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Arapaho story of Medicine Grass by Jesse Rowlodge,
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From Jesse Rowledge
Geary, Okla



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Washington, D.C.

(c/o Smithsonian Museum)



60420



Nov 15, 1909

Medicine Grass, Wa-xwü-lét'

Oklahoma Arapaho Age 74

wa há / ^{By Jesse Rowledge} há the ē ná wá / hót / ná the' tá ná
Nowa I remember I will tell since

há / chí / ē ná ē tí ná / há ná yá thán /
my life. I was about five years
já chí nē bá / ná ná bá / té ná ē té ná á /
when I knew we were up in the
tá cáth / tá / cá á ná wü' á á /

near whirl pool creek, or "circling
ná' á tá ē kē / wá á tán' ná tá yó oo.
stream" This was west of Black

Há' ná / hē' xwá hoo já á ná hoo o'
Hills. The water of the creek was
cá há oo wóo' oo. Ná' oo cūnē' bēnē' oo wóo' oo
gippy. We arrive there in

the spring and camped there.

Ná sō' nē nē cá' té' ná á ná' yá ē ná
While we were playing in our

ná / nē nē há' xwü sī hē' tá oo wá
teepee leaning against some
ná thā á / ná' ná há' bē' sī thē ná
parfleches of my mother. I felt

2.

thā' thēā / cō jī thē' nē nī / hā xwā xwū' nē —
a grabbing gripping under my
ā hā' isē / cā hā yā / nā yā tā yā bē nā
arm, upon noticing it was a

water lizzard trying to bite me.

hēi tā wū' nō-ō / hā nā ā hē' āā / nā ū
I told the other boys who shot
jā bā thēi / hā thēi / nā nē wā ā thēi
and killed it with their bows
n

and arrows that they had with

nē ū nō' tā ā hā thēi / hē' nē jī nā
them, and threw it out by the
hē ū' jā bā' nē nā

arrow they had shot it with

hē nēt hā ē nā wā tī nāt jā nē sī nā nā

I learned there that I was born

cō. jē' bā tē nā / tā wā thā ē / nē hēi .

near that place or where what

we called Many Sweat Lodges,

which was near the springs.

Nā'hā wā in / tōn hā con nēi

I do not remember where we

went from there but I know

hā nā tā ā nē hēi Bāē nē jiā
we were camping along Mistle

hē jā' hā / tē' ā nā
Shell River, near what is known
jā wā ō /

as Where Runs Swifts was lost,

wā hāi / yē sī hē ē jā ē thā nē jiā /

Then on to Powder River, then

hā tēi bē hē hē nē / thā nē nē jī' hā hē ā
to Tongue River, then to Teepee

yē sī hēi / hā cā ō nē jī hē hē ā / wā hāi

Pole Creek, then to Pine Creek

yē' sī hēi hē sēth nē jiā, nāi jī nā

then south moving and camp

wā cān / nēi / nā nō / tā wā / jā sān nē tā nēi

for only one night mostly

nā' nē tā tā xwū / jā jī nē sī nā nā

I was six winters then

nē' ā ē nā nā ā / nā hē ā / bē tā bē hē hēi

I knew of this old woman

ǰǎ wǎ ǎ'x nē ǎ yē' sǎ hī / lē ǎ / hē
 Swift Runner, she always walked
 ǰǎ hē' tǎ ǎ ǎo thǎ nē nē / nē ē tō tē bē sǎ
 along she son's travail holding
 hī x ǎ / hē nē sǐ hǎ hǎ / nē ē tǎ xwǎ cū nē thē
 on and her grand children.

nē / ǰǎ thǎ / bē tǎ bē hǎ
 would ride in it. She was
 hē nī / nē yǎ / thǎ nǎ tē. nē' ē thǎ
 very old, almost blind. She
 ǎ tō ǎo yǎ' cǎ ǎo / hǎ' xwǎ ǎ / tǎ' ē ē / ǰǎ' ǎ tǎ
 always chewed willow sticks.

ā hē t hē ē
 at ends to comb her hair, We
 hǎ wō ǰǎ ǎ tǎ ǎ hǎ nē.
 had no combs then.

~~A camp was pitched near a
 creek, the next day camp broke
 heading towards musk shell again~~

nă nă / hă yă ă / hă yě sã hēt
 I saw her walking along her
 hē'ă / hē' jālē tā'ă eo thã nēn /
 son's travoic Her son,
 hē ă, / hē sãbē, / nă / hē' nē sē hã hã /
 daughter in law and grand
 nē nē thã nãt x

childrens in her company. Then

hē'ă / hō / nē is sē ē nēth ăi

Her son "Crow" by name had
 jāb ēnă ă / thēn / nē sī jā'hã /
 left the trail hunting antelope
 nă / hō sã hē' / tā nē sī nã nē nēth
 and while her daughter-in-law

hã tā cã' hōn / hē tā hōn nēth
 was alone, then it happen that
 hē tā nē ē' nã, hã ē' / jā sã' xwōn /
 their pony trailing the travoic

became frighten, ran away losing

nă / nã hã' bē tā bē hã hē / hã / i jā sã tēb
 all its pack causing also the

old woman to lose her hold and

He nēi / nā the bēt / hē' sē hē / tā' wōnēth
causing her daughter in law to leave her
tā wā nēth / tā' cā hōo nēth x

in trying to overtake the scared pony.

nā hāit bētā bē hā hēi lā nāi nā nē
The old woman must have lost her
thā ōt x Bē' cā / tā' nēi hē' sē bē

path. When night came and camp
hē' tā xwōo / nā ōo hōo hē nēth.

was pitched her daughter in law

He sā nā' / nā nē tā hē bē
was the last to move in. Women

nēth / tā' yāi nā nā ōo yāi nēth,
had assisted her in pitching her tepee

nā hōo ā' / tā nā ōo sā' nēth nāi nā xwōo
arranging her bedding, then when

nā tē nēi / nā' lāi / bē tā bē hā hēi
her son had arrived it was announce
tā ēn nā hā hēt x

that the old lady was lost.

Hā nā ā' lōā / hē tā nā' lēthēi hōt
Young men selected to make a search
nā tē lā thēi nēthēi hē ā hīn x

Nà ăs sî tá' thêi / hà nôt
with her son, which was done until
nà-cà nê'hêi / ă he hōwōo bē ē hā ×
morning / but she could not be

nà'wōo hā hîr / hêt tá gā
found × She was tracted leaving
wà ăă bāă, nê ētā wà wā ă tá nōōt
the road where she had gathered
bē xwā ă, nā / nê ē thê i sî ăcōo
some fire wood, then where she

hā xwā tá nā ōo ăi / cā' hā ăwōo
had slid off a small bank of
ōo / hā i gē tá bē hē bē hêt ×
a shallow creek but no further.

Hā i to' tēhē / hē tá nāă / ton hē tábē
She had held on to a twig which
cōo tî / tá thêi sî ē ×

broked when she slipped ×

bē hāwōo thōă bē ē hā ×

She was never found.

Hē' i hēi / nā hā wōo wā in a hā
after that I don't remember

nā tăi hē gē nē hē hēi thē wā nāă ×
but we made a camp west of the

hă xwōō nă'he | hă i tă'heăr
 budge. A cryer reported that a
 hē tē wā'ă tū jā hă sōn nēi. the wā'ă
 wagon train was seen approaching
 hă xwā nă'ă x

the bridge from across the river.

Xwā nō'phā jā'ă nēthēi | the wā'ă
 The Indians immediately blockaded
 nă jā'ă tē lă nēi. bē nēthēi

the bridge by having a victory
 hă tōw nē tē sà thei nūhōō ōō
 dance on the bridge in the

hă tē wā'ă, hă nōt nē'ă thō'ă
 way of the wagon train, until

bē nă thei thā'ă hă'nă | nă'wā'ă tă yānēi |
 The whites gave flour, coffee bacon
 nē'ă thō wā xwōō | nă bē thei wă'ă x

and other foods. The camp then

nă'ăi | yē'cōnēi hē jābā bēnē nă āwōō
 moved to a near by Military post.

