
NUMU TEKWAPUHA NOMENEEKATU NEWSLETTER

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The Comanche Language & Cultural Preservation Committee
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Editor: Barbara Goodin

“Letter From The President”

Haa Maruawe Numenhu

Our Comanche Language & Cultural Preservation group will be attending the 9th Annual Shoshonean Language Reunion this June in Fort Washakie, Wyoming. We have been attending the events since they began in 1999, and we enjoy this time together with our relatives. We share stories, language, differences and we learn many interesting things that are very important to us as Comanches.

I can also tell that we have lost many of our words we used to know, and now no one uses them. This is a great loss to us and our children and grandchildren, who will be the ones that will never hear these words unless we find them again. We must continue to stay on this path to keep our language and use it.

Ura
Billie Kreger

DOCUMENTING COMANCHE HISTORY

(*Late last year I received an e-mail from a gentleman in Texas with questions on Comanche history in Texas. I turned to our long time friend and Texas historian Linda Pelon. I thought this was worth passing along to others interested in our history.)

“Mrs. Goodin, I am working on a history of Eastland County, Texas. There are many stories in the area of Indian

attacks, told from the Anglo settlers’ point of view. I’ve found material that tell the Comanche story, from a more balanced perspective, but none that are specific to Eastland County or even that region (from the accounts, it sounds like these bands roamed from Eastland, Palo Pinto and Erath Counties, at least). There have been enough concentrations of artifacts found that I’m beginning to wonder if this Leon River Valley wasn’t a secluded place where they could roam into less protected regions from. I’m hoping you might be able to steer me in the right direction on a couple of points:

1) Is there any way to piece together who might have been a strong character of the Comanches that might have been in Eastland County during the 1850-1875 period? Later parts of the book have “storytellers” who are historic characters who “observe” what is going on around them.

2) Is there any hope of finding memoirs of Indians that might have passed through that county? There are lots of memoirs of Anglo settlers and government records, but again they all seem to not include a Native American perspective. I can only imagine the feelings these people must have had when all these settlers showed up in lands they’d roamed for thousands of year. I’d like to get the story right.

I would appreciate any help that you could provide as I begin this part of the journey. Thanks.”

Linda’s response:

"I am responding to your questions at the request of Barbara Goodin. The Leon River is a very important, and under-documented, piece of Texas Comanche history! There is historical documentation of a large Comanche camp (Old Owl's; the Peace Chief) on this river in the 1840s. There is much evidence to support a heavy Comanche occupation of this area until late in 1849. Between ¼- ½ of the Penatuhkah Band died in the Cholera epidemic that year (including Old Owl, and their War Chief Santa Anna). The survivors seem to have abandoned this area and moved north/northwest after this epidemic and never regained the "strong hold" they had on the area prior to the death of Santa Anna and Old Owl. I can imagine the survivors were too traumatized by that horrible epidemic to want to return at that time.

I have many maps and other documentation that I will be glad to share with you, but we probably need to meet to do that.

I am trying to reconstruct the Comanche smoke signaling system across Texas. Are you aware of any sets of deeply burned hearths (between 3 and 12/15) on high points with strategic views of other high points? These places usually are also saturated with flint chips (sentinels watching for signals and multi-tasking/making tools).

I am looking forward to discussing the Comanche presence on the Leon River with you in greater detail. It is a history worthy of the effort it will take to recover it. Best Regards, Linda."

I am always amazed at Linda's knowledge of our ancestors in Texas history, and how willing she is to share that knowledge, not only with Comanches, but others who share her passion.

I look forward to any printed material that will come out of their collaboration.

In Memory
REAVES NAHWOOKS
1930-2008



NATIVE WOMEN'S HEALTH

Charon Asetoyer sent us the following information to share:

"This is a project of the Native American Women's Health Education Resource Center here in Lake Andes, South Dakota, on the Yankton Sioux Reservation. Dakota Talk Radio is a Native station that is on the internet. It has good native programming from Indian Country from 9-5 Monday-Friday and the rest of the time it plays good native music. To tune in go to www.nativeshop.org and click on 'Dakota Talk Radio.'

Hope you can check us out soon."

