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# NUMU TEKWAPUHA NOMNEEKATU NEWSLETTER

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January 2002

Vol. 5 Issue 1

The Comanche Language & Cultural Preservation Committee

P.O. Box 3610 Lawton OK 73502-3610

www.comanchelanguage.org (fax#1-580-353-6322) e-mail:clpc@comanchelanguage.org

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*Editor: Barbara Goodin*

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## “Letter From The President”

I hope everyone had a safe and happy holiday. I was so happy get the phone calls inquiring about the Christmas songs (in our last newsletter), asking what the translation was and how to say “Merry Christmas” in Comanche. This just tells us that our own nanamunuu is interested in their language. Now — if we can just get enough people interested in the community classes. I would like to remind everyone that our elders are not getting any younger and we all need to take an interest in our own Comanche language.

I want to remind everyone about the language/cultural classes going on in all the communities every other week:

**WALTERS**, Mondays 7:00-9:00, contact person--Bud Yackeschi, 580-875-3410.

**APACHE**, Tuesdays 6:30-8:30, contact person Marie Parton, 580-588-5005.

**FLETCHER**, Tuesdays 6:00-8:00, contact person--Deloris Karty, 580-247-6707/

**LAWTON**, Thursdays 6:00-8:00, contact person--Sam DeVenney 580-357-3931.

**CACHE**, Mondays 7:00-9:00, contact person--Billie Kreger 580-429-3866.

**RICHARD’S SPUR**, Sunday afternoons, contact person Lorene Kerchee 580-492-5492.

I hope you enjoy the following short story as much as my dad does!

### THE FORD\*

My Ford is an auto I shall not want; it maketh me to lie down under it in the middle of the road on my back; it leadeth me into much trouble; it draweth on my purse and I go into the paths of debt for its sake. Yea, though I understand my Ford perfectly, I fear much evil, for the radius or axel might break. It has a blowout in the presence of mine enemies. I annoint the tire with a patch; the radiator boileth over; surely this thing will not

follow me all the days of my life or I will dwell in the house of poverty forever. Author unknown. (\*reprinted from “Big Pasture...A Place And Time In Oklahoma History,” a mini-book of many facts by Louise Mitchell Watson.)

Enjoy this newsletter, Billie Kreger.

(EDITOR’S NOTE: The contact person is serving as facilitator and brings in Comanche “scholars” for each session to talk about history, culture, songs, stories, traditions and other subjects of interest. Beadworking, cradle-making and sign language are just a few of the subjects covered to date. Please make the effort to attend one or more of these sessions, you will find it well worth your time. Call one of the facilitators to find out when their next session will be held.

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## COMANCHE DICTIONARY UPDATE

We have completed the task of reviewing words to be included in our Comanche Dictionary. We finished just before Thanksgiving and that gave us a chance to relax and get ready for the holidays. The next step in the process will be to get the words ready for complete alphabetizing and proof-reading, where we will utilize the skills of a computer programming expert. After thorough proof-reading, we will be ready to publish.

In the past I have given an approximate date for publication, but those dates came and passed, and no publication. So I am no longer projecting any dates — we will just announce it when that time comes. You will find that announcement on our web site ([www.comanchelanguage.org](http://www.comanchelanguage.org)) and here in the Comanche Language Newsletter.

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## LATEST HAPPENINGS

Along with completing work on reviewing words, we were busy with other things, too. In December we held our Christmas party, which was attended by most everyone that has been active in the word review process. We sang Christmas songs in Comanche and exchanged small gifts. It was a festive day and marked the end of twice monthly meetings, which I think we all miss.

Our group chose two Comanche angels off the tribe's Christmas tree and Billie Kreger and Susan Nahwooksy went shopping for the children, a boy aged eleven and a girl aged nine. The ladies did an outstanding job of selecting items the kids will enjoy, and we all felt good that we helped someone who might not have had a good Christmas otherwise.

Again this year we worked with Susan, who works with the American Cancer Society, to find two Comanche families who have been diagnosed with cancer and could use a helping hand during the holidays. Deloris Karty and I went shopping for the Christmas food baskets and found many delicious items to include for their holiday meal. I am sure they enjoyed the food. Connie Cable, another Comanche who works with Susan, volunteered to deliver the baskets for us.

We appreciate the generosity of our group for voting to share with others in need during this holiday season, and for those who took extra time from their busy schedules to make it all happen.

