

70. Preserving Shellfish  
(Told by Essie Parrish, July, 1957)

1. ?ul duwení qan ya ma?a he?én t<sup>h</sup>o? t<sup>h</sup>in yoqóci?ba. ?ama dúhšew  
?t<sup>h</sup>in ?aca? duwení qan ?bak<sup>h</sup>e.

2. mulídom- q<sup>h</sup>osama-dem ?ahq<sup>h</sup>a daluyí-cedem- q<sup>h</sup>al ba?abíck<sup>h</sup>e t<sup>h</sup>in  
?ice-du. mulídom mul waci-du ya? diyá-duce-du ?o? ?ahq<sup>h</sup>a daluyí? wa?yi-  
"maya?k<sup>h</sup>e ma?a ?el dahsác<sup>h</sup>me?" cedú-cedu. mensíwem ?ul dicwácqacín-  
q<sup>h</sup>at<sup>h</sup>á. wi p<sup>h</sup>ilaqa-cin- mul no?qó hc<sup>h</sup>eta-cin- súq<sup>h</sup>a duq<sup>h</sup>áya-cin- q<sup>h</sup>así-?il  
cisaqa-cin- mi. ?ul ?imo dáhala-cin- mi. fáhyibi-cin- ?at<sup>h</sup>a cisálo-qon-  
wina. fáhyaqan- q<sup>h</sup>amos ?áhq<sup>h</sup>a fáhyibi?

3. mulidom mil ?ihc<sup>h</sup>e dibú-nati kihla? sóh qó?di k<sup>h</sup>unu? t<sup>h</sup>in bé?bu t<sup>h</sup>in  
maci he. ku cápa qan yoqóyí-ta? súq<sup>h</sup>a p<sup>h</sup>ala men. men ídom mu ?ul  
duwení qan ?bak<sup>h</sup>e ?o ma?a há?da. di?kú? t<sup>h</sup>in men cícwacín.

4. mu ?em mé?p<sup>h</sup>i mil ?bak<sup>h</sup>e ?o.

71. Preparing Deer and Other Meat  
(Told by Essie Parrish, September, 1958)

1. mulído. mu- bihše hisit<sup>h</sup>qáw ?t<sup>h</sup>in soh ?i. mu ?o bihše ?él bimuyi?-  
soh ?ihya. hihsúhsu? ma?yul damita?

2. bacóhya. ?el mul- q<sup>h</sup>ana tol mi?i-cin mul baqo t<sup>h</sup>in dukúl li  
p<sup>h</sup>a?fepafhtaqaqan pacon pacon pacon ma?u mahsí? tol hót<sup>h</sup>ma. mensín mul-  
mensín sí?i p<sup>h</sup>ácoci-du. mensíwem mul ?fo mu tiya? qaféhtimqa? ma?yul  
damita?

3. mu ?é. mu- bihše dúfata?- ?aca? yác<sup>h</sup>ma ?o mahsí? tol hót<sup>h</sup>maw.  
mensín musi?tácqa. ?oho mala-to. mu ?ahá. tol pahq<sup>h</sup>oq<sup>h</sup>on mi. muqámqan  
men mutát<sup>h</sup>qa. ?ana cíškan qa?ta. ?á. ?o ma?aw é. men ka-kan?  
dufata-du.

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1. In the old days we could keep food without it rotting. There isn't  
anything that the people of the old days couldn't do.

2. When winter came and the sea ran high, [the Indians] could not go  
to gather food along the coast for long periods. Before the water had  
already become rough, the leader would command, "Store away your  
food." Having had him say when, they went up to the gravel beach, pried  
off mussels, gathered turban snails, packed them up the coastal cliffs,  
dug holes, poured [the shellfish] in there, packed up gravel, poured it on  
top, and poured ocean water [over all that].

3. Then even when it rained, [the mussels] were still good and un-  
spoiled for several days or even one week—turban snails they kept the  
same way. Because they did that, the old time people did not die off  
from starvation.

4. That is all there is of that.

71. Preparing Deer and Other Meat  
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1. They are said not to have let any meat go to waste; they ate all  
of the deer—only the crushed bones were thrown away.

2. The backbone they laid on a mortar stone and pounded lightly  
with some kind of pestle, then they crushed, crushed, crushed—that  
uncovers the flesh—and then they baked it on coals. They only discarded  
[the bits of bone] they picked out by chewing.

3. That's how Indians prepared meat—by baking on coals. And by  
barbecuing—sticking [pieces of meat] up on sticks; heating them by radia-  
tion, they became cooked. It tastes delicious—I ate some that my grand-  
mother prepared.

4. mensin mu cahla. ?él p<sup>h</sup>ala ma'ca? šihp<sup>h</sup>a wí ha?luhá'luta·cín- ?ino yo· p<sup>h</sup>ac<sup>h</sup>man- men mutát<sup>h</sup>qan ?<sup>h</sup>o?o qáyola?· ?ana· cíškan qa?taw é· mu-

5. mensin p<sup>h</sup>ala ?uhq<sup>h</sup>a sí?da wi ?emu bihše bála· bawilin- ?aha· qawí yya wi mišita·man- hém?qólo šihp<sup>h</sup>a wi da?ludáluta?· mensin mu p<sup>h</sup>ala mišitámmu?· mensin hp<sup>h</sup>ac<sup>h</sup>maw· mensin mu?fací·dem šadaqa·cín- da?ba· qó?di p<sup>h</sup>í?fahqaw· mensin mu balay em kili min q<sup>h</sup>anač é· močoci·du· mu?nati šiph<sup>h</sup>a ?em ?fo muhk<sup>h</sup>úy? t<sup>h</sup>in wina· má?yul musiṭa·du· qó?di qá?ta· nihci? mul·