ōō x nă jāi yē cōnēi fēhē'nă tă wă
 then from there we moved back
 thei jā fē nēhēi x

North to the Many Sweet Lodge

country during winter x
 Hē'ñit/hēsī nāyāi x Hā xwā/hēiā

There my uncle died. Painted Face
 nē'isī hē x Yā nāthā nēi nāyā
 Wolf was his name. We had five
 ē nā x Hā xwā hā cāā, nā sā nā
 tipis x Crossing Wolf, my father's
 hē yāā nā Tā yā hē lēt x
 camps and Cold Face x

Tāth nā cāā/nā tī cōnē hē hāā
 The next day a party of
 nā nā hā bē hē thēi x Hā nō nēn nē
 warriors were seen x He thought

nē nē hē hē thēi x Nā nā nā ā tēnē
 them to be Crow Indians, we were

Hē sā'nāā/nā/tāi yā'nāāā
 scared, woman & children with
 nā'cōō hōō āō/hē fē yā'nē nā hā nācōō
 there belongs all ran to the creek x
 yē cō hōō thēi cā hā ā wōō ōō x

Starving Wolf and Young Man Chief

Hà xwā' hēsi nā / nā / Hà nā ā / nā fā
 He' nāā thā wōō nā ā x Hà nā ā nā fā
 were our braves x Young man Chief
 nā nō oō cōō tā ā nōt hē wā xwōō hā xwā
 rounding up the ponies, to where
 hē hōt nēti hē nēsē tā nēi x
 the defense was to be x ad. It

nāti / nēti hā' hē' thēi / He tā sē' nā
 Then we recognize them to be
 tē cōnē' hē hā ā / tā ō nēnē nē ne bēthēi
 a Cheyenne warparty who were

pretending to be Crow Indians
 nēsi hā sēnā nāt
 by disguise. My uncle got mad
 hā / fā thē thē' sā ā nōtā / hē' nā hā wā
 and ordered them to move on
 hāā / tā hē / tē' yā hā tēnēth, tā' ā tā
 that his brother had just died,
 wō thē fā tēnēi / hē tēn x

that there was sorrow in the camp x
 Hà' tā tā hēthēi / hē sī tā' thēi / nā
 They were ashamed of their act and
 fābē sā thēi x
 moved on x

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Kau ye coner Jā ēthē nē jā x
We next moved to Powder River.
Hē'cāā / nā nē / hā yā nēhē x
Making camp in a timber for

Jā nā tōnā' tātā /
shelter. x We had a quite camp,
nē ēi sā'ā'ā x tē sē yā hā wātēnē
weather was good. After a chase
hā ē tā'xwoos / jā thē thē chē
in so many days it began to

Be'cā / nā nā ōō bā nāā
snow. x One night when Cold

Jā yā thē ēt x

Face had invited us to a feast.
nā'nā / hā nā thē'tānāt / hē'nēnē nā /
Mother told of her dream to the
hē cānāt / tā nāi hā wā hōc / hē nēs
old men that she saw strangers
is nēnē'nā / tā'fē ē jā bē sā nēthē /
traveling along side from where we
hāth / fē bēthē / nā hōō thāi wā tānāt.
last moved. The old men believed
nā / nā bē thē nāā x
her so we broke camp to another

Nă/bēs 'nē nă ă / nă cāth / nē yā jēi /

This time we camped away from

Nē sēs năi năoō cōhēi

tember. In two days a large

wā nă thēi Hē nă nă ăi tēn Hē / fā bē /

migration of Arapahoes moved in

nă ă tā' bā ă / nă yā ē nă / fā nē / nē tā nēi
pitching camp west of ours. There

Hē thāh' bēnt nēnē' nă ă / nă Hē fā ăxwō
dances of Dog soldiers and Tomahawk

thēi / nāt' bē hēt tā thēi / bē bē cā /

soldiers were held at nights, after

nă năntē cā cā xwō tē tā nēi nă nă

which, handgames for keeps were

cā nēhēi x

Carried on until mornings. Only

Cōne' hā nă ă hā ă / nē ē bāxwōi tā thēi x

young men attended them. At

nă yā ē nă / hā thē bēi / hē tōs' bā bā /

our camp a small dog kept barking

yē sē hēi / nă yā jēi / Hā nă tē' nă ă

toward the brush. We camped in

mē hē' thēi x Nă' nă / nă tē tā yā thāt
the middle. Mother inquired of Cold Face's

Tā yā thē ā'nēth | hē āhā / wāā'hē ānē tānē nā.
 boys whether they were home, she?!

Hē'ē tā bā āt tā hōō. wā wā tā wōō nē
 told of the dogs barking at some
 thē hē fē hē x — Hā bā xwōō'

object toward the brush. x She said

nāt tā nā bā | Tā yā thē'ēt | hē'ā hā |

Cold Face ought to call out for his
 hā'hēr x Hā wathē hē'nāā | nā / nā'nāth

sons x We were alarmed by soon

nā / nā nā ā wōō nā ā nā a x

forgot by all going to sleep x.

Hēi tā jāti Hō'hēnē nā ā / hē bē

That night Crow Indians stole our

tā'xwē bē bē nā ā. Cā'nā cā xwē sā

ponies, cutting lariats off staked

thēi / sā nā cōō / tō cōō tā'xwē bē nā x

ponies. x

Tā ē yā nāā / hē ē bē xwōō bēt yē xwā

A child who had cried to be taken

hā hē nōn hē yā in hē hē thēi hē nēi wāhā

to its mother's tepee from her grandmas

hē yā in / thā tā jāā x Hē nēi Tā jā ēi

after midnight x that night ^{she} saw men trying

hē i nā hā hā / hē nē nē tā' nā / hā i jōn
 trying to mount a pony, others running,
 nēsē jā hēn / hā' thā ā / hā i jā bi' cā hōō
 told her grandma of it as it was
 nē nā / nā ōō sēi / hā i tā wōō nāt
 moon light, snow on the ground
 hē nēi wāā / nā nā ōō sē yāā, hē ē / hē nā nā
 but as the woman couldn't open her
 cōō, Jā' fē nē / nē ā cōō' ōt / hē hā ōō nē /
 eyes she couldn't see for a while
 nā hā bē / a hā i tā bēāt, nā xwōō nā' hē
 but reported, soon a cryer was heard
 xwā nō / nā nē tā nā' hē / jā nē nā' nā
 the tom tom ceased, Youngmen Took
 hā ā yā' tēnē / Hā nā ā hāā / yē nā hā
 after the Crows, The noise of the
 mā thēi Hō nēnēnā, Na noth nā cōō
 ponies' hoofs in the snow could be
 cā' sē nēi nō cā hōō thēi hē wā xwōō
 heard for a long ways. One had
 hā xwē bē / jā nē sā tā' wā nēi,
 fallen from the pony. And
 jā sāā / hā ē / jā' nē sē bēā / nā hā

nē'sī thei / hā ē nās cā tō sē nāā.
 two had remained hiding
 hē jā hā hē tăn x Bē hēt nāt nā thei
 near the camp. The only ones who
 hā nā wō tō ōo x Hāi' nā+nā tē nā hē thei
 got away alive x When a search
 hē tō wō nā / bē nēi nā'hē nā nēi x
 was made their robes were found x
 jā nē the'jā hē / nā jā ē nā, | nā nā' nā ā nā
 I ran in our tepee, scared while
 ā hōo'sā nāā | thā' nē the ā cōo thei |
 women stood out side saw the
 jā thei / nā nā hā wā' thei | hē' nēsī nē thei
 two Crows running thru the snow
 Hō' nē nē nā | hē nā ā tā | jā' bē / cā' hōo nē thei |
 almost nude x Shield your
 nā xivauōō thē jā nāā x Hē' jā hēi | hē sēi
 uncle visiting up there then
 hē' thei | nā ōo jā' tāt nā nā nēt' | wā ā tā
 made a successful chase of the
 ā' bē āi x Nā nā ā' thei | hē' nā ē nē thei x |
 Crows by killing three of them x
 Bē' jā ē / nā ōo xivā hāt hē wā xivōō hā xivē bēi x
 He returned with all of the ponies x

