a day or so. Well, now, that's not anything uncommon. The government, when they used to buy turkeys, they would ship them out to these lunch rooms and all they'd have--I guess they were dead--that's all you could say for them. Just picked and dead. Everything was left right there. What's the difference? (I've always wondered about this, not knowing from my own experience with home butchering. But how long could an animal be dead and it's still safe to eat it. If an animal died of natural causes--like if you just went out and found what would have been a nice animal just lying dead and it hadn't been dead very long, but you go on and eat the meat or not?)

Bob: Well, what's the difference? Now, just about our customs—these Rellows' go out here to Colorado and Wyoming and they kill these deer. I see thembring them in trailers. They've probably been dead for days out there. Now, the head hanging out—now what's the difference? The only think is, until the decay process has set it, it don't make any difference.

RULE AGAINST EATING MEAT FROM ANIMAL THAT WAS STRUCK BY LIGHTENING

Jess: The only thing that the Cheyennes and Arapahoes, so far as I know--I know I'm part Comanche myself, and I know quite a bit about the Kiowas--but I think it's the same way with the Kiowas and Comanches--the only thing that we don't eat is meat that's been struck by lightening. Either a leer or a second or a antelope--they don't touch them.

Bob: I found this, Jess--where I have one that I've given upon, and if I've given it penicillin, they sometimes hesitate to take the that's been vaccinates against a disease. I don't know why--

Jess: Well--they think it's a drug, is what.

Bob: But they don't like it if it's been given jeniullin.

(Who, the Indians, or just anybody:)

Bob: The Indians.

(Does it make it taste any different?)

Bob: It's superstition, I think. There's nothing in penicillin that woul: cause--I don't know why there'd be a superstition like that do you.