

A.B.

"Had Indian dances around here, had 5-night dance and 10-night dances - all tribes around here get together. Chief was right in there with 'em. People would decide to have dance, people would take their own costumes. Some head guys had their own costumes but let others use 'em. Head guy in Crescent City had lots of stuff he used to lend out to people for dances."

šrəmt

lizard

weyniat^re

"feast (eat) for the names" -

naming feast

my fa sis bro.- trē nē
my sis bro.- trē nī
my fa sis.- mā dē

another place-list

"get tobacco from Klamath"

"Pay for wife- black rock flints, money, a woman's dress

Pay \$80 \$90 \$100 for wife now adays

the first - the first
the first - the first
the first - the first
another place that

"get tobacco from Klamath"
"pay for wife - black rock flints, money, woman's dress"
Pay 200 \$100 for wife now stay

A.B.

Tatoo was called tattex. "That 3-stripped design was the only kind they had.

I was going to get one once, I was willing. Then I saw 'em breaking glass. I said, 'What you doin?' They told me they gotta take glass and cut mouth, then they ~~WERE GONNA RUB~~ were gonna rub charcoal from sweathouse in it. I said, 'Nohtin doin, not me!'"

Taco was called rayon. That 3-stripe design was the
 only kind they had.
 I was going to get one once, I was willing. Then I saw
 'em breaking glass. I said, 'What you doing?' They told me
 they gotta take glass and cut mouth, then they ~~xxxxxxx~~
 were gonna rid of pool from sweatshop in it. I said,
 'Nothing doing, not me!'

12. - na^hitš^hata ("two plus ten"), etc.
 20. - nata^hnevs^ha ("twice ten")
 30. - ta^hnevs^ha ("thrice ten")
 40. - t^hivs^henevs^ha ("4X ten")
 50. - š^huvevlanevs^ha ("5X ten")
 60. - a^hstanevs^ha ("6X ten")
 70. - štš^hevtevs^hnevs^ha ("7X ten")
 80. - na^hituwoninevs^ha ("8X ten")
 90. - xla^hətinevs^ha ("9X ten")
 100. - xla^htš^ha

etc.

1. - xla[?]2. - nage3. - taxi4. - təntš[?]₁5. - šəweyla6. - astani7. - št'eytey8. - nagetəwhani10. - nevsə11. - xla[?]tš[?]ata ("one more than", here, "one more than ten")

101 0 100

101 0 100

101 0 100

101 0 100

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101 0 100

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101 0 100

101 0 100

101 0 100

(There were three more errors, but they were not counted)

la[?]xre

"pitch hand" (squirrel)

A.B.

(Pointing to several flat needles made of bone which we collected at Point St. George): "That's tule mat needle, Lydie and I used them lots. Had hole in end. Take flat tules, twist 'em and make a kind of a string out of it. Some of them (needles) just flat, made out of deer ribs. Called k'^wak'^weyli."

(pointing to several flat needles made of bone which we
 collected at this point. It is a fact that these
 flat needles had holes in one end. This hole
 was used to thread a string or cord through
 them. (See also the flat needles made out of
 bone.) These flat needles

A.B.

Workshop: "natak' nash - where he's working."

Workshop: "Not Just a Name" - where he's working.

A.B.

"Yea, them old-timers, they just threw their garbage up in back of them (i.e. behind their houses). Called that place (the garbage dump close to the houses) t'reywhatnæ?"

A.B.

Workshop: "natak'naš - where he's working."

A.B.

"I was going to get one (tattoo) once, I was willing. Then I saw 'em breaking glass. I said, 'What you doing?' They told me gotta take glass and cut mouth, then they were gonna rub charcoal from sweathouse in it. I said, 'Nothing doing - not me!

They called tattoo talitex. That 3-striped design was the only kind they had."

"I was going to get one (tattoo) once, I was willing. Then I saw 'em breaking glass. I said, 'What you doing?' They told me gotta take glass and cut mouth, then they were gonna rub charcoal from sweathouse in it. I said, 'Nothing doing - not me!'"

They called tattoo talitot. That 3-striped design was the only kind they had."

A.B.

(Examining the deer leg bone artifact, 1-158732): "Used that with acorn sifter to knock coarse flour off. Was made from deerbone from joint to hoof. Called se?xtela?seyne."

A.B.

(Examinign the pronged bone implement, 1-158891, collected from Point St. George): "That was called tšətpək. Used to stand up there, put string over 'em to make net. Had different sizes and some with grooves at both ends - all called by same name. My uncle had one of those, a little small mesh-board made for smelt (net), made out of bone. He used that to sew with (i.e. for setting the guage of the net when he was weaving the net). My old man took that with him to Sweetwater Creek. He left it there and never saw it again. Men had these in sweathouse."

A.B.

"Used brush houses when out clamming - just a small place.
On Klamath they had them, too. Called brush house nak'teyxman?"

"Used birch houses when out claiming - just a small place.
On Kamath they had them, too. Called birch house nak, teywan."

A.B.

"If they (a married couple) have kids, they (the husband and his kin) don't want money back. If they didn't have kids, then they'd give the money back, that's why they'd get separated (i.e. barrenness). They called this inastya tsanante - she's single now."

... (a) ...
... (b) ...
... (c) ...
... (d) ...
... (e) ...
... (f) ...
... (g) ...
... (h) ...
... (i) ...
... (j) ...
... (k) ...
... (l) ...
... (m) ...
... (n) ...
... (o) ...
... (p) ...
... (q) ...
... (r) ...
... (s) ...
... (t) ...
... (u) ...
... (v) ...
... (w) ...
... (x) ...
... (y) ...
... (z) ...

texni

flounder