For I am a jealous God." So he believed in that and he quit it (peyote). And he become a Christian. And he's one the ones in that Mount Scott Church. He's one of the laymen and he's one of the--he's one of the charter members of that. So, but he was known well over here at Ft. Sill and in Lawton. And they call one of the Scott boys "Hunting Horse Scott" something.

(Interruption. Cecil and Jenny talk for some time about their visits to Mescalero, and other things. This part is not transcribed.)

OLD TIME CHIEFS AND EARLY BUSINESS COMMITTEE

(I've got another couple of questions I'd like to ask you. Back in old days, did they have more than one chief at a time?)

Cecil: The last chief that we had as chief of the tribe was Chief Ahpeahtone, was the last chief that we had. Now, we had what we called a War chief, but this man, Chief Ahpeahtone, he was a chief, a tribal chief. He was the main chief for white men. He goes to Washington. He was a real man, real chief. And that other chief, like Yellow Wolf and Black Horse and Black Bird and so on, they were chiefs, but not over the tribe. They call them a chief, but "war chiefs."

(Well, would a man's son ever get to be a chief like his father?)

Cecil: Yeah.

(Like Ahpeahtone, would his son be chief, too?)

Cecil: Yeah. Of course this just happened about ten or fifteen years ago. Sometimes if his father would put his son chief, because they do that. Just like, well, Kennedy, he got killed, the president of the United States. Well, his brother might become president. Well, that's the way the Indians so, too. Like my father, like if he would recommend me to the Kiowa tribe to be a chief in place of him, maybe I could do that. But he didn't do that. He didn't recommend nobody. And Quanah Parker, he had lot of boys, but he