David: ... Oowekeeno study, it's September 1, 1976.
Evelyn: The next one I'm not sure what it is (Indian), man who caters to the above. Is that what that is?

David: Yeah, that's referring to this group of young dancers, (Indian).

Evelyn: Oh yeah, (Indian) that's all I can figure it out as. And the next one is the Hamatsa, cannibal dancer. And the next one is that (Indian), the Shaman, and then the tiny dancer doing the Hamatsa dance. (Indian) I think that's what that is. (Indian) I'm sure that must be (Indian), fire throwing dancer -- Pete will correct that one -- also referred to as (Indian). The next one is (Indian), the period of healing, the four days of the three highest dances. (Indian), healers. Just a minute. If this has to do with non-stop to the head of the house then all I can think is of (Indian) or (Indian), means to go straight to the head of the house, because the head of the house is called the (Indian). And (Indian) means to go straight to the head of the house. (Indian) or (Indian), it's either one of those. This next one, it looks like (Indian). It's spelt that way but (Indian). I don't know what that... go far away, gone, that's what it's supposed to mean. High dancers which are done with a disappearance in the woods. Purify themselves or improve their dancing, or they go into the woods to learn a dance and if this is (Indian) and that's to improve their dance, I guess.

David: Did they go in by themselves? Was this a period of...?

Evelyn: That's what they say, but then the way I was told they had attendants that come to see them and it's like fasting. They go into the woods and fast.

David: Was there a special place where they went?

Evelyn: Well, they must have had a special place to, you know, survive the cold. And they fasted for so many days depending on, you know... Maybe it's weeks before they come out to show themselves again at a dance.

David: Would you know of any places where this would happen then, if the village was at Katit?

Evelyn: Some said they wait in the back, you know, of the island. And some said they went to the hill just across.

David: Right across from the island?

Evelyn: Yeah. And I don't know, they probably went all over.

David: Yeah.

Evelyn: And they fasted and learned new song or new dance, and some to improve. And this happened each year to, you know,
new dancers or... Next one looks like (Indian), a dance step to improve one's self. I can't understand that (Indian), come here, come here.

David: Yeah, he says that was used as part of a dance in which a group of spirits called to the dancer to come here, to come here. But they were not very good-looking spirits and the dancer went to the side where the good-looking spirits were.

Evelyn: Oh yeah. (Indian). This word looks like it might be (Indian), name of one of the first three nights of a dance, three nights. Name of one of the first three nights of a dance. (Indian) I can't... This one, I don't know. If it's (Indian), then it has to do with fool's dance. And (Indian) and it could have probably been (Indian), but I don't know. Singing someone's song to which they must dance.

David: While the minor dancers are in progress or during the lull, one of the singers may take up the song of any person present. The owner of this song must then get up and dance. This is called (Indian) and is done really for amusement and to keep things going.

Evelyn: And then (Indian), they called him (Indian), and that has to do with female organs. Maybe they did, I was never taught, told about this but that's the only person I remember. Maybe there was others but that's the only person that I remember that is a male with a female organ name.

David: Right. So he gives examples here.

Evelyn: This one is (Indian), continue from female pubic hair. And this next one, I think, is (Indian). And what did you say that was?

David: Well, he says that it had to do with the circumcized penis placed in a fire and that was a name given to a woman in the dance series.

Evelyn: Okay. And if it has to do with menstruation (Indian), but the way it's spelt here it looks like (Indian), so it's (Indian) or (Indian). The last one I don't know. It could be (Indian), something to do with the flow.

David: Yeah, that makes sense, yeah.

Evelyn: Yeah. And has to do with female organ. That's all I can figure it out as. And what is this?

David: The next is an account of Jack Johnson's dancing career. And the first name is the name that he was given, one of the first names he was given. And he goes on to explain what he had to do, what the dance was that he had to do, in order to obtain that name.

Evelyn: I think (Indian), that's the way you spell stubborn.
Given, name given to Jack Johnson. The next one is (Indian), means bad, mean or crazy. That literally to me means to take out the bad and mean in a person. (Indian), to take something bad out of a person. That's what it...

David: It's to improve the person.

Evelyn: Yeah.

David: This was is the dance that he would be doing then?

Evelyn: Yeah. And that one is (Indian) or (Indian), the crazy fool or fire throwing dance. And you'd have to go into the woods for so many months to learn this dance and meditate on it, and train for it. (Indian), dance of the (Indian) series, danced for four years. And that's the (Indian). And then the next one is the (Indian), good, Jack Johnson's name in third dance series, (Indian). This looks like (Indian). To apply to dancers of high rank who are still considered taboo or under the power of spirits. (Indian) or (Indian) series, earthly dances, sometimes referred to as (Indian). Below, (Indian) series is called (Indian), above.