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## **NOVEMBER — NATIONAL NATIVE AMERICAN MONTH**

In past years, not a lot of attention was paid to National Native American Month, even though it is the one month during the year that pays tribute to the thousands and thousands of Indian people living in this country.

This year changed that. The Comanche Tribe, working in conjunction with the Comanche Language Committee, literally held "open house" all month long. Jolene Schonchin, public information officer, was the tribal coordinator. She sent notices out to all area schools that tours could be arranged for class groups, and the

response was tremendous! The tours were so popular that they were extended through the first week of December so that everyone could be accommodated.

Comanche Housing brought out their six teepees, which were put up on the complex grounds. Driving onto the grounds, and even passing by on the Interstate, they looked beautiful! The teepees were a popular stop on the tour given the school children. A mini-museum was set up in the old conference room, and Juanita Pahdopony-Mithlo loaned the buffalo skin hide on which she has drawn significant events in the lives of the Comanche people. Jim Arterberry put up the Comanche Time Line and glass cases held artifacts from tribal members who were generous enough to loan them for this very worthy cause. Various departments throughout the complex lent a helping hand by providing coloring books made up especially for the occasion, others made fry bread samples for each group coming through (WOW that's a lot of fry bread!) and some groups made special arrangements to sample buffalo meat during their tour.

The Comanche Language Committee arranged for different tribal members to come out for each tour and speak to the groups on subjects relevant to our tribe. Some days as many as three separate groups toured the facilities. A final head count showed over 1500 students and sponsors came through on tours. Maintenance crews were kept busy cleaning up before and after the tours, as many days saw rain, and a few days there was snow and ice. The complex was always in top shape for our visitors.

In conjunction with the other activities, a poster contest and office decorating contest were held. An essay writing contest was also advertised, but there were not any entries.

The poster contest yielded three winners, all from the Apache-Boone Elementary School! They were: 1<sup>st</sup> Place — Drae Monte Boardingham, 6<sup>th</sup> grade student; 2<sup>nd</sup> Place — Willie Oyebi, 6<sup>th</sup> grade student also; and 3<sup>rd</sup> Place — Giovanni Arellano, grade unknown. Their prizes were gift cards in the amount of \$25, \$20 and \$15, respectively. We hope each of the

winners had a lot of fun picking out items on which to spend their money.

Only one department at the tribe participated in the office decoration contest — Marilyn Ahhaitty of the Education Department now has a beautiful blue trophy to display for her efforts. We appreciate her taking the time to enter.

I think the response to the tours offered during Native American Month was beyond our wildest dreams. Because of the snow and ice storm that hit during that time, all the schools closed down and the tours on those days were canceled. Otherwise I think nearly 2000 people would have taken the tours. Personally, I think the tours were a wonderful idea in that it gave non-Indians a brief overview of our history, plus they saw our government at work, and hopefully instilled even more pride in our Comanche youth that took the tour.

A big thank you to all those that helped this dream to become a reality.

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### **COMANCHE SONG BOOKS**

We have already had our second printing of the Comanche Song Book. We presented all area Indian churches with several copies, as these hymns are still sung regularly. One of our next projects in the near future will be to put together a tape or CD of the songs in the book. That will help many of those who want to learn the songs. Announcements for all new products will be made right here in the Language Newsletter or on our web site.

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### **COMANCHE CODE TALKERS**

Some exciting news can be announced in regards to the Comanche Code Talkers!

Congresswoman Kay Granger, R-Texas, has introduced a bill (H.R.3512) to award the Comanche Code Talkers with a congressional gold medal of honor in recognition of their contributions to the United States.

We were contacted several months ago by Robert Head, Legislative Assistant to Congresswoman Granger, and have since provided information in regards to the Code

Talkers. Just before Christmas the congresswoman's office sent a copy of the bill as it has been presented, and we were elated to finally see it in black and white!

This is something that should have taken place a long time ago — and something that the Oklahoma delegation should have been instrumental in — and wasn't! Instead it took a congresswoman from Texas, who didn't know anything about the code talkers other than what she had heard or read, to spearhead a drive that may get our code talkers the recognition they so richly deserve.

The findings of the bill are as follows:

“The Congress finds the following:

(1) On December 7, 1941, the Japanese Empire attacked Pearl Harbor, Hawaii, and the Congress declared war the following day.

(2) The military code, developed by the United States for transmitting messages, had been deciphered by the Axis powers, and United States military intelligence sought to develop a new means to counter the enemy.

