

(Last time you were telling me that there were two kinds of stories--one was called ẖ.θiṯ.--)

ẖ.θiṯ.

(Now this story about the white man--what was it called?)

haedaeṯ.

(Would you mind explaining the difference between those stories again?)

Well, haedaeṯ. is mostly based, I think, leaning to mythology. Whereas, ẖ.θiṯ. is a true--true story. And a joke story is baebae.y̱.t--I think I referred to that, too. Any comical or joke story, that Indians create and make up.

"TRUE STORIES": STORY OF "BLINDY" (OLD BEAR) AND MEAN BUFFALO

(Could you tell me an example of a "true story," a ẖ.θiṯ. ?)

ẖ.θiṯ. -- Well, it's mostly traditional--authentic. Either it could be applicable to an individual family or a group or society of young men, or chiefs, or occasion of the tribe during some encampment or, say, like a treaty that has been made repository down through the generations. That's a true story. That's what I've based all my information on, is true stories. That my folks--especially my father--and mother--would tell me. Because I've always thought, and learned from the Bible, that a father never misrepresents to you. It's always true. In fact I use that impression in my mind all through the years that I helped in getting our claims presented to the courts. Authentic, true--founded on facts. Based on verential (?) (possible "verifiable") information. Which has stood. That's ẖ.θiṯ. Truth story. True reference.

(Do you remember any of the true stories that your father or mother told you?)

Yes, I remember lots of them. As a boy, my mother had, I think, eight sisters. And they'd always talkback about their girlhood days, their movements and migrations and pretty ponies and buckskin clothes. And a lot of food that they had in the way of game. And of course they sat around and talked about their experience and learning to do porcupine work, bead work, buckskin tanning, and hide tanning. And all those things. And of course naturally contributed to a