Nē is / nē tā txwō' sà bē nāā / ne / a bē tā' xwā bē
 The only six ponies we had were stolen,
 xhē' thēē / ā nē jāi bā nā ōō xwā hōt
 but all were recaptured by him
 tāthē / thō' ā nēē x. jā xwān / hē tā
 the following evening one of the
 bē tā xwā thē nē nāpha ē bēs hā thēē
 ponies taken they had stolen was
 hāi' ā tā bēthēē x.
 hit with an arrow when they were
 nā nētiā hēt xwā nā
 overtaken. x It was all bloody, shot
 cā hōt / hē' jā bē ā, / hē nāt tāā / nā /
 throw the hind leg, flang to the
 hōō tā yā' ā nāā x nāhōō ōō bē cā
 shoulder. The night of the theft
 hēth / hē bē tā xwā' bē thēē / ja sà ā
 one of the Crows had fearlessly
 Hō nēn / hāi' hā a nēn / hē ē je tāi
 walked in one Arapaho tepee took down
 hē nā nā a xwōō ōō / hāi' jā nēn je tāthā
 a quiver of bow an arrows while
 hā' jis / nā nā ā cōō sīn nā nēth / hē nā nā

oo sän | ä/nä ä | jä nē/nä ta'xēvoot
a woman lying awake seen him

ne ä the nēb et x

thinking it was her son coming

after some thing to bet at the

Tä nā bē tē tā nē hē ē hē
hand game, Excitement of the

Hō nē nē nā ä | nā hāē | hē sā | hē cōt
report of the Crows in camp just

hā ē | yē thā ä tā nā | jä bē thā nē |

then the woman even handed him

nā | hē tā nā wōo nēth, | Tä nā | sē ja

a bridle who took it, Mounted

hē nēth | tō cōo tā xwā' bēn | hē jä bāx

a staked pony near by.

Jā sē ä' | hē nā nā a' | lē sē hē |

One arap warrior

tā nā nā tēt | hē ē hē | hē' nēs x

almost bled to death from a wound x

Tāth | bē ē yā ä | jä ä le tā nē x

The next night at a victory dance x

Hā xwāth nē thā thēt nā hā hē nē sē nē x

A comical song was made of the wounded

nã sã / nã nē tā tē cã nēt / Hē tā sē /
 My brother who was with a
 hē hē fē xwã yã'nēhē / - nē'ē wã nã
 Chey. warparty about that time
 tã wōo'nã nã / fã sē bē xwã
 told later of an old warrior
 cã / nã tē cã nē'hē / hē nã / hē ē ējĩ'fã
 who purposely rode amid the enemies'
 hē hē / hã nã ēt, hã tā hē i nē hē
 to be killed, which he had previously expressed
 wã wōo / tā hē ē'hã-āt / nã / hē ē thã nō nē
 on account of age saying he didn't
 yã hãt / hē tēn x hē ē thã nō cãcōo nōo
 want to die in camp to be taken out
 cōothē / hã cã xwōo nã / tē nē. i sē tā tē
 thru the sides of a temple between the poles
 nēi x

which was a custom x

Fã fē nã wōo hōo nã'ã / nã nã hã tā wã
 When we were journeying south, I
 hē yã tā yã'ã x wã xwōo'nē nēn'nēhē
 saw a tall mount (bolder) which we

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Thā wōō nē hē hē nā ā tā
call Bears Lodge, we were east of
ā wōō nā ā x Hā nā nā wā tā hā wōō do
it, it was an interesting scenery.

Na neek jā bēkā tēnā.

I was among those that had to
nē jā jā bā nā ā
walk on that journey. we shot
Nā ā nā ē | hā' thē | cā nā wōō ōō x

maggies with bow and arrows along
Nā wōō' thē ōc nā Nā cā ā
the way x Setting Bear and White Arrows
Hā ē nā wā | nā nē thā nā nā ā | nā nē tā trwōō
I remember were among our party
nā ā | nā nā hē sēi wā ā | x

of six boys of my age x

Hā thē ā cā nā ā | nā nā hā wā nā ā
Ahead of us we saw a hunter
hē nā ā hē | jā nā cā hāt | hā nā jān | nā
chasing a buffalo toward us which
jā nē nā ōt hē jā bā | x

he killed a short distance from us x

yā nē cā hōō nā ā | nā kōnē hē ō tā hē cā hōōt tō nā
We ran to him he took only legs for marrow x

Nā 'nā | hā iŕ tā'wāo nāā | tā nēi x
 I told mother of it when camp was
 ne e he wa hoo na ſta be ta jā-ē
 pitched x I even cried to go back after
 no hoo oo | nū hooŕ | hē thē nāc nēsā nāā
 the meat of this buffalo which mother
 nā | nā 'nā | hā 'hē | ne a wa'a | Nā nē tā'wā
 finally consented to, I led the way
 nōŕ | jā ēŕ | nā ā tā ā | nā nē hā bēŕ x
 back my grand mother went along.

"Hē 'nēt' nā ā ſi nā'wā "

(Only to then I remember)

Hē tā hēŕ hā bēŕh Nā tē nā hē tēŕ x
 We came to a big Sioux camp x
 Hē nā tē cā nē bē nā | hā tā ā | hēŕ nā ō cā
 There was party had just returned, and
 hoo nē nā | nā | jā ā tē hēŕ x Nā nē hā wō tō
 were dancing x I saw two pretty girls
 hā nē sē thēŕ | nā ne eſa he ta e ya nā a
 dance together: that night one of
 nā ne ſa wa thēŕ, Hē hē cā | jā ſā ā nā nā ā tēŕ x
 ſhem killed herſelf x It was ſaid that

hà i sē nē hē tha' hēth / na / hē wā xwē nēt
 that some one said something to her
 nā ā thiā tōt x

that made her feel bad thus she act. x

ja nē nā nāt / hā hā tē / hē fā bā / hēt
 she was buried in a tree near our
 tā tē' nā ā x Bā nē ā wō nēi x Tā nē tā cā
 camp x This was springtime. she
 cōo' hōt / bā' ō bā' ā x Hēt / nē sēt's

was bundled in a red blanket x In
 nā ā / nā bā ā ā nāt sā ā / cā ā xwā ōō
 two days came a thundering rain
 nēth / hā hā tē / hā tā ōthēi / na / thā wā
 Lightning struck the tree supporting
 yē nō' hēt x

her and torn the bundled remains x

Hā yō hōo / tōn / bā āi / hē hā wōo / ōthēs
 Any thing ^{red} is not supposed to be exposed
 hē yā' sē / bā nā ā ā / na sā tā ē x
 during a thunder storm. This excited
 Hēnēi wā wō cā hōo tā nēi x
 the camp. x

Jē xwā' thei | tā nāsō hē the hē nā ā
 Soon after that, while we were
 hē sā | hā ē ē | nā hā wā thei | nē hēi |
 eating, a woman noticed a mounted
 nē tā tōwō | tā' xwōkōō hōō' hā |
 party of six off a distance, she
 hā ē tā bāet, jā sā ā ōwōō sāt hā hēi,
 notified others, she said one has
 wā wō cā hōō ōō.

