

Whatever it was, it was inside. It was a symbol of human, I think. It was costumed--dress costume. He inspected it and looked at it. He couldn't see anything about it that he wanted so he just--wasn't nothing in there, so he threw it away and this woman was watching him. Well, they sat there talking and laughing and she walked around them once in a while. And they didn't care her walking around close. And she made her way around there and while they were not looking, she picked it up and put it in her bosom. She, all the time, was speaking, but not loud, to this Grandmother God. "Now, if you are really a deity or god and can save me, you're with me and if I get home, you're going to get home too. I'll see that we both get home and restore you back where you belong." They don't know what she said--just talking to that in her heart. She made that vow. And the next night, they went to bed. And same as usual, they all laid around in a circle and put her in the middle. "Now is the time I want you to put them all to sleep soundly. And we can get away." And sure enough, in the night they were all snoring. She looked at all of them and they were all sound asleep. So she got up and stepped over them and got away. And made her way back. They said her name was Standing-Side-of-Tipi-Pole, Gunpade.mah.

(Would you say that once more?)

Gunpade.mah. Gunpade.mah, Standing-Side-of-Tipi-Pole-Woman. That's an interpretation of it in Kiowa. That means--"mah" means woman. Standing side of pole. Tipi Pole Woman. She got back home. She told that story of how she got away--told how they stand guard over her. She couldn't get the Sun God, but she got the Ten Grandmother God back. Now this Grandmother God we're talking