
NUMU TEKWARUHA NOMEENEKATU NEWSLETTER

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The Comanche Language & Cultural Preservation Committee
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“Letter From The President”

Maruaweku

Taa Numu Tekwaru?ha
Nominetii?nuu, ise taas Numunu.
Mumu tsa tsatu Nutsukat u sika uku
tomoru.

The Tribal Language Office at the Comanche Complex will soon be collecting data through a survey so that a Nation wide language plan can be developed. A questionnaire will be distributed to the language groups that have been involved in the use of our language. It will also be available to any Comanche that might want to participate.

Learning a second language is a very difficult task, one that takes time and effort. It has been my experience that only the truly dedicated learner continues to learn and understand the true importance of why our language must be kept alive and in use.

As language advocates we must continue to find ways for our language to remain with us. Taa Numu Tekwaru is the glue that holds us together as a Nation, that defines us as a unique distinct people, and that will continue to teach us of our Numu Pu?e.

Samu Oyetu Numunu get involved in the use of our language!

Ron Red Elk

THREE KINDS OF PEOPLE

There are three kinds of people:
Those that make things happen,
Those that watch things happen,
And those that wonder what happened.
What kind are you?

COMMUNITY CLASSES

We had to make a hard decision when it came time to start our community classes again – and we know it is not popular with everyone.

We had a lot of good feedback from the classes we held from March through August of last year – but it wore us all out! We traveled to a different community every week for six months, and it was a lot of wear and tear on our bodies AND our automobiles.

So we decided to offer the classes, which EVERYONE wanted more classes, once a month in one central location. We have chosen the second Saturday of the month, and our first class was at the Comanche Complex. We have had to change our site, as no one has keys to open the conference room for us on the week-end! We have complained and asked why we cannot utilize the facilities of the Complex for our Comanche language classes but no one has an answer.

So for now we are meeting at the Lawton Public Library the second Saturday of each month, usually from 1:00 until 4:00 p.m. January’s class will be on the 9th (of which this newsletter

will arrive in your home after that date), but you may call 580-492-5126 to verify the language classes, or any other event we have planned.

COMANCHE STORIES

We have more Comanche stories this issue. As I looked through the archive of stories, I started to think about what our ancestors must have done when the winters back then were like the winter we have had during the 2009-2010 winter season. There were no sand trucks to clear their way for travel, and no road graders to push the snow drifts to the side of the road so they could pass. They didn't have gas heaters to turn on, nor thermostats to turn a little higher. There weren't electric blankets to snuggle under at night to keep the cold away.

I admire our ancestors and the tenacity they had to endure the many hardships that we all know they endured. But as I have always said, our ancestors were smart. They knew how to keep their lodges warm, they knew how to dress to stay warm, they knew how to prepare food for later use, they knew where fresh water could always be found.

How many of us today could survive under the same circumstances as our ancestors? I dare say not many.

I hope you enjoy the stories I've selected. For you students of the language, some stories include the translation for each line of the story. The comment we get most often is that people want to learn how to properly structure a Comanche sentence together. I always hear it said that "English is backwards." Reading these translations you will understand why.

INDIAN LIFE IN WINTER TIME

1. Soobe?sukutsa?rua pabuetuu su?aana nomi?ayu.

Long time ago old time Indians somewhere were moving

2. Suruukuse sohoonu?baaiku uma nobituhupiiti.

They cottonwood creek on camp

3. Situkuse utsu?ina maruu nanawa?ipu anuukus sukoihumi?aru ruu kahni namu siyukwikunu.

This cold them women folks are cold their house quickly set up

4. Situukuse ruu kahniku paku kotoo?etanu.

These their houses inside make fire

5. Situu ruu ta?siwoo soone uku paaiji sona?etanu.

These them buffalo blanket it inside spread each one

6. Suruukuse ruu ta?oo?a tsapuyetsi si?anetu taka?etubuni.

They the pound meat taking out from this place each one was eating

7. Situu taka maatsi ruu pukunii sohobita tukawupomi?ikunu.

These eating finishing them horses cottonwood are told cut down

8. Situukuse ma hoiki tobo?itsi ma po?aaruhaha taka?ayu.

They it around standing its bark was eating

9. Suniku suruu pabuetuu ruu pukunii maka?eeyu

That way they old Indians their horses were feeding.

