HIGHLIGHTS:

- The person being interviewed is giving the proper pronunciation of Indian terms and place names from a written text. Although there would appear to be a considerable amount of material in this document, it is useless without a copy of the original text. As well, it would be necessary to have someone who speaks the Oowekeeno language transcribe all of the many Indian terms used on this tape.

NOTE: The Oowekeeno band name has a variety of other spellings: Owikeno, Owekeeno and Oweekano. For the sake of consistency, Oowekeeno has been used to designate the band and the language, while Owikeno refers to the lake found in British Columbia.

David: (Indian).

Evelyn: Yeah, (Indian). And then the next one was, where is
it? I don't know what this one is, (Indian) N-A-A-S. I'm not sure the way that goes (inaudible). And I'm sure that this one is the one on the Kilbella River, (Indian).

David: (Indian).

Evelyn: (Indian).

David: Yeah, it's August 30, 1976, and I'm working with Evelyn Windsor on the study done by Olson on the Oowekeeno and what follows is a word list that comes from Olson's study, and Evelyn is going to read out the names for us.

Evelyn: Eagle people (Indian); Raven people, (Indian); Killer Whale people, (Indian); Whale people, (Indian). Permanent villages, Katit, (Indian); (?) Creek and (Indian); (Indian) Creek, (Indian). (Indian) River, (Indian); Sheemahant River, (Indian); Tzeo River, (Indian); Kilbella River, (Indian); Walburn(?) Island, (Indian), sometimes used as (Indian); south tip of Calvert Island, (Indian); head of Moses Inlet, (Indian); head of Goose Bay. We can ask Pete for that name.

David: These are the following terms or names used by Olson from David Bernard and they are terms that apply to social names, like for families. And then he talks about the "septs" (?) and then he also gives a list of the different "septs" (?) that the Oowekeeno had; and Evelyn can read those names for us.

Evelyn: (Indian) or it may be (Indian). Pete can check that one out. And then the (Indian). I think that one has to do with the way the same people belonging to one (Indian). I think that's how that one works. (Indian), seen, as we are seen from where we came from. And then there's this word attached to other "septs" (?), (Indian). Speaker (Indian). Partly Oowekeeno, (Indian). (Inaudible) face, (Indian). Those who receive first (Indian). And I think (Indian) is the (Indian). The house at Katit, (Indian). Also the name of the mountain at the head of Rivers Inlet, Seat of the Eagle. Chief of this house is (Indian). "Sept" (?) is (Indian). Bull head at the (inaudible) I think that one is (Indian). You can check that one with Pete. The chief is, that could be (Indian). Even in the midst of goods, ever in the midst of goods. "Septs" (?) are (Indian) I think it is, (Indian). And I think the other one is (Indian). The next "Sept" (?) is the second one, facing two ways, (Indian). Killer whales, (Indian). (Indian), chief is (Indian), he who invites you in. And the house of (Indian) was protruding and his name was, the house name was (Indian). And the chief of that house was (Indian), one who is always giving potlatches. "Sept" (?) is (Indian). And the house of Porcupine, (Indian). And the porcupine's name is (Indian), is the name of the porcupine, so it must be (Indian). Chief of dream of building a house is (Indian). And the "sept" (?) is (Indian). Beams held in hands, or beams held on hands, house post. Pete can probably check that one out. (Indian) Chief is (Indian). Pete would know that one because
that's from his village. The sky is the roof, (Indian).
Removal of roof during feast, (Indian), removal of roof planks
during feast. He who feasts people until morning, that looks
like it might be (Indian). (Indian) has to do with connecting
eend to end and (Indian) probably has to do with the connection
of night into morning, into daylight, so I guess that must be
(Indian). The flow respected river, (Indian) sometimes known
as Great River. And that's from (Indian) and (Indian) River is
the place where they (Indian) story comes from. That's the
story about the cannibal. The "sept"(?) is (Indian). And the
whale's tail -- I can't make that one out, so maybe Pete can
tell us that one. (Indian) or something like that. I can't
connect that. Chief is roof of an overhanging rock and looks
like (Indian) or the other way that it's spelt it becomes
(Indian). I can't understand that one. The "sept"(?) is
(Indian) -- you can find that out from Pete for that chief of
overhanging rock.

David:    So eight houses...
Evelyn:   And four (Indian) houses facing the other direction.

