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NAA MS 3087
Arapaho notes and texts collected from Cleaver Warden,
1928
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Arpaiko - July 28
August 13

Beats All



THE
BIG
MONEYS
WORTH

July 1928. Concho, Okla. August Monday
[Jeany, Okla. is his address] ^{all revised}
Cleaver Warden S. Arapaho informant. ^{for a + a'}
netc' water ^{a' = short}
^{a'}
^{l = long}

netci' in the water, at water -
nə'ku' rabbit. ^{not} hounded. ^{accidental?} final aspiration.
be'tebi' old woman

hə'θ' arrow

netc' my arrow

nə'ka' " arrows. nə'ko' Aug. 4.

no'ə'θe' my foot (o short in wall)

no'ə'wə' " feet

ci'etc' duck.

ci'ci'ko' ducks

nə'ba'hi'ə' my grandmother.

nata'ne my daughter.

netw' daughter!

^{short}
^{to} ^{a'}
nā'hā'be'he' my younger brother

^{s.} ^{a'}
nā'hā' my friend, acquaintance

wə'x' bear

wə'xū bears in unpounded long.

he'bec' beaver

[he = animal bec wood.]

short a, that is not as long as Eng. & in lad
1 - long a

hi^{ci} sun.

hi^{ci} deer.

tcā^{bi}sāt^{ci} walks by -

tcā^{bi}wt^{ci} he shoots him, her, with ^{bent} ^{arrow} only.

Kū^{ci}xā^{ci}ā^{ci}t^{ci} he shoots him, her with gun.

tcā^{bi}wt^{ci} he is coming -

nā^{ci}kā^{ci}wt^{ci} he is sleeping -

tcā^{bi}wt^{ci} he ~~stumbles~~ falls -

hā^{ci}wt^{ci}tcā^{bi}wt^{ci} he falls slowly

ō^{ci}xā^{ci}t^{ci} he is sitting -

ō^{ci}xā^{ci}t^{ci} he is standing -

nā^{ci}ā^{ci}wt^{ci} spider, white man.

ye^{ci}m 4

tcā^{bi}sāt^{ci} 1

hi^{ci}xā^{ci} bone

hi^{ci}xā^{ci} bones.

nā^{ci}tcē^{ci}t^{ci} my hand

nē^{ci}bi = my older sister.

nē^{ci}ti = my mouth

nē^{ci}tcē^{ci}t^{ci} my tooth

nē^{ci}tcē^{ci}to my teeth

hī^{ci}ntcē^{ci}wt^{ci} water monster.

ō^{ci}xā^{ci}wt^{ci} thunderbird.

hī^{ci}ntcē^{ci}wt^{ci}tcā^{bi}wt^{ci} water monster -

nē^{ci}bi^{ci}wt^{ci} he sings

tcē^{ci}nī^{ci}nī^{ci}wt^{ci} he stops singing

tcē^{ci}nī^{ci}wt^{ci}ō^{ci}xā^{ci}wt^{ci} he stops standing -

tcē^{ci}nī^{ci}hē^{ci}nā^{ci} ² ^{tail} he stops bathing my -

tcā^{bi}ci^{ci}wt^{ci} he begins to sing

Kū^{ci}hē^{ci}wt^{ci} he rises to stand.

tcā^{bi}wt^{ci} he walks off -

no^{ci} and.

tcē^{ci}nī^{ci}tcē^{ci}t^{ci} he walks in.

hī^{ci}bi^{ci}nā^{ci} secretly.

hē^{ci}bi^{ci}tcē^{ci}hē^{ci}nā^{ci} he steals it from me -

hē^{ci}bi^{ci}wt^{ci} star.

hē^{ci}bi^{ci}wt^{ci} star.

ō^{ci}xā^{ci}wt^{ci} road, the Milky Way -

ix^{ci}tcē^{ci}bi^{ci} above = i^{ci}phing

hē^{ci}bi^{ci}wt^{ci}ō^{ci}xā^{ci}wt^{ci} rock, stone -

longer than in Eng. hat, ^{more than in} had

h = short a, that is shorter than in Eng had

[A person sneezes - some one is talking about the sneeze; take a stick & bend it, throw it up in the air; it lands: the way the bend in the stick points is the direction the one sneezing is located].

[divorce: children go with mother.]

[matrilocal says Clara Worden. children belong to mother's band. but if the girl wishes she can join the boy's band; she then becomes "a schant" (as the boy and his mother does the house work; this is most common. Can marry within band of not blood relative. "Sromach" the better" says Clara.]

hise ha' na' ni xpt' ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² 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People
hetececi^{ti}hiha Eskimoes = little
hetececi^{ti}hi Eskimoes

said to live in the North; or must be
Eskimoes says Warden.]

hwa Kx tuihu^e he, she is small (anything)
hwa Kx tuihu^e small of a person

teāsi Kx hēnaw he slipped from me
teāsi Kx hō^e I slipped from him
hex teāsi Kx hēnaw he slipped from him

hēdwa Kx hēnaw he follows me

hēdwa Kx hēnaw Kx x x tuihu^e
he follows me slowly.

Kw x x enētido^e I slowly spoke to him

Qema Kx hēnaw nax hwa nūhi^e
he follows me quickly.

b. Short ā, that is shorter than in Eng. had, had
l long ā, as long as in had, had -

senix be put^e

upright standing.

nāwā ekut^e he stands bent over.

b.
hāci hīnaw he struck me hard.

tā^e hebēnaw tēāteie he struck me
suddenly

l. tēnā tēhē^e I accidentally strike him

tēnā tēhūnaw he accidentally strikes me

tēnā tēānaw he cut me

tēnā dū tēhā^e he burnt me

kā cītā^e it is hot.

[hēnā tēit tēnaw tino^e we spoke to each other
phonetically from]

nūhi^e nax hawūdi^e they saw me

nūhi^e nax hawūdi^e him, her -

nax nax hebēden I see thee

b. hībina nax nax hebēden secretly I surmise

benitno^e I give him, her -

benitnēnaw give it to me.

s = short ä, shorter than ä in had, as in
 l long ä as in had hat

hita^h his heart s
 beta^h heart s
 neta^h my h s
 heta^h you my s
 het^h hin our hearts
 heta^h hina you hearts
 hita^h hina then s

beta^h ha hearts
 neta^h tano^h I hear him
 neta^h tano^h he hears me
 tano^h = top - tower

~~neta^h wa~~
 neta^h neta^h he was heard -
 neta^h neta^h we heard him
 neta^h neta^h na^h I was heard
 neta^h neta^h na^h I was seen
 neta^h neta^h na^h he fed me
 (Fox a'can)

s short ä
 l long ä

neta^h heta^h help me!
 neta^h heta^h I helped him
 neta^h heta^h my child
 neta^h heta^h eagle
 neta^h heta^h eagles.
 beta^h wood.

heta^h tree
 heta^h on the tree
 heta^h trees.
 timber

neta^h heta^h neta^h heta^h
 I see the timber

-tano^h
 beta^h heta^h heta^h he is sick.
 heta^h heta^h ghost - tano^h
 heta^h heta^h I wish he was dead!
 heta^h heta^h he is dead
 heta^h heta^h he is asleep
 heta^h heta^h heta^h he's fast asleep.

