sup>ε</sup>la nā<sup>ε</sup>gats!<sup>ε</sup>ā qa<sup>ε</sup>s lē hā<sup>ε</sup>nx<sup>ε</sup>dzamō<sup>ε</sup>lilas lā<sup>ε</sup>xēs  
 Lē<sup>ε</sup>lānemē. Wä, lā<sup>ε</sup>x<sup>ε</sup>da<sup>ε</sup>xwē xama<sup>ε</sup>g<sup>ε</sup>ägēxa nā<sup>ε</sup>gats!<sup>ε</sup>āxs la<sup>ε</sup>ē nā<sup>ε</sup>x<sup>ε</sup>īd

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'xasēwēda 32  
 nā'gats!ē. Wā, lā'x'da'xwē yō's'wūltsālxēs yō'sasēwē lā'xa  
 hā'nx'lanowē. Wā, lē'da ts!edā'qē äx'ē'dxa lā'elögümē qa's lē  
 k'ā'g'alilēlas lāx ā'la'yasa ha'ēmaats!ē'yē hā'nx'lanā. Wā, g'í'l- 35  
 'mēsē yayō'sk'ínaxa mō'qūläxs la'ē g'ē'ts!ōts lā'xa lā'lögümē. Wā,  
 g'í'l'mēsē gwāl yō'saxa q!ō'sna'yē lē'wa 'wā'palāxs la'ē g'í'g'aliltsēs  
 yeyō'yats!ēxa k'ā'k'ets!ēnaqaxs la'ē xā'max'ts!āna dā'x'ēidxa  
 mō'qūla qa's q!eg'í'l'beyēq. Wā, g'í'l'mēsē gwāl ha'mā'pqēxs la'ēda 40  
 ts!edā'qē äx'ē'dxa lā'lögümē qa's lē xwē'laqa gūxts!ō'tsa hā'mx'-  
 sá'yē lā'xa hā'maa'ts!ē hā'nx'lanā. Wā, la gūxts!ō'tsa 'wā'pē  
 lāq. Wā, la ts!ō'xūg'indēq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē xwē'laqa  
 gūxts!ō'tsa ā'ita 'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānemē.  
 Wā, lā'x'da'xwē ts!ē'nts!ēnx'wida. Wā, lā'lēda ts!edā'qē k'!ō'- 45  
 qūlilaxa ha'maa'ts!ē hā'nx'lanā qa's lē hā'ng'alilas lā'xa ō'bēx'-  
 lalilasa legwī'lē. Wā, g'í'l'mēsē gwā'lēxs la'ē k'!ō'qūlilaxa nā'gats!ē  
 'wā'bets!āla qa's lē hā'nx'dzamō'lilas lā'xēs lē'lānemē. Wā, la'x'-  
 da'xwē ē't!ēd xa'mag'ägēxa nā'gats!äxs la'ē nā'x'ēidxa 'wā'pē. Wā,  
 lā'lēda ts!edā'qē äx'ē'dxa ts!ē'nts!ēngwats!ē lō'q!wa qa's lē k'ā'- 50  
 g'alilas lā'xēs k!waē'lasē. Wā, lae'm hō'qūwelsēda lē'lānemē. Wā,  
 lae'mxaa k!ēs ha'ma'ē'yē gwē'x'sdēmasēxa gaā'la. Wā, lā'xaa k!ēs  
 k!lūnq!ēqasōsa lē'ēna. Wā, la k!ēs k!wē'ladzēm lā'xa q!ē'nemē

men, and the numaym 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  
*gwā<sup>u</sup>gū<sup>e</sup>wa* and | also the *gwē<sup>e</sup>lēk<sup>e</sup>*. 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<sup>e</sup>mē'da* *ē<sup>ne</sup>mē'mōtē* *k'lē's<sup>e</sup>emxaa* *lē<sup>e</sup>lā<sup>e</sup>layō* *lāq*.  
*Ā'em* *lē'x'a<sup>e</sup>mēda* *mō'kwē* *lōxs* *q!el!ō'kwaē* *ē<sup>ne</sup>nemō'kwa*  
 55 *yā'nemaxa* *nē'ts!a<sup>e</sup>yē* *hā<sup>e</sup>mā'pxa* *k!ümē'sē*, *qaxs* *hē<sup>e</sup>maē* *lē<sup>e</sup>g<sup>e</sup>msē*  
*wā'x'i* *hā<sup>e</sup>mā<sup>e</sup>ya*. *Wā*, *la* *ē<sup>ne</sup>k'ēda* *lē<sup>e</sup>lalāxēs* *ē<sup>ne</sup>nemō'k<sup>u</sup>*:  
 "K!wōk!ümē'sg<sup>e</sup>elensā'i," *ē<sup>ne</sup>k'ē*. *Wā*, *hē'em* *lā'g'ilas* *lē<sup>e</sup>gades*  
*k!ümē'saxs* *k'lē'saē* *qō't!aēnoxwē* *mō'qūlasa* *nē'ts!a<sup>e</sup>yē*, *lē<sup>e</sup>wa* *mō'*  
 60 *qūlasa* *nā'teme* *lē<sup>e</sup>wa'* *pex'i'tē* *lē<sup>e</sup>wa'* *xū'ldzōsē*. *Hē'em* *ē<sup>ne</sup>mē*  
*lē<sup>e</sup>gemasēxs* *la'ē* *hā'nx<sup>e</sup>lentsē<sup>e</sup>wa*, *lōxs* *g'ā'lōlā'nemaē* *yīsa'*  
*bā'kü<sup>e</sup>lēnoxwaq*, *yīxs* *k'lē'saē* *hēlq!alē'da* *bā'kü<sup>e</sup>lēnoxwaq* *xā<sup>e</sup>māla*  
*k'lē's* *lā'wōyowē* *yā'x'yig'ilasa* *nē'ts!a<sup>e</sup>yē* *lē<sup>e</sup>wa* *p!ā<sup>e</sup>yē* *qaxs* *g'ī'l<sup>e</sup>mē-*  
*laxē* *k'lē'slaxē* *gēnē'mas* *hē* *gwē'x'īdlaxē* *lā<sup>e</sup>m'lā'wisē* *k'lē'slax*  
*lā'lax* *ē't!ēdlax* *q!ēk'a<sup>e</sup>sōxs* *la'ē* *ē't!ēd* *bā'kūlaxa* *p!ā<sup>e</sup>yē* *lē<sup>e</sup>wa*  
 65 *nēts!a<sup>e</sup>yē* *lē<sup>e</sup>wa* *nātemē* *lē<sup>e</sup>wa* *q!wā'qela*; *hē<sup>e</sup>misa* *t!ō't!ōp!ē*. *Wā*,  
*hē<sup>e</sup>misa* *gwā'x<sup>u</sup>gū<sup>e</sup>wa*; *wā*, *hē<sup>e</sup>mislēda* *gwē<sup>e</sup>lēk<sup>e</sup>*. *Hē'em* *ē<sup>ne</sup>mē*  
*gwē'g'ilasē* *qaē'da* *ē<sup>nā</sup>ē<sup>nemax</sup>ē<sup>īdā</sup>lāxs* *g'ā'laē* *g'ā'xaliselēda* *bā'kü-*  
*lāq*. *Wā*, *lā<sup>e</sup>m* *gwāl* *lā'xēq*.

1 **Fresh Codfish** (*Ĝē'ta* *nē'ts!ē<sup>e</sup>*) (2).—*Wā*, *ē<sup>nā</sup>f<sup>e</sup>nemp!ena<sup>e</sup>mēda*  
*ts!edā'qē* *hē'x'īdaem* *hā<sup>e</sup>mē'x'silaxa* *ma<sup>e</sup>lgünā'fidāla* *ō'gū<sup>e</sup>la* *lā'xa*  
*p!ā<sup>e</sup>yē*. *Wā*, *lē'x'a<sup>e</sup>mēs* *halaxwasō'gwiltsa* *ma<sup>e</sup>lgünā'fidāla* *mamaē'*  
*masexs* *ā'lak'!ālāē* *pā'lēda* *lē'elqwālala<sup>e</sup>yē*. *Wā*, *la* *hē'emxat!* *gwē'*  
 5 *g'ilasēxs* *la'ē* *q!ap!ā'lax<sup>e</sup>īda*. *Wā*, *lē'x'a<sup>e</sup>mēs* *ō'gū<sup>e</sup>qala'yōsēxs*  
*ĝē'taē*, *yīxs* *hē'x'īda<sup>e</sup>maēda* *ts!edā'qē* *la* *xwā'f'īdxa* *nē'ts!a<sup>e</sup>yē*. *Wā*,  
*hē'em* *g'il* *xwā'f'itsōsē* *wā'x'sanōlxā'wa<sup>e</sup>yasa* *nē'ts!a<sup>e</sup>yē*, *hē<sup>e</sup>stāla*  
*lāx* *ō'x!āatā<sup>e</sup>yas*. *Wā*, *la* *xwā'laxōdex* *āwīg'a<sup>e</sup>yas* *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



tslā'sna<sup>ε</sup>yas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a<sup>ε</sup>yas. Wā,  
 ā'l<sup>ε</sup>mēsē g̃wāl xwā'laxs la'ē lā'g'aa lāx tek'lä's. Wā, la xwē'l<sup>ε</sup>ideq 10  
 qa qwē'sgemälēs. Wā, lā'xaa ē'k'!ōddzōdā'laxa q'lwā'g'a<sup>ε</sup>yasēxs  
 la'ē xwā'l<sup>ε</sup>ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwē'g'a<sup>ε</sup>yē.  
 Wā, ā'l<sup>ε</sup>mēsē g̃wāl xwā'laxs la'ē lē'lg'owē xwā'l<sup>ε</sup>ayas lax tek'lä's.  
 Wā, ā'l<sup>ε</sup>mēsē la dā'x'īdxa hē'x't!a<sup>ε</sup>yē qa nē'xōdēq lē'wī's xemō'-  
 mōwēg'a<sup>ε</sup>yē qa<sup>s</sup> g'ē'dzōdēs lā'xa lēbē'lē k'lä'k'!obanā. Wā, la 15  
 āx<sup>ε</sup>ē'dxa de'nsenē dene'ma qa<sup>s</sup> yiltse'mdēs lā'xa q'lē'mlalāsa  
 nē'ts!a<sup>ε</sup>yē ga g̃wā'lēg'a (*fig.*). Wā, laem l!āsadza<sup>ε</sup>yēda q!ēm!adza<sup>ε</sup>yē.  
 Wā, la na'q!ēg'a<sup>ε</sup>ya gō'betadza<sup>ε</sup>yē. Wā, g'ī'l<sup>ε</sup>mēsē g̃wā'la q'lē'nemaxs  
 la'ē <sup>ε</sup>yā'laqaxēs lā'wünemē qa lēs lē'<sup>ε</sup>lāxēs g'ō'kūlōtē qa g'ā'xēs  
 k!wē'la. Wā, g'ī'l<sup>ε</sup>mēsē lē lā'wünemasēxs la'ēda ts!ēdā'qē āx<sup>ε</sup>ē'd- 20  
 xēs āwā'wē hā'nhenx'lanā qa<sup>s</sup> g'ā'xē hānstō'lilas lā'xa āwī'lēlās  
 t!ēx'īlāsēs g'ō'kwē. Wā, la āx<sup>ε</sup>ē'dxa nēnā'gats!ē qa g'ā'xēs  
 ha<sup>ε</sup>nē'ī lāx āxā'sasa hā'nhenx'lanowē; wā, hē'<sup>ε</sup>misēs g'ī'lsq'ilt!a  
 k!ēk'!īplā'la; wā, hē'<sup>ε</sup>misa lēxa<sup>ε</sup>yē. Wā, la hē'laxa g'ā'yōlē  
 hā'yā'l<sup>ε</sup>a lāx <sup>ε</sup>ne'mē'motasēs lā'wünemē qa g'ā'xēs lā'qōlīlxa 25  
 k!wē'ladzats!ēlē g'ō'kwa. Wā, g'ī'l<sup>ε</sup>mēsē x'ī'qōstāwēda laqawa'-  
 līlaxs la'ēda hā'yā'l<sup>ε</sup>a k'!ō'qūlīlxa nēnā'gats!ē qa<sup>s</sup> lē tsāx <sup>ε</sup>wā'pa.  
 Wā, g'ī'l<sup>ε</sup>mēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'n-  
 henx'lanowē. Wā, ā'l<sup>ε</sup>mēsē g̃wā'lēxs la'ē <sup>ε</sup>nae'ngoyālaxa <sup>ε</sup>wā'pē.  
 Wā, g'ī'l<sup>ε</sup>mēsē g̃wā'lēxs la'ē ē'tsē'stēda hā'yāl'<sup>ε</sup>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'wē° lāx āwī'°stalihasēs g'ō'kwē. Wā, g'í'l°mēsē gwā'lēxs la'ē hafnō'it!alixēs xā'myats!ē xETSE'ma LE°wis L'lē'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'xaē hō'gwi-
- 35 LElēda Lē'lānemē. Wā, g'í'l°mēsē °wī'laēlēda k!wē'lāxs la'ē hē g'il āx°wūlts!ā'layāsa xama'sē lā'xa xETSE'mē. |Wā, la ts!EX'°i'tSE°wa lā'XEN lā'x'°idā gwā'gwēx's°ālasa, qaxs ā'lak'!ālaē k!wē'lāsa Lē'lā-lāxa lē'lqwālaLā°yē, lā'g'iltsa xama'sē ts!ā'g'idzema. Wā, g'í'l°mēsē gwāi ha°mā'pxa xamā'saxs la'ē hā'nx'Lēndayowēda hā'nx'Lanowē
- 40 lā'xa lā'k'awalitsa g'ō'kwē. Wā, k'lē'st!a hē'x'°id āx°ste'ntsa q!E'mlalāsa nē'ts!a°yē lā'xa la hānx'lāla lā'xa lEGwī'lēda hānhē'nx'-Lanowē. Wā, g'í'l°mēsē medE'lX°widEXs la'ēdā ts!Eda'qē āx°ē'dxa lEXā°yē qa°s hān°ste'ndēs lā'xa maE'mdēlqūla °wā'pa. Wā, la āx°ē'dxēs k'lipLā'la qa°s k'lip'lē'dēs lā'xa yiltsemā'la q!E'mlalāsa
- 45 nē'ts!a°yē. Wā, la k'lipTs!ō'ts lā'xa lEXa°yē la hā'n°stāla lā'xa hā'nx'Lanowē. Wā, ā'l°mēsē gwāl hē gwē'g'ilaxs la'ē °wī'la'sta. Wā, la°mē'sēda ts!edā'qē k'lēs hē'lq!ālaq gē'stā'laxs la'ē L!E'nxts!ōtsa k'lipLā'la lāx k'lā'k'°lōgwaasasa lEXa°yē qa°s k!wēt°westE'ndēq. Wā, la hā'ndzōts lā'xa °wā'lasē lō'q!wa. Wā, hē'x'°ida°mēsē qwē'lālaxa
- 50 dēdēnE'mē yaē'itsemēs. Wā, lē'da ts!edā'qē LEp!ē'dxa q!E'mlalāsa nē'ts!a°yē. Wā, la āx°ē'dxa k'ā'ts!ēnaqē qa°s k'ēxā'lēs lā'xa gō'betas. Wā, g'í'l°mēsē °wī'lāxs la'ē k!ū'lk!ūpsālaxa 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<sup>s</sup> lē'xat! äxts!á'la lā'xa ō'gū<sup>s</sup>la<sup>s</sup>maxat! 'wā'las lō'q!wa. Wā, 53  
g'í'l<sup>s</sup>mēsē 'wī'la hē gwē'x'ē'īdqēxs la'ē hā'n<sup>s</sup>x'sendxa hā'n<sup>s</sup>henx'La-  
nowē lā'xa legwī'lē. Wā, lā'xaa äx'ē'dxa g'it!EXLā'la k'ā'ts!Enaqa 55  
qa<sup>s</sup> tsē'g'ilisēlēs lā'xa 'wā'palāsēs hā'n<sup>s</sup>x'LEntse'wē qa<sup>s</sup> xē'lg'i-  
lisēs lā'xa gō'betē, yī'xa lawā'yē lā'xa L'lē'sasa nē'ts!a'yaxs lā'x'dē  
la'ēstanā lāq. Wā, g'í'l<sup>s</sup>mēsē 'wī'laxs la'ē äx'ē'dxa 'wā'lasē lō'q!wa,  
yīx la g'í'ts!E'watsa q!wē'lkwē q!E'mlalēsa nē'ts!a'yē qa<sup>s</sup> lē gūx-  
ste'nts lā'xa hānē'n<sup>s</sup>x'LANō. Wā, la hān<sup>s</sup>x'LE'nts lā'xēs legwī'lē 60  
ē't!ēda. Wā, g'í'l<sup>s</sup>mēsē medelx'wī'dēxs la'ēda ts!Edā'qē äx'ē'dxēs  
g'í't!EXLā'la k'!ā'ts!Enaqa qa<sup>s</sup> tsē'g'ōstālēs 'wā'palāsēs ha<sup>s</sup>mē'x-  
silase'wē qa<sup>s</sup> xwē'laqē tsē'ste'nts lā'xa maE'mdelqūla. Wā,  
laE'm hē'x'sāem gwē'g'ilaq lāx 'wā'ēwaselilasas maE'mdelqūlās  
ha<sup>s</sup>mē'x'silase'wē. Wā, ā'l<sup>s</sup>mēsē gwā' hē gwē'g'ilaxs la'ē L!ō'pēda 65  
ha<sup>s</sup>mē'x'silase'was. Wā, hē'EM lā'g'ilas hē gwē'g'ilaxa 'wā'palāsēs  
ha<sup>s</sup>mē'x'silase'wē qa lē'lgewēsa tse'n<sup>s</sup>xwa'yas LE'wa 'wā'pala. Wā,  
hē'mis lā'g'ilas la gē'nk'ēda 'wā'pala. Wā, lā'xaa ā'lak!āla la  
dze'mx<sup>s</sup>stowē 'wā'palas, hē'la gwē'x'sa gū'xstaax<sup>s</sup>sa qū'xē. Wā,  
g'í'l<sup>s</sup>mēsē L!ō'pēxs la'ē hā'n<sup>s</sup>x'sendxa hā'n<sup>s</sup>henx'LANowē. Wā, 70  
hē'x'ida<sup>s</sup>mēsa hā'yā'f'a äx'ē'dxa lō'elq!wē qa<sup>s</sup> mex'ā'lilēlēs lāx  
wāx'sanā'lilasa hēhe'n<sup>s</sup>x'LANowē. Wā, lā'xaa äx'ē'dxa g'í't!EXLāla  
k'ā'ts!Enaqa qa<sup>s</sup> tsē'x'ēdēs lā'xa hā'n<sup>s</sup>x'Laakwē nē'ts!a'ya qa<sup>s</sup> lē  
tsēts!ā'las lā'xa lō'elq!wē. Wā, ā'l<sup>s</sup>mēsē gwā'fēxs la'ē qō'qūt!ēda  
lō'elq!wē. Wā, laE'm k'!ēā's'ha<sup>s</sup>madzō' lē'ēwa'ya qaxs hē'menā- 75

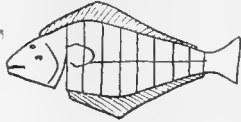
76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has  
80 been done, the young men take buckets by their handles and || place them before the guests, 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<sup>s</sup>maē tsā'xūl<sup>s</sup>exstalēda yō'saxa hā'n<sup>s</sup>laakwē nē'ts!<sup>s</sup>la<sup>s</sup>ya. Wā,  
lē'x<sup>s</sup>a<sup>s</sup>mēsa k'ā'k'ets!<sup>s</sup>Enaqē la ts!<sup>s</sup>Ewanaēdzem lā'xa k'wē'lē. Wā,  
g'í'l<sup>s</sup>mēsē 'wī'lxtōxs la'ē k'axdzamō'lilasōsa lō'elq!wē. Wā, g'í'l-  
'mēsē 'wī'laxs la'ēda hā'yā'l<sup>s</sup>a k'!ō'qūlil<sup>s</sup>xa nēnā'gats!<sup>s</sup>ē qa<sup>s</sup> lē  
80 hān<sup>s</sup>dzamō'lilas lā'xa k'wē'lē. Wā, la'x<sup>s</sup>da<sup>s</sup>xwē 'wī'la nā'x'ida.  
Wā, g'í'l<sup>s</sup>mēsē gwā! nā'qaxs la'ē yō's'ida. Wā, g'í'l<sup>s</sup>mēsē gwā'l<sup>s</sup>exs  
la'ēda hā'yā'l<sup>s</sup>a k'ā'g'ilil<sup>s</sup>xa lō'elq!wē qa<sup>s</sup> lē mō't!<sup>s</sup>lōts lāx gēgēnē'-  
masa k'wē'lē bē'begwānema. Wā, lā'lē ē't!<sup>s</sup>lēdēda waō'kwē  
hā'yā'l<sup>s</sup>a nāqā'matsa 'wā'pē lā'xa k'wē'lē. Wā, hē'em gwē'yō'sa  
85 g'í'l<sup>s</sup>x<sup>s</sup>dā begwā'nem k'ō'xwaxōdēda nā'x'idāxa 'wā'paxs la'ē gwā!  
yō'saxa hā'n<sup>s</sup>laakwē mamaō'masa. Wā, g'í'l<sup>s</sup>mēsē gwā! nā'qaxs  
la'ē hō'qūwēlsa. Wā, la<sup>s</sup>m gwā! lā'xēq.

1 **Tainted Codfish (Q!āl nē'ts!<sup>s</sup>lē<sup>s</sup>).**—Wā, hē'em gē'ta hā'n<sup>s</sup>laak<sup>s</sup>  
nē'ts!<sup>s</sup>la<sup>s</sup>yen g'í'l<sup>s</sup>x<sup>s</sup>dē gwā'gwēx<sup>s</sup>alasa. Wā, la<sup>s</sup>mē'sen gwā'gwēx-  
s'āla! lāx ēx'ā'g'a<sup>s</sup>ya<sup>s</sup> bā'k'ūmēda la q!<sup>s</sup>lāl hā'n<sup>s</sup>laak<sup>s</sup> nē'ts!<sup>s</sup>la<sup>s</sup>ya.  
Wā, hē'emaaxs la'ē gā'la āxē'la nē'ts!<sup>s</sup>la<sup>s</sup>yē lāx ōnē'gwilasa g'ō'kwē.  
5 Wā, g'í'l<sup>s</sup>mēsē la q!<sup>s</sup>lā'l'idexs la'ēda ts!<sup>s</sup>edā'qē āx'ē'dxa q!<sup>s</sup>lā'lē nē'ts!<sup>s</sup>la-  
'ya qa<sup>s</sup> lē āxstē'ndēq lā'xa 'wā'pē q!<sup>s</sup>lō'ts!<sup>s</sup>lā lā'xa 'wā'lasē lō'q!<sup>s</sup>lwa.  
Wā, g'í'l<sup>s</sup>mēsē pō's'idē ō'k'wīna<sup>s</sup>yasēxs la'ē āxLE'nts lā'xēs legwī'lē  
qa<sup>s</sup> lē'x'ī'lālē. Wā, g'í'l<sup>s</sup>mēsē 'wī'la la ts!<sup>s</sup>EX'wī'dē ō'k'wīna<sup>s</sup>ya-  
sēxs la'ē x'ī'temg'īl<sup>s</sup>lē'lē gō'betas. Wā, la<sup>s</sup>mē'sēda ts!<sup>s</sup>edā'qē āx'-  
10 ē'dxa k'!ā'k'!obanē qa<sup>s</sup> LEp!<sup>s</sup>lā'lilēs lāx ōnā'lisasēs 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<sup>1</sup>  
 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<sup>m</sup>mē<sup>s</sup>ē yagūdzō'tsa L!EX'ī'dekwē nē'ts!ē<sup>c</sup> lāq. Wä, la äx<sup>e</sup>'dxa 11  
 wī'towē k!wa<sup>x</sup>lā'wa qa<sup>s</sup> k'ēxā'lēs lā'x gō'βetas, qaxs la'ē  
 'wi<sup>l</sup>la la k!līnā'la. Wä, g'ī'l<sup>m</sup>ēsē 'wi<sup>l</sup>lāxs la'ē äx<sup>e</sup>'dxa LE'mg'a-  
 yowē. Wä, lā'xaa äx<sup>e</sup>'dxa lēqwa' qa<sup>s</sup> k'at!ā'lilēs lā'xēs k!waē'-  
 lasē. Wä, lā'xaa äx<sup>e</sup>'dxa la k!l'ē'xidē<sup>u</sup> nē'ts!a<sup>y</sup>a. Wä, la 15  
 k!ō'talāxs la'ē dā'lax x'ō'msas, yix hē'x't!a<sup>y</sup>as. Wä, la äx<sup>e</sup>'dxa  
 LE'mg'ayowē qa<sup>s</sup> t!Elxwī'tēs lāq. Wä, a'l<sup>m</sup>ēsē gwāl t!E'l<sup>x</sup>waqēxs  
 la'ē ā'lak!āla la lē'nt!ēdē ō'k!wīna<sup>y</sup>asa nē'ts!a<sup>y</sup>ē. Wä, hē'Em  
 lā'g'ilas t!E'l<sup>x</sup>wētaq qa hē'x'ida<sup>m</sup>ēsē lā'wēda q!E'mlalē lā'xa  
 xā'qaxs la'ē L!ō'pa. Wä, ā'<sup>m</sup>ēsē la k!we'tüstālayuwēda xā'qaxs 20  
 la'ē L!ō'pa. Wä, ā'<sup>m</sup>ēsē la lē'x'ama q!E'mlalē la g'ē'stāla lā'xa  
 hä'n<sup>x</sup>lanowē. Wä, g'ī'l<sup>m</sup>ēsē gwāl k'ē'xētaqēxs la'ē äx<sup>e</sup>'dxēs gēl-  
 ts!E'mē. Wä, la qatē't!ēdēqg'a gwā'lēg'a (*fig.*). Wä, g'ī'l<sup>m</sup>ēsē gwāl  
 qatētaqēxs la'ē äx<sup>e</sup>'dxa hä'n<sup>x</sup>lanowē. Wä, la gūxts!ō'tsa  
 'wā'pē lāq qa nēgo<sup>y</sup>ā'lēs. Wä, la äx<sup>e</sup>'dxa qatē'dēkwē nē'ts!a- 25  
 'ya qa gwā'naxts!ōdēs lāq. Wä, la hä'n<sup>x</sup>lents lā'xēs lēgwī'lē.  
 Wä, g'ī'l<sup>m</sup>ēsē mede'l<sup>x</sup>wīdēxs la'ēda ts!ēdā'qē äx<sup>e</sup>'dxēs k!līp-  
 lā'la qa<sup>s</sup> xwē't!ēdēs lā'xēs ha<sup>m</sup>ē'x'silasēwē. Wä, hē'x'ida-  
 'mēsē lawā'yēda q!E'mlalē lā'xa xā'qē. Wä, la k!wē'tū'stālaq  
 qa<sup>s</sup> ts!EXLā'lēq lā'xēs lēgwī'lē. Wä, lē'x'a<sup>m</sup>ēsa hē'x't!a<sup>y</sup>ē k!lēs 30  
 äx<sup>w</sup>ū'stā'nōs. Wä, g'ī'l<sup>m</sup>ēsē 'wi<sup>l</sup>lāwēda xā'qaxs la'ē äx<sup>e</sup>'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 g'í'lt!EXLĀ'la k'ā'ts!Enaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x-  
silase'wē qa dze'mx'stox'widēs. Wā, g'í'l'mēsē ā'lak'lāla la  
dze'mx'stox'widēxs la'ē hā'nx'sendēq lā'xa lēgwī'īē. Wā, laE'm  
35 L'ō'pa. Wā, ā'ē'mēsē hē'x'idaem lē'ēlālaxēs la'wūnemē lē'wis  
sā'sēmē qa's yō's'īdēqēxs g'ē'ts!ōē lā'xa hā'nx'lanowē, qaxs k'lē'-  
saē lē'ēlālayō la'xa q'lē'nēmē bēgwā'nema la q'lā' nē'ts!ā'ya, yīxs  
ā'ē'maē ha'ēma'yaēltsa haya'sek'āla lē'wis sā'sēmē. Wā, g'í'l-  
40 t!ā'yē. Wā, hē'ē'mis g'íl hā'mx'ē'itsōsēda gēbelō'xstā'yē. Wā, g'í'l-  
mēsē 'wī'laqēxs la'ē wewe'x'sendxa hē'x't!ā'yē qa's hā'mx'ē'ī'dēx  
dē'ngwap!ā'yas. Wā, g'íl'mēsē 'wī'laqēxs laē ā'x'ē'dxa k'ā'ts!E-  
naqē qa's yō's'īdēxa q!ē'mlalē lē'wa' 'wā'pala. Wā, laE'mlēda  
'wā'pē g'íl nā'x'ē'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!ā'yē).—Wā, hē'ē'maaxs la'ē ā'la-  
k'lāla la q'lā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl g'ā'ē'l lāx'ōnē'-  
gwīlasa g'ō'kwē. Wā, lē'da ts!ēdā'qē ā'x'ē'dxēs hā'nx'lanowē  
qa's lē hā'ng'alīlas lāx ā'x'ē'lasasa hē'x't!ā'yē. Wā la ā'xts!ā'lasa  
5 hē'x't!ā'yē lāq. Wā, laE'm ē'k!ēgēmīts!āxs la'ē ā'xts!ā'laq. Wā,  
g'í'l'mēsē qō't!ēda hā'nx'lanāxs la'ē ā'x'ē'dxa k'lā'k'lobanē qa's  
naseyī'ndēs lāq. Wā, la ā'x'ē'dxēs 'wā'bets!āla nā'gats!ā qa's  
gūqeyī'ndēs lāx ō'kūya'yasa nā'sēma'yē k'lā'k'lobanā. Wā, ā'ī-  
6 mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'ī'id lāx ō'kūya'yas ē'wa-  
10 nē'qwas āwā'xsta'yasa hā'nx'lanowē. Wā, hē'ē'm lā'g'īlās 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'!ē'sēs x'i'x'ē- 11  
 dēxs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'lēmēsē gwāł 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'liłtsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'lāk'lo-  
 bā'nē nā'sa'yasēs ha'mē'x'silase'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'ēnemsgemēmk'ē sā'yī-  
 nā!aa xē'lx'īdxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xēłts!ā'las 20  
 lā'xa lō'q!wē. Wā, ā'l'ēmēsē gwāł hē gwē'g'ilaxs la'ē 'wī'lōsa  
 hē'x't!a'yē. Wā, g'í'lēmēsē 'wī'laxs la'ēda ts!ēdā'qē lē'ēlālxēs  
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,  
 g'í'lēmēsē g'āx k'lūs'ā'lilēxs la'ē k'ā'x'dzamōlilasōsa lō'q!wē. Wā,  
 lā'x'dā'xwē nā'x'īdxa 'wā'pē. Wā, g'í'lēmēsē gwāł nā'qaxs la'ē 25  
 xā'max'tslānasēs e'eyasā'xs la'ē dā'x'īdxa 'nā'l'ēnemsgemē lā'xa  
 hē'x't!a'yaxs la'ē hā'mx'ī'deq. Wā, la'e'm hē'x'sāem g'il hā'mx'ī-  
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,  
 lā'la k'lē'x'waemxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,  
 g'í'lēmēsē gwā'lēxs la'ēda ts!ēdā'qē āx'ē'dxa ha'maa'tslē 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'īndēq. Wā, g'í'lēmēsē 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 sticks 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:
- 5ishes cutting them, she takes  As soon as she fin-  
 a || piece of pine that  
 is easily split to make roasting-  
 tongs. | Four codfish  
 are put into each pair of roasting-tongs, | in this manner.<sup>1</sup> 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 'wī'la ts!ē'nts!ēnx'wīda. Wā, lā'xaa ts!ō'x'wīdēx  
 āwī'stāsēs sēmsēs, qaxs 'nā'xwa'maē k'lūtā'iē tse'nxwa'yasa  
 hē'x't!a'yē lāx se'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'begwānēma lē'wa  
 40 'nē'mē'mōtē. Lae'm ā'em lē'x'aem hā'mā'p'qēda 'nēma'ēlwūtasā  
 āxnō'gwadās. Wā, lā'xaa k'lēā's l!ē'ēna k'lū'ngēms, qaxs ā'lak'lā-  
 laē tse'nxwa. Wā, lae'm g'wā'la.

- 1 **Roasted Codfish** (L!ō'bēk<sup>u</sup> 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'īdēq lāx g'wā'laasa xwā'la'yasēxs g'ī'laē xwā'l'īdēq 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'nēm'ts!aqē l!ō'p-  
 sayō g'a g'wā'lē g'a (*fig.*<sup>1</sup>). Wā, lae'm yalā'lēda 'nā'l'nē'mē nē'-  
 ts!ēxa denā'sē lē'wa wā'x'sba'yē qa k'lē'sēs āx'ē'dēda l!ō'psayowē.  
 Wā, g'ī'l'mēsē g'wā'lēxs la'ē lanō'lisas lā'xēs lēgwilē. Wā, la  
 10 hē'em g'ī'l l!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē l!ō'pēxs  
 la'ē lē'x'īdēq qa's l!ō'p!ēdēx l!ē'sadza'yas. Wā, g'ī'l'mēsē k'lū-  
 mē'l'x'īdēxs la'ē āx'sē'ndēq. Wā, lae'm l!ō'pa. Wā, la 'nā'l-  
 'nē'm'p!ēna hē'x'īdaem hā'mx'ē'i'tsōxs hē'ēmaē ā'lēs ts!ē'lqwē.  
 Wā, la k'lēs ts!ēpa's lā'xa l!ē'nāxs hē'ēmaē ā'lēs ts!ē'lqwē, qaxs

<sup>1</sup> 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'ᵐaē ā'lēs klū'ᵐnk'lūnq!eqelasēs tse'ᵐnxwa'yē. Wā, g'ī'l'ᵐmēsē 15  
la wūdex'ᵐi'dēxs la'ē lē'mlēmōx'ᵐwīda. Wā, g'ī'l'ᵐmēsē hā'mg'ī'la-  
'yaxs la'ē ts!ē'pela lā'xa l'ē'ᵐna. Wā, lā'xaa k'lēs lē'ᵐlālayō  
lā'xa q!ē'ᵐnemē bē'bēgwānema; ā'ᵐmxaa lē'ᵐx'a'ᵐma ha'yasek'āla  
l'ē'ᵐwis sā'semē hā'ᵐmā'pex gwē'ᵐx'sdemas. Wā, lā'xaa hā'ᵐmā'ᵐya  
wūda' l'lō'bek'ᵐ nē'ts!exa gaā'la l'ē'ᵐwa' neqā'la l'lō'ᵐma dzā'qwa. 20  
Wā, lā'la k'lēs hā'ᵐmā'ᵐya ts!ē'lqwāxa gaā'la qaxs tse'ᵐnxwaē,  
yīxs 'yā'ᵐx'se'ᵐmaaxs hā'ᵐmā'yaaxs hē'ᵐmaē ā'lēs ts!ē'lqwēxa gaā'la.  
Wā, lae'mlēda 'wā'pē nā'naqaḡ'iwēs l'ōxs la'ē gwāl hā'ᵐma'pa.  
Wā, lae'm gwāl lā'xēq.

**Another Kind of Roasted Codfish (Maē'dzek'ᵐ nē'ts!ē'ᵐ).**—Wā, g'ī'l' 25  
'ᵐmēsa tsedā'qē q!ē'ᵐmsa hā'ᵐnx'lēndxa nē'ts!a'yaxs la'ē ā'ᵐm  
āx'ᵐē'dxa la' ts!ē'ᵐx'ewak'ᵐ nē'ts!a'ya qa's lē qe'lgünōlīsas la'xēs  
legwī'lē. Wā, lae'm hē g'īl l'lō'pasōsē tek'!ā's. Wā, g'ī'l'ᵐmēsē  
l'lō'pē tek'!ā'sēxs la'ē k'lō't!alīsas qa's l'lō'pēx hē'ᵐk'!ōt!ēna'yas.  
Wā, g'ī'l'ᵐmēsē 'nā'ᵐxa k'lūmē'l'x'ᵐidēxs la'ē xūtelī'saq qa's l'lō'p'ᵐē- 30  
dēx gē'mxōt!ēna'yas. Wā, g'ī'l'ᵐmxaa'wisē k'lūmē'l'x'ᵐidēxs la'ē  
l'lō'pa. Wā, lae'm l'lōp lā'xēq. Wā, la āx'ᵐē'dēda ts!edā'qaxa  
hā'ᵐmadzowē' lē'ᵐwa'ᵐya qa's yā'gūdzōdēsa maē'dzekwē nē'ts!ē'  
lā'qēxs la'ē lē'ᵐlālxēs lā'ᵐwūnemē qa g'a'xēs hā'ᵐmx'ᵐi'dēq. Wā,  
la'ᵐmē'sē hē g'īl āx'ᵐē'tsōsa ts!edā'qēda 'wā'pē qa's nā'ᵐx'ᵐidēq. Wā, 35  
g'ī'l'ᵐmēsē gwāl nā'qaxs la'ēda ts!edā'qē āxā'laxa l'lē'sas qa's  
ts!exlā'lēq lā'xa legwī'lē. Wā, g'ī'l'ᵐmēsē wī'lāwēda l'ē'saxs la'ē  
lē'ᵐnx'ᵐwīdex q!ē'mlalās. Wā, la lā'ᵐwūnemas hā'ᵐmx'ᵐi'dēq. 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 cod-  
fish | and with the *nālem*, the *gwēlek*, the *q'wā'qela*, | the *t!ot!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'il'mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxēs hā'madzowē'*  
40 *lē'wā'ya, yixs hē'maē 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*  
*ēwā'pē qa's nā'x'idē, wā, la o'gwaqē lā'wūnemas. Wā, g'il'mēsē*  
*gwāl nā'qaxs la'ē hā'msgemd lā'xa ēwā'pē qa's hā'mx'ts!ānendē*  
*lā'xēs ē'eyasowē'. Wā, lā'xaa gene'mas lēlā'be'wēsēs ē'eyasowē*  
45 *lāx ē'eyasā'sēs lā'wūnemē. Wā, lae'm ēna'ne'mpleng'ila ts!ē'n-*  
*ts!enkwa LE'wis gene'mē. Wā, lē'da begwā'nemē mō'p!ēna*  
*hā'msgemd lā'xa ēwā'pē qa's hāmx'ts!ā'nendēs. Wā, g'il mō'-*  
*p!ēna hā'mx'ts!ānentsēxs la'ē gwā'la. Wā, lae'm k'lēs lē'ēlālayō*  
*lā'xa q!ē'nemē bē'begwānemē gwē'x'sdemas. Wā lae'mxaa k'lēs*  
50 *ts!ē'pela lā'xa l!ē'na, yixs hā'ē gwē'kwēda nē'ts!a'yē. Wā, la*  
*k'lēs hā'ma'ēyē hē'x't!a'yas. Wā, lae'm gwāl lā'xēq.*

**Red Cod.**—*Wā, hē'mēda L!ō'xsemē, y'ixa nē'ts!a'yē ēne'mē gwa'-*  
*yī'lālasaq LE'wa' nā'ē'mē LE'wa' gwē'lē'k'ē, LE'wa' q!wā'qela,*  
*LE'wa' t!ō'tōp!ē, LE'wa' LEWE'lgāma'yē. Wā, lē'x'a'mēs o'gū'qā-*  
55 *lā'yāsa xū'ldzōsaxs k'lē'saē k'lā'wasilase'wa LE'wa pex'i'tē qaxs*  
*xē'nlelāē ām'ama'ya. Wā, lawī'sla gwā'la.*

**Black Cod.**—*Wā, hē'xōlēn lēlē'wēsē'wa nā'lemē, yixs yā'ē*  
*gwā'lēda xamasaxs la'ē lē'mxwase'wa. Wā, hē'emxaa'wisē gwē'-*  
*gilasōxs la'ē ts!EX'a'se'wa lāx gwē'g'ilasaxa xama'saxs la'ē hā'mā'-*  
60 *xa gā'la. Wā, lā'xaa t!lē'fase'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  
the kelp-fish becomes tainted (before it is used). || The woman takes 15  
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

hă'nx'LENTSE<sup>ε</sup>waē. Wä, la ts!E'pela lä'xa L!ē'na. Wä, lä'xaa 61  
LE<sup>ε</sup>lälāyō lä'xa q!ē'NEMē bē'begwāNEMA, yixs k!eā'saē xā'matsa  
k!wē'lasē, lōxs k!eā'saē k!ā'wasa. Wä, lawi'sla gwāi lä'xēq.

**Kelp-Fish (1).**—Wä, la<sup>ε</sup>mē'sEN gwā'gwēx's<sup>ε</sup>älai lä'xa PEX'itē, yixs 1  
<sup>ε</sup>NEMA'ē LE<sup>ε</sup>wa xū'ldzosē. Wä, hē'EM lä'g'ilas lē'gades PEX'itē,  
yixs PEX'a'sEWA<sup>ε</sup>sē ō'k!wina<sup>ε</sup>yaxs la'ē la'lawā'yase<sup>ε</sup>wēs gō'betē lä'xa  
legwi'lasa g'ō'kwē, lōxs güqē'tase<sup>ε</sup>waasa ts!E'lxsta <sup>ε</sup>wā'pa. Wä,  
hē'x'ida<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>wēxap!ē'dē gō'betas lä'xa L!ē'sē. Wä, hē'EM 5  
lä'g'ilas lē'gades PEX'itē. Wä, hē'εmis lä'g'ilas lē'gadaxaas xūl-  
dzō'sas, yī'x'aē lāx max<sup>ε</sup>idē yixs hē'itsāasēs k!ē'dayowē.

Wä, la<sup>ε</sup>mē'sEN gwā'gwēx's<sup>ε</sup>älai la'qēxs la'ē hā'mē'x'silasē<sup>ε</sup>wa, yixs  
k!ē'saē hē'x'id hā'mē'x'silasōxs hē'εmaē ā'lē gē'tē, qaxs a'lmaē 10  
hā'mē'x'silasōxs la'ē gaēl äxē'l lä'xa g'ō'kwē <sup>ε</sup>nā'l<sup>ε</sup>nemp!ENAē  
sek!a'p!ENxwa<sup>ε</sup>sē <sup>ε</sup>nā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa  
q!a!p!a'lēs, qa k!E'nx<sup>ε</sup>idēs xā'qas la'xēs q!E'mlalē. Wä, hē'εmisēxs  
tsE'nx<sup>ε</sup>widaē, <sup>ε</sup>nē'k'aēda g'ā'lē begwā'NEMA. Wä, hē'εmis lä'g'ilasa  
a'lē begwā'NEM nā'naxts!Ewaq. Wä, hē'εmaaxs la'ē q!a!i'dēda 15  
PEX'itē, läda ts!EDā'qē äx<sup>ε</sup>ēdxa hă'nx'LANowē qa<sup>ε</sup>s hanō'lisēs lāx  
legwi'lasēs g'ō'kwē. Wä, la äx<sup>ε</sup>ē'dxēs nā'gats!ē qa<sup>ε</sup>s lē tsē'x<sup>ε</sup>idEX  
a'lta <sup>ε</sup>wa'pa. Wä, g'il<sup>ε</sup>mēsē g'āx nā'εnakūxs la'ē güxts!ō'tsēs  
tsā'NEMē <sup>ε</sup>wāp lä'xa hă'nx'LANowē, qa negō'yoxsdalēs. Wä,

- 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 beatēn. 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-  knife and cuts the  
 40 body across in this manner. After || she has cut it

- ō'x'sä<sup>ε</sup>mēsē ha'nâ'lis lā'xa legwī'lē. Wā, lā äx<sup>ε</sup>ē'dxa pex'itē qa<sup>ε</sup>s  
 20 k'!exts!ō'dēs lā'xa lā'laxamē. Wā, lā hä'ng'alilas lā'xa ma'k'ala  
 lāx onâ'lisasa legwī'lē. Wā, lā'xaē äx<sup>ε</sup>ē'dxa ts!ek!wa' hēmenēl  
 LEMg'ayāsa g'ō'kwē. Wā, hē'<sup>ε</sup>misa ts!EX<sup>stō</sup> ts!ats!ax<sup>ε</sup>sema. Hē'EM  
 q'lünā'la ä'xse<sup>ε</sup>wa g'ixsā'sa xwā'xwagūmē. Wā, lā pax<sup>ε</sup>ā'fila lā'xa  
 mā'g'īnwalilasa pex'it<sup>ε</sup>dats!ē lā'laxama. Wā, hē'EMxaā'wisē äx<sup>ε</sup>a-  
 25 lī'lasa ts!EX<sup>stō</sup> LE'mg'ayā. Wā, lā dāts!ō'dxa <sup>ε</sup>ne'mē pex'it lā'xa  
 lā'laxamē. Wā, lā dā'la hē'x't!a<sup>ε</sup>yasa pex'it<sup>ε</sup>taxs la'ē k'a'tlents  
 ō'k!wina<sup>ε</sup>yas lā'xa legwī'lē. Wā, lā lē'x'ielālaq. Wā, g'ī'l<sup>ε</sup>mēsē  
 dō'qūlaq la <sup>ε</sup>wī'la <sup>ε</sup>wī'<sup>ε</sup>wēxap!ēdēda gō'betē lā'xa L!ē'saxs, la'ē  
 äxdzō'ts lā'xa LEBī'lē k'!ā'k'lobana. Wā, lā äx<sup>ε</sup>ē'dxēs xwā'La-  
 30 yowē qa<sup>ε</sup>s k'ēxâ'lēs lā'xa lā k'!nā'lā gō'beta. Wā, laE'm lē'x'i-  
 ēlāxaxa pex'it<sup>ε</sup>taxs k'ēxâ'laax gō'bet!ēna<sup>ε</sup>yas. Wā, g'ī'l<sup>ε</sup>mēsē <sup>ε</sup>wī'la-  
 wēda gō'bet!ēna<sup>ε</sup>yaxs la'ē ma'dzōtsa pex'itē lā'xa t!Elō'dzō  
 g'ixsō'sa xwā'xwagūmē. Wā, lā dā'lasēs g'e'mxōlts!āna lāx  
 hē'x't!a<sup>ε</sup>yas. Wā, lā dā'x'ēitsēs hē'ik'!ōts!āna<sup>ε</sup>yē lāx pe'lba<sup>ε</sup>yasa  
 35 ts!EX<sup>stowē</sup> LE'mg'ayā. Wā, lā t!E'l<sup>ε</sup>wīts ō'xtā<sup>ε</sup>yas lāx äwī'ga-  
<sup>ε</sup>yasa pex'itē g'ä'g'ilela lāx ō'xLaatā<sup>ε</sup>yas, hē'bendāla lāx ō'xsda-  
<sup>ε</sup>yas. Wā, a'l<sup>ε</sup>mēsē gwāl t!E'l<sup>ε</sup>xwaqēxs la'ē lē'nt!ēdē ō'k!wina<sup>ε</sup>yasa  
 pex'itē. Wā, g'ī'l<sup>ε</sup>mēsē gwāl t!E'l<sup>ε</sup>xwaqēxs la'ē äx<sup>ε</sup>ē'dxēs xwā'-  
 Layowē qa<sup>ε</sup>s qatet!ē'dēx ō'k!wina<sup>ε</sup>yas g'a gwā'lēg'a (fig.). Wā,  
 40 g'ī'l<sup>ε</sup>mēsē gwāl qatētaqēxs laē ma'ste'nts lāx <sup>ε</sup>wā'bets!ālasa 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<sup>ε</sup>yas qaxs 41  
 'nē'k'aēda g'ā'lē bEgwā'nEMqēxs hē'<sup>ε</sup>maē yō'sp!ayāsa q!E'mlalāsa  
 pEX'itē tSE'ntSENxstā<sup>ε</sup>yas gēgEBelō'xstā<sup>ε</sup>yas gēgEYagesas LE'wēs  
 lEQwa'. Wā, hē'<sup>ε</sup>mis lā'g'ila 'wī'la<sup>ε</sup>stents lā'xa hā'nX'lanowē.  
 Wā, lā 'wī'laEM hē gwē'x'ēdxa waō'kwē pEX'itā, yīxs q!ē'nemaē 45  
 Lē'<sup>ε</sup>lanemas. Wā, g'ī'l<sup>ε</sup>mēsē 'wī'la<sup>ε</sup>stēda pEX'itē lā'xa hā'nX'lanowaxs  
 la'ē hā'nX'lents lā'xa legwī'lē. Wā, g'ī'l<sup>ε</sup>mēsē medE'lX'wīdEXs  
 la'ēda ts!Edā'qē āx'ē'dxa ts!ē'sLāla qa<sup>ε</sup>s 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'ē'dxēs 'wā'lasē g'ilt!EXlāla xwē'dayo k'ats!ēnaqa, qa<sup>ε</sup>s ya'<sup>ε</sup>was<sup>ε</sup>- 50  
 idē xwē't!ēts lā'xēs hā'mēx'si'lase<sup>ε</sup>wē. Wā, k!ē's'EMxaa'wisē  
 gē'g'iltēla xwētasa laqēxs la'ē tsē'g'ostālas lāx 'wā'palāsēs hā'mēx-  
 si'lase<sup>ε</sup>wē qa<sup>ε</sup>s xwē'laqē tsēste'nts lāx ō'kūya<sup>ε</sup>yasēs g'aya'nemas-  
 saq. Wā, lā gē'g'iltēlak'as hē gwē'g'ilē. Wā, wālaanawisē Lō<sup>ε</sup>  
 nexseg'īLEla lā'xa q!aq!alak!a<sup>ε</sup>yē 'wa'<sup>ε</sup>wasdemasa ts!Edā'qē tsē'g'o- 55  
 stālaxa 'wāpalāsa hā'mē'x'silase<sup>ε</sup>was qa<sup>ε</sup>s xwē'laqē tsē'ste'nts.  
 Wā, a'l<sup>ε</sup>mēsē gwā'lEXs la'ē ā'lak!āla la dZE'mX<sup>u</sup>stowē 'wā'palāsa  
 hā'mēx'si'lase<sup>ε</sup>was, qaxs la'ē ā'lak!āla la qElō'kwē tSE'nXwa<sup>ε</sup>yasa  
 pEX'itē LE'wis 'wā'pala. Wā, hē'EM lā'g'īlasa ts!Edā'qē tsē'g'ostāla  
 'wā'palāsēs hā'mē'x'silase<sup>ε</sup>wē qa ā'lak!ālēs lE'lgoWēda 'wā'palās 60  
 LE'wa tSE'nXwa<sup>ε</sup>yasa pEX'itē, qaxs g'ī'l<sup>ε</sup>maē k!ēs dZE'mX<sup>u</sup>stowē  
 'wā'palāsa pEX'itaxs hāmg'īlayāasēda Lē'lalāxēs 'nē'nEMō'kwē.  
 Wā, hē'x'ēida<sup>ε</sup>mēsē dende'msa k!wē'dāxs 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-

kwas lÉ'élānemaX'däq. Wä, laE'm éné'x'sE'wēda ts!Edā'qaxs q!E'm-  
 65 ts!EXLāē, yí'xa g'í'qamēnē yixs gENE'maasa g'í'gāma'yē. Wä, lā'lā  
 é'nā'xwa'mē gegENE'masa wā'x'émē k'lēs g'í'qamēn k'lēs yā'x'ēid qa  
 dzEMX'stōX'wīdēs éwā'palās hā'mē'x'silās pEX'í'ta. Wä, g'í'l'mēsē  
 á'lak'lāla la dZE'mX'stōX'wīdē éwā'palāsa pEX'í'taxs la'é hā'nX'-  
 sentse'wēda pEX'í'tē'lats!ē hā'nX'LANā. Wä, laE'm L!ō'pa. Wä,  
 70 hē'x'ēida'mēsēda ts!Edā'qē äx'wūlt!alí'laxēs lō'E!q!wāxs hā'x'dē  
 k'imts!ā'līla ōts!ā'lilē qa's g'ā'xē k'ā'galilēlas lāx mā'g'inwalīlāsa  
 pEX'í'tē'lats!ē hā'nX'LANā. Wä, hē'émis äx'ē'tsosēda éwā'lasē k'a-  
 ts!Enā'q, yix tsēg'ostālayō'sēx éwā'palāsēs hā'nX'LEntse'wē pEX'í'ta.  
 Wä, 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'E!q!wē, é'nā'xwa'mē éwā'palās lE'wa  
 q!Emla'lē lā tsēts!ā'layo lā'xa lō'E!q!wē. Wä, g'í'l'mēsē lā éNEMā'x'ē  
 äwā'xats!Ewasasa lō'E!q!wāxs é'nā'xwa'māē k'lēs á'laEM qō'qū-  
 t!axa éwā'pala lE'wa q!E'mlalē. Wä, g'í'l'mēsē éwī'la la gwā'-  
 lalāxs la'é ts!Ewanaē'dzema k'ā'k'ets!Enaqē lā'xa k!wa'k!wē-  
 80 lEMāxs la'é k'ā'x'ēidayuwa lō'E!q!wē. Wä, hē'menālaEM māē-  
 mā'lēda bē'begwanEMaxa éna'l'énEMēXLA lō'q!wa. Wä, lē nā'na-  
 qalg'EyōEMxa wūda'sta' éwa'pa. Wä, g'í'l'mēsē gwāl nā'qaxs  
 la'é yā'q!Egalēda k!wē'lasaxēs lÉ'élānEMē. Wä, lā éné'k'a: “éya'-  
 x'da'x” mElq!ūxā'lano qaōx xa'qas.” Wä, lā éwī'la yō'sitsēs  
 85 k'ā'k'ets!Enaqē. Wä, 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<sup>maē</sup> k'ile<sup>ma</sup> pex<sup>i</sup>'taxs hä<sup>ma</sup>'ya<sup>e</sup> qaxs q'lünä'laē g'ä'yalasēs 86  
xā'qaxs nex<sup>wē</sup>'tse<sup>waē</sup>. Wä, hē<sup>'mis</sup> lä'g'ila k'lēs ä'balēda  
yō'säqēxs hä'n<sup>x</sup>'laakwaē. Wä, g'ī'l<sup>mēsē</sup> gwä'la yō'sax'däqēxs  
lä'ē k'o<sup>x</sup>waxōtsa ä'lta wüda<sup>'sta'</sup> 'wä'pa. Wä, hē<sup>'x</sup>'ida<sup>mēsē</sup> lä  
hō'qūwels lä'xēs k'wē'layats'lēx'dē. Wä, k'lē<sup>s</sup>'emxaa k'wē'la- 90  
dzema pex<sup>i</sup>'tē lä'xa qlē<sup>ne</sup> mē bē'b<sup>eg</sup>wänema qaxs k'lē<sup>saē</sup>  
q'eyōlanemēnoxūs lä'lanemaē. Hē<sup>'mis</sup> lä'g'ila lē<sup>'x</sup>'ama  
'ne<sup>'mē</sup>'motē lē<sup>'wa</sup> 'ne<sup>'mx</sup>lāla 'ne<sup>'mē</sup>'ma, yixa sā<sup>'semē</sup> lē<sup>'wis</sup>  
gēgene<sup>'mē</sup> lē<sup>'wis</sup> sā<sup>'semē</sup>, lē<sup>'wa</sup> ts'lē'daqē sā<sup>'sēma</sup> lē<sup>'wis</sup> lē'la-  
'wünemē lē<sup>'wis</sup> sā<sup>'semē</sup>. Wä, hē<sup>'em</sup> gwe<sup>'yō'</sup> 'ne<sup>'mx</sup>lāla 'nemē'- 95  
mē. Wä, lē<sup>'x</sup>'amēs lē<sup>'lā</sup>lasō's äxnō'gwadäsa pex<sup>i</sup>'tē lō<sup>'mē</sup>'da  
'nē<sup>'nemō</sup>'kwē. Wä, lae<sup>'m</sup> gwäl lä'xa hä'n<sup>x</sup>'laakwē pex<sup>i</sup>'ta.

**Kelp-Fish (2).**—Wä, hē<sup>'mis</sup> g'il äx<sup>'ētsō</sup>'sēda lä'laxamäxsēs gēne<sup>'-</sup> 1  
maxs g'ī'laē lä'g'alīs läx l'emä'isasēs g'ō'kwē. Wä, lä k'l'ixts'lō'  
tsēs l'lā'ganemēda pex<sup>i</sup>'tē lāq. Wä, lä, lä'stsas qa<sup>'s</sup> lä laē'las lä'xēs  
g'ō'kwē. Wä, hē<sup>'x</sup>'ida<sup>mēsē</sup> gene<sup>'mas</sup> la lep'lā'lilaxa k'lā'k'lo-  
bana. Wä, lä k'lō'qūlilxa pex<sup>i</sup>'datslē lä'laxama qa<sup>'s</sup> lä häne<sup>'n-</sup> 5  
xelīlas lä'xa k'lā'k'lobana. Wä, lä k'lünxelilxa k'lā'k'lobana läx  
hē'ik'!ōdenwalīlasa pex<sup>i</sup>'datslē lä'laxama. Wä, la<sup>'mē</sup> dōlts!ōdxa  
'ne<sup>'mē</sup> pex<sup>i</sup>'tsēs gē<sup>'mx</sup>ōlts'lāna<sup>'yē</sup>. Wä, hē<sup>'mis</sup> gwē<sup>'g</sup>'ilaqen g'ī'lx-  
'idē wā'ldema. Wä, g'ī'l<sup>mēsē</sup> wī<sup>'lāwē</sup> yā<sup>'x</sup>'yig'ilē lē<sup>'wa</sup> q'lō'sna- 10  
yaxs lä'ē äx<sup>'ē</sup>'dxēs xwā'layowē. Hē<sup>'em</sup> 'nem lē<sup>'gēmsa</sup> xwā'la-

- 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'nēqē<sup>u</sup>lak<sup>u</sup>). | 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!E<sup>mē</sup> yīxa xō'lās qaxs hē<sup>ε</sup>maē xwā'layâsa g'ā'lā begwā'-nema (yīxs g'ēxase<sup>ε</sup>was gē'x'ustālāxs la'e ba'k'ō lō<sup>ε</sup> Q!ā'nēqē<sup>ε</sup>lakwē). Wā, lē'da ts!Edā'qē dā'x'itsēs gē'mxōlts!āna<sup>ε</sup>yē lā'xa pēx'ite qa<sup>ε</sup>syā'gūdzōdēs lā'xak'!a'k'lobana. Wā, lae'm gwā'saxsda!ēda  
 15 pēx'itē lā'xa ts!Edā'qē. Wā, la gwē'k!aēsāla lāx gēmxōlts!āna<sup>ε</sup>yasa ts!Edā'qē. Wā, lā dā'lasēs hē'ik'!ōts!āna<sup>ε</sup>yē lā'xēs xwā'layāxs la'ē qak'ō'dex hē'xt!a<sup>ε</sup>yas. Wā, g'flēmēsē lā'wāxs la'ē xwalbete'n-dex ō'xlaatā<sup>ε</sup>yas qa<sup>ε</sup>s hā'xelē lāx ts!ā'sna<sup>ε</sup>yas ē'k'!ōt!Endā!ax xā-k'!adzās. Wā, a'flēmēsē gwā! xwā'laqēxs la'ē ā'lak'!āla la Lepā'la.  
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'lobanāxs la'ē ē't!ēd āx<sup>ε</sup>ē'dxa <sup>ε</sup>ne'mē pēx'itā. Wā, laxaē hē'emxat! gwē'x'ideq. Wā, lā'na-xwaem hē gwē'x'idxa waō'kwē. Wā, lā'la lā'εwūnemas L!ō'psayogwilaxa wūnā'gūlē qaxs L!ō'pēlaxa pēx'itē. Wā, g'flēmēsē gwā'lē āxa<sup>ε</sup>yasēxs la'ē ts!ās lā'xēs gene'mē. Wā, lā'da ts!Edā'qē  
 25 dā'x'ēidxa L!ōpsayowē. Wā, lā āx<sup>ε</sup>ē'dxa g'ilt!a ts!ēq!adzō dzexe'k<sup>u</sup>dena'sa. Wā, lā qex<sup>ε</sup>ale'lōts lā'xa <sup>ε</sup>ne'mp!enk'ē lā'xēs q!wā'-q!wax'ts!āna<sup>ε</sup>yē g'āg'ilela lāx benba<sup>ε</sup>yē ēx'bēsēda L!ōpsayowē. Wā, lā hek'lūtā'la<sup>ε</sup>mē qex<sup>ε</sup>ā<sup>ε</sup>yasēxs la'ē yī'lā'lelots. Wā, lae'm k'!ēsl xō'x<sup>u</sup>sla L!ō'psayowē qō la! L!ō'pts!ōdayola pēx'itē lāq. Wā, g'flēmēsē  
 30 gwā'lēxs lae'da ts!Edā'qē dā'x'ēidxa <sup>ε</sup>ne'mē lā'xa xwā'lek<sup>wē</sup> pēx'itā qa<sup>ε</sup>s ts!ek'it!ē'dēs lā'xa L!ō'psayowē. Wā, g'flēmēsē megūg'ē'txa E'lkwa lē'wa k'!ē'lāxs la'ē L!ō'pts!ōtsa <sup>ε</sup>ne'mē xwā'-lek<sup>u</sup> pēx'itā. Wā, lae'm gē'k!ēna<sup>ε</sup>yaxs la'ē āx<sup>ε</sup>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-

xekwē' dena's qa's qex'ea'lelōdēs lāx ek'!enxē'lelās. Wā, lā 35  
 hek'lū'telaxs la'ē yī'a'lelōdeq. Wā, lā ē't!ētsa 'ne'mē lāx ē'k'!ē-  
 lelās. Wā, lae'm xwē'la'ēda ā'lē L'ō'pts!oyos. Wā, la'xaē  
 qex'ētsa dena'sē lāx ē'k'!enxelelās. Wā, la'xaē hek'lū'te'laxs la'ē  
 yī'a'lelōdeq. Wā, laxaē ē't!ēd äx'ē'dxa 'ne'mē qa's L'ō'pts!ōdēs.  
 Wā, lae'mxaē ē't!ēd xwē'la'ē qaxs 'na'xwa'fmaē xwē'xwa'fā'ēda  
 la L'ō'pts!ōyōs lā'xa L'ō'psayowē, yixs 'na'f'nemp!enaē mō'wēda 40  
 pex'ī'tē lō'xs q!el!a'ē L'ō'pts!āla la'xa g'ī't!āsa L'ō'psayowē.  
 Wā, la'mē a'elaak<sup>u</sup> qex'tā'ēyēda dena'sē lāx ō'xtā'yasa L'ō'psa-  
 yowē. Wā, lāda ts!ēda'qē lānolisaq lāx legwi'fasēs g'ō'kwē. Wā,  
 lae'm hē g'il L'ō'p!ētsōsēda q!emlālās. Wā, g'ī'f'mēsē naxsaap!a  
 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'f'mēsē la ālak'āla k'lūmlē  
 L!ē'sadza'yasēxs la'ē L'ō'pa. Wā, lā k'lūqūlēlaq qa's g'ā'xē lā'-  
 g'alīlaq lā'xa k'lē'sē qwē'sala lā'xa legwī'fē qa lā'g'aēs L!ē'salāsa  
 legwī'fē lāq, qa ts!elqwa'x'sā'mēsē. Wā, lā hē'x'īda'mēda begwa'-  
 nemē la lē'ē'lāxēs 'ne'nemō'kwē lōxs hā'ē lē'ē'lālasē'wēs 'ne- 50  
 'mē'motē qa g'a'xēs L!el!ō'begūxa L'ō'bekwē pex'ī'ta. Wā, lā  
 hē'x'īda'em g'āx hō'gwēlelēda lē'ē'lānemē. Wā, g'ī'f'mēsē  
 'wī'laēlexs la'ēda ts!ēdā'qē lep!a'līxa g'īlde'zowē hā'fmadzō'  
 lē'wa'ya lāx L!ā'salīfāsa L!el!ō'begūlaxa L'ō'bekwē pex'ī'ta. Wā,  
 lā'da ts!ēdā'qē äx'ē'dxa L'ō'pts!āla L'ō'bek<sup>u</sup> pex'ī'ta qa's x'īk'!ōl- 55  
 ts!ō'dēq la'xēs L'ō'psayowē. Wā, lā nae'nlemlīfēlāsa 'na'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'ēlanēmē. Wā, lä klü'nxts!ōtsa Llē'na lä'xa ts!ē'ts!Eba-  
 ts!ē qa's lä k'ag'īmlitelas läx L!ā'sa'yasa maē'mokwē bē'begwā-  
 nēma. Wā, lä q!ülē'x's'ēm LE'nqwēda k!wē'laxa pEX'ī'tē. Wā,  
 60 g'ī'l'mēsē 'wi'wēlx's LE'ngēkūxs la'ē 'wi'la hā'mx'ē'ī'da. Wā,  
 lae'm ts!epa's lä'xa Llē'na qaxs 'wi'lāmaē tSE'nxwa'yasēxs la'ē  
 L!ō'pase'wa. Wā, hē'ē'mīs lä'g'ilas le'mxwē. Wā, g'ī'l'mēsē gwāl  
 L!EL!ō'bEGÜxa L!ō'bekwaxs la'ē na'gēk'elaxa a'!ta 'wā'pa. Wā,  
 g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, k!ē's'EMxaēda L!ō'-  
 65 bekwē pEX'ī't k!wē'ladzēm lä'xa q!ē'nēmē lē'lqwālala'ya qaxs  
 k!ē'saē q!ünā'la q!eyō'lanēma, lä'g'ilas lē'x'a'mēda 'nē'nēmō'kwē  
 LE'wa ha'yasek'āla LE'wa 'nē'mē'mōtē LE'wa bā'günsē L!EL!ō'-  
 begüxa pEX'ī'tē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ä, hē'xōLEN ē't!ēde! gwā'gwēxs'ālaslēda x'ī'l-  
 kwē pEX'ī'ta. Hē'EM gwā'lē xwā'La'yasē xwā'La'yasa L!ō'bekwē  
 pEX'ī'ta. Wā, lē'x'a'mēs ō'gūx'ēidayōsēxs la'wēyakwa'ēs xā'k!a-  
 dzowē. Wā, la äxā'laEMxaē gō'betas hē gwā'lē gō'betasa L!ō'be-  
 5 kwaxs äxā'la'maē. Wā, lä k!ēs ha'ma'ē L!ē'sasa L!ō'bekwē yixs  
 lē'x'a'maē ha'ma'ē q!E'mlalās. Wā, g'ī'l'mēsē gwāl L!EL!ō'bEGwē-  
 da k!wē'laxs la'ē ä'EM ts!EX'ēdayowēda L!ē'sas. Wā, g'ī'l'EM  
 gwā'lēda ts!Edā'qē xwā'La'ya pEX'ī'taxs la'ē xō'x'ēwidxa wiswēltōwē  
 k!wa'XLāwa qa's qET!ī'dēsa ma'!ts!aqē lä'xa pEX'ī'tē qa LEpa'lēs  
 10 g'a gwā'lēg'a (fig.).

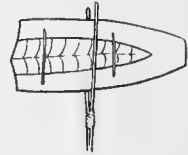
After she has done so, she hangs them up just over the | fire; and 12  
 after they have been hanging there for four days, | they are half dried.  
 Then the owner takes them down; | and when he wishes to boil them,  
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15  
 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 || boillong 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'f'mēsē gwā'lexs la'ē tētā'k'ostodayo lāx nā'qostā'yasa 11  
 legwilē. Wä, g'í'f'mēsē mō'p'!enxwāsē 'nā'lās tē'tā'k'ostowēxs  
 la'ē k'!ayax'wīda. Wä, lae'm āxa'xoyā yīs āxnō'gwadās. Wä,  
 g'í'f'mēsē 'nē'k'ē āxnō'gwadās qa's hānx'LE'ndēq, lä āx'ē'dxa 15  
 ha'ne'mē qa's hā'nx'LE'ndēs lä'xēs legwī'lē. Wä, lä āx'ē'dxēs 15  
 xwā'layowē qa's t'lō'ts!endēxa pex'ī'tasdē lä'xēs g'í'ldōlasē. Wä,  
 laxaē gē'x'sendeq nexse'ndeq. Wä, lae'm maē'mox'usēda 'na'ne'-  
 mē pex'ī'tasd. Wä, g'í'f'mēsē medelx'widē hā'nx'LENāsēxs la'ē  
 āxste'ntsa t'lō't!ets!aakwē pex'ī'tasd lāq. Wä, k'lē'st!a gē'g'ilī 20  
 maē'mdelqūlaxs la'ē hā'nx'sanōwēda hā'nx'lanōwē, qaxs lae'm 20  
 L'lō'pa. Wä, lē'da ts!edā'q āx'ē'dxēs lō'q!wē qa's k'a'g'alilēs  
 lä'xēs k!waē'lasē. Wä, lä āx'ē'dxēs ts!ē'slāla qa's k'lip!l'dēs  
 lä'xa hā'nx'Laakwē pex'ī'tasdē qa's lä k'!ipts!ā'las lä'xa lō'q!wē.  
 Wä, g'í'f'mēsē 'wī'!ts!ā lä'xa lō'q!wāxs la'ē āx'ē'dxēs ts!Eba'ts!ē 25  
 qa's k'lūnx'ts!ō'dēsa L'lē'na lāq. Wä, lä k'ā'gēmlīlas lä'xēs hā'mēsī'- 25  
 lag'ilaq. Wä, lä nā'naqalg'iwālaemxa 'wā'paxs k'lē'sēmaē hā'mx'ē-  
 ī'da. Wä, g'í'f'mēsē gwāl nā'qaxs la'ē hā'mx'ē'ī'da. Wä, lae'm  
 ts!epa's la'xa L'lē'na. Wä, lä k'lēs hāmgā'q LE'wis L'lē'sē, qaxs  
 āxā'laē gō'bētas, qaxs lē'x'amaē ha'ē'māsē q'lē'mlalās. Wä, g'í'l-  
 'mēsē gwāl ha'mā'paxs la'ē hāngēmlē'lema na'gats!ē 'wā'bets!ā!axa 30  
 'wā'pē. Wä, ā'ē'mēsē xwā'mag'āgēsēs se'msaxs la'ē hāmsgē'md  
 lä'xa 'wā'pē, qa's hāmx'ts!āne'ndēs qa's ts!E'nts!enx'widē. Wä,  
 g'í'f'mēsē gwāl ts!E'nts!enkwxas la'ē ē't!ēd hāmg'āgēntsēs 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'gwäg'a'yasa nagatslē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxaē  
35 gwā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'l'nemp!ena hē ha'ma-  
ē'xstsō'sa waō'kwē bē'bēgwānem pe'nkwē k'lāyaxwa pex'it'asda.  
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'it'asda  
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'alilas lāx g'āē'lasasa pex'it'asdē. Wā, lā  
dā'x'idxa ts!ē'slāla qa's k'ip!i'dēs lāx negō'yā'yasa pex'it'asdē  
g'a gwālēg'a (*fig.*).

Wā, lā k'lipā'tasēs ts!ē'slāla laqēxs la'ē pex'ā'x q!e'mladza'fyas  
10 qaxs hē'ēmaē g'ilē'lālē. Wā, g'il'ēmēsē k'exūmxsāwēda k'lā'lēla  
lā'qēxs la'ē lē'x'idēq qa's pex'ē'i'dēx L!ē'sadze'fyas. Wā, lae'm-  
la k'lū'mlēq. Wā, g'il'ēmēsē 'nā'xwa k'lū'mla L!ē'sasēs la'ē gwāl  
pex'ā'q qaxs lē'maē L!ō'pa. Wā, ā'ēmēsē neledzō'ts lā'xa ha-  
'madzō'wē lē'wa'yaxs la'ē nā'x'ēd lā'xa 'wā'pē. Wā, g'il'ēmēsē  
15 gwāl nā'qēxs la'ē hāmx'ē'dxa q!e'mlālē. Wā, lae'm ā'em āxā'-  
laxa q!e'mlālē lāx L!ē'sas qa's ts!ō'q'lūsēs lā'xēs se'msē. Wā,  
lae'm k'le'ās L!ē'na ts!epa's qaxs tse'nxwaē gwē'x'sdēmas.

Hē'xōlēn L!ē'lē'wēsōxs g'il'ēmāē gwāl pex'a'xa k'lā'yaxwa pex'it-  
tasdēxs la'ē L!ō'pa. Wā, lā dā'x'idxa k!wa'sta' 'wā'bets!āla qa's  
20 hā'msgēmdē lāq qa's selbexū'mdēs lāx q!e'mladza'fyasēs ha'mēx'-  
sī'lasē'wē. Wā, hē'ēmis lā'g'ilas ā'lak'lāla la te'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

lä'g'ilasa lae'lk'lwana<sup>s</sup>yē lē<sup>s</sup>wa nō'nemasē bē'begwānem hē'menā- 22  
laem äx<sup>s</sup>ē'xsdxa pē'nkwē k'lä'yaḡwa pēx'i'tasd qa<sup>s</sup> hä'ma'pēq,  
qaxs tē'lqwaē. Wä, g'i'f<sup>s</sup>mēsē gwāl ha<sup>s</sup>mā'pa ts!edā'qēxs la'ē nā'-  
x'īdxa <sup>s</sup>wā'pē. Wä, g'i'f<sup>s</sup>mēsē ä'lak'läla la le'mxēda pēx'i'tasdaxs 25  
la'ē ä'em t!ē'lasō hē gwē'g'ilasē<sup>s</sup>wēda xamā'saxs t!ē'lasē<sup>s</sup>waē. Wä, la  
hē'em gwē'g'ilasōxs la'ē hä'mē'x'silase<sup>s</sup>wē hä'mēx'silāēna<sup>s</sup>yaxa  
k'lä'yaḡwa pēx'i'tasda la'qēxs pē'nkwaē lōxs hä'nx'laakwaē.  
Wä, lae'mxaē gwāl lä'xēq.

**Split Kelp-Fish.**—Wä, la<sup>s</sup>mē'sen ē'dzaqwał gwā'gwēx's<sup>s</sup>älal lä'xa 1  
pēx'i'taxs q!wū'gēkwaē. Wä, hē'<sup>s</sup>mēxs g'axaē nā'<sup>s</sup>nakwēda lēqā'-  
dāsēs lēgē'mē lä'xa pēx'i'tē; wä, g'i'f<sup>s</sup>mēsē q!eyō'lēxs la'ē hē'x-<sup>s</sup>  
ida<sup>s</sup>ma ts!edā'qē äx<sup>s</sup>ē'dxēs xwā'layowē qa<sup>s</sup> k'lūnxelilēxa k'lä'-  
gedzowē k'lä'k'lobana. Wä, lē dā'x<sup>s</sup>itsēs gē'mxōlts!ā'na<sup>s</sup>yē lä'xa 5  
<sup>s</sup>ne'mē pēx'i'ta. Wä, lae'mxaē gwā'saxsdāla lä'xa ts!edā'qē. Wä,  
la gwē'k'laēsāla lāx gē'mxōlts!āna<sup>s</sup>yas la'xēs qē'lkwaē<sup>s</sup>na<sup>s</sup>yē. Wä,  
lä qak'ō'dex hē'x't!a<sup>s</sup>yas. Wä, g'i'f<sup>s</sup>mēsē lä'wäyē hē'x't!a<sup>s</sup>yasēs  
la'ē xwā'lbetendex ō'xlaatā<sup>s</sup>yas. Wä, lä hä'xela lax ts!ä'sna<sup>s</sup>yas;  
ē'k'lōt!endälax xā'k'ladzās. Wä, g'i'f<sup>s</sup>mēsē la lēpā'laxs la'ē gē'l- 10  
x<sup>s</sup>ōdex ya'x'yigilas. Wä, g'i'f<sup>s</sup>mēsē <sup>s</sup>wi'lāwē ya'x'yigilasēs la'ē  
xwaf<sup>s</sup>ē'dex bēna'dze<sup>s</sup>yasā xā'k'ladzowē qa<sup>s</sup> lä'wēyōdēq g'ä'gē-  
lela lä'xa ma'kalāxa ts!ä'sna<sup>s</sup>yasēs la'ē k'ō'qōdēq. Wä, lä  
ts!ex<sup>s</sup>ē'dxa xā'k'ladzowē. Wä, lae'm äxā'lē ts!ä'sna<sup>s</sup>yas lä'xa  
xwā'lekwe pēx'i'ta. Wä, lä q!ä'xsendeq qa ma'ts!ēs hä'xela g'ä'- 15

- 16 beginning at the neck, down | to the belly, until she comes to  
the | tail, in this manner: Now it is called "split | kelp-  
fish." As soon as this has been done, she hangs it up  
over the | fire of the house; and when it is half dried, it is  
20 cooked. || First she takes her small kettle, pours some |  
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: Now it is in six pieces. || She  
throws away the tail, and throws the pieces | of fish  
into the kettle in which the water is boiling. | I think  
the length of time that it is on the fire is more than half |  
an hour by the watch, and then it is done. She | takes the  
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<sup>ya</sup> hä'xela lāx tek'lā's lā'g'aa lāx ō'xLā<sup>ya</sup>s  
tslā'sna<sup>ya</sup> g'a gwālē g'a (*fig.*). Wā, lae'm lē'gades q!wā'gēk<sup>u</sup>  
PEX'ī'ta. Wā, g'ī'lmēsē gwā'lēxs la'ē gē'x'wits lāx neqā'stāwasa  
legwī'lasēs g'ō'kwē. Wā, g'ī'lmēsē k'lā'yax<sup>wid</sup>exs la'ē ha<sup>mē</sup>'x'si-  
20 lase<sup>wa</sup>. Wā, hē'em g'il āx<sup>ē</sup>'tsō'sēs ha<sup>nemē</sup>. Wā, lā gūxts!ō'tsa  
ēwā'pē laq qa negō'yoxsdalēsēxs la'ē hä'nX'LEnts lā'xēs legwī'lē  
Wā, lā āxaxō'dxa q!wā'gēkwē PEX'ī'ta qa<sup>s</sup> hēx'se'ndē t!ō'ts!endeq.  
Wā, lā yū'dux<sup>send</sup> t!ō't!ets!ālaxa āpsodē'lē. Wā, la'xae hē'em-  
xat! gwē'x'īdxa āpsō'dilē g'a gwā'lēg'a (*fig.*). Wā, lae'm q!EL!ā'-  
25 xs<sup>a</sup>. Wā, lā'la ā'em ts!EX<sup>ē</sup>'dxa tslā'sna<sup>yas</sup>. Wā, lā āxste'ntsa  
t!EWē'kwē PEX'ī't lā'xa hä'nX'Lāla hä'nX'LANāxs la'ē maE'mde!qūlēs  
ēwā'pē. Wā, k'ō'tat!ENlāq häyā'qax neSeg'ILE'la lā'xa q!ā'q!a-  
lak!la<sup>ya</sup>XENS ēnā'lāqē ēwā'waslalasasēxs la'ē L!ō'pa. Wā, lae'm  
hä'nX'sanowēda hä'nX'LANowe. Wā, hē'ēmis āx<sup>ē</sup>'tsō'sēs lā'logtūmē  
30 qa<sup>s</sup> g'ā'xē k'ā'g'alīlas lāx ma'g'inwalīlasa hä'nX'LANowē. Wā, lā  
āx<sup>ē</sup>'dxēs ts!ē'sLāla qa<sup>s</sup> k'!ip!ī'dēs lā'xa PEX'ī'tē qa<sup>s</sup> lā k'!ipts!ā'las  
lā'xa lā'logtūmē. Wā, g'ī'lmēsē ēwē!ts!āxs la'ē nā'x'īdxa ēwā'pē.  
Wā, g'ī'lmēsē gwāl nā'qaxs laē dā'x'īdxa ēne'mē lā'xa t!EWē'kwē  
hä'nX'LAak<sup>u</sup> PEX'ī'ta qa<sup>s</sup> ēpā'lēx q!E'mlālās qa<sup>s</sup> ts!ō'q!ūsēs lā'xēs  
35 se'msē. Wā, lae'm hä<sup>mā</sup>'PEX q!Emlalās. Wā, lā k'!ēs hä<sup>mā</sup>'PEX  
L!ē'sas qaxs āxā'laē gō'betas lā'g'ilas ā'em xwē'laq āxts!ālas lāxa  
lō'q!wē. Wā, g'ī'lmēsē gwāl ha<sup>mā</sup>'PEXS la'ē dā'x'īdxēs hä<sup>mā</sup>'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.**—Immediately<sup>1</sup> | (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'nx'lanowē. Wā, 38  
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!E'nts!ENx'wīda. Wā, g'ī'l-  
'mēsē gwā'lēxs la'ē nāx'īdxa ā'lta 'wā'pa. Wā, laE'mxaē k'lēs 40  
k!wē'ladzem lā'xa q!ē'nemē lē'lqwālalā'ya. Â'EM le'x'a'mēda hā-  
yasek'āla LōXS Lē'lālayāaxa 'nē'nemō'kwē LE'wa 'NE'mē'motē qaxs  
k'lē'saē q!ē'nemē āxā'yasa ts!Edā'qaxs āxa'ax gwē'x'sdemas. Wā,  
laE'm gwā'l laxē'q.

**Boiled Kelp-Fish Gills and Stomachs.**—Wā,<sup>1</sup> hē'x'ēida'mēsē gene'- 1  
mas la lā'lalax k!ō'qūlaxa la'laxamē dzede'x'psem L!ō'p!Ek'sa  
ālē'wasē qa's lā hā'ng'aatēxsas lā'xa pa'panayox'usī'lats!ē xwā'-  
xwagūma. Wā, lā k'fīxts!ōdalasa pEX'ī'tē lāq. Wā, g'ī'l'mēsē  
qō't!axs la'ē k!ō'x'ūttōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5  
gūgedzō'ts lā'xa āwā'dzolēdkwas k'lita'ēyē lē'ēwa'ya, yix LEP!alē'-  
lemas qa g'ē'dzāyaatsa pEX'ī'tē.

Wā, g'ī'l'mēsē 'wī'lōsdēsa pEX'ī'taxs la'ē k!wa'galīdēda ts!Edā'qē  
qa's t!ō'x'wīdēq. Wā, hē'ēmaaxs la'ē dā'x'īdēda ts!Edā'qaxa pEX'ī'-  
tasēs gE'mxōlts!āna. Wā, laE'm q!wē'salax ō'xlaatā'yasa pEX'ī'tē 10  
qa gwā'sk!aē'salēs lā'xa ts!Edā'qē. Wā, lā āx'ā'LElōts qō'māsēs  
hē'lk!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'lk!ōt!-  
xawa'yē q!ō'sna'yas. Wā, lā q!wē'sīdqēxs la'ē nē'x'ēdeq. Wā,  
g'ī'l'mēsē k'lī'nx'īdēda q!ō'sna'yaxs la'ē ē't!ēd āx'ā'LElōtsēs qō'ma 15

<sup>1</sup> 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 ǝ'ts!āwasa pēPEL!xawa<sup>ε</sup>yē. Wā, lä L!ā'sadza<sup>ε</sup>yē ts!EMā'lax'ts!ā-  
 na<sup>ε</sup>yasēxs la'ē L!ǝ't!ē!deq. Wā, hē'εmis la qwa'p!ēdaats L!ē'sas.  
 Wā, la<sup>ε</sup>mē nelā'wē pēPEL!xa'wa<sup>ε</sup>yas. Wā, ā'εmēs la nEXǝ'deq  
<sup>ε</sup>wi<sup>ε</sup>la LE<sup>ε</sup>wa' ts!Eyi'mē LE<sup>ε</sup>wa q!ǝ'sna<sup>ε</sup>yas. Wā, g!i'εmēsē gwā'!EXS  
 20 la'ē ts!EXts!ǝ'ts lā'xa k!ǝ'gwats!ē lā'laxamēda yax'yeg'ilē. Wā,  
 la'!a xwē!laqaEM āx<sup>ε</sup>adzǝ'!alasa lā t!eg!i'ku pEX!i't lā'xa LEBē'!ē  
 tē'wa<sup>ε</sup>ya. Wā, lä ā'!EM gwā'!EXS la'ē <sup>ε</sup>wi<sup>ε</sup>la la t!eg!i'kwa pEX!i'tē.  
 Wā, lä'da ts!Edā'qē k!ǝ'qūlikxa yax'yig'ilats!ē lā'laxama qa<sup>ε</sup>s lēs  
 lā'xa L!EMā'isē. Wā, lē gūxstā'lisxa g!i'ts!āx'dāxa lā'laxamē  
 25 lā'xa de'msx'ē <sup>ε</sup>wā'pa. Wā, lä āxstē'ndxa lā'laxamē qa<sup>ε</sup>s ts!o-  
 xā'!ēxa k!ē'lasgema<sup>ε</sup>yas LE<sup>ε</sup>wēs ǝ'ts!āwē. Wā, g!i'εmēsē gwā'-  
 !EXS la'ē hāng'a'lisaxa lā'laxamē. Wā, lä, dā'x'īdxa gā'yolē lā'xa  
 ya'x'yig'ilasa pEX!i't. Wā, lä ālā'laxa ts!Eyi'mē lā'xa hā<sup>ε</sup>maa'-  
 ts!ē pǝ'xūntsa pEX!i'tē. Wā, lä āxba'εya q!ǝ'sna<sup>ε</sup>yē la'qēxs la'ē  
 30 ts!ǝ'x<sup>ε</sup>wīdeq qa <sup>ε</sup>wi<sup>ε</sup>lā'wēsa E'lkwa. Wā, hē'εmisēxs la'ē x'ix'ē'deq  
 qa <sup>ε</sup>wi<sup>ε</sup>lā'wēsē lā'ts!āwē hāmk!āē'dza<sup>ε</sup>yas. Wā, g!i'εmēsē gwā'-  
 !EXS la'ē L!ēp!EXSEMdeq qa L!ēp!EXSEMā'lēsa hā<sup>ε</sup>maa'ts!ē pǝ'x'lūn-  
 sa. Wā, la'xaē ts!ǝ'x<sup>ε</sup>wīdeq. Wā, lawē'slē ts!EXts!ǝ'ts lā'xa  
 lā'laxamē. Wā, lä <sup>ε</sup>na'xwaEM hē gwē'x'īdxa waǝ'kwē. Wā,  
 35 g!i'εmēsē <sup>ε</sup>wi<sup>ε</sup>la la ts!ǝ'kwa hā<sup>ε</sup>maats!āxs la'ēda ts!Eda'qē  
 k!ǝ'qūlēsxa q!ǝ'sna<sup>ε</sup>yaa'ts!ē lā'laxama qa<sup>ε</sup>s lä k!ǝ'xstendeq  
 lā'xa de'msx'ē <sup>ε</sup>wā'pa qa<sup>ε</sup>s na!ē!tā'lēq qa <sup>ε</sup>wi<sup>ε</sup>lāwēsa E'lkwa LE<sup>ε</sup>wa

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. Wä, g'í'fēmēsē gwā'texs la'e k!ō'x'westendxa q!ō'sna-* 38  
*yaats!ē lā'laxama qa's lä k!ō'x'wesdēselaq qa's lä k!ō'gwēlelaq*  
*lā'xēs g'ō'kwē. Wä, lä k!ō'günōlisaq lax legwī'lasēs g'ō'kwē. Wä,* 40  
*lä äx'ē'dxa hä'nx'lanowē qa's güxts!ō'desa 'wā'pē lāq qa 'negō'-*  
*yoxsdalesēxs la'ē hä'nx'lents la'xēs legwī'lē. Wä, g'í'fēmēsē me-*  
*delx'wī'dexs la'ē, 'nā'f'nfemmk'a dá'ts!älaxa k'lü'mēsē (qaxs hē'-*  
*'maē la lē'gēmsa q!ō'sna'yas la'ē hēmēx'si'lase'wa), lā'xa lā'laxamē*  
*qa's lä äxstā'las lā'xa ma'e'mdelqūla 'wā'pa. Wä, g'í'fēmēsē 'wi'-* 45  
*'la'staxs la'ē äx'ē'dxēs ts!ē'slāla qa's xwē'telga'ēs lāq. Wä, k!ē'st la*  
*ā'laem gē'x'lāla hä'nx'lala lā'xa legwī'lē, wālaanawisē lō'*  
*'nexseg'ile'la la'xa q!ā'q!alak!a'yē lō' häyā'qaxs la'ē hä'nx'sen-*  
*deq. Wä; la'mē L!ō'pa. Wä, lä lē'elālxēs k!ō'k!ōmīsg'otlē.*  
*Wä, g'í'fēmēsē 'wī'la g'ā'xēda yō's'wütlasēxa k'lümēsaxs la'ē äx'ē'd-* 50  
*xa k'ā'k'ats!enaqē qa's k'ā's'idēs lā'xēs yō's'wütlē. Wä, la'mē*  
*äx'ē'dēda ts!edā'qaxa 'wā'pē qa's tsē'x'idēs lā'xēs yō's'wütlē.*  
*Wä, g'í'fēmēsē 'wī'la la gwā' nā'qaxs la'ē yō's'ida. Wä, la'e'm*  
*'wī'laem yō'sēda k!wē'lax 'wā'pas lē'wa hä'maats!āsa pex'itē*  
*lō'mēs q!ō'sna'yē. Wä, ä'fēmēsē pox'ā'laxa xa'qē qaxs xagadaē'da* 55  
*q!ō'sna'yasa 'nā'xwa mama'ō'masa. Wä, g'í'fēmēsē gwā' yō'saxs*  
*la'ēda ts!edā'qē äx'ē'dxa 'wā'pē qa's tsē'x'idēs lā'xēs yō's'wütdā.*  
*Wä, la'mē k'o'xwaxalisēda yō'sax'dāxa k'lümēsē yisa wūda'sta'*  
*'wā'pa, qaxs ā'la'maē gēgosemalē'da yō'sāxa k!ōmstag'iflakwē.*

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 Wä, hē'émis lā'g'ilas ɛnē'k'ēda yō'sāx gwē'x'sdemas: "Wēg'ax'ins k'ōxwaxalisas wūda'ɛstā' ɛwā'pa." Lā'g'ilasa k'wēlasē hē'x'idaem la tsāx a'ttā wūda'ɛsta' ɛwā'pa qa k'ox'waxalēdzemsēs k'wēlē'kwē. Wä, lae'm ā'em hō'qūwelsēda k'wo'k'lūmēs'g'ix'dāxa k'lūmē'sē. Wä, k'lē'saē k'wē'ladzema k'lūmē'sē lā'xa q'lē'nemē lē'lqwālala'yē qaxs  
65 k'lē'saē q'leyō'lanemēnoxwa, lā'g'ilas lē'x'a'mēda āxa'nemāq hā'mā'peq lē'wis gēnē'mē lē'wi's sū'semē lō'mis lē'lēlā'la. Wä, lae'm gwā'la.


1 **Roasted Kelp-Fish.**—Wä, g'í'lēmēsē ā'lak'lāla pō'sq'laxs la'ē dā'x'īdxa ɛnē'mē pex'ī'ta qa's manō'lisēs lāx hē'k'!ōdenwa'lisasēs legwī'lē. yixs gwē'gēmlīlāēda ts!edā'qē lā'xa ō'gwiwalīlasēs g'ō'kwē. Wä, la gwē'gēmlīl'ēmxaēda pex'ī'tē lā'xa ō'gwiwalī-  
5 lasa g'ō'kwē. Wä, g'í'lēmēsē k'ixū'mx'sāwēda k'f'fēla lāx ō'k'lwina'yasa pex'itaxs la'ē xwē'fēlilaq qa gwē'gēmx'īdēs lā'xa t'lēx'ī'lāsa g'ō'kwē. Wä, lae'm manō'litsā'ma. Wä, k'lē'st'la gaē'lēxs la'ē lō'pa. Wä, hē'x'ida'mēsa ts!edā'qē āx'ē'dxa g'īlde-  
dzowē hā'madzō' lē'wa'ya qa's lēp'alī'lēs lāx l'ā'safyasēs k'waē'-  
10 lasē. Wä, lā āx'ē'dxa maē'dzekwē pex'it qa's madzō'dēs lā'xa lē'wa'yē. Wä, hē'x'ida'mēsē l'ē'xwaq. Wä, lae'mē hewā'xa lā'weyōdx ts!eyī'mas lē'wīs q'lō'sna'yaxs k'lē's'mēx'dē manō'lisaq lā'xēs legwī'lē qaxs a'f'maē lā'wiyodqēxs la'ē hā'mā'peq. Wä, hē'émisēxs g'í'l'maē ha'maāqēxs la'ē ā'em āx'ē'dxa k'wa'xlā'wē  
15 wā'laanawisē lō'ɛ ɛnē'mp!enk' lā'xens q'wā'q!wax'ts!āna'yēx qa's

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'ēxā'lēx gō'betas ɽE'wis L'lē'sē. Wā, g'í'lēmēsē 'wī'lāxs la'ē 16  
hām̄x'ī'deq. Wā laE'm k'lēs ts!epa's lā'xa L'lē'na qāxs tse'n-  
xwaē. Wā, hē'xōlən L'lēl'ēwēsōxs t!E'l'x'widamaēda ts!edā'-  
qax ō'k!wina'eyasa pEX'itaxs k'!ē's'maē manō'lisas lā'xēs legwī'lē  
qa k'!E'nx'īdēs xā'qas lā'xēs q!ēmlālē. 20

Wā, g'í'lēmēsē gwāl ha'mā'pxa pEX'itaxs la'ē nagē'k'ilaxa  
'wā'pēxa k'!ē'sē q!ē'nema qaxs de'mplaē, lā'g'ila k'lēs q!ē'k'!esxa  
'wā'pē qaxs q!ō'LEla'maaxs hē'menē'l'mēlē nā'qalxa 'wā'pē. Wā,  
laE'mxaa lēx'aem hā'mā'pxa manō'lidzekwē pEX'itēda āxā'nemāq  
qaxs lē'x'a'maē hē gwē'x'ēidaatsēxa pEX'itēxs ā'lak'lālaē pō'sq!axs 25  
g'ā'xaē nā'ēnakūxs LEqēx'dāsēs LEgē'mē lā'xa pEX'itē. Wā,  
hē'ēmis lā'g'ila hā'labala manō'lisasa 'ne'mē pEX'it lā'xēs legwī'-  
laxs Lō'max'ēidaē 'nemā'l'īdEXs la'ē L!ō'pa. Hē'ēmēda laE'l'k!wa-  
na'ēyē hā'mā'pxa manō'lidzekwē lā'xa legwī'lē pEX'itā qaxs k!ēl-  
ta'maasēda ealostū'gasē hā'mā'peq qaxs 'wī'la'maē āxā'lēs yax'- 30  
yīg'ilē ɽE'wis q!ō'sna'yē, wā, hē'mīslalēda gō'bet'ENa'yas, yīxs  
k'īlē'maē hā'ēma'yēda gō'betasa pEX'itē qaxs q'lūnā'laē g'ā'yala-  
tsa hā'mgā'k' ɽE'wis q!ēmlālē, yīxs paq!EX'ā'ēda k'!ē'sē kwē'sōdxa  
gō'betaxs ha'mā'paaxa pEX'itē. Wā, la k'leū's gūyō'lasqēxs la'ē  
k'lūdē'l lā'xENS q!oq!ō'nēx. Wā, ā'ēmes la xas'ē'dē q!ō'q!onāsa 35  
hām̄k'ī'na'lāq. Wā, la'mEN gwāl gwa'gwēx's'āla lāq.

1 **Perch (1).**—The<sup>1</sup> 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).**—Wä,<sup>1</sup> la<sup>mē</sup> genemas t!ex<sup>wid</sup>xa lamawē qa lawäyēs q!ōsna<sup>yas</sup> LE<sup>wēs</sup> yāx'yig'ilē. Wä, g'il<sup>mēsē</sup> 'wi<sup>lā</sup>wa yax'yig'ilē LE<sup>wa</sup> q!ōsna<sup>yaxs</sup> la'ē k'!ādeq lāx L'āsanā<sup>yasēs</sup> g'ōkwē. Wä, laem hēem t!ekūlasēs xwa<sup>layowē</sup>. Wä, la k'osēt'lēdeq qa lawälēs  
5 gōbet!ena<sup>yas</sup>. Wä, g'il<sup>mēsē</sup> 'wi<sup>lā</sup>x laē qatēt'lēdeq g'a gwälēg'a (fig.). Wä, g'il<sup>mēsē</sup> gwälēxs laē äx<sup>ēdxēs</sup> hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa negoyōxsdalēsēxs laē hānx'lents lāxēs legwilē. Wä, g'il<sup>mēsē</sup> mēdelx<sup>wid</sup>exs laē äx<sup>ēd</sup>xa t!eg'ikwē lamawa qa's äxstendēs lāq. Wä, g'il<sup>mēsē</sup> 'wi<sup>lā</sup>staxs laē  
10 dāx'idēda begwānemaxēs ts!ēslāla qa's xwēt'lēdēq. Wä, lāxent!a nexseg ilē!ag'ila lāx q!āq!alak!a<sup>yaxens</sup> 'nālāx yīx 'wā<sup>was</sup>lalasas lāxa legwilē maemdelqūlaxs laē hānx'sano lāxa legwilē. Wä, laem L!ōpa LEMx<sup>stagi</sup>'lakwē lāxēq. Wä, hēx'ida<sup>mēsa</sup> ts!ēdāqē äx<sup>ēdxēs</sup> k'āk'ets!enaqē qa's lū ts!ēwānaēsas lāxa yōsalaxa  
15 LEMx<sup>stagi</sup>'lakwē. Wä, g'il<sup>mēsē</sup> 'wilxtoxa k'āk'ets!enaqaxs laē hānx'dzamōlilema LEMx<sup>stagi</sup>'lats!ē hānx'lanōlaxa LELEMx<sup>staa</sup>gūlaxa LEMx<sup>stagi</sup>'lakwē. Wä, lax'da<sup>xwē</sup> 'yōs'ida. Wä, laem hē g'il xelostayosēda xemōmowēg'a<sup>yas</sup> LE<sup>wa</sup> xaqē. Wä, g'il<sup>mēsē</sup> 'wi<sup>lō</sup>staxs laē xelōstalax hēx't!a<sup>yas</sup> qa's k!ēxwēq qaxs  
20 lōmaē tsenxwa. Wä, g'il<sup>mēsē</sup> 'wi<sup>lā</sup>w tsenxwa<sup>yasēxs</sup> laē k'lūmt!ūts!ālax gēgēbelōxstā<sup>yas</sup>. Wä, g'il<sup>mēsē</sup> 'wi<sup>lā</sup>x laē wewe-x'send qa's k'lūmt!ūts!ōdēxa leqwās. Wä, g'il<sup>mēsē</sup> 'wi<sup>lā</sup>qēxs laē

<sup>1</sup>Continued from p. 184, 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<sup>u</sup>mōtē xāqsa hēx't!a<sup>é</sup>yē lāxa legwilē. Wā, 23 g'il<sup>é</sup>mēsē gwāLEXS laē 'yōs<sup>é</sup>idxa 'wāpala LE<sup>é</sup>wa q!EMlalē. Wā, g'il<sup>é</sup>mēsē pō<sup>é</sup>idEXS laē gwā<sup>é</sup>yōsa. Wā, lā xāLEX<sup>é</sup>id nax<sup>é</sup>idxa 'wāpē. 25 HēEM gWE<sup>é</sup>yōsa bāk!ūmē k'ōxwaxōda. Wā, g'il<sup>é</sup>mēsē gwāLEXS laē hōqūwēlsa. Wā, laEM gwāla 'nemx<sup>é</sup>idāla hā<sup>é</sup>mēx'silaēnēxa lamawē yīsa Kwāg'ulē, yīxs 'nemx<sup>é</sup>idāla<sup>é</sup>maē hā<sup>é</sup>mēx'silaēna<sup>é</sup>yaq.

(2) Wā, g'a<sup>é</sup>mēs hā<sup>é</sup>mēx'silaēnēsa Ğōsg'imoḡwaxa lamawē, yīxs hē<sup>é</sup>maē gwēg'ilaxs laē t!EKwaq lāXEN g'ālē waldēma lōxs laē k'ōsālayiwēs 30 gōbetē. Wā, g'il<sup>é</sup>mēsē 'wī<sup>é</sup>lāwē yāx'yīg'ilas LE<sup>é</sup>wa q!ōsna<sup>é</sup>yē LE<sup>é</sup>wa gōbetasēxs laēda ts!EDāqē x'ix<sup>é</sup>idEX mōqūlās LE<sup>é</sup>wis ts!ENēxē. Wā, lā q!wēsālaX k!ēlāsa q!ōsna<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē gwāLEXS laē ts!EXts!ōts lāxa lōq!wē. Wā, lā 'nāxwaEM hē gwēx<sup>é</sup>idxa waōkwē. Wā, g'il<sup>é</sup>mēsē 'wī<sup>é</sup>la gwāLEXS laē āx<sup>é</sup>ēdxēs hānx'lanowē qa<sup>é</sup>s gūxts!ōdēsa 35 'wapē lāq. Wā, la bēnk'!ōlda<sup>é</sup>yaxs laē hānx'LEnts lexēs legwilē. Wā, g'il<sup>é</sup>mēsē medelx<sup>é</sup>widEXS laē āx<sup>é</sup>ēdxa āMEMk'!ināla lamawa qa<sup>é</sup>s āxstendēs lāxa hānx'lanowē. Wā, g'il<sup>é</sup>mēsē 'wī<sup>é</sup>lastaxs laē āx<sup>é</sup>ēdxa x'īg'ikwē ts!ENēxa qa<sup>é</sup>s āxstendēs LE<sup>é</sup>wa mōqūla LE<sup>é</sup>wa q!ōsna<sup>é</sup>yē. Wā, lā medelx<sup>é</sup>wīda. Wā, laxent la hāyāqax nexse- 40 g'ILElag'ila lāXENS q!laq!alak!ayaxSENS 'nālāqē 'wā<sup>é</sup>waslalasas mamedelqūlaxs laē hānx'sanowa lāxa legwilē. Wā, laEM L!ōpa. Wā, laEM hewāxa xwēt!ētse<sup>é</sup>wa qaxs hē<sup>é</sup>maē lēgadēs āmstaēkwē lama<sup>é</sup>ya. Wā, lāda ts!EDāqē āx<sup>é</sup>ēdxēs lōq!wē LE<sup>é</sup>wis gelemx<sup>é</sup>ā xelyowa qa<sup>é</sup>s

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<sup>ē</sup>dxā gēlēm<sup>x</sup>ā xēlyowa qa<sup>s</sup> xēlōstālēxa āmēm<sup>k</sup>!līnāla hānx!laak<sup>u</sup> lamawa qa<sup>s</sup> lā xēlts!ālas lāxa lōq!wē. Wā, laēm<sup>ē</sup>nāxwāem gēyalēda lamawaxs laē yēyax<sup>u</sup>ts!ā lāxa lōq!wē. Wā, g'il<sup>ē</sup>mēsē<sup>ē</sup> wī<sup>ē</sup>la la yax<sup>u</sup>ts!ā laxa lōq!wāxs laē k'ax'dzamōlilas lāxa  
 50 āmēm<sup>k</sup>!līnalag'ilaxa lamawē. Wā, hēx<sup>ē</sup>ida<sup>ē</sup>mēsē xāmax<sup>t</sup>!anālēda<sup>ē</sup> nāxwā bēbegwānemxs laē ēpaq qa<sup>s</sup> ts!lōq!lūselēs lāxēs semsē. Wā, g'il<sup>ē</sup>mēsē elāq wī<sup>ē</sup>laqēxs laēda lē<sup>ē</sup>lanēmaq āx<sup>ē</sup>dxā k'āk'ets!ēnaqē qa<sup>s</sup> lā ts!ēwanaēsas lāxēs lē<sup>ē</sup>lanēmē. Wā, g'il<sup>ē</sup>mēsē wīlxtōxs laē k'!ōqūlilxa āmēm<sup>k</sup>!līnalag'ilats!ē hānx!lanowa  
 55 qa<sup>s</sup> lā gūqōsas wāpalāsa lēm<sup>x</sup>stag'ilakwē lāxa lōq!wa. Wā, laēm<sup>ē</sup>āem gūgēg'ints lāxa ha<sup>ē</sup>mōtasa lēm<sup>x</sup>laxwaxa lamawē. Wā, g'il<sup>ē</sup>mēsē elāq qōt!axs laē xwēlaqa k'!ōxstōlilēlaxa hānx!lanowē qa<sup>s</sup> lā hāngalilas lāxa obēx!lalalilasēs legwīlē. Wā, lāx'daxwē yōs'idēda bēbegwānemaxa wāpalās lē<sup>ē</sup>wa q!ōsna<sup>ē</sup>yē lē<sup>ē</sup>wa mōqū-  
 60 lāxs laē l!ōpa lē<sup>ē</sup>wa ts!enēxē. Wā, g'il<sup>ē</sup>mēsē pōl'idēxs laē gwāla. Wā, hēem gwe<sup>ē</sup>yōsa g'ālē bāk!ūm mekwāxalisē. Wā, laēm<sup>ē</sup>hōqūwēlsa. Wā, laēm<sup>ē</sup>hēwāxa nāgēk'ilax wāpa qaxs q!ālela<sup>ē</sup>maaxs nāx'ida<sup>ē</sup>mēlaxa wāpē qō lāl q!āk'alqēxs demplaēs ha<sup>ē</sup>māx'dē. Wā, k'lēst!ā ālaēm gūlaxs laē nanaq!ēsdg'ilaxa wāpe. Wā, hē<sup>ē</sup>mis  
 65 la nāgatsē. Wā, laēm<sup>ē</sup>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<sup>u</sup> lamawa lāxa legwīlē, yīxs ā<sup>o</sup>maē 66  
dōlts!oyewēda lamawē lāxa lexa<sup>o</sup>yē qa<sup>s</sup> lā manōlidzem lāx āwa-  
bā<sup>o</sup>yasa kāk<sup>o</sup>edenwa<sup>o</sup>yasa legwīlasa gōkwē. Wā, laem hēwāxa  
lāwoyiwē yāx<sup>o</sup>yīg<sup>o</sup>ilas lē<sup>o</sup>wēs q<sup>o</sup>lōsna<sup>o</sup>yē lē<sup>o</sup>wis gōbetē. Wā, gil<sup>o</sup>mēsē  
k<sup>o</sup>lūmēlx<sup>o</sup>ēidē gōbetasēxs laē xwēlēlisaq qa l<sup>o</sup>lāsot!endēsa ālot!<sup>o</sup> 70  
nēx<sup>o</sup>dē. Wā, lāda ts!edāqē dōqwa!aq qa k<sup>o</sup>i<sup>o</sup>xūmx<sup>o</sup>sāwēsa k<sup>o</sup>!ālela  
lāx ālōt!<sup>o</sup>ena<sup>o</sup>yas lō<sup>o</sup>mē ēwāsgemasas ōgwida<sup>o</sup>yas. Wā, k<sup>o</sup>!ēs<sup>o</sup>mēsē  
ālaem gēg<sup>o</sup>lil k<sup>o</sup>ēxūmx<sup>o</sup>sālēda k<sup>o</sup>!ālela lāx ōgwida<sup>o</sup>yasēxs laē l<sup>o</sup>ōpa.  
Wā, lā āx<sup>o</sup>ēdxēs hā<sup>o</sup>mādzowē lē<sup>o</sup>wa<sup>o</sup>ya qa<sup>s</sup> lēp!<sup>o</sup>ālilēq lāx l<sup>o</sup>!āsālila-  
sēs k<sup>o</sup>!waēlasē. Wā, lā āx<sup>o</sup>ēdxēs ts!ēslāla qa<sup>s</sup> k<sup>o</sup>!ip!<sup>o</sup>lēdēs lāxa maē- 75  
dzekwē lamawa qa<sup>s</sup> lā k<sup>o</sup>!libedzōts lāxa hā<sup>o</sup>mādzowē lē<sup>o</sup>wa<sup>o</sup>ya. Wā,  
ā<sup>o</sup>mēsē ax<sup>o</sup>ēdxa k<sup>o</sup>ōq!<sup>o</sup>āyē k<sup>o</sup>!wa<sup>o</sup>xlāwa qa<sup>s</sup> k<sup>o</sup>ēxālēs lāxa k<sup>o</sup>!ūm<sup>o</sup>la  
gōbeta. Wā, gil<sup>o</sup>mēsē ēwī<sup>o</sup>lāxs laē xamax<sup>o</sup>ts!ānaxs laē ēpaxa  
q!<sup>o</sup>ēmlalē qa<sup>s</sup> ts!<sup>o</sup>ōq!<sup>o</sup>ūsēlēs lāxēs sēmsē. Wā, gil<sup>o</sup>mēsē ēwī<sup>o</sup>laxs laē  
āx<sup>o</sup>ēdxa ēwāpē qa<sup>s</sup> hāmsgēmdēqēxs laē hāmx<sup>o</sup>ts!ānēnts lāxēs 80  
ē<sup>o</sup>eyasōwaxs laē ts!ēnts!ēn<sup>o</sup>x<sup>o</sup>wīda. Wā, gil<sup>o</sup>mēsē gwālēxs laē  
ts!ēwēl<sup>o</sup>ēxōda. Wā, gil<sup>o</sup>mēsē gwālēxs laē xāl<sup>o</sup>ēx<sup>o</sup>ēid nāx<sup>o</sup>ēidxa  
ēwāpē. Wā laem gwā! lāxēq.

**Flounder.**—Wā, gil<sup>o</sup>mēsē k<sup>o</sup>!īmāqelaxa yō<sup>o</sup>nakūlāxs laē wī<sup>o</sup>x<sup>o</sup>stēn- 1  
dēda hānx<sup>o</sup>ēnoxwaxa paēsaxēs pāpayaats!<sup>o</sup>ēlē xwāxwagūma. Wā,  
lā k<sup>o</sup>!at!<sup>o</sup>lēxsaxēs pāpayayowē saents!<sup>o</sup> lax gēmxāgā<sup>o</sup>yasa 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. |


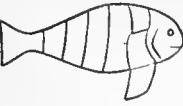
When he arrives at the beach of his house, his wife | comes and  
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket 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 g̃wāsbalē dzēdzēgūmas lāx k!wax-  
5 dzasasa papayaēnoxwē lāx ōxlā<sup>ē</sup>yasēs pāpayaats!ē xwāxwagūma. Wā, lā sēx<sup>ē</sup>wūt!asēs pāpayax<sup>ē</sup>sa<sup>ē</sup>yasē sēwayowa. Wā, g̃il<sup>ē</sup>mēsē lāg<sup>ē</sup>aa lāxa ma!p!enk<sup>as</sup> <sup>ē</sup>wālaēdzas lāxens bālāxs laē hex<sup>u</sup>dze-  
gēmx<sup>ē</sup>īda qa<sup>s</sup> qelkwalēxēs gēmxōt!ēna<sup>ē</sup>yaxs laē hānxensela ālāx  
paēsa. Wā, laē pelk<sup>i</sup>!lāla<sup>ē</sup>masxēs pāpayax<sup>ē</sup>sa<sup>ē</sup>yasē sēwayōxs laē  
10 k!ik<sup>ē</sup>!ē<sup>ē</sup>nakūla. Wā, g̃il<sup>ē</sup>mēsē dōx<sup>ē</sup>walēlaxa paēsaxs laē sāsēwala  
qa wūlg<sup>ē</sup>aalā<sup>ē</sup>yēsēs pāpayaats!ē xwāxwagūma. Wā, g̃il<sup>ē</sup>mēsē  
<sup>ē</sup>welg<sup>ē</sup>aalēxs laē k<sup>āt</sup>!alēxsaxēs pēpayax<sup>ē</sup>sa<sup>ē</sup>yasē sēwayowa qa<sup>s</sup>  
dāx<sup>ē</sup>idēxēs pāpayayōwē saents!āxs laē medensas qa<sup>s</sup> sex<sup>ē</sup>idēxa  
negedzā<sup>ē</sup>yasa paēsaxs laē nēxōstōdeq qa<sup>s</sup> k!il<sup>ē</sup>ālēxsēs lāx āg<sup>ē</sup>iwa-  
15 <sup>ē</sup>yasēs pāpayaats!ē xwāxwagūma. Wā, ā<sup>ē</sup>mēsē la hēx<sup>ē</sup>sā g̃wēg<sup>ē</sup>ilaxa  
waōkwē. Wā, g̃il<sup>ē</sup>mēsē q!ēyōlxa paēsaxs laē nā<sup>ē</sup>nakwa lāxēs  
g<sup>ō</sup>kwē.

Wā, g̃il<sup>ē</sup>mēsē lāg<sup>ē</sup>alis lāx l!ēma<sup>ē</sup>isasēs g<sup>ō</sup>kwaxs laē gēnemas  
k!ōqūlilaxa lālaxamē qa<sup>s</sup> lā lents!ēsēla lāxa l!ēma<sup>ē</sup>isē k!ōqūlaxa  
20 lālaxamē qa<sup>s</sup> lā hāng<sup>ē</sup>aalēxsas lāx negoyā<sup>ē</sup>yasa pāpayaats!ē xwā-  
xwagūma. Wā, lā āx<sup>ē</sup>ēdxa paēsē qa<sup>s</sup> lā k!lixts!ālas lāxa lālaxamē.  
Wā, g̃il<sup>ē</sup>mēsē qōt!ēda pāyats!ē lālaxamāxa paēsaxs laē k!ōgūlēxsaq  
qa<sup>s</sup> lā k!ōx<sup>ē</sup>wūsdēsēlaq qa<sup>s</sup> lā k!ōg<sup>ē</sup>wīlēlaq lāxēs g<sup>ō</sup>kwē qa<sup>s</sup> lā  
k!ōx<sup>ē</sup>walilaq lāx onēg<sup>ē</sup>wīlasēs g<sup>ō</sup>kwē.

25 Wā, lā āx<sup>ē</sup>ēdxēs ha<sup>ē</sup>nēmē qa<sup>s</sup> gūxts!ōdēsa <sup>ē</sup>wāpē lāqēxs laē  
ts!ōxūg<sup>ē</sup>indeq qa <sup>ē</sup>x<sup>ē</sup>ts!owēs. Wā, g̃il<sup>ē</sup>mēsē <sup>ē</sup>wīlāwē <sup>ē</sup>yāg<sup>ē</sup>ig<sup>ē</sup>a<sup>ē</sup>yasēsxs

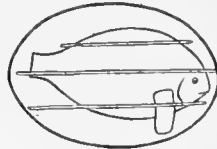
she pours away the dirty water with which she washed it out; and 27  
 she pours in some more water, | until it is half full, and she puts it  
 on the fire. After | she has done so, she takes her fish-knife and sits  
 down alongside of the || flounder basket; and she takes out one of the 30  
 flounders and cuts open | the belly, which contains the intestines,  
 in this manner at × :  | As soon as she turns over the  
 white side, she pulls out the intestines. | She cuts  
 off the intestines close 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: | Then she cuts  
 down to the bone on each side cross- wise, in this  
 manner:  When this has been done,  
 she puts it on an old mat that has  
 been spread out, | and she does the same with the  
 others; and when that has been done, she | cuts off  
 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 lēgwilē. Wā, g'il-  
 'mēsē gwāLEXS laē āx'ēdxēs xwālayowē qa's lā k!wag'āgilixā  
 pāyats!ē lālxama qa's dāx'ēdēxa 'nemē lāxa paēsē qa's xwāltēs- 30  
 'stalēx yax'yig'ielats!ās tek!āsa paēsēxa g'a gwālēg'a (fig.) yix ×.  
 Wā, g'il'mēsē nelāwa 'meladza'yaxs laē gelx'ūlts!ōdxa yax'yig'ilē.  
 Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yax'yig'ilē lāxa q!ōs-  
 na'yē. Wā, laem k!ēs āxōdxa q!ōsna'yē lāxa hēx't!a'yas. Wā,  
 g'il'mēsē 'wī'lāwa yax'yig'ilaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqededzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-  
 'mēsē gwāLEXS lā k!līgēdzōts lāxa k!āk!obanē LEBēfa. Wā, lā  
 hēemxat! gwēx'ēdxa waōkwē. Wā, g'il'mēsē 'wī'la gwāLEXS laē t!ō-  
 sālax ts!āsna'yas. Wā, g'il'emxaāwisē 'wī'laxs laē maemdelqūlē pa-  
 stag'ielats!ās hānx'LANOWA. Wā, lā hānx's'ENDEQ qa's hā'nōlisēs 40  
 lāxēs lēgwilē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mens'ēdēs  
 lāx wādzeq!EXSDAASASA pāstag'ielats!ē hānx'LANOWAXS laē k'ōk'OXSEN-  
 DEQ qa malgūnālts!aqēs. Wā, g'il'mēsē gwāLEXS laē LEX'stentsa  
 mōts!aqē lāxa 'wābets!āwasa pāstag'ielakwē hānx'LANOWA. Wā, laxaē  
 āx'ēdxa mōts!aqē qa's gēk'iyindēs lāxa lā LEX'stāla mōts!aqa (fig.). 45

<sup>1</sup> See figure on p. 416.

- 46 in it. (Then it is this way:) 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: one, | so that the hot  
 This is called | "cedar-  
 55 flounders;" and || the bottom of the kettle  
 and she does this to every  
 water enters between them.  
 sticks laid between boiled  
 broken cedar-sticks in the  
 are called | "cross-cedar-  
 sticks of the whole boiled flounders." When all | this has been  
 donè, 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 Wä, laem pex'älēda k'ōk'oxsaakwē k!wa<sup>ε</sup>xlāwa lāxa ts!Elx<sup>u</sup>sta  
 εwāpa. Wä, lä äx<sup>ε</sup>ēdxa ts!ēwalagēkwē paēs qa<sup>ε</sup>s pāqeyīndēs lāxa  
 k!wa<sup>ε</sup>xlāwē. Wä, lāxaē äx<sup>ε</sup>ēdxa yūdux<sup>u</sup>ts!aqē k'ōk'oxsaakwē  
 k!wa<sup>ε</sup>xlāwa qa<sup>ε</sup>s k'āk'ēdēdzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wä,  
 50 laxaē äx<sup>ε</sup>ēdxa εnemē paēsa qa<sup>ε</sup>s pāqeyīndēs lāq qa geyālēs lāxa  
 g'ilx'dē äxts!ōyōs. Wä, laxaē äx<sup>ε</sup>ēdxa yūdux<sup>u</sup>ts!aqē k'ōgēk<sup>u</sup> k!wa<sup>ε</sup>x-  
 lāwa qa<sup>ε</sup>s k'āk'ēdēdzōdēs lāq, g'a gwälēg'a (fig.). Wä, lä εnāxwaem  
 hē gwēx'ēidēq qa lālāk'ēsa ts!Elx<sup>u</sup>sta εwāpē lāq. Wä, hēm lēgādēs  
 k'āk'ētawāyasa pāstag'īlakwē k!wa<sup>ε</sup>xlāwa. Wä, hē<sup>ε</sup>mis lēgādēda  
 55 banāxLāyē k'ōk'oxsaak<sup>u</sup> k!wa<sup>ε</sup>xlāwa lāx banaxLāyasa hānx'lanowē  
 gayaxlē k!wa<sup>ε</sup>xlāsa āmstaēkwē pāstag'īlakwa. Wä, g'il<sup>ε</sup>mēsē εwī<sup>ε</sup>la  
 gwälēxs laē hānx'lents lāxēs paēsēlax'dema legwila. Wä, lāxent!<sup>ε</sup>a  
 nexseg'īlelag'ila lāxens q'lālāk'!ayaxens εnālāqē εwā<sup>ε</sup>waslālasas lāxa  
 paēsēlax'dema legwifēxs laē hānx'sendēq lāxēs legwilē qa<sup>ε</sup>s hāng'a-  
 60 līēs lāx l'āsalīāsēs k!waēlasē. Wä, lä äx<sup>ε</sup>ēdxa lōq!wē lē<sup>ε</sup>wa  
 xelyowē xaxx'ā qa<sup>ε</sup>s lä hā<sup>ε</sup>nōlīlas lāxēs āmstaēkwē pāstag'īlakwa.  
 Wä, lä aēk'īlaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'eya<sup>ε</sup>yē  
 paēsa qa k'lēsēs q!wēf'īdaxs laē xelōstendēq qa<sup>ε</sup>s lä xelts!ōts lāxa  
 pāspets!ats!ēlē lōq!wa. Wä, lä εnāxwaem hē gwēx'ēidxa waōkwē.  
 65 Wä, g'il<sup>ε</sup>mēsē εwēg'iltēda pāstag'īlats!ē hānx'lanōxs laē k'agēmlī-

of those who are to eat the boiled whole flounders; and | immedi- 67  
ately 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-cook-  
ing 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<sup>u</sup> hānx<sup>u</sup>laakwē paēsa. Wā, hēx<sup>u</sup>i-  
da<sup>u</sup>mēsē pāspeslaq xāmax<sup>u</sup>tslānasēs e<sup>u</sup>eyasōwaxs laē hāmx<sup>u</sup>ēideq. 66  
Wā, la ēnēk<sup>u</sup>ēda waōkwē bāk!ūma pāspesēda. Wā, laem k<sup>u</sup>līxwax  
xāqas lē<sup>u</sup>wa hēx<sup>u</sup>t!a<sup>u</sup>yas lō<sup>u</sup> q!ōsna<sup>u</sup>yas, yixs laa<sup>u</sup>la<sup>u</sup> q!ēm!q!alēx  
q!ēm!alās. Wā, g<sup>u</sup>l<sup>u</sup>mēsē w<sup>u</sup>l<sup>u</sup>axs laē tsēx<sup>u</sup>ēitsa wāpē lāq qa  
ts!ēwēl!ēxoyos. Wā, lā nāx<sup>u</sup>ēidexs laē gwāla. Wā, laem gwā<sup>u</sup>lāxa 70  
ēnemx<sup>u</sup>ēidāla.

**Flounder eaten with Spoons** (ēyewēk<sup>u</sup> paēs).—Wā, hēm gwā<sup>u</sup>lē  
xwāla<sup>u</sup>yasa paēsē xwāla<sup>u</sup>yasa āmstaēkwē hānx<sup>u</sup>laakwē paēsa. Wā,  
lēx<sup>u</sup>a<sup>u</sup>mēs ōgūqalayōsēxs k<sup>u</sup>lōsāē k<sup>u</sup>ōk<sup>u</sup>oxsaak<sup>u</sup> k<sup>u</sup>wa<sup>u</sup>xlāwa yixs  
ā<sup>u</sup>maē āxstendayo lāxa wāpaxs laē maemdelqūla. Wā, lā gag<sup>u</sup>āla 75  
maemdelqūlaxs laē xwēt!ētse<sup>u</sup>wa qa q!wēq!ūts!ēs. Wā, g<sup>u</sup>l<sup>u</sup>mēsē  
k<sup>u</sup>l<sup>u</sup>inemg<sup>u</sup>lēlēda q!ēm!alē lāxa xāqaxs laē l!ōpa. Wā, laem hānx<sup>u</sup>-  
sanowēda pāstag<sup>u</sup>i<sup>u</sup>lats!ē lāxa pāstag<sup>u</sup>ilax<sup>u</sup>dem legwīla. Wā, lā āx<sup>u</sup>ē-  
tse<sup>u</sup>wa hōlalē l!ēna qa<sup>u</sup>s k<sup>u</sup>lūnq!egēmē lāq. Wā, la<sup>u</sup>mē āx<sup>u</sup>ēdēda  
ts!edāqaxa k<sup>u</sup>āk<sup>u</sup>ets!ēnaqē qa<sup>u</sup>s ts!ēwanaēsēs lāxa pepastagūlaxa 80  
pāstag<sup>u</sup>i<sup>u</sup>lakwē. Wā, lā āx<sup>u</sup>ēdēda ts!edāqaxa lōelq!wē lē<sup>u</sup>wa  
wālasē k<sup>u</sup>āts!ēnaqa. Wā, lā mēxenōlilēlasa lōelq!wē lāxa pāsta-  
g<sup>u</sup>i<sup>u</sup>lats!ē hānx<sup>u</sup>lanowa. Wā, lā āx<sup>u</sup>ēdxa wālasē k<sup>u</sup>āts!ēnaqa qa<sup>u</sup>s  
tsayōlts!ālē lāxa pāstag<sup>u</sup>i<sup>u</sup>lakwē qa<sup>u</sup>s lā tsēts!ālas lāxa pāspeyats!ēlē  
lōq!wa w<sup>u</sup>l<sup>u</sup>ēda wāpala lē<sup>u</sup>wa q!ēm!alē. Wā, lā naengōyōxsdalēda 85  
lōelq!waqēxs laē k<sup>u</sup>āgemlēem lāxa pāspeslaq. Wā, hēx<sup>u</sup>ēida<sup>u</sup>mēsē

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;) and<sup>1</sup> 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<sup>ē</sup>ēDEX·da<sup>x</sup>wa. Wā, laEM εyōs<sup>ē</sup>itsēs k'āk'ETS!Enaqē lāq. Wā,  
g'il<sup>ē</sup>mēsē εwī<sup>ē</sup>laqēxs laē xāl!EX<sup>ē</sup>id nāx<sup>ē</sup>idxa εwāpē qa<sup>s</sup> k'ōxwaxōdēs  
90 lāq. Wā, g'il<sup>ē</sup>mēsē gwāl nāqaxs laē hōqūwelsa. Wā, laEM gwāl  
lāxēq.



- 1 **Steamed Flounder** (εNEG·EK<sup>u</sup> k'!ōt!aak<sup>u</sup> paēs). Wā, g'il<sup>ē</sup>mēsē εwī-  
ē!ōltāwa q!ēxaxs laē hēx<sup>ē</sup>idaEM āx<sup>ē</sup>ēdxa εmalts!aqē hā<sup>ē</sup>yā<sup>ē</sup>ag'it  
q!ēxaxa hālsela<sup>ē</sup>mē k'lēs εnEMP!enk<sup>ēs</sup> āwāsgemasē lāxENS bāLAX  
qa<sup>s</sup> k'āTEMg'alisēs lāx āLa<sup>ē</sup>yasa εyax<sup>u</sup>mutē. Wā, lā mōp!enk<sup>ē</sup>  
5 āwālagālaasas lāxENS q!wāq!wax<sup>t</sup>!āna<sup>ē</sup>yēx. Wā, lā āx<sup>ē</sup>ēdxa  
ēg'aqwa lāx xāSEWē k!wa<sup>ε</sup>XLāwā qa<sup>s</sup> xōXOX<sup>u</sup>SENDēq qa ām<sup>ē</sup>āmā-  
yastowēs qa<sup>s</sup> g'ālastoyā. Wā, lā LōLāxōts lāx āwāgawa<sup>ē</sup>yasa  
εmalts!aqē k'āk'EDENwa<sup>ē</sup>ya. Wā, lā āx<sup>ē</sup>ēdxa hā<sup>ē</sup>yala<sup>ē</sup>stōwē lEMxwa  
q!ēxala qa<sup>s</sup> LōXūyīndālēs lāq. Wā, g'il<sup>ē</sup>mēsē εnemāk'īya L<sup>ē</sup>wa  
10 εmalts!aqē k'āk'EDENwēxs laē gēk'īyīndālasa q!ēxalē lāq. Wā,  
g'il<sup>ē</sup>mēsē lēlbEND lāx εwāsgemasasa εmalts!aqē k'āk'EDENwa<sup>ē</sup>ye, laē  
āx<sup>ē</sup>ēdxa hēla lEXa<sup>ē</sup>ya qa<sup>s</sup> lā MENAXA hā<sup>ē</sup>yā<sup>ē</sup>a āLEXSEM t!ēSEMA  
qa<sup>s</sup> lā t!āxts!ālas lāxēs t!āgats!ē lEXa<sup>ē</sup>ya. Wā, g'il<sup>ē</sup>mēsē qōt!axs  
laē k'lox<sup>ē</sup>ūsdēsaq qa<sup>s</sup> lā qEPeyīnts lāxēs t!ēqwapDEMALAXA paēsē.  
15 Wā, lā hēx<sup>ē</sup>sāEM gwēg'ilē. Wā, āl<sup>ē</sup>mēsē gwāLEXS laē wākwa  
t!ēSEMē la hamELQEYē lāx ōkū<sup>ē</sup>ya<sup>ē</sup>yas. Wā, hēx<sup>ē</sup>ida<sup>ē</sup>mēsē tsēna-  
bōtsa gūlta lāx εwāx<sup>ē</sup>sba<sup>ē</sup>yas. Wā, g'il<sup>ē</sup>mēsē x'īqōstāxs laē āx<sup>ē</sup>ēdxa

<sup>1</sup> Continued 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  
 tongs out of his house, || and a bucket, and also old mats for covering, | 30  
 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  
 stands, for he never moves his feet when he puts down the || red-hot 35  
 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<sup>ə</sup>yē yix t!ägats!ēx<sup>ə</sup>däsēxa t!ēsēmē qa<sup>ə</sup>s lä dālaq qa<sup>ə</sup>s lä k'!ōx- 18  
 ʷa!ēx<sup>ə</sup>sas läxēs L!ägēdzats!ē xwāxwagūma. Wä, lä äx<sup>ə</sup>ēdx<sup>ə</sup> paēsē  
 qa<sup>ə</sup>s lä k'!exts!ālas läxa lexa<sup>ə</sup>yē. Wä, g'il<sup>ə</sup>mēsē qōt!axs laē 20  
 k'!ōgūltsaxa pāyats!ē lexa<sup>ə</sup>ya qa<sup>ə</sup>s lä k'!ōgūnōl<sup>ə</sup>isas läxa t!ēqwabe-  
 gwēsē. Wä, lä äx<sup>ə</sup>ēdx<sup>ə</sup> k'!äk'!ōbanē qa<sup>ə</sup>s LEP!älisēs. Wä, lä  
 äx<sup>ə</sup>ēdx<sup>ə</sup> pāyats!ē lexa<sup>ə</sup>ya qa<sup>ə</sup>s lä gūgēdzōtsa paēsē läxa k'!igēdzowe  
 k'!äk'!obanā. Wä, lä xwēlaqants!ēs läxa L!ēma<sup>ə</sup>isē qa<sup>ə</sup>s lä ēt!ēd  
 laxēs ānēx<sup>ə</sup>sā<sup>ə</sup>yē läxa paēsē. Wä, g'il<sup>ə</sup>mēsē läg aa läxēs L!ägēdzats!ē 25  
 xwāxwagūmxs laē äx<sup>ə</sup>ēdx<sup>ə</sup> paēsē qa<sup>ə</sup>s lä k'!ixts!ālas läxa pāyats!ē  
 lexa<sup>ə</sup>ya. Wä, g'il<sup>ə</sup>mēsē ʷwils!āxs laē k'!ōgū!ēxsaq qa<sup>ə</sup>s lä k'!ōx-  
 ʷüsdēselaq qa<sup>ə</sup>s lä hānēx<sup>ə</sup>l<sup>ə</sup>isas läxa k'!ēgēdzāyaasasa paēsa  
 k'!äk'!obana. Wä, lä lāsdēsā qa<sup>ə</sup>s lä äx<sup>ə</sup>ēdx<sup>ə</sup> k'!ip!älāa läxēs g'ōkwē  
 Lē<sup>ə</sup>wa tsāyats!ē nagats!ä. Wä, hē<sup>ə</sup>misa nēnayimē k'!äk'!ēk'!obana. 30  
 Wä, hē<sup>ə</sup>misa k'!wa<sup>ə</sup>xlāwaxs laē dālaq qa<sup>ə</sup>s lä äx<sup>ə</sup>ālisas läxēs t!ēqwa-  
 bekwē. Wä, hēx<sup>ə</sup>ida<sup>ə</sup>mēsē äx<sup>ə</sup>ēdx<sup>ə</sup> g'ilt!a k'!ip!älāa qa<sup>ə</sup>s k'!ip!idēs  
 läxa x'ix'ixsemāla t!ēsēma qa<sup>ə</sup>s k'!ip!älēsēlēs läxa k'!ēsē qwēsāla  
 läxēs lāwēdzasē qaxs hēwāxāē Lēqūlisē g'ōgūyāsēxs laē k'!ip!ēdx<sup>ə</sup>  
 x'ix'ixsemāla t!ēsēma qa<sup>ə</sup>s k'!ip!älisēs läxa ʷnēma<sup>ə</sup>isē. Wä, g'il<sup>ə</sup> 35  
 ʷmēsē ʷwilg'ilqēda gūltāxa t!ēsēmāxs laē gōlg'ilqasēs k'!ip!älāa läxa  
 x'ix'ixsemāla t!ēsēma qa ʷnēmāk'iyax<sup>ə</sup>idēs. Wä, g'il<sup>ə</sup>mēsē ʷnēmā-  
 k'iyaxs laē äx<sup>ə</sup>ēdx<sup>ə</sup> nāgats!āxs laē ʷwābets!älāxa ʷwē<sup>ə</sup>wāp!ēmē qa<sup>ə</sup>s  
 xā!lēx<sup>ə</sup>idē xōdzeleyints läxa x'ix'ixsemāla t!ēsēma qa ʷwi<sup>ə</sup>lāwēsa

- 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 lengt'. 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 of the | cedar-sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down
- 60 close to his steaming-place. When this has been done, || he

- 40 gūna<sup>5</sup>yē k!wēk!ūtsemēq. Wā, g'il<sup>5</sup>mēsē <sup>5</sup>wī<sup>5</sup>la xōselg'intsā <sup>5</sup>wāpē lāx <sup>5</sup>wādzeqayayaasasasēxs laē āx<sup>5</sup>ēdxā xōkwē k!wa<sup>5</sup>xlāwā k'lēs ālaem lēslekwa qa<sup>5</sup>s <sup>5</sup>mēs<sup>5</sup>idēsā <sup>5</sup>nemp!enk<sup>5</sup>ē lāxens q!wāq!wax<sup>5</sup>ts!āna<sup>5</sup>yē, hē<sup>5</sup>misa mōdenē ēseg'iwa<sup>5</sup>yasēxs laē k'oqōdeq. Wā, hē<sup>5</sup>mis la <sup>5</sup>mēnyayosēxa waōkwē k!wa<sup>5</sup>xlāwaxs laē hanal k'ōk'oxs<sup>5</sup>fā-
- 45 laxa q!lēnemē hēsta āwāsgem xōk<sup>u</sup> k!wa<sup>5</sup>xlāwā. Wā, g'il<sup>5</sup>mēsē k'ōtaq laem hē<sup>5</sup>ālaxs laē q!wāg'aalōdālas lāxa x'ix'ixsemāla t!ēsēma g'a gwālēg'a (*fg.*), yixs <sup>5</sup>nal<sup>5</sup>nemp!enk<sup>5</sup>aē lāxens q!wāq!wax<sup>5</sup>ts!āna<sup>5</sup>yaqē āwālagālaasas lāxēs g'ildōlasē lē<sup>5</sup>wis ts!ēg'olasē. Wā, hēem lēgades k'!ōt!aasdemasa <sup>5</sup>neg'ikwē paēsa k!wā<sup>5</sup>xlāwē q!waaak<sup>u</sup>
- 50 lāxa x'ix'ixsemāla t!ēsēma. Wā, hē<sup>5</sup>mis lēgadēda x'ix'ixsemāla t!ēsēmas <sup>5</sup>nex<sup>5</sup>demaxa k'!ōt!aakwē paēsa. Wā, g'il<sup>5</sup>mēsē <sup>5</sup>wī<sup>5</sup>la la q!waaakwa k!waxlāwaxs laēda begwānemē āx<sup>5</sup>ēdxā pāyats!ē lēxa<sup>5</sup>ya qa<sup>5</sup>s lā k'!ōgūnōlisas lāxēs <sup>5</sup>neg<sup>5</sup>aslaq. Wā, laem hēwāxa t!ox<sup>u</sup>wīdxā paēsē qa lawāyēs ts!enēxas. Wā, lā dōlts!ōdxā <sup>5</sup>nēmē
- 55 paēs qa<sup>5</sup>s paxendēs laxa k!wa<sup>5</sup>xlāwē qa k'!ōtafēsēxs laē āxa lāxa ts!elqwa t!ēsēma. Wā, lā <sup>5</sup>nāl<sup>5</sup>nema paēsē lāxa <sup>5</sup>nāl<sup>5</sup>nemts!aqē k!wa<sup>5</sup>xlāwā. Wā, g'il<sup>5</sup>mēsē gwālēxs laē g'a gwālēg'a (*fg.*). Wā, g'il<sup>5</sup>mēsē <sup>5</sup>wilg'aalaxs laē āx<sup>5</sup>ēdxā k'lāk!ek!obana qa<sup>5</sup>s lā lēp!else las lāx māg'inwalisasēs <sup>5</sup>nek<sup>5</sup>asōlē. Wā, g'il<sup>5</sup>mēsē gwā-
- 60 lēxs laē āx<sup>5</sup>ēdxā wewāp!emts!āla nagats!ā qa<sup>5</sup>s tsādzeleyīndē

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. Therefore 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'lot!laakwē paēsa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'ilts!āwa <sup>ε</sup>wāpaxs laē 61 hanakwila dāx<sup>ε</sup>idxa k'lāk'!Ek'lobana qa<sup>ε</sup>s nāseyindēs lāq. Wā, k'lest!a ālaEM gālaxs laē nāsōDEXA nayimē qaxs lE<sup>ε</sup>maē Lōpa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>lāweda k'lāk'!Ek'lobana nāyimxs.laēda begwā-nemē lE<sup>ε</sup>lālxēs <sup>ε</sup>NE<sup>ε</sup>mēmōtē qa lās k'lūtsē<sup>ε</sup>stālxaxa <sup>ε</sup>NEG<sup>ε</sup>asaxa paēsē 65 qa<sup>ε</sup>s pāspēsēxa <sup>ε</sup>NEG<sup>ε</sup>EK<sup>u</sup> paēsa. Wā, lā <sup>ε</sup>wi<sup>ε</sup>laEM lā k'lūtsē<sup>ε</sup>stalīse-lēda bēbegwāNEMaxēs ha<sup>ε</sup>mālē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'alīsexs laē hēx<sup>ε</sup>idaEM dāx<sup>ε</sup>idēda <sup>ε</sup>nāl<sup>ε</sup>NEMōkwē bēbegwāNEMxa <sup>ε</sup>nāl<sup>ε</sup>NEMē lāxa paēsaxs laē ēpaxelaq qa<sup>ε</sup>s ts!ōq!ūsēlēs lāxēs semsē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>laxa <sup>ε</sup>NEMē paēsEXS laē ēt!ēd āx<sup>ε</sup>ēdxaxa <sup>ε</sup>NEMē qa<sup>ε</sup>s hāmx<sup>ε</sup>idēq. 70 Wā, g'il<sup>ε</sup>mēsē q!ēnema paēsaxs laēda <sup>ε</sup>nāxwa bēbegwāNEM q!āq!ē-k'!ESap!axa paēsē, yixs <sup>ε</sup>nāl<sup>ε</sup>NEMP!enaē mōk!ūsa <sup>ε</sup>NEMōkwē begwā-nEMxa paēsaxs q!ēnemaē. Wā, g'il<sup>ε</sup>mēsē gwāla pāspēsaxs laē nā<sup>ε</sup>nak<sup>u</sup> lāxēs g'ig'ōkwē qa<sup>ε</sup>s lā ts!ents!enkwa lāq. Wā, g'il<sup>ε</sup>mēsē gwālēXS laē xāl<sup>ε</sup>EX<sup>ε</sup>id nāx<sup>ε</sup>idxa <sup>ε</sup>WE<sup>ε</sup>wāp!EMē yixs laē gwūl ts!E- 75 wēL<sup>ε</sup>EXōda qa lāwāyēsēs demp!aēL<sup>ε</sup>EXawa<sup>ε</sup>yē. Wā, hēEM k'lēšēlts q!ēk'!ESxa <sup>ε</sup>wāpē qaxs k'īlelaē geyōl q!ēk'!ESEq qaēXS g'il<sup>ε</sup>maē p!EX<sup>ε</sup>alēLēda ha<sup>ε</sup>maag'ōlaxa k'lot!laakwē <sup>ε</sup>NEG<sup>ε</sup>ik<sup>u</sup> paēsEXS laē āEM lā hēMENāūEM la naq!ēXSdxaxa <sup>ε</sup>wāpē. Wā, hē<sup>ε</sup>mis lāg'īlas āEM xāl<sup>ε</sup>EX<sup>ε</sup>id nāx<sup>ε</sup>idxa <sup>ε</sup>wāpē qa<sup>ε</sup>s ts!EWENZEMxēs hamāx<sup>ε</sup>dē. Wā, 80 lāxaē k'lēS k'lwēladzem lāxa q!ēNEMē lēlqwālala<sup>ε</sup>ya. Wā, laEM gwūl 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.**—Wä, la<sup>ε</sup>me'sen ē'dza-  
 qwałtsa ts!ap!axē yıxs hē<sup>ε</sup>maaxat! gwälē gwä'laasasa q!wä'xē,  
 yıxs laē g'iwä'la lä'xa de'msx'ē. Wä, lē'x'a<sup>ε</sup>mē ö'güqalayosēxs  
 k'le'saē q!ünä'la le'mxwase<sup>ε</sup>wa, yıxs lē'x'a<sup>ε</sup>maē lä'g'ilas äxstä'nō  
 5 läxa wa'yadē qaxs g'ı'le<sup>ε</sup>maē gwäl wa'sēda wa'na<sup>ε</sup>yaxs la'ē hē'x'ı-  
 daem äxwüstā'nowēda enendexlä'la ts!a'p!axa qa's lä hämg'ı'layo  
 lä'xa g'ö'külötē. Wä, la<sup>ε</sup>m halaxwa k'le'lx'k'lax'xa ae'ntē.  
 Wä, la<sup>ε</sup>ya'x'semxs le'mxwase<sup>ε</sup>waē. Hē'em hä'labala la k'lex'p!a-  
 x'ı'dē; hē<sup>ε</sup>mēsēxs hä'labalaē la L!ax'wı'da. Wä, la'xaa lä'sē  
 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lem<sup>ε</sup>wıda. Wä, lē'x'a<sup>ε</sup>mēs  
 lä'g'ilas äxstä'nō lä'xa de'msx'äxs ho'lem!a'axs la'ē qüsä'layä  
 än<sup>ε</sup>e'ntē läq. Wä, lä'xaē k'les hä'n<sup>ε</sup>x'lentse<sup>ε</sup>wa.

**Soaked Herring-Spawn** (Wüsē'laxa ae'ntē).—Wä, hē<sup>ε</sup>maaxs la'ē  
 äx<sup>ε</sup>e'tse<sup>ε</sup>wa wä'lasē q!ö'lats!ē. Wä, la<sup>ε</sup>mēsē äx<sup>ε</sup>e'tse<sup>ε</sup>wa ända'ts!ē  
 15 xetse'ma qa's g'ä'xē hä'ng'alilas lax gemxotsälilasa g'ö'kwē. Wä,  
 la, qwētey'ındex t!emä'k'eya<sup>ε</sup>yas. Wä, la güxts!ä'las lä'xa q!ēq!o-  
 łats!ē. Wä, g'ı'le<sup>ε</sup>mēsē elä'q qō'qüt!axs la'ē qep!eqa'sa a'łta<sup>ε</sup>wap  
 läq. Wä, a'le<sup>ε</sup>mēsē gwäl qepa'sa<sup>ε</sup>wa'paxs la'ē nēlk'eya'x'ıd lä'xa  
 ae'ntē. Wä, hē'em hē'x'dems gwē'x'ıdēda gaä'la. Wä, ä<sup>ε</sup>mēsē  
 20 la bawap!es. Wä, g'ı'le<sup>ε</sup>mēsē neqä'laxs la'ē hē'lase<sup>ε</sup>wa lae'lk!wa-  
 na<sup>ε</sup>yē qa g'ä'xēs wüsa'xa ae'ntē. Wä, g'ı'le<sup>ε</sup>mēsē g'ä'xēda lae'lk!wa-  
 na<sup>ε</sup>yaxs la'ē k!üs'ä'lıdēda<sup>ε</sup>nal<sup>ε</sup>nemō'kwē läx wä'x'sanälilasa<sup>ε</sup>näl-

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 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'l°mēsē k!üs°ā'lihexs la'ē wüs°ē'dxa 23  
 aE'ntē. Wä, g'í'l°mēsē gē'g'ilil wüse'lgēqēxs la'ē ne!í'ts äwē'g'a°ya-  
 sēs e°eyasō' lā'xa k!ā'°mo°mo. Wä, la go'laxa aE'ntē. Wä, g'í'l- 25  
 °mēsē °wí'°la g'ā'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 hē'k!wana'°yē  
 gō'lx'°tsēs hē'k!lō'ts!āna lā'xa k!ā'°mo°mō qa's güx'ts!ō'dēs lā'xa  
 lā'logümē ha'nē'la. Wä, g'í'l°mēsē °wí'°lēda k!ā'°mo°mōxs la'ē ē't!ēd  
 wüsge'ndxa aE'ntē. Wä, g'í'l°mēsē la gē'g'ilil wüse'lgēqēxs la'ē 30  
 ē't!ēd hē gwē'x'°ideq 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'°idexs la'ē gō'x'widxa  
 k!ā'°mo°mo qa's lā güx'ts!ō'ts lā'xa lā'logümē. Wä, la hē'x'sāem  
 gwē'g'ilaq. Wä, a'l°mēsē gwā'hexs la'ē °wí'°lāwēda k!ā'°mo°mo. 35  
 Wä, g'í'l°mēsē gwā'la la'ē äx°ē'tse°wēda ä°wā'wē hä'nenx°lano qa's  
 güx'ts!ā'yāesa aE'ntē laq. Wä, g'í'l°mēsē la °wí'°la qō'qüt!ēda  
 hä'nx°lanāxs la'ē Lē°lälēda begwā'nemaxēs g'ō'külotē. Wä,  
 g'í'l°mēsē °wí'°lälēda Lē°lānemaxs la'ē g'ā'g'alasila hä'mx'°í'dxa  
 ts!°nkwē xamā'sa. Wä, g'í'l°mēsē gwāl hä'mā'pqēxs la'ē hänx- 40  
 lā'nowēda ēentts!āla hänx°lā'no lā'xa legwí'lē. Wä, la°mē'sē  
 hē'x'ida°mēda hä'yā't°ä xwē'taq. Wä, g'í'l°mēsē medelx°wí'dexs  
 la'ē hä'nx°sanowēda häne'nx°lanowē lā'xa legwí'lē. Wä, lae'm  
 L!ō'pa. Wä, la äx°ē'tse°wēda lo'elq!wē. Wä, la'xaē äx°ē'tse°wēda  
 g'í't!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 tsēts!ā'las lā'xa lō'elq!wē. Wā, g'í'f'mēsē qō'qūt!axs la'ē āx'ē'tsē'wa L!ē'na qa's k'lūnqeyí'ndē lā'xa fox'uts!ā'la aē'nta. Wā, a'f'misē gwāl k'lū'nqasa L!ē'nāxs la'ē t!ā'x'īdē 'wā'palāsa aē'ntē. Wā, lā k'ax'dzamo!ē'lem lā'xa*

50 *k!wē'lē. Wā, la hē'x'ida'ma k!wē'lē 'yō's'īdqēxs g'ā'laē ts!ā'ya k'ā'k'ets!ēnaqē lāq. Wā, laē'm k!ēs nā'naqal'g'ewālx 'wā'pa qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'mis lā'g'ilas k!ēs la nā'x'ida. Wā, g'í'f'mēsē gwāl e'nt!ātxa aē'ntaxs la'ē k'ō'xwaxōtsa a'!ta 'wa'pa. Wā, laē'm gwā'!a.*

- 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'dēn gwā'gwēx's'ala'sa. Wā, lē'x'a'mēs o'gūqalayō'sēxs k!ē'saē gē'stalīla lā'xa q!ō'elats!āxs lā'ē wūs'ē'tsē'wa yīxs k!ē's'maē ēEL!EX'SEMX'īdēda aē'ntē. Wā,
- 5 g'í'f'mēsē 'wī'ē'lāwēda k!a'mō'māxs la'ē tē'tEXSEMdālaxa aē'ntē qa lō'ELXSEMēs qa ā'ē'mēs hē'ē'lāla mūx'uts!owēs lā'xENS 'ēyasá'xs gō'xSEMēsē'waē. Wā, hē'mis lā'g'ilts la lō'ELXSEMxs la'ē mūx'uts!ā'layo lā'xa lō'q!wē. Wā, la 'maē'ēmaltsEMg'ī'lak<sup>u</sup> lā'xa 'nā'!-ēNEMō'kwē bē'bEGwāNEMA. Wā, g'í'f'mēsē 'mā'lgūnaltsema lō'ELX-
- 10 SEMē ā'ent la XEX'uts!ō lā'xa 'nā'!NEMēXLA lō'elq!wāxs la'ē k'ax'dzamo!ē'lem lā'xa mō'kwē bē'bEGwāNEMA. Wā, hē'x'ida-ēmēsēda k!wē'lē dā'g'ilts!ōdxa 'nā'!NEMēMSGEMē lā'xa lō'ELXSEMē aē'nta qa's hā'mx'ī'dēq, wā, g'í'f'mēsē hā'mx'ī'dEXs la'ēda GENē'masa k!wē'lasē āx'ē'dxēs k'ā'k'ets!ēnaqē 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 35 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'yasa lō'q!wē. Wā, la tsē'x'ēidxa a'ltē 'wā'pa qa's lä 15 qep!e'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'í'l- 'mēsē 'wí'ēlēda k!wē'faxa lō'elxsemē ae'nta, la'ē āx'ē'dxa k'ak'e- ts!ena'qē. Wā, la 'yō's'ēidxa 'wā'paqela ae'nta. Wā, g'í'l'mēsē 'wí'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'g'alal- 20 g'iwē hā'mx'ē'itse'wa, yixs k!ēs'maē dex'dax'ī'dxa de'nkwē ae'nta. Wā, lae'm k!ēā's L!ē'na lā'yo lāq. Wā, lae'mxāē gwāl la'xēq.

**Eating Herring-Spawn (Seq!a'xa ae'ntē).**—Wā, g'í'l'ēm seq!aē'xs- dēda bēbegwā'nemē, wā, la ā'em hogwē'la lāx g'ō'kwasa āxno'- 25 gwadāsa hē'laxās le'mx'widaēna'yēs ae'ntē. Wā, la k!ūs'alīla. Wā, la nē'faemxa gene'masa begwā'nemaxs seq!aē'xsdaē lāx ae'nta. Wā, hē'x'ēda'mēsēda ts!eda'qē āx'ē'dxēs hā'madzō'wē lē'wa'ya qa's lep!ā'lihēq lāx L!ā'sa'yasa bēbegwānemē. Wā, la āx'ē'dxēs 30 lāxamē qa's lē k!ats!ō'dēq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30 lā'xa ha'ma'dzowē lē'wa'ya. Wā, la gūldzō'tsa ae'ntē lāq. Wā, la'xaē āx'ē'dxēs ts!eba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na. Wā, la hā'nqas lā'xa ae'ntē. Wā, lā'x'da'xwēda bēbegwānemē dax'ē- 35 idxa ae'ntē qa's ts!ep!ē'dēs lā'xa L!ē'na qa's ts!oqlūsēs lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L!ē'na qaxs xē'nle- 35 laē k!ō'lēda ae'ntaxs hā'ma'yaxs le'mxwāē. Wā, g'í'l'mēsē gwāl hā'mā'pa la'ē tsē'x'ēitse'wa a'ita 'wā'pa qa nax'ēdēs. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm gwāl 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).—Wä, hē'εmaaxs  
 la'ē nē'nk!ēx'ēidēda begwā'nemē qa'εs lē'εlalēxēs g'ō'kūlōtaxa hē'n-  
 sē. Wä, la dzā'qwaaxs la'ē äx'ē'dēda gēne'masēxa q!ō'εlats!ē.  
 Wä, la gūxts!ō'tsa a!tē εwāp lāq qa negoyā'lēs. Wä, la äx'ē'dxa  
 5 yaē'loyāla q!axq!Elisē. Wä, la qwē'lālux yaē'loyāfyas. Wä, la  
 äxstā'las lā'xa q!ō'lats!äxa dzā'qwa. Wä, lae'm t!ē'lalil se'nbēx  
 εwā'sgēmasasa gā'nulē. Wä, g'í'lēmēsē εnā'x'ēidxa gaa'lāxs la'ē  
 Lē'εlalēda begwā'nemāxēs g'ō'kūlōtē. Wä, lā'la gēne'mas ē'kwa-  
 xēs g'ō'kwas qa ē'k!ēgwilēs. Wä, g'í'lēmēsē gwāl ē'kwaaxs la'ē  
 10 Lepsē'stalilēlasa k!wadzō'wē lē'el'εwa'εya. Wä, g'í'lēmēsē gwā'lēxs  
 la'ē äx'ē'dxa hānēx'la'nowē qa g'ā'xēs hex'hani'l lā'xa ostā'lilasa  
 g'ō'kwē. Wä, g'í'lēmēsē gwā'lēxs la'ē äx'ē'dxēs lō'elq!wē qa  
 g'ā'xēs mex'ā'lila laxaaxa ostā'lilasa g'ō'kwē. Wä, g'í'lēmēsē gwā'-  
 lēxs la'ē äx'ē'dxēs L!ē'εna Lē'wēs k'ā'yats!ē yibelō'sgēma. Wä,  
 15 g'ā'x'ēmxaä äx'ā'lilēlas lā'xa ostā'lilasēs g'ō'kwē. Wē, hē'εmēlēda  
 naē'ngats!ē εmaftse'ma. Wä, εna'εne'mp!ēna mō'sgēmēda naē'nga-  
 ts!ē qaxs q!ē'nemaēda εwa'pēl ā'xa q!ā'x'q!Elisaxs hā'nx'lentse'waē.  
 Wä, lae'm εnā'xwaem la gwālāla. Wä, g'í'lēmēsē g'ā'xē  
 la'εwūnēmsēxs la'ē hē'x'ēidaem la'qolilxēs g'ō'kwē. Wä, g'í'l-  
 20 mēsē x'í'qostāxs la'ē ē'selax hā'yā'lēsēs εne'mē'mote qa g'ā'xēs  
 hō'gwīla. Wä, g'í'lēmēsē g'ā'xēxs la'ē εyā'laqaq qa lēs ē'tsē'sta-  
 xēs g'ō'kūlōtē. Wä, hē'x'ēida'ēmēsa hā'εyā'l'εa la xwē'laqa hō'qū-



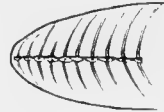
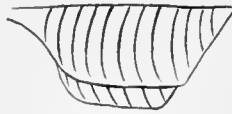
young men go out again | to call the guests again. Not long and |  
 all the guests come. Immediately the woman takes her || box of 25  
 dried salmon and puts it down near the door of the house. | Immedi-  
 ately the young men untie the cover, and they scorch (the salmon),  
 and several | of them 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'stāxa lē'ēlanēmLē. Wā, k'lē'st'la gā'fāxs g'ā'- 23  
 xaē 'wī'ēlaēLA lē'ēlanēmē, wā, hē'x'ēida'mēsa tsedā'qē āx'ē'dxēs  
 xē'myats'lē xetse'ma qa's g'ā'xē hā'nstōlīlas lāx ō'stālīlasa g'ō'- 25  
 kwē. Wā, hē'x'ēida'mēsa hā'yā'f'a x'ā'x'wīdeq. Wā, lē'da waō'-  
 kwē tsā'x altā 'wa'pa qa na'naqalg'iwēsa k'wē'lē. Wā, lae'mlēns  
 gwāl lā'xa xē'msxasaxa xa'ma'sē qaxg'in lā'x'ēida'mēk' gwā'gwe-  
 x's'ala lāq. Wā, lē'da hā'yā'f'a āx'ē'dxa q'lā'x'Elī'sē qa's k'lō'-  
 k'lūpsā'lē qa ā'mēs hē'ldzeqēla lā'xēns se'msēx, wā, g'ī'l'mēsē 30  
 'wī'wūlx'sēxs la'ē gō'x'ūlts'lālayo lā'xa q'lō'lats'lē qa's lē gūxts'lō'-  
 yo lā'xa hānē'nx'lanowē. Wā, g'ī'l'mēsē qō'qūt!axs la'ē gūq!E-  
 qasōsa ā'lta 'wāp. Wā, a'l'mēsē gwāl gū'qasa ā'lta 'wāp la'qēxs  
 la'ē nē'l'id lāx ō'kūya'yasa k'lō'bekwē q'lā'x'q!Elīsa. Wā, lē hā'nx'-  
 lendayowēda hānē'nx'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35  
 f'a āx'ē'dxa k'lē'k'lep'lāla qa's xwē'tēs lāq. Wā, la hē'menala-  
 g'ilī'ēm la xwē'taqēxs la'ē mae'mdelqūla. Wā, hē't'la la gē'g'ī-  
 līl mae'mdelqūlaxs la'ē hān'x'sa'nowēda hānē'nx'lanowē lā'xa  
 legwī'lē. Wā, lae'm L'lō'pa. Wā, hē'x'ēida'mēsa hā'yā'f'a āx'ē'd-  
 xa lō'elq!wē qa's mex'ali'lēlīs lāx ā'lalīlasa hānē'nx'lanowē. 40  
 Wā, lē'da ts'edā'qē āx'ē'dxa tsē'xlaxa g'ilt!ex'lāla 'wā'las k'rats!E-  
 na'qa qa's ts'lowēs lā'xa hā'yā'f'a. Wā, hē'mīs la tseyō'ts!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'l'mēsē gwāl ts'lēts!ā'laxa lō'elq!wāxs la'ē elā'q  
 qō'qūt!a. Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa L'lē'ēna qa's 45  
 k'lūnx'ī'dēs lāq. Wā, a'l'mēsē gwāl k'lū'nqasa L'lē'ēnāxs 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 forgotten 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<sup>ε</sup>melqeyi'ndex <sup>ε</sup>wa'palāsa q!ā'x'q!elisē. Wā, lē'da waō'kwē hā'yā't'a ts!ewanaēsasa k'a'k'ets!ēna'qē lā'xa k!wē'lē. Wā, gī'l-<sup>ε</sup>mēsē <sup>ε</sup>wi'lxtōxs la'ē k'ax'dzamolilema lō'elq!wē lāq. Wā, la'x'-  
50 da<sup>ε</sup>xwē <sup>ε</sup>yō's'ida. Wā, lē gē'g'ilil <sup>ε</sup>yō'saxs la'ē gwā'la. Wā, lē k'ō'xwaxōtsa ā'ita <sup>ε</sup>wā'pa. Wā, gī'l<sup>ε</sup>mēsē gwāl nā'qaxs la'ēda hā'yā't'a k'a'g'ililxa lō'elq!wē qa's lē mō't!ōts lāx gēgēnē'masa k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, la<sup>ε</sup>m k'lēs hāma<sup>ε</sup>ya q!ā'x'q!elisaxs lē'mxwāē. Lē'x'aem ha<sup>ε</sup>mā'pdēmqēxs la'ē t!ē'lkwa.  
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'lentse<sup>ε</sup>wā lā'xa lēgwī'lē. Wā, la<sup>ε</sup>m gwāl lā'xēq.

**Herring-Spawn with Salmon-Berry Shoots.**—Wā, hē<sup>ε</sup>mēsen <sup>ε</sup>nem l!elē'wēsē<sup>ε</sup>wa, aē'ntaxs ma'yīmaaxs lē'mxwāē lā'xa q!wā'tēmē. Wā, la ts!epe'laem lā'xa l!ē'<sup>ε</sup>na yīxa aē'ntē lē<sup>ε</sup>wa q!wā'temaxs 60 sē'x'asewāē. Wā, laem gwāl lā'xēq.

1 **Mountain-Goat Butchering.**—Wā, la<sup>ε</sup>mēsen ēt!ēde! gwāgwēx's'ālāl lāxa lōq!ūbānosa <sup>ε</sup>melxlowē. Wā, hē<sup>ε</sup>mēxs laē t!ōsoyā g'āg'ilela lāx tētēx<sup>u</sup>ba<sup>ε</sup>yas āwūlgawa<sup>ε</sup>yas gēlemas lē<sup>ε</sup>wa xaqasa lōq!ūbānowē. Wā, lā g'a gwālēg'a (*fig.*). Wā, gī'l<sup>ε</sup>mēsē lāwāxs laē tēx<sup>u</sup>-  
5 stōts lāx nexstā<sup>ε</sup>yas lēgwīlasēs g'ōkwē. Wā, g'il<sup>ε</sup>mēsē ālak'lāla tsenxwaxs laē tsek'ōdex gēlg'anodza<sup>ε</sup>yas lāxēs xē<sup>ε</sup>momowēg'a<sup>ε</sup>yē lāg'aa lāx pelspanōdza<sup>ε</sup>yas. Wā, lā g'a gwālēg'a (*fig.*). Wā, laxāē tēx<sup>u</sup>stōts lāx neqōstāwas lēgwīlasēs g'ōkwē lē<sup>ε</sup>wa āpsōdeq!as.

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 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'ilx'eld 'mEl'mElq!Ega<sup>s</sup>ya qaxs hē<sup>s</sup>maē lēgEMsa hē gwēkwē. Wä, laxaē LEP!āLalōtsa yix<sup>u</sup>SEMA<sup>s</sup>yē lāxa k'!ēsē ālaEM 10 'nEXwāla lāxa lēgwilē. Wä, lä t!ōsālx met!ōsas qa<sup>s</sup> āx<sup>s</sup>STENdēs lāxa 'wābets!āla lōq!wa. Wä, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>lāmasxa met!ōsaxs laē aēk'!a ts!ōx<sup>s</sup>wīdēq lāx 'wābets!āwasa lōq!wē. Wä, la āx<sup>s</sup>STENdēq qa<sup>s</sup> g'idzōlilēs lāxa ēk'ē alōmas lē<sup>s</sup>wa<sup>s</sup>ya. Wä, lä gūx<sup>s</sup>ēDEX 'wābets!āwasa lōq!wē. Wä, lä hāng'alifas laxēs k!waē- 15 lasē. Wä, lä āx<sup>s</sup>ēdxa met!ōsē qa<sup>s</sup> q!EX<sup>s</sup>īdē laqēxs laē malēx<sup>s</sup>wīdēq. Wä, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>wELx'EXs laē dāx<sup>s</sup>īdēq laxēs SEMsē qa<sup>s</sup> lEXTs!ōdēs lāxa lōq!wē. Wä, lä hanaf hē gwēg'ilaxa waōkwē. Wä, almēsē gwā<sup>s</sup>EXs laē 'wī<sup>s</sup>la lā malēg'ikwa qa<sup>s</sup> lä 'wī<sup>s</sup>la la lEXTs!ā lāxa lōq!wē. Wä, lä lENTS!ēs lāxa L!EMa<sup>s</sup>isē qa<sup>s</sup> XEX<sup>s</sup>wīdēxa 20 ā<sup>s</sup>EXSEMē t!ēsEMA qa<sup>s</sup> lä XEX<sup>u</sup>LENTs lāx lēgwilasēs g'ōkwē. Wä, laxaē āx<sup>s</sup>ēdxa ōgū<sup>s</sup>lamē lōq!wa qa<sup>s</sup> g'āxē hāng'alifas lāxa mak āla lāx lEXTs!EWASAsa malēg'ikwē met!ōsa. Wä, lä gūxts!ōtsa 'wāpē lāq xa hā'lsela<sup>s</sup>mē k'!ēs qōt!a lāq. Wä, laxaē gūq!EQAsa 'wāpē lāx lä lEXTs!EWAsa malēg'ikwē met!ōsa. Wä, lāLa NEGoyoxsdāla. 25 Wä, g'il<sup>s</sup>mēsē gwā<sup>s</sup>EXs laē āx<sup>s</sup>ēdxa āma<sup>s</sup>yē laxēs lōq!wa qa<sup>s</sup> aēk'!ē ts!ōxūg'īndēq. Wä, g'il<sup>s</sup>mēsē la ēg'īg'axs laē pEX<sup>s</sup>ELg'īndēq lāxēs lēgwilē qa lEMxūg'ax<sup>s</sup>īdēs. Wä, g'il<sup>s</sup>mēsē gwā<sup>s</sup>EXs laē lENTS!ēs lāxa L!EMa<sup>s</sup>isē qa<sup>s</sup> alēx<sup>s</sup>īdēx 'wā<sup>s</sup>wadā. Wä, g'il<sup>s</sup>mēsē 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 ʼma!p!enkʼē lāxens q!waq!waxʼts!ānaʼyēx yix ʼwāsgemasas  
 gʼägʼilēla lāx ōxlāʼyas. Wā, gʼāxē dāsdēsēlaq qaʼs gʼigʼalilēs  
 lāx makʼāgaʼyasa lōq!wē. Wā, lā ēt!ēd āxʼēdxa kʼats!ēnaqē qaʼs  
 gʼāxē hāngʼalilas. Wā, laʼmē mēmēntsemxʼidēda t!ēsēmē. Wā, lā  
 āxʼēdxēs ts!ēslāla qaʼs kʼ!p!idēs lāxa xʼixʼixsemāla t!ēsēma qaʼs lā  
 35 hapstents lāxa ʼwabets!āla lōq!wa qa lawāyēsa gūnaʼyē lāx ōsgema-  
 ʼyas. Wā, lā āxstents lāxa lēxts!ēwasasa malēgʼikwē ʼmet!ōsa. Wā,  
 lā hanaf hē gwēgʼilē. Wā, kʼ!ēst!a ālaem q!lēnema xʼixʼixsemāla  
 t!ēsēmxs laē mēdēlxʼwidē ʼwāpalāsa malēgʼikwē ʼmet!ōsa. Wā,  
 hēʼmēs la yaxʼidaatsa malēgʼikwē ʼmet!ōsa. Wā, gʼilʼmēsē ʼwīʼla  
 40 yāxʼidexs laē xwēlaqa āxʼēdxēs ts!ēslāla qaʼs kʼ!p!ūstalēxa t!ēsēmē  
 laxa lā tsēxats!ē lōq!waxa ʼyāsekwē qaxs hēʼmaē lēgēmsa lōq!wē.  
 Wā, lā kʼ!libenōlisēlaq lāxa lēgwilē. Wā, gʼilʼmēsē ʼwīʼlōstaxs laē  
 āxʼēdxa kʼats!ēnaqē. Wā, laxaē āxʼēdxa ʼwāʼwadē qaʼs ēkʼ!axstāla-  
 masēq. Wā, lā axʼwītsa kʼats!ēnaqē lāxa lā pexʼā!lēda ʼyāsekwē  
 45 qaʼs lā tsēts!ālas lāxa ʼwāʼwadē. Wā, gʼilʼmēsē qōt!axs laē lāgʼalī-  
 las lāxa onēgwīlasēs gʼōkwē qa hālabalēs L!āxʼīda. (Wā, la ʼnēkʼēda  
 waōkwē begwānema qa hālabalēs lōxʼwīda.) Wā, la aēdaaqa  
 lāxa lōq!wē qaxs kʼ!ēsʼmaē ʼwīʼlēda ʼyasekwē. Wā, āʼmēsē la  
 āxʼēdxa kʼōq!āʼyē k!waʼxlāwa qaʼs k!ilwūstalēxa ts!ēts!ēmōtasa  
 50 ʼyāsekwē. Wā, gʼilʼmēsē ʼwīʼlōstaxs laē dāgʼililaq qaʼs 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<sup>ʔ</sup>yē L!ōxwats!axa <sup>ʔ</sup>yāsek<sup>wē</sup> lōq!wa. Wā, lā lānu<sup>x</sup>mē <sup>ʔ</sup>wāpa- 51  
 ga<sup>ʔ</sup>yasa <sup>ʔ</sup>yāsek<sup>wē</sup> lāq. Wā, lāxaēs lāxa onēg<sup>w</sup>ilasēs g<sup>ʔ</sup>ōkwē lāxa  
<sup>ʔ</sup>nemaēlē qa k<sup>ʔ</sup>lēsēs tsētālēda lōq!waxs ha<sup>ʔ</sup>nēhāē qa k<sup>ʔ</sup>lēsēs wākwa-  
 gawa<sup>ʔ</sup>ya āpsba<sup>ʔ</sup>yasa <sup>ʔ</sup>yāsēkwāsēs āpsba<sup>ʔ</sup>yē qa ā<sup>ʔ</sup>mēsē <sup>ʔ</sup>nemōkwa.  
 Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē xāmaēl lāxa onēg<sup>w</sup>ilaxs laē āx<sup>ʔ</sup>ēdēda āxnōg<sup>w</sup>adāsēq 55  
 qa<sup>ʔ</sup>s lā hā<sup>ʔ</sup>nōlisasa L!ōxwats!āxa <sup>ʔ</sup>yāsek<sup>wē</sup> lōq!wa lāxēs lēg<sup>w</sup>ilē qa  
 ts!elx<sup>ʔ</sup>widēs o<sup>ʔ</sup>gema<sup>ʔ</sup>yas. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē ts!elx<sup>ʔ</sup>sāxs laē xwēlilāq  
 qa o<sup>ʔ</sup>gwaqēsa āpsōtāga<sup>ʔ</sup>yē ts!elx<sup>ʔ</sup>wida. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>emxaāwisē ts!elx<sup>ʔ</sup>-  
 sāxs laē yax<sup>ʔ</sup>idē āwī<sup>ʔ</sup>stāsa <sup>ʔ</sup>yāsek<sup>wē</sup>. Wā, hē<sup>ʔ</sup>mēs la dāx<sup>ʔ</sup>idaatsa  
 begwānēmaxa L!ōxwats!āxa <sup>ʔ</sup>yāsek<sup>wē</sup> lōq!wa qa<sup>ʔ</sup>s qōx<sup>ʔ</sup>widēq. Wā, 60  
 hēx<sup>ʔ</sup>ida<sup>ʔ</sup>mēsa L!ōxek<sup>wē</sup> <sup>ʔ</sup>yāsek<sup>wē</sup> tsax<sup>ʔ</sup>wūlts!ā lāxa lōq!wē. Wā,  
 hēx<sup>ʔ</sup>ida<sup>ʔ</sup>mēsē āx<sup>ʔ</sup>ēdxa <sup>ʔ</sup>wadzowē <sup>ʔ</sup>mela k<sup>ʔ</sup>ādzek<sup>wē</sup> qa<sup>ʔ</sup>s q!enēp<sup>ʔ</sup>semdēs  
 lāq. Wā, lā g<sup>ʔ</sup>its!ōts lāxēs xetsemē. Wā, lā āx<sup>ʔ</sup>ēdxa <sup>ʔ</sup>wā<sup>ʔ</sup>wadē.  
 Wā, ā<sup>ʔ</sup>mēsē wek<sup>ʔ</sup>ōlaq. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē <sup>ʔ</sup>wīlāg<sup>ʔ</sup>itena <sup>ʔ</sup>yāsek<sup>waxa</sup>  
<sup>ʔ</sup>wā<sup>ʔ</sup>wadāxs laaxat! āx<sup>ʔ</sup>ēdxa k<sup>ʔ</sup>ādzek<sup>waxa</sup> qa<sup>ʔ</sup>s q!enēp!endēs lāq. Wā, 65  
 la<sup>ʔ</sup>xāē g<sup>ʔ</sup>its!ōts lāxēs hē<sup>ʔ</sup>menāla<sup>ʔ</sup>mē hānōdzilēl xaxadzema lāx  
 g<sup>ʔ</sup>iyimts!ewasasēs xegemē lē<sup>ʔ</sup>wis dēdegemyiwē q!ōyaak<sup>w</sup> <sup>ʔ</sup>mela  
 k<sup>ʔ</sup>ādzek<sup>waxa</sup> yīsēs genemē qaxs hē<sup>ʔ</sup>maē <sup>ʔ</sup>yāsekūlasa bāk!umaxēs gō-  
 gūma<sup>ʔ</sup>yaxa <sup>ʔ</sup>wūdālāxa ts!āwūnxēda <sup>ʔ</sup>yāsek<sup>waxa</sup> <sup>ʔ</sup>met!ōsasa <sup>ʔ</sup>mēlxlowē  
 qaxs plēsaē lōxs yāē gwēstowa nayē. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē ts!elkwēda 70  
<sup>ʔ</sup>nālāxa hēenxē, wā, lāxāē <sup>ʔ</sup>yāsekūmdnaxwēda bēbegwānēmē lē<sup>ʔ</sup>wēs  
 ts!ēdaqē qa<sup>ʔ</sup>s k<sup>ʔ</sup>lēsē k!ūxwa. Wā, g<sup>ʔ</sup>il<sup>ʔ</sup>mēsē lōma <sup>ʔ</sup>wūda<sup>ʔ</sup>xstālāxa

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'lāwūnxaxs laē āx<sup>ε</sup>ētse<sup>ε</sup>wēda εyāsek<sup>ε</sup>wē qa<sup>ε</sup>s malēx<sup>ε</sup>widēq. Wā, g'il-  
 mēsē la εwī<sup>ε</sup>welx<sup>ε</sup>sexs laē āxdzōx<sup>ε</sup>ts'ānents lāx nēgēdzā<sup>ε</sup>yasēs hēl-  
 75 k'lotdzaya<sup>ε</sup>yē. Wā, lā lāx<sup>ε</sup>itsēs gēmxōlts'lāna<sup>ε</sup>yē lāqēxs laē dzāk'ōdēq  
 qa lās gwēgūldzōd lāxēs εwāx<sup>ε</sup>sōlts'lāna<sup>ε</sup>yaxs laē k'lwā'k'lūx<sup>ε</sup>wōts  
 lāxēs gōgūma<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē hamelqūmxs laē āem εmelgēmēs  
 gōgūma<sup>ε</sup>yasa εyāsek<sup>ε</sup>wē. Wā, laem εwēx<sup>ε</sup>sewatsa εwūdāla lē<sup>ε</sup>wa  
 yāla lāxēq. Wā, laemla q'lūnāla hēdēda ts'lēdāqē ēaxalaxa εmet'ō-  
 80 sasa εmelxlowaxs laē tsēxaq. Wā, la εna<sup>ε</sup>nemp!ena hē<sup>ε</sup>mēda  
 begwānemē tsēxaxa εmet'ōsasa εmelxlāxs k'lēsaē q'lālelēs gēnemax  
 gwēg'ilasasa tsēxāq qaxs k'lēsaē εna<sup>ε</sup>xwa q'lālelēda ts'lēdaqax  
 gwēg'ilasaq. Hēem k'lēs hā<sup>ε</sup>ma<sup>ε</sup>yēda εmet'ōsasa εmelxlowē qaxs  
 lēx<sup>ε</sup>amaē ēk'lilax εyasekūlāxa gōgūma<sup>ε</sup>yē. Wā, laem gwāl lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la<sup>ε</sup>mēsēn gwāgwēx<sup>ε</sup>s'ālal  
 lāxa εyēx<sup>ε</sup>sema<sup>ε</sup>yaxs laē hā<sup>ε</sup>ma<sup>ε</sup>ya. Wā, hē<sup>ε</sup>maaxs laē q'lēnemē lā  
 axēlax<sup>ε</sup>sa tēwē<sup>ε</sup>nēnoxwaxa εmelxlowē yīxs εnā<sup>ε</sup>nemp!enaē qōqūt'lē-  
 da εmaltse<sup>ε</sup>mē āwā' xēxētsemixa εyēx<sup>ε</sup>sema<sup>ε</sup>yasa εmelxlowē.

5 Wā, la k'lēs q'lūnāla hē k'lwēlasa tēwē<sup>ε</sup>nēnoxwaxa εmelxlowasa  
 εyēx<sup>ε</sup>sema<sup>ε</sup>yē qaxs hāēda xamagemā<sup>ε</sup>yē g'īgāmēsa lēlqwālala<sup>ε</sup>yē hē-  
 menāla k'lwēlatsa εyēx<sup>ε</sup>sema<sup>ε</sup>yasa εmelxlowē yīxs gēgadaas xūnō-  
 kwas. Wā, lā wāwadzēda tēwē<sup>ε</sup>nēnoxwaxa εmelxlāsēs εyēx<sup>ε</sup>sema-  
 10 yasa εmelxlowē lāxēs nēgūmpē. Wā, g'il<sup>ε</sup>mēsē k'lēas xūnōkwa  
 tēwē<sup>ε</sup>nēnoxwaxa εmelxlowē laē g'ālasa xwāk'lūna 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.<sup>1</sup> 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<sup>u</sup>sema'yasa 'melxlowē 11  
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wi'la wāwa-  
 dzesa 'yex<sup>u</sup>sema'yasa 'melxlowē lē'wa x'ilkwē lōq'ūbāno. Wā,  
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yixs 'nā'nēmp'ēnaē  
 'maḡūnāltsem āwā xēxetsema qaxs g'il'maē ālak'!āla lem<sup>x</sup>wēdexs 15  
 laē genemas hānts'lōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-  
 dzex<sup>u</sup>idxēs negūmpaxs laē hēx'idaem āx'ētse'wa alōlaqē xwā-  
 xwagūma qa's lā lēlilas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-  
 lilem lāxa gemxōtsāliḡasa t'lex'ilāsa g'ōkwe. Wā, lā tsēx'itse'wa  
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo. lāxa xwāxwagūmē. Wā, 20  
 g'il'mēsē elāq negōxs laē g'wāl gūx'ālexselasa 'wāpē lāq. Wā,  
 lā x'ōx'witse'wa lōq'ūbānoats'lē xēxetsema lē'wa ēwanōdzaats'lē  
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā  
 laem t'lēlase'wa. Wā, g'il'mēsē 'wi'la'staxs la'ē pagēg'intsōsa'  
 ts!āts!ax<sup>u</sup>semē. Wā, lā āx'ētse'wēda āwāwē t'lēsem qa's lā t'lāg'i- 25  
 dzoyo lāq qa t'lēbek'ilisa x'ilkwē lōq'ūbāno lē'wa x'ilkwē ēwanō-  
 dza'ya. Wā, hēt'la la yūduxūxsē 'nālās t'lēlkwaxs laē lē'lalēda  
 g'igāma'yaxa q'lēnemē lēlqwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē  
 lōq'ūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-  
 xwa bēbegwānemxs laē 'nē'mēmotasa g'igāma'yē xexūsdēsēlaxa 30  
 q'lēnemē ālexsem t'lēsēma qa's lē xex<sup>u</sup>lālas lāx laqawalīasa

<sup>1</sup>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 'mexstōlilēlas lāx gwēnā'yasa legwitē lāxa t!EX'flāsa  
 35 g'ōkwē. Wā, lāda waōk<sup>u</sup> āx'ēdxa g'ilsg'ilt!a k'lik'!Eplāla qa g'āxēs  
 gwalil k'atk'ēdila. Wā, g'il'mēsē 'wila la gwāx'gūlilēxs laē  
 mēmēntsemēda t!ēsemē. Wā, laemxaē naengoyoxsdaleda k'lē-  
 k'!Emyaxlāxa 'wāpē tsānēmsa waōkwē lāx 'nē'mēmotas, wā,  
 g'il'mēsē g'āx 'wilaēla k!wēlaxs laē āx'ēdēda hā'yāf'āxa k'liplāla  
 40 qa's k'lip!ēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'lipstālas lāx  
 'wābets!āwasa k'lik'!imyaxlā. Wā, g'il'mēsē medelx'wēdēxs laēda  
 waōkwē hā'yāf'ā āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk<sup>u</sup>  
 lōq'lūbānō lāq Lē'wa ēwanodza'yasa 'mēlxlowē. Wā, g'il'mēsē  
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē  
 45 'wī'lastaxs laē ēt!ēd k'lipstalayowa x'ix'EXsemāla. t!ēsem lāx  
 āwī'stāsa laelxa'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'inwali-  
 lāsa k'lik'!imyaxlā lāxa gūnālilē lāxa t!EX'flāsa g'ōkwē. Wā,  
 50 lā dādanōtse'wa lexā'yē qa's k'!ōxūstanowē lāxa k'limyaxlā qa's  
 lā gūgedzōdayuwē g'its!āwaq lāxa ts!āts!EX'samē. Wā, lā āx'ēdēda  
 waōkwē hā'yāf'āxa gildēdzowē saōkwa qa's lā pax'alilās lāx  
 L!āsalilāsa k!wēlē. Wā, lā k'lūlk'lūpsālase'wa L!ōpē lōq'lūbāno qa  
 hēlts!extōwēs lāxa k!wēlē. Wā, g'il'mēsē gwālēxs laē āx'ēdēda  
 55 hā'yāf'āxa k'lūlk'lūpsaakwē lōq'lūbāna 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

yägüdzowē lāx 'neqemā'lilasa yēyagwadās. Wā, g'il'mēsē 'wilg'a- 56  
 lilēxs laē yāq!ēg'a'lē yāyaq!entēmīlāsa g'igāma'yē. Wā, laem  
 wāxaxa k!wēlē qa daxalag'is qa's q!ēs'idē. Wā, hēx'ida'mēsē  
 'nāxwa dāxēda k!wēlaxa L!ōpē t!ēlk' lōq!übānā qa's hāmx'idēq.  
 Wā, laem hewāxa nānaqalg'iwālx 'wāpa qaēs k'ilema'ē naqēda 60  
 q!ēsaxa tsenxwa lōq!übānāxa 'wūda'sta 'wāpa qō L!ōx'wid lāxa  
 tsenxwa'yas, lax tek'lās. Wā, g'il'mēsē gwāl q!ēsaxs laē mōt!ō-  
 yiwē mamōtasa k!wēlē lāxēs gēgenemē. Wā, la'mēsē wāxase'wa  
 k!wēlē qa's k!wēlg'a'lē denxela. Wā, hēx'ida'mēsē k!wēlē denx-  
 ētsa k!wēlayalayowē q!emdema. Wā, lālē hēx'ida'mēda hā'yāl'a 65  
 x'ōx'widxa 'yex'sema'yaa'ts!ē xēxetsema. Wā, lā āx'ētsē'wa alō-  
 masē k!ētā lē'wa'ya qa's lep!alilemē lāxa gemxōtsā'ilāsa t!ōx'ilāsa  
 g'ōkwē. Wā, lā āx'wūlts!ālase'wa 'yex'sema'yasa 'melxlowē qa's  
 lā g'idzōlilelas lāxa lē'wa'yē. Wā, g'il'mēsē 'wiflaxs laēda ma'lōkwē  
 hā'yāl'a g'ilpax 'waxaasasa k!wēlē, yixs dālaaxa hewēkwē xōk' 70  
 g'ilsg'ilt!a wisweftō k!wa'xlāwa. Wā, lā yāqwasa 'nā'nemts!aqē  
 laxa 'nā'nemōkwē lāxa k!wēlē. Wā, hēem āxba'yaa'tsa 'yex'se-  
 ma'yēda k!wa'xlāwē qō lāl tsēx'āleq lāxa legwīlasēs g'ig'ōkwē. Wā,  
 laxaē hāyaqax 'wāxasasa k!wēlē. Wā, g'il'mēsē q!lā'alelax  
 'wāxasasa k!wēlaxs laē t!ōt!ets!endxa 'yex'sema'yē qa's hōsemdēs 75  
 lāx 'wāxasasa k!wēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'widayo  
 lāq. Wā, g'il'mēsē gwālēxs laē ts!elwax'ētsō'sa 'yā'yaq!entemēlāsa

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 hām<sup>x</sup>'idēda k'wēlaxa 'yex<sup>u</sup>se-  
 ma'yasa 'melxlowaxs laē hōqūwelsa. Wā, hēm awilgāla k'wēl-  
 80 tsōsa q'lēnemē lēlqwālala<sup>a</sup>ya x'ilkwē lōq'lūbāno lē<sup>w</sup>a ēwanōdza'yē;  
 wā, hē<sup>m</sup>islēda 'yex<sup>u</sup>sema'yasa 'melxlowē qaxs nūyambalaē lē<sup>w</sup>a  
 mēgwatē; yixs hē<sup>m</sup>maē nalilelasa l'ē<sup>n</sup>āxs k'wēladzemaē lāxaaxa  
 q'lēnemē lēlqwālala<sup>a</sup>ya. Wā, g'il<sup>m</sup>ēsē laēlēda k'wēldē lāxēs g'ig'ō-  
 kwaxs laē ts!āsa xōkwē k'wa<sup>x</sup>lā qaxs nā<sup>x</sup>wa<sup>m</sup>ē dālēda k'wēlda<sup>q</sup>  
 85 laxēs gegēnemē lē<sup>w</sup>a 'yex<sup>u</sup>sema'yē. Wā, hēx'ida<sup>m</sup>esa ts!ēdaqē  
 q!ex'īd lāxa 'yex<sup>u</sup>sema'yē qa<sup>s</sup> malē<sup>x</sup>widēq. Wā, g'il<sup>m</sup>ēsē 'wi-  
 welx<sup>s</sup>exs laē āxbents lāxa xōkwē k'wa<sup>x</sup>lāwa qa<sup>s</sup> lā qoloxbēq;  
 yixs ā<sup>m</sup>maē 'nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents  
 laxēs legwīlē. Wā, g'il<sup>m</sup>ēsē yāx'ida 'yāsek<sup>w</sup>axs laē āxēlas laxēs  
 90 semsē qa<sup>s</sup> k'!exūtsemayēq. Wā, g'il<sup>m</sup>ēsē 'wī<sup>l</sup>āwa yāxa yāsekūxs  
 laē xwēlaxlents laxēs legwīlē. Wā, g'il<sup>m</sup>ēmaāwisē la ts!ēts!aokū-  
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, al<sup>m</sup>ēsē gwālexs laē  
 āem la l'ēsa āxba<sup>a</sup>yaxa tsēx<sup>p</sup>!ēqē k'wa<sup>x</sup>lāwa. Wā, ā<sup>m</sup>ēsē la  
 k'lūmtōdeq qa<sup>s</sup> hām<sup>x</sup>'idēq. Wā, laem gwā<sup>l</sup> laxēq.