David:    When I was speaking with Hilda Smith she referred to
the houses on Katit as being named according to parts of a
whale, but the names that were given by Olson don't correspond
to the parts of the whale except for whale's tail, number
eight. So what is your understanding of those houses? Were
they named according to the parts of a whale?

Evelyn:   That's what I understood from the old people, that
the houses were situated on different, along the island, and
they were named according to the parts of the whale. And the
other part was that there were... that it was a whale that had
dried up during the... oh, probably years ago. And there where
the river is now used to be just open and it was salt water
until there was a slide and that created that river, and that
valley. And there was a whale that got stuck in that, where it
became a lake, that whale was stuck there. And that little
island was the whale and it had five houses there to begin
with. And those houses, I don't know the names of the houses,
you know, but I guess it had to do with, you know, the five,
five tribes that settled there, probably. And maybe some of
these names are some of the houses that were there.

David:    So the names that are given here, the names of the
parts of the whale, could they be names given to these houses
as well as these names?

Evelyn:   Yeah, I think so. And the chiefs that were in those
houses, the chiefs that owned them houses. That probably was
a feasting place. That's the way I understand it.

David:    Okay, so our understanding of it is, then, the names
of these houses also had other names which corresponded to the
parts of the whale, as well as the names that Olson has given
us. I was wondering, what direction would the whale be facing?
Like, from east west, where would the head have been and where would the tail be?

Evelyn: I never did find that out. Maybe Pete might know, I'm not sure of that. I never did ask Danny either. Hilda might know.

David: Well, in Olson he gives an account on the origin of the (Indian) "sept" (?) and (Indian) "sept" (?). And in that story there's the (inaudible).

Evelyn: This one, (Indian). Sitting on (inaudible). (Indian) was sitting on top of something (inaudible), (Indian).

David: Okay. The next one then is (Indian).

Evelyn: (Indian).

David: Had a story too. (inaudible).

Evelyn: (Indian) I guess belonged to (Indian) tribe of the Bella Bella.

David: Does that name mean Bella Bella?

Evelyn: I don't know. Maybe the people that lived in the outer parts of the inlet, they were (Indian). Like here they call the people a little bit south and outside of here (Indian). So this probably had to do with what was the Bella Bella (Indian). The dance series are (Indian). And then the (Indian), and then the (Indian). People at the head of this valley. And probably Pete can give us a better naming of it. I'm not too sure but it to me is (Indian). And that's that eagle-like mythical bird of the Sheemahant River. His name was (Indian), that means covering the whole sky.

David: And was that a special name given to him, (Indian)?

Evelyn: Yeah. And he was known as this until his death, as well as the name (Indian). This one, it looks like it must be (Indian).

David: What does that mean?

Evelyn: I'm not too sure. We'll have to ask Pete about that one. And this other one is (Indian). Looks like it's (Indian) and it could be (Indian) too.

David: Does it have a meaning?

Evelyn: Pete will probably give you the meaning of that. And (Indian) is this next one. What does this say?

David: Olson says it has to be something, copper making.
Evelyn: Copper making, (Indian), yeah.

David: Who would that be? What significance does that have?

Evelyn: I can't remember who it was that was named. Pete probably remembers that. There's a few names that sound just like this. I remember this name. And this one is (Indian). What's this? Captain Johnson's name, and that's (Indian) and sometimes pronounced (Indian).

David: He's talking about the (Indian) and he's giving an account of it and he talks about (Indian) covering the whole sky.

Evelyn: (Indian).

David: And this is the children of (Indian).

Evelyn: (Indian).

David: And he gives their names and that is what, where we're at now. Name number three is the one that we're trying to pronounce.

Evelyn: (Indian), that's the... oh, listen, I can figure it out to be... and it has something to do with not being satisfied with what one has got, wishing for something better.

David: (Inaudible)

Evelyn: Yeah.

David: And that would correspond with the story about the (inaudible).

Evelyn: Yeah, I think so. Okay, and then the next one is the witch or the name of the (Indian).

David: Yeah. Who was he?

Evelyn: He was one of the... He was the one that had four sons. This name has passed on through the family for a long time, so I'm not sure who this one, which one it refers to. But he was the beginning of the... That's the "sept"(?) that my father's... that's his lineage.

David: So this would go through the (Indian)?

Evelyn: Yeah.

David: Present day (Indian).