6. bihše šíma fo bimuyí·cem p<sup>h</sup>ala· mulém mu ho?fo ?él bafo·p<sup>h</sup>i- šíma ?él caq<sup>h</sup>ama?ba· mensip<sup>h</sup>i ma?atí·yihe yala· mahsí? to musí?qa?ba· mensip<sup>h</sup>i šadahp<sup>h</sup>i c<sup>h</sup>iqa?t<sup>h</sup>í?ba· mensip<sup>h</sup>i sí?da ?el šot<sup>h</sup>ó?ba· mensip<sup>h</sup>i mu?fahqá?ba ?ul mu šíma pú?šul qó?di qá?bo?bow·

7. mensin mu du?káš yacol p<sup>h</sup>ala mu qawi só?olamqan pacowá·cín men- ?ino yo· p<sup>h</sup>ac<sup>h</sup>ma· ?aná· cíškan qa?taw é· mu ?<sup>h</sup>o?o qáyola?· mensin mu du?káš ému ?<sup>h</sup>o?o móš qó ?e· ?aná· cíškan qa?taw·

8. ?ama·la p<sup>h</sup>ála men p<sup>h</sup>a?tep<sup>h</sup>á?tehtaqan· mensin numi qó p<sup>h</sup>ala cumá? qó p<sup>h</sup>a?tep<sup>h</sup>á?tehta? mensin\*dufata?· men é· mu ?aca? yac<sup>h</sup>ma bimuyí?·

## 72. Preparing Buckeyes

(Told by Essie Parrish, September, 1958)

1. bahša dúfatač é· ?a dičí·duwan?k<sup>h</sup>e- mul é· mu- duwení qan mu bahša, ba?abí·cín bahša duq<sup>h</sup>ayá·cín cihsamu·cín ?ahyim?. mensin mul ?ul mu?fahqaw· q<sup>h</sup>a?be še?e? li diṭ<sup>h</sup>obo·taqan. mul sí?da ?el qat<sup>h</sup>owa?· mul caṭ<sup>h</sup>owa? qahca wí fo qan ?fo duwení qan ?fo ho?o wí ?do· qat<sup>h</sup>owa?. mensin ?ul mul- p<sup>h</sup>ala qan diht<sup>h</sup>oma? mensin mul mu?fahqan hi?bu mín mu?fahqa· bof cití·cem šasa·qan ma?u ?ul neni?· q<sup>h</sup>a?be šólo?lo wi p<sup>h</sup>a?šo? p<sup>h</sup>a?šo? p<sup>h</sup>a?šo?. mensin ?ul mul baqó t<sup>h</sup>in šam? sipa? li c<sup>h</sup>ahqawa?. mensin mul ?ul c<sup>h</sup>ahqan c<sup>h</sup>ahqan ?aq<sup>h</sup>alil cisačí·cín mi· ?ul mul cuhni· c<sup>h</sup>e?é?k<sup>h</sup>e tol do?qó?diwa·cín ?ul mi· ?ahq<sup>h</sup>a ?áhyim? mu fo kumí?da? dawó? cohšo wi dawóṭ<sup>h</sup>ma· mensin ?ahq<sup>h</sup>a ?él woqo·cedem ?ul hadu· ?amá·cín dawóṭ<sup>h</sup>ma· dawóṭ<sup>h</sup>ma· mensin sihnatá·ca?· sihnatá·ca?. mensin mul ?ul- kihla? cahá ?p<sup>h</sup>ila p<sup>h</sup>ala ?á·ma?ba mu mací· q<sup>h</sup>owal e- mu fo

4. And as for the liver, they wrapped it in leaves and baked it under the ashes, and when it was cooked they ate it together with acorn mush. It tasted very good.

5. And the tripe they filled with deer blood, pinned close with small sticks, wrapped in thimbleberry leaves, and then they pinned that together too. They baked it under the ashes. When it was cooked, they took it out and opened it up—it looks good. The blood turns into a dark loaf. But the leaves aren't burned, only scorched on top. They say it tastes good.<sup>21</sup>

6. And they ate the deer's ears too. When they skinned the head, they would cut the ears off. In order to eat it, they would then sear it on the coals. When they took it out, they would scrape it. Having done so, they would peel the skin off. Then they would cook it until the tips of the ears were good and crisp.

7. As for abalones, they let them age a little, pounded them hard, and baked them under the ashes—they taste delicious eaten together with acorn mush. Abalone also tastes delicious eaten with sour acorn mush.

8. Rabbit, too, they pound and pound lightly. Both cottontails and squirrels were also pounded and so prepared. That is the way the people ate.

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1. I am going to tell about preparing buckeyes. In the old days they would go after the buckeyes, gather them, pack and store them. Then they would cook them by boiling in a pot. Then they peeled off the skin. Nowadays they peel them with a knife but in the old days they peeled with their teeth. Then they are boiled again, and when they are cooked, when they have become soft like cooked potatoes, they are taken out and—let's see now—they are mashed and mashed with a mortar and stone. Then they are strained through a finely meshed basket. Having been strained and strained, they are carried off to the water and are fixed as acorns are for leaching and water is poured over them, all the while stirring, stirring with the hand. As the water drains out, more is poured over them, and they are stirred around and around. And they

<sup>21</sup>Paragraphs 5, 6, and 8 were transcribed directly from dictation and not recorded on tape.