COMANCHE LANGUAGE DVDs

Over the years, the CLCPC has accumulated numerous video tapes of the various activities we have been involved in. We had these transferred into a DVD format and now have them available.

We have an extensive list of DVDs and have set some ground rules for distributing them:

- You must be an enrolled tribal member and provide your CDIB when requesting a DVD.
- Requests must be in writing, either by e-mail or regular mail.
- We will limit requests to three (3) per person, but you may place another request in thirty (30) days.

We don't want people to wait a long time to receive the DVD they request, and we hope by having the above rules in place that we can fill requests in a timely manner.

If we find we are inundated with requests we may have to alter the rules, or if we don't get a lot of requests we may be able to relax the rules.

Here is a partial list of the DVDs:

Adobe Walls Trip, 1998
 ANA Language Program, "Our Kids" 1998
 Cache & Walter Communities
 Buffalo Butchered, Complex 4-3-04
 Cache Pre-School Take Home Tape
 Edgar Monetathchi, June Tahpay, Albert Nahquaddy, Sam DeVenney, Lucille McClung, Leonard Riddles
 Comanche Code Talkers
 Monument Dedication, 2003
 Comanche Cultural Series, 1999
 Story Telling & Hymn Singing
 Comanche Cultural Series, 1999
 Brush Dance (Lucille McClung)
 Comanche Cultural Series, 1999
 Story Telling & Hymn Singing
 Comanche Cultural Series, 1999
 Peyote (Attocknie & Niedo)
 Comanche Cultural Series, 1999
 Hand Games (Attocknie & Tahhahwah)
 Comanche Family History Day, 1993
 Lawton Public Library
 Comanche Homecoming, Walters 1993
 Comanche Hymn Singing, 1991
 Pete Coffey Church, Cache
 Comanche Hymn Singing, 2001
 With Rusty Wahkinney
 Comanche Language Cards, 1994
 Ronald & Roderick Red Elk
 Comanche Language Conference #1, 2005
 Comanche Language Conference #2, 2005
 Comanche Language Conference #3, 2005

Comanche Language Conference, 1998
 Stories by Carney Saupitty
 Comanche Language Conference, 1998
 Language & Words (Niedo & McClung)
 Comanche Language Conference, 1998
 Comanche Traditions (J. Wapp)
 Comanche Language Conference, 1998
 Songs, Hymns & Prayers (Nahwooks)
 Comanche Language Week-end #1, 1994
 Fort Sill Indian School (2 copies)
 Comanche Language Week-end #2, 1994
 Fort Sill Indian School
 Comanche Language Week-end #3, 1994
 Fort Sill Indian School
 Comanche Language Week-end #2, 1994
 Fort Sill Indian School
 Comanche Language Week-end #3, 1994
 Fort Sill Indian School
 Comanche Monument Dedication,
 Wichita Falls TX Oct 4, 2003
 Comanche Nation Fair Parades, '93 & '94
 and Language Contest (F. Kassanavoid)
 Comanche Nation Fair Parade, 2002
 Comanche Nation Fair Parade, 2003
 Comanche Peak, Granbury TX, 1999
 Comanche Pre-School, Apache, 1995
 Comanche Only Session, Feb. 6, 2004
 Comanche Only Session, June 4, 2004
 Comanche War Trails
 Presentation, John Yates, 2005
 Dictionary Meeting, 1997
 Dictionary Meeting, 9-2-2001
 Family Histories 2001-2002
 Lucille McClung & Margaret Poahway
 KCA Family History Day, 1992
 Lord's Prayer read by Kellie Moser 2004
 McClung, Lucille, Family History (2001)
 Memorial Day, 2002
 Memorial Day with CIVA, May 31, 2004
 Niedo, Ray with Billie Kreger
 "Talking about Trees and Plants"
 Numanuu Tureetuu Field Trip, 2003
 Youth Language Fair
 Otipoby Cemetery, 1988
 Burial of Primitive Child
 Memorial Day
 Paint Rock TX presentation, 199?
 by Kay Campbell
 Poahway, Margaret, Family History (2002)
 Pre-School Take Home DVD, Edgar,
 June, Albert, Sam, Lucille, Leonard
 Red Elk, Ronald & Roderick, 1994
 Speaking at Naperville IL
 Riddles, Leonard & Rowell

