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ALFRED CHALEPAH, KIOWA-APACHE  
INTERVIEWED BY: JULIA A. JORDAN  
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DATE OF INTERVIEW: 08-09-67

GENERAL SUBJECT: LIFE HISTORY MATERIAL AND CHILD REARING PRACTICES

PARTICULAR TOPICS DISCUSSED:

CHILD REARING BELIEFS AND PRACTICES  
CARE OF NAVEL STUMP ON NEWBORN CHILD  
EARLY WHITE MEN MEDICINES USED BY INDIANS  
KIOWA-APACHE CRADLEBOARDS  
DISPOSAL OF PROPERTY OF A DECEASED RELATIVE  
BLACKFEET SOCIETY STAFFS  
SHELL ORNAMENT WORN AS A CHILD  
APACHE CHIEFS  
CHANGES IN INDIAN WAY OF LIFE  
ALFRED'S INDIAN NAME AND HOW NAMES WERE GIVEN  
USE OF TOBACCO TO ASK FOR A FAVOR

BACKGROUND OF INFORMANT.

Alfred Chalepah was born in 1910 and has lived all his life in the vicinity of Anadarko, Fort Cobb and Apache. He has been active in tribal affairs for many years and is a leader and spokesman of his people. Several times he has served on the C-A-C Business Committee, and has been a director for the Kiowa-Apache on the Anadarko Indian Exposition committee. He is a participant in Native American Church activities and has the right to conduct meetings. He is a leader in the Chalepah group's Kiowa-Apache Blackfoot Dance organization, having inherited the office of "Whip Man" from his uncle, Apache John. Although Alfred has had little formal education, having completed through the sixth grade at Riverside Indian School, he is extremely knowledgeable in almost every area of tribal life, and he is very anxious that his tribal traditions be preserved and that the condition of American Indians be made known.

CHILD REARING BELIEFS AND PRACTICES

(What was it you were telling me about when she was a little girl?)

Well, it was kind of a old belief about children's, you know.

They're kind of close to their parents. In some cases where parents-- either one--father or mother kind of favored a certain child.

They're used to them. When they going some place--like this case that which was involved way back when we was kids, you know. And