(3) The United States Government called upon the Comanche Nation to support the military effort by recruiting and enlisting Comanche men to serve in the United States Army to develop a secret code based on the Comanche language.

(4) At the time, the Comanches were second-class citizens, and they were a people who were discouraged from using their own language.

(5) The Comanches of the 4<sup>th</sup> Signal Division became known as the “Comanche Code Talkers” and helped to develop a code using their language to communicate military messages during the D-Day invasion and in the European theater during World War II.

(6) To the enemy's frustration, the code developed by these Native American Indians proved to be unbreakable and was used extensively throughout the European theater.

(7) The Comanche language, discouraged in the past, was instrumental in developing one of the most significant and successful military codes of World War II.

(8) The Comanche Code Talkers contributed greatly to the Allied war effort in Europe and were instrumental in winning the war in Europe.

Their efforts saved countless lives.

(9) Only one of the Comanche Code Talkers of World War II remains alive today.

(10) The time has come for the United States Congress to honor the Comanche Code Talkers for their valor and their service to the Nation.

(11) The congressional gold medals authorized by this Act are the recognition and honor by the United States and its citizens of the Comanche Code Talkers who distinguished themselves in performing a unique, highly successful communications operation that greatly assisted in saving countless lives and in hastening the end of World War II in Europe.”

The bill lists the following men who served overseas during the war (in alphabetical order):

Charles Chibitty	Simmons Parker
Haddon Codynah	Melvin Permansu
Robert Holder	Elgin Red Elk
Forrest Kassanavoid	Roderick Red Elk
Wellington Mihecoby	Larry Saupitty
Perry Noyobad	Morris Sunrise
Clifford Ototivo	Willie Yackeschi

The bill further states that medals will be awarded posthumously to a surviving family member of those deceased. Although gold medals will be presented to the Code Talkers, duplicate bronze medals will also be available at cost to others wishing to purchase them.

We can all help Congresswoman Granger get this bill through by writing letters of support. They should go to the following people:  
Members of the House Financial Services Committee:

**Congressman Michael G. Oxley**, Chairman  
House Financial Services Committee  
100 East Main Cross Street  
Findlay OH 45840  
(Phone 202-225-2676)  
(Fax 419-422-2838)

**Representative Marge Roukema**, Vice Chair  
House Financial Services Committee  
1200 East Ridgewood Avenue  
Ridgewood NJ 07450  
(phone 201-447-3900)  
(fax 202-225-9048)  
(e-mail: Rep.Roukema@mail.house.gov)

**Congressman Frank D. Lucas**, member

House Financial Services Committee  
500 North Broadway, Suite 300  
OKC OK 73102  
(phone 405-235-5311)  
(fax 405-235-4996)  
(Go to <http://www.house.gov/financialservices/fcmem107.htm> for a complete list of House Financial Services Members)

OKLAHOMA REPRESENTATIVES:

**OK Congressman J.C. Watts, Jr.**  
Lawton Office  
711 S.W. D Avenue, Suite 201  
Lawton OK 73501  
(phone 580-357-2131)  
(fax: 580-357-7477)  
(e-mail: rep.jcwatts@mail.house.gov)

**Oklahoma Senator James M. Inhofe**  
OKC Office  
204 N. Robinson, Suite 2701  
OKC OK 73102  
(phone: 405-608-4381 in OKC)  
(fax: 202-228-0380 in Washington D.C.)  
(e-mail: jim\_inhofe@inhofe.senate.gov)

**Oklahoma Senator Don Nickles**  
Lawton Office  
711 S.W. D Avenue, Suite 202  
Lawton OK 73501  
(phone 580-357-9878 in Lawton)  
(fax: 580-355-3560 in Lawton)  
(e-mail: senator@nickles.senate.gov)

OTHERS TO CONTACT:

**U. S. Senator Daniel K. Inouye\***  
Chairman, Indian Affairs Committee  
222 Hart Building  
Washington D.C. 20510-1102  
(phone 202-224-3934)  
(fax: 202-224-6747)

\*because of the recent anthrax threat, it would be best to phone or fax your letter)

**U.S. Senator Ben Nighthorse Campbell\***  
380 Russell Senate Office Building  
Washington D.C. 20510  
(phone 202-224-5852)  
(fax: 202-224-1933)

\*because of the recent anthrax threat, it would be best to phone or fax your letter

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## COMANCHE STORIES FOR WINTER

(Stories from Comanche Texts, recorded by Elliott Canonge with stories from Mrs. Emily Riddles of Walters OK, circa 1955.)