1 **Mountain-Goat Brisket.**—Wā, g'il<sup>m</sup>ēsē 'wax<sup>s</sup>ēk'lūsa 'ma<sup>s</sup>lōkwē  
 g'ig'igāmēsa nēmsgemakwē lēlqwālala<sup>a</sup>ya, wā, lā q'wālxoem nē-  
 negwāyatsa tētewē<sup>n</sup>ēnoxwaxa 'melxlowē, wā, lalax'ālaxs dōqwa-  
 lap!āē yisa k'wēlatsayasē. Wā, g'il<sup>m</sup>ēsē lāla tewē<sup>n</sup>ēnoxwasa  
 5 g'igāma'yaxa neqasgemē xēxetsem x'ilk<sup>u</sup> lōq'lūbānowatslā lē<sup>w</sup>a

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<sup>ε</sup>yaats!ä; wä, hē<sup>ε</sup>mēsa <sup>ε</sup>yex<sup>u</sup>sema<sup>ε</sup>yasa <sup>ε</sup>me'lxlōwē. Wä, 6  
 lä tewē<sup>ε</sup>nēnoxwas äpsifasa g'igāmē<sup>ε</sup> ōgwaqa lalōl!axa hē<sup>ε</sup>maxat!  
<sup>ε</sup>wāxasgem xetsemē <sup>ε</sup>waxaasas yanemasēs dōqwalap!ōtē, ōgwaqaxwa  
 ālē <sup>ε</sup>nālāsa lax äxnōgwatsa hānx'lanowē. Wä, g'il<sup>ε</sup>mēsē wāwadzēda  
 tewē<sup>ε</sup>nēnōxwaxēs g'igāma<sup>ε</sup>yē negūmpaxs laē hēx<sup>ε</sup>idaem negetewēx 10  
 t!ēlālaēna<sup>ε</sup>yasa g'alēn gwāgwēx<sup>ε</sup>s'ālasa lāxa lōq!ūbānowē lē<sup>ε</sup>wa ēwa-  
 nōdza<sup>ε</sup>yaxs laē t!ēlasō lāxa xwāxwagūmē. Wä, laxaē yūdūx<sup>u</sup>p!en-  
 xwa<sup>ε</sup>sē <sup>ε</sup>nālāsēxs laē lē<sup>ε</sup>lālase<sup>ε</sup>wa <sup>ε</sup>nāxwa lēlqwālala<sup>ε</sup>ya. Wä, g'il-  
<sup>ε</sup>mēsē g'āxēda lē<sup>ε</sup>lālelg'isaxs laē hēx<sup>ε</sup>idaem lāqolilase<sup>ε</sup>wa g'ōkwasa  
 g'igāma<sup>ε</sup>yē. Wä, lä äx<sup>ε</sup>etsē<sup>ε</sup>wa äwa<sup>ε</sup>wē hānx'lanowa qa<sup>ε</sup>s hā<sup>ε</sup>nōlilemē 15  
 lāxa legwilē. Wä, lä tsāda hā<sup>ε</sup>yāl<sup>ε</sup>āxa <sup>ε</sup>wāpē qa<sup>ε</sup>s lä gūxts!ālas lāxa  
 hēhānx'lanowē. Wä, g'il<sup>ε</sup>mēsē naengoyoxsdālaxa <sup>ε</sup>wāpaxs laē äx-  
 wüstendēda hā<sup>ε</sup>yāl<sup>ε</sup>āxa t!ēlkwē lōq!ūbāno lāxa t!ēlats!ē xwāxwagūm  
 qa<sup>ε</sup>s lä äxstents lāxa hānx'lanowē. Wä, al<sup>ε</sup>mēsē gwālqēxs laē  
 qōt!a. Wä, lä <sup>ε</sup>nāxwaem hē gwēx<sup>ε</sup>idxa waōkwē hānenx'lanā. 20  
 Wä, läda hā<sup>ε</sup>yāl<sup>ε</sup>a hānx'lents lāxa legwilē. Wä, g'il<sup>ε</sup>mēsē me-  
 delx<sup>ε</sup>widexs laēda hā<sup>ε</sup>yāl<sup>ε</sup>a etsē<sup>ε</sup>staxa <sup>ε</sup>nāxwa lēlqwālala<sup>ε</sup>ya. Wä,  
 hēx<sup>ε</sup>sā<sup>ε</sup>mēsa ēpsilē g'igāmē<sup>ε</sup> g'alāēla lē<sup>ε</sup>wis <sup>ε</sup>ne<sup>ε</sup>mēmōtē g'āx  
 hōgwila qa<sup>ε</sup>s k'lūs<sup>ε</sup>ālilē lāxēs k!wēk!wa<sup>ε</sup>yē qaxs gwāq!ēlaq <sup>ε</sup>nēx<sup>ε</sup>sō<sup>ε</sup>sēs  
 äpsilē g'igāmē<sup>ε</sup> k'ilēlas k!wēladzemas. Wä, g'āxē <sup>ε</sup>wilā ālxlā<sup>ε</sup>yē 25  
 waōkwē k!wēlwütles. Wä, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē wāxasō<sup>ε</sup> qa<sup>ε</sup>s k!wēlg'a!ē  
 denxelasa k!wē<sup>ε</sup>lala q!ēmdema. Wä, hē<sup>ε</sup>mis denx<sup>ε</sup>edayuwē 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

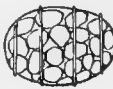
28 la<sup>ʼ</sup>yala<sup>ʼ</sup>yāsa āpsēlasa k<sup>ʼ</sup>wēlasē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē denx<sup>ʼ</sup>idexs laē  
 lax<sup>ʼ</sup>ūliḥēda āpsilasa k<sup>ʼ</sup>wēlasē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē lābē q<sup>ʼ</sup>!emdemasēxs laē  
 30 qasō. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē gwāḥexs laē k<sup>ʼ</sup>wāg<sup>ʼ</sup>alīla. Wā, lā x<sup>ʼ</sup>ōx<sup>ʼ</sup>witse<sup>ʼ</sup>wa  
 ʼyex<sup>ʼ</sup>sema<sup>ʼ</sup>yaats!<sup>ʼ</sup> xetsema. Wā, lā āx<sup>ʼ</sup>wūts!<sup>ʼ</sup>lālayuwa ʼyex<sup>ʼ</sup>sema<sup>ʼ</sup>yē  
 lāxa xetsemē qa<sup>ʼ</sup>s āxdzōlēlemē lāxa lē<sup>ʼ</sup>wa<sup>ʼ</sup>yē. Wā, lā t<sup>ʼ</sup>ōt!<sup>ʼ</sup>lets!<sup>ʼ</sup>lā-  
 lasē<sup>ʼ</sup>wa yīsa hā<sup>ʼ</sup>yāḥ<sup>ʼ</sup>a. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē ʼwi<sup>ʼ</sup>welx<sup>ʼ</sup>sexs, laē hānemx<sup>ʼ</sup>s<sup>ʼ</sup>a-  
 lasē<sup>ʼ</sup>wa hānenx<sup>ʼ</sup>lanowē lāxa legwīḥē qa<sup>ʼ</sup>s hānē<sup>ʼ</sup>stalayuwē lāxa  
 35 legwīḥē qa<sup>ʼ</sup>s hālsela<sup>ʼ</sup>mēsē x<sup>ʼ</sup>igen<sup>ʼ</sup>wāla. Wā, la hālselaem la me-  
 delqūlē ēpsanā<sup>ʼ</sup>yas. Wā, lā āx<sup>ʼ</sup>ētse<sup>ʼ</sup>wa t<sup>ʼ</sup>ōt!<sup>ʼ</sup>lets!<sup>ʼ</sup>aa<sup>ʼ</sup>kwē ʼyex<sup>ʼ</sup>semē  
 qa<sup>ʼ</sup>s lā āxstanō lāx ʼwapalāsa hānx<sup>ʼ</sup>laakwē lōq!<sup>ʼ</sup>ūbānosa ʼmelx-  
 lowē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē ʼwi<sup>ʼ</sup>la<sup>ʼ</sup>staxs laēda hā<sup>ʼ</sup>yāḥ<sup>ʼ</sup>a āx<sup>ʼ</sup>ēdx<sup>ʼ</sup>a k<sup>ʼ</sup>āk<sup>ʼ</sup>e-  
 ts!<sup>ʼ</sup>enaqē qa<sup>ʼ</sup>s g<sup>ʼ</sup>āxē āx<sup>ʼ</sup>ālilas. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē l<sup>ʼ</sup>ōpa lōq!<sup>ʼ</sup>ūbānāxs  
 40 laē āx<sup>ʼ</sup>ētse<sup>ʼ</sup>wa q<sup>ʼ</sup>lēxla lōelq!<sup>ʼ</sup>wa qa<sup>ʼ</sup>s g<sup>ʼ</sup>āxē mex<sup>ʼ</sup>alēlema. Wā,  
 laxaē āx<sup>ʼ</sup>ētse<sup>ʼ</sup>wa g<sup>ʼ</sup>ilt!<sup>ʼ</sup>a k<sup>ʼ</sup>līplāla. Wā, lā lēx<sup>ʼ</sup>ūstendxa hānx<sup>ʼ</sup>la-  
 akwē lōq!<sup>ʼ</sup>ūbānā qa<sup>ʼ</sup>s lā āxts!<sup>ʼ</sup>ālas lāxa lōelq!<sup>ʼ</sup>wē. Wā, laem  
 ʼna<sup>ʼ</sup>f<sup>ʼ</sup>nemts!<sup>ʼ</sup>āwēda lōelq!<sup>ʼ</sup>wāxa lōq!<sup>ʼ</sup>ūbānowē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē ʼwi<sup>ʼ</sup>lō-  
 ʼstaxs laē ts!<sup>ʼ</sup>ewanaēdzema k<sup>ʼ</sup>āk<sup>ʼ</sup>ets!<sup>ʼ</sup>enāqē lāxa k<sup>ʼ</sup>wēḥē. Wā, lā  
 45 k<sup>ʼ</sup>āx<sup>ʼ</sup>idayowa lōelq!<sup>ʼ</sup>wē laem maēma<sup>ʼ</sup>ḥēda k<sup>ʼ</sup>wēlaxa ʼna<sup>ʼ</sup>f<sup>ʼ</sup>nemēxla  
 lōq!<sup>ʼ</sup>wa. Wā, lā ʼwax<sup>ʼ</sup>sanōdēda ʼma<sup>ʼ</sup>lōkwē hā<sup>ʼ</sup>yāḥ<sup>ʼ</sup>axa hānx<sup>ʼ</sup>lanowē  
 qa<sup>ʼ</sup>s lā hāngemlīlas lāx āpsilasa k<sup>ʼ</sup>wēlasē. Wā, lā ʼnēk<sup>ʼ</sup>ēda ʼnemōkwē  
 hē<sup>ʼ</sup>a: "Laems hāmx<sup>ʼ</sup>id<sup>ʼ</sup>lōḥ<sup>ʼ</sup> g<sup>ʼ</sup>īgāmē." Wā, lā ʼnēk<sup>ʼ</sup>a g<sup>ʼ</sup>īgāmā<sup>ʼ</sup>yē:  
 "Hēlen gwālālē." Wā, lā hanāla hā<sup>ʼ</sup>yāḥ<sup>ʼ</sup>āsa waōkwē hānhānx<sup>ʼ</sup>-  
 50 lanō lāxa waōkwē k<sup>ʼ</sup>wēḥa. Wā, hēx<sup>ʼ</sup>ida<sup>ʼ</sup>mēsē ʼnāxwa ʼyōs<sup>ʼ</sup>idxa  
 ʼyāsek<sup>ʼ</sup>wē lāx ōkūya<sup>ʼ</sup>yasa ʼwāpalāsa hānx<sup>ʼ</sup>laakwē lōq!<sup>ʼ</sup>ūbānō. 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  
his house. He picks up || fresh stones and puts them into it. He 10  
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'mēsē 'wīlaxa yāsekwaḡs laē q'les'ēdxa L'lōpē lōq'lūbānā. Wā, 52  
k'lēst!a q'lēk'les lāqēxs laē g'wāl q'lesa. Wā, la'mē hōqūwels  
laxēq. Wā, laem hēwāxa nāx'idex 'wāpaxs laē g'wāl q'lesa. Wā,  
hēm lēgadaats sāsēmasa k'wēlasasa hē g'wēx's hēmaōmasē lē'wa 55  
mēgwaṭē; wā hē'mēsa L'lē'na. Wā, āemxaāwisē āpsilas naqemg'il-  
tāx g'wāyilālasasa k'wēlasdē. Wā, laemxaē g'wāla.

**Steamed Mountain-Goat Meat.**—Wā, g'a'mēs 'nemx'idāla hā'mēx'- 1  
silaēnēxa 'mel'melq'ega'yaxs gētaēg'axa 'nex'alōdāq lāxa x'ix'ix-  
semāla t'lēsema. Wā, hē'maaxs g'ālaē lālanema 'melxlowasa  
tēwē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesena'yas laxēs  
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqēxs lāē hē g'il'āx'ētsōxs laē 5  
lāxa āl'lē qa's L'eqālēxa memx'baits'lāna'yas L'lenak'asa q'wā-  
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē g'emxelaq  
qa's g'emx'alilēs lāxēs g'ōkwē. Wā, lā āx'ēdxa lexā'yē qa's lā dā-  
laqēxs laē lents'lēs lāxēs L'ema'isasēs g'ōkwē. Wā, la xex'ts'lā-  
lasa ālexsemē t'lēsem lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilās 10  
lāxēs g'ōkwē. Wā, lā āx'ēdxēs lemgyayuwē lē'wis pelpelqē. Wā,  
lā lemlemx'sents lāxa leqwa qa's hā'yaastowēs. Wā, lā g'eben-  
tsa hē'fastowē lāx ōgwiwalilasa t'lēqwapa'yē. Wā, laem āpsba'ya  
gēba'yas. Wā lā k'āk'edenōdeq yis k'āk'edenwa'yas. Wā, lā  
g'ayilālalax'idex ōkūya'yas qa xex'udemasa t'lēsemē. Wā, g'il- 15

- 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 lexāya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pelspadzōgwila sākwxā 'mel'melq!ēga'yē. Wā, lā L!ōL!ēbas'id bEXEMX'sālaq qa hālabalēs L!ōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'māltsemē naengats!ā qa's lā tsās lāxa 'wē'wap!emē. Wā, g'āxē hānemg'alilas lāxa mag'inwalilasēs t!ē-qwapa'yē, wā laxāē āx'ēdxēs k'lip!alāa qa g'āxēs gwālila. Wā, lā āx'ēdxā q!ēnemē k'!ā'k'lobana qa's g'āxē āx'alilas. Wā, la'mē 'nāxwa lā mēmentsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs k'lip!a-
- 25 laa qa's k'lip!alēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wilx'axs laē 'nemāk'iyindxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxā q!waxē qa's ts!āk'iyindēs lāx okūya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēdxā pelspadzowē sāgūku 'mel'melq!ēga'yā qa's LEPEYINDALēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxā xōkwē k!wa'xlawa qa's xwā-leyindēsā mōts!aqē lāx okūya'yasa la LEPE'yēxa q!waxē g'a gwālēga (fig.). Wā, laxāē āx'ēdxā 'mel'melq!ēga'yē qa's LEPEYINDēs lāxa māldenas āwāgwidas lāxens q!wā'q!wax'tslāna'yēx. Wā, g'il'mēsē 'wi'laxs laē āx'ēdxā nāyimlē k'!āk'lobanā qa's g'āxē
- 35 LEP!ālilēlas lāx māg'inwalilas. Wā, g'il'mēsē lā 'wi'la gwālilēxs laē k'!ōqūlilaxa nagats!ē 'wabets!āla qa's tsādzeleyindēs lāx okū-

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.**—As<sup>1</sup> 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<sup>ε</sup>yasa la LEPE<sup>ε</sup>yē <sup>ε</sup>mēl<sup>ε</sup>mēlq!<sup>ε</sup>ega<sup>ε</sup>ya. Wä, lä häalbäla hē gwēx- 37  
<sup>ε</sup>itsa <sup>ε</sup>nemsgemē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē wūlg<sup>ε</sup>ilts!<sup>ε</sup>äxs laē hälabala dāgili-  
 laxa <sup>ε</sup>nayimē k!<sup>ε</sup>lak!<sup>ε</sup>lobanā qa<sup>ε</sup>s <sup>ε</sup>nāseyindēs lāq. Wä, al<sup>ε</sup>mēsē  
 gwālexs laē häselaem la k<sup>ε</sup>ex<sup>u</sup>sälēda k!<sup>ε</sup>älēla. Wä, la<sup>ε</sup>mē <sup>ε</sup>yāwas<sup>ε</sup>id 40  
 x<sup>o</sup>s<sup>ε</sup>idēda <sup>ε</sup>nek<sup>ε</sup>äq. Wä, k!<sup>ε</sup>est!<sup>ε</sup>la älaem geyaxs laē löt!<sup>ε</sup>tse<sup>ε</sup>wa qaxs  
 le<sup>ε</sup>maē L!<sup>ε</sup>öpa qaēda <sup>ε</sup>mēl<sup>ε</sup>mēlq!<sup>ε</sup>ega<sup>ε</sup>yaxs L!<sup>ε</sup>öp!<sup>ε</sup>älāē laxōx <sup>ε</sup>nek<sup>ε</sup>ase<sup>ε</sup>wē.  
 Wä, ä<sup>ε</sup>mēsē Lē!<sup>ε</sup>älase<sup>ε</sup>wa <sup>ε</sup>nāxwa bēbegwānem qa<sup>ε</sup>s g<sup>ε</sup>āxē k!<sup>ε</sup>lütse-  
<sup>ε</sup>stälaxa <sup>ε</sup>neg<sup>ε</sup>asaq. Wä, lax<sup>ε</sup>da<sup>ε</sup>xwē äem dāx<sup>ε</sup>id lāq qa<sup>ε</sup>s q!<sup>ε</sup>es<sup>ε</sup>ēdēq.  
 Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē <sup>ε</sup>nāxwa pō!<sup>ε</sup>idexs laē mōt!<sup>ε</sup>ēda qaēs gegēnemē laxēs 45  
 g<sup>ε</sup>ig<sup>ε</sup>ōkwē. Hēem lēgades <sup>ε</sup>neg<sup>ε</sup>ekwē gēta <sup>ε</sup>mēl<sup>ε</sup>mēlq!<sup>ε</sup>ega<sup>ε</sup>yaxa hē  
 gwēkwē. Wä, hē<sup>ε</sup>mis lēgēmsa hānx<sup>ε</sup>laakwē t!<sup>ε</sup>lkwē lōq!<sup>ε</sup>übānowē  
 t!<sup>ε</sup>ep!<sup>ε</sup>eg<sup>ε</sup>ilīsa <sup>ε</sup>yasekwē hānx<sup>ε</sup>laak<sup>u</sup> t!<sup>ε</sup>lkwē lōq!<sup>ε</sup>übāno.

**Cooking Mountain-Goat Meat.**—Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē lāg<sup>ε</sup>aa lāxēs g<sup>ε</sup>ōkwaxs 1  
 laē hēx<sup>ε</sup>idaem sap!<sup>ε</sup>ēdeq lāxōx sapālaēna<sup>ε</sup>yaxa <sup>ε</sup>mēlx<sup>ε</sup>lowē. Wä,  
 g<sup>ε</sup>il<sup>ε</sup>mēsē gwāl sapaqēxs lae qax<sup>ε</sup>ideq qa lawās xewēqwas. Wä, lä  
 g<sup>ε</sup>ēgalīlas lāx onēgwilasēs g<sup>ε</sup>ōkwē. Wä, lä seSEX<sup>u</sup>sendEX eldzās  
 älemx<sup>ε</sup>lā<sup>ε</sup>yas LE<sup>ε</sup>wēs g<sup>ε</sup>alemālg<sup>ε</sup>iwa<sup>ε</sup>yē. Wä, hē<sup>ε</sup>mēs eldzēg<sup>ε</sup>a<sup>ε</sup>yas. Wä 5  
 lä L!<sup>ε</sup>öl!<sup>ε</sup>ebas<sup>ε</sup>ēdeq. Wä, lä äx<sup>ε</sup>ēdxa lex<sup>ε</sup>ya qa<sup>ε</sup>s äxts!<sup>ε</sup>ōdēsa  
 seSEX<sup>u</sup>saakwē <sup>ε</sup>mēl<sup>ε</sup>mēlq!<sup>ε</sup>egē lāq. Wä, lä lāxa L!<sup>ε</sup>ema<sup>ε</sup>isē qa<sup>ε</sup>s xex-  
 wüsdēsēq lāxa tlēsemē qa<sup>ε</sup>s lä xex<sup>u</sup>lents lāxēs legwīl. Wä, lä  
 hēlalēda tlēsemaxs laē äx<sup>ε</sup>ēdxēs q!<sup>ε</sup>ōlats!<sup>ε</sup>ē qa<sup>ε</sup>s hā<sup>ε</sup>nölēsēs lāxa ma-

<sup>1</sup>Continued from p. 174, line 35.

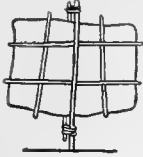
- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
- 15 water begins to boil, || 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 legwīlas. Wā, lā āx'ēdxēs nāgatslē qā's lā tsā lāxa 'wāpē qā's lā gūxts!ōts lāxa q!ō'lats!ē. Wā, g'îl'mēsē negōyoxsdalaxa 'wāpaxs lāē gwāl gūxts!ālaq. Wā, lā āx'ēdxēs k'!îp-lāla qā's k'!îp!ēdēs lāxa x'îx'îxsemala t!ēsēm qā's lā k'!îp-ts!ālas lāxa q!ō'lats!ē. Wā, g'îl'mēsē medelx'wēdēda 'wāpaxs
- 15 lāē k'!ōqulīxa sagūgwats!ē 'mel'melq!ēgē lexā'ya qā's lā hān'stents lāxa la maēmdelqūla 'wāpa. Wā, g'îl'mēsē hān'stēda lexā'yē lāqēxs lāē ēt!ēd āx'ēdxēs k'!îplalaa qā's ēt!ēdē k'!îplēts lāxa x'îx'îxsemāla t!ēsēma qā's lā k'!îpstālas lāx ēwanā'yasa lexā'yē. Wā, lāwislē ālak!lāla maēmdelqūlēda 'wāpē lāx āwē'stāsa lexā'yē
- 20 yīx lā mōts!awatsa sagūkwē 'mel'melq!ēga'yā. Wā, k'!ēst!ē ālaēm gēg'îlītēxs lāē L!ōpa. Wā, hēx'ēida'mēsē āx'ēdxa lēgūdzōwē ts!āts!ax'sama qā's pax'alilēs lāx mag'înwālisasa q!ō'lats!ē. Wā, lā pax'alilasa ts!ōq!adzōwē g'îldēdzō lāt!aak' k!wāgedzō lāx L!āsālisasa q!ēsālaxa 'mel'melq!ēga'yē. Wā, lā dāx'ēidxa k'!îplālāē qā's
- 25 k'!îp!idēs lāxa q!ō'lkwē 'mel'melq!ēga'yā qā's lā k'!ēbedzōts lāxa lēgūdzōwē. Wā, g'îl'mēsē 'wī'lōsts!ā lāxa lexā'yēda 'mel'melq!ēga'yaxs lāē āx'ēdxa q!ō'lkwē 'mel'melq!ēga'yē qā's lā āxdzōlālas lāxa yaqūdzō lāx nēnēqemalilasa q!ēsālaxa 'mel'melq!ēga'yē. Wā, lāx'daxwē nānaqalg'iwāalaxa 'wāpaxs k'!ēs'māē q!ēs'ēda.
- 30 Wā, g'îl'mēsē gwāl nāqaxs lāēda bēbegwānemē dāx'ēidxa q!ō'lkwē 'mel'melq!ēga'yā qā's q!ēx'ēidē lāq qā's q!ēs'ēdēq. Wā, lā nāx-waēm la q!ēsēda wāōkwē. Wā, g'îl'mēsē gwāla q!ēsāxs lāē nāx'ēdxa 'wāpē. Wā, lāēm 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  
eaten entirely. | In this also they do not drink water.||

**Mountain-Goat Skin.**—An important food of the ancestors of the 15  
DENAX·da<sup>ε</sup>x<sup>v</sup>, | 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<sup>ε</sup>mēsa L<sup>l</sup>ōbekwē <sup>ε</sup>mē<sup>ε</sup>mēlq<sup>l</sup>!E- 1  
ga<sup>ε</sup>ya hēemxaē g<sup>ε</sup>āyōla ālemxla<sup>ε</sup>yasa <sup>ε</sup>mēlxlowa lā sax<sup>ε</sup>witsē<sup>ε</sup>wa  
yixs ā<sup>ε</sup>maē t<sup>l</sup>ōts!<sup>l</sup>ēntse<sup>ε</sup>wa xaqasa ālemxla<sup>ε</sup>yasa <sup>ε</sup>mēlxlowē qa  
lawēs. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē lawāxs laē t<sup>l</sup>ēls<sup>ε</sup>itse<sup>ε</sup>wa qa<sup>ε</sup>s lā <sup>ε</sup>nemxsa peldzō  
la wadzā. . . . Wä, lā āx<sup>ε</sup>ēdxa peldzowē Eldza qa<sup>ε</sup>s āxōdēs 5  
lāx xewēla<sup>ε</sup>yasa L<sup>l</sup>ōpsayowē. Wä, lāxaē qex<sup>ε</sup>ālelōtsa denasē  
lāx ēk<sup>l</sup>!Eba<sup>ε</sup>yasa L<sup>l</sup>ōpsayowē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē g<sup>ε</sup>wālexs laē āx<sup>ε</sup>ēdxa  
wiswiltōwas xoyē k<sup>l</sup>waxlāwa qa<sup>ε</sup>s k<sup>l</sup>!aat<sup>l</sup>ēdēs lāq. Wä, lā g<sup>ε</sup>a  
gwālēg<sup>ε</sup>a (*fig.*). Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē g<sup>ε</sup>wālexs laē l<sup>l</sup>anōlīsas laxēs legwītē.  
Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē k<sup>l</sup>lūmax<sup>ε</sup>idē āpsādza<sup>ε</sup>yasēxs laē lēx<sup>ε</sup>idēq. Wä, 10  
g<sup>ε</sup>il<sup>ε</sup>emxaāwisē k<sup>l</sup>lūmēlx<sup>ε</sup>idēxs laē L<sup>l</sup>ōpa. Wä, la<sup>ε</sup>mē āx<sup>ε</sup>ētse<sup>ε</sup>wa  
qa<sup>ε</sup>s lā pāqemlēem lāx nexdzamā<sup>ε</sup>yas q<sup>l</sup>!esalaq. Wä, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē  
k<sup>l</sup>lūlpap<sup>l</sup>ēq qa<sup>ε</sup>s q<sup>l</sup>!esēdēq. Wä, la hēmenā<sup>l</sup>āem <sup>ε</sup>wilasōxs q<sup>l</sup>!esase-  
<sup>ε</sup>waē gwēx<sup>ε</sup>sdemas. Wä, laemxaē k<sup>l</sup>!ēs nāx<sup>ε</sup>idxa <sup>ε</sup>wāpē.

**Mountain-Goat Skin.**—Wä, hē<sup>ε</sup>mesa hēmawalāsa g<sup>ε</sup>ālā DENAX·da<sup>ε</sup>xwa 15  
laxs hēmaōlē g<sup>ε</sup>ōkūlē <sup>ε</sup>neldzās Dzāwadēxa pesk<sup>ε</sup>ēnasa <sup>ε</sup>mēlxlowē,  
yīxa pesena<sup>ε</sup>yas. Wä, hē<sup>ε</sup>maaxs laē mōp<sup>l</sup>!enxwadzilē pesena<sup>ε</sup>yasa  
<sup>ε</sup>mēlxlowaxa <sup>ε</sup>nāla lāxa g<sup>ε</sup>ōkwē, wā, lā āx<sup>ε</sup>ēdēda begwānemaxa hānas-  
xāwa<sup>ε</sup>yasa kwēkwē. Wä, lā k<sup>ε</sup>ōqōdex āpsba<sup>ε</sup>yas. Wä, lā nexsaakūxs  
laē gā<sup>l</sup>its lāx p<sup>l</sup>!alemasa pesena<sup>ε</sup>yasa <sup>ε</sup>mēlxlowē. Wä, lā āxts<sup>l</sup>ōdā- 20  
lasēs gālanēmē p<sup>l</sup>!alem lāxa lexā<sup>ε</sup>yē qa p<sup>l</sup>!alem<sup>ε</sup>gemg<sup>ε</sup>ilasōēs genemas.

- 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<sup>é</sup>mēsē 'wīlāwēda p!alēmaxs laē g'ēxaxēs gālayowē q!as  
p!elwālēx sexsek<sup>é</sup>yas. Wä, g'il<sup>é</sup>mēsē 'wī<sup>é</sup>lāxs laē lālabelālas  
lāxēs legwīlē qa 'wī<sup>é</sup>lāwēs ts!ēx<sup>é</sup>idē häbedzedzā<sup>é</sup>yas. Wä, g'il<sup>é</sup>mēsē  
25 'wī<sup>é</sup>lāxs laē t!emx<sup>é</sup>wīda qa<sup>é</sup>s lä wāx<sup>é</sup>wīda qa häsa gültāxs laē  
aaxelalayā. Wä, lä lebedzōts lāxa ts!āts!ēx<sup>é</sup>samē. Wä, lä  
āx<sup>é</sup>ēdxēs k'!ēlēnxē lāxēs gwēx<sup>é</sup>sDEMg'anema lō<sup>é</sup> t!ēsx<sup>é</sup>ā lō  
xaxx<sup>é</sup>ā k'!awayā. Wä, lä bēx<sup>é</sup>ēdeq qa t!ēlts!ēq!astōwēs. Wä,  
g'il<sup>é</sup>mēsē 'wī<sup>é</sup>wēlx<sup>é</sup>sexs laē xēx<sup>é</sup>lentsa t!ēsemē laxēs legwīlē. Wä,  
30 g'il<sup>é</sup>mēsē gwālēxs laē lāxa āl!ē qa<sup>é</sup>s āx<sup>é</sup>ēdxāaxa q!waxē lē<sup>é</sup>wa  
q!lēnemē k'!aōk!wa. Wä, g'āxē gēmxēlāq, qa<sup>é</sup>s gēmxalilēs laxēs  
g'ōkwē. Wä, lä āx<sup>é</sup>ēdxa ts!ōyayāxa lēx<sup>é</sup>semē qa<sup>é</sup>s 'ēlap!alilē lāxa  
māg'īnwalisasēs legwīlē maḡ!enk<sup>é</sup>as 'wāsgemasē lāxēns q!wā-  
q!wax<sup>é</sup>ts!āna<sup>é</sup>yēx, wä, la hēemxat! 'wādzextowē; wä la hēemxat!  
35 'walabetalē. Wä, g'il<sup>é</sup>mēsē gwālēxs laē tsēx<sup>é</sup>idxa 'wāpē yīsa nāga-  
ts!ē. Wä, g'āxē hāng'alīfaq. Wä, lä āx<sup>é</sup>ēdxa k'!līplālaa qa<sup>é</sup>s k'!līp-  
līdēs lāxa x'ix'ixsemāla t!ēsem qa<sup>é</sup>s lä k'!līpts!ālas lāxa 'lābekwē.  
Wä, g'il<sup>é</sup>mēsē q!ēts!āxa t!ēsemāxs laē āx<sup>é</sup>ēdxa q!waxē qa<sup>é</sup>s ts!a-  
x<sup>é</sup>alōdēs lāxa t!ēsemē. Wä, lä hēlalāxs laē āx<sup>é</sup>ēd lāxa k'!aōk!wē  
40 qa<sup>é</sup>s lä lēpeyīnts lāxa q!waxē. Wä, g'il<sup>é</sup>emxāawisē gwālēxs laē  
āx<sup>é</sup>ēdxa k!wa<sup>é</sup>xlāwē qa<sup>é</sup>s l!ēnqēmsölēs lāxa k'!aōk!wē. Wä, lē  
āx<sup>é</sup>ēdxa t!ēlts!ēq!astowē pesk'ēna qa<sup>é</sup>s lä q!ēlxūyīndālas lāxa  
k'!aōk!wē. Wä, g'il<sup>é</sup>mēsē 'wīlts!āxs laē āx<sup>é</sup>ēdxa k'!aōk!wē qa<sup>é</sup>s  
lēpeyīndālēs lāq. Wä, g'il<sup>é</sup>mēsē la wākūxs laē āx<sup>é</sup>ēdxa k!wa<sup>é</sup>x-

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<sup>s</sup> L!ENXSōdēs lāx neqeya<sup>s</sup>yasa k'!aōk!wē. Wā, g'il<sup>s</sup>mēsē 45  
lax'sāxs laē āx<sup>s</sup>ēdxa <sup>s</sup>wabets!āla nagats!ā qa<sup>s</sup> gūxstōdēs lāx kwa-  
xūya<sup>s</sup>yasa k'!aōk!wē. Wā, g'il<sup>s</sup>mēsē k'ōtax hēfēda <sup>s</sup>wāpaxs laē  
āx<sup>s</sup>ēdxa <sup>s</sup>NEMXSA k'!aōk!wa qa<sup>s</sup> lē LEPstōts lāxa gūxstōdaasasēsa  
<sup>s</sup>wāpē. Wā, lawēsēlē dzemk'iyīntsa dzeqwa laqēxa la dzāqwa  
laxēs kūnsasē<sup>s</sup>wē pesk'ēna. Wā, la<sup>s</sup>mē hēx'sā gwaēlxa ganulē. 50  
Wā, g'il<sup>s</sup>mēsē <sup>s</sup>nāx<sup>s</sup>ēidxa gaālāxs laē<sup>s</sup> lap!eqōdeq. Wā, hēx'ēida-  
<sup>s</sup>mēsē Lē<sup>s</sup>lālxēs hā<sup>s</sup>mōtlaqēxs hē<sup>s</sup>maē aēs ts!elqwē yixs telqwaaxs  
hē<sup>s</sup>maē aēs ts!elqwē. Wā, lā p'ēsaxs laē <sup>s</sup>wūdex'ēida, lāg'īlas  
hēx'ēidaem hā<sup>s</sup>mx<sup>s</sup>ēit<sup>s</sup>ē<sup>s</sup>wa. Wā, hēem lēgades kūnēk<sup>u</sup> pesk'ēnē.  
Wā, g'il<sup>s</sup>mēsē gwāla pēpāsaxa pesk'ēnaxs laē nā<sup>s</sup>nakwa. 55

**Boiled Mountain-Goat Meat.**—Wā, hē<sup>s</sup>mēsa hānx'laakwē gēta <sup>s</sup>mel- 1  
<sup>s</sup>melq!ega<sup>s</sup>ya. Wā, lā āx<sup>s</sup>ēt<sup>s</sup>ē<sup>s</sup>wa g'āyotē lāx āLEMxLā<sup>s</sup>yasa <sup>s</sup>melx-  
LOWē qa<sup>s</sup> sESEX<sup>s</sup>ent<sup>s</sup>ē<sup>s</sup>wē. Wā, g'il<sup>s</sup>mēsē gwālēxs laē āx<sup>s</sup>ēdxa  
hānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa  
<sup>s</sup>wāpē lāq. Wā, g'il<sup>s</sup>mēsē t!Epeyaxs laē hānx'LEnts laxēs legwilē. 5  
Wā, g'il<sup>s</sup>mēsē māemDELq!waxs g'āxaē pēxwala<sup>s</sup>yē ts!ēx'ās. Wā, lā  
āx<sup>s</sup>ēdēda Lē<sup>s</sup>lānemaxa k'ak'ets!enaqē qa<sup>s</sup> lā tsēgolaxa ts!ēx'ē  
qa<sup>s</sup> <sup>s</sup>yōs'ēdēq. Wā, a<sup>s</sup>mēsē gwāl tsēgolaxs laē<sup>s</sup> wī<sup>s</sup>la. Wā, k'!ēst!a  
ālaem gēg'īlil māemDELqūlaxs laē hānx'sanowēda hānx'lanowē lāxa  
legwilē. Wā, lā āx<sup>s</sup>ēt<sup>s</sup>ē<sup>s</sup>wēda ts!āts!ēx<sup>s</sup>amē qa<sup>s</sup> pax'alēlemē 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 'melqē'latslē hānx'lanowa. Wā, lā āx'ēdxēs ts'lēs-lāla qa's lēx'widēxa hānx'laakwē 'mel'melq'lega'ya qa's lā legūts'lōdālas lāxa ts'lāts'lax'samē. Wā, g'il'mēsē 'wi'lōlts'lāxs laē āx'ēdxa g'ilt'ladzowē ts'lēq'la saōkwa qa's lā pax'alilaq lāx L'āsex-  
15 dzamā'yasa k'wēlē. Wā, hēm lēgades yāgūdzowē. Wā, lā dāg'ililaxa L'ōpē eldza qa's lā g'īdzolilas lāx nēnexdzamā'yasa bēbegwānemē. Wā, g'il'mēsē q'wālxōgēms laē q'les'ēda. Wā, g'il'mēsē gwālexs laē hōqūwelsā. Wā, laemxaē hēwāxaem nāx'idex wūda'sta 'wāpa lāxēs wāwaselelasē. Wā, laemxaē gwāl laxēq.

1 **Porpoise.**—Wā, g'il'mēsē lāg'alis lāx L'ema'isasēs g'ōkwaxs laē hēx'idaem q'ūlēx's'em nex'ūtālaxa k'lōlōt'lē lāxēs xwāxwagūmē qa's āletōgwalisēq. Wā, lā mōltōdxēs k'wēk'wā'yē lēl'wā'ya lē'wis k'lwaxlā'yē hē'mesa 'nāxwa g'ēx'g'āxs lāxēs ālēwaselela xwāxwagūma. Wā, g'il'mēsē 'wilōltāxs laē ts'lōxūg'indeq qa 'wilāwēsa elx'ēlgūxsē. Wā, eg'il'mēsē lā ēg'exsexs laē lelelbendeq qa lās ha'nēs lāxa ālā'yasa ya'x'mutasa 'walasē yēxwa.

Wā, g'il'mēsē gwāl L'lēxwaxs laē āx'ēdxēs sex'x'ā k'lāwayā qa's lā lāxa yaxiygwēdzasasa k'lēk'lōlōt'lē. Wā, lā t'lōsōdex k'its'lēxs-  
10 dā'fyas qa's g'ig'ālisēq. Wā, lā t'lōs'ēdex ōxlāatā'yas 'wālabalaxa ōxlā'yas q'wayōsas. Wā, lā g'āg'ilēla lāx semsasēxs laē t'lōs'ēdeq lalaa laxa wūlba'yasa t'lōsā'yas lāx ēwanōlxawā'yas. Wā, lā selpōdxa x'ōtas. Wā, lāpa āxāla'mē benk'lōdexsta'yas lāxa ōk'lwina-

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

ɛyasa k'!ōlōtē. Wā, la häx<sup>ɛ</sup>wālisxa k'!ōlōt!äxs laē bex<sup>ɛ</sup>ēdex 15  
hēlk'!ōt!EXLāatā<sup>ɛ</sup>yasa k'!ōlōt!ē la hexsdendālas hēlk'!ōt!endāla  
lāg'a<sup>ɛ</sup>yas. Wā, g'il<sup>ɛ</sup>mēsē lāg'aē bexa<sup>ɛ</sup>yas lāxa eldzäxs laē sap!<sup>ɛ</sup>  
dex xūdzās. Wā, g'il<sup>ɛ</sup>mēsē lāg'aē sapa<sup>ɛ</sup>yas lāx teltelx<sup>u</sup>ba<sup>ɛ</sup>ya  
gelemas LE<sup>ɛ</sup>wa häq!wayâx laē bex<sup>ɛ</sup>ēdxa teltelx<sup>u</sup>ba<sup>ɛ</sup>yē. Wā, la<sup>ɛ</sup>mē  
âem la gelx<sup>ɛ</sup>īdeq qa<sup>ɛ</sup>s ɛwa<sup>ɛ</sup>wax<sup>ɛ</sup>saakwē. Wā, laem ɛyil<sup>ɛ</sup>īdēda ɛyimel- 20  
kwē k'!ōlōt!a. Wā, lā äx<sup>ɛ</sup>ēdxa galgēnē, wā, hē<sup>ɛ</sup>mis k'!ilemas, wā,  
hē<sup>ɛ</sup>mis kwaḡwas, lō<sup>ɛ</sup> t!ēwānas. Wā, la q!ūnāla äx<sup>ɛ</sup>ētsɛ<sup>ɛ</sup>wa ts!<sup>ɛ</sup>  
esgūnwa<sup>ɛ</sup>yas. Wā, lā ts!<sup>ɛ</sup>exstendxa ts!<sup>ɛ</sup>eyimas lāxa demsx<sup>ɛ</sup>ē ɛwāpa.  
Wā, lā ts!<sup>ɛ</sup>āsa x'ōta LE<sup>ɛ</sup>wa k'its!<sup>ɛ</sup>exsda<sup>ɛ</sup>yē lāxēs k!waxlā<sup>ɛ</sup>yē qaxs  
hē<sup>ɛ</sup>maē k!waxlāyanem. Wā, lālēda alē<sup>ɛ</sup>winox<sup>u</sup> seseḡ<sup>u</sup>sendxa k'!i- 25  
lemē LE<sup>ɛ</sup>wa galgēnē LE<sup>ɛ</sup>wa t!ēwana, wā, hē<sup>ɛ</sup>misa ts!<sup>ɛ</sup>esgūnwa<sup>ɛ</sup>yē qa<sup>ɛ</sup>s  
äxts!<sup>ɛ</sup>ōdēs laxa hänx<sup>ɛ</sup>lanowē. Wā, lā seḡ<sup>ɛ</sup>wīdxa mōts!<sup>ɛ</sup>aqē ɛnāl-  
ɛnemdendzāyaakwē lāxens q!wāq!wax<sup>ɛ</sup>ts!<sup>ɛ</sup>āna<sup>ɛ</sup>yēx, yix äwādzewasasa  
xūdzē g'äg'ilēla lāx oXLāatā<sup>ɛ</sup>yasa k'!ōlōt!ē la hexsdendāla lāq. Wā,  
lā ɛnāl<sup>ɛ</sup>nemp!<sup>ɛ</sup>enk'ē äwāsgemasas lāxens qwāq!wax<sup>ɛ</sup>ts!<sup>ɛ</sup>āna<sup>ɛ</sup>yēx. Wā, 30  
lā äxts!<sup>ɛ</sup>ōts lāxa hänx<sup>ɛ</sup>lanowē qa ts!<sup>ɛ</sup>exōlems. Wā, lā gūq!<sup>ɛ</sup>eqasa  
ɛwāpē lāq. Wā, laem t!Epeyālaxa ɛwāpaxs laē hänx<sup>ɛ</sup>lanō lāxa  
legwīlasa g'ōkwē. Wā, hēem lēgades yax'yīg'iltag'ī<sup>ɛ</sup>lak<sup>u</sup>. Wā,  
g'il<sup>ɛ</sup>mēsē gēg'ilīl maemdelqūlaxs laē L!ōpa. Wā, lāda älēwinowwē  
Lē<sup>ɛ</sup>lāla ēselēwinoxūtē qa g'āxēs yax'yīg'īg'a LE<sup>ɛ</sup>wis k!wēk!waxlā<sup>ɛ</sup>yē. 35  
Wā, g'il<sup>ɛ</sup>mēsē ɛwī<sup>ɛ</sup>laēLEXS laē yāx<sup>ɛ</sup>witsō<sup>ɛ</sup>sa maēmalts!<sup>ɛ</sup>aqē xūdza.

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:

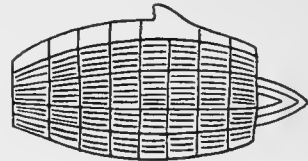
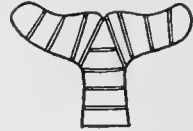
He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

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, lä mak'ilēda yāx'yig'ilaq. Wā, hēem g'il q!Es'itSE'wa yax-yig'ilē. Wā, lä mās'itsa xūdzē lāq. Wā, lä mamelēgoq. Wā, g'il'mēsē 'wi'laxs laē hōqūwelsa. Wā, al'mēsē ts!ents!enx'wid lāxēs g'ig'ōkwē. Wā, laem gwāl laxēq.

40 Lēx'afma k!waxlā'yaxs ōgwaqa'maē sakwilaxēs x'ōta lE'wa k'its!EXSda'yē qaēs 'nē'nemōkwē, yix k!wēk!waxlā'yasa waōkwē ēselēwinoxwa qaxs k!ēsaē L!āL!ayokūla k!wēk!waxlā'yas yixs ā'maē sapōDEX xūtsema'yasa x'ōta. Wā, g'il'mēsē lawāxs laē xūsēlax'ēideq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, la seSEX'u-

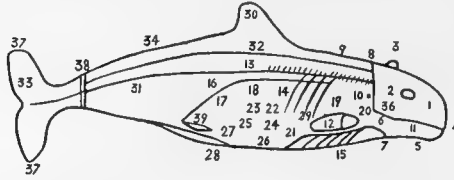
45 sendxa k'its!EXSda'yē g'a gwālēg'a (fig.) yix sākwa'yas. Wā, lä āx-ts!ōts lāxa hānx'lanowē. Wā, lä gūq!ek'asa 'wāpē laq. Wā, g'il'mēsē nēfeyax'ēidēda 'wāpē lāqēxs laē hānx'lenDEq lāxēs legwilē. Wā, g'il'mēsē lä gēg'ilil maemdēlqūlaxs laē hānx'sanō lāxa legwilē. Wā, laem L!ōpa. Wā, lä lēxwētSE'wa qa's āxdzōdayuwē lāxa

50 ts!āts!EX'samē legūdžā. Wā, hēem gwēg'ilē gwēg'ilasasa q!ESāxa yax'yig'ilaxs laē q!ESAq. Wā, la āem hēx'ēidaem hōqūwelsexs laē gwāl q!ESA qa's lä ts!ents!enkwa lāxēs g'ig'ōkwē.

Wā, g'il'mēsē xamaēla 'yīmelkwē k!lōlō!la lāxa g'ōkwaxs laē seSEX'usentSE'wa. Wā, laem sapōyewē xūdzās. Wā, g'il'mēsē 55 lāwāxs laē g'a gwālē g'a (fig.). Wā, lä 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!älöts lāxēs laēna<sup>é</sup>yē BEXEKWA. Wā, la k<sup>·</sup>lēs hayimx<sup>·s</sup>éa. Wā, 57  
 g<sup>·</sup>il<sup>é</sup>mēsē hānx<sup>·</sup>Laakūxs laē hayimx<sup>·s</sup>éa NEGETENēxa xwēxūldēkwē.  
 Wā, laxaē SESEX<sup>·</sup>sentsē<sup>é</sup>wē Eldzās. Wā, g<sup>·</sup>il<sup>é</sup>mēsē <sup>é</sup>wi<sup>é</sup>welx<sup>·</sup>sexs laē  
 hānx<sup>·</sup>Lendayuwēda hānx<sup>·</sup>Lanowē lāxa lēgwilē. Wā, lā gūxts!ōyowa 60  
<sup>é</sup>wāpē lāq. Wā, g<sup>·</sup>il<sup>é</sup>mēsē NEGōyoxsdālaxs laē āxstōnowa sāg<sup>·</sup>ikwē  
 Eldzē lāq. Wā, g<sup>·</sup>il<sup>é</sup>mēsē <sup>é</sup>wi<sup>é</sup>lastaxs laē ēselasō<sup>é</sup> qa MEDELx<sup>·</sup>widēs.  
 Wā, hēt!a la gēg<sup>·</sup>ilil maemdelqūlaxs laē sēstanowa xūdzē lāx  
 ōkūya<sup>é</sup>yasa Eldzē. Wā, k<sup>·</sup>lēt!a XENLEla gēg<sup>·</sup>ilil maemdelqūlaxs  
 laē L!ōpa. Wā, laem hānx<sup>·</sup>sendayowēda hanx<sup>·</sup>Lanō lāxa lēgwilē. 65  
 Wā, lā āem NEGETowē gwēg<sup>·</sup>ilasasa q!Esaxa yāx<sup>·</sup>yig<sup>·</sup>ilaxs laē q!Es<sup>é</sup>ē-  
 deq. Wā, lēx<sup>·</sup>a<sup>é</sup>mēs ōgū<sup>é</sup>qalayōsa <sup>é</sup>NEG<sup>·</sup>ikwa al<sup>é</sup>maē hāyimx<sup>·s</sup>éEnd  
 SESEX<sup>·</sup>sentsōxs laē L!ōpa. Wā, hē<sup>é</sup>mēsēxs <sup>é</sup>NEMāx<sup>·</sup>ida<sup>é</sup>maē āx<sup>·</sup>ā-  
 lodayo lāxa x<sup>·</sup>ix<sup>·</sup>ixsemāla t!ēsema SESEX<sup>·</sup>saakwē Eldzē LE<sup>é</sup>wa  
 xūdzē. Wā, lā tsas<sup>é</sup>ētsōsa mowēXLa nagats!ē <sup>é</sup>wāpa. Wā, lā nā- 70  
 s<sup>é</sup>itsōsa k<sup>·</sup>lāk<sup>·</sup>obanē qa k<sup>·</sup>lēsēs k<sup>·</sup>EX<sup>·</sup>sālēda k<sup>·</sup>lālela. Wā, k<sup>·</sup>lēt!a  
 ālaem GEYaxs laē L!ōpa. Wā, āemxaāwisē naqemg<sup>·</sup>iltāx gwē-  
 g<sup>·</sup>ilasasa q!Esāxa yāx<sup>·</sup>yig<sup>·</sup>ilē. Wā, lā lēx<sup>·</sup>aem ha<sup>é</sup>māpdemqēxs  
 ts!elqwaē. Wā, g<sup>·</sup>il<sup>é</sup>mēsē wūDEX<sup>·</sup>idEXs laē āem k<sup>·</sup>lādayā. Wā,  
 laem gwāl laxēq. 75



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 butchering.
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. Checks.
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. |

Wä, g'a<sup>ε</sup>mēs lĕlĕgēms ōgwīdā<sup>ε</sup>yasa k'!ōlōt!ē:—

1. x'ōta.	15. hăq!wayō.	29. paḡwa.
2. geyages.	16. dōgwīl.	30. lăg'a <sup>ε</sup> yē.
3. k'ē <sup>ε</sup> was.	17. gaḡgēnē.	31. ēwanots!exsdē.
4. sēms.	18. t'lēwana.	32. <sup>ε</sup> yīmlas.
5. ōxlāsx'ä <sup>ε</sup> yē.	19. kwaxwa.	33. k'īts!exsdē.
6. weyōq!lūxlāsx'ä <sup>ε</sup> yē.	20. pēts!exa <sup>ε</sup> wē.	34. āwagōlē.
7. hānāsxa <sup>ε</sup> wa <sup>ε</sup> yē.	21. saēl.	35. āwanōdzē <sup>ε</sup> .
8. qag'asxa x'ōta.	22. tsälayo.	36. āwanōlemē <sup>ε</sup> .
9. ōxlaatā <sup>ε</sup> yē.	23. tēx'mas.	37. plēwayōxsdē.
10. hōlagalas.	24. ts!esgwewē.	38. tsek'ōdaas.
11. k'īlem.	25. ts!eyīm.	39. dzemdzemḡūlas.
12. bāsbelē.	26. tek'!ē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mäs, Eldz.
14. ḡelganōdzē.	28. āwāgē.	


Wä, hēem <sup>ε</sup>waxē lĕlĕgēmas ōgwīdā<sup>ε</sup>yasa k'!ōlōt!ē.



**Seal Butchering.**—As<sup>1</sup> 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,<sup>1</sup> gil<sup>é</sup>mēsē lāg<sup>·</sup>alis lāxa L!ema<sup>é</sup>isaxs laē gē- 1 g<sup>·</sup>alisasēs ālēwaseLEla lāxa L!ema<sup>é</sup>isē. Wä, lä nēxEMōltōdxā mēgwatē qa hē<sup>é</sup>mēs mekumstalisa demsx<sup>·</sup>ē <sup>é</sup>wāpa qaxs hēME-nāla<sup>é</sup>maē wāwē!gemēxs g<sup>·</sup>āxaē nā<sup>é</sup>nakwa ēselēwēnoxwē. Wä, g<sup>·</sup>il<sup>é</sup>mēsē <sup>é</sup>wilōltāxs laē tsōxūg<sup>·</sup>indxēs ālēwaseLEla xwāxwagūma. 5 Wä, g<sup>·</sup>il<sup>é</sup>mēsē ēg<sup>·</sup>ig<sup>·</sup>axs laē LELElbendeq LE<sup>é</sup>wis k!waxlā<sup>é</sup>yē qa<sup>é</sup>s lä hāng<sup>·</sup>alisās lāx āla<sup>é</sup>yasa <sup>é</sup>ya<sup>é</sup>x<sup>·</sup>mōtasa <sup>é</sup>wālasē <sup>é</sup>yixwa. Wä, g<sup>·</sup>il<sup>é</sup>mēsē gwāl L!EXwaxs laē lents!ēs lāxa L!ema<sup>é</sup>isē qa<sup>é</sup>s lä āx<sup>é</sup>ēdxā ōgū<sup>é</sup>la<sup>é</sup>mē xwāxwagūma qa<sup>é</sup>s lä q!ēxaxa q!ēxaxa qa<sup>é</sup>s ts!EX<sup>·</sup>demaxēs mēgwatē. Wä, hē<sup>é</sup>mis qa<sup>é</sup>s q!ōldemaq. Wä, g<sup>·</sup>il<sup>é</sup>mēsē qōt!ē xwa- 10 xwagūmas laē nā<sup>é</sup>nak<sup>·</sup> lāxēs g<sup>·</sup>ōkwē. Wä, g<sup>·</sup>il<sup>é</sup>mēsē lāg<sup>·</sup>alis laxēs L!ema<sup>é</sup>isē laē hēx<sup>·</sup>ēidaem moltōdxēs q!ēxānemē. Wä, g<sup>·</sup>il<sup>é</sup>mēsē <sup>é</sup>wilōltāxs laē āx<sup>é</sup>ēdxā <sup>é</sup>malts!aqē qa<sup>é</sup>s k<sup>·</sup>ateng<sup>·</sup>alisēs lāxa L!ema<sup>é</sup>isē. Wä, lä <sup>é</sup>malp!enk<sup>·</sup> lāxENS q!wāq!wax<sup>·</sup>ts!āna<sup>é</sup>yēx yix āwālagōlidzasas. Wä, hēEM k<sup>·</sup>āk<sup>·</sup>ēDENwiltsa ts!EX<sup>·</sup>demaxa mēgwatē. Wä, lä 15 MENMENDZEX<sup>·</sup>SENDXA lEMxwē q!ēxaxaxs laē lēgwēsa. Wä, g<sup>·</sup>il<sup>é</sup>mēsē x<sup>·</sup>iqostāxs laē nēx<sup>·</sup>ūsdsēxa mēgwatē qa<sup>é</sup>s lä gāloteyindēs x<sup>·</sup>ōtās lāxa L!āsa<sup>é</sup>yē xwālenwa<sup>é</sup>ya qaxs hāē g<sup>·</sup>il ts!EX<sup>·</sup>asōsē x<sup>·</sup>ōtās LE<sup>é</sup>wēs q!oq!ōnē<sup>é</sup>. Wä, g<sup>·</sup>il<sup>é</sup>mēsē <sup>é</sup>wilā ts!enk<sup>·</sup>wē x<sup>·</sup>ōtās LE<sup>é</sup>wē q!ō-q!onāxs laē lēx<sup>·</sup>ēideq qa<sup>é</sup>s ts!EX<sup>·</sup>ēidēx ōxlaatā<sup>é</sup>yas. Wä, lä wēgū- 20 <sup>é</sup>nakūlaq wāx<sup>·</sup>dzāla lēx<sup>·</sup>ēlālaq. Wä, g<sup>·</sup>il<sup>é</sup>mēsē lāg<sup>·</sup>ae ts!EX<sup>·</sup>a<sup>é</sup>yas lāx gēlq<sup>·</sup>ayāsēxs laē āx<sup>é</sup>ēdxā ts!ēslāla qa<sup>é</sup>s k!wētālēs lāxa gēlq<sup>·</sup>ayo qa lālagōdēsa x<sup>·</sup>iqēla lāx āwāgawa<sup>é</sup>yas LE<sup>é</sup>wa ēwanōdza<sup>é</sup>yasa mē-

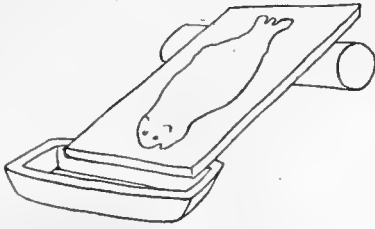
<sup>1</sup> Continued from p. 178, line 9.

- 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.<sup>1</sup> . . . 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 hind-flipper. When  he does the same with the || other  
 on the fire, so that this is done, he puts it | backward  
 singeing. When | all the hind-flippers are over the fire for  
 it backward and rolls the hair has been singed off, he pushes  
 to the place where it around; and when | he comes up  
 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. Wä, g'il<sup>ε</sup>mēsē 'wī<sup>ε</sup>la ts!enk<sup>ε</sup>wēda gēlq!ayâxs laē kwēxētse-  
 25 mēsa ts!ēs<sup>ε</sup>lāla lāxa lā ts!enkwa qa lawālēsa ts!āx<sup>ε</sup>mōtē.<sup>1</sup> . . . Wä,  
 lä wī<sup>ε</sup>x<sup>u</sup>wīdeq qa<sup>ε</sup>s lēx<sup>ε</sup>lālēq. Wä, g'il<sup>ε</sup>mēsē häyāqax negoyâ<sup>ε</sup>ya-  
 sēxs laē nēxsendeq lāxa ts!ex<sup>ε</sup>dema legwēsa. Wä, lä xwē<sup>ε</sup>ēdeq qa<sup>ε</sup>s  
 äx<sup>ε</sup>ēdēxa xōkwē k!wa<sup>ε</sup>xlāwa. Wä, lä k'it!ēts lāxa dzēk!wayā qa  
 dzēdexalēs g'a gwälēg'a (*fig.*). Wä, laxaē hēem gwēx<sup>ε</sup>idxa äpsōl-  
 30 tsēdza<sup>ε</sup>yē dzēk!wayā. Wä, g'il<sup>ε</sup>mēsē gwa<sup>ε</sup>ens laē k!ax<sup>ε</sup>lents qa  
 nexlalēsa dzēk!wayowē lāxa ts!ex<sup>ε</sup>dema legwīsa. Wä, g'il<sup>ε</sup>mēsē  
 'wī<sup>ε</sup>la ts!ex<sup>ε</sup>idexs laē wī<sup>ε</sup>x<sup>u</sup>wīdeq qa<sup>ε</sup>s lēx<sup>ε</sup>idēq. Wä, g'il<sup>ε</sup>mēsē lä-  
 g<sup>ε</sup>aē ts!ex<sup>ε</sup>a<sup>ε</sup>yas lāxa ts!ex<sup>ε</sup>a<sup>ε</sup>yē lāxa negoyâ<sup>ε</sup>yaxs laē lēx<sup>ε</sup>s<sup>ε</sup>endeq lāxa  
 ts!ex<sup>ε</sup>dema legwīsa. Wä, laem gwāla lāxēs ts!enēna<sup>ε</sup>yē. Wä, lä  
 35 äx<sup>ε</sup>ēdxa ts!äts!ex<sup>u</sup>semē 'yīmeldzōxa mēgwatē qa<sup>ε</sup>s pax<sup>ε</sup>älisēq lāxa  
 māg'inōdzēlesasa mēgwatē. Wä, lä äx<sup>ε</sup>ēdxa ts!ex<sup>u</sup>stowē temg'ik<sup>u</sup>  
 q!lēxalaxa 'nemplenx<sup>ε</sup>sāwas 'wāg'idax lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx  
 qa<sup>ε</sup>s gayaabōdēs lāx ek!<sup>ε</sup>eba<sup>ε</sup>yasa 'yīmeldzowē ts!äts!ex<sup>u</sup>sema. Wä,  
 lä äx<sup>ε</sup>ēdxa hēmaxat! 'wāsgēmē temg'ik<sup>u</sup> q!lēxala. Wä, lä wāwila-  
 40 hāgawēsa g'ilx<sup>ε</sup>dē gāyaabōlidzēms lāxa ek!<sup>ε</sup>eba<sup>ε</sup>yasa 'yīmeldzowē  
 ts!äts!ex<sup>u</sup>sema. Wä, lä gāyaabolisax lāxa benba<sup>ε</sup>yē qa wāēsēsa  
 'yīmeldzowē ts!äts!ex<sup>u</sup>sema. Wä, lä äx<sup>ε</sup>ēdxa lōq!wē qa<sup>ε</sup>s k'aābodēs  
 lāxa benba<sup>ε</sup>yasa 'yīmeldzowē ts!äts!ex<sup>u</sup>sema g'a gwälēg'a (*fig.*).

<sup>1</sup> Continued 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 follows 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

Wä, laem k'ak'alasa löq!wē qa ts!ā<sup>x</sup>ts!älatsa elkwa. Wä, lä  
däg'ilisxa mēgwatē qa<sup>s</sup> lä yägüdzōts läq. Wä laem L!ästāla 45  
läxa L!ema<sup>isē</sup> läx benba<sup>yasa</sup> <sup>é</sup>yimeldzowē ts!äts!EX<sup>u</sup>SEMA. Wä,  
lä äx<sup>é</sup>dxēs SEX<sup>u</sup>x'ä k'älawayä. Wä, hē<sup>m</sup>is g'il bEX<sup>é</sup>tsō<sup>sē</sup> äxlas-  
x'ä<sup>yasa</sup> mēgwatē läg'aa läxa wüq!EXāwa<sup>yasa</sup>. Wä, lä bēBE-  
XENōdzENDEx k'ilemas qa<sup>s</sup> gēlx<sup>é</sup>üqōdēq. Wä, lä t!ōtsEstälax  
ōxawa<sup>yasa</sup>. Wä, g'il<sup>mēsē</sup> lä<sup>sta</sup> t!ōsa<sup>yasēs</sup> laē lēx<sup>é</sup>idxa mē- 50  
gwatē qa HEXWALELisēs laē bEX<sup>é</sup>DEX ōxlaatā<sup>yasa</sup> gūyōtēla  
läx dzēk!wayās. Wä, lä nāqōdälax hēlk'!ōtsēdzā<sup>yē</sup> dzēk!wayās  
LE<sup>wa</sup> L!ōdzayoxsda<sup>yē</sup>. Wä, g'il<sup>mēsē</sup> läx<sup>sāwē</sup> bEXa<sup>yasa</sup> läxa  
xüdzäxs laē sap!ēdeq. Wä, laem gwāgwaaqē sāpa<sup>yasa</sup> läx  
tek'lāsa mēgwatē. Wä, la k'lüdedzōya Lāq!üdenē LE<sup>wa</sup> gēlq!ayowē 55  
läxa xüdzas. Wä, g'il<sup>mēsē</sup> läg'āē sāpa<sup>yasa</sup> lax äwēlgawa<sup>yasa</sup> tel-  
telxba<sup>yasa</sup> gēlemē Lō<sup>é</sup> teltelxba<sup>yasa</sup> ek'!Eba<sup>yasa</sup> xāqasa häq!wa-  
yāxs laē negēlend bebEXSENDēq. Wä, hēbēnda<sup>mēsē</sup> lä <sup>é</sup>yim<sup>é</sup>idEX  
tek'lās. Wä, hē<sup>m</sup>is lä tsax<sup>u</sup>ts!älatsa elkwa läxa löq!wa. Wä, lä hēEM  
g'il dax<sup>é</sup>itsō<sup>sē</sup> k'ilemas qa<sup>s</sup> nēxalēqēxs laē bEXasēs SEX<sup>u</sup>x'ä k'älawayo 60  
läx äwabā<sup>yasa</sup> pēts!EXawa<sup>yasa</sup>. Wä, lä nēxax'ax<sup>sām</sup>q gūyōtēlas läx  
benba<sup>yasa</sup> mēgwataxs bEXaax äwābo<sup>yasa</sup> dogwēlē LE<sup>wa</sup> saēlē Lō<sup>é</sup>  
äwabā<sup>yasa</sup> galgēnē. Wä, laem <sup>é</sup>wi<sup>é</sup>la äxālaq LE<sup>wa</sup> ts!EYimē LE<sup>wa</sup>  
t!ēwana LE<sup>wa</sup> pōxünsē. Wä, g'il<sup>mēsē</sup> läg'aa läxa äwānā<sup>yasa</sup>

- 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<sup>é</sup>édxa lexá<sup>yē</sup> qa<sup>s</sup> lä häng'alí-  
 lísas lāx māg'ínōdzēlísasēs <sup>é</sup>yímlasē<sup>wē</sup> mēgwata. Wä, lä äx<sup>é</sup>édxa  
 yax'yíg'ílē qa<sup>s</sup> lä lexts!ōts lāxa yax'yíg'í<sup>l</sup>ats!ē lexá<sup>y</sup>a. Wä, lä  
 lents!ēs lāxa L!ema<sup>isē</sup> k'!ōqūlaq. Wä, laem dālaemxēs sex<sup>x</sup>ā  
 k'!āwayá. Wä, hē<sup>mis</sup> g'íl t!ōsoyosēda k'!ilemē qa<sup>s</sup> g'ēg'alísēs.
- 70 Wä, lä ēt!ēd t!ōsōdxa <sup>é</sup>mek'lübâ<sup>yē</sup> <sup>l</sup>ē<sup>w</sup>a kwaḡwa. Wä, lä ēt!ēd  
 t!ōsōdxa t!ēwana <sup>l</sup>ē<sup>w</sup>a galgēnē. Wä, lä t!ōsōdxa tex<sup>masē</sup> <sup>l</sup>ē<sup>w</sup>a  
 tsālayo qa<sup>s</sup> ts!ex<sup>édē</sup>. Wä, lä t!ōsōdex āwanâ<sup>yasa</sup> ts!eyímē  
 lāxa pōḡñsē. Wä, lä bexē<sup>l</sup>enēq qa dāl<sup>idēs</sup> lāxēs <sup>é</sup>wāsgemasē.  
 Wä, g'íl<sup>mēsē</sup> lä delkūxs laē x'ix'idēdeq qa <sup>é</sup>wī<sup>l</sup>ōlts!āwēs g'its!<sup>l</sup>ā-
- 75 waq. Wä, g'íl<sup>mēsē</sup> <sup>é</sup>wī<sup>l</sup>ōlts!āwē g'its!āwaqēxs laē !exalísaq.  
 Wä, lä hēemxat! gwēx<sup>idxa</sup> pōḡñsē. Wä, g'íl<sup>emxaāwisē</sup> <sup>é</sup>wī<sup>l</sup>ōl-  
 ts!āwē g'ēts!āwāqēxs laē äx<sup>é</sup>édxa lexá<sup>yē</sup> qa<sup>s</sup> ts!ōḡ<sup>semdeq</sup>. Wä lāla  
 k'!ēs ts!ōḡōdex elkwāsa k'!ilemē <sup>l</sup>ē<sup>w</sup>a galgēnē <sup>l</sup>ē<sup>w</sup>a kwāḡwa <sup>l</sup>ē-  
<sup>é</sup>wā t!ēwana qaxs hēmaael ēg'ímsēs elkwāxs āxālaē laq. Wä, laem
- 80 äxts!ōts lāxa lexá<sup>yē</sup>. Wä, lāla ts!ōḡ<sup>widxa</sup> x'íg'ík<sup>wē</sup> ts!eyíma qa<sup>s</sup>  
 leqeyíndēs lāxa la g'ēts!āxa yax'yíg'í<sup>l</sup>ats!ē lexá<sup>y</sup>a <sup>l</sup>ē<sup>w</sup>a pōḡñsē.  
 Wä, lä k'!ōx'ūs<sup>dē</sup>elaq lāxa L!ema<sup>isē</sup> qa<sup>s</sup> lä häng'alílaq lāx mā-  
 g'ínwalísasēs legwīlē. Wä, lä äx<sup>é</sup>édxa hānx<sup>lanowē</sup> qa<sup>s</sup> häng'alí-  
 lēs lāxa mag'ínwalílasēs legwīlē. Wä, lä äx<sup>é</sup>édxa sagūdzowē ts!<sup>l</sup>ā-
- 85 ts!ax<sup>sema</sup> qa<sup>s</sup> pax<sup>ālilēs</sup> lāxa mag'ínwalílasa yax'yíg'í<sup>l</sup>ats!ē <sup>l</sup>ē-  
 xa<sup>y</sup>a. Wä, lä äxwūlts!ōdxa pōḡñsē qa<sup>s</sup> lä g'ēxas lāxa onēgwi-

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. Wä, lä aēdaaqa qa<sup>s</sup> lä k'!wanolifaxa lexa<sup>yē</sup>. Wä, 87  
 lä dāx<sup>ē</sup>idxēs sex<sup>x</sup>ä k'!awayâ. Wä, laxaē dōlts!ōdxa k'!ilemē  
 qa<sup>s</sup> g'ēdzōlilēs lāxa sāgūdzowē ts!āts!ax<sup>s</sup>sema. Wä, lä sex<sup>s</sup>send qa  
 malts!ēs lāxēs g'ildōlasē. Wä, laxaē malts!endxa āpsōdilē lāxaaxēs 90  
 g'ildōlasē qa<sup>s</sup> āxts!ōdēs lāxa hānx'lanowē. Wä, laxaē āxwūlts!ōd-  
 xa galgēnē. Wä, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax<sup>s</sup>sema.  
 Wä, hēmxaāwisē gwēx<sup>ē</sup>idēq maēmo<sup>x</sup>sendēq lāxēs g'ildolasē  
 lāxa 'nāl'nemē. Wä, laxaē āxwūlts!ōdxa t!ēwana qa<sup>s</sup> g'īdzōdēs 95  
 lāxēs sāgūdzowē ts!āts!ax<sup>s</sup>sema. Wä, lä sese<sup>x</sup>sendēq qa 'nāl-  
 'nemdene laxens q!wāq!wax<sup>s</sup>ts!āna<sup>yē</sup>x yix āwādzewasasa t!ēwa-  
 nāxs laē sāg'ikwa. Wä, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>welx<sup>s</sup>sexs laē āxts!ōts lāxa  
 hānx'lanowē. Wä, laxaē āx<sup>ē</sup>ēdxa kwa<sup>x</sup>wa qa<sup>s</sup> āxdzōdēs lāxa  
 sāgūdzowē ts!āts!ax<sup>s</sup>sema. Wä, lä sak<sup>ō</sup>dxa 'mek!ūbā<sup>yē</sup>. Wä,  
 mō<sup>x</sup>sendēq qa<sup>s</sup> āxts!ōdēs lāxa hānx'lanowē. Wä, laxaē sesa<sup>x</sup>- 100  
 sendxa kwā<sup>x</sup>wa lāxēs gwēx<sup>ē</sup>idaasaxa t!ēwanāxs laē sex<sup>w</sup>idēq.  
 Wä, lāxaē āxts!ōts lāxa hānx'lanowē. Wä, lä āx<sup>ē</sup>ēdxa ts!eyimē  
 qa<sup>s</sup> q!al<sup>ē</sup>ēdēq qa q!elkwēs lāxēs āēnēm nēxsālax ōba<sup>y</sup>as. (Hē-  
 laxs<sup>ē</sup>emlenlas gwālasasa ts!eyimaxs laē q!elkwa.) Wä, g'il<sup>s</sup>mēsē  
 mōden lāxens q!wāq!wax<sup>s</sup>ts!āna<sup>yē</sup>x, yix 'wāsgemasasa q!elkwē ts!e- 5  
 yimxs laē t!ōts!endēq. Wä, laxaē et!ēdxa waōkwē. Wä, lä hē<sup>s</sup>taēm  
 āwāsgema q!elkwē ts!eyima. Wä, lä āxts!ōts lāxa hānx'lanowē.  
 Wä, lä gūq!eqasa 'wapēlaq. Wä, g'il<sup>s</sup>mēsē t!e<sup>p</sup>eyaxs laē hānx'-  
 lents laxēs legwilē. Wä, lä lents!ēs lāxa L!ema<sup>s</sup>isē dālaxēs

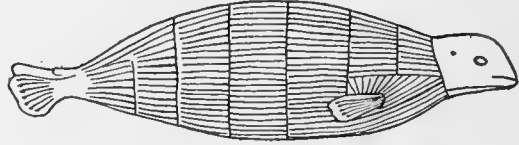
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries 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 *seḡ<sup>u</sup>x<sup>ä</sup> k<sup>·</sup>lawayá lāx äxāsasa ts!enk<sup>wē</sup> mēgwata. Wä, lä denē-k<sup>·</sup>ödxa <sup>ε</sup>nemdenē lāxens q!<sup>wā</sup>q!<sup>wax</sup>ts!<sup>läna</sup>yēx yix <sup>ε</sup>wādze<sup>wasasa</sup> xüdzē. Wä, laem g<sup>·</sup>äg<sup>·</sup>ilēlē denēk<sup>·</sup>a<sup>·</sup>yas lāx öxawa<sup>·</sup>ayasa mēgwatē la māg<sup>·</sup>ilēnē <sup>ε</sup>yimlasē lāq qa<sup>s</sup> lä hēxsdendālaq. Wä, g<sup>·</sup>il<sup>·</sup>mēsē lāwāxs laē dālaq. Wä, hē<sup>·</sup>mēsa elx<sup>·</sup>ts!<sup>läla</sup> löq!<sup>wa</sup> qa<sup>s</sup> lä q!<sup>el</sup>öldzölilaxa*
- 15 *xüdzē lāxa sāgüdzowē tsāts!<sup>ax</sup>sema. Wä, lä seseḡ<sup>·</sup>sendeq qa mōdenēs äwāsgemasas lāxens q!<sup>wā</sup>q!<sup>wax</sup>ts!<sup>läna</sup>yēx. Wä, hēt!<sup>·</sup>la la gēg<sup>·</sup>ilil maemdelqülēda yax<sup>·</sup>yig<sup>·</sup>ilaxs laē äxstentsa xüdzē lāq. Wä, lä äx<sup>·</sup>ēdxa ögü<sup>·</sup>la hānx<sup>·</sup>lanowa qa<sup>s</sup> ts!<sup>öx</sup>üg<sup>·</sup>indēq. Wä, g<sup>·</sup>il<sup>·</sup>mēsē ēg<sup>·</sup>ig<sup>·</sup>axs laē güx<sup>·</sup>ts!<sup>lötsa</sup> <sup>ε</sup>wāpē lāq qa negoyoxsdalisēxs laē hānx<sup>·</sup>lents lāxa legwilē. Wä, lä äx<sup>·</sup>ēdxa <sup>ε</sup>wāpē qa<sup>s</sup> güq!<sup>leqēs</sup> lāxa lex<sup>·</sup>ts!<sup>läla</sup> elkwa qa<sup>s</sup> xwēt!<sup>lēdēq</sup>. Wä, g<sup>·</sup>il<sup>·</sup>mēsē lelgōxs laē güq!<sup>leqas</sup> lāxa <sup>ε</sup>wābets!<sup>läwasa</sup> älē hānx<sup>·</sup>lendayōs hānx<sup>·</sup>lanowa. Wä, lāxaē xwēt!<sup>lēdeq</sup>. Wä, la<sup>·</sup>mēsē älak<sup>·</sup>läla la q!<sup>läq</sup>alälāq. Wä, länaḡwa yāwas<sup>·</sup>id xwēt!<sup>lēdeq</sup> qa<sup>s</sup> dōx<sup>·</sup>widēx öba<sup>·</sup>yasēs xwēdayowē.*
- 25 *Wä, g<sup>·</sup>il<sup>·</sup>mēsē k<sup>·</sup>lēx<sup>·</sup>widēda elkwāxs laē hēx<sup>·</sup>idaem hānx<sup>·</sup>sendeq lāxōs legwilē. Wä, laem hēwāxa medelx<sup>·</sup>widēxs laä l<sup>·</sup>lōpa elx<sup>·</sup>stagi<sup>·</sup>lakwa qaxs hē<sup>·</sup>maē lēgēmsē. Wä, hēem g<sup>·</sup>wēg<sup>·</sup>ilatsa ēg<sup>·</sup>ilwatē elx<sup>·</sup>stagi<sup>·</sup>lakwa. Wāx<sup>·</sup>ida <sup>ε</sup>yäg<sup>·</sup>ilwatē, lä hēlq!<sup>lalāq</sup> medelx<sup>·</sup>wida. Wä, hēx<sup>·</sup>ida<sup>·</sup>mēsē q!<sup>öltsē</sup>sta. Wä, laem hēx<sup>·</sup>ida<sup>·</sup>ma*
- 30 *l<sup>·</sup>lōpē elk<sup>·</sup> lä <sup>ε</sup>wi<sup>·</sup>la <sup>ε</sup>wuns<sup>·</sup>ida. Wä, ä<sup>·</sup>mēs lä q!<sup>ök</sup>üyälēda <sup>ε</sup>wāpē, wāx<sup>·</sup>ida ēg<sup>·</sup>ilwatē lä genk<sup>·</sup>a. Wä, g<sup>·</sup>il<sup>·</sup>mēsē l<sup>·</sup>lōpēxs laē hānx<sup>·</sup>sānowēda hānx<sup>·</sup>lanowē lāxa legwilē. Wä, lāxaē hānx<sup>·</sup>sendxa yax<sup>·</sup>yī-*

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·ililats!ē hānx·lanowa. Wā, lä äx<sup>ē</sup>ēdxä ðegüdzōwē ts!āts!ax<sup>u</sup>semē 33 qa<sup>s</sup> pax<sup>ē</sup>älilēq läx māg·inwalilasa yax·yig·ililats!ē hānx·lanowa. Wā, lä äx<sup>ē</sup>ēdxēs ts!ēslāla qa<sup>s</sup> lex<sup>ē</sup>widēxa yax·yig·ilē qa<sup>s</sup> lä ðe- 35 güdzōts läxa ðegüdzowē. Wā, g·il<sup>ē</sup>mēsē <sup>ē</sup>wiladzōdēxs laē äx<sup>ē</sup>ēdxä yāgüdzowē g·ildēdzō ts!ēq!adzo hat!aak<sup>u</sup> k!wāgedzō saōkwa qa<sup>s</sup> lä päxdzamōlilas läxa yax·yig·ilg·ilaxa yax·yig·ilē. Wā, g·il<sup>ē</sup>mēsē gwāl<sup>ē</sup>alilēxs laē k!ünxelilaxa ðegüdzowē. Wā, äx<sup>ē</sup>ēdxä <sup>ē</sup>nemts!aqē xüdzä <sup>ē</sup>wa <sup>ē</sup>nemē g·ayōl läxa k!ilēmē <sup>ē</sup>wa g·ayōlē läxa 40 gālgēnē <sup>ē</sup>wa <sup>ē</sup>nemē g·ayōl läxa t!ēwana <sup>ē</sup>wa <sup>ē</sup>nemē g·ayōl läxa kwāxwa <sup>ē</sup>wa <sup>ē</sup>nemē g·ayōl läxa <sup>ē</sup>mek!übā<sup>ē</sup>yē. Wā, hē-<sup>ē</sup>misā <sup>ē</sup>nemts!aqē läxa q!elkwē ts!eyīma. Wā, lä <sup>ē</sup>naḡwa em hē gwālē äx<sup>ē</sup>älēlemas qaēda waōkwē yax·yig·ilg·ēlxa yax·yig·ilē. Wā, g·il<sup>ē</sup>mēsē q!wālxogemalōlē äx<sup>ē</sup>älēlemas läx <sup>ē</sup>wāxaasasa bēbegwāne- 45 maxs laē dāg·ililaq qa<sup>s</sup> lä äxdzamōlilasa yax·yig·ilē läxa q!ēsāla. Wā, laem g·ēdzōlilēlas läxa yāgüdzowē. Wā, g·il<sup>ē</sup>mēsē <sup>ē</sup>wilg·alilēxs laē äx<sup>ē</sup>ēdxä kāk<sup>ē</sup>ets!ēnaqē qa<sup>s</sup> k<sup>ē</sup>ūs<sup>ē</sup>idēs läxa yax·yig·ilg·ēlaxa yax·yig·ilē. Wā, lä k!ōqūlilxa elx<sup>u</sup>stag·ililats!ē hānx·lanowa qa<sup>s</sup> lä hānx·dzamōlilas läxa elx<sup>u</sup>ax<sup>u</sup>laxa elx<sup>u</sup>stag·ilakwē qaxs 50 hē<sup>ē</sup>maē lēgēmsē. Wā, lax<sup>ē</sup>da<sup>ē</sup>xwē q!ēs<sup>ē</sup>idxa yax·yig·ilē. Wā, lanaxwē <sup>ē</sup>yōs<sup>ē</sup>id läxa elx<sup>u</sup>stag·ilakwē. Wā, la hē<sup>ē</sup>menālaem <sup>ē</sup>wā<sup>ē</sup>wilaa <sup>ē</sup>yōs<sup>ē</sup>idxa elx<sup>u</sup>stag·ilakwaxs <sup>ē</sup>wa yax·yig·ilaxs yax·yig·ilāē. Wā, g·il<sup>ē</sup>mēsē <sup>ē</sup>wilāqēxs laē hōqūwēlsa yixs lēx<sup>ē</sup>a<sup>ē</sup>maēda g·ig·igā-<sup>ē</sup>ma<sup>ē</sup>yē lē<sup>ē</sup>lālasō qa lä g·ilgēsex yax·yig·ilasa mēgwatē. Wā, la<sup>ē</sup>masa 55 elx<sup>u</sup>stag·ilakwē läq. Wā, laem gwāl läxēq.

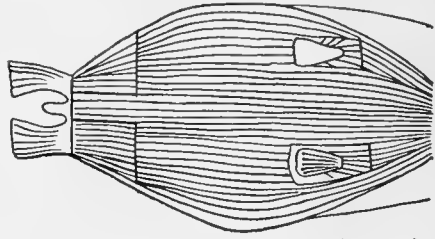
57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a



seal-feast is given to not very many people, then the blubber is cut ||  
60 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<sup>é</sup>yē lāxa mēgwa<sup>tē</sup> g'ada mēgwa<sup>t</sup>bōlak k'!ata-  
<sup>é</sup>ya (*fig.*) yixs mōsgemaēda mēgwa<sup>tē</sup> lōxs neqasgema<sup>é</sup> yixs sakwi-  
lase<sup>é</sup>waē qaēda k'!ēsē q'lēnem bēbegwānema. Wā, lāla hayōlisē  
60 xūsēla<sup>é</sup>yasa mēgwataxs małgūnaltsemg'ustā<sup>é</sup> lōx lak'!endaē, yixs  
dōkūlilaxa q'lēnem lēlqwāla<sup>é</sup>ya. Wā, hēem <sup>é</sup>wālas sakwēlēxa  
mēgwa<sup>tē</sup>. Wā, ā<sup>é</sup>mēsē sāpoyewē xūsenā<sup>é</sup>yasa mēgwa<sup>tē</sup> lāxēs eldzē.  
Wā, lā lep!alidzema qa<sup>s</sup> hāyimbendē xūsēlase<sup>é</sup>wa g'a gwālēga (*fig.*).

Wā, laem yaq!wēmasa ālō<sup>s</sup>stā g'ig'igāma<sup>é</sup>ya (1) lō<sup>s</sup> (2) xa dzē-  
65 k!wayowē. Wā, hē<sup>é</sup>mis yaq!wēmasa mā<sup>k</sup>ilāqē (3) lō<sup>s</sup> (4) gelq!a-  
yowē. Wā, hē<sup>é</sup>mis yaq!wēmasa xamagemā<sup>é</sup>yē g'ig'igāma<sup>é</sup>ya (5)  
hāq!wayowē. Wā, la yāx<sup>é</sup>widayowēda g'ilsg'ilstowē xūsē<sup>é</sup>lak<sup>u</sup> lāxa  
bēbegwānemq!ālamē. Wā, hē<sup>é</sup>maaxs laē yax<sup>é</sup>witse<sup>é</sup>wa <sup>é</sup>nā<sup>é</sup>nemōkwē  
begwānema g'ilsg'ilstowē xūsēlakwa, wā, lā hēx<sup>é</sup>idaem lax<sup>é</sup>ūlita  
70 qa<sup>s</sup> dāx<sup>é</sup>idēq qa<sup>s</sup> qenxōdēs. Wā, lā hēx<sup>é</sup>idaem q!ēk'ālaxa xūdzē  
lāxa klūdžēg<sup>é</sup>yē qa<sup>s</sup> mek'ēq lāxēs hahanakwap!āēnā<sup>é</sup>ya q!ēk'ālaxa  
xūdzē lāxa klūdžēg<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wilāwē xūdzāxs laē ts!ē-  
xalixā klūdžēg<sup>é</sup>yē qa<sup>s</sup> ēt!ēdē dāk'lāla qa<sup>s</sup> yāx<sup>é</sup>witse<sup>é</sup>wasa  
g'ilsg'ilstowē xūsēlakwa. Wā, g'il<sup>é</sup>mēsē yāx<sup>é</sup>witse<sup>é</sup>waxs laē ēt!ēd  
75 qenxōts. Wā, lāxaē ēt!ēd q!ēk'ālaxa xūdzē qa<sup>s</sup> 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. ||

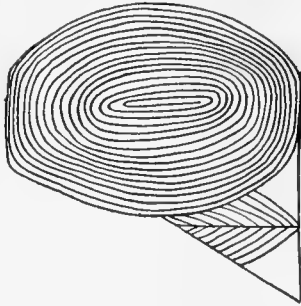
Seals are also boiled with stones in the same way as | horse-clams 85  
are boiled. The only difference is, that they do not dig a hole | for  
heating the stones when steaming the seal. When the fire is lighted  
under it, | and it has burned out, (the owner) calls some men of his  
numaym | to bring many oil-boxes. They || put them down by the 90  
side of the heated stones, so that they stand close together, | in this  
way.<sup>1</sup> 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!ena q!EL!ets!axk! 'Esxa g'ilsg'ilstowē xūsē- 76  
'lakūxs laē pōl'ida. Wā, la LEMqē nāqa' yasēxs q!ēk! 'Esaēxa ēg'il-  
watē qaxs k! 'ēsaē 'naxwa ēg'ilwata begwānemē mek'aq. Wā,  
lālēda g'ig'igāma'yē ex'im ha'yalag'ilil q! 'Esaxa laslala. Wā, hēm  
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80  
laxa q! 'enemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwēla.  
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek! 'ēnoxwē qaxs 'nāxwa-  
'maē q! 'elsēs ōgwīda'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem  
gwāl laxēq.

Hēm gwālē t!ēqwapa'yē qa q!ō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85  
xa met!āna'yē. Lēx'a'mēs ōgū'qalāyōsēxs k! 'ēsaē 'lāp'wūlts! 'Ewakwa  
yix t!ēqwapa'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! 'enemē k! 'ēk! 'līmyaxlā qa's  
lā MEXElselas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90  
g'a gwālēga<sup>1</sup>. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naenga-  
ts!ā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k! 'ēk! 'līmyaxlē.  
Wā, g'il'mēsē benk!ōlts!ēxs laē gwāla. Wā, lā āx'ēdxā g'ilsg'il't!a  
k! 'ēk! 'līplālaa, 'nāl'nemp!enaē mōts!aqa. Wā, hēmisa 'nāl'nemē  
lē'wē' qaēda 'nāl'nemsgemē k! 'ēk! 'līmyaxlā. Wā, g'il'mēsē 'wī'la 95  
gwālaxs laē mēmēntsemx'ēidēda t! 'ēsemāxs laē hēx'ida'em āx'ēdē  
hā'yā'l'ās 'ne'mēmotasxa k! 'ēk! 'līplālaa qa's k! 'līplidēs lāxa x'ix'ix-

<sup>1</sup> 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. | Afer 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 t!ēsema qa<sup>s</sup> lä k'lipstālas läxa 'wābets!āwasa k'lek'lim-  
 yaxla. Wā, g'il<sup>s</sup>mēsē 'nāxwa la maemdelqūlaxs laē āx<sup>s</sup>ēdxa  
 200 g'ilsg'ilstowē xūsēlakwa qa<sup>s</sup> āxstendēs läxa maemdelqūla  
 'wāpa. Wā, g'il<sup>s</sup>mēsē elāq qōt!axs laē āx<sup>s</sup>ēdxa k'liplāla qa<sup>s</sup>  
 k'lip!ēdēs läxa x'ix'ixsemāla t!ēsema qa<sup>s</sup> lē k'lipēyindālas läxa  
 xūsēlakwē q!ōlasō's. Wā, g'il<sup>s</sup>mēsē ālak!āla la maemdelqūla  
 'naxwēda k'lek'limyaxlaxs laē āx<sup>s</sup>ēdxa lēelwa'yē qa<sup>s</sup> lēpeyindālēs  
 5 lāq qa k'lesēs medelx<sup>s</sup>wūltāle 'wāpalās. Wā, ā<sup>s</sup>mēsē la bawēda  
 hā'yāfās. Wā, g'il<sup>s</sup>mēsē gēg'ils maemdelqūlaxs laē dōx<sup>s</sup>wīdeq.  
 Wā, g'il<sup>s</sup>mēsē gwāl medelqūlaxs laē āx<sup>s</sup>ēdxa lēelwa'yē qa<sup>s</sup> g'exēq.  
 Wā, lä āx<sup>s</sup>ēdxa āwādzowē ts!āts!ax<sup>s</sup>sema pax<sup>s</sup>alēsēq lāx ālanālisasa  
 k'lek'limyaxla. Wā, lax'daxwē āx<sup>s</sup>ēdxa k'lek'liplāla qa<sup>s</sup> sawō-  
 10 'stendēs läxa xūsēlakwē, qa<sup>s</sup> lä sēdzōdālas läxa sēdzowē ts!āts!ax<sup>s</sup>-  
 sema. Wā, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>ladzōdexs laē lē<sup>s</sup>lālēda hā'yāfāxa q!ē-  
 sālē. Wā, hē<sup>s</sup>mēsen wāldem lāx (458) xsa k'!ādekwa. Laē āem  
 hāyīm<sup>s</sup>'sentsō<sup>s</sup> sese<sup>s</sup>x<sup>s</sup>'sentse<sup>s</sup>wa lāxēs g'ildōlasē. Wā, g'il<sup>s</sup>mēsē  
 hāyāqax lāk'!ēndēda mēgwataxs, wā la se<sup>s</sup>x<sup>s</sup>'sēstālasē<sup>s</sup>wa g'a gwālēg'a  
 15 (f.g.) qa g'ilsg'ilstowēs xūsēlakwa, yixs sakwēlap!āēda 'wāx<sup>s</sup>sēk'lesē  
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala<sup>s</sup>ya. Wā, hē<sup>s</sup>mis yāx<sup>s</sup>wīda-  
 yōxa āyilkwasa āpsēk'!esē g'igāma<sup>s</sup>ya senāla g'ilt!a xūsēlakwa

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<sup>u</sup>ts!ā lāxa lōqūlīē. Wā, hē<sup>e</sup>mis la k!ūqeyaa<sup>u</sup>sa 18  
 L!ē<sup>e</sup>na. Wā, g!il<sup>e</sup>mēsē lā k!āgēmlilem lāxa āyilkwaxs laē lāx<sup>e</sup>ū-  
 lila qa<sup>s</sup> dābendēx ōba<sup>e</sup>yasa xūsē<sup>e</sup>lakwyē qa<sup>s</sup> qēnxōdēsēxs laē 20  
 q!ek!ā<sup>l</sup>ax xūdās lāxa k!ūdžēg<sup>a</sup>yē qa<sup>s</sup> mek<sup>e</sup>q. Wā, g!il<sup>e</sup>mēsē  
 ēg!ilwata hē g<sup>w</sup>ēg!ilaxs laē hālsēlaem k!ēs yūdux<sup>p</sup>!enk<sup>e</sup> laxens  
 bā<sup>l</sup>ax, yix hā<sup>e</sup>maakwas. Wāx<sup>a</sup> ēyāg!ilwatē; wā, la k!ēs neq!ēbōdē  
 hām<sup>x</sup>!tse<sup>e</sup>wasēxs laē yāx<sup>e</sup>ida. Wā, ā<sup>e</sup>mēsē la qasā mēgwatxa,  
 yixa ayilkwasa g!igāma<sup>e</sup>yē. Wā, lā<sup>l</sup>a k!ēs se<sup>x</sup>usē<sup>e</sup>stālakwē yīya- 25  
 q!wēmasa k!ēsē āpsāk!etsa g!igāma<sup>e</sup>yē qaxs neqaōlisaē sākwa<sup>e</sup>ya  
 g!ilsg!ilstowa xūsē<sup>e</sup>lakwē hē g<sup>w</sup>ālē sākwa<sup>e</sup>yasa k!adēdzā<sup>e</sup>yax 458.  
 Wā, lā qēnxōdaemxaasa xūdžē. Wā, laxaē mek<sup>e</sup>aemxaaq. Wā,  
 lā k!ēs k!ūnq!egēk<sup>u</sup>sa L!ē<sup>e</sup>na qaxs lēx<sup>a</sup>maē k!ūnq!egēkwē lōqūlās  
 āyilkwasa āpsāk!ēsē g!igāma<sup>e</sup>ya. Wā, g!il<sup>e</sup>mēsē g<sup>w</sup>ālēxs laē 30  
 hēx<sup>e</sup>idaem hōqūwēlsa qa<sup>s</sup> lā hōx<sup>e</sup>wits lāx ālanā<sup>e</sup>yasēs g<sup>o</sup>kwē  
 qaxs ālak!ālaē ts!enk!ūlema. Wā, g!il<sup>e</sup>mēsē g<sup>w</sup>ālēxs laē la<sup>e</sup>stēx<sup>e</sup>ida  
 lāxa q!ōltaakwē ēwāpa lē<sup>e</sup>wa kwāts!ē. Wā, laem g<sup>w</sup>āla.

**Steamed Seal-Meat.**—<sup>e</sup>neg<sup>i</sup>k<sup>u</sup> mēgwata; yixs hē<sup>e</sup>maē g<sup>w</sup>ālēda 1  
 t!ēqwapa<sup>e</sup>yē qa<sup>e</sup>neg<sup>a</sup>sxa mēgwatē lē<sup>e</sup>wa k!ōlōt!ē g<sup>w</sup>ālaasasa<sup>e</sup>neg<sup>a</sup>-  
 saxa met!āna<sup>e</sup>yē. Wā, lēx<sup>a</sup>mēs ōgūqalayosēxs laē āxsē<sup>e</sup>wa k!ē-  
 k!aōk!wa lē<sup>e</sup>wa q!lēnemē q!wāxa qa<sup>s</sup> lā āxnōlīdzem lāxa la  
 x<sup>e</sup>x!ixsemāla t!ēsēma. Wā, g!il<sup>e</sup>mēsē ēwī<sup>e</sup>loqāwēda gūlta lāxa x!ix- 5  
 semāla t!ēsēmxs laē āx<sup>e</sup>tse<sup>e</sup>wēda q!waxē qa<sup>s</sup> xēs<sup>e</sup>alōdālayiwē 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 *öküya<sup>ε</sup>yasa x'ix'ixsemāla t'ēsema. Wā, g'il<sup>ε</sup>mēsē wākūxs laē āx<sup>ε</sup>ēdxa k'ek'!aōk'!wa qa<sup>ε</sup>s LEPEYINDĀLĒS lāxa q!waxē. Wā, ā<sup>ε</sup>misē <sup>ε</sup>nEMX'dzekwālaxs laē gwāla. Wā, lā āx<sup>ε</sup>ēdxa SESEX<sup>u</sup>saakwē Eldz*  
 10 *qa<sup>ε</sup>s āxdzōdēs lāxa k'!ek'!aōk'!wa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>ladzōdēxs laē āx<sup>ε</sup>ēdxa ēx'ba k!wa<sup>ε</sup>XLāwa qa<sup>ε</sup>s L!ENXSĀLĒS lāxa k'!ek'!aōk'!wa qa kwakwōdzewē qa g'ayimx<sup>ε</sup>sālatsa <sup>ε</sup>wāpē LE<sup>ε</sup>wa k'!āhela. Wā, g'il<sup>ε</sup>mēsē gwālēxs laē āx<sup>ε</sup>ēdxa SESEX<sup>u</sup>saakwē xūse<sup>ε</sup>lak<sup>u</sup> hē gwālē sākwa<sup>ε</sup>ya k'!adedzāyax 458 k'lādekwa qa<sup>ε</sup>s LEPEYINDĒS lāxa*  
 15 *sāg'ikwē Eldza. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la lā LEPEYĒXS laē āx<sup>ε</sup>ēdxa lēl<sup>ε</sup>wa<sup>ε</sup>yē qa<sup>ε</sup>s āx<sup>ε</sup>elsēs lāx mūg'inwa<sup>ε</sup>yasa <sup>ε</sup>nek'asōlē mēgwata. Wā, lā āx<sup>ε</sup>ēdxa mōsgemē āwā naengatslē qōqūt!axa <sup>ε</sup>we<sup>ε</sup>wā<sup>ε</sup>p!Emē q!wālxewegwēsa mōkwē hā<sup>ε</sup>yā<sup>ε</sup>a. Wā, lax<sup>ε</sup>da<sup>ε</sup>xwē tsādZELEYINTS lāx öküya<sup>ε</sup>yasa SESEX<sup>u</sup>saakwē mēgwata. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsa waōkwē*  
 20 *hā<sup>ε</sup>yā<sup>ε</sup>a dāx<sup>ε</sup>idxa lēl<sup>ε</sup>wa<sup>ε</sup>yē qa<sup>ε</sup>s nās<sup>ε</sup>idēs lāq. Wā, len k'ōtaq yūdux<sup>u</sup>ts!ageLElag'ila lāxa q!āq!alak'!ayaxENS <sup>ε</sup>nālāqē <sup>ε</sup>wā<sup>ε</sup>wats!aasasēxs laē L!ōpa. Wā, la<sup>ε</sup>mē L!ōpa. Wā, la<sup>ε</sup>mē lēt!ētse<sup>ε</sup>wēda nayimē qa<sup>ε</sup>s LEP!ālidzemē qa lem<sup>ε</sup>x<sup>ε</sup>widēs. Wā, hē<sup>ε</sup>mis qa k'ak'ox<sup>ε</sup>widalisa <sup>ε</sup>neg'ikwē mēgwata. Wā, lā āx<sup>ε</sup>ētse<sup>ε</sup>wēda <sup>ε</sup>wādzowē ts!āts!ax<sup>ε</sup>USE-*  
 25 *ma qa<sup>ε</sup>s pax<sup>ε</sup>alisēq. Wā, ā<sup>ε</sup>mēs la negē<sup>ε</sup>tōdxen g'ag'ilēyē wāldEMAXS laē sēdzoyo lāxa sēdzowē ts!āts!ax<sup>ε</sup>USEMA L!ō<sup>ε</sup>xs laē q!ES<sup>ε</sup>ētse<sup>ε</sup>wa. Wā, laem gwāl lāxēq.*

1 **Seal-Head.**—Lēx'aem lēda x'ōta yixs hē<sup>ε</sup>maē k'!waxlā'yane<sup>ε</sup>msa k!waxlā<sup>ε</sup>yasa hānl!ēnoxwaxa mēgwatē, yixs ā<sup>ε</sup>maē qāx<sup>ε</sup>itsōxs

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:

poured into it,  
house. It takes  
done. | When it



It is just put into a | kettle, water is  
and the kettle is put on the | fire of the  
a long time to boil it before it is  
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 iā ts!EWē lāxa k!waxlā'yē. Wā, g'il- 3  
'mēsē q!ēNEMA mēgwataxs laē yāx'stōdzemsa hāNL'ēnoxwē lāxēs  
k!waxlā'yē. Wā, ā'misē hālāqa yīsa sek!laxsa p!EXELASgEM qaēda 5  
lāk!ēndē mēgwata 'NEMāx'is Lō' sek!asgEM dāla, qaxs hēmenā-  
lā'maē āxālēda āx'ōtaxs q!ēNEMAēda mēgwatē. Wā, g'il'mēsē lāyī-  
wēda mēgwatē lāxa g'igāma'yaxs laē hēx'idaEM qax'id qa's ts!E-  
'wēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k!lēsāē lāyowēnōx lāxa sa-  
kwēlāxa mēgwatē. Wā, ā'mēsa q!ūlsq!ūlyakwē sapōDEX xūtsema- 10  
'yas qa's xūsēlax'ēidēq g'a gwālēg'a (*fig.*). Wā, ā'mēs la āxts!ōts lāxa  
hāNX'lanowē qa's gūq!EQēsa 'wāpē lāqēxs laē hāNX'LENTS lāx lē-  
gwilasēs 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'ēdxa lālogūmē qa's k'āg'alitē lāxa māg'inwalīlāsa x'ōtsta- 15  
g'ī'lats!ē hāNX'lanowē. Wā, lā āx'ēdxa ts!ēslāla qa's k'lip!idēs lāxa  
xūtsema'yasa x'ōtstag'ī'lakwē qa's lā k'!ipts!ōts lāxa lālogūmē. Wā,  
laē g'il'mēsē 'wīflaxs āx'ēdxa k'lāwasē qa's lā k'!ōpts!ōts lāxa ōgū-  
'lā'mē lālogūma. Wā, la'mē mayīmnōx'LES lāxa xūtsema'yasa  
x'ōtag'ī'lakwē. Wā, g'il'mēs k'lēās k'lāwatsēxs laē xamasē mayīmas 20  
lāq. Wā, lāxaa mayīma xamasē LE'wa k'lāwasē lāxa g'ilsg'ilstowē  
xūsē'lakūxs māmōtāē lāxa 'wālasē sakwēlaxa 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.** (Gwē'yim yixs lēdzelaē lāxa L!ema'is).—Hē'maaxs laē lēselēda hānl!ēnoxwaq, wä, lä hēx'ida'mēsē lä nā'nakwa lāxēs g'ōkwē. Wä, g'il'mēsē lāg'aa lāx L!ema'isasēs g'ōkwaxs laē lāx'ū-lēxs lāx āg'iwa'yasēs hānal!aats!ē xwāxwagūma. Wä, lä qāsa  
5 gwē'yimxa qaēs g'ōkülōtē. Wä, laem q!äl'alelē g'ōkülōtasēxs lēselaaxa gwē'yimē. Wä, lä lēx'ēts K!āmaxalasē lāxēs xūnō-kwē qaxs hē'maē lē'lālag'ilē. Wä, hēx'ida'mēsa lēlqwālaLa'yē xwā-nal'ida. Wä, laem t!eqaxēs sēsex'x'ä k'lāk'!ewayāxa 'nāla. Wä, g'il'mēsē 'nax'idxa gaälāxs laē 'wī'la wī'x'stendēda lēlqwālaLa-  
10 'yaxēs k!wayats!ēlaxa gwē'yimē xwāxūxwagūma. Wä, la'mē 'wī'laem k!wēk!waxlāxēs gegēnemaxs laē ālēx'wīda. Wä, hē'mis g'ālag'iwa'ya lēselāxa gwē'yimasēs g'ōkülōtē. Wä, g'il'mēsē lāg'aa lāx yāgwīdzasasa gwē'yimāxs laē ōmpas qō āyadlaxō lasgemēxa gwē'yimē lō' xūnōkwasa lēselāxa gwē'yimē, yix K!āmaxalasē qa's  
15 lä lāxwāla lāx ōxlāatā'yasa gwē'yimē. Wä, g'il'mēsē g'āx mēxala'ya lē'lānemē lāx L!ema'isa yāgwīdzasasa gwē'yimāxs laē yāq!E-g'a'lē ōmpas, wä, la 'nēk'a: "Wä, gēlag'a k'lēx'idēx g'ōkülōt lāxg'a k'!ōtelag'as K!āmaxalasē, laemg'a tsēnxwa." Wä, lä ētsēsta xamagēma'yē g'igāmēsēs g'ōkülōtē. Wä, lä 'nēk'a: "Laems lōq!wa-  
20 des nexsemēlelā lāg'a'yē g'igāmē' Yāqolas," 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<sup>l</sup>ānēmē. Wā, lā lē<sup>l</sup>ālaxa ogwida<sup>yē</sup> g'ōkūlōts. Wā, hēx<sup>ʼi</sup>- 21  
 da<sup>mēsē</sup> hōx<sup>wūltowē</sup> g'ōkūlōtas qa<sup>s</sup> lā q!wāg<sup>ʼ</sup>alis lāx hēlk<sup>ʼ</sup>!ōdenō-  
 dza<sup>yasa</sup> gwe<sup>yimē</sup>. Wā, la hēm lāx<sup>walaatsēs</sup> k!wayaxs k!wēlaē  
 lāxa g'ōkwē, yixs lāalē Yāqōlasē lāxwālā lāx nexsemēlelās lāg<sup>ʼ</sup>a-  
 yasa gwe<sup>yimē</sup>. Wā, la hē gwig<sup>endxa</sup> gwe<sup>yimē</sup> lāxēs <sup>ʼ</sup>wāx<sup>sen</sup>- 25  
 kūlaēna<sup>yaxa</sup> seSEX<sup>ʼ</sup>xa k!ak<sup>ʼ</sup>!ewayā. Wā, hē<sup>mis</sup> hāx<sup>wālelē</sup>  
 ōxlaatā<sup>yasa</sup> gwe<sup>yimaxs</sup> laē bāl<sup>ʼ</sup>idxa <sup>ʼ</sup>nemp<sup>ʼ</sup>enk<sup>ʼ</sup>ē lāxens bālāxs  
 laē k!<sup>ʼ</sup>annakūla xūlde<sup>ʼ</sup>nakūlaxa <sup>ʼ</sup>wax<sup>sōdēg<sup>ʼ</sup></sup>a<sup>yasa</sup> gwe<sup>yimē</sup> la  
 hēxsdendāla lāx gwak<sup>ʼ</sup>!ōt!<sup>ʼ</sup>EXlā<sup>yasa</sup> lāg<sup>ʼ</sup>a<sup>yaxs</sup> laē <sup>ʼ</sup>wala. Wā, lā  
 k!<sup>ʼ</sup>astentse<sup>ʼ</sup>wa ōxawa<sup>yasa</sup> gwe<sup>yimē</sup> g<sup>ʼ</sup>āg<sup>ʼ</sup>ilela lāx ōxlaatā<sup>yasa</sup> 30  
 gwe<sup>yimē</sup>. Wā, lēda makilāx Yāqōlasē k!<sup>ʼ</sup>ēx<sup>ʼ</sup>idxa neq!<sup>ʼ</sup>ebōdē  
 lāxens bālāx yixs <sup>ʼ</sup>wādzewasasa k!<sup>ʼ</sup>eyōlē, g<sup>ʼ</sup>āg<sup>ʼ</sup>ilela lāx āwūnxa-  
 yas āxa<sup>yas</sup> Yāqōlasē, babanaaqa lāx tek<sup>ʼ</sup>!āsa gwe<sup>yimē</sup>. Wā,  
 lāxaē ōgwaqēda makilāq, hēmxaē <sup>ʼ</sup>wādzowē k!<sup>ʼ</sup>āyas. Wā, lā  
<sup>ʼ</sup>na<sup>xwaem</sup> hē āwādzowē k!<sup>ʼ</sup>āyasa <sup>ʼ</sup>nā<sup>xwa</sup> bēbegwānema lāxēs ge- 35  
 gēxsalaēna<sup>yaxēs</sup> k!<sup>ʼ</sup>amaxelase<sup>wē</sup>. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē <sup>ʼ</sup>nā<sup>xwa</sup> k!<sup>ʼ</sup>ē-  
 kūxs laē sāpōdxa k!<sup>ʼ</sup>ēk<sup>ʼ</sup>!eyōlē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilāxs laēda ts!<sup>ʼ</sup>ē-  
 daqē k!<sup>ʼ</sup>ēx<sup>sodex</sup> pelnodza<sup>yasa</sup> gwe<sup>yimē</sup> qa<sup>s</sup> k<sup>ʼ</sup>ex<sup>ʼ</sup>idēx tsenx-  
 tsenwīlas. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilāmasexs laē mōxsaq lāxēs yāfyats!<sup>ʼ</sup>ē.  
 Wā, laemxaāwisē <sup>ʼ</sup>wilā k!<sup>ʼ</sup>ayap<sup>ʼ</sup>lxa k!<sup>ʼ</sup>its<sup>ʼ</sup>EXsda<sup>yasa</sup> gwe<sup>yimē</sup>. 40  
 Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilōlqēxs laē nā<sup>ʼ</sup>nakwa lāxēs g'ōkwē. Wā, hēx<sup>ʼi</sup>-  
 da<sup>mēsē</sup> moltōdxa k!<sup>ʼ</sup>eyōlē qa<sup>s</sup> āx<sup>ʼ</sup>āliselēs lāx ālā<sup>yasa</sup> <sup>ʼ</sup>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 'yā<sup>ε</sup>x<sup>u</sup>mota. Wā, g'il<sup>ε</sup>mēsē 'wī<sup>ε</sup>lōsdēsēxs laē āx<sup>ε</sup>ēdēda begwānēmaxēs  
 bexdzōwē ts!āts!a<sup>ε</sup>x<sup>u</sup>sema qa<sup>ε</sup>s pax<sup>ε</sup>ālisēq. Wā, lā āx<sup>ε</sup>ēdxa k'!eyōlē  
 45 qa<sup>ε</sup>s pagedzōdēs lāxēs bexdzowē. Wā, lā mens<sup>ε</sup>idxa mōdenē lāxens  
 q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx qa 'wādzewatsa k'!eyōlaxs laē bex<sup>ε</sup>ēdeq hāxe-  
 la lax 'wāsgemasasa k'!eyōlē. Wā, g'il<sup>ε</sup>mēsē lāwāxs laē geg<sup>ε</sup>x<sup>ε</sup>sela  
 bex<sup>ε</sup>ēdeq qa k'!ōdenēs lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx yix wiwogwa-  
 sas. Wā, g'il<sup>ε</sup>mēsē 'wī<sup>ε</sup>welx<sup>ε</sup>sexs laē āxts!ōts lāxa semg<sup>ε</sup>ats!ē hānx-  
 50 lanowa. Wā, lā hānx<sup>ε</sup>lents lāxa legwisē lāxa l!ema<sup>ε</sup>isē semx<sup>ε</sup>de-  
 maxa k'!eyōlē. Wā, lā āx<sup>ε</sup>ēdxa ts!ēsLāla qa<sup>ε</sup>s xwētēlga<sup>ε</sup>yēs lāq. Wā,  
 lā hēmenālaem xwētēlgēq. Wā, lā genemas āx<sup>ε</sup>ēdxa ḷawatsa qa<sup>ε</sup>s  
 hā<sup>ε</sup>nōlisēs lāxa semx<sup>ε</sup>dema legwisa; hē<sup>ε</sup>misa 'wālasē xalaētsa met!<sup>ε</sup>  
 na<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē medelx<sup>ε</sup>widēxs laē āx<sup>ε</sup>ēdxa 'wālasē xalaētsa  
 55 met!<sup>ε</sup>āna<sup>ε</sup>yē qa<sup>ε</sup>s ax<sup>ε</sup>widēs lāxa gwēk<sup>ε</sup>!ēsē qa<sup>ε</sup>s lā āxts!<sup>ε</sup>ālas lāxa ḷawa-  
 tsa. Wā, lā ā<sup>ε</sup>em gwālexs laē 'wī<sup>ε</sup>lāwēda gwēk<sup>ε</sup>!ēsē laxa semyak<sup>ε</sup>a-  
 wa<sup>ε</sup>yē, laas āx<sup>ε</sup>ēdxa 'wālasē lexa<sup>ε</sup>ya qa<sup>ε</sup>s āx<sup>ε</sup>wūlts!<sup>ε</sup>lālēxa semyak<sup>ε</sup>awa-  
 yē lāxa hānx<sup>ε</sup>lanowē qa<sup>ε</sup>s lā āxts!<sup>ε</sup>ālas lāxa lexa<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē  
 'wīlts!<sup>ε</sup>lā lāxa lexa<sup>ε</sup>yaxs laē hānēgwiłas lāxa onēgwiłasēs g'ōkwē. Wā,  
 60 laxaē dādanōdxa gwēk<sup>ε</sup>!edzats!ē ḷawatsa ḷē<sup>ε</sup>wa ōgū<sup>ε</sup>lamē begwā-  
 nēma qa<sup>ε</sup>s lā hānēgwiłas lāx onēgwiłasēs g'ōkwē. Wā, lāḷa genemas  
 āx<sup>ε</sup>ēdxa denasē qa<sup>ε</sup>s dzedzēxsēndēq qa ts!ēlts!<sup>ε</sup>eq lās g'ilsg'ilstā. Wā,  
 lā dālaq qa<sup>ε</sup>s lā k'!wanōlilxa semyak<sup>ε</sup>awayaa<sup>ε</sup>ts!<sup>ε</sup>lexa<sup>ε</sup>ya. Wā, lā,  
 dālts!<sup>ε</sup>ōdxa 'nēmts!<sup>ε</sup>aqē semyak<sup>ε</sup>awaya qa<sup>ε</sup>s mōg<sup>ε</sup>oyōtsa denasē lāq.  
 65 Wā, lā ēt!ēd āx<sup>ε</sup>ēdxa 'nēmē qa<sup>ε</sup>s mōg<sup>ε</sup>oyōdēs lāx ēk<sup>ε</sup>!ēlelās. 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<sup>m</sup>mēsē gwālexs laē q!ūlbēda g'ilsg'ilstowē 66  
 dzEXEK<sup>u</sup> denasa. Wā, lā g'a gwātaxs laē gwāla (*fig.*). Wā, la<sup>m</sup>mē L!ā-  
 yowē lēgEMASA SEMYAK'AWA'yē lāxēq. LAEM lēgades mōmX<sup>u</sup>SE-  
 mak<sup>u</sup> laxēq, wā g'il<sup>m</sup>mēsē 'wī<sup>l</sup>la hē gwēx'īdqēxs laē tēx<sup>u</sup>stōts lāx  
 NEQOSTAWASēs lēgwilē. Wā, la<sup>m</sup>mē x'īlaq qa lēMx<sup>u</sup>widēs. Wā, g'il- 70  
 'mēsē la 'NEMSGEMg'ilaxa 'mekūlāxs laē āx'ētse<sup>u</sup>wa ha<sup>n</sup>NEMē qa<sup>s</sup>  
 āxts!oyāēda 'NEMts!aqē mōmX<sup>u</sup>SEMakwa 'wī<sup>l</sup>la lē<sup>u</sup>wa denasē lāq.  
 Wā, lā gūq!EQasa 'wāpē lāq. Wā, g'il<sup>m</sup>mēsē nēl'īdēda 'wāpē lāx  
 ōkūya'yasēs laē hānx'LENTS lāxēs lēgwilē. Wā, g'il<sup>m</sup>mēsē gageg'ī-  
 lilela maemdelqūlaxs laē hēx'īdaem hānx'sendeq. Wā, lā āx'ēdxā 75  
 lālogūmē qa<sup>s</sup> hā'nōlilēs lāx māg'inwalīlāsa mōmX<sup>u</sup>SEMakwē'lats!ē  
 hānx'LANā. Wā, lā āx'ēdxā ts!ēslāla qa<sup>s</sup> k'!ip!idēs lāxa hānx'Laak-  
 kwē mōmX<sup>u</sup>SEMA qa<sup>s</sup> lā k'!ipts!ālas lāxa lālogūmē. Wā, g'il<sup>m</sup>mēsē  
 'wī<sup>l</sup>ō<sup>u</sup>sta lāxa hānx'LANowaxs laē hēx'īdaem hayalēmk'!a q!es'ēd-  
 qēxs hē<sup>u</sup>maē ālēs ts!elqwē qa<sup>s</sup> telqwaaxs ts!elqwaē. Wā, lā 80  
 hēx'īdaem plēs'īdexs laē 'wūdex'īda. Wā, g'il<sup>m</sup>mēsē pōf'īdexs laē  
 g'ēxaq yix hāmx'sā'yas. Wā, g'il<sup>m</sup>mēsē ēt!ēd hamaēxsd lāqēxs laē  
 āx'ēdxēs ha<sup>n</sup>NEMē qa<sup>s</sup> gūxts!ōdēsa 'wāpē lāq qa<sup>s</sup> hānx'LENDēs lāx  
 lēgwīlasēs g'ōkwē. Wā, g'il<sup>m</sup>mēsē medelx<sup>u</sup>widēxs laē hānx'sendeq  
 lāxa lēgwilē. Wā, lā āx'ēdxā 'wūda hānx'Laak<sup>u</sup> mōmX<sup>u</sup>SEMakwa 85  
 qa<sup>s</sup> āxstendēs lāxa ts!elx<sup>u</sup>sta 'wāpa. Wā, g'il<sup>m</sup>mēsē k'ōtaq laem  
 ts!elx<sup>u</sup>widēxs laē xwēlaqa k'!ip<sup>u</sup>wūstentsēs ts!ēslāla lāq qa<sup>s</sup> 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

SS laqē k'lip̄ts!álas lāxa lalogūmē. Wā, hēx'ida'mēsē hā'ya'to'māla  
q!Es'ēdqēxs k'les'maē 'wūDEX'ida. Wā, g'il'EMxaāwisē pōl'IDEXS  
90 laē g'ēxaq. Wā, ā'misē ts!Elx'uts!Elqwaqēxs hā'maēxsdaaq. Wā,  
hēEM lEGades mōmX'SEMagūg'EXa hāNX'Laakwē mōmX'SEMakwa.

1 **Boiled Whale-Tail.**—Hē'misa ts!ets!asneg'āxa hāNX'Laakwē ts!as-  
nēsa gWE'yimē, yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda  
begwāNEMaxa g'āyulē lāxa ts!āsna'yē. Wā, lā bEX'ēDEq qa māldenēs  
wāgwasas lāXENS q!wāq!wax'ts!āna'yēx. Wā, la'xaē hēEM 'wadzōxs  
5 laē bEX'ēDEq qa k'EWELX'ūnēs. Wā, la 'nemp!enk' lāXENS q!wā-  
q!wax'ts!āna'yēx yix 'wāsgEMasas. Wā, g'il'mēsē q!lēNEMē bEXa-  
'yasēxs laē āx'ēdxēs hāNX'LANowē qa's gūxts!ōdēsa 'wāpē lāq. Wā,  
la ēk'!ōlts!ēxs laē hāNX'LEnts lāx legwīfasēs g'ōkwē. Wā, g'il'mēsē  
hāNX'Lālaxs laē dāX'IDxa 'NEMts!aqē xūsē'lakwē k'its!EXsdēsa gWE-  
10 'yimē. Wā, lā q!EX'bēqēxs lāē dāfax āpsba'yasēxs laē ts!ās'ēDEq.  
Wā, laEM nēxaq. Wā, g'il'mēsē gwāl ts!āsaxs laē ma!p!enk'ē  
lāXENS q!wāq!wax'ts!āna'yēx, yix la 'wāsgEMatsa xūsē'lakwē k'i-  
ts!EXsdēsa gWE'yimē. Wā, la yūEM la 'wāg'itENS selt!ax'ts!āna'yēx.  
Wā, lā 'nāXwaEM hē gwēX'IDxa waōkwē. Wā, g'il'mēsē 'wī'laxs  
15 laē ēsela qa medelX'widēsa 'wāpē. Wā, g'il'mēsē medelX'widEXS  
laē hēX'idaEM 'nāl'NEMts!aq!EMk'a āx'ēdxa ts!ākwē xūsē'lak'  
k'its!EXsdēsa gWE'yimē qa's āxstālēs lāxa maEMdelqūla 'wāpa. Wā,  
lā hālabalaxs laē āxstālas. Wā, g'il'mēsē wī'la'staxs laē āx'ēdxa  
ts!ēslāla qa's hālabalē xwēt!ēDEq. Wā, g'il'mēsē gwā!EXS laē  
20 hāNX'SENDEq lāxa legwīlē. Wā, lā hālabala gūX'ēDEX 'wāpalās

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-blubbèr 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;

Wä, g'il'mēsē 'wī'lōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21  
 hālabalē k'anōlīlas lāxa k'īts!EXSDĕg'īlats!ē hānx'lanowa. Wä,  
 ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx'dē lāq  
 lāxa lālogūmē. Wä, lax'da'xwē hēx'idaEM q!ES'īdqēxs hē'maē  
 ālēs ts!Elqwē. Wä, g'il'mēsē pōf'īdEXS laē g'ēxaxa waōkwē. Wä, 25  
 g'il'EMxaāwisē ēt!lēd hā'm:ēxsd lāqēxs laē hānx'LENDxēs hānx'LA-  
 nowē lāxa lēgwīlasēs g'ōkwē. Wä, g'il'mēsē MEDEX'widē 'wāpa-  
 sēxs laē hānx'SENDEq lāxa lēgwīlē. Wä, lā āx'ēdxa hānx'Laakwē  
 xūsē'lakwē k'īts!EXSDēsa gwe'yīmē qa's āxstENDēs lāq. Wä, g'il-  
 'mēsē k'ōtaq laEM ts!Elts!Elq!ūx'ēdEXS laē āx'wüstENDEq qa's q!ES'ē- 30  
 dēq, qa's tElqwaaxs ts!Elqwaē. Wä, laEM k'lēs Lē'lalayo lāxa  
 q!lēNEMē lēlqwalala'yē gwēx'sdEMas qa's lēx'amaēda āxnōgwadās  
 hā'māpxēs hā'mēx'sila'yē xūsē'lak<sup>u</sup> k'īts!EXSDēsa gwe'yīmē. Wä,  
 lāla k'lēs ts!āk<sup>wē</sup> xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wä,  
 lāla hēEM gwālē bEXa'yasē xūsē'lakwē k'īts!EXSDēsa gwe'yīmē. 35  
 Wä, lā Lōmax'īd 'nemāf'īdEXS laē āxstanō lāxa MEDElqūla 'wāpa.  
 Wä, g'il'mēsē 'wī'la'staxs laē xwēlaqa hānx'SENDxa hānx'lanowē  
 qa's gūx'īdēx 'wāpalās. Wä, ā'mēsē la t!EMkwamētalēda xūsē-  
 'lakwē lāg'ēsa gwe'yīmaxs laē L!ōpa. Wä, laEM L!ōpa yīxs laē axts!ō-  
 yo lāxa lālogūmē. Wä, la'mēs ēx'EM yālag'īlīdEXS laē hāmx'īdEQ, 40  
 qaxs wāx'maē lā 'wūdēda xūsē'lakwē lāg'a'ya. Wä, la hēwāxa p!ēs-  
 īda laē 'wūDEX'īda. Wä, hē'mē lāg'īlas q!lēq!ENEMXS hā'mēx'si-  
 lase'waē qaxs g'il'maē pōf'īdēda 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.**—When<sup>1</sup> 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'mēsē ēt'lēd q!ets!ēxsDEX'ēIDEXS laē âEM āx'ēdxa  
45 'wūda t!ēmg'ik<sup>u</sup> xūsē'lak<sup>u</sup> lāg'ēsa gwe'yimē qa's q!ES'ēdēq, qa's hewāxaē p!ēs'ēda. Wā, laEM gwāl lāxēq.

1 **Boiled Devil-Fish.**—G'il'mēsē<sup>1</sup> gwāLEXS laē nēsaxa teq!wāXS laē x'ats!aēsa. Wā, g'il'mēsē q!āX g'ōkwasa teq!wāXS laē sēgēLAS p!ē-wayōba'yasēs nēdzayowē lāX t!EX'ilāsa tegwats!ē. Wā, g'il'mēsē p!ēX'wALELaxa teq!wāXS laē xwē'lidxēs nēdzayowē qa's sēgELēs  
5 LEX<sup>u</sup>ba'yasēs nēdzayowē lāXa t!EX'ilāsa tegwats!ē. Wā, lā p!ē-xwaxa p!ēsa. Wā, g'il'mēsē p!ēX'wALELaxa p!ēsāXS laē sēX'ēdēq. Wā, lā yāwas'id bāsēs nēdzayowē qa selt!ēdēsa teq!wa qaxs dōqūla'maēda nēts!ēnoxwaxēs nēdzayāXS yalaē yawēX'ila. Wā, g'il'mēsē selt!ēDEXS laē dāk'lidxēs nēdzayowē qa's ōdax'ēidē  
10 nēX'wūlsaQ lax t!EX'ilāsa tegwats!ā. Wā, g'āX'EM āXba'ya teq!wa lāq. Wā, lā lēk'ōdxa nēdzayowē lāXa teq!wa. Wā, lā xūsxūts!ō-dēq lāXa āwīnak!wa. Wā, g'il'mēsē la 'mELX'ēIDēda teq!wāXS laē lawayōDEX bēX'bēk'lasxa yax'yig'ilas gwe'yāsa bāk'lūmē bēX'bēk'!a. Wā, g'il'mēsē lāwāXS laē ēt'lēd xūsxūts!ēdēq qa ā'lak'!ālēs lē!la.  
15 Wā, hē'mis qa telqwēs qō lāl textax'widLEq. Wā, hēX'ida'mēsē la nū'nakwē nēts!ēnoxwē lāXēs g'ōkwa. Wā, lā āX'ālilāsa teqa!wāXS laē hēX'idaEM āx'ēdxa hāNX'Lanowē qa's gūxts!ōdēsa 'wāpē lāq qa ēk'!ōldza'yēs. Wā, lā hāNX'Lents lāX legwilasēs g'ōkwē. Wā, g'il'mēsē medELX'widē 'wābets!āwasēXS laē gasX'ig'ililaxa teq!wa

<sup>1</sup> 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!ödēs lāxa hānx'lāla lāxa legwilē hānx'lanowa. Wā, 20  
g'il'mēsē la'stāxs laēda begwānēmēxa teqwēlāxa teq!wa āx'ēdxa  
ts'lēsLāla qa's xwēt'ēdēs lāq. Wā, g'il'mēsē gēg'ilil xwētaqēxs laē  
ēt'lēd medelx'wēda. Wā, hē'mis la gwālats xwētaq. Wā, wāla-  
anawisē Lō' ēnemts!agelelag'ila lāxa q'lāq!alak!ayaxens ēnālāqē  
'wā'waselilāsas maemdelqūlāxs laē L'ōpa teqwēlāxa teq!wa. Wā, 25  
lā hānx'sendxa hānx'lanowē lāxa legwil qa's hāng'alilēs lāxa  
obēx'lālalilāsēs legwilē. Wā, lā āx'ēdxa tayax'usē'lats'lē lōq!wē qa's  
hā'nōlilēs lāxa mag'inwalilāsa teqwē'lats'lē hānx'lanowa. Wā,  
lā gūxts!ōtsa 'wūda'sta 'wē'wāp!em lāxa lōq!wē. Wā, lā āx'ēdxa  
ts'lēsLāla qa's k'lip!idēs lāxa teq!wa qa's lā k'lip'ts!ōts lāxa 30  
lōq!wē. Wā, lā āx'ēdxa k'lāwayo qa's t!ōtsē'stālēx ēwaxlā'yas  
dzēdelemas mā'abāla lāx bak'awa'yas. Wā, laxaē t!ōsōdex  
gawās mak'abāla lāx ēk'lanā'ayasa bak'awa'yē. Wā, lā g'ēg'a'lil-  
xēs k'lāwayuwē qa's dāg'ilts!ōdēxa dzēdelemē qa's k'lūlpōdxa  
'nemts!aqē laqēxs hē'maē ālēs elagālasēs iēnp!ēna'yē. Wā, lā 35  
x'ik'ōdex iēnp!ēna'ayas wālabāla lāx 'wāx'sanōdza'ayas k'lūmt!ēna-  
'yas. Wā, g'il'mēsē 'wī'lāwē iēnp!ēna'ayasēxs laē ts'lās lāx textaq-  
lāq. Wā, ā'mēsē lā hē gwē'nakūlāxa waōkwē dzēdelema. Wā,  
g'il'mēsē 'wī'lāxs laē āx'ēdxa gawās. Wā; lā nexālax iēnpsema-  
'yas. Wā, g'il'ēmxaāwisē 'wī'lāxs laē q!ēk'ōdex q!ēnXLā'ayas qa's 40  
kwēs'ōdēq. Wā, lā alēx'ēdxa mōts!aqē dāp!ēnk' āxāla lāx  
'wāx'sanōlema'ayas gāwāsa teq!wa. Wā, g'il'mēsē q'lāqēxs laē

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

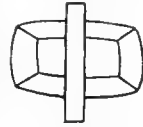
43 ɬəkūmōdeq qaʰs ts!EXʰēdēq. Wä, lä k!ülk!ülpsEDEq qa ts!ēlts!E-  
q!astowēsēxs laē tsʰEWanaēsasa ʰnālʰnemē lāxēs Lēʰlānemē. Wä,  
45 lāla hēem bebākʰawēgʰxa bakʰawaʰyaxs laē lāwiyōDEX ɬENPSE-  
maʰyas. Wä, hēʰmis gʰil gʰELxʰoyosē gwāwilbaʰyasa teq!wa qaʰs  
gʰūgwawēgʰixʰidēq. Wä, lä hämxʰidxa bakʰawaʰyē. Wä, gʰilʰmēsē  
pōʰidEXS laē hōqūwēlsa. Wä, laEM lēxʰaEM teqWēlagʰilaxa  
teq!wēda ʰNEʰmēmōtē. Wä, laEM kʰlēs teqWēla qaēda q!ENEMē  
50 lēlqwālalaʰya. Wä, laEM gwāl lāxēq.

**Scorched Devil-Fish** (Ts!ēdzEKʰ teq!wa).—Wä, hēʰmaaxs gʰālaē  
gʰāx nāʰnakwēda nēts!ēnoxwaxa teq!wa, wä, lä äxʰēdxēs kʰlāwa-  
yowē qaʰs t!ōsōdēxa ʰNEMts!aqē lāxa dzēdzELEMasa teq!wa. Wä,  
lä kʰādnlōlīsas lāxēs lēgwīlē ʰwīʰla Lēʰwis ɬENP!Enaʰyē. Wä, gʰilʰmēsē  
55 k!ūmELxʰidē L!āsot!Enaʰyas lāxa lēgwīlaxs laē lēxʰidēq qa L!āsō-  
t!Endēsa kʰlilxʰkʰlōdEnaʰyē. Wä, gʰilʰEMxaāwisē k!ūmELxʰidEXS laē  
äxʰēdeq qaʰs xʰikʰālēx ɬENP!Enaʰyas. Wä, gʰilʰmēsē ʰwīʰlāxs laē  
hämxʰidēq. Wä, la ʰnēkʰēda waōkwē bāk!ūma ts!ETS!ēdzEKʰgʰixa  
ts!ēdzEKwē teq!wa wāxʰmaē lēxʰaEM ts!ēsaseʰwē dzēdzELEMas.  
60 Wä, lä texteqwaxa teq!wa ʰnēkʰiq. Wä, laEM lēxʰaEM hē  
gwēgʰilaseʰwa ts!Edāqasa teq!wa yīxs kʰilemaē hänxʰLEntseʰwa  
qaxs ɬaxaē hēxʰidaEM q!ūlē yīxs hēmenaʰmaē q!ūlax lāgʰaALE-  
lasas ʰwāpalāsēs ts!ōxwaxa hänxʰLaakwē ts!Edāq teq!wa. Wä,  
hēʰmis lāgʰilas kʰēs ts!ōxwaseʰwēda ts!ēdzEKwē teq!wa. Wä, hēEM-  
65 xaāwis kʰlēsēlas hänxʰLEntseʰwē. Wä, gʰilʰmēsē ʰwīʰla 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 15  
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



dzédzelemasēxs laē âem ts!eqeweldzema bak'awa'ŷē ɽē'wa gāwa 66  
lāx L!āsanā'ŷasēs g'ōkwē. Wā, laem gwāl lāxēq.

**Devil-Fish with Oil** (TEMX<sup>u</sup>staak<sup>u</sup> teq!wa lāxa L!ē'na).—Wā, 1  
g'aem ɛ'NEMX<sup>u</sup>idāla hā'mēx'silaēnēxa teq!wēg'a. Yixs g'il'maē g'āx  
nā'nakwēda nēts!ēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla yixs nē-  
ts!anemaaxa maltsemg'ustā teq!wa lōx hāyāqaax yūdux<sup>u</sup>semg'ustā.  
Wā, lā ɛ'nā'nemp!eng'ila hānx'lendeq lāxēs legwilē. Wā, lā âem 5  
neqemg'iltewēx teqwēlaēna'ŷasen g'ālē wāldema lō' lawālaē-  
na'ŷax hēp!ēna'ŷas. Wā, g'il'mēsē ɛ'wī'lāwē hēp!ēna'ŷasēs laē  
āx'ēdēda nēts!ēnoxwaxēs k'lāwayowē, wā, hē'mēsa lōq!wa ɛ'wālasa  
qa's k'āg'alifēs. Wā, laxaē āx'ēdxa āma'ŷē leqwa qa's k'at!ēdēs lāx  
ōgwāga'ŷasa lōq!wē gayāsela lāx negōyā'ŷas. Wā, hēem lēgades 10  
temgūdzōxa teq!wa. Wā, lā āx'ēdxa dzédzelema teq!wa qa's  
k'adēdzōdēs lāxa temgūdzowē. Wā, lā āx'ēdxēs temgwayowē  
k'lāwayo qa's temTEMX<sup>u</sup>salax'ēdēxa dzédzelemē. Wā, la ɛ'wī'laxs  
laē ēt!ēdxa waōkwē qa's temTEMX<sup>u</sup>salax'ēidēq. Wā, g'il'mēsē  
ɛ'wī'la lā temTEMX<sup>u</sup>s'aakūxs laē āx'ēdxa ɛ'wālasē hānx'lanowa. Wā, 15  
la ts!ōxūg'indeq. Wā, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa temTEM-  
X<sup>u</sup>staakwē dzédzelemē lāxa temX<sup>u</sup>staakwī'lats!ē hānx'lanowa.  
Wā, g'il'mēsē elāq qōt!ēdēda hānx'lanowaxs laē xal!aqa gūq!E-  
qasa ɛ'wāpē lāq. Wā, lā hānx'lents lāxēs legwilē. Wā, la gēx-  
lāla maemdelqūlaxs laē hānx'sanowa 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 äx<sup>é</sup>tsE<sup>wē</sup>da q<sup>l</sup>ēnemē lōelq<sup>l</sup>wa qa mex<sup>é</sup>alīēlēs lāx māg<sup>in</sup>walīlāsa  
 temx<sup>u</sup>staakwī<sup>l</sup>ats<sup>l</sup>ē hānx<sup>l</sup>lanowa. Wā, lā äx<sup>é</sup>dxā tsēx<sup>l</sup>a qa<sup>s</sup>  
 tsēx<sup>é</sup>idē lāxa temx<sup>u</sup>staakwē dzēdzelema qa<sup>s</sup> lū tseyōselas lāxa  
 lōelq<sup>l</sup>wē. Wā, laem holelqelaxa <sup>é</sup>wāpē. Wā, g<sup>il</sup>mēsē <sup>é</sup>wī<sup>l</sup>ōsa  
 25 hānx<sup>l</sup>laakwē temx<sup>u</sup>staakūxs laē äx<sup>é</sup>dxā L<sup>l</sup>ē<sup>na</sup> qa<sup>s</sup> k<sup>l</sup>ūnq<sup>l</sup>eqēs  
 lāq. Wā, ā<sup>l</sup>mēsē gwāl k<sup>l</sup>ūnqasa L<sup>l</sup>ē<sup>na</sup> lāqēxs laē t<sup>l</sup>ep<sup>l</sup>egēlēsa.  
 Wā, g<sup>il</sup>mēsē gwā<sup>l</sup>ēxs laē äx<sup>é</sup>dxā q<sup>l</sup>ēnemē k<sup>ak</sup>·ets<sup>l</sup>ēnaqa qa<sup>s</sup>  
 k<sup>ā</sup>s<sup>é</sup>idēs lāxa tetemx<sup>u</sup>staag<sup>l</sup>axa temx<sup>u</sup>staakwē dzēdzelemsa  
 teq<sup>l</sup>wa. Wā, g<sup>il</sup>mēsē gwā<sup>l</sup>ēxs laē k<sup>ax</sup>·dzamolīlāsa tetemx<sup>u</sup>staax<sup>u</sup>-  
 30 ts<sup>l</sup>āla lōelq<sup>l</sup>wa lāxēs L<sup>l</sup>ē<sup>l</sup>ānemē. Wā, lax<sup>da</sup>xwē <sup>é</sup>yōs<sup>é</sup>idxa temx<sup>u</sup>-  
 staakwē teq<sup>l</sup>wa lāxa L<sup>l</sup>ē<sup>na</sup>. Wā, g<sup>il</sup>mēsē <sup>é</sup>wī<sup>l</sup>axs laē hēx<sup>é</sup>-  
 daem hōqūwelsa qaxs ālaē ts<sup>l</sup>enk<sup>l</sup>ūlema hē gwēk<sup>u</sup> hā<sup>é</sup>mēx<sup>l</sup>sila<sup>yē</sup>.  
 Wā, lax<sup>da</sup>xwē hē<sup>n</sup>ākūlaem lax ālanā<sup>é</sup>yasēs g<sup>ig</sup>·ōkwē qa<sup>s</sup> lā  
 hōx<sup>é</sup>wida. Wā, g<sup>il</sup>mēsē gwāl hōqwaxs laē nax<sup>é</sup>idxa <sup>é</sup>wāpē. Wā,  
 35 laem gwāl lāxēq.

**Steamed Devil-Fish** (<sup>é</sup>neg<sup>é</sup>ek<sup>u</sup> teq<sup>l</sup>wa).—Wā, hē<sup>é</sup>maaxs k<sup>l</sup>ūnsa-  
 ēda ts<sup>l</sup>ēdāqaxa teq<sup>l</sup>wāxs ts<sup>l</sup>ēk<sup>·</sup>aaxa g<sup>ā</sup>wēq<sup>l</sup>ānemē. Wā, lā sex<sup>é</sup>-  
 īdeq qa<sup>s</sup> k<sup>l</sup>wēt<sup>l</sup>alexēs lāxēs ts<sup>l</sup>ēg<sup>·</sup>ats<sup>l</sup>ē xwāxwagūma. Wā,  
 g<sup>il</sup>mēsē q<sup>l</sup>eyōlxa g<sup>ā</sup>wēq<sup>l</sup>ānemāxs laē <sup>é</sup>nek<sup>·</sup>aq. Wā, hē<sup>é</sup>mis la  
 40 lēgenwayaatsa teq<sup>l</sup>wāxs laē elāq tsās<sup>é</sup>tsa <sup>é</sup>wāpē elāxēs <sup>é</sup>nek<sup>·</sup>āse<sup>wē</sup>.  
 Wā, g<sup>il</sup>mēsē tsās<sup>é</sup>tsa <sup>é</sup>wāpē lāqēxs laē nānask<sup>·</sup>īnaemxa teq<sup>l</sup>wa.  
 Wā, lā <sup>é</sup>nēmāx<sup>·</sup>īdaem L<sup>l</sup>ōpa L<sup>l</sup>ē<sup>wa</sup> <sup>é</sup>neg<sup>é</sup>ekwē g<sup>ā</sup>wēq<sup>l</sup>ānemāxs  
 k<sup>l</sup>lōts<sup>l</sup>ase<sup>wā</sup>ē qaxs k<sup>l</sup>ōmats<sup>l</sup>ēlē. Wā, g<sup>il</sup>mēsē L<sup>l</sup>ōpēxs laē lēt<sup>l</sup>ē-



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 55 beach at || spring-tide. That is all about this. |

**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- shaft, and ties them on with split | long strips of cedar-bark. When it is finished, it is this way: || 

ts<sup>e</sup>wa. Wä, hē<sup>e</sup>mis g'il äx<sup>e</sup>ētse<sup>e</sup>wa <sup>e</sup>neg'ikwē teq!wa qa's ts!ōx-  
wits<sup>e</sup>wē lāxa <sup>e</sup>wēwap!emē. Wä, âem<sup>e</sup>xaāwisē la negetewēx gwē- 45  
g'ilasasen g'ag'ilēyē wāldemāxs laē textax<sup>e</sup>wīdeq. Wä, laem ōgūx-  
p!aemxs <sup>e</sup>neg'ekwāē qaxs laē gwe<sup>e</sup>yōsē gwēp!aasasa k'lōts!aakwē  
g'āwēq!ānem lāxa <sup>e</sup>neg'ekwē teq!wa. Wä, laemxāē gwāla.

Hēm<sup>e</sup>las lā q!āla nanēsamensaxa teq!wāxs wāx<sup>e</sup>maē āma<sup>e</sup>ya x'ā-  
ts!a<sup>e</sup>yēxēs āmāgawix'demxs laē nexsa<sup>e</sup>ya <sup>e</sup>mekūla. Wä, la<sup>e</sup>mēsē k'lā- 50  
dēdze<sup>e</sup>wē lāx k'lādekwasā tatēlāxa teq!wā lōqwalaxa p!ā<sup>e</sup>yē  
qaxg'in senōlmēk' gwāgwēx<sup>e</sup>s'āla laqēxs laē nanēdzayowaxa g'ilt!  
nanēsamendza<sup>e</sup>yāxa teq!wa lē<sup>e</sup>wis gwāyilālasē. Hē<sup>e</sup>mesen lāg'ila  
<sup>e</sup>nēk'ōl laem <sup>e</sup>wīla q!ālelaq lē<sup>e</sup>wa lem<sup>e</sup>ülēsela nēsaxa teq!wa lāxa  
<sup>e</sup>wālasē x'āts!a<sup>e</sup>ya. Wä, laem gwāl laxēq. 55

**Boiled Sea-Slugs** (Aelyaxa ālasē).—Wä hēm g'il äx<sup>e</sup>ētsō<sup>e</sup>sa 1  
aelyaēnoxwaxa ālasa saents!āsa yālnēk!wēnoxwaxa k'lōk!ūtela.  
Wä, lā äx<sup>e</sup>ēdxa malts!aqē wīswūl k!waxlāwa, <sup>e</sup>nā<sup>e</sup>nemp!enkē  
āwāsgemasas lāxens ts!ēx<sup>e</sup>ts!āna<sup>e</sup>yēx. Wä, lā wāwilālagawēsens  
selt!ax<sup>e</sup>ts!āna<sup>e</sup>yasens q!wāq!wax<sup>e</sup>ts!āna<sup>e</sup>yēx lāxēs pēpexk'lōt!<sup>e</sup>- 5  
nēna<sup>e</sup>yē. Wä, lā äx<sup>e</sup>ēdxa denasē qa's dzedzēxsēndēq qa ts!ēits!<sup>e</sup>-  
q!ēs. Wä la äx<sup>e</sup>ēdxa malts!aqē gēgalbiltsa aelyayōp!ēqlē. Wä,  
lā äxbents lāx māx'ba<sup>e</sup>yasa saents!ō qa's yil<sup>e</sup>ālelōdēsa dzexekwē  
g'ilt!<sup>e</sup>la denas lāq. Wä, g'il<sup>e</sup>mēsē gwālēxs laē g'a gwālēg'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 Wä, lä ēsela qa k'!EMAQELĒSĒXA x'āts!aēsē. Wä, g'il<sup>6</sup>mēsē k'!E-māqELAXS laē wī<sup>6</sup>x<sup>6</sup>stENDxēs aelyats!ēLĒ xwāxwagūmā. Wä, lä āx<sup>6</sup>ēdxēs aelyax<sup>6</sup>sayasē sē<sup>6</sup>wayā LĒ<sup>6</sup>wēs t!ōt!ESEMYŌLĒ k'āwayō lāxa ālasē. Wä, hē<sup>6</sup>misēs aelyayop!ēqē. Wä, lä sēx<sup>6</sup>wīda qa<sup>6</sup>s lä lāxēs q!ālē q!āyatsa ālasē. Wä, lä hānx<sup>6</sup>īda. Wä, g'il<sup>6</sup>mēsē  
15 dōx<sup>6</sup>wALELAXA q!aēdzasasa ālasEXS laē āx<sup>6</sup>ēdxēs aelyayop!ēqē qa<sup>6</sup>s L!ENGENSĒ lāxa demsx<sup>6</sup>ē. Wä, laEM benba<sup>6</sup>yē gēgāba<sup>6</sup>yasēs aelyayop!ēqē. Wä, lä gāLELISA lāx NEGŌYā<sup>6</sup>yasa ālasaxs g'āxaē galotawēlTEWĒ lāxa mālē gēgālbēsa aelyayop!ēqē. Wä, lä nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la <sup>6</sup>wāx<sup>6</sup>sotāga<sup>6</sup>yasēs aelyaats!ē xwāxwagūma qa gayalēs. Wä, lä dāx<sup>6</sup>īdxa ālasē qa<sup>6</sup>s āx<sup>6</sup>ēdxēs k'!āwayō qa<sup>6</sup>s t!ōt!ETS!EXŌDālēq. Wä, lä x'ix<sup>6</sup>īdeq qa lawāyēs yāx<sup>6</sup>yīg'ilas. Wä, lä xūsāLEXSAS lāxēs xwāxwagūmē. Wä, lä nēg<sup>6</sup>ETEWĒXS laē xūsāLEXSAS:—

“LaEMS hēl L!āxalaēNĒLĒ LEMg'ayās gāgasa.”

- 25 Wä, lä q!wālxOEM <sup>6</sup>nēk'ixs laē xūs<sup>6</sup>āLEXSASA ālasē lāxēs xwāxwagūmē. Wä, g'il<sup>6</sup>mēsē q!EYŌLEXS laē nā<sup>6</sup>nak<sup>u</sup> lāxēs g'ōkwē. Wä, g'il<sup>6</sup>mēsē lāg'alis lāx L!EMa<sup>6</sup>ISASĒS g'ōkwaxs laē GENEMAS āx<sup>6</sup>ēdxaxa lEXa<sup>6</sup>yē qa<sup>6</sup>s lä lalala; hē<sup>6</sup>mis, qa<sup>6</sup>s lä nanagwāla. Wä, lä hāng<sup>6</sup>aaLEXSASĒS lEXa<sup>6</sup>yē lāxa xwāxwagūmē. Wä, lä dāx<sup>6</sup>īdēda ts!EDāqaxa  
30 <sup>6</sup>nEMĒ ālasa qa<sup>6</sup>s x'ix<sup>6</sup>īdē <sup>6</sup>wāsgEMASAS ōgwide<sup>6</sup>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

ʼyax ɔxsdɛyas. Wä, lä benxtâla. Wä, g'ilɛmēsē ʼwīlāwē g'ēg'a- 31  
 yayawaʼyas yāx'yig'ilasēxs laē lexts!ōts lāxēs lexax'yē. Wä, lä  
 ʼnāxwa hē gwēx'ɛidxa waōkwē. Wä, g'ilɛmēsē ʼwīlts!āxs laē k'lox'wūl-  
 tōdxēs Elyats!ē lexax'ya qa's lä k'lox'wūsdēselaq qa's lä k'logwē-  
 lelaq laxēs g'ōkwē. Wä, lä k'lox'walilas lāx onēgwilasēs g'ōkwē. 35  
 Wä, lä äx'ēdxa ʼwālasē kütelił q!ō'lats!ä. Wä, lä gūxts!ōtsa ʼwe-  
 ʼwāp!emē laq. Wä, g'ilɛmēsē negoyoxsdälaxs laē äx'ēdxa Elyats!ē  
 lexax'ya qa's lä gūxstents lāx ʼwābets!āwas. Wä, lä bās. Wä,  
 hēt!a lä mālexsē gānulas q!ōgūlilēda ālasaxa ʼwapaxs laē hēfāla lāx  
 hānx'lentsɛwē. Wä, lēda begwānemē äx'ēdxēs Eلسlats!ēlē hānx'- 40  
 lanowa. Wä, lä gūxts!ōtsa ʼwāpē laq qa negoyoxsdalēs. Wä,  
 lä hānx'lents laxēs legwīlē. Wä, g'ilɛmēsē la hānx'lalē Eلس!at-  
 ts!ēlasēxa ālasaxs laē lāxa āl!ē qa's L!EX'widē lāxa q!wāxē. Wä,  
 g'āxē gēmxelaq qa's lä gēmxstendeq lāxēs Eلس!ats!āxa ālasē  
 hānx'lanowa. Wä, g'ilɛmēsē gwāfexs laē äx'ēdxa q!ōgūlilē Elya- 45  
 ts!ē kütelił q!ō'lats!ä qa's g'āxē hā'nōlīsas lāxēs legwīlē; Wä, hē-  
 ʼmēsa ts!ēslāla. Wä, g'ilɛmēsē medelx'widēda ʼwāpāxs laē gēne-  
 mas äx'ēdxa ʼnemē ālasa qa's x'ix'ɛidēx ok!winaʼya qa lāwāyēs  
 ʼwāpagaʼyasēxs laē ts!Emxstents lāxa maemdēlqūla ʼwāpa. Wä,  
 lāla lāwūnemas xwētasa ts!ēslāla laq. Wä, lä ʼnāxwaem 50  
 x'ix'ɛidēda ts!Edāqax ʼwaxaasa ālasē. Wä, g'ilɛmēsē ʼwīlaʼstēda  
 ālasaxs laē hēmenālag'ililɛm 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 ʼmēsē TENXʼIDEXS laēda begwanemē kʼlāgʼilixā tʼEXʼtʼEGʼilasēs  
gʼōkwē, qaʼs kʼlʼaʼstendēs lāxa la tentenkʼila. Wā, hēxʼidaʼmēsē  
55 xʼtʼlédēda TENTENKʼILA elsēlas qaxs xENLElāē hēMENālaEM TENXʼ-  
idē ʼwāpalāsa ālasaxs hāNXʼLEntSEʼwāē. Wā, lēxʼaʼmēs xʼtʼlēda-  
masa tʼEXʼtʼEGʼilasa gʼōkwaq. Wā, lā, hēMENālaʼma begwāNEMē  
gūNXʼid kʼlakʼlapʼENasa tsʼēSLāla lāq. Wā, gʼilʼmēsē kʼlipʼENDqēXS  
laē Lʼōpa. Wā, laEM xūlxūNXʼIDEXS laē Lʼōpa. Wā, lā tsāXʼENXS  
60 kʼlilxʼaē. Wā, laEM kʼleās gwēXʼidaats kʼlipʼENTSēs tsʼēSLāla lāq.  
Wā, gʼilʼmēsē LʼōPEXS laē hāNXʼSENDēq lāxēs lēgwilēs elsēlaxʼdēma.  
Wā, lā āxʼēdxa ʼwālasē lōq!wa qaʼs kʼanoliēs lāxa elsēʼlatsʼlē  
hāNXʼlanowa. Wā, lā gūxtsʼōtsa ʼwāpē lāq. Wā, gʼilʼmēsē ēkʼ!ōl-  
dzaʼya ʼwapē lāqēXS laē āxʼēdxa tsʼēSLāla qaʼs kʼlakʼlapʼENēs lāxa  
65 ālasē qaʼs lā kʼlipstālas lāxa tsʼōtsʼloxʼēūnatsʼlē lōq!waxa hāNXʼlaakwē  
ālasa. Wā, gʼilʼmēsē ʼwiʼlōSEXs laēda begwāNEMē kʼwagʼāgēlilaq  
qaʼs tsʼōtsʼloxʼēūNXʼidē lāxēs laēnaʼyē Lʼaxʼida. Wā, gʼilnaXwaʼmēsē  
gʼwāl tsʼōtsʼloxʼēūnaxa ʼnemē ālasEX laē yaxʼwits lāxēs lēʼlāNEMē  
qa gʼalqʼesēs elsasxa ālasē. Wā, lā hēxʼidaEM elsasʼidēda gʼālē  
70 yāXʼwitsēʼwā, yixs laē hanakwila tsʼōtsʼloxʼēūnēda begwāNEMax  
yaqʼwēmaLasa māKʼilaq. Wā, lā hē gweʼnakūlaxa waōkwē lēʼlā-  
nems. Wā, gʼilnaXwaʼmēsē ʼwiʼlēda gʼālē yaxʼwitsōʼsa ālasEXs laē  
ētʼléd yāXʼwidēq. Wā, gʼilʼmēsē pōʼidEXs laē mōtēlaxēs ānēXʼsāʼyē  
qaēs gēNEMē, yixs lēxʼaʼmaē elsasdēMxa ālasēda tsʼlāwūNXē 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. Wä, lāla ʿyaʿyax'sxa hēenxē. Wä, laem gwāl lāxa 75  
ʿnemx ʿidāla häʿmēx'silaēnēʿxa ālasē.

**Roasted Sea-Slugs** (PENĒDZEKwē ālasa lāxa onālisasa lēgwilasa 1  
g'ōkwē).—Wä, hē'maaxs laē malp!enxwa'stalil q!ōgūlila ālasē  
wä, lāda ts!edāqē āx'ēdxa lōq!wa qa's lā dālaq qa's lā k'anolihas  
lāxa elyats!ē kūtelil q!ōlats!ä. Wä, lä āx'wüstälaxa ālasē qa's lä  
āxts!ālas lāxa lōq!wē. Wä, g'il'mēsē hēl'alaxs laē k'ālaxa elts!āla 5  
lōq!wa qa's lä k'anōlisas lāxa lēgwilasēs g'ōkwē. Wä, lä k'ade-  
nōliselas lāxa āwābāʿyas k'ak'edenwaʿyasēs lēgwilē. Wä, āʿmēsē  
hēmenālaem lēx'elalēda ts!edāqaq. Wä, g'il'mēsē ālax'ēid lä  
L!āx'ēdexs laē L!ōpa. Wä, g'il'mēsē L!ōpexs laē k'elts!ālasēs ts!ēs-  
lala lāq. Wä, lä āx'ēdxa ōgūlamē lōq!wa qa's gūxts!ōdēsa 10  
ʿwāpē lāq. Wä, lä āxstentsa penēdzekwē ālasē lāq. Wä, lä  
āx'ēdxa k!waʿxlādzēsē qa's k'exālayōxa gūnaʿyaxs laē k!wē-  
k!ūt!enēxa penēdzekwē ālasa. Wä, g'il'mēsē ʿwīlāxs laē q!wēdze-  
lendeq qa lāwāyēs ʿwāpagaʿyas. Wä, lä yaxts!ōts lāxa ōgūlamē  
lōq!wa. Wä, laxaē ēt!ēd āx'ēdxa ʿnemē ālasa qa's k'exālēxa 15  
gūnaʿyaxs laē k!wēk!ūt!enēxa penēdzekwē ālasa. Wä, lä q!wē-  
dzēlendeq qa lāwāyēs ʿwāpagaʿyas. Wä, laxaē yāxts!ōts lāxa  
lōq!wē. Wä, lānaḡwaem hē gwēx'ēidxa waōkwē. Wä, g'il'mēsē  
ʿwīlāxs laē yāx'wits lāxa elsaslaxa penēdzekwē ālasa. Wä,

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'!nēl*, but by the Kwāg'uł 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 elsas°ideq. Wā, g'il°mēsē pōf°idexs laē mōtelaxēs hāmX'sā°yē qaēs gēgenemē. Wā, laem gwāf lāxēq.*

**Baked Sea-Slugs** (Dzamēdzek<sup>u</sup> ālas lāxa gūna°yasa lēgwilasa g'ōkwē).—Hēemxaa āx°ēdēda ts!ēdāqaxa ālasa kūtēlilē q!ō°lats!ē. Wā, lā °lap!ālisā lāxa ts!ēlqwa gūna°ya. Wā, lā LEX°walisasa  
25 ālasē lāxa °lābekwē gūna°ya. Wā, lā dzemk°eyintsā gūna°yē lāq. Wā, laxent!a nexseg°ilelag'ila lāxox q!āq!alāk!a°yē lāxens °nālāxs laē °lāp!ēqālisāq. Wā, lā k'!p!itsēs ts!ēslala laq qa°s lā k'!p!alilēlas lāxa onālisasēs lēgwilē. Wā, hēem gwāyilālē gwēg'ilasasēn wāldeme lāx māk'ilasasēk' lāxa penōlidzekwē ālasa. Wā, laemxae  
30 gwāla.

1 **Roasted Chiton**.—K'!nēl, hēem lēqelā°yēsa L!aL!asiqwālāq; wā, lāla mēsmets!axelasō°sa Kwāg'ułē.

Wā, hē°maaxs laē xwānāfēlēda ts!ēdāqē qa°s lā k'!āk!°enlaxa k'!nēlē. Lā, āx°ēdxēs k'!n°lats!ēlē lexā°ya hē°mēsa pexbaakwē  
5 L!ēnāk'sa q!wāxē yūdux°p!enk' lāxens q!wāq!wax°ts!āna°yēx, yix °wāsgemasas. Wā, lā pexba. Wā, hē°mis daax°sēq yixa lēgadās k'!āk!°enlayāxa k'!nēlē. Wā, g'il°mēsē lāg'aa lāx q!ēyaasasēxs laē L!ōk!ūg'i°lalaq qa°s ts!exts!ālēs lāxēs lexā°ya. Wā, g'il°mēsē q!ēyōlqēxs laē oXLEX°idxēs k'!n°lats!ē lexā°ya qa°s lā nā°nak<sup>u</sup>  
10 oXlōsdēsēlaxa k'!n°lats!ē lexā°ya. Wā, lā oXLEG'alifas 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; |

gwiłasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxts!ōdēsa 1  
 'wē'wap!ēmē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'linēlē lāq.  
 Wā, hēt!āla mōxsē 'nālās q!ōg'ilitēxs laēda ts!edāqē āx'ēdxēs  
 xwālayowē qa's lā k!wag'āg'ilīfāxa k'linēttalīlē lōq!wa. Wā, dās-  
 tēdxā 'nēmsgēmē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15  
 'wīlāwēsa lēnxa lāx ōsgēma'yas. Wā, g'il'mēsē 'wīlāwa lēnxa  
 lāx ōsgēma'yasēxs laē 'mēlsgēma. Wā, g'il'mēsē gwālēxs  
 laē āxts!ōts lāxa ōgū'lamē lōq!wa laxat! negoyoxsdālaxa  
 'wē'wap!ēmē. Wā, lā 'naḡwaem hē gwēx'idxa waōkwē. Wā,  
 g'il'mēsē 'wīlaxs laē xa'maēl q!ōgūlīxa 'wāpē lāxa lōq!wē. 20  
 Wā, g'il'mēsē 'nāx'idxa gaālāxs laēda ts!edāqē āx'ēdxā q!ēxalē  
 qa's q!āp!ēg'alisēq lāx L!ēma'isasēs g'ōkwē. Wā, la'mē ḡwāl'itsa  
 'nēmē qa gēg'iwalitsē. Wā, lā k'āk'ēdenōtsa małts!aqē lāx 'wāx'sa-  
 no'yas. Wā, laxaē mōmagōtsa g'ālastoyolas lāx āwāgawa'yasa  
 k'āk'ēdenwa'yas. Wā, lā ḡwālēyīndālāsa hā'yāf'astowē q!ēxal lāx 25  
 okūya'yas. Wā, lā āx'ēdxēs lēxa'yē qa's lā xēqwax t!ēsema lāxa  
 L!ēma'isē. Wā, g'il'mēsē qōt!ē xēgwats!ās lēxāxa t!ēsemaxs laē  
 ōxlosdesaq qa's lā ōxlanōlīsas lāxēs 'nēg'aslaxa k'linēlē. Wā, lā  
 xēqūyīnts lāxa gēk'iyā'yē q!ēxāla. Wā, g'il'mēsē 'wīk'iyīndēxs laē  
 tsēnabōtsa gūłta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa L!ēma'isē 30  
 qa's k'ūlx'idēxa L!ēsl!ēkwē q!wāxa lāxa t!ēdze!k!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: When they are all on the spits, | they are  
ready, and she puts them into a basket. Then the man  
45 takes the || tongs and takes away the driftwood that is not  
burned; | and as soon as all the fire has been taken away, he  
takes the kelp and lays it | on the red-hot stones, and he  
puts old fern | 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 ʼmēsē qōt!ē L!egwats!ēs lēxāxs laē ōxlōsdēsaq qāʼs lā ōxlanōlisas  
lāxa ʼnegʼaslaxa k!līnēlē. Wā, lā ālēʼsta lāxa āl!ēkʼas lā āxa  
k!līk!aōk!wa, wā, hēʼmisa LEq!emsē. Wā, laem āxts!ōts lāxa  
35 lēxaʼyē. Wā, lā ōxlālaxa LEq!emdzats!ē lēxāxs laa!ai gemxelaxa  
k!līk!aōk!wāxs laē nāʼnakwa. Wā, lā gemxenōlisasa k!līk!aōk!wa  
la magʼinwalisasēs ʼnegʼaslaxa k!līnēlē. Wā, laxaē ōxlegʼalisasa  
LEq!emdzats!ē lēxā lāxaaq. Wā, lāla lāʼwūnemas k!lāxwaxa  
ʼnā!nemp!enkē lāxens q!wāq!waxʼts!ānaʼyēx wūnāgūla qa eēxʼbēs;  
40 wā, hēʼmis qa lēlxʼinēs qa ōdēmsa k!līnēlē. Wā, g!lʼmēsē gwā-  
lēxs laē āxʼēdxa ʼnemsgemē lāxa k!līnēlē qaʼs ōt!ēdēsa ōdemē  
wūnagūl lāx nexsemāʼyas. Wā, lā ʼnaḡwaem ʼnemts!axsemālēda  
k!līnēlaxa ōdemē gʼa gwāfēgʼaxs laē ōdekwa (*fig.*). Wā, laʼmē ʼnāḡwa  
gwāfālaʼxs laē g!ts!ā lāxa lēxaʼyē. Wā, lā āxʼēdēda begwānēmaxa  
45 k!līplāla qaʼs k!līpsʼālaxʼīdēxa k!lēsē q!līlxʼītsa q!lēxālē. Wā,  
g!lʼmēsē ʼwīlēda gūltāxs laē āxʼēdxa L!ESL!Ekwē qaʼs ts!axʼēālōdēs  
lāxa x!ix!xsemāla t!ēsema. Wā, lā āxʼēdxa LEq!emsē qaʼs ts!ā-  
k!iyīndēs lāxa L!ESL!Ekwē. Wā, lā āxʼēdxa k!līk!aōk!wa qaʼs  
LEpeyīndē lāxa LEq!emsē. Wā, g!lʼmēsē gwālēxs laē āxʼēdxa  
50 ōdekwē k!līnēla qaʼs gʼēdzōdalēs lāxa k!līk!aōk!wa. Wā, g!lʼmēsē  
gwālēxs laē L!ENqemxʼsālaxa k!waʼxlāwē lāxa k!līk!aōk!wa qa  
laxʼsālatsa ʼwāpē lōʼ qa k!ixʼsālatsa k!lā!ēla. Wā, g!lʼmēsē 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<sup>u</sup> and G'âp!ēnox<sup>u</sup>  
and the L!asq!ēnox<sup>u</sup>. | 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.

l̥exs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdx̄a waōkwē k'lik'!aō- 53  
kwa qa's LEPEYINDĀLĒS lāq. Wā, g'il'mēsē hamelqeyaxs laē  
āx'ēdx̄a lēl'wa'yē qa's nāseyindēs lāq. Wā, g'il'mēsē gwālexs laē 55  
bās. Wā, laxent!a mōts!agelelag'ila lāxens q!lāq!alāk!ayoxens  
'nālāqēxs laē L!ōpa. Wā, la'mēs lēt!ēdex nāyimas lēl'wa'ya.  
Wā, laxaē lāwiōdx̄a nayimē k'!aōk!wa. Wā, g'il'mēsē 'wīlāwē  
nayimasēxs laē Lē'lālaxa q!ūnamē'sta qa lās k'link'!al'īdx̄a  
k'linēlē. Wā, g'il'mēsē k'lūs'ālisēxs laē ts!ewanagemēda 'nāl- 60  
'nemts!aqē ōdek<sup>u</sup> 'neg'ik<sup>u</sup> k'linēl lāq. Wā, lā 'nāx̄waem hēx'ī-  
daem k'link'!al'īdx̄a k'linēlē. Wā, laem k'!eās małts!axk'!etsēxa  
ōdek̄wē 'neg'ek<sup>u</sup> k'linēla, qaxs lōmaē demp!a. Wā, hē'misēxs ālaē  
wulēl̥selamaseX q!ēk'!edzayaēda k'linēlaxs hā'ma'yaē. Wā, g'il-  
'mēsē gwālexs laē 'wī'la nā'nakwa. Wā, laem k'!ēs Lē'lālayo lāxa 65  
q!lēnemē lēlqwālala'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la  
lēx'a'ma L!āl!asiqwāla k'link'!ālxa k'linēlē Lē'wa Gōsg'imoXwē  
Lē'wa Gwats!ēnoxwē Lē'wa G'âp!ēnoxwē, wā hē'misa L!asq!ē-  
noxwē. Hēmē 'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

**Boiled Chiton.**—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās 1  
Lē'lālaxēs 'nē'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!ēdā'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!ā'xēs lēgwī'lē. Wā, g'il'mēsē medelx'wī-  
dexs la'ēda ts!ēdā'qē k'!ō'qūlīxēs q!ē'nyats!ē lexā'ya qa's gūx. 5  
stē'ndēs la'xa hā'nx'lanowē. Wā, la āx'ē'dxēs k'lip!ā'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'l'ēmēsē qūs'ē'dēs L!ētse-  
 7 ma'yē, wā, lae'm L!ōpa laxē'q. Wā, hē'x'ida'mēsē hā'nx's'endēq.  
 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'l'ēmēsē qō't!ēda lō'-  
 q!wāxs la'ēda ts!ēdā'qē gū'q!ēqasa ā'ta 'wā'pē lā'xa la tēx'ts!ā'la  
 q!anā'sa. Wā, lē k'ax'dzamo'lītas lax lē's!anemasēs lā'wūnemē.  
 Wā, hē'x'ida'mēsē xa'max'ts!ā'naxs la'ē dā'x'īdxēs hā'ma'yē.  
 Wā, lae'm sēx'ā'lax xē'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa  
 15 lō'q!wē lē'wēs ts!eyí'mē. Wā, g'í'l'ēmēsē gwāl q!E'nsq!asēxs la'ē  
 hē'em ts!E'nts!ēnx'widēdē 'wapa'lāsēs hā'ma'yē. Wā, g'í'l'ēmēsē  
 gwā'tēxs la'ē hō'qūwelsēda q!E'nsq!asē.

**Large Chiton** (K!āk!ēnot!āxa k!ēnōtē).—Hē'maaxs hā'ma-  
 ēxsdaēda begwānēmaxa k!ēnōtē. Wā, ā'misē wī'x'ustēndxēs xwā-  
 20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!lālē q!ēq!ādxā k!ēnōtē.  
 Wā, g'í'l'ēmēsē lāg'aa lāqēxs laē ālaxlax'ēīdxēs k!āk!ēnt!aats!ē  
 xwāxwagūma qa's lōtāwē. Wā, lā menx'īdxa k!ēnōtaxs qep-  
 qep!āē lāxa t!ēdzek!wa qa's ts!ēgēxsēlēs lāxēs k!āk!ēnt!aats!ē  
 xwāxwagūma. Wā, g'í'l'ēmēsē q!eyōlēxs laē hēx'idaem lā wī'x'us-  
 25 tēndxēs k!āk!ēnt!aats!ē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-  
 'wida qa's lā ānēxbālx q!ēxala lāxa q!ēyaasasa q!ēxalē. Wā, lā  
 mōxselas lāxēs k!āk!ēnt!aats!ē xwāxwagūma. Wā, g'í'l'ēmēsē qō-  
 t!axs laē lāxsa qa's sēx'widē; laem lāl nā'nak<sup>u</sup> 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<sup>é</sup>mēsē lāg·alis lāxēs L!Ema<sup>é</sup>saxs laē hēx<sup>é</sup>idaem sep<sup>é</sup>ūltōdxēs 30  
 q!ēxanemē q!ēxala. Wā, lā lāsdēsa qa<sup>é</sup>s lā āx<sup>é</sup>ēdex lēxa<sup>é</sup>ya lāxēs  
 g·ōkwē qa<sup>é</sup>s g·āxē dents!ēselaq lāx hā<sup>é</sup>nēdzasasēs k·!āk·!ent!aats!ē  
 xwāxwagūma. Wā, hē<sup>é</sup>mis daax<sup>u</sup>sēs ts!ēwūlēgayo k·!āwayowa.  
 Wā, lā hāng·aa!ēxsasa lēxa<sup>é</sup>yē lāxa k·!āk·!ent!aats!ē xwāxwagū-  
 maxs laē dāx<sup>é</sup>idxa <sup>é</sup>nemsgemē k·!enōta qa<sup>é</sup>s t!ex<sup>é</sup>ā!ēxsēq. Wā, 35  
 lā qwagenōdzendex tek·!āsēxs laē gelx<sup>é</sup>wēqōdex yāx·yig·ilas  
 qa<sup>é</sup>s ts!ēxstendēq. Wā, lā k·ōdze!tsemdeq qa lawāyēsa gūgūm-  
 yemstowē āxsemēxa k·!enōtē. Wā, g·il<sup>é</sup>mēsē <sup>é</sup>wi<sup>é</sup>lāxs laē ts!ōx<sup>é</sup>wi-  
 deq lāxa demsx<sup>é</sup> wāpa. Wā, g·il<sup>é</sup>mēsē gwā!ēxs laē ts!ēxts!ōts  
 lāxēs k·!endats!ē lēxa<sup>é</sup>ya. Wā, lā <sup>é</sup>nāxwaem hē gwēx<sup>é</sup>idxa waō- 40  
 kwē. Wā, g·il<sup>é</sup>mēsē <sup>é</sup>wi<sup>é</sup>lāxs laē k·!ōx<sup>é</sup>wē!tōdxēs k·!endats!ē lēxa-  
<sup>é</sup>ya. Wā, g·il<sup>é</sup>mēsē laēlas lāxēs g·ōkwaxs laē hāng·ali!as lāxa onē-  
 gwilasēs g·ōkwē. Wā, lā lents!ēs lāxa L!Ema<sup>é</sup>saxs qa<sup>é</sup>s lā wix·wūs-  
 dēsa lāxa q!ēxalē qa<sup>é</sup>s lā wig·ilē!as lāxēs g·ōkwē qa<sup>é</sup>s lā wix·<sup>é</sup>ali-  
 las lāxa mag·inwalilasēs legwilē. Wā, la leqwēlax<sup>é</sup>ida. Wā, g·il- 45  
<sup>é</sup>mēsē <sup>é</sup>nēx<sup>é</sup> qa<sup>é</sup>s k·!ilx·k·!ax·ēxa k·!enōtaxs laē āx<sup>é</sup>ēdxēs k·!ā-  
 wayowē qa<sup>é</sup>s t!ōsōdēx tek·!āsa k·!enōtēxa hē gwēx<sup>é</sup>sa k·!ile-  
 maxsa g·ilg·aōmasē, wā, qa<sup>é</sup>s āxts!ōdēs lāxa lalogūmē <sup>é</sup>wābets!ā-  
 laxa <sup>é</sup>wāpē. Wā, laxaē t!ōsōdxa mā!ildzōdalāxa xeldzēg·a<sup>é</sup>ya  
 hēbendāla lāx <sup>é</sup>wāsgemasas ōgwida<sup>é</sup>yasa k·!enōtē. Wā, g·il<sup>é</sup>mēsē 50  
 lawāxs laē hēlo<sup>u</sup>x<sup>é</sup>send t!ōt!ēts!ēndēq qa k·!ōdenēs wiwōgwasas  
 lāxens q!wāq!wax<sup>é</sup>ts!āna<sup>é</sup>yēx, laē āxstālas lāxa <sup>é</sup>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 lögümē. Wä, g'il'mēsē hēla äxa'yasēxs laē äx'ēdxēs ts!ēsLāla qa's  
 dālēqēxs laē dāx'ēdxa t!ēwēkwē k!enōta qa's ts!EXLālēq lāxēs  
 55 lēgwilē. Wä, xwēlaqa'mēsē k'lip!ētsa ts!ēsLāla lāq qa's lä k'lip-  
 stālas lāxa lōq!wē. Wä, lä ts!ōx'wīdeq qā's k!intk!at!ēdēq. Wä,  
 laem ā'ēM gwālēxs laē pō'ēda. Wä, lä hēx'ēdaem ts!EWEL!EXō-  
 tsa 'wāpē. Wä, g'il'mēsē gwāl tSEWEL!EXōDEXS laē 'wī'lāwa dem-  
 p!aEL!EXawayasēxs laē nāx'ēdxa hōla!ē 'wāpa. Wä, laem gwāla  
 60 'NEMX'idāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wä, g'a'mēs' NEMX'idāla hā'mēx'silaēnēxa  
 k!enōtēg'a, yīxs ā'maē ts!ēwēlēgekwa. Wä, g'il'mēsē 'wī'lāwē  
 yax'yig'ilasēxs laēda ts!ēdāqē äx'ēdxēs ts!ēsLāla qa's labēsē lāxa  
 ts!Elqwa gūna'ya. Wä, lä äx'ēdxa ts!ēwēlēgekwe k!enōta qa's  
 5 MEX'ts!ōdēs lāxēs 'lāpa'yē. Wä, lä dzEMSGEMtsa ts!Elqwa gūna'yē  
 lāq. Wä, g'il'mēsē gwālēxs laē äx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpē  
 lāq qa NEGYOXSdalēs. Wä, g'il'mēsē gwālēxs laē äx'ēdxa k'āts!enaqē  
 qa's g'āxē g'ēg'alītaq lāx mag'inwalilasēs lēgwilē LE'wa lōq!wē. Wä,  
 lä äx'ēdxa ts!ēsLāla qa's lēt!ēdēs lāxēs dzamēsase'wē k!enōta.  
 10 Wä, lä k'lip!ētsa ts!ēsLāla lāxa dzamēdzekwē k!enōta qa's lä  
 k'lipstents lāxa lōq!wē. Wä, lä äx'ēdxa k'āts!enaqē qa's k'ōdzel-  
 tsemdēs lāx oSGEMA'yas qa lawālēsa gūna'yē la k'ütsemēq. Wä,  
 g'il'mēsē 'wī'lāxs laē g'Elqālax xeldzēg'a'yas qaxs laē xās'ēda qaxs  
 laē ālak'lāla la L!ōpa. Wä, g'il'mēsē 'wī'lāwa 'yāx'sema'yāsēxs laē  
 15 L!ayōDEX 'wāpasēxs laē nēqwa. Wä, 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 ‘wēwāp!emē lāq; lāxaē ēt!ēd 16  
ts!ōx<sup>ε</sup>widēq. Wā, g’il<sup>ε</sup>mēsē ‘wī<sup>ε</sup>lāwa hē gwēx’s gūgūmyixs laē gwāla.  
Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē k’!entk’lat!ēdxa dzamēdzekwē k’!enōta. Wā,  
g’il<sup>ε</sup>mēsē gwālexs laē tsēx<sup>ε</sup>idxa ‘wāpē qa’s ts!ēwēl!ēxōdē qa la-  
wāyēsēs demp!aēl!ēxawa<sup>ε</sup>yē. Wā, g’il<sup>ε</sup>mēsē ‘wī<sup>ε</sup>lāxs laē nāx<sup>ε</sup>idxa 20  
‘wāpē. Wā, laem gwāf lāxēq.

**Boiled Large Chiton** (Hānx’Laak<sup>u</sup> k’!enōt).—Wā, hēm g’il  
āx<sup>ε</sup>ētsō<sup>ε</sup>sa ts!ēdāqēs hānx’lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa  
ēk’!ōidza<sup>ε</sup>yēs. Wā, lā hānx’lents lāxēs legwīlē. Wā, lā āx<sup>ε</sup>ēdxa  
k’!enōtē qa’s āx<sup>ε</sup>ēdēxēs ts!ēwelagayo k’!āwayowa qa’s qwagenō- 25  
dzendēx tek’!āsēxs laē gelxūqōdex yax’gig’ilas qa’s ts!ēgenōlisēs  
lāxēs legwīlē. Wā, g’il<sup>ε</sup>mēsē ‘wī<sup>ε</sup>lāxs laē k’osālas āwēg<sup>ε</sup>a<sup>ε</sup>yasēs  
ts!ēwelagayu k’!āwayowē lāxa hē gwēx’s gūgūmyimē lāx ošge-  
ma<sup>ε</sup>yas. Wā, g’il<sup>ε</sup>mēsē ‘wī<sup>ε</sup>lāxs laē tsōx<sup>ε</sup>widēq lāxa lōq!wa  
‘wābets!āliā. Wā, g’il<sup>ε</sup>mēsē ‘wī<sup>ε</sup>la ts!ōkūxs laē medelx<sup>ε</sup>widēda 30  
hānx’lanowē. Wā, lā āxstālasa k’!enōtē lāq. Wā, g’il<sup>ε</sup>mēsē  
‘wī<sup>ε</sup>lāstaxs laē lē<sup>ε</sup>lālxēs ‘nē<sup>ε</sup>nemōkwē qa g’āxēs k’!ēk’!enōtg’ixa  
hānx’laakwē k’!enōta. Wā, g’il<sup>ε</sup>mēsē g’āx ‘wī<sup>ε</sup>laēlexs laēda  
ts!ēdāqē āx<sup>ε</sup>ēdxēs k’ā<sup>ε</sup>ēts!ēnaqē lē<sup>ε</sup>wa lōelq!wē qa’s g’āxē k’ā-  
galilas lāxēs k’!waēlasē. Wā, lā āx<sup>ε</sup>ēdxēs ts!ēslāla qa’s xwēt!ēdēs 35  
lāxēs k’!entēla k’!enōtexs hē<sup>ε</sup>maē ālēs hānx’lāla lāxa legwīlē. Wā,  
lāxent!a hāyāqax ‘nemts!agelelag’ila lāxens q!aq!alak’!a<sup>ε</sup>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.**—As<sup>1</sup> 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 'nālāqē 'wā'waslalasas maemdelqūlaxs laē hānx'sendēq lāxēs legwī-  
 lē. Wā, laem xās'ida. Wā, laem ālak'!āla la l'ōpa. Wā, lā āx'ēdxa  
 40 g'ilt!EXLāla tsēXLā qa's xālo'stendēxa hānx'Laakwē k'!enōta qa's  
 lā tsēts!ālas lāxa loelq!wē. Wā, g'il'mēsē 'wī'laxs laē k'ax'dzamō-  
 līlas lāxēs lē'lānemē. Wā, lā āx'ēdxa k'āk'ets!enaqē qa's ts!ewa-  
 naēsēs lāq. Wā, g'il'mēsē 'wī'la la āxnōgwatsa k'āk'ets!enaqaxs  
 lāx'daxwāē 'yōs'idxa hānx'Laakwē k'!enōt lē'wis 'wāpala. Wā,  
 45 la'mē 'wā'wī'laa 'yōsaxa hānx'Laakwē k'!enōta. Wā, g'il'mēsē  
 'wī'laxs laē nāx'idxa hōlalbidawē 'wāpa. Wā, lawēsLā gwāl lāxēq.

