How I was Raised

Told by Mary Kate Underwood on May 30, 2006

‘oh nuhu’ hoo3oo’o’, nei’eiwoho’ huut ci’, nenee3i’ neihii’i’oh’eiitono’.
And my other grandmothers here too, they were the ones who raised me.

Nehe’ niihi hoteineecee ne’niihiisih’iit nehe’ nebesiibehe’.
This well, Sheep Chief, that was my grandfather’s name.
[Dominick Harris]

‘oh hu’un ceese’ hiisoh’o, woxonoh’oe, ne’niihiisih’it.
And that other one, his older brother, Bad Boy was his name.
[Bud Harris]

Noh nehe’ nei’eibehe’ heebetohoux, ne’niihiisih’it.
And my grandmother, her name was Big Garter.
[Veronica Harris]

‘oh nih’ini, nih’iiniiboohou’u.
And I lived with them.

ne’niihiisih’iit oonoo, nuhu’ beh’eihohoho’.
That’s where I grew up, [with] those old people.

Nih’iini’e- nii’e hiincisi3i’.
They took care of me.

noh ne’iini nuhu’ niihi beetc’eeneiteiteneinoo neh’eeeno bih’ihiimibi’i, and then... she wanted to take me back, this Deer Singer,
[Susannah Behan/Dresser, her mother]

‘oh 3ebce’eiteni3i’.
And they took me back.

‘oh neih’oowuu3ook.
But I didn’t want to go back with them.

Neih’oowuu3ookuno’ tih’e3ebce’eiteni3i’.
I didn’t want to go back when they took me back here.

Hei’cei’koohu[noo], nihco’ooteibinoo.
When I went back there, I cried.

Hiisiihi’ teeco’onoteibinoo.
I was always crying like that.
Neih’oowuuni.
I couldn’t...

Neih’oowbii3ihinoon.
I would not eat.

Wo’ei3 neih’oowuuni,
Or I couldn’t/wouldn’t...

tihnee’eneesinihi3einoo nehe’ bhii’ihiiniibei’i.
[do?] what this Deer Singer was saying to me.

Neih’oowni’enebe’ neneeninoo.
She didn’t like me.

‘oh nih’iih’ehit: neneenini3 hihni’eenowoo[n].
But she had a son: he was the one she liked.

Nihni’iniisihoot heeneesii[ni]; bisni’ihoot.
She treated him good no matter what; she was always good to him.

‘oh neneeninoo, neih’oowuuni like to, uhh niini’-
But me, I didn’t…like to, uhh, able to...

“Heesneenoo,” noh nihiitowoonooh nihii hi’in nihii co’coono ‘oh ni’iihi’i.
“I am hungry,” [I said], and I asked for uhh, those, uhh, pieces of bread, they’re called.

Neisonoo 3ebciiteneinoo hinit toh’uni
My father took me right in there when...

Ne’- hiit cihto’obeinoo nihii.
Then she hit me right here.

Hi’in co’coono, 3ebciiteinoo, hiit cih’ini,
[With?] those pieces of bread, [when] I went in there, in here

ko’osetiiit wootii he3ebii toh’uuko’osetoneihi3i’.
She tossed them down like when dogs have things thrown down for them.

ne’nih’iisheinoo.
That’s how she treated me.

Noh neh’ini, neih’oowni’eenowoo.
And from then on, I didn’t like her.
Neih’oowni’eennebe’ niixoo neih’oowni’eenetobee nih’eeneisiheinoo. 
She didn’t like me, and I didn’t like the way she treated me either.

Noh ne’co’onoteibinoo. 
And then I always cried.

Noh nih’ii-, honoot nihii nebiho’, 
That was [how it was], until well, my older sisters,

Ne’3ebnoo3ou’u 
Then I went to fetch them over there.

Cee’ineibinoo hi’in ceese’. 
That other [sister] was one I was glad to be with.

“Cihnoo- noo- nooxun!; heet- heet3ebnii- niiwouh’unou’u heteixo’ono,” nih’iit. 
“Come fetch [your other sisters]! They will carry your clothes,” [my favorite sister] said.

