

(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.