Hēem hēmawālasa wī'wosēlagēda k'!enōtē, yīxa wayapōlala  
 lāLElaxa āla'mē hēmawāla. Wā, la k'!ēs q!ūnāla hā'māsa g'ig'igā-  
 ma'yē lē'wa hā'yāl'a lē'wa ēalostāgasē ts!ēdaqa. Lēx'aem hamx'ēi-  
 50 daatsa g'ig'igāma'yāq lē'wa hā'yāl'ēq lē'wa ēalostāgasāqēxs lala-  
 wōl'idaē lāxa 'yax'samē 'nālāx yānemaaxs g'ayag'iliselaē lōxs  
 qepaē. Wā, hē'mis la āx'ēdaatsēxa q!anasē lē'wa k'!enōtē  
 lē'wa g'ilayowē, lō'ma laēsē lē'wa xōlē. Wā, hēem hēmawālasa  
 lalawōl'ēdē lē'wa ts!ēts!ek!wēmasē. Wā, hēem q!ūnāla q!ūlā-  
 55 maseq. Wā, laem gwāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,<sup>1</sup> g'il'mēsē gwālexs laē ēsela  
 qa k'!imāk'ilisēxa x'ats!aēsē. Wā, g'il'mēsē k'!imāqelaxa x'ā-  
 ts!aēsaxa gaālāxs laē wī'x<sup>u</sup>stendxēs māmasēq!waants!ēlē xwāxwa-  
 gūma. Wā, hē'mesa māmasēq!wax'seyasē sē'wayo āx'ētsōs lē'wis

<sup>1</sup> 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'wid* as the Seaward people call the eating | of sea-eggs, while the Kwäg'uł call the eating of sea-eggs || *mēmsēx'g'ēxa mēseqwē*; 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

tsälāyowē lō<sup>é</sup> māmasēq!wayās. Wā, lā sēx'wida qa's lā lāx q!eyaa- 5 sasa mēseqwē. Wā, lā dāg'ilēxsaxēs māmasēq!wayowē qa's mēdēnses lāxa demsx'ē. Wā, lā sēx'īdxa mēseqwē qa's k!wēt!lālexsēlēs lāxēs māmasēq!waatslē xwāxwagūma. Wā, g'il'mēsē q!eyōlēxs laē nā'nak<sup>u</sup> lāxēs g'ōkwē.

Wā, g'il'mēsē lāg'alis lāx L'ēma'isasēs g'ōkwaxs laē 'lāqūlaxēs 10 g'ōkūlōtē qa g'āxēs tsāk'a qa's mēmsēx'gūxa mēseqwē. Wā,, hēx'īda'mēsa 'nāxwa bēbegwānēm lē'wis ts!ēdaqē lē'wa g'īng'īnānēm la hōqūnts'lēs lāx hānstalīdzasasa mēseqwē gūxsāla xwāxwagūma. Wā, lā 'nāxwa'maēda bēbegwānēmē la la'sta lāxa demsx'ē 'wāpa qa's lā lāx'wag'ilisxa mēseqwē gūxsāla xwāxwagūma. Wā 15 lax'da'xwē dāg'ilēxsaxa mēseqwē qa's lā tsāsa maēmaltsemē mēseq<sup>u</sup> lāxēs gēgenēmē. Wā, laxaē maltsemē āxānemas qaxs hāē. Wā, lā 'nāxwaem hē gwēx'īdē waōkwās. Wā, g'il'mēsē 'wilxtōxs laē k!ūdzextalīsela lāxa demsx'ē qa's 'nāxwē āx'ēdxa t'lēsēmē qa's tsōx'widēxa ēpsanā'yasa mēseqwē lāxa gwēnā'yē lāx 20 semsas. Wā, lax'da'xwē gēlx'ūlts!ōdex hām'ts!āwas qa's ts!ōx'widēq lāxa demsx'ē. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē q!wēsōdxa demsx'ē. Wā, lā lex'wīdeq 'nēk'a L!al!asiqwālāxa hā'māpaaxa mēseqwē; wā, lālēda Kwāg'ułē 'nēk'axs hā'māpaaxa mēseqwē mēmsēx'gūxa mēseqwē. Wā, lā 'nāxwaem hē gwēg'ilaxs laē 25 mēmsēx'g'ixa mēseqwē lāxa eyāx'sē mēseqwa yīxa ts!ēdaqasa mēseqwē. Wā, lā 'ya'yax'sa begwānēmē yīx gwe'yāsa 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, hēem k!ēs k!ilx'k!ax'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 gwāl memsēx'g'ixa  
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qa's ts!ōxūg'indēxa  
 'wālasē la'x'umot mesēqwa. Wā, lā āx'ēdxa dzēdaqē mesēq' qa's  
 gēlx'qōdēx hāmts!āwas. Wā, lā ts!ōx'wīdeq lāxa demsx'ē. Wā,  
 35 g'il'mēsē gwālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'yas. Wā,  
 lexts!ōts lāxa lōpts!ā la'x'umot mesēqwa. Wā, lā hana! hē gwē-  
 gilaxa waōkwē. Wā, g'il'mēsē 'wī'laxs laē 'nāl'nemp!ena sek'lēx-  
 lēda la'x'umotē mesēq' qōqūt!axa dzēdaqē mesēq'. Wā, lā  
 k'alaa qa's lā k'osdēslaq 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!ēs nega-  
 bālots k'āk'edenwa'yasēs legwīlē. Wā, lā 'nāl'nemp!ena hālse-  
 laem k!ēs neqālag'ila k!ēs L!ōpa. Wā, a!mēsē āxsānōxs laē  
 k!ūmk'iyax'ēida. 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 'nemēmōtē, āx'ēdxa tsēdzekwē mesēq' qa's lā  
 k'ag'im!ilelas lāxēs Lē'lānemē. Wā, lā maēma!elaxa 'nāl'nēmēxla  
 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

häm̄x̄'ideq. Wā, la 'nek̄ēda ḡālē begwānema ts!ēts!ēdzeḡ'ixa 50  
ts!ēdzekwē mesēqwa. Wā, ḡ'il̄mēsē gwāl̄exs laē hēx̄'idaem  
hōq̄welsa. Wā, laem gwāl̄ lāxēq.

**Boiled Sea-Eggs** (Hänx̄'laak<sup>u</sup> mesēq<sup>u</sup>).—Wā, hē'maaxs ḡāxaē 1  
nā'nakwēda māmaseq!wāxa mesēqwē, wā, lā hēx̄'idaem āx̄'ēdex  
mōgwanā'yasēs māmaseq!waats!ē x̄wax̄wagūma qa's mōx̄'walisēs lāxa  
māk̄'libālisē lāxa l!ema'isē. Wā, lā lās̄dēsa qa's lā āx̄'ēdex 'wālasa  
lōq!wa lāxēs ḡ'ōkwē, qa's lā k̄'int̄s!ēselaq lāx ha'nēdzasasēs mesēgūx- 5  
salalisē x̄wax̄wagūma. Wā, lā hānk̄'iyints lāxa mesēqwē. Wā, lā  
āx̄'ēdxa sax̄'semē t!ēsema qa's tsōgwayāxa mesēqwē. Wā, lā k!wā-  
ḡ'iyōdxēs x̄wax̄wagūmē. Wā, la genemas k!wāḡ'iwa'ya. Wā, la  
q!ūnāla dālē genemasēxa l!emq!lē lem̄ḡ'ayo qa's tsōkūlaxa mesēqwē.  
Wā, lax̄'da'xwē tsōx̄'widex semdzenwa'yasa mesēqwē. Wā, lax̄'da- 10  
'xwē gel̄x̄'ūlts!ōdex hām̄ts!āwas qa's ts!ōx̄'widēq lax̄ āpsax̄dza'yasēs  
x̄wax̄wagūmē. Wā, ḡ'il̄mēsē gwāl̄ ts!ōx̄waqēxs laē lexts!ōts lāxa  
'wālasē lōq!wa. Wā, lā 'nāx̄waem hē gwēx̄'ideq lāxēs 'wāxaasē, wā,  
ḡ'il̄mēsē 'wī'laxs laē k̄'ōltōdxa elḡ'igwats!ē mesēqwa qa's lā k̄'aēlelas  
lāxēs ḡ'ōkwē. Wā, lā āx̄'ēdxa hē'ā hānx̄'lanowa qa's gūxts!ōdēsa 15  
'wewāplēmē lāq qa ēk̄'ōldza'yēs. Wā, la hānx̄'lents lāxēs  
leḡwīlē. Wā, ḡ'il̄mēsē medel̄x̄'widexs laē āx̄'ēdxa elk̄'!ex̄'ts!ālāxa  
mesēqwē lōq!wa qa's x̄'āts!ex̄'idēx 'wāpaga'yas. Wā, lā 'wī'lā-  
wēda 'wāpaga'yasēxs laē gūxstentsa elḡ'ekwē mesēq<sup>u</sup> lāxa  
maemdelqūla 'wābets!āsa hānx̄'lāla lāxa leḡwīlasēs ḡ'ōkwē. Wā, 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  
 35 cedar-stick and splits it in pieces; and these are thin. | They are each  
 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'lōpa. 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 tsēxla qa's g'āxē hānōlīlas lāxa hānx'-  
 25 lanowē. Wā, laxaē āx'ēdxa q'lēxla lōelq!wa qa's lä k'anōlīelas  
 lāx māg'inwalīlasa mesēqwē'lats'lē hānx'lanā. Wā, lä āx'ēdxa  
 'wālasē lōq!wa qa's k'anōlīlēs lāx āpsanālīlasa mesēqwē'lats'lē  
 hānx'lanowa. Wā, lä dādanōdeq qas x'ats'losēs 'wāpalāsa mesē-  
 qwē lāxa 'wālasē lōq!wa. Wā, g'il'mēsē 'wī'lōsa 'wāpalāsa mesē-  
 30 qwaxs laē gūqōyo lāx l'lāsanā'yasa g'ōkwē. Wā, lä āx'ēdxa  
 g'ilt!EXlāla tsēxla qa's tsēx'ēdēs lāxa hānx'laakwē mesēqwa qa's  
 lä tsēts'lālas lāxa lōelq!wē. Wā, g'il'mēsē naengoyālaxs laē gwāla.  
 Wā, lä āx'ēdxa k!wa'xlāwē qa's xōxēx'wendēq qa wīswūlētowēs.  
 Wā, lä 'nāl'nempl'enk'ē āwāsgemasas lāxens q!wāq!wax'ts'lāna-  
 35 'yaxs laē l'EL!EX'sālaq qa 'nemēs āwāsgemasas. Wā, lä yāx'wītsa  
 'nāl'nemts!aqē laxēs lē'lānemē. Wā, la k'ag'ilīlīxa lōq!wē qa's lä  
 k'āg'imlīlīelas lāxa mōkwē bēbegwānem lāxa 'nāl'nemēxla lōq!wa.  
 Wā, g'il'mēsē la 'wī'la la k'āx'dzamālīlēda 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'īlēlaē nāgēk'ilaxa 'wāpē qaxs g'il'maē nēxwāg'e nāgēk'īlēda  
 memsēx'gūxa hānx'laakwē mesēqūxs laē hēx'īdaem nēwēq!ūp'lēda

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<sup>ε</sup>mis lāg<sup>ε</sup>ilas k<sup>ε</sup>ihela nagēk<sup>ε</sup>ilēda hā<sup>ε</sup>māpax gwēx<sup>ε</sup>sdemas. 45  
Wä, laem gwāt lāxēq.

**Raw Sea-Eggs** (K<sup>ε</sup>ilx<sup>ε</sup> mesēq<sup>u</sup> ts!ēltalil lāxa<sup>ε</sup>wūda<sup>ε</sup>sta<sup>ε</sup>wāpa).— 1  
Wä, hē<sup>ε</sup>maaxs laē ts!ōkwase<sup>ε</sup>wa eyāx<sup>ε</sup>s mesēqwa, wä, lä äx<sup>ε</sup>ētsē<sup>ε</sup>wa  
alōlaq lōq!wa qa<sup>ε</sup>s lē hāng<sup>ε</sup>alidzem lāx awāxslalisasa demsx<sup>ε</sup>.  
Wä, lä g<sup>ε</sup>ilx<sup>ε</sup>wūts!oyiwa hāmts!āwasa mesēqwē. Wä, lä ts!ōx-  
<sup>ε</sup>wīdeq lāxa demsx<sup>ε</sup>. Wä, lä lexts!ōts lāxa alōlaqē lōq!wa. Wä, 5  
lä<sup>ε</sup>nāxwaem hē gwēx<sup>ε</sup>idxa waōkwē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē<sup>ε</sup>wī<sup>ε</sup>la la  
ts!ōkūxs laē k<sup>ε</sup>āsdēselaq qa<sup>ε</sup>s lä k<sup>ε</sup>āstalaq lāxa<sup>ε</sup>wā. Wä, la  
gūq!eqasa<sup>ε</sup>wāpē lāq qa<sup>ε</sup>s molēxūlg<sup>ε</sup>indēsēs hēlk<sup>ε</sup>!ōts!āna<sup>ε</sup>yē a<sup>ε</sup>yasō  
lāq. Wä, lä gūqōdxa nēqwa<sup>ε</sup>wāpa. Wä, lä hānensasa lōq!wē  
lāxa<sup>ε</sup>wāpē qa<sup>ε</sup>s t!ēt!āxbendēq qa<sup>ε</sup> wūnsālayōs. Wä, laem bās 10  
lāxēq. Wä, la xamastālis lāxa wā. Wä, hēt!a la nēqālaxa la  
hensexs laē qās<sup>ε</sup>id lāq qa<sup>ε</sup>s lä k<sup>ε</sup>āstendxa elg<sup>ε</sup>ix<sup>u</sup>ts!ālaxa elg<sup>ε</sup>ikwē  
mesēqwa. Wä, la x<sup>ε</sup>ats!ex<sup>ε</sup>idex<sup>ε</sup>wāpaga<sup>ε</sup>yas. Wä, g<sup>ε</sup>āxē k<sup>ε</sup>ālt!ālaq  
qa<sup>ε</sup>s lä k<sup>ε</sup>ālelaq lāxēs g<sup>ε</sup>ōkwē. Wä, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē lē<sup>ε</sup>lāxaxēs nē<sup>ε</sup>mē-  
mota qa<sup>ε</sup> g<sup>ε</sup>āxēs lāxēs g<sup>ε</sup>ōkwē. Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē<sup>ε</sup>wī<sup>ε</sup>laelēxs laē äx<sup>ε</sup>ēdxa 15  
q!ēxla lōelq!wa qa<sup>ε</sup>s g<sup>ε</sup>āxē k<sup>ε</sup>anōlilēlas lax mag<sup>ε</sup>inwalisasa elg<sup>ε</sup>ix<sup>u</sup>-  
ts!āla<sup>ε</sup>wālas lōq!wa. Wä, lä äx<sup>ε</sup>ēdxa<sup>ε</sup>wālasē k<sup>ε</sup>āts!ēnaqa qa<sup>ε</sup>s  
tseyōselēsa elg<sup>ε</sup>ikwē mesēq<sup>u</sup> lāxa lōelq!wa. Wä, la nēmx<sup>ε</sup>ide-  
ts!āem lāx āwāgwidasasa elg<sup>ε</sup>ikwē mesēq<sup>u</sup> lāxa ōts!āwasa lōq!wa.  
Wä, g<sup>ε</sup>il<sup>ε</sup>mēsē<sup>ε</sup>wī<sup>ε</sup>la g<sup>ε</sup>ēx<sup>ε</sup>lālēda lōelq!wāxs, wä, lä äx<sup>ε</sup>ēdxa q!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.<sup>1</sup> . . . 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 lāxēs lē'lānemē. Wā, lax'da-  
ēxwē wī'la āx'ēdēda k'wēlaxēs k'āk'ets!ēnaqē. Wā, lāda lē'lā-  
nemē āx'ēdxa lōelq!wē qa's lä k'ax'dzamōlilas lāxa maēmokwē  
lāxa k'wēlē. Wā, g'il'mēsē wīlg'alitēxs laē hēx'ēidaem ēyōs'īdēda  
25 k'wēlaxa elg'īkwē mesēqwa. Wā, g'il'mēsē gwālēxs laē hōqūwelsa.  
Wā, laem gwāl lāxēq.

Hēxōlēn l!ēlēsōxs ēnemāx'īs'maē lē'wa hānx'laakwē mesēqwa,  
yīxa mesēqwaxs laē xama'stalaē lāxa wūda'sta wāpa, yīxs laē  
l!āx'ēida. Wāx'ida waōkwē bāk!ūma, wā, lä ēnēx'qēxs l!āx'ēdaē.  
30 Wā, laemxaē k'īlēla nāx'ēdxa wāpaxs laē gwāl memsēx'gūxa  
wāsgēmāla mesēqwa qaxs ālak'lālaē nēwēq!ūpelāmasxa hā'māpax  
gwēx'sdemasēxs laē nagēk'īlaxa wāpē. Wā, hē'mis lāg'īla k'īlemasa  
wāpē. Wā, laem gwāl lāxēq.

1 **Flat Sea-Eggs** (Xelōsāxa āmdēma).—Wā, hēemxat! āemt!a-  
yosēxa āmdēmēs māmaseq!wayowaxa mesēqwē. Wā, la k'lēs  
q'lūnāla sek'as lāxa āmdēma qaxs q!wēlamasaaq. Lāg'īlas hē  
āxēlasēda xelōdzayowē.<sup>1</sup> . . . Wā, g'il'mēsē k'īmāx'īdxa x'āts!aē-  
5 saxs laē hēx'ēidaem la wī'x'stēndxēs xelōdzats!ēlaxa āmdēma  
xwāxwagūma. Wā, laem dāxselaxēs xelōtsa'fayasē sē'wayowa  
lē'wis tsālayuwē. Wā, hē'misla xelōdzayās. Wā, lä lāxs lāxa  
xelōdzats!ās xwāxwagūma. Wā, lä sēx'wida qa's lä lāxēs q'lālē  
q'lēq!ādxa āmdēma. Wā, hē'misa ēx'stē'wēsē ēnemaēsaxa k'lēāsē

<sup>1</sup> 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!äts!ayim q!wāxalēs lāx āxāsasa āmdema. Wā, hēm ēx· xelō- 10  
 sēxa āmdemēda hē gwēx·sē. Wā, g'ilēmēsē lāg'aa lāqēxs laē  
 hēx'idaem dāg'ilēxsaxēs xelōdzayowē qa's mēdensē. Wā, lā  
 L'ENxalisāsēs laē gwāyaxstālēda xelōdzayuwē lāxa āg'iwā'yasa  
 xelōdzats!ē xwāxwagūm qa's lē hex<sup>u</sup>dzegemāla yixs laē gwēg'i-  
 malēda xelōts!ēnoxwē lāxa ōxla'yasēs xelōdzats!ē xwāxwagūma. 15  
 Wā, lā L'ENk'elasēs xelōdzayowē. Wā, lā gelqelaq qa dex'uts!ā-  
 lēsa āmdema lāxa xelōdzayowē. Wā, g'ilēmēsē qōt!axs laē nēxo-  
 stōdeq qa's qep!ālēxsēq lāxēs nālēlēxsē. Wā, laem hēx'sā gwē-  
 g'ila. Wā, ālēmēsē gwālēxs laē elāq qōt!ēs xelōdzats!ē xwāxwa-  
 gūmxa āmdema. Wā, lā hēx'idaem nā'nak<sup>u</sup> lāxēs g'ōkwē. Wā, 20  
 g'ilēmēsē lāg'alis lāx L'EMA'isasēs g'ōkwaxs laē Lē'lāxēs g'ōkūlotē  
 qa lās tsāk'axa āmdema. Wā, hēx'idaēmēsa 'naḡwa bēbegwānem  
 LE'wis gegēnemē LE'wis g'ing'inānemē la hōqūnts!ēs lāx hā'nē-  
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāḡwāem dādeg'ilise-  
 laxa xālaēsasa met!āna'yē; wāx·ē k'leās xālaētsa met!āna'yaxs laē 25  
 āx'ēdxa xōxūlk'limōtasa āwāwē g'āweq!ānema wāx·ē k'leāsa laē  
 āx'ēdxa xālaēsasa xōlē qa's tsāg'ayōxa āmdema. Wā, lāx·da'xwē  
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs  
 'nēx'una'yē lāq qa's g'āxē hānqelaxa āmdema qa's hānx'alīsēq  
 lāxa māg'ixstālisasa demsx'ē 'wāpa. Wā, lā 'nāḡwā'ema waōkwē 30  
 hē gwēx'ēid ōgwaqē. Wā, lāx·da'xwē k'lūdžextalīsēxs laē dāx'ēidxa  
 'na!nēmšgemē āmdema. Wā, lā tsāx·sē'stālasa 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  
 that the entrails come out, and they eat the edible part; | and they  
 40 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 <sup>ε</sup>yax <sup>āwē</sup>stāsa <sup>ā</sup>mdema. Wā, laem tsāk<sup>·</sup>asō<sup>·</sup>sēda <sup>āwūnxa</sup><sup>ε</sup>yas pEXSE-  
 mēna<sup>ε</sup>yasa <sup>ā</sup>mdema. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē lā<sup>·</sup>stē tsāk<sup>·</sup>a<sup>ε</sup>yasēxs laē <sup>ā</sup>xōdxā  
 35 <sup>ā</sup>psōdilē qa<sup>s</sup> ts!<sup>EX</sup>ēdēq, yix <sup>ā</sup>xālaasas sEMsasa <sup>ā</sup>mdema, qaxs hāē  
 klūtālaatsa hāmts!<sup>ā</sup>wa <sup>āwēg</sup><sup>·</sup>a<sup>ε</sup>yas. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē lāwāyēda <sup>ā</sup>psōdi-  
 laxs laē ts!<sup>EX</sup>īdeq. Wā, <sup>ā</sup>mēsē qep!<sup>ā</sup>layōdeq lāxa demsx<sup>·</sup>ē <sup>ε</sup>wāpa.  
 Wā, hē<sup>ε</sup>mis la <sup>ε</sup>wil<sup>ε</sup>āwats yāx<sup>·</sup>yig<sup>·</sup>ila. Wā, lā hāmx<sup>·</sup>ēidEX hāmts!<sup>ā</sup>-  
 was. Wā, <sup>ā</sup>mēsē la <sup>ε</sup>nāxwaem hē g<sup>wēg</sup><sup>·</sup>ilē waōkwa. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē  
 40 lāla <sup>ε</sup>nEMōkwaxa dzēdaqē <sup>ā</sup>mdemaxs laē ts!<sup>ās</sup> lāxa <sup>ε</sup>nEMōkwē  
 qlap!<sup>ē</sup>nakūlaq. Wā, lā g<sup>wā</sup>l tsāk<sup>·</sup>axs laē hōx<sup>ε</sup>wesdēsa qa<sup>s</sup> lā  
 hōgwēLElē lāxēs g<sup>·</sup>ig<sup>·</sup>ōkwē. Wā, hē<sup>ε</sup>mis la <sup>ā</sup>x<sup>ε</sup>ēdaatsēxa <sup>ε</sup>wāpē qa<sup>s</sup>  
 ts!<sup>EW</sup>ēL!<sup>EX</sup>ōdē. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē g<sup>wā</sup>lEXs laē nāx<sup>·</sup>idxa hōlatē <sup>ε</sup>wāpa.  
 Wā, laem g<sup>wā</sup>l lāxēq. Wā, lāla <sup>ā</sup>EM nāqEMg<sup>·</sup>iltā<sup>ε</sup>yē g<sup>wēg</sup><sup>·</sup>ilasasa  
 45 ts!<sup>ED</sup>āqaxēs g<sup>wēg</sup><sup>·</sup>ilasaxa dzēdaqē <sup>ā</sup>mdema lāxēs g<sup>wēg</sup><sup>·</sup>ilasaxa  
 dzēdaqē mesēqwaxs laē ts!<sup>ē</sup>saq lāx onālisasēs legwītē. Wā, laem  
 g<sup>wā</sup>l lāxēq.

**Picking Flat Sea-Eggs off the Rock at Low Water.**—Wā, hē<sup>ε</sup>maaxs  
 laē <sup>ε</sup>wālasa x<sup>·</sup>āts!<sup>ā</sup>yaxa nEXSEMālaēda <sup>ε</sup>mekūla, lā wīx<sup>·</sup>stENDxēs  
 50 k<sup>·</sup>lāk!<sup>·</sup>elaats!<sup>ē</sup> xwāxwagūmaxa <sup>ā</sup>mdema. Wā lā dāxSELaxa ma-  
 tSEMē <sup>āwā</sup> lāELxā<sup>ε</sup>ya LE<sup>·</sup>wīs k<sup>·</sup>lāk!<sup>·</sup>ELax<sup>·</sup>sa<sup>ε</sup>yasē sē<sup>ε</sup>wayowa. Wā,  
 lā sēx<sup>·</sup>wīda qa<sup>s</sup> lā lāxa k<sup>·</sup>lēsē lāg<sup>·</sup>naatsa qūlāsa mELasē qaxs  
 ts!<sup>āwūnxaē</sup> k<sup>·</sup>lāg<sup>·</sup>ilax<sup>·</sup>demaxa <sup>ā</sup>mdema. Wā, lā hēEM qlāp!<sup>ē</sup>-  
 yats!<sup>ē</sup>. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē lāg<sup>·</sup>aa lāqēxs laē <sup>ā</sup>x<sup>ε</sup>ēdxēs lEXa<sup>ε</sup>yē qa<sup>s</sup> lā  
 55 lāltā lāxēs k<sup>·</sup>lāk!<sup>·</sup>elaats!<sup>ē</sup> xwāxwagūma. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē q!<sup>ā</sup>xa

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<sup>s</sup> men- 56  
 ts!ālēs lāxēs k!āk!elaats!ē lexā<sup>s</sup>ya. Wā, g'il<sup>s</sup>mēsē qōt!a  
 lexelāsēxs laē k!ōqūlōdeq qa<sup>s</sup> lā gūx<sup>s</sup>ā!ēxsas lāxēs xwāxwagūmē.  
 Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwā!ēxs laē hēlōla. Wā,  
 lā lāxs lāxēs xwāxwagūmē qa<sup>s</sup> lā nā<sup>s</sup>nakwa. Wā, g'il<sup>s</sup>mēsē 60  
 lāg'alīs lāx L!ema<sup>s</sup>isāsēs g'ōkwē, wā, ā<sup>s</sup>mēsē q!elstentsa q!eltse-  
 masēs āmdexsāla xwāxwagūma. Wā, g'il<sup>s</sup>mēsē gwā!ēxs laē lāsdēsa  
 qa<sup>s</sup> lā laēl lāxēs g'ōkwē. Wā, lā genemas āx<sup>s</sup>ēdxēs lebēg'a'yē  
 lē<sup>s</sup>wa<sup>s</sup>ya qa<sup>s</sup> lā lents!ēs lāxa L!ema<sup>s</sup>isē. Wā, lā oXLEX<sup>s</sup>idxa  
 āmtts!āla lexā<sup>s</sup>ya qa<sup>s</sup> lā oXLōsdēselaq qa<sup>s</sup> lā oXLAēLElaq lāxēs 65  
 g'ōkwē. Wā, lā oXLEG'alilās lāx māg'ūwalisāsēs legwilē. Wā,  
 g'il<sup>s</sup>mēsē gwā!ēxs laē 'yūlaqasa g'ayōlē lāxēs sāsēmē qa lās āxk!ā-  
 laxa 'nāxwa bēbegwānem qa lās nanagwāla lāxa āmdema. Wā,  
 hēx<sup>s</sup>ida<sup>s</sup>mēsē 'nāxwa āx<sup>s</sup>ēdxā laelxa'yē qa<sup>s</sup> lā hōqūnts!ēs lāxa  
 L!ema<sup>s</sup>isē, qa<sup>s</sup> lā heg'āgendālaxa āmdexsāla xwāxwagūma qa<sup>s</sup> 70  
 k!ats!ālēsa āmdema lāxēs laelxa'yē. Wā, g'il<sup>s</sup>mēsē hayāl<sup>s</sup>ats!āwē  
 laelxa'yasēxs laē hōx<sup>s</sup>ūsdēsa qa<sup>s</sup> lā hōgwil lāxēs g'ig'ōkwē cōXLA-  
 laxēs āmdats!ē laelxa'yā. Wā, hēx<sup>s</sup>ida<sup>s</sup>mēsē āx<sup>s</sup>ēdxa lōelq!wē  
 qa<sup>s</sup> gūxts!ōdēsa 'wē<sup>s</sup>wāp!eme lāq. Wā, lā āx<sup>s</sup>ēdxa k!āwayowē  
 qa<sup>s</sup> tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75  
 lexā'yē qa<sup>s</sup> 'mekwāgendēs lāxa lōq!wāxs laē tsāx<sup>s</sup>'itsa k!āwayowē  
 lāq. Wā, g'il<sup>s</sup>mēsē lā<sup>s</sup>ta tsāk'a'yasēxs laē ts!egenōlisasa āpsōdīlās  
 lāxēs legwilē. Wā, lā k'ipstents āxts!ē<sup>s</sup>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.<sup>1</sup> . . . 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<sup>s</sup> ts!ōx<sup>w</sup>idēq qa lāwāyēsa yāx’yīg’ilas.  
 80 Wā, g’il<sup>m</sup>mēsē ‘wīlāxs laē hām<sup>x</sup>‘īdxa hām<sup>t</sup>s!āwās. Wā, lā ‘nā-  
 xwaem hē gwēg’ilēda g’ōkūlōtas. Wā, g’il<sup>m</sup>mēsē gwālexslaē ‘nāxwa  
 ts!ewē!exōda. Wā, g’il<sup>m</sup>mēsē gwālexs laē qlāp!lēg’ililē gēnema-  
 sēxa tsāx’mōtē qa<sup>s</sup> k’lats!ōdēs lāxa lexayē. Wā, g’il<sup>m</sup>mēsē  
 ‘wīlts!āxs laē āx<sup>e</sup>ēdxa gūlta ‘wālastōkwās qa<sup>s</sup> ānk’iyīndēs lāxa  
 85 tsāx’motē. Wā, lā k’lōqūlīlaq qa<sup>s</sup> lā k’lādes lāx l!āsanā’yasēs  
 g’ōkwē.<sup>1</sup> . . . Wā, g’il<sup>m</sup>mēsē ‘nāla tsāx’demāxa amdema lē<sup>w</sup>wa  
 mesēqwē. Wā, lawēs!a gwāl lāxa amdema.

1 **Blue Sea-Eggs (Lewa).**—Hēdēn l!elēwēsē<sup>w</sup>wa lēwa, yīxa hēmaxat!  
 gwēx’sa āmdema, yīxs hēmaaxat! gwēg’ilasōxs laē tsāk’asewē gwē-  
 g’ilasaxa āmdemāxs laē tsāk’asē<sup>w</sup>wa. Wā, lēx’a<sup>m</sup>mes ogūqālayōsēxs  
 laē āxse<sup>w</sup>wa yīxs lēx’a<sup>m</sup>maē k’lāg’ilax’demqēxs ālak’lālaē ‘wālasa  
 5 x’ats!ā’yaxa x’āsawayāēda ‘mekūla lōxs lā nexsemāla. Wā, g’il-  
 ‘mēsē elāq wālemwaxsdelēsa x’āts!ā’yaxs laēda ts!edāqē āx<sup>e</sup>ēdxēs  
 k’lāg’ilaats!ēlē lexayā qa<sup>s</sup> lā ōxlālaqēxs laē lents’eyala lāxa  
 āwīlba’yē qaxs lēx’a<sup>m</sup>maē qlāyatsa lēwēda ēewiladāxa qūla yīx  
 gwe’yāsa waōkwē t!ōxwa qaxs hē<sup>m</sup>maē dzenaatsa lēwē lōxs  
 10 qlēnemaēda xūx’xūk’la lāxa pāspelxela. Wā, hē<sup>m</sup>mis la al’yatsa  
 ts!edāqaxa lēwa lāxēs dalaēnā’yaxa k’līlākwē. Wā, g’il<sup>m</sup>mēsē

<sup>1</sup> 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 bar-  
nacles, because | often the canoe is cracked when they use it. |  
Therefore they use old canoes for getting barnacles. As soon as |

q!āqēxs laē hēx<sup>°</sup>idaem L!enqelōtsēs k<sup>°</sup>!ilakwē lāq qa<sup>°</sup>s ts!ex- 12  
ts!ōdēs lāxēs k<sup>°</sup>!āg<sup>°</sup>ilaats!ē, lēxa<sup>°</sup>ya. Wā, g<sup>°</sup>il<sup>°</sup>mēsē qōt!axs laē  
ōxLEX<sup>°</sup>idxēs lēwaats!ē lēxa<sup>°</sup>ya qa<sup>°</sup>s g<sup>°</sup>āxē ōxlōsdeyālaq qa<sup>°</sup>s lā  
ōxlaēlelaq lāxēs g<sup>°</sup>ōkwē qa<sup>°</sup>s ōxleg<sup>°</sup>alilēs lāxa onēgwiłasēs g<sup>°</sup>ōkwē. 15  
Wā, laxaē k<sup>°</sup>!ēts!ēnox<sup>u</sup> hēx<sup>°</sup>id tsax<sup>°</sup>ideq yīxs ālmāē tsāx<sup>°</sup>idqēxs  
laē mōp!enxwa<sup>°</sup>sē <sup>°</sup>nālās āxēl lāxa g<sup>°</sup>ōkwē. . . . Wā, lāla  
nāqemg<sup>°</sup>iltawilālaemx gwēg<sup>°</sup>ilāsasēxs laē tsāk<sup>°</sup>asō lāx tsāk<sup>°</sup>alaē-  
na<sup>°</sup>yaxa āmdema lō<sup>°</sup> tsāk<sup>°</sup>!ēna<sup>°</sup>yaxa lēwa. Wā, laem gwāl lāxēq.

**Barnacles** (K!wētāxa k!wēt!a<sup>°</sup>yē).—Wā, hē<sup>°</sup>maaxs laē xwānafe- 1  
lēda ts!edāqē qa<sup>°</sup>s lā k!wētāxa k!wēt!a<sup>°</sup>yē, wā, hē<sup>°</sup>mis āx<sup>°</sup>ētsōsēda  
q!ēnemē k!āk<sup>°</sup>!obana, wā, hē<sup>°</sup>misa q!ēxla laelxa<sup>°</sup>ya. Wā, hē-  
<sup>°</sup>misa <sup>°</sup>nemsgemē <sup>°</sup>wālas nagats!ā qa<sup>°</sup>s lā āx<sup>°</sup>ālēxsas lāxēs k!wēda-  
ts!ēlē xwāxwagūma. Wā, g<sup>°</sup>il<sup>°</sup>mēsē x<sup>°</sup>ats!eg ātowa <sup>°</sup>yixwūlāxs laē 5  
dak<sup>°</sup>!ōtelaxēs k!wētsayasē sē<sup>°</sup>wayowāxs laē lents!ēs lāx hanaxsta-  
lidzasasēs k!wēdats!ēlē xwāxwagūma. Wā, lā wi<sup>°</sup>x<sup>u</sup>stēndeq qa<sup>°</sup>s  
laxsē lāq. Wā, la<sup>°</sup>mē sēx<sup>°</sup>wīda qa<sup>°</sup>s lā lāx q!ālas q!ēq!ādēx t!ēs-  
t!āla. Wā, g<sup>°</sup>il<sup>°</sup>mēsē lāg<sup>°</sup>aa laqēxs laē hāng<sup>°</sup>alīsa. Wā, laem  
ālaxlax<sup>°</sup>ida qa<sup>°</sup>s k!ax<sup>°</sup>alīsēs ōxla<sup>°</sup>yasēs k!wēdats!ēyē ts!āts!ag<sup>°</sup>īma 10  
qaxs k!ēsaē k!wēdats!ēxa k!wēt!a<sup>°</sup>ya ēk<sup>°</sup>ē xwāxwagūma qaxs q!ū-  
nālaē hōx<sup>°</sup>wīdēda ēk<sup>°</sup>ē xwāxwagūmxs laē yā<sup>°</sup>yats!ā. Wā, hē<sup>°</sup>mis  
lāg<sup>°</sup>ilās hē k!wēdats!ēxa k!wēt!a<sup>°</sup>ya ts!āts!ag<sup>°</sup>īma. Wā, g<sup>°</sup>il<sup>°</sup>mēsē  
k!ax<sup>°</sup>alīsē ōxla<sup>°</sup>yasēxs laē hēx<sup>°</sup>idzem lāltāwa qa<sup>°</sup>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-catching 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<sup>é</sup>idēxa q!āq!ēxēmē lāxēs k!wēdats!ēyē ts!āts!ag'ima. Wā, g'il-  
 mēsē hēfōLEXS laē wīqūlisasēs k!wēdats!ēyē ts!āts!ag'ima qa's lax-  
 sēq. Wā, lā lāsta qa's hānxenselēxa dēmsx'ē 'wāpa. Wā,  
 g'il'mēsē dōx<sup>w</sup>alēlaxa q!āēdzasa t!ēst!āla laē āx<sup>é</sup>dxēs q!ēltsemē  
 qa's q!ēlstendēs lāxēs k'ōdlē q!ax<sup>w</sup>idēlaxa lāla naēnxseg'ilalīlaxa  
 20 x'āts!axēla. Wā, lā k'lāk!ēx<sup>m</sup>ōtilaxa lēmxwa k!waxlāwa. Wā,  
 g'il'mēsē ēlāq lēmxwalisē k!wēdats!ēs ts!āts!ag'imxs laē āx<sup>é</sup>dxā 'wā-  
 las nagatslā qa's tsō'stendēs lāxa dēmsx'ē. Wā, g'il'mēsē qōt!axs  
 laē āem dālaq. Wā, g'il'mēsē hāng'alīsēxs laē dawāq. Wā, g'il-  
 mēsē lēmxwalisē yā'yats!āsēxs laē mōltōdxā q!āq!ēxēmē. Wā, lā gē-  
 25 galīsasa g'ibālasa legwīslē. Wā, lā āx<sup>é</sup>dxā ma'ts!aqē qa's k'āk'ē-  
 denōdēs. Wā, laem k'āk'ēdenwā<sup>y</sup>a. Wā, lā mōmāg'ōtsa āmema-  
 'yastowē lāx ēk!alīsasa g'ālastoyiwē k'lāk!ēx<sup>m</sup>ōta. Wā, lā g'ēkī-  
 yīntsa hā'yalastowē q!ēxal lāx ōkūyā<sup>y</sup>asa k'āk'ēdenwā<sup>y</sup>as. Wā, lā  
 mēnx'īdxā t!ēsemē lāx māg'inwā<sup>y</sup>as qa's xēqūyīndalēs lāq. Wā,  
 30 g'il'mēsē k'ōtaq laem hēl'axs laē mēnabōdēq. Wā, g'il'mēsē x'iqo-  
 stāxs laē āx<sup>é</sup>dxēs lēxā<sup>y</sup>ē qa's mēng'ilīsēxa t!ēst!āla qa's mēnts!ālēs  
 lāxēs lēxā<sup>y</sup>ē, yixs lēx'amaē āx<sup>é</sup>tsōsēda q!ēsgēmalaēda t!ēsemāxā  
 k!wēt!ā<sup>y</sup>ē. Wā, g'il'mēsē gwanāla lōx<sup>s</sup>ēs lēxā<sup>y</sup>axs laē k'lōqūlīsaq  
 qa's lā gūgēnōlīsas lāxa māg'inwalīsasēs t!ēqwapā<sup>y</sup>ē. Wā, lā  
 35 hanal hē gwēg'ila mēnaxā t!ēst!āla. Wā, āl'mēs gwālēxs laē q!ē-  
 nēmē q!ap!ā<sup>y</sup>as. Wā, g'il'mēsē gwālēxs laē āx<sup>é</sup>dxā ma'ts!aqē

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

˚nāl˚nemp!enk˚ lāxens bālāqē āwāsgemasas. Wā, lā, q!ūnala 37  
 ˚nāl˚nemp!enk˚ lāxens ts!EX˚ts!āna˚yaxsens q!wāq!wax˚ts!āna˚yēx  
 yix āwāgwidasasa q!ēxalē qa˚s k˚at!ālisēs lāx māg˚inwalisasēs t!ē-  
 qwapa˚yē. Wā, lāxāē ēt!ēd āx˚ēdxa malts!aqaxat! hēEM āwāgwita 40  
 g˚ālē āxānems. Wā, lāla āEM neq!ēbōdē āwāsgemas s. Wā, g˚il-  
 ˚mēsē gwālēXS laē q!ūlx˚idē lexk!wēdzemas t!ēqwapa˚yas. Wā,  
 lā āx˚ēdxa wilē g˚ilt!a q!ēxāla qa˚s k!wāk!wēt!ēqewēxa gūlta  
 lāxa x˚ix˚ixsemāla t!ēsema. Wā, g˚il˚mēsē ˚wi˚loqāwa gūltāxs laē  
 āx˚ēdxa ˚nemts!aqē lāxa ˚nāl˚nemp!enk˚ē lēlx˚in q!ēxala qa˚s 45  
 k˚adenōlisē lāxa x˚ix˚ixsemāla t!ēsema. Wā, lā ēt!ētsa ˚nemts!aqē  
 lāxa neq!ēbōdās āwāsgemasē qa˚s gēbendēs lāq. Wā, lā ēt!ētsa  
 hē˚maxat! ˚wāsgem lāxa āpsba˚yasa g˚iltagawa˚yē. Wā, lāxāē āx˚ēd-  
 xa ˚nemts!aqē ˚nemp!enk˚s ˚wāsgemsē lāxens bālax qa˚s k˚at!ē-  
 dēs lāx ēpsba˚yasa ts!ēlts!ēkwagawa˚yē. Wā, g˚il˚mēsē gwālēXS 50  
 laē āx˚ēdxa g˚ilt!a wilto q!ēxala qa˚s golx˚idēs lāxa x˚ix˚ixsemāla  
 t!ēsema qa ˚nemāk˚iyas. Wā, hē˚mis qa lēlg˚aēs lāxa ēwanēqwasa  
 ēEMXENwa˚yē q!ēxal lāx āwī˚stāsa ˚neg˚aslaxa t!ēst!āla. Wā, g˚il-  
 ˚mēsē gwālēXS laē t!āqeyundālasa t!ēst!āla lāxa x˚ix˚ixsemāla t!ē-  
 sema (*fig.*). Wā, g˚il˚mēsē lā bōfeyālēda t!ēst!āla lāq qaēs laēn˚yē 55  
 wāk!wa; wā, lā āx˚ēdxa k!āk!obanē qa˚s lEBENōlisēs lāq. Wā,  
 g˚il˚mēsē la ˚nāxwa gwāla!axs laē āx˚ēdxa ˚wālasē 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 |alēsxā demsx'ē 'wāpa qa's lā tsādzeleyiñts lāq. Wā, lā ha'na-  
kwila āx'ēdxā k'lāk'lobana qa's lepeyindalēs lāxēs 'nek'ase'wē.  
60 Wā, g'il'mēsē 'wi'la nādzekwē ošgema'ya le'wēs ēwanā'yaxs laē  
x'ōs'ida. Wā, hāyāqxent'lēx nexsēg'ilela lāxens q'laq'alak'laya-  
xens 'nālāxs laē Lōpa. Wā, la'mē nāsōdxā nayimas. Wā, g'il-  
'mēsē 'wi'lāxs laē ēsela qa lemlēm'x'stōx'widēs. Wā, hē'mis qa  
k'ōx'widēsēxs laē āx'ēdxēs āwāwē lāelxa'ya qa's lā ts'ōx'widēq  
65 lāxa demsx'ē 'wāpa qa lāwāyēsa ēg'itsemā'yas. Wā, g'il'mēsē  
'wi'lāxs laē dālaq qa's lā mexenōlisas lāx āpsānā'yasēs 'nek'ase'wē  
t'lēst'lāla. Wā, lā k'lwāk'wagawēxa ma'tsemē āwā laelxa'ya.  
Wā, lā dāx'ēdxā t'lēst'lāla qa gēlqālēxa k'lwēt'la'yē lāxa t'lēsemē  
qa's ts'leqelēxa t'lēsemāxs laē 'wi'lāwa k'lwēt'la'yē lāq. Wā, lā  
70 aēk'ilaxs laē āxts'lōtsa k'lwēt'la'yē lāxa lēxa'yē qa k'lēsēs tetēpsa-  
laxs laē g'rēts'lā. Wā, lā hēx'sāem gwēg'ilaq lāxēs 'wāxaasē. Wā,  
lāla mamaxūlq'laxs laē āxālaxa k'lwēt'la'yē lāxa t'lēsemē qaxs  
q'lūnālāē 'yaxānema 'nek'āxa t'lēst'lālaxs āwābalaēda 'nek'āx gwēx's-  
dēmas. Wā, g'il'mēsē 'wi'lāxs laē k'lōqūlisxa k'lwēdats'lē lēxa'ya  
75 qa's lā k'lōgūxselas laxēs nanak'laats'lāxa k'lwēt'la'yē ts'lāts'ag'ima.  
Wā, g'il'mēsē 'wilxsaxs laē mōxsaxēs k'lāk'lobana le'wa 'wālasē  
nagats'lā. Wā, g'il'mēsē 'wilxsaxs g'āxaē nā'nakwa lāxēs g'ōkwē,  
wā, g'il'mēsē lāg'aa lāx l'ēma'isasēs g'ōkwaxs laē hēx'idaem  
lōtālaxēs ts'lāts'ag'imē lāxēs ālaxlāhāēna'yē. Wā, la'mēsē 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 bar-  
 nacles. | 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<sup>f</sup>yases ts!âts!ag'imaxs laē lâsdēsela qa's mōx<sup>u</sup>semlesēs 80  
 ōba<sup>f</sup>yas lāxa megwisē t!ēsema. Wā, lā laēL lāxēs g'ōkwē.  
 Wā, hēx<sup>f</sup>ida<sup>f</sup>mēsē L!EXWA. Wā, lāla lā<sup>f</sup>wūNEMAS ēx<sup>f</sup>wīdxēs g'ōkwē  
 qa's LEPSē<sup>f</sup>stalilēlēsā lēl<sup>f</sup>wa<sup>f</sup>yē. Wā, g'il<sup>f</sup>mēsē gwāfEXS laē Lē<sup>f</sup>lāxēs  
 g'ōkūlōtē qa g'āxēs t!ESAXA k!wēt!<sup>f</sup>a<sup>f</sup>yē. Wā, g'il<sup>f</sup>mēsē g'āx <sup>f</sup>wī<sup>f</sup>laē-  
 LAXS laēda k!wētelaLAXA k!wēt!<sup>f</sup>a<sup>f</sup>yēxa begwāNEMē āx<sup>f</sup>ēdxā g'ilsg'ildE- 85  
 dzowē lēl<sup>f</sup>wa<sup>f</sup>ya qa's lā LEpdzamōlīlās lāxa t!ESāLAXA k!wēt!<sup>f</sup>a<sup>f</sup>yē.  
 Wā, lā ēt!lēd āx<sup>f</sup>ēdxā k!wa<sup>f</sup>XLāwē qa's xōxōx<sup>u</sup>sendēq qa wīswēlto-  
 wēs. Wā, lā k'ōk'EX<sup>u</sup>s<sup>u</sup>endēq. Wā, laem maēmōDENē āwāsgEMASAS  
 lāXENS q!wāq!wax<sup>f</sup>ts!āna<sup>f</sup>yēx. Wā, lā ts!EWANAēsasa <sup>f</sup>nāl<sup>f</sup>nEMts!<sup>f</sup>aqē  
 lāxa <sup>f</sup>nāl<sup>f</sup>nEMōkwē lāxa t!ESALAXA k!wēt!<sup>f</sup>a<sup>f</sup>yē qa L!ENXSālayōsēxa 90  
 hāhāmastā<sup>f</sup>yasa k!wēt!<sup>f</sup>a<sup>f</sup>ya. Wā, g'il<sup>f</sup>mēsē <sup>f</sup>wilxtōxs laē lēnts!ēs lāxa  
 ha<sup>f</sup>nēdzasas ts!ag'ōlasēs GENEMē qa's ōXLōltōdēxa k!wēdats!ē lEXA<sup>f</sup>ya  
 qa's lā ōXLAēLELAS lāxēs g'ōkwē qa's lā hāng'alīlās lāxa āwīLElās t!E-  
 x'īlāsēs g'ōkwē. Wā, lā ētents!ēs qa's ēt!lēdē ōXLEX<sup>f</sup>īdxā <sup>f</sup>nEMSGE-  
 mē <sup>f</sup>wālas k!wēdats!ē lEXA<sup>f</sup>ya qa's lā ōXLAēLElaq lāxēs g'ōkwē. 95  
 Wā, lā hēg'iyōlīlēlas lāxa ōgwiwalīlē qa's lā gūgēdzodālas lāxa t!E-  
 dzedzōwē lē<sup>f</sup>wa<sup>f</sup>ya. Wā, laem gūgē<sup>f</sup>nakūlas lāx L!āSEX<sup>f</sup>dzamāliāsa  
 t!ESALAXA k!wēt!<sup>f</sup>a<sup>f</sup>yē. Wā, lā āx<sup>f</sup>ēdxā <sup>f</sup>nEMSGEMē k!wēdats!ē lE-  
 xa<sup>f</sup>ya qa's lā gūgūgēqas lāq. Wā, hēx<sup>f</sup>ida<sup>f</sup>mēsēda t!ESALAXA k!wē-  
 t!<sup>f</sup>a<sup>f</sup>yē dāg'īlīlā k!wēt!<sup>f</sup>a<sup>f</sup>yē yīsēs gEMxōlts!āna<sup>f</sup>yē. Wā, lā dāfasēs 100  
 hēlk!<sup>f</sup>ōts!āna<sup>f</sup>yē lāxa L!ENGAYOWē k!wa<sup>f</sup>XLāwa qa's 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<sup>cyē</sup> qa lāx<sup>sālēs</sup> hāmts!āwas. Wā, g'il<sup>mēsē</sup> L!ENX<sup>sōd-</sup>  
 xa hāmts!āwasēxs laē ēp!ēDEX q!eg<sup>imasa</sup> k'wēt!a<sup>yaxs</sup> laē q!EK<sup>ō-</sup>  
 dex ōxsDE<sup>yas</sup> qa<sup>s</sup> hāmx<sup>idēq</sup>. Wā, lā <sup>na</sup>xwaEM hē gwēg'ilaxs  
 5 k'wētk!wataaxa k'wēt!a<sup>yē</sup>. Wā, lā hālabālaEMxs hā<sup>māpaaq</sup>. Wā,  
 g'il<sup>mēsē</sup> <sup>wi</sup>laxs laē āx<sup>ēdēda</sup> k'wētēlāxa k'wētā<sup>yēxa</sup> <sup>wāpē</sup> qa<sup>s</sup> lū  
 tsēx<sup>its</sup> lāxēs k'wētēlag'ilē. Wā, lax<sup>da<sup>xwē</sup></sup> ts!EWEL<sup>EXōda</sup> qa  
 lawāyēs demp!aēL!EXawa<sup>yas</sup>. Wā, g'il<sup>mēsē</sup> <sup>wi</sup>lāwē demp!aēL!<sup>E-</sup>  
 xawa<sup>yasēxs</sup> laē xāl!EX<sup>id</sup> nāx<sup>idxa</sup> <sup>wāpē</sup>. Wā, hēx<sup>ida<sup>mēsē</sup></sup>  
 10 <sup>na</sup>xwa hōqūwēlsa. Wā, laxaēda k'wētēlax<sup>dē</sup> hēx<sup>idaEM</sup> q!ap!ē-  
 g'ililixa t!asmotē qa<sup>s</sup> k'!āts!ōdēs lāxa lexā<sup>yē</sup> qa<sup>s</sup> lā k'!ōdēs lāx  
 L!āsanā<sup>yasēs</sup> g'ōkwē. Wā, laEM gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k'wēt!a<sup>ya</sup> lāxa  
 k'wēdek!wa t!ēsema lāxa <sup>ne</sup>maa dE<sup>na</sup>xek!wa. Wā, hē<sup>maaxs</sup>  
 laē xwānatelēda ts!ēdāqaxs lālē ānaxa k'wēt!a<sup>yē</sup>, wā, hē<sup>misa</sup>  
 g'il āx<sup>ētsō<sup>sēs</sup></sup> <sup>wālasē</sup> lexā<sup>ya</sup>. Wā, lā āx<sup>ēdxa</sup> ts!āts!ax<sup>semē</sup>  
 5 qa<sup>s</sup> xōxox<sup>sendē</sup> qa yiwēs āwāgwītens q!wāq!wax<sup>ts!āna<sup>yēx</sup></sup>.  
 Wā, lā yīlōyōtsa denasē lāq. Wā, hē<sup>misa</sup> L!EMq!EK<sup>linē</sup>  
 k'!ilākwa; wā, hē<sup>misa</sup> k'ēdzayowā. Wā, lā ōxlālaxēs <sup>wā-</sup>  
 lasē lexā<sup>ya</sup>. Wā, lā wik'ilaxa mendzaakwē k'wa<sup>xlāwa</sup>. Wā,  
 lā dāk!ōtelaxēs L!EMq!EK<sup>linē</sup> k'!ilākwa<sup>xs</sup> laē lets!eyāla lāx  
 10 L!ema<sup>isasēs</sup> g'ōkwē lāx<sup>ga</sup> Tsāxēsek'. Wā, lā alēx<sup>idEX</sup> <sup>ne</sup>mxsa-  
 āāsa k'wēt!a<sup>ya</sup>. Wā, g'il<sup>mēsē</sup> q!āxa lēxeya tasāla k'wēt!a<sup>ya</sup>,

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

hëem gwe<sup>ε</sup>yōsa g<sup>·</sup>ālē bāk'lūm <sup>ε</sup>nemxsaatsa k'wēt<sup>l</sup>a<sup>ε</sup>yēda hē gwālē, 12  
 wā, la āxālōdxa mendzaakwē k'waxlāwa, wā, hē<sup>ε</sup>mesēs k'·lilākwē.  
 Wā, lā ōxlōsdēsela<sup>xēs</sup> lex<sup>ε</sup>yaxs laē lāsdēsela qa<sup>ε</sup>s lā āx<sup>ε</sup>d lāxa  
 ts!āts!ayimē lāxa <sup>ε</sup>ya<sup>ε</sup>x<sup>u</sup>mutē qa<sup>ε</sup>s lēxts!ōdēs lāxēs lex<sup>ε</sup>yē. Wā, 15  
 g'il<sup>ε</sup>mēsē qōt!axs laē xwēlaqents!ēs lāxa L!emayaa lāx g'īyaāsa-  
 sēs mendzaakwē k'lwaxlāwa. Wā, lā ōxleg<sup>ε</sup>aalōtsēs ts!ayats!ē  
 lex<sup>ε</sup>ya. Wā, lā āx<sup>ε</sup>wūts!ōdxa ts!āts!ayimē lāxa lex<sup>ε</sup>yē, qa  
 bēl<sup>ε</sup>yīndālēs lāxa k'wēt<sup>l</sup>a<sup>ε</sup>yē. Wā, k'·lēst!a wāklwaxaē lexeyaya  
 ts!āts!ayimē lāq. Wā, g'il<sup>ε</sup>mēsē gwālexs laē hēlox<sup>u</sup>sēnd xōxōx<sup>u</sup>- 20  
 sendxa <sup>ε</sup>nemts!aqē lāxa mendzaakwē k'waxlāwa qa<sup>ε</sup>s g'ālastoyā.  
 Wā, g'il<sup>ε</sup>mēsē gwālexs laē āx<sup>ε</sup>ēdxēs k'ēdzayowē qa<sup>ε</sup>s k'ēs<sup>ε</sup>dēq.  
 Wā, lā mēx<sup>·</sup>bendxa g'ālastoyowē k'lwaxlāwa. Wā, lā āxeyīnts  
 lāx naq!eq!<sup>ε</sup>yasa lā lēx<sup>ε</sup>a ts!āts!ayīma. Wā, lā k'āteyīndālāsa  
 mendzaakwē k'lwaxlā lāq qa gwēlēs. Wā, g'il<sup>ε</sup>mēsē x'iqōstāxs lāē 25  
 k'lwāg<sup>·</sup>aāla lāxa t!ēdzek!wa. Wā, laem ēsela qa q'lūlx<sup>ε</sup>īdēsa  
 mendzaakwē k'lwaxlāwa. Wā, g'il<sup>ε</sup>mēsē q'lūlx<sup>ε</sup>īdexs laē āx<sup>ε</sup>dēda  
 ts!edāqaxēs k'·lilākwē qa<sup>ε</sup>s xox<sup>ε</sup>wīdēs lāxa ts!āts!ayimē lē<sup>ε</sup>wa  
 q'lūq!wālemōtē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>laxs laē k'wēt<sup>l</sup>elalasēs k'·lilākwē  
 lāxa k'wēt<sup>l</sup>a<sup>ε</sup>yē. Wā, ā<sup>ε</sup>misē la qwāk'lūg'ilālēda la L!ōp k'wēt<sup>l</sup>a<sup>ε</sup>ya 30  
 lāxēs āwādzewēnā<sup>ε</sup>yē. Wā, ā<sup>ε</sup>mēsa ts!edāqē la hēlox<sup>u</sup>s<sup>ε</sup>alālā wewex-  
 sālaq qa<sup>ε</sup>s āxts!ālēs lāxēs lex<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lāwa la L!ōpexs  
 laē ōxlex<sup>ε</sup>īdxā k'wēdats!ē lex<sup>ε</sup>ya qa<sup>ε</sup>s lā na<sup>ε</sup>nakwa 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<sup>é</sup>ida<sup>m</sup>mēsē lē<sup>l</sup>lāxēs lā<sup>w</sup>ünemē lē<sup>w</sup>is sāsemē. Wä, g'il-  
35 <sup>é</sup>mēsē k<sup>l</sup>éās sāsemxs laē lē<sup>l</sup>lāxēs <sup>é</sup>nē<sup>é</sup>nemōkwē qa g'āxēs t<sup>l</sup>esaxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, g'il<sup>é</sup>mēsē g'āx k<sup>l</sup>üs<sup>é</sup>alixxs laē lēpdzamōlilema lē<sup>w</sup>a<sup>y</sup>ē lāxa t<sup>l</sup>esālaxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, lēda ts!edāqē lents<sup>l</sup>ēs lāxa l<sup>l</sup>ema<sup>é</sup>isasēs g'ōkwē qa<sup>s</sup> xex<sup>u</sup>widēxa t<sup>l</sup>esemē qa<sup>s</sup> lā xex<sup>u</sup>sdēse-  
40 laq. Wä, lā xegwilelaq lāxēs g'ōkwē qa<sup>s</sup> lā xex<sup>u</sup>walīlas lāxēs k<sup>l</sup>waēlasē. Wä, lā ts!āsa maēmaltsemē t<sup>l</sup>esem lāxēs k<sup>l</sup>wēt<sup>l</sup>lag'ilaxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, lā gügedzōtsa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē lāx l<sup>l</sup>äsex<sup>é</sup>dzamā<sup>é</sup>yasēs lē<sup>l</sup>lānemē. Wä, hëx<sup>é</sup>ida<sup>m</sup>mēsa k<sup>l</sup>wētk<sup>l</sup>watlaxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē mexwa-  
līlasa <sup>é</sup>nemsgemē t<sup>l</sup>esema qaxs hē<sup>é</sup>maē t<sup>l</sup>esdemalxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, lā dāx<sup>é</sup>itsēs gemxōlts!āna<sup>y</sup>ē lāxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē qa<sup>s</sup> āxsemdēs lāxa  
45 t<sup>l</sup>esdema t<sup>l</sup>esema. Wä, lā dāx<sup>é</sup>itsēs hēlk<sup>l</sup>!ōts!āna<sup>y</sup>ē lāxa t<sup>l</sup>āyowē t<sup>l</sup>esemxs laē t<sup>l</sup>es<sup>é</sup>its lāxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, hē<sup>é</sup>mis lā tep<sup>l</sup>ēdāmasxa xālaēsasa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, lā hāmx<sup>é</sup>idex hāmts!āwas. Wä, āx<sup>é</sup>sā-  
<sup>é</sup>mēsē hē gwēgilaxs k<sup>l</sup>wētk<sup>l</sup>wataaxa k<sup>l</sup>wēt<sup>l</sup>a<sup>y</sup>ē. Wä, g'il<sup>é</sup>mēsē gwālexs laē āem la negeltewēxen g'ālē wāldemxg'in lā gwāgwēx-  
50 s<sup>é</sup>āla laqēxs laē gwāl k<sup>l</sup>wētk<sup>l</sup>wata lē<sup>l</sup>lānemasa k<sup>l</sup>wēt<sup>l</sup>ēlāxa k<sup>l</sup>wē-  
t<sup>l</sup>a<sup>y</sup>ē. Wä, laem gwāl lāxēq.

1 **Cryptochiton.**—Wä,<sup>1</sup> g'il<sup>é</sup>mēsē x<sup>é</sup>āts!āēsēxs laēda genemas āx<sup>é</sup>ēdxēs lālxamē lē<sup>w</sup>is q<sup>l</sup>enyayāxa q<sup>l</sup>anasē. Wä, lā lents<sup>l</sup>eyāla lāxa l<sup>l</sup>emayaa. Wä, lā hëx<sup>é</sup>idaem dōdegūpaxa <sup>é</sup>mex<sup>é</sup>mek<sup>l</sup>wa t<sup>l</sup>esema. Wä, g'il<sup>é</sup>mēsē dōx<sup>é</sup>walelaxa q<sup>l</sup>anasē laē l<sup>l</sup>enqelōtsēs q<sup>l</sup>enyayowē

<sup>1</sup>Continued 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 cryptochiton basket. She continues doing this | as long as she finds cryptochitons; 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 cryptochitons 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 cryptochitons 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 cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | 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'yas. Wā, g'il'mēsē NELElaxs laē dāx'ēidēq qa's ts!EX- 5 ts!ōdēs lāxēs q!enyats!ē lālaxama. Wā, āx'sā'mēsē hē gwēg'ilaxēs q!āsewē q!anasa. Wā, g'il'mēsē qōt!ē q!enyats!ās lālaxamaxs laē lāsdēsa qa's lā laēL lāxēs g'ōkwē.

Wā, hēx'ēida'mēsē āx'ēdxēs ha'nemē qa's ts!ōxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē gwālexs laē gūxts!ōtsa 'we'wāp!emē lāq qa 10 negoyoxsdālēs. Wā, lā hānx'lents lāxēs legwīlē. Wā, g'il'mēsē medelx'widēxs laē āx'ēdxēs q!enyats!ē lālaxama qa's gūxstendēsa q!anasē lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē 'wī'la'stāxs laē āx'ēdxēs ts!ēslāla qa's xwēt!ēdēs lāqēxs laē gwā! medelqūla qaēda q!anasāxs 'wūdaē lāg'ilas hēx'ēidaem gwā! medelqūlē. Wā, lā 15 xwētāx'sāemqēxs laē g'ēstalēda q!anasē lāxa hānx'lanowē. Wā, g'il'mēsē ēt!ēd medelx'widēxs laē hēx'ēidaem hānx'sendxa hānx'lanowē lāxa legwīlē. Wā, lā āx'ēdxa lōq!wē qa's hālabalē gūxts!ōtsa 'we'wāp!emē lāq. Wā, lā āx'ēdxa 'wālasē k'ats!ēnaqa qa's xalōstendēs lāxa q!ānsēlāsēda q!anasē qa's lā xelts!ōts lāxa 20 'wābets!ālēlē lōq!wa. Wā, g'il'mēsē 'wī'losexs laē hēx'ēida lē'la-laxēs lā'wūnemē qa g'āxēs q!ensq!asxa hānx'laakwē q!anasa. Wā, hēx'ēida'mēsē la k!wāg'āgelīlxa q!ensq!ayats!ē lōq!wa. Wā, lā dāx'ēidxa 'nemsgēmē q!anasa qa's sex'ālēx xeldzēg'a'yas qa's ts!exts!ālēs lāxa q!ensēlats!ē hānx'lanowa. Wā, lā gelx'ūqōdēx 25 yix'yīg'ila qa's ts!exts!ōdēxaas lāxa hānx'lanowē. Wā, g'il'mēsē

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<sup>u</sup>stowē telkūxs laē ts!ōq!ūsa lāxēs sēmsē  
 qa's hām<sup>x</sup>ē'idēq. Wā, lā ts!ōx<sup>ē</sup>wīdxa sēnkwē q!anasa lāxa  
 q!ensq!ayats!ē lōq!wa. Wā, g'il<sup>ē</sup>mēsē gwāl ts!ōx<sup>wa</sup>qēxs laē  
 30 hām<sup>x</sup>ē'idēq. Wā, lā 'nēkēd'a waōkwē bāk!ūma q!ensq!asēdxa  
 q!anasē. Wā, g'il<sup>ē</sup>mēsē 'wī<sup>ē</sup>laqēxs laē ēt!ēd dāx<sup>ē</sup>'idxa 'nemsgemē  
 q!anasa qa's ēt!ēdē sēx<sup>ē</sup>'ideq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx<sup>a</sup>-  
 sē<sup>ē</sup>wa. Wā, g'il<sup>ē</sup>mēsē sēnkūxs laē ts!ōx<sup>ē</sup>wīdēq. Wā, lāxāē  
 q!ensq!as<sup>ē</sup>dēq. Wā, lā 'nāx<sup>wa</sup>em hē gwēg'ilaxs q!ensq!asaē.  
 35 Wā, g'il<sup>ē</sup>mēsē gwālexs laē tsēx<sup>ē</sup>'itsō'sa 'wāpē. Wā, lā ts!EWēL!E-  
 xōda. Wā, g'il<sup>ē</sup>mēsē gwāl ts!EWēL!EXōdexs laē xāl!EX<sup>ē</sup>'id nāx<sup>ē</sup>'ed-  
 xa hōlalbida<sup>ē</sup>wē 'wāpē. Wā, g'il<sup>ē</sup>mēsē gwālexs laē âem k!ūs<sup>ē</sup>ālīla.  
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek<sup>u</sup> q!anas, yīxs hē<sup>ē</sup>maē āx<sup>ē</sup>dēda ts!E-  
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdēq qa's k'!aābōlisēs lāxēs  
 legwīlē lāxa k'āk'ēdenwa<sup>ē</sup>yas yīxs laē gōlx<sup>a</sup>akwēda ts!Elqwa gūna<sup>ē</sup>ya.  
 Wā, g'il<sup>ē</sup>mēsē la k'!ag'ilisa q!anasē lāxa gūna<sup>ē</sup>yaxs laē āx<sup>ē</sup>dēxs ts!ēs-  
 5 lāla qa's gōlī<sup>ē</sup>lālēq qa gwē<sup>ē</sup>'idēs. Wā, la hēmen<sup>ē</sup>em gōlg'elgēq. Wā,  
 k'!ēstla ālaem gaēsEXs laē k!wēk!ūmfelsgemx<sup>ē</sup>ida. Wā, â<sup>ē</sup>mēsē  
 gōlx<sup>s</sup>entsēs ts!ēslāla lāq qa g'āxēs k!anālēs lāx māg'inwalisāsēs  
 legwīlē. Wā, lā āx<sup>ē</sup>dēxs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.  
 Wā, la negoyoxsdālaxs laē k'!āg'ilīlxa ts!ēdzekwē q!anasa qa's  
 10 lā k'!āstents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs  
 a<sup>ē</sup>yasowē lāq. Wā, g'il<sup>ē</sup>mēsē 'wī<sup>ē</sup>āwē gwēgūnēsgema<sup>ē</sup>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 xwētēlgʼintsēs aʼyasowē lāq. Wā, lāxaē et!ēd  
gūqōdxa nēqwa ʼwāpa. Wā, laʼmē ēxʼsemxʼida. Wā, lāxaē et!ēd  
gūq!eqasa ʼwāpē lāq. Wā, lā sēxʼālah xēldzēgʼaʼya lāxēs gwēgʼi- 15  
lasaxen gʼālē wāldemxʼgʼin lāk gwāgwēxʼsʼālalakʼēxs laē q!ensq!as-  
xa hānxʼLaakwē q!anasa. Wā, laem āem neqemgʼitewēqēxs laē  
hāʼmāpeq. Wā, laemxaē gwā! lāxēq.

**Winkles (Gʼelayo).**—Āemlēda ts!edāqē āxʼēdxēs lālxamē qaʼs lā 20  
lents!ēsela lāxa L!emāyaāsēs gʼōkwaxa xʼāts!aēsē lāxs laē mem-  
waē!ēnx lax Dzāwadē qaxs hēʼmaē la q!ap!ēxʼēdexʼdēmsa gʼē-  
layowē lāxēs wasēlaslē. Wā, hēʼmis la ālāsoʼsa ts!edāqē. Wā,  
gʼilʼmēsē q!ūqēxs laē āem hānābōtsēs lālxamē lāx q!ayasasa gʼē-  
layowē qaʼs gōlts!ōdēsa gʼēlayowē lāxēs lālxama. Wā, gʼilʼmēsē 25  
qōt!ē lālxamāsēxs gʼāxaē lālsdēyala kʼ!ōxkʼ!ōtelaxēs gʼēlayoats!ē  
lālxama qaʼs lā hāʼnōlilās lāxēs lēgwilē. Wā, lā āxʼēdxēs haʼnemē  
qaʼs hāʼnōlilēs lāxēs gʼēlayoats!ē lālxama. Wā, lā dādanōdeq  
qaʼs gūqōsēsa gʼēlayowē lāxa haʼnemē. Wā, gʼilʼmēsē ʼwiʼlaxs laē  
āxʼēdxa ʼwāpē qaʼs xal!aqē gūq!eqas lāq. Wā, lā āxʼēdxa kʼ!ā-  
kʼlobana qaʼs dzōpeyindēs lāq. Wā, lā hānxʼLents lāxēs lēgwilē. 30  
Wā, la gēxʼLāla lāxa lēgwilē yāla maemdelqūla. Wā, laxentē  
mōts!agelēlag!ila lāxens q!āq!alakʼ!ayaxens ʼnālāxs laē 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'°idē °wāpalās. Wā, g'il°mēsē °wī°lāwē  
°wāpalāsēxs laē laweyōDEX dzōpeya°yas k'lāk'lobanē. Wā, lä  
35 äx°ēdxa maltsemē tlēsēma qa's t!äyoxa g'ēlayowē. Wā, lä äx°ēd-  
xa t!ēdzā lē°wa°ya qa's LE°lālilēs lāxēs L!āsālilāsēs k!waēlasē.  
Wā, lä äx°ēdxa g'ēlayots!āla hänx°lanowa qa's gügedzōdēsa g'ēla-  
yowē lāxa t!ēdzā lē°wa°ya. Wā, lä äx°ēdxa °nemsgēmē tlēsēma  
qa's °megüdzōdēs lāxa t!ēdzā lē°wa°ya. Wā, lä dālasēs hēlk'ō-  
40 ts!āna°yē lāxa °nemsgēmē t!äyo t!ēsēma. Wā, lä dāx'°idxa °nems-  
gēmē g'ēlayo qa's °mē°x'°sēmdēs lāxa t!ēsēma t!ēsēma. Wā,  
lä t!ēs°ēdeq yīsēs dāsgēmēsē°wē t!äyō t!ēsēma. Wā, hē°mis la  
tetepsaatsa xeltsemā°yasa g'ēlayowē. Wā, lä äx°ēdex hämts!ā-  
was qa's hämx'°idēq. Wā, ā°misē hē gwēg'ilaxa waōkwē. Wā,  
45 g'il°mēsē °wī°laxs laē ts!EWIL!EXōda qa lawāyēs demp!aēL!EXawa-  
°yas. Wā, lä xaL!EX'°id nāx°idxa °wāpē. Wā, lä q!ap!ēg'ilixēs  
t!asēsawa°yē qa's lä °wī°ladzōts lāxēs t!ēdzā lē°wa°ya qa's lä  
k!lāts lāx L!āsanā°yasēs g'ōkwē, yīxs k!lēsāē k!wēladzem lāxa q!ē-  
nemē lēlqwālaLa°yaxa g'ēlayowē LE°wa q!anasē LE°wa k!ENōtē.  
50 Wā, lāLa lēx'ama g'ig'igāma°yē LE°wis sāsēmē hä°māpxa g'ēlayowē.  
Wā, len k!ēs q!āLElax hēg'ag'ilmas hä°māpeq. Wā, laem gwāl  
lāxēq qaxs °nemx'°idāfamaē hä°mēx'silaēna°yaq.

1 **Eel-Grass** (K!ilpāxa ts!āts!ayimē).—Wā, hē°maaxs laē q!waxēnxa  
laas häyāqaxa ts!āwūnxē laē xwāna!°idēda °nāxwa ts!ēdaqa qa's


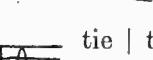




The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women 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. || 15 When it is all aboard, she sits in the stern of the small eel-grass 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'lipēlxa ts!āts!ayimē.<sup>1</sup> . . . Wā, laem lālē genemasa begwā- 3  
nemē k'lipalxa ts!āts!ayimē. Wā, hē<sup>ε</sup>mis g'il āx<sup>ε</sup>ētsō<sup>ε</sup>sēs k'lip-  
yasē sē<sup>ε</sup>wayowa L<sup>ε</sup>wēs q!eldzana<sup>ε</sup>yē densen denema. Wā, hē- 5  
<sup>ε</sup>misēs k'lipemlē LETEMla qaxs hēmenāla<sup>ε</sup>maē LETEMālēda k'lipāxa  
ts!āts!ayimē qaxs hēmenāla<sup>ε</sup>maē kūsx<sup>ε</sup>egemālaxa demsx<sup>ε</sup>ē <sup>ε</sup>wa-  
pexs laē nēxōstōdēda ts!ēdāqaxēs k'lipba<sup>ε</sup>yāxs laē x'ilk!ūtba<sup>ε</sup>ya  
ts!āts!ayimē lāx ōba<sup>ε</sup>yas. Wā, hē<sup>ε</sup>mis lā kūsx<sup>ε</sup>egemālatsēxs laē  
ts!ōts!EXōdxa ts!ātsayimē. Wā, hēem lāg'ilasa k'lipemlē LETEM- 10  
la. Wā, lā <sup>ε</sup>wīla dents!ēselaqēxs laē lents!ēsela lāxa L!ema<sup>ε</sup>isē  
lāx hā<sup>ε</sup>nēdzasasēs k'lipbats!ēLē ts!āg'ōl xwāxwagūma. Wā, hē-  
<sup>ε</sup>misēs tsālayowe L<sup>ε</sup>wis k'!ēl bayowaxa ts!āts!ayimē. Wā, lā wix<sup>u</sup>-  
stendxēs ts!āg'olē xwāxwagūma. Wā, lā āx<sup>ε</sup>ā!EXSELAXEN lā LēLēqela-  
sē<sup>ε</sup>wa. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilxsexs laē k'!waxLendxēs k'lipbats!ēLē xwā- 15  
xwagūma. Wā, lā dāx<sup>ε</sup>idxēs k'lip<sup>ε</sup>sayasē sē<sup>ε</sup>wayā qa<sup>ε</sup>s sēx<sup>ε</sup>widē  
qa<sup>ε</sup>s lā lāxēs q!ālē wāx<sup>u</sup>s ts!āts!ayimē. Wā, hē<sup>ε</sup>misa tēlgwēsas ēg<sup>ε</sup>risē  
q!waxasasa ts!āts!ayimē. Wā, g'il<sup>ε</sup>mēsē lāg'aa lāxa k'lipbadaxa  
ts!āts!ayimaxs laē āx<sup>ε</sup>ēdxa densenē denema qa<sup>ε</sup>s mōx<sup>u</sup>bendēsa  
t!ēsemē lāq qa<sup>ε</sup>s q!ēl<sup>ε</sup>stendēs. Wā, ā<sup>ε</sup>mēsē a<sup>ε</sup>wenenselaxs laē mōx- 20  
<sup>ε</sup>wā!EXsas lāxa LEXEXSTEWē!EXSē. Wā, g'il<sup>ε</sup>mēsē gwā!alEXSEXs  
laē dāg'ilEXsxēs k'lipbayowē qa<sup>ε</sup>s mētsendēs wīlba<sup>ε</sup>yas qa<sup>ε</sup>s mē-  
densēs lāxa demsx<sup>ε</sup>ē <sup>ε</sup>wāpa qa<sup>ε</sup>s L!ENXalisēs lāxa ēg<sup>ε</sup>rdzegwisē lāx  
q!ayasasa ts!āts!ayimaxs laē k'lip!ida. Wā, la<sup>ε</sup>mēda ts!āts!ayimē

<sup>1</sup> 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'libayowē. Wä, g'il<sup>ε</sup>mēsē gwāl se<sup>ε</sup>x<sup>u</sup>ts!a k'lipelēda k'libayāxs laē nēxōstodēda k'lip!ēnoxwē ts!edāqxēs k'libayowē. Wä, g'il<sup>ε</sup>mēsē g'āx nē<sup>ε</sup>dēda ts!āts!ayimaxs laē aōdzaaqa qwēlk'!ewēsēdxēs k'libayowē. Wä, hē<sup>ε</sup>mis la lāwiyatsa ts!āts!ayimē. Wä, lä q!wēs'idxa <sup>ε</sup>nemp!enk'ē lāxens q!wāq!wax'ts!āna-  
 30 <sup>ε</sup>yēx g'äg'ilela lāxa oḡūma<sup>ε</sup>yas yixens gwe<sup>ε</sup>yōwē L!ōp!ek's. Wä, lä ts!ōx<sup>ε</sup>weltālaq lāxa demsx'ē <sup>ε</sup>wāpa qa lawāyēsa ēg'isē. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilāxs laē bāf'idxa malp!enk'ē lāxens q!wāq!wax'ts!āna<sup>ε</sup>yēx g'äg'ilela lāx āwanā<sup>ε</sup>ya L!ōp!ek'asēxs laē p!ōqālax ēwaxsda<sup>ε</sup>yas. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wiwūlx'sexs laē g'ig'aalexsas lāxēs nalēlexsē.  
 35 Wä, lä xwēlaqa mēdensasēs k'libayowē. Wä, ā<sup>ε</sup>mēsē neqemg'iltewēxēs g'ālē gwēg'ilasa. Wä, g'il<sup>ε</sup>mēsē q!eyōlexs laē <sup>ε</sup>yixwa qaxs lēx'a<sup>ε</sup>maē k'lipdema <sup>ε</sup>wālasē x'ats!a<sup>ε</sup>ya. Wä, g'il<sup>ε</sup>mēsē k!wayōsdēsa <sup>ε</sup>yixwāxs laē denx'ēidxēs q!eltsemē qa<sup>ε</sup>s lä nā<sup>ε</sup>nakwa. Wä, g'il<sup>ε</sup>mēsē lāg'alis lāx L!ema<sup>ε</sup>isasēs g'ōkwaxs laē lōltāxēs k'lib-  
 40 b:ats!ē ts!ag'ōla qa<sup>ε</sup>s dāg'ifexsēxēs q!eltsemē qa<sup>ε</sup>s lä dāsdēslaq. Wä, g'il<sup>ε</sup>mēsē hek'ūt!ēdē q!eldzaanāyasēxs laē <sup>ε</sup>mex<sup>ε</sup>wālisāq. Wä, hēx'ida<sup>ε</sup>mēsē <sup>ε</sup>yālaqaxēs lā<sup>ε</sup>wūnemē qa lās Lē<sup>ε</sup>lāxēs g'ōkūlōtē qa g'āxēs sēx'axā ts!āts!ayimē. Wä, hēx'ida<sup>ε</sup>mēsē nānageg'a<sup>ε</sup>ya begwānemax wāldemasēs genemē. Wä, lä Lē<sup>ε</sup>lāxēs g'ōkūlōtē.  
 45 Wä, g'il<sup>ε</sup>mēsē g'āx aēdaaqaxs laē hēx'ida<sup>ε</sup>em ēx<sup>ε</sup>widxēs g'ōkwē qa<sup>ε</sup>s lepsē<sup>ε</sup>stalilēlēsa lēl'wa<sup>ε</sup>yē lāq qa k!wadzōsa sēx'alaxa ts!āts!ayimē. Wä, g'il<sup>ε</sup>mēsē gwālalifexs laē āx<sup>ε</sup>ēdxēs ts!ēts!ebats!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<sup>wa</sup> L<sup>l</sup>ē<sup>na</sup> qa g<sup>ā</sup>xēs g<sup>w</sup>ālīla. Wā, g<sup>ā</sup>xē hōg<sup>w</sup>īLElēda sēx<sup>ā</sup>laxa 48  
 ts<sup>l</sup>āts<sup>l</sup>ayīmē. Wā, g<sup>l</sup>īl<sup>m</sup>ēsē <sup>ε</sup>wī<sup>l</sup>aēLEXs laēda beg<sup>w</sup>ānEMē hēlaxa  
 hā<sup>ε</sup>yā<sup>l</sup>āsēs <sup>ε</sup>NE<sup>m</sup>mēmōtē qa lās gEMX<sup>ε</sup>ūs<sup>d</sup>ēsaxa ts<sup>l</sup>āts<sup>l</sup>ayīmē. Wā, 50  
 hēx<sup>ε</sup>ida<sup>m</sup>ēsē lāx<sup>da</sup>xwēda hā<sup>ε</sup>yā<sup>l</sup>a qa<sup>s</sup> lā gEMX<sup>ε</sup>ūs<sup>d</sup>ēsaq qa<sup>s</sup> lā  
 gEMX<sup>ε</sup>LElaq qa<sup>s</sup> lā gEMXEMlīfelas lāx <sup>ō</sup>x<sup>d</sup>zamālīfasa sēx<sup>ā</sup>laq.  
 Wā, lā āx<sup>ε</sup>dēda beg<sup>w</sup>ānEMaxa L<sup>l</sup>ē<sup>na</sup> qa<sup>s</sup> k<sup>l</sup>ūnxts<sup>l</sup>ālēs lāxa ts<sup>l</sup>ē-  
 ts<sup>l</sup>EBats<sup>l</sup>ē. Wā, g<sup>l</sup>īl<sup>m</sup>ēsē q<sup>l</sup>wāxots<sup>l</sup>EWakūxs laē k<sup>ax</sup>dzamolīfas  
 lāxa sēx<sup>ā</sup>laxa ts<sup>l</sup>āts<sup>l</sup>ayīmē lāx L<sup>l</sup>asālīfas. Wā, lā maēmālēda bē 55  
 beg<sup>w</sup>ānEMaxa <sup>ε</sup>nā<sup>l</sup>EMēXLA ts<sup>l</sup>ēts<sup>l</sup>EBats<sup>l</sup>ā. Wā, lā<sup>l</sup>a gwēfEMalīfēda  
 ts<sup>l</sup>āts<sup>l</sup>ayīmē lāxa sēx<sup>ā</sup>laq. Wā, g<sup>l</sup>īl<sup>m</sup>ēsē gwā<sup>l</sup>alīfEXs laē hēx<sup>ε</sup>i-  
 da<sup>m</sup>a bēbeg<sup>w</sup>ānEMē dāx<sup>ε</sup>īdxa maēmots<sup>l</sup>aqē ts<sup>l</sup>ats<sup>l</sup>ayīma qa k<sup>l</sup>ūl-  
 wālēxa ām<sup>ε</sup>āma<sup>ε</sup>yē L<sup>l</sup>ōp<sup>l</sup>Ek<sup>s</sup>. Wā, g<sup>l</sup>īl<sup>m</sup>ēsē <sup>ε</sup>wī<sup>l</sup>āxs laē sēx<sup>ā</sup>laxa  
 wīwakūya<sup>ε</sup>ya <sup>ō</sup>gwida<sup>ε</sup>yas <sup>ō</sup>x<sup>s</sup>da<sup>ε</sup>yas g<sup>ā</sup>g<sup>l</sup>ILElālax āwānā<sup>ε</sup>yasa l<sup>l</sup>Ekwē 60  
 L<sup>l</sup>ōp<sup>l</sup>Ek<sup>s</sup>. Wā, g<sup>l</sup>īl<sup>m</sup>ēsē lāg<sup>aa</sup> sēx<sup>ā</sup>ε<sup>ε</sup>yas lāx teltelq<sup>l</sup>ūq<sup>l</sup>a<sup>ε</sup>yasa  
 ts<sup>l</sup>āts<sup>l</sup>a<sup>ε</sup>yīmāxs laē ēt<sup>l</sup>ēd hē gwēx<sup>ε</sup>īdxa yūdux<sup>u</sup>ts<sup>l</sup>aqē. Wā, g<sup>l</sup>īl-  
<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>l</sup>ā la hē gwēkūxs laē q<sup>l</sup>ap<sup>l</sup>lēx<sup>ε</sup>īdEX L<sup>l</sup>ōp<sup>l</sup>Ek<sup>s</sup>asēxs laē yaē  
 dux<sup>u</sup>den lāxENS q<sup>l</sup>wāq<sup>l</sup>wax<sup>ts</sup>lāna<sup>ε</sup>yēx yīx āwāsgEMasasēxs laē k<sup>ō</sup>-  
 k<sup>EX</sup>SENDēq. Wā, lā ēt<sup>l</sup>ēd k<sup>ō</sup>k<sup>EX</sup>SENDēq qa <sup>ε</sup>NEMēs āwāsgEMasa 65  
 g<sup>a</sup> gwālēg<sup>a</sup> (*fig.*). Wā, lā hāma<sup>l</sup>gūna<sup>ts</sup>laqālaxs laē yiltsem<sup>ts</sup> qwē-  
 qūL<sup>EX</sup>sda<sup>ε</sup>yas lāq g<sup>a</sup> gwālēga (*fig.*). Wā, hē<sup>ε</sup>mis la dālasōsēda  
 (1) axs laē ts<sup>l</sup>ēplēts lāxa L<sup>l</sup>ē<sup>na</sup> qa<sup>s</sup> ts<sup>l</sup>āsts<sup>l</sup>ES<sup>ε</sup>dēq. Wā, <sup>ε</sup>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

ḡwaem hē gwēg'ilē waōkwās. Wā, g'il'mēsē gwāl ts!āsts!ESEXs laē  
70 āEM ḡEMXELIXēs k'lēts!a'yawayē qa's lā hōqūwēlsa. Wā, lā hōgwīL  
lāxēs g'ig'ōkwē qa's ḡēḡEMXEMlilēlēsēs mamutē ts!āts!ayīm lāxēs  
ḡEGENEMē. Wā, laem hēwāxa nāx'idEX 'wāpaxs laē hōqūwēlsa  
lōxs laē hōgwīL lāxēs g'ig'ōkwē. Wā, hēEM sēx'ilag'ilaxa ts!āts!a-  
yīma q'lēNEMē lēlEQwā!alā'a ya qaxs hēmawalaasa g'alē begwāNEMA  
75 ḡālaōLEX bekūmg'alisa 'nāxwa nuḡ'nemisa. Wā, hē'mis lāg'ilas  
awilax'sēlakwa ts!āts!ayīmxs ts!āsēlaēda begwāNEMē. Wā, laem  
ḡwāla ts!āts!ats!alāxa ts!āts!ayīmē qaxs 'NEMX'ēidāla'maē ts!āts!E-  
ts!lēna'yaq Lē'wa lāLElāēna'yaq.

1 **Seaweed** (Lēqaxa lēq!ESTE'nē).—Wā, hē'ēmaaxs la'ē gwāl hā-  
'ma'pa k!wē'laxa xa'mā'sē, wa, la āx'ē'dēda ts!EDā'qaxēs lēq!ESTE'nē  
qa's k'lūlk!lūlpsa'lēq. Wā, lā ts!awanaqas lā'xa ha'ya't'a. Wā,  
lēda waō'kwē āx'ē'dxa k'limLAYowē qa's pā'xbendēsa lēq!ESTE'nē  
5 lā'xa hēkwila'yē tē'mk'!EWē q!waxasa. Wā, laE'm ē'sEG'eyō la'-  
xENS q!wā'q!wax'tslāna'yēx. Wā, lā yū'duḡ'up!ENX'sē'sta lā'xENS  
q!wā'q!wax'tslāna'yēx yix wa'g'idasas. Wā, lā lāēl lā'xa ḡ'ō'-  
kwaxs la'ē pagētālil'lēda lēq!ESTE'nē la'qēxs la'ē tsetSEX'salēda  
hā'yā't'āq. Wā, lēda waō'kwē hā'yā't'a mā'lekwaq qa's āxts!ā'lēs  
10 lā'xa 'wā'lasē lō'q!wa. Wā, g'il'mēsē hē'ē'da malēg'EKwē lēq!ES-  
tē'nxs la'ē gwāl malē'kwa Lē'wa waō'kwaxs tsek'aa'sa k'fī'm-  
LAYO. Wā, laE'm āx'ē'tSE'wēda hānx'LANowē qa's ḡūxts!ō'tSE-  
'wēsa 'wā'pē qa 'NEGoyā'lēs. Wā, la k!ESTa'nowēda malē'g'EKwē  
lēq!ESTE'nē lāq. Wā, lā xwē'tasa ḡ'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'qwałaq qa hēłá'les genk'alaēna'yasēxs la'ē hā'nx'lents 15  
 lā'xa lēgwī'lē. Wä, lä hē'mēnałag'ilil'ēm xwētē'da hā'nx'lāla.  
 Wä, hē'tla la gē'g'ilil māe'mdēlqūłaxs la'ē äx'ē'tsē'wa l'lē'na qa's  
 k'lūq!ēgemē lā'xa lēq!estē'nē. Wä, lä'xaa. ē'tlēd gē'g'ilil xwē-  
 tase'wa qa lēgowēs. Wä, g'í'l'mēsē la á'lak'!āla lē'lgoxs la'ē  
 hā'nx'sanō lā'xa lēgwī'lēda hā'nx'lanowē. Wä, lae'm l'lō'pexs 20  
 la'ē x'is'í'dēda l'lē'na lāx o'kūya'yasa lēq!estē'nē. Wä, hē'x'id-  
 'mēsē äx'ē'tsē'wa hā'madzowē lē'wa'ya qa's lē lēpdzamolilas  
 lā'xa lēxla'qlē. Wä, la ts!awanaē'dzema k'ak'ets!ēna'qē lā'xa  
 k'lwē'lē. Wä, lä k'lō'kūlıfase'wa hēha'nēmē qa's lē hānēmg'ā'lilem  
 lāx l'lā'sēnxā'yasa hā'madzowē lē'wa'ya. Wä, lax'da'xwē 'yō's- 25  
 'idxēs lēxla'qse'wē. Wä, lae'm k'lēs nanaqal'giwalax 'wā'pa  
 qaxs la'e'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hā'ma'pxa xa'ma'sē.  
 Wä, g'í'l'mēsē gwāl 'yō'saxēs lē'x!ēxsē'waxs la'ē k'ō'xwaxōd nā'-  
 x'idxa a'lta 'wā'pa. Wä, g'í'l'mēsē gwā'lēxs la'ē hō'qūwēlsa.  
 Wä, k'leá's k'lēs hā'mā'pdemxa lēq!estē'nē lē'wa gaā'la lē'wa 30  
 'neqā'la lō'ma gā'nulē. Wä, lē'x'a'ma gaā'la ha'ha'mal'giwalala-  
 tsēxa xa'masē. Wä, g'í'l'mēsē k'leá's xa'masēxs la'ē hē'dēda  
 k'lā'wasē hā'mā's. Wä, lä k'lēs haha'mal'giwalaxa xa'masaxa  
 'neqā'la lē'wa dzā'qwa.

**Powdered Seaweed.**—Wä, á'l'mēsē la äx'ē'daasēxs lēxlaqlēxsdaēda 1  
 äxnōgwadās. Wä, la hē'ēmxał! gwē'g'ilasōxs la'ē hā'mēx'silā-  
 se'wē gwē'g'ilasaxa tsēg'ekwē lē'wa malē'g'ekwē. Wä, g'í'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 ʷwüDEX'ɪ'dēda ʔeq!ESTE'naxs la'ē ʔEXLA'qa k!wē'ʔaxs la'ē  
 5 ʔx'ē'tSE'wa k!ʔpLā'la qa's k!ʔp!eda'yuwē lā'xa x'ɪ'xSEMāla t!ē'-  
 SEMA qa's lē k!ʔpsta'no la'xa ha'nemē. Wā, hē'x'ida'mēsē la  
 gū'ʔa ts!E'lqWaxs la'ē ʷyō'sēda ʔEXLA'qē. Wā, hē'εmēsēxs k!lē'saē  
 hē hā'mēx'silats!ēda ʷwā'lasē hānx'Lano lā'xa ʔeq!ESTE'nē hē'ē  
 hā'nx'LEndaa'ts!ēda EM'ema'ʷyē hā'nx'LANāq qaxs hē'εmaē ha'εma-  
 10 ats!ēq qaxs k!lē'saē ʷNE'imp!ena ʔo'xts!oyo lā'xa ʔō'q!wēda ʔeq!ES-  
 TE'nē, qaxs k!lē'saē ʷk'EXS ʷwūda'ē yixs lē'x'a'maē ʷg'asEXS  
 ts!E'lxstaē. Wā, la'εmxaā gwāl lā'xēq.

**Salmon-Spawn with Seaweed** (LE'q!EqELaxa gē'εnē).—Hē'dEN L!E-  
 lē'wēSE'wa gē'εnāxs hā'nx'LEntSE'waēda mā'ʔEXLA gwē'lēdzē gē'εnēsa  
 15 gwa'εxnīsē lā'xa k!ā'ts!Enaqē. Wā, g'ɪ'εmēsē ʔlā'q L!ō'pEXS la'ē  
 hā'nx'sanowēda hā'nx'LANowē lā'xa ʔegwī'ʔē. Wā, gūq!Eqasōsa  
 ʷwūda'ēsta ʷwā'pa qa ʷk!ōldza'ʷyēs lā'xa hā'nx'LANowē. Wā, lē  
 k!la'stanowēda tSEG'εkwē ʔeq!ESTE'n lāq. Wā, lā xwē'tase'wa.  
 Wā, g'ɪ'εmēsē hē'ʔāʔē gE'nk!āfaēna'ʷyasēxs la'ē xwē'laqa hā'nx'LEN-  
 20 dāyo lā'xa ʔegwī'ʔē. Wā, la'εmēsē gē'g'ilif qa's maE'mdēlqūlaxs  
 la'ē hā'nx'sanō lā'xa ʔegwī'ʔē. Wā, lā k!ū'nq!Eqasōsa L!ē'εna.  
 Wā, ā'εmēsē la ʷyō's'εtsōxs la'ē L!ō'pa.

**Clams with Seaweed.**—Wē, hē'εmēsa mō'sgEMē awā' g!ā'wēq!ā-  
 nEMA yixs ʔx'ē'tSEwaē. Wā, lā k!ō'x'wITSE'wa. Wā, la men-  
 25 wā'lase'wēda ʷg'isē. Wā, g'ɪ'εmēsē ʷwi'εlāxs la'ē ʔxts!o'yo lā'xa  
 hā'nx'LANowē. Wā, g'ɪ'εmēsē ʷwi'εla la hē gwē'kwēda mō'sgEMē  
 āwā' g!ā'wēq!ānEMA la'ē gūq!Eqasōsa ʷwā'pē. Wā, la k!ēs ā'laEM  
 q!ē'nEMA ʷwā'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 35 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 5 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!ūlts!ālēq. Wā, a'f'mēsē gwāl q!wē'q!ūl- 30 ts!ālaqēxs la'ē â'em la dze'mx<sup>u</sup>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'lū'nq!Eqasa L!ē'na lāq. Wā, g'il'mēsē gwāl!exs la'ē hā'nx'sendēq lā'xa legwī'lē. Wā, la'xaē gūq!Eqasa 'wūda'ēsta 'wāp lāq, qa ēk'!ō'ldza'yēs lā'xa hā'nx'lanowē. Wā, lē 35 āx'ē'dxēs tseg'ekwē' lēq!este'na qa's k'lā'stendēs lāq. Wā, lē xwē'taq qa hē'lālēs genk'alaē'na'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'lū'nq!Eqasa L!ē'na lāq. Wā, la'xaē hā'nx'sendxa hā'nx'lanowē lā'xa legwī'lē. Wā, laE'm L!ō'pa. Wā, â'ēmēs la 'yō's'itse'wa. Wā, 40 laE'm gwāl lā'xēq.

**Fern-Root (1).**—Wā,<sup>1</sup> lā gwāl!exs laē ōxlex'ēidxēs tsāg'ats!lē lexā'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē 'nāx'ēidxa la lensa yīxs ēk'aēda 'nāla, la āx'ēdxa 'wālasē lē'wa'ya qa's lā lep!elsas lāx L!āsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēL lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'ats!lē lexā'ya. Wā, la lawelsas qa's lā gūgedzōlsasa tsāk'usē lāxa 5 lep!esē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'ilāq qa lemlemx<sup>u</sup>semx'ēidēs. Wā, la xwēlaqelaem lēx'ēideq. Wā, g'il'mēsē 'nāxwaem la lemlemx<sup>u</sup>semx'ēidexs laēda ts!edāqē āx'ēdxa k!wa'xlāwē qa's mens'ēidēq qa 'nemp!enk'ēs 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la k!lōdenē wāgwāsas lāxens 10

<sup>1</sup> 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'yēx. Wā, la ɛnemdenē ɛwādzewasas lāxens  
 q!wāq!wax'ts!āna'yēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il-  
 ɛmēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālēsēs gemxōlts!āna la-  
 qēxs laē ēk'laxsdāla. Wā, lā q!wēdzoyāyēda ts!Edāqaxēs k'imda-  
 15 yāxa k!wa'xlāwaxs laē k'imtālax dzex'sema'yasa tsāk'usē ɛ'wa  
 L!ōp!Ek'menēxwē lāx osgema'yas. Wā, g'il'ɛmēsē ɛ'wī'lāwēda dzex'-  
 sema'yas ɛ'wa L!ōp!Ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-  
 laqa āxdzōts lāxa ɛ'wa'yē. Wā, la ā'ēm gwāf hē gwēg'ilaxs laē  
 ɛ'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'ɛmēsē gwālexs laē āx'ēd-  
 20 xēs lexā'yē qa's xex'ts!ōdēsa la k'ik'imdek' tsāk'ōs lāq. Wā,  
 g'il'ɛmēsē ɛ'wī'laxs laē k'lōqūlsxēs tsāg'ats!ē lexā'ya qa'sl ā tēx'wa-  
 lilaq lāxa oḡwiwēwalilases legwił. Wā, la'em malēxsag'iyogwilalxa  
 ɛ'nāla x'īlēlālelā lāxa oḡwiwalilē. Wā, g'il'ɛmēsē gwāla laē ānē-  
 x'ēdēda ts!Edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'ɛmēsē g'āxēda  
 25 leqwāxs laē x'ōs'idēda ts!Edāqē. Wā, g'il'ɛmēsē ɛ'nēm'sag'iyowē  
 ɛ'nālāsa tsāk'usē la x'īlāfāxs laēda ts!Edāqē āx'ēd'xēs ɛ'wālasē lexā'ya  
 qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa leq!emsē yix māmā-  
 mamōtasa q!wāhmesē ɛ'wa tseḡelmesē, ḡwe'yāsa bāk'lūmē leq!-  
 emsa. Wā, g'il'ɛmēsē q!lāqēxs laē mōts!ālasa leq!emsē laxēs lexā'yē.  
 30 Wā, g'il'ɛmēsē qōt!axs laē L!ex'widxa q!waxē qa's ḡemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32  
the basket down from her back in the house.<sup>1</sup> . . .

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.<sup>2</sup> . . . ||

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.<sup>1</sup> . . .

Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē tsēnabōtsa gūlta laxēs t!ē-  
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!ālēs laxēs lexā'yē. Wā, g'il- 35  
'mēsē qōt!ē lexā'yasēxs laē ōXLEX'īdeq qa's lā ōXLEg'alilaq lāxa  
nEXwāla 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'alilēlas lāxa nEXwāla laxēs kūnyasLē. Wā, la-  
xaē āx'ēdxa k'īplāla hēkwēlē qa k'īpelēxa x'ix'ixsemāla t!ēsēma. 40  
Wā, lā āx'ālilas lax la hēnelatsa maltsemē naENGatslā. Wā, la-  
xaē āx'ēdxa gēmasē lē'wa'ya qa g'āxēs g'aēla. Wā, laxaa āx'ēd-  
xēs L!EMq!Ek'linē k'lilākwa qa g'āxēs g'aēla. Wā, laEM 'wī'la  
la gwālila.<sup>2</sup> . . .

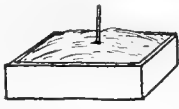
Wā, g'il'mēsē 'wī'lōlts!āwēda gūltāxs laē k'īpl'ēdxa x'ix'EXSEMala 45  
t!ēsēma qa's lā k'īplents lāxa la lāqawalīla. Wā, mālgūnāltse-  
mēda t!ēsēmē la XEX'Lalalil lāxa lāqawalilē qaxs laē q!ap!ēsgemlilēda  
gūlta yix k'īpwūlts!ālayās laxēs kūnyasLē. Wā, lā 'nemāk'iyīndxa  
t!ēsēmē lāx ōts!āwasēs kūnyasLē.

<sup>1</sup> Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

<sup>2</sup> Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 40s).

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 Wä, g'il'mēsē gwāłexs laē äx'ēdxä 'wālasē xalaētsa met!āna'yē  
qa's xelx'īdēs lāxa dzeqwa. Wä, la k'lak'iyīndālas lāxa x'ix'ix-  
semāla t!ēsēma. Wä, āl'mēsē gwāłexs laē mōden lāxens q!wāq!wax-  
ts!āna'yēx yix wāgwasasa dzeqwa lax öküya'yasa x'ix'ixsemāla  
t!ēsēma. Wä, lä äx'ēdxä L!ESL!ekwē qa's İEXEYİnts lāxa dzeqwa.  
55 Wä, hēemxaawisē wākwē wāgwasasa dzeqwa. Wä, laxaē äx'ēd-  
xa q!waxē qa's LEXwüyīndēs lāxa L!ESL!ekwē. Wä, laem aēk'!a  
LEXwas lāx öküya'yasa L!ESL!ekwē qa k'!eāsēs la nēlālas. Wä,  
lāxaē äx'ēdxä LEQ!emsē qa's İEX'ēdēs lāx öküya'yasa q!waxē.  
Wä, laemxaē mōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas.  
60 Wä, lä äx'ēdxä tsāk'usē qa's k!üts!EQELēs lāxa LEQ!emsē. Wä, laem  
ēk'laxsdāłaxs laē äxts!ālayā. Wä, laxaa tasāla. Wä, la hēemxat!  
g'il k!wats!ōdaatsa tsāk'usa hēlk!ōdenēx'ts!ā gwēg'imāla lāxa  
ōgwiwalilasēs g'ōkwē. Wä, g'il'mēsē 'wılts!āxs laēda ts!Edaqē  
äx'ēdxä LEQ!emsē qa's İEXEYōdālēs lāxa tsāk'usē. Wä, laxaē  
65 hēem wākwē wāgwasasa bena'yasa tsak'usaxs mōdenaē lāxens  
q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē gwāłexs laē 'nemāk'iyīndeq.  
Wä, laxaē äx'ēdxä q!waxē qa's LEXüyīndēs lāq. Wä, laxaē hēem  
waxē waxaasasa g'ilx'dē lats!oyos. Wä, lä äx'ēdxä L!ESL!ekwē  
qa's İEXEYİndēs lāxa q!waxē. Wä, g'il'EMxaawisē mōden laxens  
70 q!wāq!wax'ts!āna'yaqē wāgwasasēxs laē äx'ēdxä gēmasē İē'wa'yä  
qa's LEPEYİndēs lāxa L!ESL!ekwē. Wä, lä äx'ēdxēs 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: |  
 Now the root-digger stands out from it. After this  
 is done, || she takes up the buckets by the handles,  90  
 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!ENXBETENDĒS lāx neqeya'yasēs kūnsasowē. Wā, 72  
 laem L!ENXSODEX negedzāyasa lē'wa'yē. Wā, g'il'mēsē gwālexs  
 laē āx'ēdxā 'wālasē xālaētsa met!āna'yē qa's xelx'ēidēs lāxa dzeqwa  
 qa's k'!āk'iyindālēs lāxa lē'wa'yē. Wā, g'il'mēsē 'nemākīya lē'wa 75  
 āwinagwilasa g'ōkwaxs laē lē'lalaxa hēem ālēs 'nemōkwē lā'wū-  
 nemasa ts!edāq yixs hē'maē ālēs q!ūlē lā'wūnemas, yixs k'!ēsāē  
 aemyōla. Wā, hē'mēsēxs laē maḡūnālexsē 'nalās gwāl ēxenta.  
 Wā, hēem lē'lalāsō'sēda ts!edāqē qa g'āxēs t!ēpaxa dzeqwa lāx  
 ōkūya'yas kūnsasē'was. Wā, lēda ts!edāqē gēg'ilil t!ēpaxa dze- 80  
 qwa. Wā, āl'mēsē gwālexs laē plēs'ēdēda dzeqwa lāx ōkūya'yasa  
 kūnyasē. Wā, lālēda āxnōgwadāsa tsak'usē āx'ēdxēs k'!lplāla  
 qa's lā k'!lplēdxā x'ix'ixsemāla t!ēsēm, yix āxlālayōx'dās lāxa  
 laqawalīlāsa g'ōkwē, qa's lā k'!lplstālasa maēmōsgēmē lāxa 'nal- 85  
 'nemsgēmē nagats!ā. Wā, g'il'mēsē gwālexs laē tsēts!ēlx'stēda 'wī-  
 'wābets!āwasa naengats!ē. Wā, g'il'mēsē gwālexs laē ēt!ēdēda  
 ts!edāqē k'!āk'iyīntsa dzeqwa lāxa la t!ēbēk' kūnyasa. Wā,  
 āl'mēsē gwāl k'!āsa dzeqwāxs laē tenk'iyalēda kūnyasē g'a gwā-  
 lēg'a (fig.). Wā, laem lāk'eyalītxa k'!ilākwē. Wā, g'il'mēsē gwālexs  
 laē k'!ōkūlītxa nagats!ē qa's lā hānōlīlēlasa maḡtsemē ts!ēts!ēlx'- 90  
 sats!āla naengats!ēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'widxēs  
 k'!ilākwē qa's k'at!alīlēs. Wā, la āx'ēdxā 'nemsgēmē nāgats!ā

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<sup>s</sup> qepts!<sup>o</sup>dēsa <sup>ε</sup>wāpē lāxa kwaḡūya<sup>ε</sup>yasa kūnyasē yix lala-  
asdāsa k<sup>·</sup>lilāk<sup>wē</sup>. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wilg<sup>·</sup>ilts!<sup>l</sup>āxs laē ēt!<sup>ē</sup>d āx<sup>ε</sup>ēdx<sup>a</sup>  
95 <sup>ε</sup>nemsgemē nāgats!<sup>l</sup>ē qa<sup>s</sup> lāxa qepts!<sup>o</sup>ts laxaaxa kwaḡūya<sup>ε</sup>yē. Wā,  
g<sup>·</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wilg<sup>·</sup>ilts!<sup>l</sup>āxs laē dzemstōtsa dzeqwa lāxa kwaḡūya<sup>ε</sup>yē.  
Wā, laem dzāqwaxs laē g<sup>w</sup>āla. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē p!<sup>l</sup>edeg<sup>·</sup>nakūlaxs  
laē āx<sup>ε</sup>ēdxēs k<sup>·</sup>līplāla qa<sup>s</sup> k<sup>·</sup>līp!<sup>l</sup>idēs lāxa lāqawalihē qa<sup>s</sup> lā k<sup>·</sup>lī-  
peyendālasa gūlta lāx ōsgema<sup>ε</sup>yasēs kūnsasē<sup>ε</sup>wēda tsāk<sup>·</sup>usē. Wā,  
100 g<sup>·</sup>il<sup>ε</sup>mēsē x<sup>·</sup>ik<sup>·</sup>ustāxs laē āxlālasa k<sup>·</sup>lūnqē leqwa lāq qa <sup>ε</sup>nag<sup>·</sup>ilisles  
x<sup>·</sup>īqelāl.

Wā, g<sup>·</sup>il<sup>ε</sup>mēsē g<sup>w</sup>ālexs laē hāwaxelaxēs <sup>ε</sup>nemaēlwūtē qa k<sup>·</sup>leā-  
sēs nexwālas lē<sup>ε</sup>wēs gegemamaxa ganolē. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē <sup>ε</sup>nāx<sup>·</sup>ēidxa  
gaālāxs laē lāx<sup>ε</sup>widēda ts!<sup>l</sup>edāqē qa<sup>s</sup> lā dōx<sup>ε</sup>widxēs kūnsasē<sup>ε</sup>wē.  
5 Wā, g<sup>·</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la q!<sup>l</sup>ūlx<sup>·</sup>ēidēda leqūya<sup>ε</sup>yasēxs laē hēx<sup>·</sup>ēida<sup>ε</sup>em <sup>ε</sup>lā-  
p!<sup>l</sup>eqōdeq. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē k<sup>·</sup>lēs q!<sup>l</sup>ūlx<sup>·</sup>ēidexs laē hēx<sup>·</sup>ēidaem k<sup>·</sup>līl-  
x<sup>·</sup>ēidxa leqūya<sup>ε</sup>yas. Wā, la ēselaemq qa k<sup>·</sup>ōx<sup>ε</sup>widēsa dzeqwāxs  
laē <sup>ε</sup>lāp!<sup>l</sup>eqōdeq. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē lāg<sup>·</sup>aē <sup>ε</sup>lāpa<sup>ε</sup>yas lāxa lepeya<sup>ε</sup>yē lē-  
<sup>ε</sup>wa<sup>ε</sup>ya laē âem dādenxendeq qa<sup>s</sup> <sup>ε</sup>nemāg<sup>·</sup>ilts!<sup>o</sup>dē wēx<sup>·</sup>ēideqēxs laē  
10 āx<sup>·</sup>wūlts!<sup>o</sup>deq. Wā, â<sup>ε</sup>mēsē la āx<sup>ε</sup>ēdxēs k<sup>·</sup>līplāla qa<sup>s</sup> k<sup>·</sup>līpwūlts!<sup>l</sup>ālēs  
lāxa l!<sup>ε</sup>sl!<sup>ε</sup>kwē lē<sup>ε</sup>wa q!<sup>l</sup>wāxē lē<sup>ε</sup>wa leq!<sup>ε</sup>msē. Wā, g<sup>·</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la  
la nēel<sup>·</sup>temx<sup>·</sup>ēidēda tsāk<sup>·</sup>usaxs laē āx<sup>ε</sup>ēdxēs <sup>ε</sup>wālasē lex<sup>·</sup>a<sup>ε</sup>ya qa<sup>s</sup>  
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgēmasēs <sup>ε</sup>e<sup>ε</sup>yasowē 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!älās lāxa lēxa<sup>ε</sup>yē. Wä, g'í'f<sup>ε</sup>mēsē <sup>ε</sup>wi'lōlts!äxs laē  
xwēlaqa dzemts!ōtsa dzeqwa laxēs kūnyasdē. Wä, laem âem 15  
dzemēg'intsā dzeqwa lāxa t!ēsemē. Wä, lāla k'lātsa L!ESL!EKwē  
L<sup>ε</sup>wa q!wāxē L<sup>ε</sup>wa LEq!EMSē yix ek!ēlts!āx'dāsa tsāk'usē lāxa  
L!āsanā<sup>ε</sup>fasēs g'ōkwē. Wä, laem L!ōpēda tsāk'usē lāxēq. Wä, laem  
gwāla laxēq.

**Eating Fern - Roots.** — Wä, g'í'f<sup>ε</sup>EM mō'p!ENxwa<sup>ε</sup>sē <sup>ε</sup>nā'lāsa 20  
tsā'k'usē la äxē'l lā'xa g'ō'kwaxs la'ē L!ō'pa. Wä, lē L<sup>ε</sup>'-  
lälayoem lā'xa g'ō'külōtē. Wä, la hē q!ūnala mek'a'xa tsā'-  
k'usēda g'í'g'igāma<sup>ε</sup>yasa lē'lqwāla<sup>ε</sup>yē qaxs ā'laē lā'wēnē hē'maō-  
masa. Wä, hē<sup>ε</sup>maaxs la'ē k'lūs<sup>ε</sup>ā'lila L<sup>ε</sup>'lanemē lā'da ts!edā'qē  
äx<sup>ε</sup>'dxa ha<sup>ε</sup>madzowē lē<sup>ε</sup>wa<sup>ε</sup>ya qa<sup>ε</sup>s lē LEpdza'molilas lā'xa me- 25  
k'a'laxa tsā'k'usē. Wä, lä k'lū'nxts!odālxēs ts!ē'ts!ebats!āsa  
L!ē'na. Wä, g'í'f<sup>ε</sup>mēsē <sup>ε</sup>wi'la k'lū'nxts!ewakwa ts!ē'ts!ebats!äxs  
la'ē äx<sup>ε</sup>'dxa lallemwēts!aakwē gē<sup>ε</sup>nēsa dza<sup>ε</sup>wū'nē qa<sup>ε</sup>s lē äxdō'ts  
lā'xa ha<sup>ε</sup>madzowē lē<sup>ε</sup>wa<sup>ε</sup>ya. Wä, lē k'ax'dzamōlil'elasa ts!ē'ts!e-  
bats!ē lā'xēs L<sup>ε</sup>'lanemē. Wä, la äx<sup>ε</sup>'d lā'xa tsa'k'usē qa<sup>ε</sup>s lē 30  
xEX'walil'elasa māē'maltsemē qaē'da <sup>ε</sup>nā'f<sup>ε</sup>nemōkwē bē'begwāne-  
ma. Wä, hē'x<sup>ε</sup>ida<sup>ε</sup>mēsēda k!wē'lē dā'x'idxa <sup>ε</sup>nā'f<sup>ε</sup>nemsgemē qa<sup>ε</sup>s  
sē'x<sup>ε</sup>idēxēs la k!ūlpōyo lāx o'xsda<sup>ε</sup>yasa tsā'k'usē. Wä, g'í'f<sup>ε</sup>mēsē  
lā'wāyēda ts!ō'la xEX'wūnē'sēxs la'ē ts!ep!ē'ts lā'xa L!ē'na qa<sup>ε</sup>s  
hām<sup>ε</sup>x'ī'dēq. Wä, g'í'f<sup>ε</sup>mēsa waō'kwē hē äx<sup>ε</sup>'tse<sup>ε</sup>wa lemō'kwē 35  
gē<sup>ε</sup>nā, wä, la hē ma'yimsē. Wä, la k!ēs ts!epa'xa L!ē'na. Wä,

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).**—As<sup>1</sup> 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'élawē q!wa'sgema'yasa tsā'k'usē la'ē â'em la meg'ē'sē da-  
 akwasa g'ī'gāma'yē la q!ūnā'la k'les hā'mx'ēi'deq. Wā, â'ēmisē ts'lās  
 la'xēs gwē'yō' qas ts'ewats qaxs 'nē'k'aēda bā'k'lūmaqēxs g'ī'l'maē  
 40 hā'mā'sa g'ī'gāmaēda meg'ē'sasa tsā'k'usē, wā, la'ēlaē hē'menala'em  
 mā'g'isi'lālē nā'qa'yas qa's p!es'ī'dē ɽoxs bela'ē āpsa'nēgwisē nā'qē's  
 qa's k'lē'sē p!es'ī'da. Wā, hē'ēmēs lā'g'ila k'les hā'māsa xa'mage-  
 ma'yē g'ī'gāmaēda meg'ē'sasa tsā'k'usē. Wā, g'ī'l'mēsē 'wi'ēlēda  
 k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,  
 45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qa  
 mō'dōlts qaēs gegēnē'mē. Wā, hē'x'īda'ēmēsē hō'qūwelsēda  
 k!wē'ldē lā'xēq. Wā, la'ē'm gwāl lā'xēq.

1 **Fern-Root (2).**—Wā,<sup>1</sup> g'ī'l'mēsē laēl lāxēs g'ōkwaxs laē g'ēnolisas  
 lāx legwilasēs g'ōkwē. Wā, lā leqwēlax'ēid qa l'agawaslalisēs  
 legwilē. Wā, g'ī'l'mēsē q!wāla'nākūlaxs laē qwēlōdxa l!ōp!ek'ē  
 qenōyowēs sāgwanemas sāgumaxs laē dāl'īdeq qa naenqelēs.  
 5 Wā, lā k'atlendālas lāxa q!ūq!wālemōtas legwilas. Wā, lā  
 lēx'ī'lālaq qa 'nema'nakūlēs k'lūmēlx'ēidē ōgwida'yasa sagumē.  
 Wā, g'ī'l'mēsē 'naḡwa k'lūmēlx'ēidē ōgwida'yasēxs laē āxsendeq  
 lāxa q!ūq!wālemōtasēs legwilē. Wā, g'ī'l'mēsē 'wi'laxs laē āx'ēdxa  
 ts!ek!wa lem'g'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qa's  
 10 lā g'īyimg'alilas lāxa mag'īnwalisas l'enāsasēxa sāgumē, yixs la-  
 'maalal k'īlx'ēdē l'ex'damasēs legwile. Wā, lā dāx'īdxa g'ilt!a  
 l'enk'ū sāguma qa's gwānax'ēdēq. Wā, lā k'at!ents lāxa leqwa

<sup>1</sup> 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 |

dālasēs ǵemxōlts!āna<sup>ε</sup>yē lāq. Wā, lā dāx<sup>ε</sup>īdex ēx<sup>ε</sup>ba<sup>ε</sup>yasa 13  
 LEMǵāyāxs laē t!elxwīts ōxtā<sup>ε</sup>yas lāxa L!enk<sup>wē</sup> sāguma lāxēs  
 k!ēts!ēna<sup>ε</sup>yē eāltsēlaxs t!elxwaaq, la lābendālax <sup>ε</sup>wasǵemasas t!elō- 15  
<sup>ε</sup>nākūlaq. Wā; ǵīl<sup>ε</sup>mēsē lā pex<sup>ε</sup>ena t!elōkwē L!enk<sup>u</sup> sāgumxs laē  
 āx<sup>ε</sup>ēdxēs xwālayowē qa<sup>ε</sup>s ǵapōdēs ōxla<sup>ε</sup>yas lāxēs qōmax<sup>ε</sup>sīdza<sup>ε</sup>yē  
 L<sup>ε</sup>wēs q!wāq!wax<sup>ε</sup>sīdza<sup>ε</sup>yē lāx ēk!<sup>ε</sup>EX<sup>ε</sup>ālaēna<sup>ε</sup>yasa xwālayowē. Wā,  
 lā āx<sup>ε</sup>ēdxa t!elōkwē L!enk<sup>u</sup> sāguma qa<sup>ε</sup>s mens<sup>ε</sup>īdēsa yūdux<sup>u</sup>denē  
 lāxens q!wāq!wax<sup>ε</sup>ts!āna<sup>ε</sup>yēx lāxa t!elōkwē L!enk<sup>u</sup> sāgumaxs laē 20  
 LAXXwālabents lāxa ēk!<sup>ε</sup>EX<sup>ε</sup>āla xwālayowa. Wā, la<sup>ε</sup>mē t!lōts!endeq.  
 Wā, ā<sup>ε</sup>mis lā hē ǵwēǵilaxa waōkwē. Wā, ǵīl<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la la t!ewē-  
 kūxs laē āx<sup>ε</sup>ēdxēs ts!ēbats!ē qa<sup>ε</sup>s k!ENxtslōdēsa L!ē<sup>ε</sup>na laq. Wā,  
 lā sāx<sup>ε</sup>SEX<sup>ε</sup>wīdxa t!elōkwē L!enk<sup>u</sup> sāguma. Wā, laEM q!wālxoEM  
 ts!ēp!ēts lāxa L!ē<sup>ε</sup>na qa<sup>ε</sup>s ts!lōq!ūsēs lāxēs sēmsē. Wā, lā ǵēǵīlīl 25  
 malēkwaq qa<sup>ε</sup>s k!ūmtēq. Wā, ǵīl<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la k!ūmtālx ēǵimas  
 laē kwēsōdxēs k!wāx<sup>ε</sup>mote yīx dōdeq!ūǵa<sup>ε</sup>yasa sāgumē. Wā, laxaē  
 ēt!ed dāx<sup>ε</sup>īdxa t!ewekwē t!elok<sup>u</sup> L!enk<sup>u</sup> saguma qa<sup>ε</sup>s ts!ēplēdēs  
 lāxa L!ē<sup>ε</sup>na. Wā, laxaē ts!lōq!ūsas lāxēs sēmsē. Wā, laxaē ǵēǵīlīl  
 malēkwaq qa<sup>ε</sup>s k!ūmtēq. Wā, laxaē kwēsōdxēs k!wāx<sup>ε</sup>motē. Wā, 30  
 āx<sup>ε</sup>sā<sup>ε</sup>mēsē hē ǵwēǵilaxs sāx<sup>ε</sup>SEKwaaxa t!ewēkwē L!enk<sup>u</sup> sāguma.  
 Wā, ǵīl<sup>ε</sup>mēsē pōl<sup>ε</sup>īdexs laē ǵēxaxēs ānēx<sup>ε</sup>sā<sup>ε</sup>yē. Wā, lā nāx<sup>ε</sup>īdxa  
<sup>ε</sup>wāpē. Wā, laEM ǵwā lāxa sagumē qaxs <sup>ε</sup>NEMX<sup>ε</sup>īdāla<sup>ε</sup>maē 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).**<sup>1</sup>—She<sup>2</sup> 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

εmēxˀsilaēnaˀyaq, yixs kˀlēsāē ēkˀ lāx kˀlilxˀkˀlaxˀsewē kˀlēs kˀlwē-  
35 ladzema qaxs lēxˀaˀmaē sāxˀsekwa qˀlūlsqˀlūlyakwē.

1 **Fern-Root (3).**<sup>1</sup>—Wā,<sup>2</sup> lā āxˀēdxēs ts!ēsLāla qaˀs kˀelts!ālēxa gūlta qa  
gˀāxēsē q!ap!ēsgēmlēs lāxa onālisasēs lēgwilē; wā, lā LEXˀūlts!ōdxā  
lēk!waˀyē lāxēs lēgwats!ēˀyē lēxaˀya qaˀs L!EXˀLēndēs lāxēs  
L!ENAsē lēgwila. Wā, lā kˀēLiˀlālasēs ts!ēsLāla lāq qa ēkˀēs kˀlūm-  
5 laˀnakūlaēnaˀyas. Wā, gˀilˀmēsē L!ēfˀidēxs laē L!ōpa. Wā, lā  
kˀelts!ēndēq lāxēs L!EXˀdēma lēgwila. Wā, lā hāna! hē gwēgˀi-  
laxa waōkwē. Wā, gˀilˀmēsē ˀwīˀlala L!ēnkwa lēk!waˀyaxs laē  
āxˀēdxēs lālōgūmē qaˀs tsōxūgˀindēq. Wā, gˀilˀmēsē ēgˀigˀaxs  
laē āxˀēdxā L!ēnkwē lēk!waˀya qaˀs p!ōxts!ālēs lāxa lālōgūmē.  
10 ˀnālˀnēmdēnē āwasgēmasas p!ōqwaˀyasēda lēk!waˀyē. Wā, gˀilˀ-  
mēsē hēfˀē p!ōqwaˀyasēxs laē āxˀēdxā L!ēˀna qaˀs kˀlūnq!ēqēs lāq.  
Wā, ālˀmēsē gwāl kˀlūnq!ēqēxs laē t!ēp!ēgelisa. Wā, lā āxˀēdxā  
kˀats!ēnaqē qaˀs lēxˀlāˀxˀwidēxa t!ēp!ēgelisē L!ēnkˀ lēk!waˀya.  
Wā, laEM ˀyōsasa kˀāts!ēnaqē lāxa L!ēˀna L!ēˀwa L!ēnkwē lēk!wa-  
15 ˀya. Wā, gˀilˀmēsē gwāla laē gˀēxaxēs ānēxˀsāˀyē. Wā, lā  
xāl!EXˀid ˀnaxˀidxa ˀwāpē qaxs gwaq!ēlaē ts!ēnk!lūlˀida qaxs  
q!ēk!ēsaaxā L!ēˀna lāgˀilas kˀlēs q!ēk!ēsxa ˀwāpaxs laē nāxˀida.  
Wā, laEMxāē ˀnEMxˀidālaˀmē hāˀmēxˀsilaēnaˀyaxa lēk!waˀyē. Wā,  
lāxāē kˀlēs kˀlēladzema lāxa lēlqwālalaˀyē. Wā, gˀilˀmēsē hāna-  
20 L!ēda hānēNL!ēnoxwē laē hāmsgēMēxa kˀlilxˀē lēk!waˀya qaˀs

<sup>1</sup> *Dryopteris spinulosa*.

<sup>2</sup> 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.**—Now<sup>1</sup> 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!a lō<sup>o</sup> qa<sup>s</sup> k'lesē naq!ēxsdxa 'wāpē. Wā, lāxaē 21  
hāmsgēmēsō<sup>s</sup>sa elkwāla. Wā, laem gwāl lāxēq.

**Cooking Clover.**—Wā,<sup>1</sup> la<sup>m</sup>mēsen gwāgwēx<sup>s</sup>'alal laqēxs laē lēk'ē- 1  
laxēs lēx<sup>s</sup>emē. Wā, hēem g'il āx<sup>e</sup>ētsō<sup>s</sup>sa la<sup>w</sup>ünemasa ts!edāqaxs  
laē ānēqax leqwā qa<sup>s</sup> lēk'ēlax'demaxa lēx<sup>s</sup>emē. Wā, g'il<sup>m</sup>mēsē  
qōt!ē xwāxwagūmasēxs g'āxaē nā<sup>n</sup>akwa. Wā, hēx<sup>i</sup>'ida<sup>m</sup>mēsē  
sep<sup>w</sup>ūltōdxēs ānēganemē leqwa. Wā, g'il<sup>m</sup>mēsē 'wī<sup>l</sup>ōltāwēda leqwa 5  
lāx xwāxwagūmasēxs laē hēx<sup>i</sup>'idaem yilx<sup>u</sup>s'dēselaq qa<sup>s</sup> lā yilx-  
'walilēlas laxēs g'ōkwē. Wā, g'il<sup>m</sup>mēsē 'wī<sup>l</sup>ōsdēsa leqwāxs laē  
āx<sup>e</sup>ēdxā lēxa<sup>y</sup>asēs genemē qa<sup>s</sup> lā lents!ēs lāxa l!ema<sup>i</sup>sē qa<sup>s</sup> lā  
xex<sup>u</sup>ts!ālasa t!esemē lāq. Wā, g'il<sup>m</sup>mēsē gwānāla lōkūsēxs laē  
ōxlōsdēseq qa<sup>s</sup> lā ōxlaēlelas laxēs g'ōkwāxs laē ōxleg'alilas lāx 10  
māg'inwalisasa laqwawalilasē. Wā, a<sup>m</sup>mēse gwāl ōxlosdēsēlaxa  
t!esemāxs laē k'ōtaq laem hēfala. Wā, lā āx<sup>e</sup>ēdxā leqwa qa<sup>s</sup>  
k'at!āliēsā 'nemts!aqē lāx ōgwiwalilasa laqwawalilas. Wā, lāxaē  
āx<sup>e</sup>ēdxā hēlagitē qa<sup>s</sup> k'atbendēs āpsba<sup>y</sup>as lāq. Wā, lā xa<sup>m</sup>sta-  
lilē āpsba<sup>y</sup>as lāxa āwīnagwilasa g'ōkwē. Wā, lāxaē hēem 15  
gwēx<sup>i</sup>'idxa āpsanā<sup>y</sup>as. Wā, mendzix<sup>i</sup>'idxa lem<sup>x</sup>wa leqwa qa<sup>s</sup>  
k'ak'etōdālēs lāxa k'ak'ēdenwa<sup>y</sup>ē. Wā, g'il<sup>m</sup>mēsē 'nemāk'īyēda  
mendzaakwē lē<sup>w</sup>wa k'ēk'ak'ēdenwēxs laē āx<sup>e</sup>ēdxā hā<sup>y</sup>aastowē  
leqwa qa<sup>s</sup> gēk'iyīndalēs lāxa k'ēk'ak'ēdenwas lāxēs q!asālaēna<sup>y</sup>ē.  
Wā, g'il<sup>m</sup>mēsē gwālexs laē xex<sup>w</sup>īdxā t!esemē qa<sup>s</sup> lā xeqūyīndālas 20

<sup>1</sup> 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 continues | 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<sup>ε</sup>mēsē 'wilk'eyintsa t!ēsEMAXS laē menābodeq yīsa gūlta. Wā, g'il<sup>ε</sup>mēsē x'iqostāxs laē 'yālaqas g'ayōlē lāxēs 'nE<sup>ε</sup>mēmōtē qa lās Lē'lāLAX g'ōkūlōtas. Wā, hēx'ida<sup>ε</sup>mēsē lāda 'yālaGEMē qa Lē'lāla. Wā, g'il<sup>ε</sup>mēsē lāg'aa lāx t!EX'ilāsēs Lē'lāLASE-  
 25 'waxS laē 'nēk'a: "Lē'lalēNLōL qa's laōS LEX'lak'xa LEX'sEMē lāx . ." ('nēx' LEX'ēDEX LēgEMasēs Lē'lalēlē). Wā, la hēx'sāEM wāldemsēXS lābelselaaxa g'ōx<sup>u</sup>demsē. Wā, lālēda LEX'ēlaLAXA LEX'sEMē āxwūlt!alilēLAXA LēLEG'ats!ē L'lālēbata qa's g'āxē āxstō-  
 30 lilelaq lāx gEMxōtstāliLAS t!EX'ilāsēs g'ōkwē. Wā, lāxaē ēt!ēd āx'ēdxa 'wālasē q!ō'lats!ā qa's hāng'alilēs lāxa ōbēx'lālalilāsēs lāqawalilāsēs g'ōkwē. Wā, hē'misa maLts!aqe g'ilsg'ilt!a k'lipLā-  
 laa. Wā, hēEMxaāwis āx'ētsō'sēda maLtsEMē āwā naENGats!ā, hē'misa 'wālasē lex'a'ya Lē'wa k'lāk'!EK'!obanā. Wā, lā 'yālaqa ēt!ēd qa lās ētsē'stēda lax'dē g'il Lē'lalēlg'isa. Wā, g'il<sup>ε</sup>mēsē lāxs  
 35 laē 'yālaqasa ōgū'lamaxat! g'ayōl lāxēs 'nE<sup>ε</sup>mēmōtē begwāNEM qa lās tsēx'itsa maLtsEMē āwā nagats!ē lāx 'wE'wāplēma qa tsayimLtsa LEX'ēlās LEX'sEMA qō lāl lāg'aalā lāxa x'ix'ixSEMāla t!ēsEMA. Wā, g'il<sup>ε</sup>mēsē g'āxa tsāx'dāxa 'wE'wāplēMAXS laē hā'nōliLAS lāxa q!ō'lats!ē. Wā, g'āx<sup>ε</sup>mē hōgwILElēda LEX'lax'laxa LEX'sEMē.  
 40 Wā, lā hē'nakūlaEM lāxa ōgwīwalilāsa g'ōkwē qa's k'lūs'alilē. Wā, g'il<sup>ε</sup>mēsē 'wī'laēLEXS laē hēEM g'il hāmx'itSE'wa ts!ENkwē xa'māsa. Wā, g'il<sup>ε</sup>mēsē xEMsxas'IDEXS laē āx'ēdēda ma'lōkwē g'a'eyōl lāx 'NEMēmōtasa LEX'ēlāxa LEX'sEMA āx'ēdxa k'lipLālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the 45  
 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 50  
 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 55  
 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 60  
 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 65  
 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  
 gwēg'ilaq qa's ts!oxālēxa gūna'yē k'wēk'lūtsemēq. Wā, lā hēx'sāem  
 gwēg'ilaq lāxēs wāxaāsa x'ix'EXSEMāla t!ēsema. Wā, g'il'mēsē  
 'wī'laxs laēda ts!ēdāqē āx'ēdxa 'wālasē lexā'ya qa's gūg'iltsem- 50  
 dēsa 'wāpē lāq qa k'lūnqēsē hamEXSEMA. Wā, lā āx'ēdxa  
 k'limyaxlā qa's gūxts!ōdēsa 'wē'wāp!emē lāq, xa k'!ēsē q!ēnema.  
 Wā, lā hexstālasa LEX'SEMē lāq qa's ts!oxālēxa ēg'isē k'wēk'lūt!ē-  
 nēq. Wā, g'il'mēsē 'wī'lāwa ēg'isena'yasēs laē lēxts!ālas lāxa  
 hēlosgema'yē lexāsa 'nek'axā LEX'SEMē. Wā, g'il'mēsē 'wilt!owēda 55  
 LEX'SEMē lāxa k'limyaxlā laē ts!ōkwa. Wā, lāda ma!ōkwē bēbe-  
 gwānem dādanōdeq qa's hānk'iyindēs lāxa x'ix'EXSEMāla t!ēse-  
 maxa la xEX'tslā lāxa q!ō'lats!ē. Wā, lā lāqwaxāts!ōdxa LEX-  
 ts!āla 'wālas lexā'ya qa q!ēs'alēs lāxa x'ix'ixSEMāla t!ēsema.  
 Wā, g'il'mēsē q!ēs'ālaxs laēda ts!ēdāqē āx'ēdxa k'lāk!ēk!lobanē 60  
 qa's lā LEP'lālitelas lāx 'wāx'sanā'yasa 'neg'ats!āxa LEX'SEMē,  
 laalasa 'nemōkwē begwānem āx'ēdxa 'nemsgemē 'wālas nagats!ā  
 qa's lā tsēx'īdex altā 'wē'wāp!ema. Wā, g'il'mēsē g'āxEXs laē  
 lēx'īdaem tsādZELEYintsa 'wē'wāp!emē lāxa LEX'SEMAXS laē  
 l.lāk'imts!ā lāxa 'neg'ats!āq. Wā, g'il'mēsē 'wilg'ilts!āwēda nāga- 65  
 ts!āxa 'wē'wāp!EMAXS 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 yîndēs lāq. Wä, la<sup>ε</sup>mē k'les hēlq!alaq k'EX<sup>u</sup>sälēda k'!älēla. Wä, k'lest!a älaEM GEYAXS laēda ts!EDāqē äx<sup>ε</sup>ēdxa ts!ēslāla ts!EK!wa qa<sup>ε</sup>s k!wētostōdēx äpsānā<sup>ε</sup>yasa nayîmē k'!āk!EK!obanā. Wä, lä  
 70 k'!îp!léd lāxa LEX<sup>SEM</sup>ē qa<sup>ε</sup>s äxts!ōdēs lāxa lälōgūmē. Wä, lä ēp!lētsēs q!wāq!wāx<sup>ts</sup>!āna<sup>ε</sup>yē lāq. Wä, g'il<sup>ε</sup>mēsē hēx<sup>ε</sup>idaEM k'!EX<sup>u</sup>-SEXS laē L!ōpa. Wä, hēx<sup>ε</sup>ida<sup>ε</sup>mēsa BEGWANEMē nās<sup>ε</sup>ōDEX nayîmas k'!āk!EK!ōbanā qā<sup>ε</sup>s LEP!älilēlēq lāx <sup>ε</sup>wāx<sup>ε</sup>sanāliłasa <sup>ε</sup>NEG<sup>ats</sup>!ē. Wä, g'il<sup>ε</sup>mēsē gwāLEXS laēda ma<sup>ε</sup>lōkwē bēbEGWANEM äx<sup>ε</sup>ēdxa <sup>ε</sup>nāl-  
 75 <sup>ε</sup>NEMts!aqē k'!ilākwa yix dzēg<sup>ε</sup>ayāxa g'āwēq!āNEMē qa<sup>ε</sup>s L!ENXSōdēs lāx <sup>ε</sup>wāx<sup>ε</sup>sānā<sup>ε</sup>yasa helōsgema<sup>ε</sup>yasa la L!ōp <sup>ε</sup>NEG<sup>EK</sup> LEX<sup>SEMA</sup>. Wä, lax<sup>ε</sup>da<sup>ε</sup>xwē k!wāk!wēdāanōDEq qa<sup>ε</sup>s k!wēt<sup>ε</sup>wülts!ōdēq lāxa <sup>ε</sup>NEG<sup>ats</sup>!āxa LEX<sup>SEM</sup>ē qa<sup>ε</sup>s lä k!wēdēdzōts lāxa la LEBēl k'!āk!EK!ōbanā. Wä, lä qEBEDzōts lāq. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>lōlts!āXS lāē  
 80 hānstolitsa lEXa<sup>ε</sup>yē lāx gEMXōtstāliłasa LEX<sup>LAG</sup>ats!ē g'ōkwa. Wä, lālēda ts!EDāqē hēnzodālasa ts!ELqwa LEX<sup>SEM</sup> lāxa LEBilē k'!āk!EK!obanā qa lawālēsa k'!älēla. Wä, hē<sup>ε</sup>mis qa k'ox<sup>ε</sup>widēs. Wä, g'il<sup>ε</sup>mēsē gwāLEXS laēda ts!EDāqē äx<sup>ε</sup>ēdxa lōELq!wē qa<sup>ε</sup>s g'āxē MEX<sup>ε</sup>alilēlaq. Wä, lä äx<sup>ε</sup>ēdēda ma<sup>ε</sup>lōkwē bēbEGWANEMXA <sup>ε</sup>NEG<sup>EKW</sup>ē  
 85 LEX<sup>SEM</sup> qa<sup>ε</sup>s lä hEXTS!ālas lāxa lōELq!wē. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>wel-<sup>ts</sup>!EWakūXS laē g'āBENDxa lōELq!wē qa<sup>ε</sup>s p!ōp!oxsalēxa LEX<sup>SEMAS</sup>ēs <sup>ε</sup>eYASOWē. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la la p!ōGEKWaxa LEX<sup>ts</sup>!ālāsa lōELq!wāXS laēda ts!EDāqē äx<sup>ε</sup>ēdxa L!ē<sup>ε</sup>na qa<sup>ε</sup>s k'lūnq!EQēs laq. Wä, g'il<sup>ε</sup>mēsē la t!EP!EGELisxa L!ē<sup>ε</sup>nāXS laē xwētELg'intsēs <sup>ε</sup>eYAY-



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 5  
thin pieces. She measures the size of the bottom || of her small  
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: After this has been done, she takes her  
clover-basket |  and puts it down at the place where she  
is sitting; and she takes a small dish || and places it by 10  
the side of the clover-basket, and also a bucket of water. |

sowē lāq. Wā, g'il'mēsē lēlgoxs laē genk'a. Wā, g'il'mēsē 90  
gwālexs laē k'aēsas lāxa LEX'LAX'LAXA LEX'SEMē. Wā, maēmālēda  
LEX'LAK'AXA ēnā'NEMēXLA lōq!wa. Wā, laem xāmax'ts'lānalēda  
LEX'LAK'AXS laē LEX'LAX'īdxa LEX'SEMē. Wā, g'il'mēsē gwā  
LEX'LAK'AXS laēda ma'lōkwē bēbegwāNEM āx'ēdxa q!oyaakwē  
k'ādzekwa qa's lā ts'EWanaēsas lāxa LEX'LAX'dāxa LEX'SEMē qa 95  
dēDENX'wēdēsēXēs ē'eyasowaxs q!ēlq!ēlts'lānalāē. Wā, g'il'mēsē  
gwālexs laē nagek'ilaxa ālta ēwāpa. Wā, g'il'mēsē gwālexs laē  
hōqūwēlsa. Wā, hēem k!wēladzem lāxa q!ēNEMē lēlqwālaLāya  
ēneg'ikwē LEX'SEMA. Wā, lā ēwā'wīlaasōxs LEX'LAX'SE'wāēda  
ēneg'ikwē LEX'SEMA. Wā, laem gwāla ēNEMX'īdāla hā'mēX'sīlāēnēq. 100

**Another Way of cooking Clover.**—Wā, g'a'mēs ēNEMX'īdāla hā'mē- 1  
x'sīlāēnēxa LEX'SEMēg'a yīxs āx'ēdaēda ts'EDāqaxa ha'NEMē qa's  
hāng'alīfēs lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa k!wa'XLāwē qa's  
xōxō'SENDēq qa wīswūltowēsē. Wā, lā mens'īDEX ēwādZeq!EXSda-  
asasa ha'NEMē, yīsa xōkwē k!wa'XLāwa. Wā, hē'mīs la k'ōk'oxs'ā- 5  
latsēxa k!wa'XLāwē qa's k'at!EXLēndalēs lāxa ha'NEMē. Wā, g'il-  
mēsē la hamelq!EXSDēq lāē galōteyīndālasa waōkwē lāq g'a gwā-  
lēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āx'ēdxēs Lēg'ats'lē L'lābata  
qa's g'axē hāng'alīfās lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa lālogūmē  
qa's g'axē hā'ēnōlīfās lāxa Lēg'ats'lē L'lābata. Wā, hē'mesa ēwābrts'lāla 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 lēg'ats!ē l!ābata qa lāwāyēs t!ē-mak'īya<sup>ē</sup>yas. Wä lä lēx<sup>ē</sup>wūlts!ōdxa lēx<sup>ē</sup>semē qa<sup>s</sup> lä lēxts!ōts lāxa lalogūmē. Wä, g'il<sup>ē</sup>mēsē k'ōtaq laem hē'ats!ä lāxa ha<sup>n</sup>em-maxs laē güqlēqasa <sup>ē</sup>wāpē lāq qa<sup>s</sup> tsloxālēxa <sup>ē</sup>g'isē lāq. Wä,  
 15 g'il<sup>ē</sup>mēsē <sup>ē</sup>wi'lāwēda <sup>ē</sup>g'is<sup>ē</sup>ena<sup>ē</sup>yasēxs laē lēxeyindalas lāxa hēlots!āwē k!wa<sup>ē</sup>xlā lāx <sup>ē</sup>oxsda<sup>ē</sup>ya ha<sup>n</sup>emē. Wä, lä k'lēs laqwaxa lēx<sup>ē</sup>semē qaxs <sup>ē</sup>nēk'aē qa hasdēxwālēs lāx <sup>ē</sup>ōts!āwasa ha<sup>n</sup>emē qa lālaqēsa k!lāhēla. Wä, g'il<sup>ē</sup>mēsē qōt!axs laē āx<sup>ē</sup>ēdxa q!oyaakwē k'adzēkwa qa<sup>s</sup> t!āk'eyindēsēxs laē hāpstaak<sup>u</sup> lāxa <sup>ē</sup>wāpē. Wä, g'il<sup>ē</sup>mēsē  
 20 gwāl dzōp'ēlālax āwē<sup>ē</sup>stāsa ha<sup>n</sup>emmaxs laē xāl!ēx<sup>ē</sup>id güxsē<sup>ē</sup>stālasa <sup>ē</sup>wāpē lāxa āwē<sup>ē</sup>stāsa t!āk'eya<sup>ē</sup>yē wālaanawisē lō<sup>ē</sup> negoyāla dēda-g'aats!ē <sup>ē</sup>wāpalāsa lēx<sup>ē</sup>semmaxs laē hānx<sup>ē</sup>lanō lāxa legwīla. Wä, lä k'lēs gēg'ilil medelqūlaxs laē hānx<sup>ē</sup>sanō lāxa legwīlasēs g'ōkwē. Wä, ā<sup>ē</sup>mēsē-la hā<sup>n</sup>ēla qa hē<sup>ē</sup>mis la l!ōbē<sup>ē</sup>nākūlayōsēxs laē kūnya-  
 25 tasa k!lāhēla. Wä, g'il<sup>ē</sup>mēsē gwāl k!lāhēlaxs laēda ts!ēdāqē āxōdxa t!āk'eya<sup>ē</sup>yas. Wä, lä āx<sup>ē</sup>ēdxēs lalogūmē qa<sup>s</sup> ha<sup>n</sup>ōlilēs lāxēs lēk'ē-lats!ē ha<sup>n</sup>ema. Wä, lä āx<sup>ē</sup>ēdxēs ts!ēslāla qa<sup>s</sup> k'lip'ēdēs lāxa hānx<sup>ē</sup>laakwē lēx<sup>ē</sup>sema qa<sup>s</sup> lä k'lipts!ālas lāxa lalogūmē. Wä, g'il<sup>ē</sup>mēsē <sup>ē</sup>wi'lōsēxs laē āx<sup>ē</sup>ēdxēs ts!ēbats!ē qa<sup>s</sup> k'lūnxts!ōdēsa  
 30 l!ē<sup>ē</sup>na laq. Wä, lawēs!ē lē'lālaxēs lā<sup>ē</sup>wūnemē lē<sup>ē</sup>wis sāsēmē qa g'axēs k'lūs<sup>ē</sup>ālila. Wä, g'il<sup>ē</sup>mēsē k'lūs<sup>ē</sup>ālilēxs laē k'agēmlitsa sen-yenk'ēnālats!älāxa hānx<sup>ē</sup>laakwē lēx<sup>ē</sup>sem lalogūm lāx<sup>ē</sup>da<sup>ē</sup>xwaq

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 10 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 15 puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE<sup>wa</sup> ts!E<sup>bats</sup>!âla L!ê<sup>na</sup> lâx L!âsalilas. Wâ, hêx<sup>ida</sup>x<sup>da</sup>x<sup>u</sup>- 33  
 ê<sup>mêsê</sup> dâx<sup>id</sup> lâxa LEX<sup>SEMÊ</sup> qa<sup>s</sup> ts!ep<sup>idês</sup> lâxa L!ê<sup>na</sup> qa<sup>s</sup> ts!ô-  
 q!ûsês lâxês SEMSÊ. Wâ, âx<sup>sâ</sup>mêsê hê gwêg<sup>ilaxs</sup> laê LEX<sup>LAK'A</sup>. 35  
 Wâ, g'il<sup>mêsê</sup> êwî<sup>laxs</sup> laê nâg<sup>ik</sup>elaxa êwâpaxs laê gwâl LEX<sup>LAK</sup>-  
 k'âxa hânX<sup>LA</sup>akwê LEX<sup>SEMA</sup>, yîxs lêx<sup>a</sup>maêda hayasêk'âla LÊ<sup>wis</sup>  
 sâsemê LEX<sup>LAK</sup>'xa hânX<sup>LA</sup>akwê LEX<sup>SEMA</sup>. Wâ, la k'!ês k!wêla-  
 dzem lâxa q!ênemê lêlqwâlala<sup>ya</sup>. Wâ, laem gwâl lâxa hânX<sup>LA</sup>- 40  
 akwê LEX<sup>SEMA</sup>.

**Baked Clover-Root.**—Wâ, la<sup>mêsen</sup> êdzaqwa<sup>tsa</sup> dzamêdzekwê lâxa 1  
 ts!elqwa gûna<sup>yaxa</sup> LEX<sup>SEMÊ</sup>. Wâ, hê<sup>maaxs</sup> k'!êâsê hâ<sup>ma</sup>ya  
 ts!edâqê LÊ<sup>wis</sup> lâ<sup>wünemê</sup> lōxs k'!êâsê hânâgêxs g'ayag<sup>iliselaê</sup>,  
 yîxs êyâx<sup>sâ</sup>maêda ênâla, wâ, hê<sup>mis</sup> la g'ôlêlose<sup>watsêxês</sup> g'îwül-  
 kwê, wâ la k'!êâs k'!ês q!wâxatsa LEX<sup>SEMÊ</sup>. Wâ, lâ alêx<sup>idêda</sup> 5  
 ts!edâqaxa LÊg<sup>ânowasa</sup> LEX<sup>SEMÊ</sup>. Wâ, g'il<sup>mêsê</sup> q!âqêxs laê  
 hêx<sup>ida</sup>em ts!ôs<sup>êdeq</sup>. Wâ, g'il<sup>mêsê</sup> q!eyôlqêxs laê lâxa êwâpê  
 hânqelaxês LEX<sup>SEMÊ</sup> qa<sup>s</sup> lâ ts!ox<sup>wültalaq</sup> qa lawâyês êg'e-  
 sena<sup>yas</sup>. Wâ, g'il<sup>mêsê</sup> êwî<sup>lâwê</sup> êg'esena<sup>yasêxs</sup> laê nâ<sup>nak</sup>  
 lâxês g'îg<sup>o</sup>'k!wa<sup>lê</sup> hânqelaxês LEX<sup>SEMÊ</sup>. Wâ, lâ k!wanôlisaxês 10  
 legwîlaxs laê êyâlaqasês lâ<sup>wünemê</sup> qa lâs lâxa âl!ê âx<sup>êdex</sup>  
 k'!aôk!wâ. Wâ, g'il<sup>mêsê</sup> k'!êâs k'!aôk!wâxs laê hê âxse<sup>wêda</sup> gems.  
 Wâ, g'il<sup>mêsê</sup> lōlxa k'!aôk!wâxs g'âxaê dâlaxa malêxsa qa<sup>s</sup> ts!âwês  
 lâxês genemê. Wâ, lâda ts!edâqê âx<sup>êdeq</sup> qa<sup>s</sup> lêxdzôdêsa LEX<sup>-</sup>  
 semê lâxa k'!aôk!wê. Wâ, lâ q!ênêpsem<sup>ts</sup> lâq. Wâ, g'il<sup>mêsê</sup> 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  
 20 and she scrapes the hot ashes || over the clover that she is going to 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 gwāfexs laē āx'ēdxa xōkwē k'wa<sup>s</sup>xlāwa qa<sup>s</sup> 'lāp'ēdēxa ts!elqwa gūna<sup>s</sup>ya lāx āwābalisasēs legwilē. Wā, g'il<sup>s</sup>mēsē hē<sup>s</sup>abetalisexs laē āx'ēdxa q!enēpsemalāxa k'!aōk!wē lex'sema qa<sup>s</sup> 'mex''ts!ōdēs lāq. Wā, lā āx'ēdxa xōkwē k'wa<sup>s</sup>xlāwa qa<sup>s</sup> gōlēs lāxa ts!elqwa gūna<sup>s</sup>ya  
 20 qa<sup>s</sup> golsgemdālēs lāxēs dzamēsase<sup>s</sup>wē lex'sema. Wā, g'il<sup>s</sup>mēsē wāx<sup>s</sup>semalāxa ts!elqwa gūnēxs laē mōsgemdālasa gūlta lāq. Wā, g'il<sup>s</sup>mēsē gwāla laē ēsela qa L'ōpēs. Wā, k'!ēst!a ālaem gūlaxs laē k'ōtaq laem L'ōpaxs laē āx'ēdxa xōkwē k'wa<sup>s</sup>xlāwa qa<sup>s</sup> gōlaxelēxa gūlta lē<sup>s</sup>wa gūna<sup>s</sup>yē. Wā, lā k'!wēt!eqālisāxa q!enēpsemalāxa  
 25 k'!aōk!wa lex'sema. Wā, lā dza<sup>s</sup>semdeq qa<sup>s</sup> lep!ālilēq. Wā, ā<sup>s</sup>misē la mōdzāya dzamēdzekwē lāxa ts!elqwa gūnē lāx negedzā<sup>s</sup>ya k'!aōk!wa. Wā, laem hamadzōnox<sup>s</sup>sēxs laē welwaf'idexs laē lex'lax<sup>s</sup>'īdxa dzamēdzekwē lex'sema. Wā, la<sup>s</sup>mē āem lex'lax<sup>s</sup>'īdeq lē<sup>s</sup>wis hā<sup>s</sup>wūnemē. Wā, lāx<sup>s</sup>da<sup>s</sup>xwē āem nāxnaqaxa 'wāpaxs  
 30 lex'lak<sup>s</sup>'āē hē gwēg'ilēda dēdag'āxa dēyēxa māma<sup>s</sup>fa. Wā, g'il<sup>s</sup>mēsē pōf'idexs laē ālax<sup>s</sup>'īd nāx<sup>s</sup>'īdxa 'wāpē. Wā, laem xaē gwāla.

**Raw Clover-Root.**—Wā, la<sup>s</sup>mēsen ēdzaqwa<sup>s</sup> gwāgwēx<sup>s</sup>'ālal lāxa k'!ilx<sup>s</sup>'k'!ax<sup>s</sup>'axa lex'semē yīxs k'!ēsaē 'nāxwēma bāk!ūmē k'!ilx<sup>s</sup>'k'!ak'eq. Wā, hēt!a q!ūnāla k'!ilx<sup>s</sup>'k'!ax<sup>s</sup>'qēda ts!edāqaxs laē ts!ō-  
 35 saq yīxs laē pōsq!ex<sup>s</sup>'īda qaxs k'!ēsaē hēt!q!ala lāk'imx<sup>s</sup>'īda qa<sup>s</sup> lā hām<sup>s</sup>'īd lāxēs g'ōkwē. Wā, hē<sup>s</sup>mis āem la k'!ilx<sup>s</sup>'k'!ax<sup>s</sup>'īdaatsēxa lex'semē; lēx<sup>s</sup>'āem hā<sup>s</sup>māpdemxa k'!elx<sup>s</sup>'ē lex'semēq. Wā, laem 'wī<sup>s</sup>la gwāla gwayi<sup>s</sup>'ālasaxa 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:<sup>1</sup>  
He takes the split cedar-bark and ties them together. | When  
they have been tied, he takes another one that has been |

**Cinquefoil (1).**—Wä, la<sup>m</sup>ēSEN gwāgwēX<sup>s</sup>ālal lāxa begwāNEMaxs 1  
laē t!Eqwēlaxa t!EX<sup>s</sup>ōsē qaēs g'ōkūlōtē. Wä, hēEM g'il āX<sup>s</sup>ētsosēda  
ēwālasē k!īmyaxLā qa g'āxēs ha<sup>n</sup>ēla lāx hēk'!ōtstālīlasa āwēLElās  
t!EX<sup>s</sup>īlās g'ōkwas. Wä, lā āX<sup>s</sup>ēdxā ēg'aqwa lāx xāSE<sup>w</sup>ē k!wa<sup>x</sup>-  
Lāwa qa<sup>s</sup> xōXō<sup>s</sup>uSēndēq qa yūwēs āwāgwītens selt!ax<sup>s</sup>tslūna<sup>s</sup>yēX. 5  
Wä, g'il<sup>m</sup>ēsē k'ōtaq laEM hē<sup>f</sup>axs laē āX<sup>s</sup>ēdxā dēnasē qa<sup>s</sup> dZE-  
dzEXs<sup>s</sup>ālēq qa ts!<sup>l</sup>ēts!EQ!<sup>l</sup>astowē Lō<sup>s</sup> g'ilsg'ildēdzowa. Wä, g'il<sup>m</sup>EM-  
xaāwisē k'ōtaq laEM hē<sup>f</sup>axs laē āX<sup>s</sup>ēdxā k!wa<sup>x</sup>Lāwē qa<sup>s</sup> MEN-  
s<sup>s</sup>īdēs lāx ēwāsgēmasas ōts!<sup>l</sup>āwas g'ildōlasasa k!īmyaxLā. Wä, lā  
āX<sup>s</sup>ēdxēs k!<sup>l</sup>āwayowē qa<sup>s</sup> k!<sup>l</sup>īmts!<sup>l</sup>ēndēq. Wä, laxaē āX<sup>s</sup>ēdxā ōgū- 10  
ēla<sup>m</sup>ē xōk<sup>u</sup> k!wa<sup>x</sup>Lāwā qa<sup>s</sup> MENS<sup>s</sup>īdēX ts!<sup>l</sup>ēg'ōlās ōts!<sup>l</sup>āwasa k!<sup>l</sup>īm-  
yaxLā. Wä, laxaē k!<sup>l</sup>īmts!<sup>l</sup>ēndēq. Wä, lā āX<sup>s</sup>ēdxā waōkwē  
k!wa<sup>x</sup>Lāwā Lē<sup>w</sup>is MENyayōX g'ildolasasa k!īmyaxLā qa<sup>s</sup> MENSēs  
lāxa k!wa<sup>x</sup>Lāwē. Wä, lā āX<sup>s</sup>ēdxēs k!<sup>l</sup>āwayowē qa<sup>s</sup> k!<sup>l</sup>īmk!<sup>l</sup>īmts!<sup>l</sup>ā-  
lēS lāq qa ēnē<sup>s</sup>NEMasgēmēs. Wä, g'il<sup>m</sup>ēsē k'ōtaq laEM hē<sup>f</sup>axs laē 15  
āX<sup>s</sup>ēdxēs MENyayowaxa ts!<sup>l</sup>ēg'ōla. Wä, lā MENS<sup>s</sup>īts lāxa ōgū-  
ēla<sup>m</sup>ē k!wa<sup>x</sup>Lāwā laxaē k!<sup>l</sup>īmts!<sup>l</sup>ēntsēs k!<sup>l</sup>āwayowē lāq. Wä, laEM  
malts!<sup>l</sup>aq<sup>m</sup>ēda ts!<sup>l</sup>ēg'ōla k!wa<sup>x</sup>Lāwā qaēda k!īmyaxLā. Wä, lā  
āX<sup>s</sup>ēdxā ēNEMts!<sup>l</sup>aqē lāxa MENēkwē k!wa<sup>x</sup>Lāwā qaēda g'ildōlāsa  
k!īmyaxLā. Wä, hē<sup>m</sup>isa ēNEMts!<sup>l</sup>aqē lāxa MENēkwē k!wax<sup>s</sup>Lāwa 20  
qaēda ts!<sup>l</sup>ēg'ōlāsa k!īmyaxLā qa<sup>s</sup> k'āk'ētōdēX ōba<sup>s</sup>yasg'a gwāleg'a.<sup>1</sup>  
Wä, lā āX<sup>s</sup>ēdxā dZEXēkwē dēnasa qa<sup>s</sup> yālōdēs lāq. Wä, g'il<sup>m</sup>-  
mēsē Elg'aalela yilāyasēxs laē ēt!<sup>l</sup>ēd āX<sup>s</sup>ēdxā ēNfMts!<sup>l</sup>aqē g'a<sup>s</sup>yōl

<sup>1</sup> 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'ālelōdāyosēxs laaxat! yil'ālelōts. Wā, ā'mēsē la hē gwē'nā-  
 kūlas lābendālaxa gēbā'yē. Wā, g'il'mēsē q'lūlbaxs laē āx'ēdxa  
 menēkwē k'!wa<sup>ε</sup>xlāwa qaēda āpsba<sup>ε</sup>yē. Wā, laxaē yil'ālelōts yīsa  
 denasē lāq. Wā, g'il'mēsē gwāla t'lak'!alē 'neg'idzōxa t'ex'sōsaxs  
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq!exlents lāxa k'!emyaxlā. Wā,  
 30 hē'mīs lā ētlēd āx'ētsō'sēda hē'fa lexa<sup>ε</sup>ya qa<sup>ε</sup>s lā lāxa āl'lē ālāx  
 gēmsa. Wā, g'il'mēsē q'lāqēxs laē k'lūlx'<sup>ε</sup>ideq qa<sup>ε</sup>s dzopts!ālēs lāxēs  
 gagemyaatslē lexa<sup>ε</sup>ya. Wā, g'il'mēsē k'ōt!axs laē ōxlex'<sup>ε</sup>idxēs  
 gēmdzatslē lexa<sup>ε</sup>ya qa<sup>ε</sup>s lā ōxlōlt!ālaq qa<sup>ε</sup>s lā ōxlaēlelaq lāxēs  
 g'ōkwē qa<sup>ε</sup>s lā ōxleg'alilaq lāx māg'inwalilasa k'!imyaxlā. Wā,  
 35 g'il'mēsē gwālexs laē āx'ē'dxa lek wē densem denemaxa g'ilt!a.  
 Wā, lā q'elxwalaq qa<sup>ε</sup>s lā hāpstendeq lāxa 'wapasa l'ema<sup>ε</sup>isē.  
 Wā, g'il'mēsē 'wī'lāwē q'lek'!elsās laē xwēlaqaem la q'elxwālaq  
 qa<sup>ε</sup>s lā laēl lāxēs g'ōkwē. Wā, hēx'ida<sup>ε</sup>mēsē qex'semts lāxa k'!im-  
 yaxlā qa hamelxsemayēsēq lāxēs ālaēna<sup>ε</sup>yē lek'lūtālēda denemē  
 40 qa k'!ēsēs yimxsēda k'!imyaxlā qō lāl k'!ipts!ālayola x'ix'exse-  
 māla t'lēsem lāq qaxs q'lūnālaē yimxsēda k'!imyaxlāxs q'lemq'lem-  
 dzaakwēlaē qex'semdēda t'leqwēlāxa t'ex'sōsē. Wā, g'il'mēsē  
 gwāla begwānemaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-  
 lila qaēda lex'semē, lē'wa t'lēsemaxs laē ts!āts!elq'!wase<sup>ε</sup>wa. Wā,  
 45 g'il'mēsēla 'nāxwa 'mē'menitsemx'<sup>ε</sup>idēda t'lēsemāxs laē āx'ētse<sup>ε</sup>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'!ēk'!ēplālaa yīsa ma'!ōkwē bēbegwānem 46  
qa's sēk'!aganowaxs laē hōqūwēlsa lāxa t!ēqwēlats!ē g'ōkwa. Wā,  
laem lāl lē'lālalaxēs g'ōkūlōtē qa g'āxēs t!ēxt!aqwa lāxēs q!wāi-  
xoēnē'mē la lalaxstōlts!ax t!ēt!ēx'ilās g'ig'ōkwasēs g'ōkūlōtē.  
Wā, g'il'mēsē lābēlsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50  
kūla. Wā, g'il'mēsē laēl lāxa t!ēqwēlats!ē g'ōkwa laē ha'nākwēla  
lep!ālilēlaxa k!wālasa t!ēxt!aq'!axa t!ēx'sōsē. Wā, g'il'mēsē  
gwālēxs laē hōgwīlēlēda lē'lānēmē. Wā, g'il'mēsē 'wī'laēlēxs laē  
hēx'ida'ma ma'!ōkwē bēbegwānem āx'ēdxa k'!īmyax!a qa's hā'nō-  
lisēs lāxa laqwawalīasa t!ēqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55  
'nēmōkwē begwānemxa maltsemē āwā naengats!ē qa's lā tsēx'ēi-  
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda  
'nēmōkwē begwānem āxwūlts!ōdxa k'!itk'!ēdēsē paq!ēxlēxa  
k'!īmyax!a qa's tsāgenōlīlēs lāxa k'!īmyax!a lāx ālanālīasa  
k'!īmyax!a lāxa laqwawalīasa t!ēqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60  
gwālēxs laē āx'ēdxa 'nāl'nemsgēmē naengats!ē lāxēs ma'!ōk'wēna'ya  
bēbegwānemē lā lāx'lēwīl lāx 'wāx'sanālīasa k'!īmyax!a dedālaxa  
'nāl'nemts!aqē k'!īplālaa. Wā, hē'misē hāng'alīasa naengats!ēs  
gēgemxagawalīlē. Wā, la hēm g'il āx'ētsō'sēxs laē 'wax'sē'stendxa  
gūlta qa lās āxēl lāx 'wax'sbalīasa lēgwīlē. Wā, g'il'mēsē 'wīlx'- 65  
saxs laē 'nemāx'īd'ma k'!ēk'!īpelg'īsē bēbegwānem lēnxstents  
ōba'yasēs k'!ēk'!īplālaa lāxa naengats!ē lāxēs 'wī'wābets!ālaē-  
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē gwaēlē qā lēx'ēdēs ōba'yas.  
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlagitē dēnsen dēnema

- 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<sup>s</sup> qEX<sup>s</sup>ē<sup>s</sup>stendēs lāxa k'limyaxlā qa k'lē<sup>s</sup>ēLES yimxsāl<sup>s</sup> wī<sup>s</sup>lāl k'lip<sup>s</sup>!ōyOLA x'ix'EXSEMāla t'lēSEM lāq. Wā, la q'lūnāla geyōl qEX<sup>s</sup>SEMtSE<sup>s</sup>wa k'limyaxlāxs k'lē<sup>s</sup>maē hōgwīLA Lē<sup>s</sup>lānemē. Wā, g'il<sup>s</sup>mēsē gwāLEXS laēda ma<sup>s</sup>lōkwē k'lēk'lepELg'is bēbegwāNEM āxwūSTENDEX ōba<sup>s</sup>yasēs k'lēk'lipLālaa qa<sup>s</sup> k'lip<sup>s</sup>līdēs lāxa x'ix'EXSEMāla t'lēSEma qa<sup>s</sup> lā k'lip<sup>s</sup>!ālas lāxa t'leqWē<sup>s</sup>lats!<sup>s</sup>lē k'limyaxlā. Wā, g'ilnaxwa<sup>s</sup>mēsē x'ix'ēdē ōba<sup>s</sup>yas k'lipLālaasēXS laē hēx'idaEM L'ENXSTENTS ōba<sup>s</sup>ya lāxa 'wāpē. Wā, g'il<sup>s</sup>mēsē k'lūnx'ēdē ōba<sup>s</sup>yasēXS laē ēt!<sup>s</sup>lēd k'lip<sup>s</sup>!ēts lāxa x'ix'EXSEMāla t'lēSEma laalasa GENEMASA t'leqWēlaxa t'EX<sup>s</sup>sōsē āx'ēdxa ēg'īdzowē eldzō lē<sup>s</sup>wa<sup>s</sup>ya qa<sup>s</sup>  
 80 LEp<sup>s</sup>lāilēs lāx ālanāliasa t'leqWēlats!<sup>s</sup>lē k'limyaxlā. Wā, lā āx'ēdxa 'NEMSGEMē t'legwats!<sup>s</sup>lē L'ābata qa<sup>s</sup> qwēleyīndēX t'EMāk'īya<sup>s</sup>yas. Wā, lā belx'ūlts!<sup>s</sup>ōdeq qa<sup>s</sup> lā belxedzōts lāxa lEBēlē lē<sup>s</sup>wa<sup>s</sup>ya. Wā, lā bē<sup>s</sup>ēdeq qa hasdēxwālēs. Wā, 'nāxwaEM hē gwēx'īdqēXS mōsgēmaēda t'ēt!<sup>s</sup>legwats!<sup>s</sup>lē L'āL'ēbata. Wā, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>la la  
 85 bēlkWaxS laē āx'ēdaxaaxa 'NEMSGEMē Lāxabats!<sup>s</sup>lē L'ābata. Wā, hē<sup>s</sup>misa eldzō<sup>s</sup>maxat! lē<sup>s</sup>wa<sup>s</sup>ya. Wā, lā LEp<sup>s</sup>lāilasa lē<sup>s</sup>wa<sup>s</sup>yē. Wā, laxaē qwēleyīndEX t'EMāk'īya<sup>s</sup>yas. Wā, laxaē aēk'ilaxS laē belx'ūlts!<sup>s</sup>ōdeq qa<sup>s</sup> lā belxedzōts lāxa lē<sup>s</sup>wa<sup>s</sup>yē. Wā, laxaē aēk'ilaxS laē bē<sup>s</sup>ēdeq qaxS gwaq!<sup>s</sup>ēlaaq aēlts!<sup>s</sup>āla qa SENālēs lāxēs āwāsGEMASē. Wā, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>la la bēlkWaxS laē āx'ēdxa gēmsē qa<sup>s</sup> g'āxē lEX'āliasa lāxa nEXwāla lāq. Wā, laxaē āx'ēdxa k'lāk'lek'<sup>s</sup>lo-banē qa g'āxēs āxēl lāx māg'inwalilasa t'leqWēlats!<sup>s</sup>lē 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<sup>ε</sup>mēsē gwāla laēda ma<sup>l</sup>ōkwē k'lek'lipelg'is bēbegwānem āx<sup>ε</sup>ēdxa 93  
 gēmsē qa<sup>ε</sup>s lēxeyīmdālēs lāxa x'ix'exsemāla t'ēsēma. Wā, g'il-  
<sup>ε</sup>mēsē gwālexs laē āx<sup>ε</sup>ēdxa k'litk'lidēsē qa<sup>ε</sup>s pāqeyīndēs lāxa gēmsē. 95  
 Wā, lā belx<sup>ε</sup>īdxa t'lex<sup>u</sup>sōsē qa<sup>ε</sup>s lāxat! belxts!ālas lāxa k'limyax-  
 lā. Wā, laem belxedzōdalas lāxa k'litk'!edēsē. Wā, g'il<sup>ε</sup>mēsē  
<sup>ε</sup>wilts!āwēda t'lex<sup>u</sup>sōsaxs laēda ts!edāqē ts!āsa mōts!aqē dzexek<sup>u</sup>  
 denas lāxa begwānemē. Wā, k'ātēyīndālas lāx ōkwa<sup>ε</sup>ya<sup>ε</sup>yasa  
 t'lex<sup>u</sup>sōsē. Wā, lā belxelilaxa laxabālisē qa<sup>ε</sup>s lā belxeyīndēs lāxa 100  
 t'lex<sup>u</sup>sōsē. Wā, laem āwūlgawa<sup>ε</sup>ya mōts!aqē denatsa t'lex<sup>u</sup>sōsē  
 lē<sup>ε</sup>wa laxabālisē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>l</sup>la la belxa<sup>ε</sup>ya<sup>ε</sup>ya laxabālisaxs  
 laēda ts!edāqē āx<sup>ε</sup>ēdxa k'lak'!ak'lobana qa<sup>ε</sup>s lā lep!ālilēlas lāxa  
 mag'inwalilasa t'leqwēlats!ē k'limyaxlā. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>l</sup>la la  
 gwālilaxs laēda ma<sup>l</sup>ōkwē bēbegwānem k'loqūlilaxa <sup>ε</sup>nāl<sup>ε</sup>nemsgēmē 5  
 nēnagats!ā qa<sup>ε</sup>s lā lax<sup>ε</sup>walil lāx <sup>ε</sup>wax<sup>ε</sup>sanālifasa t'leqwēlats!ē k'lim-  
 yaxlāxs laē tsādzeleyīntsa <sup>ε</sup>wāpē lāxa ōkūya<sup>ε</sup>yasa laxabālisē.  
 Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wilg'ifts!āwēda <sup>ε</sup>wāpē lāxa nēnagats!āxs laē dādenxend-  
 xa k'lak'!ek'lobanē qa<sup>ε</sup>s naseyīndēs lāx ōkwaya<sup>ε</sup>yasa lā k'!āle-  
 yāla laxabālisā. Wā, ā<sup>l</sup>mēsē gwāl nasaqēxs laē <sup>ε</sup>wī<sup>l</sup>lēda qlēnemē 10  
 k'lak'!ek'lobanē nāsīdayoq qa k'!ēsēs k'ε<sup>x</sup>sālēda k'!alēla lāq.  
 Wā, g'il<sup>ε</sup>mēsē gwāl nasaqēxs laēda ts!edāqē lats!ālil lāxa ots!ālilē  
 lāx onēgwilasēs g'ōkwē qaxs hē<sup>ε</sup>maē qlūnāla k'ax<sup>ε</sup>k'ae<sup>l</sup>atsa lōel-  
 qlwē qa<sup>ε</sup>s lā k'oits!ālilēlaq. Wā, lāda <sup>ε</sup>nemōkwē 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 lā k'ag'alilēlaq lāxa  
 gēmxotstālilasa t!ex'ilāsa t!eqwē'lats!ē grōkwa. Wā, lālēda 'nē-  
 mōkwē begwānem gēlpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx  
 q!lēq!alalase'wa 'nāl'nēmēxla lōelq!wāsa bēbegwānemē. Wā,  
 g'il'mēsē gwāla gēlpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.  
 20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōt!alilēmsa ts!edāqē. Wā,  
 g'il'mēsē 'wī'lōt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nāl-  
 'nēmē 'wā'wadē l!ē'na qaēda maēma'ēxla lōelq!wa. Wā, g'il'mēsē  
 'wī'lōt!alilēda 'watts!āla l!ē'na lē'wa lōelq!wāxs laēda 'nēmōkwē  
 begwānem āx'ēdxa k'lip'lālaa qa's kwēxsemdēs lāxa nayemasa  
 25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdexs laē l!ōpa. Wā, g'il'mēsē  
 k!ēs xūta'yax'ēdexs laē k!ilx'a. Wā, lā hēx'idaem lēt!etsē'wē  
 naseya'yas. Wā, laxaē lep!ālilēma eldzōwē lē'wa'ya. Wā,  
 ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlga-  
 wa'yē denasa lē'wa t!ex'sōsē qa's wēg'ilēlōdēq qa's lā belxē-  
 30 dzōts lāxa lēbēlē eldzo lē'wa'ya. Wā, g'il'mēsē gwālēxs laē  
 āx'ēdxēs k!ēk'lip'lālaa qa's l!enq!eqēsēxs laē āqālē 'wax'sanōdzex-  
 sta'yasa k'lip'lālaāxs laē k'lip!ēts lāxa ts!elqwa t!ex'sōsa qa's lā  
 k!ēbedzōts lāxa ōgū'la'maxat! lēbēlē eldzo lē'wa'ya. Wā,  
 āl'mēsē gwāł k'lipwūłts!ālaqēxs laē 'wī'lōłts!āwēda t!ex'sōsē lāxa  
 35 k'limyaxlā. Wā, lax'daxwa ma'lōkwē bēbegwānem g'ig'alilaxēs  
 k!ēk'lip'lālaa qa's k!ūdzēnolilēx 'wāx'sanā'yasa 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

belxedzâlîxa eldzowē lē<sup>wa</sup>ya. Wä, dōx<sup>mē</sup> k'!älödEX k'!älELAS. 37  
 Wä, laEM dāx<sup>itsēs</sup> wāx<sup>sōlts!</sup>āna<sup>yē</sup> lāxa t!EX<sup>sōsē</sup> qa<sup>s</sup> k'!lELēs laē  
 dzōxwālas. Wä, hē<sup>mis</sup> la ts!älts!anEMk'!latsa t!EX<sup>sōsaxs</sup> laē tēq!E-  
 laxes waōkwē. Wä, k'!lēts!EMēsē gēg'ilîla ma<sup>lōkwē</sup> bēbEGWANEMXS 40  
 laē gwāl k'!älELA. Wä, lāLA hē<sup>ma</sup> ts!EDāqē hē gwēg'ilaxa LAXabā-  
 lisē. Wä, g'il<sup>mēsē</sup> gwāLEXS laē āx<sup>ēdēda</sup> ts!EDāqaxa lōELq!wē qa<sup>s</sup>  
 bēlts!älēsā LAXabālisē lāq. Wä, lēda ma<sup>lōkwē</sup> bēbEGWāNEM bēl-  
 ts!älasa t!EX<sup>sōsē</sup> lāxa lōELq!wē. Wä, g'il<sup>mēsē</sup> wī<sup>laxs</sup> laē āx<sup>ētse-</sup>  
 wēda wātts!āla L<sup>ēna</sup> qa<sup>s</sup> k'lūngeLEYindālēxa LAXapts!āla lōELq!wa 45  
 L<sup>ēna</sup> t!EX<sup>ts!</sup>!āla lōELq!wa. Wä, laEM menēkwa nEMē wā<sup>wadē</sup>  
 L<sup>ēna</sup> lāxa māEXLA lōELq!wa. Wä, g'il<sup>mēsē</sup> gwāLEXS laē k'ax-  
 dzamōlîlasa LAXapts!āla lōELq!wa lāxa g'ig'igEMA<sup>yē</sup> lāxēs q!ēq!a-  
 lālaēna<sup>yaxa</sup> nā<sup>fNEMēXLA</sup> lōq!wa. Wä, g'il<sup>mēsē</sup> wīlxtowa g'ig'ig-  
 gāma<sup>yaxs</sup> laē k'ax<sup>itse<sup>wa</sup></sup> bēgūlîda<sup>yē</sup>; laEMxaē q!ēq!aLalaxa 50  
 nā<sup>fNEMēXLA</sup> lōq!wa. Wä, g'il<sup>mēsē</sup> wīl<sup>alîdēda</sup> lōELq!wāxs laē  
 hēx<sup>ida<sup>ma</sup></sup> g'ig'igāma<sup>yē</sup> L<sup>ēp!</sup>EX<sup>idEX</sup> ōbalts!āna<sup>yasēs</sup> q!ēq!ESE-  
 na<sup>yē</sup>. Wä, g'il<sup>mēsē</sup> gwāLEXS laē dāxa, wā, la<sup>mē</sup> dāsgEMDXA  
 LAXabālisē yīsēs hēlk'!ōts!āna<sup>yē</sup>. Wä, lā k'!ōk'!oxSEMASēs qōma  
 lāq. Wä, g'il<sup>mēsē</sup> lōxSEMA LAXabālisaxs laē tsōq!ūsas lāxēs 55  
 SEMSē. Wä, lā nā<sup>xwaEM</sup> hē gwēg'ila L<sup>ēwa</sup> bēgūlîda<sup>yaxs</sup> laē  
 t!EX<sup>tlak<sup>xa</sup></sup> t!EX<sup>sōsē</sup> gwēg'ilasasa LELāxapg'āxa LAXabālisē. Wä,  
 g'il<sup>mēsē</sup> pōl<sup>idEXS</sup> laē wī<sup>la<sup>ma</sup></sup> LELāxapg'āxa LAXabālisē L<sup>ēwa</sup>  
 t!EX<sup>tlakwaxa</sup> t!EX<sup>sōsē</sup> TEXSEMdxēs ānēx<sup>sā<sup>yē</sup></sup> qa<sup>s</sup> lā mōtELAq

- 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  the sticks in the bottom of the small kettle, | she takes 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 gegēnemē. Wä, älmēsē nāx'idxa 'wāpē lāxēs gr'ig'ōkwē. Wä, laem gwāl lāxēq. Wä, laem k'wēladzema lāxabālisē LE'wa t!EX'ūsōsē lāxa 'wālasē k'wēlasxa q!ēnemē lēlqwālaLa'ya yixs layāasa gr'ig'egāma'yaxs laplaasēs k'wēlats!ets!a'yē.

