

that story. Devil's Lake. Each got a name. But two of them are that kódízhí. -- that "medicine water." And ʒáʒ í' dàʒ é. -- that's that one that went back into the lake. He's the one that moved back into the lake. And the other ones are izebi ʒaya. -- "medicine child." -ize. is "medicine," -bizaya. is "child." And the other one is the "poor owl"-- sicice i.cide -- sici- that's "owl". And -cé' i.cide -- means "poor" or "needy". That's the four. Gertie's got that (the latter).

(Did you say they all come from that story?)

No, each has a certain story. I'm telling this from the one I gave to Bittle (one of the bundles). And I told Bittle I want that back sometime--just keep it here for a while and then he can take it back. But he's entitled to it because after I'm gone, these children ain't going to know nothing about that. They're not interested. Same way with Gertie. Same way with those others. So I think the only place for it is in a museum. After you're gone and the doctor is gone, it'll be there. But otherwise it'll just be scattered--just be hanging in a house and maybe--in fact, one of the Kiowa houses burned down. The Kiowas has ten (bundles). I don't know whether they carry out that belief or not, but there's just a little left of it. I mean, their belief. Just like ours--ours is just a little left. Of course way back, when I was a child, they really believe in it. They really believed in it. But now it's just like that medicine chest I got in there--just something like that. That's what it contains inside them (the bundles). I seen it inside.

(Which one?)

That's the one I got at Norman. When the folks goes off and I'm home by myself I looked in at that. I was about ten or twelve.

(You weren't supposed to do that, were you?)

That's what they told me, but I'm still living! (Laughs) See, actually, I'm torn between two nationalities.

(Did they ever open it?)

One of them is supposed to be opened, but not by a woman. It's