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June.
Kiowa - Summer 1932

T. Wilson.

Our Irish Linen

THIS TABLET CONTAINS LAID PAPER
OF UNUSUAL WRITING QUALITY

F-1025 Ruled
F-1025½ Unruled

Made in U.S.A.

June 17, 32. 1

Kwtwhä't' informant
female age 72

When 4 years old there was
a Sun Dance in this den -
This is my first remembrance -
At that age I remember we moved
to where Rainy Mountain is. We
had no permanent homes, we
moved from place to place -
From Rain Mountain we
moved Old Bodleton Springs,
It was the first time I saw
the springs. That fall we
moved out West. My family
did not associate very much
with the Kiowas. It was was
of Srod Night, Texas. It was
the time of the death of
Little Bluff (Tou hëw' sä).
When I was small I did

e close e.

associate very much with the Kiowas as my father was on the plains. I remember an incident very clearly. At the time we were on the plains - There was a man named (Se'toi'oi) "Many Bears who had trouble with his wife because of T'sōdl̥kōn Black Wings. And this Se'toi'oi shot this T'sōdl̥kōn - The woman's name was Tedl̥ p'ate. (Blue Shale Mud River). After this man's wounds healed he stole this man's wife, and came to where we were. And they lived with

us for quite awhile. The reason the runaways stayed was that if they returned the woman's husband would kill them. When I was years old I remember the children playing. We had very few things to play with. I had a dog. I trained it so I could pack some tipi poles, bedding, etc. on it. I would have a rope fastened on the dog's neck & nose. & I led it around. Wherever we found a place to play, I would unload the dog, put up the

Tipi. Of course the girls were there. We had not much rags or cloth to make dolls, quilts, etc. We had a lot of squirrel hides, ground squirrel, rabbit hides, other hides which we used for play beds. Later on I happened to get a spotted goat. I used this for the same purpose as I did the dog. I packed my play things on it as I had the dog. On our main travel we travelled on horseback. I had a bob tailed horse which I used all the time. On our travels

I carried a shield on my saddle - Later on in my play as a girl, I would build a fire, & use clam shells, & put tallow fat in those shells, and get grease this way. I would manage & get some meat and mix it up, and so we played like older people act, & get meals using the clam shells. Later on I happened to get ahold of a little tipi made of buffalo hides. I remember once when the girls went on a play trip from

the camp. We had some burros which our parents had stolen from Mexicans. While we had them in our play camps, the owners of the burros came in them & took them away. And we had to leave our play things far from the camp. We were frightened & ran off. As time passed, when I was about 14, we associated more with our tribe. And the military forces began to try & get the tribes in. I was at the age that

& o i continental.
* Instead of killing husband & cutting off my nose *

I didn't care for playthings any more, but was looking more for a sweetheart. When 15 I ran off with a man named Setoki "Horse Hunter". At the time he was married to me, he took another woman as a wife. I got mad & this man taken off with the woman. I say off with my present husband. The silly thing was the Kingdom of Stoki took a horse from my husband. My husband was 22 when I married

him. When married we have lived together since. My husband ran off once with another woman.

[Direct interrogation - Had an elk tooth dress because a daughter of a leading man of the tribe.
4 sisters. 1 brother - after 7 I hardly ever played with him. He was then 11. Showed her fondness for him. Anything he wanted he took it (institutional). Whenever he received anything suitable for a girl, if I wanted it, it was

mine [Indian rule.] -
But not only I but all
~~the~~ my sisters behaved
the same with him, for
he was our only brother -
His moccasins, shirt, etc mended
by his mother -
children of father's sister,
brother, mother's brother, +
sister = my brothers + sister -
father's side
thought the same of
uncles son as her own
brother - In my time
woman could not touch or
talk to father in law - Mother
in law like mother -
A sister in law is just like
ego female -

a sister. A sister's husband can be talked to just as our husband - ~~A brother~~ A man can joke with a brother in law & he never would be offended. But no dirty language in his presence. The same thing applies to a sister. It applies to a father-in-law from a man's side. Much respect between father in law and son-in-law. My oldest daughter's husband is still living, she is dead. He still respects us very highly & we do him. Today, usually this isn't

~~the~~ case. Even today I
can't shake hands with
him, touch him, or say
any thing out of the way.
Kiowas on direct question
lack the raw joking relation-
ship of Brother in law & sister
in law. Comanches & Apaches
don't follow Kiowa rules:
voluntarily given - Apaches only
hold "Sister-regulations" &
Kiowas - not parents in law -
~~Father~~ mother are supposed
to talk to an unruly boy - If
the boy don't listen he is
told to go his own way - The
same applies to a girl - But
the mother will here

more to say.

In case of informants Eldest daughter - She was a really good girl. When grown, the girl made her own choice. As she was smart - knew what she was doing they said nothing. 2nd married by her own Choice -

June 17, 32.
Kiowa.
Informant E'p'e bw
They could not kill him.