- (2) Wä, g'a'mēs 'nemx'idāla hä'mēx'silaēnēxa t!EX'ūsōsē LE'wa
- 65 Laxabālisē, yixs hänx'lentse'waē qaēda hayasek'āla LE'wis sāsemē Lōxs Lē'lālayā'ē lāxa 'nāl'nemweyōtē. Wä, hēem gr'il äx'ētsō'sa ts!Edāqaxs laē äx'ēdxēs Laxapē'lats!ēLē ha'nema Lōxs t!Eqwē'lats!ēLa ha'nemē qaxs 'nemaē gwālaasas; yixs laē aēk'la ts!ōxū-gr'indxa ha'nemē. Wä, gr'il'mēsē ēg'ig'axs. laē äx'ēdxa xōkwē
- 70 k!wa'xlāwa. Wä, lä mens'idex 'wādzeq!EXsdaasasa ha'nemē, yīsa xōkwē k!wa'xlāwa. Wä, lä k'ōk'oxsendeq qa's xūlxlēndalēsa q!EL!ets!aqē lāx ōxlā'yasa ha'nemē. Wä, lāxaē gēk'iyindālas hēmaxat! 'waxēda gr'ilx'dē xūlxlēndālayosēda q!EL!ets!aqa. Wä, läg'a gwālaaxs laē gwāla k'laat!EXLā'yasa t!Eqwē'lats!ē ha'nema
- 75 (*fig.*). Wä, gr'il'mēsē gwāla k'laat!EXLā'yasa t!Eqwē'lats!ē ha'nema laē äx'ēdxēs Lāxabats!ē L!ābata qa's qwēleyindēx t!EMak'iyayās. Wä, lä äx'ēdxa lālogūmē qa's gūxts!ōdēsa 'wāpē lāq qa negoyoxs-dālēs. Wä, lä belx'ūits!ōdxa Lāxabālisē lāxa lāxabats!ē L!ābata qa's belxstendēs lāxa 'wābets!āwasa lālogūmē. Wä, lä bēfēitālaqēxs laē
- 80 ts!ōx'wīdeq. Wä, gr'il'mēsē gwālexs laē belx'üstendeq qa's lä 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'!aat!EXLā'yasa Lāxapē'lats!ē ha'nema. Wā, āl'mēsē 81  
 gwāl belxts!ālaxa 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'ēdxa k'!āk'lobanēdzēsē qa's nāsemdēs lāq.  
 Wā, laem dzōpax ewanā'yas qa āmxēs qa k'!ēsēs xenlela k'!altsā- 85  
 lēda k'!ālela 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'yē k'!āk'lobanā. Wā, g'il'mēsē  
 xūteyax'īdexs laē hēx'īdaem hānx'sendeq lāxa legwilē qa's nāsō-  
 dēx nāseya'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōlilēs lāxa Laxa- 90  
 pē'lats!ē ha'nema. Wā, lā āx'ēdxa ts!ēslāla qa's L!enq!Eqēs lāxa  
 lā L!ōpa Laxabālisaxs laē k'!īp!ēdeq qa's lā k'!īpts!ōts lāxa lālo-  
 gūmē. Wā, āl'mēsē gwālexs laē 'wil'īlts!āwa ha'nemē, wā, lā  
 dāx'īdxa k'!ālela Laxabālisā qa's dzōx'ōstālisēxs laē k'!īlēlāq qa  
 lawālēsa k'!ālela laq. Wā, g'il'mēsē gwāl k'!ālelaxs laē āx'ēdxa 95  
 ts!ēbats!ē qa's k'!ūnxts!ōdēsa L!ē'na lāq. Wā, g'il'mēsē gwālexs laē  
 k'agēmlīlāsa Lāxapts!āla lālogūm lāxa Lelaxapp'īlaxa Laxabālisē.  
 Wā, lā k'āg'alīltsa ts!ēbats!ē L!ē'na lāx L!āsaxdzā'yasa lālogūmē.  
 Wā, hēx'īda'mēsē dāxwēda Lāxapēlag'īlaxa hānx'Laakwē Laxa-  
 bālisā. Wā, lā dāx'ītsēs hēk'!ōts!āna'yē lāxa Lāxabālisē qa's 200  
 k'!ōxwisēs 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  
10 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 contain-  
5 ing 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 contain-  
ing 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<sup>o</sup> out the flat-bottomed basket. | When it is  
10 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<sup>na</sup> qa<sup>s</sup> ts!ōq!ūsēs lāxēs sēmsē. Wā, āx<sup>s</sup>āmēsē hē gwē-  
gīlē. Wā, āl<sup>m</sup>ēsē gwālexs laē pō<sup>ida</sup>. Wā, laem nāx<sup>id</sup>xa <sup>ē</sup>wā-  
paxs laē LELāxapg<sup>exa</sup> hānx<sup>Laakwē</sup> Laxabālisā.
- 5 Wā, mālēda<sup>mē</sup> hā<sup>mēx</sup> silaēna<sup>yaxa</sup> Laxabālisē Lē<sup>wa</sup> t!EX<sup>s</sup>ōsē.  
Wā, laem lēx<sup>aem</sup> q!āl<sup>a</sup>LElatsa begūhīda<sup>yaxēs</sup> āwālox<sup>ūnasaxs</sup>  
hāngelilāē Lē<sup>wa</sup> g<sup>ig</sup>igāma<sup>yē</sup> lāxa Laxapēlaxa Laxabālisē Lē<sup>wa</sup>  
t!EQwēlāxa t!EX<sup>s</sup>ōsē, qaxs lēx<sup>a</sup>maēda g<sup>ig</sup>igāma<sup>yē</sup> LELaxapg<sup>ina</sup>  
Laxabālisē. Wā, lā t!EX<sup>t</sup>laqwa begwūhīda<sup>yaxa</sup> t!EX<sup>s</sup>ōsē. Wā,  
10 laem gwā<sup>l</sup> lāxēq.
- 1 **Erythronium.**—Wā,<sup>1</sup> lā āx<sup>ē</sup>ēdxā <sup>ē</sup>wālasē lōq!waxs q!EYōlāēda ts!E-  
dāqaxa x<sup>aasx</sup>entlē. Wā, g<sup>āxē</sup> k<sup>ag</sup>alilas lāxēs hēmenā<sup>mē</sup>  
k!wāēlasa. Wā, lā k<sup>lōq</sup>ūlilaxa x<sup>aasx</sup>entlaatslē t!ōlt!ōx<sup>u</sup>sem LE-  
q!EXsd lEXa<sup>ya</sup> qa<sup>s</sup> lā qepōsasa x<sup>aasx</sup>entlē lāxa <sup>ē</sup>wālasē lōq!wa.
- 5 Wā, lā tsēx<sup>id</sup>xa <sup>ē</sup>wāpē yīsēs nagatslē qa<sup>s</sup> g<sup>āxē</sup> gūq!EQas lāxa  
x<sup>aasx</sup>ent!ts!ālēda <sup>ē</sup>wālasē lōq!wa. Wā, lā golg<sup>Elgēq</sup> qa lawāyē  
dzēdzEXSEMA<sup>yas</sup>. Wā, laem ts!ōxwaq lāxēs gwēg<sup>ilasaq</sup>. Wā,  
g<sup>il</sup>mēsē gwā<sup>l</sup> golg<sup>Elgēq</sup>ēxs laē ts!ōx<sup>u</sup>sem<sup>dxā</sup> LEq!EXsdē lEXa<sup>ya</sup>.  
Wā, g<sup>il</sup>mēsē ēx<sup>ts</sup>lāxs laē gōlostēndālaxa x<sup>aasx</sup>entlē qa<sup>s</sup> lā  
10 k<sup>lats</sup>lālas lāxa t!ōlt!ōx<sup>u</sup>semē LEq!EXsd lEXa<sup>ya</sup>. Wā, g<sup>il</sup>mēsē  
<sup>ē</sup>wī<sup>lōstēda</sup> la ts!ōk<sup>u</sup> x<sup>aasx</sup>ent! lāxa ts!āts!āq laē dādebēndxa  
ts!āts!ē <sup>ē</sup>wālas lōq!wa qa<sup>s</sup> lā gūqōdxā nēqwa <sup>ē</sup>wāpa lāx L!āsanā-  
<sup>ē</sup>yasēs g<sup>ōkwē</sup>. Wā, g<sup>āxē</sup> xwēlaqa k<sup>aē</sup>LElaq qa<sup>s</sup> lā k<sup>ag</sup>alilas  
lāx g<sup>ilx</sup>dē k<sup>aē</sup>lats. Wā, laxaē gūx<sup>ts</sup>lōtsa <sup>ē</sup>wāpē lāxa ts!āts!ē

<sup>1</sup> Continued from p. 198, line 22.

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!lōqūliīxa x’aasx’ent!aats!ē LEQ!EXSD LE- 15  
 xa’ya qa’s gūxstendēs lāxa lōq!wa. Wā, ā’mēs la hē gwēstalīla  
 laē xwānaīelax L!ōbaslas, yīxs lamaa!al L!ayōdeq lāxa ēx’stowē  
 ‘wāpa yīx la āxstāililatsa ts!ōkwē x’aasx’ent!a. Wā, lā lēqwēla-  
 x’ēidxēs lēgwilē. Wā, lā lents!ēs lāxa L!ema’isāsēs g’ōkwē dāk!lō-  
 telaxa lēxa’yē qa’s t!āgats!ēxa t!ēsemē. Wā, lā t!āxts!ālasa t!ē- 20  
 semē lāq. Wā, lā qōt!axs laē ōxlōsdēsaq qa’s lā xex<sup>u</sup>!ālas lāxēs  
 lēgwilē. Wā, lā hanālexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.  
 Wā, g’ilēmēsē hē!ē xegwānemas t!ēsemāxs laē āx’ēdxēs q!ōlats!ē  
 qa g’āxēs gwālil hānōlīxa lēgwilē. Wā, lā tsēx’ēidxa ‘we’wāp!emē  
 yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, g’il- 25  
 ‘mēsē negōyoxsdālaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd  
 tsēx’ēitsa nagats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!āliitse’wa. Wā,  
 g’ilēmēsē gwālexs laē āx’ēdxēs k!līplālaa qa g’āxēs k’adēfa. Wā,  
 la’mē ‘nāxwa gwālīla. Wā, g’ilēmēsē mēmēntsemx’ēidēda xē’x<sup>u</sup>!āla  
 t!ēsemxs laē āx’ēdxa k!līplālaa. Wā, hē’mesa ‘wābets!ālīlē naga- 30  
 ts!ā qa lās ha’nālīxa lēgwilē. Wā, hēem hābaslesēxa x’ix’exse-  
 māla t!ēsema. Wā, lā k!līplīdxa x’ix’exsemāla t!ēsema. Wā, lā  
 hanax’wīd hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa  
 gūna’yē k!ūtsemēq. Wā, lā k!līpstents lāx ‘wābets!āwasa q!ōlats!ē.  
 Wā, āx’sā’mēsē hē gwēg’ilaq. Wā, g’ilēmēsē medelx’wīdēda 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'ēdēda ts!edāqaxa LEq!EXSDē lexā'ya qa's lä k'!ástalaxa ts!ökwē x'aasx'ent!a qa's lä k'lats!álas läxa LEq!EXSDē lexā'ya. Wā, g'il'mēsē 'wī'lōsa x'aasx'ent!ē läxa LEq!EXSDē lexā'ya laē hāntstentsa x'aasx'ent!ets!ála LEq!EXSD lexā'ya läxa maemdelqūla  
40 'wāpa. Wā, g'il'mēsē gwāhexs laē ēt!ēd äx'ēdxēs k'!íp!álaa qa's ēt!ēdē k'!íp!ēdxa x'ix'exsemāla t!ēsema qa's hāpstendēs läxa 'wābets!áwasa nagats!ē. Wā, k'!ípstalēs lāx ewanā'yasa x'aasx'ent!ets!ála LEq!EXSD lexā'yē. Wā, k'!ēst!a álaem q!ēnemēda k'!ípstanās x'ix'exsemāla t!ēsemaxs laē ála'fid maemdelqūlēda 'wāpē.  
45 Wā, k'!ēst!a álaem gēg'ilil maemdelaqūlaxs laē xas'fidēda q!ölkwē x'aasx'ent!a. Wā, á'mēsē la k'!ák!ōgwaanōdēda ts!edāqaxa q!ölkwē x'aasx'ent!ets!ála LEq!EXSD lexā'ya qa's hānts!ōdēs läxa 'wālasē lōq!wa, yixs laē güqewakwē q!ōts!áx'dāq 'wāpa. Wā, la'mē x'áts!ax 'wāpaga'yas lāxēs la gwēts!áwas läxa 'wālasē lōq!wa. Wā,  
50 lä äx'ēdxa lālōgūmē qa's g'āxē k'āg'alifas. Wā, hē'misa L!ē'na L!ē'wa k'āk'ets!enaqē. Wā, g'il'mēsē 'wī'la gwalifa laē k'!ox'wūlts!ōdxa x'aasx'ent!aats!ē LEq!EXSD lexā'ya läxa 'wālasē x'áts!aats!ē lōq!wa. Wā, lä qepāsasa q!ölkwē x'aasx'ent!a läxa x'aasx'entg'aats!ē halogūma. Wā, g'il'mēsē qōt!axs, laē gwāl güqa. Wā, lä  
55 äx'ēdxa L!ē'na qa's k'lūnq!eqēsa q!ēnemē L!ē'na lāq. Wā, āl'mēsē gwāl k'lūnqasa L!ē'na lāqēxs laē genk'axs laē xwētelgēsa k'áts!enaqē lāq. Wā, la'mē ts!awanaēsasa k'rats!enaqē lāxēs x'aasx'entg'ōt-



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!ölkwē x'aasx'ent!a. Wä, lax'da'xwē 'yōs'itsa k'āk'ets!E- 58 naqē lāq. Wä, laem hēq!ek'!edzēsēda L!ē'na qaxs mālaēda x'aasx'ent!āxs q!ölkwaē. Wä, hē'mis lāg'ilas q!ēqelaxa L!ē'na 60 qa k'lēsēs p!ēgela malp!āna'fyas. Wä, g'il'mēsē pō'ēdexs laē xāl!EX'id nāx'ēdxa hōlatē 'wāpa. Wä, hēem hā'mēx'silaēnēsa g'ildzesē bāk'lūmxa x'aasx'ent!ē. Wä, la k!wēladzemxa q!ēnemē lēlqwālaL'ya yīsa g'ildzesē bāk'lūma. Wä, laem gwāl lāxa 'nem- 65 x'ēidala hā'mēx'silaēnēq.

**Boiled Erythronium.**—Wä, la'mēsen ēdzaqwa! gwāgwēx's'alal 1 lāqēxs hā'mēx'silase'waasa ālē 'nāla, yīxs hānx'Lendaaxa x'aasx'ent!ē qaxs axēlasō'maēda ts!ōyanemasa ts!edāqē qa's lā āxemts!ō lāxa L!āl!Ebatē, yīxs ēx'maē x'ilasō'sa q!ēyalaqēxs laē ts!ōsax q!ayayas. Wä, hē'mis g'il āx'ētso'sa ts!edāqēs hānx'lanowē qa's 5 ts!ōxūg'indēsa 'wāpē lāq. Wä, g'il'mēsē ēg'ig'axs laē ax'ēdxēs x'aasx'ent!aats!ē L!ābata qa's qwēley'indēq. Wä, lä, āxōdex ts!āk'īya'fyas lēlxlō k!ēt!ema. Wä, lä āx'ēdxa lōq!wē qa's k'āg'alihēs lāxēs k!waēlasē. Wä, lä k!āts!ōtsa x'aasx'ent!ē lāq. Wä, lä gūq!eqasa 'wāpē lāq. Wä, g'il'mēsē t!epelē ökūya'fya 10 x'aasx'ent!āxs laē g'ōlg'elgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'-sema'fyas. Wä, g'il'mēsē nēx'widēda ts!āsas 'wāpa laē golostendxa x'aasx'ent!ē qa's lā gōlts!ōts lāxa oğū'la'mē lōq!wa k'aēla. Wä, g'il'mēsē 'wī'lōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs g'ōkwē. Wä, lä, ts!ōxūg'intsa 'wāpē lāxa ts!āts!ē lōq!wa. Wä, 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'mēsē la ēg'ig'axs laē xwēlaqa gōlts!ōtsa x'aasx'ent!ē lāq. Wā, laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wā, laxaē gōlg'elgēsēs e'eyasowē lāq. Wā, la'mē L!āyōdeq laxēq yīsa ālē gūq!egēms 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent!āxs laē ts!ōkwa.  
 20 Wā, lā gūxts!ōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalisēxa 'wāpaxs laē hānx'lents lāxēs legwīlē. Wā, g'il'mēsē medelx-'widexs laē k'ūg'ililxa lōq!wē la g'its!ewatsa x'aasx'ent!ē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent!eg'īlats!ē hānx'lanowa. Wā, g'il'mēsē 'wī'lastaxs laē wax'dzāla maemdelqūla.  
 25 Wā, lā āx'ēdxa k!wa'xlāwē qa's xwētēs lāq. Wā, g'il'mēsē xās'īdēxs laē hānx's'ēndeq lāxēs legwīlē qaxs le'maē L!ōpa. Wā, lā āx'ēdxa L!ē'na qa's k!ūq!eqēsa q!ēnemē lāq. Wā, lā āx'ēdxēs k'ats!enaqē qa's xwēt!ēdēs lāq qa ālak'lalisē lelgowa L!ē'na lē'wa 'wāpalās Lō'ma xāsa x'aasx'ent!a. Wā, g'il'mēsē gwāl  
 30 xwētaq laē āx'ēdxa k'āk'ets!enaqē qa's ts!ewanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wā, ā'misē hānx'dzamōlīlaxa x'aasx'entē'lats!ē hānx'lanowa lāxa lē'lānemē. Wā, lax'da'xwē 'yōs'wūlts!ālaq lāxa hānx'lanowē. Wā, g'il'mēsē gwā'hēxs laē xāl!ex'īd nāx'īdxa 'wāpē. Wā, laem gwāl lāxēq. Wā, laemxāē lē'lalayoxa q!ēnemē lēlqwālala'ya hē gwēkwē hā'mēx'silaēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la'mēsēla k!elx'k'lax'sō'sa waōkwē ts!ēdaqa lē'wa bēbēgwānema, yīxs ts!elqwaēda '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

éwüdāqaēda x'aasx'ent!äxs q!emkwase<sup>é</sup>waaxs k'!elx'aē. Wä, lä 3  
dzemx'p!a. Wä, la<sup>é</sup>mē lēx'aem q!emkwax'demq. Wä, laem gwāl  
laxēq. 5

(2). Wä, g'a<sup>é</sup>mēs <sup>é</sup>nemx'ídäla gwēg'ilaseq yixs dzamēsase<sup>é</sup>waē läxa  
ts!elqwa gü<sup>é</sup>na<sup>é</sup>ya. Wä, la k'!ēs!äl ts!o<sup>x</sup>wase<sup>é</sup>wēda x'aasx'ent!äxs  
dzamēdzekwaē läxa gü<sup>é</sup>na<sup>é</sup>yē. Wä, hē<sup>é</sup>em äx<sup>é</sup>ētsō<sup>é</sup>sēs ts!ēs!älä qa<sup>é</sup>s  
élap!älisēxa äwabá<sup>é</sup>yasa k'ädenwa<sup>é</sup>yasēs legwilē. Wä, g'il<sup>é</sup>mēsē  
wünqelē éläpa<sup>é</sup>yasēxs laē k'lax'íd laxa x'aasx'ent!ē qa<sup>é</sup>s k'lats!ödēs 10  
lāxēs éläpa<sup>é</sup>yē. Wä, g'il<sup>é</sup>mēsē elāq <sup>é</sup>nemāk'eya <sup>é</sup>waēwanēqwasēs  
éläpa<sup>é</sup>ya öküya<sup>é</sup>yasa x'aasx'ent!äxs laē äx<sup>é</sup>ēdxēs ts!ēs!älä qa<sup>é</sup>s  
dzemk'eyindēsa gü<sup>é</sup>na<sup>é</sup>yē lāq. Wä, k'!ēst!ē älaem gāēsēxs laē  
lot!ēdexē yisa ts!ēs!älä qa<sup>é</sup>s k'lāg'alilēlēq läxa onälisasa legwilē.  
Wä, g'il<sup>é</sup>mēsē <sup>é</sup>wi<sup>é</sup>loqälisa läx dzamēdzasaq laē äx<sup>é</sup>ēdxēs ts!ēbats!ē 15  
qa<sup>é</sup>s klüntslödēsa L!ē<sup>é</sup>na lāq. Wä, lä k'āg'ímlilas lāxēs x'aas-  
x'entg'öt!axa dzamēdzekwē x'aasx'ent!a. Wä, lä k'lādžâtsa dza-  
mēdzekwē x'aasx'ent! läxa ha<sup>é</sup>mādzowē lē<sup>é</sup>wa<sup>é</sup>ya qa<sup>é</sup>s Lepdzamō-  
lilēs la k'ladzâyaats. Wä, lä dāx'íd läxa x'aasx'ent!ē qa<sup>é</sup>s  
dēwälēxa gü<sup>é</sup>na<sup>é</sup>yē k!wēk'lütsemēq yisēs qōma. Wä, g'il<sup>é</sup>mēsē 20  
gwālēxs laē ts!ēplits läxa L!ē<sup>é</sup>na qa<sup>é</sup>s ts!ōq'lūsēs lāxēs semsē.  
Wä, äx<sup>é</sup>sä<sup>é</sup>mēsē hē gwēg'ilaxs laē x'aasx'entg'exa dzamēdzekwē  
x'aasx'ent!a. Wä, g'il<sup>é</sup>mēsē gwālēxs laē nāx'ídxä <sup>é</sup>wāpē. Wä,  
g'il<sup>é</sup>mēsē gwāl nāqaxs laē hāmsgēmd läxa <sup>é</sup>wāpē qa<sup>é</sup>s hāmxt's!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'eyasowē qa's ts!ents!enx'wīdē. Wā, lawēsḷa gwāl lāxēq. Wā, laem k'les k'wēladzem lāxa lēlqwālaLa'yē.

1 **Boiled Lupine-Roots** (Hānx'Laak<sup>u</sup> q!wa'nē).—Wā, hēem āx'ētsō'sa ts!edāqēs ha'nemē qa's ts!oxūg'indēq yīsa 'wē'wāp!emē. Wā, g'il'mēsē ēg'ig'axs laē āx'ēdxa lālxamē qa's lā dālaqēxs laē jents!ēs lāx L!ema'isasēs g'ōkwē. Wā, lā xex'wīdxa ālexsemē  
5 hā'yā'la t!ēsēma qa's xex'utslālēs lāxa lālxamē. Wā, g'il'mēsē k'ōtaq lāem hēlala lax xeq!ūxḷa'yasēs ha'nemāxs lōē k'lox'wūsdēselaq qa's lā k'!ōgwēlelaq lāxēs g'ōkwē, qa's k'!ōgūnōlilēs lāxēs q!ūnsē'lats!ēlē ha'nema. Wā, lā xex'wūlts!ōdxa ālexsemē t!ēsēma qa's lā xeq!ūxḷendālas lāxa ha'nemē. Wā, g'il'mēsē 'wīlts!āxs  
10 laē āx'ēdxēs q!ūnyats!ē L!ābata qa's qwēleyindēx t!emāg'imas. Wā, lā lex'wūlts!ālxaxa q!wa'nē lāxa q!ūnyats!ē L!ābata qa's lā lex'ūyindālēs lāx xeq!ūxḷa'yēxa q!ūnsē'lats!ēlē ha'nema. Wā, lā hanal lex'tslālas. Wā, āl'mēsē gwāl lex'ūyindālasēxs laē L!āk'emāla. Wā, lā āx'ēdxa lēlēxlō k'lēt!ema qa's ts!āk'eyindēs lāq.  
15 Wā, lā dzōpax āwē'stās qa k'lesēs ālaem k'ex'ūsālēda k'lāhela laq qō medelx'wīdlō. Wā, lā āx'ēdxa xālaēsasa 'wālasē met!āna'yaya qa's tsēx'idēs lāxa 'wāpē qa's gūgeleyindēs lāxa ts!āk'ema'yas. Wā, lā mewēxlēda 'wāpē lāxa 'wālasē xālaētsōx met!āna'yēx. Wā, g'il'mēsē gwālexs laē hānx'lents lāxēs q!ūnsē'lax'demalē  
20 legwila. Wā, hēem lāg'ilis gūqasa 'wāpē lāxa ts!āk'ema'yaxs 'nēkaē qa k'lūnqēs qa k'lesēs x'ix'ēda. Wā, la medelx'wīda:

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<sup>mis</sup> wāwasēlil maēmdēlqūlaxs k'lē<sup>s</sup>maē lēmx<sup>ε</sup>widē 'wapa- 22  
 lās. Wā, hē<sup>mis</sup> 'mā<sup>m</sup>alt'ēk'lē<sup>s</sup>ēxs laē lēmx<sup>ε</sup>widē 'wāpalāsēxs laē  
 gwāla k'laēla. Wā, hēx<sup>ε</sup>ida<sup>m</sup>ēsē hānx<sup>s</sup>ēndxa q'lūnsē<sup>l</sup>ats'lē  
 ha<sup>n</sup>ēma. Wā, laēm Llōpa lāxēq. Wā, lā k'lē<sup>s</sup> hēx<sup>ε</sup>ida lāweyō- 25  
 dex t'lāk<sup>ε</sup>ema<sup>y</sup>as qaxs 'nēk<sup>a</sup>ē qa kūnyadilēs. Wā, hēt'la la gwāl  
 k'laēlaxs laē laweyōdex t'lāk<sup>ε</sup>ema<sup>y</sup>as. Wā, lā āx<sup>ε</sup>ēdxēs lālogūmē  
 qas g'āxē k'āg'alifas lāxēs k'waēlasaxs q'lūnsē<sup>l</sup>axa q'lwa<sup>n</sup>ē. Wā,  
 lā āx<sup>ε</sup>ēdxēs ts'lēslāla qas k'lip'idēs lāxa q'lwa<sup>n</sup>āxs LEX<sup>u</sup>ts'lāē lāxa 30  
 q'lūnsē<sup>l</sup>ats'lē ha<sup>n</sup>ēma qas lā k'lipts'lālas lāxa lālogūmē. Wā, 30  
 g'il<sup>m</sup>ēsē 'wilg'ilts'lāwēda q'lwa<sup>n</sup>ē lāxa q'lūnsē<sup>l</sup>ats'lē ha<sup>n</sup>ēmaxs laē  
 āx<sup>ε</sup>ēdxēs ts'lēbats'lē qas k'lūnx<sup>t</sup>s'lōdēs L'lē<sup>n</sup>a lāq. Wā, g'il<sup>m</sup>ēsē  
 gwālexs laē k'anēqwas lāxa q'lūnsq'lwayats'lē lālogūma. Wā, lā  
 k'agēmlifas lāxēs q'lūnsq'lwaswūtlaxa hānx<sup>l</sup>laakwē q'lwa<sup>n</sup>ē. Wā,  
 hēx<sup>ε</sup>ida<sup>m</sup>ēsē dāx<sup>ε</sup>idēx<sup>ε</sup>da<sup>x</sup>xa 'nā<sup>l</sup>nēmts'laqē lāxa q'lwa<sup>n</sup>ē qaxs 35  
 g'ilsg'ilt'laē qaxs hewāxaē xās'idēxs wāx<sup>ε</sup>maē la gēg'ilil maēmdēl-  
 qūlēda q'lūnsē<sup>l</sup>ats'lē hānx<sup>l</sup>lanowa, yixs āx<sup>s</sup>sā<sup>m</sup>maē senālēs ōgwi-  
 da'yē. Wā, ā<sup>m</sup>ēsē dōlts'lōyo lāxa q'lūnsq'lwayats'lē lālogūma qas  
 L'lēnxstanowē lāxa ts'lēbasts'lāla L'lē<sup>n</sup>a. Wā, ā<sup>m</sup>ēsē q'lēg'ēx'bē-  
 sōxs laē q'lūnsq'lwasēda. Wā, āx<sup>s</sup>sā<sup>m</sup>ēsē hē gwēg'ilaxs laē 40  
 q'lūnsq'lwasa. Wā, g'il<sup>m</sup>ēsē gwāla laē nāx'idxa 'wāpē. Wā, laēm  
 k'leās gwēg'ilats k'lē<sup>s</sup> wūnāl'ida. Wā, lāxaē k'lē<sup>s</sup> beq'lul'ida yixs  
 laē gwāl q'lūnsq'lwasa. Wā, laēm 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** (<sup>e</sup>NEG<sup>·</sup>EK<sup>u</sup> q!wa<sup>e</sup>nē).—Wā, hēEMxaa gwēg'ilaxs laē lēqwēla lōXS laē xE<sup>e</sup>X<sup>u</sup>LEntsa t'ēSEMēs gwēg'ilasaxs laē lēqwila qa <sup>e</sup>NEG<sup>·</sup>asxa t'EX<sup>u</sup>sōsē. Wā, lēX<sup>a</sup>e<sup>mē</sup> ōgūqalayōsēXS laē āX<sup>e</sup>ēdxā hēNENXEXLō. k'let!ēma lE<sup>·</sup>wa k'!EK!<sup>a</sup>ōk!wa qa ts!āk!<sup>lēs</sup>  
5 lāxa x'ix'EXSEMāla t'ēSEMXS laē k'!līpts!<sup>ō</sup>yo lāxa q!ō<sup>l</sup>ats!ē. Wā, hē<sup>·</sup>maaxs laē k'!līpts!<sup>lā</sup>layowa x'ix'EXSEMāla t'ēSEM lāxa q!ō<sup>l</sup>ats!ē. Wā, g'il<sup>·</sup>mēsē hēlats!<sup>ā</sup>XS laē āX<sup>e</sup>ēdēda ts!ēDāqaxa hēNENXEXLOWē k'!ēt!<sup>l</sup>ēma qa<sup>s</sup> hEX<sup>·</sup>alōdālēs lāXēs x'ix'EXSEMāla t'ēSEma. Wā, g'il<sup>·</sup>mēsē wāk!waxs laē āX<sup>e</sup>ēdxā k'!EK!<sup>a</sup>ōk!wa qa<sup>s</sup> pāqūyīndalēs lāxa  
10 hēNENXEXLOWē k'!ēt!<sup>l</sup>ēma. Wā, g'il<sup>·</sup>EMxaāwisē q!ēX<sup>·</sup>dZEKwa<sup>l</sup>axs laē āX<sup>e</sup>ēdxēs k'!lāk<sup>w</sup>ēXēs dzēg<sup>·</sup>ayāxa g<sup>·</sup>āweq!<sup>lā</sup>nEMē qa ts!EX<sup>·</sup>wūm<sup>·</sup>x<sup>·</sup>sōlēs lāxa pax<sup>·</sup>ts!<sup>lā</sup> k'!EK!<sup>a</sup>ōk!wa. Wā, g'il<sup>·</sup>mēsē q!ēDZEQē ts!EX<sup>·</sup>wa<sup>·</sup>yasēXS laē āX<sup>e</sup>ēdxēs q!ūnyats!<sup>lē</sup>yē L!ābata qa<sup>s</sup> qwēLEYīndēX t!EMak<sup>·</sup>Eya<sup>·</sup>yas. Wā, lā LEX<sup>·</sup>wūlts!<sup>lā</sup>lāxa q!wa<sup>e</sup>nē qa<sup>s</sup> lā LEX<sup>·</sup>ūts!<sup>ō</sup>  
15 dālas lāxa pax<sup>·</sup>ts!<sup>lā</sup> k'!EK!<sup>a</sup>ōk!wa. Wā, g'il<sup>·</sup>mēsē hēla lāX nāqa<sup>·</sup>yasēXS laē āX<sup>e</sup>ēdxā <sup>e</sup>wābets!<sup>lā</sup>lilē nagats!<sup>lā</sup> qa<sup>s</sup> tsādZELEYīndēs lāq. Wā, g'il<sup>·</sup>mēsē <sup>e</sup>wilg!<sup>l</sup>ilts!<sup>lā</sup>XS laē āX<sup>e</sup>ēdxā k'!āk!<sup>l</sup>EK!<sup>lō</sup>banē qa<sup>s</sup> nāSEYīndēs lāq qa k'!lēsēs k'EX<sup>·</sup>sālē k'!lālela lāq. Wā, la gāēl. hē gwaēlē. Wā, lā nā<sup>·</sup>nā<sup>·</sup>nEMP!<sup>l</sup>ēna nEQālag!<sup>lā</sup> hē gwaēlē, yixs gag<sup>·</sup>aa-  
20 lōdaaqēxa gāāla. Wā, lā nāsōDEX nāSEma<sup>·</sup>yas. Wā, lā āX<sup>e</sup>ēdxēs lālogūmē qa<sup>s</sup> k<sup>·</sup>ag<sup>·</sup>alilēs. Wā, lā āX<sup>e</sup>ēdxēs ts!ēSLāla qa<sup>s</sup> k'!līp!<sup>l</sup>idēs lāxa <sup>e</sup>NEG<sup>·</sup>EKwē q!wa<sup>e</sup>nā qa<sup>s</sup> lā k'!lēpts!<sup>lā</sup> lāxa q!ūnsq!<sup>l</sup>wayats!<sup>lē</sup>lē lalogūma. Wā, g'il<sup>·</sup>mēsē hēlats!<sup>ā</sup>XS laē āX<sup>e</sup>ēdxēs ts!<sup>l</sup>ēbats!<sup>lē</sup> qa<sup>s</sup>

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!üntslodēsa L!ēna lāq. Wā, lā gwālexs laē k'āk'eyints lāxa 25  
 'neg'ekwē q!wa'nā. Wā, lā k'ax'dzamolīlas lāxēs q!ūnsq!waslaxa q!wa'nē  
 q!wa'nē. Wā, lā 'nemāx'ēid dāx'ēidēda q!ūnsq!waslaxa q!wa'nē  
 lāxa q!wa'nē qa's L!enxstendē ōba'eyas lāxa L!ēna. Wā, lā  
 L!engēlas lāxēs semsēxa L!ēnabalāxs laē q!ek'ōdeq qa's malēx-  
 'widēq. Wā, g'il'mēsē nex'widqēxs laē ēt!ēd L!enxstents ōba'eyas  
 lāxaaxa L!ēna qa's L!engēlēs lāxēs semsē. Wā, laxaē malēx'wi- 30  
 deq. Wā, g'il'mēsē 'wi'la q!ūnsq!was'idxa 'nemts!aqaxs laē ēt!ēd  
 dāx'ēidxa 'nemts!aqē g'ilt!a q!wa'nā. Wā, âemxaāwisē nāqem-  
 g'iltowilālaxēs g'il'x'dē gwa'yilālasa yīxs lā g'il.q!ūnsq!was'idxa  
 q!wa'nē. Wā, g'il'mēsē gwāla laē nāx'idxa q!ēnemē 'wāpa. Wā,  
 lāwisla gwāl lāxa q!wa'nē. 35

**Carrots (1).**<sup>1</sup>—Wā, lā āx'ēdxā leqwa qa's leqwēlax'ēidēxs legwīlē. 1  
 Wā, g'il'mēsē gwāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lā  
 xeqwas t!ēsēma lāxa L!ema'isē. Wā, lā xex'uts!ālasa t!ēsēmē  
 lāxēs xegwats!e lālaxama. Wā, â'misē gwa'nāla qa's lōkwēsēxs  
 laē gwāl xex'uts!ālasa t!ēsēmē laq. Wā, lā ōxlex'ēideq qa's lā 5  
 ōxlōsdēselaq qa's lā ōxlaēlelaq lāxēs g'ōkwē qa's lā ōxlenōlisas  
 lāxēs legwīlē. Wā, lā xex'wūlts!ālaq qa's lā xex'ulālax'ēidē lāxēs  
 leqwēla'yē. Wā, g'il'mēsē q!ēnemēda xetxet!axs laē q!ēnem'em-  
 xaēda t!ēsēmē. Wā, g'il'mēsē hēfala t!ēsēmasēxs laē āx'ēdxēs  
 'wālasē lexafya qa's lā lāxa L!ema'isē qa's lā lexaxa ts!āts!es- 10

<sup>1</sup> 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 hexts!älās läxēs ts!ats!ayaats!ē 'wālas lexā'ya läxa  
 'yax'mōtasa 'yexwa. Wä, g'il'mēsē qōt!ēda ts!ätsayaats!äs 'wālas  
 lexāxa lem̄xwa ts!ätsesmōtēxs laē 'ōxlex-'ideq qa's lä 'ōxlōsdē-  
 selaq qa's lä 'ōxlaēlelaq läxēs g'ōkwē. Wä, lä 'ōxleg'alilaq läxa  
 15 k'lēsē qwēsala läxa legwilē. Wä, läxaē äx'ēdxā 'ōgū'la'maxat!  
 'wālas lexā'ya qa's lä läxa āl!ē. Wä, laem āläx gēmsa. Wä,  
 g'il'mēsē qlāqēxs laē k'lūlx-'ideq qa's lä k'lūlts!älās läxa gemdza-  
 ts!ē 'wālas lexā'ya. Wä, g'il'mēsē qōt!axs lae 'ōxleg'īlsaq qa's  
 jā 'ōxlōlt!älāq, qa's lä 'ōxlaēlelāq läxēs g'ōkwē. Wä, lä 'ōxle-  
 20 g'alilaq lax hä'nēlasasa ts!äts!esmōdats!ē 'wālas lexā'ya. Wä, lä  
 äx'ēdxēs k'!lplālaa lē'wa t!ōlt!o'x'sema'yadzewālē 'wālas lexā'ya.  
 Wä, hē'misa k'lāk!ēk!obanē lēl'wa'ya qa g'āxēs gwalila. Wä,  
 lä äx'ēdxēs 'wālasē nagats!ä qa's lä tsäx 'wāpa. Wä, g'il'mēsē  
 g'āx aēdaaqaxs laē äx'ēdxā 'wālasē lōq!wa qa's g'āxē k'āg'alifas  
 25 läxēs 'neg'asLaxa xetxet!a. Wä, lä äx'ēdxēs xedats!ē L!ābata  
 qa's gūx'wūlts!ōdēxa xetxet!a. Wä, laem qepāsas läxa 'wālasē  
 lōq!wa. Wä, lä äx'ēdxā 'wābets!āla nagats!ä qa's lä gūq!ēqēs  
 läxa xetxet!ats!āla 'wālas lōq!wa. Wä, lä leqelgēsēs 'e'eyasowē  
 lāq qa lawāyēs dzēdzex'ūna'yēs lē'wa ēg'is'ēna'yās. Wä, g'il'mēsē  
 30 gwālēxs laē äx'ēdxā t!ōlt!o'x'semē 'wālas lexā'ya qa's häng'alilēs  
 läx māk'axdza'yasa ts!äts!āxa xetxet!a. Wä, lä lex'üstalaxa  
 ts!ōkwē xetxet!a qa's lä hexts!älās läxa t!ōlt!o'x'semē 'wālas  
 leq!exsd lexā'ya. Wä, g'il'mēsē qōt!axs laē lax'ūlilēda ts!edāqē



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<sup>maē</sup> mēmentsemx<sup>ē</sup>idēda la g<sup>ēx</sup>l<sup>alalēs</sup> t<sup>lēsema</sup>. Wā, lā  
 āx<sup>ēdxēs</sup> k<sup>l</sup>l<sup>plālaa</sup> qa<sup>s</sup> k<sup>l</sup>l<sup>ipsālēs</sup> lāxa g<sup>ūlta</sup> qa<sup>s</sup> lā k<sup>l</sup>l<sup>ip</sup>l<sup>ālilēlas</sup> 35  
 lāxa o<sup>stālilasa</sup> legwīlē. Wā, g<sup>il</sup>m<sup>ēsē</sup> g<sup>wālexs</sup> laē <sup>emāk</sup>iy<sup>indxa</sup>-  
 x<sup>ix</sup>exsemāla t<sup>lēsema</sup> qa <sup>emāk</sup>eyēs. Wā, g<sup>il</sup>em<sup>xaūwisē</sup> g<sup>wās</sup>  
 lex<sup>s</sup> laē āx<sup>ēdxa</sup> ts<sup>lāts</sup>!esmōdats!ē <sup>wālas</sup>lexa<sup>ya</sup> qa<sup>s</sup> lā hā<sup>nōlisa</sup>  
 lāxa <sup>neg</sup>aslaxa xetxet!ē. Wā, lā lex<sup>wūlts</sup>lōdxa ts<sup>lāts</sup>!esmōtē  
 lāxa ts<sup>lāts</sup>!esmōdats!ē <sup>wālas</sup>lexa<sup>ya</sup> qa<sup>s</sup> lā lex<sup>alōdālas</sup> lāxa 40  
 x<sup>ix</sup>exsemāla t<sup>lēsema</sup>. Wā, g<sup>il</sup>m<sup>ēsē</sup> <sup>wilg</sup>aalaxs laē āx<sup>ēdxa</sup>  
 g<sup>emdzats</sup>!ē <sup>wālas</sup>lexa<sup>ya</sup> qa<sup>s</sup> lāxat! hā<sup>nōlisa</sup> lāxa <sup>neg</sup>aslaxa  
 xetxet!ē. Wā, laxaē lex<sup>ūlts</sup>lōdxa g<sup>emsē</sup> qa<sup>s</sup> lā lex<sup>eyindālas</sup>  
 lāxa ts<sup>lāts</sup>!esmōtē. Wā, la nex<sup>sendxa</sup> g<sup>emsaxs</sup> laē āx<sup>ēdxa</sup> la  
 xelts!ālaxa ts<sup>lōkwē</sup> xetxet!a t<sup>lōlt</sup>!o<sup>x</sup>sem LEQ!EXSD <sup>wālas</sup>lexa<sup>ya</sup> 45  
 qa<sup>s</sup> hānqēs lāx neq<sup>eya</sup>ya<sup>sa</sup> <sup>neg</sup>aslaxa xetxet!ē. Wā, lā āx<sup>ēd</sup>  
 ēt!lēdxa ānēx<sup>sā</sup>ya<sup>sa</sup> g<sup>emsēxa</sup> hex<sup>ts</sup>!ā<sup>waxa</sup> <sup>wālasē</sup>lexa<sup>ya</sup> qa<sup>s</sup>  
 hex<sup>sē</sup>stalēs lāxa <sup>neg</sup>ats!ē t<sup>lōlt</sup>!o<sup>x</sup>sem LEQ!EXSD <sup>wālas</sup>lexa<sup>ya</sup>.  
 Wā, āl<sup>mēsē</sup> g<sup>wāl</sup> hex<sup>sē</sup>stālaqēxs laē <sup>emāg</sup>āxtowa g<sup>emsē</sup> LE<sup>wa</sup>  
<sup>neg</sup>ats!ē. Wā, g<sup>il</sup>m<sup>ēsē</sup> g<sup>wālexs</sup> laē āx<sup>ēdxa</sup> k<sup>l</sup>l<sup>āk</sup>!ek<sup>lōbanē</sup> 50  
 qa<sup>s</sup> g<sup>āxē</sup> LE<sup>benōlila</sup> lāq. Wā, g<sup>il</sup>m<sup>ēsē</sup> <sup>nāxwa</sup> g<sup>wālilexs</sup>  
 laē āx<sup>ēdxa</sup> <sup>wābets</sup>!āla nagats!ē qa<sup>s</sup> tsādzeleyindēs lāq  
 lō<sup>ē</sup> āwēstāsa <sup>neg</sup>ats!lāxa xetxet!ats!āla t<sup>lōlt</sup>!o<sup>x</sup>sem LEQ!EXSD  
<sup>wālas</sup>lexa<sup>ya</sup>. Wā, g<sup>il</sup>m<sup>ēsē</sup> <sup>wilg</sup>ilts!āwēda nagats!āxs 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 ăx<sup>é</sup>édxa k'!āk'!ēk'!obanē qa<sup>s</sup> nāseyindēs lāq. Wā, ā<sup>é</sup>mēsē gwāl nāsaqēxs laē q!ēnema k'!āk'!ēk'!obana nās<sup>é</sup>idayosēq qa k'!ēsēs k'ēx<sup>s</sup>sālēda k'!āhela lāq. Wā, la<sup>é</sup>mē wax<sup>s</sup>dzāla hē gwaēla
- 60 <sup>é</sup>nek<sup>é</sup>ase<sup>é</sup>was. Wā, la <sup>é</sup>nāl<sup>é</sup>nemp!ēna ā<sup>é</sup>m lēt<sup>é</sup>tsē<sup>é</sup>wa <sup>é</sup>nek<sup>é</sup>ase<sup>é</sup>waēda xetxet!āxa la neqālaxs gag<sup>é</sup>aalayāxa gaāla. Wā, g'il<sup>é</sup>mēsē L!ōpēxs laē hēx<sup>é</sup>sā<sup>é</sup>ma ts!ēdāqē ăx<sup>é</sup>édxa hōelq!wē qa g'āxēs mexēla lē<sup>é</sup>wa l!ē<sup>é</sup>na. Wā, g'il<sup>é</sup>mēsē gwāhēxs laē nāsōdxa nayimē k'!āk'!ēk'!obana qa<sup>s</sup> lep!<sup>é</sup>lilēlēs qa lawālēsa xetp!ala lāq. Wā, ā<sup>é</sup>misē la hā<sup>é</sup>naga<sup>é</sup>ya <sup>é</sup>neg<sup>é</sup>ats!ē t!ōt!ōx<sup>s</sup>sem leq!exsd lexāxa gem<sup>é</sup>sē qa ts!ēlqwēs. Wā, lāda ts!ēdāqē <sup>é</sup>yālaqasēs lā<sup>é</sup>wūnemē qa
- 65 lās lē<sup>é</sup>lālxēs gwe<sup>é</sup>yowē qa<sup>s</sup> xetxatwetxa xetxet!a. Wā, lā <sup>é</sup>nāl<sup>é</sup>nemp!ēna q!ūlyāēlēlē g'ōkūlōtas g'āx hōgwēlelaxs laē q!lālaqēxs le<sup>é</sup>maē l!ōpa xetxet!āxs <sup>é</sup>nek<sup>é</sup>āse<sup>é</sup>waē. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wi<sup>é</sup>lāēlēda xetxatlaxs laēda ma<sup>é</sup>lōkwē grayōl lāx <sup>é</sup>ne<sup>é</sup>mēmotas lā<sup>é</sup>wūnemasa ts!ēdāqē g'āx g'iwālaq. Wā, lā ăx<sup>é</sup>ēdex<sup>s</sup>da<sup>s</sup>x<sup>s</sup> hōelq!wē qa<sup>s</sup>
- 70 mex<sup>é</sup>alilēlēq qa <sup>é</sup>nemāg'iyōlilēs. Wā, lā k'!ōx<sup>é</sup>weqōdxa <sup>é</sup>neg<sup>é</sup>ats!ē leq!exsd lexā<sup>é</sup>ya lāxa gem<sup>é</sup>sē qa<sup>s</sup> lā hānbali<sup>é</sup>tsa lāx āpsbali<sup>é</sup>tsa <sup>é</sup>nemāg'iyōlilē hōelq!wa. Wā, ăx<sup>é</sup>ēdēda <sup>é</sup>nemōkwaxa k'!lplālaa qa<sup>s</sup> k'!lplidēs lāxa <sup>é</sup>neg<sup>é</sup>ekwē xetxet!a. Wā, lāda <sup>é</sup>nemōkwē k'āg'ililxa <sup>é</sup>nemēxla hōq!wa qa<sup>s</sup> g'āxē k'ag'āgēs lāxa <sup>é</sup>neg<sup>é</sup>ats!ē
- 75 t!ōt!ōx<sup>s</sup>sem leq!exsd lexā<sup>é</sup>ya. Wā, hē<sup>é</sup>mis lanaxwa k'!lpts!ōdaatsa <sup>é</sup>nemōkwasa <sup>é</sup>neg<sup>é</sup>ekwē xetxet!a lāq. Wā, ăx<sup>é</sup>sā<sup>é</sup>mēsē 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

laxtôdälax 'waxēxlaasasa löelq!wē. Wä, yixs q!lēnemaēda xetxat- 77  
LAXA XETEMĒ. Wä, g'il'mēsē 'wī'welts!ewakwa löelq!wäxs laē  
äx'ēdxā L!ē'na qa's k'lünq!eqēs lāq, qa q!ēq!lāqēsēqxa L!ē'na. Wä,  
g'il'mēsē gwālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wä, la'mē 80  
k'lēts!ēnox<sup>1</sup> häyāqax maēmālēda bēbegwānemaxa 'nāl'nēmēxla  
lōq!wa. Wä, g'il'mēsē 'wilg'alifēda löelq!wäxs laē hēx'ida'ma  
xetxatlē dāx'itsēs hēk'lōts!āna'yē lāq qa's ts!ōq!ūsēs sēsemē.  
Wä, āx'sā'mēsē hē gwēg'ilaxs xetxataāxa 'neg'ekwē xetxet!a. Wä,  
g'il'mēsē pol'idxs laē texsem dxēs ānēx'sā'yē qa's mōtelēq qaēs 85  
gegenemē. Wä, āl'mēsē nāx'idxa 'wāpaxs laē gwāl ts!ents!enkwa  
lāxēs g'ig'ōkwē. Wä, laem gwāl lāxēq.

(2). Wä, hēem gwēg'ilatsa g'ālē begwānemēn g'ālē wāldemxs  
'nek'aaxa xetxet!a. Wä, la!ōx k'lēs 'nek'ōxda ālēx begwānemēnxa  
xetxet!a yixs hānx'lēndaq yīsa hānx'lanowē lāx legwīfasēs 90  
g'ōkwē. Wä, la hēem gwālēda hānx'lēndaats!āxa xetxet!ē gwā-  
laasasa t!eqwē!ats!ē hānx'lanowa yixs k'!eāsaē ögūx'ida'yos. Wä,  
laems āem dōx'widlex hānx'lēndaēna'yaxa t!ex'sōsē, yixs hē'maē  
gwayi'lālē gwayi'lālasasa xetxet!agi'!ats!ē hānx'lanowa. Wä, lā  
k'lēs k'!elx'k'!āxse'wēda xetxet!a qaxs lox<sup>2</sup>p!aē. Wä, hē'misēxs 95  
wūlēlēlamasaē. Wä, lawēs!a gwāl lāxēq.

**Sea-milkwort.**<sup>1</sup>—Wä,<sup>2</sup> g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwa laxēs 1  
g'ōkwē k'!ōxk'!ōtelaxēs hoq!walēats!ē lā!axama. Wä, g'il'mēsē laēL

<sup>1</sup> *Glauz maritima*, v. *obtusifolia* (Fernald).

<sup>2</sup> 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'idaem äx'ēdxa lōq!wē qa's gūxts!ōdēsa  
 'wāpē laq, qa nēgoyoxsdales. Wā, lä äx'ēdxa hoq!waleats!ē lāla-  
 5 xama qa's lä hāng'alilas lāx māk'axdza'yasa lōq!wē 'wābets!āla.  
 Wā, lä hēx'ēd lāxa hoq!walē qa's lä hēxstents lāx 'wābets!āwasa  
 lōq!wē. Wā, lä k'!lētalaq qa lawāyēs ēg'is'ēna'yas. Wā, g'il'mēsē  
 ēx'ēnx'īdēxs laē lēwestendēq qa's lä hēxedzōts lāxa lēbilē Eldzō  
 āmē lē'wa'yā. Wā, lāxāē ēt!ēd hēx'ēd lāxa hoq!walē qa's hēx-  
 10 'stendēs lāxēs ts!ēwasaq. Wā, lä hēx'sāem gwēg'ilaxa waōkwē.  
 Wā, āf'mēsē gwāfqēxs laē 'wī'la ts!ōkwa. Wā, g'il'mēsē gwāfēxs  
 laē äx'ēdxēs ha'nēmē qa's ts!oxūg'indēq. Wā, g'il'mēsē gwāfēxs  
 laē äx'ēdxa āma'yē lālxama qa's lä lāxa l'ēma'isē. Wā, lä  
 mēnx'īdxa hā'yā'fāmenēxwē t!āt!ēdzema qa's xēx'utslālēs lāxa  
 15 lālxamē. Wā, laanawisē Lō' ma'gūnaltsema t!āt!ēdzemē xēx'  
 ts!ōyosēxs g'āxaē klōx'wūsdēselaq qa's lä k'!ōgwīlelaq lāxēs  
 g'ōkwē. Wā, lä k'!ōgūnōlilas lāxa ha'nēmē. Wā, lä xēx'ūlts!ālaxa  
 t!āt!ēdzemē lāxa xēgwats!ās lālxama qa's lä xēq!ūxlēndālas  
 lāxa ha'nēmē. Wā, lä gwēlaq qa hamēlq!ēxla'yēsēxa ha'nēmē.  
 20 Wā, g'il'mēsē gwāfēxs laē hēx'ēdxa hōq!walē qa's lä hēxeyīnts  
 lāxa t!ēts!ēxla'yasa ha'nēmē. Wā, lä hanal hē gwēg'ila hēxeyīn-  
 dalasa waōkwē hōq!walē lāq. Wā, āf'mēsē gwāfēxs laē bōfē-  
 yāla lāda hoq!walēg'is!ats!ē ha'nēma. Wā, lä xāl!aqa gūq!ē-  
 qasa 'wāpē lāq. Wā, lä äx'ēdxa k'ō!p!āyasōx klāk!ōbanēx qa's  
 25 nāseyīndēs lāq. Wā, lä dzōpax ēwanā'yas qa klēsēs k'!altsālēda

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 sleepy. Generally (the people) go to || sleep immediately after having 40 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 lēgwilē. Wā, lā gēg'ilil maēm- 26 delqūlaxs laē hānx'sENDEq lāxa lēgwilē. Wā, k'!ēst!a hēx'ēid nāsōDEX nāSEma<sup>ē</sup>yas qa yālēs kūnyadila. Wā, g'il<sup>ē</sup>mēsē gwāl k'!ālēlaxs laē nāsōDEX nāSEma<sup>ē</sup>yas. Wā, lā āx<sup>ē</sup>dxā lālogūmē qa<sup>s</sup> hā<sup>n</sup>ōliles lāxa hoq!walēg'i<sup>ē</sup>latslē ha<sup>n</sup>EMA. Wā, lā āx<sup>ē</sup>dxēs 30 ts!ēsLāla qa<sup>s</sup> k'!p!idēs lāxa hānx'Laakwē hōq!walē qa<sup>s</sup> lā k'!p!ts!ālas lāxa lālogūme. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wilg'its!āwēda ha<sup>n</sup>EMaxs laē āx<sup>ē</sup>dxēs L!ē<sup>n</sup>a qa<sup>s</sup> k'!ūnq!Eqēs laq. Wā, lā hōxhax<sup>ē</sup>wēdxā k'!ūq!ēgēkwasa L!ē<sup>n</sup>a hānx'Laak<sup>u</sup> hoq!walā. Wā, laem k'!ēs k'!ōk'!oxsemaqēxs laē hoxhax<sup>ē</sup>wēda lāx gwēg'ilasaxa t!Ex<sup>u</sup>sōsē, 35 yixs ā<sup>ē</sup>maē xESEMēLElasē<sup>ē</sup>wēda hoq!walē lāxENS SEMSēx qaēxs ts!Ets!EX<sup>u</sup>stoēna<sup>ē</sup>ya hōq!walē. Wā, g'il<sup>ē</sup>mēsē gwāl hoxhaqūxs laē g'ēxaxēs ānēx<sup>ē</sup>sā<sup>ē</sup>yē. Wā, lā ts!Ents!ENx<sup>ē</sup>widxēs <sup>ē</sup>eyasowē. Wā, g'il<sup>ē</sup>mēsē gwālEXs laē beq!ūl<sup>ē</sup>ida. Wā, lā q!ūnāla āEM hēx'ēidaEM mēx<sup>ē</sup>dēda hamaag<sup>ō</sup>laxa hoq!walē qaxs beq!ūlē<sup>ē</sup>maē. Wā, hē<sup>ē</sup>mis 40 lāg'ilas āl<sup>ē</sup>EM hoxhaqwa bāk!ūmaxa la dzāqwa. Wā, laem k'!ēs Lē<sup>ē</sup>lālayo lāxa q!ēNEMē lēlqwālaLa<sup>ē</sup>ya yixs lēx<sup>ē</sup>a<sup>ē</sup>maēda hayasek<sup>ē</sup>āla Lē<sup>ē</sup>wis sāSEMē hoxhaqwaxa hoq!walē. Wā, lā <sup>ē</sup>NEMx<sup>ē</sup>idāla<sup>ē</sup>mē hā<sup>ē</sup>mēx<sup>ē</sup>silaēna<sup>ē</sup>yaq. Wā, laem gwāl lāxēq.

G'il<sup>ē</sup>EM Lōmā<sup>ē</sup> q!ēk'!edza<sup>ē</sup>ya hōq!walāxs laē ts!ENk!ūl<sup>ē</sup>idayowa. 45 Wā, hē<sup>ē</sup>mis lāg'ila lēgades hoq!walē.

1 **Lily.**<sup>1</sup>—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 building 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 cook the | bulbs. Then he takes a large square box and puts it down  
15 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.**<sup>1</sup>—Wä, g'il<sup>é</sup>mēsē ts!ēts!ēx<sup>é</sup>idē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx<sup>é</sup>idaem qasā x'ōkūmxa qaēda gwēgūdza. Wä, g'il<sup>é</sup>mēsē dzādzaqwałaxs laē āx<sup>é</sup>ēdxa lexayē qas<sup>é</sup> lā dālaqōxs laē lents!ēs lāxa L!ēma<sup>é</sup>isāsēs g'ōkwē qas<sup>é</sup> lā xEX<sup>u</sup>ts!ālasa t!ēSEMē  
5 lāxa lexayē. Wä, ā<sup>é</sup>mīsē gwanāla qas<sup>é</sup> lākwēsxs laē ōXLōsdēsaq qas<sup>é</sup> lā ōXLAēLElaq lāxēs g'ōkwē. Wä, lā ōXLEG'alīfās lāx mag'in-walīsasa laqwawalīlāsē, wä, a<sup>é</sup>mēsē gwāłexs laē k'ōtaq laem hēłala lāx q!ōtēlalaxa x'ōkūmē. Wä, g'il<sup>é</sup>mēsē <sup>é</sup>nāx<sup>é</sup>idxa gaālāxs laē <sup>é</sup>yālaqaxa gwēgūdza qa lās Lēlēlk!ūsaxa <sup>é</sup>nāxwa lēlaēnēnokwa  
10 Lē<sup>é</sup>wa gwāts!EMē, yīxs laāłas laqōlīlaxēs g'ōkwē. Wä, g'il<sup>é</sup>mēsē gwāł hawānaqōstālxaxa lēqwaxs laē xEQŷyīndālasa t!ēSEMē lāq. Wä, g'il<sup>é</sup>mēsē <sup>é</sup>wilk<sup>é</sup>yīndēda t!ēSEMāxs laē menābōtsa gūlta lāx <sup>é</sup>wāx<sup>é</sup>sba<sup>é</sup>yas. Wä, la<sup>é</sup>mē x'īqostāwēda t!ēqwapa<sup>é</sup>yē qa q!ō<sup>é</sup>laslxa x'ōkūmē. Wä, lāxaē āx<sup>é</sup>ēdxa <sup>é</sup>wālasē lāwatsa qas<sup>é</sup> g'āxē hā<sup>é</sup>nō-  
15 līsaxa lāqwawalīlē. Wä, hē<sup>é</sup>mīsa lōēlq!wē g'āx MEX<sup>é</sup>alēlēms; wä, hē<sup>é</sup>mīsa k'!lplālaa malts!aqa; wä, hē<sup>é</sup>mīsa L!ē<sup>é</sup>na g'āx āx<sup>é</sup>ālīlēms. Wä, lā āx<sup>é</sup>ēdxa maltSEMē āwā naENGats!ā qas<sup>é</sup> lā xamax<sup>é</sup>id tsā lāxa <sup>é</sup>wē<sup>é</sup>wāp!EMē qas<sup>é</sup> lā gūxts!ālas lāxa lāwatsa. Wä, g'il<sup>é</sup>mēsē la elāq NEGōyoxsdālaxs laē gwāla. Wä, ā<sup>é</sup>mēsē la ēt!ēd  
20 tsēx<sup>é</sup>ida qa qōqūt!alīlēsa āwā naENGats!ēxa <sup>é</sup>wē<sup>é</sup>wāp!EMē. Wä, la GENEMas āx<sup>é</sup>ēdxa <sup>é</sup>wālasē Lēq!EXsd t!ōlt!ōx<sup>u</sup>SEM lexayā qa g'āxēs hā<sup>é</sup>nālīlxa lāwatsa. Wä, hēEMxaāwīsa ts!ēdāqē la hā<sup>é</sup>nōlt!alīlxa x'ōgwats!ē xETSEma.

<sup>1</sup>*Fritillaria camschatcensis* 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 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<sup>é</sup>mēsē 'nāxwa la gwalilaxs laē 'yālagēmēda mōkwē gwē-  
gūdzā grayōl lāx 'nē'nēmōkwasa k!wēlasLē qa lās ētsē'sta. Wä, 25  
hēx'ida<sup>é</sup>mēsē lax'da<sup>é</sup>xwa ētsē'stelg'isē. Wä, g'il<sup>é</sup>mēsē g'āx aēdaa-  
qaxs laē xwēlaqaem la dādoqūma qaxs g'āx'maēda waōkwē  
gwāts!em hōgwēlela. Wä, g'il<sup>é</sup>mēsē 'wī'laēlēda gwāts!emāx laē  
ē'tsē'stase'wa lēlaēnēnokwē. Wä, g'āx'mēsē g'alāgrīwa'ya mōkwē  
ēētsē'stelg'isa, yīsa lēlaēnēnok'. Wä, la'mē nēfasēxs lē'maē lāx'wī- 30  
da. Wä, g'āx'ē hōgwēla. Wä, g'il<sup>é</sup>mēsē 'wī'la k'lūs'ālilēxs laē  
x'āx'wītse'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts!āk'iyēs  
qa's lēxlanowē lāxa lēgwilē. Wä, lā āx'ētse'wēda t!ōlt!o<sup>u</sup>semē  
LEq!EXsd lēxā'ya qa's hāng'āgendēs lāxa x'ōgwats!ē xetsemas.  
Wä, lā goxwax'da<sup>é</sup>x<sup>u</sup>sēs e'eyasowē lāxa x'ōkūmē qa's lā gūxtslā- 35  
las lāxa t!ōlt!o<sup>u</sup>semē LEq!EXsdē lēxā'ya. Wä, g'il<sup>é</sup>mēsē 'qōt!axs  
laē hānts!ōts lāxa 'wālasē lōq!wa. Wä, lā gūqeyīntsa 'wāpē lāq  
qa's golg'elga'yēsēs e'eyasowē lāq, qa lawālēs dzeq!waq!ā'ya.  
Wä, lā ts!ōkwa, laēda ma'lōkwē dāx'īdxa 'na'f'nēmē lāxa g'ilsg'il-  
t!a k'līplālaa qa's k'līplidēs lāxa x'ix'EXSEMāla t!ēsema qa's lā 40  
hāpstents lāxa 'wābets!āwasa āwāwē naengats!ā qa lawāyēsa  
gūna'yē k!wēklūtsemēq. Wä, lā k'līpstents lāxa 'wābets!āwasa  
lāwatsa. Wä, ā'f'mēsē gwāl k'līpstālasa x'ix'EXSEMāla t!ēsem lā-  
qēxs laē maēmdēlqūlēda 'wāpē. Wä, g'il<sup>é</sup>mēsē medēlx'widēxs laē  
k'loxstentsa x'ōkwē'lats!ē t!ōlt!o<sup>u</sup>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<sup>ε</sup>mēsē la hānstalaxs laē ēt!ēd k'lipstālasa holalē x'ix'EXSEMāla  
t!ēsEM lāq qa ālax<sup>ε</sup>idēs maEMDELqūlēda 'wāpē. Wā, k'lest!a  
ālaEM gēstalilēXS laē L!ōpa. Wā, lā k'lox<sup>ε</sup>wüstendxa x'ōkwē!ats!ē  
qa<sup>s</sup> lā gūxts!ōtsa la q!olk<sup>u</sup> x'ōkūm lāxa 'wālasē lōq!wa. Wā, lā  
50 xwēlaqa hāngāgentsa LEq!EXSDē lexā lāxa x'ōgwats!ē xETSEMA  
qa<sup>s</sup> gūxts!ā!ēsa k'ilix<sup>ε</sup> x'ōkūm lāq. Wā, g'il<sup>ε</sup>mēsē qōt!axs laē  
hānts!ōts lāxa ts!āts!ē 'wālas lōq!wa qa<sup>s</sup> gūqeyindēsa 'wāpē lāq,  
qa<sup>s</sup> golg'elga<sup>ε</sup>yēsēs e'eyasowē lāq. Wā, g'il<sup>ε</sup>mēsē 'wī!āwē dzēdzEX<sup>u</sup>-  
SEMA<sup>ε</sup>yas laē hānstents lāxa ts!elx<sup>u</sup>sta 'wāpa. Wā, lāxāē k'li-  
55 p!itSE<sup>ε</sup>wēda x'ix'EXSEMāla t!ēsEMA qa<sup>s</sup> lā k'lipstālas lāq. Wā,  
g'il<sup>ε</sup>EMXAāwisē maEMDELqūlē 'wapasēXS laē x'ōs<sup>ε</sup>id k'lipstālasa  
x'ix'EXSEMāla t!ēsEM lāq. Wā, g'il<sup>ε</sup>EMXAāwisē L!ōPEXS laē āxwū-  
stendxa x'ōkwē!ats!ē LEq!EXSD lexā<sup>ε</sup>ya qa<sup>s</sup> lā gūxts!ōts lāxa  
ōgū!a<sup>ε</sup>maxat! 'wālas lōq!wa. Wā, āx<sup>u</sup>sāmēsē hē gwēg'ila. Wā,  
60 āl<sup>ε</sup>mēsē gwālēXS laē 'wīlg'elts!owēda x'ōgwats!ēx<sup>u</sup>dē xETSEMA.

Wā, lā gēNEMasa k!wēlasē mEX<sup>ε</sup>wēlt!alilēlaxa lōelq!wē. Wā,  
hē<sup>ε</sup>misa k'ayats!ē L!EXōSGEMA; wā, hē<sup>ε</sup>misa L!ē<sup>ε</sup>na. Wā, lā āx<sup>ε</sup>-  
dēda ma<sup>ε</sup>lōkwē bēBEGwāNEMXA nā<sup>ε</sup>nEMē āwā k'āk'ETS!ENAqa; wā,  
hē<sup>ε</sup>misa nā<sup>ε</sup>nEMēXLA lāxa lōPEMts!ā lōelq!wa qa<sup>s</sup> lā hā<sup>ε</sup>nōts!Elī-  
65 las lāxa āxts!EWASASA L!ōpē x'ōkūma. Wā, lā tsēqasa 'wālasē  
k'ats!ENAq lāq qa<sup>s</sup> lā tsēts!ālas lāxa lōPEMts!ā lōq!wa. Wā,  
g'il<sup>ε</sup>mēsē ēk'!ōlts!ENDXS laē qās<sup>ε</sup>ida qa<sup>s</sup> lā k'āg'alilas lāxa gēM-  
xōtsāLilasa āwīLElāsa t!EX<sup>ε</sup>ila. Wā, āx<sup>u</sup>sā<sup>ε</sup>mēsē 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 lōpemts!ā lōelq!wa. Wā, āl<sup>ē</sup>mēsē gwālexs laē q!wālxo-  
ts!ewak<sup>u</sup>sa q!ōlkwē x'ōkūma. Wā, g'il<sup>ē</sup>mēsē gwālexs laē āx<sup>ē</sup>dxā 70  
Ll<sup>ē</sup>na qa's lā k'lūnq!eqasa q'lenemē Ll<sup>ē</sup>na lāq. Wā, g'il<sup>ē</sup>mēsē  
gwālexs laē āx<sup>ē</sup>dxā <sup>ē</sup>wālasē k'āts!ēnaqa qa's lā xwētelgēs lāq.  
Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wī<sup>ē</sup>la la xwēdekwa, laē āx<sup>ē</sup>dxā k'ayatslē Ll<sup>ē</sup>xōs-  
gema qa's lā ts!ewanaēsas lāxa x'ōx<sup>u</sup>x'ax<sup>u</sup>laxa x'ōkūmē. Wā,  
g'il<sup>ē</sup>mēsē <sup>ē</sup>wilxtoxa k'ak<sup>ē</sup>ts!ēnāqaxs laē k'aēdzema x'ōx<sup>u</sup>x'agwats!ē- 75  
lē lōelq!wa lāxa x'ōx<sup>u</sup>x'ax<sup>u</sup>lāq. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wilg'alifexs laē  
hēx<sup>ē</sup>ida<sup>ē</sup>ma k!wēfē dāxaxēs k'āk<sup>ē</sup>ts!ēnaqē qa's <sup>ē</sup>yōs<sup>ē</sup>idēq. Wā,  
g'il<sup>ē</sup>mēsē gwālexs laē xāl!ax<sup>ē</sup>id nax<sup>ē</sup>idxa <sup>ē</sup>wē<sup>ē</sup>wāp!ēmē qaxs  
gwaq!ēlāē ts!enk!ūfēla, qaxs xēnlelāē q!ēqxa Lē<sup>ē</sup>na, yixs hāē  
q!ēgawa<sup>ē</sup>ya Ll<sup>ē</sup>nāsa x'ōkūmē, qaxs lōmaē mālp!axs hōlēlqaaxa 80  
Ll<sup>ē</sup>na; wā hē<sup>ē</sup>mis lāg'ilas q!ēqxa Ll<sup>ē</sup>na qa lēmp!ēx<sup>ē</sup>idēs mālp!ās.  
Wā, g'il<sup>ē</sup>mēsē gwāl nāqaxa <sup>ē</sup>wāpaxs laē hōqūwelsēda k!wēldē. Wā,  
laem gwāl laxa <sup>ē</sup>nēm<sup>ē</sup>idāla hā<sup>ē</sup>mēx<sup>ē</sup>silaēnēq.

**Boiled Lily-Bulbs.**—Wā, g'a<sup>ē</sup>mēs <sup>ē</sup>nēm<sup>ē</sup>idāla g'ada, yixs hānx<sup>ē</sup>lēn- 1  
tse<sup>ē</sup>wāē. Wā, hēemxaa gwēg'ilasōxs laē ts!ōxwase<sup>ē</sup>wa yixen g'ilx<sup>ē</sup>dē  
wāldema. Wā, lā lēx<sup>ē</sup>aem ōgūqalayōsēxs hānx<sup>ē</sup>laakwāē, yixs ā<sup>ē</sup>maē  
gūxts!ōyo lāxa hā<sup>ē</sup>nēm<sup>ē</sup>axs laē gwāl ts!ōxwase<sup>ē</sup>wa. Wā, lā āx<sup>ē</sup>ētse<sup>ē</sup>wēda  
k'āk<sup>ē</sup>lobanē qa's naseyindayowē lāq. Wā, g'il<sup>ē</sup>mēsē gwāl dzōpase<sup>ē</sup>wē 5  
āwē<sup>ē</sup>stās ōts!āwasa hā<sup>ē</sup>nēmē qa k'leāsēs ālaem k'ex<sup>u</sup>sālasa k'lālela.  
Wā, g'il<sup>ē</sup>mēsē gwālexs laē tsēx<sup>ē</sup>idxa <sup>ē</sup>wāpē qa's gūgelaya<sup>ē</sup>yēs lāxa  
nāseyayē k'āk<sup>ē</sup>lobana. . Wā, ā<sup>ē</sup>misē k'āk<sup>ē</sup>ots!ē<sup>ē</sup>wa qa ēk<sup>ē</sup>!ōldzafyēsa

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

‘wāpē lāx ‘wālaaasasa x’ōkūmē lāxa ha<sup>n</sup>EMAXS laē hāNX<sup>1</sup>LENTS lāxēs  
10 lēgwīfē. Wā, lā k’lēs ālaEM hēlq!ālaq gēg’lil maEMDELQŪLAXS laē  
hāNX<sup>1</sup>SENDEQ lāxēs lēgwīfē. Wā, lā nāsōDEX nāSEYA<sup>1</sup>YAS. Wā, lā  
āx<sup>1</sup>ēDXA lālogūmē qa<sup>s</sup> g’āxē k’ag’alīlas. Wā, hē<sup>1</sup>misLĒS LĒ<sup>1</sup>na LĒ<sup>1</sup>wis  
k’āts!ENAQĒ. Wā, lā dāX<sup>1</sup>ēDXA k’āts!ENAQĒ qa<sup>s</sup> tsēX<sup>1</sup>ēDĒS lāxa  
hāNX<sup>1</sup>LAAKWĒ x’ōkūma. Wā, lā x’āts!ālaq qa ‘wī<sup>1</sup>lāwēs ‘wāpaga<sup>1</sup>YAS.  
15 Wā, g’īl<sup>1</sup>mēsē ‘wī<sup>1</sup>lāwē ‘wāpaga<sup>1</sup>YASĒXS laē tsēts!ōts lāxa lālogūmē.  
Wā, āX<sup>1</sup>sā<sup>1</sup>mēsē hē gwēg’ilaxa waōk<sup>u</sup>. Wā, g’īl<sup>1</sup>mēsē ‘wī<sup>1</sup>laxS laē  
‘wīlts!ā lāxa lālogūmē. Wā, la L!ENKŪLGĒS ōXLĒ<sup>1</sup>YASĒS k’āts!ENAQĒ  
lāq qa qlwēq!ūltslēs. Wā, g’īl<sup>1</sup>mēsē ‘wī<sup>1</sup>la la qlwēkwaxS laē yō  
gwēX<sup>1</sup>sa GENK<sup>1</sup>AX QŪXA. Wā, lā āx<sup>1</sup>ēDXA LĒ<sup>1</sup>na qa<sup>s</sup> k!ūnq!EQĒS  
20 lāq. Wā, laEM qlēqxa LĒ<sup>1</sup>na. Wā, g’īl<sup>1</sup>mēsē gwāfEXS laē ‘yōs<sup>1</sup>ītsēs  
k’āts!ENAQĒ lāq. Wā, ā<sup>1</sup>mesē lā nāk<sup>1</sup>EMg’īlTEWĒX gwēg’ilasasa  
g’īl<sup>1</sup>X<sup>1</sup>DEN wāldema. Wā, lā k’lēs dzamēsasō<sup>1</sup> lāxa gūna<sup>1</sup>yē qaxS  
ālaē xās<sup>1</sup>īDEXS laē L!ōpa. Wā, laEM gwāla.

**Elderberry Cakes.**—Wā, la<sup>1</sup>mēsEN gwāgwēX<sup>1</sup>S<sup>1</sup>X<sup>1</sup>īDEl laqēXS laē  
25 ts!ēX<sup>1</sup>ts!ax<sup>1</sup>īda. Wā, hē<sup>1</sup>maaxS laē ts!āwūNX<sup>1</sup>īda yīXS laē ts!ē-  
ts!eqē g’ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā LĒ<sup>1</sup>lāLaxēs  
g’ōkūlōtasa la neqāla qaxS k’lēsāē ēX<sup>1</sup> lax ts!ēX<sup>1</sup>ts!ax<sup>1</sup>S<sup>1</sup>E<sup>1</sup>waxa  
gaāla qaxS ts!EX<sup>1</sup>S<sup>1</sup>EMDZEMAē. Wā, hē<sup>1</sup>mēs lāg’īlas āl<sup>1</sup>EM LĒ<sup>1</sup>la-  
lēda ts!ēndzonokwaxS laē k’ōtax laEM ‘wī<sup>1</sup>la 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'mēsē neqälaxs laē Lē'lälase'wēda 'nāḡwa bēbegwanemxs 30  
 laē ts'lēts'lēqa. Wä, g'il'mēsē la g'älēda Lē'lälēlg'isaxs laē hēx'i-  
 da'ma genemasa ts'lēx'ts!ānasLaxa ts'lēndzowē xwāna'fida qa's  
 ēx'wīdēxēs g'ōkwē. Wä, g'il'mēsē gwālexs laē mex'ūtl!alilēlaxēs  
 lōelq!wē qa g'āxēs mexstälil lāx hēlk'lōtsälilas āwīlēlāsēs ts'lēx-  
 ts!ax'ilats'lēlē g'ōkwa; wä, hē'misēs āwāwē naengats!ä. Wä, 35  
 hēmislēs ts'lēnats'lē xāxadzema; wä, hē'misa L'lē'na. Wä, g'il'mēsē  
 'wī'la g'āx gwālila laē 'yālaqasa g'ayōlē lāx 'ne'mēmotas qa lās  
 tsāx 'wāpa. Wä, g'il'mēsē g'āxēda tsāx'daxa 'wāpaxs laē qōqūt!a-  
 lalilēda āwāwē naengats!āxa 'wāpē. Wä, lä āx'ēdxaaxēs k'ayats!ē  
 yīxaaxa ts!ēdāqē qa g'āxēs gwālila lāxēs k!wāēlasa gēmxōtsälilas 40  
 āwēlēlas t!ēx'ilāsa ts'lēx'ts!ax'ilats'lē g'ōkwa. Wä, g'āx'mē hō-  
 gwīlēlēda Lē'lānemē qaxs lē'maē yāla ētsē'stase'wa. Wä, g'il'mēsē  
 'wī'laēlexs laasē ts!ōx'ūg'īntse'wēda lōelq!wē. Wä, g'il'mēsē gwā-  
 lexs laē x'ākūyīndxa ts'lēnats'lē xāxadzema. Wä, lä āx'wūlts!älaxa  
 ts'lēts'lēndzowē qa's qwēlälēx yaēltsema'yas k'ādzekwa. Wä, lä 45  
 pēlx'ałts!älasa maēmālexsa tsēndzowē lāxa 'na'f'ne'mēxla lōelq!wa.  
 Wä, g'il'mēsē q!wālxots!ēwakwa lōelq!wāxs laē gūq!ēqasō'sa 'we-  
 'wāp!ēmē. Wä, ā'mēsē la hē gwaēlexs laē k!wē'lāla denxelēda  
 ts'lēx'ts!ax'Laxa ts'lēndzowē. Wä, laem 'nēx' qa pēx'wīdēsa la  
 pēx'stalil ts'lēndzowa. Wä, g'il'mēsē gwāl denxelēda ts'lēx'- 50  
 ts!ax'Laxa ts'lēx'ināsa mōsgēmē ts!äq!āla q!ēmq!ēmdēmaxs 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 ʷwīla<sup>ε</sup>ma hǎ<sup>ε</sup>yālas <sup>ε</sup>ne<sup>ε</sup>mēmōtasa ts!ēx<sup>ε</sup>ts!ānasē la k!ūsāgēlitaxa  
yilyats!āxa ts!ēndzowē lōelq!wa. Wā, lāx<sup>ε</sup>da<sup>ε</sup>xwē dāx<sup>ε</sup>idxa pēge-  
kwē ts!ēndzowa qa<sup>ε</sup>s q!wēq!ūts!alēq yixs.laē la lem<sup>ε</sup>waits!āwē  
55 ʷwāpalas, yixs.lae ʷwiwelaqaxa ts!ēndzowē. Wā, g'il<sup>ε</sup>mēsē ʷwi<sup>ε</sup>welx-  
sɛxs.laē yilselgēsēs hēlk<sup>ε</sup>!ōts!āna<sup>ε</sup>yē lāq qa ālak<sup>ε</sup>!ālēs genk<sup>ε</sup>axs  
laē lēlgā lē<sup>ε</sup>wa ʷwāpaga<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē gwālexs.laē āx<sup>ε</sup>-  
tse<sup>ε</sup>wēda l!ē<sup>ε</sup>na qa<sup>ε</sup>s k!ūnq!ēqēs lāx ʷwāxēxlaasasa lōelq!wē. Wā,  
laem q!ēqxa l!ē<sup>ε</sup>na. Wā, g'il<sup>ε</sup>mēsē gwālexs.laē ts!ēwanaēdzemēda  
60 kāk<sup>ε</sup>ets!ēnaqē. Wā, g'il<sup>ε</sup>mēsē ʷwilxtowēda ts!ēx<sup>ε</sup>ts!ax<sup>ε</sup>!axs.laē k<sup>ε</sup>ax-  
dzamōlilema ts!ēts!ex<sup>ε</sup>ts!āla lōelq!wa lāxa q!ēq!ēl!ōkwē bēbe-  
gwānema. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē ts!ēx<sup>ε</sup>ts!ax<sup>ε</sup>idex<sup>ε</sup>da<sup>ε</sup>xwa. Wā, la<sup>ε</sup>mē  
āx<sup>ε</sup>da<sup>ε</sup>x<sup>u</sup>em k!ūmtālalax ʷwāpaga<sup>ε</sup>yas qa<sup>ε</sup>s pōx<sup>ε</sup>ālēx mek!ūga<sup>ε</sup>yas.  
Wā, laalas ʷwīla<sup>ε</sup>em neqwēsō<sup>ε</sup>sa q!ūlsq!ūlyakwē lē<sup>ε</sup>wēs māk!ū-  
65 ga<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē ʷwīlaxs.laē tsayanaēdzemēda ʷwāpē qa ts!ē-  
wēl!ēxōdēs qaxs.laē gwēlēl!ēxawa<sup>ε</sup>ya mek!ūga<sup>ε</sup>yas ts!ēx<sup>ε</sup>ts!ax<sup>ε</sup>-  
sē<sup>ε</sup>was lāx āwēl!ēxawa<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē gwālexs.laē xāl!ē-  
x<sup>ε</sup>id nāx<sup>ε</sup>id lāxa ʷwāpē. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē la hōqūwēlsexs.laē  
gwāla.
- 70 Wā, ālēm!wisen gwāgwēx<sup>ε</sup>s<sup>ε</sup>ālāl lāxa k<sup>ε</sup>!ēsē yiltsemak<sup>u</sup> ts!ēndzowa  
qenlō hēl gwāgwēx<sup>ε</sup>s<sup>ε</sup>ālasla nek!ūlē qō lāl nekwasō<sup>ε</sup>lō qaxs.lēx<sup>ε</sup>a-  
maē g'il<sup>ε</sup> l!ōpa ts!ēx<sup>ε</sup>ināsa <sup>ε</sup>nāxwax <sup>ε</sup>nā<sup>ε</sup>nelēmasa. Wā, hē<sup>ε</sup>mis  
lāg'ilas lēx<sup>ε</sup>!em g'il<sup>ε</sup> ts!ēx<sup>ε</sup>ase<sup>ε</sup>wē.

**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.**—Wä, la<sup>m</sup>ēsēn ēdzaqwał gwāgwēx<sup>s</sup>ālał lāxa hānx<sup>l</sup>laakwē ts<sup>l</sup>ēx<sup>i</sup>ina, yixs k<sup>l</sup>ēs<sup>m</sup>maē güł<sup>l</sup>ēda, yixs lēx<sup>a</sup> 75 <sup>maēda</sup> laēlk<sup>w</sup>ana<sup>y</sup>ē xēn<sup>l</sup>ēla ts<sup>l</sup>ēts<sup>l</sup>ēx<sup>b</sup>esxa ts<sup>l</sup>ēx<sup>i</sup>ina. Wä, hē<sup>m</sup>is g<sup>l</sup>il ts<sup>l</sup>ēx<sup>i</sup>idxa ts<sup>l</sup>ēx<sup>i</sup>nāxs hē<sup>m</sup>maē ālēs lēn<sup>l</sup>ēnx<sup>s</sup>ēma yixs g<sup>l</sup>il<sup>m</sup>maē dōx<sup>w</sup>alēlaxa ts<sup>l</sup>ēx<sup>i</sup>nāxs laē lēn<sup>l</sup>ēnx<sup>s</sup>ēma, laē āx<sup>ē</sup>d<sup>x</sup>ēs t<sup>l</sup>ōlt<sup>l</sup>ōx<sup>s</sup>ēmē lā<sup>l</sup>axama qa<sup>s</sup> lā ts<sup>l</sup>ēx<sup>a</sup>. Wä, g<sup>l</sup>il<sup>m</sup>ēsē lā<sup>g</sup>aa lāxa ts<sup>l</sup>ēx<sup>m</sup>esaxs laē k<sup>l</sup>ūlp<sup>l</sup>ēdx<sup>a</sup> ts<sup>l</sup>ēx<sup>i</sup>ina lāxēs <sup>nā<sup>l</sup>nēmx<sup>l</sup>alāē</sup> 80 nā<sup>y</sup>ē qa<sup>s</sup> k<sup>l</sup>ūlp<sup>t</sup>s<sup>l</sup>ālēs lāxēs ts<sup>l</sup>ēnats<sup>l</sup>ē lā<sup>l</sup>axama. Wä, g<sup>l</sup>il<sup>m</sup>ēsē qōt<sup>l</sup>axs laē hēx<sup>i</sup>idaēm la nā<sup>n</sup>akwa lāxēs g<sup>o</sup>kwē. Wä, lā hāng<sup>a</sup>lilaxēs ts<sup>l</sup>ēnats<sup>l</sup>ē lā<sup>l</sup>axama qa<sup>s</sup> āx<sup>ē</sup>dēxēs ha<sup>n</sup>ēmē. Wä, lā k<sup>l</sup>ōqūlaqēxs laē lents<sup>l</sup>ēs lāxa l<sup>l</sup>ēma<sup>i</sup>sē. Wä, hāng<sup>a</sup>līsasēxs laē mēnx<sup>i</sup>idxa t<sup>l</sup>at<sup>l</sup>ēdzēmē qa<sup>s</sup> lā k<sup>l</sup>ats<sup>l</sup>ālas lāxēs ha<sup>n</sup>ēmē. Wä, 85 laēm aēkila qa k<sup>l</sup>ēāsēs lāsa ēg<sup>i</sup>sē k<sup>l</sup>ūtāla lāxa t<sup>l</sup>at<sup>l</sup>ēdzēmāxs laē k<sup>l</sup>ats<sup>l</sup>ālas lāxa ha<sup>n</sup>ēmē. Wä, g<sup>l</sup>il<sup>m</sup>ēsē negoyoxsdālaxa t<sup>l</sup>at<sup>l</sup>ēdzēmāxs g<sup>a</sup>xaē k<sup>l</sup>ōqūlēsaxa t<sup>l</sup>at<sup>l</sup>ēdzēmts<sup>l</sup>āla ha<sup>n</sup>ēma qa<sup>s</sup> g<sup>a</sup>xē hāng<sup>a</sup>līlas lāxēs ts<sup>l</sup>āts<sup>l</sup>ēx<sup>s</sup>īlasaxa ts<sup>l</sup>ēx<sup>i</sup>ina. Wä, lā āx<sup>ē</sup>d<sup>x</sup>ēs ts<sup>l</sup>ēnats<sup>l</sup>ē t<sup>l</sup>ōlt<sup>l</sup>ōx<sup>s</sup>ēm lēxa<sup>y</sup>a qa<sup>s</sup> lā gūqāsasa ts<sup>l</sup>ēx<sup>i</sup>ina lāxa 90 ts<sup>l</sup>ēx<sup>i</sup>lats<sup>l</sup>ēlē ha<sup>n</sup>ēma. Wä, g<sup>l</sup>il<sup>m</sup>ēsē <sup>wi<sup>l</sup>losexs</sup> laē tsēx<sup>i</sup>idxa hōlalē <sup>wāpa</sup> qa<sup>s</sup> lā gūq<sup>l</sup>ēqas lāq. Wä, lā āx<sup>ē</sup>d<sup>x</sup>a k<sup>l</sup>āk<sup>l</sup>obanē qa<sup>s</sup> nāseyindēs lāq. Wä, lā hānx<sup>l</sup>lēnts lāxēs legwilē. Wä, lā q<sup>l</sup>āq<sup>l</sup>alalāq qa mēdelx<sup>w</sup>idēs. Wä, g<sup>l</sup>il<sup>m</sup>ēsē mēdelx<sup>w</sup>idēxs laē hānx<sup>s</sup>ēndēq qa<sup>s</sup> nasōdēx nāseyayas. Wä, lā āx<sup>ē</sup>d<sup>x</sup>ēs 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 LE<sup>6</sup>wis k'ats!Enaqē. Wā, lā k'anōlīāsēs lālogūmē lāxēs ts!ēx'i-  
 6latslē ha<sup>6</sup>nema. Wā, lā āx<sup>6</sup>ēdxēs k'ats!Enaqē qa<sup>6</sup>s tseyābōdēs lāxa  
 hānx·Laakwē ts!ēx'ina qa<sup>6</sup>s lā tsēts!ōts lāxa ts!ēx'ts!anats!ēlē  
 lālogūma. Wā, g'il<sup>6</sup>mēsē gwālexs laē nelāhamasxēs k'ats!Enaq<sup>6</sup>s  
 100 laē q!ōtelgēs lāxa hānx·Laakwē ts!ēx'ina yīxs āxāla<sup>6</sup>maēs ts!ēna-  
 nowē. Wā, laem q!wēq!ūlts!ālaq. Wā, g'il<sup>6</sup>mēsē lā genk·axs laē  
 āx<sup>6</sup>ēdxa L!ē<sup>6</sup>na qa<sup>6</sup>s k!ūnq!Eqēs lāq. Wā, g'il<sup>6</sup>mēsē gwālexs laē  
 āx<sup>6</sup>ēdxēs k'ats!Enaqē qa<sup>6</sup>s ēt!ēdē q!ōtelgēs āwēg·a<sup>6</sup>yas lāq. Wā,  
 g'il<sup>6</sup>mēsē gwāla laē k'elgeleg·indxēs k'ats!Enaqē. Wā, lā g'ig·a-  
 5 līlasēxs laē āx<sup>6</sup>ēdxa k!wa<sup>6</sup>xlāwē qa<sup>6</sup>s xōx<sup>6</sup>widē qa yewēs lā gwēx·sa  
 ts!ēsLāla<sup>6</sup>x. Wā, la āx<sup>6</sup>ēdxa dzexekwē denasa qa<sup>6</sup>s yīL!EXLēndēs  
 qa k!ēsēs hēk·lōt!ēd xōx<sup>6</sup>sa. Wā, la <sup>6</sup>nemp!enk·ē <sup>6</sup>wāsgemasas  
 lāxens q!wāq!wax·ts!āna<sup>6</sup>yēx. Wā, g'il<sup>6</sup>mēsē gwāla k'libayowē hā-  
 6mayōxs laē k'lip!lits lāxa hānx·Laakwē q!wēq!wafewak<sup>u</sup> LE<sup>6</sup>wē  
 10 ts!ēnanowē ts!ēx'ina qa<sup>6</sup>s k'lipq!ēdzendēs. Wā, lā k!ūmtelgēq.  
 Wā, g'il<sup>6</sup>mēsē wīf!āwē saaqas laē pōx·ōdex ts!ēnanowas LE<sup>6</sup>wēs  
 mek!ūga<sup>6</sup>yē. Wā, āx<sup>6</sup>ūsā<sup>6</sup>mēsē hē gwēg'ilaxs ts!ēx'ts!ax·aaxa hānx·  
 Laakwē ts!ēx'ina. Wā, g'il<sup>6</sup>mēsē gwālexs laē g'exaxēs ānēx·sā<sup>6</sup>yē  
 qa<sup>6</sup>s ēt!ēdēl ts!ēx'ts!ax<sup>6</sup>idLEq. Wā, lā tsēx<sup>6</sup>idxa <sup>6</sup>wāpē qa<sup>6</sup>s ts!E-  
 15 wēL!EXōdē qa lawāyēsa lā k!wēk!ūtāla maemk!ūgēsā ts!ēx'ina lāx  
 āwēL!EXāwa<sup>6</sup>yas. Wā, g'il<sup>6</sup>mēsē gwālexs laē xāl!EX<sup>6</sup>id nāx<sup>6</sup>idxa

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  
cake; and when || there is a piece in each dish, she goes to draw water 15  
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 gwāfexs laē hēlēg'intsā L'ōbekwē. Wā, 117  
laem ts!ēpas lāxa L'ēna. Wā, hēem lāg'ilas hē gwēx'itsā L'ōbe-  
kwē qa's k'!ēsē ts!EX°SEMSELA. Wā, laem gwāla lāxa ts!ēx'ina.

**Salal-Berry Cakes.**—Wā, la°mēsēn gwāgwēx's'ex'°idēl laqēxs laē 1  
q!wēsase°wēda hēyadzō t!ēqa, yixs hē°maē g'il āx°ētsō'sa ts!Edāqēs  
lōelq!wē, qa's g'āxē mex°ālilēlas. Wā, lā tsēx'°idxa °wāpē qa's  
gūgeg'indālēs lāxa lōelq!wē. Wā, g'il°mēsē q!wālxōts!EWax°sa  
°wāpaxs laē āx°ēdxa q!ōyaakwē k'ādzekwa. Wā, lā g'ābalēla- 5  
qēxs laē ts!ōxūg'indālaq. Wā, laem dzeg°ēlēg'ēsā q!ōyaakwē  
k'ādzek° lāq qa lawūyēsa dzēdzegūg'āyas. Wā, g'il°mēsē la  
ēgeg°axs laē āx°ēdxēs hēyadzoats!ē negūdzwō t!ēqa qa's qwē-  
lēyindēx t!emak°eya°yas. Wā, lā āxōdex yikūya°yas. Wā, lā  
āxālaxa pāqeya°yē k'!ēk'!aōk!wa qa's āxālilēlēs. Wā, lā āx°wūl- 10  
ts!ōdxa hēyadzowē negūdzwō t!ēqa. Wā, lā k'!ōk!ūpsālaq qa  
sēsek!ax°sē lāxēs āwāsgemasē. Wā, lā pelx'tslālasa °nā°nemxsa  
k'!ōp!āwē lāxa °nā°nemēxla lōq!wa. Wā, laem sek!ēxla lōel-  
q!wa lāxa °nemxsa hēyadzowē negūdzwō t!ēqa. Wā, g'il°mēsē  
q!wālxōts!EWakwēda lōelq!wāxs laē tsā lāxa °wāpē qa's lā qap!E- 15  
qelas lāq. Wā, g'il°mēsē lā °wīla lā q!ōgūlīxa °wāpaxs laē āx°ēd-  
xa lē°wā°yē qa's nākūyindēs lāxa t!exts!ālāxa hēyadzowē negūdzwō  
t!ēqa. Wā, laem hēx'sāl gwaēlē lālaal lāxa lāla °nāx°idēlxa  
gaāla. Wā, laem xamastalilē t!ēltalīxa gānolē. Wā, g'il°mēsē  
°nāx°idxa gaālāxs laēda hā°yāfa Lē°lālxēs gōkūlōtē 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!eqa. Wā, g'il'mēsē g'āx 'wī'laēLEXS  
laē mōp!enē'stēda hā'ya'fa ētsē'sta laasa ts!Edāqē āxōdxa lē'wa'yē  
naḡmalitsa lōELq!wē. Wā, lā q!wālxogwāgā'ya 'nāf'NEMōkwē  
hē'fa lāx 'wāxēXLaasasa lōELq!wē qa's k'lūs'ālilēXs laē āxstendā-  
25 lasēs 'wax'solts!āna'yē lāxa hāpstalilē t!eqa. Wā, lax'da'xwē  
gōlx'īdxa t!eqa qa's lōxsemg'ilēq; wā, g'il'mēsē 'wī'lōstaxs laē  
q!wēs'īDEq. Wā, hē'mis la ts!EMa'nākūlatsa lōxsemē t!eqa. Wā,  
āf'mēsē gwāl q!wēsaqēxs laē 'wī'la. Wā, laem genx'īdēda  
'wāpalas. Wā, laem gwāla q!wēsāxa t!eqa; wā, lālēda ts!Edāqē  
30 āx'ēdxa L'lē'na qa's k'lūnq!Eqēs lāq. Wā, laem q!lēqxa L'lē'nāxs  
laē k'lūnq!EGEMq. Wā, g'il'mēsē gwāLEXS laē āx'ēdēda ts!Edā-  
qaxēs ts!ōlolag'ats!ē L!EXōsgem qaxs hē'maē k'ats!ENaqēltsa ts!ō-  
lolaqa hēyadzowē negūdzo t!eqa qaxs ts!ōts!E!EG'aēda ts!ōlolaqē  
k'āts!ENaqa. Wā, lā k'ēs āwelx'ES ts!ō'īDEXS laē gwāl 'yōSELaxa  
35 hēyadzowē negūdzo t!eqa, hē gwēx'sa k!wēk!wageg'a k'āts!ENa-  
qaxs g'il'maē 'yōs'īdayō lāxa hēyadzowē negūdzo t!Eqaxs hē'maē  
ālēs alōlaqē laē hēx'īdaem la ts!ōts!Elg'ax'īda. Wā, hē'mis  
lāg'ilas lēx'aEM 'yō'yats!ēda ts!ēts!ōlolaqē k'āk'ETS!ENaqa hēya-  
dzowē negūdzo t!Eqaxs k!wēladzemaē qaxs k!ēsaē k'lūtāla lāq.  
40 Wā, ā'mEN 'NEX'qEN yāwas'īdē gūyōyōx'wīd gwāgwēx's'x'īd lāq.  
Wā, lā ts!EWanaēdzema ts!ēts!ōlolaqē k'āk'ETS!ENaq lāxa k!wēlaxa  
hēyadzowē negūdzowē t!eqa; wā, g'il'mēsē gwāLEXS laē k'agēmlī-



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, la<sup>m</sup>mē q!ēq!ē- 43  
L!ālaxa <sup>ē</sup>nāl<sup>n</sup>emēxla lōelq!wa. Wā, g!il<sup>m</sup>mēsē <sup>ē</sup>wilg!alilēda lōel-  
q!wāxs laē hēx<sup>ē</sup>idaem <sup>ē</sup>nāxwa <sup>ē</sup>yōs<sup>ē</sup>itsēs tsēts!ōlolaqē k<sup>ē</sup>āk<sup>ē</sup>ets!ēnaq 45  
lāxa lōxts!āla q!wēdzek<sup>ē</sup> hēyadzowē t!ēqa. Wā, g!il<sup>m</sup>mēsē <sup>ē</sup>wil<sup>ē</sup>axs laē  
hēx<sup>ē</sup>idema k<sup>ē</sup>āg!ililema t!ēt!ext!agats!ēx<sup>ē</sup>dāxa q!wēdzekwē hēya-  
dzowē t!ēqa qa<sup>s</sup> lā k<sup>ē</sup>ik<sup>ē</sup>ag!ililem lāx gemxōtsālilēsa t!ēx!ilāsa  
t!ēqē!ats!ē g<sup>ē</sup>ōkwa. Wā, hēx<sup>ē</sup>ida<sup>m</sup>mēsē la hōqūwelsēda k!wēldē.  
Wā, laem hēwāxa nāgēk<sup>ē</sup>elax <sup>ē</sup>wāpē. Wā, laem gwāl lāxēq. 50

**Raw Salal-Berries** (K<sup>ē</sup>elx<sup>ē</sup>k<sup>ē</sup>lax<sup>ē</sup>axa nek!ūlaxs laē q!ayōqwa).--- 1  
Wā, hē<sup>m</sup>maaxs g<sup>ē</sup>ālāē g<sup>ē</sup>āx nā<sup>n</sup>akwēda ts!edāqaxs lāx<sup>ē</sup>dē nēkwaxa  
q!ayōqwa nek!ūla; wā, lā lā<sup>w</sup>wūnemas lē<sup>ē</sup>lālaxēs gwē<sup>y</sup>ō qa<sup>s</sup> lē-  
<sup>ē</sup>lalase<sup>ē</sup>wa, qa<sup>s</sup> q!ēq!ex<sup>n</sup>ōtxa q!ayōqwa nek!ūla. Wā, g!il<sup>m</sup>mēsē  
g<sup>ē</sup>āx <sup>ē</sup>wil<sup>ē</sup>laēla lē<sup>ē</sup>lānemasēxs laē hēx<sup>ē</sup>ida<sup>m</sup> ts!edāqē āx<sup>ē</sup>ēdxa g!il- 5  
dedzowē ts!ēq!ats!ō lē<sup>ē</sup>wa<sup>ē</sup>ya qa<sup>s</sup> lā lēpdzamōlilas lāxes nek<sup>w</sup>-  
lag<sup>ē</sup>ilaxa q!āyoqwa nek!ūla. Wā, lā lā<sup>w</sup>wūnemas āx<sup>ē</sup>ēdxa nek!ūl-  
ts!āla lēxa<sup>ē</sup>ya qa<sup>s</sup> lā qapanaēselasa q!ayōqwa nek!ūl lāx l!āsex-  
dzamā<sup>ē</sup>yasēs lē<sup>ē</sup>lānemē. Wā, ā<sup>ē</sup>misē gwanāla qa labalilēsēxs laē  
<sup>ē</sup>wilg!its!āmaseq, yixs laā<sup>ē</sup>s genemē k!ūnxts!ālasa l!ē<sup>ē</sup>na lāxa 10  
ts!ēts!ēbats!ē. Wā, g!il<sup>m</sup>mēsē <sup>ē</sup>wil<sup>ē</sup>la k!ūnxts!ēwakūxs laē āx<sup>ē</sup>ēdē lā-  
<sup>ē</sup>wūnemasēq qa<sup>s</sup> lā hānāqelas lāxa nek!ūlē. Wā, laem āem gwa-  
nāla qa hēlts!apelēsa bēbegwānemē lāx āwālagōlilasasa ts!ēts!ē-  
bats!ē. Wā, laem maēmālase<sup>w</sup>wēda <sup>ē</sup>nāl<sup>n</sup>emēxla. Wā, g!il<sup>m</sup>mēsē  
<sup>ē</sup>wilg!alilēda ts!ēts!ēbats!āxs laē hēx<sup>ē</sup>ida<sup>m</sup> k!wēlē dāx<sup>ē</sup>idxa <sup>ē</sup>nāl- 15  
<sup>ē</sup>nemxla nek!ūla qa<sup>s</sup> k<sup>ē</sup>atsendēs lāxa l!ē<sup>ē</sup>nāxs 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**<sup>1</sup> (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.<sup>2</sup> | . . .

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!lūlaxa L!ē'nāxs laē k'!e-  
 lōdxa L!ē'nāxs laē āxwüstendeq qa's 'nal'nemsgememqēqēxs laē  
 q!ek'ālaq lāxēs yīsx'enē. Wä, g'il'mēsē 'wilg'elēnx laē ts!exlen-  
 20 deq lāxa legwilē qa's ēt!ēdē dāx'ēidxa 'nemxlālā. Wä, lāxaē  
 hēemxat! g'wēx'ēideq. Wä, lā 'nāxwaem hē g'wēg'wālag'ililēda wā-  
 kwē k!wēla. Wä, g'il'mēsē 'wi'laxs laē hēx'ēidaem 'nāxwa hōqū-  
 welsa. Wä, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!e-  
 laaq lāwāyēs ēx'p!aēl'exawa'ēyē yīs ēx'p!esgema'yasa nek!lūlē.  
 25 Wä, hē'mis k'!ēsēlas nāx'idxa 'wāpē. Wä, hē'mis lāg'ilas ts!EXLā-  
 laxa yīsx'enasēs q!eg'elēnakwaxs gwāq!ēlaaq lālx yāyanemasōsa  
 ēq!ēnoxwē qaxs laē hasā'yasa begwānemaxs laē q!ek'ālaxa ne-  
 k!lūlē k!ūt!enēq. Wä, hē'mis k'ilemsē. Wä, laem ālak'lāla g'wā  
 lāxa nek!lūlē.

1 **Cakes of Currants**<sup>1</sup> (T!ext!aqxa q!ēdzedzowē).—Wä, hēem g'il āx'ē-  
 tsō'sa ts!edāqēs lōelq!wē qa g'āxēs mexstālil lāx gemxōtstālilas  
 t!ex'ilāsa t!ext!agatslāxa q!ēdzedzowē g'ōkwa; wä, hē'misa L!ē'na,  
 lē'wis ts!ōlolagatslās L!EXōsgema; wä, hē'mislēs āwāwē naenga-  
 5 ts!ā, qa g'āxēs hāx'hānēla; wä, hē'misēs g'ilsg'ildedzowē lēel'wa'yā.<sup>2</sup>  
 . . . Wä, g'il'mēsē q!wēl'ēdēda yūq!ent!ālaxs laē āx'ēdē genemasa  
 k!wēlasaxa q!ēdzats!ē xaxadzema qa's qwēleyīndēx t!emāk'īya'yas.  
 Wä, lā āx'wūlts!ālaxa q!ēdzedzowē t!ēqa, qa's qwēqūltsemēx yaēl-

<sup>1</sup> *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

<sup>2</sup> 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 25 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<sup>ε</sup>lōkwē e<sup>ε</sup>etsē<sup>ε</sup>stelg'isa. Wā, lax<sup>ε</sup>da<sup>ε</sup>xwē pēpelx'ts!ālasa maēma<sup>ε</sup>laxsa lāxa <sup>ε</sup>nā<sup>ε</sup>nemēx<sup>ε</sup>la lōq!wa. 10 Wā, g'il<sup>ε</sup>mēsē la q!walxōts!ewakwa lōelq!waxs laē g'enwax <sup>ε</sup>wi<sup>ε</sup>wābets!āwasa lōelq!wē. Wā, g'il<sup>ε</sup>mēsē gwā<sup>ε</sup>laxs laēda ts!ēdāqē hēl'g'igē lāx k!wēlēkwāsēs lā<sup>ε</sup>wūnemē, qa g'āxēs q!wēsa yilselgēxa q!ēdzedzowē t!ēqa. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>mēsa <sup>ε</sup>waxōkwa hā<sup>ε</sup>yā<sup>ε</sup>a g'āx q!wāqālī, qa<sup>ε</sup>s g'āxē k!ūsāgēlīlāxa q!ēsq!adzats!ēlē lōq!wa. Wā, 15 hēx<sup>ε</sup>ida<sup>ε</sup>mēsē <sup>ε</sup>nā<sup>ε</sup>xwa dāstendxa <sup>ε</sup>nā<sup>ε</sup>nemxsa pēgēk<sup>u</sup> q!ēdzedzō t!ēqa, qa<sup>ε</sup>s k!ōxsem<sup>ε</sup>dēqēxs laē p!ōp!oxsālaq. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>wūlx<sup>ε</sup>saxs laē hēlōx<sup>u</sup>send q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas<sup>ε</sup>id q!ap!ēx<sup>ε</sup>idxa la q!wēq!ūlts!ak<sup>u</sup> q!ēdzedzo t!ēqa, qa<sup>ε</sup>s texsem<sup>ε</sup>dēq qa<sup>ε</sup>s q!wētsem<sup>ε</sup>dēq yīsēs <sup>ε</sup>wāx<sup>ε</sup>sōlts!āna<sup>ε</sup>yē e<sup>ε</sup>eyasā, qa lōxsemēs. 20 Wā, lā q!wēs<sup>ε</sup>ēdeq. Wā, lā k!ēst!a gēg'ilīlīexs laē <sup>ε</sup>me<sup>ε</sup>x<sup>u</sup>sents lāx <sup>ε</sup>wapalāsxa la gēnk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē lōq!wa. Wā, lā la<sup>ε</sup>x<sup>u</sup>semtsēs hēlk'!ōts!āna<sup>ε</sup>yē lāq qa pexsem<sup>ε</sup>īdēs. Wā, g'il<sup>ε</sup>mēsē la pexsemxs laē yelselg'intsēs hēlk'!ōlts!āna<sup>ε</sup>yē lāq. Wā, k!ēst!a gēg'ilīlīexs laē ālak!āla la gēnx<sup>ε</sup>ida, qaxs laē 25 x'idzēlīda lōxsem<sup>ε</sup>dē, yīx yīlsasōx<sup>u</sup>dās. Wā, g'il<sup>ε</sup>mēsē la ālak!āla la gēnk'axs, laē gwāla yēyilselg'esaq. Wā, lā ts!ents!enx<sup>ε</sup>wīdxēs e<sup>ε</sup>eyasowē. Wā, g'il<sup>ε</sup>mēsē gwā<sup>ε</sup>laxs laē qās'ida, qa<sup>ε</sup>s lā xwēlaqa k!ūs<sup>ε</sup>ālīla, qa<sup>ε</sup>s lā k!wētemlīla. Wā, lāla gēnemasa k!wēlasē āx<sup>ε</sup>ēdxēs q!elwasē xetsema, qa g'āxēs ha<sup>ε</sup>nēl lāx k!waēlasas. 30 Wā, lā qwēleyīndex t!emak<sup>ε</sup>eya<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>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<sup>ε</sup>yas laē pax<sup>ε</sup>ālīlaq. Wā, lä q!Elx<sup>ε</sup>ūlts!ōdxa L!ē<sup>ε</sup>nats!āla <sup>ε</sup>wālas  
<sup>ε</sup>wā<sup>ε</sup>wadāxs laē ts!ās lāxa ma<sup>ε</sup>lōkwē e<sup>ε</sup>etsē<sup>ε</sup>stElg<sup>ε</sup>isa. Wā, läda  
<sup>ε</sup>nemōkwē q!Ek<sup>ε</sup>ōdex mögūxsta<sup>ε</sup>yasa <sup>ε</sup>wā<sup>ε</sup>wadē. Wā, g'il<sup>ε</sup>mēsē lawā-  
 35 ya mōx<sup>u</sup>ba<sup>ε</sup>yas āwāxsta<sup>ε</sup>yasēxs laē dālasēs hēlk<sup>ε</sup>!ōts!āna<sup>ε</sup>yē laqēxs  
 laē ts!EtX<sup>ε</sup>aqelasa L!ē<sup>ε</sup>na lāxa yilēkwē q!ēdzedzo t!Eqa, yixs laaLē-  
 da <sup>ε</sup>nemōkwas dālaxa ōxLa<sup>ε</sup>yasa <sup>ε</sup>wā<sup>ε</sup>wadē, yisēs gemxōlts!āna<sup>ε</sup>yē  
 a<sup>ε</sup>yasowa. Wā, la x'ik<sup>ε</sup>asēs hēlk<sup>ε</sup>!ōts!āna<sup>ε</sup>yē qa lōlts!ālēsa L!ē<sup>ε</sup>na  
 lāx āwāxsta<sup>ε</sup>yas. Wā, g'il<sup>ε</sup>mēsē q!Emsa lawālēda L!ē<sup>ε</sup>nāxs gen-  
 40 k'aaxs <sup>ε</sup>wūdā'laē; wā, lāx<sup>ε</sup>da<sup>ε</sup>xwa e<sup>ε</sup>etsē<sup>ε</sup>stElg<sup>ε</sup>isē dādeBēxa L!ē-  
<sup>ε</sup>nats!āla <sup>ε</sup>wā<sup>ε</sup>wadē, qa<sup>ε</sup>s lä Lāx<sup>ε</sup>walil lāx <sup>ε</sup>wāx<sup>ε</sup>sanālihasa laqwāwalil-  
 laxs laē ts!āts!EngūLālasa L!ē<sup>ε</sup>nats!āla <sup>ε</sup>wā<sup>ε</sup>wadē lāxa laqwāwalilē.  
 Wā, g'il<sup>ε</sup>mēsē yax<sup>ε</sup>idēda L!ē<sup>ε</sup>nats!āwasēxs laē ts!EtX<sup>ε</sup>aqas lāxa lox-  
 ts!āla yilēk<sup>u</sup> q!ēdzedzō t!Eqa. Wā, laem q!ēqxa L!ē<sup>ε</sup>na. Wā, lä āx<sup>u</sup>-  
 45 sū<sup>ε</sup>mēsē hē gwēg'ilaxa waōkwē. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la la k'lūnq!Egē-  
 kūxs laē āx<sup>ε</sup>ēdex<sup>ε</sup>da<sup>ε</sup>x<sup>u</sup>xa ts!ōlolagats!ē L!EXōsgēma, qa<sup>ε</sup>s lä ts!E-  
 wanaēselas lāxa k'lwēlē. Wā, g'il<sup>ε</sup>mēsē gwālēxs laē k'ax<sup>ε</sup>dzamōli-  
 lēlasa q!ēq!ēsq!adzats!ēLē lōElq!wa lāxa q!ēsq!asLaq. Wā, la<sup>ε</sup>mē  
 q!ēq!alālēda bēbegwānemaxa <sup>ε</sup>nā<sup>ε</sup>nemēxla lōq!wa. Wā, g'il<sup>ε</sup>mēsē  
 50 <sup>ε</sup>wilg'alilēxs laē hēx<sup>ε</sup>idaem <sup>ε</sup>nāxwa q!ēsq!as<sup>ε</sup>idēda k'lwēlaq. Wā,  
 la<sup>ε</sup>mē āxsō<sup>ε</sup>, qa<sup>ε</sup>s <sup>ε</sup>wa<sup>ε</sup>wi<sup>ε</sup>laēxēs lēloqūla. Wā, hē<sup>ε</sup>mīs 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 || 65 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 ʼnēkʼaʼlaēda gʼilxʼdā begwānema. 53  
Wā, hēʼmis lāgʼilas ʼwaʼwīʼlaaq. Wā, gʼilʼmesē ʼwīʼlaxēs lēloqūlāxs  
laē hōqūwēlsa. Wā, laʼmē gwāl lāxa qʼlēdzedzowē tʼleqa. 55

**Raw Currants.**—Wā, lā kʼlēlxʼkʼlaxʼsōʼemxatʼlēda qʼlēsenā. Wā, hēʼmaaxs gʼāxaē nāʼnakwēda tsʼlēdāqaxs qʼlēsxʼdāxa qʼlēsenā, wā, lā āxʼlāxēs lāʼwūnemē qa āxʼēdēsēxa lōqʼwē, qa gʼāxēs kʼaēl lāx kʼlūdžēlasas. Wā, hēʼidaʼmēsa tsʼlēdāqē qwēʼeyindex tʼlēmā-kʼeyaʼyasēs qʼlēdzadzē lexāʼya. Wā, lā ʼwāxʼsanāliħa qʼlēdzadzāxs 60 laē kʼlūdženōliħaq. Wā, lā kʼaēl ʼwālasē lōqʼwa lāx lʼāsanāliħasa qʼlēdzadzē lexāʼya. Wā, hēʼmis la dāʼltsʼlālasdaʼxʼsēxa qʼlēsenā lāxa lexāʼyē, qaʼs lā kʼimtsʼlālas lāxa lōqʼwē. Wā, gʼilnaħwa-ʼmēsē ʼwīlʼgʼlēnē yisxʼenasēxs laē tsʼlēxʼlentsa kʼemtkʼatmōtē yis-xʼen lāxēs legwīlē. Wā, lā āxʼsaʼmēsē hē gwēgʼilēda tsʼlēdāqē 65 lēʼwis lāʼwūnemē hahanakwapʼlaxs kʼimtaē. Wā, gʼilʼmēsē ʼwīʼla la kʼimdekwa qʼlēsenāxs laē lēʼlalēda begwānemaxēs gʼweʼyōwē qaʼs lēʼlālaseʼwa lāxēs lēʼlālā lōʼxs hāē lēʼlālaseʼwēs ʼneʼmē-motē. Wā, gʼilʼmēsē la lēʼlalē lāʼwūnemasēxa qʼlēsqʼaslaxa kʼlil-xē qʼlēsenā, laē āxʼēdxa lʼlēna lēʼwa tsʼlōlologatsʼlē lʼlexōsgema, 70 qa gʼāxēs gʼwalil āxʼāxēl lāx kʼlwaēlasas. Wā, hēʼmisa hāʼyāʼfa lōel-qʼwa, qa gʼāxēs oḡwaqa. Wā, laʼmē lākʼelē lāʼwūnemasēxēs lēʼlā-nemē, qaxs kʼlēsaē ālaēlē kʼwēʼlēnaʼya. Wā, laʼmē āem kʼlūkʼwaxʼ- sāla lāxēs gʼweʼyōwē, qaʼs kʼlūsʼalilasa lēʼlānemē. Wā, gʼilʼmēsē ʼwī-

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 ačLEXS laē hēx'ida<sup>ma</sup> tsedāqē dēdeg'eg'asa q!ōyaakwē k'adzēk<sup>u</sup> lāxa hā'yāfa lōelq!wa. Wā, g'il<sup>mēsē</sup> gwālexs laē āx'edxa k'imdegwats!ē 'wālas lōq!wāxa q!ēsena qa's hāng'ulifēs lāxēs k!wāelasē. Wā, lā āx'edxa 'wālasē k!wāgeg'a k'āts!ēnaqa, qa's tsēqēs lāxa k'emdek<sup>wē</sup> q!ēsena. Wā, lā tseyōselasa k'emdek<sup>wē</sup> q!ēsena lāxa  
 80 hā'yāfa lōq!wa. Wā, g'il<sup>mēsē</sup> negoyoxsdālaxs laē wīqūlilaq qa's āx'edēxa ōgū'lāxat! hēfa lōq!wa qa's lā hānstōlilas lāx hā'nēlasdasa lā q!ēts!ālaxa k'imdek<sup>wē</sup> q!ēsena. Wā, lāxae tsēts!ōtsa k'imdek<sup>wē</sup> q!ēsena lāq. Wā, g'il<sup>emxaāwisē</sup> negoyoxsdālaxs laē wīqūlilaq. Wā, āx<sup>usā</sup>mēsē hē gwēg'ilaxa waōkwē. Wā, g'il<sup>mēsē</sup>  
 85 'wī'wūlts!ewakwa hā'yāfa q!ēq!ets!āla lōelq!waxs laē āx'edxēs L!ē<sup>na</sup>, qa's k'lūnq!eqēq. Wā, la<sup>mē</sup> t!ep!egelisxa L!ē<sup>na</sup>. Wā, g'il<sup>mēsē</sup> gwālexs laē ts!ewanaēdzema ts!ōlolaqē k'āk'ets!ēnaq lāxa q!ēsq!asLaxa k'lilx'ē q!ēsena. Wā, g'il<sup>mēsē</sup> 'wiltowēda q!ēsq!asLaxa k'lilx'ē q!ēsenāxs laē k'aēdzemēda q!ēq!ets!āla lōelq!wa lāxa q!ēsq!as  
 90 Laxa k'lilx'ē q!ēsena. Wā, la<sup>mē</sup> yaēyuduxūlēda bēbegwānēmaxa 'nā<sup>lēmē</sup>xla lōq!wa. Wā, g'il<sup>mēsē</sup> 'wilg'alifexs laē hēx'ida<sup>ma</sup> q!ēsq!asLaxa q!ēsena āx'edxēs ts!ēts!ōlolaqē k'āk'ets!ēnaq, qa's 'nāxwē q!ēsq!as'ida lāxa t!ep!egēlēsaxa L!ē<sup>na</sup> q!ēsena. Wā, la<sup>mē</sup> hē q!āgawa<sup>ya</sup> L!ē<sup>nasa</sup> q!ēsena, qaxs aat!ālagilaēda q!ēsenāxs  
 95 k!eāsaē L!ē<sup>na</sup> k'lūngems. Wā, āl<sup>mēsē</sup> gwāf q!ēsq!asexs laē 'wī<sup>laxa</sup> q!ēsena L!ē<sup>na</sup>. Wā, g'il<sup>mēsē</sup> 'wī<sup>laxs</sup> 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'!ilx'ē q!ēsena. Wä, laem k'!ēs lē!alayo lāxa q!ē- 97  
nemē lēlqwālaLa<sup>ya</sup>. Wä, laem gwāl lāxa q!ēsena.

**Mashed Currants and Salal-Berries** (Q!wēdzek<sup>u</sup> q!ēsena lē<sup>wa</sup> 1  
nek!ülē).—Wä, hē<sup>maaxs</sup> laē ālak!āla la q!ayōqwēda nek!ülē,  
yīxs lāx'dē nekwēda ts!Edāqaxa nek!ülē. Wä, lä q!āq!ēsbalaxa  
q!ēsenāxs laē neq!ēkwa.

Wä, laem ögü<sup>la</sup>mē negwats!āsēxa nek!ülē, wä, lāxaē ögü<sup>la</sup>mē 5  
q!ēdzats!āsēxa q!ēsena. Wä, g'il<sup>mēsē</sup> qōqūt!ēda laelxa<sup>yasēxs</sup> laē  
ts!ēts!ak<sup>eyindālasa</sup> q!waxē lāq. Wä, g'il<sup>mēsē</sup> gwālexs laē t!ēt!E-  
mak<sup>eyindālaq</sup>. Wä, g'āxē öxlōt!alāqēxs g'āxaē nā<sup>nakwa</sup> lāxēs  
g'ōkwē. Wä, lä öxleg<sup>aliñas</sup> lāxēs hēmenē<sup>lasē</sup> k!waē<sup>lasa</sup>. Wä, lä  
āx<sup>ēdxa</sup> <sup>wālasē</sup> lōq!wa, qa g'āxēs ha<sup>nēt</sup> lāx l!āsalīnasēs k!waē<sup>lasē</sup>. 10  
Wä, lä āx<sup>ēdxa</sup> negwats!ē lex<sup>a</sup>ya, qa<sup>s</sup> häng<sup>āgelilēs</sup> lāx hēk!ō-  
tāga<sup>ayasa</sup> <sup>wālasē</sup> lōq!wā. Wä, lä qwē<sup>eyindex</sup> t!Emak<sup>eya</sup>yasēs  
negwats!ē lex<sup>a</sup>ya. Wä, g'il<sup>mēsē</sup> gwālexs laē nēx<sup>emweyōdxa</sup>  
q!wāxē ts!āk<sup>eyēs</sup> qa<sup>s</sup> ts!EXLālēs lāxēs legwilē. Wä, lä dāx<sup>īdxa</sup>  
<sup>nemxlāla</sup> lāxa yīsx<sup>enasa</sup> nek!ülē x'ig<sup>elendēq</sup>, qa<sup>s</sup> lä x'ix<sup>ts!ālas</sup> 15  
lāxa <sup>wālasē</sup> lōq!wa. Wä, lä hēx<sup>sāem</sup> gwēg<sup>ilaq</sup>. Wä, āl<sup>mēsē</sup>  
gwālexs laē <sup>wī</sup>la. Wä, la<sup>mē</sup> āem la ts!EXLālasa x'ix<sup>āx'motē</sup>  
yīsx<sup>en</sup> lāxēs legwilē. Wä, lä lēqūlīxa la lōpts!ā lex<sup>a</sup>ya, qa<sup>s</sup>  
lä āx<sup>ēdxa</sup> q!ēdzats!ē lex<sup>a</sup>ya, qa<sup>s</sup> lä hānstōlīnas lāx ha<sup>nēlasdāsa</sup>  
la lōpts!ā lex<sup>a</sup>ya. Wä, lāxaē qwē<sup>eyindex</sup> t!Emāk<sup>eya</sup>yas. Wä, 20  
g'il<sup>mēsē</sup> lāwāxs laē nēx<sup>emweyōdxa</sup> q!wāxē qa<sup>s</sup> ts!EXLendēs lāxēs

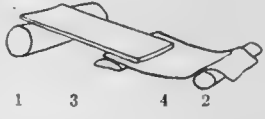
- 22 and throws them into the | fire. When this is done, she takes out a bunch of currants | and strips them off, and puts them on top of the salal-berries | which have been stripped off and which are in the  
 25 dishes. She strips the currant-stems || and puts the currants on the salal-berries that 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 currants, 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 legwīlē. Wā, g'il'mēsē gwālexs laē dālt's'ōdxa 'nemxlāla q'lēsena, qa's lā k'īmteyindālasa q'lēsena lāx. ōkūya'yasa x'ig'ekwē nek'lū-laxa lā k'lats'lāxa k'īmdēgwats'lē lōq!wa, qa's k'īmdeltsendēx q'lē-  
 25 dzanās, qa's lā k'lāk'eyints lāxa k'īmdēkwē nek'lūla. Wā, lāxaē ts!exlents q'lēdzanās lāxēs legwīlē. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wīl'el'ts'lāwa q'lēdzats'lā lexāxs laē g'ēxaxēs laelxa'yē. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē. Wā, hēt'la dālasōsē wīlba'yasa pelpelqasēs hēik'lōts'lāna'yaxs laē l'em-  
 30 kūlgēs LE'x'ubā'yas laxa mālagekwē nek'lūl LE'wa q'lēsena. Wā, lā gēg'ilil l'emkūlgēs pelpelqē lāq. Wā, āl'mēsē gwālexs laē 'nāxwaem la kūx'idēda nek'lūlē LE'wa q'lēsena. Wā, la'mē āla-k'lala la lēlgā. Wā, g'il'mēsē gwālexs laē āxk'lālxēs lā'wūnemē qa lās LE'lālxēs gwe'yōwē, qa's Lē'lālasē'wa lāxa g'ig'igāma'yē.  
 35 qaxs lēx'a'māda g'ig'igāmaē ha'māpxa hē gwēk' malaqela nek'lūl LE'wa q'lēsena. Wā, lāxaē lēx'a'ma āxnōgwadāsa hē gwēk' māla-qela nek'lūl LE'wa q'lēsena hā'māpeqxa ts!edāqē LE'wis lā'wūnemē LE'wis sāsēmē. Wā, lā qās'idēda lā'wūnemasa ts!edāqē, qa's lā Lē'lālaxa g'ig'igāma'yē LE'wis gēgenemē. Wā, g'il'mēsē lāwelsē  
 40 lā'wūnemasa ts!edāqaxs laē hēx'idaem āx'ēdxēs laelōgūmē LE'wis ts!ōlōlagats'lē L'exōsgēma, qa's g'āxēs g'ēx'g'aēl lāx k'lwaē'lasas LE'wis Lē'na. Wā, lāxaē lep'lālāsa ēeldzowē lēl'wa'ya lāx k'lūdzē'laslas Lē'lānemasēs lā'wūnemē. Wā, g'il'mēsē gwālexs g'āxaē hōgwīlēlēda hēhayasek'āla g'ig'igāma'ya. 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<sup>em</sup>mxs laē k!ūdzedzoli<sup>ax</sup>ēs k!wēk!wadzō lēelwa<sup>ya</sup>. Wā, 45  
 g'il<sup>m</sup>ēsē wī<sup>la</sup>ēla, laē hēx<sup>ida</sup>mē genemasa lē<sup>lā</sup>la xwāna<sup>ida</sup>,  
 qa<sup>s</sup> āx<sup>ēd</sup>ēxa lāelōgū<sup>m</sup>ē. Wā, hēem hōs<sup>itsō</sup>sē wāxogwasasa  
 hēhayasek<sup>ā</sup>la. Wā, lā hēem wāxēxlēda lāelōgū<sup>m</sup>ē lāx maēma<sup>le</sup>-  
 lēda begwānemē lē<sup>wis</sup> geneme; wā, lā āx<sup>ēd</sup>xa q!ōyaakwē k<sup>ādze</sup>-  
 kwa, qa<sup>s</sup> dēdeg<sup>ig</sup>indēs lāxa lāelōgū<sup>m</sup>ē. Wā, g'il<sup>m</sup>ēsē gwā<sup>la</sup>, laē 50  
 āx<sup>ēd</sup>xa wālasē mōgūg<sup>a</sup>k<sup>ats</sup>!ēnaqa. Wā, lā āx<sup>ēd</sup>xa malaqēla<sup>at</sup>!sē  
 wālas lōq!wāxa nek!<sup>ūl</sup>ē lē<sup>wa</sup> q!ēsena, qa<sup>s</sup> g<sup>āx</sup>ē hāng<sup>al</sup>ilas  
 lāxēs k!wāē<sup>las</sup>ē. Wā, lā tsēqasa wālasē mōgūg<sup>a</sup>k<sup>ats</sup>!ēnaq lāq,  
 qa<sup>s</sup> xwētēlga<sup>y</sup>ēs lāq. Wā, g'il<sup>m</sup>ēsē gwā<sup>l</sup>ēxs laē tsēts!<sup>odā</sup>las  
 lāxa lāelōgū<sup>m</sup>ē. Wā, ā<sup>l</sup>mēsē gwā<sup>l</sup>ēxs laē elāq qōt!<sup>a</sup>. Wā, 55  
 āx<sup>sā</sup>mēsē hē gwēg<sup>il</sup>axa waōkwē. Wā, g'il<sup>m</sup>ēsē gwā<sup>l</sup>ēxs laē  
 āx<sup>ēd</sup>xēs lē<sup>na</sup>, qa<sup>s</sup> k!ūq!<sup>eq</sup>ēs lāq. Wā, ā<sup>l</sup>mēsē gwā<sup>l</sup>ēxs laē  
 hamelqeyā<sup>ya</sup> lē<sup>na</sup> lāx ōkūyā<sup>yasa</sup> mā<sup>lax</sup>staakwē nek!<sup>ūl</sup> lē<sup>wa</sup>  
 q!ēsena. Wā, g'il<sup>m</sup>ēsē gwā<sup>l</sup>ēxs laē ts!<sup>ā</sup>sa tsōlolagats!<sup>l</sup>ē lēxōs-  
 gem lāxēs lā<sup>wūn</sup>ēmē. Wā, hē<sup>mis</sup> la ts!<sup>ewana</sup>ēselas lāxēs 60  
 lē<sup>lān</sup>ēmē. Wā, g'il<sup>m</sup>ēsē wī<sup>lxt</sup>ōxs laē k<sup>aēs</sup>asa mā<sup>lax</sup>staak<sup>u</sup> ts!<sup>ā</sup>la  
 lāelōgū<sup>m</sup>axa nek!<sup>ūl</sup> lē<sup>wa</sup> q!ēsena lāxa hēhayasek<sup>olil</sup>ē. Wā, laem  
 maēma<sup>le</sup>lēda begwānemē lē<sup>wis</sup> genemaxa nā<sup>l</sup>nēmē<sup>lā</sup> lālogū<sup>ma</sup>.  
 Wā, g'il<sup>m</sup>ēsē wī<sup>l</sup>g<sup>alil</sup>ēxs laē hēx<sup>ida</sup>em yōs<sup>id</sup>ex<sup>da</sup>xwa. Wā,  
 lāx<sup>da</sup>xwē wa<sup>wil</sup>lāaqēxs laē yōs<sup>id</sup>ēq. Wā, g'il<sup>m</sup>ēsē wī<sup>l</sup>axs laē 65  
 hōqūwēlsa. Wā, laem hewāxa nagēk<sup>il</sup>ax wāpa, qaxs gwāq!<sup>lā</sup>laaq

- 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.**—As<sup>1</sup> 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 ɛxˈp!aēL!ɛxawaˈyē qaēda ɛxˈp!ɛsgɛmaˈyasa nek!ülē. Wä, laɛmxaē gwāla.
- 1 **Huckleberries.**—Wä,<sup>1</sup> gˈilˈmēsē laēL lāxēs gˈōkwaxs laē ɔxLEgˈalī-laxēs gwēgwadats!ē laelxaˈya. Wä, lä hēxˈidaɛm äxˈēdxa ts!ä-ts!axˈsɛmē ˈwadzō saōkˈu, qaˈs pāxˈalilēs lāxa makˈalamē lāx hēmenē!asē k!waō!lats. Wä, lāxaē äxˈēdxa LEkwē leqwa, qaˈs
- 5 gˈāxē lēnˈnākūlas qaˈs gˈāxē gēlbalilās lāxa ts!äts!axˈsɛmē ˈwadzō saōkwa. Wä, gˈilˈmēsē gwālalilɛxs laē gˈa gwālēgˈa (*fig.*). Wä, lāxaē äxˈēdxa klēsē ālaɛm LEkˈu lēxˈɛn leqwa, yix (2), qaˈs lä kˈat!älilās. Wä, lāxaē äxˈēdxa ˈwālasē Eldzō lē!waˈya (4) qaˈs lä LEp!älilās. Wä, lä ɛkˈ!ɛnxälaxs laē LEp!ɛnaˈyē äpsɛnxaˈyas lāx
- 10 xwā!ɛnxaˈyē (2). Wä, lä wībɛndɛx bɛnbaˈyas kˈimɛdzōwaxa gwāɛɛmē (3), qaˈs LEbābōdēs äpsɛnxaˈyas (4) xa q!umɛndzowasa kˈimɛkwē gwāɛɛma, Wä, gˈilˈmēsē gwālɛxs laē gˈāpī!älax ɛwün-xaˈyas kˈimɛdzowa qa ɛkˈɛs pāxɛnayaēnaˈyas lāxa qēnolilasa kˈimɛzowaxa gwāɛɛmē (1). Wä, gˈilˈmēsē gwālɛxs laē äxˈōdxēs
- 15 ˈwābɛts!ála nagats!ä qa gˈāxēs haˈnēla. Wä, lāxaē äxˈēdxēs gwēgwadats!ē laelxaˈya, qaˈs qwē!ɛyindälēq, qaˈs lawälēx lōLEpeyaˈyas kˈlik!aōk!wa. Wä, gˈilˈmēsē ˈwī!la la laweyakwa laē äxˈēdxa nagats!ē, qaˈs gūgɛdzōdēsā ˈwāpē lāx ɛkˈ!ɛbaˈyasa kˈimɛdzowa (3). Wä, lä wāgˈildzāyēda ˈwāpaxs laē wāxela lāxa kˈimɛdzowa (3).
- 20 Wä, gˈilˈmēsē hamɛlgˈidzōd la k!ūngɛdzowa kˈimɛdzowaxs laē

<sup>1</sup> 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'alīāsēs nagats!ē qa's k'!ōqūlīlēxēs gwādats!ē lēxa'ya, qa's 21  
ēk'!ēbendēxa k'īmdēdzōxs laē g'īgedzōtsa gwādemē lāqēx, hē'maē  
ālēs k'lūngēdzālasa 'wāpē. Wā, lā lōxūng'īldzāyēda gwādemē  
k'īmtasō's qa's lā hēbendāla lōxwaxela lāxa k'īmdēdzowaxs laē  
hēdzōdālaxa q!umēndzowē lēbēl lē'wa'ya (4). Wā, lāla k'lūde- 25  
dzōdalē mamāmasa gwādemēsē lāxa k'īmdēdzowē (3). Wā, laem  
k'leās lādzōdālēda mamāma lāxa q!umēndzowasa la k'īmdēk' gwā-  
dema. Wā, g'il'mēsē lā 'wī'la lā k'īmdēkwa gwādemaxs laē  
hēx'īda'ma gwāgwatsēla ts!ēdāq lē'lālaxēs lā'wūnemē qa lās  
dādebēndxa k'īmdēdzowaxa gwādemē, qa's lā t'laxāqēxs laē 30  
lawēlsas lāxēs gwāgwatsī'lats!ē g'ōkwa, qa's lā pāx'ēlsas qa lemō-  
dzox'wīdēs, qaxs g'il'maē lemōdzox'wīdēda k'īmdēdzowaxa gwā-  
demaxs laē hēx'īdaem q!ūpālē mamāmasa gwādemaxs laē yōx'-  
wītsō'sa yāla.<sup>1</sup>

**Mashed Huckleberries.**—Laemlās q!ōl'alelax k'īmt'ēnaeyaxa gwā- 35  
demē. Wā, hē'mēsen lāg'īla k'!ēs nanēltsemāla gwāgwēx's'āla lāq.  
Wā, hē'maaxs q!ēyōlāēda ts!ēdāqaxa gwādemaxs k'!lāē, wā, lā  
āxk'!ālaxēs lā'wūnemē qa lē'lālēsēxa q!ēnemē lēlqwālala'ya. Wā,  
lā 'yālaqasa ma'lōkwē hā'yāl'a, qa lās g'alīlēs lē'lāla qāē. Wā,  
laem lēqelax lēgēmas xūnōkwasa gwatgūdaslaxa q!wēdzekwē 40  
gwādema. Wā, lā'ēda ts!ēdāqē lē'wis lā'wūnemē āx'wūlt'lalīlaxa  
l'ē'na lē'wa lōelq'wē lē'wa k'āk'ēts!ēnaqē qa g'āxēs gwalīla lāx  
gēmxōtstolīfasa q!wēdzex'g'aats!āxa gwādemē g'ōkwa, yīxs lamaa-

<sup>1</sup>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-

la! ekülélkwa g'ókwē. Wā, lāxaē LEpsē<sup>st</sup>alilx<sup>u</sup>sa lēl<sup>ē</sup>wa<sup>ē</sup>yē. Wā,  
45 g'il<sup>ē</sup>mēs mōp<sup>l</sup>enē<sup>sta</sup> ētsē<sup>st</sup>ēda hā<sup>ē</sup>yā<sup>l</sup>fāxs g'āxaē <sup>ē</sup>wi<sup>ē</sup>laē<sup>l</sup>ēda q!ū-  
q!ūdZEX<sup>g</sup>laxa q!wēdzekwē gwādemā. Wā, lā hēx<sup>ē</sup>idaem k!wē-  
lala dēnx<sup>ē</sup>itsa k!wēlayāla q!ēmdēma. Wā, lāla <sup>ē</sup>wi<sup>ē</sup>laem g'āxēda  
<sup>ē</sup>nē<sup>ē</sup>mēmōtasa gwātēlāxa q!wēdzekwē gwādem g'ī<sup>ē</sup>wā<sup>l</sup>axa la k!a-  
ts!ālasa gwādemē lāxa lōelq!wē.

- 50 Wā, laemxaē naengoyālēda lōelq!wāxa gwādemē; wā, g'il<sup>ē</sup>mēsē  
la q!wālxōts!ēwakūxs lāx<sup>ē</sup>da<sup>ē</sup>xwāē q!wēsēlgentsēs <sup>ē</sup>wi<sup>ē</sup>wax<sup>ē</sup>sōts!<sup>ā</sup>-  
na<sup>ē</sup>yē lāxa gwādemē qa <sup>ē</sup>nā<sup>ē</sup>xwēs kūx<sup>ē</sup>ida. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>nā<sup>ē</sup>xwa  
la kūx<sup>ē</sup>ida laē k!ūnq!eqasa L<sup>ē</sup>na lāq. Wā, laemxaē nāxsaap!ēdu  
q!wēdzekwē gwādem <sup>ē</sup>wa L<sup>ē</sup>na. Wā, g'il<sup>ē</sup>mēsē gwālexs laē
- 55 ts!ēwanaēdzēma k'āk<sup>ē</sup>ets!ēnaqē. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wilxtōxs laē k'āē-  
dzēma q!hwēq!wēdzēx<sup>ts</sup>lāla lōelq!wāxa gwādemē lāxa q!ēq!ēlāk<sup>u</sup>  
bēbegwānem lāxa <sup>ē</sup>nā<sup>ē</sup>nēmēxla lōq!wa. Wā, g'il<sup>ē</sup>mēsē <sup>ē</sup>wilg<sup>ē</sup>alī-  
fēxs lāx<sup>ē</sup>da<sup>ē</sup>xwāē <sup>ē</sup>nā<sup>ē</sup>xwa <sup>ē</sup>yōs<sup>ē</sup>itsēs k'āk<sup>ē</sup>ets!ēnaqē. Wā, la<sup>ē</sup>mē <sup>ē</sup>nā-  
xwa q!ūq!wēdzaagūxa q!wēdzekwē gwādemā. Wā, āl<sup>ē</sup>emxaāwisē
- 60 gwālexs laē <sup>ē</sup>wi<sup>ē</sup>laq. Wā hēx<sup>ē</sup>ida<sup>ē</sup>mēsē hōqūwēlsa. Wā, laemxaē  
gwālā. Wā, laem hēwāxa nāgēk'ilax <sup>ē</sup>wāpa. Wā, laem gwāl lāxa  
<sup>ē</sup>nēm<sup>ē</sup>idāla gwāgwēx<sup>ē</sup>sāla lāxa gwādemē.

- 1 **Cleaning Huckleberries** (Pōxwaxa gwādemē).—Wā, hē<sup>ē</sup>maaxs  
g'āxaē nā<sup>ē</sup>nakwēda k!āk<sup>ē</sup>!alēmē ts!ēdāqxa gwādemē, yīxs hōlalo-  
laaq, yīxs ā<sup>ē</sup>maē negoyālēs k'āk<sup>ē</sup>!alēmāts!<sup>ē</sup>lexāxa gwādemē.  
Wā, g'il<sup>ē</sup>mēsē āwāq!ūsēda bēbegwānemē lāxa āwāqwa<sup>ē</sup>yē lāx L<sup>ē</sup>asa-  
5 nā<sup>ē</sup>fyas g'ōkwasa gwādadūsa gwādemē; laē hēgēlsēlaemēs k!ā-

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 them. 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<sup>s</sup> lā hān- 6  
gelsas lāq. Wā, lā 'nēk'ēda ts!edāqē: “Wāx'da<sup>x</sup> lāg'a pōx'wid-  
xen k'!āk'!alemanema qen gwādema.” Wā, hēx'ida<sup>s</sup>mēsa 'nā-  
xwa bēbegwānem sats!āsēs hēhēlk'!ōts!āna<sup>y</sup>ē e'eyasowa lāxa k'!ā-  
k'!alemats!ē gwats!āla lēxa<sup>y</sup>a qa<sup>s</sup> gōx'widē lāq. Wā, lā gōxō- 10  
si'lālas lāxēs ēpsōlts!āna<sup>y</sup>axs laē pōxwaq qa<sup>s</sup> pōx'ālēx mamāmas.  
Wā, g'il<sup>s</sup>mēsē 'wī<sup>s</sup>la la pōx'ewakwē mamamasēxs laē goxk'!ūse!aq  
lāxēs semsē qa<sup>s</sup> gwatgūt!ēdēq. Wā, āl<sup>s</sup>mēsē gwāl gwatgūt<sup>x</sup>a pō-  
kwē gwādemxs laē 'wī<sup>s</sup>laq. Wā, hēem hēx'dems gwēg'ilaqēxs 15  
lōmaē ts!elqwēda 'nāla, qaxs k'!enōdzemaēda pōkwē gwādemxs 15  
gwatgūtse<sup>s</sup>waaxa ts!elqwa 'nāla. Wā, laemxaē gwāla.

**Viburnum-Berries with Water and Oil** (L!EL!ägēx<sup>u</sup>g'EXA L!āk<sup>w</sup>ē  
t!elsa).—Wā, lā<sup>s</sup>mēsēn ēdzaqwal gwāgwēx<sup>s</sup>'ālāl lāxa L!EL!ägēx<sup>u</sup>-  
g'āxa L!āk<sup>w</sup>ē t!elsa, yīxs k'!ēsaē Lē<sup>s</sup>lalayo lāxa q!ēnemē lēlqwā- 20  
lala<sup>y</sup>a, yīxs lēx'a<sup>s</sup>maē t!elst!asēx gwēx'sdemasēda hayasek'āla 20  
Lē<sup>s</sup>wis sāsemāxa la k'!ēk'!ayoēnxxa t!elsē, lōxs 'nēk'aē, qa<sup>s</sup>  
Lē<sup>s</sup>lalēxēs māk'mīg'ilē L!EL!āla. Wā, hē<sup>s</sup>maaxs laē ts!āwūnxa,  
yīxs laē ālak'!āla genk'ē L!EL!ēnaga<sup>y</sup>asa t!elsē. Wā, hē<sup>s</sup>mis la  
ūx'ēdaatsa ts!edāqaxa LEMg'ayowē, qa<sup>s</sup> lā LEMg'EL!ēlōdex yikū- 25  
va<sup>s</sup>yasēs L!ägwats!ē t!els l!āwatsa. Wā, g'il<sup>s</sup>mēsē lawāg'īLElē yikū- 25  
yasēxs laē āx'ēdxa lālogūmē Lē<sup>s</sup>wa k'!āts!ēnaqē, qa<sup>s</sup> lā 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 lālogūmē lāxes L'āgwats!ē lāwatsa. Wā, lā tsēqasēs k'āts!ēnaqē lāx qelōkwē L'ē'na, qaxs lēx'a'maē la nēlala āxa'yēxa t!ēlsē, yīxs laē genk'a. Wā, hē'mēs la tsēqē'yēsōs lāg'aa lāxa t!ēlsē, qa's lā
- 30 tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē hēfats!āxs laē hā'nōlīfasa L'lāx'ts!āla lālogūmaxa L'lākwē t!ēlsa lāx ōnālīfasa L'āgwats!ē lāwatsa. Wā, lā āx'ēdxa yīkūya'yas, qa's neleyīndēs lāq, qa
- 35 ēk!ēbalīsa L'lēl'abēdzā'yas. Wā, lā g'il'mēsē gwālexs laē k'āg'īlī-lāxa L'lāx'ts!āla lālogūma, qa's lā k'ax'dzamōlīfās lāxēs lā'wūnemē
- 40 laqēxs laē hā'mapeq, qaxs ālak!ālaēda ts!ēdāqē aēk!āxs laē tlat!ēltsīlaxēs t!ēlsē. Wā, g'il'mēsē wī'laqēxs laēda ts!ēdāqē k'āg'īlīlaxēs lālogūmē, qa's g'ēxāq. Wā, lā āx'ēdxa xa'masē, qa's
- 45 dzadzax'Lālēs lāxēs iegwīlēxa āpsōdīlē. Wā, g'il'mēsē penpendze-dzōx'wīdexs laē l'ōpa. Wā, lā k'lōk'lūpsendeq, qa ām'āmayas-tōwēsēxs laē āxts!ōts lāxa lālogūmē, qa's lā k'ax'dzamōlīfās lāxēs lā'wūnemē lē'wis sāsemē. Wā, laem laqōdeīts lāxēs
- laxplāēl'exawa'yē. Wā, hē'mīs lāg'ilās welwālxā ts!ēnkwē xa'masa. Wā, laem welwālqēxs laē xemxasxa xa'masē, qaxs ālak!ālaē laq!ēxōyowa L'lēl'ēnaga'yasa t!ēlsāxs 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 lasaq. Wä, g'il<sup>é</sup>mēsē wī<sup>l</sup>axēs wēlwätsēwē ts!Enk<sup>u</sup> xa<sup>é</sup>masaxs 50  
laē xāl!EX<sup>é</sup>id nagēk'ilaxa wāpē. Wä, laem gwāla.

**Ripe Sucked Viburnum-Berries (K'lūmdek<sup>u</sup> t!Elsa).**—Wä, hē<sup>é</sup>maaxs 1  
laē ālak'lāla la neq'lēx<sup>é</sup>widēda t!Elsaxs laē k'lūmdekwa. Wä,  
laasa ts!Edāqē āx<sup>é</sup>ēdxēs nānaagemē lexā<sup>é</sup>ya, qa<sup>é</sup>s tek'lūpēlēqēxs laē  
lāxa t!Elyadē. Wä, g'il<sup>é</sup>mēsē lāg<sup>aa</sup> lāqēxs laē k'lūlts'lāxēs  
nānaagemē lexā<sup>é</sup>ya. Wä, g'il<sup>é</sup>mēsē qōtlē nānaagemāsxēs g'āxaē 5  
nā<sup>é</sup>na<sup>x</sup><sup>u</sup> lāxēs g'ōkwē. Wä, hēx<sup>é</sup>ida<sup>é</sup>mēsē lē<sup>l</sup>ālaxēs gwē<sup>é</sup>yō qa<sup>é</sup>s  
k!wāk'lūmdeg<sup>aa</sup>amatsō<sup>sēs</sup> k'lūmdek<sup>wē</sup> t!Elsa. Wä, g'il<sup>é</sup>mēsē g'āx  
k'lūs<sup>é</sup>ālilēda lē<sup>l</sup>ānemaxs laēda ts!Edāqē āx<sup>é</sup>ēdxa eldzowē lē<sup>é</sup>wa<sup>é</sup>ya  
qa<sup>é</sup>s lā lēpdzamōlīlas lāxēs lē<sup>l</sup>ānēmē. Wä, g'il<sup>é</sup>mēsē gwāl<sup>é</sup>alīlēxs  
laē āx<sup>é</sup>ēdxēs k'lūmdegwats'lāxa t!Elsē lexā<sup>é</sup>ya, qa<sup>é</sup>s lā gūgēdzōts 10  
lāxa lēpdzamalilē lē<sup>é</sup>wa<sup>é</sup>ya. Wä, lā g'ēg'alīlasēs nānaagemē  
lexāxs laē lōpts'lāwa, qa<sup>é</sup>s lā lēndzōtsa t!Elsē k'lūmdek<sup>u</sup> lābēndā-  
lax wāsgemasasa k'lūmdeg<sup>u</sup>gradzowē lē<sup>é</sup>wa<sup>é</sup>ya. Wä, g'il<sup>é</sup>mēsē gwā<sup>l</sup>-  
lēxs laē āx<sup>é</sup>ēdxēs ts!Ebats'lē qa<sup>é</sup>s k'lūnxts'lōdēsa l'ē<sup>é</sup>na lāq. Wä,  
g'il<sup>é</sup>mēsē gwālēxs laē k'inxelīlas lāxa k'lūmdek<sup>wē</sup> t!Elsa. Wä, 15  
hēx<sup>é</sup>ida<sup>é</sup>mēsa nā<sup>x</sup>wa bēbēgwānēm dāx<sup>é</sup>idxa nēm<sup>x</sup>lā k'lūmdek<sup>u</sup>  
t!Elsa, qa<sup>é</sup>s ts!Eplidēs lāxa l'ē<sup>é</sup>na, qa<sup>é</sup>s ts!ōq'lūsēs lāxēs sēmsē.  
Wä, hē<sup>é</sup>mis la k'lūmdatsēx. Wä, laem āem āx<sup>é</sup>ēdzōts lāxēs k'lūm<sup>zō</sup>,  
qa<sup>é</sup>s tek'ōstōdēs lāx ēk'lōdēlasēs sēmsē. Wä, hē<sup>é</sup>mis la k'ikū<sup>x</sup>saatsa  
t!Elsē. Wä, hē<sup>é</sup>mis la k'lūmdatsēx hāmts'lāwasa t!Elsē. Wä, hē<sup>é</sup>mis la 20  
ts!EXlālatsēs t!ēt!elt!elts!EXlā<sup>é</sup>yas. Wä, āx<sup>u</sup>sā<sup>é</sup>mēsē hē gwēg'ilaxs

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. |

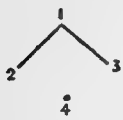
1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when  
I | described the steaming of viburnum-berries, | for you know the  
way in which viburnum-berries are picked when they are green. | In  
5 this way they are eaten in Knight Inlet. || As soon as the woman  
comes home, she picks 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, car-  
10 rying 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  
15 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<sup>u</sup>g'aaxa t!elsē. Wä, ä!mēsē gwālexs laē 'wī'lēda waō-  
kwē. Wä, lä geyōl gwāla wāyats!äläqxa geyōlō basamasxēs k'īle-  
mēxa yäg'ilwatē lāx k'lük!umDEX<sup>u</sup>g'āxa k'lumdekwē t!elsa. Wä,  
25 g'il'mēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—<sup>e</sup>nemx'idālag'in l!elēlawēk' lāx gwē-  
gilasaxa t!elsāxs künsasē<sup>e</sup>waēda künēkwē t!elsa, yīxs lē<sup>e</sup>maaxīa-  
qōs q'lālelax gwēgilasasa t!elsāxa t!elsāxs hē<sup>e</sup>maē ālēs lentēnx-  
semē. Wä, hē<sup>e</sup>mis gwēx'saxs laē t!elsasē<sup>e</sup>wa lāx Dzawadē. Wä,  
5 g'il'mēsē g'āx nā<sup>e</sup>nakūxs laē k'lūlpālaq lāxēs yīx'īnē, qā's k'lats!ā-  
lēsa la k'lūlbek<sup>u</sup> t!els lāxa nāg'ē 'wālas lexā<sup>e</sup>ya. Wä, g'il'mēsē  
'wī'la la k'lūlbekwaxs laē hāng'alīdasēs k'lūlbex<sup>u</sup>ts!āla t!eldzats!ē  
'wālas nāg'ē lexā<sup>e</sup>ya lāxa 'wūdanēgwī'lasēs g'ōkwē. Wä, g'il'mēsē  
gwālexs laē ālē<sup>e</sup>sta lāxa/āl'lē ōxlāxēs lexā<sup>e</sup>yē. Wä, laem lāl  
10 <sup>ā</sup>lāx gēmsa lē<sup>e</sup>wa k'lek'!aok!waxa āla la āwādzōxlā k'lek'!aok!wa  
ālāsō's. Wä, g'il'mēsē q'lāxa āwādzōxlewē k'lek'!aokwaxs laē  
hēx'īdaem p'ōx<sup>e</sup>wīdeq. Wä, g'il'mēsē hēlolexs laē gēmxesāla-  
qōxs laē ōxlāxēs lexā<sup>e</sup>yē, qā's lā ālāx gēmsa. Wä, g'il'mēsē  
| q'lāqāxs laē ōxleg'ālsaxēs lexā<sup>e</sup>yē, qā's k'lūlx'idēxa gēmsē, qā's  
15 lā k'lūts!āls lāxēs gēmdzats!ēyē lexā<sup>e</sup>ya. Wä, g'il'mēsē qōt!axs  
laē t!ē<sup>e</sup>nākiyīn!eq. Wä, lä ōxlex'idxēs gēmdzats!ēyē lexā<sup>e</sup>ya.  
qā's g'āxē gūgēmxbalaxēs k'lāk'!aok!wānēmaxs g'āxaē nā<sup>e</sup>nakwa



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 gemxalilasa k·!ek·!aōk!wa lax lā hā<sup>ē</sup>nē- 18  
latsēs t!eldzats!ēyē nāg·ē <sup>ē</sup>wālas lexayē. Wā, hēmxaāwisē ōxle-  
g·alilasēs gemdzats!ēyē lexayā. Wā, g·il<sup>ē</sup>mēsē gwālexs laē āx<sup>ē</sup>ēd- 20  
xa k·!ilākwē lē<sup>ē</sup>wa <sup>ē</sup>wālasē xālaētsa met!ānāyē. Wā, lā k!wāg·alil  
lāxa lōbēnēgwilasēs g·ōkwē ts!ex<sup>ū</sup>betalilē ōba<sup>ē</sup>yasēs k·!elākwē, qa  
lāelēs. Wā, hē<sup>ē</sup>mis lag·āg·ililatsēxs laē bā<sup>ē</sup>idxa ma<sup>ē</sup>p!enk·ē  
lāxens q!wāq!wax<sup>ts</sup>!ānāyēx, yix <sup>ē</sup>wāsgemasasēxs laē lāg·alilasa  
k!wax<sup>lō</sup>dzēsē lāq. Wā, lā āx<sup>ē</sup>ēdxēs k·!elākwē, qa<sup>ēs</sup> xūlt!ēdēs 25  
ōba<sup>ē</sup>yas g·āg·ilil lāx lāelasdās lālaa lāxa lāelē k!wax<sup>lō</sup>dzesa. Wā,  
g·il<sup>ē</sup>mēsē gwālexs laē ēt!ēd bā<sup>ē</sup>idxa hāmōdēngāla lāx ma<sup>ē</sup>p!enk·ē  
lāxens q!wāq!wax<sup>ts</sup>!ānāyēx g·āg·ilēla lāx ōba<sup>ē</sup>yas xūltayās. Wā,  
lāxaē āx<sup>ē</sup>ēdxa k!wax<sup>lō</sup>dzēsē, qa<sup>ēs</sup> lāg·alilēs lāx welg·ililasas. Wā,  
la<sup>ē</sup>mē ēt!ēd xūlt!ēdeq g·āg·ilil lāx ōba<sup>ē</sup>yasēs xūltayē lālaa lāxa lāelē 30  
k!wax<sup>lō</sup>dzesa. Wā, g·il<sup>ē</sup>mēsē gwālexs laē g·a gwālēg·a (*fig.*). Wā,  
lā ēt!ēd āx<sup>ē</sup>ēdxa k!wax<sup>lō</sup>wē qa<sup>ēs</sup> mens<sup>ē</sup>idēs g·āg·ilēla lāx (1) lālaa  
lāx (2). Wā, hē<sup>ē</sup>mis la mens<sup>ē</sup>idayosēs (3) lālaa lāx (4). Wā,  
g·il<sup>ē</sup>mēsē gwālexs laaxat! āx<sup>ē</sup>ēdxa k!wax<sup>lō</sup>dzēsē, qa<sup>ēs</sup> lāg·alilēs  
lāx <sup>ē</sup>wālaasas ōba<sup>ē</sup>yasa menyayowē k!wax<sup>lō</sup>wa. Wā, lāxaē ēt!ēd 35  
mens<sup>ē</sup>itsēs k!wax<sup>lō</sup>wē menyayo g·āg·ilil lāx (1) lālaa lāx (3), yix  
āwālagālaasas. Wā, lā xūlt!alēlōdeq lāxēs k!wax<sup>lō</sup>wē menyayowa.  
Wā, g·il<sup>ē</sup>mēsē gwālexs laē k·at!alilās 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). Wä, la<sup>m</sup>ē xült!ēdeq, qa g<sup>ä</sup>s gwälēg'a (fg.). Wä, g'il<sup>m</sup>ēsē
- 40 gwäl xültsē<sup>s</sup>stalaqēxs laē negeleñēxēs xülta<sup>s</sup>yaxs laē 'lāp<sup>s</sup>wülts!ālasēs k<sup>l</sup>!elakwē lē<sup>s</sup>wis xālaēsē lāq. Wä, g'il<sup>m</sup>ēsē la mōdenbāla ēseg<sup>i</sup>-wa<sup>s</sup>yas lāx 'nemp!enk<sup>ē</sup> lāxens q!wāq!wax<sup>s</sup>ts!āna<sup>s</sup>yēx, yix 'wālabetalilasas 'lapa<sup>s</sup>yasēxs laē gwäl 'lāpaq. Wä, lā āx<sup>ē</sup>dxa lem<sup>x</sup>wa q!lāq!lēxema, qa<sup>s</sup> lēx<sup>u</sup>ts!ālēs lāq. Wä, g'il<sup>m</sup>ēsē nēlk<sup>ē</sup>yax<sup>s</sup>'idēxs laē
- 45 gayi<sup>l</sup>lāx okūya<sup>s</sup>yas yīsa q!lāq!lēxemē. Wä, hē<sup>m</sup>is la xeqūyintsōsa t!ēsēmē. Wä, g'il<sup>m</sup>ēsē gwälēxs laē mēnabōtsa gūlta lāxēs kūnyas-laxa q!wēlkwē t!ēlsa. Wä, g'il<sup>m</sup>ēsē x<sup>i</sup>qostāxs laē āx<sup>ē</sup>dxa 'wālasē lōq!wa, qa<sup>s</sup> aēk<sup>l</sup>ē ts!ōxūg<sup>l</sup>intsā 'wāpē lāq. Wä, g'il<sup>m</sup>ēsē lā ēg<sup>i</sup>-g<sup>ä</sup>xs laē āx<sup>ē</sup>dxs t!ēlts!āla nāg<sup>ē</sup> lexā<sup>s</sup>ya, qa<sup>s</sup> lā hāng<sup>ä</sup>gelifas
- 50 lāxa ts!ōxūg<sup>ä</sup>aakwē 'wālas lōq!wa. Wä, lāxaē āx<sup>ē</sup>dēx pelpelqasēs lā<sup>s</sup>wūnemē. Wä, lā k!wag<sup>ä</sup>gelifaxa 'wālasē lōq!wa, qa<sup>s</sup> gōx<sup>s</sup>'widē lāxa lēñēñxsemē k!ūlbek<sup>u</sup> t!ēlsa, qa<sup>s</sup> lā g<sup>ō</sup>x<sup>s</sup>!ōts lāxa 'wālasē lōq!wa. Wä, hē<sup>m</sup>is la lēselgayaatsēsa pelpelqē lāq, qa q!wēq!ūlts!ēs. Wä, g'il<sup>m</sup>ēsē 'wī<sup>s</sup>welx<sup>s</sup>sexs laē gōlbents lāx āpsbēl<sup>s</sup>-ts!āwasa 'wālasē lōq!wa. Wä, lāxaē ēt!ēd gōx<sup>w</sup>id lāxa t!ēlsasēs gemxōlts!āna<sup>s</sup>yē, qa<sup>s</sup> lā gōxts!ōts lāxa q!ō<sup>s</sup>lats!āxa lēñēñxsemē t!ēlts!āla 'wālas lōq!wa. Wä, lāxaē ēt!ēd lēselgentsēs lēselgayayowē pelpelq lāq. Wä, g'il<sup>s</sup>emxaūwisē 'wī<sup>s</sup>welx<sup>s</sup> q!wēq!ūl<sup>s</sup>-ts!ēxs laē gōlbents lāxaax lāsasēs g'il<sup>x</sup>dē q!wēla<sup>s</sup>ya. Wä, āx<sup>u</sup>-
- 60 sāmēsē hē gwēg<sup>i</sup>lax 'wāxaasa lēñēñxsemē t!ēlsa. Wä, g'il<sup>m</sup>ēsē

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

ʼwīˀla la leLEXˀsaakūxs laē āxˀēdxēs lexaˀyē, qaˀs lā lax ālēgˀaˀyasēs  
gˀōkwē, qaˀs lā L!EQwāxela lāx ōbałtsˀlānaˀyasa L!ENakˀasa 61  
L!āsmēsē. Lā, LEXˀts!ālas lāxēs lexaˀyē. Wā, gˀilˀmēsē hēlōLEXs  
laē laxelsˀid lāxa LEQ!EMēsē, qaˀs lā leXEYīndālas lāq. Wā,  
gˀilˀEMxaāwis hēlōLEXs gˀāxaē ōXLālaq, qaˀs gˀāxē ōXLAēLElaq  
lāxēs gˀōkwē, qaˀs lā ōXLEgalilas lāxēs kūnyasLaxa q!wēlkwē 65  
hēntēnxsem t!ēlsa. Wā, gˀilˀmēsē gwāLEXs laē āxˀēdxēs kˀ!lplālaa,  
qa gˀāxēs kˀādēla. Wā, lāxaē tsāxa ˀwāpasēs nāgatslē, qa gāxēs  
gwālif hāˀnēla. Wā, hēˀmisa lēˀwaˀyē, qa nāyīmlēs. Wā, gˀilˀmēsē  
ˀwīˀla gˀāx gwāx gūlifaxs laē ēdzēla, qa ālaxˀīdēs ˀwīˀla q!ūlxˀīdēda  
leqwa, yīxs wāxˀmaē lā mēmēntsemxˀīdēda t!ēsemē xEXˀLālalēs 70  
lāx ōts!āwas kūnyaslas. Wā laˀmēsē gālakˀasEXs laē dōqūlaqēxs  
leˀmaē ˀwīˀla q!ūlxˀīda. Wā, lā āxˀēdxēs kˀ!lplālaa, qaˀs kˀ!ākˀ!a-  
pūqewēxa xāL!a gˀigˀayawēsa q!wāq!walemotē ts!ōlna. Wā, gˀil-  
ˀmēsē wilgˀilqaxs laē ˀnemākˀeyīndxa xˀixˀEXsemāla t!ēsema qa  
ˀnemākˀiyēs. Wā, gˀilˀmēsē gwāLEXs laaxat! ēt!ēd selt!ēda qaˀs 75  
yāwasˀidē xˀōsˀīda. Wā, laˀmē ˀnēxˀ qa ālakˀ!alēs q!walaEMA  
ts!ōts!ēlxLaˀyē. Wā, gˀilˀmēsē dōqūlaqēxs leˀmaē ālakˀ!āla la  
q!ūlxˀīdEXs laē āxˀēdxēs nāgatslē ˀwābets!āliŋa, qaˀs xāL!EXˀīdē  
xōdzeLEYīntsa ˀwāpē lāx ōkūˀyasa xˀixˀEXsemāla t!ēsema, qa  
q!EXˀūłts!āwēsa gūnaˀyē lāq. Wā, gˀilˀmēsē gwāLEXs laē āxˀēdxā 80  
ōbałtsˀlānaˀyasa L!ENakˀasa L!āsmēsē, qaˀs lā LEXūgˀīndālas lāxa  
t!ēsemē. Wā, gˀilˀmēsē ˀwilts!āxs laē leXEYīndālasa LEQ!EMēsē 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 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē  
 85 āx'ēdxa gēmsē, qa's lä aēk'la lēxeyīndālas lāq, qa wākwēs. Wā,  
 g'il'mēsē gwālexs laē āx'ēdxa k'!Ek'!aōk!wa, qa's lä aēk'la LEPE-  
 yīndālas lāq. Wā, la'mē ēk'!ēbalē ōba'yas lāx ēwanēx'uts!āwasa  
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak!wēna'fyē. Wā,  
 g'il'mēsē gwālexs laē āx'ēdxa 'wālasē lōq!wa, yīxa q!ūlx'uts!ā!āxa  
 90 q!wēlkwē t!Elsa, qa's lä qepts!ōts lāxa kūnyasē. Wā, g'il'mēsē  
 gwālexs laē hāng'alīhasa 'wālasē lōq!wa la lōpts!ā. Wā, lä āx'ēdxa  
 āwādzoxlō k'!Ek'!aōk!wa, qa's aēk'!ēxs laē LEPEYīndālas lāxēs  
 kūnsasē'wē. Wā, laemxaē aemxaq. Wā, g'il'mēsē gwālexs laē  
 āx'ēdxēs 'wābets!āla nagats!ā, qa's gwāqōdēs lāx āwagawa'ayasa  
 95 sūsge'ma'yasēs kūnsāsē'wē t!Elsa k'!Ek'!aōk!wa lō' ēwanēqwasa  
 kūnyats!āsēxa t!Elsē. Wā, g'il'mēsē 'wī'la gūx'idēx āwō'stūsēs  
 laē āx'ēdxa waōk' k'!Ek'!aōk!wa, qa's LEPEYīndālēs lāq. Wā, lä  
 āx'ēdxa lē'wa'fyē, qa's hēlōkūyīndē lā nāsēyōnts lāq. Wā, g'il'mēsē  
 gwālexs laē āx'ēdxa 'wālasē xālaēsa qa's xēlx'idēs lāxa dzeqwa,  
 100 qa's dzemdzemenxēdēx āwē'stāsa na'fymē lē'wa'fya. Wā, la'mē  
 gwāla kūnsāxa t!Elsē lāxēq.

Wā, hē'mēxs gaālaaxs laē gwāla kūnsāxa t!Elsē. Wā, g'il'mēsē  
 elāq dzāqwxaxs laēda kūnts!ēnoxwē ts!Edāq āx'ēdxa 'wālasē lōq!wa,  
 qa's gūxts!ōdēsā 'wāpē lāqēxs laē ts!ōxūg'īndēq, qa lāwāyēsā

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  
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25  
 and puts it over it, for she does not want the soot to drop | into it.

q!wēq!walēsawa<sup>ə</sup>yē t!Els k!üdeg<sup>ə</sup>ēq, qaxs hē<sup>ə</sup>maē q!wēlts!älax<sup>ə</sup>dxā 5  
 q!wēlkwē t!Elsa, yix lā künsasō<sup>ə</sup>s. Wä, gil<sup>ə</sup>mēsē la ēg<sup>ə</sup>ig<sup>ə</sup>axs laē  
 k<sup>ə</sup>anōlilas lāxēs künyasē. Wä, lāxaē äx<sup>ə</sup>ēdxā <sup>ə</sup>wälask<sup>ə</sup>asē k<sup>ə</sup>äts!E-  
 naqaxa hēk!<sup>ə</sup>üm<sup>ə</sup>gilimē k<sup>ə</sup>asēlē g<sup>ə</sup>ilt!<sup>ə</sup>EXLāla k<sup>ə</sup>äts!E<sup>ə</sup>naqa qa xelōlts!<sup>ə</sup>ā-  
 layāxa hēem ālē ts!<sup>ə</sup>ELqwa. Wä, hēem äx<sup>ə</sup>ētsōsē, qa<sup>ə</sup>s lā g<sup>ə</sup>i-  
 ts!ōts lāxa <sup>ə</sup>wālasē lōq!wa. Wä, gil<sup>ə</sup>mēsē gwālexs laē äx<sup>ə</sup>ēdxā 10  
<sup>ə</sup>wālasē xālaēsa, qa<sup>ə</sup>s lā golaxelas lāxa dzeqwaxa dzemsge-  
 mēx<sup>ə</sup>dāsēs künsasē<sup>ə</sup>wē t!Elsa. Wä, gil<sup>ə</sup>mēsē <sup>ə</sup>wil<sup>ə</sup>axaxs laē dādēn-  
 xēdxā lē<sup>ə</sup>wa<sup>ə</sup>yē, qa nēlē<sup>ə</sup>nākūlamasēqēxs laē äx<sup>ə</sup>älilāq. Wä, la-  
<sup>ə</sup>mēs xamasgemg<sup>ə</sup>alilēda sāsgema<sup>ə</sup>yē la L!<sup>ə</sup>EL!<sup>ə</sup>Ebedzō k!<sup>ə</sup>Ek!<sup>ə</sup>!aōkwa.  
 Wä, la<sup>ə</sup>mē qūsālaq. Wä, gil<sup>ə</sup>mēsē <sup>ə</sup>wil<sup>ə</sup>āxs laē āem la q!<sup>ə</sup>ōts!<sup>ə</sup>āwa 15  
 künēkwē t!Elsa la yāxa hē gwēx<sup>ə</sup>sa genk<sup>ə</sup>āsōx nēqwax <sup>ə</sup>wāpa.  
 Wä, la L!<sup>ə</sup>al!<sup>ə</sup>axostāla. Wä, gil<sup>ə</sup>mēsē <sup>ə</sup>wil<sup>ə</sup>āwēda k!<sup>ə</sup>Ek!<sup>ə</sup>!aōk!waxs laē  
 äx<sup>ə</sup>ēdxā <sup>ə</sup>wālasē lōq!waxs g<sup>ə</sup>its!<sup>ə</sup>āmaēda <sup>ə</sup>wālasē k<sup>ə</sup>äts!E<sup>ə</sup>naq lāxēs  
 laē hā<sup>ə</sup>nōlilas lāq. Wä, lā dōlts!<sup>ə</sup>ōdxā g<sup>ə</sup>ilt!<sup>ə</sup>EXLāla k<sup>ə</sup>äts!E<sup>ə</sup>naqa,  
 qa<sup>ə</sup>s tsēqēs lāxa künēkwē t!Elsa, qa<sup>ə</sup>s lā tsēts!<sup>ə</sup>ālas lāxa <sup>ə</sup>wālasē 20  
 lōq!wa. Wä, āl<sup>ə</sup>mēsē gwālexs laē <sup>ə</sup>wilts!<sup>ə</sup>ā lāxa <sup>ə</sup>wālasē lōq!wa,  
 yixs laē <sup>ə</sup>wilg<sup>ə</sup>ilts!<sup>ə</sup>āwēda künyats!<sup>ə</sup>āq. Wä, gil<sup>ə</sup>mēsē gwālexs laē  
 k<sup>ə</sup>āg<sup>ə</sup>alilaxa künēx<sup>ə</sup>tsālaxa künēkwē t!Els <sup>ə</sup>wālas lōq!wa, qa<sup>ə</sup>s lā  
 k<sup>ə</sup>āg<sup>ə</sup>alilās lāxa <sup>ə</sup>wūdaēlē, qa hālabalēs <sup>ə</sup>wūdex<sup>ə</sup>ida. Wä, lā äx<sup>ə</sup>ēdxā  
 lē<sup>ə</sup>wa<sup>ə</sup>yē, qa<sup>ə</sup>s pāqeyindēs lāq, qaxs gwāq!<sup>ə</sup>Elaaq q!<sup>ə</sup>lūpstalēda q!<sup>ə</sup>walō- 25  
 besē lāq. Wä, gil<sup>ə</sup>mēsē gwālexs laē äx<sup>ə</sup>ēdxā hā<sup>ə</sup>yā!<sup>ə</sup>fa lōlq!wa

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<sup>s</sup> aëk'lē ts!ōxwūg'idālaq yīsa 'wāpē. Wā, g'il<sup>s</sup>mēsē gwālexs  
 laē māxogwalīlaq. Wā, lāxaē āx<sup>s</sup>ēdxēs k'ayats!ē, qa g'āxēs gwā-  
 līla lāx k'waēlasas. Wā, g'il<sup>s</sup>mēsē k'ōtaqē laem 'wūdex<sup>s</sup>'idēs  
 30 künēkwē t!elsaxs laē 'yālaqasēs lā<sup>s</sup>wūnemē, qa lās lē<sup>s</sup>lālxēs  
 gwe<sup>s</sup>yōwē, qa<sup>s</sup> lē<sup>s</sup>lālasē<sup>s</sup>wē lāxēs 'nē<sup>s</sup>nēmōkwē lōxs 'nēk'aē, qa<sup>s</sup>  
 hē lē<sup>s</sup>lālasē<sup>s</sup>wēs 'nē<sup>s</sup>mēmōtē. Wā, la<sup>s</sup>mēsē lē<sup>s</sup>lālx'da<sup>s</sup>xūq, qa  
 g'āxēs t!elst!asxa q!wēlkwē künēkwē t!elsa. Wā, g'il<sup>s</sup>mēsē g'āx  
 'wī<sup>s</sup>la<sup>s</sup>lexs laē hēx<sup>s</sup>'ida xwāna<sup>s</sup>'idēda ts!edāqē, qa<sup>s</sup> āx<sup>s</sup>ēdēxa  
 35 hā<sup>s</sup>yā<sup>s</sup>'a lōq!wa lāxēs maxōlīlasē, qa<sup>s</sup> g'āxē mex<sup>s</sup>ālīlas lāxēs  
 hēmenēlasē k'waēlasa. Wā, lāxaē āx<sup>s</sup>ēdxa lē<sup>s</sup>'na, qa<sup>s</sup> g'āxēs  
 hā<sup>s</sup>nē<sup>s</sup> lāx k'waēlasas. Wā, lā ā<sup>s</sup>laxsdālaxs laē āx<sup>s</sup>ēdxa künēx<sup>s</sup>ts!<sup>s</sup>ā-  
 lāxa q!wēlkwē künēkwē t!els 'wālas lōq!wa, qa<sup>s</sup> g'āxē hāng'alīlas  
 lāx l!asālīlasēs k'waēlasē. Wā, lā āx<sup>s</sup>ēdxa 'nemēx<sup>s</sup>la lāxa hā<sup>s</sup>yā<sup>s</sup>'a  
 40 lōq!wa, qa<sup>s</sup> hāng'āgendēs lāxa 'wālasē lōq!wa künēx<sup>s</sup>ts!<sup>s</sup>ālaxa  
 q!wēlkwē künēk<sup>s</sup> t!elsa. Wā, lā āx<sup>s</sup>ēdxa g'ilt!exlāla k'āts!enaqa,  
 qa<sup>s</sup> tsēx<sup>s</sup>'idēs lāxa künēkwē t!elsa, qa<sup>s</sup> lā tsēyōselas lāxa hēlū  
 lōq!wa. Wā, g'il<sup>s</sup>mēsē negōyoxsdālaxs laē k'āg'alīlas. Wā, lā  
 'nāxwaem hē gwēx<sup>s</sup>'idxa waōkwē hā<sup>s</sup>yā<sup>s</sup>'a lōelq!wa. Wā, g'il<sup>s</sup>mēsē  
 45 'wī<sup>s</sup>la la t!ēt!elst!ālaxa q!wēlkwē künēkwē t!elsexs laē āx<sup>s</sup>ēdxa  
 lē<sup>s</sup>'na, qa<sup>s</sup> k'lūnq!eqēs lāq. Wā, lā k'lēs ālaem q!ēqxa lē<sup>s</sup>'na.  
 Wā, g'il<sup>s</sup>mēsē gwālexs laē ts!ewanaēsasa k'āk'ets!enaqē lāx lē<sup>s</sup>lā-  
 nemasēs lā<sup>s</sup>wūnemē. Wā, g'il<sup>s</sup>mēsē 'wiltōxs laē k'aēsēda ts!e-  
 dāqasa hā<sup>s</sup>yā<sup>s</sup>'a lōelq!wa. Wā, la<sup>s</sup>mē yaēyūdōkwa bēbegwānemē

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 ʿnālʿnemēxla hēla lōq!wa. Wā, gʾilʿmēsē ʿwīlʿalilēxs laē 50  
hēxʿidaʿma lēʿlānemē dāxʿīdxēs kʿākʿets!enaqē, qaʿs ʿyōsʿidēxa  
kūnekwē q!wēltaakʰ t!elsa. Wā, gʾilʿmēsē gwālēxs laē xāl!exʿīd  
nāgēkʿilaxa ʿwāpē, qaʿs ts!ewēl!exōdayowē. Wā, gʾilʿmēsē gwā-  
lēxs laē hōqūwēlsa. Wā, lawēsLē gwāl lāxa t!elst!asaxa kūnekwē  
q!wēlkʰ t!elsa. Wā, laem gwāla. 55

**Brittle Crabapples.**—Xemōkʰ tselxʰ, yixs hēʿmaē tselxʿwīdexʿdemxa 1  
tselxwaxs laē āwāwa, yixs hēʿmaē ālēs lenlenxsema. Wā, hēʿmaaxs  
laēda ts!edāqē dōqwalaxa tselxwaxs leʿmaē āwāwa. Wā, lā āxʿēdxēs  
lālxamē, qaʿs lā lāxa ēgʿadāxa tselxwē. Wā, laʿmēs ēp!ex!aq,  
qaʿs lā ēpts!ālas lāxēs lālxamē. Wā, gʾilʿmēsē qōt!axs gʿāxaē 5  
nāʿnakwa lāxēs gʿōkwē. Wā, laʿmē lēʿlālxēs lāʿwūnemē leʿwis  
sāsemē, qa gʿāxēs k!ūsʿāliḥa. Wā, gʾilʿmēsē k!ūsʿāliḥēxs laē āxʿēd-  
xa hāʿmadzowē lēʿwaʿya, qaʿs lā lepdzamōlilas laxʿdaʿxūq. Wā,  
lā āxʿēdxēs tselwats!ē lālxama, qaʿs lā gūgedzōtsa tselxwē lāxa  
LEbīlē tselxʰtsaxūdzō lēʿwaʿya. Wā, hēxʿidaʿmēsē ʿnāxwa dāxʿīd- 10  
xa ʿnālʿnemēxla lāxa lenlenxsemē tselxwa, qa q!ēkʿālxaxʿīdēxa  
tselxwē lāxēs tsētselwanōwaxs laē xemxʿwēdeq. Wā, laʿmēsē  
hēxʿsāem gwēgʿilaqēxs tselxʰtsaxwāē. Wā, ālʿmēsē gwālēxs laē  
ʿwīʿlāq. Wā, laʿmē hēwāxa ts!epas lāxa l!ēʿna, qaxs ʿwābets!āē.  
Wā, laʿmē k!ēs k!wēladzem lāxa q!ēnemē lēlqwālalaʿya xemōkwē 15  
tselxwa, yixs lēxʿaʿmaēda haʿyaseqāla leʿwis sāsemē tselxʰtsaxʰxa  
xemōkwē tselxwa. Wā, laemxāē 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 (description). |

**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!äkwē tselxwa; yixs hē<sup>s</sup>maaxat! gwēkwa  
L!äkwē t!elsaxen lāx<sup>s</sup>idaxat! gwāgwēx<sup>s</sup>ālasa, yixs hē<sup>s</sup>mēlaqōs  
20 āem! negeltewēsōlē.

**Mashed Steamed Crabapples.**—Q!wēdzek<sup>u</sup> q!ōlk<sup>u</sup> tselxwa, yixs ā<sup>s</sup>maē-  
da ts!edāqē āx<sup>s</sup>ēdxēs lālogūmē lē<sup>s</sup>wēs k<sup>s</sup>āts!enaqē, qa<sup>s</sup> lā tsēx<sup>s</sup>id  
lāxēs tselx<sup>u</sup>staats!ē, qa<sup>s</sup> lā tsēts!ālas lāxa lālogūmē. Wā, g'il<sup>s</sup>mēsē  
negōyoxsdālas laē k<sup>s</sup>ālaq, qa<sup>s</sup> lā k!wāg'alil lāxēs hēmenēlasē  
25 k!waēlasa. Wā, lā āx<sup>s</sup>ēdxa pēlpelqasēs lā<sup>s</sup>wūnemē, qa<sup>s</sup> leselgen-  
dēxa la tselx<sup>u</sup>ts!ālasa lālogūmē. Wā, g'il<sup>s</sup>mēsē wī<sup>s</sup>welx<sup>s</sup>sexs laē  
gēxaxēs leselgayayowē pēlpelqa. Wā, la hēlōx<sup>s</sup>wid la q!wēsel-  
gentsēs wāx<sup>s</sup>sōlts!āna<sup>s</sup>yē e<sup>s</sup>eyasō lāq. Wā, g'il<sup>s</sup>mēsē la ālak!āla  
la wī<sup>s</sup>welx<sup>s</sup>sexs laē āx<sup>s</sup>ēdxa l!ē<sup>s</sup>na, qa<sup>s</sup> k!ūnq!eqēsa q!ēnemē lāq.  
30 Wā, g'il<sup>s</sup>mēsē gwālexs laē lē<sup>s</sup>lālxēs lā<sup>s</sup>wūnemē lē<sup>s</sup>wis sāsemē,  
qa g'āxēs k!ūs<sup>s</sup>ālifa. Wā, g'il<sup>s</sup>mēsē g'āx senyanōgwalilexs laē  
āx<sup>s</sup>ēdēda ts!edāqaxēs k<sup>s</sup>āk<sup>s</sup>ets!enaqē, qa<sup>s</sup> ts!ewanaēsēs lāx<sup>s</sup>da<sup>s</sup>xūq.  
Wā, hēx<sup>s</sup>ida<sup>s</sup>mēsē nāxwa e<sup>s</sup>yōs<sup>s</sup>itsēs k<sup>s</sup>āk<sup>s</sup>ets!enaqē lāq. Wā, la<sup>s</sup>me  
tselx<sup>u</sup>tsax<sup>s</sup>widxa q!wēdzekwē tselxwa. Wā, ā<sup>s</sup>mēsē gwālexs laē  
35 wī<sup>s</sup>laq. Wā, la<sup>s</sup>mē hēwāxa nāgēk<sup>s</sup>elax wāpaxs laē gwāla. Wā,  
laemxāē gwāl lāxēq.