Evelyn: Yeah. And it... there's probably some people in Bella Coola and some in Alert Bay, (Indian) that have the same lineage. Okay and the third lineage of the (Indian) is called... Is that (Indian)?
David: He said it was referring to David carrying the stone, (Indian).

Evelyn: Yeah, (Indian). So maybe it's... Pete can correct us on that. And names of the (Indian). And what's this part?

David: North Bentinck Arm. What's the name given to the people from North Bentinck Arm?

Evelyn: Where is it now? That's the South Bentinck Arm, (Indian). And then there's North Bentinck Arm called (Indian). I think Pete will give us a better name, (Indian). The Bella Coola people, they know about this name. It's something that I can't remember now, (Indian).

David: Say that again.

Evelyn: (Indian).

David: These are the people from Kimsquit?

Evelyn: Yeah.

David: Do you want to start again with that again? I wasn't getting it there. There are various accounts of what happened between... in the slaughter between Bella Bella... of the Oowekeeno by the Bella Bella. Maybe you could give me your understanding of it.

Evelyn: The only thing that I know is that they said that there was one man. They don't know who he was that said that the Oowekeeno people were invited to a potlatch and they got ready to leave. And before that this man had come here and said something about that the Oowekeeno people were going to raid, getting ready to raid them. And I don't know what happened, but anyway this war happened or this happened in (Indian).

David: Right.

Evelyn: That the people from Oowekeeno, they weren't prepared for a war, and they were on their way to a feast when all of a sudden they were being shot at by the Bella Bella people. And my father's father was saved by Chief Charlie Moody's father. And from thence my father's father gave Charlie Moody's father the rights to some areas in Oowekeeno where he could pick berries, fish, and hunt for saving the life of... for saving his life.

David: Oh, I see. What area would that be? Do you know? Do you have any idea?

Evelyn: No I haven't, I never asked my father.

David: And when they say it was Bella Bella people, was it a
specific family from Bella Bella, or was it just undefined?

Evelyn: No, it's not... Anyway, this man knew that they weren't prepared for a war. That's when he put himself -- Charlie Moody's father -- put himself over my father's father, to stop him from being shot at.

David: Oh I see.

Evelyn: And they couldn't shoot their own chief, so that's how my father's father was kept alive, you know, from not being killed.

(Indian) made of wool and that was a dance series, the name of a dance series, (Indian). Referring to the council which administrated the dance series. Is that it?

David: Yeah. What is this next word then?

Evelyn: (Indian).

David: They said that they actually sheltered or rescued some of the Oowekeeno during the slaughter.

Evelyn: Yeah. This relative of... I don't know, Maggie Bernard mentioned him, so I don't know if he was Maggie Bernard's relative or else a Thompson relative. That part I'm not sure of, but it's got to be there somewhere.

David: Was he a chief of any kind?

Evelyn: He must have been a chief of some kind. But, you know, when the white people came they preferred to put everybody together in one place and have just one and this... But then people understood that there were a chief for each place.

David: Right.

Evelyn: And this man, he must have, he probably tried to, I don't know, overpower some of the others.

David: And did he resort to the likes of black magic then in order to...?

Evelyn: Probably. That's the way I understand it too, because when (name) went home, that's when he said to wash your face and stop doing all these bad things.

David: Would this have been before the slaughter?

Evelyn: I could have been, I don't...

David: Do you think it could have been one of the background reasons for it?
Evelyn: I could be, I don't know.

David: Well, the next series of terms are the ones that Olson uses to describe the social classes of the Oowekeeno. Maybe we could go through that.

Evelyn: Okay. Social classes; (Indian) is the (Indian), and he's the chief or noble. And woman of this class is the (Indian).

David: That would be a term that I could apply to you then, eh?

Evelyn: Yeah.

David: (Indian), would that apply also to the women that were at... sitting around the fire yesterday?

Evelyn: Yeah.

David: Yeah, (Indian).

Evelyn: Commoners I don't know, (Indian). I don't know if that is also called (Indian), or what is (Indian)?

David: Okay. That means fellow dwellers.

Evelyn: Yeah. Lower class, (Indian). And what's this? Yeah, the slaves were called (Indian). And he who makes things right (Indian). And there were two kinds. And what is this (Indian)?

David: Is that a dog?

Evelyn: Dog, yeah.

David: How do you say that, (Indian)?

