

here--this Saddle Mountain. This and the Mount Scott Methodist Church. They used this arbor in the summer. They would eat out there and sometimes when it's too hot, they go out there and have services out there. Morning, and all day. They used to have services all day. You go in the morning. Take dinner and they all eat together. About two o'clock they started. Yeah, they cook there, too.

Saddle Mountain is taukop -- that means "saddle mountain".

(Comments made during tour of the cemetery not transcribed. Most are fragments of conversation. Names mentioned were: Auchiah, Quoetone, Frizzlehead, Kokone (or Coco), Reid, Aitson, Chattleson, and others. The cemetery was run down and overgrown with weeds and grass. Vandals had removed some photographs from the markers and disturbed some of the markers. Some graves of scouts and veterans with government markers were located here.)

Role of Mokeen and Other Kiowa Captives in Sun Dance and other Dangerous Situations

This Mokeen (I think buried in Rainy Mountain Cemetery) was a big Sun Dance man. His part was running across that log (probably the center post, a large cottonwood tree, with which a number of ceremonies were connected). They do that pretty near every time they have a Sun Dance, I guess. They get a person to run on them and if they fall off, that's bad luck. It's a cottonwood tree. They take the bark off and then things is slick, you know, when they are green yet. He had to run across there. He was selected to do that because he was a captive. The Kiowas were afraid to do that. They get somebody else--some captive or somebody. Because it's bad luck to themselves or their family if they fall off. That's how come they used captives in lot of things like that. That's his place. And when they're dancing, this Mokeen was around there all the time. I don't know what else he does--some other things. The real Kiowas, they just took it easy. They won't dance and all that.

(DQ, was he pretty well respected?) I don't know about that part. You could make it thataway or you could just make it the other way, too. You could just make fun of them or something like that. Then real Kiowas will be afraid to try to run across that. They have to do that somewhere along in that Dance. But if you fall, they think you might have bad luck. Well, they used to have war, that time way back there--with other Indians--other tribes. They might meet another tribe somewhere and have war with another tribe and get whipped or something like that. That's what they was afraid of. Or some real Kiowa man, if he's got a big family and if he falls, it means he's going to get bad luck in the family or something. That's how come they get captives. Lots of things like that they get captives to do that. Like if they come to a big river that you can't hardly cross--a wide river, they may get one of them captives to go in and swim across. If he makes it, we can all go. But if he drowns, let him drown. He's nobody. Yeah, that's the way it was. Anything like that, they used captives. They make them do it. If they make it all right, then the tribe goes. DQ, yeah, I guess they give them things (presents, or reward for doing this).

This Mokeen, he died in 1934. He must have been somewhere close to 90. He married a Kiowa girl. (Then follows a discussion of "Mokeen" and "Wokeen"--the later, he says, is a Mexican word or name--probably