1 **Salal-berries and Crabapples** (T!eqa mālaqela lē<sup>s</sup>wa q!wēdzekwē  
tselxwa).—Wā, hēem āx<sup>s</sup>ētsōsa ts!edāqa ma<sup>s</sup>lexla lōelq!wa, qa<sup>s</sup>  
g'āxē mex<sup>s</sup>ālifas lāxēs hē<sup>s</sup>menēlasē k!waēlasa. Wā, lā āx<sup>s</sup>ēdxa  
mōxsa t!eqa, qa<sup>s</sup> lā pax<sup>s</sup>alts!ōdālas lāxa e<sup>s</sup>nemēxla lōq!wa. Wā,  
5 g'il<sup>s</sup>mēsē gwālexs laē tsēx<sup>s</sup>id lāxa wāpē, qa<sup>s</sup> 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<sup>ε</sup>mēsē dōqwała, qa t!ēt!ēbidzowēsēxa <sup>ε</sup>wāpaxs laē gwāła. Wä, 6  
 lä äx<sup>ε</sup>ēdxā k'āts!ēnaqē L<sup>ε</sup>wa <sup>ε</sup>nēmēxLā lōq!wa, qa<sup>s</sup> lä dālaqēxs laē  
 lāx ha<sup>n</sup>ēlasasēs tselx<sup>u</sup>staatslē. Wä, la tsēx<sup>ε</sup>ītsēs k'āts!ēnaqē lāxa  
 tselx<sup>u</sup>sta, qa<sup>s</sup> lä tsētš!ālas lāxa lōq!wa. Wä, g'il<sup>ε</sup>mēsē negoyoxsdā-  
 laxs laē hēlats!ā. Wä, g'āxē k'āg'alīlas lāxēs hēmenēlasē k'waē- 10  
 lasa. Wä, lä äx<sup>ε</sup>ēdex pelpelqasēs lā<sup>ε</sup>wūnemē, qa<sup>s</sup> leselgendēs  
 lāxa tselx<sup>u</sup>sta. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>welx<sup>ε</sup>sexs laē g'ēxaxa pelpelqē.  
 Wä, lä nēx<sup>ε</sup>ēdxā t!ēqats!āla lōq!wa, qa<sup>s</sup> q!wēsēlgendēsēs <sup>ε</sup>wāx<sup>ε</sup>sōl-  
 ts!āna<sup>ε</sup>yē e<sup>ε</sup>eyasowē lāxa t!ēqa lā pēq!ūgelīla. Wä, g'il<sup>ε</sup>mēsē  
<sup>ε</sup>wī<sup>ε</sup>welx<sup>ε</sup>sexs laē äx<sup>ε</sup>ēdxā ledzekwē tselx<sup>u</sup>ts!āla lōq!wa, qa<sup>s</sup> lä 15  
 gūqāsas lāxa q!wēdzegwats!āxa t!ēqa lōq!wa. Wä, g'il<sup>ε</sup>mēsē  
<sup>ε</sup>wī<sup>ε</sup>lōsexs laē äx<sup>ε</sup>ēdxā L!ē<sup>ε</sup>na, qa<sup>s</sup> lä gūq!ēqas lāq. Wä, g'il<sup>ε</sup>mēsē  
 gwālexs laē ēt!ēd q!wēsēlgentsēs <sup>ε</sup>wāx<sup>ε</sup>sōlts!āna<sup>ε</sup>yē e<sup>ε</sup>eyasowē lāq  
 qa ālak!alēs lēlgā. Wä, g'il<sup>ε</sup>mēsē lēlgōxs laē gwāła. Wä, hēx<sup>ε</sup>i-  
 da<sup>ε</sup>mēsē Lē<sup>ε</sup>lalaxēs gwe<sup>ε</sup>yā qa g'āxē memālaqg'exa mālaqela q!wē- 20  
 dzekwē tselx<sup>u</sup>sta L<sup>ε</sup>wa t!ēqa. Wä, g'il<sup>ε</sup>mēsē g'āx k'lūs<sup>ε</sup>ālīlē  
 Lē<sup>ε</sup>lānemasēxs laē äx<sup>ε</sup>ēdxā hā<sup>ε</sup>mādzowē lē<sup>ε</sup>wa<sup>ε</sup>ya, qa<sup>s</sup> lä Lepdza-  
 mōlīla lāq. Wä, lāxaē äx<sup>ε</sup>ēdxā k'āk'ēts!ēnaqē, qa<sup>s</sup> lä ts!ēwanaē-  
 sas lāx<sup>ε</sup>da<sup>ε</sup>xūq. Wä, lä ālēlxsdālaxs laē k'āg'īlīlaxa mālaxts!ālaxa  
 mālaqela q!wēdzek<sup>u</sup> tselx<sup>u</sup>sta L<sup>ε</sup>wa t!ēqa lōq!wa, qa<sup>s</sup> lä k'āx- 25  
 dzamōlīlas lāxēs Lē<sup>ε</sup>lānemē. Wä, hēx<sup>ε</sup>ida<sup>ε</sup>mēsē <sup>ε</sup>nāxwa dāx<sup>ε</sup>īdxēs  
 ts!ōlolaqē k'āk'ēts!ēnaqa, qaxs hē<sup>ε</sup>maē <sup>ε</sup>yōselax gwēx<sup>ε</sup>sdemasēda  
 ts!ōlolaqē k'āts!ēnaqa. Wä, lāx<sup>ε</sup>da<sup>ε</sup>x<sup>ε</sup>mē <sup>ε</sup>nēmāx<sup>ε</sup>id <sup>ε</sup>yōs<sup>ε</sup>ītsēs

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.**<sup>1</sup>—When (the basket) is full,<sup>2</sup> (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

kāk'ets!enaqē lāq. Wä, la<sup>m</sup>mē k'lūmtälax 'wāpaga<sup>y</sup>as. Wä,  
30 g'il<sup>m</sup>mēsē 'wī'lāwē 'wāpaga<sup>y</sup>asēxs laē pōx'ōdex säq!ūs<sup>g</sup>ema<sup>y</sup>as. Wä, hēx'sä<sup>m</sup>mēsē gwēg'ilaqēxs hā<sup>m</sup>mapaaq. Wä, g'il<sup>m</sup>mēsē 'wī'la-qēxs laē hōqūwēlsa. Wä, la<sup>m</sup>mē hēwāxa nāgēk'ilax 'wāpa. Wä, lā<sup>l</sup>ē āem ts'ewēl!EXōtsa 'wāpē, qaxs ālak!alāē k'lūta hēmaōma-ts!ēna<sup>y</sup>as lāxens āwīl!EXawa<sup>y</sup>ēx. Wä, hē<sup>m</sup>is k'lēsēlas hēlq'lāla  
35 nāx'idēda hā<sup>m</sup>māpax gwēx'sdēmasēxs newēq!ūp'lēdaē nāgēk'ilāxa 'wāpē. Wä, hē<sup>m</sup>is lāg'ilas k'ilēmē. Wä, laemxāē k'lēs lē'lā-layo lāxa q'lēnemē lēlqwālaLa<sup>y</sup>a, yixs lēx'a<sup>m</sup>maēda hayasek'āla āxeq. Wä, laem gwāl lāxēq.

1 **Bunch-Berries.**<sup>1</sup>—Wä,<sup>2</sup> g'il<sup>m</sup>mēsē qōt!axs laē 'yālaqasēs ha<sup>y</sup>ā<sup>f</sup>a, qa lās lē'lāla<sup>x</sup> g'ōkūlōtas. Wä, la<sup>m</sup>mē qek'ilatxa qek'laālē. Wä, lā genemas āx'ēdxēs lōelq!wē, qa g'āxēs hāx'hanēl lāx k!waēlasas lē<sup>s</sup>wē kākets!enaqē; wä, hē<sup>m</sup>is lēs l'ē<sup>s</sup>na. Wä, g'il<sup>m</sup>mēsē gwā<sup>l</sup>ēxs  
5 laē lēp'lā<sup>l</sup>ilēlaxa lēel<sup>s</sup>wa<sup>y</sup>ē, qa k!wādzewēsōltsa lē'lānemē, qō g'āxl hōgwīlō. Wä, g'il<sup>m</sup>mēsē g'āx 'wī'laēlēxs laē hēx'ida<sup>m</sup> ts!ēdāqē āxk'lā<sup>l</sup>axa hā<sup>y</sup>ā<sup>f</sup>a, qa lās k'lats!ālasa qek'laālē lāxa lōelq!wē. Wä, g'il<sup>m</sup>mēsē 'wī'la qēqex'ts!ālēda lōelq!wāxs laē āx'ētse<sup>f</sup>wēda l'ē<sup>s</sup>na, qa<sup>s</sup> lā k'lūnq!ēgēm lāq. Wä, g'il<sup>m</sup>mēsē gwāla laē ts'ewa-naēdzema kāk'ets!enaqē lāxa lē'lānemē. Wä, g'il<sup>m</sup>mēsē gwā<sup>l</sup>ēxs  
10 laē k'ax'dzamolēema qēqex'ts!āla lōelq!wē lāxa māēmōkwē bēbē-gwānema. Wä, g'il<sup>m</sup>mēsē 'wīl'ālēxs laē hēx'idaem 'nāxwa

<sup>1</sup> *Chamaepericlinium unalaschense* (Ledeb.) Rydb.

<sup>2</sup> 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 woman<sup>1</sup> 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;<sup>2</sup> 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<sup>ε</sup>idxēs k'āk'ets!Enaqē, qa<sup>s</sup> qEX'qak'ax<sup>ε</sup>idēxa qEK'!aālē. Wā, 13 g'il<sup>ε</sup>mēsē <sup>ε</sup>wilaxēs qEX'qak'axs laē hōqūwelsa. Wā, <sup>ε</sup>nemx<sup>ε</sup>idāla<sup>ε</sup>mē gwēg'ilasaxa qEK'!aālē. Wā, hē<sup>ε</sup>misēxs k'lēsaē denxelag'ilEX 15 qEX'qāk'aēda lē<sup>ε</sup>lānemē qaēda qEK'!aālē. Wā, la<sup>ε</sup>mē gwāl lāxēq.

**Gooseberries.**—Wā, g'il<sup>ε</sup>mēsē lāk!wēmasa yālāxs laē āx<sup>ε</sup>ēdxēs lē<sup>ε</sup>wa<sup>ε</sup>yē, qa<sup>s</sup> lā LEP!elsaq lāxa yōx<sup>u</sup>demala<sup>ε</sup>yasa yāla. Wā, lā āx<sup>ε</sup>ēdxa mōts!aq leqwā qa<sup>s</sup> xwātsē<sup>ε</sup>stalēs lāx āwabā<sup>ε</sup>yas ēwenxala<sup>ε</sup>yasa lē<sup>ε</sup>wa<sup>ε</sup>yē, qa qelxasalēs ōts!āwas. Wā, g'il<sup>ε</sup>mēsē gwālexs 20 laē āx<sup>ε</sup>ēdxēs t!emwats!ē nāg<sup>ε</sup>ē <sup>ε</sup>wālas lexā<sup>ε</sup>ya, qa<sup>s</sup> lā hānbēlsas lāxa gwēba<sup>ε</sup>yē lāx g'āya<sup>ε</sup>nākūlasasa yāla lāx g'ildāg'aēna<sup>ε</sup>yasa xwātsē<sup>ε</sup>staakwē lē<sup>ε</sup>wa<sup>ε</sup>ya, g'a gwālēg'a.<sup>2</sup> Wā, g'il<sup>ε</sup>mēsē lēk!ūtelēda yālāxs laē dādanōdxēs t!emwats!ē nāg<sup>ε</sup>ē <sup>ε</sup>wālas lexā<sup>ε</sup>yaxs, laē k'lēs ēol<sup>ε</sup>nākūlaxs laē gūgē<sup>ε</sup>nākūlaxēs t!emwats!ē lexā<sup>ε</sup>ya qa 25 ēx<sup>ε</sup>mēs lāts!ālēda t!emxwalē lāxa t!emwats!ē lexā<sup>ε</sup>ya qa<sup>s</sup> lā lādzodala lāxa qelxasē<sup>ε</sup>lakwē k'imdedzō lē<sup>ε</sup>wa<sup>ε</sup>ya lāx dzōxwalaēna<sup>ε</sup>yasa ts!ēdāqaxēs t!emwats!ē lexā<sup>ε</sup>ya, qa yāmē<sup>ε</sup>stalayowēs k'lamo<sup>ε</sup>mās. Wā, la<sup>ε</sup>m k'lēas lādzodālasa k'lāmomo lāxa qelxasē<sup>ε</sup>lakwē k'imdedzo lē<sup>ε</sup>wa<sup>ε</sup>ya. Wā, la<sup>ε</sup>mē lēx'ama t!emxwalē la lādzodālaq. 30 Wā, la<sup>ε</sup>mē ēk!lēgēkwa. Wā, g'il<sup>ε</sup>mēsē gwālexs laē xwēlaqa laaxts!ōts lāxēs t!emwats!ē nāg<sup>ε</sup>ē <sup>ε</sup>wālas lexā<sup>ε</sup>ya, qa<sup>s</sup> lā ōxlaēlelaq

<sup>1</sup> Continued from p. 222, line 24.

<sup>2</sup> 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 gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēemxa  
 35 āxelasēs lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wā, g'il'emxaā-  
 wisē qōtlē t!emwats!ās nāgē 'wālas lexāxs g'āxaē ōxlālaq, qa'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  
 gwēg'ilasa. Wā, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxā  
 40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yixs  
 ma'lp!enk'āē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawīs'ida  
 ts!ex'ts!āna'yē 'wāsgemg'eg'aasas. Wā, lā ma'lp!enk' lāxens q!wā-  
 q!wax'ts!āna'yēx, yix 'wādzegeg'aasas. Wā, lā 'nemp!enk'ustāwē  
 'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēem āx'ētsōsa  
 45 ts!edāqēxēs kūtsem dzēg'ats!ēxēs t!emxwalē. Wā, lā gūxts!ōtsa  
 t!emxwalē lāq. Wā, g'il'mēsē elāq qōtlaxs laē gwāl gūqas.  
 Wā, g'il'mēsē gwālexs laē lēlqox'widxēs legwilē, qa's xex'lēndēsa  
 t!ēsēmē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,  
 laē āx'ēdxēs k'lip'lālaa qa g'āxēs k'adenwalisēx legwilas. Wā,  
 50 lāxaē āx'ēdxēs nāgats!ē, qa's lā tsēx'īdex 'wāpa. Wā, g'il'mēsē  
 g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qa's lā  
 k'anōlisasa 'wābets!āla lālogūm lāxēs legwilē. Wā, g'il'mēsē  
 gwālexs laē mēmentsemx'īdēda t!ēsēmē xex'lālalēs lāxa  
 legwilē. Wā, lā dāx'īdxēs k'lip'lālaa qa's k'lip!ēdēs lāxa x'ix'ex-  
 55 semāla t!ēsēma, qa's lā hāpstents lāx 'wābets!āwasa lālogūmē.  
 Wā, g'il'mēsē la 'wī'lāwē k'wēk!ūtsemayaq gūna'yaxs laē k'lip!e-

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 65  
 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,

gas lāxa t!emxwalē. Wā, lā hāna! hē gwēg'ilaxa waōkwē x'ix'EX- 57  
 semāla t!ēsema. Wā, la<sup>mē</sup>·memk'ewakwēda t!ēsemē. Wā, g'il-  
 'mēsē gwālexs laē āx'ēdxa lē<sup>wa</sup>yē, qa<sup>s</sup> naxūyindēs lāq. Wā, lā  
 gaē! hē gwaēlē. Wā, g'il'mēsē k'ōtēda t!edāqaq laem k'ōx'wī- 60  
 dēda t!ēsemāxs laē āxōdxa lē<sup>wa</sup>yē nāxūmās qa<sup>s</sup> g'ig'alilēsēxs  
 laē āx'ēdxēs k'lip!lālaa, qa<sup>s</sup> k'lip!idēs lāxa t!ēsem lā k'ōx'wīda,  
 qa<sup>s</sup> lā k'libenōliselas lāxēs legwīlē. Wā, g'il'mēsē wī<sup>l</sup>ōstaxs  
 laē xwēt!ētsa k!wa<sup>x</sup>lāwē lāxēs dzēk'ase<sup>wē</sup> t!emxwalā. Wā,  
 g'il'mēsē k'lēs xās'idexs laē ēt!ēd dāx'idxēs k'lip!lālaa, qa<sup>s</sup> 65  
 ēt!ēdē k'lip!lits lāxa x'ix'EXSEMāla t!ēsema, qa<sup>s</sup> lāxat! hāp-  
 stents lāx 'wābets!āwasa lālogūmē. Wā, lāxaē k'lip!ēk'ilasa k'lēsē  
 q!ēsgem x'ix'EXSEMāla t!ēsem lāq. Wā, g'il'mēsē medelx<sup>wīd</sup>exs  
 laē āx'ēdxa lē<sup>wa</sup>yē, qa<sup>s</sup> lā nāxūmts lāq. Wā, k'lēst!a gēx'ī-  
 dexs laē xwēlaq āxōdxa nāxūya<sup>yē</sup> lē<sup>wa</sup>ya, qa<sup>s</sup> g'ig'alilēsēxs laē 70  
 dāx'idxēs k'lip!lālaa, qa<sup>s</sup> k'lip!idēs lāxa t!ēsemē la g'ēgēxa dzē-  
 g'ikwē t!emxwalā qa<sup>s</sup> lāxat! k'libenōliselas lāxēs legwīlē. Wā,  
 g'il'mēsē wī<sup>l</sup>ōstēdā t!ēsemāxs laē āx'ēdxa 'wālasē lōq!wa, qa<sup>s</sup> lā  
 k'anōlilas lāxa kūtsemē dzēg'ats!ēxa t!emxwalē. Wā, lā āx'ēdxa  
 g'it!EX!āla tsex!a, qa<sup>s</sup> lā tseyōsasa dzēg'ikwē t!emxwalē lāxa 75  
 'wālasē lōq!wa. Wā, g'il'mēsē qōt!axs laē k'āg'ililaxa dzēg'ix<sup>ts!</sup>lā-  
 lāxa t!emxwalē 'wālasē lōq!wa, qa<sup>s</sup> lā k'ag'alilās lāxa 'wūdaēlē,  
 qa hā<sup>n</sup>akwēlēs 'wūda<sup>stax</sup>'īdaxs 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. |

- ʕyālaqasēs lāʕwūnemē, qa lās lēʕlālxēs ʕnēʕnemōkwē lōxs hē-  
 80 ʕmaēs ʕneʕmēmōtē la lēʕlālasos, yix ʕnēkʕaēda begwānemē, qaʕs hā tʕemxwilagʕilxa dzēgʕikwē tʕemxwalā. Wā, gʕilʕmēsē gʕāx ʕwīʕlāē-  
 LEXS laē hēxʕidaʕma tsʕedāqē āxʕēdxēs laelōgūmē lēʕwis kʕākʕe-  
 tsʕenaqē lēʕwa lʕēʕna, qaʕs gʕāxē gʕigʕalila lāxēs hēmenēlasē kʕwaē-  
 lasa. Wā, lā ʕyālaqasēs lāʕwūnemē, qa lās āxʕēdxa dzēgʕixʕtslā-  
 85 laxa tʕemxwalē ʕwālas lōqʕwa, qaʕs gʕāxē kʕāgʕalilas lāx kʕwaēla-  
 sas. Wā, gʕilʕmēsē gʕāxē lāʕwūnemāsxēs laē āxʕēdxa kʕikʕayēmē  
 qaʕs tēqēs lāxa dzēgʕikwē tʕemxwalā, gaʕs lā tseyōselas lāxa lae-  
 lōgūmē. Wā, gʕilʕmēsē negōyoxsdālaxs laē hēlatslā. Wā, gʕil-  
 ʕmēsē lā ʕwīʕla lā tʕētʕemxʕtslālēda tʕemxʕtawatsʕēlaxa dzēgʕikwē  
 90 laelōgūmxs laē āxʕēdxa lʕēʕna, qaʕs kʕūnqʕeqēs lāq. Wā, laʕmē  
 qʕēqxa lʕēʕna. Wā, gʕilʕmēsē gwālexs laē tsʕewanaēsasa kʕākʕe-  
 tsʕenaqē. Wā, gʕilʕmēsē gwālexs laē kʕaxʕdzamōlilasa ʕnālʕne-  
 mēxla tʕemxʕtawatsʕēlaxa dzēgʕikwē tʕemxwalē laelōgūm lāxa  
 yaēyūdukwē hēbegwānema. Wā, gʕilʕmēsē ʕwīlʕalīlexs laē hē-  
 95 xʕidaem ʕnāxwa dzēdzēgʕigūxʕidxa dzēgʕikwē tʕemxwalā. Wā,  
 gʕilʕmēsē ʕwīʕlaxs laē hōqūwelsa. Wā, laʕmē hēwāxa nāgēkʕilax  
 ʕwāpa.

Yixs kʕelxʕkʕaxʕaaxaēda bākʕūmaxa tʕemxwalē, yixs laē hā-  
 ʕmaaxsōq lāxa tʕemxʕmedzēxekūla lōxs gʕāxʕmaē tʕemxʕtāxūq  
 100 lāxēs gʕōkwē. Wā, lā kʕlēs lēʕlālas lāxēs ʕnēʕnemōkwē. Wā,  
 laem gʕwēgʕwalem lāxa tʕemxwalē.

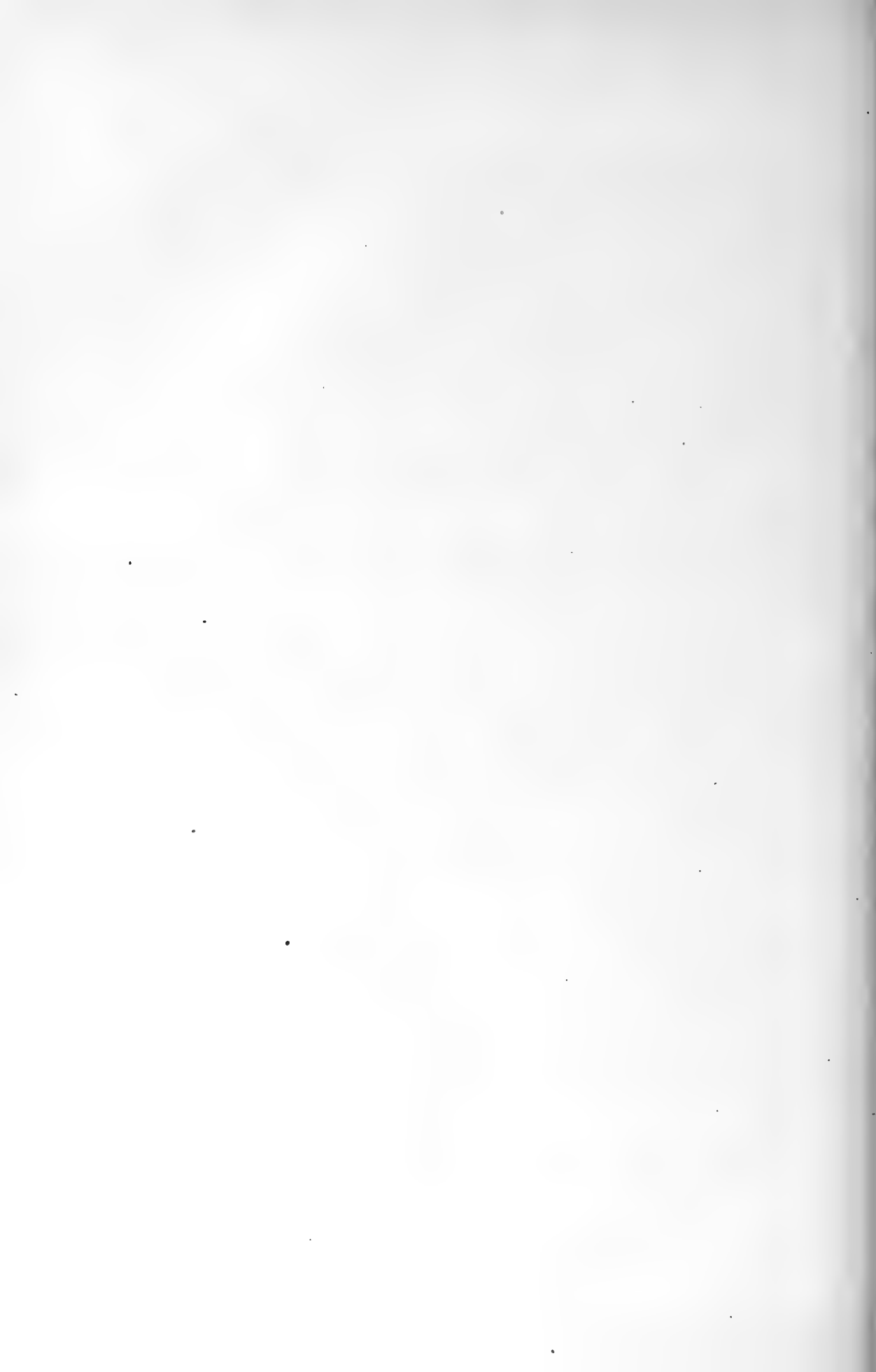
**Currants.**—Currants are also only eaten | from the currant bushes. 1  
They do not give these at a feast to many | people or to their relatives,  
for there are not very many of | these. That is all about this. ||

**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).**—Hëemxaēda habaxsölē âem ha<sup>ε</sup>maaxsôs<sup>ε</sup> 1  
lāxa hābaxsolēmesē. Wā, laemxaē k'les lē<sup>ε</sup>lālayō lāxa q!ēnemē  
bēbegwānema lō<sup>ε</sup>ma lēlēlāla, qaxs k'lesāē ālaem q!ēnemē  
gwēx<sup>ε</sup>sdemas. Wā, laemxaē gwāf lāq.

**T!emts!**<sup>1</sup>—Wā, hëemxaē gwēg'ilasē<sup>ε</sup>wē, yixs â<sup>ε</sup>maē hā<sup>ε</sup>maaxsō- 5  
sōsa dōx<sup>ε</sup>walēlāqēxs q!wāxaē lāxa t!emts!exekūla, qaxs â<sup>ε</sup>maē  
hēlanōkwa t!emts!amesē lāx hāmXLāxēs hāmXLawa<sup>ε</sup>yē. Wā,  
laemxaē k'les lē<sup>ε</sup>lālayo lāxa lēlqwāla<sup>ε</sup>yē, qaxs k'lesaxat!  
q!ēnemē gwēx<sup>ε</sup>sdemas. Wā, laemxaē k'les hānxlentsē<sup>ε</sup>wa qa  
l!ōbats. Wā, laem gwāf lāxēq. 10

<sup>1</sup> *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 man) knows that tears will run down | when he cries for  
a relative who is going to die. |

*Twitching and Itching of the Cheek.*—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. |

*Met'ella'.*—Wä, hē'εmaaxs meta'ē q!E'nXLā'yasa begwā'nemē; 1  
wä, lae'm q!ā'laqēxs tlō'sase'wēlēs se'ya' qaē's lēlēlā'lāxs  
lēlēlē, qa gwē'g'ī'elasasa bā'k'lūmaxs g'ī'lemaē lēlē's mā'g'ilē  
lēlēlā'lāxs, wä, g'ī'lemēsē mō'p!enxwa's la lēlē'g'ulēs lēlēlā'la,  
wä, lā tlō's'itse'wē se'yā's. 5

*Medē'iba.*—Wä, hē'εmaaxs meta'ē x'ī'ndzasasa begwā'nemē;  
wä, lae'm q!ā'lāxs lē'ntēlxēs x'ī'ndzasē qō q!wā'sal qaē's lēlē-  
lā'lāxs lē'lē lē'l.

*Medexsta' ē'k'!ōdexstēs sems.*—Wä, hē'εmaaxs meta'ē ē'k'!ō-  
dexsta'yasens se'msēx; wä, lae'm q!ā'lax wa'nā'kūlēlēs gwā'sdē 10  
qō q!wā'sal qaēs lēlēlā'la qō lē'ē'lō.

*Met!ō's lo lā'x'ōs.*—Wä, hē'εmaaxs meta'ē lōxs lā'xaē āwō'-  
dza'yasa ts!edā'qē; wä, la q!ā'lāxs e'lwatēlaxēs gō'gūma'yō qō  
q!wā'sal qaēs lēlēlā'lāxs lēlēlē.

*Qe'mqemk'!im.*—Wä, hē'εmaaxs meta'ē tek'!ā'sa begwā'nemē; 15  
wä, hē'em gwe'yāsa bā'k'lūmē qe'mqemk'!im, yixs qelelā'ō  
tek'!ā'sa q!wā'sa qaē'da lē'ē'lē.

*Dē'dastōdk'!im.*—Wä, hē'εmaaxs meta'ē ō'xLā'yasa qō'ēmūs  
a'yasā'sa begwā'nemē; wä, la q!ā'lāxs dē'stō'dēlaxēs gwā'sdē,  
yīs ō'xLā'yasasēs qō'ma qaxs q!wā'saēl qaēs lēlēlā'lāxs lēlēlē. 20

- 21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginac 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 genus.*—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.*<sup>1</sup>—Wä, hē'εmaaxs meta'ē εwā'x'sanōdzexstā'εyas na'εxwa'sa ts!edā'qē; wä, lae'm q!ā'laqēxs lē'lē'lēs xūnō'kwē qaxs hē'εmaē g'ā'yowē, lō'mē' ä'waxstā'εyasa na'εxwē': hē'εmxaā gwē'k'lālag'ilē.  
*Metseqō'.*—Wä, hē'εmaaxs meta'ē mē'mēsasa begwā'nemē; wä, lae'm q!ā'laxs lē'lē'lēs gēne'mē lā'xēq.
- 25 *Maε'mdedzō'x'sēs lō lā'leedzō'x'sēs.*—Wä, hē'εmaaxs meta'ē lōxs lā'xaē g'ōg'ogū'yāsa ts!edā'qē; wä, lae'm q!ā'laxs ää'msililē qaē's lā'εwūnemaxs lē'ma'ē lē'lē, qaxs gälēlē k!wā'lat lā'xa ää'msilats!ē. Hē'εmxaā gwē'gilēda begwā'nemē.
- 30 *Maεmtk'ēr.*—Wä, hē'εmaaxs meta'ē o'kwāx'a'εyasa begwā'nemē; wä, lae'm q!ā'laqēxs lē'lē'lēs lā'lā, qaxs g'ī'lēmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wä, g'ī'lēmēs gwāl nεxwā'la lē'εwēs lā'lāxs la'ē l!ā'gwagi'ēlēla begwā'nemaxēs lā'la. Wä, hē'εmēs lā'g'ilasōx metē'ns o'kwāx'a'εyaxs lē'lē'lē lā'lāsa
- 35 begwā'nemē.  
*Maεmtsā'ya'p!a.*—Wä, hē'εmaaxs meta'ē gwā'εnāsa ts!edā'qē; wä, lae'm q!ā'laqēxs lē'lā'ē g'ā'yolē lāx sā'semas qaxs meta'ē gwā'εnās a'εyasā's, qaxs hē'εmaē kūlā'laatsa g'īnā'nemē, yīxs mē'xaē lē'wis abe'mpē.
- 40 *Maε'mdenō's.*—Wä, hē'εmaaxs meta'ē ē'εwauu'dza'εyasa ts!e-dāqē; wä, la q!ā'laxs qe'lgwilā ts!ex'q!ā'l lā'xēs g'āē'lasē.  
*Meqwak!ē'n met!ē'n.*—Wä, hē'εmaaxs meta'ē εnā'εxwē o'k!wi-

<sup>1</sup> Or mētē'waq.

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 eyelids<sup>1</sup> 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-lip<sup>2</sup> 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<sup>ε</sup>yasa begwā'nemē; wā, la q!ā'laxs ɬe'<sup>ε</sup>lnōkwēlēs sā'semē, 43  
yixs qlē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē o'x<sup>u</sup>si'yā-  
p!āyas qaxs q!elēlā'axēs xūnō'kwē. Wā, la neḡwā'gī met!ē'dē 45  
ō'bā'<sup>ε</sup>yas, qaxs hē'<sup>ε</sup>maē küllā'laats xūnō'kwasēxs q!elēlā'aq. Wā, la  
neḡwā'gixs la'ē ē't!ēd met!ē'dē ē'k!ōdexsta<sup>ε</sup>yas se'msas, qaxs  
hē'<sup>ε</sup>maē wā'xaātsa gwā'<sup>ε</sup>sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-  
t!ē'dē tek!ā's, qaxs qe'mlelaāxs q!wā'saē. Wā, lae'm q!ā'le-  
laqēxs ɬe'lē'lēs xūnō'kwē lā'xēq. 50

*Medē'galtō.*—Wā, hē'<sup>ε</sup>maaxs meta'ē ē'<sup>ε</sup>wig'altā'yasa begwā'-  
nemē, la q!ā'laqēxs yō'gwīlens nā'lax, qaxs meta'ē ē'<sup>ε</sup>wig'altā'yē,  
qaxs hē'<sup>ε</sup>maē wā'ṭsa yō'gūmēsaxs la'ē yō'gwa.

*Met!e'xsd lō<sup>ε</sup> k!wē'k!waxsk!im.*—Wā, hē'<sup>ε</sup>maaxs meta'ē k!wē'-  
k!waxsk!imā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55  
nā'la. K!eā'sēlē yā'lal. Wā, lāḡēxs k!wā'xsāla lā'xēs ālē'-  
watslē ḡwā'ḡwagūma.lā'xēs sē'<sup>ε</sup>wina'yē.

*Met!exlā'sx'ä.*—Wā, hē'<sup>ε</sup>maaxs 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<sup>ε</sup>lasas tse'nxwa<sup>ε</sup>yasa q!ē'q!ats!ō'masē. 60

*Met!mx'sēs.*—Wā, hē'<sup>ε</sup>maaxs meta'ē o'gūmx'sidza<sup>ε</sup>yas g'ō'g'o-  
gū'yāsa begwā'nemē; wā, lae'm q!ālelaqēxs bā'gūnsēlē g'ā'x<sup>ε</sup>a-  
lisla, qaxs ā'ḡsemēsē'waēda bā'gūnsē.

*Met!xō!*—Wā, hē'<sup>ε</sup>maaxs meta'ē oxā'wa<sup>ε</sup>yasa begwā'nemē; wā,  
lae'm q!ā'laxs q!ā'x'<sup>ε</sup>itse<sup>ε</sup>wēlasa wī'nala. 65

<sup>1</sup> According to others, the upper eyelids.

<sup>2</sup> 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.<sup>1</sup> ||

- 1 **Cries of the Raven.**—Wā, g'il<sup>ε</sup>mēse 'nēx'sō qa<sup>ε</sup>s ayōselāēda maēnokwasa maēnaxa gwēk'!ālasasa gwa<sup>ε</sup>wināxs laē āem āxālōdzema maēnē lāxa L'ema<sup>ε</sup>isē, qa L'EN<sup>ε</sup>itse<sup>ε</sup>wēsēsa gwa<sup>ε</sup>wina. Wā, g'il<sup>ε</sup>mēsē 'wī'la L'EN<sup>ε</sup>itsō<sup>ε</sup>sa gwa<sup>ε</sup>wināxs laē ayōselāēda maēnokwasēxs laē  
5 NEXLAAX<sup>ε</sup>'id lā' begwānema lāx ōgūqī<sup>ε</sup>lālasasa gwēk'!ālasasa gwa<sup>ε</sup>wina, yīxs āwīlag'ilaēda g'ālē begwānemq, qaxs hē<sup>ε</sup>maēda gwa<sup>ε</sup>wina g'āx ts!Ek'!ālelasa wināxs g'āxaē gwasx'ālaxs winēlaxa lēlqwā-lala<sup>ε</sup>yē. Wā, hēx<sup>ε</sup>'ida<sup>ε</sup>mēsē wālap!se<sup>ε</sup>wa ayōselāxa gwa<sup>ε</sup>wināxs lēlax'ālaē lalawūlaqūla. Wā, la<sup>ε</sup>mē 'yāx'sa<sup>ε</sup>mē ts!Ek'!ālemasēxs lē-  
10 lax'ālaē plēp!Elg'īlxlāxēs ts!elts!Elk'ē. Wā, g'a<sup>ε</sup>mēs ōgūqelāla gwēk'!ālatsa gwa<sup>ε</sup>winē g'a lāxen hōlēlaēna<sup>ε</sup>yax q!ūlsq!ūlyax<sup>u</sup>dāsa Kwāg'ulēg'a, yīxs qatāp!aaxs k'wēlaē, yīxg'in hēmaōtek' alilē g'inānemē, yīxs gwagūxālaēda gwa<sup>ε</sup>wina. Wā, hē<sup>ε</sup>mis la 'yāla-gasxa hā<sup>ε</sup>maakwas maēnasa gwa<sup>ε</sup>wina.
- 15 gā 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 gūs 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<sup>u</sup> x'ok<sup>u</sup> . . . . . When ravens cry thus while fighting in the air, there will be bad news.

<sup>1</sup> 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

As<sup>1</sup> 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 gwa<sup>ε</sup>wina. - 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 ayödzeitsa maēnokwas hämx<sup>ε</sup>itse<sup>ε</sup>wasa gwa<sup>ε</sup>wi- 27  
nēxg'in lāk' gwāgwēx's<sup>ε</sup>ālasa. Wä, lāk: hōlāla hä<sup>ε</sup>maakwas maēnē  
yīsa gwa<sup>ε</sup>wina.

## EATING

Wä, g'il<sup>ε</sup>mēsē elāq <sup>ε</sup>wi<sup>ε</sup>laxs laē gwāla qaxs aemsaēda <sup>ε</sup>wi<sup>ε</sup>lāxa 1  
hag'ila<sup>ε</sup>yaxs <sup>ε</sup>wi<sup>ε</sup>lase<sup>ε</sup>waē yīsa hä<sup>ε</sup>māpē.

## PICKING HUCKLEBERRIES

Wä,<sup>1</sup> g'il<sup>ε</sup>mesē gwālamasqēxs laē hēx<sup>ε</sup>idaem xwānal<sup>ε</sup>ida qa<sup>ε</sup>s lā-  
lag'il k'li<sup>ε</sup>lā lāxa k'li<sup>ε</sup>lādaxa gwādemē, qō <sup>ε</sup>nāx<sup>ε</sup>ide<sup>ε</sup>laxa gaāla, qaxs  
<sup>ε</sup>nēk<sup>ε</sup>aēda g'alē bāk'ūmqēxs aemsaax k'lesāē hēx<sup>ε</sup>idaem la k'li- 5  
ts!ōtse<sup>ε</sup>wa alōmasē k'li<sup>ε</sup>latslē lexāxs g'ālaē gwālamatsō<sup>ε</sup>sa k'li<sup>ε</sup>x<sup>ε</sup>dāxa  
gwādemē. Wä, hē<sup>ε</sup>mis lāg'ilasa ts!edāqē hēx<sup>ε</sup>idaem xwānal<sup>ε</sup>idexs  
g'ālaē gwāfēs k'li<sup>ε</sup>latslēg'ila<sup>ε</sup>yē lexā<sup>ε</sup>ya.<sup>2</sup>

## CUSTOMS RELATING TO SEALING

Wä,<sup>3</sup> g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>ε</sup>la ts!enkwe gelq'ayāxs laē kwēxeltsemēsa  
ts!ēs<sup>ε</sup>lāla lāxa lā ts!enkwa qa lawālēsa ts!āx<sup>ε</sup>motē qaxs k'lesāē 10  
hēlq'alēda ēs<sup>ε</sup>elēwinowē k'ēxālaxa ts!ax<sup>ε</sup>motē, āla<sup>ε</sup>laē bomē<sup>ε</sup>stāla-

<sup>1</sup> Continued from p. 140, line 16.   <sup>2</sup> Continued on p. 209, line 3.   <sup>3</sup> 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.<sup>1</sup> ||
- 15 (The<sup>2</sup> 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 LE<sup>wa</sup> k'!ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-  
 ēmis lāg'ilas āem kwēxeltsemēsa ts!ēslāla lāq qa lawālātsa ts!āx-  
 motē.<sup>1</sup>*
- 15 *Hēmenala<sup>2</sup> lēs'ālelōd lāx neqostāwasēs legwilē qaxs ēnēk'āē  
 qa's hēmenala<sup>em</sup>mēsē q!wagwa<sup>em</sup>nakūla. Wā, hē<sup>em</sup>mis qa k'!ēsēs gaxa-  
 sōsa ēalostāgasē ts!ēdaqa LE<sup>wa</sup> ha<sup>em</sup>yāl<sup>a</sup> qaxs k'!ēsaē nēnagolkwila.  
 Wā, hē<sup>em</sup>mis qō ēxentalaxō qaxs aēmsaē lāxa ēs<sup>em</sup>elēwinoxwē. Wā,  
 laxaē tēgwila ōdzaxs lāxa ōnegwilasa g'ōkwē. Wā, laxaē g'āla-  
 20 lēlēda k!wēk!wa<sup>em</sup>yē mal lēel<sup>em</sup>wē lāxa ēk!<sup>a</sup>ya<sup>em</sup> legwilē. Wā, lāla  
 māstowas hēx<sup>em</sup>sāem g'ēxsa ālēwaselela xwāxwagūma. Wā, hēem-  
 xaēda pōxūnsē tēgwil lāx āxāsasa ōdzaxsē.*

#### CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hē<sup>em</sup>mis g'ēts!ā lāx ōdzaxsē g'ildatsa ālēwinoxwa āxsolē LE<sup>wa</sup>  
 q!EXmēnē. Wā, hē<sup>em</sup>misa at!EMasa āwīg<sup>a</sup>ya<sup>em</sup> k'!ōlōt!āxs lemō-  
 25 kwaē qa's yil<sup>em</sup>edayōlaxēs leg'ikwē qō E!ēdelaxō. Wā, hē<sup>em</sup>misa  
 āxsolē yixs hē<sup>em</sup>maē lāg'ilts g'ēts!ā lax ōdzaxsas LE<sup>wa</sup> q!EXmēnē  
 qō q!axwasōlaxsa 'yag'imaxa gānōlaxs negūlayālaē ālēxwaxa  
 k'!ōlōt!ē. Wā, lā<sup>em</sup>laē q!ūnāla q!axwasōsa 'yag'imē. Wā, hē<sup>em</sup>mis  
 la āx<sup>em</sup>wūlts!ōdaatsēxa āxsolē qa's malēx<sup>em</sup>widēq qa's kwēstalēs lāx  
 30 'wax<sup>em</sup>sōdgiwa<sup>em</sup>yasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēem

<sup>1</sup>Continued on p. 452, line 25.

<sup>2</sup>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.)

As<sup>1</sup> 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!”  
Then<sup>1</sup> the woman herself | replies, “Yes,” and goes up from the bank  
of the river. ||

As<sup>2</sup> 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<sup>ε</sup>īdxa q!EXMĒNĒ qa<sup>s</sup> hēx<sup>ε</sup>ida<sup>ε</sup>mael wūns<sup>ε</sup>īdēda <sup>ε</sup>yāg<sup>ε</sup>imaxs 31  
laē mēsaLELaxa āxsōlē. Wā, hē<sup>ε</sup>mis lāg<sup>ε</sup>ilas g<sup>ε</sup>ēts!ā lāx ōdzaxsas.

#### CUSTOMS RELATING TO SALMON FISHING

**Dog-Salmon.**—Wā,<sup>1</sup> g<sup>ε</sup>īl<sup>ε</sup>mēsē lā<sup>ε</sup>g<sup>ε</sup>alisEXS la<sup>ε</sup>ē gēNE<sup>ε</sup>mas lā<sup>ε</sup>lalāq. 1  
Wā, g<sup>ε</sup>īl<sup>ε</sup>mēse dō<sup>ε</sup>x<sup>ε</sup>waleLax t!ā<sup>ε</sup>t!aq!wāNEMasēs lā<sup>ε</sup>wūNEMaxs la<sup>ε</sup>ē  
ts!E<sup>ε</sup>l<sup>ε</sup>wax<sup>ε</sup>īDEq. Wā, laE<sup>ε</sup>m <sup>ε</sup>nē<sup>ε</sup>k<sup>ε</sup>ēda ts!Edā<sup>ε</sup>qaxs la<sup>ε</sup>ē ts!E<sup>ε</sup>l<sup>ε</sup>waqa:  
“Ā<sup>ε</sup>k<sup>ε</sup>asōL <sup>ε</sup>nā<sup>ε</sup>nawālak<sup>ε</sup>. Ā<sup>ε</sup>k<sup>ε</sup>asōL mē<sup>ε</sup>MEYōxwan, gē<sup>ε</sup>lak<sup>ε</sup>as<sup>ε</sup>laxs  
SEX<sup>ε</sup>ts!aaqas g<sup>ε</sup>āx g<sup>ε</sup>ā<sup>ε</sup>XENU<sup>ε</sup>x<sup>ε</sup>. Gwā<sup>ε</sup>lax<sup>ε</sup>ī <sup>ε</sup>yā<sup>ε</sup>k<sup>ε</sup>ayēs g<sup>ε</sup>āxēna<sup>ε</sup>yōs 5  
qaxs hē<sup>ε</sup>maaQōs g<sup>ε</sup>ā<sup>ε</sup>xēlaxs g<sup>ε</sup>ō<sup>ε</sup>lilaaqas g<sup>ε</sup>ā<sup>ε</sup>XENU<sup>ε</sup>x<sup>ε</sup>. Wā, hē<sup>ε</sup>mis  
qa<sup>s</sup> dā<sup>ε</sup>damāyīlōs g<sup>ε</sup>ā<sup>ε</sup>XEN L<sup>ε</sup>E<sup>ε</sup>wū<sup>ε</sup>n hawaxā<sup>ε</sup>lōtēxwa wā<sup>ε</sup>x<sup>ε</sup>ēdē qa<sup>s</sup>  
k<sup>ε</sup>lē<sup>ε</sup>saōs wū<sup>ε</sup>lalēsema MEYō<sup>ε</sup>xwan.” Wā<sup>1</sup>, la q!lūlēx<sup>ε</sup>s<sup>ε</sup>EM wāxēda  
ts!Edāqaxs laē lāsēsa.


Wā,<sup>2</sup> hē<sup>ε</sup>mē<sup>ε</sup>sēxs g<sup>ε</sup>īl<sup>ε</sup>maē gwā<sup>ε</sup>l xwā<sup>ε</sup>LasE<sup>ε</sup>wa sEg<sup>ε</sup>inē<sup>ε</sup>taxs la<sup>ε</sup>ē 10  
hē<sup>ε</sup>x<sup>ε</sup>ida<sup>ε</sup>ma ts!Edā<sup>ε</sup>qē q!ap!ē<sup>ε</sup>x<sup>ε</sup>īdxa k<sup>ε</sup>lē<sup>ε</sup>lē L<sup>ε</sup>E<sup>ε</sup>wa <sup>ε</sup>nā<sup>ε</sup>xwa  
grayō<sup>ε</sup>l lā<sup>ε</sup>xa k<sup>ε</sup>lō<sup>ε</sup>tela qa<sup>s</sup> lEXts!lō<sup>ε</sup>dēs lā<sup>ε</sup>xa lEXa<sup>ε</sup>yē qa<sup>s</sup> lē qEP-  
stE<sup>ε</sup>nts lā<sup>ε</sup>xa ō<sup>ε</sup>x<sup>ε</sup>siwa<sup>ε</sup>yasa wā, qaxs <sup>ε</sup>nē<sup>ε</sup>x<sup>ε</sup>sowaē hē<sup>ε</sup>x<sup>ε</sup>idaEM la  
q!lūlā<sup>ε</sup>x<sup>ε</sup>īdēda k<sup>ε</sup>lō<sup>ε</sup>k!lūtelāxs la<sup>ε</sup>ē āxstā<sup>ε</sup>nowēs yā<sup>ε</sup>x<sup>ε</sup>yig<sup>ε</sup>ilē lā<sup>ε</sup>xa  
ō<sup>ε</sup>x<sup>ε</sup>siwa<sup>ε</sup>yasa wī<sup>ε</sup>wa. Wā, hē<sup>ε</sup>mis lā<sup>ε</sup>g<sup>ε</sup>ilas hē gwē<sup>ε</sup>g<sup>ε</sup>ilē. Wā, hē<sup>ε</sup>- 15

<sup>1</sup> Continued from p. 303, line 13.

<sup>2</sup> 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 ʼmēsēxs ālāʼlaseʼwaē ts!ēʼwagaʼyasa segʼinēʼtē. Wā, lāla t!ōʼsā-  
layewē ts!ēʼwagaʼyasa dōʼgwinētē qaxs gʼiʼlʼmaael ālōʼyewē ts!ēʼ-  
wagaʼyasa dōʼgwinētāxs laʼē hēmenālaem elēʼ dōʼgwayāsa yāʼne-  
māxa hē gwēʼxʼitʼseʼwa. Wā, hēʼmis lāʼgʼilāsēda ts!edāʼqē aēʼkʼila  
20 elāʼlaq. Wā, laʼm gʼwāʼla.

**Silver-Salmon.**—Xēxestōwaʼkʼuxa l!ōʼbekwē hēʼxʼt!ē ʼnāʼnem-  
p!engila lēʼwa xāʼk!adzō lēʼwa ts!āʼsnaʼyēgʼa gwāʼlēgʼa (*fiq.*).

Wā, hēʼmaaxs laʼē dōʼkwaseʼwa dzaʼwūʼnaxs gʼiʼlgʼaalāʼyalaē lāʼxa  
aōʼwakʼē. Wā, gʼiʼlʼmēsē ʼyāʼnemēda begwānemāxa mōʼwē dza-  
25 ʼwūna, laē genemas lāʼlalaqēxs gʼalaē gʼāʼxʼalisa lāxa l!emaʼisasēs  
gʼōʼkwē. Wā, gʼiʼlʼmēsē dōʼxʼwalelax ʼyūʼnemasēs lāʼwūnemāxs  
laʼē ts!ēʼlwaqaxa dzaʼwūʼnē. Wā, gʼiʼlʼmēsē gwāʼl ts!ēʼlwaqaxs laʼē  
gāsxʼixʼidxa mōwē dzaʼwūna qaʼs lē lōʼsdēselas qaʼs lē kʼlixʼāʼli-  
sēlaq lāx l!emaʼisasēs gʼōʼkwē. Wā, la āxʼēʼdxēs xwāʼlayowē qaʼs  
30 lē xwāʼfidxa mōʼwē dzaʼwūʼna. Wā, laʼm āxāʼlēda hēʼxʼt!aʼyē  
lēʼwa ts!āʼsnaʼyē lāxa xāʼk!adzowē. Wā, laʼmēsē āxʼēʼdxa l!ōʼp-  
sayowē qaʼs lāʼgʼalisēq lāʼxēs k!waēʼdzasē. Wā, laʼmēsē axʼēʼd-  
xēs l!ōʼpasōlē qaʼs āxōʼdēs ts!āʼsnaʼyās lēʼwa xāʼk!adzowē lāx  
āwāʼgawaʼyasa l!ōʼpsayowē. Wā, la wēʼqwaxōts qa lēs l!ēl!ēʼn-  
35 qalē ōʼbaʼyās ʼwāʼxʼsanōts!exstaʼyasa l!ōʼpsayowē la gēgēʼyaʼgē-  
sasa hēʼxʼt!aʼyasa dzaʼwūʼnē. Wā, gʼiʼlʼmēsē gwāʼlaxs laʼē q!ap!ēʼ-



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<sup>ε</sup>īdxa k<sup>ε</sup>l<sup>ε</sup>l<sup>ε</sup> qa<sup>s</sup> lē ts<sup>ε</sup>!exste<sup>ε</sup>ndeq lā<sup>ε</sup>xa dē<sup>ε</sup>msx<sup>ε</sup>ē. Wā, g<sup>ε</sup>l- 37  
<sup>ε</sup>mēsē g<sup>ε</sup>ā<sup>ε</sup>x<sup>ε</sup>wūsdēsēxs la<sup>ε</sup>ē dā<sup>ε</sup>g<sup>ε</sup>ilxlalaxa L<sup>ε</sup>lō<sup>ε</sup>pts!<sup>ε</sup>lāla xēxexstowa-  
kwa, yīxs mō<sup>ε</sup>ts!<sup>ε</sup>laqē qa<sup>s</sup> lē L<sup>ε</sup>ā<sup>ε</sup>nōlisaq lāx legwī<sup>ε</sup>lasēs g<sup>ε</sup>ō<sup>ε</sup>kwē.  
Wā, la<sup>ε</sup>mē<sup>ε</sup>sē dā<sup>ε</sup>doqwilaq qa k<sup>ε</sup>lūmē<sup>ε</sup>lx<sup>ε</sup>īdēs L<sup>ε</sup>lē<sup>ε</sup>sasa hē<sup>ε</sup>x<sup>ε</sup>t!<sup>ε</sup>la<sup>ε</sup>yē. 40  
Wā, g<sup>ε</sup>l<sup>ε</sup>mēsē k<sup>ε</sup>lūmē<sup>ε</sup>lx<sup>ε</sup>īdēxs la<sup>ε</sup>ē āx<sup>ε</sup>ē<sup>ε</sup>deq qa<sup>s</sup> Lē<sup>ε</sup>sāLE<sup>ε</sup>lōdēs  
lā<sup>ε</sup>xa ē<sup>ε</sup>k<sup>ε</sup>!<sup>ε</sup>la<sup>ε</sup>yasēs legwī<sup>ε</sup>lē. Wā, lā<sup>ε</sup>xa hē<sup>ε</sup>x<sup>ε</sup>ida<sup>ε</sup>mē lā<sup>ε</sup>wūnemas  
la Lē<sup>ε</sup>lālaxēs <sup>ε</sup>nē<sup>ε</sup>mē<sup>ε</sup>mōtē qa g<sup>ε</sup>ā<sup>ε</sup>xēs hā<sup>ε</sup>mā<sup>ε</sup>peq qaxs aē<sup>ε</sup>k<sup>ε</sup>ilaaq  
xa<sup>ε</sup>maē<sup>ε</sup>l lā<sup>ε</sup>xa g<sup>ε</sup>ō<sup>ε</sup>kwē, yīxs <sup>ε</sup>nē<sup>ε</sup>k<sup>ε</sup>aēda g<sup>ε</sup>ā<sup>ε</sup>lē begwā<sup>ε</sup>nemqēxs  
g<sup>ε</sup>l<sup>ε</sup>mēlā<sup>ε</sup>xē xa<sup>ε</sup>maē<sup>ε</sup>la L<sup>ε</sup>lō<sup>ε</sup>bekwē xēxexstōwak<sup>u</sup> lā<sup>ε</sup>xa g<sup>ε</sup>ō<sup>ε</sup>kwaxs 45  
g<sup>ε</sup>ā<sup>ε</sup>lōlānemaē lā<sup>ε</sup>laxē x<sup>ε</sup>is<sup>ε</sup>ī<sup>ε</sup>dlāxa dza<sup>ε</sup>wū<sup>ε</sup>nē lā<sup>ε</sup>xa aō<sup>ε</sup>wak<sup>ε</sup>.  
Wā, hē<sup>ε</sup>mis lā<sup>ε</sup>g<sup>ε</sup>ilas hē gwē<sup>ε</sup>x<sup>ε</sup>īdē. Wā, g<sup>ε</sup>l<sup>ε</sup>mēsē g<sup>ε</sup>āx  
hō<sup>ε</sup>gwīlēda Lē<sup>ε</sup>lānemaxs la<sup>ε</sup>ē k<sup>ε</sup>lūs<sup>ε</sup>ā<sup>ε</sup>līl lāx o<sup>ε</sup>gwīwalīfasa lē-  
gwī<sup>ε</sup>lē, la<sup>ε</sup>xa lā LEBē<sup>ε</sup>latsa lē<sup>ε</sup>wa<sup>ε</sup>yē qaē. Wā, g<sup>ε</sup>l<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>laē-  
lēda Lē<sup>ε</sup>lānemaxs la<sup>ε</sup>ēda ts<sup>ε</sup>!edā<sup>ε</sup>qē āx<sup>ε</sup>ē<sup>ε</sup>dxa E<sup>ε</sup>ldzowē hā<sup>ε</sup>madzō 50  
lē<sup>ε</sup>wa<sup>ε</sup>ya qa<sup>s</sup> lē LEPdzamō<sup>ε</sup>līlas lā<sup>ε</sup>xēs hā<sup>ε</sup>mg<sup>ε</sup>ī<sup>ε</sup>lasōLē. Wā, la āxā<sup>ε</sup>-  
xōdxa mō<sup>ε</sup>ts!<sup>ε</sup>laqē L<sup>ε</sup>lēL<sup>ε</sup>lōpts!<sup>ε</sup>lāla xēxexstowā<sup>ε</sup>kwa qa<sup>s</sup> lē āxdzamō<sup>ε</sup>-  
līlas lā<sup>ε</sup>xēs Lē<sup>ε</sup>lanemē. Wā, hē<sup>ε</sup>mis x<sup>ε</sup>īk<sup>ε</sup>!<sup>ε</sup>ax<sup>ε</sup>ī<sup>ε</sup>deq qa lō<sup>ε</sup>ts!<sup>ε</sup>lāwēs  
lā<sup>ε</sup>xēs L<sup>ε</sup>lō<sup>ε</sup>psayowē. Wā, g<sup>ε</sup>l<sup>ε</sup>mēsē gwā<sup>ε</sup>l<sup>ε</sup>xs la<sup>ε</sup>ē tsā<sup>ε</sup>x<sup>ε</sup>ītsa <sup>ε</sup>wā<sup>ε</sup>pē  
lāq qa nā<sup>ε</sup>x<sup>ε</sup>ītsōs. Wā, g<sup>ε</sup>l<sup>ε</sup>mēsē gwā<sup>ε</sup>l nā<sup>ε</sup>qaxs la<sup>ε</sup>ē naxsā<sup>ε</sup>laga- 55  
<sup>ε</sup>yas ts<sup>ε</sup>!E<sup>ε</sup>lwaqaxēs hā<sup>ε</sup>mā<sup>ε</sup>Lē. Wā, la <sup>ε</sup>nē<sup>ε</sup>k<sup>ε</sup>a:<sup>ε</sup> " Ā<sup>ε</sup>k<sup>ε</sup>asōL <sup>ε</sup>nē<sup>ε</sup>nē-  
mō<sup>ε</sup>k<sup>u</sup>, gē<sup>ε</sup>lak<sup>ε</sup>as<sup>ε</sup>laxg<sup>ε</sup>īns q<sup>ε</sup>lūlā<sup>ε</sup>gowē. Wā, g<sup>ε</sup>ā<sup>ε</sup>x<sup>ε</sup>EMxa<sup>ε</sup>nu<sup>ε</sup>x<sup>u</sup> g<sup>ε</sup>ā<sup>ε</sup>x<sup>ε</sup>a-  
LEla lā<sup>ε</sup>xōs g<sup>ε</sup>ā<sup>ε</sup>x<sup>ε</sup>demaqasō<sup>ε</sup>xda <sup>ε</sup>nā<sup>ε</sup>lax. Wā, la<sup>ε</sup>mē<sup>ε</sup>senu<sup>ε</sup>x<sup>u</sup> hāwā<sup>ε</sup>-

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 catch 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.**—The<sup>1</sup> 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<sup>u</sup>·da<sup>u</sup>xōl<sup>u</sup> ʔna<sup>u</sup>na<sup>u</sup>wālak<sup>u</sup> qa<sup>s</sup> â<sup>u</sup>mēlōs dā<sup>u</sup>damwil g<sup>u</sup>ā<sup>u</sup>xenu<sup>u</sup>x<sup>u</sup>  
60 qanu<sup>u</sup>x<sup>u</sup> k<sup>u</sup>!ēā<sup>u</sup>sēl<sup>u</sup> ʔyā<sup>u</sup>g<sup>u</sup>aslex<sup>u</sup>anu<sup>u</sup>x<sup>u</sup> lā<sup>u</sup>LEK<sup>u</sup> hā<sup>u</sup>maag<sup>u</sup>ōlōl, ʔna<sup>u</sup>na<sup>u</sup>  
wālak<sup>u</sup>, qaxs hē<sup>u</sup>maaqōs g<sup>u</sup>ā<sup>u</sup>xēlda<sup>u</sup>xwē qenu<sup>u</sup>x<sup>u</sup> yā<sup>u</sup>ʔnakūlaōl  
qenu<sup>u</sup>x<sup>u</sup> hā<sup>u</sup>mā<sup>u</sup>ʔya. Wā, lanu<sup>u</sup>x<sup>u</sup> q!ā<sup>u</sup>laemxs â<sup>u</sup>maēx lē<sup>u</sup>x<sup>u</sup>aem ʔe-  
lōs ō<sup>u</sup>gwīda<sup>u</sup>ʔyēx. Wā, lā<sup>u</sup>lak<sup>u</sup> g<sup>u</sup>ā<sup>u</sup>x<sup>u</sup>emg<sup>u</sup>as bēbēxū<sup>u</sup>nēg<sup>u</sup>ōs x<sup>u</sup>ʔtsla-  
x<sup>u</sup>ilax<sup>u</sup>anu<sup>u</sup>x<sup>u</sup> lā<sup>u</sup>LEK<sup>u</sup> hā<sup>u</sup>m<sup>u</sup>ʔi<sup>u</sup>dex<sup>u</sup>g<sup>u</sup>as g<sup>u</sup>ā<sup>u</sup>xyōgwīlōs qenu<sup>u</sup>x<sup>u</sup> lā<sup>u</sup>-  
65 k<sup>u</sup>!ēsela, ʔnē<sup>u</sup>k<sup>u</sup>exs la<sup>u</sup>ē q!ūlē<sup>u</sup>x<sup>u</sup>s<sup>u</sup>em wā<sup>u</sup>xa.

Wā, g<sup>u</sup>ʔl<sup>u</sup>mēsē q!wē<sup>u</sup>ʔidexs la<sup>u</sup>ē hā<sup>u</sup>m<sup>u</sup>ʔi<sup>u</sup>da. Wā, la<sup>u</sup>x<sup>u</sup>da<sup>u</sup>xwē  
ō<sup>u</sup>gwaqa hā<sup>u</sup>m<sup>u</sup>ʔi<sup>u</sup>dē ʔnē<sup>u</sup>nemō<sup>u</sup>kwas. Wā, hē<sup>u</sup>x<sup>u</sup>ida<sup>u</sup>mēsē la<sup>u</sup> k<sup>u</sup>!ō<sup>u</sup>-  
qwalīē<sup>u</sup>da begwā<sup>u</sup>nemaxa nā<sup>u</sup>gatslē qa<sup>s</sup> lē tsāx ā<sup>u</sup>ltā ʔwā<sup>u</sup>pa qa  
nū<sup>u</sup>gēg<sup>u</sup>ēles qō gwāl hā<sup>u</sup>mā<sup>u</sup>plō. Wā, g<sup>u</sup>ʔl<sup>u</sup>mēsē g<sup>u</sup>āx aē<sup>u</sup>daaqaxs  
70 la<sup>u</sup>ē k<sup>u</sup>!ō<sup>u</sup>x<sup>u</sup>walīasēs tsā<sup>u</sup>nemē qa<sup>s</sup> ē<sup>u</sup>sēlēq qa gwā<sup>u</sup>lēs hā<sup>u</sup>mā<sup>u</sup>pa.  
Wā, g<sup>u</sup>ʔl<sup>u</sup>mēsē gwāl hā<sup>u</sup>ma<sup>u</sup>pexs la<sup>u</sup>ē hā<sup>u</sup>nx<sup>u</sup>dzamōlīfasa ʔwā<sup>u</sup>pē lāq.  
Wā, hē<sup>u</sup>x<sup>u</sup>ida<sup>u</sup>mēsē nā<sup>u</sup>x<sup>u</sup>idex<sup>u</sup>da<sup>u</sup>xwa. Wā, lā<sup>u</sup>la gene<sup>u</sup>mas mā<sup>u</sup>-  
mensgemaxa xā<sup>u</sup>qē ʔē<sup>u</sup>wa l<sup>u</sup>!ēl<sup>u</sup>lā<sup>u</sup>smotē qa<sup>s</sup> ā<sup>u</sup>xdzō<sup>u</sup>dalis lā<sup>u</sup>xa hā<sup>u</sup>-  
ʔmadzowē ʔē<sup>u</sup>wa<sup>u</sup>yē. Wā, g<sup>u</sup>ʔl<sup>u</sup>mēsē ʔwī<sup>u</sup>ladzōdāmaseq, la<sup>u</sup>ē k<sup>u</sup>!ō<sup>u</sup>x-  
75 ʔwūlīaq qa<sup>s</sup> lē k<sup>u</sup>ā<sup>u</sup>stendeq lā<sup>u</sup>xa dē<sup>u</sup>msx<sup>u</sup>ē. Wā, â<sup>u</sup>mēsē la  
tslā<sup>u</sup>k<sup>u</sup>ōdēda k<sup>u</sup>!wē<sup>u</sup>ʔdāxēs ē<sup>u</sup>ʔyasowē qa ʔē<sup>u</sup>m<sup>u</sup>xwālēlēs ts!ē<sup>u</sup>nts!enx<sup>u</sup>-  
ts!āna<sup>u</sup>ʔyas qaxs aē<sup>u</sup>k<sup>u</sup>ilāē ts!ē<sup>u</sup>nts!enkwa, lōxs k<sup>u</sup>!ē<sup>u</sup>saē hē<sup>u</sup>ʔl<sup>u</sup>ōlēm  
dē<sup>u</sup>denkwas k<sup>u</sup>ā<sup>u</sup>dzekwē. Wā, g<sup>u</sup>ʔl<sup>u</sup>mēsē gwā<sup>u</sup>l<sup>u</sup>exs la<sup>u</sup>ē hō<sup>u</sup>qūwelsa.

**Sockeye-Salmon.**—Wā,<sup>1</sup> lē<sup>u</sup>xaa ʔē<sup>u</sup>gadēda tā<sup>u</sup>yalts!ālās ts!ēgwa<sup>u</sup>tē  
80 lōxs q!ō<sup>u</sup>bas xelā<sup>u</sup>ʔē<sup>u</sup>waē qaxs hā<sup>u</sup>ē g<sup>u</sup>ā<sup>u</sup>yanema ʔnē<sup>u</sup>ldzūsa wā;  
lā<sup>u</sup>g<sup>u</sup>īlas ʔē<sup>u</sup>gades ts!ēgwa<sup>u</sup>tē, yixs ts!ekwa<sup>u</sup>ē ā<sup>u</sup>wī<sup>u</sup>nak!ūsas nē<sup>u</sup>-

<sup>1</sup> 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't'laē xwā'lēda ts!edā'qaxa melō'lē; wā, g'ā'x'laē 82  
lā'lās q!ō'p!ēdqēxs hē'ēmaē ā'lēs xwā'laxēs xwā'lase'wē. Wā,  
laem'fā'wisē dō'x'waleltsēs lā'wūnemē. Wā, hē'ēmis lā'g'ilas  
ēnēx' qa lē'gadēsēs q!ō'basa tā'yałts!āla. Wā, hē'x'ida'ēməsa 85  
ēnā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts!alaxēs  
gene'mē lā'xēq. Wā, hē'menāla'ēməsox la lē'gadōxda tā'yałts!ā-  
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

#### CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'lēmēsē gwāł malagekste'ndex g'ā'pōlasasa pex'ī'taxs 1  
la'mē gwā'nalex gwē'x'sdemlasa lege'mē lō'ē hēlaqē lō'ē wā'naqē.  
Wā, la'mē'sē hā'ng'alifas lā'xa mā'g'inwalisasēs legwī'lē. Wā, lā  
āx'ē'dxēs ts!ē'slāla qa'ēs k'lipse'mdēs lā'xa k'ē'sē ā'laem'ēwa'lastō  
gū'lta. Wā, lā k'lipts!ō'ts lā'xa lege'mē. Wā, lā k'at!ā'lifasa 5  
ts!ē'slālāxs la'ē tē'tegenōtsēs e'ēyasowē ēnem lax'ēwā'x'sanā'yasa  
lege'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-  
wasa lege'mē. Wā, g'ī'lēmēsē ā'ēm ts!emx'ī'dēda gū'ltāxs lōxs  
k'īlx'ī'daē, wā, lae'm q!ā'lelēda āxā'nokwaseqēxs hē'laqēlēs  
lege'mē. Wā, lae'm k'ē'slēda pex'ī'tē xwē'laqał māłts!ā'lał 10  
lā'xēs g'ā'ts!ālasē lāq. Wā, g'ī'lēmēsa gū'lta xwē'laqa ēnex'wūł-  
ts!ā'dex'wūłts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'le-  
lēda axā'nokwasēqēxs k'ē'sēlē 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.<sup>1</sup> | . . .

#### CUSTOMS RELATING TO SEA-EGGS

As<sup>2</sup> 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<sup>ε</sup>mēda ts!edā'qē ts!ex<sup>ε</sup>i'deq. Wā'x'ē k'les dex<sup>ε</sup>wūlts!ā'-  
15 wēda gū'lta lāq, wā hē'x'ida<sup>ε</sup>mēsē la a'lē<sup>ε</sup>sta lā'xa ā'lē qa<sup>ε</sup>s lā  
ā'lāx sa'q!waemsa.<sup>1</sup> . . .

#### CUSTOMS RELATING TO SEA EGGS

Wā,<sup>2</sup> g'il<sup>ε</sup>mēsē <sup>ε</sup>wilts!āxs laē āx<sup>ε</sup>ēdxa gūlta <sup>ε</sup>walastōkwas qa<sup>ε</sup>s  
ānk'iyindēs lāxa tsāx'mōtē. Wā, lā k'!ōqūlilaq qa<sup>ε</sup>s lā k'!ādes  
lāx l!āsanā<sup>ε</sup>yasēs g'ōkwē. Wā, hēem lēlg'iltsa gūlta qa k'!ēsēs  
20 lāda hayafilagasē hāmg'ilqaxa tsāx'motasa tsāk'āxa āmdema.  
Wāx'ē k'!ēs lāda gūlta lā ānk'iyindayōq laem<sup>ε</sup>lawisa hayafilagase  
hēx'idaem la hāmg'ilqaq. Wā, lāx<sup>ε</sup>lac hēx'idaemlax ts!ex'q!ē-  
x'īdē tsāx'mōdādās hāmg'ilqase<sup>ε</sup>wasā hayafilagasē. Wā, hē<sup>ε</sup>mes  
lāg'ila ānk'iyindayowa gūlta laqēxs laē k'!ādayoxa gānulē. Wā,  
25 g'il<sup>ε</sup>mēsē <sup>ε</sup>nāla tsāx'demaxa āmdema, wā, la k'!ēs ānk'iyintsōsa gūlta  
qaxs hēmaaxat! gwēg'ilag'ila mesēqwē qaxs lōmaael āx<sup>ε</sup>ēxsdēda  
haeyafilagasaxa āmdema lē<sup>ε</sup>wa mesēqwē.

#### BELIEFS RELATING TO THE DEVIL-FISH

Xa. l!ax<sup>ε</sup>lēyōts!a, hēem <sup>ε</sup>walegēsa <sup>ε</sup>nāxwax' teq!wa; hēem  
k'!ēs hā<sup>ε</sup>māsa bāk'ūmē. <sup>ε</sup>nā<sup>ε</sup>nemp!enaē hālselaem k'!ēs nexne-  
30 qela yūdux<sup>ε</sup>p!enk' laxens bālāqē <sup>ε</sup>wāsgemasas g'āg'īlēla lāx <sup>ε</sup>wāx's-

<sup>1</sup> Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

<sup>2</sup> 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

In<sup>1</sup> 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,<sup>2</sup> he takes a piece of charcoal and 50  
 paints | the face of a man on each side, in the middle of the | canoe,

ba<sup>é</sup>yas dzēdzelemas, wā lā lēslekwa. Wā, len dōqūlaxa 31  
 k'lūmt!Ena<sup>é</sup>yas <sup>é</sup>nemp!enk'awil lāxens ts!EX<sup>u</sup>ts!āna<sup>é</sup>yaxsens q!wā-  
 q!wax<sup>u</sup>tsāna<sup>é</sup>yēx. Wā, lā hēlostālē k'lūmt!Ena<sup>é</sup>yasēxa hē gwēx's  
 k'ilk'ilx<sup>u</sup>sem xāqa. Wā, hēem ēēx'bē ōba<sup>é</sup>yasa nextslāwasa  
 k'lūmt!Ena<sup>é</sup>yas. Wā, lā malgūnaltslaqē dāp!enk'as gawās. Wā, 35  
 laxaē <sup>é</sup>nāxwaem exālēda dāp!enk'ē lāx ewāxLa<sup>é</sup>yas dzēdzelemasa  
 L!āxLEYōts!a. Wā, lā <sup>é</sup>nā<sup>é</sup>nemp!ena lēxlēqūlil hā<sup>é</sup>mēx'silase<sup>é</sup>wa  
 āma<sup>é</sup>yē L!āxLEYōts!a. Wā, g'il<sup>é</sup>mēsē L!ōpēxs laē lawōyōwēs lep!<sup>é</sup>-  
 na<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē q!wēs<sup>é</sup>etsō<sup>é</sup>sa ts!ōxwāqēxs laē ts!EMx<sup>u</sup>īda lā  
 wīlēda, yīxs laē lawāyēs <sup>é</sup>wāpaga<sup>é</sup>yē qaxs'ā<sup>é</sup>maē <sup>é</sup>wābEX<sup>u</sup>sa<sup>é</sup>yēda 40  
 L!āxLEYōts!a. Wā, ā<sup>é</sup>mēsē la ts!EQEWELSDēM lāxa g'ōkwē qaxs  
 k'īlē<sup>é</sup>maē hā<sup>é</sup>mayaxs bEX<sup>u</sup>bakwaē. Wā, hē<sup>é</sup>misēx <sup>é</sup>yāg'imaē. Wā,  
 laEM gwāl lāxēq.

#### CUSTOMS RELATING TO CANOE-BUILDING

Wā, g'il<sup>é</sup>mēsē<sup>1</sup> la <sup>é</sup>nā<sup>é</sup>x'īdxa gaā'lāxs<sup>1</sup> la<sup>é</sup> lā<sup>é</sup>x'wida, yīxs  
<sup>é</sup>nemō'gwil<sup>é</sup>maē qaxs k'!ē<sup>é</sup>saēda Lē'elq!ēnoxwē hēlq!ā'la kū<sup>é</sup>lil 45  
 Lē<sup>é</sup>wis GENE'maxs Lē'qaaxa xwa'k!ūna; yīx wā'ldemasa g'ā'lē  
 begwā'nema, yīxs g'il<sup>é</sup>mēlaxē kū'lx'kūlk'a lā'xa Lē'q!ēnoxwē  
 Lē<sup>é</sup>wis GENE'mē, wā, lā'laxē kwā'kūx<sup>u</sup>balaxē Lē'qa<sup>é</sup>yas xwā'k!ūna.  
 Wā, hē<sup>é</sup>mis lā'g'ilas k'lēs hē'lq!āla kū'lx'kūlk'a Lē<sup>é</sup>wis GENE'mē.

Wā, g'il<sup>é</sup>mēsē gwālexs<sup>2</sup> la<sup>é</sup> āx<sup>é</sup>dxa ts!ō'ina qa<sup>é</sup>s k'lat!ā'LEX- 50  
 sēsa gōgūma<sup>é</sup>yasa begwānemē lāxa <sup>é</sup>wāx'sanēgūxsasa NEGoyā<sup>é</sup>yasa

<sup>1</sup> Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

<sup>2</sup> 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

Even <sup>1</sup> 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 xwā'k'lūna qa k'ilemēsēsa hayalilagasē, yixa bex'ūna'yasa lā lē'l  
lēqlēnoxwayadzewal gwe'yōsa bāk'umē qaxs g'il'maael k'lēs  
k'lāt'lālexdzema gōgūma'yasa begwānemē lāxa xwāk'lūnāxs laē  
55 gwāl aēk'la k'līm'lase'wa. Wā, g'āx'laēda hayalilagasē x'its'lax'i-  
laq. Wā, lā'laē āxk'lālxaxa xwāk'lūna qa hōx'widēs qō lāl lēpā'-  
sōlts lēq'lēno'kwās. Wā, g'ī'l'ēm'lāwisē k'lādexdzek'usa gōgūma-  
'yasa begwānemāxs laē āem hēltsōxs laē dōx'walelaxa k'lādexsē lāq.

#### CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda lāelk'wana'yaxa sāgūmē, yixs k'lēsāē hēlq'lō-  
60 lēma ālostāgasē ts'lēdāq lā sakwaxa sāgūmē qaxs 'nēk'aēda g'ildzesē  
begwānemqēxs 'yā'yax'dalag'ilaē lāx sākwasōsa alōstāgasē ts'lēdāqa.  
Wā, hē'mis lāg'ilas lēx'ama lāelk'wana'yē sākwaxa sāgūmē.

#### CUSTOMS RELATING TO CURRANTS

Wā, <sup>1</sup> la'mē āxsō', qā's 'wā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē  
qaxs k'lēts'lēnoxwāē mōdōla q'lēdzēdzewāxs q'lēsēlaēda āxnōgwadas  
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalaēda g'ilx'dā begwānema.

#### CUSTOMS RELATING TO CEDAR BARK

Wā, <sup>2</sup> wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwāxs laē  
k'lēts'lēnox 'wilg'ileloyowēs ts'lāqemsē qaxs 'nēk'aēda g'ālē be-

<sup>1</sup> See p. 575, line 51.

<sup>2</sup> Continue 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." |

gwānēniqēxs g'il<sup>ε</sup>maē <sup>ε</sup>wilg'ileloyowēda ts!āqemsē lāx ōgwida<sup>ε</sup>yasa 68  
dzēs<sup>ε</sup>eqwaxs laē lē'lēda dzēs<sup>ε</sup>eqwē. Wā, laēda māk'ililsē ōgū'la  
dzēs<sup>ε</sup>eq<sup>u</sup> hānx<sup>ε</sup>wīdxa senq'lēnoxwē qa ōgwaqēs lē<sup>ε</sup>la. Wā, hē<sup>ε</sup>mis 70  
lāg'ilas k'lēs <sup>ε</sup>wilg'ileloyowē ts!āqemsas yīsa senq'lēnoxwē.

#### CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la<sup>ε</sup>men gwā'gwēx<sup>ε</sup>s'ālat lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1  
k'!ō'lotlē. Wā, hē'em g'il āk'!ā'lasō'sa ālē'wēnoxwa lē'q'lēno-  
xwaxa xwā'xwagūm, qa lē'x'ēdēsēx ālē'watslā xwā'xwagūma.  
Wā, hē'x'ida<sup>ε</sup>mēsa lē'q'lēnoxwē la ā'lē'sta lā'xa ā'l'lē lāx lā'dza-  
sasēs <sup>ε</sup>wē'lsa wē'lkwa qaxs <sup>ε</sup>nā'xwa<sup>ε</sup>maē wē'ldzadēda lē'elq'lēno- 5  
xwaxa ē'k'ētē wēlk<sup>u</sup> lā'xa ā'l'lē. Wā, ā<sup>ε</sup>mēsē 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'xto<sup>ε</sup>x'widaas lā'sa wē'lkwē qō t'lā'x'ēidlō.  
Wā, g'il<sup>ε</sup>mēsē dō'qūlaqēxs <sup>ε</sup>wī'laē l!ā'sōt!ēna<sup>ε</sup>yēda wē'īts!ānās. Wā,  
lā sep'lēxō'd ā'lōt!ēxa'wa<sup>ε</sup>yasa wē'lkwē. Wā, g'il<sup>ε</sup>mēsē k!wābete 10  
sō'pa<sup>ε</sup>yasēxs la'ē dā'x'ēidxa mō'sgemstowē sō'yapmuta qa's nep'lē'-  
dēsa <sup>ε</sup>nē'mē lāx ā'lōt!ēxawa<sup>ε</sup>yasa wē'lkwē. Wā, lā <sup>ε</sup>nēg'etē<sup>ε</sup>wē'xs la'ē  
nepa': "Wā <sup>ε</sup>nawālakwā', lae'ms lā lā'sgemilxēs <sup>ε</sup>na'wālagūmōs."

Wā, lā ē't!ēd dā'x'ēidxa <sup>ε</sup>nē'mē sō'yapmuta qa's nep'lē'dēs.  
Wā, lā'xae <sup>ε</sup>nēg'etēwē'xs la'ē nepa': "Wā, qāstā', lae'ms dō'qū- 15  
laxēs gwā'yī'lālasōs <sup>ε</sup>nē'k'ēxs hē'laqōs gwē'xto<sup>ε</sup>x'wīdlē 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-DIGGER<sup>1</sup>

1 After<sup>2</sup> 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 Wä, lä ē't!ēd dā'x'ēidxa ɛnema'xs la'ē nep!ides. La'xaaxs  
 neba'sasēsa lä'lō yū'dux'wēdā'la. Wä, la'ē ɛnēg'etewē'xs la'ē nep-  
 pa': "Wä, g'ilg'ildokwilā lae'ms dō'qūlax laa'sas dälälāxēs ɛna'wāla-  
 20 k!wēna'ya; lae'm las lāl lax laa'sas," ɛnēk'exs la'ē dā'x'ēidxa  
 e'lxlā'yē qa's nep!ē'dēs lä'xaax ā'lōt!exa'ewa'yasēs sōp!exotsewē.  
 Wä, lä ɛnēg'etewē'xs la'ē nepa': "Wä, qāstā', lae'ms las lāl  
 lāx laa'sasēs dō'maxdōs; lae'm las hex'ē'ū'ls!lōl lāx laa'sas," ɛnēx'  
 lae'xs la'ē q!lūlō'x'sem nā'naxma'ya. Wä, lä ɛnē'ka:" "Wä,  
 25 hē'emlen gwēxtō'x'widlē," ɛnēk'exs la'ē dāx'ēidxēs sōbayowē qa's  
 sop!ē'dē ē't!ēda. Wä, g'il'mēsē la'k'!ōdēlē sō'pa'yasēxs la'ē  
 la'k'!ot!exōda qa's sep!edze'ndēq. Wä, k'!ēs'mēsē k!wā'betē sō'pa-  
 'yasēxs la'ē hēfme!q!ūg'a'fēda wē'lkwē. K'!ē'st!a gē'x'ēidexs la'ē  
 a!eto'wid t!ā'x'ēidēda wē'lkwē.

#### PRAYER OF CINQUEFOIL-DIGGER<sup>1</sup>

1 Wä, g'il'mēsē gwālexs<sup>2</sup> laē hōgūxs laxēs yā'yats!ē xwāk!ūna. Wä,  
 läda begwānemē lāxlēxa xwāk!ūna qaxs hē'maē lenxla'ya. Wä,  
 dōqwalāxēs ts!ewēdzats!ēx'ē g'ōkwa qa's ts!el'waqēq. Wä, lä ɛnē-  
 k'exs laē ts!el'waqaq sek!ūgextsēs lenx'layayowē sē'wayowa.  
 5 "Wēg'a dōqwalāl g'āxenu'x" lōgūn genemk' qa's dūdamāyēlōs

<sup>1</sup> See also Addenda, p. 1318.

<sup>2</sup> This 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 woman<sup>1</sup> 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<sup>ε</sup>x<sup>u</sup> qenu<sup>ε</sup>x<sup>u</sup> k'leāsē 'yāg'asa, qāstā. Wā, hē<sup>ε</sup>mis qa<sup>ε</sup>s lālē- 6  
laqelälōs g'axenu<sup>ε</sup>x<sup>u</sup> qenu<sup>ε</sup>x<sup>u</sup> g'āxēl ēt!alīl g'ōkūmts!āg'alīl lōl  
g'ōkwā lax ēt!ēdla ts!ōts!eyenxlex qwēseyenxla. Wā, halāk'as-  
lela;" 'nēk'exs laē k!wāxlēndxēs yā'yats!ē xwāk!ūna qa<sup>ε</sup>s sēx'widē.  
Wā, la<sup>ε</sup>mē k'lēš hēq!āla mēls'īda qa<sup>ε</sup>s dōx'widē ēt!ēdxēs g'ōkwē. 10  
Wā, āldzāla<sup>ε</sup>mēsē melmēls!lūlaxs laē t!et!āg'ō lē<sup>ε</sup>wis g'ōkwaxs laē  
hā<sup>ε</sup>yāqa lāxa āwīlba<sup>ε</sup>yē.

#### PRAYER TO YOUNG CEDAR

Wā, lā<sup>1</sup> āx'ēdēda ts!edāqaxēs k'īmlayowē qa<sup>ε</sup>s lā lāxlēlsaxa  
dze<sup>ε</sup>seqwaxs laē ēk'!egemelsexs laē ts!elwaqāq. Wā, la 'nēk'a:  
"Wēg'a, dōqwāla g'āxen qastāxg'in g'āxē gēts!ā lāxs k'ōmaqōs 15  
qaxs hē<sup>ε</sup>maaōs g'āxēlē qa<sup>ε</sup>s waxaōs g'axenu<sup>ε</sup>x<sup>u</sup>, yīxs k'leāsaqōs  
k'lēš ēg'asaxēs g'āxēlaōs bēx'walēsa, yīxg'anu<sup>ε</sup>x<sup>u</sup> k'cāsēk' k'lēš  
hēlemx'īdaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. Hēden  
g'āxēl gēts!ā lōl g'ilg'ildokwilaxg'in x'ōgwats!ēg'ilg'ōl. Wā, la-  
<sup>ε</sup>mēsen aēsayolōl qastā qa<sup>ε</sup>s k'lēšēlōs ōdzemg'aalelatsg'in gwāla- 20  
g'ildzaslex' lāl. Wā, la<sup>ε</sup>mēsen hāwāxelōl qastā qa<sup>ε</sup>s nēlaōsaxens  
'nē<sup>ε</sup>nēmōkwaxg'in hanāl<sup>ε</sup>mēlex' gēts!ōl laqō. Wā, qāstā, wēg'a  
yāl!ālex; āemles dadamewil g'āxen qen k'leāsē gagōlemālasa lāxa  
ts!ēts!ax'q!ōlemē lē<sup>ε</sup>wa dzēdzax'īla. Wā, qastā!"

Wā, hēem ts!elwagayosa senqāxa denasē lāxa dze<sup>ε</sup>seqwē lō<sup>ε</sup>ma 25  
wēlkwē.

<sup>1</sup> Continued from p. 131, line 4.

## WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ'misk'i'nis | 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 Ô's'eq<sup>u</sup>, 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'misk'i'nis (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 Qâ'εnakulēk' lāx Tsā'xisē. Wā, len hawā'xelax Hâ'εmisk'i'nēsē  
qa-gwā'gwēx's'alēs lāx gwē'gī'lāsasēxs εnē'k'aē qa-dzā'q'lūx'ī'dēs.  
Wā, hē'x'εida'mēs yā'q'leg'a'la. Wā, la εnē'ka: "Wē'g'a, hō'lēlax  
qen q!ā'q!ol!ā'masē lōl," εnēx. "Wā, hē'εmaaxg'īn la'ōlēk'  
5 εnē'lēlā lā'xa Ts!ā'masē. Wā, lanu'x<sup>u</sup> lā'g'aa lāx Ô's'eqwē, la'ē yū'x-  
εwidēda lā'k!wēmasē εmelā'sa. Wā, la sē'n'bē yā'laxa εnā'la lē'wa  
gā'nulē. Wā, len lā'x'widxa gāā'la. Wā, len dō'qūlaqēxs yā'-  
lax'sā'maēda εmelā'sē. Wā, len x'a'x'iq!ēx'ēidaxenu'x<sup>u</sup> lēq'lūsē'.  
Wā, g'ī'l'ēmis x'ī'qōstāwēda lēq'lūsā'xg'īn lēk' lē'nts'ēsa, lā'xa  
10 L!ēma'isē qaxs lē'ma'ē naē'nxs'ag'ilalīsēda x'ā'ts!axelēda dē'msx'ē.  
Wā, len ā'lāxa ā'm'āma'yē q!ō'εmātsa ē'εwāā'bā'εyasa t!ē'semē. Wā,  
len q!ā'xa mō'sgemē q!ō'māsa. Wā, len dā'laxa mō'sgemē qen lē  
lā'sdēsa. Wā, len āx'ē'dxa dena'sē qen dzedzēxs'ā'lēq. Wā, len  
āx'ē'dxa mō'ts!aqē qen mō'x'widēs lāx hēk'!ōlts!āna q!ē'q!ēg'imsa  
15 q!ō'māsē. Wā, g'ī'l'ēmēsēn wī'la mō'x<sup>u</sup>bentsa mō'sgemē q!ō'mās  
lā'xa dena'sē, lēk' āx'ē'dxa dzo'xūmē qen dē'x'wūlsēq. Wā, la k'les  
ā'laem negetā'lēda ma'lp!ē'nk'ē lā'xens bā'LEX dzō'xūma. "Hē't la  
gwātēda," εnēk'ē Hâ'misk'i'nēsē mens'ēlsaxa k!wa'xlā'wē, εnē'k'ēxs  
lā'ē mō'gwāb'lsaq. Wā, la gwē'xtālēda dzō'xumē lāq. Wā, hē'ēmis  
20 la tē'x<sup>u</sup>ba'yau'tsēda mō'sgemē q!ō'māsa. "Wā, len q!ā'q!ā'lā'laq.  
Wā, g'ī'l'ēmēsēn dō'qūlaq la l!ē'l!ā'x'widēda eō'sgemā'εyas, lē'g'ēn  
āxū'xōdeq. Wā, len qwē'lālaxa dena'sē lāx q!ē'q!ēg'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<sup>ε</sup>misk'i<sup>ε</sup>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<sup>ε</sup>E'Isaq. Wä, len ä'lëx<sup>ε</sup>idEX. mō'sgEMA äwō' xā'laētsa g'a'- 23 wëq'lāNEM. Wä, g'í'l<sup>ε</sup>mēSEN q'lāq, wä, len äx<sup>ε</sup>ē'dxa <sup>ε</sup>NE'msgEMē q'lō'mäs, qEN äxts'lō'dēs lāq. Wä, len äx<sup>ε</sup>ē'dxa tē'kwala<sup>ε</sup>yux<sup>u</sup>däs 25 dena'sa qEN yiltse'mdēs lāq, qa k'lē'sēs äxstō'x<sup>ε</sup>widēda xā'laēsē. Wä, len ē't'lēdxā mā'k'ilāq. Wä, len <sup>ε</sup>wi'ēla hē gwē'x<sup>ε</sup>idxa mō'sgEMē xa'laēsa. Wä, g'í'l<sup>ε</sup>mēSEN gwāla yaē'ltseMAXa mō'sgEMē xā'laētsa g'a'wëq'lāNEMaxs lē'g'in <sup>ε</sup>wi'ēla dā'laq qEN lē ä'lē'sta lā'xa ā'lLē. Wä, la<sup>ε</sup>men ä'lāx xubā'ga<sup>ε</sup>yasa Lax<sup>u</sup>Lō'<sup>ε</sup>sē. Wä, len q'lāxa xubā'- 30 ga<sup>ε</sup>yasa lā'xmesē. Wä, len <sup>ε</sup>wi'ēla g'ibē'lasa yū'dux<sup>u</sup>semē xē'xā'laēs lāq. Wä, len yā'q!eg'a<sup>ε</sup>l lā'xa <sup>ε</sup>NE'msgEMē la E'lxlā<sup>ε</sup>ya. Wä, len <sup>ε</sup>nē'k'a: "Wē'g'il la hayā'l!ō<sup>ε</sup>lalexōs <sup>ε</sup>nē<sup>ε</sup>nemō'kwaqōs, qa wā'<sup>ε</sup>lemk'a<sup>ε</sup>mēltsō lē<sup>ε</sup>la'lalex Dzā'q!walanu'kwa, Lō<sup>ε</sup> Xa<sup>ε</sup>yō'lēsanagā'; ā'Las k'lēslax lā'lax aē'daaqā'lax lā'xa L!ema<sup>ε</sup>isē qasō wiō'l 35 lā'xa sē'nat!ē'lsäyōL, Lē<sup>ε</sup>wōs <sup>ε</sup>nē<sup>ε</sup>nemō'kwaq!ōs;" <sup>ε</sup>nē'k'ENLaxg'in lēk' äxbete'Isaq. Wä, g'a'xEN bās qEN lē la'sta' lā'xa de'msx'ē. Wä, g'í'l<sup>ε</sup>mēSEN gwā'la, wä, len k!wā'g'a<sup>ε</sup>lisa lā'xa L!ema<sup>ε</sup>isē qEN lē'mx<sup>ε</sup>ünx<sup>ε</sup>idā'masēsa yā'la g'a'xEN," <sup>ε</sup>nē'k'ē. Wä, g'í'l<sup>ε</sup>mēSEN lē'mx<sup>ε</sup>ünx<sup>ε</sup>ida, lē'g'in q'lō'xts'lōda, qEN lē tē'tslix<sup>ε</sup>'ida lā'xEN 40 leq'lū'sē. Wä, la<sup>ε</sup>men ō'la'stāla qa yū'x<sup>ε</sup>widēsa dzā'q!wāxa lā'La neqā'lal," <sup>ε</sup>nē'k'ē. .

Wä, len wülā' ē't'lēDEX Hā'<sup>ε</sup>misk'i<sup>ε</sup>nēsō. Wä, len <sup>ε</sup>nē'k'EQ; "Ä'ngwadzēdā g'a'lōla <sup>ε</sup>nēx qa hēs gwē'g'ilase<sup>ε</sup>wa q'lō'māsē qa dzedzā'q!wa'lā'yuwē," <sup>ε</sup>nē'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.<sup>1</sup> 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 Wa, hē'x<sup>ε</sup>ida<sup>ε</sup>mēsē nā'nax<sup>ε</sup>ma<sup>ε</sup>ya. Wā, la <sup>ε</sup>nē'k'a: "εya, q!ā'-  
LEla<sup>ε</sup>maa<sup>ε</sup>qōsaxa <sup>ε</sup>nā'xwax nū'x<sup>ε</sup>nē<sup>ε</sup>misaxa <sup>ε</sup>nāxwa o<sup>ε</sup>gūqāla gī'lg'a-  
ōmasa lē'wa <sup>ε</sup>nā'xwa o'gūqāla tsē'ts!ek!wa lō'mō'xda <sup>ε</sup>nā'xwax  
o'gūqāla q!ēq!ō'māsaxs <sup>ε</sup>nā'xwa<sup>ε</sup>mayōlē' bē'begwānema lō'mō'xda  
50 lāx<sup>ε</sup>lō'sē<sup>ε</sup>x lō'mōx <sup>ε</sup>nā'xwax q!wā'sq!ūxe!la. Wā, la wī'nasē<sup>ε</sup>wē  
MElā'lanukwē yī'sa nū'x<sup>ε</sup>nē<sup>ε</sup>misē. Wā, hē'<sup>ε</sup>mis la wulā'ts Klwē-  
k!waxā'wa<sup>ε</sup>yaxēs ts!a'ts!a<sup>ε</sup>ya. Wā, la <sup>ε</sup>nē'k'a: 'εya, ts!ā'ts!a<sup>ε</sup>yā,  
ā'ngwadzēs <sup>ε</sup>nē'nā'lanukwaq!ōs;' <sup>ε</sup>nē'x<sup>ε</sup>!aē. Wā, hē'x<sup>ε</sup>ida<sup>ε</sup>m!ā'-  
wisēda ts!ē'k!ūxsdē begwā'nem yā'q!ēg'a!a. Wā, lā'!aē <sup>ε</sup>nē'k'a:  
55 'εya, nū'x<sup>ε</sup>nē<sup>ε</sup>mis. Hē'<sup>ε</sup>maa<sup>ε</sup>qasō <sup>ε</sup>nē'x<sup>ε</sup>!ax qa dzā'q!ūx<sup>ε</sup>idēsēns  
<sup>ε</sup>nā'lax,' <sup>ε</sup>nē'x<sup>ε</sup>!aē q!ōmāsē, qaxs hē'<sup>ε</sup>mae lē'gēmsa ts!ē'k!ūxsdē  
begwā'nema. 'Wā, las āx<sup>ε</sup>ē'dxa mō'sgemē lā'xen <sup>ε</sup>nemā'x<sup>ε</sup>isē  
lē'wē'n!axg'in q!ō'māsēk. Wā, las āx<sup>ε</sup>ē'dxa mō'ts!aqē gī'lg'ilt!  
denā'sa qā<sup>ε</sup>s mō'x<sup>ε</sup>walelōdaōsas o<sup>ε</sup>bā'<sup>ε</sup>yasa denā'sē lāx hē'k!ōl-  
60 ts!āna<sup>ε</sup>yē q!ēg'ī'ms. Wā, las tē'x<sup>ε</sup>wides lāx neqō'stāsēs legwīlōs.  
Wā, gī'l<sup>ε</sup>mēs L!ā'x<sup>ε</sup>widē āwī'g'a<sup>ε</sup>yas, lā'aqōs āxaxō'deq qa<sup>ε</sup>s qwe'-  
fīdayōsaxa denā'sē lāx q!ēq!ēg'ī'mas. Wā, las ā'lēx<sup>ε</sup>idxa mō's-  
gemē āwā' xā'laētsa gā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē  
lāq qa<sup>ε</sup>s yiltse'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!ēg'ī'-  
65 masa q!ōmā'sē. Wā, la<sup>ε</sup>m <sup>ε</sup>nā'tnems<sup>ε</sup>gemēda q!ōmā'sē gits!ā'  
lā'xa <sup>ε</sup>nā'tnems<sup>ε</sup>gemē xā'laēsa. Wā, gī'l<sup>ε</sup>mētš gwāl yaē'tsema<sup>ε</sup>q, wā,  
lā'LES qā'sīdēl lāx ā'lanā<sup>ε</sup>yasēs gō'kwōs qa<sup>ε</sup>s la'yōs ā'lāx kwā'-  
wagā<sup>ε</sup>yasa lā'x<sup>ε</sup>lō'sē'. Wā, gī'l<sup>ε</sup>mētš q!ā'xa kwā'wagā<sup>ε</sup>yasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 93; Boas, 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 Hâ'εmiski'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

lā'x'lo'sē' lā'aqōs āxbete'ndxa yū'dux'semē xā'laēsa. Wā, las  
ē'tléd āx'ē'dxa εne'msgemē xā'laēsa qa's tsle'lwaqaōsaq. Wā, las 70  
εnē'k'a: "Wā'g'il la hayā'l'ō'laLEXōs, εnē'εnemō'kwaqōs, qa wā'-  
εlemk'a'εmētsō lē'lāLEX Dzā'q!walanu'kwa lō' Xa'yo'lisanagā,  
ā'las k'ēslax lā'lax aē'daaqālah lā'xa l'ema'isē qasō wiō'l lā'xa  
sē'nāt'elsäyōL, lē'wōs εnē'εnemō'kwaq'ōs," εnē'x'LES g'ā'xenu'x' 75  
Wā, las āxbete'ndxa εne'msgemē. Wā, las bās. Wā, hē'x'εi-  
daEmwisē dzā'q!wax'εidel," εnē'x'laē.

Wā, hē'Em lā'giltsox q!lāl yisō'xda ā'lēx begwā'nema.

Wā, len bās Hā'εmiski'εnēsē qen lē laē'l lāx g'ō'kwas Kwā'- 1  
gwa'εnō. Wā, len wūlā'q, wā, len εnē'k'εq: "Hē'den qā'ts'lēna'εyē  
qa's waxa'ōs q!ā'q!ōLāmas g'ā'xENLasa dzedzā'q!wa'ēlāxa ā'lē  
lā'k!wēmasa lāx lē'lālx dzā'q!wa yā'la," εnē'k'ENLax. Wā,  
hē'x'εida'mēs nā'nax'εmē g'ā'xEN. Wā, la εnē'k'a: "Wē'g'a 5  
hō'lēla g'ā'xEN qaxs ē'k'aēda q!ā'lēlāxa lē'lālx dzā'q!walanu-  
kwē wā'x'εmaē lā'k!wēmasēda mēlā'sē yā'la, yixs εnē'kaā'qōs qa's  
la'ōs lāx εyelī'sē. Wā, las ā'lē'sta lā'xa ā'l'lē. Wā, las ā'lēx'ēid-  
xa sā'laēdāna. Wā, g'ī'l'εmēts q!āq, wā, las εlā'p!ēqōdxa 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'lā', wā, las dā'laq qas la'ōs nā'εnakwa. Wā, g'ī'l'εmēts laē'l  
lā'xōs g'ō'kwax, wā, las āx'ā'līlxa sā'laēdāna. Wā, las āx'ē'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. |

maftsemg'ustâ aLE'la LE'wa gwegü'myimē. Wā, las ē't!ēd āx'ē'd-  
15 xa mō'ts!aqē xōk<sup>u</sup> xEX<sup>u</sup>mesā', yū'dux<sup>u</sup>p!enk'ē 'wā'sgemasas  
lā'xens bā'lax. Wā, las k'!ā'k'!ox<sup>u</sup>be'ndeqwē, las āx'ē'dxa sā'laē-  
dāna. Wā, la ē'k'!axsdā'laxs lā'aqōs k'!ā'q!ūqasēda ō'ba'yasa k'!āx<sup>u</sup>-  
baā'kwē xEX<sup>u</sup>mes lāx ā'waga'yas mā'mā'map!ēqas. Wā, laE'm  
ēk'!axsdāla. Wā, lā'LES āx'ē'dxa sek'!ā'ts!aqē āLE'la, qa's āx'ā'-  
20 LELōdayōsasa mafts!ā'qē āLE'la lāx hē'lk'!ōtēma'yasa sā'laēdāna.  
Wā, las ē't!ēd āx'ē'dxa mafts!ā'qē āLE'la qa's āx'ā'LElōdaōsa  
lāx gem'xā'nulema'yasa sā'laēdāna. Wā, las ē't!ēd āx'ē'dxa  
ē'ne'mts!aqē āLE'la qa's āx'ā'LElōdaōsas lāx x'i'ndzasas. Wā,  
ē'nāxwa'ema yī'ā'LElōdes. Wā, g'i'l'ēmets gwāla, wā, las āx'ē'dxa  
25 gwegü'myimē qa's qōpse'mdēs 'nā'xwa lāx L!ō'p!Ek'asa sā'laē-  
dāna. Wā, las lā'nōlīsas lāx legwī'lasēs g'ō'kwōs; 'wī'la lā'xa  
'nā'laqenwa'lisasēs legwī'lōs. Wā, las yā'q!eg'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!ū'l-  
30 'yakwē Kwā'gwa'no. "Wā, g'i'l'ēmewisē ts!E'l'x'ēwīdēda sā'laēdāna,  
lē'las hē'x'idaem dzā'q!ūx'īdēla yā'la."

Wā, len wūlā'q, wā, len 'nēk'eq: "Wā'entsōsen wūlō'L. Wā,  
ā'ngwasōx k!wē'xa'ya?" 'nē'k'enlaq.

Wā, hēx'idaēmēs dā'fēda. Wā, la 'nē'k'a: "K'!ē'saāxs a'E'm  
35 k!wē'xa'ya yixen lax wā'ldēm lōl. Wā, wē'g'il la hō'lēla qen  
nō'sīdag'i qa's, yīs g'ā'lōla k!wē'nux<sup>u</sup>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<sup>ε</sup>maälaxs la'ē wi'nēda nū'x<sup>u</sup>nē<sup>ε</sup>misē lāx Mełā'lanukwē. 37  
Wä, lā'ēlaē Klwēk!waxā'wa<sup>ε</sup>yē wūlā'xēs ts!ā'ts!a<sup>ε</sup>ya. Wä, lā'ēlaē  
<sup>ε</sup>nē'k'a: 'ēya, ts!ā'ts!ā<sup>ε</sup>yē, ā'ngwadzēs <sup>ε</sup>nē'nā'lanukwaq!ōs?' <sup>ε</sup>nē'x'ēlaē.  
Wä, hē'x'idaem<sup>ε</sup>lā'wisē ts!ē'k!ūxsdē' begwā'nem yā'q!ēg'a<sup>ε</sup>la. 40  
Wä, lā'ēlaē <sup>ε</sup>nē'k'a: 'ēya, nū'x<sup>u</sup>nē<sup>ε</sup>mis, hē'εmaāxs <sup>ε</sup>nē'k'ēlā'xaqōs  
qa dzā'q!wax<sup>ε</sup>idēlaxsens <sup>ε</sup>nā'lax,' <sup>ε</sup>nē'x'ēlaēda ts!ē'k!ūxsdē' be-  
gwā'nema, yix q!ō'māsē. 'Wä, lā'laxs āx<sup>ε</sup>ē'dlax mō'sgema lā'xen  
q!ō'swutēx, wä, lā'laxs tē'x<sup>u</sup>stōdlax g'āxenu<sup>ε</sup>x<sup>u</sup> lā'xa lēgwī'fāxsōs  
g'ō'kwaq!ōs; wä, g'ī'l'mēsēk' L!ā'x<sup>ε</sup>widg'anu<sup>ε</sup>x<sup>u</sup> āwī'g'ik', wä, las 45  
āxā'xōd g'ā'xenu<sup>ε</sup>x<sup>u</sup> qas āxts!ō'daōs g'a'xenu<sup>ε</sup>x<sup>u</sup> lā'xa mō'sgemē  
āwō' xā'laētsa g'ā'wēq!ānemē. Wä, las q!ū'ā'f'id'g'āxenu<sup>ε</sup>x<sup>u</sup> lā'xa  
kwā'wagā<sup>ε</sup>yasa lāx<sup>u</sup>lō'sē,' <sup>ε</sup>nē'x'ēlaē. Wä, g'ī'l'mēsen wē'εstamās qa  
dzā'q!ūx<sup>u</sup>idēsens <sup>ε</sup>nā'lax, wä, las ē't!ēd la āx<sup>ε</sup>ē'dxa <sup>ε</sup>nē'msgemē q!ō'-  
mās lā'xa kwā'wagā<sup>ε</sup>yasa lāx<sup>u</sup>lō'sē. Wä, las ts!ē'lwaqa. Wä, 50  
g'ī'l'mēs ts!ē'lwaqaq, wä, las ē't!ēd āxbete'ndeq lā'xēs  
g'ā'yane<sup>ε</sup>masōsaq," <sup>ε</sup>nē'x'ēlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'le q!ōmā'sē, la'ē o'gwaqa yā'q!ēg'a<sup>ε</sup>fēda  
se<sup>ε</sup>yā'ts!ā megwōge'mxa gwōgū'myimē. Wä, lā'ēlaē maē'mafēda  
āle'la lāx <sup>ε</sup>wa'x'sōdatā'ēyē p!esp!eyō's; wä, lā'ēlaē k'ī'dzēlbā'lāxa 55  
<sup>ε</sup>nē'mts!aqē āle'la. Wä, lā'ēlaē <sup>ε</sup>nē'k'a: 'ēya, g'ī'gāmē<sup>ε</sup>, Klwēk!waxā'-  
wē, nō'gwaem sā'laēdāna. Wä, len <sup>ε</sup>nē'nā'lanu'kwa. Wä, hē'εmaa  
qe'nsō lāl winalēx Mełā'lanukwē. Wä, lā'LES ā'EM āx<sup>ε</sup>ē'del g'ā'xen  
lā'xg'īn lāk gwā'laā'sa. Wä, hē'εmisē yū'dukwa gā'yul lā'xen  
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx <sup>ε</sup>nā'laqenwā'lisāsēs lēgwī'fōs. 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 Wä, las 'nē'k'a: "Gwā'lax'in lā'tsalai', ā'lōx xen!Eqā lā'xōs 'nā'-  
 läqosē', Dzā'q!walanukwai', Xa'yōlisāxtāyai';" 'nē'x'LES,' 'nē'x'-  
 'laē sā'laēdana lāx Klwēk!waxā'wa'yē.

Wä, g'í'l'ēm'lā'wisē q!wē'fīda, la'ē ō'gwaqa yā'q!ēg'a'fēda awi'na-  
 65 gēmāla ē'x'sōx<sup>u</sup> hē'fa begwā'nema. Wä, lā'laē 'nē'ka: 'ya,  
 nux<sup>u</sup>nē'misai', wē'g'il hō'lēlal g'ā'xEN. Nō'gwaem q!wēā'ts!Eqā.  
 Wä, hē'maa qasō lāl wī'nalex Mēlā'lanukwē, wä, lā'lē lā'k!wē-  
 maslēda mēlā'sē lē'wa yū'gwa, wä, lēn lē'x'aem gwē'x'ēdaasnux<sup>u</sup>  
 q!ō'x'widā'masxa mēlā'sē. Wä, lā'x'aen gwē'x'ēdaasnux<sup>u</sup>em ts!ē-

70 x'idāmasxa yū'gwa,' 'nē'x'laē q!wēā'ts!Eqax Klwēk!waxā'wa'yē.  
 Wä, hē'maa qō yū'gwaqelala mēlā'sē, wä, lā'LES āx'ē'dEL g'ā'xEN  
 lō' yū'dukwa g'ā'yōl lā'xEN g'ō'kūlōtēx. Wä, las āxENō'lisa  
 g'ā'xenu<sup>x</sup> lā'xa 'nā'lanā'yasēs legwī'lōs. Wä, g'í'l'ēmlwisenu<sup>x</sup>  
 elx'ē'lgwis'ī'dEL, wä, lā'LES de'nx'ēIDLōL. Wä, hē'ems wāldemla:  
 75 'Wē'g'il la hō'lēlal g'ā'xEN, Q!ō'xūlisāxtāyai'. Wē'g'a dō'qwa  
 g'ā'xEN. La'men e'l'x'elgwī'sa, xē'kwāsg'in k'!ELE'mk' lōL, ā'n'ān-  
 wēgā'; Dzā'q!walanukwai', Xa'yōlisāxtāyai', Q!ō'xūlisāxtāyai',  
 nē'x'LES,' 'nē'x'laē.

Wä, yū'mis la hā'yig'isōsōxda ā'lēx begwā'nema. Wä, lā'laē  
 80 ē'x'idē nā'qa'yas Klwēk!waxā'wa'yē qa wā'idemas q!wēā'ts!Eqē.

Wä, lā'laē ē't!léd yā'q!ēg'a'fē Xū'mtā'la. Wä, lā'laē 'nē'k'a:  
 "ya, nū'x<sup>u</sup>nēmisai', wē'g'il lā'g'ā gwā'sgēm<sup>x</sup>'idEX 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 (gene- 100 generations of) men do so for that reason. | As soon as the southeast wind 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. Wä, hē'εmaa qasō lāl wī'nalex ME- 83  
lā'lanukwē qaxs k'!ēsaē q!ō'x'εwidaē'noxwa. Wä, g'í'l'εmlwits älä'-  
xwalōL, wä, g'ā'xlē mō'x'ula bē'bēgwānem laē'l lā'xen g'ō'kwē. 85  
Wä, lā'lē k'lā'x'εidel lāx dzexdzegwī'lasen g'ō'kwēx. Wä, lā'lē  
gō'xsemēleqē. Wä, lā'lē gō'xstendēlxa dzexdzegwī'ldāsē lā'xa  
de'msx'ē. Wä, la εnē'k'ēda εnemō'kwē e'lxlā'ya: 'Wä, Dzā'-  
q!walanukwai', gē'las yā'yālxg'a Me'lā'lanukük!' Wä, hē'x'εi-  
daemlwisē g'āxlē Dzāq!walanukwē. Wē, lālē εnemxsaeml 90  
εnā'lalē yā'laxdemla'sē. Wä, lā'lē q!ō'x'εwidēL. Wä, lā'lē  
mō'p!enxwa'slē q!eq!ō'g'ūsL. Wä, hē'εmits lāl älä'x'εwidaasda'x'ulōs.  
Wä, hē'εmaa qasō εnex'l qa dzedzā'q!ūsiltsōxda εnā'lax. Wä,  
lā'lē εnā'xwaeml lē'εlālala mō'kwē bē'bēgwānem lāx Dzā'q!wa-  
lanukwē. Wä, lālē εnē'x'la g'ālabayē, yīxs k'!ēs'εmaē gō'xstendxa 95  
dzexdzagwī'lasen g'ō'kwē: 'Lē'εlälēnlōL, Dzā'q!walanukwai', qa's  
g'ā'xaōs wā'x'ēd g'ā'xen yō'x'εwiden lā'xen lalai'. Maē'mōp!ēnāla-  
ga'εmlts;' εnē'x'lē. 'Wä, lālē mōp!enxwa'sl εnālās dzedzā'q!ūsL.  
Wä, hē'εmēq,' εnē'x'εlaē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

Wä, hē'εmis lā'g'ilasōx la hē gwē'g'ilōxda ā'lēx begwā'nem. 100  
G'íl'εmaē lā'k!wēmas me'lā'sa, yí'xg'in lā'laēk' lā'xa εne'ldzē, wä,  
g'í'l'εmēsen hē'laxa xu'mdasē, wä, hē'x'εida'εmēsen gō'x'εwidxa  
dzexdzegwī'ūsas, yí'sen εwā'x'sōlts!āna. Wä, len x'í'lp!ēd hē'lk'lo-  
wē'sta x'í'lp!ēda qen k'!a'stē'ndēs. Wä, la'εmen ts!ē'lwaqas wā'l-  
dēmas Xū'mtā'la. Wä, len hē'εm k'!a'stē'ndxen gō'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 dentalia 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'elaāsa xū'mdasē. Wā, hē'maaxg'in lēk' gō'xūlaxa dzexdze-gwa'sasa xū'mdasē; lā'en lē'elōtē t!e'msägendxenu'x<sup>u</sup> yā'yats!ē. Wā, la 'nē'k'a: 'Gwā'la ā'lelēsaxwa 'na'wālakwēx ā'lōx ā'lelēsens 'nā'lax.' Wā, hē'misen la x'īlp!īdaāsē qen k'!a'ste'ndēq. Wā,  
10 g'f'l'mēsen k'!a'ste'ndēq lē'g'in 'nē'k'a: 'Lē'elāenlōl Dzā'q!walanukwai', qas g'ā'xaōs wa'x'ēd g'ā'xen yō'x'ēwiden lā'xen lalai'. Maē'mōp!enālagā'emlts.'

Wā, g'f'l'mēsen mō'p!ēna hē gwē'x'īdē lē'g'in lā'xsa lā'xen yā'yats!ē. Wā, lanu'x<sup>u</sup> dā'x'īdxenu'x<sup>u</sup> sē'se'wayowē qen wā'xē-  
15 xen lē'elōtē qa gwā'lalēs. Wā, len wā'xaq qa 'nemā'x'īdēs sē'x'wīda. Wā, lanu'x<sup>u</sup> k'īdzēlā'yalasenu'x<sup>u</sup> sē'se'wayo, mō'p!ēna hē gwē'x'īdēda. Wā, lanu'x<sup>u</sup> sē'x'wīda. Wā, len 'nē'k'a: "Wē'g'a sē'xāsux Dzā'q!walanukwēx qaxs g'ā'x'maēx lā'xens e'lxlā'yēx," 'nē'k'enlaxg'in lēk' sē'x'wīda lē'wun lē'elōtē.

20 Wā, laem gwā't lā'xēxda mō'x'wīdāla dzedzā'q!walayā. Wā, hē'mēda g'ā'laba'yasēda q!ōmā'sē, yīxs la'ē tēx'ustō'yō lā'xa legwī'lē, qa's lē q!ū'lā'fīdayā lāx kwā'waga'yasa lāx'ū'lō'sē. Wā, la ēdēle'lē sā'laēdānaxs la'ē āx'ē'tse'wēda mō'wē qa's gū'ms'itse'wēsa gugū'myīmē. Wā, la āx'ē'dayuwēda āle'la lāx  
25 p!ēp!aspā'yā's lē'wis x'ix'e'ndzasē. Wā, la l'ēl!ē'nq!exsdālaxa ēē'x'baā'kwē xōk<sup>u</sup> xex'mesa' qa's lā'nōlidzemē lā'xa legwī'lē. Wā, la ē'delelēda q!wēā'dzeqē yīxs āx'ē'tse'wēda mō'wē qa's

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 lēgwi'lē qa gwā'lēs melā'sa lē'wa yū'gwa 28  
Wā, hē'mēsa dzexdzēqlwā'sa xū'mdasē, yixs la'ē k'la'stā'nā  
lā'xa gwa'laā'sa xū'mdasē. Wā, la'e'm mō'x'widāla. 30

Wā, hē'mis 'nem lē'lala'yuxa dzā'q!walanukwēda 'wā'ēwadē, 1  
yixa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'emxaax'ganu'x'  
sēyu'nā'kūlēk lā'xa q'lō'qūla, yixs ts!ē'lqwaēda 'nā'lāxa hē'ēnxē.  
Wā, g'il'mēsenu'x' dō'qūlaxa 'mē'l'x'āla 'wā'ēwadē. Wā, lanu'x'  
gwā'ēsta lāq qenu'x' ǎx'ē'dēxa 'wā'lasē 'wā'ēwadē. Wā, la 'mē'ns- 5  
'idēda aā'xsilalaq. Wā, la hūyā'xk'lōt!ēbō'da. Wā, la lā'x'wa-  
laxsa laxenu'x' yā'ēyats'lē qas g'wē'gēmalē lā'xa gwā'ēnakwē.  
Wā, la ǎx'ā'LElōtsa 'wā'ēwadē lā'xēs se'msē. Wā, la hā'sela lax'wā'la  
lāx kwā'k'ō'gā'yasa 'wā'ēwadē:

“Lē'lalēnlōl Dzā'q!walanukwa, wō! 10

“Ē'tsē'stēnlōl Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lelē'ila Dzā'q!walanuk', g'ā'x'mēn ē'tsē'stōla, wō!”

G'í'lnaxwāem 'nē'k'a “wō”, lā'ē x'í'lp'lēda hēlk'lōwē'sta qa's  
ǎXE'nsēs ō'ba'yasa 'wā'ēwadē lā'xa de'msx'ē. Wā, la mēde'lqūla 15  
qaxs g'í'ldēsāē 'nē'k'ēxs la'ē x'í'lp'lēda “wō.” Wā, g'í'l'mēs wū'lbē  
hā'sa'yasēxs la'ē ē't'lēd g'wē'gēmx'ē'id qas g'wē'bax'ē'idēsā 'wā'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'uł.

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 'lā'q!ūg'a'la hā'sela. Wā, g'í'l-  
'mēs lā'g'aa lāx "wō," lā'ē x'í'lp!ēdex 'wā'sgē'masasēs hā'sa'yē qa'ē.  
20 mētste'ndēs ō'ba'yas lā'xa de'msx'ē. Wā, g'í'l'mēs lā'bē hā'sa-  
'yas la'ē ē'tēd lā'x'wid qa's ē't!ēdē gwē'gēm'ē'id lā'xa gwā'na-  
kwē. Wā, g'í'l'mēs mō'plēna la'ē 'nē'k'a "wō" qa's wē'gūnsēsa  
'wā'wadē. Wā, la dā'x'īdxēs sē'wayowē qa's sē'x'widē. Wā, la  
'nē'k'a: "Wē'g'a sē'x'widē qaxs g'ā'x'maen lē'lānemēx," 'nē'  
25 k'exs la'ē 'wī'la sē'x'wīda. QESE'mxaēxa Kwā'g'ułē.

1 G'a'em ō'gwaqa dzedzā'q!walā'yusa Gō'sg'imuxwē, g'a'da mō's-  
gēm'k' gā'dzeqa. Wā, hē'ē'maēxs melā'saē, wā, la wā'laqēla qa  
dzā'q!ūx'īdēs. Wā, g'í'l'mēs x'ā'ts!aēsa la'ē lē'ndzēsēda begwā'-  
nemē lā'xa l'ema'isē qa's ā'lēx'īdēxa mō'sgēmē gā'dzeqa. Wā,  
5 g'í'l'mēs q!āxa gā'dzeqē la'ē dā'laq qa's lē lā'sdēsa lā'xa l'ema'isē  
qa's lē āx'ē'ā'lilas lāx ō'nā'lisasēs lēg'wī'lē. Wā, la āx'ē'dxa gūgū'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 denā'sē qa's dzex'ē'dēq.  
Wā, la āx'ē'dxa mō'ts!aqē lāq. Wā, la āx'ē'dxa 'nē'msgēmē lā'xa  
10 gā'dzeqē qa's yī'ē'dēsa denā'sē, lā'x ō'balts!āna'yas. Wā, lae'mk-  
tē'kwāla lāx neqō'stāsa lēg'wī'lē. Wā, la ē't!ēd hē gwē'x'īdxa  
wa'ō'kwē. Wā, g'í'l'mēsē gwā'lexs la'ē tē'x'walelōts lā'xa neqō'-  
stā'wasēs lēg'wī'lē qa kwā'x'ase'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<sup>u</sup>semx<sup>e</sup>idexs la'ēda begwā'nemē 'nē'k'a: "Wā, 'nē<sup>e</sup>ne-  
 mōkwā'! Wē'g'a yā'l'ālex; la'men hāwā'xelalōl 'nē<sup>e</sup>nā'lanukwā' 15  
 qa wē'g'aōs wāx hē'li'lālexs 'nā'lāqōs, 'nē<sup>e</sup>na'lanukwā'; yūL, nā'na-  
 wālakwā'. Wē'g'il la hē'li'lālexs 'nā'lāqōs qa's lē'lālaōsax Dzā'-  
 q!walanukwā', Xā'yolisaxtāyāā', Q!ōxūlisaxtāyāā'."—"Wā," 'nē'-  
 k'exs la'ē q!lūlē'x's'em nā'nax<sup>e</sup>ma'ēda begwā'nemē. Wā, lae'm  
 hē'bōla yā'q!ent'ālēda gā'dzeqē. Wā, lā'xae 'nē'k'ēda begwā'nemē: 20  
 "Gwā'lax'in lā'tsalai'. Gwā'lax'in lā'tsalai', ā'lōx hā'k'enōs 'na'-  
 lāqōs. Gwā'lax'in lā'tsalai', ā'lōx xē'nt!eqelēsōs 'nā'lāqōs,"  
 'nē'x'laē.

Wā, g'ī'l'mēsē q!wē'l'idexs la'ē āLE'maxōdxa dena'sē, yix te-  
 gwē'lemasa mō'wē gā'dzeqa qa's lē ā'lē'stas lā'xa ā'l'ē qa's lē 25  
 q!lūlā'lābōlsas lāx āwā'gā'yasa ts!ekumē'lē. Wā, g'ā'x'em bās.

Wā, la 'nē'k'ēda wā'kwaqēxs lē'ma'ē aē'daaqas lā'xa l'ema'<sup>e</sup>-  
 isē lā'xēs g'ā'yanemasaq.

Wā, g'ae'mxaēg'a'da 'nē'mx<sup>e</sup>idālak' lē'lālayū lā'xa yā'la lōxs 1  
 gwē'x'idaāsnukwāē q!ō'x'widā'masxa 'nā'xwa qa's g'ā'yōlasa  
 yā'lāxa dzā'q!wa lē'wa xā'yolē lē'wa yū'xdāla lē'wa melā'sē,  
 yixs wā'x'maē lā'k!wēmasa.

Wā, hē'maēxg'anu<sup>e</sup>x<sup>u</sup> lē'lek' lā'xa qwē'sāla, yixs k!wā'xsalaēda 5  
 yikwi'ēlayag'ul, yīxa ts!edā'qē; wā, wā'x'mēsē hē't!ēda begwā'-

- 8 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 | got 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. Wä, g'í'lemēs k'leyâ's yâ'la, yíxa gwe'yâ'sa bā'k!umē g'ā'-maqala; wä, lē'da ts!edā'q, yí'xa yíkwí'elayag'ül gwē'gemx'íd lā'xa gwā'nakwē, yíxs lala'ē lā'xa 'ne'ldzē. Wä, la ē'k'lē'staxēs
- 10 hē'ík'!ōts!āna qa's xe'lp!idēsēs a'yasowē' gwayō'LElas lā'xa 'ne'ldzē. Wä, la 'nē'ka: "Lē'elālenLōL, Dzā'q!walanukwē." Wä, la mō'p!ena hē gwē'x'ídē, la'ē 'nē'ka: "Wē'g'íl la sē'xātsux Dzā'q!walanukwēx!" Wä, hē'emxaa'wis gwē'g'ilēda begwā'nemē.
- Wä, g'í'lemēsē pe'lxela la'ēda yíkwí'elayag'ül äx'ē'dxēs LETE'ml
- 15 qas aē'k'lē'stēs. Wä, lae'm dā'lasēs hē'ík'!ōts!āna lāq. Wä, la hē'gwē'lēda LETE'ml qa's g'ā'xē qāpā'LElōts lā'xēs tek'!ē'. Wä, la mō'p!ena hē gwē'x'ídē. Wä, lae'm lē'lālaxa pe'lxela qa g'ā'xēs 'wí'elāēL, lāx tek'!ē's; lōxs hā'na'la'ēda begwā'nem yíkwí'elayag'ula, wä, g'í'lemēs pe'lxela, la'ē äx'ē'dxēs LETE'ml qa's mō'
- 20 p!enē xe'lp!ides lā'xa pe'lxela qa's qāpala'xsē lāx k!wā'abē-laxsa k!wāxdzā'sas lā'xa ā'g'íwa'yasa xwā'k!ūna. Wä, laem'laē 'wíls!ā'wēda pe'lxela lā'xa LETE'mlē. Wä, g'í'lemēsē k'leā's LETE'mlēda hā'nL'ēnoxwē, la'ē mō'qwasēs 'nēx'una'yē lā'xa pe'lxela. Wä, lat!a q!ülā'f'its lā'xēs tek'!ē'. Wä, la mō'p!ena hē gwē'
- 25 x'ídē. Wä, hē'emxaa'wisē gwē'g'ilēda ts!edā'qē, yí'xa yíkwí'elayag'ül yísēs 'nēx'una'yē, yíxs la'ē dzē'k'axa g'ā'wēq!ānemē. Wä, lae'mxaa äx'ē'dxēs 'nēx'una'yē qa's mō'qwēs lā'xa pe'lxela. Wä, lae'mxaa mō'p!ena mō'xgwaēdzentsēs 'nēx'una'yē, wä, lae'm 'nē'k'ēda waō'kwē bā'k!umqēxs la'ē 'wí'ēla lā'ts!ēwēda pe'lxela lāx
- 30 bā'ts!ēsa yíkwí'elayag'ülē. Wä, 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'l'mēs wā'laqelēda bā'k'lumaq, k'wē's'ida, lā'ē lē'elālasē- 31  
wēda yikwí'elēmē g'í'ng'inānema qa's äx'ē'tsēwēda qe'mxwāsa  
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yikwí'elēmē L'lē-  
L'lā'L'layats!a'yē. Wä, la'ē mēs yā'q'eg'a'ēda begwānēmē, yí'xa  
wā'laqēla qa k'wē's'idēs. Wä, la 'nē'k'a: "Wä, 'nē'nēmō'kwē, 35  
la'ē mē hāwā'xēlālōl qa's wē'g'ilōs lē'laxōdēlxa nā'ēya, qaxg'in  
la'ē mē'k' qe'mx'wītsōxda qe'mxwēxsanu'x'ū ts'lē'ts'lēq'lēna'yē lāxs  
x'ēx'ō'msaqōs. Wä, lā'lōx k'wē's'mis lā'xēs g'ā'yanakūlasaōs,  
nāna'wālakwē."

Wä, la 'nā'l'nēmplēnēda yikwí'elēmē L'lē'Lā'L'layadza'yē hē'x'ēi- 40  
daem q'wē'g'a'ēla qaxs 'nē'k'aē ā'em aē'mlāla'yā, yí'sa hē g'wē'-  
x'ēidēq. Wä, la'ē m'g'wā'lēq.

Wä, g'í'l'mēs wālaqelēda bā'k'lumaq yū'gwa, la'ē lē'elālasēwēda 1  
yikwí'elēmē L'lē'Lā'L'layadza'ya. Wä, la äx'ē'tsēwēda dzē'k'wisē,  
yixs g'īts!āē lāxa äm'āma'yē 'wā'wadē. Wä, la x'ī'x'ts'lānēdayā.  
Wä, la dzā'kulayūwēda e'ē'yasō' qa 'nēmā'x'ēidēs 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'!ōdē-  
nūlemā'yasa yikwí'elēmē L'lā'L'layadzē, qā'laxs k'í'mk'aqegemlīhāda  
yikwí'elēmē L'lē'Lā'L'layadzē lē'wa lē'elānēmēq. Wä, la mō'plēna  
hē g'wē'x'ēidēna'x'waq lā'qēxs 'nā'l'nēmō'kwaē. Wä, la yā'q'lēnt!a-  
tā'yēda lē'lānēmēxa yikwí'elēmē L'lē'Lā'L'layadza'ya, laē lat!ē'tsa 10  
dzē'k'wisē lā'xa yikwí'elēmē L'lē'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 "Wä, nana'wälakwē, 'nē'k'āā'qōs 'nē'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'ēidel, qa pā'f'idēltsa  
 15 wā'x'a qanu'x'u nā'mētse'wa g'ā'xēx manā'la k'lō'tēla lā'xwa  
 ō'x'ūsiwa'yaxsa wax." Wä, g'il'ēm'la'wisē q!wē'f'id ya'q!ent!a-  
 lēda lē'ēlanēmēq la'ē'nā'f'nemp!ena q!wē'g'a'fē yikwi'ēmē l'ē'lā-  
 l!ayadza'ya qa's lē hō'qūwēlsa lā'xa g'ō'kwē lōxs la'ē nē'f'axēs  
 g'i'g'aōhnukwē.

20 Wä, g'il'ēmēs wa'laqelēda bā'k'lumaq aē'g'isēda 'nā'la, la'ē lē'-  
 ēlālaxa yikwi'ēmē l'ē'lā!ayadza'ya. Wä, g'il'ēmēsē g'ā'xēda  
 yikwi'ēmē l'ē'lā!ayadzē hō'gwil lā'xa g'ō'kwē, lā'ēda lē'ēlanē-  
 mēq lēplā'li'xa alō'masē lē'wa'ya lā'xa ō'gwiwalilāsēs g'ō'kwē.  
 Wä, la āx'ē'dxa q!ō'lats!ē qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la  
 25 k'lip!ē'dxa mō'sgemē x'i'x'ixsemāla t!ē'sema qa's k'lipste'ndēs  
 lā'xa 'wā'pē q!ō'ts!āxa q!ō'lats!ē. Wä, g'il'ēmēsē kux'stax'ē'dēda  
 'wā'pē, la'ēda lē'ēlanēmēxa yikwi'ēmē l'ē'lā!ayadzē lē'ēlālaq  
 qa lēs k'lūs'ā'lil lāx 'wā'x'sōtga'yasa q!ō'lats!ē. Wä, lē'da  
 begwā'nēmē lē'ēlālaxēs gēnē'mē qa lēs ts!ō'ts!ōxūmx'ēideq. Wä,  
 30 hē'x'ida'mēsē lē'da ts!ēdā'qē qa's lē k!wā'k!wagō'dēq. Wä,  
 lē'da ts!ēdā'qē dā'x'ēdex x'ō'msasa g'ā'lē ma'yulemsēs abē'mpē,  
 wā, la kwā's'ēdex x'ō'msas. Wä, g'il'ēmēsē gwā'la la'ē āx'ē'dxa  
 q!ō'yaakwē k'ā'dzekwa qa's dā'sgemdēs lāx x'ō'msasa yikwi'ēmē  
 l'ā'l!ayadzē. Wä, g'il'ēmēs gwā! dādāsgēmax x'ō'msasa yiyekwi'ēmē  
 35 l'ē'lā!ayadza'ya la'ē āx'ē'dēda ts!ēdā'qaxa yā'sekwē 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!<sup>1</sup> 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<sup>ε</sup>yasa ma<sup>ε</sup>lō'kwē yēyikwī<sup>ε</sup>lēma. Wā, 36 la āx<sup>ε</sup>ē'dxa gwegū'myīmē qa<sup>ε</sup>s yū'dux<sup>u</sup>p!ENēnu<sup>ε</sup>wits lāx gō-gūma<sup>ε</sup>yasa <sup>ε</sup>NEMō'kwē. Wā, la mō'p!ENaxs la'ē gū'ms<sup>ε</sup>idEX gō-gūma<sup>ε</sup>ya lō<sup>ε</sup> x'ō'msas. Wā, la gwā'ta lā'xa <sup>ε</sup>NEMō'kwē la'ē ē't!ēd Lē<sup>ε</sup>lālaxa <sup>ε</sup>NEMō'kwē. Wā, hē'EMxaa'wisē gwē'x<sup>ε</sup>idEQ. Wā, g'ī'l- 40 <sup>ε</sup>mēsē gwā'lē la'ē <sup>ε</sup>yā'laqēda ts!Edā'qē lā'xa L!ā'L!ayadza<sup>ε</sup>yē qa lēs k!wa'k!wagōgūlil Lē<sup>ε</sup>wis <sup>ε</sup>NE'mwōtē. Wā, lē'da ts!Edā'qē g'ē'xaxēs q!ōlats!ē Lē<sup>ε</sup>wa yā'sekwē Lē<sup>ε</sup>wis wāDEX<sup>u</sup>SEMē gū'myats!ē. Wā, g'ī'l<sup>ε</sup>mēsē gwā'ta g'ā'xaē k!wā'galifa. Wā, la Lē<sup>ε</sup>lālaxēs lā<sup>ε</sup>wūNEMē. Wā, la<sup>ε</sup>mēsē wā'xaxēs lā<sup>ε</sup>wūNEMē qa wē'g'is 45 ts!E'lwaqaxa yēyikwī<sup>ε</sup>lēmē L!ē'L!āL!ayadza<sup>ε</sup>ya. Wā, hē'x'ida-<sup>ε</sup>mēsēda BEgwā'NEMē Lā'x<sup>ε</sup>ūlil qa<sup>ε</sup>s lē k!wā'galil lāx NEqEMā'litasa yē'yikwī<sup>ε</sup>lēmē L!ē'L!āL!ayadza<sup>ε</sup>ya. Wā, la yā'q!EG'a'fa. Wā, la <sup>ε</sup>nē'k'a: "Wē'g'īl la hō'Lēlal g'ā'xEN, yūL <sup>ε</sup>na<sup>ε</sup>na'wālak<sup>u</sup>. Hē'dEN lāg'īla Lē<sup>ε</sup>lālax<sup>ε</sup>da<sup>ε</sup>xōL qas wē'g'īlōs <sup>ε</sup>nē<sup>ε</sup>nawālaX<sup>u</sup>sēlal qa aē'k!ES<sup>ε</sup>ida- 50 g'īltsōs <sup>ε</sup>nā'lāqōs, <sup>ε</sup>nē<sup>ε</sup>na'wālakwē. Wē'g'ax'ōx hē'ENXESLō <sup>ε</sup>nā'lāqōs mē'mā'silē. Wā, yū<sup>ε</sup>mēSEN ayax<sup>ε</sup>da<sup>ε</sup>xōLō'xda yā'sakwēx la āxamē'x<sup>ε</sup>da<sup>ε</sup>xōL Lē<sup>ε</sup>wō'xda gwegū'myīmēx. Wā, g'a<sup>ε</sup>mē'sēg'a'da maē'mōts!aqek' ts!E'lK!EXsdēsa kwē'kwē," <sup>ε</sup>nē'x<sup>ε</sup>laēxs la'ē Lā'x<sup>ε</sup>ūlil qa<sup>ε</sup>s lē Lā'salalōtsa maē'mōts!aqē ts!E'lts!Elk', lāx x'ēx'ō'msasa 55 g'ī'ng'ināNEMē. Wā, laE'm<sup>ε</sup>laē ā'EM xū'ls<sup>ε</sup>idēda ma<sup>ε</sup>lō'kwē L!ē'-L!āL!ayadza<sup>ε</sup>ya. Wā, laE'm lā'ba.

<sup>1</sup>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, g'í'f'em hē'menala tslets!ē'xasens 'nā'lax, wä, la hē'x'ē-  
 daem k'ō't'ēdēda wī'wa; wä, la k'leō's gwē'x'ēdaas ts!ē'lx'ēda  
 k'ō'k'lütela qaxs lō'maē la lale'mxwasa; wä lanu'x<sup>u</sup> wül'ē'm  
 nemē'sa lā'xa k'ō't'ela qa ts!ē'lx'ēdēs; wä, g'í'f'mēsenu'x<sup>u</sup> yā'-  
 5 yaēx'ēda ē'sela qa yū'gwax'ēdēs lōxgwanu'x<sup>u</sup> lēk' dōqūlaqēxs  
 la'ē ts!ō'ts!al'ēnx'ēdēda k'ō'talēxg'anu'x<sup>u</sup> lēk' äx'ē'dxa gwā'ya-  
 'lats!ēsa ts!ā'wē, qanu'x<sup>u</sup> ts!ā'wēs lā'xa k'leyā'la ts!ēdā'qa qa  
 lēs mō'p!ēna hapensa q lā'xa wāxa gēgaā'lasa mō'xsa 'nā'la.  
 Wä, la lē'xsex'ētse'wē'da k'leyā'la ts!ēdā'qa qa wā'ldemsēxs  
 10 la'naḡwāē gwāl hapenaxa gwā'ya'lats!ēsa ts!ā'wē. Wä, la 'nē'k'a:  
 "Wē'g'illax'ōs 'nā'lēqōs 'nē'nālanukwēx. Gadēg'a hē'lemx'stāsila k'  
 lē'ēlalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wä, la'ems  
 g'āxl yū'x'widlesa Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ē'ya.  
 'Yū'gwas, yū'gwas wāmō," 'nē'x'naḡwēda k'leyā'la ts!ēdā'qa la'ē  
 15 gwāl mō'p!ēna hapensa lā'xa wa, yí'xa gwā'ya'lats!ēsa ts!ā'wē.  
 Wä, 'nā'l'nemp!ēna la'ē hē'x'ēdaem yū'gwax'ēdxa la gā'nul'ē-  
 dayas g'í'lx'demas äx'ē'tse'wēda gwā'ya'lats!ēsa ts!ā'wē. Wä,  
 lā'laē 'nā'l'nemp!ēna lā'laa lāx mō'p!ēnxwāsē 'nā'lēs k'lēs  
 yū'gwax'ēda, 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'mēts hō'lēlal. Wä, hē'ēmis 'nē'mx'ēdalēda ā'xsolē.  
 Wä, g'í'f'em k'leā's gwā'yōlasxa gwā'ya'lats!ēsa ts!ā'wē, la'ē  
 äx'ē'tse'wēda ā'xsolēxs lē'mxwāē qa's lē äxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25  
and says, \* \* \* (manuscript incomplete). |

Blue<sup>1</sup>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<sup>1</sup>īēda begwā'nemē, yī'xa la axste'ndeq lā'xa wa  
Wā, la<sup>m</sup>mēs 'nē'k'a, . . . (manuscript incomplete). 25

Wā,<sup>1</sup> laxaē k'lētslēnox<sup>u</sup> hēx'id tsāx'idexa lēwa yīxs āl<sup>m</sup>maē.  
tsāx'idqēxs lae mōp'lenxwa<sup>sē</sup> 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-  
k'aēda g'ālē begwānemqēxs g'il<sup>m</sup>mēlaxē hēx'idaemlax tsāx'idēq  
lālax<sup>1</sup>lāē hēx'idaem lāx 'yī'yāg'es lāxa 'nāla lōxs lēlax memle-  
g'i'lala qaxs hē<sup>m</sup>mael gāgempsa Melālanukwa lēwa. Wā, hē<sup>m</sup>mis 30  
lāg'ilas k'lēts hēx'id tsāx'it<sup>m</sup>se<sup>1</sup>wa.

### HUNTING TABOOS

Wā, g'a<sup>m</sup>mēts 'nem wūlāsewosēg'a mamalt'lēk'!a<sup>1</sup>yasa hān<sup>m</sup>enl'ē- 1  
noxwē qa q!lālag'ilt<sup>s</sup> genemasēx gwāgwaagasas lō<sup>1</sup> hē gwagwaaqēda  
āl<sup>1</sup>ē lō<sup>1</sup> la sēx<sup>1</sup>wida, qaxs k'lēsaēda hān<sup>m</sup>enl'ēnoxwē hēlq'lāxēs  
genemē geyōl q!lālx gwāgwaagaslas qaēda 'naxwa ts'ēdaqa yīxs  
lāē gwāgwēx<sup>1</sup>sāla qaēs ts'ēdax<sup>1</sup>wūtē lāx laaslasēs lā<sup>1</sup>wūnemē, yīxs 5  
nēlase<sup>1</sup>waasēs lā<sup>1</sup>wūnemasēs laāsla. Wā, hē<sup>m</sup>ēlāwis wūlēltsa  
hānālase<sup>1</sup>wasa hān<sup>m</sup>l'ēnoxwēda g'ilg'aōmasē wāldemas genemas.  
Wā, hē<sup>m</sup>ēlāwis lāg'ilas hāwīnatelēda g'ilg'aōmasē wāx' hānāl<sup>1</sup>asōsa  
hān<sup>m</sup>l'ēnoxwē.

Wāx'ēda ēg'ilwatē genemsa hān<sup>m</sup>l'ēnoxwē lā āem k'!waēl doqwa- 10  
laxēs laxes lā<sup>1</sup>wūnemasx lāē xwānatēla. Wā, la<sup>m</sup>mē hēwāxa wūlāx  
lāaslas. Wā, g'il<sup>m</sup>mēsē la gagāla lāwēlsē hān<sup>m</sup>l'ēnoxwē lā<sup>1</sup>wūnems  
lāē lāx<sup>1</sup>ūlīlēda ts'ēdāqē qa<sup>1</sup>s lā k'!ex<sup>1</sup>alīsa lāxa l'ema<sup>1</sup>isē. Wā,

<sup>1</sup>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!Ema'isē k'lēs yāyanaxs lāsdēselaē  
15 qa's lä laēL lāxēs g'ōkwē qa's lä k'wāg'alēla. Wä, lä nenxwaakwa-  
lat!ēxs laē hämx'idaxa hōlalē hēsha'mā'ya. Wä, laem hēwāxa  
pō'fida, qaxs hōlalaēs hämx'itse'wē. Wä, hēem'lawise gwēg'ilēda  
g'ilg'aōmasē hānāl!asōs lā'wūnema hānL!axsemē ts!edāqē gwayi-  
'lālasas. Wä, la'mēda g'ilg'aōmasē k'lēs awali'lālxas laē ālā qa's  
20 hā'mā'ya. Wä, lä k'lēs pō'fida yīxa g'ilg'aōmasē.

Wāx'i hē ālēxwasōsa ālē'winowwa q!āsa Lē'wa xā'wa, wä lēda  
ālē'waxsemē ts!edāq, yīx genemasa ālē'winowwē āem hēmenēl  
kū'li' laxēs kū'lēlasē Lepsamalīla ts!EX'āsē lē'wē' lāq. Wä, hēem  
lāg'ilas hē gwēg'ilēda ālē'waxsemē ts!edāqa, qa mēxēsa q!āsa Lē'wa  
25 xā'wa, yīxs laē ālēxwasōs lā'wūnemasa ālē'waxsemē ts!edāqa.

Wä, hās'taem lāxūla genemsa hānL'ēnoxwē Lē'wa ālē'winowwa  
hē gwēg'ilēn la wāldema qaxs āla'maē hōlmalēda hānL'ēnoxwē  
Lē'wa ālēwinowwaxs q!ālaaq aēk'ilēs genemaxs āmlēxwāē.

Wāx'i yāg'ilwatēda genemasa hānL'ēnoxwē Lē'wa ālē'winowwē  
30 yīxs ālo'stāgasaēxa qāyēlkwē, wä, hēem k'lēs nēlasōsēs lā'wūnemē  
lāx gwāgwaag'asasēxs hānāl'lēlē. Wä, hēem q!ūnāla hēx'fidaem  
k'āyasōses hānL'ēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yīxs k'!ē-  
saē yānema lāxēs wāx'i hānāl!ase'wa. Wä, lä max'ts!ēda hānL'ē-  
nox<sup>u</sup> lāg'ilas k'āyaxēs genemaxs 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 th e | 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

HĒXOLEN L!ēlēwēsō lāxa ēg'flwatē hānL!ēnoxwaxsem ts!Edāqa, 35  
yixs k'!ēsaē kūlkūlk'a lē'wis hānL!ēnoxwē lā'wūnema. Wā, g'il-  
mēsē xwāna'īdē lā'wūnemas laē āxk'!ālēda hānL!ēnoxwaxēs ge-  
nema qa's lē la'sta lāxa wāxs nēxwālaē. Wā, g'il'mēsē lāg'aa  
lāxa wa, laē g'alag'iwā'yēda hānL!ēnoxwasēs genemaxs laē ālē'sta  
lāxa āL!ē' qa's kūlemg'aēlsē qa's 'nēxwāla'ē'īdex'da'xwē. Wā, 40  
g'il'mēsē gwāla laē hōx'wūft!a qa's lē lāx ōx'ūsiwa'yasa wa qa's  
'nemāx'īdē xenx'īdaxēs 'naenx'ūna'yēda hānL!ēnoxwē lē'wis  
hānL!ēnoxwaxsemē genema. Wā, lā 'nemax'īdaxat! t!ēp'stasēs  
hēlk'!ōtsīdza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'īdaxat! t!ēp'stasēs  
gemxotsīdza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'īdaxat! k!wa'sta 45  
lāxa 'wāpē. Wā, lāxaē 'nemāx'īdexs laē xōs'itsa 'wāpē lāxēs  
hēlk'!ōt!ēna'yasēs ōk!wina'yē. Wā, g'il'mēsē mōp!ēna xōs'itsa  
'wāpē lāq laē mōp!ēna xōs'īdaxaaxēs gemxōt!ēna'yasēs ōk!wina-  
'yē. Wā, lāwislē gūsēt!ēdxēs ōk!wina'yē laxēq. Wā, g'il'mēsē  
gwāla laē 'nemāx'īdaxat! lā'sta lāxa 'wāpē qa's yāwas'īdē k!ū- 50  
s'ēlsa. Wā, g'il'mēsē lem'x'ūnx'īda laē 'nēx'ūndēda hānL!ēno-  
xwasēs 'nēx'ūna'yē. Wā, lā qās'īda bāsēs genemē. Wā, lā  
hē'nākūla'ma hānL!ēnoxwē laxēs g'ōkwē qa's āx'ēdēxēs gwēl'gwā'la  
qa's mōxsēs lāxēs hāna!laats!ē xwāxwagūma. Wā, lā'mē sēx'ēwida  
qa's lā lāxēs hāna!laaslē. Wā, lā'mē āem k!wasē genemas lāxa 55  
wa. Wā, hēt!ē la gāla lā'wūnemas bās laē k!ēs ēā!tsēlaxs laē lāx-  
'wēlsa qa's k!ēsē yāyanaxs laē qā'nakūlaxs laē 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<sup>u</sup>* ("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! yinēLa. Wā, lā k'wāgalila. Wā,  
ā'misē la seldēla k'!ēs yawix'ēla ōgū'ēla laqēxs ā'maē hēmenēl xāl'a  
60 hā'māpa lāxēs k'!ēts!ēna'yē hēlq'lāla q!ēk'!ēsa qa hās gwēg'ilē  
hānLlase'was lā'wūnemas. Wā, hēem lēgad lāxa g'ālē begwā-  
nems ts!Egwēlk<sup>u</sup>xa hē gwēg'ila q!ēqalē. Wāx'ēda waōkwē hānenl!ē-  
noxwa lā hēwāxa k'ūlē'lēnox<sup>u</sup> LE'wis GENEMē.

Wā, lā ōgū'ēlaem ts!Edaqe lanaxwa nexwālasō'sēxa maēmop!ēn-  
65 xwa'sē 'nāla, yix q!āl'mas GENEMASA hānL!ēnoxwēqēxs lālasēs  
lā'wūnēmēxa ēg'ilwatē lāx q!ēqela qaēda hānL!ēnoxwē. Wā,  
hē'misa hānL!ēnoxwaxsemē GENEMSA hānL!ēnoxwē ts!āsa p!Elxē-  
lasgemē lāxa ts!edāqē, lālasēs hānL!ēnoxwē lā'wūnēmē, 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 lālanokwaēs GENEMASA hānL!ēnoxwē. Wā, lā k'!ēs  
bābala qaxs hē'maē āx'ēdxa p!Elxelasgemē ts!EWēx qaēs GENE-  
mēxa 'nal'nemp!ēna mōx'sokwa Lōxs lāk'!ēndaēda p!Elxelasgemē  
ts!EWēsa GENEMASA hānL!ēnoxwē lāx lā'wūnemas lālasēs hānL!ē-  
75 noxwē lā'wūnēmē. 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 LE'wis GENEMē. Wā, lāxaē lālas k'!ēs kūlkūlk'a LE'wis  
lā'wūnēmē. Wā, g'il'mēsē mōp!ēnxwa'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<sup>u</sup>* ("madelong 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 kũlx'ēid lāxēs lāla. Wā, lā hēx'ēidaem neḡwālxēs lālxaxa 80  
hānl'lēnoxwē. Wā, k'lēs'mēsē 'nāx'ēidxa gaālāxs laē lāx'widēda  
hānl'lēnoxwē 'nemāx'ēida lē'wis lālēda ts!Edāqē qa's lā lentslēs  
lāxa l!ema'sisē. Wā, hōxsta lāxa demsx'ē 'wāpa qa's 'nemāx'ēidē  
dās'ida. Wā, lā mōp!ena dās'ida gēgēyensela. Wā, g'il'mēsē g'wā  
dāsa laē gūsēt!ēda lāxēs ōk!wina'ēyē. Wā, g'il'mēsē g'wāla laē 85  
'nemāx'ēid hōx'wūsta lāxa demsx'ē 'wāpa qa's lē k'lūs'ālis laxa  
l!ema'sisē. Wā, g'il'mēsē lemḡ'ūnx'ēidē ōk!wina'ēyas laē 'nemāx'ē-  
idexs laē 'neḡūntsēs 'naenḡ'ūna'ēyē. Wā, lā 'nemāx'ēidexs laē  
lāx'ūlēs lāxa l!ema'sisaxs laē nā'nakwēda hānl'lēnoxwē lāxēs  
g'ōkwē. Wā, lā lālās nā'nak<sup>u</sup> lāxēs hesaq g'ōkwa laxēs k'!ēts!ē- 90  
na'ēyē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē genemasa hānl'lēnoxwē hēmenālaem l!āwentasa  
he'māōmasē lāx lālāsēs lā'wūnemē qa hēmenē!em xāl!a ha'mās.  
Wā, lāla k'lēās aēk'ilasōsa genemasa hānl'lēnoxwē. Wā, hēem  
lēgades g'ıldēlk<sup>u</sup>, yīxa hē gwēg'ila lē'wa ōgū'la ts!Edāqa. Wā, 95  
hēem hē gwēg'ilēda hānl'lēnoxwē yīxs nenōlāēs genemasxa ts!Edā-  
qaxs qāyēlkwaē lōxs k'āt!alaē lōxs l!āsgasaēxa k'lēāsē q'lāl lax  
aēk'ilasē'wasa hānl'lēnoxwaxsem ts!Edāqa.

Wā, lēx'a'mēs wāldemsa hānl'lēnoxwaxēs genemē qa k'lēsēs  
lābalax kū'lē'lasas, yīxs laē hana!la lāxa āl!ē lōxs sēḡ'widaēda 100  
hānl'lēnoxwē. Wā, laem lāba lāx g'wā'yilālasasa genemasa  
hānl'lēnoxwē.

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 Wä, la<sup>m</sup>ēsēn gwāgwēx<sup>s</sup>ālāl lāxa māma!tēk!a qaēda gē-  
 nemasa hānl!ēnoxwē lāx la gwāgwaagasasēs hānl!ēnoxwē lā<sup>w</sup>ū-  
 5 nema, yīxs k!ēsaē lālālilē kū<sup>l</sup>ē<sup>l</sup>asasa hānl!ēnoxwē lāx kū<sup>l</sup>ē<sup>l</sup>asasēs  
 genemē. Wä, lä q!ūnāla k!ēs ālaēm yaēq!ēg<sup>a</sup>lēda hānl!ēnoxwē  
 lē<sup>w</sup>is genemē. Wä, hē<sup>m</sup>ēsēxs g!il<sup>m</sup>ēmaēda hānl!ēnoxwē mēxela  
 l!etaxa q!ūla ts!edāqa. Wä, g!il<sup>m</sup>ēsa hānl!ēnoxwē mēxala nēxwā-  
 laxēs l!etase<sup>w</sup>ē q!ūla ts!edāqa, lä hēx<sup>i</sup>daēm lāx<sup>u</sup>lil lāxēs  
 10 kū<sup>l</sup>ē<sup>l</sup>asē qa<sup>s</sup> seltālēxs laē dāx<sup>i</sup>dxēs hānhānk!ēdzats!ē g!ildasa  
 lē<sup>w</sup>is hānlēmē lē<sup>w</sup>is k!wa<sup>y</sup>ē lē<sup>w</sup>a<sup>y</sup>a lē<sup>w</sup>is sē<sup>w</sup>ayowē. Wä, lä  
 seltālaxs laē lāwels lāx t!ex!ilāsēs g!ōkwē.

Wä, g!il<sup>m</sup>ēsē lāwels lāx l!ūsanā<sup>y</sup>asēs g!ōkwē laē xūt!elsaxa  
 āwinak!ūsē yīs gēxtā<sup>y</sup>asēs hana!ax<sup>s</sup>a<sup>y</sup>asē sē<sup>w</sup>ayā. Wä, la<sup>m</sup>ē  
 15 gwēbalē xūltā<sup>y</sup>as lāx gwāgwaagasas laē sēx<sup>w</sup>ida. Wä, g!il<sup>m</sup>ēsē  
 lāx<sup>w</sup>idē genemas laē dōx<sup>w</sup>alelaxēs lā<sup>w</sup>ūnemaxs k!ēsaē ku<sup>l</sup>ila.  
 Wä, hēx<sup>i</sup>daēmēsa ts!edāqē q!ā<sup>l</sup>alēlaxēs lā<sup>w</sup>ūnemaxs mēxalaasa  
 ēk<sup>e</sup> lāxēs hānl!ēnoxwēna<sup>y</sup>ē. Wä, lä lāwels lāxa t!ex!ilāsēs g!ōkwē  
 qa<sup>s</sup> dōx<sup>w</sup>idēxa āwinak!ūsē. Wä, lä dōx<sup>w</sup>alelaxa xūltā<sup>y</sup>asēs  
 20 lā<sup>w</sup>ūnemē. Wä, la<sup>m</sup>ē q!ā<sup>l</sup>alēlax gwāgwaagasas laxēq.

Wä, g!il<sup>m</sup>ēsē q!ūstax gwāgwaagasas laē āēm xwēlaqa la laēl  
 lāxēs g!ōk<sup>v</sup> k!ēs yāyāna qa<sup>s</sup> lä k!wāgalila qa<sup>s</sup> āx<sup>e</sup>dēxa hēmaō-  
 masē qa<sup>s</sup> hām<sup>x</sup>ē<sup>i</sup>dēq. Wä, la<sup>m</sup>ē gēgēg!ilil malēkwaxēs ha<sup>m</sup>a<sup>y</sup>ē  
 qa<sup>s</sup> nēx<sup>w</sup>idēqēxs laē āla la ām<sup>e</sup>mayastā yīxs ēg!lwataēda gē-  
 25 nemasa hānl!ēnoxwē Wä, āl<sup>m</sup>ēsē gwāl hā<sup>m</sup>āpēxs laē ts!ēts!ē-  
 nemyax<sup>i</sup>da.



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'mēsē t'ēdzek!wa L!āsanā'yasa g'ōkwasa hānL!ēnoxwē 27  
āxēs hānāL!aēdzasē. Wä, g'il'mēsē mēxela nēxwālaxa genemaxa  
ōgū'la begwānema, wä, lä k'leās gwēx'idaas nēlaxēs genemax lälē  
hānāL!al qaēs ēk'ē mēxa'ya qaxs ā'maē hēx'idaem lāx'ūlila qaēs lä 30  
älēx'wida. Wä, g'il'mēsē lālawūlts!a lāxēs g'ōkwaxs laē dāg'ilxlā-  
laxa g'ilt!a xōk<sup>u</sup> k!wa'xLā'wa qaēs k'at!ēlsēs ōba'yas lāx max'stā-  
'lasas t!ēx'flāsēs g'ōkwē, g'wēbala lāxa L!ēma'isē, la g'wāgwebala  
lāxa 'nēldzē. Wä, g'il'mēsē lāla hānL!ēnoxwē lāxa nēqawīlasēs  
g'ōkwē lä k'at!älotsa k!wa'xLā'wē lāxa gwālaasa.<sup>1</sup> Wä, g'il'mēsē 35  
g'wāgwaaqa lāxa gwānakwē laē k'at!älotsa k!wa'xLā'wē. Wä, g'il-  
'mēsē aalaaqa lāxa āL!ē laē k'at!älotsa k!wa'xLā'wē ālēbala lāx  
āpsanā'yasēs g'ōkwē. Wä, hēemxaāwisē g'wāla xūlta'yas lāxa  
āwīnak!ūsē lāxen g'ilx'dē g'wāgwēx's'ālasa.

Wä, lēx'aem hē g'wēg'ilatsa hānL!ēnoxwē yīxs mēxelaē nēxwālaxa 40  
q'lūla ts!ēdāqa. Wä, g'il'mēsē mēxela nēxwālaxa la lē! tsēdāqa,  
wä, lä q!ālelaxs k'leāsälē yānems lāxa g'ilg'aōmas, yīxs 'nemāx'is-  
'maē mēxa'yasa hānL!ēnoxwē lē'wa k'!ēlk'!ēlk'!ēnoxwē, yīxs g'il-  
'maēda k'!ēlk'!ēlk'!ēnoxwē mēxela nēxwālaxa q'lūla ts!ēdāqa laē  
q!ālelaqē laem māts'lāwēs k'!ēlg'ayo. Wä, hēx'ida'mēsē la dō- 45  
qwaxa k'!ēlg'ayowē qaēs k'!ūsēx māts'lāwas. Wä, g'il'mēsē k'!ēl-  
k'!ēlk'!ēnoxwē mēxela nēxwālaxa lē'lē ts!ēdāqa; wä, lä q!āle-

<sup>1</sup>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<sup>ε</sup>x'iladzē that I | felt badly because my  
10 wife had not been pregnant in eight || winters. Then Qwā<sup>ε</sup>x'iladzē laughed. He | said: <sup>1</sup> "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'!Elg'ayāxs weyōlaē lōxs L!ēnkwaasa <sup>ε</sup>wālasē g'ilg'aōmasēs k'!Elg'ayowē. Wā, laem lāba.

#### MEANS OF HAVING CHILDREN

1 [Gwā'gwēx<sup>ε</sup>s'alalēns lā'xa bā'wēk'lūl'fyō qa bewē'x<sup>ε</sup>widēsa ts!ē-  
dā'qē. Wā, hē<sup>ε</sup>maē T!ā't!ēnts!idē, yīxs la'ē ma<sup>ε</sup>!gū'nā'!<sup>ε</sup>ENXēlaxa  
ts!ē'wū'nxē geg'a'tsēs gene'mē. Wā, la hēwā'xa bewē'x<sup>ε</sup>wida.  
Wā, g'a<sup>ε</sup>mēs wā'!dēmsēg'a:] Hē<sup>ε</sup>maaxg'in lē'g'in la ma<sup>ε</sup>!gū'nā'-  
5 !<sup>ε</sup>ENXēlaxa ts!ē'wū'nxē geg'a'tsen la gene'ma. Wā, la hēwā'xa  
bewē'x<sup>ε</sup>wida. Wā, la ts!EX'ilen nā'qa'yē qaxg'in hē<sup>ε</sup>mēq lā'g'ila  
geg'ā'dEX'īd qen xū'ngwadEX'īdē. Wā, len lā'xa Gō'sg'imoxwē.  
Wā, len nē'laxa q!ū'l'yakwē Qwā<sup>ε</sup>x'iladzē, yīsen nā'qa'yaxs  
<sup>ε</sup>yā'x'sE<sup>ε</sup>maē qae'n gene'maxs k'!ē'saē bewē'x<sup>ε</sup>widxa la ma<sup>ε</sup>!gū-  
01 nā'!<sup>ε</sup>ENX ts!ē'wū'nxa. Wā, la da!ē'ī'dē Qwā<sup>ε</sup>x'ī'ladzē. Wā, la  
<sup>ε</sup>nē'k'a: <sup>1</sup> "ya, ā'dats, wē'g'ak'ā'sLEla hō'lē'lal g'ā'XEN, qen ts!ē-  
k'!ā'!ēlak'asaōL. Wē'LEla hō'lēlak'aslōL. Wā, hē'k'as<sup>ε</sup>maēxg'in  
lā'k'asaēk' geg'adk'atsōx G'ā'laxaā'kwē'lakwēx. Wā, lā'k'asōnō  
k'!ē'as qe'lXēla; wā, lā'k'asēn mō'x<sup>ε</sup>ūnxēlaxē ts!ē'wē'nxē geg'a'd-  
15 k'atsōnō; wā, lā'k'asē ā'lak'!alak'as ts!EX'ī'len nā'qēk'asē. Wā,  
lā'k'asēn lē'laxē wī'wā'nō'lēnoxwasē g'ī'lkasdā Gō'sg'imoxwa.  
Wā, len dō't!ēg'afla. Wē, lā'k'asēn <sup>ε</sup>nē'x'a: 'ya, wī'wanō'lēnoxs Gōs-  
g'imox'. Wī'k'asLEla hō'lēlalōL ā'sa<sup>ε</sup>yōlēnlōL qak'ā'sōs wa<sup>ε</sup>xa'ōs  
wā'no!fīdk'asXEN gene'mk'asēx qa qe'lXēlē'sōx,' <sup>ε</sup>nē'x'k'asēnlax  
20 wī'wā'nō'lēnoxwasē Gō'sg'imoxwē. Wā, lā'k'aslaēnē dō't!ēg'aflē

<sup>1</sup> The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā<sup>ε</sup>x'iladzō! | 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

<sup>ε</sup>nemō'xwē. Wä, lä'k'as<sup>ε</sup>laēnē <sup>ε</sup>nē'x'a: 'ya g'ī'gǎ<sup>ε</sup>ma, Qwā<sup>ε</sup>x'ī'ladzē, 21  
wí'g'ELElax'ōnō lä'welsk'asLōx G'ā'laxaā'kwē<sup>ε</sup>lakwax, ā'Lak'asōnō  
wULEla' lä'xens dō'det!älag'ililemk'ā'sax.' Wä, lä'k'as<sup>ε</sup>laēnē k'ā'-  
<sup>ε</sup>yasōkwasē G'ā'laxaā'kwē<sup>ε</sup>laxwē.

"Wä, g'ī'l<sup>ε</sup>em<sup>ε</sup>laēnē lä'wels lä'k'asē dō't!Eg'a<sup>ε</sup>lk'asē wā'nō<sup>ε</sup>laēno- 25  
xwē. Wä, lä'k'as<sup>ε</sup>laēnē <sup>ε</sup>nē'x'a: 'ya, g'ī'gǎ<sup>ε</sup>ma, wí'k'asLEla 'yā'-  
lax'īdk'asLESē g'ī'ng'īnā'nemk'asbēdza<sup>ε</sup>wa qa lä'k'asēsē ā'lāx<sup>ε</sup>ne'm-  
k'asa wí'sem gwā'lasa. Wä, hē'kas<sup>ε</sup>mēsēnē <sup>ε</sup>ne'mk'asa ts!ēdā'x  
gwā'lasa. Lā'k'asLēnē hā'yasek'ālal. Wä, g'ī'lk'as<sup>ε</sup>emxaēnē  
g'ā'xk'asL qak'ā'sLESōnō äx<sup>ε</sup>ē'dk'asLEqēnē qak'ā'ts hā'qōdk'asaō- 30  
saq. Wä, lä'k'asLāxaas yā'lōdk'asLEqēnē qaxs hē'k'as<sup>ε</sup>maēnē  
ā'lēk'as qlūlä'. Wä, lä'k'ats yí'f<sup>ε</sup>āLElō'ts lä'k'asxōs hē'lk'!ōdenō-  
dza<sup>ε</sup>yēx qenā'sa. Wä, lä'k'asLEXaē mō'p!ENxwa<sup>ε</sup>sk'asLē <sup>ε</sup>nā'lās  
hē gwā'falēnē. Wä, lä'k'asLāxaas qwē'f<sup>ε</sup>īdk'asLaqēnē. Wä, lä'k'ats  
äx<sup>ε</sup>ē'dk'asxē mā'<sup>ε</sup>malēk!wēmak'asē,' qak'ā<sup>ε</sup>sen mā'lēx<sup>ε</sup>wīdāēx. 35

"Wä, lä'k'asEN äx<sup>ε</sup>ēdk'asxē ma<sup>ε</sup>lē' a<sup>ε</sup>yasō'kwatsē gwā'lasē qak'ā'-  
SEN ā'x<sup>ε</sup>Eqēs lä'k'asxē mā'<sup>ε</sup>malēk!wēma qak'ā'sEN ē't!ēdē mā'lē-  
x<sup>ε</sup>wīdk'asqēnē. Wä, lä'k'asxaEN äx<sup>ε</sup>ā'lilaqēnē. Wä, lä'k'asxat!EN  
ē't!ēd äx<sup>ε</sup>ē'dk'asxē ma<sup>ε</sup>lē' g'ō'g'egu<sup>ε</sup>yō'sē gwā'lasē qak'ā'sEN  
ē't!ēdē ā'x<sup>ε</sup>Eqās lä'k'asXEN lä'k'asē mā'lēkwasōkwa'sa. Wä, lä'k'a- 40  
SEN äx<sup>ε</sup>ā'lilak'asaq. Wä, lä'k'asxat!EN hē gwō'x<sup>ε</sup>īdk'asxē <sup>ε</sup>ne'mē.  
Wä, laE'mxat!EN äx<sup>ε</sup>ē'dk'asqēnē qak'ā'sEN äx<sup>ε</sup>ē'dk'asēx a<sup>ε</sup>yasō'-  
kwasas, yik'ā'sxē ma<sup>ε</sup>lē'. Wä, lä'k'asEN ē't!ēd mā'lēx<sup>ε</sup>wīdqēnē  
lōkwa'sē mā'<sup>ε</sup>malēk!wēma. Wä, lä'k'as<sup>ε</sup>emxaEN äx<sup>ε</sup>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 destitit. | 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, Melnēd." 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 Wä, lä'k'asEN äx'ē'dk'asEX a'LEMxlä'εya g'ō'g'egü'εyō'sē εNE'mē qak'ā'sEN ē't'lēdē mā'lex'widqēnē Lōkwā'sē mā'εmalēk'wēma. Wä, lä'k'as gwā'la, lä'k'asEMxaēnē mō'sgemē mā'lēx'sεmakwē lä'k'as äxē'lk'asa. Wä, lä'k'asEN lē'ā'līxEN gENE'mē. Wä, lä'k'asEN äxk'lā'lak'asqēnē qak'ā'saēs mā'lex'widxē mā'lēg'ikwē. Wä, lä'  
50 k'asēnē mā'lēx'widk'asqēnē. Wä, lä'k'asēnē εwilq!esaqēnē. Wä, lä'k'asEN lē'ts'lā'ilak'asxEN gENE'mē. Wä, lä'k'asENU'x' kū'lx'εidk'as Lε'wē'nē. Wä, hē'k'asEN kū'lx'εidk'asē hē'lk'ōtagā'wa'līlasEN gENE'mē. Wä, lä'k'asENU'x' gEX'wī'da. Wä, g'ī'lk'as'εmēSEN gwā'lk'as gEXwa' Lε'wē'nē; wä, lä'k'asEN k'!ē'εyas εnēx qa  
55 Lē'kū'ilīlīSEN gENE'maxē εnā'la qa ō'kwas'εmēsēnē sē'nba εyilā'faxē εnā'la tlē'g'īl Lε'wē nē'g'ikwē, y'xē hē'kas'εmaēnē ā'lēk'as gwāl k'!ā'lē. Wä, lä'k'as hē'hēk'a ē't'lēd k'!ā'fē'da. Wä, lä'k'as'εmēnē qEXk'!āē's'εidk'asa. Wä, lä'k'as'εmēnē qE'lxēlax'εid, y'k'ā'tsē bā'bagūmē. Wä, ā'lk'as qE'lxadEX'εidk'asg'anu'εx' lä'k'asaēx sek'lā'  
60 x'ENxēlaxē ts!E'wū'nxē gā'k'āla Lōkwā'sEN gENE'mk'asēx. Wä, lä'k'as'εmaēg'īn qE'lxadk'atsōx ME'lnēdēx, εnē'k'ēda g'ī'gām'εyē lä'xēs gō'ts!alaēnā'yē.<sup>1</sup>

Wä, hē'x'εida'εmēSEN g'ūx nā'nakwa. Wä, gwā'lēla'εmēSEN ā'lāxa gwā'lasē lä'xa tlēx'ī'lās Gwadzē'yē'. Wä, lEN qlā'xa ma'lē', εNE'ma  
65 ts!ēdā'qē, εNE'ma begwā'nēmē lä'xa gwā'lasē. Wä, hē'x'εida'εmēSEN hā'qōdēq qEN yā'lōdēq. Wä, lEN yī'f'ε'nts lä'xEN wūsē'g'anō, lEN wusē'x'ε'its. Wä, lae'm axā'la lä'xEN hē'lk'ōdēnōdza'yē. Wä lEN nā'nakwa lāx Xū'mdasbē. Wä, la'εMEN lä'g'aa lāq, yixs a'mlēxwaEN gENE'mē lāq. Wä, la ma'lp!ē'nxwa'sē εnā'lāsa gwā'-

<sup>1</sup>The following is again Kw'äg'ut dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | “Quan- 70  
do,” 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'la lā'xēn qēnā'sē. Wā, hē'x'ida<sup>ε</sup>mēsēn gēnē'mē <sup>ε</sup>nēx' 70  
qēnu<sup>ε</sup>x' amā'lōx<sup>ε</sup>widē. Wā, lēn wūlā'q; wā, lēn <sup>ε</sup>nē'k'a: “Wē-  
laqwas ē'xentē,” qa<sup>ε</sup>xg'in q!ā'LEla<sup>ε</sup>mēg'aqēxs ē'xentaē. Wā, la  
<sup>ε</sup>nē'k'EXS la'ē mō'p!ēn<sup>ε</sup>xwa<sup>ε</sup>sa <sup>ε</sup>nā'lās la ē'xenta. Wā, lēn lā-  
k!wē'masā'masxēn nā'qa<sup>ε</sup>yē qēn k'le'sē nēxwā'lax<sup>ε</sup>id lē<sup>ε</sup>wē'xa gā-  
nulē. Wā, wā'x<sup>ε</sup>mēsēn gēnē'mē aē'mlq!ēn<sup>ε</sup>wa g'ā'xēn; ā<sup>ε</sup>mēsēn 75  
fā'wisbōlaq. Wā, hē't!ēn la ma<sup>ε</sup>lp!ē'n<sup>ε</sup>xwa<sup>ε</sup>s hē'la mē'xē. Wā,  
laē'm mō'p!ēn<sup>ε</sup>xwa<sup>ε</sup>sē <sup>ε</sup>nā'lāsa g'wā'lasē āxā'la lā'xg'in qēnā'sik';  
wā, lēn āx<sup>ε</sup>ē'dxa bī'sg'itē qēn mā'lēx<sup>ε</sup>widēq. Wā, lēn āx<sup>ε</sup>ē'dxa  
g'wā'lasē qēn t!ō'sōdēx e<sup>ε</sup>'yasā'sa <sup>ε</sup>nē'mēxa wī'sēmē. Wā, lēn  
ā'x<sup>ε</sup>EQAS lā'xēn la hā'msgēmēsē<sup>ε</sup>wa qēn mā'lēx<sup>ε</sup>widēq. Wā, lēn 80  
g'wāl mā'lēkwaq; wā, lēn āx<sup>ε</sup>ā'līlaq. Wā, lēn ē't!ēd āx<sup>ε</sup>ē'dxa bī's-  
g'itē qēn ē't!ēdē qē'mx<sup>ε</sup>wid lāq. Wā, lēn t!ō'sōdēx g'ō'g'egū-  
<sup>ε</sup>yāsa g'wā'lasē qēn ā'x<sup>ε</sup>EQēs lā'xēn lā mā'lēkwase<sup>ε</sup>wa. Wā, lā'xaē  
g'wā'la; wā, lēn ē't!ēd q!ē'mx<sup>ε</sup>widxa bī'sg'itē. Wā, lā'xaēn t!ō'sō-  
dēx e<sup>ε</sup>'yasā'sa ts!ēdā'qē g'wā'lasa qēn mā'lēx<sup>ε</sup>widēq lē<sup>ε</sup>wa bī's- 85  
g'itē. Wā, lēn ē't!ēd āx<sup>ε</sup>ā'līlaq. Wā, lēn ē't!ēd q!ē'mx<sup>ε</sup>widxa  
bī'sg'itē. Wā, laxaēn t!ō'sōdēx g'ō'g'egu'yāsa g'wā'lasē qēn ā'x<sup>ε</sup>E-  
qēs lā'xēn la mā'lēkwase<sup>ε</sup>wa bī'sg'ita. Wā, laē'm <sup>ε</sup>wī'ē'la. Laē'm  
mōsgēma <sup>ε</sup>mēx<sup>ε</sup>mēgwī'tē mā'lēg'ēk<sup>u</sup> bī'sg'ita.

Wā, lēn lē'ē'lāxēn gēnē'mē qa g'ā'xēs lā'xēn k!wāē'lasē. 90  
Wā, hē'x'ida<sup>ε</sup>mēsē g'ā'xa. Wā, lēn k'lip!ēxō'dēq. Wā, lēn ts!ā'sa  
<sup>ε</sup>nē'msgēmē lāq. Wā, lēn <sup>ε</sup>nē'k'a: ‘Hāmx<sup>ε</sup>i'dasxwa bisg'itē'x.  
Wā, hē'x'ida<sup>ε</sup>mēsē <sup>ε</sup>wī'ē'la hāmx<sup>ε</sup>i'dqēxs mō'sgēmaē. Wā, lēn 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!endzid of the Seaward-Dwellers.] |

ts!älēlaq lä'xEN gaē'lasē. Wä, g'il<sup>s</sup>mēsenu<sup>s</sup>x<sup>u</sup> la läts!ä'lila; lē'-  
95 g'in LENē'x<sup>s</sup>idxa tlēx'äläsen gaē'lasē. Wä, la<sup>s</sup>men lē'xlēqülila, qaxg'in hēk' kü'lx<sup>s</sup>idaā'sē gēmxā'gawaliläsen gēnē'mē. Wä, len nēxwā'lax<sup>s</sup>id lē<sup>s</sup>wen gēnēmē. Wä, len gwāla. Wä, len yāq'leg'a<sup>s</sup>la. Wä, len <sup>s</sup>nē'k'a: "ēya, ā'dē, gwā'la <sup>s</sup>nēx' qas yā'<sup>s</sup>wixililēlōsxwa <sup>s</sup>nälälēx lē<sup>s</sup>wa gānülēx. Ä'ēmlēs tlē'g'ilölē 'yilä'lä." <sup>s</sup>nē'k'EN-  
100 LAXEN gēnē'mē.

Wä, la nā'nagēgī g'ā'xEN. Wä, la <sup>s</sup>nē'k'EN gēnē'maxs lē<sup>s</sup>ma'ē k'ō'ten laem petä'q qa bewē'x<sup>s</sup>widēs. Wä, la<sup>s</sup>mē gwäl ē'xENTEN gēnē'mē lä'xēq. Wä, la<sup>s</sup>mē bewē'x<sup>s</sup>wida. Wä, la <sup>s</sup>mā'yōl<sup>s</sup>itsa ts!ä'ts!edagemē. Qū'laxg'in gēmxāgawā<sup>s</sup>lilēg'axg'in lēk' nēxwā'-  
5 lax<sup>s</sup>id lē<sup>s</sup>wē'n gēnē'mē, lä'g'ilās ts!ä'ts!edagemē. Wä, la<sup>s</sup>mē'n xū'ngwadēx<sup>s</sup>ida. Wä, la<sup>s</sup>men ō'q'lūs<sup>s</sup>idxa petä' qaxg'in hēwā'xēk' bewē'x<sup>s</sup>widāmasxEN gēnē'maxa mā'lgū<sup>s</sup>nā'<sup>s</sup>ENxē ts!ē<sup>s</sup>wū'nxā. Wä, len pät'lē'deq; lä hē'x<sup>s</sup>idaem bewē'x<sup>s</sup>wida. Wä, len nā'<sup>s</sup>NEMAX<sup>s</sup>ENxēlaxa ts!ē<sup>s</sup>wū'nxē hā'yasek'älaxg'in lä'g'anu<sup>s</sup>x<sup>u</sup> xū'ngwa-  
10 dex<sup>s</sup>itsē ts!ä'ts!edagemē.

Wä, hē'<sup>s</sup>mis ā'lē'<sup>s</sup>mō'sgēmēk'ilēda ts!ä'ts!edagemaxs la'ē ē't!ēden gēnē'mē bewē'x<sup>s</sup>wida. Wä, la<sup>s</sup>mxāē ts!ä'ts!edagemā. Wä, lä'nu<sup>s</sup>x<sup>u</sup> q!äl'lax<sup>s</sup>ē'nxag'ōgwilaxa ts!ē<sup>s</sup>wū'nxē gāk'ä'la lē<sup>s</sup>wen gēnē'mē. Wä, la mō'kūn sā'sēmē ts!ē'daxsä. Mā'lgū<sup>s</sup>nā'<sup>s</sup>ENxa ts!ē<sup>s</sup>wū'nxē k'leä's sā'sema. Wä, lanu<sup>s</sup>x<sup>u</sup> mā'lgū<sup>s</sup>nā'<sup>s</sup>ENxa ts!ē<sup>s</sup>wū'nxē la sā'sēmōkwa. Wä, lē'x<sup>s</sup>a<sup>s</sup>mēs ts!ENE'msen nā'qa'yaxs <sup>s</sup>nā'xwa-  
15 <sup>s</sup>māē ts!ē'daqEN sā'sēmē, yixs k'leä'saē bā'baguma. [<sup>s</sup>nē'k'ē T!ä't!ents!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 gäla läwadēda ts!edāqaxs laē bewēx<sup>ε</sup>wida. Wä, 1  
g'il<sup>ε</sup>mēsē oq!ūs<sup>ε</sup>id laem bewēx<sup>ε</sup>widēda ts!edāqaxs laē hēx<sup>ε</sup>idaem  
<sup>ε</sup>nāxwa. aēk'ila.

Wä, laem k'leās k'lēs äx<sup>ε</sup>ētsōsa lä'wünemē läxēs dōx<sup>ε</sup>wa<sup>ε</sup>lēlē läxa  
yilkwa<sup>ε</sup>yasa begwānemē <sup>ε</sup>l<sup>ε</sup>wa elkūmāla ts!ēk'wa; wä, hē<sup>ε</sup>misa 5  
mēgwatē elkūmāla lōxs ts!ex<sup>ε</sup>āsewaē. Wä, hä<sup>ε</sup>staem äx<sup>ε</sup>ēdaatsē  
<sup>ε</sup>l<sup>ε</sup>wis genemē, yīxa lä'wünemē, qa<sup>ε</sup>s lä q!ülälēlsaq läxa lemwa-  
ga<sup>ε</sup>ya wēlkwē. Wä, la<sup>ε</sup>mē hēx<sup>ε</sup>säl gwēs<sup>ε</sup>lē lālaal läx māyōldemlasa  
ts!edāqē. Wä, hēxō<sup>ε</sup>lēn l<sup>ε</sup>lēlēsōxs g'il<sup>ε</sup>maē dēx<sup>ε</sup>itsa q!ōyaakwē  
k'ādzekwa läx elkwāsēs dōgūlaxs g'āxaē dālaq läxēs g'ōkwē. Wä, 10  
g'il<sup>ε</sup>mēsē qelgwilē genemasexs laē äxk'lālaq qa k'lwāgalilēs. Wä,  
g'il<sup>ε</sup>mēsē k'waēlēs laēda begwānemē g'äg'ilela läx o<sup>ε</sup>l<sup>ε</sup>aatā<sup>ε</sup>yasēs  
genemē dāxs<sup>ε</sup>gemēxa el<sup>ε</sup>elkūla k'ādzekwa, qa<sup>ε</sup>s lānaxwē häxela  
läx öd<sup>ε</sup>xs<sup>ε</sup>de<sup>ε</sup>yasēs genemē. Wä, la<sup>ε</sup>mē <sup>ε</sup>nēg<sup>ε</sup>etewēxs laē nāsa  
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la<sup>ε</sup>mē mōp!ena nōx<sup>ε</sup>no- 15  
kwasa el<sup>ε</sup>elkūla k'ādzekwa. Wä, läxaē mōp!ena <sup>ε</sup>nēk'a: "Yūems  
hēyōlaxsdōx," läxa bōxwa<sup>ε</sup>yas genemas nōx<sup>ε</sup>sōs. Wä, g'il<sup>ε</sup>mēsē  
gwā<sup>ε</sup>lēs laē q!ülälēlsaq läx lem<sup>ε</sup>waga<sup>ε</sup>yasa wēlkwē.

Wä, hē<sup>ε</sup>mis äxsōsa begwānemē dāyoxsda<sup>ε</sup>yasa gēwasē. <sup>ε</sup>l<sup>ε</sup>wa  
mōwē dzēdzēlēm<sup>ε</sup>sīdzēsa t!eqwa, <sup>ε</sup>l<sup>ε</sup>wa ōbā<sup>ε</sup>yas ōxsda<sup>ε</sup>yasa 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 hemē; wā, hē<sup>h</sup>misa g<sup>g</sup>ōg<sup>g</sup>ēg<sup>g</sup>ūyāsa wūq<sup>l</sup>āsē. Wā, hē<sup>h</sup>staem āxēlax<sup>u</sup>sē, qa<sup>s</sup> nōyolēxēs genemē qō māyōl<sup>f</sup>idlō.

Wā, g<sup>g</sup>il<sup>l</sup>mēsē hēlogwilē genemasēxs laē hēmenāla<sup>m</sup>mēda begwānemē la yāx<sup>i</sup>lāla qāsa. Wā, g<sup>g</sup>il<sup>l</sup>mēsē laēl lāxa g<sup>g</sup>ōkwax laē  
25 k<sup>l</sup>ēs yinēlexs laē laēla. Wā, g<sup>g</sup>il<sup>l</sup>mēsē g<sup>g</sup>āxwūlsexs laē dzēlx<sup>e</sup>wēlsa.