Female
age 73

I was hardly 3 years old when I remember a certain incidence in my life. It is about 71 years ago when this happened. I do not know where it was. I remember distinctly that my grandfather was calling to the camp for some reason, as he was a head man. My mother took me into a tipi. And my father was also in the tipi. Somebody came into the tipi & he was dressed all in white. He looked different from my own kind of people. My call my grandfather made was for them all to prepare to be vacinnated

against small pox. There was a small pox epidemic at that time. I remember that the men dressed in white and took my father by the arm & rubbed something on that looked like ice. And he took something of a ice-looking thing and put it on his arm. After he finished with my father he did the same with me. He touched me with that icy thing & took out a little out of an icy looking thing & put it where he had cut. Later on I found those icy looking things

were glass. One was a bottle. All the other Indians were being vaccinated against small-pox. After I was vaccinated I started east to a yellow tipis. There were 2 wagons - something we had never seen before - They must have been doctors' wagons - Beside the wagons were large birds. I did not know what they were. Later I found they were chickens. My parents were tribal leaders - I saw for the 1st time milk cows + calves with something hanging from their necks which

later found to be hopis.
I remember we moved
camp below. Many people
were sick, but for some reason,
in my family, my uncles + aunts,
there was no sickness as in
other families. Later I learned
that we had been vaccinated
did not get small-
pox and did not get sick.
When I was 4 years old
my brother was born.
When I was 6 years at Sun
Dance Bend I saw a
tipi placed on a bare
spot. That is called the
Sun Tipi. From then on I
was much interested in

~~the~~ woman-shinny game.
Many times I took part in
~~these~~ games. The only way
of enjoyment would be
for a bunch of girls to
string a line of tipis small
, each owning one. And
~~they~~ had little dolls
which they made them-
selves. That was a general
thing for ~~the~~ girls to
play in these tipis. When
I was small ~~I~~ my
bro~~ther~~ was taken ~~into~~
a clan. I e.g. Black Leg group,
an organization; society.
children of the leading
people are chosen. + when

larger ~~they~~ are taken in a bigger society, etc. graded military societies]. The sisters or girl cousins would have to dance to show their respect for their brother, for the admission given him. When my brother was taken in, many presents were given away, because we were leading people. I was ~~the~~ one who gave ~~them~~ away. I was very quiet, and did not run ~~an~~ around much. When I grew up to be a young woman every

one knew my mother.
She was very strict.
and she would tell me
"If you are not a good
girl people will take
fun and it will be a
disgrace to your father
and myself." That is
what she used to tell
me. There were many
Indian entertainments
going on. But my Mother
Sabor told me not to
go around and that
it was bad for me
to be a good girl,
and some day a man
would be glad to

have a good wife. When I was 18 or 19 I noticed all my father's brothers and sisters, & Mother's brothers, & ~~my~~ mother's sisters were gathered together & I was asked to come. I did not know what was being planned. My mother & dad & me & I told her that her uncles & aunts, & they were making arrangements for her to get married. There was a young man who wanted me to be his wife. They asked me what I thought

about it. I told them it was up to them, if they had made their plans it was satisfactory to me. [Saunkee says this is a regulation answer]. There were present also kinfolks of the man I was to marry - and word was soon sent to the other people of my husband that I agreed. So I made ready to get married. My mother & 2 grand-mothers dressed in a Mescalero Apache dress with a medal hung by a string. Indians

think highly of these + only
descendants of chiefs can
wear them. Also my
2 grandmothers put on
their finery for the occasion.
When this was done my husband
came & take me as a
wife. Some years before
that Poor Bull Calf +
the chiefs had gone to
Washington + brought
back some knives +
forks, something we had
never had before. & horses
were given to settle the
marriage agreement, with
many other gifts - [When
my husband's tables
my meals were served

There were knives + forks - I did not know to use them - While my wife was I tried to use them - But when she went out I began to eat with my fingers - (The parents in law were showing their respect by giving the son-in-law something he had never had before) - That is one way of marrying off daughters

[Direct interrogation.

2 tipis in his family one "yellow tipi" other "Photograph-coup" tipi]

When my children began to grow up I tried to

teach at Washington - Sept. 1932

them what my mother taught me. My oldest boy married a girl of his own selection. The next oldest, a daughter, she was married as I was. The boy's parents came to us & said they wanted their boy to marry our daughter. My husband told that after a meeting which was in progress, was to, & come back. So after the meeting they come back with 2 horses. A cousin of the daughter's who is highly respected was consulted before me, the parents agreed. It was up to him. What

he agreed to would be the final answer. He sent word it was agreeable to him. [When a brother (or cousin) agrees to have his sister marry, she won't refuse.]

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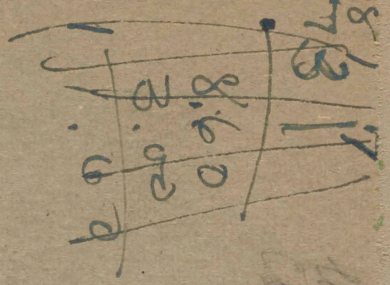

BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 3341

Stock Kiowan

Language Kiowa Dialect

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector T. Michelson

Place Date Summer of 1932.

Remarks Autobiographies; sociology. 25 p. 26 cm

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National Museum of Natural History

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