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Notes on Arapaho customs and beliefs by Jesse Rowlodge,
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Arapaho customs and beliefs.

1. When any one, woman or man is ailing or has an intense pain on any part of body, not private, he or she can go to a warrior with a scar from wound received in a battle, and rub the part that may be paining against the scar expecting immediate relief, etc.

A murderer within a tribe either intentional or accidental is considered possessed of ill luck to any one he comes in contact. No one cares to smoke with him, chum or travel with him, or should not associate with him on any journey. Should not listen to his stories or dreams, or wear his clothes, or use his gun or bow and arrows, or ride a pony double with him or sleep in his bed or with him. especially during thunder storms.
He is otherwise an outcast. The only way he can redeem himself is, if the chance may ever be possible that some member of an enemy tribe may have been killed, to take the liberty and opportunity to practice cannibalism, desecr the body, cut the tip of the heart, eat it, the same with the liver, flesh, fat, blood, brain, break a limb and eat the marrow, then he is accepted in any society of the tribe. One man is still alive at this writing who accidentally hurt and killed a child, a girl that had to go thru the above. He is now about 76 years old, in good health; his hair as black as coal and otherwise a man of fine character.

3. In referring to anyone, one should never point to the one referred either with a knife, or any other sharp tool or weapon, as it is believed and feared the party referred
or pointed at will be harmed in some way.

4. Children of either sex should not play with fire or coals as it will cause urinary incontinence. This is termed "chased by the rabbit."

5. Children should also never undertake to count the stars of the sky; if they do they are counting the years of their living mother's life. That is, the number they will count to will be the year of death.

6. At bed time one should rinse their mouth with water before retiring, since the mouth out upon rising before drinking.

7. Some children actually do not know the names of parents and grandparents until at a certain age, so they usually address them by relationship.
8. Children are taught not to kill, play with, or handle a toad as it will cause their hands to become spotted.

9. On the other hand, they are permitted to play with a homed toad as it is considered good luck to tie a red rag or string about its neck and liberated. The luck will come in a form of securing a pony.

10. When a black bird or several of them sights upon your pony’s back, you will be fortunate of getting that many ponies giving to you.

11. If a dog howls near your tepee, he is driven away at once as that is a sign of misfortune, especially if some one is sick in the tepee.
13. When prairie dogs are seen running along road away from their town of mounds it is a sign of flood especially in the spring of the year.

13. Carmine (dark red) and celestial blue are the favorite colors, also corn black and white gray.

14. Sage is used for all toilet purposes on account of its clean, softness and odor. Bathing, wiping of sweat etc. as well as for ceremonial.

15. Women in family way are not to eat a rabbit as it is believed will cause their baby to born hair mouthed neither will they eat of any vegetable or fruit or nuts that is double natured or such as they fear it will cause twins.
16. In account of uncertainty of nature
Arapahoos never camp near a water edge
or directly under trees or cliffs or ledges.
They fear also of rodents and reptiles near
such places.

17. Whenever any clothing is to be cast away,
especially into the water, a supposed being
named "Last Child" is always addressed
as to whom such clothes are presented.
This is considered for good luck.

18. The children are taught names of
animals, birds, and also trees and
different species of stones. The following are
a few.

Birds

ké'ía ni'it - black bird
ké'íja sa'í - robbin
gé'íje lié - sparrow hawk
gó'go xu'í lié - red humming
kás'í tá'í - dove or pigeon
sé'hí'í - snow bird
ké'í je só'ho' - buzzard
já'oo je' nähe' - meadow lark
ká'oo tí' - chicken lark
19. Children were also taught not to follow or step in the footprints of others.

20. It is always the custom of a sick or dying person of either sex to plea to the nearest relatives for the care or attention of his survivors less able than others; this is usually promised and often carried out.

21. Young women at the age when learning to slice meat for jerking are taught by older women relatives the names of parts of an animal, and are identified even after sliced as to parts of carcass. A few are as follows:

*he'á hówe*
*he'rá tähθ - flank*
*he'jé yó*
*he'rá dárá*
*he'rá háy gwe*
*he'rá yá dá shuí*
*he'rá jú - ribb*
*he'rá éth - calf of leg*

*he'jó ná - plural ribs*
*he' já - hind quarter*
*he' já wí - brisket*
*he' só ná - neck*
*he' tá hí - e-face*
*he' tá ná - utes*
*he' tá wá - bristles*
*he' só á - rump*
names of trees have been given before.

22. If there has been a fog or mist which is called a few days, and a clear day is wanted, one will clear or smooth off a patch of ground just big enough to draw an outline of a terrapin about four inches in diameter with legs, tail, and head showing; then the terrapin is asked to leave, mutilating the picture.

23. Any one of unusual small skins or part of legs below the knees is called jack snipe legs. Name of jack snipe is (Te-ti he) or (Te-te he).
Southern Cross
April 1933
Rowledge
lose their tracks which
in a way teaches people
to know their directions
by various indications.

If they neglect this
they will lose the path
and even in broad day
light they will get lost
for the period of the
fog or mist. This has
happened many times
and many
stories are told of tribal
members of being lost.

The content however is
that the fog turtle is
not smacked by the rain
low as in the case of
the Thunder bird.
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