

HINANA'EEI
HENEECHEE
THI'AK

HIMI'ISH
BII'IIHAAT
BEETEENITH



HINANA'EEI HENECHEE THI'AK

Hih'i'sh Bii'iihaat Beeteenith

ARAPAHO SITTING BULL

How He Found The Lord

Summer Institute of Linguistics

Norman, Oklahoma

1968

DEDICATED TO

Mrs. Edna Pawpa Cleveland
HISHIBEI'EI

By her students



INTRODUCTION

This book is the result of an eight week study of Arapaho by the Field Methods students of the Summer Institute of Linguistics at Norman, Oklahoma. It is our hope that this book will help to preserve Arapaho as a living language by stimulating among the people of the Arapaho Tribe a desire to learn the language of their fore-fathers.

We wish to express our deepest gratitude to Mrs. Edna Pawpa, our Arapaho language teacher, who provided the text and aided in preparing this book. We are indebted to Doris Bartholomew, Pat Hess, and Lillian Howland, the Field Methods teaching staff, Mary Sargent, our literacy consultant, Don Canonge, our artist, and the many others who generously contributed their time and assistance.

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HINAN'EEI HENE^UCHEE THI'AK

Nebeshibehe' Henechee Thi'ak nenihi'ishihi'hit hietnenihi'iteht nawuuxu'. Nebeshibehe'nihneecheseixt nihniinihaanakut tikhaha' nihi'athoonit. Ninihaa'eit hihi'ihaaw teseenih. Nixtei'einaahit. Nihi'aanaha'uu kutat. Hananihi'I haaw chebii'aa. Watnihni' i' eei xa'aak hinana'eei hei xa'aana. Nebeshibehe' wataaha nihi'eeixa hinot hibiixut nihi'eeyani. Nachoou nihi'iitochixt. Nehni'I Hinana'eei nohut.

Ba'aachi' nihyuhaat nihiniwaat he'eyeinininthi hiseina nihihibibetinithi' nihiyeinenithi' hiniina' nihi' aathoouu haxuwuunena' nihiitheit hetbi' niseit hetniiwaa nihiitheit. Nebeshibehe' nihitenaat neiwaaha' tihwaanehnith. Nah nihinaate'. Niishithaat. Nihbehe'ina' niishithaat hine'itiwaahut. Nihi'iniishitiit ka'eiya' nah nihshchee nihi'ii niishitiit wa'ahna. Nahche' nihi'ii beseet nah nihi'ii naakaheit.

Nihiithe'i'yaanibithi' neina nihichenishi' ne'chi naawuseethi'
waxaheebi' ni'itathiwaathi' neina nihi'akachiihit nise'ishi' tookaahenet
haxaahune'. Nehchi naawuuhithi'. Nihi'iiyahohu'u' baaana nihi'ei'ina'
nihi'ishiseethi'. Hiitnechih na'uuhuhath.
Hiitne'tiine'tiine'tiia'nebishibehe Heneechee Thi'ak kaha'nihi'aatha
hanaanateinaxut nihi'itheit hinini'teena nenihishi' eit nihnihaanaaxut.
Nihi'ihaaw nihi'aathuyeit nihi'ee'ina' nihi'ishiinechitiwaxut
nihiwaathenithi' hiwaakechiiwa' hawaa nihi'iibi'chetheibit nihi'ichiinena'
beshithe'i na'aawu' ne'nihi'ishiine'tiihenina'.

Nebeshibehe' Heneechee Thi'ak nihcheetet naokahanoowinithi'
hithe'e'ihnahaat nuhu' ka'edahwaat ne'nih'itena' nuhu' ka'edahwaat
nihchiche'seet nawuuhu' nah nuhu' hinana'eina nihnahaathihaat
nihthaakuhet bebet nehnih'ishithi' nih'iika' nih'iika'eenawaathi'
nihka'edahwathi' tatash te'iyana' nihbeteethi'. Nihi'ii 'awa'aathi'
hi'ihinibaatinina nihi'iwithuuchaathi' hetwaahaya' heche'nahawathi'
hininihihaatenithi' hinita'einina.