I could make game animals come
 by beating the drum & singing!

short a

wāsw^e bad

wōxe hīdī^e they are bad

tāy^e o a^e it is cold.

tēnāhīnā I am cold

tēnāhīt^e he is cold.

nēnāhīnā I myself

sīsīyī snake.

bīno^e berries

bōsībīno^e plums = big berries

tō^e tētēbīno^e grapes = round berries

(Fox tēlēpī)

īcītā^e = fire (q. īskūtā

au īskūtāw

Fox & īskūtāw

n > i in Arapaho

n & nāwātā^e it is burning

nētāyētē^e hide

p nā^e tēt^e my ~~arm~~ arm

nētīt^e my ~~stomach~~ stomach

nēdīn my navel

short a & long ā

~~nētē tāt~~

nētā tāt^{yi} My back

[note. I should have said

Tues. July 31.

nō^e wō^e

nētā tāt^{yi}; was corrected.]

my leg.

nō^e wō^e tō^e

my legs both glottal stops clear.

b. tā^e bēxwāw hī^e wō^e I cut off his leg
tūtēt^e I " " his arm

b. benā^e setā^e t^e he, she has big cars.

kōkōtē^e tē^e hīt^e " " " small cars

l. benā^e cībā^e t^e he, she has a big nose

kōkōtē^e bē^e hīt^e " " " small nose

b. tā^e bē^e sō^e I cut off her nose.

nī dōw bēnā^e I feel well

shall
after sick

nī tē^e bēnā^e I feel well

initial
phonemes
not quite
clear.

nī tē^e bē^e t^e hīt^e he, she feels well

nī tē^e bē^e hīt^e they feel well.

l # long a
s short a

tenā'ka'awa it fits me

hita'he' hā'so' I shot him in the heart.
l h?

1 mī'a'ne'wō' I like him, her.

1 mī'a'ne'be'ben I like you sing.

mī'a'ne'wū' I like them pl.

mī'a'ne'be'benā' I like you pl.

mī'a'ne'be'be' they like me.

kē'mi'ā'ne'b do you like me

ne'b = fish

ne'b = fishes

nawū' = fishes.

hō' = crow

hō'no' = crows.

hi'ne'o' ne'he'taw' men! come over!

3. hā'he'bi'hi'kē' come eat! (he

he'ne'wū'tē' it is hanging (not h-

he'ne'wū'tē' he is hanging h-

hā' hā' ā' it is rigid, stiff.

ā' ^{weak frame} kē' hē'wū' I close it.

hā'kē' hū' it is closed.

mī'le' it is frozen.

hā'kē'le' it is frozen over. (of a river, lake).

tcawā'tē'set' ē'ē'ye' is crawling the snake

ne'ne'wū'tē'kū'sā't' he crawls out

tcen'itē'kū'sā't' he crawls in.

ne'ne'he'ne'wū'tē' he invites me.

nenisi'hē'ne' he calls me nearby.

nenitē'ne'wū'tē' he calls me - summons far off.

wā'ē'tā'ye' = it's dark, night.

wā'ē'tā'mi'ō'wū' the black white man.

hā'hā'mā'wū'tē' I depend upon him.

hā'hā'ne'be'ben " " " " " "

tcawū'tē' he swims.

mī'wū'tē' he can swim.

nā'hā'hā'mō'wū'tē' he swims quickly.

l long ä as in had
s short ä as in hat

Kx nā' ä nō wūt' he swims slowly -
tca wū wina I swim

Kēni ō^{low} do you swim -

hiē^{ei} day time -

ōt wānā boats (of skin)

ō^{low} boat. ō^{low} elsewhere

nihinen tips

hē' tēdē' metal, iron, ~~metal~~ money

p. 12 sā' ä e it flat -

l tē' tēyāw it is round -

~~nēyē' sēy~~

nēyē' sēy grass widow

[divorces have reputation of being "swift"]

l hā' x x tē = sacred wheel

mē wā' Ketima ordinary wheel

l tēnā' tār mē x x hē' = bull frog -
green^{to} handsome - not eaten by
frog. grasshoppers

wā' x tā' nihinen = Ute - Fox^{or} ma' K at cā - etc.

Black men -

nē' tēnī Sioux

hiteci Cheyenne

w x tē hinen Pawnee (1)

wolf-men

nēni hē' ō wā' ex

I scold him & her -

nēni hē' ō bēnā

he, she scolds me -

b? hā' sēnawō

I hate him/her

l nē hawā' sēnawā

I don't hate him/her -

tē' ä' ō hē' | ä?

listen to me -

tē' ä' ō hē'

I listened to him

wat tēnā' w

I kindle a fire

Kx mē wā' w tē'

he is warm, etc.

l hā' tē' ä' e

bow = Fox mē' tē' i^{prob}

l mē' tē' ä' e

my bow

hē' cī' mē' it tē'

he, she is gentle -

tēnī tē' k^{supl. division} x bixt'

he, she is rough

ī' ō' bā' e

it is smooth (o) of that

l tē' ä' tē' tēyāw

even, smooth

supl. division

l = long 'a'

kix'awu^u = praise.

xw'x'g^u tall (taller), high in tone

hūm'xt' tall

x'w'koi (variant).

tc'be'w go away! leave!

na'na'be'da he left me instr. 4 } an

tc'be'w'na'xu don't leave me + } in

na'na't'x'w'w' I leave it.

hūm'x'w'w't' to be t'w'w' I enjoy.

tc'et'c' winter

bi'tc' summer

ben'awūhū' spring

tāyūmūhū' autumn

hā'k'k'ā' u'di' month.

ne'be'm my tongue

ni'tā' my throat. ^{verbs} emphatic +

l. nā'tc'et' in hand.

tcen'i'tē'na' I walk in

Tden'ā'nx'kup'na' I sit down

very in fact

Fay-
-to

s = short 'a'
l = long 'a'

Fay

nī' & sē'kū'tinaw I throw it away

ti -to-

nī' & sē'kū'op' t'yē'mūhū'
I throw him, he away I alive

ti -n-

Kāhī & sē'kū'op' did you throw him away.

nī'hī' & sē'kū'op' I did throw him away.

