

(That's when they're sick--?)

That's when they're dying. But they never did say, "There's Jesus standing around here, or angels that's going to take me home."

(Have you ever been present when anyone was like that?)

Yeah. Old Man White Fox, he said, "There's pretty camps out there and a big river. And people are coming over there." He called the names of two mens. "They're coming after me. They want me to hurry up and go. They're waiting over there. People are waiting. My folks, they want to see me." Nobody--I don't believe--well, it's in white men, too--I don't think white men when they're dying, I don't think they see God or Christ or anybody standing there.

(Were you with this old man when he died?)

Yeah, White Fox. That's whose place I'm taking now. He used to be the head priest.

(When did he pass away?)

Oh, about four or five years ago.

KIOWA TERMS FOR SPIRIT WORLD, SPIRIT, AND SOUL

(Do the Kiowas have a name for the spirit world?)

Well, you got that on there--this kómptó -- kómptó'gyae'aetáu. -- "sunset, somewhere over there out west". (Transcription may not be accurate.)

(What was the last part of that?)

g'laet'au. (I'm transcribing this term with a voice velar spirant because that's the way it sounded, both face-to-face and on tape. However I don't believe there is a voiced velar spirant in Kiowa and don't know how to transcribe this sound.--J. Jordan.) kómptó -- that's where they're staying, -- "ghost". --kómptóg'laet'au. -- They say it's west somewhere. That's how come when they're putting a tipi up, or tent, they'll face everything east, the Indians. When you want to pray, you face yourself towards the east. They don't face themselves west or