

I was (unintelligible word) side of the government--Agency--I could do what they wanted me to do and they wanted me to go out there and that's what I learned from them uneducated Indians--their faith in this peyote." That's what he told me himself right in Washington. I was in the same delegation he was.

(He was part Cheyenne?)

Part Cheyenne and what they call me <sup>is</sup> isk<sup>o</sup> --that Cheyenne word means Mexican. He had a lot of part Arapaho, part Cheyenne brother-in-laws and they always just joke with him. Joke with him that he wasn't Indian and that he wanted to be tribal chief and he wasn't--didn't allow no Old Mexico authorities to come in here and take over, and all that stuff, you know. They razz him.

(Was he a captive or something?)

No. His mother had married a Mexican teamster. And he joined the Sun Dance. He was a nice looking man. But when he grew up--another man gave him his wife. Them days the Cheyennes would give their wives away just like your blanket or your coat or your gloves. The women was that easy, you know. Man would give his wife away. If he wanted another woman, he'd give his wife away. Well, they gave John-- One Bald Eagle gave John his wife. She was five years older than he was. But he raised a nice family. And she was a good woman, a good worker. She died when she was eighty-five. And John learned after that that he wasn't as smart as he thought he was.

(Why were the agencies opposed to the peyote?)

Well, I think it was the influence of these missionaries that came in. Especially after the Baptists came in. The Congregationalists wasn't opposed to it or didn't care much about any opposition, but in 1896 when these Baptist people started coming in, that's when that started. They reported to the Agency that that was a pagan religion out there and this and