dismounted this caused excitement
 hē sā | nā ā | hē ē tā bē' thei | hā cā nā tā sāt
 women said he has walked to one side
 hā lē thei, jā nē āētā bēt jā sāyē, nēs, nē sā
 with his robe. He is signally one two three
 yān, cā yā pōō thei, | nē nē ē tā thei |
 fourth, he has thrown it away, meaning
 nā nā ā nō thei | nō te cā nē hē hā ā |, hē sā nā ē
 death of a warrior (or killed). Woman
 nā nā nā yā tō ōō x jā nē jē jē hā thei
 wailing, hollowing^{all} ran to meet them,
 bā yē cā hōō thei, Hā ē tā bē thei tā
 The party reported that Sleeping Thunder
 nā ā hōk Bā ā ā nākā x Bē nē thei x
 was killed. Camp moved again x

nā cā ōō ōō

nā'chī / nā ā xwā' nā ā / Nē'jē nā'chī nē' /
 We had moved to near Sandy Bend

ǰā bē cā' nēt /

or Sand Creek, (Colo) On our
 nē'hē / ne ē ta xwā cōot / hē wā xwōō hā'wā
 journey's sister always rode a pony
 bē / ā / nē / ǰā bē cā' tē nā ā / Hā nā tē nā ā

while we had to walk. We camped
 hē'ǰā bā / Hā ā nā cā / tē nā cōot / Nā nā'ā ā /
 near the boulders, I killed a badger
 Nā'ā ā / hē'nēt x nā'nā / hē ǰā wōō a thēn /
 there, mother caught it by its hind
 hā nē kē' / nō'ta thē wāt x Bā'nē nā nā ā,
 legs and dragged it out of its den.

Hā ǰā hōōt / hē tē / hē thā' nōn-nē' bē hē thē x
 We ate, cooking it with buffalo chips x
 nē ē' nā ǰā / Hō nēnē / tē' nā x

I used to try to speak Crow Tongue.

Nā'hōwōō wā ēn / tōn / hēst' / hē'nā ā

I don't remember where we moved from

Nē'ā hē wā xwōō / ǰā nā hōōt hē ǰā ā xwā

there, Eagle Bear made a Tomahawk

wōōōō nā nā bē ā x

dance up north, x

ně'chĩ / nā wā ā nā ā x

Then we came south x

nā'sā nā / hē nē xwā' hā thē hā'nā /

Father showed me how to make bow
nēs / hā tā hōō' nā xwā nā'nē ī, hē sā hā wā ā
and arrows, I watched him feather

tā ā xwā nēt x Nā wōō / hē nā xwā cā nā x

them, I was bigger^{born} then, several of us
Hē ē la xwōō nōōō / hā nā ā hē ā ā / hē tā xwā nā ā
boys happened on to a lone buffalo, we

nē xwōō-nā cā, nā'nā ā nā'ā hē thēĩ x

killed it with bow and arrows x

yě'nē sē hē nā ā / jā' xwōō tōn, / hē'sān /

We moved to a Comanche camp, a woman

nēsā sē'hē / yě'nē' ā nā nā ā / tōn nā ē /

mourner chased us, who was among

hā ā nā cāē, hē tā' xwē bē ā / hē hēs bē ē nē nē ī

some boulders, her face was all

nē'ēt tā / ē nā thē xwā'ōōō / wā xwē hē ā x

bloody that she had gashed with

nē / nē ēsī tā thēĩ x

a knife x That was their custom.

hā'nā tē nā ā / nē'jā āwōō / cā' hā āwōōōō, hē nā / hā ā hā / nē hē ā

At camp along Salt Creek of Arkansas. x

nār / nā nā wā / nē nā yā'ōō nā / hā nā ā hē

I first began to dress up as a young

nā / nāt fā sēs / hā nā tē nā nē nā / hōō rēt x

man and began to court girls then x

nē ē nē'ē bō hā tē / wā'xwōō wā hā nā ā x

I used leaves for perfume x Girls

hē sā' hē āā / nē ā yā' sē-thē gā'thē / hē ē

then were particular who they wanted x

hē the hā'tā nē nā / nē ē bē'nā / nā ā xwā

We had to sneak around trees trying

nē / nē ē nā nā / tē ē nā yā / ā nā tē the

to talk to girls

thē hē sā hē'tāē yā nā ā x

At the ^{Tāth' nē ē} next camp ^{nē ā' thō / nō ōō sā'thē} white people came

hā tē'bāā / nā ōō xwā'tē thē / hā xwā bā tānā

in Wagons, brought food supplies to

hē'tān x . Hā nā bē nē / nā yā'thā nā ā

the camp x There were unloaded

nā / fā nā ā nē x

in the center of them and issued x

Nōō lōō ōō' nē ā thō ō xwā nō fā thā ā thē

The whites moved away the same

hā fēsē sē nē x

day x

nā'cōō wōōā / hā'nē / bā hē tāt / nē / tā tē nē /
 A white buffalo robe ceremony was
 hē'nēt x Hē'nā nā ā nāā / hē'ba tē nā
 held there x The arapahoe regard it
 nā wā thēē x nā fē' / nā othē'nē ā-cōō
 as sacred. I began to ride a pony
 nā / hōō'nēt x Hā nē hēn / nā yā tā ānā ā
 well then x I broke my own pony
 nā tā nē / nā / hā nā cā thē cā hā nā / nā
 and rode it to camp, surprising
 nā ā thē thē jā hōō / nā / sā nā / nā / nā nā x / nā sīnā
 my father and mother x Father
 nē ā tē tā wōō' nā nā / nēs' bē bē sē hē sōnē / hē wā vōhā'
 lectured to me of the proper care
 xivē bē / hēs / nā' hā hā bā hē' cōnē / hē' nē xwāt
 of ponies, their usefulness in travel
 nā / nēs nō' tā wōō / cā xwōō jā hā' cōnē x nā /
 and to keep them far x I also learn
 nāt chī / nā' ā thē yā' hā wā nā / wōōō hōō'ōōō x
 to chase by starting on calves x
 jā ā nōōwōō, hē bā sē' bē ā / nāōō hōō'
 Pouch, your grandpa came
 bāēt / hā nā jā nē fē hē ā x
 with his camp, at Cimarron x (Buffalo Creek)

Na ne ē coneī Hā nā jā nē jā hā ā x

We had moved to Buffalo Creek x

Hā 'sā nā / nē 'ā hē tā xwēbē bāt / Hā '

Your father had some ponies stolen

xwā 'hē / nēnē nā / hā yā hē yā hā wā nā

by Pawnees, most of his chasing ponies.

xwē bē x Hē ē hōwō 'jā ē jā hē 'ā nē 'nā x

were stolen, they were not recovered x

Bē 'bāt / nē 'ēs / hā ē nā nā wōo thō tē nēi

The only trace was by a pair of

Hā 'xwā hē nēntē / nā 'ā nā / nē / hē 'ē nā hē nō oō x

Pawnee moccasins being found. x

Hā nē sā tē / hē wā xwōō hā xwōō / nē / jā ē

The one pony was identified as a

nē 'tē sā hēt / jā 'xwōō tān / nē ē tā nā oō jā

Comanche Camp where the Pawnees

tā thēi Hā 'xwā hē nēnē nā / tē ē nē tā ā bā tē thēi

were visiting as the two were friendly

ā / nā 'ē hā wōō / nē 'tā ā wā 'bē / Hā 'xwā hē nēnē nā ā

but we were not to the Pawnees yet.