Evelyn: (Indian). And what's this here? (Indian).

David: And what does that mean?

Evelyn: You are no good. And very close together.

David: Referring to second cousin marriages.

Evelyn: (Indian) I think that is (Indian).

David: Are you familiar with that term? Does it mean anything?

Evelyn: I know it has to do with something, close relations together, through marriage or in marriage.

(END OF SIDE A)
(SIDE B)

David: These are terms used now to describe various kinds of marriage relationships.

Evelyn: So this would be (Indian), be close together. And the next... So that's the way they announced an engagement. (Indian).

David: Do you think Peter would know that one?

Evelyn: (Indian), I'm not sure. It looks like it, eh, (Indian). I think that's what it is, old man you will be. A way of announcing an engagement. To purchase with intent to marry. And what is this, (Indian)? Payment in part, bride price. (Indian), is that (Indian)? I guess that's what that is. And sweetheart or betrothed, (Indian).

David: These are the terms he uses to describe the marriage ceremony itself and the various arrangements to do with the marriage.

Evelyn: I think that must be (Indian). Seated together -- marriage ceremony term used... is that what that is?

David: Yeah, this refers to the next one.

Evelyn: At gift giving in wedding ceremony. Oh, I see. Okay, the next one is holding each other, (Indian). I'm not sure, it must be that, it could be a little bit different (Indian) or (Indian). Could be that, that "L" always changes. To drop into one's stomach wedding feast. It looks like it might be (Indian), to drop into one's stomach. Name of a wedding feast, (Indian). Looks like (Indian), it's (Indian). Married woman term, I can't go any further than (Indian). And then something (Indian).

David: What one goes out to seek.

Evelyn: Oh, that must be (Indian) if that's (Indian). Like to put a blanket on.

David: Oh, I see.

Evelyn: Like, they do that sometimes when... I guess that probably is, you know, in marriage you give money, and that's like to put a blanket on your bride.

David: Yeah.

Evelyn: Yeah, so that must be (Indian). That must be the name of that kind of money given to the groom. (Indian) to buy herself out. And what is that other one, because it's pretty much the same?

David: They look pretty close don't they?
Evelyn: Yeah, that "K" and the "Q" are the same thing. So maybe it could be that used the same way. We could find that out yet. Yeah, ask the old people here. To claim a mountain for goats, (Indian). And it's part of a wedding ceremony for a wife, is that what that says? Yeah, I guess it's that wedding ceremony where they put a large plank going upward and the bride to be sits at the top. And the groom has to try and climb that, climb up to her, and I guess that's why they call it (Indian). Like when you go goat hunting, you have to climb a mountain. So this has to, you know, this refers to goat hunting what they call (Indian), because the groom has to climb to get up to his bride. So this... probably the bride is, the bride I'm sure is of high rank, so she has to be sitting way up.

David: Right.

Evelyn: And he has to climb up to her in order to get to her. I guess that's why the name of that kind of wedding is called (Indian).

David: I see.

Evelyn: There's another marriage where they have so-called different suitors. Is that how you pronounce it?

David: Yeah.

Evelyn: And they come to the father -- the bride's father -- and ask for her hand in marriage. And then the father asks, "Who are you, and what is your lineage?" And he has to give an account of, you know, who he is and his lineage and all his (Indian), and leave a present. And each person that comes to do this leaves something. And each time that this happens the bride is... like, she sits at the head of the, at the head of the house. And each time she's given this present it's supposed to bring her closer to the door so that when her suitor does get there that he will be able to marry her and take her out the door.

David: I see. So it's understood, though, that there's only one serious suitor?

Evelyn: Yeah.

David: Who are the other suitors then? Are they relatives of the groom?

Evelyn: It could be relatives of the groom or, you know, I don't know. Or from other places.

David: And the gifts, they would really be coming from the groom's family, though?

Evelyn: Yeah. But they must all account for, you know, their
lineage and...

David: I see.

Evelyn: I don't know this, husband and wife part because of quarrels, (Indian). That means to tear. The state of being married, (Indian). You know, I don't know what that is, (Indian), investment marriage, (Indian). Probably can ask Pete for that. Living together to give a child a father, looks like it must be (Indian), is it? (Indian). Pete can probably give us a... (Indian), to pull away. Wife returns presents, is it?

David: To the parents.