Two Visions of NA Art
 Santa Anna TX Story Telling, 2001
 & Comanche Classes with Edgar
 Monetathchi & Marie Haumpy
 Shoshone Nations Reunion, 2000
 Fort Hall, Nevada
 Shoshone Nations Reunion 2002
 Shoshone Nations Reunion 2004
 Elko NV disc #1 & disc #2
 Shoshone Nations Reunion, 2006
 Dance Demonstrations
 Shoshone Nations Reunion, 2006
 Teepee Contest
 Shoshone Nations Reunion, 2006
 Giveaway & Demonstrations
 Shoshone Nations Reunion, 2006
 Fashion Show
 Shoshone Nations Reunion, 2006
 Chairman's Feed / Giveaway
 Shoshone Nations Reunion, 2006
 Basket Weaving
 Story Telling, CNF 1996
 Story Telling, CNF 1999
 Story Telling, CNF 2001 #1
 Cheevers, Lonnie R.H. & Gary Watson
 Story Telling, CNF 2001 #2
 Geneva Navarro
 Story Telling, Elderly Center #1, 1990
 Story Telling, Elderly Center #2, 1990
 Summer Camp, Little Washita 1997
 Summer Camp, Walters 1997
 Summer Camp, 1998
 Summer Camp, 2004, CN College
 Ron Red Elk & Carney Saupitty
 TaiPiah Park Pow-Wow, May 20, 1989
 Texas Museum Presentation, 1999
 Flute Playing & Dance Exhibition

Please keep in mind that we are not professional movie makers, but we are offering these to tribal members at no charge.

DANA CHIBITTY INTERVIEW

October 7, 1967

(*From the Doris Duke Collection at the University of Oklahoma. You can go online and read more Comanche interviews at:
<http://digital.libraries.ou.edu.whc.duke/>)

Background Information provided:
 "Dana Chibitty was born in 1897 at Richards Spur. Her Indian name is Tah tah dar sy, which means "Real Little" in English. Her father was Pe-ki-you and her mother was Pah-ah.

Q: About how old are you now?

DC: They said I was 72 years old and the other birthday said I was 69. I don't know which one of them to believe.

Q: How come they have two?

DC: I don't know. I think it's 1897. The Red Store man, where the Indians used to trade long ago, he had the record of all the Indians, and that's what he told me, that I was born in 1897. I think that's what he said.

Q: Was this the Red Store?

DC: Yes.

Q: Where was that?

DC: You know where the Indian Hospital is? It's just north from there, but it's all gone now.

Q: Where were you born?

DC: Here at Richards Spur, on my grandpa's place, old man Ahdosy.

Q: What is your name?

DC: Tah-da-tas-i.

Q: Does that have a meaning in English?

DC: It means "Real Little."

Q: How did you get that name?

DC: I don't know. I didn't know what my name was until I got married. They sent my money down here to Mr. Scott when we had our office up here, where the lake (Lawtonka) is now. My check came down there and one of my uncles went down there and they ask him whose name is that, and he said, of course (our) uncles called us daughter, "That's my daughter's check. That's her name." So he came back and told me, "Daughter, you got money over there. Go get it." So I went down there and got that check and that was the first time I knew that Tah-tah-dar-sy was my name.

Ever since then I been getting checks by that name from the office.”

Q: What name did you use before that? When you were a little girl, what did your parents call you?

DC: When I was little they call me Nahme. The only name I know was Nahme. That means walking, you know.

Q: Do you know how you got that name, Walking?

DC: I don't even know. Some people name the kids when they go to war, fighting the enemy, and when they kill somebody, some name them by what they done. I just don't know how they named me Nahme.

Q: Did just the parents name the child or could it be anybody?

DC: Just anybody. They just name them.

Q: Did the parents pay that person anything?

DC: No, they don't pay them.

Q: How many people did you have in your family?

DC: I had two brothers and two sisters, and I've got one half sister. And my mama and daddy.

Q: Which Comanche tribe do you belong to?

DC: I belong to the Noyakas. My daddy is Noyaka, but I don't know what my mama is. All my grandfolks and my uncles, they all Noyakas.