Behshiihi' nuhu' hinana'eena' nihka'eenaawaathi'
nenihi'ishiithawithachaathi' nihi'ii nunshina'aathi' nah nihhaananina'aathi'
he'ih'i'ikaneena'. Nebeshibehe' he'ih'i'iithe hi'aaanataane'e
hawaakechiibinna nah hebeichitheibinna yaaw hetwaaheeya' nihi'iithaa'
beshiihi' ne'nihi'ish neyeitheihat nuhu' hinana'cina' he'ih'i'iithaakuhe'.
Neisana he'ih'i'iithaabeenebee beeteenith.

Cheebeni nihna'uuhithi' nihniishitiithi' neyeetheina'aawu. Ne'tih neye'theit neisana nihneiyeethehei' chi' beteen nathanehee ne'nih'i'ish see'inanaat beetenith nihtoose'ait nahtih'i'iishii'aat nihniwaat neinaahuha' nih'i'ithaawithichaathi'.

Neisana he'ih'i'eitewuunee nebishiiwaha' hi'chebet beehii' i' hinisanaanibiihi'. Nihee'innanaathi' hi'chebet beehii' i' hinisanaanibiihi'. Nah neiwaha' ni'ihichacha'un hawaa'aathi' hi' i' iixaaw che' hithaakutiina' ka'einaawat. Ni'ihii' beteenitaathi' ne'nih'i'ish neyeitheiheina'. Nah heenesh na'aathaani'I hawaa neyaaxeit he'iichebka he'ii thaaxu'ehsahaa'ana' nahaxaathi'eehe ne'nih'i'sa'a koon he' i'nabeesinin hiwakaxaa xaa'aawu'.

Nebeshibehe' yaaw nihbehe'I hehiinit nih'i'ii niishethei'it. Nih'i'iihien hananihat hiwaakechiwa' nih'i'ineeyeita'ei'it wakahebi neseihithi'. Nih'i'ichacha'ana haxa'anit. Nih'i'ishiine'etit nih'i'ibeteenitat. Nihawaa'a niinee'itit nih'i'ii beish yixuheina beteen taana'aawu.

Nebeshibehe' nah neihiibete' neisana nah neina nihi'aawaathi'
ne'ni'ishiinetiithi'. Nihi'athaabennawaathi' beteenith. Ne'nihiiish
nihiyeitheiheina' he'cheebiitena' he'chiinintayeina'. Waati ni'ihii
naxahaahawinna' biishibinna neibehe' cheebee ko'nawu'. Hi'ihaawinet
ni' i'aathooyeit ni'eenatitha' ni' i'aathooha' niniitaaneit
ni'xoo'na'wuuneina' biishibinna nibiithina'.

Niwaatheni'I nihi'ish nanaahathiheina' hethai'inee na'aateit betet.
Ni i'aawaa'aathi' heeyoohu hi'ihaaw na'aatha nihichebe'ei naaateit betet.
Waati nichanchiiteithi' hita'aawunninna hee'uhi'I hawaa'aa
nebishibehe'kaananaa he' i'ithee nei'iwaha'. He'ne' kaanina'
he'ne'shiitheithi'. Heeniisani'I nihi heenei'tewuneina betenith ta'na'aateit.
Neina nah neisana ni'I'aanaawaa'athi' Hawa neyeitheihoou neiniisana' nah
neishiihaha' heitaawunouu betet ta' chebe'ei na'aateit.

ARAPAHO SITTING BULL

My grandfather's name was Sitting Bull. He was from Oklahoma. Because my grandfather was half whiteman, he was light complected and had yellow eyes. He was of stout build, not very tall and had brown hair. He used to wear braids but that was before I was born. I guess he used to wear Arapaho clothes. The Arapaho wore a breech cloth with a long shirt and leggings, and wrapped a blanket around them.

He went to Wyoming and married four sisters. He had four wives but the whiteman's law told him he could just have one wife. My grandfather chose my grandmother because she was the youngest. Also she was strong. She was a good worker and knew all about working to make a living. She sewed and made moccasins from buckskins. Also she got wood and hauled water.

They had a child (my mother). After she was born they moved South on horses. My mother was a tiny baby so they put her in the "tookaaahetnet" (a weaved willow shade) on the teepee poles and dragged her (behind the Horses). When they moved South there were no roads but he knew where they were going. He moved them back here to make a living.

My grandfather Sitting Bull was half white man. People called him "Sheep Eyes." They named him that because he had yellow eyes. He never learned to speak English. But he knew how to make a living. He had many cows and money which he put in the bank. That is how he made a living for us.