~~na~~ & xā'op' I laugh at him / n } Fay.
& xā't'w'w' I " at it. + }

& xā'hē'na' he made me laugh

hā'na'na' & xā'hē'na' & he laughed
I laugh loudly at him (really causative)

ne'p'i'tē'no' I kissed her

nī'tē'ni Kiss me!

tai'yo'tē'na' he bit me

f nī'hī' b'ād' " he tried to bite me

very long.

nī cō wā^{ex} I persuaded him, then
he nūt nī cō wān persuaded him!

cī ibin coaxed him!

nī cī i wā^{ex} I coaxed him

sē yu^{ex} weasel Oj. jingus pr.
xw skunk

~~et cetera~~

et cetera little skunk.

wx xū sū bear cub.

wx xū nī hī^{ex} mē ā hē kē hī nēn
bear killed man (subject)

~~man~~

nē nē^{ex} I killed him.

hē nī yā tē^{ex} he/she is graceful
bē tē^{ex} dance ye!

nī cī kē hū^{ex} he dances well
hī tē wū nī kē he dances poorly.

small velar spirant?
between ʒ and ʒ

ɔ = short a⁴
ɔ = long a⁴

ye yi otter

badger

wx hē^{ex} a^{ex} badger

bē xw kē^{ex} panther tail

bē xw kē^{ex} big hat

nī ā tū hī^{ex} bird

nī cī tē^{ex} sweet, sugar

cī cī tē^{ex} sour.

nī hī tē^{ex} bitter

nī tē^{ex} xw nē^{ex} salt.

tē tē^{ex} bring it! Fox ~~to me~~

tē tē^{ex} bring ye it!

nā hē x x tē^{ex} nē^{ex} I brought it.

nā hē hē tē^{ex} bring it quickly.

nā hē x x tē^{ex} hī^{ex} I brought him.

hē sē nā^{ex} fresh meat.

hā^{ex} nē^{ex} jerked meat.

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hī nī tē^{ex} it is curved

tē wū^{ex} it floats by

1 = long ^a

he nū te^ε it floats

teā wū w^t he^{ny} floats

te nāi se^ε it blows (of wind)

ten tān nāi se^ε it blows gently

ya'ho es^ε it blows strongly -

hi^c lives

hi^t te^ε & k^t rump.

m^ε x & b^m my shin

1 teenā' sāi yw kut^t one eyed.

1 bā' ci bēn kut^t sore eyed

wen ā w^ε tō nā kut^t black eyed.

1 teenā' tēi^c hē nā he surprised, caught
me unaware

1 hī bī nā' hē nā he under mines me.

1 tēi tēi hī^c without notice.

bē nā wā hū^t he, he is crying.

1 teenā' teenix tēi tē^t he, she weeps,
without noise.

1 hē nā' nō tē bit^t he, she cries louder

1 long ^a
1 short ^a

1 Kē nā ā' ci^ε lies down flat

Kā ā' ci^t lie down flat.

17. ti ā' kūt^t stands with legs apart.

1 hā' x tēi ci^ε lies limbs apart

1 hā' x tēi x hā' t^t has fingers apart. ^{For} to sit & sit.

ti & k^t sits legs apart -

[crossing legs unladylike]

he nā nā' tēi^t & k^t sits with legs cross -

hē nā tēi^t I seized him

nē nē' enā^ε I take him prisoner.

bā' ci bē nā he told on me, gave me away -

bā' ci bē t^t he told on him, her.

nī hī^c bē ci bē n he told on you sing.

1 hā' t bē ci bī^c they told on you sing,

1 hā' i bē ci bē bē he told on you pl.

nī hī^c bē hī c bē ci bē nā^{ku} they all told on you all.

1 he^{nī hī^c} tēi tēi tēi tēi hē nā he bewails me out.

1 bā' t ā' nā it's wonderful (mysterious).

hī nē' bā' tāt^t the man is wonderful

1 yw hē bē tā^{ing} you are wonderful

8 short ä
l long ä

waxix t' is ugly.

niext' is pretty.

tcent'ext' is crippled.

~~tcent' ä hä' x k' l' m'~~ they are said to be crippled
for off. would too x.

tcent' i h' i' e' they are crippled deformed
to w' t' a' y' u' h' u' t' he is hump-backed.

t' c' w' x' t' u' y' x' e' he is hump-backed.

hi' d' e' h' i' d' i' e' they are good.

ni i. s' e' w' e' it is pleasant.

hi' d' e' h' i' e' it is good.

t' c' a' y' x' t' e' b' e' h' i' d' i' e' they are evil.

t' i' n' i' h' i' e' b' i' n' e' n' e' he gave to me

b' e' n' i' n' o' I give it to him, he

h' o' b' e' b' i' n' e' t' they may give it to you.

nä' y' e' d' e' t' he stutters, he counts

s' e' n' e' k' e' t' c' he urinates

h' e' n' i' h' i' t' defecates. - for m' i' ' n'

t' c' e' n' o' t' e' c' i' t' u' t' he accidentally cuts himself.

8 short ä
l long ä

nat' i' k' e' n' i' h' i' h' o' e' hä' i' e' n' a' h' e' b' a' n' e' o'
the warriors they saw them

w' x' u' t' o' x' t' e' t' c' i' e' n' i' t' h' e' e' i' s' i' b' i' h' e' w' t'
bear whipping, abusing. after he made her cry

h' i' n' i' n' n' n' a' h' a' u' x' x' t' a' e' x' m' a' w' x' n' a' x' u'
his wife this bear exhausted himself

h' e' t' i' t' hä' i' n' e' k' o' h' i' n' i' n' h' a' u' e'
to sleep fell asleep his wife then

nä' h' a' e' k' e' x' a' k' a' d' h' e' n' i' d' h' e' e' a' i' n' e' n' e' t'
slowly got up knowing

h' e' i' d' i' w' b' e' k' e' x' o' e' a' s' e' o' t' i' s' a' n' i' d'
snowing slowly retreated

h' e' i' a' i' n' e' n' e' t' t' i' n' e' s' u' t' e' t' c' i' e' t'
assured while he is whipping his wife

t' c' a' s' u' e' w' x' x' hä' i' i' b' i' n' a' b' i' s' a' e' n'
one bear secretly s. sleepid out

nä' y' e' t' e' i' e' n' a' h' o' e' n' i' s' i' t' w' x' x'
from the timber this wife bear

h' e' i' t' c' e' n' t' k' e' b' u' t' hä' e' n' a' e' w' a' t' a' e' n' e' t'
after going far ahead was thus met by her

1 long ä

te äyo² bāyo hāixtī tceq-
the other made a direct line started

Kū hūno² w bāne² hē itceni-
both of them on the hand making

Kāshubi² nā hā² tīnūmūt¹
a distance & then husband

wāix¹ hā² nā² āwāt-āt¹
beat & then another.