### Coyote Story #1

Soobe?sukutsa? raa su?ana u piabuhwahtaku turikuu?nuu sookuniba?i. Suruakuse? narahka?witsi, nukubuni. Sunikuse? urii nayukwibuniku, oha?ahnakatu uruaku bitunu. Suruakuse?, — munakia nukubuni? Haa, mekuse? suru. Suruakuse? oha?ahnakatu, mui nahubiyaaru?i nu?. Me urii niikwiiu. Mu kahni nu?ka kuhtaaku tsahumi?inu. Tai nuhkaru?iku. Haa, mekuse? suru. Kimubuniika, kimubuniika. Mekuse? suru oha?ahnakatu. Nukutsi nuuka nahma mo?otsaihtsi, sumu?utsumihkinu. Suruakuse? wihnu urii nuku nukurakuika?, suru piahuuhipihta yaaru, sukwenaisu urii wuhtokwukinu. Sumu?kuse? Uruumatu tasukupunihtsi, oha?ahnakati buninu. Suruakuse:, tunehtsuuka. Tai wuhtokwukitu ma? Suruakuse: puu muhye urii munihkakusu suru oha?ahnakatu sooti wuhtokwunu. Suruakuse: wihnu piakohtohtsi, surii tu?rikuu?nii kusiwahpimanu. Pu wuhtokwe?nii suuru sukuhu tsaahtahkanu.

### (Translation to Coyote Story #1:)

Long ago, it is said, somewhere on the big prairie, prairie dogs had a town. The prairie dogs had gathered and were dancing. As they continued to dance, Coyote arrived among them. Coyote said, "You all are dancing." "Yes," they said. Coyote then said, "I will sing for you. All of you shut your house tightly. We will all dance." "Yes," they said. "All keep coming, all keep coming," said the coyote. "All of you dance, holding hands with each other, come with your eyes tightly closed. As they began to dance, Coyote takes a big club, and from one end starts clubbing the prairie dogs. One of them was peeping and saw Coyote. He said, "Everybody run! He is clubbing us!" They ran to their houses

but were unable to open their doors, and Coyote clubbed many of them. He then made a big fire and roasted the prairie dogs in ashes. Coyote ate good of his clubbings.

### Coyote Story #2

Soobe?sutsa? raa kuyunii?nu bisikwanu?-iubnu. Suni urii nayukwibunikukuse? oha?ahnakatu uruaku bitunu. Suruakuse?, tamihtsi?benihtutsi?nuuhina uu hanuiubnu?. Suruakuse?, pisikwanuu?iubnuitu nunu. Suruakuse? oha?ahnakatu, mumuma?ai nu? Bisikwanuu?itu?i, me yakwiiu. Haa, mekuse? Suru. Suruakuse? Nah huusu uruuma?ai pisikwanuu?itsi, wihnu me yakwiiu. Orutsa? raa haitsi puu ukunaa pisikwanuu?i. Me u niikwiiu. Suruakuse?, nuuha? Haa, mekuse? Suuru. Uruakuhu u yuhuwehkipu wihnu suru pisikwanuu?inu. Suruakuse? wihnu okuhu paakuhu wuhtakwanu, nahubiniu. Suruakuse?, anaa, meh. Suruakuse?, hakani uu nahunu. Suruakuse? namaruni? Nu?, me yakwihtsi, nahubiniu. Suruakuse? wihnu ruuyaainu. Suruakuse? oha?ahnakatu usu puuma u nabiso?aru?iha mutsipuhahuuhipihta puutu u pisikwanuu?itu?itu u tsi?nikanu. Suruakuse? wihnu oha?ahnakatu piyakenu, nohi? Tutaatu taa haitsi namaruninu, me yakwiiu. Suruakuse? wihnu, tanu hakanihku ma hani? me yakwiiu. Tanawitsa nah baakuhu ma wihinu. Suruakuse?, haa meh. Suruakuse? wihnu suni uhka bui muuhka, miaru?i nu?, me yakwiiu. Suruakuse? wihnu hunu?buuhoiki nuhkinu, su?ana bu tuuruu?tuaku bitunu. Suruakuse?, obotika hunu?ruti noo hina tuhanukiti okwehkiti puhwaihbuni, me urii niikwiiu. Suruakuse? u tuuruu?tuu, apu ohtotsa? hini tuhuputu okwehkitu, me u niikwiiu. Suruakuse? Ukuhu mi?anu. Pina suru piabuhitoo? si?ana okwehkinu. Suruakuse? makuhu wehtsi, u yaanu, pu kahnikuhu mi?anu. Piakohtohtsi, sihka kuyunii?a bahtsino?itsi, u ku?inubnu. Suruakuse? U kwasuhka, pu tuuruu?tii nimanu, kimaka. Tuuhkaru?i tanu. Situakuse? Si?ana