nā ē hēi x Hē / tā 'ā ā / nē 'ā thō / nā tā nā hē

At that camp a White Trader brought

nā xō xwā 'tēt / hē 'ā thō 'nējē 'x Bā 'nēsā tēi

whiskey, Big mouth being drunk, struck

tà/nà nt sē'ā lēt | tā'ā wā | hē nē sà nā nē |
 (his father over the head with fire word
 hē'tā-cōo hōo ā nēn | hē'ē hēi | hē sē tā'nēs |
 who died later from the infliction x

nā | hē'nē ē yā'hā tā nēr | x nē wā nā ā ē nā wā
 I remember of boys playing tops
 tē ē ē | nē cā tē'thēi | hō'wā nē sà nā | wā'ā wōō
 in use, with lashes, how they would hum x
 hē'ē hēi | nēs' cā'hā nā | cōo'ōō thē ā tā'ā nā ā | x

We always carried our arrows
 hē ē nō'tā wōō | nē'wā ā nā ā | hā nā sēsā nōō x
 every where we went x At Washita
 Hō cā'wōō nē gē hē hē ē | Hē fā xwā'ā hēi |

Little Drum made a sundance x
 yā' nā hōt | Hā'sā hā wōō x nē ē yā'wā |
 The way to break a pony then was
 tā'gē hē'thēi | nā yā'tā ā nā ā | nā'nē ē'thā
 by hobbling them four legs and
 thā xwā | nā ā'cōo hū thēi | nē tā ā |
 twisting and jerking their heads
 nā ē'nē ēi | tāsi xwā'nēi | nē'ē'tā tā yā
 first, Then we rode them bucking
 ā nā ā sē bā ā thēi x
 us off many times x

Nă ăi fē' nă ath gā nē thōā hō thā nă nēx

I learned to skin and butcher

nă' nē hăi / nă' ē hō wu' thō'

buffalo then x my folks wouldn't

wā tă năi / nē' tă wā nă nă ē' hān

believe I had killed, skinned and

tē' nē hēn / fēnēthā wō x nă sē ā /

cut up my first kill then, my

nē' ē / fāthē xwā' hā nă / nă tē cā' nēt /

brother wanted to take me along

ā / nă sā nă / hā ā / ē nō ā / tā' ā nă sē

with a war party then, when father

nō nōā / nă' tă nē ā / gā ā tă ā cū' thō /

knew that we were preparing he

nă / nă nī tă tē wā / hē tă nă wu nă nă x

turn my pony loose and took

my outfit away from me x

gā' sēyē / nē sē / tă nōā rō nă ā xwā'

One time my uncle took me out

hā nă / hā nă hā wā nă ā / hō thā nă nēx

for a hunt, we sighted a herd of

nă' ā tī nă thō / ā / hē nē' nō / nōthā' nă x

buffalo x It sneak up on them, leaving

nă'cu hu / he yā hā wā nă xwê hē x
me in a hiding with his chasing ponies x

Bě tá'tāxwā-nēsēnēi / nă nă ōh' fā'ntthōnōā
He shot and killed thirteen we skinned

cōn / hā nă tthēi x Nă'ā tthi tā'thōnōā
only three x We reported the rest

hā'thō ōā / hē tēn / nă'nă / nă tā-cā tā nēi x
to the camp, others went after the

Cā xwū tāt / nē ā wā hā sē bā
rest. Some times we had to kill
tē nēi / hā fā nāā tē ē wā ā tā-cā yā
several tiger enough hides to make
hō tā nēi x

a teepee x

Bě nă sē bēt / Nă cā fā wāā / nă / Nă nē ā

Big Nose / Rabbit Run and Little
wā'nă fēntāthēi / Nă nēi nă ā xwā

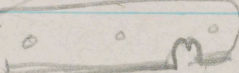
Bird now living had just got in
thēi hē'hē thēhē / nă nă bēā x Nāt te fā
from the north x At that time

nēsī bā nō / nă'yā hā wā^{hē fā bē} nă nēsāē
I was thrown from my chasing pony

nē fēi sē bā nă x
and crippled on my right arm x

Kē' nā tā wā wō' tēnā x nēi' nā nēā |
 I suffered much I remained at
 nē' tā gā ā nēnē' tā nā x Hēnēn |
 camp for a long time x. A man
 Jā' yā nā | nēi sē' it | jā' thē thē hā' kā nēi
 Door, by name became insane
 nā nā ē yā nā hōōt hā sā hā wōō x ^{hē thā wā tēnē}
 then he made a sundance afterwards +
 nē' ēi | nē' nēi | wā sā thē' | hā hā yā yā nā
 We usually made our arrow spikes
 nēi' | thā thā wā yē nā' hōō' | wā āth yā tēnā
 by cutting up skulls or barrel hoops x
 nē cā ā nā ā ōō x Hēthēb | tā' pē' x wā ā
 Long before thā, men made arrow
 hē' nēnē nōā | nēi wā sā thē' cōntē | hē tā yā ā nā
 heads out of shoulder blades and flint x
 nā | nā sā nā ā nā cā nā x Hā ā nā cā nā ā
 rocks, stones were used to smooth arrows.
 nē ēi' x wā' sā nēi' | hā' thē' | Bēi' nōā
 straight. Feathers and sinews were always
 nā | hā' tā hā | nē ā nōnē hā hē nōō
 kept for feathering arrows x
 tēi' ā x wā nō hōō hā thē x

Hē nt ē / fā fā wāthē' nōu sē / hā the
 The zigzag marking on arrows were
 nt ē / wāthē nōu sē cā thēnā xwā hā
 made by making a nick of an old
 hā tā o ya nā / nē ē nā xwā tā ā sē
 knife handle after the wooden handle
 nēt bē sē nē hā nēs wātē ā nē hā a hōnā x
 was remove and the stub filed like
 wātē nō hōu x

this 

Hā the nē ē xwā cā cā hōu hā tā nō xwā
 The arrow was run thru the groove
 sē fā fā hē yē hē x Hā nēs hē
 in a zigzag motion. That is
 sē sē ya' nē ē / nā cāthē tā wō hōt x
 supposed to represent a snake x
 Hā tā hā' / nē ē cā hō ya hōu / hē cā bē ē nē
 sinews were pasted in back of bows to
 bē tāi / tē ē tā' oū / fā sāl nē ē' tā tā
 strengthen, one zapped around center also
 cōu nē nā hē thāt x Bā ā xwā hē ē
 Bois de Arcs is good bow wood x
 ēthētē bētā hōu nē x
 " "

Lē sē yā' hēs / nē ē hē' ē / bē nā
 (Grease word) Snake word is so
 jē nē / la hōu nōth cā ōō hā tā
 called because when used as arrow
 ōō / hē sā' tēnēt x
 its infliction in flesh causes a

poisonous swelling x

Hā thā' ā ā / nē nē le thē hē tāi

There were good bow and arrow makers
 nā hā thē x

then wā' hā / nē ā nās' sē tā thē / hē' sā nā ā /

Now as to women's duties and

nā / nē ā nā ā nē / nā / nē ā nā ē nē / hē ē ē
 then uses and names of their tools

nē sē thā' tā nē nā x hē' ē lā ē / nē jē tē
 They handled all the camp work wood
 thē / nē' nā nā / bē xwā, nē jē nā nē yā' thē
 water and pitches topes x

nē nā nā, hē' nē nē nā ā / nē nā ā thē,

Men hunted, herded ponies and fought
 hē / nē sā ā nā thē / hē wā xwā hā xwā bē
 nā nē bā thā thē hē jā thē bē nā x
 enemies x

