

**Nora:** No. I understand there were some Munsee Delawares in Wisconsin. That's a branch of the Delawares, the Munsees. I don't actually know. I just heard this, there were a few there.

**Katherine:** (Did you go to any of the government schools, or did you always go to public schools.)

**Nora:** No. I finished here in 1925. And then I took a course in (static) which in those days they called elocution. I don't know what they call the subject now. But that's what they called it then. And I have two credits at the State University on elocution. Of course, that's a long time ago. But the credits are available upon request, but I have not had any occasion to call for 'em. The way I live I don't work anywhere now because of my health. I was doing nurses aide work.

(not clear) -- That's why I like to go to your [Osage] people's peyote meetings, because yours is the same as ours. That's the John Wilson way and their way of peyote is exactly like ours except for a few little minor things. For example, we all smoke before the ceremony begins, corn shuck smokes, the only difference that I see. Everything else is the same. We have what you call a road man, I mean a crossmark man, same thing, and we have that (not clear) same as over there and we have that sun here, the same. And I've been to many white man churches, except the Greek Orthodox and Jewish church, I've never been to those two kinds of churches. But in all the churches that I have ever attended throughout my lifetime, I have never, never yet heard more sincere prayers than are said in the peyote church. I can state that for the absolute truth. I've really heard sincere prayers in the peyote church. And I have used this peyote for about 33 years. So, I guess, I could say with perfect ease I have never heard a more sincere prayer anywhere else.

(End of interview)