

(Did they belong to Irma or did they still belong to the Indians?)

Alfred: Well, they were booked as pawn.

(But isn't that a long time to be in--?)

(Evelyn: Yeah. But see sometimes people come from different state--northern people--

Crow Indians--well, they buy some of that stuff, see. Just like when we hock feathers, if we don't get it out--time comes and we don't get it out, well, she can go ahead and sell it. Anyway, they took all them feathers.)

(Well, I just wondered if it was usual for them to keep them all these years, even though the time had run out.)

(Evelyn: Well, she has ~~some~~ stuff like that.)

(Greer: Is there any kind of a ceremony when you--a father would pass on the feathers to another member of the family, or it is just ~~one~~ of the things that stays in the feather box and members of the family--)

HOW ALFRED INHERITED APACHE JOHN'S PEYOTE PARAPHERNALIA

Well, Native American Church--some of the Indians--they have ways, you know, in our peyote meetings. Just like this Apache John's call it medicine--peyote. When the time came for the transfer to our family--we already had it--Apache John left it to me in care of my father's. We had a meeting over there east of Boone--four miles east--three miles east and a mile north--that's where we used to live at Boone. So we had a peyote meeting. Apache Ben, he run it. It was way before my father and my mother separated. So they brought Apache Ben over there to run this peyote meeting, just like grandpa. 'Cause he used to run meetings from--this was his dad-in-law. (Apache Ben was married to Apache John's daughter) And he got in that peyote meeting. Well, next morning that water went out--waiting on breakfast--that's where a kind of a small ceremony. Kinda bring out the historic (sic) about Apache John's background and this medicine, which was handed to my father to carry for me. Take care of it till I get old enough to conduct meetings.