

attended maybe say five or six sessions, because I was about 18 - 19 I guess when we went to the last one and that was back in 1919. [The last was actually held in 1924].

And that building then was — oh it stood for years, you know they used to try to kind of take care of it you know but the man that — Joe Washington he volunteered to kinda, you know look after the building, but he got sick and wasn't able to do it. Then people began to go and tear those faces down that — the poles that had faces on them. See there's one in Tulsa and then there's Mr. Endicott that bought all that land out there. He has some of those faces that he salvaged from the — 'course he had the building, it was pretty rotted down when he bought it. But he said that there was still two or four posts left with the faces on them. But the main pole, the big pole, it's in Tulsa [at Philbrook Museum]. You'll have to go down and see it sometime.

(End of side A)

It was always carried on you know. As long as there was someone that knew the songs. And the rituals but it's a thing of the past now. But this Reuben Wilson he made a little replica of the Big House. It looked quite real. I don't know whether he still has it or not because it was several years ago that he made one and Mrs. Brown said that he had made one smaller than that one. Because the one we had was about this big — pretty good size. It was hard to just pick up and carry 'cause he made it out of real wood and lumber and it was kinda heavy. But she told me that he had made one a little smaller. But I haven't seen Reuben in years.

NOT ALL OF THE DELAWARES USED PEYOTE

(Did Delawares — was peyote introduced to Delawares?)

Oh yes, there was Delawares that — what do you want to say, embraced that form of religion too. Some of my people did and that's what I said we was talking about that one time. "I said,, "Well, to me it is a religion. It is sacred because of my people." And my uncle Tom now, for instance, he was a protégé of the — of a that man's name is Wilson — I can't remember. And I think that quite a few of the other Indians that embrace peyote know I this old man. His name is Wilson. I believe his name — I think they call him Billy [actually it is John] Wilson, and Uncle Tom was his protégé. Then he carried it on for a number of years. Well, I guess up until he died, passed away. And so for years I said it is something sacred because I was sort of raised up, brought up with it, you know and knew about it but I just never, my people never insisted on me embracing it, because my father told me, "You do as you think whatever's right you do. If you want to do it, well,