

Well, that real and original is--have a--sometimes in the way you speak in the language--it's just like. Sometimes it's in the past or present, or whatever way you use it. It's put in that way. Now, I always say 'ŵ·ĥi·b̂ŵ. That's, what do we call--evergreen. That's a evergreen tree. Well, and we use the same word in different thing. Real cedar 'o b̂a' ŵ·ĥi. or 'o b̂oi' ŵ·ĥi·b̂ŵ. That means "real cedar." "Original cedar."

(And how do you say cedar by itself?)

'ŵ·ĥi·b̂ŵ. Like that. Now you just add that word 'o b̂oi for original or real. That's about all the eagle stories I have, I guess.

(We got a whole tape on eagles today.)

You did?

(Yeah. I like that. I'm real interested in those birds.)

Well, they are because they still think of them a lot. They still think of the eagle as American eagle and the government is stopped pushing--and forcing the law on the Indians. They may enforce it on the white people, but it's not enforcing on the.--But still it allows white people, traders to sell eagle feathers. How they get them, we don't know, but they get them. They get them just the same. Well, one day I had a (unintelligible word) tna's been rode out in the--to range some cattle up here on the hill with the cattleman rounding them up. Well, he come home with an eagle on his saddle. Say he saw it--he was--found him dead up there. Maybe somebody shot it and it flew over there and died--

(End of T-100)