

looms were unexpectedly discovered by the curious white man among heaps of old rags, basket grass, strips of dried fish, and lumps of fermented cheese-like fish eggs that had accumulated in dark and grimy corners of the lodges. Still they are much prized and no poor family can afford to own them. The Quinaielts are not inclined to take an interest in agriculture, on account of the abundance of fish to be obtained. They also use the tender shoots of rushes, young salmon-berry sprouts, and other succulent growths of the spring-time. The salmon-berry sprouts are very freely eaten in the early spring, and their use is always followed by an eruption of the skin and by inflamed eyes, rendering many of the Indians sightless for a time. I have seen the same effect produced among the Makahs when I was in charge of that agency, but to a far less extent.

A plentiful supply of bulbous roots, as those of the la-kamas and fern roots, are made available for food by this people. Strawberries, the wild currant, and gooseberry, thimble berries, blackberries, crab-apples, sal-lal, and cranberries, huckleberries, and other small fruits are found in large quantities. Sal-lal berries are mashed, dried, and smoked in large cakes for winter use. Bear, whale, and seal oil are largely drunk at their feasts. Berries are also served upon such occasions, floating in these oils. Sometimes, but rarely, a deer, bear, or elk is secured, and the flesh of seal and otter is eaten. Any putrid flesh that floats ashore is eagerly devoured. The beaching of a whale creates the greatest excitement, and the largest amount possible of the decaying blubber is secured to be eaten or dried for future use. Sea-gulls, ducks, geese, and other fowl, eggs of sea-birds, sea-weeds, crabs, clams, and other shell-fish complete their bill of fare.

The drag-net is used for fishing in narrow streams of water; for using it two canoes are necessary, with strut from 6 to 8 feet apart and bows diverging. An Indian sits in the stern of each canoe, each Indian holding one pole of the net in one hand, while the other hand holds tight the string that keeps the mouth of the net open. The string always remains fastened to the pole, but when the Indian relaxes his hold on the string, as he does in hauling up the net, the mouth of the net closes, preventing the fish from escaping. The two canoes go up the river until 200 or 300 yards from the mouth; the net is then placed, as in illustration, and one Indian in each canoe paddles, while another throws stones to frighten the fish. Then they paddle down the river with the current into the narrow passage near the bar. Thus while catching salmon in the drag-net, as they proceeded down stream, they are at the same time driving the fish towards the Indians, who are standing in the shallow water on the bar, ready to spear them. Then from fifteen to twenty Indians stand on the bar, from 8 to 10 feet apart, and throwing stones, drive the salmon towards the bar, where, at low tide, the water is from 8 to 12 inches deep. The shaft of the salmon spear is

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