The Attack on Chief Black Bear’s Band

Told on September 4, 2002 by Mary Kate Underwood
Recorded by Hartwell Francis

Nuhu’ beh’eihoho’, hosei3iihi’ neniteeno’, nih’ootii3i’ hii3e’, hini’ Jess Posie nihii. These old people, folks long ago, they were camped over there, that jess Posie’s well.

That’s what they called it, Jess Posie’s place.

Hi’in nih’iitootii3i’.
That’s where they were camped.

‘Oh ne’ce3ei’oo3i’ tihcihwonooxohoebei’i3i’ heeyouhuuho huutiino. And they left that place, since they wanted to trade for things around here.

Noh he’ihcoono’ nuhu’ howoh’oowu’. And they were coming towards Lander.

He’ihneenino’ nih’etnoonoxohoebei’i3i’.
They were planning to trade for things.

Hiihoowkohtowu3ecoono’.
They didn’t have any thought of mischief.

Hoowuuni, hoowboo’ei3ecoono’.
No, they weren’t thinking of fighting.

Hoowkohtowu3ecoono’.
They didn’t think that anything was amiss.

Noh he’ih ’ii[ni] hei’hii’oxou’u nuhu’ howoh’oowu’.
And when they arrived near Lander.

Hi’in hohookeeno’oowu’ nih’iithiitooni’, he’ihcihtoyoohobei’i nuhu’ beni’inenno. Where the Training School is located, the soldiers were waiting for them.

Nooneeheini3i.
The cavalry.

Hoowtou3e’inowuu.
The Arapahos didn’t know a thing about it.

Noh hec3ebiini bisisce3i’.
And they showed up there.
Hoowkohtowu3ecoono’.
They didn’t have any thoughts of trouble.

‘Oh ne’cibisitiote3i’.
But then the soldiers attacked them.

Woowotox totoonee he’ih’iistokohuno’.
They tried to flee in every direction, but it was useless.

‘Oh ce’iihi’ nuhu’ cenih’iitis3i’.
And they came back this way [towards Hudson] again.

He’ihce’iini tokokuno’ nuhu’ howoh’oowu’,
[Others] fled back towards Lander,

Boo’oowu’ he’ihnoonootokohuno’.
They fled away from the water [Popo Agie River]

He’ne’co’otoyooni’, ‘oh he’ihneeneh’ei nuhu’, neh’eini3i.
[They fled] to the hills, but the soldiers killed them, they killed them.

Nuhu’ beh’eihhehi’ noh hisei, he’ih’iisihi’ hiixoowutunoo3i’.
An old man and a lady, somehow they survived.

Noh he’ih- hiit yoohuu3i’.
And [the other Arapahos] were camped here [upriver].

He’ne’nee3i’ hee3eboowunihiini nih’oonei3i’ heetnei’tobee3i’.
So then these two hurried downstream to tell the news to the others.

Noh he’ih’ei’ii’iini… co’ouutenen nuhu’.
They got to a place where the [banks of a stream] were high.

He’ih’iicoomooxuu’oono’.
They could not get across.

He’ne’- nehe’ beh’eihehi’ ne’iini nih’nee3oot hitonih’o.
Then the old man urged his horse on faster.

He’ih’ei’towuunee hinee hisein, cihnee’eestoongnuhu’ heetniistoonoo.
He said to the woman, you must do just like I’m going to do.

Noh he’ihnee’eestoong.
And that’s what she did.
He’ne’tete3ounineetouuhut.
The he hollered like a sandhill crane.

He’ne’hiixooxuu’oot nehe’ woxhoox.
And then the horse was across.

Noh he’ihtoyoobee nuhu’ hisein.
And he waited for the woman.

Nee’eestoot nuhu’.
She did the same thing.

Noh he’ihnee3ok- nee’eestoot nehe’ hisei, noh he’ihhiixooxuu’oo hinit hitonih’o.
And the woman did the same thing, and her horse was across right there.

Noh ne’cebkoohuhee3i’.
Then they rode on along.

Nuhu’ nih’iitooti3i’ hee3ebco’oowuniih’ooneino’.
And they hurried on back there downstream where [the others] were camped.

‘Oh toteinee hee3ebkoohuhee3i’.
And just about that time they arrived back there.

Ne’iini hei’tobee3i’ heestooni3i nuhu’ nooneeheini3i [cavalry].
Then they told about what the cavalry had done.

Noh siihe’ne’biibi’teskuuti3i’ hiyei’inoo.
So then they just loaded their lodges [on their horses].

He’ihnoo3eeeno’ nuhu’ hokooxuno.
They left their tipi poles behind.

No’o3tokohuno’; benei’iihi3ecoo3i’.
They fled as fast as possible; they thought they had been betrayed.

Heetciikohtowuhei3i’ nuhu’ nooneeheini3i.
They were not [going to let] the cavalry harm them.