MEN LIKE PRAIRIE DOGS BETTER THAN COWS

1. Soobe?sukuse ssumu?nuu su?ana nokakwika

Long time ago some Indians somewhere are camping together

2. Sumu tenapu?kuse urii tani?ikatu urii tubekakinu.

One man them leader was them killed beef for

3. Situkuse sooti tukaruba?i urii nanawa?iru?anukuse pui ku?inakutu nanuiso?yu.

These lots meat had their women folks them making roast meat for were busy

4. Sumu wa?iru?kuse punu tu?rukuu?nii makwuru?atusi urii wupaku?itsi totia ma urii tubakutsi urii marumanu.

One woman she prairie dogs it skinning them cutting open bread with them stuffing them roasted oven

5. Tsaaku urii otukwusaka urii tsapuyenu puu nanatenanii sumu Nimainu.

Good they cooked brown when them took out their men folks all called

6. Tukusonutsi puu ku?inapu?ha uku tsahimanu tuasu suhka sumu?a turukuu tukwusukuru?ha.

Making a spread their roasted meat it on get also that one prairie dog roasted

7. Situu maruu nanatenanukuse puu ku?inapu ma ke suatu sukaraka tu?rikuu?a sumuku tsumanu.

These their men folks their roasted meat to on don't pay attention to that only prairie dogs ate it all up

8. Surukuse ohka ma pimoroo?a tubanaaku kamatu meku.

They that prairie dog cow better tastes he said.

LITTLE BEAR FIGHTS PANTHER

1. Su?ankuse pia wasape u piaroyakwitaku kaniba?i

Somewhere big bear he at the bottom of a big mountain had a home

U tuetu tuewasape?kuse pu taka nokatu.

Her little ones little bear itself by stayed home

2. Puhu muyuki u punikakuse uwakatu

hini ohaputu wuhu?nukinga

Their door He looked in him towards something yellow was crawling

3. Situkuse mama?aai ma na?aruka pumi ma tubutsi punika puna tumakupa.

This bear him with was fighting it he bear looked real close as it was

Mountain lion

4. Mama?ai ma na?arukakukuse ma pia pitunu.

It with it was fighting as his mother come

5. Situ ma pia uranukukunu kwasiku u mi?aka nu ke u nokaruwa?itu meku siitu tue wasape.

This his mother it ran off next time you so when I don't you stay home without you he said the little bear.

BUTTERFLIES FLYING

1. We?yakoroo kutsarua su?ana we?yakoroo?nuu kwumakwuyeniina.

Butterfly somewhere butterflies was chasing others to catch

2. Surukuse pumi u tatsaai?eku sumutu yori?eyu.

They them he catches up to different directions were flying

3. Surukuse puma puha?aikwa?u nabuniyu.

He(butterfly) it with medicine more like looked

4. Suru pu naboou?ha ohapuku ohakwe?kwuyanutu we?yako?roo

He his stripes yellow yellow is shining butterfly

Yaana pu naboou?ha pumetu muhatsu nabuniku.

Flying as its stripes it on bright looked as

5. kasamatukuse tohtoponiku ekatarawuna tuasu U tutarawuna

It wings on (pl) round in red dots also black dots

6. Surukuse tsaa nabuni, tsaa nabooka,

tsaa nabuniku,
He good looked good was striped
good looked at

Tsaa nabana?aitu, tsaaku kehe matu
musasuatu yutsunii?eyu.

Good is proud good nothing
for worries flies around.

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(*From the Doris Duke Collection we
have more from a JOE ATTOCKNIE
interview given on June 16, 1969)

JOE ATTOCKNIE INTERVIEW

This is Joe Attocknie continuing here on this recollection of my family, Comanche Root Eater people. Now, some things I looked up more or less to cross check on information that I learned from my older people. When I say older people, I not only refer to my father but to my father's mother. And when I say my grandfather I usually refer to my grandfather on my mother's side because I did not know my father's father at all. He died, I believe, the year I was born. And then my other grandfather, my mother's father, Yellow Fish, who was a very -- I considered him one of the most intelligent people I've ever met. And I learned some of his family history. He was from the 'Antelope' or Kwaharu Band of Comanches who seemed to spend lot of their time in western Texas. Which is where he remembers most of his childhood, as been spent in Texas. Yellow Fish died in 1943.

He was estimated as being about 83 years old at the time he died, which makes him quite a bit younger than my other grandmother. Probably about twenty years younger than my grandmother on my father's side, (says grandmother's Comanche name). He was also considered a very good musician. That is, he not only made cedar flutes, he played them. He was also considered a very good singer

because of the parts of the tribe that practiced various ceremonies and rituals depended on, or sought after my grandfather Yellow Fish when they needed singing for their rituals and ceremonies.

He loved to sing, and that showed he was considered a good singer because people sent for him and came after him for the Beaver Ceremony, that's a healing ritual, and the Deer Dance, which is another healing ceremony. Also, he took part in several of the Comanche war expeditions into Texas.

He had taken part in warfare between the United States cavalry troops and the Comanches, as well as some of the Comanche warfare with white Texans. He had war coup to his credit. I believe he has led a fairly interesting life.

He left many accounts with us, many stories and also very much Comanche Indian music, songs. If it had not been for Yellow Fish, I'm quite sure that some of the Comanche rituals and knowledge of rituals and ceremonies would have been lost now.

