

There is even a story goes that my wife and I have heard from way back. The reservation was supposed to be even larger than it is today, but the surveyors were more or less confused about the rivers. They, they didn't quite get the, the Osages thought they had bought more than what the reservation as it is now. It kinda of a, more or less, didn't get what they wanted. 'Course that's nothing can be done about it now, but they thought they had purchased more land than they had originally gotten. The old people were shrewd men at that time and they knew what they wanted, but going along, getting back to the dances. When they brought the drum back here, well, the drums here around, I imagine around the turn of the century they had a, more or less, a difficult time at that time to establish these drums. As I said before the peyote the people was introduced were people got us in with other Indians that were partaking in the peyote and that took up time. It didn't quite seem they wanted to mix the dance that the, drums that were brought to 'em they didn't know whether they want to let the religion interfere with the dancing or the dancing interfere with the religion, you might say. At that time there were a few of the older ones, they both had each side had certain ones that would dance and, the older other ones would go along with the religion. As we go along well they more or less you might say integrated among themselves. The Peyote and the Elonska dance, and of course the dancing you might say was always custom or the Osages. They been dancing long, many, many years. The Peyote was relatively new. In fact, it was new at that time. These Peyote men that--these road men that were teaching the Osages the new way of, not the new way, but the Peyote religion didn't hardly, you might say, didn't have time to continue their custom of dancing and it all comes down to, in later years I'd say around--after the first world war the dances kinda come into being and of course the Peyote was established at that time. There were churches all over the reservation at that time. Each individual had his schooling from the one that was the leader at that time, Black Dog. And they were more or less established and these church houses in each district in each family camp, you might say, had its own. After the first world war they had what you might call, was brought, I don't know, I