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BRANDON, JESSE

INTERVIEW

#8013

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BIOGRAPHY FORM
WORKS PROGRESS ADMINISTRATION
Indian-Pioneer History Project for Oklahoma

Field Worker's name Augusta H. Custer

This report made on (date) July 13, 1937.

1. Name Jesse Brandon

2. Post Office Address Geary, Oklahoma

3. Residence address (or location) Cor. Fourth and Willard

4. DATE OF BIRTH: Month March Day 13 Year 1905

5. Place of birth Bentonville, Arkansas

6. Name of Father Jesse L. Brandon Place of birth Artery, Arkansas.

Other information about father _____

7. Name of Mother May Brandon Place of birth Elm Springs, Arkansas

Other information about mother _____

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached _____

Interview with Jesse Brandon
Geary, Oklahoma

Mr. Brandon is a Baptist Missionary who has charge of three churches or Missions near Geary. He received his education at Arkadelphia, Arkansas, Baptist College; State Teachers college, Greeley, Colorado; State Teachers college, Springfield Missouri; and southwest Seminary, Fort Worth, Texas.

Peyote

Frank Sweezy, Arapaho Indian, told me that peyote has been known and used freely by the Cheyennes and Arapahoes for the last forty or forty-five years. The Peyote bean, as it is called, was given or traded to the Oklahoma Indians by the Apaches or, he said, Mescalero - Apaches. The Arapahoes and Cheyennes have a teepee which has decorations that have a meaning to the Indians and this is the Peyote tent or teepee.

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Those wishing to eat peyote go inside the teepee and there they remain and eat the cacti bean.

The chemical formula given me for the peyote bean is as follows:

Peyote Alcoholoid	Anhalonine
	Mascalene 116%
	Anholondine 46%
	Lophophorindine 14%

Bases	Pellotine
	Anholomine

This formula was given by Spath Chemist in 1911
Vol. 11

A Peyote Ceremonial tent faces the East. On the floor of the tent is a half moon built up of stones, rocks, or something of contrasting color, and the opening is toward the door of the tent. In side of this half moon is a fire made of sage leaves, and above this fire is some peyote. Sage is used as a decoration inside of the tent. The peyote eaters are seated and they eat four of the peyote beans or buttons.

Sun Dance

The Sun Dance is closely related to peyote. The missionaries discourage this dance. It is held inside a large arbor made of willows. There are many yards of brilliant colored ribbon hung from the center pole to the outer edge of the arbor. Each one of these ribbons represents a prayer to the Deity. They have a buffalo hide or head concealed among the willow branches, and they look at this as it represents the head of the Deity whom they are worshipping. Any one molesting this ceremony is taboo-he will sicken and die.

Moral licensè is involved at a Sun Dance. At one time the Government stepped in and said, "You can not have the Sun Dance." At a meeting held the Arapahoes said, "We will have a Sage Dance." and the Arapahoes laughed and went away.

The Cheyennes said, "We will have a Willow Dance" and they laughed and went away.

The Sun dance continues under another name.

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The Kiowa and Comanche tribes gave up the dance and from a missionary's view point they are fifty years in advance of the tribes who have the dance under another name.

Medicines.

They use the Sweat house as a "cure all" for most diseases. They take a tea made from Ironweed and sweetened; for colds. They make a tea from the cedar boughs and bathe and also drink the tea made by steeping the needles in hot water.

The Cedar tea is drunk as a refreshing drink.

They make gravy from Skunk berries.

How Tom Murphy, Grave Bear, got his name.

The tribe of Arapahoes were traveling across the country and this baby was placed in a hammock fastened to two poles which were tied at the sides of a horse. While going at a gallop across some rough ditches the baby lost out of the hammock. This was not discovered until they had made camp for the night. They did not

go back to look for the baby until the next day, then he was found asleep and unharmed by the wolves or coyotes that might have molested the baby during the night. As he was not crying they called him Brave Bear.