Q: What does that mean?

DC: It means “traveling around.” You know, like you go some where, you travel.

Q: Do you know the names of any of the other groups?

DC: Let's see. I heard there was some tribe called Penatuka. My friend, she's Penatuka.

Q: What meaning does that have?

DC: It means something like they're eating.

Q: What kind of games did you like to play when you were little?

DC: I remember that we used to live at Blue Beaver Creek when my mama and dad were still living, and we had these cow hides and there was a steep hill. We got on that cow hide, a bunch of us girls, and we side down there on it.

Q: What kind of things did your mother teach you?

DC: I was just a little girl and she took us to church. We went to church on a wagon, you know.

Q: Which church was that?

DC: Deyo Mission.

Q: When did your parents die?

DC: I was maybe five years old when my daddy died. My daddy died when we was living in a tent. There was a lot of people camping all together here and there. South of West Cache Creek. We was in a bunch with them and my daddy died. I remember we went and buried him, I don't know how far north, but we buried him. About 1912. My mama died when I was married and I didn't get to go to her funeral.

Q: When your father died, did your mother do any thing to show she was in mourning for him?

DC: She just cut her hair. People at that time, when their husband or child die, they cut like this on their body, but I didn't see my mama do that.

Q: Did you go to school after you got to be about 7?

DC: I don't know how long I stayed out of school after my daddy died. Then they put me in Fort Sill (Indian) School.

Q: How long did you stay there?

DC: At that time the grades go to (the) fifth grade. I was a pretty good sized girl, when my uncle took me. That's when I was raised at Richards Spur.

Q: What was your uncle's name?

DC: Matt Ahdosy. Him and his wife they just took me and raised my just like I'm their own daughter. But I don't call him uncle, I called him my daddy. And he called me his daughter.

Q: How did you like Fort Sill School?

DC: I liked (it) when I was there. They teach us to behave and mind, and we couldn't go west of the building, we just played on the other side and go to school. I liked Fort Sill School, but now it's different.

Q: How?

DC: We didn't go around the boys like they do now on the campus. We didn't do that. They kept us on the other side and the boys had to stay on their side. But now it's different.

Q: What kind of things did they teach you there?

DC: They taught us to sew and to cook, and most of the time I worked with the employees. I thought that fifty cents was big. They paid me fifty cents a week and that's why I stayed there and ate with them. Of course, you had to know all the tools they ate with. They got their own, knives and forks and those little rings that they put their napkins in. You have to know all that.

Q: Could you speak English when you first went to school?

DC: No, I didn't know English words when I first went to school.

Q: Did you know English by the time you left school?

DC: Yeah, but not too good, but I could talk pretty good.

Q: How did they teach you English?

DC: When we talked Comanche our matron whipped us. We have to talk English all the time, can't talk Comanche. English all the time. There was nothing but Comanches (there), no Kiowas, no other tribe there, just Comanches, and when we talk Comanche the matron would whip us.

Q: How old were you when you left Fort Sill School?

DC: I said the grades went to the fifth grade, but I just finished the fourth grade. I was about 16 years old (when I left).

Q: What did you do after you left school?

DC: After I left school, I got married.

Q: Who did you marry?

DC: I married Hoke Smith, Walter Hoke Smith.

Q: Is he still living?

DC: Yeah, he's still living, but he can hardly see so good.

Q: How many children did you have?

DC: I had two by him. Girl was oldest and boy next. Kids ruined our (water) well, they throwed things in it. Ever since then we ain't got no well.

Q: Why did the kids do that?

DC: Just playing around it and I guess they done that. Ever since that we ain't got no well. We had to haul water from the spring at Stoney Point.

Q: I bet that gets hard when winter comes.

DC: Yeah.

Q: When did you get married again?

Q: After I separated from Hoke Smith, I was without a man for a long time. Then I married my husband. We had all our important things in a little cedar box and somebody stole the whole thing when we was moving from the church.

Q: What church?

DC: We belong to the Comanche church up here, Mount Scott Comanche.

Q: Did you or your husband ever belong to the peyote church?