‘Oh he’ih’ookohustebenowuu heesinihi3i’ nuhu’ nooneeheini3i’;
And the cavalry had certainly broken their word.

Wo’ei3 hinee nih’oo3oo niiniimiistii;
I guess that’s how the White Man does things;
Kookon tohuukookohtowooxuwut, cii3ooobeit.
They just make up all kinds of funny rules, he never tells the truth.

Heetce’ee3ebn0’usee3i’ nuhu’ nih’iitbeetoh’uni hoonoxohoebei’i3i’.
They were going back there where they wanted to trade for things.

Ne’cesistokohu3i’.
Then [they were attacked and] they started fleeing.

Kookon hoowuniihihi’.
Just anyplace downstream.

Niixoo he’ih’iitisei’ino’ nuhu’ howoh’oowu’, heetcooco’otoyooni’.
They also arrived here from Lander, via the hills.

Noh noonoh’oesieihkhoni’, ‘oh hoowuwuni niinii3inowuu kokuyono heetni’ce’ibo0’ei3i’.
If they were illuminated?, they didn’t have any guns to fight back with.

Hoowuuni.
They didn’t have any [bullets].

Woow hu’un tih’ini ciiniiini’booboo3eti’.
That was a time when we were supposed to be at peace.

Nehe’ nih’ii3oo’.
That’s how it happened.

‘Oh nuhu’ heenoo nih’oo3ou’u.
And that’s how it usually was with the whites.

Nih’iitebenou’u hiteenetitoonino, heesiniinoo3i.
They broke their word, whatever they had said.

Hihoowuu3oobeino’, noh nee’ee3eeniini nihbisiitonei3i’.
They don’t tell the truth, and that’s why … they attacked them.

Hoownottonei’i heeyouhuu.
The soldiers didn’t ask them anything [first].

Siixonouubisiitoei3i’.
They just attacked them right away.

He’ihkoyeinowuu hu’un woosoo3 nuhu’ hi’in hiinkooohuu3eihiih0’.
They had taken an arrowhead out of [the side of] a stagecoach.

He’ne’koyeinowuu.
They took it out of [the side].

He’ne’noohoo3ihoo3i’ nuh’uuno.
Then they showed it to them.

He’ne’wonotonnoo3i’ nuh’uuno nootineehiseino’.
Then they went to ask these Sioux women about [the arrowhead].

Ne’ceese’ heetxouubei’tobeen0’ nih’iihok.
Then one of them said we’ll tell the truth.

Teecxo’ hiilooweentoono’ nuhu’ heito’einin.
Our relatives haven’t been around here for a long time.

Heetxouubei’tobeen0’ nih’iihok.
We’ll tell the truth she said.

‘Oh nehe’ ceese’ “hiiko” nih’iihok.
But the other one said no.

Heetno3owowoono’ nuhu’uuno hinono’eino’ nih’iihok.
We will blame the Arapahos she said.

And that’s how come they attacked the Arapahos.

Nee’ee3eniini bisiitonoo3i’ nuhu’ hinono’eino’.
That’s why they attacked the Arapahos.

Nih’iisntooyei3i’ nuhu’ nihoo3ou’u.
[The Sioux woman] lied to the whites.

Hoowuu3oobeino’.
They didn’t tell the truth.

Hiitousihi’ stage coach niinkoohuu[hei]3i’ cihit yeah,
What’s it called, stage coach, rides around all over, yeah,

Heeneinkoohuu3eihii, he’ih3o’oekuu woosoo3.
In a stagecoach, an arrowhead was stuck in it.

Now you’re getting to the hard part of it now.

He’ih3o’oekuu woosoo3.
There was an arrowhead stuck in it.

Noh neneenini’ nuhu’ noneehei3i’, hiitenou’u nuhu’ nih’oo3ou’u.
And the cavalry, the whites, they took it.

Ne’nottionoo3i’ nuhu’ nootineehiseino’, noh he’ihnentooyei. Then they asked these Sioux woman [about it], and she lied.

Nehe’ ceese’ noh nehe’ ceese’ niibeetoh’ini xouubei’tobeet. The first one, the first one wanted to tell the truth.

Heito’einin he’ih’i’i hinee ceese’; heetneihoowouni. [What about] our relatives this other one [said]; we won’t [tell the truth]

Heetno3ooowuwoono’ nuhu’ hinono’eino’ he’ih’i’i. We’ll blame the Arapahos she said.

Hoowbeetxouubei’tobee. She didn’t want to tell the truth.

‘Oh nootivehino’ neehkekoni’ hiiwoosoo3iiibi3i’. But that was a Sioux arrowhead.

Nihceecei’soo’ niiii nuhu’ woosoo3ii, The arrowheads were very different

nih’eneisniisti3i’ nuhu’ teeteece’esihi’ 3owo3neniteeno’. they way they were made by the different tribes.