Hē'sānāā / nēi thē'xwā hā thēi hā fēnā,
 Women staked out hides, they kept
 thē'xwā ānā / nē ā nānē tēthēi hē ēi × Hē'wāxwā
 pegs for thar, × They had an elk horn
 hō nes { hā tā ōu yā nēi bāgē } (wā'nēr or) Bē'tāhā nāā
 handle with metal bit for scraping
 nē'hēi/cāsā nā'hāthēi, nāt tē ē / wā thā nā hōu
 the hair, on this they recorded the
 hē'fā fē nābēnā / hā nā tā xwā' nā-nē nāthēi
 ages of each one of the family by
 wā'xwē hāē / Hā'nōt / hē'yā hā tā'nōthē ×
 knife point marks each year until death
 nē ē xwās / sāā/cā'ā hēthēi / hā ā nā ēā nāā
 a smooth flat round stone was also
 nē ā nā nē hāthēi / la xwāu sēthā (Hē thā fā hā)
 kept to sharpen with ×
 Hā'nāā tē fē la nō nēi fā gē thā ā nēi tā nō nōu
 before they used metal they used shoulder
 hē tā yā'ā nā / nē ē thā thē ā fā hō nēi × (Bē ē ā)
 blade with saw teeth for (scraping flesh side)

Nā ēā xwē' with steel bit word steel for
 scraping and softening

Bē t'á'ni / nē / hǎ'ge thá yá'cá tē / ná
 The flesh side scraper, had metal
 nē / bē sē nē'ǎ tē / hē thá hē'ǎ / nē nē
 but with wood handle covered with hide
 yá'hou / ná nē / tá nǎ'ou / tē tē tá cá
 with a loop to fit the arm at elbow
 xuá' nǎ / bē nē xuá / hē tē sǎ' nǎ' / hē ē hē
 and held by bit when in use
 ná nē tō nē hǎ' yǎu x hē' sǎ ná' / nē / nē

The woman molded white, red and
 thá xuě sē nō'ou / há' ǎt / hē ná wǎn / ná
 other colored clays or paints that
 fǎ fǎ ē xuá hē' / cá' ǎ yǎn / fǎ' ǎ thá' nē
 they kept in rawhide cases for
 nē' ǎ nōn / ná xuá ná nē tē hē wǎthá nǎ
 painted parfleches, holes were bored
 hóu / há' ou wǎ ná thá x nē lá ná xuá' ou
 with hot rods for fasten straps.

nē' ēt / thá wǎ fǎ' nōu / tō' cǎ thó ná / hē ē hē
 These were used to keep dried (jerky) meat
 bá fē thǎu x nē tē / thǎi' nē / há' ou wǎ ná
 ná nē nē x
 and lallows x

De'ta'a

He thà lēs-nōu hā'ā / nēi fē xwō
 An unborn calf was skinned whole
 fē'nē hēthēi / hā hēi / hē tā nē nā / nēi
 or peel by cutting it open only along
 tā tē sēthēi, hē'āthēnā / nēi / gā'ā fē'yō hō
 throat, legs sewed up and used
 nēi / nā / hē'thēwā nē'hēi thāi' nēi x
 as grub pouches,

He sanaa / nēi / nē nā xwō thēi / hē'xwā /

Women packed wood on back some-
 cā xwō tā'ā / fē fē sēthēi / hē thēi / sā nā cō x
 times long distance with a rawhide

hē'ē hōwō / fē'ā tā ā'hānēn / hā nōt
 rope x There were no combs until whites
 nē'ā thōu / hā'ē ātānā thēi x hē'nā ētēt / nē
 sold them, Life was hard then

ōnānā ē x nē ēē nēstēi / fē'ā tā ā'hānā
 We made combs out of wood or use
 hē'xwā / wā'āth / nēi / tā'nōnēi / hā nē nō
 porcupine tail for brushes, we
 tē'hēnā tē'ēē fē'ānā hā'wātēnēi x

We made teeth of flat sticks for our combs x
 Bē'xwā / nēi / fē'ā cā hōu / nē nē sē'hēi / fē'ā tā ā'hānā

Hē fē nā wā xwēnā | ne | e | fē a xwē | nē ē
 Soaps weed 'roots and tops' striped,
 nē 'ē thōu cu hōu | nā nē ē bēnā cu hōu
 the fibre 'soften and bundled tightly
 nā nē nē nā sē tā cu hōu cā ā ya
 and rubbed hard on rawhides, stones
 nā ā | wā āth ha a nā cāt, cā ha xwē
 or wood produce sparks and when
 nā ōu | nē ē fē tā hōu tē ēi wātī
 blown on started fire for cooking
 tā nā | hē thē | wā hōu tā nē x
 Dry rot wood held near caught
 nē ē | tō nē | thō sā xwōu | nā nē
 the sparks and when blown on
 fē tā hōu nā nē cā hā xwā ā x
 created life 'flames' These were kept
 Hē nē nē thā ā nē e thāi sāt x
 in horns,

Hāt | fē nā ā | nē nēs | hēi Thē ācu
 After my arm had healed
 hē nē nā ā nā ā | hē gāi hā | hē nā gā
 Standar, your uncle and I were
 nē fē hā ā x Hē nēt
 our hunting near Cimmaron there

Nà nà hà' wà nà à / hē' wà xw-u / yà nà hà' nà nà
 We saw elk, we chased them, when
 Hà' à tá wà' nà à / cà xwò táw / cà à fà hē thēi /
 we overtook them they made a quick
 nà / cà xwou / cà hò thēi x

Turn running to another direction x

Nà nà nà à nà à / tá hò tá xw-u / nà /
 We killed several and they were fat
 cà xw-u fà thēi / Hē nēi / Wà tá nē' nà à /
 at the time Black Kettle was killed
 hēth / nà àt / bēnēi nēnēnà / hē fà tá / Hà cà q nē
 by soldiers it was cold, near Washita,
 gēhà à / hē' nēnē nēi / Hē' bēcà / fà à tē tá nēi /
 snow on the ground. That night
 hōt / nà cà nēi / x

a victory dance was for the entire night x

Hà tá xw-u tá thēi / nà nē tá fē hē thēi /
 All participants were fastened together
 hē ē hēi / Sà nà' cò x Nà cò sà fē / nà nē tá wò
 with a long rope. In the morning
 hòu cà à tá à / wà hà fē ē x
 we heard a shot then again x

Hà ē tā' hē thē | hē ē fā fā' hē | hēs fā nā nā /
 women said some one must be
 hā' hē thē | hē' sā nā ā | ā | hā nē nā | cā cā
 our shooting turkeys, but as the
 ā' tā ā | nā nā nā ōtē nē | nā nā xwū nā
 shooting became heavier we became
 tē nē | tā | lē' sē tā' tē' ācōō x fā' ā tē hē hā' ā
 alarmed, the cryers announced of an
 hē nē | cā cā xwē sē tā cō nē | hē | nē tā jē
 attack, the dancers had to cut the
 hē tā nē nā | sā nā cō | x nā' sā nā | hā ē tā wō nā
 ropes which linked them x father tied
 nā ā | hōt | nā | bēn' nā nē nā ā | nā ā sā ā nōō
 us to stay together x I had done
 nā tā nē nā, Hà' nā cā ā xwū nā cā hō nā
 up our ponies, saddled mine and
 nā hā tā' nā | hē nēs fā thē cō nā nā | i jē sē hē |
 finally got away to get closer to
 hē fā bā | hā tā bā' thē tē | tōt nā nēsā cō ā nā x
 the battle to look on, there was
 cā' nā ā' hē nā ā | hā' nā x hē āā | nā nā nā hā' wā
 several of boys there, we saw wounded
 nā ā | fā' bā ā nā ā | x
 Indians x