Xxndē¹ hāi nānx tī nā hē bā¹
staggering & looked around for

hīnūm tātēi nā hē wāt¹
his wife failing to enter

Kw Kairyan hāix Kw Kū tīnet¹
made an effort, & tried scratching his face

hā nā² mūyēt¹ hēi² bī nāwūhāt¹
cried after finding her trail.

bā hā² tī ā Kū dēt¹
did not understand, later followed the trail

1. bāyo
straight

nā mūtēi² bē si² they collided

1 long ä

nx tī Kē mīhō² warrior

nx tī Kē mīhō warrior cp. Fox nātupani-
nā nā hē bēden I see you

nx nā² nēcīkē² hē² I whipped him

te nūmī xūō² I abused him, per-
{ultreated

bēnīhō² I made him cry.

netēcīc my wife

hīnūm his wife - no go with 12 person

nē nā² tē xū nīnā² I am exhausted
by work.

nē nā² tē xū hē tīnā² I " "

Kū hē yit¹ he got up

Kū hē nā² I got up

Kū hīyidi² they got up.

hē fā² tēi² it is snowing.

1. nē mūtē bā² nā² I went ahead

1. nē mūtē bā² ōi² they went ahead

ā tī mūtē bā² nā² I am going on ahead
I am going to lead

hē tē mūtē xē mūtē nā² I am going ahead.
(in plus the others are to stay)

One million
time power

hāwā t x e w o i e they woke up
hāwā t e n o I woke him up.
hāwā t n e w s t e n e b e n I'm going to wake you up

nē h i e h e w w u s a w s t e n e I failed to wake him up

^{both on walking}
n e n u x x m o I met him, they

h i t x o I met him (better)

h w t n i t x o I'm going to meet him

h w t n e t i n e w h e w e I'm going to look for him
h e n t i h o I found him. ^{derived from} ^{mō x k i + h} ^{one who is h} ^{Ki?}

h w t o w k i h e I'm going to follow him

n e t i n e w h e b e f f i e they are looking
for each other.

~~h e n t i n e~~

l h e n t i n e n u x x m o I might meet him

n i b e x n u x x m o I ought to meet him

l b e n t i n u x x m o I want to meet him

n e h i n u x x m o I hope I meet him

~~accant?~~

short - a¹
l l a¹

n e h i e i t x o I hope I meet him

^{l l l}
h ā h i n ā h ā s i n ā n u

oh I am hungry!

m ā w u h o I failed her.

n e h w n i w w ā she rejected me.

h e n ā b e n m ā w u h o I failed to wait her.

h w t n x k e h u n e I'm going to sleep - ^(n e p t - sleep)

h w t n e t e n e I'm going to die (n e p

h w t n i x h e t e n e " " "

h w t k e h e h e n e I'm going to get up

x m u t e a n k u sit down right away.

n e n i m i k o h e I whipped her, him

K nearly velvet, if not entirely

h w t n i n i c i k o h e K m both syllables.

h w t o w k i h e I am going to follow him

t e i b e x o w k u h i n d o n t follow him (might be on horse back, etc)

t e i b e x o w k u s ā d o n t walk following him.

t e i n i o w k u h i n q u i t following him

[t e i n i - p o n i.]

hidéno^e kutats, hidéno^e your
bedéno^e hats. s-short a

Ox nā Kutit' nōx xē hit Follow
his trail, track.

Ox nā Kutit' follows it.

Ox nā Kutit' follows a trail. actually
does it.

O w Kupēt' simply an expression.

O w Kudē I direct you to follow the track.

nā O w Kudē go ahead & follow the track.

O x nā sē it's inferior, lower

bā^e road

bā^e on the road.

X x nā wā tā^e bā^e

straight road.

X x nā bixt' hit

the tree is straight.

X x nā bixt' hinen

straight, ~~the~~ is the man - morally.

Oen' x x bixt' E is erect -

nā mō^e hit' he is bent (with age).

s short a^e
l long a

henix Dēx' he, she is lustful.

tcā^e tē hit' he, she is flirtatious -

s tcā^e cixtē tē hit' he, she scratches ^{the nose}

tcā^e tēno^e hit' x x K' he scratched his nump.

tcā^e tēno^e hi^e x x O' he caught his leg.

tcā^e tēno^e hini^e Oā^e a' he scratched his head.

* Kē mī -

(own, in folie d.)

heni^e binā^e K x x E nē w hē wō^e (and x)

quietly,

slowly

I look at her.

s tcā^e a' ē nina^e I looked back

tcā^e ē nē w Kū w nā I looked back & see

s hā nixtē ē nina^e I raised my head

s hā nix Kō^e hā nā I raised my hand -

s hā i n x nō^e I know him, her

1 hē nā i n x nō^e I ^{might} know him, her.

hā tā^e hā i n x nō^e I have known him be-

fore, a long time.

1 tā^e tē xō^e a i n x nō^e s

a long time I know him.

a' s tū x b i h i n a s # s

I have been sick

s = short
 l = long

Cue miōhēw

tēfēho^e I made him, her cry.
 tēā^e tē tairyo^e it is smooth, level
 s nēā^e x tihō^e I recognize him, her.
 nē hē wūni nā^e x tihō^e I failed to
 recognize him, her.

s tē^e tē mī nā^e x tihō^e I am ~~doubtful~~
 in doubt as to whether I recognize
 him, her.

s tē tē tē mī ā^e i mē nō^e whether I
 know him, her

l tē nā^e i mē nixt^e He is in doubt.

b hā^e cī dē tē wē^e He thinks so
 hī dā wē tē nō^e I believe him, her
 nē hē wū dē wē tē nō^e I don't believe him, her.
 nā tē mō hā wē^e I look for him, her.
 nē mō mō tē mō hā wē^e I look about for him, her.
 hē nā^e dē mī bihō^e I failed to make her, him
 cry.

tē^e tē bihō^e I failed to make him, her cry.

l = longā

l bē nā^e d^e tē wē tē bit^e tē, she continued to cry
 tē nī nē^e tē nē tē bit^e tē, she continually cried.

s hā^e i mī w nē tē wē I make an effort

Kē kū^e it is not so.

hē i s mī n s kē hā i t^e nā nā t h i t^e
 after through whipping He comes out.

l s tē yē wē t^e she embarrasses her.

s nā hē x tē yē hē^e .. might embarrass me
 mī correct this when I have it before

nā hē x tē yē wē t^e ok, she might embarrass her.

hā hē x tē yē bā^e she might ^{may} embarrass her.

l tē yē bihō^e } they embarrass me
 they make me blush.

s/s tē i nā^e tē yē hī nē^e I am ashamed.

s s hā i nā^e hē tē tē hī nē^e I ashamed, timid, bashful
 long when slow. short when fast.

8 short a'

long?

hā'cī'eteww I think so.

hā'be'e i'cī'e'teww they may think so.

8

nēh-wū'cī'eteww I don't think so.

1 hēn'k'tā'nā'w I sold it

1 hā'bē'bi'tcī'e' = 1 dollar (metal).

nā'nī'hī'w I forget

nā'nī'hī'w i'bi'tcī'e' I forget him, her

k'k'x'jū'hu' = 1/2

genā'ni xwā' = 1/4 (section) of anything.

nēnā'ci'xwā' = 1/3

h'x'kō'w I thank you

1 hā'ne'tipw I lost it. (hā'ne'tipw = I talk to)

1 hē't' nā'ne'tipw I will lose it.