Evelyn: To the parents. Oh, I see. (Indian), that (Indian) has to be to literally means to pull the top of the hair or head, or something like that. To pull the top of something.

David: Away, off.

Evelyn: Yeah. Like if you pull the top of the hair, I guess you (Indian). I don't know what that is, afraid about wife, jealous husband, (Indian). Looks like (Indian). Probably Pete knows something about that. And a flirt, (Indian) I can't figure that out either.

David: You're referring to a woman who sort of flirts about.

Evelyn: Yeah. In the habit of being jealous, (Indian). To go between to patch up quarrels. I don't know what that is, (Indian) or (Indian), something like that. Pete probably knows that. Loose or promiscuous, (Indian). Maybe that's (Indian), the keeper of all the living things. And maybe it could have been (Indian). Bulging forehead, (Indian). Flatheads, (Indian). My (inaudible), (Indian). Oh yeah, that one, (Indian).

David: What does that mean?

Evelyn: I think chums together, in that sort of sense, friends together, I can't explain that. It's, you know, not, I can't explain that (Indian). (Indian) it has to do with friends together, chums together, some kind of a friendship together. A woman who bears twins, (Indian) I think it's (Indian). Or is that an "N", (Indian)?

David: I think it's an "H".

Evelyn: Oh (Indian), I think, (Indian). I guess it must be (Indian). Twins special relations to salmon, (Indian).

David: Next we have some terms that are used in connection with death and funeral ceremonies, and the first one is the name for the cry potlatch, to mourn a death.

Evelyn: (Indian).
David: And another term is to be used when the terms of suicide... Literally it is rendered as one who walks away, or to walk away and never return.

Evelyn: (Indian).

David: And then another term he uses to describe suicide by hanging oneself, which he suggests was more of a woman's thing to do than a man's thing.

Evelyn: (Indian) and sometimes (Indian).

David: Now we're getting into the name of the, we've already covered the (Indian).

Evelyn: (Indian) the fourth and youngest.

David: That was one of the original brothers.

Evelyn: Yeah, also spearing salmon place, (Indian).

David: Some of the terms used in connection with inheritance and succession.

Evelyn: A name of the eldest son, (Indian) or (Indian). I don't know what that is. And the next one is, what's this, plank? (Indian). Is that the one?

David: The name (Indian).

Evelyn: (Indian) is...

David: Is the name of the person in a story or a legend which is part of the (Indian) of Jack Johnson's mother's family. And that's the name of the person in the story.

Evelyn: Oh, I see. Today that name belongs to Janet Boss, and she's a niece of Jack Johnson.

David: And where does she live now?

Evelyn: She lives in Bella Bella.

David: I see.

Evelyn: Okay the first one is (Indian), clover roots. And the trout is (Indian), or (Indian) it looks like, in this one. Edible root, looks like edible root is (Indian) or is it (Indian)? "M" or "N"? And shaman, is that shaman?

David: Yeah.

Evelyn: (Indian). And the power could be (Indian). Chieftain is (Indian).

David: This morning we were working on some names given by
Olson on the totem poles that existed at Oowekeeno.

Evelyn: (Indian), that's the totem pole outside of the house. Number one looks like it might be (Indian) or (Indian). I think it would be (Indian). Located at the head of Rivers on the south bank called (Indian). When the people were called (Indian). Number two looks like (Indian), game pole from the (Indian) dances. The (Indian) game pole was sort of like a tug-of-war only they used a large stone, round stone, and each team pushed against the ball to see which side of the line it would end up in.

David: And this dance, this was part of the dance, (Indian) dance?

Evelyn: Yeah, I think that must be the, because it says from the (Indian) dance. Some of the... the people that were probably of the (Indian) dancers that did this.

David: Oh, I see, yeah.

Evelyn: Number three is that (Indian), erected after giving a (Indian) potlatch. This number four must be (Indian) or (Indian), I'm not too sure. Highest of those made a fool, (Indian) a man holding a knife and wears a cedar headband. Number five is (Indian) and the (Indian) story comes from Quay. And the sixth word is (Indian) called (Indian) cannibal woman. The pole is called... and that's the (Indian). And the next one is the (Indian), the (Indian) tells the story about the first salmon that was made and caught in the (Indian) River.

David: Okay. And the following are names that Olson uses in discussing the potlatch, and we have a whole list of different types of potlatches and names associated with giving a potlatch.

