

Yeah. But of course I don't imagine that my Uncle's things were done that way 'cause he was married to a white woman.

(Yeah. But now in a real Cherokee family; full-blood let's say, they still believe in the old Cherokee ways.)

Uh-huh.

(But is that how they do it? I mean, am I right?)

Well, as far as I remember, they take all the clothing and wash it, and I do think they burn it, too. 'Course I haven't seen that done but I have heard my grandmother talk about it. But I haven't seen them do it recently. Not even when I was small, they might have, when I was small. But anyway, they get rid of the clothes - either give them away to someone else or they put them away in a box, and get them out of the house. But any of his - anything of anybody's belongings that has died is not supposed to stay in the house. Just go and get rid of them, either give 'em away or burn them or anything you wanted to.

(They might give it to friends, or keep themselves, an article of clothing, something they can wear ...)

Uh-huh. But they do get rid of everything. Everything except the pictures.

HER OWN UNDERSTANDING OF WELFARE AND HOSPITALIZATION

(Well, Vonnie, thank you very much for this interview, and it's been enlightening talking to you about conjuring and Indian medicine. But before we finish it off here, I - was talking a lot about your growing up and conditions, and the conditions that you experienced. I just wondered if you had anything to say about - well, the economic conditions that the Cherokee people have to endure, now in this day and age, and also the educational system. Is there anything wrong with it. Could there be any improvements, and if so, what could we do about it?)