For instance the 'Antelope Surround' which the Comanche used to take part in when they were going to get antelope meat to eat. He passed on to us the ceremonies because he had witnessed several. And being a lover of music he learned their songs, the songs of the 'antelope surround' which was a community affair which the whole village took part in. He also passed on to us the ceremonies and ritual part of the Buffalo Dance. He passed on to us the medicine song, or some people will refer to as the starting song. But actually it was a sacred song of the Buffalo Dance which is sung at the beginning of the ceremony, then the dance would start. They're not sung anymore.

Also, he passed on to us several other ritual songs, which we refer to as

medicine songs, which is the sacred song connected with any certain ceremony. And he was not the medicine man type.

He had his share of the good times when he was living. He even took up drinking for awhile, but abandoned that practice after he joined the Presbyterian Church here. The missionary introduced him and he was a very faithful member of the Indian mission west of Apache until the time of his death. But he had lived a very, lively life, I'd say.

His childhood was what he remembered and he first was fond of talking about, the time he took part in a battle with the United States cavalry troops. About where McClean, Texas is now. That is where they described and we located the place. And the Comanches might have had a standoff there at that time because, although we were not completely successful, they did get the last round, you might say. They captured some horses that the troop had captured during the afternoon, and they recaptured them that night.

But they did get hurt pretty bad because the cavalry was able to capture quite a few woman and children who had been left to themselves while the men were fighting the troops. This took place when Yellow Fish had just become of warrior age, and his father also took part there. His father was Hoo-yoo Ne. Hoo-yoo Ne designates something without identifying it further, something oblong or shape like a football, or egg shape. Hoo-yoo Ne was his father's name.

We were not able to go further than that into our ancestry from Yellow Fish. We were more fortunate on my other side, my father's side. And Hoo-yoo Ne, although he came to the reservation, did not get allotted land. I have not been

able to learn Yellow Fish's mother's name.

Yellow Fish was very proud of his band and his activities. He was a member of the Little Horses brotherhood of Comanche warriors. Little Horses is a warrior group in the tribe for the younger fighting men. They had been admired enough by other tribes, neighboring tribes that they have adopted parts of it and given it various names, the same ceremony.

But it was originally a Horse Ceremony, and it's name for the horses, warrior horses, which might originally been known as the 'Little Horse Soldiers', or little horse fighting men of the tribe. I believe some tribes refer to it now as the Gourd Dance, because they don't know the origin of the ceremony. They mistakenly refer to a Gourd Ceremony, Gourd Dance.

All the people at that (time) had no place to gather gourds. Gourds come into practice after the people settled on the Reservation and got hold of those domesticated gourds and made rattles out of them. And the Comanches at that time were Brotherhood of Warriors Little Horses. Originally (they) had nothing in hand but arrows in their hand. Later on they made rattles when the traders and rations were issued, they got hold of baking cans, small baking powder cans, and they made rattles out of them. And then later on gourds might have come into practice.

“Sumu Oyetu Tana Nananumunuu”
(We Are All Related)

Ronald Red Elk

PRODUCTS FOR SALE

Please go to our web site at www.comanchelanguage.org for information on our Products For Sale.

AUDIO CASSETTES TO CDs

We have finished the task of converting our audio cassettes to CDs! We have a variety of titles, and will offer copies to tribal members at no charge.

We will follow the same guidelines used for the DVD copies (see April 2008 issue for the complete list of DVDs). They are:

- You must be an enrolled tribal

member and provide your CDIB;

- Requests must be in writing, either by e-mail or regular mail;
- Please order using the number of the CD title, as some have very similar titles;
- We will limit requests to five (5) CDs per person, but you may re-request again in thirty (30) days.

Here is the list of CDs:

AUDIO CASSETTES TO CDs List

1. 1948 Indians For Indians Radio Show
2. Baldwin Parker Jr. & Maddischi singing Comanche Hymns, 1988 (10:33)
3. Bible Message in Comanche, and Comanche Hymns (38:29)
4. C.L.C.P.C. Motto in Comanche & English, Spoken by Geneva Navarro (2:36)
5. Carlton Hoahway: Comanche Hymns, Side A (46 min)
6. Carlton Hoahway: Comanche Hymns, Side B (47 min)
7. Carney Saupitty Sr., Flag Song, Scalp & Victory songs, flute, etc. 1999 (17 min)
8. Carney Saupitty Sr. Stories (28:24)
9. Carney Saupitty Sr. "Traditional Comanche Songs & teaching new drummers I
10. Carney Saupitty Sr. "Traditional Songs and New drummers, 6-21-99 II (23:08)
11. Comanche Bible Message & Hymns (27:58)
12. Comanche Children's Songs sung by Geneva Navarro (12:13)
13. Comanche Hymns, 1999 (62:21)
14. Comanche Hymns: Billy Wermy – side A (31:23)
15. Comanche Hymns: Billy Wermy – side B (31:25)
16. Comanche Hymns sung by Jessie & Taylor Noyabad, May 16, 1961 (15:41)
17. Comanche Hymns from Conange I (38 min)
18. Comanche Hymns from Conange II (27 min)
19. Comanche Hymns recorded in Walters, with Hoahwahs, Cables & Atauvich singing, 1980, side A, from Delores Sumner Collection (46:59)
20. Comanche Hymns: Nauri Group, 1993 (52:00)
21. Comanche Hymns at Pete Coffey Church, 10-22-1991, side A (46:56)
22. Comanche Hymns at Pete Coffey Church, 10-22-1991, side B (42:02)
23. Comanche Hymns at Post Oak, led by Mark Wauahdooah, 1997 (25 min)
24. Comanche Hymns & Soldier Creek Singers, 3-16-2002 – Chappabitty Collection
25. Comanche Hymns & Comanche Lessons from Canonge Reel to Reel (35 min.)
26. Comanche Lessons from Canonge Reel to Reel (41:44)
27. Comanche Peyote Songs Vol. II
28. Comanche Sermon, Hymns & Shoshone Sermon (20:46)
29. Comanche Stories & Songs (29 min)
30. Comanche Hymns by various people-A (46:56)
31. Comanche Hymns by various people-B (46:58)
32. Comanche Words & Translation (32:31)
33. Conversational Phrases & Comanche Expressions – Ron Red Elk (35:28)

34. Deyo Church 1947-1950 –A (47:08)
35. Deyo Church 1947-1950 –B (46:35)
36. Dove Song by Ray Nieto (5:05)
37. Fort Hall Round Table Discussion (54:15)
38. Graveside Song by Billy Wermey (1:20)
39. Hand Game Songs (14 min.)
40. Hand Game Songs from Geneva Navarro Collection, 1968 (30:33)
41. Hand Game Songs sung by Ester Tate, narrated by Geneva Navarro, 1977 (30:54)
42. Hand Game Songs from 1987 – side A from Geneva Navarro Collection (31:30)
43. Hand Game Songs from 1987 – side B from Geneva Navarro Collection (31:27)
44. Happy Birthday, Little Yellow Bird & The Lord's Prayer (10:57)
45. Harry Wauahdooah: Hymns 1969 (57 min)
46. Kiowa Flag Song, War Mothers Song and Round Dance Songs (31:13)
47. Lannan: Parton & Wauahdooah (21:19)
48. Lannan: Saupitty & Red Elk (7:10)
49. Lannan: Nieto & Goodin, Part 1 (42:54)
50. Lannan: Nieto & Goodin, Part 2 (43:57)
51. Mark Wauahdooah: Hymns (23 min)
52. Numbers, Relatives, Colors (12:10)
53. Pearl Ware Group: Hymns (30:30)
54. Peyote Songs
55. Photographs-Shoshone Reunion 2008
56. Prayer in Comanche & few Hymns (3:26)
57. Ray Nieto Stories, 1999; Hammond Motah Story; Ten Bears Story; Wichita Mountains Story; Navajo Mountains Story (25:45)
58. Ray Nieto, more Stories (55:33)
59. Ray Nieto: Flash Cards, Words and meaning of words (20:32)
60. Reaves Nahwooks: 20 Hymns (37:51)
61. Round Dance, War Dance & Hand Game Songs (46:21)
62. Rusty Wahkinney teaching Comanche Hymns in Walters – side A (46:50)
63. Rusty Wahkinney teaching Comanche Hymns in Walters – side B (46:53)
64. Rusty Wahkinney teaching Comanche Hymns in Cyril – side A (46:48)
65. Rusty Wahkinney teaching Comanche Hymns at Elder Center – side B (46:51)
66. Shorty Cable singing Comanche Hymns (46:32)
67. Shorty Cable singing Comanche Hymns & Group Singing in Walters – side A
68. Shorty Cable singing Comanche Hymns & Group Singing in Walters – side B
69. Shorty Cable singing from Canonge's Hymnal, recorded by Ed Wapp (20:09)
70. Shoshone & Paiute Circle Dance (26:23)
71. Storm Song & Stories by Ray Nieto (8:10)
72. Ten Bears speech – Reaves Nahwooks (10:46)
73. The Grasshopper Story from 1958, told by Ronald Red Elk (6:25)
74. Tommy Wahnee stories – side A (30:42)
75. Tommy Wahnee stories – side B (30:38)
76. Uncataloged Hymns – side A (46 min)
77. Uncataloged Hymns – side B (47 min)
78. Virginia Saupitty – 2 Hymns, '49 song (4:37)