My grandfather visited the Paiutes. Over there he saw this Ghost Dance and brought it back to Oklahoma with him and showed it to the Arapahos. They all followed him in doing the Ghost Dance. Even the children danced. They worshipped with songs and believed in a judgment day when they would see their relatives who had passed on.

All of the Arapahos did the Ghost Dance. It was their religion. They would get under the power and fall over and have dreams. My grandfather told them to sell their cows and get rid of their money now, because judgment day was coming. That was the way he taught the Arapahos and they followed him.

My father had faith in the Lord. When the Mennonites moved here they started a boarding school. That was where my father went to school. They taught him about the Holy Bible. That is how he knew the Lord. He was baptized. When he grew up he married my mother and they both believed.

My father told my grandfather about our Heavenly Father. That is how they learned about our Heavenly Father. (My grandfather) and grandmother worshipped all the time. They never went back to follow the Ghost Dance. They just went to church and that is how they taught us.

Whenever any hardship came, like a tornado hit, they lifted their arms and prayed, "Let it jump over us!" And that is the way it happened. It just blew away the barn.

Even when my grandfather was an old man he used to work. He took care of his own cows. He used to break wild horses.

He laughed all the time and was a kind man. He always went to church. He was a worshipping man. He took all of us to church.

My grandfather and my grandmother, my father and my mother worshipped. That is the way they lived. They believed on the Lord. They taught us not to steal nor tell lies. Once when we were wanting some peaches my grandmother said, "Don't pick them!" She could not speak English but she asked the white man and he understood her and picked them for us. So we ate the peaches.

In many ways she showed us how strong the Lord is. Praying all the time, nothing was too strong – the Lord was more powerful. Like once they could not get into their house, my grandfather prayed. Then he told my grandmother to open the door. She opened it and they went in. In things like this they told us about how powerful the Lord is. My mother and my father were always praying. I am also teaching my children and my grandchildren. I tell them the Lord is most powerful.

PRONUNCIATION KEY

<u>Arapaho Letter</u>	<u>English Word</u>	<u>Arapaho Word</u>	
b	but	besh	“stick”
t	top	tooya	“cup”
k	king	kane	“dream”
ch	chair	chiitei	“come in”
s	sit	se’ana’a	“plate”
sh	shoe	hishish	“sun”
h	hat	hahaat	“tree”
n	nose	neesu	“three”
w	water	wakech	“cow”
y	year	yein	“four”

There are six vowels in the Arapaho language.

These six vowels may vary slightly in their pronunciation.

<u>Arapaho</u> <u>Vowel</u>	<u>English</u> <u>Word</u>	<u>Arapaho</u> <u>Word</u>
“i” is pronounced	beet as in	hinen “man”
and as	sit as in	hix “bone”
“e” is pronounced	clay as in	te’yane “child”
and as	pet as in	heth “dog”
“ē” is pronounced	cat as in	<u>neeche</u> “chief”
“o” is pronounced	beat as in	hoo “blanket”
“u” is pronounced	shoe as in	waxu’ “grass”
and as	cook as in	wux “bear”
“a” is pronounced	pot as in	wakech “cow”
as	ball as in	wa’a “shoe”
as	cup as in	ha’aawuu “houses”
and as	palm as in	hahaat “tree”

When a vowel is written two times, side by side in a word such as “neeche” meaning “chief,” or “biixuut” meaning “shirt or dress,” (or “naaku” meaning “rabbit,”) it sounds much longer.

The letter ‘ in Arapaho (whose technical name is glottal stop) represents the sound which comes at the end of the word hithibi’ “Come you all!” but not at the end of the word hithibi “You come!”

It occurs as the last sound in ha’aawu’ “house” and not as the last sound in ha’aawuu “houses.” Within a word the glottal stop is a very rapid stop and start again of speech, as in the word ha’aawu “house” but not in the word haaa “bed.”

The letter **th** in such Arapaho words as thi’akuuta’a “chair” and tha’heenah “wheat” and heth “dog” is pronounced as the **th** in the following English words: think, thank, and both.

The letter **x** in such araphao words as xoosa “baby skunk” and xouchen “onion” is pronounced something like an **h** but further back in the throat with a scraping sound.