

this; and then, play some of the new and then, come back and pick up some of this, and back some of the new; but Mrs. Kilpatrick couldn't get the tapes to the recorder going or something or other. So, we just have this here. I don't know, but just to summarize this--I was sitting over there and listening to the stories and seem to detect through all of this a very common vein running through much of it, a very simple identification with the animals. For example, the environment, the animals talked. There was nothing unusual about this. It was just routine. They had discussions with the animals. They were just like people. They were God's creatures. Because man could talk, therefore, the animals could talk. And they believed this very much. I jotted down just as I was going through all of these various things. Also, I got out of it that each story had some moral to it. If you examine these stories, they were talking about such human instincts as greed, the races, the division of the spoils, the quarreling over the spoils and so on. And to me, there's lot of self-adulation in it, lot of bragging. There's simple trust in these stories. There's an awareness of surroundings. There's suspicion of the other animals or people--if you want to put it that way. In other words, I got out of it that they were describing human characteristics to these animals. And in a unique sort of way, were actually telling a story about humans. I don't know if you got that out of it or not. I did to some extent, anyway. But if you go back in earliest history, of course, this isn't unique to the Cherokee legends, you'll find this most of your primitive legends, from the stories. In fact, it even goes back to what we like to call primitive and so on, like your Greek legends or Greek stories and so on. And it's