nuraakitsi, yŭkwihtsi, tŭhkaayu. Urii tŭhkakukuse? Tŭehuhtsuu? Uruba?aikŭ yŭtsumi?aru, --oha?ahnakatŭ nŭ maaka — me u niikwiiyu. Surakuse?, — hakani u mŭuru?i? Surakuse? wihnu tŭehuhtsuu?, --ma haitsinii nŭ? Naramu?ikatu?i — me yŭkwihtsi, yŭtsunukwa. Surakuse? tŭehuhtsuu? U haitsinii naramu?ikunŭ. Surakuse? wihnu, --meekuka namaka?muukj; uhka rai bunikwatu?ika. Surau wihnu mi?anu. Surakuse? wihnu oha?ahnakatŭ, --nŭ rŭrŭe?tŭŭ, osŭ hini ohto huhkuwanukina? Surakuse? urii suabetainŭ, suhka bŭ ku?inapŭha tsayumi?itsi, u watsihtahni?inu. Surakuse? wihnu pŭ tŭrŭe?tŭhtsi?nŭ u ma?ai etŭ sipŭ kahtu sŭmŭna?ani?inu, si?ana etŭsikawo?aru, yakehpŭni. Surakuse?, --haa— meh. Natsaku ŭnŭ taa haitsiŭha paakŭku tsahto?itsi, si?anetŭ u ku?ingbŭni? Surakuse? oha?ahnakatŭ, --hipe?suka nŭ nasuwatsipŭ ha nŭ ninŭsutamakubŭni, me yŭkwihtsi, piayakenu. Surakuse? wihnu kuyunii?nŭŭ, nahruku nŭmi nohiti, me niwanŭtsi, bitŭsu mi?anu. Surakuse? wihnu oha?ahnakatŭ surii bŭŭ tŭrŭe?tii, taa tŭhkapŭhaka tsapŭye tai tŭhkaru?ika, me yŭkwiiyu. Surau tŭkŭtsi, yuu?ŭhkooinu.

### (Translation to Coyote Story #2:)

Long ago, it is said, the turkeys were sliding around much. As they were continuing to slide, Coyote arrived among them. Coyote asked, “Dear little brothers, what are you all doing so much?” The turkeys said, “We are sliding around.” Coyote said, “I will slide with you.” “Yes,” the turkeys answered. After sliding with them a few times, turkey said, “Our friend should slide first.” Coyote said, “Me?” “Yes, they answered. Then the fattest of the turkeys slid down there in the water and was groaning. He said, “Ouch.” The others asked, “What happened to you?” He told them he hurt himself as he was groaning. Then he died. Coyote had placed a sharp stick along the place where the turkeys would slide so they would stick themselves while sliding. Coyote cried

loudly, “Our very poor friend hurt himself!” One of the turkeys asked, “What are we to do with him? We ought to just throw him in the water.” Coyote answered, “Yes.” Then he said he had to go. He ran around the creek to where his children were. He told them to watch along the creek, that something black would come floating. His children told him something black was coming. The big turkey had floated to them. Coyote pulled it out of the water and took it to his house and made a big fire. He picked clean the turkey and roasted him. When it was cooked he called to his children, “You all come here, we will eat.” They came running and sat down and were eating. As they ate, a little bird flew over them and said, “Coyote, feed me.” Coyote said, “What shall I do with you?” The little bird then flew off, saying, “I will tell my friends.” The little bird told his friends and his friends told everyone to get ready, they were going to see Coyote. Then they went. Coyote looked up and said, “Children, what is that coming along there, stirring up dust?” Then he recognized the turkeys. He took his roasted meat off the fire and hid it away. Then Coyote and his children all rolled around in the ashes and got ashes on their faces. His children were crying. The turkeys stopped as they came to him. They said, “It is reported you pulled our friend out of the water at this place and are roasting him. Coyote cried out loudly, saying, “You all have reminded me of the one I had forgotten some time ago.” The turkeys went back saying, “That one is just playing with us.” Then Coyote said to his children, “Pull out our meat, we will eat.” Then they all went to sleep unconcerned.

