

Unidentified voice: Is there a specific area within a general area in which Cherokee myths or folklore is closely adhered to?

Mrs. Kilpatrick: In this? You mean in Oklahoma?

Unidentified voice: Yes, in the general area.

Mrs. Kilpatrick: The general area, yes, I think so. Well, I would think--different area. I mean not all in one area but it would have to be--of course, it's all in this area, eastern Oklahoma, except in different--you mean? Is that what you mean?

Unidentified voice: Yes, that is what I mean.

Mr. Hagerstrand: Community, you mean?

Mrs. Kilpatrick: No, no, I would, no. I think you'd find the same medicine man going to water at Jay as you would--I mean, not the same medicine man but the same procedure would take place. And a doctor, an Indian doctor who knows how to get rid of things like, maybe, a burn or something. At Mulberry, he probably knows the same herbs--say, over here at Kenwood or something. And it's practiced more than you think.

Mr. Hagerstrand: Let's back to--back this up just a little bit. Indian medicine is very fascinating, and I'm sure that the modern practitioner doesn't exactly accept all of it; but they didn't accomplish certain things. And they used certain herbs that, I guess, over a period of many, many years and generations, found were effective for certain types of cures. And these were generally secret. The medicine man was an apprentice and he came up the--through a long apprenticeship, a very secret type of apprenticeship. And at some stage, I don't know just when, maybe, Cecil would know just at what time the apprenticeship ceased. Probably, when the older medicine man passed on, passed to his fathers, why his apprentice that took over and became medicine man. Is this