David: Okay, it's September 7 and we're continuing with Olson's study and the words that come out of that, and we're looking now at the terms used to describe the Hamatsa dance. The first one is...

Evelyn: (Indian).

David: What does that mean?

Evelyn: Has something to do with four times, probably eat, eat four things, to have eaten four things. (Indian) is that other one.

David: It says here he was a man within the story.

Evelyn: And in there he's going to begin eating humans instead of dogs, and he was given this (Indian). His name was (Indian) to begin with. And then this next one is (Indian), corpse, and I guess when he eats he hollers that, (Indian). And (Indian), I think, (Indian). Pete will probably give us a better word for that. That's what it is then, (Indian), cannibal spirits appear, four cannibal spirits appear. (Indian) because of its (Indian). I can't understand it so it would have to probably be (Indian), the one who gets the corpse in the dance. Procurer of the corpse, is that what it means?

David: Okay, you say it for me and then if you want to talk about it.

Evelyn: (Indian) for vomit, (Indian). But this one, it's (Indian), to cause to vomit and that's what it's supposed to mean. In theory the vomiting is the spirit coming out. I have
no further details. (Indian) themselves to vomit and they stick their fingers down there to the back of their tongue to cause, so it must be (Indian).

David: You know what that means then, do you?
Evelyn: To cause to vomit, yeah, then that fits.

David: That fits then, eh?
Evelyn: Yeah. (Indian) has to do with breath. And just referring to the whistle blown during the (Indian) dance. I guess that's the term they use for that. They're referring to the whistle blowing during the (Indian) dance. (Indian) then it has probably had to do with pushed into something. There's another word for this. (Indian), is to... like when they meditate in a certain position with your hands on your lap or your knees. And sometimes they meditate with their, this then becomes (Indian).

David: With their hand on their forehead?
Evelyn: Yeah. But this one would have then to do with your hands on your lap, (Indian). I don't know, term applied to the (Indian) dance after they have danced. And they have to wear that cedar bow, neckring, headring. And waist, ankle for about ten days. During this period it was called (Indian). I can't figure it out, and they're sometimes are sacred or impure. And he hasn't got any further details. And I believe the same rule applies to the period following that (Indian) series.

(Indian), I think, ten years to refer to that (Indian) series of dances. So that must mean (Indian). (Indian) is that spirits of the (Indian) dances, or also... (Indian) is used. Okay, then that's (Indian)... (Indian), beware, used to begin the (Indian) ceremonies. Salmon-egg cheese, and it says it was smeared on the children.

David: Yeah, by their parents.

Evelyn: By the parents to prevent the possession of spirits. A game, tug of war played on the fourth night of the dances, (Indian). (Indian), is it? (Indian), the last, a game played in the house with men on either end of a long pole pushing until it hits the wall to waken the young dancers. (Indian), could be no ice returns over on their bunks. Clean the fire, I can't figure that. (Indian), I can't poke in the fire. Might be the first of the dances, I cannot place it in the general (Indian) series. It is eventually a clowning dance, which is not a part of the regular series. Oh, I see. (Indian), he who dances above the others, (Indian). (Indian), four dancers on the floor, acts as -- what's this, MC -- on the dance floor? (Indian), war dance. No -- what's this -- no mask is worn, the dancers carry a club. Okay, now this one (Indian) dance, sea serpent. (Indian), or land otter dance. (Indian), means something like that. It's two different words, (Indian) and (Indian), depending on male or female, but I can't figure
(Indian). I don't know, some urinating dance. (Indian), I think I can figure it out for urinating dance. Okay, the next one (Indian). (Inaudible) in the sky, or (Indian), that's that other name for him, (Indian).

David: That's that mythical bird, is it? Associated with the Sheemahant.

Evelyn: Yeah. And instead of feathers the body is covered with down. Before the dance the (Indian) is carried into the sky, and is returned to his (inaudible). (Indian), maiden dance. And the monster in human form is the (Indian). And then the next one I can't say, monster under the sea dance. (Indian). I think that's the (Indian). Okay, (Indian). I'll ask Pete that one. I might go around -- I'm sure we got it somewhere. (Indian), echo dance. Beaver dance, (Indian). And a dance from the north pole, (Indian).

David: Say it again.

Evelyn: (Indian).

