

trail the boys was following. It's got a great big granite monument--marker.  
(Is that on a high way?)

No, it's on private property. But it was on the original trail, long before the country opened--used by the government--United States army, and the early comers. I could take you up there some time.

(Well--)

Well, we're getting away from our story--

OWL PROPHEETS:

(Did you have anything else to tell me about this--)

Oh, yes. Lots of it. But we got off. Well, lets get back to it. Well, we got off by following this old man. Well, we don't call it <sup>Wdobeq</sup>hi-- we call it <sup>te</sup>. In other words, you say, "spiritualist"--spiritualism.

The white people practice that now. Well, this man that told us, after they start singing, this Owl spiritualist--medium--commenced to sing, and this idol--or whatever it is--spirit--came out of the cement and began to dance. And then after they began to dance they began to pray and tell him the story, there were two other Kiowas that were still living that saw this image dance before--well, it kept just dancing there till it finally disappeared. And he's the one that's telling us. Well, now, that's his story. Alias Tsaddl-pah--same man. It's in his last name--we call him Aunkoy--ankle. It means ankle. <sup>unko</sup>

LUTHER SAMAUNT HEARS HIS BROTHER'S SPIRIT:

Now I'm going to tell you another story Ankle-- Aunkog--told. My father-in-law, Luther Samaunt, told me this. There was another old man--family live across the road from there named Pedro or Pelo--he's a prisoner, too. He's got a Apache wife. Well, they was close to the other trail that runs from Fort Sill to Anadarko. These two Indians live close to there. And people was coming from Fort Sill and often stop at their house and stay overnight, camp. They'd talk and tell stories. So this old man's been on