1 hā't' nā'ne'tipw I will lose him, her
= toy - to -

nē't' nī'hā'w hē'x'kō'w -h-

I won't lose him.

hē'nī'w'w' he fell down
nē'k' hā' hē'nī'w' he fell down quickly
nē' h'x' h'w nō'n'tū
quickly

I Arapahos prefer daughters to sons because the former stick to their parents better. They have more sympathy for them. A man can't ask his sister to make decisions, he must wait till she volunteers. It is one of a girl's main duties to please her brother.

If a old couple are away, and a grown daughter is in ^{side} the tipi, if a grown brother comes, he will cough to show he is around; the girl will come out. If he accidentally comes in, the girl will at once go out.
m'x'tw'w'w'w'w' I brought it

hwt' nincw ēncw I am going hunting -
hincw ē go hunting! (sing.)
hwt' nincw ēlōē they are going hunting.
hwt' tēncw s'āncw I am going a distance.
-d?

l. long ai

l.

h-wt' nā tēn wā I am getting it out
h-wt' bi tē sēp wā ... to have it out of a
case.

na Kō k'ū y' (y. circles.) my gun.

1 h-wt' nā tē sēp wā I am going in the timber
h-wt' nā tē k'ē p'wā I am going hiding in the
timber

h-wt' p'wā K'ū p'ēden I am going to follow you.

o-x nā K' x' hē nā } she follows behind

tēn' p'wā K' x' hē nā } me

n x both right. n - i > x - i o

1 [hā sēw = it is raw] other left -

hēn' i nā tē wā I carry it on my shoulder

1 nē tē x' a' nā my shoulder

n x n w hē wā I see her.

hēn' i nā tē k' x' hē nā I am dodging around.

tēn' tē k' x' hē nā she is dodging.

parted to juggle

t x hē i nā tē she is afraid of it

t x hē i nā tē wā I am afraid of it

hēn' i x' o I am afraid of him

t x hē i nā tē because I am afraid of him
x, hardly so.

t x hē i nā

hā k' x' t x hē i nā tē it's because you
fear me.

1. hā k' x' nē nā' i nā hēn' i sēn it's because he
fears you very.

t x hē i nā tē wā it's because he's afraid of him, then

hā i nā tē nē b' i nā I laugh to scorn

tā - sort a' long -

nēn' i p' hē I scared her

[p'ā' nē sōw hairy white man

1 = p'ā' nē' ci -

t x nā tē c' i nō stop at ease, with a horse

tā tā wā stop!

h. yēn' i bē sō' a' nā nā I pointed at him

h. tē c' i' e b' p' wā I pointed inside again
(like a scabbard)

h. bā yā yēn' i bē sō' h-wt' tē nē sēn
I am pointing it straight at you

8 short a
1 long a

wo^h hä^h nēnho^h I fear her
hwt^h nēho^h
hwt^h nēho^h } I'm going to scare
hwt^h nēho^h
~~wo^h hä^h~~

wo^h hä^h tīnē nō^h cut
wo^h hä^h nēnō^h cut
wo^h hēnēnō^h cut
he, she might be
scared, slight diff.
in time.

1 tēnā^h / dīnēpō^h I accidentally scared him, her.
1 tēnā^h / tēpō^h I accidentally broke it, by striking
seems a fortis.

1 tēnā^h / tēpō^h I accidentally cut him
1 tēnā^h / tēpō^h Fox - 'cut' - }

Bi te post verbal = Fox - 'cut' - te
tēnā^h / tēpō^h I accidentally burn him
shot him

1 tēnā^h / tēpō^h I accidentally stepped on his foot.
foot

8 short a
1 long a

hā^h i^h i^h she, he says
hā^h bē^h hō^h he, she says -
hā^h hī^h I say, said I.
hā^h hē^h hō^h they say.
nā^h bē^h nā^h ēhī^h I might say so -
la^h is?

tē^h nā^h enō^h I stopped him (by force)
tā^h tū^h nō^h I stopped him by talking.

tē^h nā^h ētē^h I stopped him by talking.
hwt^h wē^h mā^h Kā mā^h hō^h
I'm going to look at him.

Qā^h mā^h Kā^h hū^h tēpō^h she, he ran behind me
su 3 fingers ahead.

nē^h taw^h Kā^h hū^h tēpō^h she, he ran in front of me

1 hā^h sē^h wē^h he runs fast.

u is contr. action.

3 tē^h pō^h Kā^h tē^h she walks behind.

3 Qā^h mā^h Kā^h tē^h he, she follows -

Kā^h nē^h dē^h pō^h I struck him, he fell down
hō^h nē^h nē^h wē^h tē^h he fell down

or! yet how preceding is OK. in the compounds given.

ke nu be^a e nina I looked down

tcā n x ha^a e nina I looked down

nēn^a ta yē^t he lied

nen^a ta yē^{nib} hian
she lied his wife.

hi d w w h a d i t a^t he, she speaks
monetics? the truth.

hi d w b e t^c he, she tells the truth

h i d w b e n i d^c hi n i n

his wife speaks, tells the truth.

abbreviate. - n i d^c = fox nite

bēhio nēn^a t w yē^{nā} you are all lying

- h w t^c nēn^a t w yē^{nā} I am going to lie

nēn^a t w hē^{nā} he, she lied to me.

nēn^a t w hē^{nā} t^c he lied to her or. not in wrong place.

tā//K x h u//h w a I dodge it

h^a p a n n

tā//K x h u//h w a I dodge him.

8 short a

tā//K x h u//h w a I ran away from you.

but the K² OK a few pages ahead.

8. sābeyx hūn he is printing it straight at you
1. bēhio sābeyx hūn he is printing at you all
a but in combination a few pages back.

not a.

sā^a bāy x hā^a

I should have said

sā^a bē^a, but Warden corrected me. Was

satisfied only with bā^a -

h x n a w^a it is raining

t c e n i n n e w s w^a - it has quit raining -

Aug. 4.

and division

h e t u s t a whole he doing

h e t u s t a w n o^a what are they "

h e t u s t a w n i

n i t e d e b i^a my dog h i o^a dog.

t a l g - b - in possessive

h i t e d e b i^a his dog.

n x t x n i h i^a my dog, my horse

n t a n i n i o^a h i t e d e b i^a his dogs

n t a n i n i o^a h i t e d e b i^a?

intercal. t, l - l

intercal. t, l - l

intercal. t, l - l

intercal. t, l - l

intercal. t, l - l

hite'el-bina } their dogs
 } their dog }

bēhi' sīhi' add. better

all the dogs belong to them

ni'wōū wēx = pig, white means bear.

nete'el-wēx my dogs - clear -
see preceding page

bi'xwōū nete'el-wēx
I love my dogs

na'wōū tēnū

I am used to, fond of dogs.

na'el-bi'etawma this is the most common
I am fond of dogs.

ni'wēxāx hēbi'etawma I am fond of horses.
not a new word

hinēn nēx hē' w t' nete'el-wēx
the man killed my dog.