David: What does (Indian) mean?

Evelyn: (Indian), I guess that's that dance from the north pole, (Indian). I can't tell you that because (Indian). It probably has to do with (Indian) people.

David: Oh yeah. (Indian), that is who one of the steps, yeah.

Evelyn: Yeah. (Indian), it's like the dipper.

David: You mean the stars?

Evelyn: The way the dipper swings around throughout the night.

David: Oh, I see.

Evelyn: One in the middle and the rest go around or something.

David: Right. So it refers to the constellation of the little dipper?

Evelyn: Yeah. (Indian) is this dance, it's kind of a big question mark. (Indian), maybe it's (Indian), looks like a mask.

David: Yeah, he says there's four masks.

Evelyn: (Indian).

David: What's an (Indian)?
Evelyn: A high-class woman.

David: Oh.

Evelyn: (Indian) for ghosts. (Indian) is (Indian).

David: Who is (Indian)?

Evelyn: She was the father of the four sons, or he was the father of four sons.

David: Of the original four?

Evelyn: Yeah. And I can't figure this one, (Indian). (Indian), you can ask Pete about that.

David: What is the whole word then?

Evelyn: (Indian). There's something wrong with that. There's another word from this one.

David: What's that?

Evelyn: I can't remember now. But this one is (Indian).

David: That thing which causes you to be alive, your soul.

Evelyn: Yeah.

(END OF SIDE A)

Evelyn: (Indian) or it's (Indian) or something, (Indian). He who repairs damages of the year. The name is owned and is part of the (Indian). (Indian) or something is to fix it right, fix better.

David: Oh, to make it right, yeah. That's the name of a spirit then?

Evelyn: (Indian) has to do with the earth, to fix right the rounds that are on the earth.

David: Oh, I see. That's a fairly powerful name then. That (Indian) is part of a (Indian) too is it?

Evelyn: Yeah.

David: What word do you use for ghosts?

Evelyn: I'll have to look it up. (Indian).

David: Say that again.

Evelyn: (Indian), ghosts, or they still (inaudible) from the
souls of the living. Ghosts are evidently distinguished from the souls of the living and are called (Indian). At death the spirit goes back to the ancestors or the supernatural and are associated with the ancestors. (Indian).

David: That's a shaman?

Evelyn: Yeah. It's the shaman who has the control, who has or controls a spirit power. (Indian) a spirit power. (Indian).

David: Let's try that again.

Evelyn: (Indian), one who causes pain to cease. (Indian), a person who attends the (Indian), the shaman, (Indian). I think five years ago there was a local shaman named (Indian), he who gives the sick the thought of making an effort to live, (Indian). Looks like (Indian), ceremony of and inspecting of the souls of people. He was to assume the (Indian) and threaten harm to the man who owned the right to this name, so the man lent it to him, but eventually the rightful owner got the name back. (Inaudible)

David: Really?

Evelyn: Yeah, so a lot of people talk about that. When their left side starts to twitch they always know something bad was going to happen.

David: And when their right side twitches something good is...

Evelyn: Yeah.

David: And the worst side is...

Evelyn: Certain people they have this. They get like this and some people they feel something else different.

David: Yeah.

Evelyn: (Indian).

David: Oh, (Indian).

Evelyn: Yeah.

David: Do you want to sit down?

Evelyn: (Indian).

David: And what does that mean?

Evelyn: (Indian) is the bad side, the left side.

David: It's the sense that something bad is going to happen?
Evelyn: Yeah.

David: Oh, I see, yeah. And the (inaudible).

Evelyn: (Indian), that's the right side of the body. (Indian). And good fortune or bad luck, (Indian), is it, or...?

David: That's what he has, (Indian).

Evelyn: (Indian), that's a little fortune teller.

David: Oh it is?

Evelyn: The thing that makes you be able to tell the future.

David: Oh I see. So it doesn't necessarily mean just good luck?

Evelyn: No.

David: It means to be able to foretell?

Evelyn: Yeah.

David: What expression would...

Evelyn: Something, what do you call it there, sixth sense.

David: Yeah, intuition.

Evelyn: Intuition, yeah.

David: What word would you then to say good luck to somebody?

Evelyn: I don't know. I can't think of that one.

David: Okay.

Evelyn: Spirits of the winter dances counted as (Indian). What's that?

David: (Indian).

Evelyn: Is it (Indian)?

David: (Indian).