Evelyn: The first one looks like it must be (Indian), to do or to have done something to better one's self, (Indian). And the next one looks like it might be (Indian), throwing the spirit back and forth. The next one, I think, is (Indian), guessing what is inside. And this happens when they're guessing what the pregnant woman will bear -- a male or female. That has to do with (Indian), guessing what is inside. And the next one is (Indian), puberty potlatch. To stand up and walk is what the literal meaning of that word is. The next one looks like it might be (Indian), I think it's got an "N" in it, for girls' handling of the... what's that, menstruate? Menstruant. And the next one is the (Indian), made a fool. The next one is (Indian), maid (Indian). And the next one is (Indian), ladies of rank who sing. And the next one is the (Indian), mourning song. And this next one might be (Indian), and it's sung at a burial by men. Let's see, it could be (Indian). Maybe that's what it is, (Indian), to pull after, I guess, has to do, (Indian). To spear after, or to, like pole vaulting after a person. Yeah, I think (Indian).
David: Would that refer to poling a canoe?

Evelyn: Yeah. Could be that's what it is, but Pete will probably what it is. Might be (Indian) or (Indian). I don't know what it is, (Indian). Soul of deceased at funeral, this is what the soul is called after a person has died. Different word from when a person is still living. Okay, the first one here looks like it must be (Indian), potlatch. Ancestors now become visible, (Indian). The next one I don't, I can't understand that word. All I can figure out is (Indian). That doesn't sound like it connects with, there's nothing more.

David: Okay, we can check that one with Peter.

Evelyn: I can't understand this next one. I've never heard it, but it looks like it might be (Indian), and puts out the fire. If there is one in the roof, he's the one that puts out the fire if the roof catches on fire. Okay, the next one looks like it must be (Indian), the planning meeting for a potlatch (Indian). (Indian) and it's been up the river and when it's really lean and they take the backbone and they barbecue it and dry it. And then that one is called (Indian). So I don't know if this has anything to do with it, to eat smoked salmon, (Indian) looks like that is what it is, (Indian). (Indian) call given to some people to the planning for potlatch meeting. The next one is the (Indian), cannibal dancer. And the next one, (Indian), I think that should be. Pete will probably correct us. The platform on which one dances. (Indian) is a flat surface, like a platform, or the surface of something. And (Indian), Pete will correct us on that one.

David: These are terms that Olson uses when discussing the winter ceremonial.

Evelyn: Okay, this next one is (Indian), greeting with your presence. What's this?

David: Ceremony.

Evelyn: Ceremony at the time of the first snow, start of dance series. (Indian) has to do with to greet as something is entering or coming. Like, if somebody comes to visit and you go out the door to greet them before they get in and you (Indian) them. And this next one, it looks like it's (Indian), and that's time, season of winter dances, and it's broken down to (Indian) to give, and (Indian) to act. The giver, the winter giving away time.

David: Does (Indian) mean...?

Evelyn: To give.

David: Does it mean to give?

Evelyn: Yeah, when give is what (Indian) is. And (Indian) must be the time of giving.
David: What word would you use for winter?

Evelyn: (Indian). Then it becomes (Indian), means giving time.

David: I see. And that also refers to the wintertime?

Evelyn: Yeah. And (Indian). Okay, (Indian) or (Indian). Look, with this "A-I" it looks like (Indian), to hire someone. Okay, I don't know what this next one (Indian), I can't figure that (Indian). Could be different, to hire someone to help in preparation for the festival. It's a special term for this special person that does the hiring. Okay, and the next one is the (Indian), he attends, he's the attendant, they are the attendants of the (Indian) dancer. Inviting, he had a special speech to make at each, you know, at each house. So I guess this must be his way of calling these people who are going to beat the sticks and sing. (Indian), I don't know what that is. And you (Indian), I guess that's what that is. Well, these two groups are those who have been, you know, danced, that have only danced once or twice yet, and are allowed in the dance house. All others are (Indian).

David: Is that a word you use too?

Evelyn: Pete probably knows that. (Indian), then maybe it's (Indian). It has to do with wanting something inside. And this says young participants in the dance who stay together during the dance.

David: So they were like people to be envied because they're in a special category. Is that the idea of it?

Evelyn: It could be that these want to be part of the dance, because (Indian) is to want something. And when you add (Indian) has to do with inside, want something inside.

(END OF SIDE B)
(END OF TAPE)