care for the Indian history and I think a lot of this is documented with the mouth recordings. Where my generations being these youngsters parents, will have had alot of this information by word of mouth from their grandparents or the youngster's great grandparents. So I think a lot of it can be gleaned (?) and yet, so that's what we have to do here, these 20 year olds are fast loosing their contacts with their own tribal histories.

(Like the songs and the dances?)

Songs, and dances, ceremonials. We had high school here years ago, and even the high schoolers then were good singers and dancers and you get these 20 year olds, 19 20 and they have little or no knowledge of the ceremonial songs and customs, dances and ceremonials. But this has to do with my research.

REAL AND IMITATION INDIAN ART:

(On this point you see quite often, particularly in the southwest, in fact we had on display at the university real Indian jewelry and false Indian jewlery that was made in the southwest. Is there any such thing as real Indian art? And Imitation Indian art?)

Well, that I think Boyce, is a very important question, it's important because I feel that Indian painting in the plastic phase of his creative arts, this is one thing that they can't take away from him. I think you have to be an Indian I think there's one who say non-Indian who has he artistic ability could study and learn costumes, etc. Blut to feel how a dancer dances, has to come from the Indian himself. They could imitate it, but I doubt, that they could expressively create it.

(This is that innate ability and artistic thing you were talking about while ago?)