" " nete'el-wēx
" " my dogs

hinēn nēx hē' w t' hite'el-bina
the man killed their dogs.

l = long, ā

l
beta'ōw soul, echo
1 hi-beta'ōw his soul shadow

l beta'ōw's shadow
not a new word
my wrist
hinēn hā'i bi'āhā nete'el-wēx
the man found my dogs

nete'el-bi' hā'i tā'ya hā' hinēn
my dog bit the man.

~~nete'el~~

hē'ō' nēx tēnū

nete'el-bi' tā'ya bēma
my dog bit me.

nte'el-bi' tā'ya wēt hinēn
my dog bit the man.
hi-nēno' the man.

apparently no obviative
apparently so, not!

bi'xw-hē' hē' eno'
they love women

ho^a e missão e Pinheiro na na N. O. L. W.

hine^h na^h hū^h ē^h nē^h nē^h bix^h a^h De^h tē^h bē^h
man and woman each other love each other.

The woman. Celtic harmony -

^s ^l hats each
 tea & ^l powder is —
 Kx King & ^l bullet

béxōr sticks of wood

wa nā 2 ten⁰ wā beyo²
 I pick up sticks of wood
 gather

wa na x teru (ho² ch) na ka² mo²
I picked stones.

l l hā'sian-nāt' he is angry
mī'be'te'at' he is pleased
mī'tē'hē'bi - Help!

poor phonetics
Moon-shel River.

enibeso² netc^c hōxē | order of
hit ^{now} my the wolf. words in -
hōxē henēhō² hōc | algon -
wolf hit arrow but the real

meaning is: the wolf has the arrow in him -

8 short a'

m-h

inén beníno^e 20'
man found an arrow
hinén beníno^e aítieya hínite'
man found his own his arrow
nóte' my arrow but hínite'

1 — 2 > i — i.

híniteina their arrows }
" arrow }

hínitko^e his arrows = ^{fish} ^{perhaps an error} ^{of hollow-} ^{meaning} ^{pran}

míx|cédo^e híní^e nébⁱ that's my
fish. ^{really} I caught that fish
this is the natural way of saying

any. 6.

hót' néyix|cédo^e I am going to catch him.

wó'o aítiseno^e I might catch him.

5. wó'o há^e net cédo^e I " catch him.

nenín te wódo^e Kúho^e I pursued him.
" bítexhá on foot.

1 long a'

~~níhíténawano~~ ^{if a boy}
níhít' temawano^e I picked him up
on the board.
hení' aít' hínéno^e yá hu tcebe^e é be'táno^e
air-plane is more wonderful
cobe^e oúsi^e éss'á ná tē
than for you train

há nixwyo^e is oblong 1
h-nóyo^e oblong -

I more men stammer than women -
stuttering caused by wind, excitement,
a lonely place, or from an animal.

□ syll. div.

na nce etéte'taiyo^e it is square.

1. há'téno^e it scooped out
nenítso^e it empty, hollow
Kénú séno^e I empty it
há xw wúxáN ^{Dei sé Di^e} (v bilabial
has an empty stomach. ^{aspirant}
idiomatic.

l = long a

hi si bitaw humit' he thinks of women -
heni hoh' a mixt' he is bold, courageous -

yahux tei tei ta' witi' he is reckless, fearless
tcim wu is impudent -

teibe' tcim wahu don't be impudent
yah wu wux e is cross -

y i hu i d' witi' is jolly
phux ta' x mi is melancholly l

(note the sentina combination)

yahux ta' x x e i no' they are melancholy -
yah u' a nu hano' they are lazy
na x hu na na te hi di' they are speedy -

Mike Haag Cheyenne, Colunet, has car -
Max Van Horn at Colunet.

[no scalumantia nor liver divination;
but by the ^{right} shoulder of an unborn buffalo
calf, the Arapahos tell the season of the
year - 2P big, spring. When cedar its
is on the fire snaps & cracks - it is
to be quieted, else something dreadful
will happen. Arapahos reference fire-
Children are taught to respect it.

Frequently people take the burning
log of a cultured, distinguished person
& put it in their own lodge & build a
fire over it. - If a little whirl wind
disturbs ~~the~~ a fire this way to
remedy it is to throw in incense of
cedar.] [When ~~at~~ many colors
are seen in fire, prosperity is certain;
prospect of ~~the~~ having progeny is good.
[A woman is supposed to be a virgin
till she is physically strong. As contra-
concept. as she will avoid eating

chickens which lay eggs & have
 offspring easily; she will avoid
 wearing the clothing of a woman who
 has many children. But the
 Arapaho - women are fond of
 children. By taking some
 one else's child, ^{present drop in} failed to understand.
 ni' & o'w' b' ena he got after me -
 na' & ku' & w' tina he gets after me -
 h'ot' m'ott' i' x'w' o' o' I'm going get after him -

h'ot' na' & a' wu' w' o' I'm going to get after him

have no lodge
 he nixteená & n'eno he double-crossed me
 he t'it'caná & ná doublecross him!
 S. h. societies see Clever's account -
 { 1. Ka'kuyá to = Scabby Sheep, little boys
 2. n'ohineno = Kit-Foxes. (read men from
 4. Tom m'au hank Lodge)
 3. He' o' & h'ú' h' o' Stars [read men from Thunder
 Bird Lodge] [even if the head men go to a
 higher degree, or captured by surprise]

He' t'ca' a' x'ew' w' o' Tomchuck Lodge.
 Hites & v'umeno - men
 as long as they live. Some holds with respect
 to all lodges. If by some reason a man
 fails to participate in the ceremony of
 an age with fellow members, or absent
 because of war, he makes himself have the
 same privileges & rights by participating in
 the ceremony thereafter. He thereby
 gains his degree with the rest. But
 in case he fails to join of his own accord
 in spite of ~~nevertheless~~ his friends' assistance &

he can not sit in any place, especially with
 people of his own age. Applies to all organiza-
 tions]

5. Bi' t' & h' i' n'eno = Thunder Bird Lodge
 He' h'ú' Ka' n'eno = "Lime" Crazy Lodge ^{rich}
 6. Ben' x' t' a' wu' = ^{rich} Women's Lodge
 7. Ben' x' t' i' s' eno = ^{rich} for women both men & their wives part-
 members - cipate, really a women's
 soc.
 7. He' o' & w' a' wu' = Dog soldier
 (L'eb' i' = Dog -

✓
tci net tci nane? Water Pouring (Lodge)

[Old man's lodge]

This is the last ages. but they are
known as Water Pouring. Priests
When they become Water Pouring
Priests, Thinenokawon? Old Men's
Lodge - just through finished.

All these lodges you are connected
with the Sun Dance Lodge. - The
Offerings Lodge.

[Arrow - release.

