

Mrs. Kilpatrick: Well, I'm same way about some things. I think maybe we should leave it alone. (Laughter from Mr. Hagerstrand)

(Could I ask you a question, Mr. Hagerstrand?)

Mr. Hagerstrand: Yes, ma'm.

(If the Cherokees feel that that would be wrong to have pine trees and cedar around the village, then, why are you putting them there?)

Mr. Hagerstrand: They don't believe it's wrong to be around there.

A man just won't replant it because if if he replants the thing, why, then, this, I don't know, it's just legend, but he believes that if he does, he'll die.

(Well, they won't have it in their yards though, will they?)

Mr. Hagerstrand: Oh, yes.

Mrs. Kilpatrick: Oh, yes, they do. There is, there is--I don't think there's some voodoo or not too secret a thing; but in a way, if a person goes to--if a Cherokee goes to (words not clear).

Unidentified voice: ---well, some one in the family will die.

Unidentified voice: Well, you mention the word superstition. I wonder if it's so much superstition as the truth. Now, I've lived about fifty years, now, and I have been watching different things happen now and different things happen according to cycles, in cycles. I think a lot of white people believe in that. And take, for example, at the hospital, and these two white nurses told me when the moon changes, there are more babies born at that time. As the new doctors come in, these nurses have told the doctors that, "We better get ready for a lot of births," and the doctors laughed. But as they watch, it's happened according to the story. And I just wonder if it's superstition or does it work