(The beginning of the tape is not clear. Much static.)

Yes, I was going to ask along this line. I've been a school teacher long enough to know that the boys and girls that sit way back there don't accomplish as much. We found in 1961, that in spite of all the troubles and all the losing what the Cherokees have done in the last several hundred years as they moved around--been forced to migrate, that they were able to keep much of their folklore which the people did know that they had. But I as a child heard some of the stories. I had a grandfather and his brother whose kinfolks come in. In those days, people did quite a bit of visiting because they didn't have too much to do; but they used to have a fireplace. Around this, there was a huge log---Then, people would sit around on the floor. Some sit on the chairs. As far as I can remember, there were stories that were all ghost stories, not the ghost stories that we think about, like riding broomsticks and things like that but---magic kind of stories. I would listen along with my cousins, brothers, and sisters. We could hear these stories for hours at a time. By the time it was time to go to bed, I was shaken up a little bit. I didn't want to go to bed. Then, at nights, things--I'd be afraid. But I grew out of that. And later on, was able to collect some of these stories. It was a great joy, and when you analyzed them, found that these stories really were told for entertainment. And, maybe, some of those stories were told for lessons for children. Some of these were animal stories, bird stories, and Oogtan. Oogtan was a huge animal which is a little bit like a dinasour of today's stories. They had huge tails with long necks and very powerful. There was fire that they would spit out at and would kill anything that