Tà tà nà / bà nà thě tēi x
 here and there we saw fighting x
 Nà nà hā wā nā a / hě sà / cá nà tǎ yēi
 We saw a woman sitting alone
 hā thě ọc / hā t hě sēi / hē nē nē nē nā x
 she had been shot by soldiers x
 Hō wō / hā t ǎ yā ỏ nā / x
 A robe had been thrown over her x
 Hē nē nē xwà Tà nà nà / nē thā nā ǎ / hě nē nē nā ǎ
 We went around among dead soldiers
 tǎn hǎi / ē hē hē sǎi cō tha nā ǎ x
 who had been stripped of their clothing x
 nē tǎ ǎ wā nā ǎ / nā hā thǎ ǎ ǎ / fǎ nā fǎ
 We struck some and shot others with
 bà nā ǎ / hē ể nā fē nā / Tà nā tō nā
 our arrows
 wō nā ǎ / hē nē sē nē nā / Hō xwà wā ǎ
 arms of one while Crow Lance cut
 tǎ cá cá xwō / nē sǎ sǎt nā / hē fǎ wō /
 him up throwing the arms and legs
 nā / tǎ tǎ nā hē nē cō tēt x hē nā ǎ nēn / tǎ
 every direction he cut one hand off
 hē xwà ǎ / hā fēr / nā / hā t tǎ wō nā nā /
 at the wrist joint and told me

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hót/ná'cá tē ná ná á / Tá nō cō tē ná
to take it along and keep it. I tied
ná tá cō áxwō náá x Ná ná á'cōt / ná ná há'
it on my saddle, sitting fast
wá ná á / fá'nē / xwá cō cá'hōō hār / hē nē nē ná
whom we saw riding thru the
hār tá / nōth / cá á xwá á'nēthē / hē há wō,
soldiers lines amid shooting unharmed
ēsīnē; fá nē wōná sē sá á ná ná á x
came on to us and drove us away x
fá'sáá / há ná á hē / hē nē ēná / fá á ná xwō
One of the boys found a pack sack x
ná / nē fēs fá á fá ná / hē nē xwá xwá
full of hard tacks; we ate them
ná nē / hē nē thē náá x Tá fē cá hō ná á
one our way following the trail
hē nē ē tē náá / há á wá ná / há tē cá cō
of the camp thar had broken we
sē cō hōō ná / tá thā nō'nē há yē ná thā thē x
ran on to piles of jerked meat thar

Indians had dumped to lessen their
ná tō lēá / fá á ná wá / hē thē ē
loads x I got off and gathered lots

nā / nē nē hāi yē ne xwā' tā nōd x
 in my blanket and took it to my
 ā / hā sā cū tē nā nō hōo u hē jēt x
 parents, but I throwed the hand

of the soldier away.

nā nāth thēi! hā jā xwā cā ē nēt,
 Soon after that Little Shield, Yellow
 Wā xwū nē hā nā / nā nē ā hē 'nā jā / hē nē
 Bear and Bird Chief made peace
 tā ā wā thēi / hē nē nē nā / hē tā nā xwā
 with the soldiers at Medicine Bluffs.
 tā nōo u x nā / nā ōt jā ^(wonderful) ^(my story) thē cā nē ē ā x
 about that time Crooked Forehead killed

Nā wā tācō (hē sā) nā nā hā wāt
 Scalp Head. Sitting Left Side (Woman) saw
 nē wān ya hā tā ā / hā ē tō xwō jē jē x
 then, she died a few years ago x

Nā nē cōnē / nā wōu (wā xwū jā ā x
 We traveled south toward the (Red River)
 hā / nē tā bā nā ā / hā nā ā hē āā, Nā nā cō sā tāt
 or Gup Waters x we days walked, White Horse
 wā xwū sā, Nā nē ā wā nā ōnd ēthēi
 Young Bear Little Bud are still living

hē / nā nē thā thē hē bā tā nā a x

thar we in my party x

thā gē fā ē / sā nā a / hē nā hā tā wō nā a

On our way ^{back} we saw something shining
hā' yō tē / hā nā a cā' sē nā a a / hē nē nē nē nā a
we said they were soldiers. We went

hā hē nā a x hē' nē nō- nē- sā ā nō nā a !

to a hiding - getting ready to fight them

hōt / hā' thā nā a / nā hā wā ē yā hā / tē nē nē s !

We did not know shining a glass was

hā' ē nā nā tā cō nē / nē' ē tā xwā nē tā

used to tell of friendly Indians. We

ā hē tē thē / nā nā hā' wā nā a / hē wā xwā

saw ponies grazing at a distance

hā xwē bē / fā nē bē bē thē hē thē / nē hē ē /

The smaller boys carried our blankets.

Hā' nā ā hē ā a / nā' nē wā' nā nā a / nā tō wā nā x

We made our attack. It was Kiowa

Nā ē bē' sē nā a / hē' ē sē / nē gē hā hē nē nē nā a

thar met us, knowing we were mere boys

Nā' nō xwā nā nā a / tā fē ā hē' nā a x

each was taken to different tepee and fed x

nā nē ā / nā o bā nā a x nē ā hē' nō fā / hē nā nā ā / hā nē tā tē

Bird Chief Arak was in the Camps x

Nà/nē'hà há nàà/yē sē/Bē tā nā xuā tā nō_{ou}
 Then we moved on to Medicine Bluffs

Nà'tà/cō'tà tā à/hēs cā tā nā/nē
 with them. There the Indians camped

thya'nē ē/hā'nē ē nā ē'tē tā nēē x
 along time living on ground corn

nā/nā nā hē cōnēē/thā'cā há/cā há ā wō_u (Apache)
 Then moved north toward (Cache) creek

wā'hā/yē sē/hā cā xuā nē jē há ā x
 then to Washita x

Jā sā yē/hā sā há wō/nē'nē hāi/bā ā cāthēi
 Once I watched my parents cook

bā ā/nā hē há wō nā nē nā ā x bā hēt tōyā nā
 blood gravy without utensils, we had

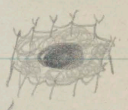
Jā nā ēt/he thēy nā nē
 only tin cups. "When they killed a buffalo

hā nā ā/tā jē cā hōō cā hōōt/hāi tā sē
 before sticking it to bleed they cut out

hē hēsī thō xuā nē sā nā tā nō cū hō_u
 a big intestine trying it from leaking out

hōi jē/hā'thē nēē/nā ā hē sā bēē/nā chēi
 in two places, washed it with water kept

tān nē sā nā ā/hā ē jā āsē x Nā wān cā g cā
 in a strifling, until clean then stuck the

hoot hē tā ā nēā, fā nē nē ā tē nē / hē ē hē
 the throat, caught blood in the intestine
 nō hou he thā xuā / nā ā ē / fā nē hē
 then butchered the buffalo, then pounce
 nā hā he thēy nā nē, hē nē nā xuā /
 was cleaned, sticks about long as my
 hā nē yā ā hē sā bē. hā xuā ā / wā ā /
 arm were cut about ten, with forked
 nē nēs hē fē thā ā hē nā ā chi tho o,
 tops, these were stuck in the ground
 cā ā thā / hē ē / nē nē sō nē / nā cā ā yā cō hou
 in a good size circle, the pounce
 nō hou / hē nē nā xuā / nā nā ā / tō nē sē / nā
 with holes made with a knife around
 nā ā nā ā tā ā nē nō hou bē xuā ā
 the edge was fasten over the sticks
 nā / nā hē thā / bē nā xuā fā ā ā ā 
 leaving it fan shape in the center,
 cā xwō ho / nā ā / wātē tā nā tē nē / nā
 Fire was made quite away from this
 hā ā nā cā nā ā / nā tō / ā sē xuā o thē,
 where round stones had been heated,
 hā ā sē xuā o thē / nō / hā ā nā cā nā ā /
 when they were real hot the blood was

no hou / bēā / nā ē tā nēi / tā sēi no hou
emptied into the pouch, the hot stones

hē xē nā xwā nā ā / nā / nā nēi / nā ā ā
were raked out, cleaned and dropped
hōo thēi / no hou / hā ā nā cā nā ā / nē yā ā hē
into the blood one by one, when cooled

nē thēi / nā nē / sē ā cū hō thēi / no hū bā ē ē /
they were taken out and hot ones put

tā yā wū nā ā nā thē / hā thā ā ā / nē sē ā
in until their heat got the blood to

cū hō thēi / hā nōt / no hou / bēā / hāi cā tā ā
boiling. then all stones were removed,

nā ā / hē nā / ā xē thēi / hā ā nā cā nā ā / nā tō yā nē nā

We ate it by dipping our tin cuts
nā nēi / bē nā cā / wā nā ā / hē ē hēi / x

into it. Blood was also cooked in

Bēā / nē / ā gā tē nēi / hē thō xwōu / hē nēs /
small intestines or guts after cleaned

hē yā / ā hē sā bēi tā sēi hē sē tā ā x
and turned wrong side out right over coals.