The arrow is between the middle
finger & index finger, presses between
the index finger and the thumb of
left hand - the feather end is forked;
is seized between index finger & thumb,
raised a little by the middle finger.
when ready to let go, the index
finger of the left is taken from over

l - long & a"
b - short a"

the arrow, clinches the index finger under
the thumb; the arrow now rests on the
surface; the bow is turned a little bit
to the right, so that it is not quite vertical.
Bow used to be made of burdock,
& arrow dogwood. Middle section
of bow backed with sinew.]

The Lodges have degrees in each
group.

hā'le? = bow - l

hā'te = bows

ya'hu? nī'iti/hā'te inēn
Betty makes a bow man

nem?stina? I make it

benā'ta'huna? I make a bow

hā'xhā' hā'ta'huna? let's make a bow -

henemīnistana? hā'te we ought
to make some bows.

b/a/l

^{short a}
^{l = long a}
 haw' nī cī tē nō I am going to capture him
 tē sī k' hē nā he escaped me

tē sī k' hē nā t' he escapes
 hā x tē nē x tē sī k' hē nā t' he escapes
 a — I apparently easily.

tē tō mī t' & shut up!
 hā x tē tō mī t' he shut up
 hā x tē t' tē t' he is speechless.
 hā hē nā tō mī t' he hollered
 hā x tē sī nī t' ō mī t' he started to holler.

1. Tomahawk Lodge
2. Thunder Bird Lodge
3. Lone Crazy Lodge
4. Buffalo Woman's Lodge
5. Dog Soldiers "
6. Old Man's "
7. Sundance (Offerings Lodge)

Tomahawk, (clubboard) Lodge -

1. Pledger
2. Owners of clubboards
3. Privates

The Pledger has a tomahawk alike with the privates, only it is notched or cut into seven notches at back of head. (Tomahawk)

- 1st Degree - Notched clubboard
2. " Spotted " 3 in number

Thunder ^{Bird} Lodge -

1. Pledger
2. Owners of Loop lances
3. 4. " " " "
4. 5. " " Black " "
5. 6. " " " " (Boys)

2 Thunder Bird Club.
 this is really the
 1st degree. The
 pledgers don't
 count.

over

Thunder Bird Lodge

Privates, has different kind of lances
but made ^{like} that of the Pledges —

Degrees

1. Owners of Loop lances — 2 warriors
- 2nd " " Otter " " "
- 3rd " " Black " " ?
- 4th " " " (Boys) 2 young warriors

See, Notes of George Dorsey,
Field Museum, Chicago, Ill.
for actual number holding the
third degree, &c.

Line Crazy Lodge

1. Pledge
2. Owners of Bow Lances
3. Privates

1st degree. Owners of Bow Lances
(2 in number)

Line Crazy Lodge

In this dance or ceremony there are two
men entitled or given to the first degree
but there is one selected or transferred
from his grandfather, (sacred) known as
a "Giver of Dance."

During the circuit walk in the camp
circle this crazy man, gives a dance,
all joined with him singing one
kind of song. The owners of Bow Lances
("White Fools") followed the circuit
of men, walking together.

Buffalo women Lodge

1. Pledge (white buffalo cow)
2. White Stand, Owners of (buffalo cows) 2
3. Red Stand, Owners of (buffalo cows) 2
4. Calves. (yellow) 2
5. Poles, Owners of. (buffalo ^{young} steers) 2
6. Servants. (buffalo cows) 2
7. Privates (buffalo cows) more than 1
- 1st degree White Buffalo cow
- 2 " White Stand

3 ^{degrees} Red Stand.

4 ^{degrees} Calves.

5 owners of Poles.

6 + 7 have none; 6, 7 are the lowest & have no degrees.

White Buffalo, owners of Poles, + 6 + 7 wear caps of buffalo.

White + Red Stand have different caps from the others.

The pledge / White Buffalo / + calf are very prominent.

Dog Soldiers.

Pledge is "grandfather" & the next follows.

"The owners of the poles are those who erect the lodge with poles."

"Dog Soldier" wears the same regalia as a private. 1st degree is "Woolly dog".

2 "Red Lariat, Owners of -
2 men in this

3 Yellow Lariat, Owners of 2 in this

When staked in the ground with the leather they mean to stay there to protect the people from the encroachment of the enemy; they cannot run from that stake, but walk around singing, shaking their rattles. If a man is in dire distress and going to be killed a comrade may pull up the stake & then he is free to escape, only the distressed one can't do it himself. "Woolly Dog" is more dangerous than owners of red or yellow lariat.

Even if the stake is pulled out, he still remains there to fight for the rescue of people, unless he is driven off. Then he is free to escape.

If the enemy flee of course
he can pull up his stake -
Gwar does not have to stake
himself unless he chooses to.

Old Man's Lodge - They have
their own lodge, with different
kinds of sacred bundles.

These bundles are distinguished
in their appearance, containing
certain kind of incense, stones which
resemble species of animals,
birds, anything apt to contain
"spirit". The Old Man generally
gained these bundles by
transfer from "grandfathers".
In case of death a priest these
bundles are kept by a close
relative, children, wife, or even
friends - These bundles are

not all ~~the~~ alike. Some are square,
but forked. One is oblong but
has an image in the center. This is
also a part of the Old Man's Water-
pouring outfit. They have a lodge
erected, the same as Line Crazy,
Thunder Bird, Tomahawks, it is an
open lodge. Their altar which
is circular, the ground scraped, half
red & half black, is about a
foot in width. They have their
own songs. This particular cere-
mony is very sacred. No chil-
dren or people allowed to go within
it, or near it - except at the
request of members. There are
errand boys there, much older
than ^{most} Kit Foxes ^{from} Tomahawks -
from Thunder Birds. The Thunder Birds
have their errand boys from the

^ The Lime Crazy

Stars + Kitfoxes - The Same Crazy
men.

They danced imitating prairie chickens
drumming before daybreak.

After conclusion of their Sacell ceremony
the Scoat Lodge is then erected
only for the Priesthood.

All the sacred ^{bundles} belonging to the men are being taken into the sweat lodge & their contents exposed, to be cleansed or painted in red for future use. If it be the wish or desire of one of the priest to have his own son (child) cleansed or consecrated the young man is admitted into the sweat lodge. Usually the oldest priest performs the rite.

Priests in the event as Water
Pouring Men, -

Old Man -
If the members of the Water Pouring People has not been through the Sun Dance, when the ceremonies are held they can only look on; they can share the food inside upon the invitation of "the grandfathers." The "rabbit tent" family of the Sun Dance have the only ^{food inside the tent} knowledge + rights within. This family consists of the pledgers, wives, dancers who have entered the Rabbit Tent - fasted; these are the ones that wear the pledger's paint. The pledger goes out with his paint with a buffalo robe with those men mentioned above. These dancers make a row & carry the paint, red + black; therefore they ~~are~~ occupy a prominent part in the rites inside the Rabbit Tent. They do the work inside the entire paraphernalia of the central lodge, that is the altar. The juice maker ~~that~~ is a woman; they

is a priest - some ~~as~~ women who
have formerly participated in
various occupations, principally
the keeper of the sacred wheel, who
occupies the S.E. corner of the tent
direct the by no details ~~they~~
~~by~~ 4 boys are detailed
from the Ki Foxes or Stars
as errand boys. The Dog
Soldiers abide within a reasonable
distance, & dictate to the Bow
members the essentials of the
lodge.