Wā, g<sup>g</sup>il<sup>l</sup>mēsē plēp<sup>e</sup>lxwēlē genemasēxs laē āxk<sup>l</sup>ālaxa mamayūltsilaēnoxwē q<sup>l</sup>ūlyax<sup>u</sup> ts<sup>l</sup>ēdāqa qa lās mamayūltsilax genemas.  
30 Wā, g<sup>g</sup>il<sup>l</sup>mēsē lāda q<sup>l</sup>ūlyakwē ts<sup>l</sup>ēdāqexs laē hēx<sup>e</sup>idaem āxk<sup>l</sup>ālaxa ts<sup>l</sup>ēdāqē qa t<sup>l</sup>ēx<sup>e</sup>ālilēs k<sup>l</sup>ōsala; wā, hē<sup>h</sup>mis qa ēyilālēs. Wā, g<sup>g</sup>il<sup>l</sup>mēsē hē gwaēlēda ts<sup>l</sup>ēdāqaxs laē plēx<sup>e</sup>widēda q<sup>l</sup>ūlyakwē ts<sup>l</sup>ēdāqēx tek<sup>l</sup>ās lāx gwaēdzasasa g<sup>g</sup>inānemē. Wā, hē<sup>h</sup>mis la āx<sup>e</sup>ēdaatsēxa dzēk<sup>l</sup>wisē, qa<sup>s</sup> q<sup>l</sup>ēlq<sup>l</sup>ēlts<sup>l</sup>ānēndēsa q<sup>l</sup>ēnemē, qa<sup>s</sup> lā lexūltsemēs lāx tek<sup>l</sup>āsa ts<sup>l</sup>ēdāqē g<sup>g</sup>āyabala lāx benba<sup>f</sup>yas lē<sup>m</sup>āk<sup>l</sup>ūbanās  
35 lūg<sup>aa</sup> lāx na<sup>e</sup>xwas. Wā, g<sup>g</sup>il<sup>l</sup>mēsē gwālexs laē selt<sup>l</sup>alila. Wā, la<sup>m</sup>mē olastogwalila. Wā, la<sup>m</sup>mēlēda begwānemē ālax<sup>e</sup>id la yax<sup>i</sup>lālaxs qāsaē. Wā, la<sup>m</sup>mē lōmax<sup>e</sup>id lā<sup>l</sup>al seltalaxs laē laēl lāxa g<sup>g</sup>ōkwē, qa<sup>s</sup> ālt<sup>l</sup>ēqelēxs g<sup>g</sup>āxaē ētewūlsa. Wā, la<sup>m</sup>mēda q<sup>l</sup>ūlyakwē ts<sup>l</sup>ēdāq āx<sup>e</sup>ēdxa dzēdzelemsidza<sup>f</sup>yasa tēq<sup>l</sup>wa lē<sup>e</sup>wa dōyoxsda<sup>f</sup>yasa gēwasē, lē<sup>e</sup>wa oxsde<sup>f</sup>yasa sēlemē, lē<sup>e</sup>wa g<sup>g</sup>ōg<sup>g</sup>ūyowasa  
40 wūq<sup>l</sup>āsē, wā, hē<sup>h</sup>misa mōsgemē q<sup>l</sup>anāsa. Wā, lā āx<sup>e</sup>ēdxa mowēxla xālaētsa g<sup>g</sup>āwēq<sup>l</sup>ānemē qa<sup>s</sup> mexenōliselēs lāxa legwilē. Wā, hē<sup>h</sup>mis g<sup>g</sup>il āx<sup>e</sup>ētsōsēda ts<sup>l</sup>ēslāla qa<sup>s</sup> k<sup>l</sup>lip<sup>l</sup>ēdēs lāxa dōyoxsda<sup>f</sup>yasa gēwasē, qa<sup>s</sup> aaxlalēs lāxēs legwilē. Wā, g<sup>g</sup>il<sup>l</sup>mēsē ts<sup>l</sup>ēx<sup>e</sup>i-



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 is 60 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 äxtslālas ts!ax'mōtas hābesas lāxa 'nemēxla 45  
xālaēsa. Wā, g'il'mēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax-  
motē doyoxsdēsa gēwasē lāx äwīg'a'yasa ts!edāqaxs k!wačlaē.  
Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena 'nēk'a: "Yū-  
ems hēyōlaxsdōx." Wā, g'il'mēsē gwālexs laē ts!exlendeq lāxēs  
lēgwilē. Wā, lä hē'staem gwēx'ēidxa waōkwē. Wā, g'il'mēsē 'nā- 50  
xwa la ts!ōlkūxs laē güq!eqasa 'wāpē lāxa ts!ōts!almotē doyoxs-  
dēsa gēwasē. Wā, g'il'mēsē gwāl xwētaqēxs laē nāqamats lāxa  
ts!edāqē. Wā, la'mē ēt!ēd äx'ēdxa ts!ōts!almōtasa dzēdzelembal-  
ts!āna'yasa teq!wa, qa's güq!eqēsa 'wāpē lāq. Wā, lāxaē xwēt!ē-  
deq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'ēdēsēq. 55

Wā, lä äx'ēd lāxa dzēk!wisē, qa's xāl!aqē güq!eqas lāx ts!ō-  
ts!almotas ōxsde'yasa sēlemē. Wā, lāxaē hēem gwēx'ēidxa  
ts!ōts!almotas g'og'egüyāsa wūq!āsē. Wā, la xwēt!ēdeq qa gen-  
k'ēs. Wā, lä dzex'semts lāx tek!āsa ts!edāqē. Hēem galēda  
sēlemē. Wā, lä māk'ilēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60  
Wā, g'il'mēsē gwālexs laē äx'ēdxa 'wāpē qa's güq!eqēs lāx ts!ō-  
ts!almōtasa q!anāsē. Wā, lä xwēt!ēdeq qa 'wāpalēs. Wā, g'il-  
'mēsē nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē  
ts!edāq äx'ēdxa q!ana'stāla 'wāpa qa's nāqāmasēs lāxa ts!edāqē.  
Wā, g'il'mēsē 'wī'la nāx'ēdqēxs laē ēt!ēd ōlastogwalīla. Wā, g'il- 65  
'mēsē lōmax'ēd la nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laē  
nēxostōdēda q!ūlyakwē ts!edāqxēs sāxsda'yē, qa's dzēxwalīfēxs

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. Wä, lä äx<sup>é</sup>ēdxä q!ēnemē q!oyaak<sup>u</sup> k'ädzekwa, qa<sup>s</sup> äx<sup>ö</sup>lilēs läx äwägawä<sup>y</sup>asēs ökwäx<sup>a</sup>yē. Wä, g'il<sup>é</sup>mēsē gwäl<sup>é</sup>ali-  
 70 hex laē lē<sup>l</sup>alaxa ts!Edāqē, qa läs k!wak<sup>ä</sup>x<sup>é</sup>q. Wä, la<sup>m</sup>ē L<sup>l</sup>ē-  
 L<sup>l</sup>äsöt!Ena<sup>y</sup>ē g'ög<sup>é</sup>güyawasa ts!Edāqē läx ēwanōlg'a<sup>y</sup>asa q!ülya-  
 kwē ts!Edāqa. Wä, la<sup>m</sup>ē k'ip!Exāwä<sup>y</sup>ēda ts!Edāqaq. Wä, läda  
 q!ülyakwē ts!Edāq k'iböyewēxa ts!Edāqē. Wä, g'il<sup>é</sup>mēsē sēx<sup>é</sup>idēda  
 g'inānemaxs laē pōxwots!ödēda q!ülyakwē ts!Edāqex <sup>é</sup>wäx<sup>é</sup>sanōlxa-  
 75 wä<sup>y</sup>asa ts!Edāqē. Wä, g'il<sup>é</sup>mēsē läwäyēda g'inānemaxs laē lälöl<sup>l</sup>axa  
 maēnē. Wä, g'il<sup>é</sup>mēsē k'!ēs geyōl g'äxexs laē äx<sup>é</sup>tse<sup>é</sup>wēda lälögümē,  
 qa<sup>s</sup> lä k'ägēmīlās läxa ts!Edāqē. Wä, lä gēlx<sup>é</sup>wītsēs q!wāq!wax<sup>é</sup>ts!ā-  
 na<sup>y</sup>ē. Wä, g'il<sup>é</sup>mēsē hōx<sup>é</sup>widexs laē lawäyēda maēnē. Wä, g'il<sup>é</sup>mēsē  
 läwäxs laē lēqülīlxa ts!Edāqē. Wä, la<sup>m</sup>ē lē<sup>l</sup>älase<sup>é</sup>wē lä<sup>é</sup>wünemas.  
 80 Wä, g'il<sup>é</sup>mēsē g'äxexs laē äx<sup>é</sup>ēdxä k'!āwayowē lē<sup>é</sup>wa medekwē yāwa-  
 bedzowa. Wä, hē<sup>é</sup>mis la yil<sup>é</sup>idxa ts!eyōxlā<sup>y</sup>asa g'inānemē. Wä, g'il-  
<sup>é</sup>mēsē gwäl<sup>é</sup>exs laē t!ōts!Edēq. Wä, g'il<sup>é</sup>mēsē läwäxs laē äx<sup>é</sup>ēdxä ts!ā-  
 ts!ē, qa<sup>s</sup> gūxts!ödēsa k'oxsta <sup>é</sup>wāp lāq. Wä, la<sup>m</sup>ē dzēx<sup>é</sup>stēda q!ülya-  
 kwē ts!Edāxsēs gēmxōltsidza<sup>y</sup>ē g'ögüyō lāq. Wä, hē<sup>é</sup>mis la  
 85 q!ē<sup>l</sup>älēlōdaatsēsa g'inānemē, qa k!wālēs läx äwīg<sup>é</sup>ältsidza<sup>y</sup>asēsxs  
 laē dälāsēs gēmxōltsläna<sup>y</sup>ē lāqēxs laē kwāsasēs hēlk<sup>é</sup>!ōts!āna<sup>y</sup>ē  
 lāq. Wä, g'il<sup>é</sup>mēsē gwäl<sup>é</sup>exs laē äx<sup>é</sup>ēdxä q!ōyaakwē k'ädzekwa,  
 qa<sup>s</sup> dēg<sup>é</sup>it!ēdēs lāq. Wä, g'il<sup>é</sup>mēsē gwäl<sup>é</sup>exs laē äx<sup>é</sup>ēdxä gūgum-  
 yimē, qa<sup>s</sup> tōbēnsēs lāq, qa hālabalēs k'lix<sup>é</sup>itsa <sup>é</sup>yāx<sup>é</sup>sāmē 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 tēk'lāsa g'inānemē. Wā, g'il'mēsē gwāla laē q!ēnēpsemtsa 90  
p!ēlp!ēlxamādzēsē lāq. Wā, la'mē lēgadēs Tsāxisē yīxs bābagū-  
maē, qaxs hāē māyulemē Tsāxisē. Wā, la'mē yāla lēqelasōs.

Wā, lā hēlogwilaxs laē kūnḡwēdekwa, yīxs laē lē'lālēs ōmpaxēs  
g'ōkūlōtē, qa lās 'wī'laēl lāx g'ōkwaxsa begwānemx'sā. Wā, la'mē  
'nāxwa k'lūsēmīlxa la ts!ēx'iltsemdex se'yās, yīxs āxābāyaēda 95  
xegemax se'yāsa g'inānemaxs laē āx'ētse'wa lemḡwa xōk' k'wa'x-  
lāwa. Wā, la'mēsē mēx'bentsō' lāxa legwilē. Wā, hē'mis la  
ts!ēx'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'yā, lē'wa qē- 100  
qex'seyap!a'yē, lē'wa qēqex'ts!āna'yē. Wā, g'il'mēsē gwālexs laē  
qōbeltsemtse'wē x'ōmsasēsa ḡūmsē. Wā, g'il'mēsē gwālexs laē  
qex'īmtsōsa silk'ē lālaḡwīwa'yā. Wā, g'il'mēsē gwālexs laē 'nāxwa  
ḡūms'ēidēda 'nāxwa bēbegwānema. Wā, g'il'mēsē 'nāxwa gwālexs  
laē ōmpasē yāx'wītsa 'nal'nemē silk' lālaḡwīwē lāxa 'nāxwa 5  
bēbegwānema. Wā, g'il'mēsē 'wīlxtōsa silk'ē lāelalaḡwīwa'yaxs laē  
'nēk'ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La'mōx ḡwāl  
Tsāxisla."

Hēxōlēn lēlēwēsē'wa maēnasa g'inānemē yīxs g'il'maē mōp!ēn-  
ḡwa'sē 'nālās āxēt lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10  
l!ēmq!ē qa's k'lāx'widēx āpsba'yā qa ēx'bēs, qa yūwēs ḡwēx'sa

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  
 it around it.  
 asleep | in the



done, he takes an old mat and | wraps  
 Late at night, when everybody is  
 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, lä möDEN lāXENS q!wāq!wax'tslāna'yēx, yix  
 'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxā MEDE-  
 kwē at!EMSA L!ā'yē LE'wa maēnēxa la dzāqwa. Wā, lä LENLE-  
 15 q!EQAS ēx'ba'yasa L!EMq!ē lax kwax'ba'yas g'āx'saasas t!ōts!EN-  
 da'yē lāxa ts!EYōx!a'yē. Wā, g'il'mēsē lä yūdux'dEN lāXENS  
 q!wāq!wax'tslāna'yēx yīxa lālaēltsa L!EMq!āxs laē āx'ēdxā mēDE-  
 kwē at!EMA qa yil'ALElōdēs. Wā, la'mē yālōts lāx ōba'yasa  
 maēnaxs laē L!ENGēLElē ōba'yasa hē gwēx's q!ENA'yō L!EMq!a lax  
 20 lōlp!Ege'yasa maēnē. Wā, la'mē lalak'ūt!aqēxs laē yil'ALElōDEq  
 g'ā gwālēg'a (fg.).

Wā, g'il'mēsē gwālēxs laē āx'ēdxā k'lāk'lobāna, qa's q!ENēp-  
 semdēs lāq. Wā, g'il'mēsē gāla la gānōLEXS laē 'nāxwa mēx'ē-  
 dēda g'ōkūlāxs laē xamax'ēida'mēda bēgwānemē āx'ēdxā k'lilakwē  
 25 LE'wa q!ENēpsemāla maēnaxs laē qas'ida, qa's lä 'lap!ida lāxa  
 hēmenalā'mē qāyatsa 'nāxwa bēbegwānemaxa t!EX'ila. Wā, la'mē  
 āEM 'nēx' qa hēldzeqelēsa k'lāk'lobanasgemāla maēnē lāXēs  
 'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āEM 'nēx' qa 'nEMP!EN-  
 g'ik'elisēxa dzeqwa lāXENS q!wāq!wax'tslāna'yēx yix 'wālabetel-  
 30 dzasas; yīxs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda  
 dzeqwāxs laē āx'ēdxā 'wābets!āla nagats!ā, qaxs lä gūqelselas  
 lāq qa k'lēsēs āwūlx'ES yawēnkwa dzeqwa. Wā, g'il'mēsē gwālēxs,  
 g'āxāē nāfnakwa 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<sup>ε</sup>mēsen gwāgwēx<sup>ε</sup>s'āla<sup>ε</sup> lāxa ts!<sup>ε</sup>edāqē, yix GENEMASA 35  
 begwāNEMAXS laē māyul<sup>ε</sup>ida. Wä, la<sup>ε</sup>mē ts!<sup>ε</sup>elx<sup>u</sup>stax<sup>ε</sup>ilēda begwā-  
 NEMAXA <sup>ε</sup>wāpē. Wä, g'il<sup>ε</sup>mēsē ts!<sup>ε</sup>elx<sup>u</sup>stax<sup>ε</sup>idēda <sup>ε</sup>wāpaxs laē  
 xāl<sup>ε</sup>astentsa L!<sup>ε</sup>ēna lāq. Wä, lā ts!<sup>ε</sup>āsa k'ats!<sup>ε</sup>enaqē lāxēs GENEMē.  
 Wä, lā hāngēmīlasa <sup>ε</sup>wābets!<sup>ε</sup>alaxa ts!<sup>ε</sup>elx<sup>u</sup>sta L!<sup>ε</sup>wa L!<sup>ε</sup>ēna. Wä,  
 la<sup>ε</sup>mē hēmenālag'il<sup>ε</sup>mē GENEMAS <sup>ε</sup>yōsaq, qa hālabalēs lawāk'ilisa 40  
 maltSEMē qēx'qenōlitsa g'ināNEMē L!<sup>ε</sup>wa Elkwa lax bāts!<sup>ε</sup>ās. Wä,  
 hē<sup>ε</sup>mis la q!<sup>ε</sup>enEM ts!<sup>ε</sup>ewēsa begwāNEMAXēs GENEMA q!<sup>ε</sup>enEMē q!<sup>ε</sup>ō-  
 yaax<sup>u</sup> k'ādzekwa qa k!<sup>ε</sup>waxlawēsōs. Wä, g'il<sup>ε</sup>mēsē LEX<sup>ε</sup>itsa Elkwāxs  
 laē L!<sup>ε</sup>ayōq. Wä, lāna<sup>ε</sup>xwē lEXTS!<sup>ε</sup>ōts lāxa lEXA<sup>ε</sup>yēda el<sup>ε</sup>Elkūla k'ādZE-  
 kwa. Wä, g'il<sup>ε</sup>mēsē lāwiyēda qēx'qenōlisasa g'ināNEMē L!<sup>ε</sup>wa 45  
 Elkwāxs laē mōp!<sup>ε</sup>EN<sup>ε</sup>xwā<sup>ε</sup>sē <sup>ε</sup>nālāsa g'ināNEMAXS laē ts!<sup>ε</sup>elqwēt!<sup>ε</sup>ēdē  
 GENEMASA begwāNEMē lāxa ts!<sup>ε</sup>elx<sup>u</sup>sta <sup>ε</sup>wāpa. Wä, lā dēg'it!<sup>ε</sup>itsa  
 q!<sup>ε</sup>ōyaakwē k'ādzekwa lāxēs ōk!<sup>ε</sup>wina<sup>ε</sup>yē. Wä, g'il<sup>ε</sup>mēsē gwāLEXS  
 laē lEXTS!<sup>ε</sup>ōyēwē dēg'idanās k'ādZEK<sup>u</sup> lāxa ōkūya<sup>ε</sup>yasa el<sup>ε</sup>Elkūla  
 k'ādZEK<sup>u</sup> lEXTS!<sup>ε</sup>ā lāxa lEXA<sup>ε</sup>yē. Wä, lēda begwāNEMē lāg'ostā lāx 50  
 ōgwiwalīlasēs g'ōkwē, qa<sup>ε</sup>s lā tēx<sup>u</sup>waLElōtsa k'ādZEGwats!<sup>ε</sup>ē lāx  
 āwāp!<sup>ε</sup>yasa Lāmē. Wä, la<sup>ε</sup>mē lēm<sup>ε</sup>xwaq. Wä, g'il<sup>ε</sup>mēsē gwāLEXS  
 laē tSEX<sup>ε</sup>idEX sē<sup>ε</sup>yāsēs GENEMē, qa tsētseg'inōlxawakwēs. Wä,  
 la<sup>ε</sup>mē lawāyē ts!<sup>ε</sup>eyōxLā<sup>ε</sup>yas xūnōkwas. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>nēx' qa  
 q!<sup>ε</sup>ēq!<sup>ε</sup>adēs laē yilts!<sup>ε</sup>emdeq lāxa ts!<sup>ε</sup>eyōxLā<sup>ε</sup>yē qa<sup>ε</sup>s lā g'its!<sup>ε</sup>ōts 55  
 lāxa g'ildasē g'its!<sup>ε</sup>ewatsēs la<sup>ε</sup>xūla L!<sup>ε</sup>āqwa. Wä, hē<sup>ε</sup>mis lāgilas  
 hōlēmālē xūnōkwāxa L!<sup>ε</sup>āqwāxs laē ālax<sup>ε</sup>id la begwāNEMA. Wä,  
 la<sup>ε</sup>mē gwālwis!<sup>ε</sup>lā 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, Supernatural-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.**—Hé<sup>ε</sup>mēxs g'ālaē māyoł'īdayowēda g'īnānēmē, wā, lā q'lelelemsa māmayōłtsila ts!edāqa qa<sup>ε</sup>s t!ōts!endēx ts!eyōxlā<sup>ε</sup>yasēxs laē gwāl yīlōyōdeq yisa mēdek<sup>wē</sup> dēxwa, wā, lā ā<sup>ε</sup>x<sup>ε</sup>ēdxa kwādzats!ē qa<sup>ε</sup>s gūx<sup>t</sup>!ōdēsa <sup>ε</sup>wāpē wūda<sup>ε</sup>sta laq. Wā, lā
- 5 mōsgema k'lēš āwā t!ēSEM āxlāla lāxa legwīlē. Wā, la<sup>ε</sup>mē ā<sup>ε</sup>x<sup>ε</sup>ēdēda ts!edāqaxa aēk'laakwē q'lōyaak<sup>u</sup> dēxwa qa<sup>ε</sup>s dēg'itēs lāxa g'īnānēmē qa <sup>ε</sup>wī<sup>ε</sup>lāwēsa gwe<sup>ε</sup>yāsa māmayōłtsila yase<sup>ε</sup>ūnēsa g'īnānēmāxs g'ālaē māyołema. Wā, g'īl<sup>ε</sup>mēsē gwāl dēg'itaxa g'īnānēmāxs, laē ā<sup>ε</sup>x<sup>ε</sup>ēdxa ts!ēslāla qa<sup>ε</sup>s k'lip!idēs lāxa x'ixsemāla t!ēsema. Wā, lā yāq!E-
- 10 g'a!ēda māmayōłtsila ts!edāq lāxa x'ixsemāla t!ēsema. Wā, la <sup>ε</sup>nēk'a: “Wā, la<sup>ε</sup>men hāwāxelōl nawālak<sup>u</sup> qa<sup>ε</sup>s lāsaōsasēs k'lēts!ēna<sup>ε</sup>yōs lābedēx<sup>u</sup>sa ts!ēts!ax<sup>ε</sup>q!ōlemē lāx<sup>ε</sup>ganu<sup>ε</sup>x<sup>u</sup> wāwālk'inēk.”
- Wā, g'īl<sup>ε</sup>mēsē q'lūlbē wāldemas laē k'lipstents lāxa la q!ōts!ā <sup>ε</sup>wāp lāxa kwādzats!ēlaxa g'īnānēmē. Wā, lā ēt!ēd k'lipsemdxa <sup>ε</sup>nems-
- 15 gemē x'ixsemāla t!ēsema. Wā, lāxaē ēdzaqwa yāq!Eg'a!a. Wā, lāxaē <sup>ε</sup>nēk'a lāxēs q!ēk'!ēqelaēna<sup>ε</sup>yaxa g'īnānēmē. Wā, la dalasēs hēlk'!ōts!āna<sup>ε</sup>yē lāxa ts!ēslāla: “Wā, la<sup>ε</sup>men hāwāxelōl nawālak<sup>u</sup> qa<sup>ε</sup>s lāsaōsasēs k'lēts!ēna<sup>ε</sup>yōs lābedēx<sup>u</sup>sa hūngwa<sup>ε</sup>yāsa ōdze<sup>ε</sup>gemē-qelās lēgemas ōmpasek.”
- 20 Wā, g'īl<sup>ε</sup>mēsē q'lūlbē wāldemas laē k'lipstents lāxa laasasa g'īlx<sup>ε</sup>dē ts!elwaqasōs. Wā, la ēt!ēd k'lip!idxa <sup>ε</sup>nems<sup>ε</sup>gemē 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 ēnēk'a: "Wā, la<sup>ē</sup>men 22  
 hāwāxelōl nawālak<sup>u</sup> qa<sup>s</sup> dādamā<sup>ē</sup>yēlōsaxg'anu<sup>ē</sup>x<sup>u</sup> wāwalk'īnēk' qa  
 k'leāsēltsek' ōdzemālatš lāxa q!wāx<sup>ē</sup>nākūlaēnēlaxg'anu<sup>ē</sup>x<sup>u</sup> wāwal-  
 k'īnēk'." 25

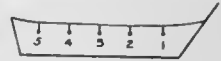
Wā, g'ilēmēsē q!ūlbē wāldemas laē k'lipstents lāxa laasasa g'ag'ī-  
 lī<sup>ē</sup>yē x'ix'ixsemāla t!ēsema. Wā, la ēt!ēd k'lip'lidxa ēnemsēmē  
 x'ixsemāla t!ēsema. Wā, la yāq!ēg'a!a. Wā, la ēnēk'a: "Wā,  
 la<sup>ē</sup>men hāwāxelōl nawālak<sup>u</sup> qa<sup>s</sup> lāsaōsasēs hēlōlēseleāna<sup>ē</sup>yōs k'lēš  
 q!ūltš!ēnoxwa lāxg'anu<sup>ē</sup>x<sup>u</sup> wāwalk'īnēk'." 30

Wā, g'ilēmēsē q!ūlbē wāldemas laē k'lipstents lāxa q!ōts!āllilaxa  
 kwādzats!ēlasēxa g'inānemē. Wā, lā p!a<sup>ē</sup>staxa ēwāpē qa<sup>s</sup> p!ēx<sup>ē</sup>wi-  
 dēx ts!ēlxstaēna<sup>ē</sup>yas. Wā, g'ilēmēsē hēlālē la ts!ēlxstaēna<sup>ē</sup>yas laē  
 āxwūstālaxa mōsgēmē ts!ēts!ēq!ūltsem t!ēsema qa<sup>s</sup> āx<sup>ē</sup>ālīdēs. Wā,  
 lā dzēx<sup>u</sup>stasēs gēmoxōltsīdza<sup>ē</sup>yē lāx ēwābets!āwasa kwādzats!ēlaxa 35  
 g'inānemē. Wā, lā k!wāg'altšīdzentsa g'inānemē lāxēs āwīg'at-  
 tsīdza<sup>ē</sup>yē. Wā, lā āx<sup>ē</sup>dxa aēk'!aakwē q!ōyaak<sup>u</sup> dēxwa qa<sup>s</sup> āxsten-  
 dēs lāxa ēwāpē qa<sup>s</sup> kwās<sup>ē</sup>īdēxa g'inānemē qa ēwī<sup>ē</sup>lāwēs yāse<sup>ē</sup>x<sup>u</sup>-  
 na<sup>ē</sup>yas lē<sup>ē</sup>wa Elkwa. Wā, g'ilēmēsē gwāla laē dēg'it!ltsa q!ōyaakwē  
 dēx<sup>u</sup> lāq. 40

**Forming the Head of the Child.**—Wā, g'ilēmēsē lēm<sup>ē</sup>x<sup>u</sup>ēnēdēda g'inā-  
 nemaxs laē āx<sup>ē</sup>dxa ēwā<sup>ē</sup>wadē pents!ē<sup>ē</sup>watsa dzēk'wisē. Wā, lā  
 qwēlxstendēq qa<sup>s</sup> x'ixts!ānendēs lāxēs hēlk'!ōlts!āna<sup>ē</sup>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-withes, 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: |

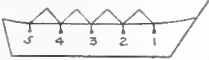
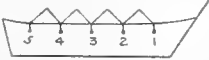








and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues  
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of 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

LEXWĪtas lāx ōk!winaʼyasa gʼinānemē LEʼwis gōgūmaʼyē LEʼwis  
45 xʼōmsēs. Wā, ālʼmēsē gwālexs laē ālakʼlāla LEqē ʼwīʼwūlxʼLalāsa gʼinānemasa dzēkʼwisē. Wā, lā āxʼēdxa aēkʼ!aakwē qʼlōyaakʼ<sup>u</sup> LEpsaakʼ<sup>u</sup> hēla ʼwāʼwadā qaʼs aēkʼ!ē qʼlēlēsōtsa dzēkʼwisē lāq. Wā, gʼilʼmēsē gwālexs laē qlexʼsemts lāx xʼōmsasa gʼinānemē ēkʼ!agōdālx p!ēp!esp!ēyās. Wā, lā mōp!enēʼstaxa ʼwāʼwadē lāx xʼōmsas.  
50 Wā, la maʼfiden lāxens qʼwāq!waxʼts!ānaʼyē yix ʼwādzewasasa ʼwāʼwadē. Wā, gʼilʼmēsē gwāla laē āxʼēdxa xaāp!ē qaʼs kʼagʼalilē lāxēs L!āsaliē.

1 **Cradling the Child.**—Wā, la āxʼēdxa aēkʼ!aakwē papēq!waakʼ<sup>u</sup> k!lūts!ōx qaʼnēxē qaʼs LEp!ālilēs lāxēs ālaʼyē. Wā, lā q!ēdzōlilasa gʼinānemē lāq. Wā, lā āxʼēdxa aēkʼ!aakwē selbekʼ<sup>u</sup> wīswūlen gʼils-gʼilt!a dewēxa qaʼs kʼatāgendēs lāxa xaāp!ē. Wā, lā lāʼwūnemasa  
5 māyōla ts!ēdāq āxʼēdxēs selemē qaʼs selxʼsōdēxa ʼnemp!enkʼē lāxens qʼwāq!waxʼts!ānaʼyē gʼūgʼīlela lāx ōxtāʼyasa xaāp!ē gʼa gwā-lēgʼa (*fig.*). Wā, gʼilʼmēsē lāxʼsāwē selaʼyas laē ēt!ēd selxʼēdxa mōdenē lāxens qʼwāq!waxʼts!ānaʼyēx āwālagālaasas Lōʼ gʼilxʼdē selēs. Wā, lā hānal selaxa mēmōdenas āwālagālaas gweʼyōtēla lāx  
10 ōxsaʼyasa xaāp!ē lāx ōgwāgaʼyas. Wā, gʼilʼmēsē gwāl selaxs laē āxʼēdxa ts!ēq!adzō kʼ!elxʼiwakwa qaʼs nēxʼsōdēs lāx (1). Wā, lā kʼa-t!alēlōts ōbaʼyasa gʼilt!a wīl selbekʼ<sup>u</sup> dewēx laqēxs laē t!emgʼaalēlōts aēlās. Wā, gʼilʼmēsē gwāla laē ēt!ēd āxʼēdxa ōgūʼla ts!ēq!adzō



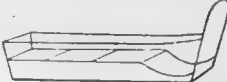
strip | of deer-skin and puts it through the second hole; and the ||  
long withes are not tight, in this way,  and he 15  
sews them on. | When this has been done, he  
again takes a strip of deer-skin, which  is called |  
"Sewing of the cradle-sewing," and pushes it through the third  
hole, | and 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-  
in, it is like this: || rest;" and when it has been put

k'!elx'iwakwa qa<sup>s</sup> nēx'sōdē lāx (ma<sup>l</sup>ē). Wā, lā k'!ēs lek'ūtāfāxa  
g'ilt!a dewēxa, g'a gwālēg'a (fig.). Wā, lāxaē t!emg'aalelōts. Wā, 15  
g'il<sup>m</sup>mēsē gwāla laē ēt!ēd āx<sup>e</sup>ēdxa ts!ēq!adzō k'!ilx'iwak<sup>u</sup>xa lēgadās  
t!emāk'āgēsa t!ex<sup>t</sup>!emag<sup>e</sup>xsē qa<sup>s</sup> nēx'sōdēs lāx (yūdūx<sup>u</sup>).  
Wā, lāxaē t!emg'aalelōtsa dewēxē. Wā, ā<sup>m</sup>mēsē la hē gwēnākūlax  
(mōwē) lō<sup>e</sup> (sek'la). Wā, lāxaē hēem gwēx<sup>e</sup>īdxa gemxanōdza<sup>y</sup>asa  
xaāp!ē. Wā, g'il<sup>m</sup>mēsē gwāla t!ex<sup>t</sup>!emag<sup>e</sup>xsē qaxs hē<sup>m</sup>maē lēgēms 20  
(mā<sup>l</sup>).

Wā, lā āx<sup>e</sup>ēdēda begwānemaxa k!wa<sup>e</sup>xlā<sup>w</sup>wē qa<sup>s</sup> k'!āx<sup>e</sup>widēq qa  
peldzowēs. Wā, lā ēnemdenē ēwādzewasas lāxens q!wāq!wax<sup>t</sup>!ā-  
na<sup>e</sup>yēx. Wā, g'il<sup>m</sup>mēsē gwāla laē āx<sup>e</sup>ālexsas lāxa xaāp!ēxa mōwē.  
Wā, la<sup>m</sup>mē bābanālagawē ēwālasgemasasa xaāp!ē g'a gwālēg'a (fig.). 25  
Wā, hēem lēgades lādenēg'ēx'dema. Wā, lā<sup>l</sup>ēda māmayōltsīla  
ts!edāq papex<sup>s</sup>ālaxa texemēxa yō ēwāg'itens selt!ax, māldenbala  
lāxens q!wāq!wax<sup>t</sup>!āna<sup>e</sup>yēx yix ts!ekwagāwa<sup>y</sup>as lāx ōts!āwasa  
xaāp!a. Wā, g'il<sup>m</sup>mēsē hē<sup>e</sup>alē pa<sup>y</sup>as laē āx<sup>e</sup>ēdxa mōts!aqē wiswūltō  
k!wa<sup>e</sup>xlāwa. Wā, hāselā<sup>m</sup>mēsē ts!ēlts!ekwagawēsa lādenēg'ēx'de- 30  
ma. Wā, la āx<sup>e</sup>ēdxa ts!ēlts!ēq!astowē g'ilsg'ilt!a dzexek<sup>u</sup> de-  
nasa qa<sup>s</sup> yībedzōdēxa texemē qa g'ēs gwālēg'a (fig.). Wā, g'il<sup>m</sup>mēsē  
gwālexs laē pax<sup>e</sup>ents lāxa lādenēg'ēx'dema. Wā, hēem lēgades  
lādenēg'ē. Wā, la<sup>m</sup>mē g'a gwālē 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 xaāplē qa's qlālaōsax gwālaasas lādenēg'a-  
yaxs, yixs k'lēsāē lāg'aa lāx āwāp!a'yasa g'inānemē. Hēem  
lāg'ilas hē gwālē qa g'ilt!exowēsa g'inānemē qo q'lūlyax'widlō. G'il-  
em lāg'aēda lādenēg'a'yē lāxens 'megwāp!a'yaxsens x'ōmsēx, laē  
40 ts!ek'lūxōwēda g'inānemaxs laē q'lūlyax'wida. Wä, hē'mis lāg'ilas  
lōt!exālēda g'inānemaxs laē xaapts!āla lāxēs xaāplē.

- Wä, laem gwālēda lādenēg'a'yē. Wä, lā āx'ēdēda māmāyōl-  
tsila ts!edāqxa k'ādzekwē qa's mens'idēs lāx 'wāsgemg'eg'aasasa  
ōts!āwasa xaāplē qa 'nemāsgemēs lē'wa lādenēg'a'yaxs laē t!ōs'i-  
deq qa's ts!āk'eyindēs lāxa lādenēg'a'yē lāx hā'mōxsagālaēna'yasa  
45 ts!ax'ts!ā k'lēs qlō'yaak<sup>u</sup> k'ādzekwa. Wä, g'il'mēsē gwālēda  
ts!ax'ts!āxs laē āx'ēdxa aēk!aakwē qlō'yaak<sup>u</sup> k'ādzekwa qa's mens-  
idēs lāx 'wāsgemasas ōts!āwasa xaāplē g'üg'ilela lāx ōxtewilts!āsa  
xaāplē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'inānemē. Wä, lāxaē  
t!ōs'idēq. Wä, lā lepeyints lāxa ts!ax'ts!āwē. Wä, hēem lēgades  
50 telxts!āwē. Wä, laemxāē hā'mōx<sup>u</sup>sagālaaxa telxts!ā. Wä, la'mē  
g'a gwālēg'a (fig.). Wä, hēem ālēs 'nema telxts!ā lāg'aa lax  
āxālaaslas x'ōmsasa g'inānemē.

- Wä, g'il'mēsē gwālēxs laē āx'ēdxa plālemasa 'melxlowēxa lā  
aēk!aak<sup>u</sup> yibekwa qa's lepeyindēs lāxa telxts!ā. Wä, la'mē hēem  
55 walālaaxa plālem telx'ūnyē ōba'yasa lādenēg'a'yē 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 | pats 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 yīxa p!alemē telx'ūnē. Wā, lā'mē neledzewē'ya g'inā- 56  
nemaq.

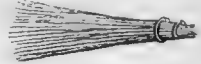
Wā, lāxaē āx'ēdxa oğ'la'maxat! aēk'!aak<sup>u</sup> yībekwa qa 'nawīdzēsa  
g'inānemē. Wā, hēem lēgades p!alem 'nawīdzē Wā, la'mē  
gwāla. Wā, lā āx'ēdxa hāp!ena'yasa qa'nēxē aēk'!aak<sup>u</sup> q!ōyaak<sup>u</sup>. 60  
Wā, hēem lepeyēsa p!alemē 'nāwīdzē, yīxa qa'nēxē 'nākūyē.  
Wā, g'il'mēsē gwālexs laē āx'ēdxa p!alemē k'lēs yībekwa qa's  
lex'ēdēs lāx k'atalaaslas g'ōg'egūyāsa g'inānemē, g'āg'ilela lāx  
āwābēdza'yas lāg'aa lāx g'ōg'egūyās. Wā, hēem lēgades p!alem  
telxsīdzē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p!alemē qa's aēk'lē 65  
lāqi'lālasēs e'eyasowē lāq qa q!esmenkwēs qa peldzowēs. Wā,  
g'il'mēsē gwālexs laē paqeyīnts lāxa telxts!ā k'ādzekwa lāx āxā-  
laaslasa āwāp!a'yasa g'inānemē. Wā, hēem lēgades p!alem tel-  
q!wap!ē. Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'!aakwē q!ō'yaak<sup>u</sup>  
k'ādzekwa qa's lāqi'lālēsēs e'eyasowē lāq qa k'īlx'semēs. Wā, lā 70  
pāx'its lāx walālaasasa ōba'yasa telxts!ā lāx ōdzoxsda'yasa g'inā-  
nemē lāg'aa lāx telxsīdzē. Wā, hēem lēgades k'l'exsaak<sup>u</sup> k'lāk'!el-  
gūdzowē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'!aak<sup>u</sup> q!ō'yaak<sup>u</sup> k'ādzek<sup>u</sup>  
k'lēs q!lēmema qa's lāqi'lālēsēs e'eyasowē lāq qa peldzowē. Wā, lā 75  
qlanēpi'lālaq qa yūdux'denēs lāxens q!wāq!wax'ts!āna'yēx yīx  
'wadzōsgemasas. Wā, la hēem 'wāsgēmē 'wādzegēg'aasasa x'ōmdza-  
sasa xaāp!ē hē gwēx's'emē qenōlē Wā, lā 'wībēndxa p!alem 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

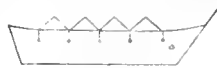
q!wap!ē qaʳs āxabodēsa qenōlbidaʳwē lāx āwābāʳyasa p!alemē  
80 telq!wap!ē qa hās āxālē ōx!aataʳyasa gʳinānemē qa l!ōt!exālēs qa  
gʳilt!exowēs qo q!ūlyaxʳwidlō. Wā, hēem lēgades maxʳts!ā kʳā-  
dzekʳ telgwap!ē.

Wā, gʳilʳmēsē gwālexs laē āxʳēdxa p!alem qaʳs hēʳmēxat! gwēxʳ-  
īdqēs gwēgʳilasaxa maxʳts!ā kʳādzekʳ telgwap!ē. Wā, āxdzōts  
85 lāx ēkʳ!adzaʳyasa p!alemē telgwap!ē laxaax āxās!as ōx!aataʳ-  
ʳyasa gʳinānemē. Wā, hēem lēgades p!alem magʳap!ē telgwap!ē  
Wā, gʳilʳmēsē gwālexs laē āxʳēdxa aēkʳ!aakwē q!ōʳyaakʳ dēxwa  
qa ālēs telqwa. Wā, lā bālʳitsēs q!wāq!waxʳts!ānaʳyasa ʳnemp!en-  
kʳaxs laē t!ōts!endxa dēxwē. Wā, laʳmē lēxʳūndeq qa lēxʳēnēs  
90 āpsbaʳyas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qaʳs kʳ!ilxʳīdēs  
lāx āpsbaʳyas qa gʳēs gwālagʳa (*fig.*). Wā, hēem lēgades dēxʳ  
teltelgūnōlemē. Wā, lā malts!aqē āxaʳyas. Wā, hēem nēn!bala  
lāx ēwanolemaʳyasa gʳinānemaxs laē t!ēxʳts!āxēs xaāp!a, yixs  
hēʳmaē lāgʳilas ēxenōlemā!axēs teltelgūnōlemaʳyē qa kʳ!ilxʳēmē-  
95 gōgūmaʳyasa gʳinānemē qō q!ūlyaxʳwidlō.

Wā, gʳilʳmēsē gwālexs laē āxʳēdxa dēxwē qaʳs bālʳīdēsēs q!wās  
q!waxʳts!ānaʳyēxa ʳnemp!enkʳē, hēʳmisa maldenē ʳwāsgemasas laē  
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēkʳ!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 15 made on the upper side of the cradle; and || when it goes through, she 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'ídx̄a ápsba<sup>é</sup>yē qa<sup>s</sup> yí<sup>í</sup>dēsa ts̄l̄q!adzowē dēx̄<sup>u</sup> lāxa la wilbēsgra ḡwālēgra (fig.). Wā, hēem l̄ēgades dēx̄<sup>u</sup> t̄lāk'emē. Wā, hēem 100 āxāla lāx ōgwiwa<sup>é</sup>yasa g'ínānemē qa pāpagēmālēs gōgūma<sup>é</sup>yas l̄ō<sup>é</sup> qa k'lēse x̄enlela qōqūyā ōgwiwa<sup>é</sup>yas. Wā, hē<sup>é</sup>mis qa pex<sup>é</sup>enēs ēk'leba<sup>é</sup>yas x'indzasas qa k'lēses wālwūnxstā. Wā, laem g'awaalāleda dēx̄wē t̄lāk'emē l̄ē<sup>é</sup>wa tel̄telgūnōlemē nā<sup>é</sup>naqēstaaxa gōgūma<sup>é</sup>yas g'ínānemē lax ḡwē<sup>é</sup>yāsa bāk'lumē qa ḡwēx<sup>é</sup>sdems. 5

Wā, g'ilēmēsē ḡwālēda dēx̄wē t̄lāk'emēxs laē āx'ēdxa p!alemē qa<sup>s</sup> lāq̄ilālēsēs e<sup>é</sup>yasowē lāq qa peldzowēs. Wā, hē<sup>é</sup>mis qa q!esmelkwēs. Wā, laem hēem men<sup>é</sup>yatslē ōgwiwa<sup>é</sup>yasa g'ínānemē g'āg'ilela lāx gēgēyagesas lāg'aa lāx ōxlā<sup>é</sup>yas. Wā, hēem la telḡwabe<sup>é</sup>wēsē dēx̄wē t̄lāk'ima<sup>é</sup>ya. Wā, hēem l̄ēgades p!alem telq̄wīwē. 10

Wā, g'ilēmēsē ḡwālēxs laē āx'ēdxa selemē qa<sup>s</sup> selx<sup>é</sup>sōdēxa ēnem<sup>é</sup>p!enk'ē lāxens q!wāq!wax<sup>é</sup>tslāna<sup>é</sup>yēx g'āg'ilela lāx ōxtā<sup>é</sup>yasaxaāplē. Wā, g'ilēmēsē lāx<sup>é</sup>sāwē selā<sup>é</sup>yas laē ētlēd selx<sup>é</sup>ídx̄a hē<sup>é</sup>maxat! wāla lā g'āg'ilela lāxa āpsaxdza<sup>é</sup>yasa xaāplē. Wā, g'ilēmēsē lāx<sup>é</sup>sāxs laē āx'ēdxa x'ixsemāla g'ilt!a wil lēx<sup>é</sup>en t̄lēsem qa<sup>s</sup> 15 l!enx<sup>é</sup>sōdēs lāxēs sela<sup>é</sup>yē qa lalēx<sup>é</sup>ēdalēs. Wā, hē<sup>é</sup>mis qa qēstowēsēs sela<sup>é</sup>yēxa g'a ḡwālēgra (fig.). Wā, hēem l̄ēgades nēx<sup>é</sup>sālatsa se<sup>é</sup>ya<sup>é</sup>k'!enē lamagenōlema<sup>é</sup>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 gwāfēxs laē äx'ēdxä g'ilsg'ilt!a se'yasa ts!edāqē 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'sālat'sa se'ya-  
 k!enē lamagenōlema'ya. Wä, hēem lek!ūdayōxa dēxwē t!ā-  
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lō'ē ēk!ēba'yas  
 x'indzasas. Wä, hēem lēgades mēdek' se'yak!en lamagenōlemē'.
- 25 Wä, g'il'mēsē gwāla laē äx'ēdxä ālāg'im t!emāk'imē. Wä, lä  
 mens'idxa yūdux'denē lāxēs q!wāq!wax'tslāna'yē laē t!ōs'ideq.  
 Wä, la'mē g'ilsg'ildedzōwa. Wä, la et!ēd mens'idxa yūdux'p!enk'ē  
 lāxēs q!wāq!wax'tslāna'yē lāxa ālāg'imē qa 'wāsgemats. Wä, la  
 mōx'sē t!ōsa'yas hē gwēx'sē. Wä, hēem lēgades ālāg'imdzō t!e-  
 30 māk'imē. Wä, la'mē mōxsa yūdux'den lāxens q!wāq!wax'tslā-  
 na'yēx yix āwādze'wasas. Wä, lä yūdux'p!enk' lāxens q!wā-  
 q!wa'xtslāna'yēx yix āwāsgemasas. Wä, g'il'mēsē gwāfēxs laē  
 äx'ēdxä k!wa'xlāwē qa's pāpex'sendēqxā 'nemdenas āwādze-  
 'wasē lāxens q!wāq!wax'tslāna'yēx; wä, lä k!ōden lāxens q!wā-  
 35 q!wax'tslāna'yēx yix wāgwasas. Wä, lä ts!ex'utslāna'yē āwāsgē-  
 masas lāxens q!wāq!wax'tslāna'yēx. Wä, g'il'mēsē gwāla mō-  
 ts!aqē äxās laē äx'ēdxä mālt's!aqē ōgū'la k!wa'xlāwa qa's mens'idēs  
 lāx 'wādzegewasas ōxtewilt'slāwasa xaūplē lāxa mag'ixsē laē k'ō-  
 xs'ēndeq. Wä, lä et!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-  
 40 denēg'ē. Wä, laxaē k'ōxs'ēndeq. Wä, lä äx'ēdxä dzexekwē  
 ts!ēq!adzō dēxwa. Wä, la'mē k!elg'emnox's yixs laē yibedzōdxēs

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.<sup>1</sup>) | 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- 55  
bark woven head-cover." | It is used to cover the head of the child  
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 yīxs hē<sup>ε</sup>maē yīp<sup>ε</sup>masa małts!aqē k!wa<sup>ε</sup>xlō ālē 42  
k'ōqwēs. Wā, g'il<sup>ε</sup>mēsē gwāl k'ilk'aqēxs laē g'a gwālē<sup>ε</sup>g'a lādap!ē.<sup>1</sup>  
Wā, la<sup>ε</sup>mē āxabōts lāxa la<sup>ε</sup>małāl āxts!ā qa q!ēdzexsēs lāxa oxtē-  
wīłts!āwasa xaāp!ē. Wā, lā āx<sup>ε</sup>ēdxa mōxsā ēēlāg'im t!ēmak'imē 45  
xa yūdūx<sup>u</sup>p!enk<sup>ε</sup>as āwāsgemasē qa<sup>ε</sup>s āxabōdēs nēnegoyā<sup>ε</sup>yas lāxa  
lādap!ē lāxa g'a gwālē<sup>ε</sup>g'a (*fig.*). Wā, hēem qek<sup>ε</sup>eyēxa dēxwē  
t!ēmak'imē yīxa ālāg'imē t!ēmak'imē. Wā, g'il<sup>ε</sup>mēsē gwāl lak!ūti-  
ēlālasōxs laē qek<sup>ε</sup>eyīndayowēda mēdek<sup>wē</sup> se<sup>ε</sup>yak<sup>ε</sup>!en lāq qa<sup>ε</sup>s lā nēx-  
so<sup>ε</sup>yō lāxa āpsōtāga<sup>ε</sup>yasa xaāp!ē. Wā, lā q!ēp!enx<sup>ε</sup>sō lāxa <sup>ε</sup>wāx'sa- 50  
nōlema<sup>ε</sup>yasa xaāp!ē, yīxs laē ālak!āla hēk!ūlasō<sup>ε</sup>sa māmayōłtsīla.

Wā, g'il<sup>ε</sup>mēsē gwāl<sup>ε</sup>x laē āx<sup>ε</sup>ēdxa dēxwē qa<sup>ε</sup>s dzedzexs<sup>ε</sup>endēq qa  
ts!ēłts!eq!astowēs. Wā, lā yībedzōdeq. Wā, lā <sup>ε</sup>nemp!enk<sup>ε</sup> lāxens  
q!wāq!wax'ts!āna<sup>ε</sup>yēx, wā, hē<sup>ε</sup>misa mōdenē laxens q!wāq!wax'ts!ā-  
na<sup>ε</sup>yēx yīx <sup>ε</sup>wāsgemasas. Wā, hēemxaāwisē <sup>ε</sup>wādzowēs <sup>ε</sup>wāsgemasē. 55  
Wā, hēem lēgades dēx<sup>u</sup> yībedzewak<sup>u</sup> <sup>ε</sup>na<sup>ε</sup>xumē Wā, laem <sup>ε</sup>nāxu-  
mēsa g'inānēmaxs laē t!āk'imālaxēs dēxwē t!āk'ima<sup>ε</sup>yaxs laē  
mēxts!āxēs xaāp!ē. <sup>ε</sup>wī<sup>ε</sup>la <sup>ε</sup>na<sup>ε</sup>xwāla lāxa xa!lāla nēlālas gōgūma<sup>ε</sup>yas  
lē<sup>ε</sup>wis dēxwē t!āk'ima<sup>ε</sup>ya.

Wā, g'il<sup>ε</sup>mēsē gwāl<sup>ε</sup>x laē āx<sup>ε</sup>ēdxa denasē qa<sup>ε</sup>s dzedzexs<sup>ε</sup>endēq 60  
qa g'ilsgiltstowē ts!ēłts!eq!astā. Wā, la melx<sup>ε</sup>idēq qa<sup>ε</sup>s wī<sup>ε</sup>enēs

<sup>1</sup> 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.<sup>1</sup> 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<sup>ε</sup>x<sup>u</sup> 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'il<sup>ε</sup>mēsē k'ōtaq laem hē<sup>ε</sup>asgem lāxēs melāg'ilaqēxs laē gwāla. Wā, āx<sup>ε</sup>ālelōts lāxa t!EX<sup>ε</sup>t!EMag<sup>ε</sup>EXSē. Wā, la<sup>ε</sup>mē nēx<sup>ε</sup>sawī<sup>ε</sup>lāla lāq. Wā, hēm lēgades densen t!EMak<sup>ε</sup>'ēDEMē.
- 65 Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē āx<sup>ε</sup>ēdxā denasē qa<sup>ε</sup>S dzEDZEXS<sup>ε</sup>ENDēq. Wā, lā MELX<sup>ε</sup>'IDEQ qa g'ilt<sup>ε</sup>lēs denema. Wā, g'il<sup>ε</sup>mēsē hē<sup>ε</sup>fāla lāx tēgwēlemsa xaāp<sup>ε</sup>lē laē gwā<sup>ε</sup>l mela. Wā, la āx<sup>ε</sup>ēdxā tēgwildemasa xaāp<sup>ε</sup>lē. Wā la āx<sup>ε</sup>ālelōtsa tēgwēlemsa xaāp<sup>ε</sup>lā lāx ōba<sup>ε</sup>yasa xūselaba<sup>ε</sup>yasa tēgwēldemasa xaāp<sup>ε</sup>lē. Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē
- 70 Lāg'alilas lāxa ε<sup>ε</sup>NEḠwāla lāx k!waēlasas ābempasa g'ināNEMē. Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē mōx<sup>u</sup>bentsa wīlē denem lāx ōba<sup>ε</sup>yas.<sup>1</sup> Wā, hēm lēgades nēxayo denem, yīxs q!wāg'alaēda g'ināNEMē. Wā, laem gwāla ēaxelaxa xaāp<sup>ε</sup>l. Wā, laem gwāla yix gwēg'ilasasa Nāk!wax'da<sup>ε</sup>xwē Lē<sup>ε</sup>wa Kwāg'ulaxa ε<sup>ε</sup>wāxax'idalaasasa gwēlgwālasa
- 75 xaāp<sup>ε</sup>lē Lō<sup>ε</sup> LēLEgEMas.
- 1 **Treatment of the Infant.**—Wā, g'il<sup>ε</sup>mēsē mōp!ENḠwa<sup>ε</sup>sē ε<sup>ε</sup>nālāsēxs laē qwēloyowēda ε<sup>ε</sup>wā<sup>ε</sup>wadē qEX<sup>ε</sup>SEMēs x'ōmsasa g'ināNEMē. Wā, la aēk<sup>ε</sup>!a q!ElsētSE<sup>ε</sup>wē x'ōmsasa g'ināNEMasa dzēk'wisē. Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē q!ElēdzōtSE<sup>ε</sup>wēda ε<sup>ε</sup>wā<sup>ε</sup>wadē qEX<sup>ε</sup>SEMēsa x'ōmsasa
- 5 g'ināNEMē. Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē qEX<sup>ε</sup>SEMdayō lāx x'ōmsasa g'ināNEMē. Wā, la<sup>ε</sup>mē lēk!ūtela. Wā, g'il<sup>ε</sup>mēsē gwāLEXS laē xaapts!ōdayō lāxēs xaāp<sup>ε</sup>lē. Wā, la<sup>ε</sup>mē ε<sup>ε</sup>nāxwa la lāk!ūtī<sup>ε</sup>lālase<sup>ε</sup>wēda ālāg'imē t!EMāk'imē Lē<sup>ε</sup>wa SE<sup>ε</sup>yak'linē lamagenōLEMē. Wā, g'il-

<sup>1</sup> 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

‘mēsē gwāla aaxsilāxa g’inānemē laē tēx<sup>ε</sup>walēlem lāxa tēgwēlemasa  
xaāp!ē. 10

Wā, g'il'mēsē ts!āts!adagemē laē Lē<sup>ε</sup>lālasē<sup>ε</sup>wēda yikwilayag'ōlē  
ēx'sōk<sup>u</sup> ts!Edāqa qa g'āxēs lāx g'ōkwasa g'ig'aōlnokwasa g'inānemē  
qō ēt!ēdēl qwēloyōlē qex'sema<sup>ε</sup>yas x'ōmsaxa małgū<sup>ε</sup>nał!ENxwa<sup>ε</sup>sla  
‘nālał qa El<sup>ε</sup>lxstowēsa yikwēlayag'ulē ts!Edāqxa g'inānemē Lō<sup>ε</sup> qa  
p!ēp!Eq!ūgēmēsēq qa ēx'sokwēs qō q!ūlyax<sup>ε</sup>wīdLō. Wā, g'il'mēsē 15  
małgū<sup>ε</sup>nał<sup>ε</sup>xsē ‘nālāsa g'inānemē qex'semālēs x'ōmsaxa ‘wā<sup>ε</sup>wadē  
qex'semēsa x'ōmsa, laas Lē<sup>ε</sup>lālasē<sup>ε</sup>wēda yikwilayag'ōlē ts!Edāqaxa  
gaāla qa g'āxēs qwēltsem<sup>ε</sup>dxā g'inānemē lāxēs xaāp!ē. Wā, g'il-  
‘mēsē g'āx k!wāg'alīla lāx ha<sup>ε</sup>nēlasasa xaāp!ē. Wā, lā hēem g'il  
qwē<sup>ε</sup>tsōsēxa sē<sup>ε</sup>yak!Enē lamagenōlemē. Wā, lā ēt!ēdxa ‘wax's- 20  
bax<sup>ε</sup>īdxa ālāgīmē t!emāk'īmē. Wā, la nelōdxa dēxwē t!ak'īmē.  
Wā, lā āxōdxa p!alemē telqiwē. Wā, lāxāē āxōdxa dēxwē  
teltelgūnōleme. Wā, lā qwēlālaxa t!EX<sup>ε</sup>t!emag'xsē. Wā, g'il'mēsē  
‘wī<sup>ε</sup>lāxs laē ‘wī<sup>ε</sup>la āxālał ma<sup>ε</sup>masa g'inānemē. Wā, g'il'mēsē ‘wī<sup>ε</sup>lāxs  
laē q!ēlwūts!ōdxa g'inānemē lāxēs xaāp!ē. (L!ēlēwayenlaqēxs 25  
qwēlōdaaxa ‘wā<sup>ε</sup>wadē qex'semēs x'ōmsasa g'inānemax, k'lēs<sup>ε</sup>maē  
dzēx<sup>ε</sup>stēda ts!Edāqaxa ‘wapē.) Wā, lā ōmpasa g'inānemē, āx<sup>ε</sup>ēdxa  
kwādzats!ēlaq qaf<sup>ε</sup>g'āxē hāng'alīlas lāx k!wāēlasasa yikwilayag'ōlē  
ts!Edāq qaxs hē<sup>ε</sup>maē kwāsālxā g'inānemē. Wā, la gūxts!ōyowa  
‘wūda<sup>ε</sup>sta tsātsoxlē lāxa kwādzats!ēlaq. Wā, lā k'lipstānōwēda 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 'NEMSGEMĒ X'IXSEMĀLA T'ĒSEM LĀXA LA Q'ŌTS!Ā 'WĀP LĀXA KWĀDZATS!Ē-  
LAXA G'INĀNEMĒ. WĀ, G'ILĒMĒSĒ K'OḶ"STAX"ĪDEXS LAĒ K'ĪPWŪSTA-  
NOWĒDA TĒSEME. WĀ, LĀDA YĪKWĪLAYAG"ŌLE TS!EDĀQ DZĒX"STASĒS  
GEMXŌTSĪDZA'YĒ G"ŌGŪ'YŌ LĀXA 'WĀBETS!ĀWASA KWĀDZATS!ĒLAXA G'INĀ-  
35 NEMĒ. WĀ, LA K'WĀG'ALTSĪDZETSA G'INĀNEMĒ LĀXĒS ĀWĪG'ALTSĪDZA'YĒ.  
WĀ, LĀ ĀX'ĒDXA AĒK'LAAKWĒ TĀTELQ!WAAKWĒ Q'ĪŌYA"K" DĒX" QAFS MŌ-  
P!ENĒ SELBOQASĒS 'WĀPĀĒL!EXAWA'YĒ LĀQ. WĀ, LA 'NĒK'A: "WĀ, ĀDA-  
TSAGĀ, LA'MEN LĀSASEN HĒLĒTS!ĒNA'YĒ LĀL, YĪXG'IN K'ĒSĒK" TS!EX"Q!ĀE-  
NOXWA LŌXGŪN Ā'MĒK' WĀLĀLATSĀ DĀDEK'ASĒ; WĀ, HĒ'MIS QAFS HĒLEM-  
40 G'USTĀŌS G'ĪG'ĀGEMDĀLAX LŌLĀELGEMA'YASA G'ĪG'EGĀMA'YASA LĒLQWĀLA-  
LA'YĒ QAFS LĀ'WŪNEMX"ĪDLŌS."

WĀ, G'ILĒMĒSĒ G'WĀL TS!ELWAQAXS LAĒ ĀX'ĒDXĒS Q'ĪLĀLEKWĒXĒS KWĀ-  
KWĀDZEMĒXA HĀSELAEM K'ĒS QŌT!AXA KWĀTS!ĒXA HES'MAXA YĪKWĪLA-  
YAG"ŌLE TS!EDĀQ ĀSMĒSA. WĀ, LĀ DĀLASĒS HĒLK'ĪŌLTS!ĀNA'YĒ LĀXA  
45 KWAKWĀDZEMĒ. WĀ, LA ĒDZAQWA YĀQ!EG"Ā!A. WĀ, LA 'NĒKA: "WĀ,  
ĀDATSAGĀ, LAEMK' LĀLG'ADA K'ĪLEMG'ASA 'NĀXWA TS!ĒTS!EX"Q!ŌLEMA  
LĀG"ĀLELĀL LĀL QA DĀDAMEWĒLŌL QAFS K'ĪLEMAŌSASA HA'YALĪLAGASĒ."

WĀ, G'ILĒMĒSĒ Q'ĪLBĒ TS!ELWAGA'ĀYĀS LAĒ GŪXSTĒNTSA KWĀTS!Ē  
LĀXĒS KWĀDZASLAXA G'INĀNEMĒ. WĀ, LA ĀX'ĒDXA DĒXWĒ QAFS DZŌP-  
50 STENDĒS LĀXA KŪKWĒQELA 'WĀPA. WĀ, HĒ'MIS G'ĀG'ĪLELA HĒLK'ĪŌTE-  
MA'YASA G'INĀNEMAXS LAĒ KWĀS'ĪDEQ HĀXELA LĀX HĒLK'ĪŌT!ĒNA'YAS  
GŪSĒTASA DĒXWĒ. WĀ, G'ILĒMĒSĒ G'WĀLXA HĒLK'ĪŌT!ĒNA'YAXS 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

kwäs<sup>i</sup>DEX gEMXÖT!ENA<sup>s</sup>YAS. Wä, g'il<sup>m</sup>mēsē gwāLEXS laē dēg'itasa 53 tātēlq!waakwē q!ō<sup>s</sup>yaak<sup>u</sup> dēx<sup>u</sup> lāx x'ōmsas LE<sup>s</sup>wis ōk!wina<sup>s</sup>yē. Wä, g'il<sup>m</sup>mēsē gwāLEXS laē häx<sup>u</sup>k'äx'intsa g'ināNEMē lāxēs ōkwāx'a<sup>s</sup>yē 55 gwēxtälaxa g'ināNEMē lāx gEMXÖT!ENA<sup>s</sup>YASA yikwilayag'ōlē ts!ē-dāqa. Wä, la äx<sup>s</sup>āLElōts qōmāsēs hēlk'!ōlts!āna<sup>s</sup>yē lāx gEMXÖDēg'a<sup>s</sup>YAS qENāsasa g'ināNEMē. Wä, lä äx<sup>s</sup>āLElōtsēs 'nōlax'ts!āna<sup>s</sup>yē lāx hēlk'!ōdēg'a<sup>s</sup>YAS qENatsa. Wä, la k'imgē<sup>s</sup>nākūlas lāx NEGēg'a<sup>s</sup>YAS äwig'a<sup>s</sup>YASA g'ināNEMē. Wä, la 'nēk'axs häē gwēg'ilē: "Hēlōx<sup>u</sup>LES 60 ādatsagā qasō q!ūlyax<sup>u</sup>wIDLō; k'!ēsLES q!ēq!ēk'!ESL lāx ha<sup>s</sup>mapē, āLAS PENL!ēSLōl."

Wä, la mōp!ENA k'imgē<sup>s</sup>nākūlasēs qōma' LE<sup>s</sup>wēs 'nōlax'ts!āna<sup>s</sup>yē lāx äwig'a<sup>s</sup>YASA g'ināNEMē. Wä, la mōp!ENDzaqwa āEM NEGēlōd-xēs g'ālē wāldema. Wä, g'il<sup>m</sup>mēsē gwāLEXS laē NEltsē<sup>s</sup>stendxa g'inā- 65 NEMē qa nēk'äx'ēlilēs lāx ōkwāx'a<sup>s</sup>YAS. Wä, lä p!aq!ESasa mālē lāx q!wāq!wax'ts!āna<sup>s</sup>YASēs hēlk'!ōlts!āna<sup>s</sup>yēxēs ts!EMālax'ts!āna<sup>s</sup>yē LE<sup>s</sup>wē 'nōlax'ts!āna<sup>s</sup>yē. Wä, la k'lūnqē q!wāq!wax'ts!āna<sup>s</sup>YAS laē p!ēp!ēq!ūgEMaxa g'ināNEMē hēEM g'il p!ēq!wasōsē benk'!ōt!ENA<sup>s</sup>YAS aENAS Lō<sup>s</sup> 'wāx'sōt!ENA<sup>s</sup>YAS x'indzasas. Wä, lä 'nāxwa p!ēq!wi- 70 'lāLax gōgūma<sup>s</sup>YASA g'ināNEMē. HēEM gWE<sup>s</sup>yōsa bāk!umē naqē<sup>s</sup>stendEX gōgūma<sup>s</sup>YASA g'ināNEMē. Wä, g'il<sup>m</sup>mēsē gwāLEXS laē EL<sup>s</sup>ELxstōd gīgē<sup>s</sup>yAGESAS. Wä, lä 'nēk'ēda yikwilayag'ōlaxs k'!ēs<sup>s</sup>maē EL<sup>s</sup>ELxstōDEq: "Wä, ādatsagā, la<sup>s</sup>men lāsasg'in ēx'sōk!wēnōk<sup>u</sup> lāl Lōgūn ēx'sEMstoēnēk' qa<sup>s</sup> k'!ēsēLōs 'yāg'ilxstōl qasō q!ūlyax<sup>u</sup>wi- 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 yīs 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'ēdxa dzēk!wisē qa's q!el-  
80 sīt!ēdēs lāx ōk!wina'yasa g'inānemē. Wā, g'il'mēsē 'wī'la q!lēkwe ōk!wina'yas laē q!eltsemDEX x'ōmsas. Wā, ā'mēsē gwālexs laē ālak!āla la lEQsa 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'mēsē 'wī'la āx'ālelōdālas mēmamasa g'inānemē

85 lE'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mēsē gwālexs laē q!aplēx'ēdxa dēg'ēdayo .dēx<sup>u</sup> lE'wa k'ādzekwē qa's āxts!ōdēs lāxa aEMxaakwēg'ildasa yix la grēts!EWatsa k!wa'xlawēse'was ābempasa g'inānemaxs g'ālāē gwāl māyōla, lE'wa g'ālē āmāx'ēidayosa g'inānemē lE'wa dēg'idānāq la 'wī'la grēts!ā lāq. Hēm lēgadēda g'il-  
90 dasas k'ādzegwats!ē.

Wā, g'il'mēsē gwāla yikwilayag'ōlē ēaxelaxa g'inānemaxs laē hālāqasō'sa mōksa p!elxelasgema. Wā, hēmxaāwisē 'wāxa hālagemaxa māmāyōltsila ts!edāqaxa aaxsilāxa ts!edāqaxs g'ālāē māyōlasa g'inānemē. Wā, la hēmenālaem qwēloyowēda 'wā'wadē

95 qEX'semēsa x'ōmsēxa malgū'nālexsa 'nāla qa's xwēlaqē qEX'emdayōxs laē gwāl q!eltsemtse'wē x'ōmsasa g'inānemē lālaa lāxa mōsgemē 'mekūla. Wā, g'il'mēsē mōsgemg'ilaxa '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 singes 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'uł, Nāk!wax'da<sup>x</sup>u, Gwa<sup>s</sup>ela, ||  
and Awik'!ēnox<sup>u</sup>. | 10

The reason why the long-heads of the Koskimo and | Gwats!ēnox<sup>u</sup>,  
G'āp!ēnox<sup>u</sup>, L!asq!ēnox<sup>u</sup>, and | L!al!asiqwāla, and Nāqemg'ilisāla  
are different, is that | the kelp head-band is kept on for twelve days  
at a time, until the girl || is ten months old. It is a little different 15  
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'uł women do with their children. ||

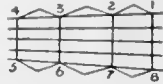
gwāl qEX'sEMālē x'ōmsasa g'ināNEMaxa 'wā'wadē qEX'sEMēsa 98  
x'ōmsē. Wā, g'ilēmēsē gwāLEMx's laē lats!oyo lāxa k'ādZEGwatslē  
g'ildasa. Wā, lāla k'!ēās lawo'yo lāxa 'nāxwa gwēlgwālaxa g'inā- 100  
NEMē, yixs ālēmēLē lawāLEXs lāl hēlogwilala g'ināNEMē.

Wā, g'ilēmēsē hēlogwilaxs laē 'wī'la lawōyewē k'ēk'adzek<sup>u</sup> LE<sup>s</sup>wa  
dēxwē LE<sup>s</sup>wa plēpalemē gwēlgwālaxa g'ināNEMē qa<sup>s</sup> lā lats!oyo  
lāxa k'ādZEGwatslē g'ildasa. Wā, g'ilēmēsē gwāl ts!EX'iltSEMtsē<sup>wē</sup>  
x'ōmsasa g'ināNEMē LE<sup>s</sup>wa künxwēDEM yixs hē'maēxa yikwilaya- 5  
g'ōlē ts!Edāq ts!EX'iltSEMDEX x'ōmsasa g'ināNEMē. Wā, hēEMxaā-  
wis künxwētaq. Wā, hēEMxaāwis la q!ūlāLaxa k'ādZEGwatslē  
g'ildas lāxa k'ādZEk!waasē.

Wā, hēEM gwayi<sup>l</sup>lā<sup>l</sup>atsa Kwākwūkwakwē LE<sup>s</sup>wa Nāk!wax'da<sup>x</sup>wē  
LE<sup>s</sup>wa Gwa<sup>s</sup>ela LE<sup>s</sup>wa Awik'!ēnoxwē. 10

Wā, g'a<sup>m</sup>ēs lāg'ilas oğūqāla g'ilsg'iltEMA Gōsg'imuxwē LE<sup>s</sup>wa  
Gwats!ēnoxwē LE<sup>s</sup>wa G'āp!ēnoxwē LE<sup>s</sup>wa L!asq!ēnoxwē LE<sup>s</sup>wa  
L!al!asiqwāla LE<sup>s</sup>wa Nāqemg'ilisāla yixs maLEXsag'iyuwaē 'nālās  
qEX'sEMālēs ts!āts!ādagemē xunōx<sup>u</sup>xa 'wā'wadē qEX'sEMēs x'ōmsa,  
lālaa lāxēs hēlogwilaēna<sup>yē</sup>. Wā, lā xāl!a oğūqāla laqēxs bābagū- 15  
maē, yixs neqap!ENxwa<sup>s</sup>saē 'nālās qEX'sEMālēs x'ōmsaxa 'wā'wadē  
qEX'sEMēs x'ōmsa. Wā, la mağünāltSEMg'ilaxs laē āxōyā. Wā, la  
hēEMxat! q!eltSEMdayōsēx x'ōmsasa g'ināNEMA dzēk!wisē lāx gwē-  
g'ilasasa Kwākūg'ōlaxSEMxēs 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: She takes the | narrow strip of deer-skin and uses it to sew on at (1). | After that she measures off the cedar-withes and sews it on at
- 35 (2), | and then 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<sup>ems</sup> q!ā<sup>l</sup>ale<sup>lax</sup> lāg'ilas g'ilsg'iltēma ts!ēdāqasa G'ōsg'imuxwē. Wā, la <sup>enāxwaem</sup> <sup>enemāx'isē</sup> gwēlgwālāsa xaāp!āsa Gōgūts!axsemē <sup>lē<sup>wa</sup></sup> Kwākūg'olaxsemē, yixs hē<sup>maē</sup> lāg'ila q!eyōxwa p!alēmasa <sup>emēlxlowaxs</sup> k'elxwase<sup>waasa</sup> Gōgūts!axsemē lāxa Kwāg'ulē.
- 25 Wā, lēx<sup>a<sup>mēs</sup></sup> ōgūqā<sup>laxa</sup> t!ex<sup>t!</sup>emag<sup>exsē</sup> lāxa Gōgūts!axsemē, yixs laē āx<sup>ēdxa</sup> k'elx<sup>ēwakwasa</sup> gēwasē qas t!ōsōdēxa ts!ēq!adzowē lāqxa k'!ōdenē lāxens q!wāq!wax<sup>ts!</sup>āna<sup>yēx</sup> yix <sup>ēwādzewasas</sup>. Wā, la g'ilsg'ildzowa. Wā, la ma<sup>laxsa</sup> t!ōsa<sup>yas</sup>. Wā, g'il<sup>mēsē</sup> gwāla ts!ēdāqē t!ōsaqēxs laē āx<sup>ēdxa</sup> lādenēg<sup>a<sup>yē</sup></sup> qas pax<sup>alilēs</sup> lāxēs
- 30 k!waēlasē. Wā, lā āx<sup>ēdxa</sup> g'ilsg'ilt!a wīswūltowē selbek<sup>u</sup> dewēxa qas k<sup>at!</sup>alelōdēs ōba<sup>yas</sup> lāxag'a gwālēg'a (fg.). Wā, lā āx<sup>ēdxa</sup> ts!ēq!adzowē k'elx<sup>iwakwē</sup> qas t!emg<sup>aalelōdēs</sup> lax (1). Wā, g'il<sup>mēsē</sup> gwāla laē k'el<sup>eselaxa</sup> dewēxē laē ēt!ēd t!emg<sup>aalelōdex</sup> (2). Wā, g'il<sup>mēsē</sup> gwālexs laē ēt!ēd t!emg<sup>aalelōdex</sup> (3). Wā,
- 35 g'il<sup>mēsē</sup> gwālexs laē ēt!ēd t!emg<sup>aalelōdex</sup> (4). Wā, lā hēemxaat! gwēx<sup>ēdxa</sup> āpsenxa<sup>ayasa</sup> lādenēg<sup>a<sup>yē</sup></sup>. Wā, g'il<sup>mēsē</sup> gwālexs laē pāx<sup>entsa</sup> lādenēg<sup>a<sup>yē</sup></sup> lāxa lādenēg<sup>ēx'dēma</sup>. Wā, laem gwāla. Wā, hēem lēgades k'elx<sup>iwak<sup>u</sup></sup> t!emāk<sup>āgēsa</sup> t!ex<sup>t!</sup>emag<sup>exsē</sup>. Wā, hēem ālak' lāla g'ildzesē gwālaasas lāxa Gōgūts!axsemē.
- 40 Wā, g'il<sup>mēsē</sup> hēlēda g'inānemē laē <sup>wī<sup>laem</sup></sup> layowa xaāp!ē lāxa k'ādzek!waasē <sup>lē<sup>wēs</sup></sup> gwēlgwāla lāxēs <sup>wāxax<sup>ēdālaasē</sup></sup>. 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.**<sup>1</sup>—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

‘mēsē hēlemg’ustâ q!wāxēda g’īnānemē lā axēlasēwēda xaāp!lē LE<sup>ε</sup>wis 42  
Ladenēg’ayē. Wā, lāla ‘wīlaem la q!ūlāla gwēlgwālas LE<sup>ε</sup>wēs  
dēxwē t!akema’yē lāxa k’adzēk!waasē, yīxs hēmaē lāg’ilas āxēla-  
sēwēda xaāp!lē qō ts!a’yānōx<sup>u</sup>Lēs g’ālē māyōLEma. 45

**Twins.**—Wā, lēx’a’mēs L!āyowatsa xaāp!lāxs yīkwīlāē yīxa ts!E- 1  
dāqē, yīxs ālēmaē yīkwīlEXs laē q!eyōkwēs sāsēmē. Wā, āmēsē  
g’ēxasēwēda xaāp!lē.

Wā, lā g’ag’ōnasewēda g’īt!ēnoxwē qa<sup>s</sup> xaāpēlēx yīkwēlats!āma-  
lēXLA qēqEXEG’EYō xēxaap!a. Wā, hēx’ida‘mēsē ēāx’idēda g’īt!ē- 5  
noxwē qaxs hayalomālaē gwālamasxa māLEXLA qēqEXEG’EYō xēxa-  
āp!axs k’lēsmaē mōp!enēla yīkwīlēmē g’īng’īnānema. Wā, g’īl-  
mēsē gwāla māLEXLA qēqEXEG’EYO xēxaāp!axs laē yūdūxūsēk’elēda  
yīkwīlēmē g’īng’īnānema laē Lasēdayowēda maēmałts!aqē g’a’yōl lāx-  
nāxsdey<sup>ε</sup>asa kwēkwē lāxa la maēmałdzek<sup>u</sup> selē lāxa qēqEXEG’iwa- 10  
yasa xēxaāp!ēxa g’a gwālēg’a (*fig.*).

Wā, laem āem q!ēq!ēnēpsemłilēda yīkwīlēmāxa aēk’!aakwē tātēl-  
q!waakwē dēxwa LE<sup>ε</sup>wa k’ādzēkwē. Wā, la gomēx<sup>u</sup>sa gūg’um-  
yema yīkwīlēmē g’īng’īnānema. Wā, hēemxaāwisē gwālē ābēmpas  
LE<sup>ε</sup>wēs ōmpē, yīxs āmaē la seldēla ōmpasa yīkwīlēmē g’īng’īnā- 15  
nema yīxs k’lēsāē hēlq!ōLEM āxax’sālasēs g’ōkūlōtē, wāx<sup>ε</sup>ma lēqwa  
LE<sup>ε</sup>wa ēwāpē la k’lēs hēlq!ōLEM la āx<sup>ε</sup>ēdeq. Wā, la<sup>ε</sup>mē hēda LēLE-  
lālās la hēmenāla k!wāmēlEQ qa<sup>s</sup> āxēxa ‘nāxwa āx<sup>ε</sup>xsstō<sup>s</sup>sxa lēqwa  
LE<sup>ε</sup>wa ēwāpē LE<sup>ε</sup>wa hēmaōmasē qaxs k’lēsāē hēlq!ōLEM a‘mēlas-

<sup>1</sup> 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 yikwīʔlemē Lʔlʔ!eyadzaʔya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'ilēda yikwīʔlemē Lʔlʔ!eyadzaʔya g'ing'inā-nemē yixs laē lawāyē ts!eyōxʔaʔya. Wā, laʔmē āx'ētseʔwēda māʔexʔla qēqexeg'eyowē xēxaāp!a qəʔs lā hānalʔema ʔnemēxʔla lāx hēlk'!o-  
25 tagawalīasa ōgūʔlaʔmaxat! yikwīlayag'ōl ts!edāqa. Wā, hāng'alʔema ʔnemēxʔla lāx gēmʔagawalīas lāx laēnaʔyas ʔwīʔla gwalāʔē āxts!āwē gwēʔgwālāsā māʔexʔla qēqexeg'eyowē xēxaāp!a, yixs k'!ēasaē ōgūx'its gwēʔgwālās lāx gwēʔgwālāsā ʔnemōk!wēdzaʔyē  
30 mayōʔema lāx ōgūʔlā lāxa qēqexeg'eyowē xēxaāp!ā ʔeʔwa maēmo-ts!aqē ts!elʔts!elk's nāxsdeʔyasa kwēkwaxs laē ʔlʔlʔa lāx āg'iwaʔyasa qēqexeg'eyowē xēxaāp!a; Wā, hēʔmisa yikwēlemē g'ing'inānemxs laē hēmenalaem gūmsa ʔeʔwēs g'ig'aōlnokwaxa maēmoxsa ʔnāla lūlaa lāx hēʔōgwīlax'demlasa yikwīʔlemē g'ing'inānema.

Wā, g'il'mēsē gwāʔa yikwīlayag'ōlē ts!edāq hēlax gwēʔgwālās  
35 ōts!āʔwasa ʔnemēxʔla qexeg'eyō xaāp!axa haʔnīʔtē lāx hēlk'!ōtagawalīasa yikwīlayag'ōlē ts!edāqa. Wā, g'il'mēsē gwāʔa laē q!ēlēlī-laxa g'ālē mayōʔidayō Lʔlʔ!eyadzē g'inānema. Wā, lā āxōdex q!ēnēp!enaʔyas dēxʔ ʔeʔwa k'ādzekwē. Wā, g'il'mēsē ʔwīʔlāxs laē āx'ēdxa ʔwāʔwadē ʔepsaakwa qəʔs qex'semdēs lāx x'ōmsasa Lʔlʔ!e-  
10 yadzē g'inānema. Wā, hēem ōgūqālayōsa yikwīʔlemē 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, Yāyaxwēya, and that you do |

yixs āl<sup>ε</sup>maē qEX<sup>ε</sup>semtse<sup>ε</sup>wē x<sup>ε</sup>ōmsasēxs laē lawāyē ts<sup>ε</sup>!eyōx<sup>ε</sup>la<sup>ε</sup>yasxa 41  
la mōp<sup>ε</sup>!en<sup>ε</sup>xw<sup>ε</sup>as <sup>ε</sup>nāla. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwāl qEX<sup>ε</sup>semDEX x<sup>ε</sup>ōmsasa  
L<sup>ε</sup>!āl<sup>ε</sup>!eyadza<sup>ε</sup>yē g<sup>ε</sup>inānema, wā, la yāq<sup>ε</sup>!eg<sup>ε</sup>a<sup>ε</sup>!ēda yikwīlayag<sup>ε</sup>!ōlē ts<sup>ε</sup>!e-  
dāqa. Wā, lā <sup>ε</sup>nēk'a (ts<sup>ε</sup>!elwaqaxa yikwī<sup>ε</sup>!emē g<sup>ε</sup>inānema): "YūL,  
qastā, hēq<sup>ε</sup>!amaaqōs g<sup>ε</sup>āxēlē qa<sup>ε</sup>s g<sup>ε</sup>āxaōs ēk<sup>ε</sup>anōmaxōs g<sup>ε</sup>āxaqōs 45  
g<sup>ε</sup>!g<sup>ε</sup>aōlnōkwa. Wā, hē<sup>ε</sup>mēs g<sup>ε</sup>āxēlōs qa<sup>ε</sup>s q<sup>ε</sup>!ēq<sup>ε</sup>!ōmg<sup>ε</sup>!ilaōsaq<sup>ε</sup>"; wā,  
hē<sup>ε</sup>mis qa<sup>ε</sup>s dadamāyaōsaq<sup>ε</sup>, qastā, meyōxwa<sup>ε</sup>na, yūL, <sup>ε</sup>nawalak<sup>ε</sup>."

Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē q<sup>ε</sup>!ūlbē ts<sup>ε</sup>!elwaq<sup>ε</sup>!ēna<sup>ε</sup>yas, laē q<sup>ε</sup>!elts<sup>ε</sup>!ōtsa L<sup>ε</sup>!āl<sup>ε</sup>!eya-  
dza<sup>ε</sup>yē g<sup>ε</sup>inānem lāxa qEXEG<sup>ε</sup>eyowē xaāp<sup>ε</sup>!a. Wā, la<sup>ε</sup>mē āem negēf-  
te<sup>ε</sup>wōx gwāy<sup>ε</sup>!lālasē qaēda k<sup>ε</sup>!ēsē yikwī<sup>ε</sup>!ema. 50

Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwā<sup>ε</sup>!EXS laē gwēgēmg<sup>ε</sup>!ilil lāxa <sup>ε</sup>nemēXLA qEXEG<sup>ε</sup>E-  
yowē xaāp<sup>ε</sup>!a qa<sup>ε</sup>s hē<sup>ε</sup>!lālēx gwē!gwālas. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwā<sup>ε</sup>!EXS laē  
q<sup>ε</sup>!elē!ilaxa L<sup>ε</sup>!āl<sup>ε</sup>!eyadza<sup>ε</sup>yē g<sup>ε</sup>inānema. Wā, lā āxā!ax q<sup>ε</sup>!enēpsema-  
<sup>ε</sup>yasxa dēx<sup>ε</sup> L<sup>ε</sup>!ēwa k<sup>ε</sup>!adzēkwē. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>!āxs laē āx<sup>ε</sup>ēdxa  
LEpsaakwē <sup>ε</sup>wā<sup>ε</sup>wadē qa<sup>ε</sup>s qEX<sup>ε</sup>semdēs lāx x<sup>ε</sup>ōmsasa L<sup>ε</sup>!āl<sup>ε</sup>!eyadza<sup>ε</sup>yē 55  
g<sup>ε</sup>inānema. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwā<sup>ε</sup>!EXS laē q<sup>ε</sup>!elts<sup>ε</sup>!ōtsa g<sup>ε</sup>inānemē lāxa  
qEXEG<sup>ε</sup>eyowē xaāp<sup>ε</sup>!a. Wā, lā yāq<sup>ε</sup>!eg<sup>ε</sup>a<sup>ε</sup>!ēda yikwīlayag<sup>ε</sup>!ōlē ts<sup>ε</sup>!e-  
dāqa lāxēs LEXwā!aēna<sup>ε</sup>yasēs gēmxō!ts<sup>ε</sup>!āna<sup>ε</sup>yē lāx obā<sup>ε</sup>!yasa L<sup>ε</sup>!āl<sup>ε</sup>!e-  
yadza<sup>ε</sup>yē g<sup>ε</sup>inānema. Wā, la <sup>ε</sup>nēk'a (ts<sup>ε</sup>!elwaqaxa ālē xaāpts<sup>ε</sup>!oyo  
yikwī<sup>ε</sup>!ema): "YūL, qastā, la<sup>ε</sup>men hāwāxelalōL <sup>ε</sup>nawalak<sup>ε</sup> qa<sup>ε</sup>s 60  
wāg<sup>ε</sup>!ilōs hēlmālag<sup>ε</sup>!ilislōL L<sup>ε</sup>!ēwōx <sup>ε</sup>nemweyōtēx Yāyaxwēya, yix qa<sup>ε</sup>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." |

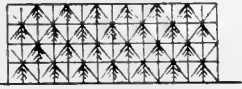
As soon as the prayer is ended, she puts on the bedding | of yellow  
70 cedar-bark and of red cedar bark and that of wool; and || after this  
has been done, she puts on the cedar-bark forehead-presser, and the  
pillow; | and when this has been done, she puts down the cradle with  
notched head-board. 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<sup>ε</sup>mis qa<sup>ε</sup>s hēmenalamaōs ēk'!ēqelā-  
masxōx g'īg'aōlnōkwēx qa hēmenāla<sup>ε</sup>mēsōx <sup>ε</sup>wū<sup>ε</sup>walasdēm<sup>x</sup>sila qa  
alēg'ēsēs lēlēgemōs yūLaxs ēk'!ēqelag'ilaēx, qāst meyōxwā<sup>ε</sup>na,  
65 yūL <sup>ε</sup>nawalak<sup>u</sup> <sup>ε</sup>yak'anōmasōs lāxēs g'āx'ēna<sup>ε</sup>yōs yīxs ēk'anōmaa<sup>q</sup>ōs  
yīxs q'lōm<sup>x</sup>salisaaqōs yūL ēx'ts!ēm<sup>g</sup>'ila, yūLaxs g'āxsalisaēx lōgwa  
<sup>ε</sup>nemweyōtek <sup>ε</sup>nawalak<sup>u</sup> meyōxwā<sup>ε</sup>na, qāst."

Wā, g'il<sup>ε</sup>mēsē q'lūlbē ts!ēlwaq!ēna<sup>ε</sup>yas laē mamēlalas <sup>ε</sup>wāxax<sup>ε</sup>idāla-  
asasa dēxwē lē<sup>ε</sup>wa k'ādzekwē lē<sup>ε</sup>wa p!alēmē. Wā, g'il<sup>ε</sup>mēsē gwā-  
70 lēxs laē āx'ālelōtsa dēx<sup>u</sup> t!āk'emēs lē<sup>ε</sup>wis hēlewabā<sup>ε</sup>yē. Wā,  
g'il<sup>ε</sup>mēsē gwāla laē k'ag'ililaxa qexeg'eyowē xaāp!a, yīxa g'ālē  
q!ēlts!ōdaatsēsa L!āl!eyadza<sup>ε</sup>yē g'inānema qa<sup>ε</sup>s lā k'ag'alilas lāx  
hēlk'!ōdenōlemalilas kūlē<sup>ε</sup>lasas ābempas. Wā, lā k'ag'ililaxa  
<sup>ε</sup>nemēxla qexeg'eyowē xaāp!a, yīxa ālē q!ēlts!ōdaatsēsa L!āl!eya-  
75 dza<sup>ε</sup>yē g'inānema qa<sup>ε</sup>s lā k'ag'alilas lāx gemxanōlemalilas ābempas.  
Wā, g'il<sup>ε</sup>mēsē gwāla yikwilayag'ōlē ts!ēdāqa laē ēax'ēdex kūlē<sup>ε</sup>la-  
sasa L!āl!ēl!eyadza<sup>ε</sup>yē g'ing'inānem lē<sup>ε</sup>wēs ābempē.

Wā, la<sup>ε</sup>mēs āx'ēdxa mōts!aqē dze<sup>ε</sup>seqwaxa k'!ēsē lēs!ēkwa. Wā,  
lā <sup>ε</sup>nāl<sup>ε</sup>nemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo<sup>x</sup><sup>u</sup>-  
80 bendeq wilētā<sup>ε</sup>yas. Wā, lā dēx'walilasa <sup>ε</sup>nemts!aqē lāxa ālōdētā-  
lilasa kūlē<sup>ε</sup>lasasa yikwilē ts!ēdāqa lē<sup>ε</sup>wis L!āl!ēl!eyadza<sup>ε</sup>yē sū-  
sema lē<sup>ε</sup>wis lā<sup>ε</sup>wūnemē. Wā, lā ēt!ēd dēx'wā<sup>ε</sup>lilasa <sup>ε</sup>nemts!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:  Now it is done. || Then she 100  
 takes two thin poles and puts them across  
 the two | posts over which the net has  
 been hung, and she places the | other pole  
 over the outside posts. Then she takes a new, | large mat and places  
 it across as a roof, and she also puts a new | mat at each end

wālaḥaasas g'ōg'egūyās. Wā, lā ēt!ēd dēx<sup>ε</sup>wa<sup>ε</sup>līlāsa <sup>ε</sup>nemts!aqē lāx 83  
 L!āsōdetāfyas; wā, lā ēt!ēd dēx<sup>ε</sup>wa<sup>ε</sup>līlāsa <sup>ε</sup>nemts!aqē lāx L!ās<sup>ε</sup>alīlāsa  
 g'ōg'egūyās. Wā, g'il<sup>ε</sup>mēsē gwālē āxa<sup>ε</sup>yas laē āx<sup>ε</sup>ēdxa p!egwayāxa 85  
 dzāxūn qa<sup>ε</sup>s gēxūtōdēs āpsenxa<sup>ε</sup>yas lāx ōxtāfyasa ālōdetālīlē lāma.  
 Wā, lā gēx'wūtōts āpsenxa<sup>ε</sup>yas lāxa lāmasa ōx<sup>ε</sup>sidzālīlē. Wā,  
 g'il<sup>ε</sup>mēsē gwāla laē āx<sup>ε</sup>ēdxa L!āgek<sup>ε</sup>wē qa<sup>ε</sup>s bāl<sup>ε</sup>idēsa ma<sup>ε</sup>lp!enk<sup>ε</sup>as  
 āwāsgemasē lāxens q!wāq!wax'ts!āna<sup>ε</sup>yaxs laē t!ōs<sup>ε</sup>īdeq. Wā, lā dze-  
 dzexs<sup>ε</sup>endeq qa t!ēlts!eq!astowēs. Wā, g'il<sup>ε</sup>mēsē gwāl dzexaqēxs 90  
 laē bes<sup>ε</sup>īdeq qa naengxlālēs. Wā, tētegūd<sup>ε</sup>zōdālas lāxa p!egwayo  
 la gē<sup>ε</sup>wīla. Wā, la maēmalp!enk<sup>ε</sup>ē āwālagālaasas lāxens q!wā-  
 q!wax'ts!āna<sup>ε</sup>yēx. Wā, g'il<sup>ε</sup>mēsē lābendex <sup>ε</sup>wāsgemasasa kū<sup>ε</sup>lēlasasa  
 yīkwīlē laē ēt!ēdxa ma<sup>ε</sup>lp!enk<sup>ε</sup>ē lāxens q!wāq!wax'ts!āna<sup>ε</sup>yēx lāx  
 ba<sup>ε</sup>nēlēlāsēs g'ālē āxa<sup>ε</sup>ya. Wā, lā mōts!agē<sup>ε</sup>nakūlaxa L!āgek<sup>ε</sup>wē. 95  
 Wā, lā āx<sup>ε</sup>ēdxa naxsdēyasa <sup>ε</sup>mēl<sup>ε</sup>mēlba kwēkwa qa<sup>ε</sup>s nexālēxā ts!ēl-  
 ts!ēlk<sup>ε</sup>as. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>lāmasqēxs laē āx<sup>ε</sup>ēdxa mēdek<sup>ε</sup>wē gūn.  
 Wā, hē<sup>ε</sup>mis la yīlēmsēxs laē tētak'odalasa ts!ēlts!ēlk<sup>ε</sup>ē lāx āwāgawa-  
 yasa L!āgek<sup>ε</sup>wē g'a gwālég'a (*fig.*). Wā, la<sup>ε</sup>mē gwāla. Wā, la  
 āx<sup>ε</sup>ēdxa ma<sup>ε</sup>lts!aqē wīswūl dzōxūma qa<sup>ε</sup>s k'ādetōdēs lāxa ma<sup>ε</sup>lts!aqē 100  
 lēlāma yīx la gēxūtālaxa p!egwayowē. Wā, la k'ādetōtsa <sup>ε</sup>nem-  
 ts!aqē dzōxūm lāxa L!āsālīlē lēlāma. Wā, la āx<sup>ε</sup>ēdxa ts!ēx<sup>ε</sup>asē  
<sup>ε</sup>wālas lē<sup>ε</sup>wa<sup>ε</sup>ya qa<sup>ε</sup>s lēpeyīndēs lāq qa sālas. Wā, ts!ēts!ēx<sup>ε</sup>as-  
<sup>ε</sup>emxaāwisē <sup>ε</sup>nāf<sup>ε</sup>nem lēl<sup>ε</sup>wa<sup>ε</sup>yē sāseba<sup>ε</sup>yas <sup>ε</sup>wāx<sup>ε</sup>sba<sup>ε</sup>yasa kū<sup>ε</sup>lē<sup>ε</sup>lasa-

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 yikwīlē ʔEʔwis ʔlāl!EL!EYadzaʔyē sāsema. Wā, gʔilʔmēsē gwāʔEX-laē āxʔēdxā qEMXwāsa kwēkwē qaʔs qEMXʔwīdēs lāxa ʔlāl!EGEKūla ʔEʔwa ts!Elts!Elkʔilāsa la kʔ!ōgwīgʔalil ʔ!EGwaʔyōs kūʔlēʔlasa.

Wā, gʔilʔmēsē gwāʔEXs laē āxʔēdxā maēnasa yikwīʔlemē gʔingʔinā-nema qaʔs aēkʔlē ts!ōxʔwīdeq qa ʔwiʔlāwēs elkwa. Wā, gʔilʔmēsē 10 gwāl ts!ōxʔwaqēxs laē gēxʔwalīlas lāxa ʔNEXʔwāʔa lāxa kūʔlēʔlasasa yikwīlē ʔEʔwis sāsemē. Wā, lā āxʔēdxā q!ENēPEMXʔdās qaʔs āx-ts!ōdēs lāxa kʔādzegwats!ē gʔildasa. Wā, lā hāngʔalīlas lāx ʔlāsōDE-tāʔilāsēs āxaʔyā yikwīʔlats!ē gʔaēlasa, qaxs hēʔmaē ʔEGEMs kūʔlē-ʔlasasa yikwīlē ʔEʔwis sāsemē. Wā, gʔilʔmēsē gwāʔa, laēda yikwī- 15 layagʔōlē ts!EDāq yāq!EGʔaʔla. Wā, la ʔnēkʔa lāxa yikwīlē ʔEʔwis lāʔwūNEMaxs hēʔmaē kʔūdzilē mayōʔlēlasasa yikwīʔlasa maʔlōkwē yikwīʔLEMS lāxa ʔNEXʔwanāʔlisē lāx ʔEGwīʔlasa gʔōkwē. Wā, lā ʔnēkʔa: "Wāgʔil la yāl!ALEX ʔnēʔNEMōkʔ qaʔs ʔNEMāxʔidaʔmēʔlōs q!ELEʔilāʔ- 20 xā xēaāpts!āla ʔnāʔnawalakwa qasō gʔāxl lāxgʔin gʔōkwēlekʔ qaōx, qaxs ālakʔ!alīlaqōs ʔNEMāʔal aēkʔilal qaōxs wāwāʔinaʔyaqōs, ʔnēʔNE-qaxsmōkʔ, qa kʔ!eāsēs q!EMkʔ!ālayōʔtsōx qō lelagūʔxʔēdlaxō. Wā, hē-ʔmēsEN lāgʔila ʔnēxʔ qaʔs wāʔEMkʔāʔaxdaʔxwaōs aēkʔila lāxēs ʔnāxʔwa- ʔlāōs gʔwayiʔlāʔlasLEqʔ. (HēDEN ʔnēʔnakʔilē yīxs ōdzEGEMakʔaēxwa ʔlāl!EYadzaʔyēx gʔingʔināNEMA, yīxs hēʔmaē gʔayalatsa ʔNEMōkwē 25 lāxa yikwīʔLEMē gʔingʔināNEMxs aēkʔilaseʔwaēxa ʔNEMōkwē qaʔs hē-xʔidaʔmēs ʔlāgūʔxʔidaxa kʔ!ēsē aēkʔilaseʔwa qaʔs lā ʔlōwāʔiʔtsēs

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 |

‘NEMWEYŏtē qa<sup>s</sup> lä nä<sup>s</sup>nakwa laxēs g<sup>a</sup>‘ya<sup>s</sup>nakūlasē māesila.) Wā, 27  
yū<sup>s</sup>mēSEN ‘nē<sup>s</sup>nak‘ilō ‘nē<sup>s</sup>NEMŏk<sup>u</sup> qa<sup>s</sup> ā<sup>s</sup>mēLŏs yāl!āl lāxēs aēk‘i-  
laslaŏs, qaŏs wa<sup>s</sup>walk‘ina<sup>s</sup>yēx,” ‘nēx<sup>s</sup>‘laēda yīkwī<sup>s</sup>layag‘ŏlē ts!Edāqa  
lāxa yīkwilē hayasek‘āla. 30

Wā, g‘il<sup>s</sup>mēsē q!ūlbē wāldemas laē ‘NEMāx<sup>s</sup>‘id Lax<sup>s</sup>ūlilēda yīkwilē  
hayasek‘āla qa<sup>s</sup> ‘NEMx<sup>s</sup>‘idē dāg‘ililaxa qēqEXEG‘EYŏ xēxaāp!a qa<sup>s</sup>  
lä g‘ālag‘iwālēda yīkwīlayag‘ŏlē ts!Edāqa. Wā, la ‘NEMāgŏLEMālēda  
yīkwilē hayasek‘ālaxs laē gūyŏlēla lāxēs kū<sup>s</sup>lē<sup>s</sup>lasLē. Wā, g‘il-  
‘mēsē lāg‘aa lāqēxs laē ‘NEMx<sup>s</sup>‘id hāng‘alilas lāx ‘wāx<sup>s</sup>sanŏdza<sup>s</sup>yas 35  
kū<sup>s</sup>lē<sup>s</sup>lasLasa yīkwilē. Wā, la<sup>s</sup>mē kūlkwagŏdxēs yīkwī<sup>s</sup>LEMē. Wā,  
ā<sup>s</sup>mēs la k!wāg‘alilē lā<sup>s</sup>wūNemas lāxa ‘NEXwālalilē lāxa kū<sup>s</sup>lē<sup>s</sup>lasē.  
Wā, la<sup>s</sup>mē gwāl lāxēq yāwas<sup>s</sup>idēda yīkwī<sup>s</sup>layag‘ŏlē ts!Edāqa, qaxs  
k!ēsaē hāyāqax mŏp!ENxwa<sup>s</sup>sa L!āl!EL!EYadza<sup>s</sup>yē qEX<sup>s</sup>SEMālēs x‘ŏm-  
saxa ‘wā<sup>s</sup>wadē. 40

Wā, g‘il<sup>s</sup>mēsē mŏp!ENxwa<sup>s</sup>sa g‘āxaasa yīkwīlayag‘ŏlē ts!Edāq qwē-  
lŏDEX qEX<sup>s</sup>SEma<sup>s</sup>ya x‘ŏmsasa L!āl!EL!EYadza<sup>s</sup>yē; wā, la āx<sup>s</sup>ēdxa  
dzēk!wēsē qa<sup>s</sup> q!ēls<sup>s</sup>idēs lāx x‘ŏmsasa L!āl!EL!EYadza<sup>s</sup>yē. Wā,  
lä ŏgwaqax ŏk!wīna<sup>s</sup>yas. Wā, g‘il<sup>s</sup>mēsē LEqasa dzēk!wēsē x‘ŏmsasa  
L!āl!EL!EYadza<sup>s</sup>yaxs laē āx<sup>s</sup>ēdxa ‘wā<sup>s</sup>wadē qEX<sup>s</sup>SEMēs x‘ŏms qa<sup>s</sup> 45  
qEX<sup>s</sup>SEMDēs lāx x‘ŏmsas. Wā, la hēf<sup>s</sup>ālē lēk!ūtālaēna<sup>s</sup>yas. Wā,  
g‘il<sup>s</sup>mēsē gwālEXs laē gums<sup>s</sup>idEX g‘ŏgūma<sup>s</sup>yas ‘NEMāla Lē<sup>s</sup>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.<sup>1</sup> | 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<sup>u</sup>. Wä, la<sup>mē</sup> <sup>ε</sup>nema<sup>x</sup>i<sup>sē</sup> gūmsa<sup>ε</sup>yas. Wä, hēemxaāwisē gwāla  
 gūmsa<sup>ε</sup>yasa ābempas lē<sup>wis</sup> ōmpē, yixs lāLEXstālaaxa maēmats!aqē  
 50 g'äg'ilelaxa <sup>ε</sup>nemts!aqē gūms lāx ōba<sup>ε</sup>yas aenas la <sup>ε</sup>wābendālax  
 gē<sup>ε</sup>yagesas lāg'aa lāx benba<sup>ε</sup>yas āwōdza<sup>ε</sup>yas. Wä, lā nexsemdālaxa  
<sup>ε</sup>nemts!aqē gūmsē lāx gē<sup>ε</sup>yagesas g'āx<sup>ε</sup>alela lāx benba<sup>ε</sup>yas āwō-  
 dza<sup>ε</sup>yasg'a gwālēg'a.<sup>1</sup> Wä, g'il<sup>ε</sup>mēsē gwālexs laē xaāpts!ōts. Wä,  
 hēmenala g'āxēda yikwilayag'ōlē ts!edāqxa mōp!enxwa<sup>sē</sup> qa<sup>s</sup>  
 55 qwē<sup>l</sup>ōdēx qex<sup>s</sup>ema<sup>ε</sup>yas x'ōmsasa l!āL!EL!EYadza<sup>ε</sup>yē g'ing'inānema  
 qa<sup>s</sup> q!els<sup>ε</sup>idēsa dzek!wēsē lāx x'ix'ōmsas lē<sup>wis</sup> ēōk!wina<sup>ε</sup>yē. Wä,  
 lā mōsgemgilaxa <sup>ε</sup>mekūla hē gwēgilē.

Wä, g'il<sup>ε</sup>mēsē mōsgemgilaxa <sup>ε</sup>mekūlāxs laē gwāl qex<sup>s</sup>emāla  
 x'ōmsasa l!āL!EL!EYadza<sup>ε</sup>yē. Wä, lāla hēmenāfaem gūmsasō<sup>s</sup>a  
 60 gūgūm<sup>ε</sup>yemē lē<sup>wis</sup> g'ig'aōhmōkwē lāg'aa laqēxs laē hēlogwilaxa  
 l!āL!EL!EYadza<sup>ε</sup>yē g'ing'inānema. Wä, <sup>ε</sup>nā<sup>l</sup>nemp!ena hēmenā-  
 la<sup>ε</sup>ma g'ing'inānemē gūmsasa gūgūm<sup>ε</sup>yemāxs wāx<sup>ε</sup>maē la q!ūlsq!ūl-  
 yakwa. Wä, laem gwāl lāxēq.

Wä, len k'lēs gwāgwēx<sup>s</sup>ex<sup>ε</sup>id lāqēxs g'il<sup>ε</sup>maē gwāla yikwilaya-  
 65 g'ōlē ts!edāq xaāpts!ōtsa yikwilemē g'ing'inānem lāxa qēqexegē-  
 yowē xēxaāp!axs laē mōxsēk'flaxs laē lē<sup>l</sup>ālase<sup>w</sup>eda ōgū'la yikwi-  
 layag'ōlē begwānema qa g'āxēs k!waēla. Wä, la <sup>ε</sup>wi<sup>l</sup>la lē<sup>l</sup>ālase-  
<sup>ε</sup>wē <sup>ε</sup>ne<sup>ε</sup>mēmotasa ōmpasa yikwilemē l!āL!EL!EYadza<sup>ε</sup>ya qa g'āxēs  
<sup>ε</sup>wi<sup>l</sup>laēlela lāx g'ōkwās. Wä, g'il<sup>ε</sup>mēsē <sup>ε</sup>wi<sup>l</sup>laēlexs laē yāq!eg'a<sup>l</sup>ē  
 70 g'igāma<sup>ε</sup>yasa <sup>ε</sup>ne<sup>ε</sup>mēmotasa yikwilē begwānema. Wä, la<sup>mē</sup> <sup>ε</sup>nēk'a:

<sup>1</sup> 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'lālag'il qa g'āxēs wī'laēLELEla lāxa yikwī'lats!ē g'ōkwa 72  
qa's wāg'i kwēXELaxa L!āL!EL!EYadza'yē g'ing'inānema qENS wāg'i  
nēlaxENS nālax yīsa g'āxs'alisēX g'āx'ēid la g'ōkwas mēmEYOXwa'na.  
Wā, la'mēsENS lāwīlsaltsōXwa L!āL!EL!EYadza'yēX nā'nāwalakwa. 75  
Wā, la'mēsōX q!ēLElālōX," nēX LēX'ēdEX LēGEMasa yikwīlayag'ōlē  
begwānema. "Wā, yu'mēsōX GENEMAs" nēX LēX'ēdEX LēGEMAs  
GENEMAsxa yikwīlayag'ōlē ts!Edāqa, yixs wāX'maē k'lēs lā'wadesa  
yikwīlayag'ōlē begwānema, nēk'ē.

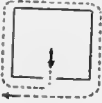
Wā, g'il'mēsē q!ūlbē wāldemas laē hēX'ida'ma yikwīlayag'ōlē 80  
begwānEM q!ap!ēg'alif Lē'wa yikwīlayag'ōlē ts!Edāqa. Wā, la'mē  
yāwas'īd hā'yasek'ōgwalīla. Wā, la'mē dāk'lalax'da'xūq gūgūm'YE-  
ma Lō' malgūnats!aqa ts!Elts!Elk'sa naxsdE'yasa kwēkwē. Wā,  
hē'misē nōlāsa yikwī'LEMē L!āL!EL!EYadzē g'ing'inānema. Wā, la'mē  
Lē'lālasō'sa yikwīlayag'ōlē begwānEM qa g'āxēs k'lwāg'ilīlaxa 85  
yikwīlayag'ōlē begwānEM Lē'wis yāwas'īdē GENEMA.

Wā, g'il'mēsē g'āxē HēX't!a'yē yix nōlāsa L!āL!EL!EYadza'yē k'lwā-  
g'ilīlaq. Wā, lāX'da'xwē gūms'itsa gūgūm'YEMē lāXēs yūdukwāē  
la Lō' HēX't!a'yē, qaxs hē'maē LēGEMAsa g'ālagawa'yē māYOLEMAsa  
ts!Edāqaxs k'lēs'maē yikwīla. Wā, la ēt!ēd bewēX'wīda. Wā, 90  
g'il'mēsē māyōl'itsa ma'lōkwēs yikwī'LEMē, wā, la hēX'idaEM la  
Lēgadē nōlāsēs HēX't!a'yē, wāX'ē ts!āts!adagEMē nōlāsa 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 ʼlēmē gʼingʼinānema la lēgadxʼits Hēxʼtlēga. Wā, gʼilʼmēsē gwāl  
 gūmsaxs laē ʼnāxwa qexʼimtsa lʼāgekwe lāxēs yūdukwaē. Wā, lā  
 95 āxʼēdxa yikwilayagʼōlē begwānēma malguʼnāts!aqē ts!elts!elkʼasa  
 naxsdeʼyasa kwēkwē. Wā, la lʼāgʼeyōtsa ʼnemts!aqē lax neqēwa-  
 ʼyas lʼāgekumaʼyas Hēxʼtlaʼyē. Wā, lā lʼaāp!entsa ʼnemts!aqē  
 laxaaq. Wā, lā lʼāgʼeyōtsa ʼnemts!aqē lāxēs genembōla. Wā, lā  
 lʼaāp!entsa malts!aqē lāq. Wā, hēemxaāwisē gwālē hāsaqē la  
 200 gwālaatsē genembōla. Wā, lā dākʼlāx qemxwāsa kwēkwē, yixa  
 yikwilayagʼōlē begwānema. Wā, lā ts!āsōsā qemxwa. Gʼilʼmēsē  
 dāxʼidqōxs laē kʼlūlkʼlūlpsālaq qa āmʼāmayastowēsa qemxwa. Wā,  
 gʼilʼmēsē gwāla, laē qemxʼwidex Hēxʼtlaʼyē. Wā, gʼilʼmēsē gwāl  
 qemxwaqēxs laē qemxʼwidex ts!āts!aʼyās Hēxʼtlaʼyēxa maʼlōkwē  
 5 yikwiʼlēm lʼāl!el!eyadzaʼya. Wā, gʼilʼmēsē gwāl qemxwaqēxs laē  
 qemxʼwidxēs genembōla. Wā, gʼilʼmēsē gwāla laē q!ūlxʼsʼem qem-  
 xʼwida. Wā, gʼilʼmēsē gwāla laē laxʼūlil lēʼwis genembōla. Wā,  
 la lēʼlāx Hēxʼtlaʼyē qa lās lālexwawēq. Wā, lā yāq!egʼaʼlēda  
 yikwilayagʼōlē begwānema. Wā, la ʼnēkʼa:  
 10 "Wāgʼil la q!wāgʼililex, ʼnēʼnemōkʼ, qens lālagʼil hōqūwūsl qens  
 nāʼnaxbaamēx wāldemas māesilā," ʼnēxʼlāēxs laē ʼnemāxʼid q!wā-  
 gʼililēda ʼnāxwa bēbegwānēma la ʼnāxwa lālanālis qēqexʼemaʼyē  
 lʼāgexʼxa ʼnaʼnemts!aqē ts!elts!elkʼasa naxsdeʼyasa kwēkwē.  
 Wā, la maēmots!aq ts!elts!elkʼē q!waq!wanāʼyax qexʼemaʼyē lʼā-



the (new-born) twins. Then the parents who had twin-children 15  
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. | 20  
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 25  
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 30  
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) | 35  
the house in which the twin-  
children were born and the  
next house, and) through the passage between (that

gɛx<sup>u</sup>sa yikwīlē hā<sup>ɛ</sup>yasek'āla. Wā, la<sup>ɛ</sup>mē q!e!elilēda yēyikwilaya- 15  
g'ōlxa <sup>ɛ</sup>nā!<sup>ɛ</sup>nemēxla qēqexeg'eyowē xēxaap!a. Wā, la g'ālāgriwa<sup>ɛ</sup>yē  
Hēx't!a<sup>ɛ</sup>yē. Wā, lā mā'k'ilē ōmpasēq; wā, lā elx!a<sup>ɛ</sup>yē ābempa-  
sēq; wā, hē<sup>ɛ</sup>mis la mā'k'elēda yikwilayag'ōlē begwānemq. Wā,  
la<sup>ɛ</sup>mēs mā'k'ilē gēnembo!āsēq. Wā, la<sup>ɛ</sup>mēsē <sup>ɛ</sup>wī!la la elx!a<sup>ɛ</sup>ya  
<sup>ɛ</sup>nāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwī!lats!ē g'ōkwa. 20  
Wā, lā hē<sup>ɛ</sup>nakülē g'ālaba<sup>ɛ</sup>yasē Hēx't!a<sup>ɛ</sup>yē lē<sup>ɛ</sup>wa mā'k'ilāq yīxa  
yikwīlē begwānemq. Wā, la elx!a<sup>ɛ</sup>ya yikwīlē ts!edāqa, yix g'īg'a-  
ōlnōkwas Hēx't!a<sup>ɛ</sup>yē; wā, hē<sup>ɛ</sup>mis mā'k'ilaqēxa yikwilayag'ōlē be-  
gwānema lāxēs k'alaēna<sup>ɛ</sup>yaxa xaāpts!ālasasa L!āl!eyadza<sup>ɛ</sup>ya qexe-  
g'eyowē xaāp!a. Wā, la mā'k'ilaqēs gēnemē ōgwaqa k'ālaxa 25  
<sup>ɛ</sup>nemēxla qexeg'eyowē xaāp!a xaāpts!ālatsa <sup>ɛ</sup>nemōkwē L!āl!eya-  
dza<sup>ɛ</sup>ya. Wā, hē<sup>ɛ</sup>mis la elx!a<sup>ɛ</sup>yaa <sup>ɛ</sup>ne<sup>ɛ</sup>mēmotasa yikwīlē begwāne-  
ma. Wā, la<sup>ɛ</sup>mē hēgem<sup>ɛ</sup>nakülē Hēx't!a<sup>ɛ</sup>yē lāx gwāgawa<sup>ɛ</sup>yaasēs  
hēlk'!ōlts!āna<sup>ɛ</sup>yaxs g'ālaē lāwels lāx t!ex'ilāsa yikwī!lats!ē g'ōkwa.  
Wā, lā qās'īd <sup>ɛ</sup>wī!la lāxēs <sup>ɛ</sup>wāxaasē. Wā, g'il<sup>ɛ</sup>mēsē lāg'aa lāx āwāga- 30  
wa<sup>ɛ</sup>yasa yikwī!lats!ē g'ōkwa lē<sup>ɛ</sup>wis āpsālasē laē qāqesōlsa qas lā  
nēla lāx ālanā<sup>ɛ</sup>yasa g'ōkūla. Wā, g'āxē ālak'axa yikwī!lats!ē  
g'ōkwa. Wā, g'āxē nē!īd lāx hē!k!ōdenwa<sup>ɛ</sup>yasa yikwī!lats!ē g'ōkwa;  
g'a gwāleg'a (*fig.*). Wā, g'āxē L!āsanōdālaxēs g'āg'ililāsē g'ōkwa  
qas lēxat! qāqesēlsa āwāgawa<sup>ɛ</sup>ya gēmxagawalāsē 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<sup>ʔ</sup>idēs g'ilx<sup>ʔ</sup>dē gwēx<sup>ʔ</sup>idaasa, yixs mōsgemaē g'ig'ōkwē  
gēmxsēstālasēwē lāstālasēwaxag'a gwālēg'a (*fig.*). Wā, g'il<sup>ʔ</sup>mēsē  
wila lāstēlaxa mōsgēmē g'ig'ōkwalaē gēmxagēlaxa ālēlxsa-  
40 yē g'ōkwa qas lā hēyēk'a ālanodālxaxa mōsgēmē g'ōkwa. Wā, la L!ā-  
SEX<sup>ʔ</sup>sā lāx hēk'!ōdenwāyasa yikwī<sup>ʔ</sup>lats!ē g'ōkwa. Wā, lā hōgwila  
wila lāq. Wā, g'il<sup>ʔ</sup>mēsē wilaēlēlx lāē āem q!wag<sup>ʔ</sup>lilēda yikwilē  
begwānem lēwis gēnemē lō<sup>ʔ</sup> Hēx<sup>ʔ</sup>t!a<sup>ʔ</sup>yē lēwa yikwilayag'ōlē be-  
gwānem lēwis gēnemē lāxēs q!wāl<sup>ʔ</sup>xēwnekūlaēna<sup>ʔ</sup>yē k'alaxa qēqē-  
xeg<sup>ʔ</sup>eyowē xēxāāp!axa xēxāāpts!ālasasa yikwēlemē L!āL!EL!Eyadza-  
45 ya lāxēs yipemli<sup>ʔ</sup>lēna<sup>ʔ</sup>yē. Wā, hē<sup>ʔ</sup>mis la L!āx<sup>ʔ</sup>ūli<sup>ʔ</sup>lats begwānemē ne-  
gūmpsa yikwilē begwānema. Wā, la<sup>ʔ</sup>mē wāwāqālasa L!āqwa lāxēs  
negūmpē qa p!es<sup>ʔ</sup>edayosēxēs g'ōkūlōtē. Wā, la k'leās lēgem layōs qa  
lēgēmsa yikwī<sup>ʔ</sup>lemē g'ing'inānema qaxs hēts<sup>ʔ</sup>lemasaa lēx<sup>ʔ</sup>ēd qa  
lēlēgēmsa yikwī<sup>ʔ</sup>lemē g'ing'inānema la q!ūlyak<sup>ʔ</sup> begwānem yikwi-  
50 lem. Wā, la hē q!ūnāla lēx<sup>ʔ</sup>ēd qa lēlēgēmsaxa yikwī<sup>ʔ</sup>lemē ts!ēdāqa.

Wā, la<sup>ʔ</sup>mē lēlēlasēwē g'ōkūlōtasa yikwilē begwānem qas g'āxē  
x'its<sup>ʔ</sup>lax'ilaxa ma<sup>ʔ</sup>lōkwē yikwī<sup>ʔ</sup>lem L!āL!EL!Eyadza<sup>ʔ</sup>ya qaxs ā<sup>ʔ</sup>maē  
wū<sup>ʔ</sup>lem lēx<sup>ʔ</sup>ēdxa L!āqwa, qaxs gwalil<sup>ʔ</sup>maē dādek'asas negūmpasa  
yikwilē begwānema. Wā, hēem lēgades k'ilx<sup>ʔ</sup>semdāxa L!āqwaxa  
55 hē gwēx<sup>ʔ</sup>idē.

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; |

Wā, g'il'mēsē g'āx 'wī'laēla yix g'ōkūlōtas. Wā, lā k'ilxwa yix 56  
negūmpasa yikwīlē begwānemxēs hesmaq L'lāqwa. Hēt! hēg'ilt  
gwēx'idē qa lās lēgadaxa yikwī'lemē g'ing'inānemē lāxōt'gilaxa  
L'lāqwāxs g'ālaē mayof'idayā. Wā, la'mē 'nemāla q'wālenkwa  
yikwīlē begwānem lēwis genemē yixs 'nēx'ūnālaaxa ēēx'ts'lem- 60  
gemē 'naenx'ūna'ya, yixs 'nēk'aē qa's laxūlanōkwēsēs yikwī'lemē  
g'ing'inānema. Wā, hēem mōx'ūnxēla k'leās ēa'xēna'ya. Hēem  
dālaxa 'nāl'nemsgemē L'lā'leqwāxs laē lā'stelselaxa mōsgemē  
g'ig'ōkwa, yixs hāē lāg'ilas dālaxa 'nāl'nemsgemē L'lā'leqwa qa's  
hōfemalēq, yixs q'ūnālaē dālaxa nāxwa lēlxūlaēmāxs hāē gwēx'idē 65  
yixs lā'stelselaaxa mōsgemē g'ig'ōkwa. Wā, hēem gwēg'ilas  
qaēda lael'winā'yēxa k'leāsē ēa'xēna'ya. Wā, hēem hē gwēx'idēda  
q'lenemas lēlēlāla qaxs 'nēk'aēda 'nāxwa bāk'lumqēxs 'wī'wūl-  
g'ililēlaēxa lēlēlālāxs k'lesāē 'wī'la nā'naxts'ē'waxens la gwā-  
gwēx'sāla, yixs wāx'emaē q'lemsa aēk'ilaxa yikwīlē begwānem 70  
lē'wis genemē; lā 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenala-  
'mēsē la'sta lāxa 'wāpaxa maēmop'lenxwa'sē 'nāla g'ig'ilēla laqēxs  
laē mōxsēk'ilēs yikwī'lemē L'lā'lēl'eyadza'ya; wā, hē'mis qa k'lesēs  
L'lēlēwē gūms'idxēs gōgūma'yaxs laē gwāl la'sta lāxa 'wāpē lē'wis  
yikwī'lemē L'lā'lēl'eyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwi- 75  
lax'demlasēs yikwī'lemē. Wā, g'il'mēsē āla lōk'wēmasē nēnāqa-  
'yasa yikwīlē hāyasek'ālaxs laē mōx'ūnxēlaxa ts'āwūnxē 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<sup>x</sup>ēna<sup>y</sup>a yīxs q'lēnemaēs hēleg'imē qa ānēqaxa lēqwa lō<sup>e</sup> qa hā-  
mēk'eyāla qaē.
- 80 Wā, g'ā<sup>m</sup>ēs gwāyī<sup>l</sup>ālātsa k'leāsē lēlēlāla yīkwilē hāyasek'āla, yīxa  
ēāxēlaēnoxwaxs k'lē<sup>s</sup>maē yīkwilēda. Wā, g'il<sup>m</sup>ēsē māyōl'itsa  
ma<sup>l</sup>ōkwē gīng'inānema. Wā, hēt!a q'lūnāla gwēx'ēdaatsēxs āxk'lā-  
laēda yīkwilē ts!edāqxa māmayōltsilāq qa q!wēts!exōdēsēxa yīkwī<sup>l</sup>ē-  
mē g'īng'inānem qa lās aēdaaqa nā<sup>n</sup>ak<sup>u</sup> lāxēs gā<sup>x</sup>'īdaasa. Wā, la  
85 k'leās gwēx'ēdaatsa māmayōltsila ts!edāq lālēgweg'ēx wāldemasēs  
māmayōltsilase<sup>w</sup>ē. Wā, lā hēx'ēdaēm q!wēts!exōdālaxa yīkwī<sup>l</sup>ēmē  
l'lāl!ēl!eyadza<sup>y</sup>a. Wā, la<sup>m</sup>ē hayātomālaa hē gwēx'ēdqēxs k'leās-  
maē g'āx'ōgū<sup>l</sup>a dōqwaxa māyola ts!edāqa. Wā, g'il<sup>m</sup>ēsē lēlē<sup>l</sup>ēda  
yīkwī<sup>l</sup>ēmē g'īng'inānema, laē hēx'ēda<sup>m</sup>ēs ōmp lāxsdās āxk'lāla qa  
90 lās nēlase<sup>w</sup>ē lēlēlālāsēxs lē<sup>l</sup>ālaē yīkwī<sup>l</sup>ēmasēs genemē. Wā, la<sup>m</sup>ē  
āx'ēdēda māmayōltsila ts!edāqxa maēnē qa<sup>s</sup> aēk'lē tsōxwaq. Wā,  
g'il<sup>m</sup>ēsē gwāl ts'lōxwaqēxs laē gēx'walīlaq qa lem<sup>x</sup>wīdēs. Wā,  
la<sup>m</sup>ē lē<sup>l</sup>ālase<sup>w</sup>ēda ma<sup>l</sup>ōkwē hēhewēnox<sup>u</sup> lāxa dex<sup>p</sup>'lēqē lāsa  
qa g'āxēs wūnemtaxa yīkwī<sup>l</sup>ēmē l'lāl!ēl!eyadza<sup>y</sup>a. Wā, g'il<sup>m</sup>ēsē  
95 g'āxēxs laē hālabāla wūlx'ēdxā ma<sup>l</sup>tseme qa g'īts!ewatsa ma<sup>l</sup>ō-  
x<sup>u</sup>dē l'lāl!ēl!eyadzē<sup>e</sup> g'īng'inānema, yīxs ālaē ēnemālasa g'ilg'ildasē.  
Wā, g'il<sup>m</sup>ēsē gwālēxs laē k'!exsōtse<sup>w</sup>ē hēlk'lōdenwālasasa yīkwī-  
lats!ē g'ōkwa qa q!ēltsōdaasxa la lēlē<sup>l</sup> yīkwī<sup>l</sup>ēm l'lāl!ēl!eyadzē  
g'īng'inānema qaxs hūē wūlase<sup>w</sup>ēda g'īts!ewasē l'āsānā<sup>y</sup>asa yīkwī-

that it brings short life to those who make the | box if the bodies are 1  
 put 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

ʼlats!ē gʼōkwa, yixs ʼnēkʼaēda bāk!umaqēxs wīwūlgʼilililaēxa wūlaxa 300  
 gʼits!Eʼwaslasa lē!lē lax āwīlElās gʼōkwasa gʼigʼaōlnōkwasa wāxʼEm  
 kʼlēs yikwēlema. Wā, gʼilʼmēsē lats!oyowēda yikwīʼlēmē lāxa  
 gʼits!Eʼwasas laē gūmsʼitsōʼsa gūgūmʼyemē. Wā, laʼmē hamelqem-  
 deyowa gūgūmyemē lāx gōgūgēmaʼyasa maʼlōkwē lē!lē! gʼingʼināne-  
 ma. Wā, gʼilʼmēsē gwāʼtēxs laē q!enēpsemtsōsēs q!enēbēmē. Wā, 5  
 lawīlē lats!oyo lāxēs gʼigʼits!Eʼwasē. Wā, gʼilʼmēsē gwāʼtēxs laē  
 āxʼētseʼwēda gʼilt!a densen denema qaʼs qexʼsemdayāxa gʼits!E-  
 ʼwasē qa elālayāsa yikūyaʼyē; wā, hēʼmis qa dālaatsa mōkwē bēbe-  
 gwānem qō lāl wūnemtaLeqxa gʼa gwālēgʼa (*fig.*). Wā, gʼilʼmēsē  
 gwāla wūlxsemaʼyē gʼāxaasa maḡūnaʼlōkwē L!l!l!EL!Eyadzaʼya 10  
 qaʼs lā laʼlonelsaxa gʼits!Eʼwasasa L!l!l!EL!Eyadzaʼyēxa maēmaʼlo-  
 kwē lāx ēpsānāʼyas lāx maēmōk!winaʼyasa L!l!l!EL!Eyadzaʼyē dālaxa  
 ʼnemsēmē gʼits!Eʼwatsa la lē!lē!a. Wā, lā qāsʼidēda wūnemta yixs  
 geyōlaalāl qāsʼidēda maʼlōkwē bēbegwānemxa hēhēʼwēnoxwaxa  
 dexʼp!ēqē lāsa dālaxa ʼnālʼnemxsa ts!āts!ets!āxʼsema. Wā, laʼmē 15  
 ālāx ēkʼa lās lāx hēlalās L!l!l!EL!Eyadzaʼyē qa paqalaatsa hānxʼdemalasa  
 degʼats!āsa L!l!l!EL!Eyadzaʼyē. Wā, gʼilʼmēsē q!āxēs ālāseʼwē laē  
 gwāʼtēlaem la hāxʼwīda qaʼs lā paxʼālelōtsa ts!āts!axʼsemē lāx  
 āxāslas. Wā, gʼilʼmēsē gwāʼlē āxaʼyas gʼāxaasa wūnemta qaʼs hān-  
 gʼaelsēxa dēdegʼats!ē lāx ōxlaʼyasa L!l!l!EL!Eyadzēp!ēqē lāsa. Wā, 20  
 la klūselsēda maḡūnāʼlōkwē L!l!l!EL!Eyadzaʼya. Wā, gʼāxē gʼāxa-

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 äxʿēdēxa de-  
 nemē qaʿs qexʿsemdēs lāx negoyäʿyasa nʿemsgemē degʿats!ä. Wä,  
 lä ts!eqōstōts äpsbaʿyasa dengʿostālaʿyō denema. Wä, lä dādala-  
 25 sōʿsa ʿnemōkwē häʿwēnoxwa. Wä, lä dengʿustōdxa degʿats!ē. Wä,  
 lēda ʿnemōkwē häʿwēnox<sup>u</sup> la ʿnemaʿnākūla ekʿ!ōlēla dālaxa degʿats!ē  
 qa kʿlēsēs xemsa!ēla lāxa L!äl!EL!eyadzēp!ēqē lāsexs laē dengʿo-  
 stālayä. Wä, gʿilʿmēsē lāgʿaa lāxa ts!äts!ax<sup>u</sup>semē händzosa degʿa-  
 ts!äsa L!äl!EL!eyadzaxʿdē. Wä, lä dādanodēda häʿwēnoxwē begwā-  
 30 nemxa hēxʿsä lēda ekʿ!ē. Wä, lä dāxʿideq qaʿs händzōdēs lāxa  
 ts!äts!ax<sup>u</sup>semē händzōsa degʿats!ē. Wä, gʿilʿmēsē gwālaalelaxs laē  
 et!ēd ts!enkwxōtsa denemē. Wä, laʿmēsē lāsgemaʿya ʿnemōkwē  
 häʿwēnox<sup>u</sup> qaʿs lä lāxa. Wä, lä qexʿsemts ōbaʿyasa denemē lāxaax  
 ʿnegōyāʿyasa degʿats!ē. Wä, gʿilʿmēsē gwālexs laē dengʿustōyosa  
 35 häʿwēnoxwē begwānem lāxa ekʿ!ē. Wä, laʿemxaāwisa ʿnemōkwē  
 häʿwēnox<sup>u</sup> dāfaqēxs laē ekʿ!ōlēla. Wä, gʿilʿmēsē lāgʿaaxs laē  
 hänkʿäyendayo lāxa gʿälē la hänāla!ēla. Wä, gʿilʿmēsē gwāla laē  
 qwēloyowē ōbaʿyasa denemē lāxa degʿats!ē qaʿs ts!eqaxōdēs  
 ōbaʿyasa denemē. Wä, lä lāsgemaʿya ʿnemōkwē häʿwēnoxūq.  
 40 Wä, gʿilʿmēsē lāgʿilsexs laē äxʿēdxa ts!äts!ax<sup>u</sup>semē qaʿs yīlōyodēs  
 ōbaʿyasa denemē lāq. Wä, laʿmē dengʿustōyosa hēxʿsä lēda ekʿ!ē  
 häʿwēnoxwa. Wä, gʿilʿmēsē lāgʿustāwēda ts!äts!ax<sup>u</sup>semē lāxa la  
 mexela!ēlatsa maʿltsemē dēdegʿats!ä laē dāxʿitsōsa hēmenala!ēla  
 lāxa ekʿ!ē häʿwēnox<sup>u</sup> begwānema qaʿs pāqeyīndēs 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

ək!ēLEla deg'ats!ä. Wä, g'il'mēsē gwāla laē ək!ē'stēda 'nemōkwē 45  
hāwēnoxwa qa's lä g'ōx'wīdxēs 'nemōkwaxs laē yīl'āLElōtsa  
dēdeg'ats!ē lāxa L!äl!EL!EYadzēplēqē lāsa, yīsēs deng'ustālayōx'u dē  
denema. Wä, g'il'mēsē gwāla g'āxaē 'wī'la hōqwaxaxs ma'lōkwaē.  
Wä, g'il'mēsē g'āxelsa laē 'wī'la q!wāg'īlsēda ma'gūna'lōkwē L!äl!E-  
L!EYadza'ya qa's lax'da'x'u 'nemāx'ēid nā'nak'u LE'wa ma'lōkwē 50  
hēhēwēnox'u bēbegwānema qaxs k!ēāsaē las g'īg'aōlnōkwasā la lēlē!  
L!äl!EL!EYadza'ya.

Wä, g'il'mēsē yūdux'p!enxwa's gwasēs māyōldemasa yīkwīlē  
hāyasek'āla; wä, g'il'mēsē dzāqwaxs laē k'lūs'ēlsēda 'nāxwa bēbe-  
gwānems g'ōkūlōtasa yīkwīlē hāyasek'āla lāx L!āsanā'yas g'ōkwas. 55  
Wä, g'il'mēsē 'wīlg'aelsexs laē yāq!eg'a'lēda begwānemē yīxa  
āxk'lālasēwasēs g'ōkūlōtē qa yāq!ent!āla, yīxs k'lēsaē grayōl  
begwānemē lāxa g'īg'egāma'yē. Wä, lāla hē'ma g'īg'egāma'yē  
āxk'lāla qa yāq!ent!ālēs qaxs k'ilemaēda yīkwīlasa g'īg'egāma'yē  
qa's k'lēsaē weyōl!ēnoxwa yīkwīlaxs hānkwaaxēs gwe'yā qa lē'lēs. 60  
Wä, hē'mis lāg'ilas k'lēs nēltsemāla hē yāq!eg'a'lēda g'īg'egāma-  
'yasēs wāldemēxs dē. Wä, lä 'nēk'ēda begwānemē: "Hēden lāg'ila  
'nēx' qens g'āxē k'lūs'ēlsa, g'ōkūlōt, qen wūlēxwa yīkwīlax hāya-  
sek'āla aēk'ilaemlilaō lō'ē k'lēs. Wä, la'mēsen lāl wūlāiqō,"  
'nēk'ēxs laē qās'ida qa's lē laēL lāxa yīkwīlats!ē g'ōkwa. Wä, 65  
g'il'mēsē laēLExs laē hēx'ida'mēda yīkwīlē ts!edāq hē g'il yāq!E-  
g'a'la qaxs wūLEla'maax wāldemasa begwānemē lāx L!āsanā'yasēs

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 'nek'ēda yikwilē ts!Edāqa: "K'!ēsēlg'anu'x'u  
 'nemālāl aēk'ilāl. Ēs'maēlanu'x'u q!walenx'!tsenu'x'u cēaxelayāx  
 70 gaālala qa's g'axlag'ilōs lēx'ūlts!ōdel g'āxenu'x'u lāxwa  
 yikwī'lats!ēx g'ōkwa," 'nek'ēq. Wā, g'il'mēsē q!ūlbē waldemas  
 laē lāwelsēda begwānemē qa's lē ts!ek'!atelas wāldemasa yikwilē  
 ts!Edāq lāxēs g'ōkūlōtē. Wā, hē'mis wāldemsa begwānemaxēs  
 g'ōkūlōtē qa 'wīles gag'ostā qō 'nāx'ēidlō, qa's g'axlag'il lēxewel-  
 75 saxa yikwilē hāyasek'āla lāxēs yikwī'lats!ē g'ōkwa, 'nek'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  
 gaālāxs laē 'wīla lāx'widēda mexāx'dē bēbegwānema qa's lä  
 k'lūs'ēls lāx l'āsanā'yasa yikwī'lats!ē g'ōkwa. Wā, g'il'mēsē 'wīl-  
 80 g'aelsa laē āx'ētse'wēda t!ēt!emyayowē qa's ts!ewanagemāxa  
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wā, g'il'mēsē  
 q!wālxox'tāwēda bēbegwānemxs laē laēlēda yāq!ent!ālx'āx'dē begwā-  
 nemxs g'ālaē k'lūs'ēlsē g'ōkūlōtas. Wā, k'!ēst!ē gālaxs g'āxāē  
 g'āxāwels lāx t!ēx'ilāsa yikwī'lats!ē g'ōkwa. Wā, la 'nek'a:  
 85 "Wēg'a lēxedzōdex," 'nek'ēxs laē 'nemāx'ēid lēxedzōdēda 'nāxwā  
 bēbegwānema paq!ēsē lēxedzowē saōkwa. Wā, hē'mē g'āla-  
 ba'ya yikwilē begwānema tēgwēk'elaxēs q!waats!āsēs lemlemg'ayo  
 lōxs 'mex'tslāēs pelpelqē lāq. Wā, lāxaē dāk'!ōlts!ānasēs hēk'!ōl-  
 ts!āna'ēyē lāxēs sē'wayowē. Wā, lä dālasēs gemxōlts!āna'ēyaxēs



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. |

lē<sup>w</sup>a<sup>f</sup>yaxs g<sup>ā</sup>xaē ēx<sup>ē</sup>EM qā<sup>n</sup>akūla. Wā, hē<sup>m</sup>ēs mā<sup>k</sup>īlaqēs gē- 90  
 nēmē. Wā, la<sup>e</sup>mxaē t<sup>l</sup>ēgwik<sup>l</sup>elaxēs dzē<sup>g</sup>ats<sup>l</sup>āxa g<sup>ā</sup>wēq<sup>l</sup>anēmē  
 lex<sup>a</sup>ya. Wā, la hānts<sup>l</sup>āsō<sup>s</sup>a hāmyats<sup>l</sup>ē lex<sup>a</sup>ya. Wā, lāxaē  
 dāk<sup>l</sup>ōlts<sup>l</sup>ānasēs hēk<sup>l</sup>ōlts<sup>l</sup>āna<sup>f</sup>yē lāxēs sē<sup>s</sup>wayowē lē<sup>w</sup>is k<sup>l</sup>īlākwē.  
 Wā, la dālasēs gē<sup>m</sup>xōlts<sup>l</sup>āna<sup>f</sup>yē lāxēs lē<sup>w</sup>a<sup>f</sup>yē lē<sup>w</sup>is xelōlts<sup>l</sup>ālayo  
 ē<sup>w</sup>ālas xalaētsōx met<sup>l</sup>ana<sup>f</sup>yax dzēk<sup>l</sup>aaxa g<sup>ā</sup>wēq<sup>l</sup>anēmē laxēs 95  
 lē<sup>b</sup>ēk<sup>l</sup>īlaēna<sup>f</sup>yaxa k<sup>l</sup>āk<sup>l</sup>obana. Wā, lā ē<sup>n</sup>emālaem wīwūsēg<sup>o</sup>yāla  
 lē<sup>w</sup>ē lā<sup>w</sup>ūnēmē. Wā, la<sup>m</sup>ē denōxlā<sup>l</sup>axs yūdukwaē yīxs hē<sup>m</sup>āē  
 g<sup>ā</sup>labēsa hāyasek<sup>l</sup>ā<sup>l</sup>axa yāq<sup>l</sup>ent<sup>l</sup>ā<sup>l</sup>ax<sup>d</sup>ē begwānema. Wā, lā  
 mā<sup>k</sup>īlaqēxa yīkwilē begwānema. Wā, la elx<sup>l</sup>ā<sup>f</sup>ya yīkwilē ts<sup>l</sup>ēdāqa.  
 Wā, g<sup>ā</sup>xē ēx<sup>ē</sup>EM qā<sup>n</sup>akūla qa<sup>s</sup> g<sup>ā</sup>xē q<sup>l</sup>wāg<sup>a</sup>els lāxa L<sup>l</sup>āsa- 400  
 lēk<sup>l</sup>asē lāx t<sup>l</sup>ēx<sup>l</sup>īlāsēs g<sup>ō</sup>kwē. Wā, g<sup>l</sup>īl<sup>m</sup>ēsē g<sup>w</sup>āl qāsaxs laē g<sup>w</sup>āl  
 lē<sup>x</sup>edzā<sup>f</sup>yēda ē<sup>n</sup>āxwa bēbegwānema. Wā, la yāq<sup>l</sup>ēg<sup>a</sup>lēda begwā-  
 nēmē, yīxa ē<sup>n</sup>emōx<sup>u</sup>sāmē yāq<sup>l</sup>ent<sup>l</sup>āla. Wā, la<sup>m</sup>ē nēlāxa ē<sup>n</sup>āxwa  
 bēbegwānēm<sup>s</sup> k<sup>l</sup>lēsaē aēk<sup>l</sup>īlēda yīkwilē hāyasek<sup>l</sup>ā<sup>l</sup> yīxs â<sup>m</sup>ēlē  
 hāyōlisl āxax<sup>l</sup>salal lāxēs ē<sup>n</sup>āxwa ēa<sup>x</sup>ēna<sup>f</sup>ya. “Wā, hē<sup>m</sup>is lag<sup>l</sup>īlasek<sup>l</sup> 5  
 hē g<sup>w</sup>āla g<sup>ā</sup>x q<sup>l</sup>waq<sup>l</sup>ūlax<sup>l</sup>lenu<sup>x</sup>sg<sup>a</sup>s ēeaxelayuk<sup>u</sup>.” Wā, la<sup>m</sup>ē  
 dzōxwa qaēs g<sup>ō</sup>kūlōtē laxēq.

Wā, hē<sup>x</sup>īda<sup>m</sup>ēsē ya<sup>x</sup>ēwidxēs g<sup>ō</sup>kūlōtasa p<sup>l</sup>elxelasgēmē. Wā,  
 g<sup>l</sup>īl<sup>m</sup>ēsē g<sup>w</sup>ālēxs laē hē<sup>x</sup>īdaem hēlq<sup>l</sup>ōlēmsēs g<sup>ō</sup>kūlōtē āxax<sup>l</sup>sa-  
 laxa yīkwilē begwānema lē<sup>w</sup>is gē<sup>n</sup>em<sup>s</sup> laē hē<sup>f</sup>ats<sup>l</sup>āla āxax<sup>l</sup>sāla. 10  
 Wā, la<sup>m</sup>ē g<sup>w</sup>āl 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 Wā, la<sup>m</sup>ēsēn gwāgwēx<sup>s</sup>alal laxa yikwīlē ts!ēdāqa, yīxa aēk'i-  
lāxs yikwīlāēda ts!ēdāqē <sup>n</sup>emāla lē<sup>w</sup>is lā<sup>w</sup>ūnemē. Wā, g'il-  
<sup>m</sup>āē ēt!ēd bewēx<sup>w</sup>ida laē lōma la aēk'ilēda ts!ēdāqē <sup>n</sup>emāla  
15 lē<sup>w</sup>is lā<sup>w</sup>ūnemē la<sup>m</sup>ē q!walxōem gūmsasa gūgūmyemāxa g'ālāē  
<sup>n</sup>āx<sup>i</sup>dxā gēgaāla. Wā, lāxaē hēmenālaem qēqex'emalaxa  
l!āgēkwē lēlāaplālaxa <sup>n</sup>ā<sup>n</sup>emts!aqē <sup>m</sup>ela ts!ēlts!ēlk'sa nāxsde-  
<sup>y</sup>asa kwēkwē; lālaa lāx hēloggemg'ilax'demlasa bewēkwa. Wā,  
g'il<sup>m</sup>ēsē mayō<sup>t</sup>īda laē hēx<sup>i</sup>īdaem lēgades Ts!āsna<sup>y</sup>ē, yīxs bāba-  
20 gūmāē. Wā, g'il<sup>m</sup>ēsē ts!ātsladagem<sup>s</sup> laē lēgades Ts!āsna<sup>y</sup>ē. Wā,  
la<sup>m</sup>ē āx<sup>e</sup>tse<sup>w</sup>ēda <sup>n</sup>emēxla lāxa qēqexeg<sup>y</sup>owē xaāp!as <sup>n</sup>ōlāsxa  
yikwī<sup>l</sup>emas ābempas qa xaāp!as Ts!āsna<sup>y</sup>ē. Wā, la<sup>m</sup>ē āem  
la <sup>w</sup>il<sup>a</sup> negeltewēse<sup>w</sup>ē gwayi<sup>l</sup>ālasē qaē lāx gwayi<sup>l</sup>ālasax <sup>n</sup>ō<sup>n</sup>e-  
lāsxa yikwī<sup>l</sup>emasēs ābempē. Wā, g'il<sup>m</sup>ēsē hēfōgwila Ts!āsna<sup>y</sup>axs  
25 laē gwāl xaapase<sup>w</sup>a. Wā, la<sup>m</sup>ē layowa mālexla qēqexeg<sup>y</sup>owē  
xēxaāp!a lāxa k'ādzek!waasē.

Wā, hēxōlen l!ēlēwēse<sup>w</sup>a, yīxs g'il<sup>m</sup>āē hēlogwīlēda yikwī<sup>l</sup>emē  
l!ālelelyadza<sup>y</sup>a yīxa mā<sup>t</sup>!ēlē dzāxūna, yīsa la q!ūlyak<sup>u</sup> yikwī-  
<sup>l</sup>ema, yīxs q!ūnālaē bēx<sup>u</sup>k!ōdeqela, wā, lā ts!ēdāqa <sup>n</sup>emōk<sup>u</sup>.  
30 Wā, g'il<sup>m</sup>ēsē <sup>w</sup>il<sup>a</sup> qex<sup>a</sup>lelē kwēkūnxwēdemas laē lē<sup>l</sup>ālasē<sup>w</sup>ēda  
la q!ūlyak<sup>u</sup> yikwī<sup>l</sup>ema qas lēx<sup>e</sup>dēs lēgēmas lāxēs g'ayōlasa  
dzāxūnē, yīxs hāē dōqwasōsē ēcyasās. Wā, g'il<sup>m</sup>ēsē dōqūlaqēxs  
ām<sup>u</sup>mēx<sup>t</sup>!āna<sup>y</sup>ēxa yikwī<sup>l</sup>emē l!ālelyadza<sup>y</sup>a, wā, la <sup>n</sup>ēk'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35  
coming from the home | of the olachen; 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

yikwí<sup>l</sup>emē begwānema: "Dzāxūns, qāst, mēmenlētela," lāxa  
bex<sup>u</sup>k<sup>o</sup>!ōdeqela, qaxs hē<sup>s</sup>maē lēgēms lāxēs g'āx<sup>s</sup>idaasē āwina- 35  
gwisasa dzāxūnē. Wā, lā dōx<sup>s</sup>widxa <sup>s</sup>nemōkwē yikwí<sup>l</sup>emē L!āL!E-  
yadza<sup>s</sup>ya wā, la lēx<sup>s</sup>ēdes Māmenleyēga lāq. Wā, g'il<sup>s</sup>mēsē g'āyōla  
yikwí<sup>l</sup>emē lāxa dzā<sup>s</sup>wūnē laē lēx<sup>s</sup>ēdayuwē Ex<sup>t</sup>s!emg'iyēga lāxa  
ts!āts!adagemē yikwí<sup>l</sup>ema. Wā, lā lēx<sup>s</sup>ēdayuwē <sup>s</sup>nemg'ēyē lāxa  
bābagumē. Wā, hē<sup>s</sup>mis lēgēmsa g'āyōlē yikwí<sup>l</sup>emē g'ing'inānem 40  
laxa melēk<sup>e</sup> Yāyaxūyiga yixs ts!āts!adagemaē. Wā, hē<sup>s</sup>mis lēx-  
<sup>s</sup>ēdayowē Hayaleyē lāxa bābagumē.

Wā, la<sup>s</sup>mēsen et!ēde! gwagwēx<sup>s</sup>āla! lāxa ts!edāqē, yix ābempas  
Ts!āsna<sup>s</sup>yē, yixs ts!ā<sup>s</sup>yāsa yikwí<sup>l</sup>emē L!āL!EL!eyadza<sup>s</sup>ya, yixs le<sup>s</sup>maa- 45  
qōs q!ālaqēxs le<sup>s</sup>maē lāyowēda mālexla qēqexeg'eyowē xēxaāp!asā  
yikwí<sup>l</sup>emē L!āL!EL!eyadzēxs laē gwāl xaāpase<sup>s</sup>wē ts!ā<sup>s</sup>yāsē Ts!āsna-  
<sup>s</sup>yē lāxa k'ādzek!waasē. Wā, laem k'leās la āxēlasō xaāp!asa  
yekwilayag'ōlē ts!edāqa. Wā, g'il<sup>s</sup>mēsē bewēx<sup>s</sup>wid et!ēda, wā, hē-  
menala<sup>s</sup>ma bāk!umē aēk'ila geyōl xaāpēlaxa xaāp!āxs k'lē<sup>s</sup>maē  
māyōl<sup>s</sup>idēda ts!edāqē, qaxs q!ūnālaē le<sup>s</sup>lālēda g'inānemaxs māyōlē- 50  
maē. Wā, hē<sup>s</sup>mis lāg'ilas ā<sup>s</sup>em xaāpēlase<sup>s</sup>wēda xaāp!āxs laē māyōl-  
<sup>s</sup>idēda ts!edāqē. Wā, g'il<sup>s</sup>mēsē māyōl<sup>s</sup>idēda ts!edāqasa g'ināne-  
maxs laē hēx<sup>s</sup>idaem xaāpēlase<sup>s</sup>wēda xaāp!ē. Wā, laem naqēstēda  
g'inānemē lē<sup>s</sup>wis g'ig'aōlnōkwē. La<sup>s</sup>mē k'leās la āxālas yikwí<sup>l</sup>ēnē-  
x'dās lāxā hāyasek'āla. Wā, laemxaāwisē k'lē<sup>s</sup> la L!āL!eyadza<sup>s</sup>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'īnāNEMA, yīsa yīkwīlayag'ōlē. Wā, la'mē g'īnāNEM-q'lālama yu gwēx'sa 'nemōk!wēdza'yēx g'īng'īnāNEMA.

Wā, lēx'a'mēs ōgūx'īdaatsa g'īnāNEMaxs laē ēt'lēd yīkwīlēs ābēmpē. Wā, la'mē lēgades Hēx't!a'yē lāxēq. Wā, g'ilēm ēt'lēd yīkwīlē  
60 ābēmpasēxs laē gwāl hēlōg'ilaxa lāxat! ēt'lēd Hēx't!a'ya laas āem g'ēxase'wē xaāp'lās. Wā, la ēt'lēd xēxaapilase'wēda maLEXLA qēqEXEYOWē xēxaāp!a qa xēxaāp!āsa lā ēt'lēd yīkwīLEM L!L!EL!E-yadza'yē g'īng'īnāNEMA. Wā, la'mē āem naqemg'ītewēx g'ālē gwēgilas qaēs g'ālē yīkwīLEma L!L!EL!EYadza'ya. Wā, g'ilēmēsē  
65 ēt'lēd mayō'īdes ts!ā'yāsa yīkwīLEMē, wā, laEMxaāwisē lēgades Ts!āsna'yē. Wā, lawīSLA gwāla gwāgwēx's'āla lūXEN 'nāXwa wālde-mīlāla lāx māyōL!ēna'yasa ts!ēdāqē.

1 **Cauterizing.**—Wā, hē'misa maēnas, yīxs laē aēk'!a ts!ōXwasō' qa's lā gēx'wālīLEma qa ālak'!alēs lēmx'ēwida. Wā, g'ilēmēsē lēmx'widēxs laē aēk'!a k'!ōx'semtse'wa qa's lē g'īts!oyo lāx g'ildasasa yīkwīlē ts!ēdāqa. Wā, la'mē pēspats!ānoX'us. Wā, g'ilēmēsē gwāla  
5 laē āx'ēdēda yīkwīlē ts!ēdāqxa gūnē aēk'!aakwē xūnkwa qa's lēxat! g'īts!ōts lāxa maēnats!ē g'ildasa. Wā, la'mē 'nāXwa q!ālē g'ōkū-lōtasa yīkwīlē ts!ēdāqEXS axēlaaxa maēnē. Wā, hē'misa x'ōbēdzowē pēgedzowē kwax'ba k!wa'XLāwa. Hēem la g'īts!āxa maēnats!ē; ē g'ildasaxa g'a gwālēg'a (*fig.*). Wā, g'ilēmēsē ts!EX'ilē  
10 ōk!wina'yasa bēgwāNEMē lō'ma ts!ēdāqē, laē lāxa yīkwīlē ts!ēdāq

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 lä x'ōpasōs. Wä, hēx'ēida'mēsēda yikwilē ts!edāq x'āx'wīdxēs 11  
maēnats!ē g'ildasa qa's epōdēxa g'ayolē lāxa lē'mōkwē maēna. Wä,  
hē'misa q!ōyaakwē gūna. Wä, hē'misēs x'ōbedzowē. Wä, la'mē  
dālaqēxs laē lāx g'ōkwāsēs x'ōpasōlē. Wä, hēm q!ūnāla x'ōpasō-  
wa āwagōlā'yaqēns lē'wūns hāq!ūbāyēx lē'wūns ēwānōLEMA- 15  
'yēx, yīxs ts!EX'ts!ālaēda begwānemē. Wāx'i āwāgōxlēqENōwēda  
begwānemē lō'ma ts!edāqē lē x'ōx'apoxlentsōsa 'wax'sōt!ENA'ya-  
sens xEMōmowēg'a'yēx. Wāx'ē ts!ENpēla la maēmaltseMA x'ōpa'yē  
lāxENS hānasxawa'yēx lōxs yāē lōx ēk!anā'yaxsens dzāmēx,  
wāx'i ts!EX'ts!āla lā 'wāx'sanōLEMA'ya 'nāl'NEMsgemē x'ōpa'ya 20  
lōxs q!ūnālaē 'NEMsgema x'ōpa'yē lāxENS ōxlāyēx lē'wūns āwāp!a-  
'yēx. Wä, yūEMxat! q!ūnāla x'ōpase'wēda ōkwāx'a'yē.

Wä, g'il'mēsē g'āx k!wāg'alilēda yikwilē ts!edāqa laē āx'ēdxā  
maēnē qa's tsōtsets!endēq qa ālēs ām'āmāyastā. Wä, āx'ēdxā  
q!ōyaakwē gūna qa's bē'ēdēq. Wä, lā gwēgūlqasa q!wēlkwē maēn 25  
lāq. Wä, la āx'ēdxā x'ōbedzowē. Wä, lā dzōpstōtsa maēnqēla  
gūn lax kwāx'ba'yas. Wä, g'il'mēsē qōt!astowa kwāx'ba'yasa  
x'ōbayowaxs laē pax'ALElōts lāxēs x'ōpasōlē. Wä, lā āx'ēdxā  
k!wāx'lāwē qa's mēx'lendēs ōba'yas. Wä, g'il'mēsē x'ix'ēdēxs laē  
tsēx'tōts lāxēs x'ōbayowē. Wä, g'il'mēsē 'nemāla x'ix'ēdē 'wādzE- 30  
gasasa x'ōbayo laē lāqwalāxa yikwilē ts!edāqsēs gEMxōlts!āna'yē

- 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.<sup>1</sup> 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!asiqwāla 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'lesēs lēgūlela qaxs q'lūnālaē yawix'elīfēda begwānemaxs laē leq'lūt'ēdēs l'lesē. Wā, g'aem wāgwatsa x'ōbayowēg'a.<sup>1</sup> Wā, g'aēmēs 'wādzegats kwax'ubayāsēg'a. Wā, g'il'mēsē  
 35 q'lūlx'ēidexs laē wēx'ēidxa x'ōbedzowē. Wā, ā'mēsē la klūtālē gūna'yasa maēnqela gūn. Wā, ā'mēsa yīkwilē ts!edāq'ts!emsgemtsēs ts!emālx'ts!āna'yē lāq qa lābetēsa gūna'yē. Wā, g'il'mēsē gwāla yīkwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxsa p!elxelasgem qaēda 'nāl'nemsgemē x'ōpēs, yīxs 'nāl'nemp!enaē mōsgemē  
 40 x'ōpa'yas. Wā, la hālaqasō'sa mōxsa p!elxelasgema.

- Cripples.**—Wā, la'mēsen gwagwēx's'alal lāxa k'lēse yīkwī'lem L!al!eyadza'yā, yīxs q'lūnālaē mayōlēda ts!edāqasa k'lūxstō; wā, laem hēx'ēidaem 'nēk'ēda 'nāxwa begwānemqēxs L!al!ayadza'yāē. Wāx'a 'nemōkwē ts!edāq mayol'īdaa āxālaēda L!axsemē hē gwēx's  
 45 legō lāx ōgwiwa'yasa ts!āts!adagemē lāxg'a Tsāxisek', wā, laemxaē 'nēx'sōxs L!al!ayadza'yāē. Wāx'ēda māyōlemasa Ġōts!axsemē wāk'alē hēlk'lōltsīdza'yasa bābagumē. Wā, laemxaē L!al!ayadza'yā. Wāx'ē māyōlemas Künxūlayugwa L!al!āsiq!waxsemēxa 'melk'lōtema bābaguma. Wā, laemxaē L!al!eyadza'yā. Wāx'ē  
 50 māyōlemas Ayagaxa Ġōts!axsemēxa q'lūt'ōsaēs māyōlemē bābaguma. Wā, hē'mēsa q'lūtās ōk!wina'yē lōxs q!ex'ut's!āna'yēxa g'āyolē lāx q!wāq!wax'ts!āna'yas hēstaem gwē'yō L!al!el!eyadza-

<sup>1</sup>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.<sup>1</sup> | 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.<sup>2</sup> 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.<sup>3</sup> 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

ʼyEN la gwāgwēxʼsʼālasa. Wā, len ʼnāxwāem dōqūlaqēxs laē 53  
negeʼtewēemq gʼayemōlasas lēlqwālalēxēs gwēgʼilasē qaē lāxēs  
gwēgʼilasē qaēda yikwīʼlēmē LʼālʼlELʼEyadzaʼya. Wā, lāxāē gʼigʼaōl- 55  
nōkwē ʼwīʼlaEM negeʼtewēx aēkʼilasasa yikwīʼlē LʼālʼlELʼEyadzaʼya.

**Navel-string.**—Wā, hēʼmisē gʼigʼaōlnōkwās axēlaxa tsʼētseyōxʼʼLa- 1  
yas lōxs gʼilʼmaē begwānema ʼnemōkwē lāx yikwīʼlēmas laē  
qʼlENēpsēmtsa kʼādzekwē lāxa tsʼeyōxʼʼLaʼyē qaʼs tsʼlEWēs lāxēs  
māgʼilē lēLElālaxa ālēʼwinoxwē qa ālēʼwinoxwēʼtēs yikwīʼlēmē.  
Wā, hēxʼidaʼmēsēda ālēʼwinoxwē la gʼapōtsa tsʼeyōxʼʼLaʼyē lāx āwā- 5  
gawaʼyas ōxʼLaʼyas dzēgumasēs mastowēxa gayoyāla gʼEBēLʼEXa-  
waʼyaatsa tsʼeyōxʼʼLaʼyē.<sup>1</sup> Wā, lā ʼnāʼnEMPʼlEna la pāqʼEXawaʼya  
tsʼeyōxʼʼLaʼyax ōxawaʼyasa ālēxʼsaʼyas sēʼwayāsa ālēʼwinoxwē yix  
lāgʼilas qENxʼsa sanapʼlāʼ lāx ōxawaʼyas<sup>2</sup> ālēxʼsayo sēʼwayāsa ālēʼwi-  
noxwasa gʼālē begwānema. Wā, laʼmē qāqakʼina tsʼeyōxʼʼLaʼyasa 10  
bābagumē lāx āwābāʼyasa lemōkwē sānapʼlāʼ, yixs ʼnāxwāʼmaē hē  
gwēgʼilaseʼwē tsʼeyōxʼʼLaʼyasa yikwīʼlēmē lēʼwa kʼʼlēsē yikwīʼlēma.

Wāxʼē ʼnēxʼsōʼ qaʼs lēqʼlēnoxwēla bābagumē qaʼs lē gʼipʼlāLElō-  
dayowēs tsʼeyōxʼʼLaʼyē lāx āwābāʼyas yīʼlēmē kʼʼlilxʼēwaxʼsa kʼʼlīm-  
layāsa lēqʼlēnoxwaxa xwākʼūna. HēEM tsʼeyōxʼʼLaʼyē neqōstā- 15  
wasa gayoyāla. Wā, la qʼūnāla tēxʼwūnaʼya tsʼeyōʼʼLaʼyaxa qENxa-  
waʼyasa lēqʼlēnoxwē lōʼma ālēʼwinoxwē. Wā, gʼilʼmēsē wālagēla qa

<sup>1</sup> In the angle between the two prongs. The figure showing the cross has been omitted.

<sup>2</sup> 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.

<sup>3</sup> 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 naval-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<sup>ε</sup>wīdlō laē āx<sup>ε</sup>ētse<sup>ε</sup>wē t!emya-  
 yāsa nāgadē qa's selbentse<sup>ε</sup>wēsa lēkwē selema. Wā, k!wābeta-  
 20 mēsē sela<sup>ε</sup>ya, yīxs <sup>ε</sup>na<sup>ε</sup>nemp!enaē yūdux<sup>u</sup>den lāxens q!wāq!wax-  
 ts!āna<sup>ε</sup>yēx yīx <sup>ε</sup>wālabedasasa sela<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē gwālexs laē  
 k!lōx<sup>ε</sup>ūntse<sup>ε</sup>wēda ts!eyōx<sup>u</sup>lā<sup>ε</sup>yē qa's wīgwīlemē lāxa sela<sup>ε</sup>yē lāx  
 lēx<sup>u</sup>ba<sup>ε</sup>yasa nāxsa<sup>ε</sup>yasē t!emyayā. Wā, lā k!lax<sup>ε</sup>wītse<sup>ε</sup>wēda k!wa<sup>ε</sup>x-  
 lāwē qa lēx<sup>ε</sup>enēs. Wā, la dēgwēg'ints lāxa ts!eyōx<sup>u</sup>lā<sup>ε</sup>yē lāx  
 25 tek'elaēna<sup>ε</sup>yasa lēx<sup>ε</sup>ena k!wa<sup>ε</sup>xlāwa qaxs <sup>ε</sup>nēk'āē qa ālēs elāla.  
 Wā, g'il<sup>ε</sup>mēsē gwāl dēqwaqēxs laē k!līm<sup>ε</sup>tōdex ōxtā<sup>ε</sup>yasa k!wa<sup>ε</sup>xlāwē  
 qa ālēs <sup>ε</sup>nemabāla lō<sup>ε</sup> ōba<sup>ε</sup>yasa t!emyayowē.

Wā, g'a<sup>ε</sup>mēs <sup>ε</sup>nemx<sup>ε</sup>idāla gwēgilasg'ada yīxs k!wats!ōyāēxa bāba-  
 gumē lāxa me<sup>ε</sup>nats!ē. Wā, lā āxk'!ālase<sup>ε</sup>wēda nāgadē qa mex'elēxa  
 30 me<sup>ε</sup>nats!āxs denxelaē k!lēs hāsela. Wā, lāxaē k!lēs ēāltsilaxs  
 mex'elaaxa me<sup>ε</sup>nats!ē. Wā, la mōp!ena hē gwēx<sup>ε</sup>itse<sup>ε</sup>wēda bāba-  
 gumē.

Wāx<sup>ε</sup>ē <sup>ε</sup>nēx<sup>ε</sup>sō<sup>ε</sup> qa's yālnek!wēnoxwēxa k!lōtela lē<sup>ε</sup>wa p!ā<sup>ε</sup>yē,  
 wā, la qenxōdayowēda ts!eyōx<sup>u</sup>lā<sup>ε</sup>yē lāxa yālnek!wēnox<sup>u</sup> begwā-  
 35 nemxa <sup>ε</sup>nāxwa k!lōk'lūtela. Wā, hēemxaāwisē gwālaxa lōq!wē-  
 noxwaxa p!ā<sup>ε</sup>yē, laemxaē qenxālaxa ts!eyōx<sup>u</sup>lā<sup>ε</sup>yē. Wā, lā <sup>ε</sup>nā-  
 xwa<sup>ε</sup>m lāyowa ts!eyōx<sup>u</sup>lā<sup>ε</sup>yasa bābagumē lāxa <sup>ε</sup>nāxwa ēeaxelaē-  
 nox<sup>u</sup> bēbegwānem qa lās qēqenxā lāq.

Wā, lāxaē hēem gwēgilase<sup>ε</sup>wē ts!eyōx<sup>u</sup>lā<sup>ε</sup>yasa ts!āts!adagemē,  
 40 yīxs mālaē lālālasas gwēgilasaxa ts!eyōx<sup>u</sup>lā<sup>ε</sup>yas, yīxs qex<sup>ε</sup>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 'māxūyālidzē. The chief has for his princess ||  
K' 'lēdēl'ak'. The name K' 'lēdēl'ak' 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' 'lēdēl, "sitting still in the house"). The word k' 'lēdēl has two  
meanings. | She does not move while she is sitting there, her knees

'yaasa k' 'let' 'lēnoxwaxa lē'wa'yē lē'wa l'ābatilaēnoxwē ts' 'edāqa. 41  
Wā, lā qenxālaxa ts' 'eyōx' 'lā'yasa ts' 'āts' 'adagemēxa t' 'elts' 'lēno-  
xwaxa k' 'lāwasē lē'wa xwāl' 'lēnoxwaxa k' 'lōtela lē'wa l'āwēnoxwaxa  
'nāxwa ts' 'lēts' 'lek' 'wēmasa qa hōl'emalitsa ts' 'āts' 'adagemāq qō q' 'ūl-  
yax' 'widlō. Wā, hē'misēxs wā'age' 'lāē qa's ye' 'winoxwēs qō q' 'ūlya- 45  
x' 'widlō, yīxa ts' 'āts' 'adagemē lō' 'ma bābagumē. Wā, la'emxaē lā  
qex' 'sīdza'yax ts' 'eyōx' 'lā'yasa ts' 'āts' 'adagemasa ye' 'winoxwē ts' 'e-  
dāqa. Wā, g' 'il' 'mēsē xūl' 'ēq' 'wēnoxwa ye' 'winoxwē ts' 'edāqa laē  
qex' 'ts' 'lāna'yax ts' 'eyōx' 'lā'yē lāx hē'k' 'lōts' 'lāna'ya. Wā, hēem  
lāg' 'ilas hē gwālē qa xūl' 'ēqūlēsas ts' 'āts' 'adagemāxs laē ye' 'winoxwa. 50  
Wā, lāxaa hēem gwēg' 'ilase'wē ts' 'eyōx' 'lā'yasa bābagumē, yīxs  
laaxat! qex' 'ts' 'ānēsa ye' 'winoxwē hāmats' 'la qa ye' 'winoxwēles qō  
q' 'ūlyax' 'widlō yīxa bābagumē. Wā, la'em gwāla.

#### MATURITY

Hē'maē k' 'lēdēlasa ālak' 'lāla g' 'igāmēsa 'ne' 'mēmotasa Maämta- 1  
g' 'ila, wā, hēem xāmagemālatsa 'nāxwa 'nāl' 'ne' 'mēmāsa 'nāxwa  
lēlqwālala'yasa loxāla, laxen wāldemxg' 'in lāx' 'dēk' gwāgwēx' 's' 'āl-  
lāqēxs g' 'igadaas 'māxūyālidzē. Wā, lēda g' 'igāma'yē k' 'lēdades  
K' 'lēdēl'ak'. Wā, hēem g' 'äg' 'ilēlats K' 'lēdēl'ak' la k' 'lēdēltsēs 5  
ōmpaxs g' 'ālaē ēxent' 'lēda, yīxs g' 'ālaē lāts' 'āg' 'alil lāxēs k' 'lēde' 'lats' 'lē  
ēxendats' 'ā. Wā, la'mē k' 'lēdēl lāq. Ma' 'lē gwēbalaasasa  
k' 'lēdēl. Wā, la'mē āem seldēl' 'exs k' 'waēlāē tesalēs ōkwāx' 'ayē

- 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<sup>ε</sup>mē k'!ēdēlē. Wā, hē<sup>ε</sup>mēsēxs laē hām<sup>x</sup>ε<sup>ε</sup>ida,  
 10 wā, lā mōxwēdalēda k'!ōbēkwē xa<sup>ε</sup>māsa āxts!āx hā<sup>ε</sup>maats!āsa k'!ē-  
 dēlē. Wā, hē<sup>ε</sup>mēsa hōlalē L!ē<sup>ε</sup>na qa ts!ēbatsēsa mōx<sup>ε</sup>widāla ām-  
 ε<sup>ε</sup>āmāyastōs k'!ōpē xa<sup>ε</sup>māsē. Wā, g'!l<sup>ε</sup>mēsē gwā<sup>ε</sup>alts!āxs laēda aē-  
 xentsēla ts!ēdāq, yīxs q!ūnālaē pāxāla dag'!lilāxa hā<sup>ε</sup>maats!ē qa<sup>ε</sup>s  
 lā k'āgēmīlas lāxa k'!ēdēlē. Wā, ā<sup>ε</sup>mēsē dōqwalēda k'!ēdēlaxa hā-  
 15 ε<sup>ε</sup>maats!āxs laē k'āgēmālīlēq. Wā, lā tsēx<sup>ε</sup>idēda aēxentsēla ts!ē-  
 dāqxa ε<sup>ε</sup>wāpē qa<sup>ε</sup>s lās lāxa ēxenta k'!ēdēla. Wā, lā āxk'!ālēda aēxen-  
 tsēla pāxāla ts!ēdāqxa k'!ēdēlē qa āx<sup>ε</sup>ēdēsēxēs nāgayowē xāx<sup>ε</sup>EN  
 g'āyōl lāx p!ēLEmasa kwēkwē. Wā, lā L!ENxstents āpsba<sup>ε</sup>yasēs  
 nāgayowē lāxa ε<sup>ε</sup>wāpē lāx hēēnēmasa aēxentsēla pāxāla ts!ēdāq  
 20 dālaxa ε<sup>ε</sup>wābets!āla. Wā, lā yāq!ēg<sup>ε</sup>afēda aēxentsēla ts!ēdāq.  
 Wā, lā <sup>ε</sup>nēka: "Wāg'!llag'a nax<sup>ε</sup>ēdLEX. Gwala hāyāxSEQ!axs laaqōs  
 mētq!ēdzentsōx ōba<sup>ε</sup>yaxsōs nāgayowaqōs qa<sup>ε</sup>s t!ōgūxstēLōs k'!ēdēl.  
 Wā, hē<sup>ε</sup>mis qa<sup>ε</sup>s k'!ēsaōs āwāwāemk'a nekwaaqōsaxa mōsgemstowē  
 ε<sup>ε</sup>wāpaxēs NEX<sup>ε</sup>wētse<sup>ε</sup>wōs qa<sup>ε</sup>s k'!ēsēLōs pen!lēslōl, k'!ēdēl," <sup>ε</sup>nēx-  
 25 ε<sup>ε</sup>laē. Wā, la<sup>ε</sup>m hāmbendēda ēxenta k'!ēdēlxēs xāx<sup>ε</sup>ENē nāgayowa.  
 Wā, la<sup>ε</sup>mē hālselaem āx<sup>ε</sup>ēdē SEMsas laē hāmbendEX ōba<sup>ε</sup>yasēs  
 xāx<sup>ε</sup>ENē nāgayowa. Wā, lā hālselaem k'!ūmtaq. Wā, la<sup>ε</sup>mē mōp!ē-  
 naem NEX<sup>ε</sup>wēdxā ε<sup>ε</sup>wāpaxs laē gwāla qaxs dōqwalā<sup>ε</sup>maēda aēxen-  
 tsēla pāxāla ts!ēdāqa, qa k'!ēsēs nānagōlost!ēqaxa ε<sup>ε</sup>wāpē. 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'tîl* ("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'il'mēsē gwāl nāqaxa 'wāpē, laē dāx'idxa 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!esēs  
 lāxēs sēmsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem  
 gwēg'ilaxs hā'mapaaxa k'lobek<sup>u</sup> xa'māsa. Wā, g'il'mēsē mōp!ena  
 nex'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'ida'mēsa  
 aēxentsēla ts!ēdāq āx'ēdex hā'maats!ās lē'wa ts!ebats!ē qa's lā 35  
 g'ēxaq. Wā, lā tsēx'idxa 'wāpē qa nāgēg'ēsā ēxenta k'ledēla lāxēs  
 laēna'yē 'wī'laem qēqex'ālaelē qex'ēdemasa ēxenta k'ledēla lē'wis  
 qwālexlāla letemla. Wā, la'mē q!enq!enālēda ēx'ts!emē lāx  
 ōsgēma'yas letemlas. Wā, laxaē q!enq!enālēda ēx'ts!emē lāx ne-  
 x'ūna'yas. Wā, hēem lēgades ēxendemk'!en ēx'ts!emāla nex'ū- 40  
 na'yē. Wā, hē'misē letemlas yīxs lēgadaas ēxenteml ēx'ts!emāla  
 leteml. Wā, g'il'mēsē ōmpas āxnōgwatsa L!āqwa, laē laēla q!eyō-  
 xwē L!āqwa lāx hēlk'!ōdenōlemalīasa ēxenta k'ledēla, yīx lāg'ilas  
 hē gwaēla L!āqwa qa hōtemalēsa k'ledēlaxēs 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'līxa ēxen-  
 tāxs laē mōp!ena kwāsa lāxa maēmop!enxwa'sē. Wā, laem 'wī'la  
 lawōyowē qēqex'ēdemas laxēq. Wā, hēem lēgades qwēlēt!ēdex  
 qēqex'elāsa ēxenta. Wā, la'mē k'lūlx'itse'wē aenasa ēxenta k'le-  
 dēl yīsa aēxentsēla ts!ēdāq 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<sup>é</sup>yās x'ōmsas. Wā, la<sup>é</sup>mē gwāl lāxēq. Wā, la<sup>é</sup>mē āx<sup>é</sup>dēda aēxentsēla ts'edāqxa qex'idemas l<sup>é</sup>wa k'waxlāwēsō<sup>é</sup> k'ādzeḡ<sup>u</sup>sa ēxentax'dē k'ledēla qa<sup>é</sup>s lā lāxa āl'lē qa<sup>é</sup>s ālāx ēk'ētēlā L'Emq'a. Wā, g'il<sup>é</sup>mēsē q'lāqēxs laē qex'it'ledes qex'idemx'dāsa ēxenta lāq.  
55 Wā, g'il<sup>é</sup>mēsē gwāla laē āx<sup>é</sup>dxa k'waxlāwēsē<sup>é</sup>wē k'ādzekwa qa<sup>é</sup>s lās laxa k'ādzek'waasē. Wā, lawēsē gwāl lāxēq.

#### K'ĀLASA

1 La<sup>é</sup>men gwāgwēx'sālāl lāx gwēg'ilasasa Kwāg'ulaxa ts'lāts!EX'itē begwānem lo<sup>é</sup>mēda ts'edūqē. Wā, hēem āx<sup>é</sup>tsowēda k'ālāsaats'lē, yīxa g'ildeg'a g'ildasaxa ēnemasgēmg'ig'a l<sup>é</sup>wa ēwāsgēmxsdaasasa begwānemē ts'lāts!EX'ita, yīxs ma<sup>é</sup>p!enk'ustāē lāxens q'lwāq!wax'-  
5 ts'lāna<sup>é</sup>yēx yīx ēwālasgēmasasa k'ālāsaats'lē. Wā, g'il<sup>é</sup>mēsē gwāla laē āx<sup>é</sup>tsēwēda k'lēsē q'lēnem t'lēsēma, yīxs lē<sup>é</sup>maē q'lēnemxs ma<sup>é</sup>tsemāg'iyowāē qa<sup>é</sup>s xexlanowē lāxa legwīlasa g'ōkwē. Wā, g'il<sup>é</sup>mēsē ēwīlx'lālaxs laē āx<sup>é</sup>tsēwēda ēwālasē lexā<sup>é</sup>ya qa<sup>é</sup>s lā lents'ēsa begwānemē lāxa L'EMA'isaxa x'āts'lācēsē dālaxa ēwālasē lexā<sup>é</sup>ya.  
10 Wā, g'il<sup>é</sup>mēsē lāg'aa lāxa L'ESL'ek<sup>u</sup> laē klūlx'ideq qa<sup>é</sup>s lēxts'lāles lāxa lexā<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē qōt'la lexā<sup>é</sup>yasēxa L'ESL'ek<sup>u</sup> laē ōxlelaxa L'legwats'lē lexā<sup>é</sup>ya qa<sup>é</sup>s lā ōxlōsdēsēlaq qa<sup>é</sup>s lā hānōlilas lāxa k'ālāsaats'lē. Wā, lā āx<sup>é</sup>dxa dēdexūtā'yēxa q'lēnemē qa<sup>é</sup>s g'āxē āx<sup>é</sup>lilas lax māg'inwalifasa k'ālāsaats'lē. Wā, lā āx<sup>é</sup>dxa L'ESL'ē-  
15 kwē qa<sup>é</sup>s lēx'āts'ōdēsa waōkwē lāxa ōxlēts'lāwasa k'ālāsaats'lē 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<sup>ε</sup>mElx<sup>t</sup>s!āwēsa L!ESL!EKwē lāqxa mōdenē lāxens q!wāq!wax<sup>t</sup>s!ā- 16  
 na<sup>ε</sup>yēx, yix wāgwasasa L!ESL!EKwē lāx ōxlē<sup>t</sup>s!āwasa k!<sup>l</sup>ālasaats!<sup>l</sup>ē.  
 Wā, lā āx<sup>ε</sup>ēdxā k!<sup>l</sup>īplālaa qa<sup>ε</sup>s k!<sup>l</sup>īp!ēdēs lāxa x<sup>l</sup>ixsemāla t!<sup>l</sup>ēsem  
 qa<sup>ε</sup>s k!<sup>l</sup>īp!eqēs lāxa L!ESL!EKwē. Wā, lā ha<sup>ε</sup>nā<sup>t</sup>sa waōkwē x<sup>l</sup>ix<sup>ε</sup>x-  
 semāla t!<sup>l</sup>ēsema laqēxs k!<sup>l</sup>ēsaē memk<sup>l</sup>āfāxa t!<sup>l</sup>ēsemē. Wā, g<sup>l</sup>il- 20  
<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>l</sup>axa x<sup>l</sup>ix<sup>ε</sup>xsemāla t!<sup>l</sup>ēsemxs laē lēxayentsa waōkwē  
 L!ESL!EK<sup>u</sup> lāqxa mōdenē lāxens q!wāq!wax<sup>t</sup>s!āna<sup>ε</sup>yēx yix wāgwasas.  
 Wā, lā āx<sup>ε</sup>ēdxā dēdexwatā<sup>ε</sup>yē qa<sup>ε</sup>s LEXwayendālēs lāxa L!ESL!EKwē.  
 Wā, g<sup>l</sup>il<sup>ε</sup>mēsē q!<sup>l</sup>ēnema dēdexūtā<sup>ε</sup>yaxs laē āx<sup>ε</sup>ēdxā p!<sup>l</sup>elxa<sup>ε</sup>ma L<sup>ε</sup>wa  
<sup>ε</sup>wāpē. Wā, lā tsādzeleyīntsa <sup>ε</sup>wāpē lāxa k!<sup>l</sup>ālasēla. Wā, g<sup>l</sup>il- 25  
<sup>ε</sup>mēsē gwāl tsāsaxs laē LEPEYīntsa p!<sup>l</sup>elxa<sup>ε</sup>ma lāq. Wā, lā xānalēda  
 begwānemaxs laē NELEYīndxa la k!<sup>l</sup>ālela. Wā, lā āx<sup>ε</sup>ētse<sup>ε</sup>wēda  
 p!<sup>l</sup>elxelasgemē qa<sup>ε</sup>s nāseyīndayowē lāq. Wā, la<sup>ε</sup>mē lēx<sup>ε</sup>aem la nēlatē  
 x<sup>l</sup>ōmsas. Wā, hēx<sup>ε</sup>sā<sup>ε</sup>mēs gwēts!<sup>l</sup>ā lāxa k!<sup>l</sup>ālasaats!<sup>l</sup>ē lālaa laqēxs  
 k!<sup>l</sup>ēs<sup>ε</sup>maē wūdex<sup>ε</sup>idēda t!<sup>l</sup>ēsem, yixs <sup>ε</sup>nā<sup>l</sup>ēnemp!<sup>l</sup>ēnaē lāg<sup>l</sup>aa lāxa 30  
 neqālēda ts!<sup>l</sup>ā<sup>t</sup>s!<sup>l</sup>EX<sup>l</sup>itē begwānem külqēxa k!<sup>l</sup>ālasēlāq, yixs hē<sup>l</sup>ā<sup>l</sup>āē  
 ts!<sup>l</sup>Elqwalaēna<sup>ε</sup>yasa k!<sup>l</sup>ālasēlāq wāx<sup>ε</sup> ts!<sup>l</sup>ets!<sup>l</sup>Elxkūna lā k!<sup>l</sup>ēs bēba-  
 k!<sup>l</sup>wēma. Wā, hē<sup>ε</sup>mis āem la xwēlax<sup>ε</sup>ū<sup>l</sup>ts!<sup>l</sup>EWatsa ts!<sup>l</sup>ā<sup>t</sup>s!<sup>l</sup>EX<sup>l</sup>itē be-  
 gwānem. Wā, āxwūqālase<sup>ε</sup>wēda waōkwē ts!<sup>l</sup>Elqwa t!<sup>l</sup>ēsema, qa hē<sup>l</sup>-  
<sup>ε</sup>ā<sup>l</sup>ēs ts!<sup>l</sup>Elqwalaēna<sup>ε</sup>yas. Wā, g<sup>l</sup>il<sup>ε</sup>mēsē gwāl laē xwēlaqa külqāq. 35  
 Wā, laem ā<sup>l</sup>ē<sup>l</sup>EM lā<sup>t</sup>s!<sup>l</sup>āwēda ts!<sup>l</sup>ā<sup>t</sup>s!<sup>l</sup>EX<sup>l</sup>itē begwānem lāxa k!<sup>l</sup>ālasēlāq  
 yixs laē wūdex<sup>ε</sup>idē gōsās ōk!<sup>l</sup>wina<sup>ε</sup>yas. Wā, la<sup>ε</sup>mē xwanālē ōk!<sup>l</sup>wi-  
 na<sup>ε</sup>yas qaēxs laē k!<sup>l</sup>ēnaēsa. Wā, la<sup>ε</sup>mē kwās<sup>ε</sup>ida qa lāwāyēsa dēx<sup>u</sup>-

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

plāla lāx ōk!wina<sup>5</sup>yas. Wā, g'il<sup>5</sup>mēsē gwāl dēg'itaxēs ōk!wina<sup>5</sup>yē  
 40 laē āx<sup>5</sup>ēdxa dzek!wisē qa<sup>5</sup>s q!Elsēt!ēdēs laxēs ōk!wina<sup>5</sup>yē. Wā, g'il-  
 mēsē gwāla laē āx<sup>5</sup>ēdxa q!ōyaakwē k'ādzek<sup>u</sup> qa<sup>5</sup>s dēg'itēs lāxēs  
 ōk!wina<sup>5</sup>yē qa lāwāyēsa dzek!wisē, yix lāg'ilas hāyalomāla q!Elsēta  
 dzek!wisē lāxēs ōk!wina<sup>5</sup>yaxs k'lē<sup>5</sup>maē lēm<sup>5</sup>x'ūnx'īda yīxs hē<sup>5</sup>maē  
 ālē<sup>5</sup>pōsē ōk!wina<sup>5</sup>yas qaxs gwaq!ēlaa l'ēm<sup>5</sup>x'ēdēs l'ēsē qa<sup>5</sup>laxs  
 45 lōmaē ts!EX'īla<sup>5</sup>laē l'ēsasa ts!ālts!EX'itē begwānemxa lēnsasēs  
 k'lālasax'dēm yīxs k'lē<sup>5</sup>saē q!Elsēt!ētsa dzek!wisē lāxēs ōk!wina<sup>5</sup>yē  
 qaxs āla<sup>5</sup>maē la l'ēm<sup>5</sup>x'wīdē l'ēsas. Wā, lā<sup>5</sup>laē ālak'lāla ts!EX'īla.  
 Wā, lā<sup>5</sup>laē hēwāxa l'ēm<sup>5</sup>īdē l'ēsasa begwānemaxs hēx'īdaē q!Elsē-  
 t!ētsa dzek!wisē lāxēs ōk!wina<sup>5</sup>yaxs k'lē<sup>5</sup>maē lēm<sup>5</sup>x'ūnx'īda. Wā,  
 50 laem gwāl lāxa <sup>5</sup>nemx'īdāla gwēg'ilasxa k'lālasa.