Evelyn: (Indian), okay. (Indian) for father (Indian); for mother, and that's supposed to be (Indian) for child. Two years for male or female, had it, explanatory child. (Indian) is children. (Indian) father's sister, mother's sister. And (Indian) is father's brother, mother's brother, and they seldom use the term, father being usually applied. My cousins, they
used to always talk about my father being their father. Like
Agnes will say that, and Hilda will say that, and Lucy. They
all used to call that my dad their father.

David: So they wouldn't use this term?

Evelyn: No, they never used that (Indian). They used to
just, they called him their (Indian). And there's siblings?

David: Sibling, yeah. That's either a brother or a sister.

Evelyn: (Indian). And the next one is younger sibling,
(Indian). And I guess this one is elder brother, male
speaking, (Indian).

David: (Indian) is brother?

Evelyn: Yeah. (Indian) is older.

David: Oh, I see.

Evelyn: Okay. (Indian), older brother female speaking. Is
that what that is? I can't...

David: Okay.

Evelyn: That's supposed to be (Indian). And (Indian) is
(Indian), that's younger brother. (Indian) is (Indian) and
(Indian) is (Indian). (Indian) is (Indian). (Indian) is
(Indian), did I say? Yeah.

David: (Indian), that's the elder sister.

Evelyn: (Indian), yeah.

David: And the (Indian) is older sister.

Evelyn: Yeah.

David: Okay, what's the next one?

Evelyn: (Indian) brother's male speaking without age
distinction. (Indian) brother's female speaking sisters. Male
speaking simply used for sex opposite to that of speaker,
(Indian).

David: That means brother's female speaking, or sister's
male speaking?

Evelyn: Yeah. (Indian), siblings of same sex as speakers.
(Indian), that's female speaking.

David: Is it?

Evelyn: Yeah.
David: (Indian).

Evelyn: Female. And (Indian), grandparent. What's this one here?

David: Grandchild.

Evelyn: Yeah. (Indian). Person who carves their house, (Indian).

David: What is that word?

Evelyn: (Indian), great-grandparent, great-grandchild. Person across the house against the opposite wall, (Indian), great-grandparent.

David: So it had to do with the location in the longhouse?

Evelyn: Yeah. I guess, you know, if you line up people, you know, so many generations. And maybe they're the furthest from you, so maybe that's why they used it, (Indian), great-grandchild, great-grandparent. The furthest, like, across the room, great-great-grandparent. See elder sibling, (Indian). See that's what great-great-grandparent becomes, (Indian). And great-great-grandchild is (Indian). And husband, (Indian).

David: Could you say that again?

Evelyn: (Indian).

David: (Indian). Oh, it's not (Indian)?

Evelyn: (Indian). And this, how come it's got stop signs over the "R's"?

David: What word do you use for (Indian)?

Evelyn: (Indian). For wife. And sister's husband, brother's wife...

David: That's what, brother-in-law then, eh?

Evelyn: Yeah. (Indian).

David: What was the one previous to that, (Indian)?

Man: (Indian) with the sounds "oom" because of the (Indian) preceding. (Indian), with an echo. (Indian), oh yes, male cousins. There are a lot of syllables in this language, you know, there's no need to write the actions at all. There's just no choice, you know.

David: Right. That's niece.

Man: Yeah.
Evelyn: (Indian), it could be both, I think.

David: Say it again.

Evelyn: (Indian) and (Indian).

David: And that refers to the niece or nephew of your spouse?

Evelyn: Yeah. (Indian).

David: (Indian) referring to an older brother or sister?

Evelyn: Yeah. (Indian).

David: (Indian). Great-great-grandchild.

Man: (Indian), great-grandparent.

Evelyn: (Indian). (Indian).

Man: (Inaudible).

David: Can you say that again?

Man: Which one?

David: The one you just said.


Evelyn: (Indian).

David: (Indian).

Evelyn: (Indian).

Man: (Indian) means out. (Inaudible). (Indian), that is the word for sister said by the female, (Indian) means female.

David: Oh, I see.

Man: (Indian).

David: Which would mean just sisters, (Indian).

Man: (Indian). Is it (Indian)? (Inaudible).

Evelyn: (Indian) I think that was being a plural form of your (Indian). (Indian) or... Yeah, this could be used that way, (Indian).

Man: Okay, in most remote ancestors (inaudible), right.
Evelyn: Yeah.

Man: (Indian) you say, eh?

Evelyn: (Indian).

Man: (Indian) and (Indian). (Indian) or (Indian).

Evelyn: (Indian). And it could be said (Indian).

Man: Okay, so there's two ways of form writing it.

(END OF SIDE B)
(ENDER OF TAPE)