### Coyote Story #3

Soobe?sukutsa? rŭa tŭehwakare?ee? Mo?obetii turikuu?nii si?anetŭ kohtoohkatŭ, kwasukubŭnu. Uhkakuse? u kwasukubŭniku, oha?ahnakatŭ uwaka bitanu. Surakuse? Oha?ahnakatŭ, --tataatŭ wakare?ee? Hina ŭnŭ kwasukubŭni? Wakare?ee?kuse?, --tŭ?rikuu?a nŭ? kwasukubŭnitu. Ma marukŭtsi nŭ? ma

rūhkaru?i. Oha?ahnakatukuse?, --nū makanu nū? Me yukwiiyu. Wakare?ee?kuse?, --ke nū? — me yukwiiyu. Surakuse? oha?ahnakatu, --meeku rakwū maba?atu narabuninū, me yukwiiyu. Surakuse? wakare?ee?, ke nū runehtsūwa?i naahkata, me yukwiiyu. Surakuse? oha?ahnakatu, noo nū biarūpihta nū napema watsūkanane, me yukwiiyu. Surakuse? wakare?ee, haa, me yukwiiyu. Situkwukuse? piarūpihta yaahuyakūtsi, ma napema ma watsūkananū. Situkuse? oha?ahnakatu, --kima. Meeku runehtsūru?i takwū, --me yukwiiyu. Situkuse? wakare?ee?, hinakia kaabehkaru?i ūkihtsi?, me yukwihtsi, uwakatu kimanū. Si?ana situkwū nahkūma?kū robo?inū. Situkwū wihnu runehtsūnū. Situkuse? Wakare?ee? ma buahkwū. Suni būhi nahami?aku, oha?ahnakatu makuhpa nuhkinū. Situkuse? wakare?ee? noo?yahnehtu ma yūwihka, pitūsū tūbitsi tunehtsūnū. Situkuse? pū tū?rikūu?kwasukūpūka bitūnū, si?anetū ma kwasimaku marii tsapūyenu. Wihnu ma hūkahka, ma namūsitūhkanū. Situkuse? u tshnīpūha ūmahpaakūhu wihi?eeyū, u kwasitaka etūsipūka manakūū?ikūnū. Situkuse? oha?ahnakatu si?ahru to?iki, kwe?yūkatū. Situkuse? Wakare?ee? Su?ahru puhikabatu mi?atsi, u watsihpunihkū. Situkuse? oha?ahnakatu ma kohtoopūha kūma?kū karūhtsi, nohi?tsahtukūhutu?i nū, me yukwiiyu. Situkuse? Wakare?ee? Ma bunīhkatū, maaitū yahneeyū. Situkuse? oha?ahnakatu ma kwasitaka si?anetū kunakūku tsahto?i?eeyū. Situkuse? Wakare?ee? mawaka bitūnū. Situkuse? oha?ahnakatu ūmahpaakūhu mi?anū, ukuhpaiti tsiwainū, u tshnīpūha rūhkanū. Situkuse? oha?ahnakatu, --ke nū būmi kaabehkawa?itū, me suatū. Unūse? tūtaatū wakare?ee? Nū kaabehkanū, --me surū oha?ahnakatu me yukwiiyu. Surakuse? oha?ahnakatu, ūmituku ūkūnaa ke tunehtsukūyū, ūpinakwū nahanoorū, ūwa?iku pitūsū tunetsūtsi, u tūkwūsukūpūha ke sumūruhkaayū. Unūse? tūtaatū wakare?ee? nū kaabehkanū, nū kwakunū. Mekūse? surū yukwihtsi nuhkinū. Wakare?ee?kuse? umetū biayahnenū, nūmasū ū kaakwakunū.