Wā, g'a<sup>5</sup>mēs <sup>5</sup>nemx'īdāla gwēg'ilatsa k'lālasa yīxs g'il<sup>5</sup>maē lālts!ā  
 lāxēs k'lālasaasē, laē ts!ōx'wit!ētsa wūda<sup>5</sup>sta <sup>5</sup>wāpa. Wā, g'il<sup>5</sup>mēsē  
 gwāla laē dēg'itasa q!ōyaakwē k'ādzekwa. Wā, lēda ōgū<sup>5</sup>la begwā-  
 nem āx<sup>5</sup>ēdxa k'lō<sup>5</sup>la dē<sup>5</sup>na qa<sup>5</sup>s āxstendēs lāxa <sup>5</sup>wāpē q!ōts!āxa  
 55 lōq!wē. Wā, lā āx<sup>5</sup>ēdxa l'ōp!Ek'asa āxsolē qa<sup>5</sup>s g'ēxēsā l'ōp!Ek'asa  
 āxsolē lāxa k'lō<sup>5</sup>la dē<sup>5</sup>naxa āxstalilē lāx <sup>5</sup>wābets!āwē lāxa lōq!wa.  
 Wā, g'il<sup>5</sup>mēsē nēx'wīdēda <sup>5</sup>wāpē <sup>5</sup>wābets!āsa lōq!wē laēda ts!ālts!E-  
 x'itē begwānem xōsit!ētsa āxsolē<sup>5</sup>stāla <sup>5</sup>wāpa lāxēs ōk!wina<sup>5</sup>yē, yīxs  
 laē gwāl k'lālasa. Wā, g'il<sup>5</sup>mēsē <sup>5</sup>nāxwa la k'lūnqē ōk!wina<sup>5</sup>yas yīsa  
 60 āxsolē<sup>5</sup>stala <sup>5</sup>wāpa laē ā<sup>5</sup>ma ts!ālts!EX'itē begwānem seltāla k'wāča

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 lemχ<sup>ε</sup>widēsēs ōk!wina<sup>ε</sup>yē. Wā, g'il<sup>ε</sup>mēsē lemχ<sup>ε</sup>widē ōk!wina<sup>ε</sup>yas 61  
 laasa ōgū<sup>ε</sup>la<sup>ε</sup>mē begwānEM āx<sup>ε</sup>ēdxa dzēk!wisē qa<sup>s</sup> q!ēlsēt!ēdēs lāx  
 ōk!wina<sup>ε</sup>yas ts!āłts!EX'itē begwānEMA. Wā, g'il<sup>ε</sup>mēsē hamelx<sup>ε</sup>ENXA  
 dzēk!wēsaxs laē āx<sup>ε</sup>ētsēwēda q!ōyaakwē k'ādZEK<sup>u</sup> qa<sup>s</sup> dēg'it!ēda-  
 yowē lāx ōk!wina<sup>ε</sup>yas qa lawāyēsa dzēk!wisē. Wā, laEM gwāł lāxēq', 65  
 'nāxwa<sup>ε</sup>maēda Kwākwak'EWakwē pētasa k'lālasa lāx 'wāxasgEMA-  
 gwasasa 'nāxwa lēlqwāla<sup>ε</sup>ya. Wā, lā q!ūnāla hēx'ida<sup>ε</sup>EM ēx'idēda  
 ts!āłts!EX'itē begwānEMA. Wā, hēt!a hōlāla k'lēsē ēx'idēda ts!āł-  
 ts!EX'itē begwānEM LE<sup>ε</sup>wa ts!ēdaqē. Wā, laEM lāba.

## DEATH

Wā, hē'εmaaxs la'ē wā'wik!ēgēda lā'εwina<sup>ε</sup>yē xūnō'kwa; wā, la 1  
 g'ī'g'aōlnōkwas hē'menalaEM ha'wāx<sup>ε</sup>Elaxa ha'yalilagasē qa k'lē'sēs  
 a'εwā'lila lā'xēs lā'lōL!aēna<sup>ε</sup>yasēx xūnō'kwas. "Wā, la<sup>ε</sup>mē'sEN  
 ā'yaltsg'ada gwēłgwā'lag'asg'EN xūnō'kwīk' lōL k!wā'x'Lālā'," 'nē'-  
 k'ixs la'ē axLE'ntsa gwēłgwā'lasa qE'lgwilē lā'xa lēgwī'lē. 5

LaE'm<sup>ε</sup>laē halā'qē g'ī'g'aōlnōkwas qE'lgwilāxa k!wā'x'Lāla qa  
 hawā'x'Elāsēxa bEX'unā<sup>ε</sup>yas gā'gempasa qE'lgwilē qa k'lēs'ma-  
 'wī'sLēs lā'lēlaqElaxēs ts!ō'x<sup>u</sup>LEma. Wā, la ē't!ēdē g'ī'g'aōlnōkwas  
 qE'lgwilē ax<sup>ε</sup>ē'dxa mō'x<sup>ε</sup>widāla hē'εma<sup>ε</sup>ya,—yī'xa xa<sup>ε</sup>mā'sē g'ā'la.  
 Wā, la k!ō'p!ēdēq qa<sup>s</sup> mō'x<sup>ε</sup>s'ENDēq. Wā, la<sup>ε</sup>mē's gwā'lila, wā, 10  
 la ē't!ēdē āx<sup>ε</sup>ē'dxa t!EX<sup>u</sup>sō'sē qa<sup>s</sup> k!ō'x<sup>ε</sup>SEMDālēxa mō'sgēmē

13 when that is ready, they take dried berry-cakes and | break them into four pieces. And when that is ready, they | take viburnum-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'plēdēq-qa's mō'x'us'Endēq. Wä, lae'm gwā'lila. Wä, la ē't!ēd äx'ē'dxa t!ē'lsē mowē'xLa k'ā'ts!Enāqa. Wä, lae'm 'nā'xwa  
15 gwā'lila. Wä, la äx'ē'dē ō'mpasa qe'lgwilaxa xa'mā'sē qa's 'nā'!nē'mē'ē'mk'ē ts!EXLā'laq lā'xa legwī'lē. Wä, la 'nē'k'ē äbē'mpasa qe'lgwīlē: "Wä, k!wāx'Lālā', wē'k'asqō lae'ms dā'da-  
'mēwīlxen xūnō'kwaqen, k!wāx'Lalāi'!"

Wä, la ē't!ēdē ō'mpasa qe'lgwīlē äx'ē'dxa t!ēx'sō'sē, qa's dā'x'ē-  
20 dēxa 'nē'mē'qas ts!ēp!ē'dēs lā'xa L!ē'na. Wä, la ē't!ēd 'nē'k'ē äbē'mpasa qe'lgwīlē: "Wä, k!wāx'Lalāi', wē'g'il la hawā'x'ēlalēxa ha'äyā'ilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik'," 'nē'k'ē.

Wä, la ē't!ēdē ō'mpas äx'ē'dxa 'nē'mē lā'xa t!ēqa' qa's ts!ēp!ē'dēs  
lā'xa L!ē'na. Wä, la ts!EXLE'nts. Wä, la qlulē'x's'EM 'nē'ka:  
25 "Wē'k'asla k!wāx'Lalāi', lae'ms wē'g'il g'ā'xEN qa's wā'x'īdaōs qa qlulā'lag'iltsg'in xūnō'kwik', k!wāx'Lalāi'! Lae'ms wāXL Lā'la-gwalāqiltsg'in xūnō'kwik', hayā'ilagasai' qa nōgwa'mē aā'x'silaqek', 'na'walakwai', qa nō'gwa'ma'wīslē's xwā'yEN'x'silaqek', g'ī'lg'ildō-kwīlai'."

30 Wä, la 'wī'ēlēda t!ēqa' lā'x'Lāla lā'xa legwī'lē. Wä, la ē't!ēd äx'ē'dxa 'nē'mē'xLa k'ā'ts!ENaq t!ē'lsa qas yō'dux'p!ēnē nōx'nō-kwas lā'xa legwī'lē. Wä, la mō'p!ENaxs lā'ē gūXLE'nts. Wä, la 'nē'ka: "Wē'k'as, k!wāx'Lalāi', lae'ms hawā'x'ēlalēxa hy'yā'ilaga-



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<sup>5</sup>ya qa wā'g'iltse wāxl wā's<sup>5</sup>idlenu<sup>5</sup>x<sup>u</sup> lōgūn gē-  
ne'mk. Wā, laE'ms hawā'x<sup>5</sup>elalex q!wē'q!lūlāg'ilā qa g'āx- 35  
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik. Wāg'il la wā'x lāl  
ha'yalēk'lāleq <sup>5</sup>na'walakwa. Wa," <sup>5</sup>ne'k'ēda o'mpē lā'xa k!wāx-  
lā'la. Wā, la gwā'la.

Wā, la āxk'ā'lase<sup>5</sup>wēda pā'xala qa<sup>5</sup> q!ā'p!altōlilēxs la'ē gwā'lē  
g'i'g'aōlnukwē lax'lā'lasa gwēlgwā'lāsa qE'lgwilē lE<sup>5</sup>wa mō'x<sup>5</sup>wi- 40  
dāla hē'<sup>5</sup>ma<sup>5</sup>ya. Wā, hē'x<sup>5</sup>ida<sup>5</sup>mēsa pā'xala la qā's<sup>5</sup>ida lā'xa ā'lē.  
Wā, laE'm<sup>5</sup>laē lāl bā'bak<sup>5</sup>ewa<sup>5</sup> lE<sup>5</sup>wa <sup>5</sup>na'walakwāmasaq. Wā, la  
āxse<sup>5</sup>wēda qE'lgwilē qa o'gwaqēs q!ā'p!altōlilēxs la'ē mē'x<sup>5</sup>ēdxa  
gā'nulē qa wā'ldemlasa ha'yalilagasasens ā'lagawa<sup>5</sup>ya lō<sup>5</sup>ma  
k!wā'x'lāla. Wā, la o'gwaqa<sup>5</sup>mē g'i'g'aōlnukwas q!ā'p!altōlilēxs 45  
la'ē mē'x<sup>5</sup>ēdxa la gā'nu<sup>5</sup>ida qaxs lE<sup>5</sup>ma'ē <sup>5</sup>nā'xwa<sup>5</sup>ma g'i'g'aōlnu-  
kwa lE<sup>5</sup>wa qE'lgwilē <sup>5</sup>nemā'x<sup>5</sup>is<sup>5</sup>em lE<sup>5</sup>wa <sup>5</sup>wā'lasē pā'xala, qaxs  
hē'<sup>5</sup>maē lā'x'lālasa gwēlgwā'la lE<sup>5</sup>wa hē'<sup>5</sup>ma<sup>5</sup>yē lā'xa legwi'lē.

Wā, la<sup>5</sup>mē mē'x<sup>5</sup>ēda. Wā, laE'mx<sup>5</sup>dē āx<sup>5</sup>ē'tse<sup>5</sup>wēda gā'yolē lā'xa  
qE'lgwilē qa lās ā'xē'lax<sup>5</sup>s. Wā, g'i'l<sup>5</sup>mēsē lā lā'xēs kū'lē'lasē la'ē 50  
tē'x<sup>5</sup>walīlaq lā'xēs oxtā<sup>5</sup>lilāsēs kū'lē'lasē. Wā, g'i'l<sup>5</sup>mēsē g'āx nā'-  
<sup>5</sup>nakwēda pā'xala, wā, lē kū'l<sup>5</sup>x<sup>5</sup>id lā'xēs kū'lē'lasē. Wā, hē'mE-  
nala<sup>5</sup>mēsē g'i'g'aēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.  
Wā, g'i'l<sup>5</sup>mēsē mē'xelaxa qE'lgwilē da<sup>5</sup>le'la, yixs mē'xaē; wā, laE'm  
q!ā'lēlaqēxs k!lē'sēlē wā'lal. Wā, g'i'l<sup>5</sup>mēsē mē'xēlaq lā'lix<sup>5</sup>E- 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 mā<sup>l</sup>axēs sē<sup>l</sup>ya', la q<sup>l</sup>ā'<sup>l</sup>ela<sup>l</sup>ma pāxa'<sup>l</sup>lāqēxs lē<sup>l</sup>lē'<sup>l</sup>la qē'<sup>l</sup>lgwīlē. Wā, hē'<sup>l</sup>maaxs mē'<sup>l</sup>xelaaq da<sup>l</sup>ē<sup>l</sup>laa; wā, hē'<sup>l</sup>x'ida<sup>l</sup>mēsēda pāxa'<sup>l</sup>la yā'<sup>l</sup>laqwa qa<sup>s</sup> lā lā'<sup>l</sup>xa ā'<sup>l</sup>lē. Wā, laē'<sup>l</sup>m lāl ā'<sup>l</sup>lālxā bēx'<sup>l</sup>ūnā'<sup>l</sup>yasa qē'<sup>l</sup>lgwīlē qa<sup>s</sup> g'ā'<sup>l</sup>xē āx'<sup>l</sup>ā'<sup>l</sup>lēlōts lāq. Wā, hē'<sup>l</sup>x'ida<sup>l</sup>mēs ē'<sup>l</sup>x'idē  
60 nā'<sup>l</sup>qa<sup>l</sup>yas g'ī'<sup>l</sup>g'aōlnōkwasa qē'<sup>l</sup>lgwīlē qaxs la'<sup>l</sup>ē wulā'<sup>l</sup>x'alelaqēxs yā'<sup>l</sup>laqūlaēda pā'<sup>l</sup>xala. Wā, g'ī'<sup>l</sup>l'mēsē k'<sup>l</sup>lēs wule'<sup>l</sup>lāq yā'<sup>l</sup>laq'wāla; wā, laē'<sup>l</sup>m q<sup>l</sup>ā'<sup>l</sup>lelaqēxs lē'<sup>l</sup>ma'ē mē'<sup>l</sup>xelēda pā'<sup>l</sup>xalāqēxs lā'<sup>l</sup>lēx'imālaaxēs sē<sup>l</sup>ya'. Wā, laē'<sup>l</sup>m hēwā'<sup>l</sup>xa yā'<sup>l</sup>laqwa lā'<sup>l</sup>xēq.

Wā, la<sup>l</sup>mē nā'<sup>l</sup>x'idxa gāā'<sup>l</sup>la. Wā, la<sup>l</sup>mē yā'<sup>l</sup>x'sē<sup>l</sup>mē nā'<sup>l</sup>qa<sup>l</sup>yas  
65 g'ī'<sup>l</sup>g'aōlnōkwasa qē'<sup>l</sup>lgwīlē qaxs lē'<sup>l</sup>ma'ē q<sup>l</sup>ā'<sup>l</sup>lelaqēxs lē'<sup>l</sup>ma'ē lē'<sup>l</sup>llēs xūnō'<sup>l</sup>x'udē. Wā, la<sup>l</sup>mē hā'<sup>l</sup>labala la wāl'<sup>l</sup>ē'mas'idēda qē'<sup>l</sup>lgwīlē. Wā, laē'<sup>l</sup>m laē g'ī'<sup>l</sup>g'aōlnōkwās āx'<sup>l</sup>ē'dxa ē'nā'<sup>l</sup>xwa ēk' hē'<sup>l</sup>maōmas lē'<sup>l</sup>wa ē'<sup>l</sup>k'ē gwē'<sup>l</sup>lgwāla qa<sup>s</sup> qē'<sup>l</sup>lgwīlē wā'<sup>l</sup>wanē<sup>l</sup>ma.

Wā, g'ī'<sup>l</sup>l'mēsē lē'<sup>l</sup>l'sēda qē'<sup>l</sup>lgwīl'dē; wā, la hē'<sup>l</sup>x'ida<sup>l</sup>mē g'ī'<sup>l</sup>g'a-  
70 ōlno<sup>l</sup>x'dās āx'<sup>l</sup>ē'dxa ē'<sup>l</sup>k'ē gwē'<sup>l</sup>lgwāla qa<sup>s</sup> q<sup>l</sup>ō'<sup>l</sup>xts'lōdēs lā'<sup>l</sup>xa qē'<sup>l</sup>lgwīl'dē. Wā, g'ī'<sup>l</sup>l'mēsē gwā'<sup>l</sup>lēda g'ī'<sup>l</sup>g'aōlnō<sup>l</sup>x'udē, la'<sup>l</sup>ē mō'<sup>l</sup>p'lena kwā'<sup>l</sup>s'idēda ābē'<sup>l</sup>mpaxēs xūnō'<sup>l</sup>x'udē. Wā, la ē'nē'<sup>l</sup>k'exs g'ā'<sup>l</sup>lāē kwā'<sup>l</sup>s'ida: "K'<sup>l</sup>lē'sles mēlē'<sup>l</sup>xlāl g'ā'<sup>l</sup>xēn." Wā, la x'ī'<sup>l</sup>lp'lēda qa<sup>s</sup> ē'<sup>l</sup>t'lēdē kwā'<sup>l</sup>s'ideq. Wā, la ē'nē'<sup>l</sup>k'exs la'<sup>l</sup>ē kwā'<sup>l</sup>s'ideq: "K'<sup>l</sup>lē'sles ē'<sup>l</sup>dgēm-  
75 g'īlislōl." Wā, la ē't'lēd x'ī'<sup>l</sup>lp'lēda qa<sup>s</sup> ē'<sup>l</sup>t'lēdē kwā'<sup>l</sup>s'ideq. Wā, la ē'nē'<sup>l</sup>k'exs la'<sup>l</sup>ē kwā'<sup>l</sup>s'ideq; "Ā'<sup>l</sup>ēmlts hē'<sup>l</sup>gēmlēslōl." 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 [cn 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's<sup>ē</sup>ideq. Wā, la <sup>ē</sup>nē'k'a: "Ā'ēmlts dā'da<sup>ē</sup>mo<sup>wil</sup> g'ā'xēn lō'gwa 77  
ā'sek," <sup>ē</sup>nē'x'laēxs la'ē bās.

Wā, la<sup>ē</sup>m āx'ē'tsōsa ā'f'ōgū'la begwā'nem lā'xēq qa<sup>ēs</sup> lā lā'x-  
sō'yō lā'xa k'!EX<sup>sa</sup>ēwā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wā, hē'- 80  
'mēs la lā'ts!ōdaasxa wā'nemx'dē lā'xēs deg'aa'ts!ē. Wā, la<sup>ē</sup>mē  
wūnē'mt!ētse'wa. Wā, g'ī'l'ēmēsē la <sup>ē</sup>wi'ēla qā's<sup>ē</sup>idēda wūnē'mta  
la'ē ts!ā'wē ābē'mpdāsa wā'nemāsa <sup>ē</sup>nā'xwa ēk' hē'ēmaōmas lē'wa  
ē'k'ē gwē'lgwāla lā'xa ō'gū'la<sup>ē</sup>mē ts!ēdā'q qa lās leqwē'laq lāx  
ā'lanā'yasa g'ō'kūla. Wā, g'ī'l'ēmēsē gwā'lēxs g'ā'xaē nā'ēnakwa, 85  
wā, lā'la mō'p!ēn<sup>x</sup>wa<sup>sē</sup> <sup>ē</sup>nā'lās hē gwē'g'ilē ābē'mpdāsa wā'ne-  
ma, ts!EXLE'ntsa ha<sup>ē</sup>mā'ēyaxa gaā'la lāx legwī'lasēs g'ō'kwē.

Wā, yī'lax gwē'g'ilasdāsa g'ī'lx'dā Kwā'g'ula, g'ī'l'emaē nā'x-  
sāla g'inā'nemēda wā'nemāxs la'ē hē'x'ēidaem lēkwā'xelase'wē  
lā'dekwas g'ō'kwas ō'mpdās. Wā, ā'f'ēmēs gwā'l ā'xsō'sa <sup>ē</sup>nā'xwa 90  
bē'begwānēmxs lē'ma'ē <sup>ē</sup>wi'ēlaxē sā'lās g'ō'x'dās; wā, hē'ēm lē'-  
gades "nō'lēmsila lē'mkwa qaē'da lē'lgwā'ayē wā'nema."

Wā, la mō'p!ēn<sup>x</sup>wa<sup>sē</sup> <sup>ē</sup>nā'lās wā'nemax'demas xūnō'x'dās; wā, la  
āxse'wa' k'!ē'sē lēlēlā'la qa<sup>ēs</sup> g'ā'xē t!ō'sax se'yā'sa ābē'mpdē  
lē'wa' ō'mpdē, lē'wis <sup>ē</sup>nā'l'f'nemwōtdē qaxs <sup>ē</sup>yā'x'sē'maēda lēlēlā'- 95  
lāxs hē'ē t!ō'saxa se'yā'. G'ī'l'ēmaē hē t!ō'saxa se'yā'xs la'ē  
<sup>ē</sup>nemā'xis lō'ē t!ō't!ēts!ēxōdā'lāxēs lēlēlā'la. Wā, hē'ēmis lā'g'ilās  
hē gwē'g'ilēda bā'k'lumē k'!ēs hē'lq!ālaq hē t!ō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when  
 100 the hair is cut || by relatives. Now it is finished in this manner.  
 This is just to recognize | that a relative of those whose hair has been  
 cut has died, and because they feel sick | at heart for the one who  
 died. |<sup>1</sup>

#### THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She  
 loved him. Then the woman saw her lover. | "You only have pity  
 for me, for I am anxious about your state in the house. | I can not  
 stop crying all these nights. There is always crying on account of ||  
 5 the state in which you are. I long to know where you are going,  
 that I | may go to the place to which you will go, for I shall probably  
 not live when you get weak (die)." — | "Really, take care!" said on  
 his part the man to the | woman, "and I will come and take you if  
 the place to which I go should be good. | I shall come to take you  
 that we may go to my future place. If (the place) should be bad," ||  
 10 said the man to his sweetheart, "I shall not come and take you. | I  
 have beads for my necklace, that you may recognize me | if I come to  
 take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the  
 15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"  
 said the woman. "Oh!" said the man on his part. | "I come

l̄l̄l̄l̄l̄l̄'la. Wā, hē'EM gwe'yā'sa bā'k'lumē aā'msēxa t'ō'sāx se-  
 100 'yā'sēs l̄l̄l̄l̄l̄'la. Wā, lae'm gwāl lā'xēq. Lā'la ā'EM mā'ēmal-  
 t'lek'lēxs hē'lnō'kwaē l̄l̄l̄l̄l̄'lāsa t'lewē'kwas se'yā', yixs ts!EX'ī'laē  
 nā'qa'eyas qaēs wā'nema.<sup>1</sup>

#### THE GHOST COUNTRY

1 Wā'wik'!eq!a'laēda begwā'nEM. Lā'ē'laē lā'lanux'sa 'nemō'k"  
 ts!edā'q. Lā'xulanux'laēs. Lā'ē'laēda ts!edā'q dō'qwaxēs lā'la.  
 "Ā'EM'elax's aē'sayō'malaxg'in gwā'yōse'lasik' qaō's gwaē'lasaqōs,  
 k'lē'sēk' L!EX'ē'nōx'xōx gā'ganulēx. Hē'menālaEM q!wā'sa qaēs  
 5 gwē'x'idaaslaōs. Ā'ē'mēg'in wā'laqēlōl q!ā'helaxēs laā'slaōs qEN  
 la'mā'lax lāxs laā'slaōsg'in klēst!aakwēlgin q!ūlā'L, qasō wā'L'lēma-  
 s'ēlō."—"Ā'lāg'aemlax's yā'L!ōx," 'nē'x'ēlat!ēda begwā'nEMaxa  
 ts!edā'q, qEN gā'xēLEN dā'lōl qō ē'x'EMlaxEN laā'slaEN, la'mē'  
 SEN gāXL axlō'L qENS lā'ENS lā'XEN laā'slaEN. Qō 'yā'x'semlō,"  
 10 'nē'x'ēlat!ēda begwā'nEMaxēs lā'la, "k'lē'st!alen gā'XL āXLō'L.  
 K'lē'oses L!ā'yala qan qENxā'wā'ya qaēs mā'malt'lek'lēlōs gā'XEN,  
 qENlō gāXL dā'lōl. Gwā'la hē'lq!ā'ax axō'ēyō."

Lā'ē'laē wē'k!EX'ēdēda begwā'nEM. Wūnē'mtasē'wa. Lā'ē'laē  
 k'lēs mē'x'ēnoxwēda ts!edā'q nā'k'!alaxēs lā'la. Gā'x'ēlaē lā'lēs.  
 15 "yā," 'nē'x'ē'laēda ts!edā'q. "yā," 'nē'x'ēlat!ēda begwā'nEM.

<sup>1</sup> See also Addenda, p. 1329.

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<sup>ε</sup>men axō'L qans lā'lag'aens lā'xen laā's, ē'x<sup>ε</sup>maā'xōles." 16  
Lā'laē p'lē'x<sup>ε</sup>widēda ts!Edā'qasa qenxā'wa'yasa begwā'nem.  
"Ē's<sup>ε</sup>maēlens lāl," nē'x<sup>ε</sup>lat!ēda ts!Edā'q. Lā'laē q!ap'lē'x<sup>ε</sup>īdxēs  
fē'lā'xula qa<sup>s</sup> qā's<sup>ε</sup>idē. Lā'laē lā'g'aa lā'xa wā. "Wē'g'a ē'lā'qola-  
lag'a qans g'ā'xē dā'se'wa," nē'x<sup>ε</sup>lat!ēda begwā'nem, lā'xa ts!E- 20  
dā'q. "Gē'la dā'nu'xwē'"; nē'x<sup>ε</sup>lat!ēda ts!Edā'q. K'!ē'tsaem'fā-  
wīs q!ā'dzēsa g'ī'ng'īnānem ā'mlēlēs tū'tēnōma lā'xa wa. "Sō'-  
lag'adzā'ma ē'lā'qula qens g'ā'xaens dā'se'wa. Lā'laēda begwā'-  
nem ā'em'fāwis hā'x'ila. Gā'x'laēda g'ī'ng'īnānem dā'wīlaq qa<sup>s</sup>  
lē lā'xēs g'ōk<sup>u</sup>. Lā'laē hō'x<sup>ε</sup>usdēs qa<sup>s</sup> lē hō'gwīl lā'xēs g'ōk<sup>u</sup>. 25  
G'ā'x'laē wī'wāq!wās hā'wūnemasa ts!Edā'q āwū'lpāla. Lā'laē  
klūdzi'l. Lewi'fīsēs p!E'l'wūmp. Lā'laē x'ō'x<sup>ε</sup>wīdxēs L!ā'L!axa-  
mēda ts!Edā'q. Lā'laē yā'x<sup>ε</sup>wītsa k'ā'ts!Enā'q lā'xēs p!Elp!El-  
wūmp. K'!ē's<sup>ε</sup>lat!a āx<sup>ε</sup>'deq. Lā'laē nē'k'ē hā'wūnemasa ts!E-  
dā'q: "Lā'xlendā'xwa k'ā'ts!Enaqēx. Hē'g'aem q!ā'LEladzōxs 30  
ts!ā'se'waēx, yīxs hē'ēx gwē'x'idayu ā'ēma."—"Ō'ēmīswīst!a axa',  
ā'emī la<sup>s</sup> hix'lawīksen wa'x'ēx ts!ā'yōL," nē'x'laēda ts!Edā'q.  
Lā'laē ts!EXLa'lax'īdes lā'xa lēgwī'l. Lā'laē x'ī'x'ēd nā'xwēda  
k'ā'ts!Enāq. Lā'laēda ts!ē'daq lē'nemap!ix'īdxa k'ā'ts!Enaxs la'ē  
klūmk'lūmē'lg'ig'ax'īdēda k'ā'ts!Enaxdē. LaE'm yā'Llowēda 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  
40 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 sidè 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'laē bowē'x'wīdēda ts!Edā'q. Lā'laē mā'yul'īda. Begwā'nemlat!a mā'yōlemasa ts!Edā'q. Lā'laē gū'lēda ts!Edā'q. Lā'laē ts!x'ī'lē nā'qa'yas qaēs ōmp lē'wis ābe'mp. "Ladzā'x'ins  
40 dō'x'wīdeq gaū'gempasōx g'ī'yaqōs," nē'x'laēda ts!Edā'q. "Wē'dzā'x'ins," nē'x'lat'lēda begwā'nem. Lā'laē Llā'sta qas lē lā'xēs g'ōk<sup>u</sup>. Lā'laē laē'L. Lā'laē dō'x'walelē ābe'mpasa ts!Edā'qaxēs xūnō'k<sup>u</sup>. "Ō, ō, ō, ō," nē'x'lat'lēda ābe'mpasa ts!Edā'q, "gē'la-k'asēla lō'gwa<sup>ē</sup>. Laē'mk' wī'wōsilagagas q!ā'q!ēk'ūgōs qa mā'  
45 sēsenu<sup>x</sup> lā ē'taga'wa'yasg'anu<sup>x</sup> wī'wōsila qag'anu<sup>x</sup>. Gē'la-k'asēla xūnō'k<sup>u</sup>, gē'latsōs xūnō'kwaqōs qen q!al'ē'daenlaq."  
Lā'laē q!alā'masēda ts!Edā'qasēs xūnō'k<sup>u</sup>. Laēm'la'wis q!al'ē'dēda ābe'mpasa ts!Edā'q. Lā'laē dō'qūmdxa g'inā'nem. mā'slēlawis? Kwā'lkūx<sup>u</sup>stōbida<sup>ē</sup>wa, lē'nxembida<sup>ē</sup>wa, p!ē'lp!eltseñule-  
50 māla. Lā'laē "hā," nē'x'laēda ts!Edā'q, ts!Ex'ē'dxa g'inā'nem. "mā'dzōx gwā'laāsaxsa g'inā'nemx. Ladzā'ēmas lē'lēlā'g'ilīla," nē'x'lat!a ābe'mpasa g'inā'nem. "Gwā'las wūf'ē'm lē'lwīq'lālaen ēs wāl qen g'ā'xē ē'tlēd dō'x'walela g'ā'xen. Ā'mēx'deg'in wāx'wā'sōs g'ā'xēlden wāx' lā'x'da<sup>x</sup>ōl," nē'x'laēxēs ābe'mp lē'wis  
55 ōmp. Lā'laē qā'tsemaēda ābe'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'en aē'daaq lōl, ē'tlēdadzā xē'tlēdēxg'in xūnō'gūn," nē'x'lat!a ā'ēm xēs ābe'mpēda ts!Edā'q.

woman cried in vain. The woman just started to go || to her hus- 60  
band, 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<sup>ε</sup>, who was an olachen,  
to | leave (with me) our tribe, because they were talking about my  
having | Māmenlayē<sup>ε</sup> for my lover; therefore we entered || our pre- 20

Q!wā’sael wā’x’ē abe’mpasa ts!edā’q. Â’em<sup>ε</sup>lawis qā’s<sup>ε</sup>idēda  
ts!edā’q qa<sup>ε</sup>s lā lā’xēs lā’wūnem, lae’m lā’xa lā’lēnox<sup>u</sup>. Lae’m 60  
xek’!a’, k’lēs aē’daaq. Hē’em la g’ō’kūlōtsēda lā’lēnox<sup>u</sup>. Lae’m  
q!lūlba’.

**The Soul of Man** (BEX<sup>ε</sup>ūnēsa begwānemē).—La<sup>ε</sup>men gwāgwēx’s- 1  
āfāl lāx wāldemasa pāxala lēwa yikwīlemēxa ma<sup>ε</sup>lōkwas māyōle-  
masēs ābemp. Wā, hēem gweyō l!āl!ayadza<sup>ε</sup>ya yikwīlemē. Hē-  
den lāg’ila hē g’il gwāgwēx’s<sup>ε</sup>alasē, yīxs xenlelaē q!wēq!lūlk’!ālaxs  
gwāgwēx’s<sup>ε</sup>alaē lāxa bex<sup>ε</sup>ūna<sup>ε</sup>yasa yikwīlemē begwānema lō<sup>ε</sup>ma 5  
ts!edāqē, yīxs hāē xenlela q!wēq!lūlk’!alēda ts!edāqēxa lēgadās  
Yāyaxūyēga, yīxs lēxaēda q!eta lāx āwāgawa<sup>ε</sup>yas ek’!anā<sup>ε</sup>yas  
dzēdzāmās. La<sup>ε</sup>mēsen wūlāq lāx yilgwasasēs; ā<sup>ε</sup>mēsē dā<sup>ε</sup>ida. Wā,  
lā <sup>ε</sup>nēk’a g’āxen: “K’oslas k’lēs q!lālelaxg’in l!āl!ayadza<sup>ε</sup>yēk’  
lēwen wālelaxen bex<sup>ε</sup>uk’!ōtagawa<sup>ε</sup>yēx lāxenu<sup>ε</sup>x<sup>u</sup> yikwīlemēg’ase- 10  
nu<sup>ε</sup>x<sup>u</sup> lāx ābempa. Wā, yū<sup>ε</sup>maōs wūlāse<sup>ε</sup>waqōs sek’ayōx g’āxen-  
laxg’anu<sup>ε</sup>x<sup>u</sup> lāq ts!elx’a lāxa <sup>ε</sup>wā lāxen melēk’ik’. Wā, lā ā<sup>ε</sup>lēdē  
nāsasa sex<sup>ε</sup>idē g’āxen. Â<sup>ε</sup>mēsen la nā<sup>ε</sup>nak<sup>u</sup> lāxenu<sup>ε</sup>x<sup>u</sup> g’ōkwē lō<sup>ε</sup>  
Māēsila. Wā, hēmenafā<sup>ε</sup>mēsen<sup>ε</sup>x<sup>u</sup> g’āx g’ig’elgēxg’anu<sup>ε</sup>x<sup>u</sup> bē-  
bexūnē lax’da<sup>ε</sup>xōl lāxōs g’ig’ōx<sup>u</sup>demsēx. Wā, las k’lēs dōqūla 15  
g’āxenu<sup>ε</sup>x<sup>u</sup> qaxg’anu<sup>ε</sup>x<sup>u</sup> <sup>ε</sup>nāxwa<sup>ε</sup>mēk’ bex<sup>ε</sup>ūna<sup>ε</sup>ya. Wā, hē<sup>ε</sup>mēsen  
la āxk’!ālaxxen wālelax lāxōx Māmenlaya<sup>ε</sup>yē, yīx dzāxūnaē qenu<sup>ε</sup>x<sup>u</sup>  
g’āxē bāsen<sup>ε</sup>x<sup>u</sup> g’ōkwūlotaxs xenlelaē dentelasenu<sup>ε</sup>x<sup>u</sup> wālālaē-  
na<sup>ε</sup>yē lēwōx Māmenlaya<sup>ε</sup>. Wā, hē<sup>ε</sup>mēsen<sup>ε</sup>x<sup>u</sup> 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 Ēalex<sup>u</sup>siwalis, 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 | Ēalex<sup>u</sup>siwalis, whom we call killer-whale. |  
30 When the souls get tired, they go home || to the village of Ēalex<sup>u</sup>siwalis. 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<sup>ε</sup>, | 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<sup>ε</sup> || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu<sup>ε</sup>x<sup>u</sup> ābembōlaxōx Laēlasēx. Hē<sup>ε</sup>menu<sup>ε</sup>x<sup>u</sup> lāg'ila āem lēqelas lēgemiasōx," ēnēk'ē Yāyaxūyēga.

Wā, len wūlāq qaxs ēnēk'aaqēxs ēwīla<sup>ε</sup>maē aēdaaqē be<sup>ε</sup>ūna<sup>ε</sup>yasa L'lā!ayadza<sup>ε</sup>yē lāx g'ōkūlasasa Māēsila lāx L'lāsōdēsasens ēnālx. Wā, hē<sup>ε</sup>mēsen lāg'ila wūlāq: "Lēx<sup>ε</sup>maē lāatsa be<sup>ε</sup>ūna<sup>ε</sup>yasa be-  
25 gwānemē Māēsila?" ēnēk'enlaq. Wā, lā ēnēk'a yixs k'!ēsaē qwēsa<sup>ε</sup>te g'ōkūlasasa Ēalex<sup>u</sup>siwalisxens gwe<sup>ε</sup>yowē mā<sup>ε</sup>ēnox<sup>u</sup>. Wā, hēem lā<sup>ε</sup>nākū<sup>ε</sup>latsa be<sup>ε</sup>ūna<sup>ε</sup>yasa ēs<sup>ε</sup>ālēwinowē, qaxs hē<sup>ε</sup>maē g'āya<sup>ε</sup>nā-  
kūlē be<sup>ε</sup>ūna<sup>ε</sup>yasa ēs<sup>ε</sup>ālēwinowwa Ēalex<sup>u</sup>siwalisēxens gwe<sup>ε</sup>yowē mā-  
30 ēnoxwa. Wā, g'il<sup>ε</sup>mēsē wīsq!ex<sup>ε</sup>idexs yāē lōx laē nā<sup>ε</sup>nakwē be<sup>ε</sup>ūna<sup>ε</sup>yas lāx g'ōkūlasas Ēalex<sup>u</sup>siwalis. Wā, k'!ēst!ē gāla q!ūlēda begwānemēxa ālēwinowē be<sup>ε</sup>ūnēnu<sup>ε</sup>x<sup>u</sup>sa la nā<sup>ε</sup>nakwa laē wīk'!ē-  
xēda, qaxs k'!ēasaē lāxwa<sup>ε</sup>ya qaēs be<sup>ε</sup>ūna<sup>ε</sup>yaxs k'!ēasaē la āxāla lāx ōk'!wina<sup>ε</sup>yas. Wā, laems dōqūlālxen walelax yixōx Māmen-  
laya<sup>ε</sup>yēx, yixen ēnemōkwaxg'in g'āxaōlg'anu<sup>ε</sup>x<sup>u</sup> āwēqwasenu<sup>ε</sup>x<sup>u</sup>  
35 g'ig'aōlnokwa, yixs laē lōmax<sup>ε</sup>id gwāgwēx<sup>ε</sup>sāla g'axenu<sup>ε</sup>x<sup>u</sup> lāxenu<sup>ε</sup>x<sup>u</sup> wālālaēna<sup>ε</sup>yē, yixs ēnēk'aēx, laem lāl nā<sup>ε</sup>nax<sup>u</sup>le, le<sup>ε</sup>maēs be-  
x<sup>ε</sup>ūna<sup>ε</sup>ya lānewēx bēbe<sup>ε</sup>ūna<sup>ε</sup>yasa k'!ōk'!ūtēlāx laē lēlē<sup>ε</sup> lāxa ēwāxs laē xwēla<sup>ε</sup>wa. Wā, g'il<sup>ε</sup>mēsē ēwīla lēlē<sup>ε</sup>lx laē ēwīla nā<sup>ε</sup>nakwē bēbe-  
x<sup>ε</sup>ūna<sup>ε</sup>yē lāx L'lāsōdēsasens ēnālx. Wā, la<sup>ε</sup>mēsōx Māmenlaya<sup>ε</sup>yēx  
40 la hēwāxaem la lālo<sup>ε</sup>wīda, yixs ā<sup>ε</sup>maēx la hēmenal<sup>ε</sup>em la mēxa; k'!ēs la ēk'!ēx<sup>ε</sup>ēdaēnoxwa." 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<sup>u</sup>mewēs." 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 nāqaʼyas gweʼyās wālelēš weqʼlwa. Âmēsē dāʼfida. Wā, 42  
lā ʼnēkʼa: "Hēmʼel ʼyāgʼimsōx nāqaʼyasōxgūn lākʼ lāʼwadesōx  
ʼmāx<sup>u</sup>mewēsax", ʼnēkʼōx. Wā, laem ʼnēkʼē Yāyaxūyēgaxgʼins  
hēmenalāmēgʼins qāqesāla lēʼwa bexʼūnaʼyasa kʼlōkʼlütelāxa gāga- 45  
nolē qaxs ʼnāxwaʼmaē bēbegwānema," ʼnēkʼē. Wā, laen wūlāq  
lāx klwālaasas bexʼūnaʼyasa kʼlōkʼlütela lōʼmensaxgʼins bēbe-  
gwānemēkʼ. Wā, lāxaē dāʼfida. Wā, lā ʼnēkʼa: "Kʼōšlas kʼlēs  
qʼlālelaa? yōmaas klwāʼlens ōxlāʼyēx. Wā, lāxaē hēm klwāʼlē  
bexʼūnaʼyasa kʼlōkʼlütelē ōxlāʼyas. Wā, lāla ōgūqāʼlaxa bexʼūna- 50  
ʼyasa ēsʼālēwinōxwē, yixs âʼmaē hēxʼidaem lātsʼlā lāxēs māxemlē  
qaʼs lā ālēxwaxa mēgwatē.

Wā, lāxaen ētʼléd wūlāq. Wā, len ʼnēkʼeq: "Wēgʼa gwāsʼidex  
qen ōqʼlūsʼidaōl, ālaem qʼlālelaxōš wāldemʼlālagʼililēx. Wāʼlens  
bexʼūnaʼyēx, yixgʼins lāgʼins mēxʼēdxa ganolē kʼlēsāē ōgwaqaem 55  
mēxaa," ʼnēkʼenlaq. Wā, lāxaē dāʼfida. Wā, lā ʼnēka: "Yūlaxs  
nenōlācēx begwānema, ālas nenōlō, yixs ʼnēkʼaaxenqōsaq mēxēno-  
xwa bexʼūnaʼyasa begwānemē lēʼwa tsʼedāqē. Kʼlē; yixs kʼlēsāē  
mēxēnoxwa bexʼūnaʼyaxa ganolē lēʼwa ʼnāla, xa ʼnāla lā qʼlapʼlēsʼsā  
lēʼwens qaēs qʼlāqʼlalalāē gʼāxens, wāxʼē ganolʼfida lāgʼins mēxʼēda, 60  
wā, hēxʼidaʼmēsens bexʼūnaʼyē bāwens qaʼs lā lāxa qwēsāla  
āwinagwisa. Wā, hēmēsens gʼāx mēxaʼyē lālālasasens bexʼūnaʼyē  
lēʼwis gwēgʼilasē. Wā, laem kʼlēs lēʼlēda begwānemaxs mēxaē.  
La âem kʼlēs lā lāxwēs, yixs mēxaē qaxs laē qʼlānēstēs bexʼūnaʼyē.

- 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<sup>u</sup>yēga 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 Wä, g'il<sup>l</sup>mēsē ēx'āla ēnāx'ēidēxs g'āxaē aēdaaqēda bēx'ūna'yē qa's lä k'waxlälabendxa begwānemē. Wä, hēx'ēida'mēsē ts!ēx'ēidēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēsgr'ilak'ina bēx'ūna'yasa begwānemaxs mēxaē yixs k'lēsaē g'āx aēdaaqa. Wä, la'mē xēk'laēl mēxēda begwānemē, laem lē'la. Hēem hēx'dems gwēx'ēidē bēx'ūna'yas, yixs laē lāxa ōgū'lāmē begwānema, yixs lēxlēk'elsaē, yixs hēē gwēx'ēidē." Wä, lāxaen wūlāq lāx laasasa bēx'ūna'yasa ēnāxwaxa k'lēse l'läl!ayadza'ya lē'wa k'lēse ālēwinowaxa bāxūsē begwānema, ēwīstē bēx'ūna'yas, yixs laē lē'lē bēx'ūnēnōkwās, ēnēk'enlaq. Wä, la'mē lāwas'ida yix Yāyaxūyēga. Wä, lä ēnēk'a:
- 75 "Ēsaēla hēmenała hē g'ōkūlēda k'lēse ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wä, hē'mis g'āx q!ūnemē'stēlsxa gāgānōlē. Wä, lä ēnēk'a: "La'men gwāl nā'naxmēxēs walēlälase'wōs. La'mēg'in melx'walelaxg'in ts!engūmēlg'asa k'ōk!ūtēla lē'wōx bēx'ūna'yaxsa lä lē'lēlaxg'in läk' gwāgwēx's'āla lāq; lāx'es'mēg'in g'āxl
- 80 dasōl qen lä nā'nakwa." Wä, lāxaen ēnēk'a: "La'mas lē'la lāg'ilaōs ēnēk'ēxs lemaēx läl nā'nax'ul," ēnēk'enlaq. Wä, la'mē q!wāg'a'la. Wä, lä ēnēka: Qäl, la'men q!ūlēx'stēl'eqa qaen gwēk'lēg'alasē läl, qaxg'in läk' bāx'ūs'ēidamasxenu'x' gwēx'sdēmaxg'anu'x' l'läl!ayadza'yēk'." Wä, la'mē ālax'ēid wānēx'ēiden. La'mē
- 85 ālax'ēid q!wāsa. Wä la'men bās lāxēq.

Now her brother Māmenlayē, to whom Yāyaxūyēga | referred 86 as her lover, was asleep all the time. He was depressed; | and his father Yāqalēnāla went up to the roof of his house, | and he called Māmenlayē to go up and help him. || Immediately Māmenlayē 90 went up to the roof of his house; | and when he just reached the place where his father Yāqalēnāla 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 Yāyaxūyēga | 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 travels 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 husband are very bad, for you do not know how | to take care of us.

Wā, laem âmē weq!wāsē Māmenlaya<sup>cyē</sup>, yix gwe<sup>cyās</sup> Yāyaxū- 86 yēg'a wālala âem hēmenalaem mēxa. Wā, laem xūlsē nāqa<sup>cyas</sup>. Wā, lā ōmpas, yix Yāqalēnāla lāg'ās lāx ōgwāsasēs g'ōkwē. Wā, lā lē<sup>lālax</sup> Māmenlaya<sup>cyē</sup> qa lās lāg'ustā qa g'iwalisēq. Wā, hēx'ēda<sup>mēsē</sup> Māmenlaya<sup>cyē</sup> la lāg'ustā lāxa sālāsēs g'ōkwē. Wā, 90 hē<sup>mis</sup> āfēs lāg'aa lāx āxāsasēs ōmpē Yāqalēnāla laasē tsāx<sup>elelē</sup> g'ōgū<sup>cyās</sup>. Wā, la<sup>mē</sup> tēxsā lāxa sālāsēs g'ōkwē. La<sup>mē</sup> hēba<sup>cyā</sup>. Wā, â<sup>mēsē</sup> nēk'ē Yāyaxūyēg'a q!eyō<sup>idē</sup> la nā<sup>nakwē</sup> bex'ūnā<sup>cyasōx</sup>. Wā, k'lest<sup>la</sup> qwēsēg'a<sup>cyē</sup> Yāyaxūyēga laaxat! ōgwaqa wik'lex'ēda. Wā, laem <sup>wilē</sup> wāldemi<sup>lālāsa</sup> 95 nemōx<sup>mē</sup> g'āx q!wēq!ūlk' lālāsa nāxwa lāl<sup>layadza<sup>cyā</sup></sup>.

G'axōlēn l'elēwesōgwa, yixg'in lak' wūlaxa l'lāl<sup>layadza<sup>cyē</sup></sup> Yāyaxūyēga lāx g'wēx'sdemasa bex'ūna<sup>cyasa</sup> begwānemē lō<sup>ē</sup> wālas lō<sup>ē</sup> emā. Wā, lā nēk'a: "Ēsas dōqūlaxēs g'āg'omasōs lāxa āwīnak!ūsaxs l'ēsēlaē. Wā, hēem gwēx'sa bex'ūna<sup>cyē</sup>. Wā, g'il<sup>mēsē</sup> 100 nēk'ēda bex'ūna<sup>cyē</sup> qa<sup>s</sup> lū k'lwāla lāxēs hēmenāfa<sup>mēx</sup> k'wālaasēns ōxlā<sup>cyēx</sup> lā āmābidō<sup>ē</sup> la. Wā, hēem āmāx'ēdex<sup>emsēxs</sup> nālaē. Wā, g'il<sup>mēsēns</sup> mēxa laē wālas'ēda yīxs laē q!enē<sup>sta</sup> lāxēs lālālāsē."

Wā, hē<sup>misē</sup> wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē, yixs yūdukwaē ts'ēdaqē nō<sup>nelas</sup> Yāyaxūyēga. Wā, lā lē<sup>lālaxēs</sup> 5 ābempē qa g'āxēs k'wāg'alil lāx qelgwī<sup>lasas</sup>. Wā, lā nēk'ēq: "Lōmas <sup>yaēx'sema</sup> lē<sup>wōs</sup> lā<sup>wūnemaqōs</sup>, yixs <sup>yāg'ilwataaqōs</sup> lāx aēk'ila g'āxenu<sup>cx</sup>. Wā, la<sup>mēsēn</sup> lāl nā<sup>nak</sup> qenlō <sup>wilōlxōx</sup>

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 Yāyaxū-  
 yēga 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<sup>ε</sup> of the Nāk!wax'da<sup>ε</sup>x<sup>u</sup>  
 5 his name is G'ēx'sē<sup>ε</sup>stālisēmē<sup>ε</sup>. || When Lānax'lanag'ek<sup>u</sup>, the princess  
 of Ts!āgeyos, was very sick, | her grave-box had already been made,  
 and they were about to wrap up her body. I was with the | Nāk!wax'-  
 da<sup>ε</sup>x<sup>u</sup>, having been invited. When night came, the | shaman Qās-  
 nomalas 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<sup>ε</sup>x<sup>u</sup> may come, | and I shall  
 try to get back 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<sup>ε</sup>yaxsen 'nōn<sup>ε</sup>elax," 'nēx<sup>ε</sup>laē. Wū, ā<sup>ε</sup>mēsē yūdux<sup>u</sup>p!ēn-  
 110 xwa<sup>s</sup> 'nālē 'nēx'demas Yāyaxūyēga lāxēs ābēmpdāxs laē wik!ēx-  
 ēida. Wū, k'lēst!a 'nemxēxē ts!āwenx laē 'wī<sup>ε</sup>wela wik!ēx'ēidēs  
 yūdukwē 'nō<sup>ε</sup>nēla. Wū, ā<sup>ε</sup>mēsē hēlewīg'ayē g'īg'aōlnokwasēq. Wū,  
 laēm lāba wāldemas lāxēq.

1 Wū, la<sup>ε</sup>mēsen gwāgwēx's'āla<sup>l</sup> lāx wāldemasa pāxāla qaēda bēx'ū-  
 na<sup>ε</sup>yasa begwānemē, yīxa 'wālasdā pāxālē Qāsnomalas. Wū, hēem  
 lēgēms lāxēs pēxēna<sup>ε</sup>yē. Wū, lā lēgades G'ēxsō<sup>ε</sup>stālisēma<sup>ε</sup>yē lāxēs  
 g'īgēma<sup>ε</sup>yaasa ne<sup>ε</sup>mēmotasa Sisenl!ē<sup>ε</sup> lāxa Nāk!wax'da<sup>ε</sup>xwē. Wū,  
 5 lā ālak!āla ts!ēx'q!ē Lānax'lanag'ekwē k'lēdēlas Ts!āgeyosē, yīxs  
 lē<sup>ε</sup>maē gwālalē deg'ats!ē lē<sup>ε</sup>wēs q!anēbemlē. Wū, la<sup>ε</sup>mēsen g'īgēxa  
 Nāk!wax'da<sup>ε</sup>xwē yīxs lēlēlakwāē. Wū, g'īl<sup>ε</sup>mēsē gānol'ēida laē āx-  
 k'!ālasē<sup>ε</sup>wēda pāxālē Qāsnomalasē qa<sup>s</sup> lā p!ēx'wīdxa ts!ēx'qa. Wū,  
 la<sup>ε</sup>mēsē qa<sup>s</sup> lā k'lwāg'alil lāx l'āsālīlāsa ts!ēx'q!a ts!ēdāqa. Wū,  
 10 hē<sup>ε</sup>mis g'il p!ēx'witsō<sup>ε</sup>sē ōxlā<sup>ε</sup>yas. Wū, k'lēst!ē gēg'ilil p!ēxwāqēxs  
 laē 'nēk'ēda pāxāla: “K'lēāsē bēx'ūna<sup>ε</sup>yasōx; geyōl'ēidē la p!ēl'ēida.  
 Wāg'a ēx'wīdēxs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax'-  
 da<sup>ε</sup>xwa qen wāg'i lālol'lax bēx'ūna<sup>ε</sup>yasōx. Wū, laems lālol'lalex  
 mōxwīdālā ēxp!āēma hā<sup>ε</sup>ma<sup>ε</sup>ya; hē<sup>ε</sup>misē mowēxlā ēsek' hā<sup>ε</sup>maats!ā  
 15 qa g'ēts!ēwatsa ēxp!āēma hā<sup>ε</sup>ma<sup>ε</sup>ya. Wū, hē<sup>ε</sup>misē gwēlgwālasōxda  
 ts!ēx'q!āx. Wū, lā<sup>l</sup> k'lēās g'āxltsa ēalostāgasē ts!ēdāqa 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-  
 mux<sup>u</sup>, and the Nāk!wax'da<sup>εx<sup>u</sup></sup>, 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," εnēk'ēda pāxāla. Wā, la<sup>ε</sup>men εwī<sup>ε</sup>laem wūlelax wāldemas 17  
 qaxg'in la<sup>ε</sup>mēk' lāg'ēq qaxsq'lūlēyaasg'in genemk'. Wā, la<sup>ε</sup>menu<sup>εx<sup>u</sup></sup>  
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase<sup>ε</sup>wēda g'ōkwē. Wā, g'fl<sup>ε</sup>mēsē  
 gwāl ēkwāxa g'ōkwē, lāsē qās<sup>ε</sup>idēda la lē<sup>ε</sup>lālaxa ēalak'!enē 20  
 bēbegwānemasa Gōsg'imuxwē lē<sup>ε</sup>wa Nāk!wax'da<sup>εx<sup>u</sup></sup>. Wā, hē<sup>ε</sup>misa  
 ālak'!enē ts!ēdaq qaxs k'!ēsaē Qāsnomalasē hēlq'lālaq lāda ēalo-  
 stāwē hā<sup>ε</sup>yāla lē<sup>ε</sup>wa ealostāgasē ts!ēdaq la x'its!ax'ila qaxs k'!ēsaē  
 q!ēq!ag'ilālēda wēwālāla lē<sup>ε</sup>wa ēxenta qō lālax k'!āl<sup>ε</sup>idxa ts!EX'q!a  
 ts!Edāqa lāx wāldemasa bāk'lumē, yixs εnēk'aaqēxs hēx'ida<sup>ε</sup>maē xent- 25  
 idēda ts!EX'q!āxs laē nēxwāx<sup>ε</sup>idēda ēxenta ts!Edāqxa ts!EX'q!a.  
 Hēem gwe<sup>ε</sup>yāsa bāk'lumē k'!āl<sup>ε</sup>idxa ts!EX'q!a, yixa ēxentaxs laē  
 dōqwaxēs lēlēlālāx ts!EX'qaē. Wā, hē<sup>ε</sup>mis lāg'ilāsa lēlēlālāsa  
 ts!EX'q!a k'!ēs hēlq'lālaq la dōqwase<sup>ε</sup>wēs ts!EX'q!a. Wā, hēemxat!  
 k'!ēs hēlq'lōlem la dōqwaxa ts!EX'q!axa g'eg'ilgowē elōstā ha<sup>ε</sup>ya- 30  
 sek'āla qaxs k'ōdēlāē k'!ēs gwāl nēxwāla lāxēs g'aēlasē, yixs εnemā-  
 x'is<sup>ε</sup>maēda εnēxwāla lē<sup>ε</sup>wa ēxenta εyāx<sup>ε</sup>sem qaēda ts!EX'qa yixs k'!āl-  
 ēdaaq. Wā, hē<sup>ε</sup>maasēxs laē wīk'!EX<sup>ε</sup>idēda ts!EX'q!ax'dē lā hēx-  
 idaem εnēk'ēda bāk'lumaqēxs k'!a<sup>ε</sup>lkwaē yisa alōstāgas ts!Edāq la  
 dōqwaq lōxs alōstāēda begwānemē la dōqwaxa ts!EX'q!a, yixs 35  
 q'lūnalāē q!āse<sup>ε</sup>wēda alōmasē ēdemsa ēxenta dzems lāx ālanā<sup>ε</sup>yasa  
 hosē ts!EX'q!aats!ēsa ts!EX'q!a ts!Edāq.

When all the Gōsg'imux<sup>u</sup> and the Nāk!wax'da<sup>x</sup><sup>u</sup> 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.<sup>1</sup> | Then  
 many batons were taken and | given to the Gōsg'imux<sup>u</sup> and the  
 Nāk!wax'da<sup>x</sup><sup>u</sup>. | 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<sup>x</sup><sup>u</sup> gave them instructions what to do; || for the Gōsg'i-  
 mux<sup>u</sup> did not know what would be done by the | Nāk!wax'da<sup>x</sup><sup>u</sup> 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'ēmELxālag'ilis,—and you K'ENxwalayugwa,—and you |  
 60 ēnāx'nag'EM—and you Q!wālx'īlayugwa, for I pray you to help || me.

38 Wā, g'il<sup>ε</sup>mēsē 'wīlaēLēda Gōsg'imuxwē LE<sup>ε</sup>wa Nāk!wax'da<sup>x</sup>wē  
 laas hā<sup>ε</sup>staem k!wālēda ōgwiwalilasa 'wālasē g'ōkwa. Wā, la<sup>ε</sup>mē  
 40 āx<sup>ε</sup>ētse<sup>ε</sup>wēda g'ilt!a ts!ēq!a saōkwa qa<sup>ε</sup>s lā pax<sup>ε</sup>alilem lāxa ōgwiwa-  
 lilasa g'ōkwē, lāx awāgawa<sup>ε</sup>yasa k'imk'EQEGEMlila malts!agū<sup>ε</sup>nakūla  
 bēbegwānema. Wā, lā āx<sup>ε</sup>ētse<sup>ε</sup>wēda q!ēnemē t!ēt!EMyayūwa qa<sup>ε</sup>s lā  
 ts!āwaēselayu lāxa Gōsg'imuxwē LE<sup>ε</sup>wa Nāk!wax'da<sup>x</sup>wē. Wā, g'il-  
 45 'mēsē gwāla lā āx<sup>ε</sup>ētse<sup>ε</sup>wē qEMxwāsa kwēkwē qa<sup>ε</sup>s lā qEMxwidayu  
 lāxa k'imk'EQEGEMlilē malts!agū<sup>ε</sup>nakūla bēbegwānem lāxa ōgwiwa-  
 walilasa g'ōkwē. Wā, lē āx<sup>ε</sup>ētse<sup>ε</sup>wēda ts!EX'qa ts!EDāqa qa<sup>ε</sup>s  
 g'āxē qelgūdzōlilem lāxa ts!EX'asē lē<sup>ε</sup>wa<sup>ε</sup>ya LEBēl lāx L!āsalilasa  
 L!āSEX'idalilēsa bēbegwānemē lāxa ōgwiwalilasa g'ōkwē. Wā,  
 50 la<sup>ε</sup>mē hēx'sā<sup>ε</sup>ma pēpāxalāsa Nāk!wax'da<sup>x</sup>wē aaxsilax gwēgwālag'i-  
 lilasas qaxs k!ēsaē q!āLElēda Gōsg'imuxwē lāx gwayi<sup>ε</sup>lālasasa Nā-  
 k!wax'da<sup>x</sup>wē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, g'il<sup>ε</sup>mēsē  
 'wīla gwāla laasē 'nemāx'ēid LēxEdzōdēda 'nāxwa LēxEmēlxa  
 pāxāla. Wā, k!ēst!ē gēg'ilila LēxEdzā<sup>ε</sup>yaxs laē 'nemāx'ēid gwāla.  
 Wā, lā mōp!ena hē gwēx'ēidē. Wā, g'il<sup>ε</sup>mēsē gwāl LēxEdzā<sup>ε</sup>ya Elx-  
 55 la<sup>ε</sup>yē g'axaasē g'āxēlēda pāxāla, yix Qāsnomalasē dālxēs yadenē.  
 Wā, lā Lāx'ūlil lāx āwīlēlāsa t!EX'īlāsa g'ōkwē. Laem k!ēās  
 gwēk!ālat; laem āem dōqwalaxa ts!EX'q!a ts!EDāqē. Wā, lā  
 'nēk'a: "Gēla L'ēmELxālag'ilis, sō<sup>ε</sup>mēts K'ENxwalayugwa, sō<sup>ε</sup>mēts  
 'nāx'nag'EM, wā sō<sup>ε</sup>mēts Q!wālx'īlayugwa, qa<sup>ε</sup>s wāxaōs g'i<sup>ε</sup>wāla

<sup>1</sup>On 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<sup>u</sup>, 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'ēida'ēmēsa 60  
 mōkwē ts'ēdāq lā lāx lāwīlāsas. Wā, lā Qāsnomalas dāk'lāx  
 lāgēkwa qa qēqENxawēs lō' qa qēqax'EMēs. Wā, hē'misē qām-  
 xwāsa kwēkwē. Wā, hēx'ēida'ēmēsē la ts'ēwē lāq. Wā, hē'mis la  
 ts'ēwa'nakūlas lāxa mōkwē ts'ēdaqa. Wā, g'il'mēsē 'wī'la la qēqEN-  
 xālaxa lāgēkwē lē'wis qēqEX'ema'yē, laē hē'ma pāxāla, yix 65  
 Qāsnomalas qEMx'wītsa qEMxwāsa kwēkwē lāxa mōkwē ts'ēdaqa.  
 Wā, g'il'mēsē gwāla laē gwēla'litasa ts'ēdaqē qa lā's 'nā'nEMōkwāla  
 lāx ēōnēgwīlasa g'ōkwē. Wā, la'mē lāx'LEwīlēda ts'ēdaqē. Wā,  
 lā ēdzaqwa yāq!Eg'a'lē Qāsnomalas. Wā, lā 'nēk'a: Qēlag'ax'i  
 g'its'ē'waslaxsdāSEN hēli'lālasō'lēx lō' q'ENēbēmlāxsdāsōx qaxō 70  
 lālaxsde lāLANEMS 'yāyak'ilagā qaxg'in la'mēk' dōqūlaxōx bEX-  
 'ūna'yaxSEN hēli'lālasō'lēx," ēnēk'ēda 'wālasē pāxāla. Wā, g'āxē  
 hāng'alilema dēg'ats'lē, la qōt'laxa p'lēlxelasgēmēxa q'ENēbēm-  
 laxsdās hēli'lālasē'wasa 'wālasē pāxāla. Wā, lā dāk'lāx  
 g'āyōla lāx gwēl'gwālāsēs hēli'lālasē'wēxa ts'LEX'q'la ts'ēdāqa 75  
 lē'wa mōxLa g'its'EWatsa ēx'p'lāēma hā'ma'ya. Wā, g'āx'mē  
 'wī'la āx'alēLEM lāx lāwīlāsas. Wā, lā āxk'lālaxa g'āyōlē lāxa  
 Nāk'wax'da'xwē ōgū'la pāxāla qa g'āxēs tsōtSEx's'ENDxa dēg'ats'lē  
 qa 'wī'lēs mōx'lālas laxa laqawalīlasa bābakwayol'laats'lē g'ōkwa.  
 Wā, la'mēsa ōgū'la pāxāla dālaxa sōbayō qa's tsōtSEx's'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 cloth-  
 85 ing 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 deg'ats'lē qa's moχ<sup>u</sup> Lalēs lāxa laqawalilē. Wā, lā āx<sup>ē</sup>dxā q'lēnemē p!elxelasgema qa's lēxlālēs lāxa laqawalilē. Wā, mā<sup>ē</sup>lādāla<sup>mē</sup> lāx<sup>l</sup>lanāsa ōgū<sup>ē</sup>lā pāxāla. Wā, laem āxk<sup>l</sup>!ālasō<sup>ē</sup> qa's hē<sup>mē</sup> lāwilē yīsa <sup>ē</sup>wālasē pāxāla. Wā, la Qāsnomalas dax<sup>ē</sup>idxa gwēlgwālāsa  
 85 ts!EX<sup>q</sup>!ā ts!edaqa qa's dālēqēxs laē lā<sup>ē</sup>stalilēlaxa laqawalilasa gōkwē yālaqūla, yatelasēs yadenē, lāalas LĒXEDZĀYĒDA <sup>ē</sup>nāχwa bēbegwānemēs LĒXEDZEWĒ. Wā, g'il<sup>ē</sup>mēsē lāg'aa lāxēs g'āg'ililasē laē yālagwatewēxs laē lēxlālāsa gwēlgwāla lāxa laqawalilē. Wā, lā dāx<sup>ē</sup>idxa ha<sup>m</sup>ats'lē g'its!ewatsa ēx<sup>p</sup>!aōmasē qa's k'ax<sup>l</sup>lendēs lāxa  
 90 laqawalilē. Wā, la<sup>mē</sup> <sup>ē</sup>wī<sup>ē</sup>lā hē gwēx<sup>ē</sup>itsa waōkwē. Laem āem hāyōlis LĒXEDZĀYĒDA lālēxēmīlaxa <sup>ē</sup>wālas pāxālē Qāsnomalas qaxs, hē<sup>m</sup>ac lēgēmsa <sup>ē</sup>nāχwa bēbegwānemē lālēxēmīlaxa pāxāla. Wā la<sup>mē</sup> ālax<sup>ē</sup>id LĒXEDZŌDĒDA lālēxēmīlē. Wā, la<sup>mē</sup> Qāsnomalasē dāx<sup>ē</sup>idxa bEX<sup>ū</sup>na<sup>ē</sup>yaxs g'āxaē q'lēnem g'āx ōlastē<sup>wēx</sup> leqwilag'i-  
 95 laxa gwēlgwāla. Wā, lanāχwē <sup>ē</sup>nēk'a: "ēya, ōgū<sup>ē</sup>ladzās qa's mex<sup>ē</sup>dēq." Wā, lā gēg'ilil hē gwēg'ilē. Wā, la<sup>mē</sup> dāx<sup>ē</sup>itsēs hēlk<sup>l</sup>!olts!āna<sup>ē</sup>yē lāxa bEX<sup>ū</sup>na<sup>ē</sup>yasa ts!EX<sup>q</sup>!a ts!edāqa. Wā, la<sup>mē</sup> gwāl LĒXEDZĀYĒDA lālēxēmīlaxa pāxāla. Wā, la<sup>mē</sup> yāq!ēg'a<sup>ē</sup>lāda ōgū<sup>ē</sup>lā pāxālaxa lāwilē. Wā, lā <sup>ē</sup>nēk'a: "Wāg'ax<sup>ōx</sup> k!wāgalila  
 100 hēlase<sup>wēx</sup> qa lālag'isg'ēn <sup>ē</sup>nemōkūk āx<sup>ē</sup>ālelōdesg'a bEX<sup>ū</sup>nēg'a-sōx," <sup>ē</sup>nēk'ē. Wā, hē<sup>m</sup>isa pāxāla la kw'lāg'alilaxa ts!EX<sup>q</sup>!a ts!ē-



sick woman sit up. | As soon as she sat up, the great shaman swung <sup>2</sup>  
 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 <sup>5</sup>  
 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 <sup>10</sup>  
 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 <sup>15</sup>  
 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 <sup>20</sup>  
 from the other end of the village of the Ġōsg'imux<sup>u</sup> at the | north end.  
 He called me to come the day following, | after he had caught the  
 soul of Lānax'lanag'ek<sup>u</sup>. I went | and sat down near where he was

dāqa. Wā, g'il<sup>m</sup>mēsē k'wāg'alīla laas yat'ēdēda ēwālasē pāxālasēs <sup>2</sup>  
 yadenē. Wā, lā ēnāxwa lēxēdzōdēda lālēxēmīlē. Wā, la<sup>m</sup>mē gwā-  
 yōlalēda pāxāla dālalēs gēm<sup>x</sup>ōlts'lāna<sup>y</sup>ē la k'wadzewēda bēx'ūna-  
 ēyaq. Wā, lā yatelasēs hēlk'!ōtts'lāna<sup>y</sup>ē. Wā, g'il<sup>m</sup>mēsē lāg'aa <sup>5</sup>  
 lāxa ts!EX'q!a ts!Edāqa laē ts!āsēs yadenē lāxēs ēnemōkwa pāxā-  
 laxa la dālaxa ts!EX'q!a ts!Edāqa. Wā, lā k'waxlālabentsa bēx'ū-  
 na<sup>y</sup>ē lāx ōxlā<sup>y</sup>as x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā<sup>y</sup>as. Wā,  
 g'il<sup>m</sup>mēsē gwāl pōxwax laē lāxwax ōxlā<sup>y</sup>asa ts!EX'q!a ts!Edāqa.  
 Wā, la<sup>m</sup>mē gwāla. Wā, lā lāx'ūlīla qa<sup>s</sup> yāq!ēg'a<sup>l</sup>ē. Wā, lā <sup>10</sup>  
 ēnēk'a: "Wēg'ax'ins yēx'wēda wīweq!wa," ēnēk'ēxa mōkwē ts!ē-  
 dāqa qa<sup>s</sup> ēēk' lēxsēle yēxwax laē lāLEX bēx'ūna<sup>y</sup>asa la q!ūlāx'ī-  
 dēda laēm<sup>x</sup>dē g'īg'ilgēxa hayalīlagasē, ēnēk'EXs laē hēm dāqālasa  
 neqāxalās t!EMyāsē. Wā, la<sup>m</sup>mē dēnx'idē lālēxēmīlāq. Wā,  
 la<sup>m</sup>mē yēx'widēda mōkwē ts!Edāqa. Wā, lā ōgwaqa yēxwēda <sup>15</sup>  
 ēwālasē pāxāla. Wā, g'il<sup>m</sup>mēsē q!ūlbē q!EMdēmas laē gwāla. Wā,  
 la<sup>m</sup>mē a<sup>y</sup>asō<sup>s</sup>a lāk'!ENDē p!Elxelasgēma; wā, hē<sup>s</sup>mīsa lāk'!ENDē  
 p!Elxelasgēma hālagēm<sup>x</sup>a lēxēmīlaxa pāxāla. Wā, la<sup>m</sup>mē q!ūlēda  
 ts!Edāqē lāxēq. Wā, laem lāba lāxēq.

Wā, la<sup>m</sup>mēsēn dōqūlax Qāsnomalas, yīxs ēnemōk'wasaē k'wās <sup>20</sup>  
 lāxa k'lesē qwēsāla lāx āpsbalāsasa g'ōx<sup>u</sup>dēmsasa Ġōsg'imuxwē lāxa  
 gwābalasē. Wā, lā lē<sup>s</sup>lāla g'āxēn qēn lā lāq lāxa la ēnāx'īdes  
 lāx'demas lāLEX bēx'ūna<sup>y</sup>as Lānax'lanag'ekwē. Wā, la<sup>m</sup>mēsēn

- 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'lwāg'aels lāxa mak'ālaem lāx k'lwādzasas. Wā, hē'mis g'il yāq!E-  
 25 g'ā'la. Wā, lā 'nēk'a: "ēya, negūmp, wālōs nāqā'yaqōs qaens gwē-  
 gwālag'fīlasax gānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len  
 nā'naxmēq. Wā, len 'nēk'eq: "Lōma'maasas gwēx'ēdaasōs, yīxs  
 laaqōs 'nēk' qā's tsōtsōx' sendaōsaxa deg'ats'lē laxsdāsa k'lē'sē āem  
 gwasē ts'lex'q!a," 'nēk'enlaq. Wā, lā dāl'ida. Wā, lā 'nēk'a:  
 30 "Wāh'fālāwēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qen hē gwē-  
 x'ēidē. Wā, hē'misē bēx'ūna'yasa ts'lex'q!a ts'ledāqxg'in la'mēg'in  
 dōqūlaqēxs g'āx'maē plālī'lāla lāx āwīlēlāsa g'ōkwē. Wā, hē'mē-  
 sen lāg'ila hē gwēx'ēid tsōtsōx' sendxa deg'ats'lē," 'nēk'ēda 'wālasē  
 pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bēx'ūna'yē wīx'sē 'wālas'maē lō'  
 ema'ya bēx'ūna'yē. Wā, lā 'nēk'a: "ēya, negūmp, ēsas dōqūlaxa  
 bēx'ūna'yax gānolēxa g'āxē k'lwādzōx'ts'lanend g'āxen, yīxs  
 yū'maē 'wālasens qōmax'ts'āna'yēx, yīxs laē k'lelwūtsenda qā's  
 āmāx'ēidē lāg'in lāg'aaLElōts lāx bekwānokwas lāx ōxlā'yaxsens  
 40 x'ōmsēx laē q'lwax'ēida qā's lā yūem la 'wālasens ōk'wīna'yēx qaxs  
 yū'maē g'ōx'sa bēx'ūna'yens ōk'wīna'yēx, qaxs k'leāsaē g'ōx'sa  
 bēx'ūna'yē yīxs ā'maē p'LEMē'stālaxōx 'nālalx lē'wa gānolē.  
 Wā, lā hēem x'ōyatsēs bēx'ūnayēdē qaxg'ins nōgwamēk' g'ōx's  
 yīxens ōk'wīna'yēx. Wā, lā lēlk'wāēda 'nēk'eq g'ōgwadēda bēx'ū-  
 45 na'yē lāxa āwīnak'ūsē, yīxs k'leāsaē g'ōkwa. La āem hēmenālaem  
 p'LEMē'stāla lāxens 'nālalx. Wā, g'il'mēsē elāq 'nāx'ēidxa gāulāxs

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 wīla nā'nak<sup>u</sup> lāxes bex<sup>ε</sup>ūnāyēdē. Wā, hē<sup>ε</sup>mis la ts!ek'!āle- 47  
 lasēs lālālasē LE<sup>ε</sup>wēs dōdegūlē lāxēs lālālasē lāxōx āwī<sup>ε</sup>stāxsens  
 nā<sup>ε</sup>lax. Wā, hē<sup>ε</sup>mēsens gwe<sup>ε</sup>yō mēxa<sup>ε</sup>yē ts!ek'!ālemasens bex<sup>ε</sup>ūna-  
 yaxs g'āxaē lālaqa g'āxens. Wā, lā q!ūnāla ōdzeg'aa<sup>ε</sup>lēda bex<sup>ε</sup>ū- 50  
 na<sup>ε</sup>yaxs g'āxaē lālaqaxēs bex<sup>ε</sup>ūnāyēdē. Wā, hēem yilgwatsa  
 bex<sup>ε</sup>ūna<sup>ε</sup>yaxs yix'ak'ēnaē, yixs gayalaē lōxs ēk'!axsdālaē lāx  
 ōk!<sup>ε</sup>wina<sup>ε</sup>yasēs bex<sup>ε</sup>ūnāyēdē. Wā, la k'<sup>ε</sup>lās lāxwēsa bex<sup>ε</sup>ūna<sup>ε</sup>yē qa<sup>ε</sup>s  
 g'āx<sup>ε</sup>wēqāwē lāxēs la xek'!ayaasa. Wā, hēx'<sup>ε</sup>ida<sup>ε</sup>mēsē ts!EX'q!<sup>ε</sup>ema-  
 lax'<sup>ε</sup>idēda begwānemē. K'<sup>ε</sup>lēs la lāloqwāla. Wā, la k'<sup>ε</sup>lēs geyōl 55  
 lē<sup>ε</sup>la. Wā, hē<sup>ε</sup>mis la hayalik'!aatsēxa pāxāla qa lās p!ēx<sup>ε</sup>widEX  
 ts!EX'q!<sup>ε</sup>olemas. Wā, lā hēem g'il p!ēx<sup>ε</sup>witsō<sup>ε</sup>sa pāxālē ēwanōLE-  
 ma<sup>ε</sup>yas LE<sup>ε</sup>wis āwāp!<sup>ε</sup>yē. Wā, lā elxlāla p!ēx<sup>ε</sup>widEX ōxlā<sup>ε</sup>yas  
 x'ōmsas. Wā, la<sup>ε</sup>mē q!<sup>ε</sup>lā<sup>ε</sup>lālaqēxs ōdzasaē bex<sup>ε</sup>ūna<sup>ε</sup>yas. Wā,  
 lēda pāxāla nēlaqēxs ōdzasaē bex<sup>ε</sup>ūna<sup>ε</sup>yas. Wā, la<sup>ε</sup>mēsēda begwā- 60  
 nemē hawāxelaxa pāxāla qa wāg'ēs hē<sup>ε</sup>l'idLEX bex<sup>ε</sup>ūna<sup>ε</sup>yas qō  
 gānol'idLō, nēk'ē. Wā, ā<sup>ε</sup>mēsēda pāxāla nēk'EXS lē<sup>ε</sup>maē wāg'il hē  
 gwēx'idelē. Wā, la<sup>ε</sup>mēsē lāwelsēda pāxāla lāxa g'ōkwē qa<sup>ε</sup>s lā  
 ālē<sup>ε</sup>sta lāxa āl'ē qa<sup>ε</sup>s L!EX<sup>ε</sup>widēxa nēnwalagwatā<sup>ε</sup>yasa q!<sup>ε</sup>waxē.  
 Wā, la<sup>ε</sup>mē qenāyōgwilaq qa<sup>ε</sup>s qEX'elēxa begwānemē. Wā, g'il- 65  
 mēsē gwāla qenāyowē laē tēx'ūlsaq lāxa t'enyag'a<sup>ε</sup>yasa lēkwē  
 lāsa. Wā, g'āx<sup>ε</sup>mē bās. Wā, g'il<sup>ε</sup>mēsē gānol'idEXS laē qās'idēda la  
 lē<sup>ε</sup>lālaxa ēlak'!enē bēbegwānem qa lās lēxēmīlxa pāxālāxs hēlē-

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 sha-  
 man 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<sup>ε</sup>ūna<sup>ε</sup>yas, <sup>ε</sup>nēk' lēqelax lēgēmasa begwānemē. Wā, lā  
<sup>ε</sup>nemp<sup>ε</sup>lēnē<sup>ε</sup>sta<sup>ε</sup>ma qāselg<sup>ε</sup>isē qaēda pāxāla qaxs <sup>ε</sup>nāxwa<sup>ε</sup>maē gagāla-  
 se<sup>ε</sup>wa pāxālāsa <sup>ε</sup>nāxwa bēbegwānema qaēs sāsemē qō ts!<sup>ε</sup>ex<sup>ε</sup>q!<sup>ε</sup>ex-  
<sup>ε</sup>id<sup>ε</sup>laxō. Wā, hē<sup>ε</sup>mēs hēg<sup>ε</sup>ilas gwēg<sup>ε</sup>ilē. Āem hēx<sup>ε</sup>idaem la <sup>ε</sup>wi<sup>ε</sup>la  
 hōgwēla lāxa g<sup>ε</sup>ōkwasa ts!<sup>ε</sup>ex<sup>ε</sup>q!<sup>ε</sup>la begwānema. Wā, lā hēx<sup>ε</sup>idaem  
 75 ts!<sup>ε</sup>ewanaēdzemēda t!<sup>ε</sup>emyayowē lāq. Wā, lāxaē qemxwasōsa qem-  
 xwāsa kwēkwē hālabala, qaxs le<sup>ε</sup>maē wūlelaxa pāxāla yālaq!<sup>ε</sup>wāla  
 lāxa āl<sup>ε</sup>ē. Wā, la<sup>ε</sup>mēs lēxedzōdēda lālēxēmīlaxa pāxāla. Wā,  
 g<sup>ε</sup>il<sup>ε</sup>mēsē q!<sup>ε</sup>wē<sup>ε</sup>ida, laē āx<sup>ε</sup>ētse<sup>ε</sup>wēda ts!<sup>ε</sup>ex<sup>ε</sup>asē lē<sup>ε</sup>wa<sup>ε</sup>ya qaēs g<sup>ε</sup>āxē  
 lep!<sup>ε</sup>ālilēm lāx l<sup>ε</sup>āsālīlāsa lālēxēmīlaxa pāxāla. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē  
 80 gwāla g<sup>ε</sup>āxaasa begwānemē k!<sup>ε</sup>wādzolīlaq. Wā, la<sup>ε</sup>mē xanāla, k!<sup>ε</sup>ēas  
 q!<sup>ε</sup>esenēs. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwāl<sup>ε</sup>alīla laē ēt!<sup>ε</sup>ēd lēxdzōdēda lālēxēmī-  
 laxa pāxāla. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē mōp!<sup>ε</sup>ena la lēxdzōdexs g<sup>ε</sup>āxaē Qāсно-  
 malas yālagwatā<sup>ε</sup>ya dādanewēx <sup>ε</sup>wāx<sup>ε</sup>sanāyasēs lēxts!<sup>ε</sup>ā qenāyowē.  
 Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē g<sup>ε</sup>āxēl lāx āwīlelāsa t!<sup>ε</sup>ex<sup>ε</sup>ilāsa g<sup>ε</sup>ōkwē; laē lāx<sup>ε</sup>ū-  
 85 līla qaēs dōqwalēxa begwānemē. Wā, hē<sup>ε</sup>mis laatsa ōgū<sup>ε</sup>lamē  
 pāxāla q!<sup>ε</sup>wēts!<sup>ε</sup>emēxa qemxwāsa kwēkwē qaēs lā qemx<sup>ε</sup>wīdxa qena-  
 yowē. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē gwāla laē hē<sup>ε</sup>mē Qāsnomalas <sup>ε</sup>nēk'a: "Wā."  
 Hēx<sup>ε</sup>ida<sup>ε</sup>mēsa lālēxēmīlas lēxdzōdxēs t!<sup>ε</sup>emēdzowē saōkwa. Wā,  
 lā qāselīlēda pāxāla dādanewēxēs qenayowē qaēs lā lāxa begwāne-  
 90 maxs k!<sup>ε</sup>wādzālīlāxa lē<sup>ε</sup>wayē. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē hgraa lāqēxs laē  
 x!<sup>ε</sup>ilplīdēda pāxāla. Wā, la<sup>ε</sup>mē qex<sup>ε</sup>dxa begwānemē g<sup>ε</sup>ayabalēda  
 qenayowē lāx x<sup>ε</sup>ōmsasa begwānemē. Wā, g<sup>ε</sup>il<sup>ε</sup>mēsē lāg<sup>ε</sup>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 Qāsnomalas, 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,<sup>1</sup> the hunters' place in the woods,<sup>2</sup> | the salmon coun-  
try,<sup>3</sup> and the owl mask.<sup>4</sup> |

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'a<sup>5</sup>yasa begwānemaxs laē lāx<sup>5</sup>ūlilaxs laē qex<sup>5</sup>ā- 92  
lilēda qenayowē. Wā, hē<sup>5</sup>mis la gax<sup>5</sup>wel<sup>5</sup>ts!āwats hēlk!<sup>5</sup>ōtsīdza-  
<sup>5</sup>yasa begwānemē qa<sup>5</sup>s x'īlp!idē hēlk!<sup>5</sup>ewē<sup>5</sup>sta, qa<sup>5</sup>s lē xwēlaqa  
k!wādzolilaxa lē<sup>5</sup>wa<sup>5</sup>yē. Wā, lā mōp!ena hē gwēx<sup>5</sup>īdexs laē  
gwāla. Wā, laemxaāwisē gwāla lēxdzā<sup>5</sup>ya lālēxēmilas. Wā, lā 95  
g'īg'alilēda pāxālāxēs qanayowē. Wā, lā plēx<sup>5</sup>wīdex ōxlā<sup>5</sup>yasa  
begwānemē. Wā, k'lēst!ē gēg'īlila laē yāq!eg<sup>5</sup>a!a. Wā, lā ēnē-  
k'ēda pāxāla: "Wā, laems nāqē<sup>5</sup>sta," ēnēk<sup>5</sup>exs laē dāda<sup>5</sup>ōdxēs  
qenayowē. Wā, lā ēnēk'a: "Wāē." Wā, hēx<sup>5</sup>īda<sup>5</sup>mēsa lālēxēmilas  
lēxdzōda. Wā, la<sup>5</sup>mē lā<sup>5</sup>stali<sup>5</sup>laxa laqawālilasa g'ōkwē. Wā, 200  
g'īl<sup>5</sup>mēsē g'āx<sup>5</sup>alēla lāxēs g'āg'īlī<sup>5</sup>lasaxs laē lāx<sup>5</sup>lentsēs qenayowē  
laxa laqawalilē. Wā, la<sup>5</sup>mē gwāl lāxēq. Wā, āla<sup>5</sup>mēsē la ēx<sup>5</sup>īdēda  
begwānemē lāxēq. Wā, ā<sup>5</sup>men ēnēk' qen gwāgwēx<sup>5</sup>s'ālē lāq.

Wā, lēn wūlāx Qāsnomalas lāxenu<sup>5</sup>x<sup>5</sup> k'ūdzāsē lē<sup>5</sup>wē; g'īns<sup>5</sup>īdalē 5  
laasas bēx<sup>5</sup>ūna<sup>5</sup>yasa begwānemē. Wā, lā ēnēk'a: "ēya, q!ēnemaas,  
wā hēem laatsa bēx<sup>5</sup>ūna<sup>5</sup>yasa begwānemaxa ēselexwālala<sup>5</sup>yē, xa  
ēselēxwalalse, xa mēmeyoxwana, hē<sup>5</sup>misaxa dex<sup>5</sup>dex<sup>5</sup>ālēlēmī.

"Wā, hēem lā<sup>5</sup>nakū<sup>5</sup>latsa bēx<sup>5</sup>ūna<sup>5</sup>yēn la lēlēqalase<sup>5</sup>wa," ēnēk'ē.  
Wā, lā k'lē<sup>5</sup>s bēx<sup>5</sup>ūna<sup>5</sup>ya lālēnoxwē, yīxs lēx<sup>5</sup>a<sup>5</sup>maē dōx<sup>5</sup>wa<sup>5</sup>lēlasqēxs 10

<sup>1</sup> The home of the killer whales, to which the souls of sea-hunters go.

<sup>2</sup> The home of the wolves, to which the souls of the land-hunters go.

<sup>3</sup> The country to which the souls of twins go.

<sup>4</sup> 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 Qāsnomālas 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<sup>x</sup>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<sup>x</sup>u, || Gwa<sup>s</sup>ela, Rivers Inlet tribe, the L!āl!asiqwāla, Gōsg’imux<sup>u</sup>, G’āp!ēnox<sup>u</sup>, Gwats!ēnox<sup>u</sup>, and L!asq!ēnox<sup>u</sup>, all of these |

- 11 ā<sup>s</sup>maē q!ēq!ayak’ilaxēs gwe<sup>s</sup>yō qa dōx<sup>s</sup>walelaq, yiqēxs senāla<sup>s</sup>maē begwānem lē<sup>s</sup>wis xāqēxa la gūla lē<sup>s</sup>la begwānema. K!ēs hē gwē<sup>s</sup>sa bex<sup>s</sup>ūna<sup>s</sup>yaxs k!eāsaē xāxeq!ega<sup>s</sup>ya yixs k!eās<sup>s</sup>maaxat!  
15 mas. Wā, la k!eās g’ōx<sup>s</sup> ōgū<sup>s</sup>lā lāxens ōk!wina<sup>s</sup>yēx lāx ōk!wina<sup>s</sup>yas bex<sup>s</sup>ūnayēdē. Laem lāba.”

LEN mālp!ena dōqūlax Qāsnomālas lē<sup>s</sup>wen g’ālē k!lata<sup>s</sup>ya.<sup>1</sup>

- 1 **Shamanism.**—Hē<sup>s</sup>mawēs!aleh g’il gwāgwēx<sup>s</sup>’s<sup>s</sup>alasila pexemē yixs k!ēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg’ulē, yixs hēē gwe<sup>s</sup>yāsa Kwāg’ulē pexema<sup>s</sup>ya gwēsema<sup>s</sup>yē, yix gwēx<sup>s</sup>sdemas q!emtq!adas, yixa qex<sup>s</sup>emakwasa L!āgekwēxa hēwāxa x’is<sup>s</sup>ēda.  
5 Wā, hēm gwe<sup>s</sup>yō pexemēsa Kwāg’ul. Wā, lāxaē lēqelasō<sup>s</sup> gwēsema<sup>s</sup>yē. Wā, laem k!ēs pāxāla. Wā, hēt!ēda Nāk!wax’da<sup>x</sup>wē lēqelas pexemē lāxa pexe<sup>s</sup>ma<sup>s</sup>yasēs pēpāxāla yix ōguma<sup>s</sup>yas pēpāxālās. Wā, lā k!ēs lēqelas pexemē lāxa gwēsema<sup>s</sup>yē, yix gwe<sup>s</sup>yās wādanem qaxs hē<sup>s</sup>maē gwēsemēsa Nāk!wax’da<sup>x</sup>u lē<sup>s</sup>wa  
10 Gwa<sup>s</sup>ela lē<sup>s</sup>wa Āwik!ēnox<sup>u</sup> lē<sup>s</sup>wa L!āl!asiqwāla lē<sup>s</sup>wa Gōsg’imux<sup>u</sup> lē<sup>s</sup>wa G’āp!ēnox<sup>u</sup> lē<sup>s</sup>wa Gwats!ēnox<sup>u</sup> lē<sup>s</sup>wa L!asq!ēnox<sup>u</sup>. Hā<sup>s</sup>staem

<sup>1</sup> The terms for “soul” among the various tribes are as follows:—

bex<sup>s</sup>ūna<sup>s</sup>yē (man on body) Kwāg’ul  
bekwa<sup>s</sup>yē (manhood) Gōsg’imux<sup>u</sup>  
q!ō<sup>s</sup>layu (means of life) Dzāwadēnox<sup>u</sup>  
ts!ēk!wa (bird) L!āl!asiqwāla  
begwānemgēmi (man’s mask) Nāk!wax’da<sup>x</sup>u  
hēt!ayū (means of healing) Āwik!ēnox<sup>u</sup>

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'uł and 12 Q'ōmoyá'yē, 'wālas Kwāg'uł, Q'ōmk' !ūt !ēs, | Mamalēleqāla, Qwēq"sōt !ēnox<sup>u</sup>, 'nemgēs, || Ławēts!ēs, Mādīlbē, DENax'da<sup>x</sup><sup>u</sup>, | Awailela, 15 Dzāwadeēnox<sup>u</sup>, Hāxwāmis, Gwawaēnox<sup>u</sup>, | and Lēgwilda<sup>x</sup><sup>u</sup> 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;<sup>1</sup> for really you are much mistaken in what you say about

āxnōgwatsa wādanemē LE<sup>wa</sup> Naqemg'ilisela. Wā, lā hēdēda 12 Kwāg'uł LE<sup>wa</sup> Q'ōmoyá'yē LE<sup>wa</sup> 'wālas Kwāg'uł LE<sup>wa</sup> Q'ōmk' !ūt !ēs LE<sup>wa</sup> Mamalēleqāla LE<sup>wa</sup> Qwēq"sōt !ēnox<sup>u</sup> LE<sup>wa</sup> 'nemgēs LE<sup>wa</sup> Ławēts!ēs LE<sup>wa</sup> Mādīlba'yē LE<sup>wa</sup> DENax'da<sup>x</sup><sup>u</sup> LE<sup>wa</sup> 15 Awailela LE<sup>wa</sup> Dzāwadeēnox<sup>u</sup> LE<sup>wa</sup> Hāxwāmis LE<sup>wa</sup> Gwawaēnox<sup>u</sup> LE<sup>wa</sup> Lēgwilda<sup>x</sup><sup>u</sup> 'wīlaxs mōsgemakwāē, wā, hā'staem āxnōgwatsa pEXEMēxa k'!ēs pāxāla, yīxa qEXEMakwasa L!āgēkwēxa hēwāxa yEXwa lāxa ts!ēts!ēqa. Wā, hē'mēs 'nem Lēgēmsē gwēsema'yē Lō<sup>ē</sup> pEXEMē, yīxs hāē gwēx'sa pEXEMA'yā doctor laxa 20 museum, yīxs wūl'maē Lēqelasō's doctor, yīxs k'!ēsaē doctor. Wā, hēt!a gwēx'sa pEXEMē lāxa ts!ēts!ēqā. Wā, g'il'mēsē gwāla ts!ēts!ēqa laē gwāl pEXEMēxa begwānemē qaxs ā'maē hē gwēx'sa pEXEMA'yasa ts!ēts!ēqa, yīxs ā'maē 'nāxwa ts!āgēkwe gwayi'lālasas. Wā, hē'mis āem ōgwaqa gwēx'sa pEXEMēsa ts!ētsē!qa. Wā, 25 g'il'mēsa yāq!ent!āla 'nēx' qā's hē Lēx'ēdayuwē gwēsema'yē lāq laē Lēx'ēdes lāxa gwēsema'yē. Wā, g'il'mēsa ōgū'la begwānem 'yālaqas qa lās Lē'lālaxa hāmats!a qa lās k!wēla, laē 'nēk'a, "Hāg'a-xens pEXEMA'yēx Lē'lālaxens 'nemōkwa, qaxs k'!ēsaē q!ūnāla naqālē wāldemasa yā'yaq!enlēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30 'nemōx<sup>u</sup>mēsa yayāq!entemīlasa yū'wēx'ilats!ē g'ōkwa.

Hēemlen g'il wāldemla q!āq!alak!a'yasa pāxāla yīxs hē'lik'axa ts!EX'q!a qaxs ālaaqos k!wāg'ila Lēxleqwālīf lāxēs wāldemī'ēlālayōs, yīxs 'nēk'a'yāqōsaqēxs q!āq!alālelg'ESnokwāēda pēpāxala

<sup>1</sup> 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' lēso'yak' ilis, | whose soul was restored by a female shaman of the  
 Nimkish, whose | name was Hēlagōlsela. K' lēso'yak' 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' lēso-  
 'yak' ilis said to all the people, | that it was dried berries, for K' lēso-  
 'yak' 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' lēso-

35 lax ts!ēts!EX'q!āsa 'nāxwa bēbegwānema. Wā, laem k'leās q!āq!ā-  
 lalēlgr'its yixēs gwē'yōs la nēlas ts!EX'q!āsa begwānem lō' āxāsas  
 ts!EX'q!ōlemas lāx ok!wina'yas.

Wā, laemxaē lēqwa, wā, hē'mis wāldēmōs, yixs nēk'aaqōsaq  
 hē'mēda pēpāxala lēx'ēd qa 'wāxaats ayāsa ts!EX'q!āqēxs laē  
 40 hēlik'aaq.

Wā, laemxaē lēqwa, wā, hē'mēsēxs 'nēk'aaqōsaq q!EX'īdēda  
 pāxālāxēs k'ilemē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-  
 p!ēntsōxs hā'māpāc.

Wā, laemxaē lēqwa, wā, hē'mēsēxs 'nēk'aaqōsaqēxs k'!EX'wē-  
 45 daēda pāxālāxa āxāsasa ts!EX'q!ōlem qa's q!EX'īdēq qa t!lēx'wīdēs.

Wā, laemxaas lēqwa yixēs wāldēmōs, wā, hē'misa wāldēmōs  
 qaēda bēx'ūna'yēxa t!Eqā, yixs āletaē begwānemē K' lēso'yak' ilisxa  
 la āx'āLElōdayōs bēx'ūnē, yīsa ts!Edāqē pāxālāsa 'nemgēsxa lēga-  
 dās Hēlagōlsela. Wā, la 'nēk'ē K' lēso'yak' ilisaqēxs t!Eqāc āxts!ā-  
 50 na'yā'x a'yasāsā pāxāla, yix gwē'yās bēx'ūna'yā. Wā, la k'leās  
 ōq!ūSEX K' lēso'yak' ilisaxs laē ts!Ek!ālelaxa 'nāxwa bēbegwānem  
 'nēx'qēxs t!Eqāc, yixs ēg'ilwataē K' lēso'yak' ilisē lāx aemlāsa  
 'nāxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wā, len hēwāxa  
 yaēq!Eg'a'l lē'wa pāxālāsa 'nemgēsē Hēlagōlsela. Wā, len k'lēš  
 55 q!āLElāq lō' ālaem t!Eqā lō' k'lēš yix wāldemas K' lēso'yak' ilis



‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56  
believe that Hēlagōlseła, | that Nimkish woman is a shaman; for  
all the men | and women of the Kwāg’ul are angry on account of  
what K’!ēso‘yak’ilis 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 lēx<sup>u</sup>semē begwānē<sup>ε</sup>mēna<sup>ε</sup>yas. Hēden <sup>ε</sup>nē<sup>ε</sup>nak’itē yixs 56  
ālaē <sup>ε</sup>nāxwa oq’ūsēda bēbegwānemaq ālak’!āla pāxālē Hēlagōlseła,  
yixa ts!edāqē pāxālāsa <sup>ε</sup>nemgēs, qaxs <sup>ε</sup>nāxwa<sup>ε</sup>maēda bēbegwānemē  
lē<sup>ε</sup>wa ts!ēdaqasa Kwāg’ul ts!enx<sup>u</sup>s wāldemas K’!ēso‘yak’ilis yixs  
laē aemlālas qaxs ā<sup>ε</sup>maē Hēlagōlseła la laēl lāx g’ōkwasa ts!ex’q!a 60  
qa<sup>ε</sup>s hēlēx<sup>ε</sup>idēq.

Wā, g’il<sup>ε</sup>mēsē ēx<sup>ε</sup>idēda ts!ex’qa begwānem lōxs ts!edāqaē lā  
hēwāxa āā<sup>ε</sup>yalaxēs la ēx<sup>ε</sup>idamatse<sup>ε</sup>wa. Wā, lā hē q!ūnālatsēxs  
hēwāxaē ayāse<sup>ε</sup>wa. Wā g’il<sup>ε</sup>mēsē wiwosēlagēda begwānemē laē  
k’!ēs ayaq. Wā, g’il<sup>ε</sup>mēsē g’igāma<sup>ε</sup>yē hēlik’ase<sup>ε</sup>was laēda g’igāma<sup>ε</sup>yē 65  
max’ts!ā k’!ēs ayaq qaēxs g’igāma<sup>ε</sup>yaē qaxs lālxē aemlālayolaxsēs  
g’ōkūlōtē qō k’!ēslax ayā laxa pāxāla, lax <sup>ε</sup>nāxwa g’wēg’ilatsa  
pēpāxāla k’!ēasaē <sup>ε</sup>nemōk<sup>u</sup> lēx<sup>ε</sup>ēdes qa <sup>ε</sup>wāxaats ayāsēs hēlik’-  
se<sup>ε</sup>wē, yixs g’il<sup>ε</sup>maē begwānemq!āla<sup>ε</sup>mē hēlik’ase<sup>ε</sup>wasa pāxāla, wā,  
lā q!ūnāla ayasa ma<sup>ε</sup>laxsa p!elxelasgem lāxa pāxāla. Wā, hēt!a 70  
q!ūnālatsēxs k’!ēsaē āya. Wā, g’il<sup>ε</sup>mēsē g’ayōl lāxa g’igēgāma<sup>ε</sup>ya  
laē hē<sup>ε</sup>ma g’igāma<sup>ε</sup>yē āem gwa<sup>ε</sup>naxōdex <sup>ε</sup>wāla<sup>ε</sup>yasasēs g’ēq!ēna<sup>ε</sup>yē.  
Wā, hās<sup>ε</sup>mēsēq nāqa<sup>ε</sup>yēs gwe<sup>ε</sup>yō qa <sup>ε</sup>wāxaatsēs ayāxa pāxāla. K’!ēs  
hēdēda pāxāla <sup>ε</sup>nemp!ēna lēx<sup>ε</sup>ēda, yixs k’!ēsaē hēdēda pāxāla  
gwāgwēx<sup>ε</sup>sāla lāxa g’igāma<sup>ε</sup>yaxs k’!ēsaē aēk’!a ayāxa pāxāla qaxs 75  
hāē g’ōkūlōtasa g’igāma<sup>ε</sup>yē gwāgwēx<sup>ε</sup>sāla lāxēs g’igāma<sup>ε</sup>yaxs halē-  
g’ilaē 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 Wä, hē<sup>s</sup>misa pāxāla yixs ē<sup>n</sup>ēk'aaqōsaq q!<sup>l</sup>ēk'ax L!<sup>l</sup>ēsāsēs hēlik'a-  
 se<sup>w</sup>ē qa t!<sup>l</sup>ēx<sup>w</sup>idēs L!<sup>l</sup>ēsās. Wä, la<sup>m</sup>mēts ālak'!ālal q!<sup>l</sup>ā<sup>l</sup>ē<sup>l</sup>alēlal lāx  
 80 gwa<sup>y</sup>i<sup>l</sup>ālasasa pāxāla. Wä, hē<sup>s</sup>maēxs laē ha<sup>y</sup>alik'!ase<sup>w</sup>ēda pāxāla  
 lā hēx'idaēm la qa<sup>s</sup> k'!wāg'alilē lax hēlk'!ōtaga<sup>w</sup>ā<sup>l</sup>ilisas qelgwē-  
 lasasa ts!<sup>l</sup>ēx'q!<sup>l</sup>a. Wä, lā wūlaxa ts!<sup>l</sup>ēx'q!<sup>l</sup>a lāx q!<sup>l</sup>āk'ēlasasēxa  
 ts!<sup>l</sup>ēx'ila. Wä, lā nēlēda ts!<sup>l</sup>ēx'q!<sup>l</sup>āxs laē ts!<sup>l</sup>ēm<sup>x</sup>'itsēs ts!<sup>l</sup>ēmā-  
 lax'ts!<sup>l</sup>āna<sup>y</sup>ē lāxēs q!<sup>l</sup>āg'ilē ts!<sup>l</sup>ēx'q!<sup>l</sup>ōlema. Wä, lēda pāxāla ts!<sup>l</sup>ēn-  
 85 ts!<sup>l</sup>ēn<sup>x</sup>'wida lāxa g'āx ha<sup>n</sup>ēla k'!āts!<sup>l</sup>ē q!<sup>l</sup>ōts!<sup>l</sup>ewax<sup>u</sup>sa ēwāpē. Wä,  
 g'il<sup>m</sup>mēsē gwālēda pāxāla ts!<sup>l</sup>ēnts!<sup>l</sup>ēnkwa<sup>x</sup>s laē p!<sup>l</sup>ēx<sup>w</sup>id<sup>x</sup>a gwe<sup>y</sup>āsa  
 ts!<sup>l</sup>ēx'q!<sup>l</sup>a begwānēm ts!<sup>l</sup>ēx'ila. Wä, lēda pāxāla ts!<sup>l</sup>ēmbetentsēs  
 ts!<sup>l</sup>ēmā<sup>l</sup>ax'ts!<sup>l</sup>āna<sup>y</sup>ē lāx neqelāsa ts!<sup>l</sup>ēx'ila. Wä, lā gagāla ts!<sup>l</sup>ēmā-  
 laq. Wä, g'il<sup>m</sup>mēsē wēx'īdxēs ts!<sup>l</sup>ēmā<sup>l</sup>ax'ts!<sup>l</sup>āna<sup>y</sup>ē laē dōqūlaxēs  
 90 ts!<sup>l</sup>ēmā<sup>l</sup>asōx<sup>u</sup>dē. Wä, g'il<sup>m</sup>mēsē hēx'idaēm L!<sup>l</sup>āx<sup>w</sup>ida, laē q!<sup>l</sup>ā<sup>l</sup>ē<sup>l</sup>ē<sup>l</sup>-  
 qēxs ēx'ida<sup>m</sup>ēla ts!<sup>l</sup>ēx'q!<sup>l</sup>a. Wä, la<sup>m</sup>mē ēk'ē nāqa<sup>y</sup>asa pāxāla.  
 Wä, g'il<sup>m</sup>mēsē āēm ē<sup>m</sup>elstolēlē ts!<sup>l</sup>ēmā<sup>l</sup>asās, hēwāxa L!<sup>l</sup>āx<sup>w</sup>ida.  
 Wä, hēem māma<sup>l</sup>t!<sup>l</sup>ēk'!ēsa pāxālāxs k'!ēsēlē gālal q!<sup>l</sup>ū<sup>l</sup>ā<sup>l</sup>a ts!<sup>l</sup>ēx'q!<sup>l</sup>a  
 begwānēm lāxēq. Wä, g'il<sup>m</sup>mēsē gāgāla k'!ēs L!<sup>l</sup>āx<sup>w</sup>ida, wä, lā  
 95 L!<sup>l</sup>āgū<sup>n</sup>akūla, wä lā ē<sup>n</sup>ēk'ēda pāxālāqēxs gālēlē ts!<sup>l</sup>ēx'q!<sup>l</sup>āl. Wä, lā  
 k'!ēx<sup>w</sup>id<sup>x</sup>ēs ts!<sup>l</sup>ēmā<sup>l</sup>asōx<sup>u</sup>dē. Wä, g'il<sup>m</sup>mēsē x'it!<sup>l</sup>ēdxēs laē dōqwa-  
 laxēs k'!ax<sup>u</sup>mōte. Wä, g'il<sup>m</sup>mēsē k'!ēs t!<sup>l</sup>ēx<sup>w</sup>ida laē q!<sup>l</sup>ā<sup>l</sup>ē<sup>l</sup>ē<sup>l</sup>axēxs  
 k'!ēsēlē gālal q!<sup>l</sup>ū<sup>l</sup>ā<sup>l</sup>a ts!<sup>l</sup>ēx'q!<sup>l</sup>a begwānēma. Wä, g'il<sup>m</sup>mēsē āēm

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'!ALMÖDĒLANAQA

The Nāk!wax'da<sup>ε</sup>x<sup>u</sup> 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<sup>ε</sup>x<sup>u</sup> stay when they disappear, a mountain on 5 the ground back of | Tēgūxstē<sup>ε</sup>. 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<sup>ε</sup>x<sup>u</sup>, 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

Llax<sup>ε</sup>wida, wā, lä q!alēda pāxālāqēxs ga<sup>ε</sup>yi<sup>ε</sup>lālāl qelgwēla ts!EX<sup>ε</sup>q!a begwānema. Wā, g'il<sup>ε</sup>mēsē ālak!āla t!EX<sup>ε</sup>widē k!ax<sup>u</sup>mōtas, wā, 100 la<sup>ε</sup>mē q!āLElēda pāxālāqēxs hali<sup>ε</sup>lālēLē ēx<sup>ε</sup>idLa ts!EX<sup>ε</sup>q!a begwānema. Wā, hēem wāxen q!alē lāxen la gwagwax's'alasa.

## K'!ALMÖDĒLANAQA

G'ökülaēda Nāk!wax'da<sup>ε</sup>xwē lāx Tēgūxsta<sup>ε</sup>yē. Wā, lä<sup>ε</sup>laē g'igā- 1 ma<sup>ε</sup>yasē Q!ädē yāwix'elaxa la ts!āwūnxa.

Wā, la<sup>ε</sup>m<sup>ε</sup>laē x'is<sup>ε</sup>ēdē wūq!wās Q!ädēs Q!wālanēnega. Wā, k'lēs-<sup>ε</sup>lat!a gāla x'isālas lāael ts!EX<sup>ε</sup>q!EX<sup>ε</sup>ida yix Q!wālanēnega lāx lāasas x'ix'Esalāsa Nāk!wax'da<sup>ε</sup>xwa āLaap!a<sup>ε</sup>yasā nek!Esē lāx āLās 5 Tēgūxsta<sup>ε</sup>yē. Wā, lä<sup>ε</sup>laē gagālaxs lāael ālax<sup>ε</sup>id ts!EX<sup>ε</sup>q!a. Wā, la<sup>ε</sup>m<sup>ε</sup>laē nōlē wūq!wāsē Q!ädē qaxs lemaa<sup>ε</sup>l dōqūlaqēxs k'lēāsaē gwēx<sup>ε</sup>idaas la ēx<sup>ε</sup>idēs wūq!wa. Wā, lä<sup>ε</sup>laē Q!ädē Lēlts!ōdxa g'ig'egāma<sup>ε</sup>yasēs g'ökülōta Nāk!wax'da<sup>ε</sup>xwē Lē<sup>ε</sup>wa pēpEXema<sup>ε</sup>yasxa la gwāl negēg'ēxa gānulē. Wā, g'il<sup>ε</sup>EM<sup>ε</sup>lawise wī<sup>ε</sup>laēLEXs laē nēlē 10 Q!ädāsēs wūq!wē Q!wālanēnegāxs lē<sup>ε</sup>maē wāwēk!ēq!a. Wā, hēx<sup>ε</sup>ida<sup>ε</sup>EM<sup>ε</sup>lāwis<sup>ε</sup>yāq!ēg'a<sup>ε</sup>lēda<sup>ε</sup>wālasē pāxālē Lēbidē. Wā, la<sup>ε</sup>m<sup>ε</sup>laē<sup>ε</sup>nēk'a: "Wēg'a dōqwalaxs nenāqa<sup>ε</sup>yaqōs g'ig'egā<sup>ε</sup>mē<sup>ε</sup> qaxs k'lōasaaxent nEXwālasa<sup>ε</sup>nāx<sup>ε</sup>nāwalak!ūsa lāx āxāsasens wūq!wa lāxēs g'ig'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālotsē. Wā, 15 hē<sup>ε</sup>mis k'ilemsa haāyāliagasasa āLē g'āx hēlēsaxens wūq!wā. Wā, la<sup>ε</sup>mēsēn<sup>ε</sup>nēnk!ēqela qa g'āxlāg'isē lōlt!a qa g'āxēsē qelgwīl

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<sup>ex</sup> 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.<sup>1</sup> 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<sup>ex</sup>, 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 'nawālakwalifasōsa 'nax'ēnawalagwi-  
laxsa lōbekwēx," 'nēx'ēlaē. Wā, hēx'ēidaem'lāwisa g'ig'egāma'yē  
20 'nāxwa ēx'ak'ex wāldemasa 'wālasē pāxāla. Wā, g'il'ēmlāwise  
gwālē wāldemasēxs lāael hōqūwelsa.

Wā, g'il'ēmlāwisē 'nāxwa mēx'ēdēda Nāk!wax'da<sup>ex</sup>waxs laē  
āxk'lālase'wēda mōkwē lē'lāk<sup>u</sup> bēbegwānema qa lās lāxa q!ap!eya-  
sasa x'ix'esūla dāg'ilqelaxa 'wālasē lē'wa'ya qa qelgūdzewēsō's  
25 Q!wālanēnega qō g'āxl lālt!anolō. Wā, laēm'lāwisē ēlāq 'nāx'ē-  
dexs g'āxaē aēdaaqa. Wā, laēmē qelx'walēlemē Q!wālanēnega lāx  
āladzē'lilasa k'lōgwilē 'wadzō ts!ex'sem saōk<sup>u</sup> lāx hēk'lotēwalifasa  
lōbekwē. Wā, g'ilēm'lāwisē qelx'walilemxs laē ālael la 'nemāx'is  
lē'wa lā lē'la. Laēm'lāē k'ōtasō' laem wik'!ex'ida. Wā, hēwāxa-  
30 'lat!a q!wēnal'idxa la 'nāx'idxa gāāla. Wā, lā'laē dzāqwaxs laē  
lē'lālase'wēda 'wālasē pāxālāsa Nāk!wax'da<sup>ex</sup>wēxa lēgadās Nenōlō  
qa lās p!ēx'wid qaxs lē'maē 'nēk'ē Q!ādāq laem wik'!ex'idēs wū-  
q!wax'dē. Wā, g'il'ēmlāwisē Nenōlowē gwāl p!ēxwaqēxs lāael  
dāl'ēdēda 'wālasē pexemēsa pēpāxāla Nenōlowē. Wā, lā'laē 'nēk'a:  
35 "ēya, adā, yūl Q!ādē. Wēg'a xēkūlēlaxōx qelgwēlasaxsens xūnō-  
kwēx qa's ālāōs ēkwaxwa 'nāxwax g'ēx'g'aēla. Wā, g'il'ēmlwits  
gwāl, wā lāles āx'ēdlex ts!ex'asa k'lēs dzādžēqelak<sup>u</sup> lē'wa'ya qa's  
lēbabōlilaōsas lāxōx wūq!wāqens. Wā, yū'mesōx māmāxs qa  
'nāxwa'mēsōx ts!ex'asa. Wā, g'il'ēmlwēts gwālālila laaqōs āx'ēdxa

<sup>1</sup>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

Llāgekwe qa<sup>s</sup> dzedzexsālaōsaq qa ts!ēlts!ēq!astowēs. Wā, gil- 40  
 ēmēsē qlēnemēs dzexayōs Llāgekwa laaqōs āx<sup>s</sup>ēdxā mōts!aqē wīs-  
 wūlē alōmas dzeseqwa, yixs yū<sup>s</sup>mēla āwāsgēmōx<sup>s</sup> wāsgēmxsdaasax-  
 sens wūq!wax. Wā, hē<sup>s</sup>mis mōts!aqa hāxk!<sup>s</sup>ōt!ēbōt lāxens bālx  
 dzōxūma lēslek<sup>k</sup>!nālē, qa lēlāmsōx qelgwilasaxsens wūq!wax.  
 Wā, g'il<sup>s</sup>ēmīwisē g'āx āx<sup>s</sup>ālīl lāq<sup>u</sup> qasō lāl dēx<sup>s</sup>walīlaxa ēnemts!aqē 45  
 lām laxōx hēlk!<sup>s</sup>ōdenōlema<sup>s</sup>yaxsens wūq!wax. Wā, las ēt!alīlaxa  
 ēnemts!aqē lām laxōx hēlk!<sup>s</sup>ōtsīdza<sup>s</sup>yaxs. Wā, lās ēt!alīlaxa ēnem-  
 ts!aqē lāx gēm<sup>s</sup>xōltseyāp!<sup>s</sup>ayas. Wā, lās elxlālx dēx<sup>s</sup>walīlaxa  
 ēnemts!aqē lāx gēm<sup>s</sup>xōltsīdza<sup>s</sup>yaxs. Wā, g'il<sup>s</sup>mēsē gwāles āxayōs  
 laaqōs āx<sup>s</sup>ēdxā mōts!aqē wīswūl dzeseqwa qa<sup>s</sup> k'ādētadoōsas lāxa 50  
 mōts!aqē lēlāma. Wā, g'il<sup>s</sup>mēsē gwālexs laaqōs āx<sup>s</sup>ēdxā qlēnemōs  
 dzexē ts!ēlts!ēq!astō Llāgekwa qa<sup>s</sup> gēxūndalaōsas lāxa dzēdzese-  
 qwē mōts!aqa lāx ek!<sup>s</sup>al<sup>s</sup>yasens wūq!wa. Wā, g'il<sup>s</sup>mēsē wī<sup>s</sup>la la  
 gēx<sup>s</sup>ūlālelaxs laaqōs āx<sup>s</sup>ēdxā qlēnemē qem<sup>s</sup>xwasa kwēkwē qa<sup>s</sup>  
 qem<sup>s</sup>x<sup>s</sup>wīdaōsas lāxa Llāgekwe lō<sup>s</sup>mēns wūq!wa laxōs laēn<sup>s</sup>yēx 55  
 qelx<sup>u</sup>ts!<sup>s</sup>ā lāx nextslāwasa klumōdzekwē tētēx<sup>s</sup>ūnālaxa qemōkwē  
 Llāgekwa. Wā, g'il<sup>s</sup>mēt<sup>s</sup> gwālalaqōs wī<sup>s</sup>la xēx<sup>s</sup>wīdxōx yālag'īl-  
 lasaqōs qa k'cāsēs g'aēl lāx yāg'il<sup>s</sup>mā<sup>s</sup>yaxsōs āxalē<sup>s</sup>lemaqōs. Wā,  
 hē<sup>s</sup>mīsa wāx<sup>s</sup>ema lēlwēqelasens wūq!wax qa<sup>s</sup> g'āxaōs dōx<sup>s</sup>wīdeq<sup>u</sup>.  
 Gūnō g'āxlax dōx<sup>s</sup>wīdeq<sup>u</sup> lāx g'was<sup>s</sup>agawa<sup>s</sup>yas mōp!ēnxwā<sup>s</sup>ē nāla, 60  
 ālas hāwīnalaxwa g'āxlēx wāx<sup>s</sup>īdl hēlīlīlālxens wūq!wax qa ql'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!wālanēnega.  
 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!wālanēnega  
 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 dōxʼwidelqōx gwāsʼaʼyasa mōp!enxwāsē ʼnūla. Wā, yū-  
 ʼmōq, gʼigāmē, ādā Q!ädā;" ʼnēxʼlaē Nenōlowēxa ʼwālasē pāxāla.  
 65 Wā, gʼilʼemʼlāwisē q!wēʼidēxs yāq!ent!ālaaxs laē lāwēlsa.

Wā, hēxʼidaemʼlāwisa gʼigāmaʼyē Q!ädē ʼcaxʼēda lāx gweʼyāsa  
 ʼwālasē pāxāla qa gwālaatsa qelgwilasas Q!wālanēnega. Wā, gʼil-  
 ʼemʼlāwisē gwālaxs gʼāxaē Q!ädē bās. Wā, laemʼlaē āla ts!exʼilē  
 nāqaʼyas Q!ädē qaēs wūq!wa, qaxs lēʼmaē dōqūlaxēs wūq!wāxs  
 70 lēʼmaē ālak!āla lēʼla 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, lālaʼla ʼnēnkʼ!ēqe-  
 laʼme Q!ädē qaʼs nānagēgʼēmēx lēxsʼalayāsa ʼwālasē pāxālaq. Wā,  
 laʼmē hēwāxa Q!ädē lū ʼnēxwābālx qelgwīʼlasasēs wūq!wa.

75 Wā, hēʼlat!a lū māʼlexsē gūnōlas la L!al!ēgekūlakwa lū lēʼlē  
 Q!wālanēnegāxs laael ēt!ēd gānōlexs laael wūlāxʼaʼlēlexs laē  
 yaēq!ent!āla lēʼwēs gweʼyā Hēlemil. Wā, laemʼlaē ʼnēkʼē Q!wā-  
 lanēnegāxs kʼlēasāē yālaʼxʼlēna. Wā, lāʼlaē ēt!ēd ʼnēkʼē Q!wālanē-  
 nega: "Wāgʼilla Hēlemilts ʼnawalak q!ūlāxʼidāmasōl gʼāxen qen  
 80 wāgʼilen lēgadelts Q!ülents!ēsemaga." Wā, gagālaemʼlāwisē L!ē-  
 kʼlāla Q!ülents!ēsemaga lāxēs laēnaʼyē yaēq!ant!āla lōʼ Hēlemil.  
 Wā, lāʼlaē yālaqwē Q!ülents!ēsemaga yfsgʼa:

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<sup>ε</sup>idamaōxENS<sup>ε</sup>nemōx<sup>uε</sup>ōx yīsōs 83  
q!wēq!lūlag'ilayāqōs Hēlemīlts<sup>ε</sup>nawalax<sup>uε</sup>s, qastā wāē wāē wā.

2. Wāg'a qastā Hēlemīl wāx heli<sup>ε</sup>lāla<sup>ε</sup>ōxENS<sup>ε</sup>nemōx<sup>uε</sup>ōx yīsōs 85  
hēli<sup>ε</sup>lālayāqōs Hēlemīlts<sup>ε</sup>nawalax<sup>uε</sup>s, qastā wāē wāē wā.

3. Wāg'a qastā Hēlemīl wāx<sup>ε</sup>naqē<sup>ε</sup>stenda<sup>ε</sup>ōxENS<sup>ε</sup>nemōx<sup>uε</sup>ōx yīsōs  
nāqē<sup>ε</sup>stendayāqōs Hēlemīlts<sup>ε</sup>nawalax<sup>uε</sup>s, qastā wāē wāē wā.

4. Wāg'a qastā Hēlemīl waxēda<sup>ε</sup>ōsōs q!wēq!lūlag'ilayāqōs Hēle-  
mīlts<sup>ε</sup>nawalax<sup>uε</sup>s<sup>ε</sup>nawalax<sup>uε</sup>s qastā, wāē wāē wā. 90

5. Wāg'illa qastā Hēlemīl waxēda<sup>ε</sup>ō g'āxENLasōs hēlig'a<sup>ε</sup>yāqōs  
qEN wax<sup>ε</sup>owē nōgwa g'āx hēlig'ayōno<sup>uε</sup>sōs hēlig'ayāqōs Hēlemīlts<sup>ε</sup>  
<sup>ε</sup>nawalax<sup>uε</sup>s qastā, wāē.

Wā, g'il<sup>ε</sup>mēse q!wēl<sup>ε</sup>idEXS laē ēt!ēd yaēq!EG'a<sup>ε</sup>l LE<sup>ε</sup>wis yaēq!ent!a-  
lōte. Wā, laem<sup>ε</sup>laē nā<sup>ε</sup>naxma<sup>ε</sup>yē Q!wālanēnegāx wāldemas Hēle- 95  
mīlaq: "YūL, qāst, Hēlemīl, wix<sup>ε</sup>SEN yālaqūlaēna<sup>ε</sup>yē. LE<sup>ε</sup>maEN  
nEXts!āxēs gwe<sup>ε</sup>yāōs GEN gwēk<sup>ε</sup>!ālasa, qāst." Wā, lā<sup>ε</sup>laē gagāla  
L!EK<sup>ε</sup>ālas laa<sup>ε</sup>las ēdzaqwa yāq!EG'a<sup>ε</sup>lē Q!wālanēnega. Wā, lā<sup>ε</sup>laē  
<sup>ε</sup>nēk'a: "YūL, gēlak<sup>ε</sup>as'la qāst Hēlemīl laems wāx<sup>ε</sup>ēd q!lūlāmas  
g'āxEN, g'il<sup>ε</sup>gildōkwēlas<sup>ε</sup>nawalak<sup>uε</sup>. La<sup>ε</sup>mēSEN lā<sup>ε</sup>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<sup>ε</sup>. 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<sup>ε</sup>. |

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<sup>ε</sup>, 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<sup>ε</sup>x<sup>u</sup> | 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<sup>ε</sup>x<sup>u</sup> thought  
that | Q!wālanēnega would be a great shaman. As soon as night  
25 came, | the Nāk!wax'da<sup>ε</sup>x<sup>u</sup> were called to come into the || dance-

3 Wā, laem<sup>ε</sup>lāwisē gāla neg'ikūxs laael wūlelē Q!wālanēnegāxs laē  
yālaq!wāla lāx āl!ās Tēgūxsta<sup>ε</sup>yē. Wā, la<sup>ε</sup>mē ālak!āla x'is<sup>ε</sup>ēda. Wā,  
5 la<sup>ε</sup>mē hēwāxāem la g'wābala lāxēs x'isalotē lāxēs g'ig'ōk!walē lāx  
ālaap!a<sup>ε</sup>yasa neg'ā lāx āl!ās Tēgūxsta<sup>ε</sup>yē.

Wā, la<sup>ε</sup>mē ēt!ēd la q!ēq!aēk'elē Q!ādē qaēs wūq!wāxs laē k'leās  
q!ālāsa <sup>ε</sup>nāxwa bēbegwānemx lax x'iyats Q!wālanēnega. Wā,  
hē<sup>ε</sup>misēxs hēwāxāē wūlel yālaq!wāla. Wā, hē<sup>ε</sup>lat!a lā q!ēl!exsa-  
10 g'iyowē <sup>ε</sup>nālās la bāsa lōbekwaxs laē wūlaxa<sup>ε</sup>lēl yālaqūla lāxa  
ālāla lāx āl!ās Tēgūxsta<sup>ε</sup>yē. Wā, la<sup>ε</sup>mē g'āx yāwas'īd L!āsōlēla.  
Wā, k'les<sup>ε</sup>lat!a ālaem g'āx <sup>ε</sup>nēxwābūla laxa ālanā<sup>ε</sup>yasa g'ōkūlāxs  
laē xwēlaqa qwēsaxsda<sup>ε</sup>nakūlāxs yālaq!wālaē. Wā, la<sup>ε</sup>mē ēx<sup>ε</sup>īdē  
nāqa<sup>ε</sup>yas Q!ādē qaxs le<sup>ε</sup>maē q!ā!ālelaqēxs q!ūla<sup>ε</sup>maēs wūq!wa.  
15 Wā, laem<sup>ε</sup>laē <sup>ε</sup>nēk'ē Q!ādē qa<sup>ε</sup>s hali<sup>ε</sup>lālālag'ī k'īm<sup>ε</sup>yaxa g'ig'iyak-  
k'ēla yūduk<sup>u</sup> ōgū<sup>ε</sup>la lāx Q!wālanēnega. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>nāx<sup>ε</sup>īdxa  
gāālāxs laē <sup>ε</sup>wī<sup>ε</sup>la<sup>ε</sup>ma bēbegwānemē lē<sup>ε</sup>wa ts!ēdaqasa Nāk!wax'da-  
<sup>ε</sup>xwē la k'īm<sup>ε</sup>yaxa yūdukwē g'ig'iyak'ēla. Wā, g'il<sup>ε</sup>mēsē g'āx  
aēdaaqaxa k'īm<sup>ε</sup>yaxa g'ig'iyak'īla. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī<sup>ε</sup>la hōgwīl lāxa  
20 lōbekwaxs laē q!ēmt!ēts q!ēmq!ēmdemasa ōlāla lē<sup>ε</sup>wa hayalik'īlālē  
lē<sup>ε</sup>wa nōnltsē<sup>ε</sup>stālālē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē g'wāla yūdukwē yīxwa  
laael lats!ālil lāxa lē<sup>ε</sup>mēlats!ē. Wā, laem<sup>ε</sup>laē negēqāla<sup>ε</sup>mē Nāk!wax-  
da<sup>ε</sup>xwaq <sup>ε</sup>wālasl pāxālē Q!wālanēnega. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē gānū<sup>ε</sup>i-  
dexs laē qāsasē<sup>ε</sup>wēda Nāk!wax'da<sup>ε</sup>xwē qa<sup>ε</sup>s g'āxē <sup>ε</sup>wī<sup>ε</sup>laēlēla lāxa



house to sing for the three who had stayed in the woods. | As soon as 26  
 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<sup>ex</sup> 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<sup>ex</sup> call hāmdzedzewē<sup>s</sup>, || and 45  
 it is called by the Kwakiutl onēqwa. | It is partly a great shaman.

lōbekwē qa<sup>s</sup> g'āxē q!emta qa yīxwēsa yūdukwē g'īg'iyak'elax'dē. 25  
 Wā, g'il<sup>s</sup>em<sup>s</sup>lāwisē g'āx wī<sup>s</sup>laēla laa<sup>s</sup>las lāx<sup>s</sup>ūlifēda wālasē pāxāla  
 Nēnōlowē qa<sup>s</sup> yāq'eg'a<sup>s</sup>lē. Wā, lā<sup>s</sup>laē nēk'a: "ēya, nē<sup>s</sup>hēmōkwai'.  
 Wāg'a dāxLENDExS t!emyayāqōs qa<sup>s</sup> wī<sup>s</sup>laōs g'ildēs lēxEdzōdExS  
 t!emēdzāqōs. Wā, g'il<sup>s</sup>emlwits q!wē<sup>s</sup>idēl lāLES gāgāla tsemōtala-  
 LōL. Wā, lāLES ēt!ēdēl lēxEdzōdExS t!emēdzāqōs. Wā, mōp!E- 30  
 naLES hēl gwēx<sup>s</sup>idēlē qaxg'in g'īg'aēqelē g'āxENS nēmōx<sup>s</sup>dzaē  
 Q!wālanēnega. Hēden lāg'ila nēx<sup>s</sup> qa<sup>s</sup> mōp!enaōs lēxEdzōdExS  
 t!emēdzāqōs qaENS wāwūldzēwaēna<sup>s</sup>yē qa g'āxēsē g'āxēL lāxa  
 lōbekwaxwa gānolēx. Wā, hē<sup>s</sup>mis qENS wūlāx<sup>s</sup>alelēqē yālaq!wā-  
 lasēs yālaqūlayā," nēx<sup>s</sup>laē Nēnōlowē. Wā, la<sup>s</sup>mē hēwāxa wūlā- 35  
 x<sup>s</sup>alelaqē yālaqūla. Wā, āem<sup>s</sup>lāwisē denx<sup>s</sup>its q!emq!emdemasa  
 yūdukwēxa ōlala lē<sup>s</sup>wa hayalik'ilalē lē<sup>s</sup>wa nōntsē<sup>s</sup>stālalē. Wā,  
 g'il<sup>s</sup>em<sup>s</sup>lāwise gwālexS laē hōqūwelsa. Wā, ma<sup>s</sup>lp!enxwās laē  
 gānolas wū<sup>s</sup>em lāna<sup>s</sup>xwa wī<sup>s</sup>laēLEla lāxa lōbekwē qa<sup>s</sup> wū<sup>s</sup>mē  
 mōp!ena lEXlēxa. Wā, lāem<sup>s</sup>lāwisē wī<sup>s</sup>la hōqūwelsēda Nāk!wax'da- 40  
 xwē qa<sup>s</sup> lā mēx<sup>s</sup>ēda. Wā, k'lēs<sup>s</sup>em<sup>s</sup>lāwisē gāla mēxax g'āxaasa  
 yālaq!wāla lāxa ālanā<sup>s</sup>yasa lōbekwē. Wā, g'il<sup>s</sup>emlāwisē q!ūlbē  
 yālaqūlaēna<sup>s</sup>yasēsXS laē hāmts!eg'a<sup>s</sup>la. Wā, laem k'leās medzēsEs  
 gwēx<sup>s</sup>sdemas. Hēem gwē<sup>s</sup>yōsa Nāk!wax'da<sup>s</sup>xwē hāmdzedzewē-  
 sē<sup>s</sup>wē gwēx<sup>s</sup>sdemas. Wā, hē<sup>s</sup>mis gwē<sup>s</sup>yōsa 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<sup>ε</sup>, although | Q!ādē did not own the hāmdzedzewē<sup>ε</sup>. ||

- 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<sup>ε</sup>x<sup>u</sup> did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē<sup>ε</sup>. 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<sup>ε</sup>x<sup>u</sup> said that they would sing a new | song for her, and this is her song: |

46 naxsaap!ē lō<sup>ε</sup> wālas pāxāla lē<sup>ε</sup>wa hāmshāmts!esē lāx gwēx'sdaasas  
 Q!wālanēnegāxs pāxālx'idaaxs x'isālaē. Wā, la hāsex Hēlemilē  
 nāqafyē laēna<sup>ε</sup>yas hāmdzedzewē<sup>ε</sup>wa, wāx<sup>ε</sup>maē k'lēs āxnōgwadē  
 Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!ēnema q!ayōlē hē gwēx'idaasa x'ix'esāla laē pāxālx'ida  
 yixs x'isālaē. Wā, lā ōgū<sup>ε</sup>laem lās lēdāxs g'āxaē nē<sup>ε</sup>ēdaxa wāx<sup>ε</sup>mē  
 k'lēās lāx g'alemg'alisas yixs qesaax wāldema Haāyalilagāsē.)

Wā, g'il<sup>ε</sup>mēsē gwāl hāmts!ālxas laē Q!wālanēnega ēt!ēd yālaqwa.  
 Wā, hēx'idaem<sup>ε</sup>lāwisa wālasē pāxāla, yix Nēnōlowē la gwēts!axsta-  
 55 laxa nāxwa bēbegwānem qa g'āxēs wī<sup>ε</sup>la hōgwīl lāxa lōbekwē.  
 Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē g'āx wī<sup>ε</sup>laēlexs laē hēx'idaem wī<sup>ε</sup>la āx'ēdxa  
 t!emyayowē lē<sup>ε</sup>wa ts!ēdāqē lō<sup>ε</sup>ma hē<sup>ε</sup>fak'!ālasa g'ing'inānemē qa<sup>ε</sup>s  
 nē<sup>ε</sup>māx'idē t!ēmēdzōdxa t!ēmēdzō. Wā, k'lēs<sup>ε</sup>em<sup>ε</sup>lāwisē gēg'ilil  
 t!ēmsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ēx'īlasa lōbekwē.  
 60 Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē g'āxēl lāxa g'ōkwaxs laē gwā<sup>ε</sup>sta lāxēs pēxēna<sup>ε</sup>yē.  
 Wā, laem k'lēās q!ēmtēlēs nenāgadāsa Nāk!wax'da<sup>ε</sup>xwē qaēxs  
 k'lēsaē q!ālelaqēxs hāmdzedzewēsewaē Q!wālanēnega. Wā, la<sup>ε</sup>mē  
 āem yālaqūlasēs yālx<sup>u</sup>lēnē. Wā, g'il<sup>ε</sup>mēsē gwāl yālaqūlxas laē  
 hāmadzelaqwa. Wā, la<sup>ε</sup>mē q!ēx'īdxa mōkwē bēbegwānema. Wā,  
 65 la<sup>ε</sup>mē nēk'ē nenāgadāsa Nāk!wax'da<sup>ε</sup>xwē qa<sup>ε</sup>s dēnx'īdēs altsema  
 q!ēmdēm qaē. Wā, ga<sup>ε</sup>mēs q!ēmdēmsēga:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67  
hamaē hamaē hama! | I went to get food for you, Hēlemīl 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  
Hēlemīl 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 Hēlemīl 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 Hēlemīl  
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 Hēlemīl, 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 Hēlemīl 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<sup>ε</sup>yālag'ilaōs lōgwalag'ila hamaē hamaē hama 67  
hēx'dōs lanōgwa hamasa<sup>ε</sup>yālag'iltis Hēlemīlas Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>-  
siwak'asdēa.

2. Elahax'k'asdewēsen āyāmēlā<sup>ε</sup>matsōs Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>siwa- 70  
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlēmaē lax  
hēm<sup>x</sup>laēlasdēs Hēlemīlas Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>siwak'asdēa.

3. Elahax'k'asdewēsen hak!waānem<sup>x</sup>dēs Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>siwa-  
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa<sup>ε</sup>yasōs  
<sup>ε</sup>nenwalak!wēna<sup>ε</sup>yēx'dēs Hēlemīlas Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>siwak'asdēa. 75

4. Wihēs qaē lālōla<sup>ε</sup>yālag'ilaōs lōgwalag'ila hamaē hamaē hama;  
hēx'dōs lanōgwa lālōla<sup>ε</sup>yālag'iltis Hēlemīlas Baḡ<sup>u</sup>bakwālanuḡ<sup>u</sup>si-  
wak'asdēa.

Wā, g'īl<sup>ε</sup>mēsē gwāl yīxwaxs laē yāq!ēg'a<sup>ε</sup>lē Q!wālanēnega. Wā,  
lā<sup>ε</sup>laē <sup>ε</sup>nēk'a: "Gēlak'as<sup>ε</sup>la <sup>ε</sup>nē<sup>ε</sup>nemōk". La<sup>ε</sup>men q!ūlāx<sup>ε</sup>idāmatsō- 80  
sens <sup>ε</sup>nemōkwaē Hēlemīla. Wā, hēem<sup>ε</sup>lāwisen lēgemlē Q!ūlents!ē-  
semaga. Wā, laems <sup>ε</sup>nāxwal lēqelales g'āxen. Wā, hē<sup>ε</sup>misa  
laems k'leāsl lal nālal gagak'eyalal g'āxen lāg'aa<sup>ε</sup>lāxa neqaxen-  
xēla. Wā, hē<sup>ε</sup>maa wāldems Hēlemīlē g'āxen qasō gagak'eyalasō-  
lōx ḡwūsa<sup>ε</sup>yasa neqaxenxē lālen hēx'idāel lē<sup>ε</sup>lāmasleqē, <sup>ε</sup>nēk'ins 85  
<sup>ε</sup>nemōx<sup>u</sup>dzā g'āxen. Wā, hē<sup>ε</sup>mēsa neqaxenxēlālen 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<sup>ē</sup>ILELA

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 Tselēxwas. | 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!ēlwaēl. Therefore her name was Ts!ēlwaēl, | 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!ēlwaēl 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 g'āXEN, qa<sup>ē</sup>laENLō aa<sup>ē</sup>yālalax laEM<sup>ē</sup>lāwisEN nōgwal hē<sup>ē</sup>lāmatsōs Hēlemila." nēX<sup>ē</sup>laē Q!ūlents!ēsemagāxēs g'ōkūlōtē. Wā, laEM<sup>ē</sup>wālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA<sup>ē</sup>ILELA

1 G'ōkula<sup>ē</sup>laē g'alāsa nē<sup>ē</sup>mēmotasa Ts!ōts!ena lāX nēlk'!ōdoyā<sup>ē</sup>yas wās Hānwadēxa lēgadēda g'ōx<sup>u</sup>demsas Tselēxwas. Wā, lā<sup>ē</sup>laē g'āg'elaaēnoxwē Q!ēgēdēxa k'!ēsē g'īgāma<sup>ē</sup>ya, yixs ā<sup>ē</sup>maē begwānemq!ala<sup>ē</sup>ma, yixs k'!ēsaēx nō<sup>ē</sup>yema, yixs q!ayōlaēx g'āg'ilela 5 laqēxs g'alaōl g'āx g'ōx<sup>ē</sup>walisa mamal<sup>ē</sup>a lāX Tsāxis, yix lāg'ilas laEM hānLEMē hānalelās Q!ēgēdē. Wā, lā<sup>ē</sup>laē geg'adē Q!ēgēdāsa LEMqa ts!edāqxa lēgades Ts!ēlwaēl, yix lāg'ilas lēgades Ts!ēlwaēl qaxs hēmenala<sup>ē</sup>maē LEMlemq!āla lōxs hēmenala<sup>ē</sup>maē aē<sup>ē</sup>not!axēs lā<sup>ē</sup>wūnemē Q!ēgēdē lāX gwēg'ilasasa ts!ādagex'sala, yixs 10 k'!ēsaē ēg'asa ōgū<sup>ē</sup>la lāXēs LEMqaēna<sup>ē</sup>yē. Wā, laEM<sup>ē</sup>lāwisē Q!ēgēdē k'!ēs<sup>ē</sup>el q!āselaxēs GENEMaxs lāwisaaq. Wā, lā<sup>ē</sup>laē nēMxsa nā<sup>ē</sup>laxs laē āla yāx<sup>ē</sup>semē wāldemas Ts!ēlwaēlaxēs lā<sup>ē</sup>wūnemē. Wā, hēEM<sup>ē</sup>lāwis lāg'ilas Q!ēgēdē k'!ēlax<sup>ē</sup>idxēs GENEMē. Wā, g'il<sup>ē</sup>EM<sup>ē</sup>lāwise gwāl k'!ēlak'aqēxs laē dāx<sup>ē</sup>idē Q!ēgēdāxēs hānLEMē qa<sup>ē</sup>s 15 lā lāwēls laxēs g'ōkwē qa<sup>ē</sup>s lāel qas<sup>ē</sup>id nā<sup>ē</sup>nalaaqa lax wās Hānwadē. Wā, laEM<sup>ē</sup>lāwisē Q!ēgēdē dōx<sup>ē</sup>walelanaxa g'ila qaxs ā<sup>ē</sup>maē k'ōdēltsēs g'ōkūlōtē qaxs wūLE<sup>ē</sup>maaxs malp!enaē hānL<sup>ē</sup>E-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ēgēd 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!ēgēd was given up. | Then the young men of the numaym Ts!ōts!ēna made themselves ready | to go and look for Q!ēgēd, 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!ēgēd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ēgēd'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!ēlwaēl 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!ēgēd had been killed || by the grizzly bear. Now it was 40

g'a<sup>la</sup>. Wā, laem<sup>laē</sup> k'wāg'ila dzāqwaxs laē hānlāla. Wā, lā 18  
<sup>laē</sup> p!edex<sup>ida</sup>. Hēwāxa<sup>lat!a</sup> g'āx nā<sup>nakwē</sup> Q!ēgēdē. Wā,  
 g'wāfelaem<sup>lāwisē</sup> g'ōkūlōtas k'ōtaq laem yelkwa. Wā, lā<sup>laē</sup> 20  
<sup>nāx<sup>idxa</sup> gaāla wūl<sup>EM</sup>lāwisē nak<sup>lālase</sup>wa qa<sup>s</sup> g'āxē nā<sup>nakwa</sup>.</sup>  
 Wā, hē<sup>lat!a</sup> la gāla <sup>nā</sup>laxs laē nāno<sup>x</sup>q!alayewē Q!ēgēdē. Wā,  
 laem<sup>lāwisē</sup> xwāna<sup>sidēda</sup> hā<sup>yāl<sup>āsa</sup></sup> <sup>nē</sup>mēmotasa Ts!ōts!ēna  
 qa<sup>s</sup> lālag<sup>ē</sup> nenānu<sup>x</sup>lax Q!ēgēdē. Wā, lāx<sup>da<sup>x</sup>laē</sup> qās<sup>ida</sup>. Wā,  
 wīlaxdzē<sup>laē</sup> qwēs<sup>g'ila</sup> qāsaxs laē dōx<sup>walelax</sup> qāqesmōtas. Wā, 25  
 lā<sup>laē</sup> qāstōdeq. Wā, lā<sup>laē</sup> qwēs<sup>g'ilaem</sup> qāsaxs laē q!āxa hānlēmas  
 yix o<sup>x</sup>lāx<sup>dās</sup>. Wā, lā<sup>laē</sup> alēx<sup>ida</sup>. Wā, laem<sup>laē</sup> q!āxa āpsō-  
 tsīdza<sup>yas</sup> g'ōgūyās. Wā, wāx<sup>EM</sup>lāwisē hāna<sup>l</sup> ālāx o<sup>gū</sup>lā g'āyōl  
 lāx o<sup>k</sup>wīna<sup>yas</sup>, wā, lā<sup>laē</sup> k'leās o<sup>gū</sup>lā q!asōs laxa āpsōtsīdza<sup>ye</sup>  
 g'ōgūyō lē<sup>wa</sup> o<sup>x</sup>lā<sup>ayasa</sup> hānlēm, wā, hē<sup>mēsa</sup> dzex<sup>s</sup>anālas. 30  
 Wā, g'āx<sup>laē</sup> nā<sup>nakwa</sup> nenānu<sup>x</sup>lāx Q!ēgēdex<sup>dē</sup>. Wā, g'āx<sup>EM</sup>  
<sup>laē</sup> dāg'ilqālaxa āpsōtsīdza<sup>ye</sup> g'ōgūyō lē<sup>wa</sup> g'āyōlē laxa hān-  
 lēmē. Wā, g'il<sup>EM</sup>lāwisē lāg'aa lāxa gōx<sup>dās</sup> Q!ēgēdē laē ts!ē-  
 k'āl<sup>idex</sup> genem<sup>dās</sup>. Wā, laem<sup>lāwisē</sup> <sup>nēk</sup> qa wūnem<sup>tase</sup>wēsa  
 āpsōtsīdza<sup>ye</sup> g'ōgūyōsēs lā<sup>wūnemx</sup>dē, yix lāg'ilas gwāgwēx<sup>s</sup>a- 35  
 lasa yixs hāselā<sup>maē</sup> k'!ēs q!wayālisemē Ts!ēlwaēlē qaēs lā<sup>wū-</sup>  
 nem<sup>x</sup>dē, yixs hās<sup>maaq</sup> nāqa<sup>ye</sup> laēna<sup>yas</sup> qās<sup>ida</sup>. Wā, laem-  
<sup>laē</sup> gwāla wūnem<sup>tāxa</sup> <sup>nēmē</sup> g'ōgūyōs lā<sup>wūnemx</sup>dēxa lāyēnxē.  
 Wā, laem<sup>laē</sup> gwēbē laxa ts!āwūnxē, yix lāx<sup>demas</sup> k'!ēlax-  
 itse<sup>wē</sup> Q!ēgēdex<sup>dāsa</sup> g'ila. Wā, laem<sup>lāwisē</sup> ēt!ēd lāyēnxa la 40

41 autumn again of the | following year when the two ends of the year meet. Then Q!ëgëd 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!ôts!ëna 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 äpseyenx, laem dzëdzak'owa 'nemxexë. Wä, laem'laë lenë'sta-sefwë Q!ëgëdex'däsës g'ökülötë. Wä, laem'lawisa 'näxwa bëbegwänem LE'wis ts!ëdaqë höqüwëls läxës g'ig'ökwë qa's lä a'wax'ë-  
 ülsa lax L!äl!äsanä'fasës g'ig'ökwë qaxs ëk'aëda 'näla. Wä, k'lës-  
 45 'em'lawisë älaem gëx'gas a'wäqwalas laasa gemöt!eg'a'fëda älanem läx 'nalëmagwisasa g'öküla. Wä, lä'laë ëdzaqwa gemöt!eg'a'fëda gälänemë läxa älanä'yasa g'öküla. Wä, lä'laë ëdzaqwa emöt!e-  
 g'a'fëda älanem laxa äpsötasa 'wa lax nexk'lötasa g'öküla. Wä, lä'laë ëdzaqwa gemöt!eg'a'fëda älanem läx g'ildzagwas-  
 50 däsa g'älë gemöt'läla. Wä, lä'laë q!ënemä la 'nemädzaqwa gemöt!älëda alanema. Wä, laem'laë senbendxa 'näla LE'wa gänolë gemötëda q!ënemë äalanema. Wä, laem'laë q!ayaxëda bëbegwanemas hëg'ilas gwëk'lälë qaxs häë gwëx's dädag'iltstëda äalanemäxä g'öküläxa gänolë. Wä, laem'laë 'näx'wa ts!ëndek'ëda g'älä  
 55 'nemëmötsa Ts!ôts!ënäsa g'äxë xenlëla 'nëxwäbalëda q!ënemë gemöt'läla äalanem läx älanä'yasa g'öküläxa gänolë. Wä, lä'laë 'näx'ëdxa gäälä, lääläse läwëlsëda 'nemökwë begwänem läxës g'ökwë. Wä, lä'laë döx'wälelaxa q!ënem äalanem lax 'nälängwësa g'öküla g'ilëmg'ilisëla läq. Wä, g'äx'laë g'ilötlälisëda  
 60 'wälasë älanem k!wax!aätälaxa begwänemë. Wä, hëx'ëdaem-läwisa begwänemë la gwayë'LESXës g'ökülötë qä döx'widësëq. Wä, g'ilëmg'läwisë g'äx 'wëla höqüwëlsëda bëbegwänemë LE'wis ts!ëdaqë, wä, laem'laë döx'wälelaxa 'wälasë älanemäxä 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, hēem<sup>ē</sup>lāwisa q!ēnemē ēalanem g'ilēstālaq. Wā, hēem lēgades G'ilälalitēxa ēwālasē ālanemxa k!wax- 65 laatälaxa begwānemē. Wā, laem<sup>ē</sup>laē ēmālt!eg'aa!ē!ēda begwānemē, hē<sup>ē</sup>mē Q!ëgëdēda yālaqūla. Wā, laem<sup>ē</sup>laēda q!ūlsq!ūlyakwē ēnēx' qa ā<sup>ē</sup>mēs hēx'ēidaem ēwīla q!ēqelax'ēidēda ēnāxwa bēbegwānem lē<sup>ē</sup>wis ts!ēdaqē. Wā, hēx'ēidaem<sup>ē</sup>lawisa ēnāxwa bēbegwānem lē<sup>ē</sup>wis ts!ēdaqē la l'ex<sup>ē</sup>wid lāxa q!wāxē lax ālanā<sup>ē</sup>yasēs 70 g'ig'ōkwē, qa<sup>ē</sup>s lā hōxsta lāxa ēwā neqemalisasēs g'ig'ōkwē. Wā, laem<sup>ē</sup>laē ēnāxwa q!wax<sup>ē</sup>eta. Wā, āem<sup>ē</sup>lāwisa ēwālasē ālanemxa G'ilälalitē g'ilēs hē gwēx's x'īts!ax'ilax gwēgwālag'ilidzasas lē<sup>ē</sup>wa q!ēnemē ēalanema. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē gwāla q!ēqelax'ēidē lāā<sup>ē</sup>lasē hōx<sup>ē</sup>wūsta lāxa ēwā. Wā, lāx'da<sup>ē</sup>x<sup>ū</sup>laē k!ūs<sup>ē</sup>elsa lax l'āsanā<sup>ē</sup>yas 75 g'ōkwas Q!ëgëdē. Wā, laem<sup>ē</sup>laē doqwalaxēs gwa<sup>ē</sup>yi<sup>ē</sup>lālasla. Wā, hēx'ēidaem<sup>ē</sup>la ēx<sup>ē</sup>wētse<sup>ē</sup>wē g'ōkwas Q!ëgëdē, wā, laem<sup>ē</sup>laē dōqūla<sup>ē</sup>ma k!ūts!esē bēbegwānem lāx Q!ëgëdāxs laē lāxa lāx o!lāatā<sup>ē</sup>yasa G'ilälalitē. Wā, āem<sup>ē</sup>lāwisē la lā<sup>ē</sup>wēs lāāla<sup>ē</sup>lasē g'il<sup>ē</sup>yag'ida G'ilälalitē lē<sup>ē</sup>wa q!ēnemē ēalanema. Wā, laem<sup>ē</sup>laē Q!ëgëdē lā<sup>ē</sup>wis 80 yālaqūla. Wā, laem<sup>ē</sup>laēda ēnāxwa bēbegwānem xwānā!ēla qa<sup>ē</sup>s lālag<sup>ē</sup> dāq. Wā, g'il<sup>ē</sup>em<sup>ē</sup>lāwisē ēwīla qās'ēidēda bēbegwānem gwe<sup>ē</sup>yō!ēla lāx lā<sup>ē</sup>widzasas Q!ëgëdē laā<sup>ē</sup>lasē Q!ëgëdē nōx<sup>ē</sup>wītsēs daakwē hē gwēx's t!emyayō lāxa neg'ā lāx āpsōtasa ēwa. Wā, hēx'ēidaem<sup>ē</sup>lāwisē ēnāxwa x'ix<sup>ē</sup>ēdē oğūma<sup>ē</sup>yasa neg'ā. Wā, lā<sup>ē</sup>laē 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 ancestors of the numaym Ts!ôts!ena were afraid on account of what was done by Q!ēgēd. || 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!ēgēd; 95 and as soon as the || ends of the line of men passed Q!ēgēd, who was standing on the beach, | they encircled him. Then Q!ēgēd was in the middle of the circle. When | the ring of men was getting small Q!ēgēd 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!ēgēd. 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 ēt!ēd nōx<sup>ε</sup>witsēs xūmtxūmtag'ila lāxa neg'ā, lāx<sup>ε</sup>nāla<sup>ε</sup>yas lāwi-  
dzasas lāxēs hēmendzaqūlaēnē<sup>ε</sup>mē yālaqūla. Wā, laemxaē x'ix-  
ēdē oḡūma<sup>ε</sup>yasa neg'ā. Wā, laem<sup>ε</sup>laē k'ēk'alēx<sup>ε</sup>idēda g'alā<sup>ε</sup>ne-  
mēmotasa Ts!ôts!enās gwālag'ilidzasas Q!ēgēdē. Wā, lā<sup>ε</sup>laēda  
90 q!ūlsq!ūlyakwē aem lēlāk!ūlax nēnāqa<sup>ε</sup>yasa<sup>ε</sup>nāxwa bēbegwānem  
qa k'!ēsēs k'!ēla. Wā, laem<sup>ε</sup>lāwisē yipemg'alisēda<sup>ε</sup>nāxwa bēbe-  
gwānema. Wā, lā<sup>ε</sup>laē<sup>ε</sup>nemāx<sup>ε</sup>id qās<sup>ε</sup>ida.

Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē ēx'ā<sup>ε</sup>nakūla lāqēxs laē wāg<sup>ε</sup>enakūlēda<sup>ε</sup>wās-  
gemg'itelasasa bēbegwānemēx Q!ēgēdē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē  
95 hā<sup>ε</sup>yāqē<sup>ε</sup>wāx<sup>ε</sup>sba<sup>ε</sup>yasa bēbegwānemax lā<sup>ε</sup>widzasas Q!ēgēdāxs laē  
k'emēsḡemlisaq. Wā, laem<sup>ε</sup>laē nexts!ālisē Q!ēgēdē. Wā, g'il-  
<sup>ε</sup>em<sup>ε</sup>lāwisē t!ōxts!lā<sup>ε</sup>nakūlēda bēbegwānem, laē x'is<sup>ε</sup>ēdē Q!ēgēdē  
qa<sup>ε</sup>s lā lāx<sup>ε</sup>walis lāx<sup>ε</sup>nālalisasa k'em<sup>ε</sup>yāq; wā, laē wāx<sup>ε</sup> ēt!ēdēda  
bēbegwānemē k'emēsḡemlisaq. Wā, âem<sup>ε</sup>laxaāwiso hē gwēx<sup>ε</sup>idēs  
100 g'ilx<sup>ε</sup>dē gwēx<sup>ε</sup>idaasa. Wā, lā<sup>ε</sup>laē yāq!ēg'a<sup>ε</sup>lēda q!ūlyakwē begwā-  
nema. Wā, lā<sup>ε</sup>laē<sup>ε</sup>nēk'a: "ya, g'ōkūlōt, lālag'aemaslens nā<sup>ε</sup>na-  
kwa,"<sup>ε</sup>nēx<sup>ε</sup>laē. Wā, lā<sup>ε</sup>laē hēx<sup>ε</sup>ida<sup>ε</sup>ma<sup>ε</sup>nāxwa bēbegwānem ēx<sup>ε</sup>a-  
k'ex wāldemas. Wā, lāx<sup>ε</sup>da<sup>ε</sup>x<sup>ε</sup>laē<sup>ε</sup>wi<sup>ε</sup>la qās<sup>ε</sup>ida qa<sup>ε</sup>s lā<sup>ε</sup>wi<sup>ε</sup>la  
hōḡwēl lāx g'ōkwās Q!ēgēdē. Wā, g'il<sup>ε</sup>em<sup>ε</sup>lāwisē<sup>ε</sup>wi<sup>ε</sup>laēlexs laē  
5 yāq!ēg'a<sup>ε</sup>lēda q!ūlyakwē begwānema. Wā, lā<sup>ε</sup>laē<sup>ε</sup>nēk'a: "Hā-  
g'ax'i lē<sup>ε</sup>lālasē<sup>ε</sup>wa ts!edāqax qa g'āxēsō<sup>ε</sup>wi<sup>ε</sup>la lē<sup>ε</sup>wa k'!ēk'<sup>ε</sup>lē<sup>ε</sup>yālāx  
hā<sup>ε</sup>nak!wāla,"<sup>ε</sup>la<sup>ε</sup>nēx<sup>ε</sup>laē. Wā, hēx<sup>ε</sup>idaem<sup>ε</sup>lāwisā mōkwē hā<sup>ε</sup>yāl<sup>ε</sup>a  
la hōqūwēls lāxa g'ōkwē qa<sup>ε</sup>s lā lē<sup>ε</sup>lāla<sup>ε</sup>wi<sup>ε</sup>laxa ts!ēdaqē lē<sup>ε</sup>wa k'!ē-



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!ēyāla. Wā, g'āx'da'x<sup>u</sup>laē 'wī'laēla. Wā, lā'laē yāq!ēg'a'lēda q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlaxēn 10 lāg'ila 'nēx' qa's laōs lē'lālasē'wa yūl ts!ēdaq qaxg'in k'ōta'mēg'in-lōl 'nāxwa āxēlaxēs eēdemaōs. Wā, la'mēsen wālaqēlōl ēxenta yūl k'ēk!ēyal, yixg'en 'nē'nak'ēlek' qens lālag'i nē'wēxsē'stents eēdemaqōs lāxa 'wālasē lōgwalē Q!ēgēdē," 'nēx'laē. Wā, hēx'ēj-daem'lāwisa eēxenta ts!ēdaq āxālxēs k'ādzekwē eēdem qa's 15 āxāliēlēs. Wā, lā'laēda k!ēsē eēxenta la hōqūwels lāxa g'ōkwē qa's lā āx'ēdxēs eēdemōte laxēs g'ig'ōkwē, qaxs ēaxēla'maaq. Wā, g'āxda'x<sup>u</sup>laē dālaq. Wā, g'il'ēm'lawisē g'āxexs laē 'wī'la ēt!ēdē hōqūwelsēda bēbegwānem lē'wa ts!ēdaqē lē'wa k!ēk!ēyāla. Wā, laem'laē 'wī'la lāl k'em'yalex Q!ēgēdē. Wā, g'il'ēm'lā- 20 wisē lāg'aa lāx lā'widzasas laē x'em'ēstendeq. Wā, lā'laē menqase'wa eēdemasa 'nāxwa ts!ēdaq. Wā, g'il'ēm'lāwisē gū'nēx'widaxs laē 'nāxwa k!ūs'ālisēda 'nāxwa bēbegwānem lē'wa ts!ēdaqē. Wā, g'il'ēm'lāwisē lāg'aēda gū'nēqula lāx Q!ēgēdē, laē x'is'idē dāakwas-xa xūmtxūmtag'ila hālāyā. Wā, lā'laē Q!ēgēdē yāq!ēg'a'la. Wā, 25 lā'laē 'nēk'a: "Wēg'a q!wāg'elis qens lālag'i nā'nakwa qaxs lē'maaqōs bāxus'idamas g'āxēn," 'nēx'laē. Wā, la'mē lālanemē Q!ēgēdē lāxēq. Wā, g'il'ēm'lāwisē laēl lāxēs g'ōkwaxs laē ts!ēk!ālēlasa ālanemaxs hē'maē la māmensgēmax 'nāxwa wīwel'x'lā-lās, yixs laē ts!eqemē'stāla'yōsa g'ila mōwa. Wā, lā'laēda 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'äxtâfyē, the 'walas'axaak', 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'ilälalit. 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 lä äxödälax wīwelx'lalas. Wä,  
 g'āx'laē 'yälage ma mōwē ēālanem qa g'āxēs äx'ētse'wa äpsōtsi-  
 dza'ye g'ōgūyōsxa wūnemtase'wasēs g'ōkūlōtē. Wä, g'il'EM'elāwisē  
 la aēdaaqa dāg'ilqelaxa äpsōtsidza'ye g'ōgūyōs laē k'ūt!älēlōdayo  
 35 lāxēs äxalaasē. Wä, g'il'EM'elāwisē gwālexs laē xōs'ētsōsa q!ūla'sta  
 'wāpa. Wä, laEM'laē q!ūlāx'idē Q!ēgēdē lāxēq. Wä, g'il'EM'elā-  
 wisē gānol'ida laē qāsase'wēda 'nāxwa ōgūq!ēmas g'ilg'aōmas qa  
 g'āxēs x'its'lax'ilax Nūng'äxtâfyē, yixs 'wālas'axaakwēlaxa gānolē.  
 Wä, k'!ēs'lat!a gälaxs g'āxaē aēdaaqaxa mōkwē la'nāxwa bēbe-  
 40 gwānēms ālanem'maalal. Wä, laEM'laē 'nēk'EXS la'mēx'dē  
 lä'stälisxENS 'nālx. Wä, k'!ēs'lat!a gälaxs g'āxaē hōgwēlēlēda  
 'nāxwa ōgūq!ēmas g'ilg'aēmas, lāxa 'wālasē g'ōkwa. Wä, g'il'EM'elā-  
 wisē 'wī'laēla, wä, hēx'idaEM'elāwisē LEXEDzōdēda nē'nāgadāxēs  
 LEXEDzowē saōkwa. Wä, g'āx'laē hōx'wūlt!alilēda lāk'!endē bēbe-  
 45 gwānEM x'ix'ēsēwālaxa x'isēwa'ye xa nānaxts!E'wa'max x'ōmsasa  
 ālanEM. Wä, laEM'laē lä'stalilēlaxa lāqawalilasa g'ōkwē. Wä,  
 g'il'EM'elāwisē 'wī'lōlt!alila laē denx'ēdēda nē'nāgadē. Wä, mōs-  
 gEM'laēda q!EMq!EMdEMas. Wä, k'!ēs'EM'elāwisē q!ūlbēda ELXLA'ye  
 denx'ēdayāsa nē'nāgadāxs laē lats!älil lāxa mawilē k'!ādēdzālaxa  
 50 G'ilälalit. Wä, laEM'laē gwāla lāxēq. Wä, lā'laē yāq!eg'a'elē  
 yāyaq!ENTEM'elasa g'ōkwē. Wä, lā'laē 'nēk'a: "LE'mas dōqwa'aa,  
 qāst, Q!ēgēdē. LaEMS läl LōgwalaLEXA 'wālas'axaak'; wä, hē'misa

Now you will obtain the 'walas'axaak<sup>u</sup> and | the name Nūng'äxtâ'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<sup>ē</sup>ILEla own the 'walas'axaak<sup>u</sup>. | That is the  
 end of this.<sup>1</sup>||

Lēgēmasē Nūng'äxtâ'yē. Wä, laems lēgadēts. Wä, g'a<sup>m</sup>ēsēg'a 53  
 xūmtxūmtag'ilak' hālāyā. Laemxaak' lāl lāl, qāst. Wä, k'lēsLES  
 gälal lāq<sup>u</sup>. ÄEMLES dzēdzekūgwīlal' yūl lōx, qāst, qenu<sup>ē</sup>xō lāl 55  
 taōdLOS, qāst," 'nēx'ēlaē, 'nēk'ē Q!ēgēdäxs laē ts!Ek'!älēlaxēs  
 g'ōkūlōtē. Wä, ā<sup>m</sup>ēsē la nānaxts!E<sup>wax</sup> gwēg'i<sup>ē</sup>lālasas laē yāwi-  
 x'ēla. Wä, hēEM lāg'ilasa Awa<sup>ē</sup>ILEla äxnōgwatsa 'wālas'axaakwē.  
 Laem lāba lāxēq.<sup>1</sup>

<sup>1</sup> 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-  
tainsness 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 SEAL<sup>1</sup>

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 Wā, hēem k'lopēsa mōdzilasa g'igāma<sup>5</sup>yaxs hāmgi<sup>5</sup>laaxa be-  
gwānemē. Wā, lāla āwāwastowē k'lopā<sup>5</sup>yasa genemasa begwā-  
nema<sup>5</sup>sala.

#### DISTRIBUTION OF PORPOISE

Wā, hēem yāq!wēmasa g'ig'egāma<sup>5</sup>ya lāg'a<sup>5</sup>yē lē<sup>5</sup>wa bāsbelē laxa  
5 wālasē sakwēlaxa k'lolōt'ē. Wā, hē<sup>5</sup>mis yāq!wēmasa xamage-  
ma<sup>5</sup>yē g'igāma<sup>5</sup>ya hāq!wayāsa k'lolōt'ē. Wā, lā yāx<sup>5</sup>widayuwa  
ōgwida<sup>5</sup>yē lāxa bēbegwānemq!ālamē. Wā, laem gwā<sup>5</sup>laxēq.

#### DISTRIBUTION OF SEAL<sup>1</sup>

Wā, hēemxaēda mēgwatē q!ōf'alelatsa begūlida<sup>5</sup>yaxēs āwālox<sup>5</sup>-  
ūnasē qaēda g'ig'egāma<sup>5</sup>yaxs yāgwadaasa hāq!wāyowē lē<sup>5</sup>wa  
10 lās<sup>5</sup>lāla lāxa g'āgelē. Wā, ā<sup>5</sup>mesē la yeyāqwax<sup>5</sup>s'alayo ōgwida<sup>5</sup>yasa  
mēgwatē lāxa begūlida<sup>5</sup>yasa lēlqwalala<sup>5</sup>yē. Wā, lā yāx<sup>5</sup>widayowē

<sup>1</sup>See also p. 541, 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'ōdzayoxsda<sup>5</sup>yasa mēgwatē lāx bēkwaxa. Wā, hē<sup>5</sup>mis lāg'ilas 12  
 q'lūnāla xōmalēlasa sakwēlaxa mēgwatē L<sup>5</sup>wa t!Eqwēlāxa t!EX<sup>u</sup>-  
 sōsē L<sup>5</sup>wa Laxapēlāxa Laxabālisē qaxs g'il<sup>5</sup>maē L!L!lasālēdā  
 sakwēlaxa q'lēnemē mēgwata qa<sup>5</sup>s lāsa ōgwidēdzēsē xūdzē laxa 15  
 wāx<sup>5</sup>em g'ēqamēna, wā, lāxaē hēem gwēg'ilayowa t!EX<sup>u</sup>sōsē.  
 Wā, laem gwāl lāxēq.

#### FEAST OF CURRANTS

Wā, g'il<sup>5</sup>mēsē g'āx <sup>5</sup>wīla gwāx'gūlilexs laē <sup>5</sup>yalaqasa hā<sup>5</sup>yāl<sup>5</sup>a  
 ma<sup>5</sup>lōkwa qa lās Lē<sup>5</sup>lāxax g'ōkūlōtasēs lā<sup>5</sup>wūnemē. Wā, lāx<sup>5</sup>da<sup>5</sup>xwē.  
 Wā, g'il<sup>5</sup>mēsē <sup>5</sup>wilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, lāxaē 20  
<sup>5</sup>yālagem qa<sup>5</sup>s lū tsāx <sup>5</sup>wāpa. Wā, hēx<sup>5</sup>ida<sup>5</sup>mēsē <sup>5</sup>wāx<sup>5</sup>senx<sup>5</sup>wīdxa  
 āwāwē naengats!ā qa<sup>5</sup>s lū tsēx<sup>5</sup>īdxa <sup>5</sup>wāpē, qa<sup>5</sup>s g'āxē gūxts!ālasa  
 hōlalē lāxa lōelq!wāxs laē mexēla. Wā, g'il<sup>5</sup>mēsē <sup>5</sup>wilg'ilts!āwēda  
 naengats!āxs laē ēt!ēdex<sup>5</sup>da<sup>5</sup>x<sup>u</sup> tsēx<sup>5</sup>ida yīxaasa mōsgēmē āwā  
 naengats!ā. Wā, g'il<sup>5</sup>mēsē g'ax <sup>5</sup>wāx<sup>5</sup>senkūlaxa <sup>5</sup>wābets!āla naen- 25  
 gats!ēxs laē āxse<sup>5</sup>wēda ma<sup>5</sup>lōkwē tsētseyilg'is, qa<sup>5</sup>s hanemg'alilēs,  
 qa<sup>5</sup>s lā ētsē<sup>5</sup>staxa t!Ext!āqlaxa q!ēdzēdzowē t!Eqā. Wā, g'il<sup>5</sup>em-  
 xaāwisē <sup>5</sup>wilxtōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, g'il<sup>5</sup>mēsē  
 g'āx aēdaaqēda ma<sup>5</sup>lōk<sup>u</sup> etsē<sup>5</sup>stēlg'is hā<sup>5</sup>yāl<sup>5</sup>axs laē āxk<sup>5</sup>!ālasō<sup>5</sup>, qa<sup>5</sup>s  
 LEP!ālihelēsa g'ilsg'ildēdzowē lē<sup>5</sup>wa<sup>5</sup>ya lāx āwī<sup>5</sup>stalilāsa 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'lēdzedzowē g'ōkwa. Wä, hēx'ida<sup>ε</sup>mēsē nānagēg'ēx wāldemasa q'lēselalaxa q'lēdzedzowē t'ēqa. Wä, g'il<sup>ε</sup>mēsē gwālexs laē ālak<sup>u</sup> ētsē<sup>ε</sup>sta. Wä, la<sup>ε</sup>mē gageg'ililēla lāx g'ig'ōkwasēs ētsē<sup>ε</sup>stase<sup>ε</sup>wē. Wä, la<sup>ε</sup>mē g'āxamenqūlē ētsē<sup>ε</sup>stase<sup>ε</sup>was. Wä, g'il<sup>ε</sup>mēsē lābelsaxa
- 35 g'ōx<sup>u</sup>demsaxs g'āxaē aēdaaqa. Wä, lāx'da<sup>ε</sup>x<sup>u</sup>mēda ma'lōkwē ētsē<sup>ε</sup>stēlg'is āx<sup>ε</sup>ēdxa lēqwa qa<sup>ε</sup>s lēqwēlax<sup>ε</sup>idē. Wä, g'il<sup>ε</sup>mēsē gwālexs laē 'yālagēmsa q'lēselalaxa q'lēdzedzowē t'ēqa, qa<sup>ε</sup>s lā dadōqūma. Wä, hēx'ida<sup>ε</sup>mēsē lāx'da<sup>ε</sup>xwa, qa<sup>ε</sup>s lā lal'esela lāxa g'ōkūla. Wä, hē<sup>ε</sup>mē la wāldemxte<sup>ε</sup>wēsē "dadōqūmai'." Wä, g'il<sup>ε</sup>mēsē q'lāxa
- 40 'nemōkwē begwānema lō<sup>ε</sup>ma ts'edāqē, laē 'nemāx<sup>ε</sup>id 'nēk'a: "Wo, wo, wo, wo! Lāx<sup>ε</sup>wid qa<sup>ε</sup>s laōs k'wēla." Wä, hēem gwēk'lālatsēxs ts'ēts'ēqaē. Wä, lā k'lēs hē gwēk'lālaxs bāxūsaaxa hēenxē, yīxs ā<sup>ε</sup>maē 'nēx'xa hēenxaxs laē mōplēnē<sup>ε</sup>sta ētsē<sup>ε</sup>sta: "G'āxmenu<sup>ε</sup>x<sup>u</sup> 'nenqema ētsē<sup>ε</sup>stōl." Wä, lā āem lāxwēmīlxēs
- 45 ētsē<sup>ε</sup>stānemaxs laē xwānal'ida. Wä, g'il<sup>ε</sup>mēsē gwālexs g'āxaēda ētsē<sup>ε</sup>stēlg'isē qāqelaxēs ētsē<sup>ε</sup>stānemē. Wä, g'il<sup>ε</sup>mēsē 'wi<sup>ε</sup>laēlexs laē q'lūnāla māx'ts'lēda alēlē ētsē<sup>ε</sup>stānemxs nāxsālaē bek'wēna<sup>ε</sup>yas. Wä, g'il<sup>ε</sup>mēsē k'wāg'alilēxs laē āxk'lālaxa nāgadē, qa denx<sup>ε</sup>ēdēsēsa k'wēlayalayowa q'lēmdems, "qa gwānemsen gēnēt'lēna<sup>ε</sup>yē,"
- 50 'nēk'a ālēlxsa<sup>ε</sup>yē ētsē<sup>ε</sup>stānema. Wä, hēx'ida<sup>ε</sup>mēsē denx<sup>ε</sup>ēdayowē

and immediately they sing his | feast-song. When the guests stop 51  
 singing, | he calls a speaker from his own numaym, | 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. Wā, g'il<sup>é</sup>mēsē q!wē<sup>é</sup>idēda k!wēlalāxs 51  
 laē lē<sup>é</sup>lālaxa ēg'ilwatē lāx yāq!ent!lālaxa elkwē g'ayōl lāx <sup>é</sup>ne<sup>é</sup>mē-  
 motas. Wā, g'il<sup>é</sup>mēsē g'āxa laēda gēnētē lāxēs lē<sup>é</sup>lālasē<sup>é</sup>wē, qā<sup>é</sup>s  
 āxk'lālaq, qa qāsowēs hāmāxasa xwāk!ūna, qaxs hē<sup>é</sup>maē q!ūnāla  
 ī<sup>é</sup>x<sup>é</sup>ētsō<sup>é</sup>sa qāsowē. Wā, hēem gwēg'ilasxa hēenxē. Wā, g'il<sup>é</sup>mēsē 55  
 ts!ēts!ēqaxs laē aōgū<sup>é</sup>qēla, yīxs laē dādoqūmēda ētsē<sup>é</sup>sta, yīxs  
 k'lēs<sup>é</sup>maē g'āx hōgwīla hāāmats!a lē<sup>é</sup>wa mēemgwatē. Wā, g'il-  
<sup>é</sup>mēsē k'lēs q!āxa lēlwēgēmē la<sup>é</sup>wēnē ts!Edāqa, yīxs laasnokwāē.  
 Wā, g'il<sup>é</sup>mēsē xēnlela gāla k'lēs g'āx nā<sup>é</sup>nakūxs laē pex'idayā.  
 Wā, ā<sup>é</sup>misē la ētsē<sup>é</sup>stasē<sup>é</sup>wēda hāāmats!a lē<sup>é</sup>wa mēemgwatē. Wā, 60  
 g'il<sup>é</sup>mēsē g'āx hōgwīlaxs laē k'lūs<sup>é</sup>ālīla lāxa neqēwalīlāsa q!ēsq!  
 dzats!ēlāxa q!ēdzēdzowē t!ēqa. Wā, g'il<sup>é</sup>mēsē gwāla ts!ēlwaqūqēs  
 laas lāwelsē lāxa g'ōkwē. Wā, lā dōx<sup>é</sup>wālelaxa yālē ētsē<sup>é</sup>stasō<sup>é</sup>xs  
 g'āxaē g'āx<sup>é</sup>alīsa xēx<sup>é</sup>wīdex'dē. Wā, lā ēdēla lāxa g'ōkwē qā<sup>é</sup>s  
 lā nēnēlaxa k!wēlasaxs g'āx<sup>é</sup>maē nā<sup>é</sup>nakwa la <sup>é</sup>yāg'īls ētsē<sup>é</sup>sta- 65  
 se<sup>é</sup>wa. Wā, hēx<sup>é</sup>ida<sup>é</sup>mēsē la ētsē<sup>é</sup>stasō<sup>é</sup>sa ēetsē<sup>é</sup>stēlg'īs ma<sup>é</sup>lōkwa.  
 Wā, g'il<sup>é</sup>mēsē lāg'aa lāxēs ētsē<sup>é</sup>stasē<sup>é</sup>waxs laē <sup>é</sup>nēx<sup>é</sup>da<sup>é</sup>xwēda ma<sup>é</sup>lō-  
 kwē ēetsē<sup>é</sup>stēlg'īsa: "Āems la ēts!ēltse<sup>é</sup>wa. Gēlag'a, g'ax<sup>é</sup>menu<sup>é</sup>x<sup>u</sup>  
<sup>é</sup>nenqema <sup>é</sup>yālagēmsa k!wēlasē, qenu<sup>é</sup>x<sup>u</sup> g'āxē ētsē<sup>é</sup>stōl," <sup>é</sup>nēx<sup>é</sup>da<sup>é</sup>-  
 xwēq. Wā, hēx<sup>é</sup>ida<sup>é</sup>mēsē la āx<sup>é</sup>ēdxēs ēk'ē ne<sup>é</sup>x<sup>é</sup>ūnā<sup>é</sup>ya qā<sup>é</sup>s ne<sup>é</sup>x<sup>é</sup>ūn- 70  
 dēs. Wā, g'il<sup>é</sup>mēsē gwālexs laē qāgēxa ētsē<sup>é</sup>stānēmaq. Wā,

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,<sup>1</sup> 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'mis g'ūlag'iwa<sup>1</sup>yēda ma<sup>1</sup>lōkwē ēetsē<sup>1</sup>stelg'isa. Wā, g'il<sup>1</sup>mēsē laēlda<sup>1</sup>x<sup>u</sup> lāxa t'lēx'ilāsa k'wēladzats!<sup>1</sup>ē g'ōkwa, laē 'nemāx'<sup>1</sup>id 'nēk'a: "Wāg'a, dōqwalā<sup>1</sup>g'āx'<sup>1</sup>emg'a." Wā, g'il<sup>1</sup>mēsē laēlēda ts!<sup>1</sup>edāqaxs,  
 75 laē 'nāxwa<sup>1</sup>ma k'wēlē 'nēk'a: "Gēnēt, gēnēt, gēnēt." Wā, ā<sup>1</sup>mēsēda ts!<sup>1</sup>edāqē qāsa, qa<sup>1</sup>s lā lāx<sup>1</sup>ūlil lāxa ōgwiwalilasa g'ōkwē, lāx lāsali<sup>1</sup>lasa k'wēlē lāx āwāgawalilās lē<sup>1</sup>wa laqwāwalilē. Wā, hēx'<sup>1</sup>ida<sup>1</sup>mēsē ōmpas lāx<sup>1</sup>ūlila, qa<sup>1</sup>s wāxēxa nēnāgadē, qadēnx'<sup>1</sup>ēdēsēs q!<sup>1</sup>emdemasēs xūnōkwē. Wā, hēx'<sup>1</sup>ida<sup>1</sup>mēsē denx'<sup>1</sup>ē-  
 80 dēda k'wēlē. Wā, lā yēx'<sup>1</sup>widēda ts!<sup>1</sup>edāqē. Wā, g'il<sup>1</sup>mēsē q!<sup>1</sup>wē l'idēda denxelāxs laē k'waqēda ts!<sup>1</sup>edāqaxēs ts!<sup>1</sup>edāqwūtē. Wā, la<sup>1</sup>mē qāsowē ōmpas qaēs g'ōkūlōtē.

#### HUCKLEBERRY FEAST

1 Wā, g'il<sup>1</sup>mēsē gwālexs<sup>1</sup> laē hōgwīlēda ha<sup>1</sup>yasek'āla qa<sup>1</sup>s lā k'lenemg'alilaxēs gwatgūdats!<sup>1</sup>lē lōelq'wa; wā, hē'misa k'āk'ets!<sup>1</sup>enaqē qa<sup>1</sup>s g'āxē mex'<sup>1</sup>āli<sup>1</sup>elas lāx gemxōtstolilāsēs gwatēlats!<sup>1</sup>lē g'ōkwa. Wā, hē'misa l'ē'na. Wā, hē'mēda ts!<sup>1</sup>edāqē g'ax āx'<sup>1</sup>āli<sup>1</sup>elas, yixs  
 5 lā'ālēs lā<sup>1</sup>wūnemē ēkwaxēs gwatēlats!<sup>1</sup>lē g'ōkwa. Wā, lāxāē lēplāli<sup>1</sup>elasa lēlwa<sup>1</sup>yē qa k'wadzōltsēs gwatēlag'ilaxa gwādemē. Wā, g'il<sup>1</sup>mēsē gwā<sup>1</sup>alilexs laē l'ē<sup>1</sup>lāxēs g'ōkūlōtē, qa g'āxēs gūgwādemg'exa gwādemē. Wā, g'il<sup>1</sup>mēsē 'wilxtōlsaxa g'ōkūlāxs g'āxāē aēdaaqa. Wā, laem g'āx lāg'aya g'ayōlē lāx 'ne<sup>1</sup>mē-

<sup>1</sup>When 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'yā'fa. Wā, hē'mis wāldemsa gwatēla- 10  
 laxa gwādemāxs g'ālaē la lē'lālxēs g'ōkūlōtē: "Lē'lālenlōl, qa's  
 layōs gwatgūt lax Gamōlselas." Wā, lā 'yālaqasa ma'lōkwē hā'yā-  
 f'a qa lās ētsē'sta. Wā, lā 'nēk'a: "La'menu'x' ētsē'staai qaens,  
 gwatgūdaslē Gamōlselas," qaxs hē'maē g'ēga'ya gwādemaxa lēgad-  
 g'ilē k'wēladzema laxa q'lēnemē lēlqwālaLa'ya. Wā, lāxaē mōp'e- 15  
 nē'sta ētse'stase'wēda gwatgūt laxa gwādemē. Wā, g'il'mēsē g'āx  
 'wilaēlexs laē hēx'ida xwānal'idēda gwatēlalaxa gwādemē, yīxs  
 laāla' denxelasa k'wēlayalayowa gwatgūt laxa gwādemē. Wā,  
 la'mē k'ats'lālasa gwādemē laxa lōelq'wē, qa naengoyoxsdalēs.  
 Wā, lā āx'ēdxa lē'na, qa's k'lūng'īleyīndēs lāq. Wā, la'mē nāx- 20  
 saap'lēda gwādemē lē'wa lē'na. Wā, g'il'mēsē gwālexs laē ts'e-  
 wanaēdzema k'ākets'ēnaqē. Wā, g'il'mēsē wilxtōxs laē k'aēdze-  
 ma gwēgwatgūdatlē lōelq'wa laxa q'lēq'lēlōkwē bēbegwānem laxa  
 'nāl'nēmēxla lōq'wa. Wā, g'il'mēsē 'wilg'alīlexs laē hēx'idaem  
 'naxwa 'yōs'ītsēs k'āk'ets'ēnaqē, qa's gwatgūt'lēdēxa t!ep!egeli- 25  
 saxa lē'na gwādema. Wā, āl'mēsē gwālexs laē 'wī'laxa gwādemē  
 lē'wa lē'na. Wā, g'il'mēsē 'wī'laqēxs laē hēx'idaem la 'wī'la hō-  
 qūwēlsa.