Hā sā nā cō tō yā nā / nā nēs hā gā nēi —
Stripes of tender meat is also cooked that

nē nē fā ā wū hou / nā / nē fē / nē tā nēi
way. Salted and water poured into gut and

na/nē tām / tō cō hou / nā nē tǎá / hē sē tǎá
 tied at each end. and first cooked

nā / tǎ fǎ nē / nā nē wōn sē á bēi x
 over the fires then boiled in a kettle x

Hē thǎá / Hǎ'xwē hē nē fē háá / há sǎ ná
 Up towards Wolf Creek Your father

nā / fǎ ē thē nē á / nē nā tē cǎ nē bē thēi
 and Powder face led a party of warriors

nā / tǎ bǎ / nā nē nē há bǎ ná x
 and I was along for the first time.

Hē tǎ sē tām / hē tǎ hē / nā / tǎ cǎ
 We came up on a Cheyenne camp &
 cǎ ē ná tē nē / hē tām x

We parade there around their camp x

Nǎ' nōth / fǎ hē xwá tē nē x Hē á hē Wǎ thē ná á
 then moved on x Plenty Eagle was sent

yǎ ná nē x Hǎ ná cǎ á ná tō hóot & hē tām
 ahead as spy He returned reporting of

tǎ á xwá há tǎ á cǎ x Hǎ' sǎ thē / nē' thǎ cǎ
 locating an enemy camp. We moved back

hē nē / há' fǎ ē x Cǎ' cǎ yǎ ná cǎ / ná / Hē ná cǎ'
 sharp sight. Scabby Bull Red Buffalo

bē á / ná / há thǎ á / há thē á bē thēi /
 and others were sent to line out.

nē sā nā tā wu / hē na e nōu / na / hē hou
 they did not return by laid in wait
 fā'ē nō o' sā' nā a / nā nā cōna tē nā thā thē
 there until morning, killing a pony herder.
 nā nā ā thē / nā tē nā xwā' bā hē ā x
 as cimmeron swift wolf and I chased
 Hē nā gā' nē fēā / Hā xwā' hē sā ā / nā / nā nā nē nā
 a bear that I killed by hitting it in
 yā' nā hā nā nā ā / Wā xwā / hē tā nā ā
 the throat the first shot. This was
 xwā' nō / hā nē hē / nā ē cū thōā x yā nā
 a big black bear. We cut it up in
 thō wā' nē sā nā ā / tā / o tēsā nā ā / nā cū fā wā ā
 five parts as Rabbit Run Flint and another
 nā / nā' sā / nā / fā' sā ē / nā o thō cū hā nā ā
 boy had followed us when they heard
 tā nē tā wā tōu tā' cā ā tā nē x hē' sā nā ā /
 the shot. The women were glad to get
 fā' nā ē nē thē' tōu / nē' nē n / tē ē / tā nō nōu
 the fat of the bear as it was good
 hā fā nā / nē nē sī thā' nā ā thē x hā nōch
 for hide tanning x I was again
 nā nōch

jōā xhē ā' bē nā / hōt / jā jā bōu / bēsē jā nā nā ā
 send out to shoot turkey or and fowls
 wā' āth / tōn' hā thē hēi / nē ā hē / tē ē ā' xwā
 for feathering arrows. Traveling Last
 nā tē nēi / Hē tā xwā jā wā ā / nē nē thā' nā nā
 was with me; we both shot at a buck
 nā' sā hā wā' nā ā / tā' jā tā ā sāt /
 that we had been watching coming toward
 Hē ē tā xwā' nā ā / ā / jā' sā ā / cā cū yū
 us when we got to it one bullet had
 nēth / hā' nā ē / bē' sā bē / tā' sā ō āt / nā /
 struck it on the forehead, the other above
 jā' sā ā / hē tā ā nē ā x
 the chest hitting the throat
 Hāi' bē' tō ā ā / cā nā ā sē wā nā ā
 as sun down we killed several turkeys
 bēsē jā' nā nā ā / bē bēt' cā nā cō' ō
 cutting only wings on the way
 thēi nēsā' nā ā / nā nā hā' wā ā / nā ōr
 I saw a hawk in a tree, shot at
 hā hā tēi, nā jā bā ā / ā / cā' thō thā ā
 it but missed it but farther away
 ā / hā nā hō' bā ā / Hāi' nē tā bā nā / hā yō tēi
 on another tree. I heard something

hà' äwə / nà' cá ā sǎǎ / kě tá nǎ á x
 falling thru limbs, I had shot and
 kě nǎ ānōnōn / nǎ hěsǎ / nǎcu nǎ'oot
 killed a white hawk that I didn't
 ǎ / nǎ'houi wǎ ēn tōn hǎs hō thē ǎcu x
 know was there on the other side
 nǎ' ǎi / yē cōnēi hēbēs nējē háǎ x

We moved on to (Darlington) then x

Mǎ ǎi fǎ sēs ā <sup>(North Canadian
Beaver Creek)</sup> nǎsǎ nǎ hō nǎ x

I was courting girls then

nēnō'tǎwǎ / ǎ' nǎ thēǎ nē'nē nǎ

I was always called upon running

hǎ nǎs / hētǎnē tǎ tē nēi x

errands during ceremonies x

kě nē jē nē hē nǎ á nǎ á x nǎ nǎ á á

We went west to hunt, I killed an otter

yǎ yē nē á jē / nǎ cōth thēi hēbēs nējē

at a lake away from the ^{Beaver Creek} Canadian.

kě' fǎ bǎ / kǎ' xiwē nē jē háǎ / tǎ' nǎ tē nǎ' xwǎ bǎ nǎ x

near Wolf Creek while looking for ponies

nǎ tǎ nēi / nē bē thǎi nǎt / kě nǎ fǎn / tē

my pony was hooked by a buffalo

ē nǎ á nǎ á (Bě tǎyē) another name of man ahead

but not translated
 Proper translation of man ahead is Hēnēn kě tǎ wǎ sǎ

when Man Ahead and I were out

hunting x. nē sà taxw_u ho nē nē nā

I have been married several times

nē' yā nē thei / nā nē sà nē nā / ~~He~~ yā

I had four children by my fourth

nā nē ā wā / nē tā sē ā / nē ā sē x nā nē tāw_u

wife Pretty Woman, my oldest girl

sā, hā / hā thei hē / Hā ā nē sā bā bē

(Lucy Rowledge your sister in law)

Mountain Woman now living is my

nā nā nēt hā nē nā tē x

only child

nā tā xw_u / nē wā ā / Hē' sā nē bā / nā

my last wife Singing Woman is still

sō nethēi nā tē hā nā x

living with me.

nā ā ā thei tā nā x

This ends my story x

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No. 2267

Stock Algonquian

Language Arapaho Dialect _____

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector Dr. Michelson Informant: Jesse Rowledge
(Author and trans. of Indian text)

Place _____ Date Nov. 1929

Remarks Story of Medicine Grass. 50 pp. ^{23 cm} (Interlinear trans.)

*Recd from
Jesse Rowledge
Spring Okla*



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