DC: No. My daddy was a Native Church man, and all my folks. They stayed up all night in that teepee. They sing then they pray. Keep doing that, all night long. One would beat the drum and the other would be singing.

Q: What kind of dances did they have when you were young? Did they have the same kind they have now or different ones?

DC: Oh, I think it's the same.

Q: Did you ever hear of a Comanche dance called a Crow Dance?

DC: Yeah.

Q: What kind of a dance was that?

DC: Oh, they danced inside the tipi. They were all in the tipi, sitting down.

They'd sing and when they're singing, they'd all get up and holler like a crow --- caw, caw, caw, caw. When a dog run in front of them, somebody's got to go and kill him, shoot him.

Q: Why did they do that?

DC: I don't know. Did you ask the old man that question? He could have told you lots of things about that – but me, I don't hardly know, but just what the old man told me. That was his folk's dance.

Q: I didn't hear about it until recently Mary Poafpybitty told me it was a crow dance, but she didn't know much about it.

DC: The old man knows. You should ask him all that. He's older than I am and he knows more. I was just a little girl when the country was opened, and I know we traveled on wagons. We had just taken our allotment out of Blue Beaver, and some of our folks told us, "That's good land way up south, let's go over there." So all the folks but three bunches of families left. They all went that way. They left their homes and went. The government had given us houses that time. Some got two room houses and some got three room houses. My grandpa had a three room house. We had a two room house. And we all left and went that way. We went west of Temple on West Cache Creek. My sister didn't want to go, so she and her husband stayed here. There wasn't no fences at that time, you just travel anywhere you want to go. I remember just like a dream that we was staking out our allotment. We were going around on wagons, going from place to place, and then we got our allotment out there.

Q: Where was your allotment?

DC: My allotment is straight west of Temple. I don't know how many miles. There was mine and my brothers joining together. My sisters were together. Daddy and mama's was in the bottom of the creek, and all the kin folks were all west, somewhere by where the Deep

Red and the West Cache Creek come together. That's where their allotments were, all through there.

PRODUCTS FOR SALE

Comanche Dictionary. Compiled entirely by Comanche people, this dictionary contains over 6,000 Comanche words with Comanche to English and English to Comanche sections. \$30 plus \$5 s&h.

Comanche Lessons, set #1. A set of four Comanche Lessons, complete with a word list for each lesson and a CD. \$20 plus \$5 s&h.

Picture Dictionary. 26 page Primer explains the Comanche alphabet and sound of each letter. Includes a CD. \$12 plus \$3 s&h.

Comanche Song Book. Collection of 116 songs written in Comanche with an English translation, plus a set of 3 CDs of the songs. \$20 plus \$5 s&h.

Comanche Flash Cards Set. Three sets of 48 Flash Cards using simple Comanche words, accompanied by a CD. \$12 plus \$3 s&h for all three sets.

Comanche Language Tee-Shirts. Comanche language logo in full color on left chest. Available in solid red or royal blue. Children's sizes small (6-8), medium (10-12), and large (12-14), \$10; Adult sizes small through XL \$12; Adult sizes 2X and 3X \$15. Specify color and size when ordering and add \$5 per shirt s&h.

Authentic Handmade Comanche Dolls. Beautiful 20" soft bodied dolls, dressed in traditional clothing. Both girl and boy dolls available. \$40 each plus \$5 s&h. (Special Order: Allow 6-8 weeks delivery.)

Tote Bags. Navy with red trim. 16"x12"x5" with back pocket. Front has the Comanche Language logo. \$12 plus \$5 s&h.

Ball Caps. Royal blue with red bill and Language Logo on front. \$10 plus \$5 s&h.

Lapel Pins. 1 inch round Cloisonne pin with colorful C.L.C.P.C. logo and "Nəm̄ Tekwap̄" in center. \$5 includes s&h.

New Lapel Pin. 1 1/8" Silk screened lapel pin with clear epoxy finish. Exact replica of our colorful CLCPC logo complete with feathers, on gold plating. \$5 includes s&h.

***Please Note:** We give discounts to enrolled Comanche Tribal Members. Contact us at 580-492-5126 before ordering.

"Səm̄ Oyet̄ Tana Nananəm̄m̄n̄"
(We Are All Related)

Ronald Red Elk