Powhunks & Thunder Birds are
each divided in half. Chords of each
will drive rows of Class B to their
side during the dance - vice-
versa. The ~~total~~ divisions are equal
in degree. Both these ^{in vs. side} ~~etc.~~ have foot-
contests. The errand-boys can par-
ticipate -

The Thunder-Bird should be

is a priest - some women who have formerly participated in various occupations, principally the keeper of the sacred wheel, who occupies the S.E. corner of the tent & direct the by no details. They & 4 boys are detailed from the Ki Foxes or Stars as Grand-boys. The Dog Soldiers abide within a reasonable distance, & dictate to the lower members the essentials of the lodge.

Towhawks & Thunder Birds are each divided in half. Chorus of each will drive wives of Class B to their side during the dance - vice-versa. The ~~male~~ divisions are equal in degree. Both these ^{men vs. side} have foot-contents. The Grand-boys can participate -

Ojibwa, Gary, Okla

1. Towhawk Lodge
2. Thunder Bird Lodge
3. Lime Crazy "
4. Buffalo Women "
5. Dog Soldiers "
6. Old Men "
7. Sundance " Offerings Lodge.

1. Pledge
2. Owners of Clubboards.
3. Prayers.

Degrees.

1. Notched Clubboard
2. Spotted "
- 3 in number -

Ojibwe, Gary, Okla

1. Tomahawk Lodge
 2. Thunder Bird Lodge
 3. Line Crazy "
 4. Buffalo Women "
 5. Dog Soldiers "
 6. Old Men "
 7. Sundance " Offerings Lodge.
-

1. Pledge
 2. Owners of Clubboards.
 3. Privates.
-

Degrees.

1. Notched Clubboard
2. Spotted "
- 3 in Number -

Lane Crazy Lodge -

1. Pledges
2. Owners of Bow-Lances.
3. Privates.

Among the men, or crazy men, one is selected as a "Giver of dance."

During the walk around the Camp Circle, this crazy man sings a song, the rest of men hearing of it dance.

The owners of Bow-Lances "white Fools", followed the circuit of men, walking together.

Useful Information

MULTIPLICATION TABLE.

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	40	44	48
5	10	15	20	25	30	35	40	45	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	45	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	132
12	24	36	48	60	72	84	96	108	120	132	144

Table Showing Value of Apothecaries' Weight.

Foreign Money in Dollars, Cents and Mills.

As established by an act of Congress, March 3, 1873.

The Pound Sterling of England, Ireland and Scotland, \$4.86.65.

12d. is. 20s. 1/2. The value of 1d. is 2cts.; of 1s. is 24 1/2.

The Franc of France, Belgium and Switzerland, 19 3 cts.

The Reichsmark (Royal mark) of the German Empire, 23 8 cts.

The Crown of Denmark, Sweden and Norway, 25 8 cts.

The Lira of Italy, and the Peseta of Spain, 19 3 cts.

The Florin of Austria, 41 3.

The Florin of Holland, 40 2.

The Piaster of Turkey, 40 4.

The Dollar of Mexico, 90 9.

The Rouble of Russia, 66 9.

The Milreis of Brazil, 54 5.

The Peso of Cuba, 32 5.

The Dollar of Canada, 1.00 0.

*Note.—L. stands for pound Sterling; s. for Shillings; d. for Pence.

Avoirdupois Weight,

16 drams (dr.) make 1 oz.
16 oz. " 1 lb.
100 lbs. " 1 cwt.
20 hundredwt's " 1 ton.

Troy Weight.

24 grains (gr.) make 1 pwt.
20 pennyweights " 1 ounce.
12 ounces " 1 lb.

20 grains make 1 scruple.

3 scruples " 1 dram.

8 drams " 1 ounce.

12 ounces " 1 pound.

Long Measure.

12 inches make 1 foot.

3 feet " 1 yard.

6 feet " 1 fathom.

5 1/2 yards " 1 pole or rod.

40 poles " 1 furlong.

8 furlongs " 1 mile.

69 1/6 miles " 1 degree.

320 rods " 1 mile.

Square Measure.

144 sq. in. make 1 sq. ft.

9 sq. ft. " 1 sq. yd.

30 1/4 sq. yds. " 1 sq. pole.

40 sq. poles " 1 rood.

4 roods " 1 acre.

640 acres " 1 sq. mile.

Solid or Cubic Meas.

1728 cu. in. make 1 cu. ft.

27 cu. ft. " 1 cu. yd.

128 cu. ft. " 1 cd. wood.

24 1/2 cu. ft. " 1 perch stone.

*NOTE.—A cord of wood is

a pile 8 ft. long, 4 ft. wide,

and 4 ft. high; therefore,

8x4x4 equals 128.

A perch of stone or brick is

16 1/2 ft. long, 1 1/2 ft. wide, and

1 ft. high.

Dry Measure.

2 pints (pt.) 1 quart.

8 quarts (qt.) 1 peck.

4 pecks (pk.) 1 bushel.

36 bushels (bu.) 1 chaldron.

Liquid Measure.

4 gills make 1 pt.

2 pints " 1 qt.

4 quarts " 1 gal.

31 1/2 gallons " 1 barrel.

2 bbl. or 63 gal. " 1 hogshead (hhd.)

Paper Measure.

24 sheets (sh.) make 1 quire.

20 quires (qr.) " 1 ream.

10 reams (r.) " 1 bale.

Miscellaneous Denominations.

12 units make 1 dozen.

12 doz. " 1 gross.

12 gross " 1 gr. gross.

20 units " 1 score.

56 lbs. " 1 firkin of butter

100 lbs. " 1 quintal of dried

salt fish.

100 lbs. " 1 cast of rasins.

196 " " 1 bbl. of flour.

200 " " 1 bbl. of beef,

pork or fish.

280 " " 1 bbl. of salt at

the N. Y. State

Salt works.

32 lbs. " 1 bush. of oats.

43 " " 1 " of barley.

56 " " 1 " of corn or

rye.

60 " " 1 " of wheat.

A score is 20.

A hand is 4 inches.

A fathom is 6 feet.

A knot is 6088 feet.

8 knots 1 league.

Bureau of American Ethnology
Catalogue of Manuscripts

No. 3087

Stock: Algonquiam

Language: Arapaho

Collector: Dr. Truman Michelson (informant, Cleaver
Warden)

Place: - Date: Summer 1928
notebook,

Remarks: Linguistics and ethnology; 68 p./20 cm., and
two loose pages.



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