**(Translation to Coyote Story #3)**

Long ago, it is said, at this place a little turtle had a fire and he was roasting prairie dogs. As he was roasting, Coyote arrived. Coyote asked,

“Little Turtle, what are you roasting?” Turtle said, “I am roasting a prairie dog. When it is finished I will eat it.” Coyote said, “Feed me.” Turtle said, “I will not.” Coyote said, “Let us two run a race over it.” Turtle answered, “I can’t run, I’m not able to.” Coyote said, “I will tie a big rock on my leg (to even the race).” The two of them fetched a big rock and tied it on his leg. Then Coyote said, “Come. Now we two will run.” Turtle wondered how Coyote would try to cheat him. The two stood beside each other, then they began the race. Turtle ran off and left him. Soon Coyote overtook him and ran ahead of him. As he went out of sight over the hill, Turtle ran back to where his cooked prairie dogs were and pulled them out of the fire by their tails. He hurriedly ate them when they cooled, then threw their bones in the lake, except for their tails, which he caused to stick out in the ashes. Soon Coyote came back, tired out. Turtle hid among the weeds and watched him. Coyote sat down beside the fire and said, “I am about to eat very good.” Turtle looked at him and laughed. Coyote pulled out the tail only from the fire. He then went to the lake and felt around in the water with a stick and found the bones, which he ate. Turtle came up to him and Coyote said, “You little turtle, you cheated me. You ran back and ate up your roasted meat. You, little turtle, cheated me, beat me.” Then he ran off. The Turtle laughed loudly at him, saying, “I did beat you by cheating.”

**CALENDAR OF EVENTS**

**January 2002**

1<sup>st</sup> - Tuesday: Happy 2002! Happiness and Good Health wishes for you all!!

8<sup>th</sup> - Tuesday: CLCPC Monthly Business Meeting,

4:00 p.m., New Conference Room at the Comanche Complex

**February 2002**

5<sup>th</sup> - Tuesday, 6:30 p.m. CLCPC Monthly Business Meeting, 511 Monroe, Lawton.

**PRODUCTS FOR SALE**

**COMANCHE LESSONS.** This first set contains Lessons #1 through #4, beginning with greetings and leave-taking, followed by two Comanche stories. The format followed is words/phrases written in Comanche, followed by an English translation. An audio cassette accompanies each set, so the student can actually hear the words spoken as they follow them on the written sheet. \$20 plus \$5 s&h.

**Item #1. Solid Royal Blue or Solid Red Tee-Shirts.** Language logo in full color on left chest. Nūmū Tekwap in white on left sleeve. Children's sizes small through large, \$10 plus \$3.50 s&h; Adult sizes small through XL \$12 plus \$3.50 s&h; sizes 2X and 3X \$15 plus \$3.50 s&h.

**Item #2. Comanche Dictionary.** A 133 page soft bound dictionary prepared by Dr. Alice Anderton (1993) with Comanche speakers Lucille McClung and Albert Nahquaddy. \$22 plus \$3.50 s&h.

**Item #3. Bumper Stickers.** NUMU TEKWAPU in large letters, with Comanche Language Preservation on the second line. \$2 each includes s&h.

**Item #4. Authentic Handmade Comanche Dolls.\*** Beautiful 20" soft bodied dolls, dressed in traditional clothing. Both girl and boy dolls available. \$40 each plus \$3.50 s&h. (\*Special Orders Only, 6-8 weeks delivery)

**Item #5. Comanche Song Book.** Collection of 116 songs written in Comanche with an English translation. \$10 plus \$2 s&h.

**Item #6. Picture Dictionary.** A 26 page booklet that is ideal for beginning learners. Has simple words and brief sentences. \$10 includes s&h.

**Item #7. Comanche Flash Cards.** A set of 48 cards showing pictures and words in Comanche. \$5 plus \$1 s&h.

**Item #8. Tote Bags.** Navy with red trim. 16"x12"x5" with back pocket. Front has the Comanche Language logo. \$12 plus \$3.50 s&h.

**Item #9. Ball Caps.** Three styles: Men's royal blue with red bill; Men's turquoise with southwest design on bill; and Lady's solid royal blue, all with Language Logo on front. \$10 plus

\$3.50 s&h.

**Item #10. Collar/Hat Pins.** Language logo with feathers, 3/4" long. \$4 includes s&h.

**Item #11. Earrings.** Same design as collar/hat pins. \$8 includes s&h.

**Item #12. Buttons.** Two styles. #1: "Nūmū Tekwapu" and #2: "Ihka Niha, Nūmū Tekwapu." \$2 each includes s&h. Specify button style number.

**Item #13. Lapel Pins.** 1 inch Cloisonne pin. \$5 includes s&h.

*\*If you have an e-mail address, please include it in case we need to contact you about your order.*