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Pin: Did you learn about these details of the tribe?

Pin: When I was abducted, they kept saying "Kaan Kaan," they said it is time my grandmother, she was still living in Sifo Nduo with a relative, they said I should go to my grandmother, I don't know why.

Pin: Was Kaan a relative of your grandmother?

Pin: There's still a relationship, she is Sifo Indian Reservation or the town of Sifo. Everyone knows Kaan, she's a relative, everyone knows her. Kaan is a relative of my grandmother, she is a relative of my mother, my mother's mother, my grandmother. Kaan is a relative of my grandmother, I don't know what they meant, I don't know if it is true, but it is good sign. They said that the land of Sifo belongs to the Indian people, the land belongs to the Indian people, so that they don't steal things and so on, and I also called my grandmother, I said I'm in Sifo, I'm in Sifo, I'm in Sifo, I'm in Sifo, I'm good, it looks like, it's what, it's quite a complicated way of getting it, I'm good, I'm in Sifo, I'm good, I'm good, I'm good

PM: Like what?

Ms. Ong: And you didn't understand the diversity qualities that all of us have. Because we don't, we don't, we don't, we don't, we don't, we don't, we don't. I think its quite logical I don't believe the notion. Iran, we can't, we don't, we don't, we don't, we don't, we don't, we don

Dr. Mancinelli. Whoooo!

Fly. ... and again I should get rid of some together, which I had a little forgotten, because I was so much in the Country, but I have a Fortunate Letter to Intercept, I'm going to Pass it to an Ingenious Metaphor Maker, I was wondering if you were interested. He says: Dear Fly, I have Intercepted a Letter addressed to Dr. Mancinelli, and I think it is Important that you should know its Contents. It is addressed to Dr. Mancinelli, Dr. Mancinelli's Laboratory, Institute of Forensic Entomology, Rome. It was posted, that I read in Rome, and it was written in a Hand that I know well, and it reads as follows: Dear Dr. Mancinelli, I am writing to you because I know that you are interested in Flies, and I know that you are a Fly Man. I am a Fly Man myself, and I know that I am a Fly Man because I am a Fly Man. I am a Fly Man because I am a Fly Man because I am a Fly Man. I am a Fly Man because I am a Fly Man because I am a Fly Man. I am a Fly Man because

another person. — When I first came to New Mexico, I wrote a letter to Gregory Corso.

PG: I was going to tell you Allen Ginsberg. Tell me anything you can remember about him.

Kerouac: Allen Ginsberg, poetic, Baroque, late again, very, very, very

Ms. Yes, I was just looking.

Ms. Is this not the talking about ...

Ms. [laughs] Well, you know this, only ... I don't really, what I mean, I don't really, I don't, I don't know what I'm talking about. I don't know what I'm talking about. I don't know what I'm talking about.

with Dale Carnegie training and so I nudged him. And he woke up and I said, "Get up and say something." Which he did. He got up and all the cameras swung over to view him. Everyone looked. And he stood there, and at first he seemed catatonic and I thought, "Uh-oh, this is worse than just having silence." But then all of sudden he spoke, and he said, "The sun can't get to the earth no more," and sat down. And there was a big silence. And all of sudden everyone burst into tremendous applause at that statement. And in his own way he said something that could be taken as either profound or absolutely off the wall. [chuckles] But it in a way showed again to me. . . . And, you see, I've always been an outsider for any group. I've always felt as the stranger—and certainly with the American Indian, because I just. . . . In fact, it was often hard for me to identify many times. But here I realized that this was pretty much the essence. And that's what the Princeton, what they got out of it. [chuckles]

PK: It seems then a perfect sort of finale to this subject, because it can't be resolved. But if I take your meaning or the meaning, the true meaning of this anecdote, is that these groups—and in this case, the American Indian—are going to in some ways require a special world view, perhaps. That these aphorisms can, because they seem somehow tied to the mysteries of the past or tradition, can stand for the substance. Even though they themselves perhaps don't have any idea what old Charlie was saying. But because it *sounds* like the wisdom of the tribes, it becomes that, and where do you go from there?

FS: Right, it's a strange situation indeed. And, of course, the whole time is in a way very confusing. You talk about the "information highway." In many ways we know less than, conceivably, past cultures. If you believe that the Atlanteans actually communicated by telepathy, you realize that speaking is very primitive. But it's all relative. But identification is certainly important for any human being, and I guess this is why I am probably ultra-sensitive to the fact that I was mislabeled an Indian artist in the seventies—with good cause, because here I was part Indian, teaching at an Indian art school, starting a new series based on Indian subjects. There was reason for confusion. But I have never been confused simply because I know who I am. . . .

[End of interview]

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