#### VIBURNUM-BERRY FEAST

Wā, la'mēsen gwāgwēx'sex'idēl laxa t!elsaxs laē t!elsēlēda 1  
 t!elyadāsa t!elsē, yīxs hē'maē mā'k'ilaxa lē'nag'ilaxa lē'nāxs '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<sup>ya</sup>. Wā, hē<sup>mē</sup> gwāsa  
 t!ēlsa mēgwatēlāxa mēgwataxs sakwēlag!ilaēda q!ēnemē lēlqwāla-  
 5 la<sup>ya</sup>. Wā, hā<sup>staem</sup> lex<sup>ts!</sup>lōyo lāxa lēlōqūlilēxa māx<sup>ēnoxwē</sup>  
 lōqūlila lē<sup>wa</sup> mēgwatē, lē<sup>wa</sup> gwe<sup>yimē</sup>, lē<sup>wa</sup> l!ēxenē lōqūlil  
 lē<sup>wa</sup> ts!āwē lōqūlila, lē<sup>wa</sup> nānē, lē<sup>wa</sup> ālanemē lōqūlila, lē<sup>wa</sup>  
 dendelāgēse<sup>wē</sup> dzōnoq!wa lōqūlila; wā, hē<sup>mis!</sup>lēda <sup>wāx</sup>sgemilē  
 siseyōla. Wā, hā<sup>staem</sup> ha<sup>maats!</sup>lēxen lā lēlēqelase<sup>wa</sup> lāxa  
 10 āxnōgwadās lāxa <sup>nāl<sup>ne</sup>mēmasasa</sup> oğūxsemakwē lēlqwālala<sup>ya</sup>.  
 Wā, hē<sup>maaxs</sup> laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ēts!āqewēda  
 lēlēlāxa <sup>nāxwa</sup> lēlqwālala<sup>ya</sup>. Wā, lā lē<sup>lālase</sup>wa yisa t!ēlsēla-  
 laxa t!ēlsē. Wā, g!il<sup>mēsē</sup> lā g!älēda g!älē<sup>sta</sup> lē<sup>lālaxs</sup> g!āxāē  
 mex<sup>alilēlayewa</sup> t!ēt!elyats!ē lāxa gemxōtstālil<sup>las</sup> t!ex!ilāsa t!ēls-  
 15 t!ayats!ēlē g!ōkwa; wā, hē<sup>misa</sup> dēdengwats!ē l!ē<sup>nāxs</sup> q!ū-  
 nālāē ma!tsema dēdengwats!ē l!ē<sup>nāxs</sup> k!ūngemaxsēsa neqasgemē  
 t!ēt!elyats!ēyē k!wēladzemasā begwānemē. Wā, hē<sup>misa</sup> lōqūli-  
 laxs hēmenālaē mowēxla lāxēs g!wēg!wēx!sdemē. Wā, hē<sup>m</sup>  
 mexesa l!āsānā<sup>yasa</sup> t!ēst!ayats!ēlē g!ōkwa. Wā, hē<sup>mis!</sup>la <sup>wi-</sup>  
 20 <sup>la</sup> mexōlila lēlogūma alalilasa t!ēt!elyats!ē lē<sup>wa</sup> dēdengwats!ē  
 l!ē<sup>na</sup>; wā, hē<sup>misa</sup> k!ēk!ayats!ē g!āx hāx!hānēla lāx mēmexōli-  
 lasasa lēlōgūmē, yixs lē<sup>maaxat!</sup> lēpsē<sup>stalēkwa</sup> g!ōkwasa lēlwa<sup>yē</sup>  
 qa k!ūdzedzewiltsōltsa t!ēst!aslaxa t!ēlsē. Wā, g!il<sup>mēsē</sup> <sup>wi-</sup>  
 lāclēda t!ēst!aslaxs laē mōplēnē<sup>sta</sup> ētsē<sup>stase</sup>wa, lā hēx<sup>idaem</sup>

they sing the great feasting-songs, and | all the members of the 25 numaym of the host sit down together. After | singing, the members 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<sup>f</sup>itsa <sup>f</sup>wālayalayo men<sup>f</sup>lāla q!<sup>f</sup>emdema. Wā, ā<sup>f</sup>mēsē k!<sup>f</sup>ūsāla 25 <sup>f</sup>nāxwēda <sup>f</sup>ne<sup>f</sup>mēmotasa t!<sup>f</sup>elselāxa t!<sup>f</sup>elsē. Wā, g!<sup>f</sup>il<sup>f</sup>mēsē gwāl denxelaxs laē q!<sup>f</sup>wālēx<sup>f</sup>elilē <sup>f</sup>ne<sup>f</sup>mēmotasa t!<sup>f</sup>elselāxa t!<sup>f</sup>elsē. Wā, la<sup>f</sup>mē hōqūwelsēda hū<sup>f</sup>yā<sup>f</sup>a, qa<sup>f</sup>s lā dādēbendxa mewēxla leloqūlila, qa<sup>f</sup>s g<sup>f</sup>āxē mex<sup>f</sup>ālilēlas gwēgwēgemāla lāx ōgwiwalilasa t!<sup>f</sup>elst<sup>f</sup>layats<sup>f</sup>lēlē g<sup>f</sup>ōkwa. Wā, la dādanōdxā t!<sup>f</sup>elyats<sup>f</sup>lē, qa<sup>f</sup>s lā gūqāsasa 30 t!<sup>f</sup>elsē lāxa lōqūlilē. Wā, lāx<sup>f</sup>da<sup>f</sup>x<sup>f</sup>ū<sup>f</sup>mē <sup>f</sup>nā<sup>f</sup>nemsgem t!<sup>f</sup>elyats<sup>f</sup>lē gūqādzemas lāxa <sup>f</sup>nā<sup>f</sup>nemēxla leloqūlila. Wā, g!<sup>f</sup>il<sup>f</sup>mēsē gwālexs laē āx<sup>f</sup>ēdxā lēlōgūmē qa<sup>f</sup>s lā hāng<sup>f</sup>agents lāxa waōkwē t!<sup>f</sup>ēt!<sup>f</sup>elyats<sup>f</sup>lā. Wā, lā āx<sup>f</sup>ētse<sup>f</sup>wēda tsēx<sup>f</sup>lā, qa<sup>f</sup>s lā tsēstanō lāxa t!<sup>f</sup>elsē. Wā, lā <sup>f</sup>nā<sup>f</sup>nemēxla qōqūt<sup>f</sup>!a lāxa <sup>f</sup>nā<sup>f</sup>nemēxla lēlōgūma. 35 Wā, g!<sup>f</sup>il<sup>f</sup>mēsē lā t!<sup>f</sup>elts!<sup>f</sup>ālaxa t!<sup>f</sup>elsaxs laē mex<sup>f</sup>ālilēlayo lāx ālālilasa lēlōqūlilē. Wā, la hēmenālaem k!<sup>f</sup>ēs lābalaxa ma<sup>f</sup>ltsemē t!<sup>f</sup>ēt!<sup>f</sup>elyats<sup>f</sup>lā, qa<sup>f</sup>s t!<sup>f</sup>ēqūlāxa g<sup>f</sup>ig<sup>f</sup>egāma<sup>f</sup>yasēs t!<sup>f</sup>elsēlag<sup>f</sup>ilaxa t!<sup>f</sup>elsē. Wā, g!<sup>f</sup>il<sup>f</sup>mēsē <sup>f</sup>wiwelts<sup>f</sup>ewakwēda lēlōgūmaxs laē k!<sup>f</sup>lūnq!<sup>f</sup>eqasa q!<sup>f</sup>ēnemē l!<sup>f</sup>ē<sup>f</sup>na lāq. Wā, lā āx<sup>f</sup>ēdex<sup>f</sup>da<sup>f</sup>x<sup>f</sup>ā <sup>f</sup>wālasē tsēx<sup>f</sup>lā, qa<sup>f</sup>s tsēx<sup>f</sup>ēidēs 40 lāxa l!<sup>f</sup>ē<sup>f</sup>na, qa qōt!<sup>f</sup>ēsēxs laē gūq!<sup>f</sup>eqas lāxa lōqūlilts!<sup>f</sup>āla t!<sup>f</sup>elsa. Wā, laemxāē <sup>f</sup>nā<sup>f</sup>nemēxlēda tsēx<sup>f</sup>lā qōqūt<sup>f</sup>!a lāxa l!<sup>f</sup>ē<sup>f</sup>nāxs laē gūq!<sup>f</sup>egem lāxa <sup>f</sup>nā<sup>f</sup>nemēxla lōqūlila. Wā, g!<sup>f</sup>il<sup>f</sup>mēsē gwālexs laē lāx<sup>f</sup>ūlilē elkwāsa t!<sup>f</sup>elst<sup>f</sup>ayasaxa t!<sup>f</sup>elsē, qa<sup>f</sup>s yāq!<sup>f</sup>ēga<sup>f</sup>lē. Wā, laem <sup>f</sup>nēx<sup>f</sup> qa wēg<sup>f</sup>ēs yāl!<sup>f</sup>ewila g<sup>f</sup>ig<sup>f</sup>egāma<sup>f</sup>ayasa <sup>f</sup>wi<sup>f</sup>welsgemakwē 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'uī
- 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<sup>u</sup>sōt!ēnox<sup>u</sup>." | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. 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<sup>u</sup>.

- 46 laLa<sup>ya</sup>, qa<sup>s</sup> gūnx<sup>idēl</sup> 'wā<sup>wilaaxa</sup> t!Else g'ēts!āxa lōElqūlilē. Wā, lā lē<sup>lā</sup>laxa hā<sup>yā</sup>fāsēs 'nē<sup>mēm</sup>otē, qa lālag'is k'ax'dzamotsa lōElqūlilē lāxa mekwētema<sup>ya</sup>sa t!Elst!asLaxa t!Elsē. Wā, hē<sup>mis</sup> la q!wag'ililatsa hā<sup>yā</sup>fā. Wā, laem 'nā<sup>xwa</sup> xānemg'alilēlaxēs
- 50 'naenx<sup>ū</sup>'na'yē, qaxs gwāq!elaē aōdzek'!ālaq qō x'īlpsēs!ax laqēxs laē wig'elilaxa lōElqūlilē. Wā, g'il<sup>mēsē</sup> 'nā<sup>xwa</sup> la xāxenā!axs laē yāq!eg'a<sup>fēda</sup> 'nemōkwē lāx q!ūlyak!ūga<sup>yas</sup>. Wā, la<sup>mē</sup> wāxaxa hā<sup>yā</sup>fā qa wēg'is dādeBendxa lōqūlilē. Wā, lā 'nā<sup>xwa</sup> dādeBendēda hā<sup>yā</sup>fāq. Wā, lāxaē dēdag'āga<sup>yēda</sup> waōkwaq. Wā, hē-
- 55 'mis la 'nēg'atsa q!ūlyak!ūg'ayasēx ā<sup>maē</sup> Ławila: "Wooyē!" Wā, lā 'nā<sup>xwa</sup> 'nēg'abā<sup>ya</sup> hā<sup>yā</sup>fā 'nemādzaxwa: "Wooyē!". Wā, hēt!ala mōp!Endzaqwa wooyēxaxs laē wēg'ililaxa lōqūlilē qa<sup>s</sup> lā hānx'dzamōlilas lāxa mekūmā<sup>ya</sup>sa lēlqwālala<sup>yēxa</sup> Mamalēleqāla, yixs Kwāg'ulaēda t!Elst!a<sup>ya</sup>saxa t!Elsē. Wā, lā lasgemē q!ūly-
- 60 k!ūga<sup>ya</sup>sa hā<sup>yā</sup>fā, wā, g'il<sup>mēsē</sup> hānx'dzamōlilema laē 'nēk'a: "Lōqūlas Mamalēleqāla mā<sup>ltaLES</sup> lō<sup>Qwēq</sup>sōt!ēnoxwē". Wā, lā ēt!lēd hēem gwēk'lā!axs wooyēxaē, qa lōqūlās 'nemgēsē lō<sup>Ławēts</sup>!ēsaxs mā<sup>ltaē</sup> lē<sup>wē</sup> lāxa 'nemēxla lōqūlila. Wā, lā ēt!lētsa 'nemēxla lōqūlila wooyēxaxs laē k'ax'dzamōlilas lāx Maāmtag'ila
- 65 lō<sup>Gwawaēnoxwē</sup>. Wā, lā ēt!lētsa elx!a<sup>yē</sup> wooyēxaxs laē k'ax-

And with the last they shout again, "Wooyē!" and they | put the 66  
 dish down in front of the Dzāwadēēnox<sup>u</sup> and Hāxwāmis. 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<sup>u</sup>!" They shout all at  
 the same time, "Woosq<sup>u</sup>!" 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 Dzāwadēēnoxwē lē<sup>wa</sup> Hāxwāmisē. Wā, laem 66  
 ēwilg'alila lōelqūlilaxs laē ēnāxwa<sup>ma</sup> hā<sup>ya</sup>l<sup>a</sup> k'ik'ag'ilifaxa lōel-  
 gūmē, qa<sup>s</sup> lā k'ax'dzamōlilēlas lāxa maēmokwē bēbegwānema  
 Lōxs q'lēq!alāēda waokwaxa āwāwē lōelgūma. Wā, g'il<sup>m</sup>ēsē  
 ēwilg'alitēxs laē lāx<sup>ū</sup>lilē ēlkwāsa t!ēlst!ayasaxa t!ēlsē, qa<sup>s</sup> wāxēxa 70  
 t!ēlst!asLaxa t!ēlsē, qa wāg<sup>ēs</sup> t!ēlst!as'ida. Wā, hēx<sup>ida</sup>mēsa  
 g'ig'egāma<sup>yasa</sup> maēmaltsemakwē q!wāg'ilila lūxēs k'!ēts!ēna<sup>yē</sup>  
 ēnaenx<sup>ūn</sup>ālaxēs naenx<sup>ūna</sup>yē, yixs ā<sup>maē</sup> x'ix'īlgēlālaq lāxēs  
 k'lūdzelasdē, qa<sup>s</sup> lā k'lūsāgelilaxēs lōqūla t!ēt!ēlsts!āla lōelqūli-  
 laxs laē ēyōs<sup>itsēs</sup> k'ak'!ēts!ēnaqē, qaxs la<sup>mēx</sup>dē ts!ēwanaē- 75  
 dzem lāq. Wā, lāxaēda bēbegūlida<sup>yas</sup> oḡwaqa ēyos<sup>itsēs</sup> k'āk'e-  
 ts!ēnaqē lāxēs lōloqūlēda lōelgūmē. Wā, g'il<sup>m</sup>ēsē ēyōs<sup>ida</sup>, laas  
 yāq!ēg'a<sup>lē</sup> ēlkwāsa t!ēlst!ayasaxa t!ēlsē. Wā, laem wāxaxēs  
 ēnē<sup>mēm</sup>otē, qa q!ap!ēg'ililē, qa<sup>s</sup> k!wamēlalē denxela. Wā,  
 hē<sup>mis</sup> la L!āsg'ililēlats xūnōkwasa t!ēlst!ayasaxa t!ēlsē. Wā, g'il- 80  
 mēsē denx<sup>idē</sup> ēnē<sup>mēm</sup>otasēxs laē yix<sup>widē</sup> ts!ēdāqē xūnōx<sup>u</sup>s.  
 Wā, g'il<sup>m</sup>ēsē nexsemalila yixwāxs laē woosq<sup>u</sup>, ēnē<sup>k</sup>ēda t!ēlst!a-  
 saxa t!ēlsē. Wā, la<sup>mē</sup> ēnemādzaqwa woosqwaxa. Wā, hē<sup>mis</sup> la  
 dāx<sup>ida</sup>atsa ma<sup>lōkwē</sup> māx<sup>mēg'il</sup> lōlēlālasa t!ēlsēlāxa t!ēlsaxa  
 ēnā<sup>f</sup>nēmē āwā g'ilsg'il<sup>t</sup>lēxlāla tsētsēxlā, qa<sup>s</sup> wēk'ilēqēxs laē 85  
 yāwas<sup>id</sup> yēx<sup>widē</sup>. Wā, g'il<sup>m</sup>ēsē ḡwātēxs laē qās<sup>idē</sup>x<sup>da</sup>x<sup>u</sup>,

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<sup>u</sup>sōt<sup>l</sup>ēnox<sup>u</sup>; 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 soon<sup>1</sup> 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 lä tsēx<sup>id</sup> läxa k<sup>l</sup>ēsēm lābał t<sup>l</sup>ēt<sup>l</sup>elyatslä. Wä, g<sup>l</sup>il<sup>m</sup>ēsē  
 qōqūt<sup>l</sup>ēda tsēxlāxs laē qās<sup>id</sup>ēx<sup>da</sup>xwa, qa's lä lāxūmliāxa  
 g<sup>l</sup>ig<sup>eg</sup>āma<sup>yē</sup> <sup>enemōk<sup>u</sup></sup> grayōl läxa Mamalēleqāla; wä, lä <sup>enemōkwa</sup>  
 90 g<sup>l</sup>āyolē läxa Qwēq<sup>u</sup>sōt<sup>l</sup>ēnoxwē. Wä, la <sup>nēx<sup>da</sup>xwa</sup> laē ts<sup>l</sup>ālas  
 lāq: "Laem xwot<sup>l</sup>ēdlōlē g<sup>l</sup>ig<sup>eg</sup>āma<sup>yē</sup>," <sup>nēk<sup>ixs</sup>laē</sup> lāx<sup>ū</sup>lilēda tsēqa-  
 se<sup>wē</sup>, qa's dāx<sup>id</sup>ēxa tsēxlā, qa's nāx<sup>id</sup>ēx <sup>wāpalāsa</sup> t<sup>l</sup>ēsē.  
 Wä, g<sup>l</sup>il<sup>m</sup>ēsē hēlak<sup>l</sup>ēsēxs laē qepts<sup>l</sup>ōtsēs ānēx<sup>s</sup>āyē läxa lōqūli-  
 laxs hē<sup>maē</sup> āfēs yāla yīxwē xūnōkwasa t<sup>l</sup>ēlst<sup>l</sup>ayasaxa t<sup>l</sup>ēsē.  
 95 Wä, la<sup>mē</sup> yāla hē gwēg<sup>l</sup>ilēda ma<sup>l</sup>ōkwē bēbegwānēmsa ma<sup>l</sup>ē tsē-  
 tsēxlā. Wä, g<sup>l</sup>il<sup>m</sup>ēsē <sup>wi<sup>l</sup>axs</sup> laē gwāla. Wä, ā<sup>m</sup>isē la hōqūwel-  
 seks laē gwāla. Wä, g<sup>l</sup>il<sup>m</sup>ēsē la <sup>wi<sup>l</sup>ewelsēda</sup> t<sup>l</sup>ēlst<sup>l</sup>asdāxa  
 t<sup>l</sup>ēlsaxs laē k<sup>l</sup>ēk<sup>a</sup>odālē <sup>nē<sup>m</sup>mēmōtasa</sup> t<sup>l</sup>ēlsilāxa t<sup>l</sup>ēlsēxa lōelqūlilē  
 läxa xamāgēma<sup>yē</sup> g<sup>l</sup>ig<sup>eg</sup>āmēsa <sup>nāl<sup>n</sup>emsgemakwē</sup> lēlqwāla<sup>l</sup>ā<sup>y</sup>a.  
 100 Wä, lä āem ma<sup>l</sup>ts<sup>l</sup>ēq Lō<sup>ē</sup> g<sup>l</sup>ig<sup>eg</sup>āma<sup>y</sup>asēs ma<sup>l</sup>tsēmākūlōtaq. Wä,  
 g<sup>l</sup>il<sup>m</sup>ēsē <sup>wi<sup>l</sup>ewelsēda</sup> lēlogūmaxs laē selt<sup>l</sup>ēda. Wä, lāem gwāla.

#### SALMON-BERRY FEAST

1 Wä,<sup>1</sup> g<sup>l</sup>il<sup>m</sup>ēsē g<sup>l</sup>āx <sup>wilg<sup>l</sup>alisa</sup> hāmsūx<sup>l</sup>dāxa q<sup>l</sup>ēmdzekwaxs, laē  
<sup>wi<sup>l</sup>laem</sup> la gūxts<sup>l</sup>ālas läxa dēdēngwats<sup>l</sup>ēmōtē, yīxs <sup>nāl<sup>n</sup>emple-</sup>  
 nāē sek<sup>l</sup>asgēma q<sup>l</sup>ēmdzegwats<sup>l</sup>ē nāeng<sup>l</sup>oyāla dēdēngwats<sup>l</sup>ēmōt

<sup>1</sup> 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 Maämtag'ila, | and with  
 them are the G'ëxsem; and the next are the Kükwāk'lüm, together  
 with the Sēnl'em; || and to the Lāyalāfawa, together with the 15  
 Laälax'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!Emdze kwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'wī'laēlē  
 hāmyānemasā ts!ēdāqē hē'lānemasā laē hēx'idaem lāda lē'lālāx 5  
 g'ōkūlōtas, qaxs ā'maē t!ensēlayowēda q!Emdze kwē lāxa g'ōkūlōtē.  
 Wā, laemxāē hēx'idaem la āxwūtalēlema L!ē'na, qa's g'āxē  
 hā'nēla. Wā, wēlmēsen 'nēx' qen ēdēlts!axstalē g'wāgwēx's'āla  
 laqēxs ā'maē lā naqemg'iltawilālax g'wāyilālasasa t!elsēlāxs laē  
 t!elst!asa lāxen g'ālē g'wāgwēx's'ālāsa lōqūlits!ōlēda t!elsē. Wā, 10  
 lā hēemxat! gwēg'ilēda lēx'uts!ōdāxa q!Emdze kwē, yixen dōgūlē  
 lax'ada Kwāg'u'lek'; yixs hāē gwēg'ilāxs lēx'ūlāqwaaxa q!Emdze kwē  
 L!ē'naqēla. Wā, hēem g'il k'āx'itsō'sēda Maämtag'ila. Wā, lā  
 ma'ita lō' G'ëxsemē. Wā, lālasa Kükwāk'lümē ma'ita lō' Sēnl'emē.  
 Wā, lālasa Lāyalāfawa ma'ita Lē'wa Laälax's'endayo lāxa 15  
 'nāl'nēmēxla lēlōqūlīla, yixs hāē q!Emdze kwēlanōkwa Q!ōmoyâ'ē  
 Wā, lāxāē hēem gwēg'ilāxs hāē q!Emdze kwēlanōkwa 'wālasē Kwā-  
 g'ūla, yixs 'nemmaēs g'wayilālasē Lē'wa t!elsaxs lēx'uts!oyāē. Wā,  
 lā hālēbīda'wē ōgūx'ida'yās, yixs L!ē'naēda la tsēqelaxa g'ig'igā-  
 ma'yasa q!Eq!Emdzegwāxa q!Emdze kwē. Wā, laem lāba lāxēq, 20  
 qaxs k'leāsaē hānx'lēndaēnēq, qa L!ōbatsa q!Emdze kwē. Wā,  
 laxāē q!Eq!ēk'inē saaqas lāx t!Eqag'ilasē'wē. Wā, lawēs'la 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
- 10 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<sup>u</sup>sta)

- 1 Wā, laem l'āyowē lēgemasa q'ōlkwē tselxwaxs laē g'itslā lāxa tselwats'lē dengwats'lemōta, yixs laē ts'lāwūnx'ēda. Wā, laem lēgades tselx<sup>u</sup>sta, yixs hē'maē 'nē'nak'īlqēxs tselxwa lē'wa 'wāpē; lāg'ilas tselx<sup>u</sup>staxelase'wa.
- 5 Wā, la'mēsen gwāgwēx's'alal laqēxs laē tselx<sup>u</sup>stag'ilēda g'igā-ma'yē qaēda q'lēnemē lēlqwālala'ya, yixs q'lūnālāē neqasgema tselx<sup>u</sup>staats! lōx g'il'maē lāwisa g'igāma'yaxs laē ma'ltsemg'ōstōwa tsētselx<sup>u</sup>staats'lē, yixen 'nē'nak'ilaxs naenqaxsaxwaasa p'elxelasgema 'nemsgemē tselx<sup>u</sup>staats'lēxs k'ilxwase'wāē 'nemāx'is lō'
- 10 neqasgem dzāk'ema lāqēxs 'nemsgemaēda tselx<sup>u</sup>staats'lē. Wā, hēemxaāwis lax'sa t'elsaxs 'nemsgemaē t'elyats'lā, yix sēsēk'lasgemts'lāēda 'nemsgemē tselx<sup>u</sup>staats'lēxa koninats'lē k'ewelx'sema. Wā, hē'mis wāyats'lōtsa begwīlēda'yasa g'ig'igāma'yē la'xwas.
- Wā, la'mēsen wāg'il gwāgwēx's'alal lāqēxs laē lē'lalēda tselx<sup>u</sup>-
- 15 stag'ilalaxa tselx<sup>u</sup>sta, yixs hē'maē g'il āx'ētsōsēs lōelqūlilē, qa g'ūxēs mexes lāx l'āsanā'yasēs tselx<sup>u</sup>stag'ilats'lē g'ōkwa. Wā, lāxaē 'yālaqasa ma'lōkwē hā'yāl'a g'ayōl lāxēs 'nē'mēmōtē, qa lās ānēqax leqwā, qa's tselx<sup>u</sup>stag'ilax'dema legwīla. Wā, la'mē āx'ēdxa xwēdekwē xwāk'lūna, qa's ānēgats'lēxa l'ēdzekwēda
- 20 hā'yāl'a. Wā, laem k'lēs hē ānēqaxa leqwēda l'ema'isē, 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 ālāsa maemk'āla, qaxs k'lēsaē ālalēs L'ēdzekwē. Wā, 21  
k'lēst'la gāļaxs g'āxaē aēdaaqamāłaxa temg'ikwē L'ēdzekwa. Wā,  
g'ilēmēsē g'āx'ālis lāx L'ēma'isasa g'ōkwaxs laē lālalē 'nē'mēmotasa  
tselx'stag'ilalaxa tselx'usta, qa's lā wāwig'alaxa ānēganemē L'ē-  
dzekwa, qa's lā wēx'wüsdēsełaq lāxa L'ēma'isē, qa's lā wix'ełsaq 25  
lax L'āsana'yasa tselx'stag'ilat'sē g'ōkwa. Wā, g'ilēmēsē 'wi'łōs-  
dēsexs laē lē'lalēda ma'lōkwē lōxs mōkwaēda hā'yāł'a g'ayōł  
lāx 'nē'mēmotas. Wā, g'ilēmēsē lā 'wilxtōłsaxa g'ōkūłāxs g'āxaē  
aēdaaqa. Wā, la'mē hānōł'talilēłaxa tsētselx'ustats'ē, qa g'āxēs  
hāx'hānēł lāx gemxōtstālıłas āwēłēłās t'lex'ılāsa tselx'ustawats'ēłē 30  
g'ōkwa. Wā, g'ilēmē neqasgema tsētselx'ustats'āxs laē sek'lasgema  
dendagwats'ē k'lungemaxsēs L'ē'na. Wā, hē'mis g'ax 'wi'la hāx'hā-  
nēłē. Wā, hē'misa mewēłā āwā tsēqela tsētsēłā g'āx q'ılāłēł  
lāx āpsōstālıłasa t'lex'ıla. Wā, g'ilēmēsē 'wi'la la g'wālıłēxs laē  
wēg'ılełēda hā'yāł'āxa temg'ikwē L'ēdzek'ı leqwa, qa's laqolılēxa 35  
āwāgawalıłasa tselx'ustawats'ēłē g'ōkwa. Wā, g'ilēmēsē g'wālıłēxs laē  
x'ıqostāwēs laqolıłā'yaxs laē ētsē'sta. Wā, la'mē mōp'ıcnē'staxs  
g'āxaē 'wi'laēłēda tselx'ustax'łaxa tselx'wē. Wā, g'ilēmēsē 'wi'laē-  
łēxs laē k'üstālıł lāxēs k'łwa'yēxa k'łēsē lēqwi'łāla. Wā, hēx'ı-  
da'mēsē lāyowa menats'ē lāq, qa denx'ıdēsēsa k'łwēłā'yāla q'ıem- 40  
dema. Wā, la'mē hē g'il denx'ıdayōsē k'łwēłā'yāla q'ıemdēms

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |  
 crabapple feast. After this song is ended, the Qwēq<sup>u</sup>sōt!ēnox<sup>u</sup> |  
 45 sing their feasting-song; and when || that is done, the Nimkish | 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<sup>u</sup>sōt!ēnox<sup>u</sup>. || 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 Nimkish. | 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'yasa mekwētēma'yēxa Mamalēleqālāxs Kwāg'ulaēda tselx'  
 stag'ilāxa tselxwē. Wā, g'il'mēsē q'ūlbē den'xēna'yasēxs laē  
 denx'idēda Qwēq<sup>u</sup>sōt!ēnoxwasēs k!wēla'yālayo q!ēmdema. Wā,  
 45 g'il'emxaāwisē q'ūlbē den'xēna'yasēxs laē denx'idēda 'nemgēsasēs  
 k!wēla'yāla q!ēmdema. Wā, g'il'emxaāwisē q'ūlbē den'xēna'yasēxs  
 laē denx'idēda Ławēts!ēsasēs k!wēla'yāla q!ēmdema. Wā, g'il'em-  
 xaāwisē q'ūlbē den'xēna'yasēxs laē denx'idēda Maāmtag'ilāsēs  
 k!wēla'yāla q!ēmdema. Wā, g'il'mēsē q'ūlbē q!ēmdemasēxs laē  
 50 āx'ētse'wēda menats!ē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.  
 Wā, hēx'ida'mēsē la āx'ētse'wēda loelqūlilē lāxa L!āsanā'yasa  
 g'ōkwē, qa's g'āxē mex'ālilem gwēgūgemāla lāx ōgwiwalilasa  
 g'ōkwē. Wā, lā āx'ētse'wēda 'nemsgēmē tselx<sup>u</sup>staats!ē, qa's lā  
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla Łē'wa Qwēq<sup>u</sup>sōt!ēnoxwē.  
 55 Wā, g'il'mēsē 'wilg'ilts!āwēda tselx<sup>u</sup>staats!āxs laē hānwildzem  
 lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yā!a āx'ēdxa 'nems-  
 gemē tselx<sup>u</sup>staats!ā, qa's lā gūxts!ōts lāx lōqūlalasa 'nemgēsē.  
 Wā, lāxaē hānwilsasa lōlapmōtē tselx<sup>u</sup>staats!ē lāx L!āsanā'yasa  
 g'ōkwē. Wā, g'āxaēda hā'yā!a, qa's āx'ēdēxa 'nemsgēmē  
 60 tselx<sup>u</sup>staats!ā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.  
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,  
 lāxaē āx'ēdxa 'nemsgēmē tselx<sup>u</sup>staats!ā, qa's lāxat! gūxts!ōts lāx  
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lax L!a-  
 sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx'ēdxa loelgūmē

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<sup>u</sup>sōt!ēnox<sup>u</sup>. | Then the young men go  
 to each side of the carved dish || and shout four times, "Wooyē!" as 75  
 they lift it up. Then they go and put it down | immediately in  
 front of the Mamalēlaqāla and Qwēq<sup>u</sup>sōt!ēnox<sup>u</sup>; | 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<sup>u</sup>sōt!ēnox<sup>u</sup>. | 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 Maämtag'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!ēxla qa<sup>s</sup> tsēts!ālēsa tselx<sup>u</sup>sta lāq. Wā, la<sup>mē</sup> ēnāxwaem naengo- 65  
 yoxsdālaxa tselx<sup>u</sup>sta. Wā, lā k'lēš ēnāxwa ēwilg'ēlts!āwēda tsētselx<sup>u</sup>-  
 staats!āxa tselx<sup>u</sup>sta. Wā, lā āxēlaxa ēnemsgemē tselx<sup>u</sup>staats!ā. Wā,  
 laem k'lēš lābalaq. Wā, lā āx'ēdxa mōsgemē dēdengwats!ā, qa<sup>s</sup>  
 klūngēqēs lāq. Wā, laem nāxsaap!ēda lē<sup>na</sup> lē<sup>wa</sup> tselx<sup>u</sup>sta  
 laxa lōēlqūlilts!āla lē<sup>wa</sup> lēlōgūmts!āla. Wā, g'il<sup>mēsē</sup> gwālēxs laē 70  
 ts!EWanaēdzema k'āk'ets!ēnaqē. Wā, g'il<sup>mēsē</sup> ēwilxtōxs laē lāxū-  
 līlē elkwasā tselx<sup>u</sup>stag'ilāxa tselx<sup>u</sup>sta. Wā, la<sup>mē</sup> k'āk'!ēg'altsa ēne-  
 mēxla tselx<sup>u</sup>stats!ā la lōqūlil lāxa Mamalēlaqāla lē<sup>wa</sup> Qwēq<sup>u</sup>sō-  
 t!ēnoxwē. Wā, la<sup>mē</sup>sa hā'yā!ēa lāx ēwāx'sanōdza'yasa lōqūlil.  
 Wā, lā mōp!ēna wooyēxaxs laē wēg'ilīlaq, qa<sup>s</sup> lā k'āx'dzamōlīlas 75  
 lāx nēxdzamōlīlasā Mamalēlaqāla lē<sup>wa</sup> Qwēq<sup>u</sup>sōt!ēnoxwē. Wā,  
 g'il<sup>mēsē</sup> k'āg'alīlēmxs laē ēnēk'ēda ēnemōkwē q!ūlyak!ūgēsa hā'yā-  
 !ēa: Lōqūlas Mamalēlaqāla, ma'itaitis lō<sup>ē</sup> Qwēq<sup>u</sup>sōt!ēnoxwē. Wā,  
 laems hām<sup>x</sup>'īdlōL." Wā, lā aēdaaqēda hā'yā!ēa, qa<sup>s</sup> lāxat!  
 q!wāgāgēndxa ēnemēxla lōqūlīla. Wā, lāxē wooyēxa mōp!ēnaxs 80  
 laē wig'ilīlaq. Wā, lā k'ax'dzamōlīlas lāxa ēnemgēsē. Wā, laē ēnēk'ēda  
 k'āk'!alēl'isē: "LōqūlaLēs ēnemgēsē. Laems hām<sup>x</sup>'īdlōL." Wā,  
 lāxāē hēem gwēk'!ālx lōqūlīlāsa waōkwē g'ig'ēgāmēsa Lāwēts!ēsē  
 lē<sup>wa</sup> Maämtag'ila. Wā, g'il<sup>mēsē</sup> ēwilg'alīfēda mēwēxla lōēlqūlīlēxs  
 laē k'ak'ōqewasa tsētselx<sup>u</sup>staats!ē lāxēs lēlēlwīgēmē lāx g'ig'ēgā- 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 || feasting-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<sup>ʼ</sup>yasa ālōgūxsemakwē lēlqwālaLa<sup>ʼ</sup>yaxa wāx<sup>ʼ</sup>mē k<sup>ʼ</sup>lēs q<sup>ʼ</sup>lēq<sup>ʼ</sup>!ets!āxa tselx<sup>ʼ</sup>sta, yīxs hē<sup>ʼ</sup>maē āwelx<sup>ʼ</sup>īsilase<sup>ʼ</sup>wēda tsētselx<sup>ʼ</sup>stag<sup>ʼ</sup>ilaēnoxwē lā lēlogwatsa tsētselx<sup>ʼ</sup>staats<sup>ʼ</sup>lē. Wā, g<sup>ʼ</sup>a<sup>ʼ</sup>mēs wāldēmsa k<sup>ʼ</sup>ak<sup>ʼ</sup>!alēlg<sup>ʼ</sup>īsaxs lēa hāngēmlīlēma tselx<sup>ʼ</sup>staats<sup>ʼ</sup>lē lāxag<sup>ʼ</sup>īgāma<sup>ʼ</sup>yē: "Lōqūlalēs Lēlēgem-  
 90 lila. Yū<sup>ʼ</sup>men lāxūmx<sup>ʼ</sup>ītsewo<sup>ʼ</sup>l lāl g<sup>ʼ</sup>īgāmē<sup>ʼ</sup>." (La<sup>ʼ</sup>men āem lēk<sup>ʼ</sup>ānemax Lēlēgemlīlasē qens lēqelase<sup>ʼ</sup>wa, qa āwelg<sup>ʼ</sup>īltsilēx gwēk<sup>ʼ</sup>!ālasasa k<sup>ʼ</sup>ak<sup>ʼ</sup>!alēlg<sup>ʼ</sup>īsē lēloqūlīlē, lē<sup>ʼ</sup>wa tsētselx<sup>ʼ</sup>staats<sup>ʼ</sup>lē.) Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilgalīlēxs, laē āx<sup>ʼ</sup>ētse<sup>ʼ</sup>wēda tsētselx<sup>ʼ</sup>stats<sup>ʼ</sup>!āla lōlēgūma, qa<sup>ʼ</sup>slā k<sup>ʼ</sup>ax<sup>ʼ</sup>dzamōlīlēlayō lāxa begūlīda<sup>ʼ</sup>yasa g<sup>ʼ</sup>īg<sup>ʼ</sup>egūma<sup>ʼ</sup>yē. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē <sup>ʼ</sup>wilxtōxs  
 95 laē <sup>ʼ</sup>yōs<sup>ʼ</sup>ītsēs k<sup>ʼ</sup>āk<sup>ʼ</sup>ets!ēnaqē. Wā, la<sup>ʼ</sup>mē tsetselx<sup>ʼ</sup>staagūx<sup>ʼ</sup>īda. Wā, la<sup>ʼ</sup>mē ālax<sup>ʼ</sup>īd lēqwēlax<sup>ʼ</sup>īdēda hā<sup>ʼ</sup>yal<sup>ʼ</sup>āsa l<sup>ʼ</sup>ēdzekwē lēqwa, qa ōdzēlqēlēsa tsetselx<sup>ʼ</sup>staagwāxa tselx<sup>ʼ</sup>sta. Wā, g<sup>ʼ</sup>il<sup>ʼ</sup>mēsē ālax<sup>ʼ</sup>īd la x<sup>ʼ</sup>ix<sup>ʼ</sup>ēdēda k<sup>ʼ</sup>wēlasdēma lēgwīlēxs laē lāx<sup>ʼ</sup>ūlīlēda elkwē, qa<sup>ʼ</sup>s lē<sup>ʼ</sup>lālēxēs <sup>ʼ</sup>ne<sup>ʼ</sup>mēmōtē, qa g<sup>ʼ</sup>āxēs q<sup>ʼ</sup>lap<sup>ʼ</sup>lēg<sup>ʼ</sup>līlī lāxa māx<sup>ʼ</sup>stālīlas āwīlēlāsa tse-  
 100 tselx<sup>ʼ</sup>stag<sup>ʼ</sup>aats<sup>ʼ</sup>lē g<sup>ʼ</sup>ōkwa. Wā, la<sup>ʼ</sup>mē wāxaq qa wēg<sup>ʼ</sup>is<sup>ʼ</sup> k<sup>ʼ</sup>wāmilāla dēnx<sup>ʼ</sup>ētsa āltsemē k<sup>ʼ</sup>wēla<sup>ʼ</sup>yāla q<sup>ʼ</sup>!ēmdēma, qaxs q<sup>ʼ</sup>!ēmdadēg<sup>ʼ</sup>ilaēda tselx<sup>ʼ</sup>stāxs k<sup>ʼ</sup>wēladzēmaē hē gwēx<sup>ʼ</sup>sa l<sup>ʼ</sup>ē<sup>ʼ</sup>nag<sup>ʼ</sup>ila lē<sup>ʼ</sup>wa t<sup>ʼ</sup>!ēlstag<sup>ʼ</sup>ilāxa t<sup>ʼ</sup>!ēlsē. Wā, la<sup>ʼ</sup>mēsē <sup>ʼ</sup>wī<sup>ʼ</sup>la q<sup>ʼ</sup>!wāg<sup>ʼ</sup>alīla lāxēs k<sup>ʼ</sup>īlx<sup>ʼ</sup>alāēna<sup>ʼ</sup>yē. Wā, la<sup>ʼ</sup>mē lēx<sup>ʼ</sup>āem k<sup>ʼ</sup>lēs lā max<sup>ʼ</sup>meg<sup>ʼ</sup>ilē lēlēlālasā tselx<sup>ʼ</sup>stag<sup>ʼ</sup>ilāxa tselx<sup>ʼ</sup>sta.  
 5 Wā, hē<sup>ʼ</sup>misē ts<sup>ʼ</sup>!ēdāqē xūnōx<sup>ʼ</sup>sa tselx<sup>ʼ</sup>stag<sup>ʼ</sup>ilāxa tselx<sup>ʼ</sup>sta, qaxs hē<sup>ʼ</sup>maē yīxwālē. Wā, la<sup>ʼ</sup>mē dēnx<sup>ʼ</sup>ētsa k<sup>ʼ</sup>wāmilālayowē āltsem q<sup>ʼ</sup>!ēmdēma. Wā, hēx<sup>ʼ</sup>īda<sup>ʼ</sup>mēsē lā lōlt<sup>ʼ</sup>lālēlēda ts<sup>ʼ</sup>!ēdāqē xūnōx<sup>ʼ</sup>s, qa<sup>ʼ</sup>s yīx<sup>ʼ</sup>wīdē.

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<sup>é</sup>mēsē elxlälaxa mōkwē bēbegwānem wīwēx<sup>é</sup>seyap<sup>é</sup>alaxa 8  
 ʼnāl<sup>é</sup>nēmēxla tsēxlaxs laē ʼwax<sup>é</sup>sē<sup>é</sup>sta, qa<sup>é</sup>s lä ögwaqa yīx<sup>é</sup>wīd lāx  
 ʼwāx<sup>é</sup>salifasa ts!Edāqē yīxwa. . . + . . . Wä, k<sup>é</sup>lēt<sup>é</sup>lē gēg<sup>é</sup>lilī 10  
men woman men  
 yīxwēda mōkwē bēbegwānemxs laē bāsa ts!Edāqaxs yā<sup>é</sup>lax<sup>é</sup>sā<sup>é</sup>maē  
 yīxwa. Wä, la<sup>é</sup>mēda ma<sup>é</sup>lōkwē bēbegwānem lāxa tselx<sup>é</sup>staats<sup>é</sup>lē, qa<sup>é</sup>s  
 lä tsēx<sup>é</sup>itsēs tsēxla lāq. Wä, laxaēda ma<sup>é</sup>lōkwē bēbegwānem tsēx<sup>é</sup>id  
 lāxa l<sup>é</sup>na. Wä, la<sup>é</sup>mē lāl nāqamaslēda ma<sup>é</sup>lōkwasa tselx<sup>é</sup>sta lāxa  
 tsēt<sup>é</sup>selx<sup>é</sup>stag<sup>é</sup>ilaēnoxwē g<sup>é</sup>ig<sup>é</sup>gāma<sup>é</sup>ya. Wä, lāda ma<sup>é</sup>lōkwē nāqamasl- 15  
 tsa l<sup>é</sup>na laxa l<sup>é</sup>l<sup>é</sup>l<sup>é</sup>na<sup>é</sup>g<sup>é</sup>ilaēnoxwē g<sup>é</sup>ig<sup>é</sup>gāma<sup>é</sup>ya. Wä, g<sup>é</sup>a<sup>é</sup>mēs  
 wāldemsēxs laē lāxūmā<sup>é</sup>līxēs nāqamatsōlē: "Wä, g<sup>é</sup>ig<sup>é</sup>gāma<sup>é</sup>yē,  
 laems xūt<sup>é</sup>lēdlōl." Wä, hēx<sup>é</sup>ida<sup>é</sup>mēsē lāx<sup>é</sup>ūlīlēda g<sup>é</sup>ig<sup>é</sup>gāma<sup>é</sup>yē, qa<sup>é</sup>s  
 dādebendēxa tsēxla qa<sup>é</sup>s nāx<sup>é</sup>idēlaq. Wä, g<sup>é</sup>il<sup>é</sup>mēsē hēlak<sup>é</sup>!esēxs  
 laē âem gūqeyintsēs ānēx<sup>é</sup>sāyē lāxēs lōqūla. Wä, g<sup>é</sup>il<sup>é</sup>mēsē elāq 20  
 ʼwīlēda tselx<sup>é</sup>stāxs laē ʼwīla tsēx<sup>é</sup>idēda ma<sup>é</sup>lōkwē bēbegwānem  
 lāxa tselx<sup>é</sup>sta. Wä, lāxaē hēem gwēx<sup>é</sup>idēda ma<sup>é</sup>lōkwē bēbegwā-  
 nem lāxa l<sup>é</sup>na, yīxs hē<sup>é</sup>maē ālēs yīxwēda ts!Edāq. Wä, lāx<sup>é</sup>da-  
 xwa mōkwē bēbegwanemxa t!ēqūlg<sup>é</sup>isē, qaxs hē<sup>é</sup>maē lēgēmsē ēaxē-  
 na<sup>é</sup>yas, yīx<sup>é</sup>wīda. Wä, k<sup>é</sup>lēt<sup>é</sup>lē gēg<sup>é</sup>līlīexs laē gūxlentsa mālexla 25  
 tsēt<sup>é</sup>selx<sup>é</sup>stats<sup>é</sup>lāla tsēxla lē<sup>é</sup>wa mālexla l<sup>é</sup>l<sup>é</sup>l<sup>é</sup>l<sup>é</sup>nats<sup>é</sup>lāla tsēxla lāxa  
 legwīlē. Wä, g<sup>é</sup>il<sup>é</sup>mēsē gwāl hē gwēx<sup>é</sup>idēxs laē ʼnemādaqwa ha-  
 sela ʼnēk<sup>é</sup>ēda tsetselx<sup>é</sup>stag<sup>é</sup>āxa tselx<sup>é</sup>sta woosq<sup>é</sup>. Wä, la<sup>é</sup>mē ʼnemā-  
 x<sup>é</sup>is lō<sup>é</sup> ʼnēk<sup>é</sup>ēda tsetselx<sup>é</sup>stag<sup>é</sup>āxs ēx<sup>é</sup>p!ase<sup>é</sup>waē lāxēs hā<sup>é</sup>maēna<sup>é</sup>yē.

- 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'mēsē q!wēl'īdēda k!wamēlala dēnxelāxs laē gwāl tse-tselx'stagēda k!wēlē. Wä, la'mē yaēq!Ent!alēda āyilkwasa 'wā-'wax'sawä. Wä, g'il'mēsē q!wēl'īdēxs laē hōqūwēlsa. Wä, la'mē k'aōdalayowē lēloqūlāsa k!wēldē yis 'nē'mēmōtas. Wä, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 Wä, hē'maxs lōmax'īdaē 'nēk'ēda g'igāma'yē, qa's ts!Endeg'imē 'wālas k!wēlasa, wä, lä k'ilx'wīdxa q!lēnemē tsētselx'staats!ä lē-'wa q!lēx'sayōkwē t!ēqa. Wä, hē'mislēda l!ē'na. Wä, g'il'mēsē 'wī'la lālēqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'!ē  
5 ts!ōxūg'īndēq. Wä, g'il'mēsē ēg'ig'axs laē lēlēlēlaq lāxēs g'ōkwē. Wä, lä genemas x'ōx'wīdxēs t!ēt!ēqaats!ē xāxēxatsema, yixs 'nāl-'nemp!ēnaē sek'lāsgēma lōx lāl'maax ma'lgūnāltsema t!ēt!ēgats!ē xāxēxatsema, yixs q!lēnemaē dādek'asasa g'igāma'ya qa's k'ilōmq. Wä, hē'mis lä āxwūlts!ālasōsa ts!ēdāqē, qa's lä pelx'atēxselas  
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgēma t!ēgats!ē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wī'la lū pāgēxdzēkwa xwāxūxwagūmasa t!ēqāxs laē ha'yālaax hā'yāl'ās 'nē'mēmōtasēs lā'wūnemē, qa lās tsāx q!lēnema 'wē'wap!ēma. Wä, lāx'da-'xwē 'nāx'ēma hā'yāl'a 'wī'wax'sgēmxa naēngats!āx laē tsā, qa's  
15 g'āxē gūx'ūlēxselas lāxa pēpegwats!āxa t!ēqa xwāxūxwagūma. Wä, g'il'mēsē t!ēpeya 'naxwēda t!ēqāxs laē gwāla. Wä, la'mē hēx'sāl

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 ʼnāla ʼLEʼwa ʼNEMXSA gānOLA pēxʼstaliLēda tʼleqa, qaxs ʼLEʼmaē 17  
 kʼwēlasLA gʼīgāmaʼyas lāxa qʼlēmēmē lēlqwālaLēxa lāLA ʼnāxʼīdēlxa  
 gaāla. Wā, āʼmisē ʼnāxwaEM gʼax gʼwāxʼgūlilēda lēlōqūlilē ʼLEʼwa  
 lēlōgūmē ʼLEʼwa kʼākʼETS!ENAqē lāx gʼōkwās. Wā, hēʼmisa Lʼē- 20  
 dzekwē leqwa. LaEMXaē gwālaa gēgʼustalakwa lāx āwāgawali-  
 lasa gʼōkwē. Wā, gʼilʼmēsē ʼnāxwa gwāxʼgūlilēXS laē xʼōsʼīd ʼwīʼla.  
 Wā, gʼilʼmēsē dzāqwaXS laē lēltsʼōdēda gʼīgāmaʼyaxēs ʼNEʼmēmōtē,  
 qa gʼāxēs ʼwīʼlaēLEla. Wā, gʼilʼmēsē ʼwīʼlaēLEXS laē haʼyaL!ōlēda  
 gʼīgāmaʼyaq, qa ʼnāxwaʼmēs gwālaa, qaʼs gʼōxʼwīdēlaxEQ, qō kʼlil- 25  
 xasōlaxsēs LēʼlāNEMLē. Wā, laEM nēxʼalilēlas gwālaasasēs nā-  
 qaʼyē lāxēs ʼNEʼmēmōtē. Wā, laʼmē LēLEqELaxa yāqʼEnt!ālila  
 qaēda lēlōqūlilē. Wā, hēʼmis yāqʼEnt!ālala qaēda lēlōqūlilē xwā-  
 xūxwagūma. Wā, hēʼmis lā hēlatsēxa nāgadē, qa dēnxʼēdēsēs  
 mēnʼlaʼlayā kʼwēlaʼyāla qʼEMdēma. Wā, hēxʼidaʼmēsē dēnxʼē- 30  
 dēda nāgadāsēs qʼEMdēmgʼilts!āla. Wā, laʼmē qʼEMdēla. Wā,  
 gʼilʼmēsē qʼlēda ʼnāxwa kʼwēkʼwanōLEMēx āyasa qʼEMdē-  
 maxs laē ʼnāxwaʼma bēbēgwāNEMē qāyasentsēs ʼnēnkʼlēgaʼyē  
 qaʼs lā wāldēmkʼlīndayōxa qʼEMdēmē, ʼLEʼwis wūLElē wāt-  
 dēms āpsēkʼ!ESasa ʼwālasLē kʼwēlasa gʼīgāmaʼyē. Wā, gʼilʼmēsē 35  
 qʼlāxa qʼEMdēmaxs laē ʼyālaqēda gʼīgāmaʼyasa hāʼyāʼfa, qa lās  
 lēlēlkʼūsaxa lā gāNULA lāxa ʼnāxwa lēlqwālaLāʼya lāqēXS bāxūsāē.  
 Wā, hēxʼidaʼmēsē lāda qʼlēmāla hāʼyāʼfa, qaʼs lā ʼwāʼwīlxTēwa

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

l̄ēq̄elax l̄ēlēgemasa ʰnāxwa bēbegwānem lāxa ʰnālʰnemsgemsē  
 40 gʷigʷōkwa. Wā, gʷil ʰnāxwaʰmēsē ʰwilxtōdex l̄ēlēgemasa gʷōkwa-  
 xʷila lāxa ʰnemsgemsē gʷōkūxs laē ʰnēkʰ ʰnemādzaqwēda h̄ʰyālʰa,  
 qa Pōlelasā. Wā, lū hōqūwelsa, qaʰs lū lāxa ʰpsālasē gʷōkwa.  
 Wā, lāxaē ʰnēkʷōda ʰnemōkwē lāxa h̄ʰyālʰa l̄ēʰlālēlgʷisa: "Laʰmenuʰxʷ  
 l̄ēʰlālōlaiʰ," l̄ēxʰēdex l̄ēgemasa begwānem. Wā, h̄xʰsāʰmēsē  
 45 gʷēkʰl̄alaxs l̄ēʰlālāē. Wā, gʷilʰmēsē l̄āxtōlsaxa gʷōkūlaxs laē ʰnāxwa  
 gʷēʰʷida qaʰs lū nāʰnakʷ lāxēs gʷigʷōkwē. Wā, laʰmē ʰnāxwaem  
 gaxʰstaēʰa l̄ēlq̄wālalaʰyē, yixa kʰlēsē qʰl̄ālelax nāqaʰyasa gʷigʷā-  
 maʰyē, qaxs kʰilemaēda malaqelaʰ tʰēqa l̄ēʰwa tselxʰsta. Wā,  
 h̄ēʰmēsēl̄ēda l̄ēʰnāxs qʰl̄ēnemaē, yixs tsʰenkʰl̄ūlemaē. Wā, h̄ēʰmis  
 50 l̄ālaēselayōsa ʰnāxwa gʷigʷegāmaʰyē l̄ōʰmēs begūlidaʰyē. Wā, lāxaē  
 kʰlēs gʷōxʰʷidaas kʰlēs la kʰwēʰa gʷāqʰlelāē qʰl̄emgʷilayōs ʰnēʰmē-  
 mōtasa kʰwēlasl̄ē. Wā, laʰmē gagʷostāwēda kʰwēlasl̄ē, qaʰs lū xamē-  
 l̄ēsēla gʷāxēs ʰnēʰmēmōtē qa gʷāxēs tāgʷēkwa lāx gʷōkwas.  
 Wā, gʷilʰmēsē gʷālexs laē qʰwālaxʰid ʰwīʰla. Wā, laʰmē tsʰlōtsʰē-  
 55 tsʰl̄ēmakwa ts̄ētsatsʰēxsilalaxa ts̄ēx̄l̄a, yixs mōkwaē. Wā, lāʰmē  
 h̄elwēsēmakwa. Wā, h̄ēʰmisa gʷigʷāmaʰyē, yixa kʰwēlasl̄ē, yixs  
 gʷilʰmaē yāgūnōlis̄l̄axa l̄l̄āqwa. Wā, lāxaē tsʰlōtsʰēl̄ēmda. Wā,  
 laemxaē h̄elwēsēmakwa. Wā, h̄ēʰmis̄l̄a elkʷās h̄ēemxaē gʷālē  
 qʰwālaxʰaʰyas. Wā, l̄l̄ē ʰnāxwaem qʰwāl̄enkʷē ʰnēʰmēmōtas.



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

Wä, g'il<sup>é</sup>mēsē gwā<sup>l</sup>alīla laas <sup>é</sup>yālagēmeda mōkwē, qa<sup>s</sup> lā ētsē<sup>é</sup>sta, 60  
 qa laēnē<sup>é</sup>ma<sup>l</sup>as lēlēlk<sup>l</sup>ūsasē<sup>é</sup>wēda lēlq<sup>w</sup>ālala<sup>l</sup>yaxa gānūlē. Wä,  
 g'il<sup>é</sup>mēsē g'āx aēdaaqēda ētsē<sup>é</sup>stāxs laē āx<sup>é</sup>ēdxa sē<sup>é</sup>wayowē, qa  
 xwētega<sup>é</sup>yēs lāxa pēq'lūgēlīlē t!ēqa, yixs laē <sup>é</sup>wi<sup>é</sup>welaqēda <sup>é</sup>wāpē  
 lāxa t!ēqa. Wä, hē<sup>é</sup>mis lāg'ilas la gēnk'ē. Wä, lā āx<sup>é</sup>ēdēda  
 tsētsatsēxsēlēg'isē mōk<sup>u</sup> bēbegwānēmaxēs tsētsēx<sup>l</sup>la, qa<sup>s</sup> tsēx<sup>é</sup>i- 65  
 dēs lāxa tselx<sup>u</sup>sta, qa<sup>s</sup> lā gūq!ēqas lāxa pēgek<sup>w</sup>ē t!ēqa. Wä,  
 ā<sup>l</sup>mēsē gwā<sup>l</sup>ēxs laē <sup>é</sup>wi<sup>é</sup>welaqēda tselx<sup>u</sup>sta lāxa t!ēqa. Wä, lāxaē  
 āx<sup>é</sup>ēdxa lēloqūlīlē, qa<sup>s</sup> g'axē mēx<sup>é</sup>ālīlēlas. Wä, la<sup>é</sup>mē gwēgwē-  
 gēmlīl lāxa ōgwīwalīlasa g'ōkwē. Wä, lāx<sup>é</sup>da<sup>é</sup>xwē xwētelgēndxa  
 mālaqēla t!ēqa lē<sup>é</sup>wa tselx<sup>u</sup>sta. Wä, g'il<sup>é</sup>mēsē lēlgoxs laē tsē- 70  
 x<sup>é</sup>itsēs tsētsēx<sup>l</sup>la xwāxūxwagūmē lōqūlīla, qa<sup>s</sup> lā tseyāselas lāxa  
 lēlōqūlīlē. Wä, g'il<sup>é</sup>mēsē naēngoyoxsdālaxs laē hā<sup>é</sup>yālat<sup>s</sup>lā. Wä,  
 g'il<sup>é</sup>mēsē gwā<sup>l</sup>ēxs laē āx<sup>é</sup>ēdxa lēlōgūmē, qa g'āxēs mēxēl lāxa  
 āpsōstālīlasa t!ēx'ila. Wä, g'il<sup>é</sup>mēsē gwā<sup>l</sup>ēxs laē ēt'lēd ētsē<sup>é</sup>sta.  
 Wä, g'il<sup>é</sup>mēsē g'āxē ētsē<sup>é</sup>stānēmas laē lāx<sup>é</sup>ūlīla ēlkwāsa k!wēlasē, 75  
 qa<sup>s</sup> q'lāx<sup>é</sup>sīdza<sup>é</sup>yēx hōgwīlēlaēna<sup>é</sup>yasa bēbegwānēmē. Wä, hēem  
<sup>é</sup>nēg'atsē: "Qāsakas g'īgāma<sup>é</sup>yā laxs g'īgīlasaōs k!wa<sup>é</sup>ya g'īgā-  
 ma<sup>é</sup>ya." Wä, lā <sup>é</sup>nāxwa<sup>é</sup>ma bēbegwānēmē q'lāxēs k!wa<sup>é</sup>yē.  
 Wä, la<sup>é</sup>mē hē<sup>é</sup>nākūlaēm lāq, qa<sup>s</sup> lā k!wāg'alīl lāq. Wä, g'il<sup>é</sup>mēsē  
<sup>é</sup>wi<sup>é</sup>laē<sup>l</sup>ēxs laē hēx<sup>é</sup>idaēm xēmsasōsa menats'lē lāxa mēkūmā<sup>é</sup>ya 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<sup>é</sup>dēsēs k!wēlayalayewē q!emdemā. Wā,  
laemlas <sup>é</sup>nāxwa q!ālahax lāxtōdalaēna<sup>é</sup>yasa menats!ē lāx gwāhilela-  
ēna<sup>é</sup>yas <sup>é</sup>wāxasgemagwasasa lēlqwāla<sup>é</sup>yē, yixs <sup>é</sup>nāxwa<sup>é</sup>maē k!wēl-  
g<sup>é</sup>a! denx<sup>é</sup>ētsēs k!wēk!wēla<sup>é</sup>yāla q!emq!emdemā. Wā, g'il<sup>é</sup>mēsē  
85 <sup>é</sup>wīlā k!wēl<sup>é</sup>g<sup>é</sup>a!exs laē āx<sup>é</sup>tse<sup>é</sup>wēda menats!ē, qa<sup>é</sup>s lā xemstoli<sup>é</sup>lem  
lāx āpsōstāhīlāsa t!ex<sup>é</sup>īla. Wā, la<sup>é</sup>mēsē hēx<sup>é</sup>idaem k<sup>é</sup>āx<sup>é</sup>idayowēda  
lēlōqūlilē. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wīlaxs laē lelemg'ililema lēlōqūlilē xwā-  
xūxwagūma, qa<sup>é</sup>s lā k<sup>é</sup>ax<sup>é</sup>dzamōlilem laxa k!wēlēselāxa mālaqela  
t!eqa lē<sup>é</sup>wa tselx<sup>é</sup>sta, qaxs hē<sup>é</sup>maē āwelx<sup>é</sup>īsalayosēda lēlōqūlilē  
90 xwāxūxwagūma. Wā, hē<sup>é</sup>mē la lēqelase<sup>é</sup>wē lēgēmasa k!wēlē-  
selā. Wā, hē<sup>é</sup>mis la lemqlālag'ililats yāq!ent!ālaē. Wā, g'il<sup>é</sup>mēsē  
<sup>é</sup>wilgalilexs laē k<sup>é</sup>āx<sup>é</sup>idayowēda lēlōgūmē lāxa begūlida<sup>é</sup>yasa g'ig<sup>é</sup>-  
gāma<sup>é</sup>yē. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>wilgalilexs laē <sup>é</sup>yōs<sup>é</sup>īda, qaxs la<sup>é</sup>mēx<sup>é</sup>dē  
ts!ewanaēdzema k<sup>é</sup>ak<sup>é</sup>ets!ēnaqē. Wā, la<sup>é</sup>mē lax<sup>é</sup>ūlilēda elkwē.  
95 Wā, la<sup>é</sup>mē lē<sup>é</sup>lāxēs <sup>é</sup>ne<sup>é</sup>mēmōtē qa q!ap!ēg'ililēs qa wāg<sup>é</sup>s k!wa-  
mēl<sup>é</sup>g<sup>é</sup>a! denx<sup>é</sup>ēda.

Hēxōlen l!ēlēwēsē<sup>é</sup>wa l!ē<sup>é</sup>nāxs la<sup>é</sup>mēx<sup>é</sup>dē k!ūnx<sup>é</sup>idayō lāxa mā-  
laqelats!ālāxa t!eqa lē<sup>é</sup>wa tselx<sup>é</sup>sta lēlōqūlila. Wā, g'il<sup>é</sup>mēsē  
doqālēda nāgadāxs g<sup>é</sup>āxāē lālt!alilē ts!edāqē xūnōx<sup>é</sup>sa k!wēlasē  
100 dāk<sup>é</sup>!ōltslānaxa l!āqwa. Wā, g'il<sup>é</sup>mēsē <sup>é</sup>nāxwa denx<sup>é</sup>ēdē <sup>é</sup>ne<sup>é</sup>mē-  
motas ōmpasa ts!edāqaxs, laē yix<sup>é</sup>wīda. Wā, la<sup>é</sup>mē ēk<sup>é</sup>laxsda-  
lēda l!āqwāxs dālaasēs hēik<sup>é</sup>!ōts!āna<sup>é</sup>yē lūq. Wā, hē<sup>é</sup>mis g<sup>é</sup>āx

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<sup>é</sup>ült!<sup>!</sup>alilatsa mōkwē bēbegwānem wīwīx<sup>é</sup>seyap!<sup>!</sup>ālaxa lōpēm<sup>ts</sup>!ā- 3  
 wē tsētsēx<sup>l</sup>ā, qā<sup>s</sup> yīx<sup>é</sup>widē. lāx<sup>é</sup> wāx<sup>é</sup>sagawalīlaxa ts<sup>!</sup>ēdāqaxs  
 yīx<sup>é</sup>wāē. Wā, la<sup>mē</sup> maēma<sup>!</sup>lōkwa bēbegwānemē lāx<sup>é</sup> wāx<sup>é</sup>sagawa- 5  
 līlas. Wā, k<sup>!</sup>lēstlē gēgilīl yīx<sup>é</sup>wēda mōkwē bēbegwānemxs laē  
 ālē<sup>é</sup>sta lāx<sup>é</sup> hāx<sup>!</sup>hānī<sup>!</sup>lasasa dēdēngwatslē, qā<sup>s</sup> lā<sup>é</sup> nāx<sup>é</sup>waxs mōkwāē  
 tsē<sup>é</sup>stasēs tsētsēx<sup>l</sup>ā lāxa L<sup>!</sup>ē<sup>na</sup>. Wā, lā ālak<sup>!</sup>lāla tsētse<sup>x</sup>ūlaxs laē  
 qās<sup>!</sup>ēdēda ts<sup>!</sup>lēts<sup>!</sup>laōqūlx<sup>l</sup>ālaxa L<sup>!</sup>ē<sup>na</sup>xs laē tsēq<sup>!</sup>ēlīlax g<sup>!</sup>īg<sup>!</sup>ēgāma<sup>é</sup>yē.  
 Wā, hēx<sup>!</sup>ēda<sup>é</sup>mēsē lāxūmg<sup>!</sup>īlīlēda g<sup>!</sup>īg<sup>!</sup>ēgāma<sup>é</sup>yē, qā<sup>s</sup> dādebēndēxa 10  
 tsētsawēk<sup>!</sup>īlāxa L<sup>!</sup>ē<sup>na</sup> tsēx<sup>l</sup>ā. Wā, hē<sup>!</sup>mis la<sup>é</sup> nēgratsa tsatsēxsīlēg<sup>!</sup>īsē  
 begwānema: "Wā, g<sup>!</sup>īgāma<sup>é</sup>yā, laem xum<sup>!</sup>lēdlōlai<sup>!</sup>," lēx<sup>!</sup>ēdex lē-  
 gēmas. Wā, la<sup>mē</sup> ālax<sup>!</sup>ēd nāx<sup>!</sup>ēdēda nēnaq<sup>!</sup>lēnoxwaxa L<sup>!</sup>ē<sup>na</sup>. Wā,  
 g<sup>!</sup>īl<sup>é</sup>mēsē wāyats!<sup>!</sup>āla nāqēda waōkwē g<sup>!</sup>īg<sup>!</sup>ēgāma<sup>é</sup>ya laē āem hām-  
 gāgēndxa tsētsawēk<sup>!</sup>īlāxa L<sup>!</sup>ē<sup>na</sup> tsēx<sup>l</sup>ā, qā<sup>s</sup> lā<sup>é</sup> gūqēyīnts 15  
 lāxēs lōqūla. Wā, la<sup>mē</sup> hēx<sup>!</sup>sāem gwēg<sup>!</sup>īlaxs wāx<sup>!</sup>ēmaē lālāl  
 q<sup>!</sup>wēfīdēda k<sup>!</sup>wame<sup>!</sup>lāla dēnxēla. Wā, g<sup>!</sup>īl<sup>é</sup>mēsē lāg<sup>!</sup>aa tseq<sup>!</sup>lēna-  
<sup>é</sup>yasēsa L<sup>!</sup>ē<sup>na</sup> lāxa hāyōtasa k<sup>!</sup>wēlasasa mālaqēla t<sup>!</sup>ēqa lē<sup>é</sup>wa  
 tsēlx<sup>!</sup>stāxs laē ālax<sup>!</sup>ēd la qōt<sup>!</sup>amasxa tsēxlāsa L<sup>!</sup>ē<sup>na</sup>. Wā, lā  
 ēālt<sup>!</sup>silaxs laē gūyōlēla lāx<sup>é</sup> k<sup>!</sup>waē<sup>!</sup>lasas, qa tsawēk<sup>!</sup>īlēsa L<sup>!</sup>ē<sup>na</sup>. 20  
 Wā, lā ēsbōla dōqūlaqēxs k<sup>!</sup>waēlaē. Wā, hē<sup>!</sup>mis lā tsawēx<sup>!</sup>ēalē-  
 latsa L<sup>!</sup>ē<sup>na</sup> lāxa g<sup>!</sup>īgāma<sup>é</sup>yaxs k<sup>!</sup>waēlaē. Wā, hē<sup>!</sup>mis la lāx<sup>!</sup>ūlī-  
<sup>!</sup>latsē, qā<sup>s</sup> yāq<sup>!</sup>ēg<sup>!</sup>ālē. Wā, la<sup>mē</sup> yālaqasa g<sup>!</sup>ayōlē lāx<sup>é</sup> nē<sup>!</sup>mē-  
 mōtas, qa lās gēmxaxa lāk<sup>!</sup>lēndē p<sup>!</sup>ēlxēlasgēma lōxs ma<sup>!</sup>p<sup>!</sup>lēnya-  
 gāē. Wā, lā hēx<sup>!</sup>ēda<sup>é</sup>mēsē la hōqūwelsē nē<sup>!</sup>mēmōtas. 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 carrying | 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 Lawēts!ēs. Besides, | he put on four hundred  
45 blankets. The house was nearly || burned. All the roof-boards were

26 hēwāxa dādalaxa L!ēnats!āla tsōx!ā. Wā, ā<sup>ε</sup>mēsēda tsatsēxsilē!g'isē g'āx nēdaaqas. Wā, la<sup>ε</sup>mē ha<sup>ε</sup>yāl!ōlaxēs <sup>ε</sup>ne<sup>ε</sup>mēmōtē, qa k'!ēsēs k'!ilx<sup>ε</sup>idē legwīlasēs g'igāma<sup>ε</sup>yē. Ā<sup>ε</sup>mē <sup>ε</sup>nēk'ixs laē gūxlentsa L!ēna lāxa legwīlē. Wā, hē<sup>ε</sup>mis la <sup>ε</sup>nēg'atsēxa legwīlē: "Wā,  
30 k'!wax!lāla, āqālāla, wisā, qa<sup>ε</sup>s pōlelaōs."

Wā, g'āx<sup>ε</sup>mē hōgwīlelēda lāx'dē gēm<sup>ε</sup>xaxa p!elxelasgēmē. Wā, hēx'ida<sup>ε</sup>mēsē g'āg'alap!ō <sup>ε</sup>ne<sup>ε</sup>mēmōtasa g'ēqēm<sup>ε</sup>x'idē dādēnxaxa p!elxelasgēmē, qa<sup>ε</sup>s lā leplālas lāxa k'!wēlasdema legwīla. Wā, laem k'!ilxāq. Wā, hē<sup>ε</sup>mis la āx'ēdaatsa k'!wēlasasa mālaqelā  
35 t!eqa lē<sup>ε</sup>wa tselx'ustāxa L!āqwa, yix daax'udāsēs xūnōkwaxs g'āxēx'dē yixwa, qa<sup>ε</sup>s lāyabōdēs lāxēs k'!wēlasdema legwīla; wā, lāda mōkwē tsētsaxsilē!g'is tsēx'id lāxa L!ēna. Wā, lā <sup>ε</sup>nāxwa qōqūt!axs laē <sup>ε</sup>nēmāx'id gūxlents lāxa k'!wēlasdema legwīla. Wā, hē<sup>ε</sup>mis la yāwas<sup>ε</sup>id bāwatsa k'!ilxāxa L!ēsālāsa legwīlē, qaxs  
40 laē x'ix'aqūwēda L!ēna lē<sup>ε</sup>wa p!elxelasgēmē. Wā, hē<sup>ε</sup>mis la gūqelgendaatsa k'!wēlasē g'igāmēsa L!ēna lāxēs hāyōtē.

Yix Nōlisdē lāx <sup>ε</sup>yilīsē laē k'!ilxasa ālebōts!aqē xwāxwāk!ūnaxs laē gūqemtsōsa L!ēnāsa <sup>ε</sup>wālasē k'!wēlatsa Lāwēts!ēsē. Wā, hē<sup>ε</sup>misa mōp!enyagē p!elxelasgēma; wā hē<sup>ε</sup>misa g'ōkwax hālsela-  
45 <sup>ε</sup>maē k'!ēs <sup>ε</sup>nāxwaem xūmt!ēdēs sāla. Wā, hē<sup>ε</sup>men dōgūl āla k'!il-

burned. And this is the most real attempt at | putting out the fire 46  
of a feast that I have seen. The feastgiver of the Ławēts!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. | 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 1  
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 5  
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 10  
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

x'ēdāmasxa k'wēlasdema legwila. Wä, lä ma'ip!enyag'a'mē p!el- 46  
xelasgemasa k'wēlasē Ławēts!ēsa; wä, hē'misa sek'lats!aqē xwä-  
xwäklūna; wä hē'mislēda L!āLlagūmē. Wä, hēem ālak'lāla  
'yax'sem gwēg'ilatsa g'ig'egāma'yē, yixs ālak'lālaē laelwis'ida. Wä,  
hē'mis la 'nāxwaem la k'wēk'lūmelx'idaatsa lēlōqūlilē. 50

Wä, g'il'mēsē gwālexs laē hōqūwelsa. Wä, la'mē 'nāxwaem  
la LEqē āwinagwilasa g'ōkwasa L!ē'na. Wä, ā'mise la 'wī'la la  
k'aōdalē 'ne'mēmotasa k'wēlasaxa lēlōqūlilē LE'wa lēlōqela xwä-  
xūxwagūm lāx k'ik'āk'elaq. Wä, g'il'mēsē 'wī'lawelsexs laē gwāla.  
Wä, la'mē gwā lāxēq. 55

#### FEAST OF QŌT!XOLĒ

Wä, la'mēs ts!āwūnx'īdens laē 'nēnk'lēx'īdēda qōdadāsa qŏt!- 1  
xolē, qa's wāg'ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā.  
Wä, la'mēsē 'yālaqasa hā'yā'fa g'ayōl lāxēs 'ne'mēmotē, qa lās  
Lē'lāla. Wä, g'il'mēsē lāxs laē hēx'īda'mē g'ēnemas āx'ēdxēs lōel-  
q!wē, qa's g'āxē mex'alilēlaq lāxēs k'waēlasē LE'wis k'āk'ets!ē- 5  
naqē LE'wa q!oyaakwē k'ādzekwa qa's dēdeg'ig'anōxēs lōelq!wē  
LE'wa k'āk'ets!ēnaqē. Wä, la'mē dēdeg'ig'as lāq, yixs lāalēs lā-  
'wūnemē ēkwaxa āwī'stalilāsēs g'ōkwē. Wä, lāxaē LE'p'alilēlaxa  
lēl'wa'yē, qa k'wādzewēsōlts Lē'lānēmlas. Wä, hē'misa L!agwa-  
ts!ē qŏt!xolē lāwatsāxs g'āxaē hānstōlilas lāx gemxōtsālilas t!ēx'ī- 10  
lās g'ōkwās. Wä, g'il'mēsē mōp!ēnē'stēda hā'yā'fa la ētsē'staxs

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 LAWS<sup>1</sup>

- 1 **Chief's Daughter.**<sup>2</sup>—Generally the princess of | Chief *é*māxūyalidzē  
 gets married at once when K' !ēdēlē<sup>é</sup>lak<sup>u</sup> | 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'āxaā* *é*wī<sup>é</sup>laēlēs lē<sup>é</sup>lānemē. Wā, *g'il'mēsē* *é*wilaēLEXS laē *denx'i-*  
*dēda* *k!wēlasa* *q!ēmdēmēxa* *k'lēsē* *k!wēlayalayo* *q!ēmdēma*. Wā,  
*g'il'mēsē* *mōsgēmōdēXS* laē *āx'ēdēda* *hā'yāl'āxa* *lōelq!wē*, *qā's* *lā*  
 15 *tsētslālasa* *L!ākūwē* *qōt!xolē* *lāq*. Wā, *lā* *k'lēs* *q!ēq!ēts!ā*, *qaxs* *ālaē*  
*lāxūml* *lāx* *qōtqwattse<sup>é</sup>wa* *L!ākūwē* *qōt!xolā*. Wā, *hē'mis* *lāg'ila* *hō-*  
*lālts!āwēda* *lōelq!wē*. Wā, *g'il'mēsē* *g'wālēXS* laē *k'āgēmliēlas* *lāxa*  
*maēmōkwē* *bēbegwānēma*. Wā, *lā* *é*nemālag'ilila *k'āsa* *lōelq!wē*  
*lē<sup>é</sup>wa* *k'āk'ēts!ēnaqaxs* laē *ts!ēwanaēdzēma*. Wā, *g'il'mēsē* *é*wil-  
 20 *g'alīēXS* laē *qōtqwat!ēdēX'da<sup>é</sup>x<sup>u</sup>xa* *L!ākūwē* *qōt!xolā*. Wā, *lā* *k!ēts!ē-*  
*nox<sup>u</sup>* *é*wī<sup>é</sup>lase<sup>é</sup>wa, *qaxs* *ālaē* *lāxūml* *lāx* *hā<sup>é</sup>mā<sup>é</sup>yē*. Wā, *g'il'mēsē*  
*g'wālēXS* laē *hōqūwēlsa*. Wā, *la<sup>é</sup>mē* *g'wāl* *lāxēq*.

#### SOCIAL POSITION AND MARRIAGE LAWS<sup>1</sup>

- 1 **Chief's Daughter.**<sup>2</sup>—Wā, *lā* *q!ūnāla* *hēx'ē*idaem *qādzēLASE<sup>é</sup>wē* *k'lē-*  
*dēlasa* *g'īgāma<sup>é</sup>yē* *é*māxūyalidzē, *yīxa* *lalōsēla* *k!ēdēltsē* *K!ēdē-*  
*lē<sup>é</sup>lakwē*. Wā, *g'il'mēsē* *qādzēLASE<sup>é</sup>wēda* *k!ēdēlē* laē *hēx'ē*idaem  
*lēgades* *mōdzēlē* *yīxs* *ālak!lālaē* *g'īgāma<sup>é</sup>yēs* *mōdzēlidē*.
- 5 Wā, *wāx'ē*mēsē *k'ēdēltsa* *g'īgāma<sup>é</sup>ya* *lā<sup>é</sup>wadāsa* *bēgwānēmq!ā-*  
*lamē*, *wā*, *lā* *hēwāxaem* *lēqalayuwē* *mōdzēlē* *lāx* *genēmas*. Wā,

<sup>1</sup> For additional matter see Addenda, p. 1333.

<sup>2</sup> 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, | 'māxū-  
yalidzē, whose princess is K' lēdēlēlak<sup>u</sup>. 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 'māxūyalidzē 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'yē ōmpa. Â<sup>ε</sup>men 'nēx' qen gwāgwēx'- 7  
SEX' idē lāxa begwānemq!ālamē.

Wā, la<sup>ε</sup>mē lāwadēda k' lēdēlāsa g'īgāma'yē, wā, lā hēx'idaem  
lēgades mōdzilē, yixs g'ālaē laēL lāx g'ōkwāsēs lā<sup>ε</sup>wūnemē, laxen 10  
hēēna'yē gwāgwēx's<sup>ε</sup>alāsē g'īgāma'yasa 'nē<sup>ε</sup>mēmōtasa Maāmtag'ila  
lāx 'māxūyalidzē, yixs k' lēdadaasēs K' lēdēlēlakwē. Wā, k' lēst'la  
g'āla lā<sup>ε</sup>watsēs lā<sup>ε</sup>wūnemē laē qōtēx'a ōmpas. Wā, lā lāk'eyalaxa  
q!eyōxwē L!āqwa. Wā lēgemg'elxlala qa lēgēms lā<sup>ε</sup>wūnemawā-  
sēs k' lēdēlē lē<sup>ε</sup>wa q!ēnemē ha<sup>ε</sup>māyaaxses lō<sup>ε</sup>ma xwāxwāk!ūnaxa 15  
gwe'yāsa qōtēx'a k!waxsālatlēsā k' lēdēlē, yixs q!ūnālaē mātsēm-  
gustāwa k!waxsālatlē xwāxwāk!ūnas k' lēdēl'sa ālak'lāla g'igē-  
ma'yā. Wā, g'il<sup>ε</sup>mēsē wī<sup>ε</sup>la g'āx āx<sup>ε</sup>eldzēmaxa L!āl!aqwak!inē  
k' lōkūla lē<sup>ε</sup>wa L!āl!axsemē; wa, hē<sup>ε</sup>misa q!ēnemē lēlōq!wa lē<sup>ε</sup>wa  
mōgwanā'yā q!ēnemē k'āk'ats!ēnaqa. Wā, g'il<sup>ε</sup>mēsē wī<sup>ε</sup>la āx- 20  
'ēlsa laēda g'īgāma'yē 'māxūyalidzē 'nēk'a: "La<sup>ε</sup>men lāl lē<sup>ε</sup>la-  
laxen k' lēdēlā qa<sup>s</sup> g'āxlag'aōs dōx<sup>ε</sup>walēlaqē," 'nēk'exs laē laēL  
lāxēs g'ōkwē. Wā, k' lēst'la g'ālaxs g'āxāē aēdaaqa g'ālag'i-  
wēsēs k' lēdēlē. Wā, la<sup>ε</sup>mē lāx<sup>ε</sup>ūlsēda g'īgāma'yē lāx L!āsanā'yāsēs  
g'ōkwē. Wā, g'āxē k' lēdēlās lāwūnōdzelsaq. Wā, la<sup>ε</sup>me nēx'ū- 25  
nālaxa megēsēmālāxa ēx'ts!ēmē. Wā, lāxāē 'nāxwāem ēx'ts!ēmē  
ōsgēma'yas lētemlās. Wā, hēem lēgadē ēx'ts!ēmsgemē 'nēx'ū-  
nēsēs ēx'ts!ēmāla ōmax'demk'!en nēx'ūnē. Wā, lā lēgadē lētemlās

blanket," and her hat is called | "the-heavy-abalone-covered hat."  
 30 Then the chief, || the father of K'!ēdēlēlak<sup>u</sup> 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 ōmageml LETEMl. Wā, la<sup>ε</sup>mē yāq!eg'a<sup>ε</sup>lēdag'igāma<sup>ε</sup>yē  
 30 ōmp̄s K'!ēdēlēlakwē. Wā, lā <sup>ε</sup>nēka: "Wēg'a, dōqwalaxg'ada nō-  
 yāmbālisēk' ō<sup>ε</sup>ma lax dālaēda ō<sup>ε</sup>māxa L!āqwa. Wā, lāx<sup>ε</sup>ūls lāg'a  
 negūmp, qen q!wāla<sup>ε</sup>x'idaōL," <sup>ε</sup>nēk'ēda g'igāma<sup>ε</sup>yaxs laē āxōDEX  
 ēx'ts!emāla <sup>ε</sup>NE<sup>ε</sup>x'ūnēsa ō<sup>ε</sup>ma LE<sup>ε</sup>wēs ēx'ts!emāla LETEMl. Wā, la<sup>ε</sup>mē  
 lāk'!eg'a<sup>ε</sup>lts lāxēs negūmpē. Wā, lā āx<sup>ε</sup>ēdxa L!āqwa qa<sup>ε</sup>s sūp!ēdēs  
 35 lāxaaxēs negūmpē. Wā, lā lē<sup>ε</sup>lālxēs negūmpē qa hē<sup>ε</sup>mēs g'āx  
 āx<sup>ε</sup>ēdeq. Wā, g'āxē negūmpas lāx<sup>ε</sup>ūls lāx neqemālasasēs ne-  
 gūmpē LE<sup>ε</sup>wis gēNEMas ō<sup>ε</sup>ma. Wā, la<sup>ε</sup>mē <sup>ε</sup>NE<sup>ε</sup>x'ūnyowa ēx'ts!e-  
 māla <sup>ε</sup>NE<sup>ε</sup>x'ūnē lāq. Wā, lāxaē LETEMdayuwa ēx'ts!emāla LETEMl lāq.  
 Wā, lā ts!āya L!āqwa lāq. Wā, lā <sup>ε</sup>nēk'ēda g'igāma<sup>ε</sup>yaxēs ne-  
 40 gūmpē: "Wa, negūmp, la<sup>ε</sup>men L!āyewi<sup>ε</sup>lālxōs g'ēxdemk'!inaqōs,  
 negūmp. Wā, hāg'a, la<sup>ε</sup>ems gwāl gēg'adesg'EN ō<sup>ε</sup>mak'," <sup>ε</sup>nēk'EXS  
 laē āxōDEX āwāwē xōgum ēx'ts!EM <sup>ε</sup>wāx'sōdatewēsa ō<sup>ε</sup>ma LE<sup>ε</sup>wa  
 k'ēdzēlba<sup>ε</sup>yas ēx'ts!EMA, qa<sup>ε</sup>s t!ēg'atōdālēs lāxēs negūmpē. Wā,  
 lāxaē k'ēdzēlbentsa ēx'ts!EMē lāq. Wā, lawiSLA negūmpas la  
 45 qās'ida qa<sup>ε</sup>s lā lāx<sup>ε</sup>ūls lāx lāx<sup>ε</sup>wedzāsas <sup>ε</sup>NE<sup>ε</sup>mēmotas. Wē, la<sup>ε</sup>mē  
 yāq!eg'a<sup>ε</sup>la. Wā, la <sup>ε</sup>nēk'a; "Wāg'a, dōx'wid g'āXEN, nōs <sup>ε</sup>NE<sup>ε</sup>mē-  
 mot. LAEMg'a L!āyewi<sup>ε</sup>lālasō<sup>ε</sup>gūn g'ēxdemk'!ENG'a yisen negūmpē.  
 La<sup>ε</sup>mē āem la xānalalēlsēda ō<sup>ε</sup>maxEN gēNEMē," <sup>ε</sup>nēk'EXS laē qās'ida



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 *mōdzīt* 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 chief-tainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīt* is different, for she has only the 60 name *mōdzīt* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīt* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīt* of her husband. That is all. ||

**Chieftainess.**<sup>1</sup>—It hurt (‘*māxūlayūgwa*’s) heart that she was never | 1 called the *mōdzīt* 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 g’ōkwē. Wā, la<sup>mē</sup> mewōLElayowa qōtēnayowē lāx g’ōkwās. Wā, g’īl<sup>mēsē</sup> ‘wī<sup>l</sup>laēLa laē yāx<sup>wid</sup>ayo lāxa ‘nāxwa 50 lēlqwālaLa<sup>yaxa</sup> la ‘nāx<sup>ida</sup>. Wā, laem lāba lāxēq.

G’īl<sup>em</sup> hē<sup>lē</sup> omps laē begwānem weq!was hēla k’!ēdadēs. Wā, la<sup>mē</sup> weq!wanux<sup>us</sup> qaxs la<sup>mē</sup> k’!ēdēltsēs weq!waxēs la ōmpa, yīxs lē-x<sup>a</sup>maēda ‘nōlast lēgema<sup>yasa</sup> ‘ne<sup>mē</sup>ma la k’!ēdadēsēs ts!ā<sup>ya</sup> ts!ē-dāqa. Wā, g’īl<sup>mēsē</sup> lāwada yīsa g’īgāma<sup>yē</sup> laē mōdzīltsēs lā<sup>wū</sup>nēmē. 55 Wā, hē<sup>misē</sup> nōlās la qōtēx<sup>ax</sup> lā<sup>wū</sup>nemasēs k’!ēdēlēs weq!wa lāqēxs hēwāxaē gwāl lēgades k’!ēdēla ts!ēdāqē xūnōx<sup>sa</sup> g’īgāma<sup>yē</sup> lāg<sup>aa</sup> laqēxs laē ō<sup>ma</sup>. Wā, g’īl<sup>mēsē</sup> la ō<sup>maxs</sup> laē gwāl k’!ēdēla. Wā, la<sup>mē</sup> lāsasēs k’!ēdēlē lēgem lāxēs xūnōkwē ts!ē-dāqa. Wā, lā ōgwaqalēda mōdzēlē yīxs lēx<sup>a</sup>maē lēgadaatsēs mō- 60 dzilē, yīx lā<sup>wada</sup>asa g’īgāma<sup>yē</sup>. Wāx<sup>ē</sup> k’!āsā lē<sup>wēs</sup> lā<sup>wū</sup>nēmē laē hēx<sup>ida</sup>em gwāl lēgades mōdzīlasēs lā<sup>wū</sup>nēmē. Wāx<sup>ē</sup> lā<sup>wadex</sup>‘itsa ōgū<sup>la</sup> ālak<sup>lāla</sup> g’īgāma<sup>ya</sup> laē ēt!ēd la lēgades mōdzīlasēs lā<sup>wū</sup>nēmē. Wā, laem lāba.

**Chieftainess.**<sup>1</sup>—Wā, hēem ts!ēx<sup>ila</sup> lax nāqa<sup>yas</sup> (‘*māxūlayūgwa*) 1 yīxs hē wāxaē lēqalasōs mōdzīlas (Wag’idis) lāx gwēk<sup>lālasaxa</sup> genemasālak<sup>lāla</sup> g’īgāma<sup>ya</sup>, yīxs g’īl<sup>maē</sup> qādzēLase<sup>wa</sup> k’!ēdēlasa g’īgāma<sup>yē</sup>, yīsa ōgū<sup>la</sup> g’īgāma<sup>yaē</sup>—ēx<sup>em</sup>lenlō lēx<sup>ē</sup>dex lēgemas ‘nemōkwa g’īgāma<sup>ya</sup> qa’s q!ālaōsax gwēk<sup>lālasax</sup> ālē genems,—yīx 5

<sup>1</sup> Continued from p. 1117, line 254.

6 new wife) *ʼmāxūyalidzē*. | And when *ʼmāxūyalidzē* has been married  
four days | to his wife, then all the men say, "Go on, let us | see the  
chieftainness of our chief *ʼmāxūyalidzē*," | and they all go into the  
10 door of the house. Then the || leader says, "We come to see the  
back of the chieftainness of | *ʼmāxūyalidzē*." If she is a good chief-  
tainness, 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 chieftainness of *ʼmāxūyalidzē*. |

This is called by the Indians "a good chieftainness 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 || chieftainness 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 chieftainness to go away, and to go to her house,  
25 because the chief is ashamed || if the chieftainness does not lead his  
tribe to their places when they | come into his house. That is all  
about this. |

6 *ʼmāxūyalidzē*. Wā, gʼil<sup>ʼ</sup>mēsē mōp!enxwa<sup>ʼs</sup> qādzēlayagʼulē *ʼmāxū-*  
*yalidzāxēs* genemē laē *ʼnāxwa<sup>ʼ</sup>ma bēbēgwānemē ʼnēkʼa*: "Wēdza-  
xʼins dōgwigʼalilaxōx mōdzilaxsens gʼigāma<sup>ʼ</sup>yax laxōx *ʼmāxūyali-*  
*dzāx*." Wā, lāx<sup>ʼ</sup>da<sup>ʼ</sup>xwē hōgwila lāxa t!exʼilāsa gʼōkwē. Wā, lā  
10 *ʼnēkʼē* gʼālagiwa<sup>ʼ</sup>yas: "Gʼāxenu<sup>ʼ</sup>x<sup>ʼ</sup> dōgwigʼalilax mōdzilēxs *ʼmā-*  
*xūyalidzē*," *nēkʼē*. Wā, gʼil<sup>ʼ</sup>mēsē ēkʼa mōdzilē laē hēx<sup>ʼ</sup>idaem  
lāx<sup>ʼ</sup>ūlila qa<sup>ʼs</sup> dāx<sup>ʼ</sup>idēxēs wūsēganō. Wā, lā mōs<sup>ʼ</sup>idxēs *ʼnēx<sup>ʼ</sup>ū-*  
*na<sup>ʼ</sup>yē* qa hālsela<sup>ʼ</sup>mēs benāgawēs ōkwāx<sup>ʼ</sup>a<sup>ʼ</sup>yas laē wūsēgʼo<sup>ʼ</sup>yotsēs  
wūsēganowē. Wā, gʼil<sup>ʼ</sup>mēsē gwāla laē hānakwila lep!āliēlasa  
15 lēl<sup>ʼ</sup>wa<sup>ʼ</sup>yē qa k!wadzāliłtsōsa dōgwigʼalilāq. Wā, la<sup>ʼ</sup>mē la āx<sup>ʼ</sup>ēdxa  
ha<sup>ʼ</sup>mālasa dōgwigʼalilāx mōdzilas *ʼmāxūyalidzē*.

Wā, hēm gwē<sup>ʼ</sup>yōsa bāk!umē ēx<sup>ʼ</sup> mōdziltsa gʼigāma<sup>ʼ</sup>ya hē  
gwēx<sup>ʼ</sup>sē. Wā, hēm lāgʼilas lēgades mōdzil, yixs laē mōs<sup>ʼ</sup>idxēs  
*ʼnēx<sup>ʼ</sup>ūna<sup>ʼ</sup>yē* qa<sup>ʼs</sup> wūsēgʼo<sup>ʼ</sup>yodēsēs wūsēgʼano. Wāx<sup>ʼ</sup>ēda *ʼyax<sup>ʼ</sup>semē*  
20 mōdziltsa gʼigāma<sup>ʼ</sup>yē ā<sup>ʼ</sup>mēsē k!waēlēxs gʼāxāē hōgwilēda dōgwi-  
gʼalilāq. Wā, ā<sup>ʼ</sup>mēs la āxkʼlālē hā<sup>ʼ</sup>wūnemāsēxa hā<sup>ʼ</sup>yāl<sup>ʼ</sup>a qa hē<sup>ʼ</sup>mēs  
āaxsilax hāmgiłayōlasēq. Wā, gʼil<sup>ʼ</sup>mēsē gwāl hā<sup>ʼ</sup>māpēda dōgwi-  
gʼalilāq, laē hōqūwēlsa. Wā, lā q!ūnāla āem hēx<sup>ʼ</sup>ida<sup>ʼ</sup>ma gʼigāma<sup>ʼ</sup>yē-  
qāyawelsaxēs mōdzil qa lās nā<sup>ʼ</sup>nak<sup>ʼ</sup> lāxēs gʼōkwē, qaxs māx<sup>ʼ</sup>ts!āēda  
25 gʼigāma<sup>ʼ</sup>yaxs k!ēsaē q!āx<sup>ʼ</sup>sidza<sup>ʼ</sup>yēs mōdzilaxēs gʼōkūlōtaxs gʼāxāē  
hōgwil lāx gʼōkwās. Wā, lawēs<sup>ʼ</sup>lā lāba.

**Endogamy.**—I'll talk about LĀLELĪ!a, head chief | of the numaym 1  
 DZĒDZEMĒLEQĀLA of the NĀK!WAX'da<sup>ε</sup>X<sup>u</sup>. | Now LĀLELĪ!a had for his  
 wife the daughter of his younger brother YĀXLEN, | whose name was  
 HĀ<sup>ε</sup>MĒLAS. The first wife of LĀLELĪ!a was his niece. || Then LĀLELĪ!a 5  
 married again XWĒLAGĒLAS, the | princess of HAYALK'EN, chief of the  
 numaym SĒSEN!lĒ<sup>ε</sup> of the | GWA<sup>ε</sup>SĒLA. Then LĀLELĪ!a had two wives.  
 His head wife was his niece | HĀ<sup>ε</sup>MĒLAS, and his second wife was  
 XWĒLAGĒLAS. Then | HĀ<sup>ε</sup>MĒLAS gave birth to a daughter, and she  
 was named LĀQWAG'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 LĀQWAG'ILAYUGWA, and SĒWID and | LĀQWAG'ILA-  
 YUGWA were not married for a long time. LĀQWAG'ILAYUGWA had a  
 younger sister | LĀLAGA. Then LĀQWAG'ILAYUGWA married HĒLĀMAS, ||  
 the eagle of the numaym G'ĒXSEM of the NĀK!WAX'da<sup>ε</sup>X<sup>u</sup>. | Then 15  
 LĀLAGA married GWĀLĒS G'ĒXK'ENDZĒ, head chief of the numaym |  
 SĒSEN!lĒ<sup>ε</sup> of the NĀK!WAX'da<sup>ε</sup>X<sup>u</sup>. And | HĒLĀMAS and his wife LĀQWAG'i-  
 LAYUGWA had not been married for a long time when she was with  
 child, | and her younger sister LĀLAGA was also with child. And  
 LĀQWAG'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-  
 WAG'ILAYUGWA with child. Then LĀQWAG'ILAYUGWA gave birth | to a boy,

**Endogamy.**—HĒEMLEN gwāgwēx<sup>ε</sup>alaslē lālelī!axa xāmage- 1  
 māyē g'īgāmēsa <sup>ε</sup>NE<sup>ε</sup>mēmōtasa DZĒDZEMĒLEQĀLA NĀK!WAX'da<sup>ε</sup>X<sup>u</sup>.  
 Wā, lā!lāē lālelī!a gegades ts!edāqē xūnōkwāsēs ts!āyē YĀXLEN-  
 xa lēgadās HĀ<sup>ε</sup>MĒLAS. Wā, hēem g'ilēl GENEMS LĀLELĪ!axēs lōlē-  
 gas. Wā, lā!lāē ētlēdē lālelī!a gegadex<sup>ε</sup>ides XWĒLAGĒLAS yix 5  
 k'ēdēlas HAYALK'EN, yixa g'īgāma<sup>ε</sup>yasa <sup>ε</sup>NE<sup>ε</sup>mēmōtasa SĒSEN!l<sup>ε</sup>yasa  
 GWA<sup>ε</sup>SĒLA. Wā, lā<sup>ε</sup>mē mā<sup>ε</sup>lēlē lālelī!a. Wā, lā<sup>ε</sup>mē gegemalilē lōlē-  
 gasasē HĀ<sup>ε</sup>MĒLAS. Wā, lā alēle XWĒLAGĒLAS. Wā, lā<sup>ε</sup>mē māyōfide  
 HĀ<sup>ε</sup>MĒLASASA ts!āts!adagem. Wā, lā<sup>ε</sup>mē lēgades LĀQWAG'ILAYU-  
 GWA. Wā, lā māyōfide ālēle GENEMSĒSA bābagūmē. Wā, lā<sup>ε</sup>mē 10  
 lēgades SĒWIDē. Wā, g'ilēmēsē q!ūlsq!ūl'yax<sup>ε</sup>wida lāē SĒWIDē  
 gegadex<sup>ε</sup>ides LĀQWAG'ILAYUGWA. Wā, k'ēst!a gūla gegadē SĒWID-  
 DĀS LĀQWAG'ILAYUGWA, wā, laem ts!ā<sup>ε</sup>yanokwē LĀQWAG'ILAYUGWĀS  
 LĀLAGA. Wā, lā hā<sup>ε</sup>wadex<sup>ε</sup>id ētlēdē LĀQWAG'ILAYUGWĀS HĒLĀMASXA  
 KWĒKWA <sup>ε</sup>NE<sup>ε</sup>mēmōtasa G'ĒXSEMASA NĀK!WAX'da<sup>ε</sup>X<sup>u</sup>. Wā, lā 15  
 hā<sup>ε</sup>wadex<sup>ε</sup>idē LĀLAGĀS GWĀLĒS G'ĒXK'ENDZĒXA g'īgāma<sup>ε</sup>yasa <sup>ε</sup>NE<sup>ε</sup>mē-  
 mōtasa SĒSEN!l<sup>ε</sup> yīsa NĀK!WAX'da<sup>ε</sup>X<sup>u</sup>. Wā, k'ēst!a gūla hā<sup>ε</sup>yasek'ālē  
 HĒLĀMAS LĒ<sup>ε</sup>wēs GENEMĒ LĀQWAG'ILAYUGWA lāē BEWĒX<sup>ε</sup>wida. Wā,  
 laxaē ōgwaqa BEWĒX<sup>ε</sup>widē ts!ā<sup>ε</sup>yāsē LĀLAGA. Wā, hē<sup>ε</sup>mēs ālēs q!E-  
 L!ESGEMg'ilaxa <sup>ε</sup>MEKŪLA BEWĒKWĒ LĀQWAG'ILAYUGWA lāē yāwas'id 20  
 ts!EX'q!EX'IDē lā<sup>ε</sup>wūNEMASē HĒLĀMASē, lāē wĒk'!EX'IDA. Wā, lā<sup>ε</sup>mē  
 BEWĒGWĪ<sup>ε</sup>ĀLAXēs GENEMX'DĒ LĀQWAG'ILAYUGWA. Wā, lā māyōfide  
 LĀQWAG'ILAYUGWĀSA bābagūmē. Wā, lā<sup>ε</sup>mē la lēgadēda bābagūmas

- and the boy had the name | Hēlāmas. And L!ālagā also gave birth  
 25 to a girl, and || her name was Hā'yōsdēsēlas. And when Hā'yōs-  
 dēsēlas grew up, | she married Hēlāmas; and Hēlāmas had not been  
 married long | with his cousin Hā'yōsdēsēlas, when she was with  
 child, and | she gave birth to a | girl.
- 30 She did not live long before she died. Then || Hā'yōsdēsēlas 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 || Lālelil!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 **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'fidē L!ālagasa ts!āts!adagemē. Wā,  
 25 la'mē lēgades Hā'yōsdēsēlas. Wā, g'il'mēsē ēxent!ēdē Hā'yōsdē-  
 selas laē qādzēlasōs Hēlāmas. Wā, k'!ēst!a gāla ha'yasek'ālē Hēla-  
 masē lē'wēs 'nemweyōtē Hā'yōsdēsēlasē laē bewēx'wida. Wā, lā  
 ma'yō'fītsa ts!āts!adagemē.

Wā, k'!ēst!a gāēl q!ūlaxs laē wēk'!ēx'ida. Wā, lā ēt!ēd mayō-  
 30 'fidē Hā'yōsdēsēlasasa bābagūmē. Wā, g'ig'agālag'ilaxa 'nālā q!ū-  
 laxs laē wēk'!ēx'ida. Wā, lā ēt!ēd mayō'fītsa babagūmē. Wā,  
 la'mē q!ūla. Wā, laem lēgades K'ēnē. Wā, lak' q!ēl!ēx'ēnxē  
 ts!āwēnxas K'ēnē.

Wā, len q!āq!ē'staax lāg'ilas hē gwēg'ilaxa 'nemxlāla 'nē'mē-  
 35 maxa g'a'yā lāx Lālelil!a lē'wa al'ōgūxsemakwē lēlqwālala'yā  
 qaxs q!ēnemaē hē gwēg'ilasa g'ig'egāma'yasa lēlqwālala'yēxa  
 geg'adās xūnōkwāsēs ts!ā'yā. Wā, lā 'nēk'ēn wūlase'waqēxs  
 hāē lāg'ilas hē gwēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!ēs'ō lāxēs  
 'nemxlālaēna'yē. Wā, lā ālaem la āem welx'ēlqelaxēs k'!ēk'!ēs'ō  
 40 lāxēs gwēg'ilasē.<sup>1</sup>

- 1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-  
 welgāma'yasa g'igāma'yaxs laē geg'adesa k'!ēdēlasa g'igāma'yasa  
 ōgūxsemakwē lēlqwālala'yā. Wā, hēem lēgades geg'adext!a.  
 Wā, lā genemas lā'wadext!a qaxs hē'maē lēgēmsa hē gwēx'fidē lāx  
 5 gwēx'idaasasen xūnōkwē 'nemōgwis, laē geg'adext!a lāxēs genemē

<sup>1</sup> This form of marriage is called tlentlēgo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ewanoxdzē of the Lāllax'sendayp, who married the daughter of his father and of his stepmother. His wife's name is Llatlaqoli'akw. See also Addenda, p. 1344.

by my son <sup>ε</sup>NEMÖGWIS when he took from outside his wife | L!äqwag'ï- 6  
 layugwa. Then L!äqwag'ïlayugwa, the princess of | Chief Gwëx'-  
 sê<sup>ε</sup>SELASEMÊ<sup>ε</sup>, took as her husband from outside my son | <sup>ε</sup>NEMÖGWIS.  
 Now we are all related by marriage to the father of | L!äqwag'ï-  
 layugwa and to all those to whom marriage presents were given by  
<sup>ε</sup>NEMÖGWIS. Now || L!äqwag'ïlayugwa lived in marriage away from 10  
 her house in the house of her husband <sup>ε</sup>NEMÖGWIS here in | Fort  
 Rupert. Now L!äqwag'ïlayugwa is called "obtained from far off  
 outside | by <sup>ε</sup>NEMÖGWIS." Only the woman is called "obtained  
 from far off outside." | "Obtained from far off outside" is not said  
 of <sup>ε</sup>NEMÖGWIS when he takes a wife from outside | from another tribe.  
 When || L!äqwag'ïlayugwa wishes her husband <sup>ε</sup>NEMÖGWIS to give 15  
 a feast, she says to her | husband, <sup>ε</sup>NEMÖGWIS, "Let us go to  
 your father-in-law | Gwëx'sê<sup>ε</sup>SELASEMÊ<sup>ε</sup> 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 Qälögwis, for Gwëx'-  
 sê<sup>ε</sup>SELASEMÊ<sup>ε</sup> is the head chief of the || numaym SêSEN!Ê<sup>ε</sup> of the 20  
 Lāwëts!ês, and Gwëx'sê<sup>ε</sup>SELASEMÊ<sup>ε</sup> | can not avoid giving a mar-  
 riage gift of food to his | son-in-law, <sup>ε</sup>NEMÖGWIS, because the princess  
 of the chief has been taken far away. | If Gwëx'sê<sup>ε</sup>SELASEMÊ<sup>ε</sup> should  
 not take notice of his princess when she | comes to get something  
 out of the house of her father, then Gwëx'sê<sup>ε</sup>SELASEMÊ<sup>ε</sup> || and his 25  
 princess would be ridiculed by their tribe the Lāwëts!ês, and

L!äqwag'ïlayugwa. Wä, g'äxê L!äqwag'ïlayugwa, yix k'!êdelasa 6  
 g'igäma<sup>ε</sup>yê Gwëx'sê<sup>ε</sup>SELASEMA<sup>ε</sup>yê lä<sup>ε</sup>wadext!äSEN xünökwê <sup>ε</sup>NEMÖ-  
 gwisê. Wä, lanu<sup>ε</sup>x<sup>u</sup> <sup>ε</sup>wi<sup>ε</sup>la la läwalagäla lax ömpas L!äqwag'ïlayu-  
 gwa lō<sup>ε</sup> <sup>ε</sup>näxwê ts!öts!akwas <sup>ε</sup>NEMÖGWISê. Wä, g'äxê<sup>ε</sup>mê hêsekwa<sup>ε</sup>lê  
 L!äqwag'ïlayugwa läx g'ökwasês lä<sup>ε</sup>wünemê <sup>ε</sup>NEMÖGWISê läxg'a Tsä- 10  
 xisek. Wä, lä<sup>ε</sup>mê lëgades L!äqwag'ïlayugwas qwësext!änEMS <sup>ε</sup>NE-  
 mögwisê. Wä, lä<sup>ε</sup>mê lëx<sup>ε</sup>a<sup>ε</sup>ma ts!edäqê lëqelasō<sup>ε</sup>s qwësext!ä. Wä,  
 lä k'!ês qwësext!äxelase<sup>ε</sup>wê <sup>ε</sup>NEMÖGWISê qaês läëna<sup>ε</sup>yê gëg'adext!ä  
 läxa ögüxsemakwê lëlqwälala<sup>ε</sup>ya. Wä, g'il<sup>ε</sup>mêsê <sup>ε</sup>nêk'ê L!äqwag'ï-  
 layugwa qa k!wêlasêsês lä<sup>ε</sup>wünemê <sup>ε</sup>NEMÖGWISê läê <sup>ε</sup>nêk'a läxês 15  
 lä<sup>ε</sup>wünemê <sup>ε</sup>NEMÖGWISê: "Lä<sup>ε</sup>wadext!ëg'EN; wix'ENS läx negümpäê  
 Gwëx'sê<sup>ε</sup>SELASEMA<sup>ε</sup>ya qENS lä g'ökünê, qa<sup>ε</sup>s k!wêladzemōs lë<sup>ε</sup>maa<sup>ε</sup>qōs  
 qwësext!änEMA g'äXEN," <sup>ε</sup>nêk'ê. Wä, hëx'ida<sup>ε</sup>mêsê la älex'widêda  
 g'ökünê qa<sup>ε</sup>s lä läx Qälögwis qaxs hê<sup>ε</sup>maê xämagemê g'igämësa  
<sup>ε</sup>NE<sup>ε</sup>mëmotasa SISENLA<sup>ε</sup>ya<sup>ε</sup> Lāwëts!êsê Gwëx'sê<sup>ε</sup>SELASEMA<sup>ε</sup>yê. Wä, 20  
 lä k'!eäs gwëx'idaasa Gwëx'sê<sup>ε</sup>SELASEMA<sup>ε</sup>yê k'!ês wäwalqälaxês NE-  
 gümpê <sup>ε</sup>NEMÖGWISê qaxs qwësext!änEMAax k'!êdelasa g'igäma<sup>ε</sup>yê  
 qō k'!ëslaxê Gwëx'sê<sup>ε</sup>SELASEMA<sup>ε</sup>yê qläselaxês k'!êdelaxs läê  
 g'öküne läxês ömpê lälaxê aemlala<sup>ε</sup>yöläxê Gwëx'sê<sup>ε</sup>SELASEMA<sup>ε</sup>yê  
 l<sup>ε</sup>wis k'!êdelasês gökülötê Lāwëts!êsê. Wä, lä<sup>ε</sup>mê lëgadEX'dê L!ä- 25

- 26 L!äqwag'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 Maämtag'ila; namely, L!äqwag'ila, the prince | of 'mäxüyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
- 5 Ö'maxt!älälē and all || the first ancestor of the different numayms. | Only 'mäxüyalidzē 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 'mäxüyalidzē tried to imitate this. There-
- 15 fore he is now the head || eagle of all the numayms of the Kwakiutl. | And the Dzendzenx'q!ayu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maämtag'ila say that they had the first | eagle, and the name L!äqwag'ila is
- 20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwäs wēmē k'!ēdēltsēs g'igāma'ŷē ōmpa. Wä, laem läba.

- 1 **The Eagles.**—Hē'maēs wülāse'wa kwēkwē, yix läg'ilas kwēkwē g'alaxāsa 'ne'mēmōtasa Maämtag'ila yix L!äqwag'ilāxs lēwēlge-ma'ŷaas 'mäxüyalidzēxa 'nemōx'ūmē g'il g'älēs g'igāmēsa 'näxwa lēlqwälāLā'ŷa, yixs wāx'ēmaē g'älagälax Ö'maxt!älälē'ŷē lōē 'näxwē
- 5 g'älēmg'alisō g'ig'ēgāmēsa alōgwaq!ūsē 'nāl'ne'mēmasa. Wä, lēx'aem'lāwisē g'il p!ēs'idē 'mäxüyalidzē. Wä, hē'mis läg'ilas g'ig'aēx'ēdexs 'nemōx'ūmaē g'ilg'ilēnōx'sa läx p'lāsap!a. Wä, lä g'ig'aēx'ēdxa kwēkwaxs 'nemaē ōgūmē lōē g'älabē k'ilemsa 'näxwāx ts!ēlts!ek!wa. Wä, hē'mis läg'ilas 'nēk' qa'fs kwēkwa qaēs g'älaba-
- 10 'ŷaē p!esa. Wä, hē'mis läg'ilas gwälēlaem ōgūmē k'ilem g'igē-ma'ŷa kwēx'sa 'näxwa lēlqwälāLā'ŷa hē gwēx'sa kwēkwaxs g'il q!ēlsāē läxēs lēmēnsē lē'wēs xabānemē. Wä, āl'mēsē g'āxēda ālogū'la ts!ēlts!ek!wa hämg'elīs läx hēmaxlā'ŷasa kwēk'. Wä, hē'mis la nānaxts!ē'wasōs 'mäxüyalidzē; hē'mēs läg'ilas la ōgūmēsa
- 15 kwēkwēkwasa 'näxwa 'nāl'ne'mēmasasa Kwäkūg'ulē.

Wä, la 'nēk'ēda Dzendzenx'q!ayoxa 'ne'mēmōtasa 'wālas Kwā-g'ulāxs hūē g'il āxnōgwatsa kwēk', yix Dōqwāyisē. Wä, la 'nēk'ē ne'mēmōtasa Maämtag'ilāxs hē'maē g'il kwēkwē läxēs läēna'ŷē kwēkwa. Wä, hēx'sā'mēsē L!äqwag'ila g'älaxasa 'näxwa kwēkwē-

20 kwasa 'näxwa lēlqwälāLā'ŷa. Wä, laem läba.

Names and Crests of the Maämtag'ila.—This is when | the son of 21  
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |  
 that is, when he had a man's name, when the father of | Yāqōlas  
 gave a potlatch on account of the greatness of the name of his prince  
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25  
 Yāqōlas, | 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 Maämtag'ila.—Hēem g'äg'ilelats la 21  
 LEWELgāma'yē xūnōkwās 'māxūyalidzāxs laē lēgades Yāqōlas,  
 yixs laē lēgades lēgemasa begwānemē, yixs laē p!esa ōmpas  
 Yāqōlas, qa ō'mayōs lēgemasēs LEWELgāma'yē Yāqōlas. Wā,  
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs LEWELgāma'yē Yā- 25  
 qōlas LE'wa lēgemasa kwēkwē, yix L!āqwag'ila qaxs hē'maē  
 lēgēms 'māxūyalidzē yix L!āqwag'ila, yixs hē'maē ālēs hē  
 kwēkwē. Wā, g'il'mesē lāsasa kwēkwē LE'wa lēgemē 'nami'lālōtsē  
 L!āqwag'ila lāxēs LEWELgāma'yē L!āqwag'ila; wā, g'il'mesē lāsa  
 laē lēgades'idē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30  
 xāmax'id p!es'idē L!āqwag'ila qa ō'mayosēs laēna'yē kwēkwa  
 LE'wis la lēgemē L!āqwag'ila. Wā, lāxaē 'wi'la lāyowa 'nāxwa  
 k'!ēk'!es'ō lāx L!āqwag'ila yisēs ōmpē 'māxūyalidzēxa k'!ēx'k'!ādze-  
 kwas lēlamē g'ōkwaxa ma'lōkwē bēbegwānem yēyāq!ent!eq  
 lēlām lāx wāx'sōtstāliłasa t!ex'ila lēlaxūtewēx x'ix'ōmsasa nē- 35  
 nānē. Wā, la kwēkwēkwa k!wēk!ūdzetāyax x'ix'ōmsasa nēnānēxa  
 lēlāmasa 'wāx'sōtiwalilasa g'ōkwās 'maxūyalidzē. Wā, lā'laē āwā  
 L!āLEqwē pāqāla lāx ōbā'yasa kwēkwēkwē lēlāmasa ōgwiwalilasa  
 g'ōkwē. Wā, lā'laē k'lātemālaxa g'ōkwaxa L!āqwa, yixs g'ālāē  
 lēgwēsa g'ālāsa g'igāma'yē 'māxūyalidzē lāx K'!ōdagala, qaxs 40  
 hē'maē g'ōkūlats g'il'galisasa g'igāma'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 regard to | the family names of the chiefs. I will talk about the chief | of the numaym Kūkwāk!um of the Kwēxa, Yāqoladzē. | He continually 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; hēem lēgades Mātmatelaxa wēx·dōx-  
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,  
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs  
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmōtsēs sāsemē laē q'lēx'ida 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, la'mēsen gwāgwēx's'āla! lāxēs welāsewōsxa lēxlē-  
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'ālaslēda g'igāma-  
 'yax 'ne'mēmōtasa Kūkwāk!umasa Kwēxa, yix Yāqoladzē, 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 wāwalqālayōsēs negūmpaq; wāx'ē  
 l'lē'na wāwalqālayo. Wā, lā lēgemg'elxlālaxa k'wēladzēxlāyo  
 lēgema. Wā, hēem lālxūlaasō' lēgema k'wēladzēxlāyo lēge-  
 masa negūmpa, yixs hāē gwēx'sa k'wēladzēxlāyō lēgema ts'lē-  
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāg'ulaxs laē 'wī'la l'layu-  
 xlāda hēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa  
 lē'lānemasa g'igāma'yaxs k'wēlasaasa l'lē'naxa 'wālasē l'ē'nag'ila.  
 Wā, lā g'il'mēsē 'wī'laēlēda lē'lānemē lāxa l'ē'nag'i'latslē 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 Yāqoḷadzē. 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. | <sup>1</sup>

lax k!wēk!wēladzEXLāyāsa g'ig'egāma'yēxa k!wēk!ūlats!ēnoxwasa 15  
 L!ē'na. Wā, lā k!ēs lēqelase'wa wāx'ēem welgemē g'igāmēxs  
 k!cāsaē k!wēlatsdzEXLāyō lēgema. Wā, lā max'ts!ēda g'igāma-  
 'yaxs k!ēsaē lēx'ētse'wa. Wā, hēem lāg'ilas q!ūnāla k'oqwase'wēda  
 L!āqwa lāxa L!ē'nag'ila yīsa g'igāma'yē k!wēlē yīxs māmx'ts!esilāē  
 qaxs k!ēsaē lēx'ētse'wa. Wā, hēem lēgades k!līxax legwīfasa 20  
 L!ē'nag'ila k!wēlasa. Wā, g'il'mēsē gwāla k!wēlasē, laē 'wī'la hōqū-  
 welsēda 'nāxwa bēbegwānem. Wā, la'mē gwāl lēgatsēs k!wēk!wēla-  
 dzEXLāyō laxēq. Wā, la'mē lēqelasō'sēs p!ēp!ēdzEXLāyō lāxēqxa  
 āla lēxlēgemēla qaxs k!ēsaē lāxūlanokwa g'ig'egāma'yasa lē-  
 gemg'elxlē p!etsaas lēgema, yīxs g'il'maē yāx'witsa p!elxelasgemē 25  
 laē lēx'ēdes lēgemg'elxla'yasēs negūmpē. Wā, g'il'mēsē gwāl  
 yāqwasā p!elxelasgemaxs laē hōqūwelsēda 'nāxwa bēbegwānem.  
 Wā, lā gwāl lēgadēda g'igāma'yasa lēgemg'elxla'yē ēt!ēda qa's lā  
 xwēlaqa lēgatsēs lēgemē Yāqoḷadzē. Wā, ā'mēsē la g'ēxaxa  
 lēgemē lēgemg'elxlē. Wā, g'il'mēsē lā'wadē k!lēdefas laē lēgem- 30  
 g'elxlālaxa lēgemg'elxlē'dē lāq, lāxēs negūmpē. Wā, lā k!ēas  
 gwēx'idaats āx'ēd lāxēs lēxlēgemētē qa's lā lēgemg'elxlālaq lāx  
 lā'wūnemasēs k!lēdēlē qaxs āxēlaaxa lēlēgemē lē'wēs 'nāxwa  
 k!lēk!es'ō qaēs lēwelgemā'yē, qaxs 'wī'la'maē hās laxa k!lēk!es'ō.  
 Wā, la'em lāba.

35

<sup>1</sup> 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 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 <sup>ε</sup>nemōgwis, indeed Hāmiselat, indeed | Mā<sup>ε</sup>nakūl, 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 <sup>ε</sup>Awaxelag'ilis; welcome, Chief K'imk'eqewēd; | welcome, Chief Ts!ex<sup>ε</sup>ēd; welcome, Chief Hāwilkūla; welcome, Chief | L!āqwalal; welcome, Chief G'ēxk'enis, 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 G'il<sup>ε</sup>em hē Lē!alē g'igāma<sup>ε</sup>yasa <sup>ε</sup>ne<sup>ε</sup>mēmotasa SēNL!EMē lāxa ālō-gūq!ESē <sup>ε</sup>nāl<sup>ε</sup>ne<sup>ε</sup>mēmatsa Kwāg'ulē qa lās k!wēla. Wā, g'il<sup>ε</sup>mēsē <sup>ε</sup>wī!aēLēda Lē!ānemē laē Lāx<sup>ε</sup>ūlitē Elkwasā g'igāma<sup>ε</sup>yē. Wā, lā gwēgemāla lāx k!ūdzēlasasēs <sup>ε</sup>ne<sup>ε</sup>mēmota SēNL!EMē lāxa max'stā- 5 līlasa t!EX!īlasa k!wēladzats!ē g'ōkwa. Wā, lā yāq!eg'a!lē Elkwasā g'igāma<sup>ε</sup>yē qaxs hēmenala<sup>ε</sup>maēda ā'yilkwasā g'ig'egāma<sup>ε</sup>yē hē g'il yāq!eg'a!tse<sup>ε</sup>wē g'ig'egāma<sup>ε</sup>yasēs <sup>ε</sup>ne<sup>ε</sup>mēmotē, yixs lālaxtewaē Lē!eqelax Lē!egemas. Wā, g'a<sup>ε</sup>mēs wāldemsēxēs <sup>ε</sup>ne<sup>ε</sup>mēmotaxs laē yāq!ent!āla:—
- 10 "Qā!alēn g'igāmē <sup>ε</sup>nemōgwis; qā!alēn Hāmiselat; qā!alēn Mā<sup>ε</sup>nakūl. <sup>ε</sup>Es<sup>ε</sup>maēlēn wāg'il mōmelk!āla!tsōx Lē!ānemaxsen g'igāma<sup>ε</sup>yēx qaōxs g'āxāē <sup>ε</sup>wī!aēla lāxwa lāx aēk!aakwa g'ōkwaxsen g'igāma<sup>ε</sup>yēx," <sup>ε</sup>nēk'EXs laē gwēgemx<sup>ε</sup>id lāxa Lē!ānemē. Wā, la <sup>ε</sup>nēk'a:—
- 15 "(Gēlag'a g'igāmē <sup>ε</sup>Awaxelag'ilis; gēlag'a g'igāmē K'imk'eqewēd; gēlag'a g'igāmē Ts!ex<sup>ε</sup>ēd; gēlag'a g'igāmē Hāwilkūla; gēlag'a g'igāmē L!āqwalal; gēlag'a g'igāmē G'ēxk'enis. Wa, gēlag'a lāxwa k!wayaqōs lāxōx k!wēk!wa'yaxs cāswūlaxōxs ā<sup>ε</sup>maqōs la k!wastōlī-lase<sup>ε</sup>wa g'ig'egāmē. La<sup>ε</sup>mō aēk!aakwa. Wāg'a hē!alil laqō g'ig'e- 20 gāmē Lē!wōs g'ig'edāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qa<sup>ε</sup>s <sup>ε</sup>yax'q!esalaōs lāxōx g'ōkwaxsg'en g'igāmēk'. Wā, wāg'il la k!wēlg'a!

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'ëxsem, and Lō'yalaławē, | 30  
sing one song. As soon as the feasting-song is at an end, | the  
Kūkwāk!um 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'u! 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'wēla-* 40  
*dzats!ē*, | *k'wēlayats!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'ēde! qa's nēlaōsaxens 'nā!ax g'ig'egāmē," 'nēk'ēda elkwāxs 22  
laē gwēgemx'ēid lāxēs 'nēmēmōtē. Wā, lā 'nēk'a:

"Wā, 'nēmēmōt la'mē lāg'alilē wāldemasens g'igāma'yēx qaxs  
le'maōlēx xūtl!alidzemsens g'alemg'alisa qens gwēk'lālas lāxens 25  
g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'igāmēk'. Wā, wāg'ats me-  
'nats!ā lāxens g'ig'egāma'yē qa wāg'ēs k'wēlg'a! denx'ēda," 'nēk'ēx  
hā'yā!āsēs 'nēmēmōtē. Wā, g'il'mēsē layā me'nats!sē lāxa oḡwi-  
walilasa k'wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē  
'nā!nēmēmasaxa Maămtag'ila lē'wa G'ëxsem lē'wa Lō'yalaławāsa 30  
'nēmšgemē q!emdema. Wā, g'il'mēsē q!ūlbē k'wē!lā!ayās laē  
denx'ēdēda Kūkwāk!umē. Wā, g'il'mēsē q!ūlbē k'wē!lā!ayās laē  
denx'ēdēda Sēnl!em. Wā, g'il'mēsē q!ūlbē k'wē!lā!ayās laē denx-  
'ēdēda Laălax's'endayo lē'wa Elgūnwē, yīsa 'nēmšgemē k'wē!lā-  
'layo q!emdema. Wā, g'il'mēsē q!ūlbē k'wē!lā!ayās, wā, la'mē 35  
hāmōšgemōwē k'wē!lā!ayō q!emq!emdēmē denx'ēdayāsa ā!ēbōs-  
gemakwē 'nā!nēmēmatsa Kwāg'u!axs lē!lānemaasa oḡūxšmakwē  
lē!qwā!alā'ya. Wā, g'il'mēsē 'wi!a gwā! denxelaxs laēda hē!a  
āx'ēdxa me'nats!ē lāxa oḡwiwalilasa k'wē!ladzats!ē g'ōkwa,—yīxs  
'nēk'aēda waōkwē bāk!uma yīxs lēx'ēdaaxa k'wēladzats!ē g'ōkwa, 40  
k'wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldēmē,—qa's  
lā hāng'alilās lāxa āwilelāsa t!ex'ila. Wā, lā aaxsilēda q!ēnemē  
hā'yā!āxa ha'mālasa k'wē!ē. Wā, g'il'mēsē gwā!ā laē k'āgemlīte-

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: |

50 "Indeed, Chief Äwaxelag'ilis; indeed, Chief K'imk'eqewēd; || indeed, Chief Ts!EX'ēd; indeed, Chief Häwilkūlal; indeed, | Chief L'äqwalal; indeed, Chief G'ēxk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemōgwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you Sēnl'em, and listen | to me. Welcome, Chief 'nemōgwis; welcome, Chief | Hāmeselal. Indeed, I shall say this, Chief Mā'nakūl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemōgwis, 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 | 'nemōgwis. 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!wē läxa Lē'lānemē. Wä, g'il'mēsē 'wilg'alila laasē 'wī'la  
45 hämx'ēidēda Lē'lānemaxa la k'ägemalileq. Wä, g'il'mēsē nexse-g'ilälila la hä'māpaxs laē yāq!eg'a'la elkwäsa 'ne'mēmotasa Maämtag'ila. Wä, laemxäē hē g'il yāq!ent'lālasō'sēs k!wēlwütē. Wä, lä 'nek'a 'wä'wax'sgāmi'lāla läxēs k!wēlwütē. Wä, lä 'nek'ēda elkwē:—

50 "Qälalen, g'igāmē Äwaxelag'ilis; qälalen g'igāmē K'imk'eqewēd; qälalen g'igāmē Ts!EX'ēd; qälalen g'igāmē Häwilkūlal; qälalen g'igāmē L'äqwalal; qälalen g'igāmē G'ēxk'enis; ēs'maēlens wäg'il mōmelk'lāaltsōx g'äxa qens gwaēlas läxwa 'wālasēx g'ōx" sa g'igūma'yē 'nemōgwisē," 'nek'exs laē gwēgemx'ēid läxa t!EX'ila. Wä, la 'nek'a:—

55 "Wēg'a, selt!ēdex 'wālas 'ne'mēm, yūL Sēnl'em qa's hōlēlaōs g'äxen. Wä, g'elag'a g'igāmē 'nemōgwis. Wä, g'elag'a g'igāmē Hāmeselal, qälag'en wäldemlek' g'igāmē Mā'nakūl. Wa, gēlag'a. Wa, gēlak'as'ō läx'a ēg'emaxs g'igāmē yixs hēmenāla'maaqōs g'igāmē 'nemōgwis q!äq!älāla qa k!ēsēsōx k!ex'alitōx legwilaxsōs  
60 g'ökwaqōs, g'igāmē qag'as g'ökülōtg'ōs, g'igāmē qenu'x" g'äxē ēk!ēqela läxōs g'ökwaqōs, g'igāmē. La'menu'x" ēx'p!asē'wa, g'igāmē. Wēg'a äem qāsax läx t!EX'ilāsa g'igāmēg'ilä, g'igāmē 'nemōgwis. Wä, g'elak'as'la, g'igāmē qaōs ēk'ēx 'näqē qag'as g'ēgēd-g'ōs, g'igāmē," 'nek'exs laē gwēgemx'ēid läxēs 'ne'mēmot. Wä,  
65 lä 'nek'a: "Qens 'nek'ē g'ig'egāmē. Wa, wa." Wä, g'il'mēsē

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, <sup>ε</sup>nemōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak' !alasō<sup>ε</sup>, | 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, || <sup>ε</sup>nemōgwis. 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 <sup>ε</sup>Awaxelag'ilis; go on, Chief | K'imk'eqewēd; 80  
go on, Chief Ts!ex<sup>ε</sup>ēd; go on, Chief Hāwilkūla!; | go on, Chief L!āqwalal; go on, Chief G'ēxk'enes; 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!āla laē lax<sup>ε</sup>ūlilē elkwāsa k!wē'lasē qa<sup>ε</sup>s yāq!eg'a<sup>ε</sup>lē. 66  
Wā, lā <sup>ε</sup>nēk'a:—

"Qāla wāldemasa yāq!ent!āla ālasēs wāldēmōs yixen q!lāsgemaliltsewē <sup>ε</sup>mek'lūgēlilasa wāldemasa q!ūlyakwē, yixs laaqōs <sup>ε</sup>nēk'a: 'wēg'a āem qāsax lāx t!ex'ilāsa g'igāmēg'ilā, g'igāmē.' Wā, hēemk' 70  
gwālag'en g'igāmēk', yixg'a <sup>ε</sup>nemōgwisek', yix'āk lāxēs qā'nakūlaēna<sup>ε</sup>yē qā<sup>ε</sup>laxs qastāyaax t!ex'ilāsēs gagempē Hēnak'!alasewēxa lēlelaēnoxwē <sup>ε</sup>wālas g'igāma<sup>ε</sup>yaxa l!ē'nag'ilaēnoxwēxa q!elt!ēnoxwē. Wā, yō<sup>ε</sup>mēs t!ex'ila qa<sup>ε</sup>seseltsg'in g'igāmēk' laxg'a <sup>ε</sup>nemōgwisek' laxg'ada ēx'stōk' g'igāma<sup>ε</sup>ya, qens <sup>ε</sup>nēk'ē, <sup>ε</sup>ne<sup>ε</sup>mēmōt 75  
Sēnl!em. Wā, la <sup>ε</sup>mēsen lāgūnsaxens g'ig'egāma<sup>ε</sup>yēx lē'lānemases g'igāma<sup>ε</sup>yēx," <sup>ε</sup>nēk'ē. Wā, lā gwēgemx<sup>ε</sup>id lāxa k!wēlē, wā, lā ēd laqwa yāq!eg'a<sup>ε</sup>fa. Wā, lā <sup>ε</sup>nēk'a yixs laē gwāl <sup>ε</sup>wi'la ha<sup>ε</sup>māpēda k!wēlē:—

"Wāk'as, wāk'as g'igāmē <sup>ε</sup>Awaxelag'ilis; wāk'as g'igāmē K'im- 80  
k'eqewēdē; wāk'as g'igāmē Ts!ex<sup>ε</sup>ēd; wāk'as g'igāmē Hāwilkūla!; wāk'as g'igāmē L!āqwalal; wāk'as g'igāmē G'ēxk'enes. Wāk'as lag'aqō lē<sup>ε</sup>wōs g'igēdāqōs, g'ig'egāmē. La<sup>ε</sup>mō aēk'laakwaxōs g'āxēlaqōs lē'lānemsg'en g'igāmēk'," <sup>ε</sup>nēk'exs laē gwēgemx<sup>ε</sup>id lāxēs <sup>ε</sup>ne<sup>ε</sup>mēmōta Sēnl!emē. Wā, lā <sup>ε</sup>nēk'a: "Wa, <sup>ε</sup>ne<sup>ε</sup>mēmōt, la<sup>ε</sup>mē 85  
lāg'alifa xūlt!alēdzemasens g'alēmg'ališē qens gwēk'lālas lāxens gg'āxēxwāēlasa," <sup>ε</sup>nēk'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 'NEMōgwis, is called. Then he || names the one next to 'NEMōgwis, Hāmeselal. Then he names next to | Hāmeselal, Mā'nakūla, 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-g'ila, Āwaxelag'ilis; and next, | K'īmK'EQEWēd, who is the head chief 20 of the numaym G'ēxSEM. Then he names || Ts!EX'ēd, the head chief of the numaym Lō'yalaława. Then he names | Hāwilkūlał, the head chief of the numaym Kūkwāk'lum. | Then he names

- 1 Wā, laEMS dōqūlaqēxs hēx'sā'maē g'il lēLEqalasōsa elkwē g'ig'EGāma'yasēs 'NE'mēmota SēNL!EM yīxs laē q'lāq'agēmlaq qa 'nāxwā'mēsē hōLēlax waldemī'lālās. Wā, hēEM g'il lēX'ētsō'sē lāXuma'yas g'ig'EGāma'yas yīx 'NEMōgwis. Wā, lā lēX'ēdxa mā- 5 k'ilāx 'NEMōgwisē Hāmeselal. Wā, lā lēX'ēdxa mak'ilāx Hāmeselalē Mā'nakūla, qaxs hē'maē gwālaatsa yūdukwē g'ig'EGāmēsa 'NE'mēmotasa SēNL!EMē, yīxs ts!ā'yaxa'nakūlaē g'ag'ELElā lāxa 'nōla lā lēX'ēdxa mā'ila, wā, lā lēX'ēdxa āmāyENXa'yē, yīx hāē k!wē'lasa 'NE'mēmotasa SēNL!EMē. Wā, wāx'mēsē hē k!wē'lasa 10 begwāNEMq!alamē, lā hēx'sāEM lēqelase'wēda yūdukwē g'ig'EGāma'ya. Wā, lā hēwāxāEM lēX'ētse'wēda k!wē'lasē begwāNEMq!alama yīsa elkwāxs laē q'lāq'agēmlaxēs 'NE'mēmotaxs yāq!ENT'lālēLē laqēxs g'ūlaē 'wī'laēLē Lē'lāNEMasa k!wē'lasē lōxs laē lūgūnsaxa k!wēlaxs laē gwāl hā'māpa. 15 Wā, lā q'lūlbē wāldemasēxēs 'NE'mēmota SēNL!EM laē gwēgem-x'id lāxa Lē'lāNEMē qa's 'nā'nEMōK'OLELē lēqelax lēlāXuma'yasa 'nā'nEMēmasē. Wā, hē'mis g'il lēX'ētsō'sē lāXuma'yasa 'NE'mēmotasa Maāmtag'ila, yīx Āwaxelag'ilisē. Wā, lā mā'kilē K'īmK'EQEWēdē, yīx lāXuma'yasa 'NE'mēmotasa G'ēxSEM. Wā, lā lēX'ēDEX 20 Ts!EX'ēd, yīx lāXuma'yasa 'NE'mēmotasa Lō'yalaława. Wā, lā lēX'ēDEX Hāwilkūlał, yīx lāXuma'yasa 'NE'mēmotasa Kūkwāk'lum. Wā, lā lēX'ēDEX l'lāqwalāł, yīx lāXuma'yasa 'NE'mēmotasa Laālax's'EN-

L!āqwalā, head chief of the numaym Laālx's<sup>ē</sup>Endayo. | And last he names G'ēxk'ENIS, head chief of the | numaym Elgūnwē<sup>ē</sup>. 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<sup>ē</sup>ēdex G'ēxk'ENIS, yix lāxuma<sup>ē</sup>yasa <sup>ē</sup>NE- 23  
<sup>ē</sup>mēmotasa Elgūnwā<sup>ē</sup>yē, yixs yāq!Ent!ālaē Elkwāsa g'igāma<sup>ē</sup>yasa <sup>ē</sup>NE-  
<sup>ē</sup>mēmotasa Sēnl!EMē. Wā, la<sup>ē</sup>mē hēwāxa lēx<sup>ē</sup>ēdxa begwānem- 25  
q!ālaxs k!wē<sup>ē</sup>lasaē.

Wā, hēt!ēda Elkwāsa k!wē<sup>ē</sup>lekwē ts!Elwaqaxa begwānemq!ālaxs k!wē<sup>ē</sup>lasaē. Wā, g'aem gwēk!ālatsa Elkwāsa k!wēlasē Lō<sup>ē</sup> Elkwāsa k!wē<sup>ē</sup>lekwē. Wā, laem lāba.

#### SWEAR-WORDS (HĀNKWA)

1. Hās!elōl, GO AND DIE. Generally used by women in friendly banter.
2. Ła!ē<sup>ē</sup>laa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlā!elōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Łē<sup>ē</sup>lwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Łē<sup>ē</sup>ldzēwēst!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. Łē<sup>ē</sup>ldzāmasa, 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'istōlīl lāq<sup>u</sup>, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemlnēs!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'idzīl lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!EX'stolīl lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Łē<sup>ē</sup>lx's<sup>ē</sup>ōl lōx, DIE HERE ON THE GROUND.

- 8a. Hāxenlelōl, 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. Yāgwil lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaqlūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.  
Used in a similar way as the preceding.
10. Yaxstōlil lāq<sup>u</sup>, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēsłas qa<sup>s</sup> le<sup>l</sup>aōs lāxs lādzasēx, 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. Wēxenłas yāxwels qa<sup>s</sup> le<sup>l</sup>aōs lāq<sup>u</sup>, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sōl le<sup>l</sup>ll qa<sup>s</sup> q!lūlēgemālamaōs lāxēs wāldemōs g'āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxenłas le<sup>l</sup>g'aelsa laxōs lādzasaqōs qa<sup>s</sup> hāłax'ēdaōs k'leā-gwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk'lä, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Ladzā'emas le<sup>l</sup>la q!aq!axstālanemamiłg'enlōl qa<sup>s</sup> hālabala-ēmēlōs le<sup>l</sup>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'da<sup>ε</sup>x<sup>u</sup>.

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P!ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.  
There is one particular swear-word of the Denax'da<sup>ε</sup>x<sup>u</sup> against the A<sup>ε</sup>wailela numaym K'lek'laēnox<sup>u</sup>.
15. K'limlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da<sup>ε</sup>x<sup>u</sup> by cutting his face with an adz.



# INDEX

	Page.		Page.
ABALONE—		BELIEFS AND CUSTOMS.....	603-748
blanket covered with.....	701,777,778	BELT.....	143
hat covered with.....	701,777,778	BERRIES, frame for drying.....	167
ABALONE SHELLS.....	685,777	BERRY BASKETS, set of.....	211,216
AFTERBIRTH—		BERRY-CAKES—	
belief regarding.....	606	bundles of.....	263,268,281
of twins.....	678,686	making of.....	271-274,279
of twins used for cauterizing.....	694	storing of.....	274,275
treatment of.....	653-655	BERRY-PICKERS—	
ALDER-LEAVES.....	589	hiring of.....	211,220
ALDER-TREE.....	57	payment of.....	220
ALDER-WOOD, as fuel for drying berries.....	273	BIRD-CHERRY BARK.....	157
ANCHOR.....	511	BIRTH, customs and beliefs regarding.....	649-655
ANCHOR STONES.....	180	BLANKET, pin for, made of yew-wood.....	118
ANIMALS, game, belief regarding hearing of.....	637	BLOOD, of seal.....	456
ASSEMBLY OF CHIEFS AND SHAMANS.....	733	BLOOD-SOUP.....	456-457
ASSEMBLY OF NUMAYM.....	769	BLUBBER, of seal.....	456,458,463
ATTENDANTS AT FEAST.....	438	BLUEBERRIES.....	300
ATTENDANTS OF CHIEF.....	762-763	BOARDS—	
ATTENDANTS OF HOST.....	758	making of.....	61,82-83
BACK-PROTECTOR.....	142	sewing of.....	77,93,98
BAG OF SEA-LION HIDE.....	109	BODY, feelings of, as signs.....	603-605
BAIT—		BOILING WITH RED-HOT STONES.....	545,546
clams used for.....	162	BOTTLE OF KELP.....	540
cockles and clams for.....	178	BOXES—	
for fishhooks.....	179	bending side of.....	70-76,90
for fish traps.....	162,182	boiling in.....	459,460
mussels used for.....	182	bottom of.....	78,91
sea eggs used for.....	182	caulking of.....	299
BARNACLES—		cutting kerfs in side of.....	68-70
gathering of.....	499	fitting bottom of.....	91
method of preparing.....	504	for berry-cakes.....	263,268,274,281
steamed on beach.....	501,505	for cured seaweed.....	294,296
BASKETS—		for herring-spawn.....	254-255
for cooking berries.....	138,284,288	for mixing salal berries.....	265
for huckleberries.....	140	for picking salmon-berries.....	140,211
for steaming.....	555,561	for preserved salmon.....	239
for viburnum berries.....	138	for soaking dried fish.....	315,318,319,324
for wild carrots.....	139	made water-tight.....	92
new, custom regarding.....	607	making of.....	60-92
of cedar bark.. 136,139,226,228,235,240,252,254		making side of.....	62
open-work, making of.....	134	measures of side of.....	65
rack for holding.....	171	painting side of.....	88
set of, for berry picking.....	204,	pegging side of.....	76-77,79-81,90-92
205,206,208,209,213,214,216,217,218,220,269		sewing side of.....	77,88
squaring of.....	134	squaring of.....	70
top of.....	134	squaring side of.....	63-65,84-85
under.....	134	steaming side of.....	71-74,88-90
width.....	134	top of.....	81
yarn.....	134	BRACKEN-ROOT, digging of.....	195
BEAVER DISH.....	756	BREAKFAST—	
BEDDING, of child, hidden in cave.....	671,673	codfish eaten at.....	253
BELIEF REGARDING COFFIN.....	687	dog salmon eaten at.....	309,313
BELIEFS—		fat food avoided at.....	308
regarding birth.....	651-657	green salmon eaten at.....	316
regarding cripples.....	696	salmon eaten for.....	350
regarding currants.....	575	BUNCH-BERRIES (chamaepericlineum una-	
regarding fern roots.....	524	laschkense).....	596
regarding hearing of game animals.....	637		
regarding maturing girl.....	700		
regarding twins of opposite sexes.....	713		
relating to devilfish.....	614		
relating to first halibut of season.....	247		

	Page.		Page.
BUOY OF FISHING LINE.....	160	CEDAR-WITHES.....	111, 115, 119, 120
BURIAL—		for sewing wood.....	77, 93
burning of food at.....	709	CEDAR-WOOD, for boxes.....	82
of parts of body.....	743	CEREMONIAL—	
of twins.....	686	acquisition of, not belonging to family....	740
pulling down of roof at.....	709	winter.....	342, 560, 564
BUTCHERING—		winter, food for.....	285, 289, 299
of mountain-goat.....	174, 428, 441	CEREMONIAL HOUSE.....	738
of porpoise.....	446	CEREMONIAL INTERVAL, four days as.....	709
of seal.....	451	CHARM—	
CANNIBAL AND SHAMAN, a ceremonial.....	739	against sea monsters.....	608
CANNIBAL CEREMONIAL.....	741, 742	blue hellebore used as.....	175, 608
CANNIBAL-CRY.....	739, 740	chiton.....	650
CANNIBAL DANCERS.....	275, 753	lizard as.....	645, 646
CANOE—		octopus used as.....	649-652
as marriage gift.....	777	Peucedanum seed used as.....	175, 608
bottom-boards of.....	96	snake tail as.....	649-651
care of.....	91-97	toad feet as.....	649-651
landing of.....	193	used in childbirth.....	649-651
loading of.....	192	CHIEFS—	
protected against spirits.....	615	afraid of parents of twins.....	689
runway for.....	96, 97	marriage of daughter of.....	777
use of, in picking berries.....	206	order of names in feast.....	792
.....	210, 211, 215, 216, 218, 219	position in feast.....	766, 767
used as feast dish.....	769, 772	rival, in seal feasts.....	460, 461
CANOE-BUILDER—		social position of daughter.....	776-779
customs of.....	615	CHIEFS, FOOD OF—	
making a successful.....	697	blood-soup of seal.....	457
CAPTURE OF NOVICE.....	747	currants and salal-berries.....	578
CARROTS—		fern-roots.....	523
boiled in kettle.....	557	limbs of seal.....	459
digging of.....	200	long cinquefoil-roots.....	541, 544
preparation of.....	553	parts of porpoise.....	750
CARVINGS IN HOUSE.....	785	parts of seal.....	750
CASTORIUM, as weather charm.....	636	salmon-checks.....	329
CAULKING OF BOX.....	299	winkles.....	510
CAUTERIZING.....	694	CHIEFTAINESS.....	776, 779
CAVE FOR CEDARBARK, used at birth or maturity.....	671, 672, 673	duties of.....	780
CEDAR.....	166, 167, 171	proper behavior of.....	396
for firewood.....	763	CHILD—	
stripping of bark of.....	616	cradling of.....	658
yellow.....	163	new-born, treated by mother of twins....	667
CEDAR-BARK.....	191	new-born, washing of.....	652, 656
beater.....	129	CHILDREN, means of having.....	644
belief regarding.....	131	CHITON.....	293
breaker.....	103, 127, 128, 133	as charm, used in childbirth.....	650-651
implement for peeling.....	143	boiled.....	483
implement for splitting.....	117, 124	eaten by poor people.....	488
packing of.....	122, 123, 132	eaten raw.....	485
peeling off tree.....	120, 121, 131	gathering of.....	480
preparation of.....	130	large, baked.....	486
qualities of.....	122, 125	large, boiled.....	487
red.....	677, 735	large, gathering of.....	484
red, for shaman.....	721	names of.....	480
shredded.....	660, 661	roasted.....	480, 482
shredding of.....	126-129, 132	CHOPPING-BLOCK.....	514
splitting of.....	125	CINQUEFOIL—	
yellow, shredded.....	662, 668	preparation of.....	535
CEDAR-BARK ROPE.....	75, 76, 90, 100, 158	steamed in box.....	536
CEDAR-BARK TOWELS.....	775	CINQUEFOIL-FEAST.....	538-542
CEDAR MATS.....	125	CINQUEFOIL-GARDEN.....	180-192
CEDAR-TREE—		CINQUEFOIL-ROOTS—	
felling of.....	60	bundles of.....	191, 192
prayer to.....	619	cooked in kettle.....	542
CEDAR-WITHE ROPE.....	101	digging of.....	188-194
		long.....	190, 191

CINQUEFOIL ROOTS—Continued.	Page.	CUSTOMS RELATING TO—Continued	Page.
long, eaten by chiefs.....	541, 544	drinking before meals.....	377
short.....	190, 191	eating.....	607, 750
short and long.....	539	felling of trees.....	617
short, eaten by common people.....	541, 544	fern-roots.....	521-522, 616
CLAMS—		fish-cleaning.....	382
as bait.....	162, 178, 181, 183	halibut-spawn.....	378
opening of.....	179	kelp-fish.....	393
steamed, with devilfish.....	474	new berry-baskets.....	607
with seaweed.....	516	rinsing mouth.....	377
CLOVER—		salmon.....	304, 328, 329, 609
cooking of.....	527, 531	sea-eggs.....	498, 637
digging of.....	186-188	sea-slugs.....	476
preparation of.....	528	seals.....	607, 608
CLOVER-GARDEN.....	186-187	stripping of cedar-bark.....	131, 616
CLOVER-ROOT—		twins.....	674
baked.....	533	CUTTING-BOARD, for fish.....	225, 249
raw.....	531	DANCE—	
COCKLES, as bait.....	178	fire.....	738, 739
CODFISH—		of attendants of chief.....	773, 767
black.....	382, 392	of chief's daughter.....	754, 759, 766, 767, 772
drying of.....	253	of chief's relatives.....	759-760
eaten at breakfast.....	253	of women.....	723
eyes of.....	388	tamer.....	738, 739
fresh.....	379, 382	DEATH.....	705-710
head.....	388	hair cut after.....	709
method of cutting.....	253, 379, 380, 382, 383	signs of.....	603-604, 707-708
red.....	392	DEATH-BRINGER.....	747
roasted.....	390, 391	DEER—	
tainted.....	386	creation of, reference to.....	398
COFFIN, belief regarding.....	686	tail of, as charm.....	649
COPPER.....	655, 684, 685, 770, 772, 775, 777, 778, 785	ulna of.....	117, 124, 157
breaking of.....	770, 787	DEFORMATION OF HEAD—	
purchase of.....	685	among Koskimo.....	671
small.....	777	among Kwäg'ul.....	671
used by maturing girl.....	701	of child.....	636, 658, 662, 663, 664, 665, 666
COPPER BRACELETS.....	777	of twins.....	675
CORPSE—		DENAX'DA'X'U.....	218
clothed in best clothing.....	708	method of cooking mountain-goat skin... ..	443
kicked by mother.....	708	method of cooking salmon.....	323
CRABAPPLES—		DENTALIA, used in weather charm.....	624
and water, price of.....	762	DEVILFISH—	
brittle.....	594	beliefs relating to.....	614
feast of.....	762	boiled.....	470
in oil.....	594	boiled with oil.....	473
mashed, mixed with salal-berry cakes... ..	594	catching of.....	185, 470, 474, 475
mashed, steamed.....	594	female, not boiled.....	472
pickling of.....	213	hook for.....	151-152
preserved in water.....	286	scorched.....	472
CRAPS, as weather charms.....	620, 625, 628	steamed with clams.....	474
CRADLES.....	658-665	DIGGING-STICK.....	118, 186, 188, 521
deposited in caves.....	672, 692-693	for clover.....	146
CRIPPLES, beliefs regarding.....	696	for cryptochiton.....	150
CRYPTOCHITON—		for roots.....	149
baked.....	508	DISH—	
preparation of.....	506	beaver.....	756
CURRANTS.....	601	double-headed serpent.....	756
belief regarding.....	575	dzö'noq!wa.....	756
cakes of.....	275-281, 572	for pounding salal-berries.....	59
custom concerning.....	616	grizzly-bear.....	756
effect of.....	576	hair-seal.....	756
mashed, with salal-berries.....	577	killerwhale.....	756
pickling of.....	208	sea lion.....	756
raw.....	575	wolf.....	756
CUSTOMS RELATING TO—		DISHES.....	320, 360
birth.....	651-657	for feast.....	325
canoe-building.....	615	house.....	756, 764
currants.....	616	making of.....	57-59

DISHES—Continued.	Page.	ERYTHRONIUM—	Page.
measurements of.....	57-58	boiled.....	547
sizes of.....	59	digging of.....	197
DOG-FISH, skin of, for polishing.....	104, 108	preparation of.....	544
DOG-SALMON—		raw and baked.....	548
backbones of.....	226, 229-230	EYEBROWS, pulling out of.....	701
cheeks of.....	231-234	EYES—	
customs relating to.....	609	of codfish.....	388
cutting of.....	223, 224, 229, 306	of kelp-fish.....	395
first of season.....	302, 350	FACE PAINTING.....	770
fishing for.....	223, 224	FAMILY.....	397
head of, roasted.....	234	FAMILY HISTORY.....	778
middle piece of.....	225	FEAST.....	320
pectoral fins of.....	230-231	attendants at.....	438
quarter-dried.....	236	gift given in return for.....	766
refuse of.....	304	of currants.....	751
roasting of.....	223-225, 305	of huckleberries.....	754
spawn of.....	235	of mountain-goat brisket.....	433-436
split.....	227-229	of mountain-goat meat.....	437
tail of.....	226	of qōtloxōlē.....	775
DOGWOOD-BERRIES, picking of.....	220	of salal-berries and crabapples mixed..	767-775
DREAMS—		of salmon-berries.....	760
as omens.....	642, 643	of viburnum-berries.....	755
explanation of.....	725	oil.....	755
meaning of.....	707, 708	promise of.....	753, 754
means of inducing.....	707	seal.....	756
sexual, meaning of.....	642, 643	seats in.....	771
DRESS—		FEAST-NAME.....	786, 787
of women.....	118, 186, 189, 195, 197, 198, 200, 208, 210, 213, 219, 221	FEAST-SONGS.....	333, 437, 565, 753, 757, 759, 763, 764, 766, 769, 772, 785
of maturing girl.....	701	FERN, as weather charm.....	623, 628
DRIFTWOOD, for fuel.....	181, 256, 281, 287, 296	FERN-FRONDS.....	482, 533, 536, 538, 555, 586
DRINKING AFTER MEALS.....	311, 314, 315, 321, 328, 329, 338, 339, 344, 345, 346, 348, 353, 354, 358, 359, 361, 362, 386, 408	used in steaming.....	257
DRINKING BEFORE AND AFTER MEALS.....	377	FERN-ROOTS—	
DRINKING BEFORE MEALS.....	314, 319, 321, 327, 328, 331, 334, 347, 352, 356, 367, 380	belief regarding.....	524
DRINKING-TUBE.....	700	cleaning of.....	518
DRUM.....	320, 763, 772, 789	digging of.....	195, 196, 616
DRYING-FRAME, for making berry-cakes.....	260, 271, 278	eaten with salmon-spawn.....	343
DRYING RACK.....	233, 238	eating of.....	523
for seaweed.....	293	not dug by young women.....	616
Dzō'noq!wa DISH.....	756	preparation of.....	524
EAGLE.....	781, 784	steaming of.....	517
collar-bone of.....	443	with salmon-spawn.....	342
name of.....	785	preparation of.....	526
use of tail-feathers of... 635, 673, 677, 681, 682, 692		used as medicine.....	527
EAGLE-DOWN.....	678, 682, 726, 735	FIRE—	
for singers.....	720	for heating stones... 72, 87, 105, 164, 265, 276, 282	
symbolizing snow.....	633	produced by magic.....	745-746
used by shaman.....	721, 726	put out with blankets.....	774
EAR-ORNAMENTS.....	778	FIRE-DANCE.....	738, 739
EATING, customs relating to.....	750	FIRETONGS.....	335
EEL-GRASS.....	335, 554	FIREWOOD.....	762
eating of.....	512	FISH—	
gathering of.....	510	cutting-board for.....	225
pole for gathering.....	155	<i>See also</i> Codfish; Devil-fish; Dog-fish;	
used in steaming food.....	245	Flounders; Halibut; Kelp fish; Perch;	
ELDERBERRIES—		Salmon.	
hook for picking.....	155	FISH BONES, thrown into fire.....	411
mixed with salal-berries.....	267	FISH KNIVES.....	242
picking of.....	204, 567	locked in roasting tongs.....	306
preservation of.....	255-263	FISH SOUP, eaten after meat.....	412
unripe.....	567	FISH TRAP.....	182, 183
ELDERBERRY-CAKES, eating of.....	564	success of.....	613
ENDOGAMY.....	781	FISHERMAN, successful, how made.....	698
		FISHING.....	178-184
		FISHING LINE.....	179
		FISHING PLACES, hereditary.....	223
		quarrels over.....	224

INDEX

V

	Page.	GWA <sup>5</sup> YE—	Page.
FISHING-TACKLE, for flounders.....	157	cinquefoil roots at.....	190
FLOUNDERS.....	413-421	clover growing at.....	188
boiling whole.....	413-417	crabapples in.....	213
catching of.....	178, 413-414	GWANE—	
cutting of.....	415	dog-salmon in river of.....	223
eaten with spoons.....	417	salmon in river of.....	231
steamed.....	418-421	GWASILA (sun-dried salmon).....	350
FOG, gathered by mother of twins.....	632	HAIR, child's, singeing of.....	653, 671
FOOD—		HAIR, CUTTING OF—	
as marriage gift.....	777	after death.....	709
gathering of.....	184-222	maturing girl.....	701
of head-chief.....	275, 289	mother of infant.....	655
of poor people.....	275, 488	sign of mourning.....	603
preservation of.....	223-304	smybolic of throat-cutting.....	709
taken home from feast.....	370.	HAIR-LINE.....	158
	435, 480, 514, 524, 542, 557	for fishhooks.....	179
FOOD-MAT.....	307, 311, 312, 318, 321, 326, 328, 331, 334, 337, 344, 349, 356, 357, 359, 362, 363, 369, 371, 379, 385, 391, 392, 399, 425, 515	HAIR-ROPE.....	664
FORT RUPERT.....	742	HALIBUT—	
FOUR, THE CEREMONIAL NUMBER.....	620, 623, 626, 627, 630, 633, 634, 635, 636, 639, 640, 645, 646, 650, 653, 668, 669, 739	apron.....	248
cauterizing in four places.....	696	beliefs concerning.....	247
circuit around four houses.....	684	blistered half-dried.....	363
four cries.....	758, 765	boiled dried.....	364
four dancers.....	767, 772, 773	bones gathered after meal.....	358
four days.....	499, 329, 481, 679, 685, 709, 735	bones thrown into water.....	246
four guests.....	396	cutting of.....	240-250
four invitations.....	763, 752	dried.....	360
four kinds of food.....	705, 718	dried apron.....	248
four messengers.....	561, 734, 749, 770	dried fins of.....	248
four months.....	670, 680	dried head of.....	248
four mouthfuls of water.....	700	dried stomach.....	248
four pieces of food.....	700	dried tail of.....	248
four persons bury twins.....	687	drying of.....	249-251
four purifications.....	701	eaten with seal blubber.....	463
four songs.....	369, 789	edges, boiled.....	368
sacrifice in four pieces.....	703	edges, Newettee name of.....	379
taboos for four years.....	685	edges, roasted.....	370
time-beating four times.....	720	fins, boiled.....	247
FRAME—		fins, soaked dried.....	375
for drying berries.....	167	first of season.....	247
for steaming cinquefoil-roots.....	535, 536, 539, 542	head dried.....	371
FUEL, driftwood used for.....	181, 256, 281, 287, 296	heads and backbone, fresh.....	357
GARDEN-BED.....	186, 187, 189, 190, 191	intestines.....	245, 247
GHOST, child of.....	712	middle piece of.....	378
GHOST COUNTRY.....	710-713	preserving.....	241-252
GHOST VILLAGE.....	714	ribs of.....	248
GHOSTS.....	727	rough edges of.....	248
attracted by yawning.....	711	skin and meat.....	361
do not hear shouts.....	711	skin, poked.....	367
materials used by.....	711	skin, scorched.....	365
GIFT, given in return for feast.....	766	soaked in cance.....	271, 272, 275
GIRL, maturing, belief regarding.....	700	spawn.....	377, 378
GOAT-HUNTING.....	173	stomach, dried, boiled, and soaked.....	373
GOOSEBERRIES—		tips.....	359
picking of.....	221	treatment of stomach when fresh.....	245
preparation of.....	597	HAMMER.....	267, 270
GOOSEBERRY JAM.....	598-599	HAMMER-STONE.....	506, 510
GREAT-INVENTOR.....	622, 623, 626, 627	HAT.....	208
GRIZZLY-BEAR DISH.....	756	HEAD, of child, deformation of.....	657
GUESTS—			658, 662, 663, 664, 665, 666
led by hostess.....	332	HEAD-CHIEF, food of.....	275, 289
served according to rank.....	321	HEAD-RINGS, of red cedar-bark.....	721
speeches of.....	334	used in twin ceremonial.....	682, 692
		HEAD-SHAMAN, use of term.....	728
		HEART, of seal.....	455, 457
		HELLEBORE ROOT, BLUE—	
		used as a charm.....	175, 608, 636
		used for washing.....	704

	Page.		Page.
HEMLOCK-BRANCHES.....	162, 184, 410, 411, 461, 477	KELP-FISH—Continued.	
for purification.....	745	eyes of.....	395
ring of, for shaman.....	725-727	fishing for.....	181
used in oven.....	518	gills and stomach boiled.....	405
HEMLOCK-TREE.....	151, 152, 154, 155, 159, 165	roasted.....	405
HERRING SPAWN.....	254	split.....	403
eating of.....	425	wind-dried.....	400
fresh, on cedar branches.....	422	KILLERWHALE—	
gathering of.....	184, 255	soul of hunter goes to.....	727
half-soaked.....	424	dish.....	756
soaked.....	422	village, home of souls after death.....	714
with kelp.....	426	KIDNEY-FAT, of mountain goat.....	429
with salmon-berry shoots.....	428	KIDNEYS, of seal.....	453, 454, 455, 457
HOOK—		KNIFE, mussel-shell.....	393
for devilfish.....	151-152	KNIGHT INLET.....	323, 443, 509
for picking elderberries.....	155	cinquefoil roots at.....	190
HORN—		clover growing in.....	188
bending of.....	103, 104, 108	crabapples in.....	213
hardening of, with tallow.....	108	lupines in.....	198
polishing of.....	104, 108	olachen in.....	299
steaming of.....	103, 105, 107	qotlxol6 berries at.....	218
HORN SPOONS.....	570	Viburnum berries in.....	216, 586
making of.....	102-108	KOSKIMO—	
HORSE-CLAM, shell of.....	197, 261, 271, 278, 279, 292	cradles of.....	672
HOUSE OF ROOT-DIGGER, prayer to.....	618	deformation of head among.....	671
HOUSE-DISHES.....	756, 757, 761, 762, 764, 769, 771	manner of cooking perch.....	411
HUCKLEBERRIES—		manner of eating salmon.....	316
boiled.....	296	means of having children among.....	644
cleaning of.....	580, 582	weather charm of.....	630
mashed.....	581	KWAKIUTL—	
mixed with salmon spawn.....	298	chitons not eaten by.....	483
picking of.....	209	cradling of infant.....	666
HUCKLEBERRY FEAST.....	754	deformation of head among.....	670
HUNTER—		manner of cooking perch.....	411
killed by grizzly bear.....	742-743	shaman of.....	728
notice of departure.....	637, 642	weather charm of.....	630
taboos of.....	639, 641	LADLE.....	258, 259, 261, 276, 277, 292, 301, 333, 337, 339, 340, 341, 357, 362, 757
taboos of wife.....	637	LAND-OTTER, as weather charm.....	626, 628
HUNTING.....	171-178	LEAVES, used in oven.....	518
INDUSTRIES.....	57-172	LILY-BULBS—	
INFANT—		boiled.....	563
head-cover for.....	665	digging of.....	201
treatment of.....	656-699	feast of.....	560
INITIATION.....	733, 742	LIVER OF SEAL.....	453, 454, 455, 457
return from.....	738	LIZARD AS CHARM.....	645, 646
INTESTINES OF SEAL.....	453, 454, 455, 457	LONG-LIFE GIVER.....	737
INVITATION.....	320, 382, 383, 384, 490, 503, 528, 537, 570, 581, 752, 755, 762, 763, 770	LONG LIFE MAKER.....	706, 707
during ceremonial season.....	752	LUNGS OF SEAL.....	455, 457
during secular season.....	752	LUPINE-ROOTS—	
to breakfast.....	328	boiled.....	550
to eat roasted salmon.....	307, 310	digging of.....	198
to feast.....	329, 330, 427, 561, 565	eaten raw.....	199
to feast, return of.....	439	effect of eating.....	199, 551
to meal.....	356, 368	steamed.....	552
JEALOUSY, lack of.....	610	MAÄMTAG'ILA—	
JUMP-LINE.....	141, 142	names and crests of the.....	785
K'ÄLMÖDELÄNA, A.....	733	sea-gull, ancestor of.....	786
KELP—		MARRIAGE—	
used in weather charm.....	629	debt, payment of.....	777, 779
with herring spawn.....	426	gifts.....	432, 777
KELP-BOTTLE.....	316, 574, 657	out of the tribe.....	782
for tallow.....	431	MAST.....	99, 100
KELP-FISH.....	393-409	MAST-HOLE.....	101
broiled dry.....	402	MAT—	
cutting of.....	397, 403, 405	cedar-bark.....	125, 405
		for seat.....	307

	Page.		Page.
MAT-MAKER, means of making a child successful.....	988	NOVICE—	
MATS..... 202, 203, 221, 240, 251, 254, 256, 264, 775	775	brought back by wolves.....	741, 745
spread before guests.....	384	capture of.....	738, 747
MATURITY.....	989	NUMAYM.....	221, 390,
MATURING GIRL, dress of.....	791	397, 399, 400, 426, 437, 459, 472, 483, 490, 492, 493,	
MEDICINE, experts in.....	644	513, 528, 556, 565, 566, 575, 582, 592, 600, 611, 680,	
MENSTRUATION.....	521, 647	683, 619, 718, 742, 753, 755, 756, 757, 758, 759, 760,	
beliefs regarding effect of.....	608, 719, 733, 747	766, 768, 769, 770, 771, 772, 778, 781, 784, 788, 789	
MESSENGERS.....	427, 751, 753	ancestor of.....	784
MIDWIFE.....	650, 651	dish for.....	59
pay of.....	670	NUMBER, CEREMONIAL—	
MORTAR BOX.....	270	eight days, interval of.....	670
MOSQUITOES, protection against, by tallow... 205	205	sixteen days, interval of.....	738
MOUNTAIN-GOAT—		ten years, period of.....	741
butchering of.....	428, 441	<i>See also</i> Four, the ceremonial number;	
fat of.....	436	eight; sixteen: ten.....	
kidney fat of.....	429	OCHER.....	624, 630, 635
meat, boiled.....	437, 445	for painting twins.....	673, 674, 681, 685, 687, 692
meat, cooking of.....	441	red, given to new-born child.....	672
meat, roasted.....	443	OCTOPUS, used as charm to facilitate child- birth.....	649, 651
meat, steamed.....	439	OIL—	
plucking of wool of.....	444	boiled with salmon.....	322
stomach-fat of.....	432	drunk from lules.....	761
wool of.....	630, 661, 662, 663, 672	eaten with salmon.....	310, 311, 314, 316, 323
MOURNING, hair cut as sign of.....	603	feast of.....	755, 787
MUSSELS—		mixed with water.....	301
gathering of.....	181	of silver perch.....	666, 704
used for bait.....	182	rubbed on body.....	666, 704
MUSSEL-SHELL, knife of.....	398	OIL-BOX.....	756
NAKIWAX DA'XU.....	666, 718, 733, 734, 738, 739, 740	for preserved crabapples.....	289
NAME, acquisition of, not belonging to family 740	740	for preserved qot'xote.....	292
change of.....	741	for preserved viburnum berries.....	283, 302
family.....	787	making of.....	82-92
family, not given away.....	787	measurements of.....	83
given after feast.....	439	OIL-DISH.....	310, 311, 312, 313, 315, 317, 318, 319, 321,
given in marriage.....	777, 786	323, 324, 326, 327, 347, 351, 360, 363, 365, 379, 400,	
given in whale-feast.....	464	425, 428, 513, 523, 525, 532, 543, 549, 551, 553, 571	
marriage-names put away.....	787	OLACHEN, fishing of.....	198
of chief.....	785	OLACHEN NET.....	677
of new-born infant.....	653	ORNAMENTS.....	778
of ten-months-old child.....	653	OVEN.....	444, 519, 520, 521, 587-591
potlatch.....	787	OWLS, souls of common people become.....	727
NAMES AND CRESTS OF THE MAÄMTAG'ILA .. 785	785	PAINT—	
NAMING OF TWINS.....	684, 692	black.....	58, 94-95
NAVEL-STRING.....	652, 655, 656	mixed with salmon-spawn.....	236
of twins used for magical purposes.....	697-699	PAINTING.....	58, 343
used for magical purposes.....	696, 699	of twins and their parents.....	679
NECK OF CHILD SHAPED.....	640	PATIENT, arrangement of room for.....	734
NECK RINGS, of red cedar bark, for shaman.. 721	721	PAY OF MIDWIFE.....	670
NET, for sea-eggs.....	163	PAY OF TWINS' MOTHER.....	670
NETTING-MEASURE.....	163	PAYMENT—	
NETTING-NEEDLE.....	163	dependent on rank of debtor.....	731
NETTLE-BARK.....	163	for cauterizing.....	696
for cauterizing.....	695	PEGS.....	74, 75, 88, 90
NEWITTE—		PERCH.....	410-413
Chiton eaten by.....	483	cutting of.....	410
whale flensing among.....	465	fishing of.....	183
NIMKISH RIVER, cinquefoil roots at.....	190	Koskimo manner of cooking.....	411
NIMKISH TRIBE, preservation of dog-salmon by.....	224	Kwakiutl manner of cooking.....	411
salmon catching by.....	231	roasted.....	413
NOSE-ORNAMENTS.....	778	trap for.....	159
		PERCH-OIL.....	633, 657, 666, 670, 671, 679, 704
		for mixing paint.....	94
		polishing wood with.....	143

## VIII

## INDEX

	Page.		Page.
PEUCEDANUM SEEDS, used as a charm	175, 608	SACRIFICE—Continued.	
PIN, of yew-wood, for blanket	118	to souls	722
PINE	143, 181, 398	to Spirit of Fire	706
PINEWOOD TONGS	229	SAIL—	
POLISHING HORN	104, 108	mat	100
PORPOISE—		wooden	97
butchering of	446	SALAL-BERRIES—	
distribution of	750	cooking of	266
head and tail given to steersman	447	dish for	59
intestines of, thrown into sea	447	inferior quality	269
names of parts of body	450	picking of	205
preparation of	448	preparation of	708, 760
POTLATCH	692, 781	preservation of	264-269
after payment of marriage debt	779	raw	571
PRAYER—		with elderberries, long strips of	269
to cedar tree	619	with mashed currants	577
to child	668-669	SALAL-BERRY CAKES	569, 594
to crab	621, 623	SALMON—	
to dog salmon	609	blistered	308
to house of root digger	618	boiled	313
to silver salmon	611	bones of, thrown into sea	308
to Spirit of Fire	705, 706	carried up by women	224
to stones used for heating water	656-657	checks	329
to tree to be felled	617, 618	cold roasted	312
to twin	675*	eaten with seal-blubber	463
to weather	636	fin and tails	327-329
PRINCESS	753	fresh dried	316
PRIVILEGES	785	green	316
PRYING-STICK	182	guts, boiled	355
PUNTING	213, 216	middle part of, soaked	324
PURIFICATION	685, 745	mush made of	322
Q'ANÉQÉ <sup>2</sup> LAK <sup>2</sup> , creates deer, reference to	398	old, dried	315
QŌTIXŌLÉ—		old, roasted	313
eaten fresh with oil	290	preserved brittle	310
kept in boxes	291	preserved in cellars	237, 322
picking of	218	refuse of, thrown into river	304
preserved in oil	291	roasted	584
QUARREL, between husband and wife	742	roasted, eaten after elderberries	569
RACK—		scored	309
for drying	233, 238	scored, dried	528
for holding baskets	171	soaked backbones, boiled or blistered	325, 326
RANK	465	soaked green	318, 319
of tribes	758	split backs	325
RATTLE	721, 723	sun-dried (G wasila)	350
RAVEN, cries of, as signs	606	See also Dog-salmon; Silver-salmon; Sockeye-salmon.	
RECIPES	305-601	SALMON-BERRY—	
RINSING OF MOUTH	311, 312, 313, 314, 319, 321, 329, 331, 347, 351, 352, 356, 362, 364, 367, 486, 487, 504, 510, 566, 568, 593	feast	760
RIVAL CHIEFS	436, 773	picking of	211
invited to feast	437	shoots, with herring-spawn	428
RIVALRY	751, 768, 787	sprouts with salmon-spawn	342, 343
ROASTING ON HOT STONES	345	SALMON COUNTRY, souls of twins go to	727
ROASTING-TONGS	241, 370, 371, 390, 398	SALMON-HEADS—	
ROOF, pulled down after death	709	boiled	336
ROOM, for mother of twins	676-678	fresh	331
ROOTS, preservation of	188	mush of, boiled	338
ROPE, cedar bark	75, 76, 90, 100, 141	preserved	332
SACRED ROOM	748	steamed	334
of novice	738	SALMON-SPAWN—	
SACRED SONGS	736, 737, 738, 739, 740, 745	chewed by painter	343
of shaman	708, 722, 726	clayey	340
SACRIFICE—		for restoring voice	342
after death	709	milky	339
of clothing	707	roasted	344
of food	705	sticky	343
		with fern-roots	342, 343
		with huckleberries	298
		with paint	236



SALMON-SPAWN—Continued.	Page.	SEATS—	Page.
with salmon-berry sprouts.....	342, 343	in front.....	788
with seaweed.....	516	order of.....	763, 771
SALMON VILLAGE, abode of souls.....	714	SEAWEED—	
SANDSTONES—		boiled.....	514
for grinding berry-cakes.....	267	curing of.....	292-296
for rubbing down horn.... 103, 109, 127, 144,	157	gathering of.....	185
for sawing.....	109	powdered.....	296, 515
SAWING WITH SANDSTONE.....	109	treated with chiton soup.....	293
SCARLET BERRIES.....	300	used in oven.....	519
SEA-EGGS—		with clams.....	516
blue, beliefs regarding.....	637	with salmon-spawn.....	516
blue, gathering of.....	498	SECULAR SEASON.....	769
boiled.....	491	SERPENT DISH, double-headed.....	756
eating of, terms for.....	459	SEWING OF WOOD.....	77, 88, 93
flat, eaten raw.....	494	SEXUAL INTERCOURSE, effect of.....	719
flat, gathering of.....	494, 495	SHAMAN.....	707, 713, 734
flat, males not eaten raw.....	496	as assistant of girl.....	700
flat, males roasted.....	496	goes to meet Supernatural Power.....	707
flat, picked off rocks.....	496	payment of.....	723, 730, 731, 741
for bait.....	182	procedure of.....	725, 729-733
gathering of.....	488	sacred song of.....	708
males not eaten raw.....	489	sucking body of patient.....	732
males roasted.....	490	supernatural power of.....	724
net for.....	163	taboos of.....	741
protected against spirits by firebrands.....	614	women as assistants of.....	718
raw.....	493	SHAMANISM.....	718, 728
raw and roasted.....	488	SHELL SPOON.....	279
roasted.....	496	SICKNESS—	
spear for.....	154	signs of.....	603-604
spearing of.....	182	urine protection against.....	668
SEA-LION, hide of, used to make bag.....	109	SIGNS.....	603-606
SEA-LION DISH.....	756	body feelings as.....	603-605
SEA MILKWORT—		eries of raven as.....	606
digging of.....	194	of death.....	603-604, 605, 707-708
effect of eating.....	559	of eating all.....	607
preparation of.....	557	of recovery from sickness.....	707
SEA MONSTERS, charms against.....	608	of sickness.....	603-604
SEA-SLUGS—		of success in hunting.....	605, 642
baked.....	480	of success of fish-trap.....	613
boiled.....	475	of visitor coming.....	605
catching of.....	475, 476	of weather.....	605
eaten in winter only.....	478	SILVER PERCH, OIL OF—	
roasted.....	479	for anointing body.....	704
SEAGULL, ancestor of Maämtag'ila.....	786	for head of child.....	666
SEAL-BLADDER, for keeping spawn.....	236	SILVER-SALMON.....	210, 318
SEAL BLOOD, soup of.....	456	boiled.....	353
SEAL BLUBBER.....	456, 458, 400	first caught, treatment of.....	610
SEAL DISH.....	756	roasted.....	241
SEAL FEAST.....	756	spawn.....	237
promise of.....	461	spawn of, boiled.....	345
SEAL HEAD—		spawn of, with fern-roots.....	523
cooked.....	462	SINAW, for tying.....	158
given to steersman.....	462	SINGING OF SEAL.....	451
SEAL HUNTER, protects implements against contamination.....	608	SINGERS, place in house of.....	720
SEAL-MEAT, steamed.....	461	SINGING BEFORE MEALS.....	356
SEAL SOCIETY.....	753	SINGING-MASTERS.....	342
SEALING.....	174-178	SKUNK-CABBAGE.....	208,
SEALS—		257, 258, 260, 268, 271, 275, 276, 278, 444,	
boiled.....	459	461, 482, 533, 552, 569, 580, 586, 590	
butchering of.....	451	for use in oven.....	335
distribution of.....	458, 759	SLEEPING-ROCKS OF SEALS.....	178
insides of, cooked.....	455	SNAIL AS WEATHER CHARM.....	626, 628
singeing.....	451	SNAKE TAIL AS CHARM, used in childbirth.....	649-651
singeing, custom regarding.....	607	SNARE FOR GOAT-HUNTING.....	173-174
sleeping-rocks of.....	178	SNOW, symbolized by eagle down.....	633
tongue of.....	453, 454, 455, 457		

	Page.		Page.
SOAKING-BOX.....	321, 327, 329, 316, 352	STAR-FISH AS WEATHER CHARM.....	630
SOAKING DRIED MEAT IN CANOE.....	433	STEAMING—	Page.
SOCIAL CUSTOMS.....	759-794	halibut.....	246
SOCIAL POSITION AND MARRIAGE LAWS.....	776-787	horn.....	103, 107
SOCKEYE-SALMON.....	238, 316	in pit.....	257, 259
name of.....	612	on red-hot stones.....	335
old.....	231	wood.....	71, 74, 88, 90, 94
spawn.....	237	STEAMING-BOX.....	235, 283, 288, 291, 297, 528
SOLOMON'S SEAL.....	600	STEERSMAN, payment of.....	463
SON-IN-LAW, substitute for.....	432, 433	STIRRING-PADDLE.....	298
SONG-LEADER.....	709	STOMACH OF SEAL.....	453, 454, 455
SONGS.....	359, 737, 741, 776	STOMACH-FAT OF MOUNTAIN-GOAT.....	432
for feast.....	320, 325	STONE-HAMMER.....	578, 588, 544, 595
for winter-ceremonial.....	342	STONES—	
order of.....	772	hot, for cooking food.....	244,
sacred.....	733, 737, 738, 739, 740, 745	264, 277, 300, 335, 418-419, 439, 481, 553	
sacred, of shaman.....	708, 722, 726	hot, for steaming.....	258, 501
SOUL.....	708, 713, 730	hot, for steaming wood or horn.....	71, 87, 94, 105
abode of.....	727	SUET OF MOUNTAIN-GOAT.....	429
abode of, after death.....	714	SUMMER-SEAT.....	310, 741
comes to sacrifice.....	722	SUPERNATURAL POWER.....	747
invisible.....	713	SWEAR WORDS.....	793-794
leaves body.....	718, 724	SWEAT BATH.....	702
leaves body at night.....	715	TABOOS—	
like shadow.....	728	house for sick people.....	719
like smoke.....	728	of canoe-builder.....	615
of sea-hunters.....	715	of hunter.....	639
out of place.....	725	of hunter's wife.....	637
recovered by shaman.....	718	of husband of pregnant woman.....	649
restored to sick person.....	722-723	of parents of twins.....	673, 685
seat of, on the head.....	715	sexual.....	521, 523, 615, 639, 641, 741
similar to shadow.....	717	TALLOW.....	
size of.....	724	cakes of.....	429, 430
SPADE, for digging lily-bulbs.....	144	for hardening horn or wood.....	108,
SPARROW SOCIETY.....	560	144, 146, 148, 150, 151, 156, 165	
chief of.....	728	for protection from cold.....	431
SPAWN. See Herring; Salmon; Dog-salmon; Silver-salmon; Sockeye-salmon.		for protection from mosquitoes.....	205
SPEAKER.....	753, 757, 763, 771, 787, 788	for protection from sunburn.....	431
SPEAKER OF CHIEF.....	400	TAMER-DANCE.....	738, 739
SPEAKER OF HOUSE.....	342	TIME-BEATING.....	628, 690, 720, 722, 723, 726, 739
SPEAKING-POSTS.....	783	TOAD FEET AS CHARM.....	649-651
SPEAR—		TONGS.....	349, 351, 352, 355, 366, 369, 374, 477
for flounders.....	157	for cleaning spruce-roots.....	113, 116, 120
for sea-eggs.....	154	for holding cedar-bark.....	128, 133
SPEECHES DELIVERED IN FEASTS.....	788-793	for hot stones.....	73, 75, 88, 89, 105, 107, 258
SPIRIT OF FIRE.....	705	for lifting boiled fish.....	315, 317, 318, 321
feeding of.....	774	for roasting.....	229, 232, 234, 244, 306
SPIRITS—		small used for eating.....	568
cure by.....	736	TOWELS.....	129, 531
frightened by firebrands.....	614	white cedar bark used as.....	314
frightened by painted face.....	615	TRADE—	
SPIRITS OF WOODS.....	733	berry cakes used in.....	269
SPTS—		herring spawn used in.....	254
for eating.....	492, 503	TRAP, for perch, measurements of.....	161
for roasting.....	482	TREE—	
SPOON-BASKETS.....	238, 756	burial.....	689
SPOONS.....	330, 345, 349, 358, 368, 407	felling of, custom relating to.....	617
as marriage gifts.....	777	prayer to.....	617
of horn.....	570	TRINES, rank of.....	758
horn, making of.....	102-108	TURNING AROUND, ceremonial of.....	630, 708
SPRUCE-ROOT.....	107, 111, 116, 118	TWINS.....	713
STAGING—		afterbirth of.....	678, 686
for drying roots.....	166	belief regarding.....	713
for winter provisions.....	194	burial of.....	686
		ceremonial circuit of.....	682

TWINS—Continued.	Page.	WEATHER—Continued.	Page.
ceremonial for.....	692	influenced by blue sea eggs.....	637
control of weather by.....	631, 633	signs.....	605
cradle of.....	673	WEAVING OF CEDAR BARK.....	137, 138, 142
customs regarding.....	674	WEDGE.....	387, 394, 491, 524, 583
killed.....	686	for marking.....	83
mother of, treats new-born child.....	667	WHALE.....	464
name of elder brother of.....	681, 694	flensing of.....	464
names of.....	684	WHALE BLUBBER, boiled.....	467
painted after death.....	687	WHALE FEAST.....	464
parents of, call wind.....	631	WHALE OIL, trying out of.....	466
parents of, feared by chiefs.....	689	WHALE TAIL, boiled.....	468
parents of, gather fog.....	632	WHETSTONE.....	242
parents of, released from customs.....	690-691	WIDOW.....	521
predict death.....	717	house of.....	604
room for mother of.....	676-678	WIND, called by mother or father of twins... 631	
younger brother of.....	692, 694	WINKLES—	
UNIFOLIUM DILATATUM.....	601	gathering of.....	509
URINE—		preparation of.....	509
for prevention against sickness.....	668	WINTER CEREMONIAL.....	342, 560, 564, 733, 756
for soaking cedar withes.....	77, 120	clover eaten during.....	188
for washing.....	461	food for.....	285, 289, 299
used in steaming canoes.....	94	WINTER DANCERS.....	342
VIBURNUM BERRIES—		WINTER NAME.....	786
feast of.....	755	WITCHCRAFT.....	572
picking of.....	216	WOLF DISH.....	756
preserved in water.....	281-285	WOLF MASKS.....	748
preserved with oil.....	300, 302	WOLVES BRING BACK NOVICE.....	744-745
price of.....	762	WOLVES RESTORE DEAD HUNTER TO LIFE... 748	
ripe sucked.....	585	WOLVES, souls of land hunters go to..... 727	
steamed.....	586	WOMAN—	
with water and oil.....	583	as assistant of shaman.....	721
VIRGIN PERFORMS WEATHER CEREMONIAL... 636		follows husband.....	783
VISITOR COMING, sign of.....	605	married, visits father.....	783
WADANEM, leader of Sparrow society..... 728		WOOD—	
WAR DANCE.....	738, 739	bending of.....	70-76, 90, 164
WASHING HANDS AFTER MEALS.....	315,	hardening of, in fire.....	144, 148, 150
322, 323, 331, 334, 338, 348, 358, 365		hardening of, with tallow.....	144,
WATER OF LIFE.....	748	146, 148, 150, 151, 156, 165	
WEATHER—		sewing of.....	77, 88, 93
charm, mythological explanation of.... 622, 625		splitting of.....	168
charm, northwest wind called by..... 629		steaming of.....	71-74, 88-90, 94
charm of Koskimo.....	630	WOOL OF MOUNTAIN GOAT.....	660, 661, 662, 663
charm of Kwägu'i.....	630	plucking of.....	443
charm, star fish as.....	630	YAWNING ATTRACTS GOATS.....	711
charms.....	620-637	YELLOW CEDAR.....	163
charms, crabs as.....	620, 625, 628	preparation of bark of.....	129-130
controlled by twins.....	631	YEW WOOD.....	144, 146, 149, 150, 154, 181



















SMITHSONIAN INSTITUTION LIBRARIES



3 9088 01453 2162