“ce’einox,” nih’iit. 
“in a bag/trunk,” she said.

noh nee’eenoo3ou’u. 
And then I fetched them.

Ne’ce’inou’usee3i’. 
Then they arrived back here [where I was with my mother and father].

Noh nihchhiiwouh’unou’u nuhu’ nece’eiinox, nuhu’ cee’ineib. 
And they carried my bag [to where] this one I enjoyed being with [was].

nuhu’ ceese’ 3ebiyxohu3i’, neinoo nih nebesiiwoho’ nih’iitoo3i’. 
This time they took me over there, [from] where my mother and my grandfathers were.

[neih]3ebce’no’xoheitono’. 
They were the ones who brought me back there again [to my sister’s place].

Noh ne’nih’iisce’iisce3kuhneenoo. 
And that’s how I escaped again.

nehe’ nihii bih’ihiiiibei’i ce’iisce3ikoho’. 
I ran away from this Deer Singer again.

Nuhu’ neeni’oe’eihit. 
She was really no good.

Nih’iinih’oubeinoo, nih nih’iitooto’obeinoo.
She scolded me, and she hit me over and over.

Kookon noono3ono’o’; ‘oh neih’oowce’iyihoonoo.  
Just for nothing; and I never went back to her.

neyei3eino nee ci’ne’- nee’eneesiehino.  
I went to school, and then was when she treated me [bad] like that.

c’o’on- kookon hiioo- toh’uni tooto’ob- niinih’oubeino, tooto’obeino.  
She would always...she would not...because she...she would scold me over and over, hit me over and over.

‘oh neih’oowkohtobeenwwoo.  
But I wasn’t thinking/planning anything improper against her.

Neih’oowuuni.  
I wasn’t.

Neinoo neih’oownee’ee3eenwwoo.  
I didn’t think of her as my mother.

Nei’eibehe’ neneenit noh nebesiibehe’, ‘oh nenee3i’ nih’iitniiboohunoo.  
My grandmother, her and my grandfather, they were the ones I lived with.

‘oh ne’iini nihii heetcee3ei’oot nehe’ neisonoo.  
And then well my father was going to go off various places.

ccee3i3o’oot, 3ebo’kooohut hiitoono’.  
He would go off, then he arrived [back] there where we were.

Hinit heneebees ne’ceenoku3i’, heeneti3i’ nebesiwoho’.  
Right there my grandfathers had the opportunity to sit down and talk.

Nuhu’ nebesiibehe’ nihii, hih- hiit niit- iimii3nieniwiwu’u,  
My grandfather, well, here where I lived with them,

‘oh hu’un ceese’, ci’ceese’ nebesiibehe’, beh’eihehi’,  
And that other one, my other grandfather too, an old man,

‘oh nuhu’ nebesiwoho’ tih’eeneti3oot neisonoo, ninhoonoot.  
Then my grandfathers, when my father spoke to them, he understood them.  
{I.e. the grandfathers are proposing that the father formerly give her up for adoption by one set of grandparents.}

niine’eehiek nehe’ hiseihihi’  
Here is this girl [my daughter].
Beniine3en heetih’ini heni’i’oh’ot.
I am giving her to you, for you to raise [my father said to one of the grandfathers].

‘oh huut beniine3en, nih’ii3oot.
I’m giving this one here to you, he said to him.

Now that you know, nih’i3eti’ hinee heesinihii3i’ hinenitee.
Now that you know, it was good what the people were saying [i.e. what they were doing].

Nih’ii3oobee’ hinit.
It was true right there.

Noh hiwoonhehe’, ne’-, hiwoonhehe’ hoowoohnee’eesoo.
And today, then, today it’s no longer like that.
{I.e. people are no longer willing to permanently give away children for their own good in this way}

‘oh nehe’ nihni’oo’;
And this was good;

When our grandmother, when our grandfather raised us.

Noh hihoownihoo3ouyeit.
And he didn’t speak English.

Wo’ei3 hih’ooowo3onohei’i.
And he didn’t know how to write.

hih’ooowoe’in.
[My grandfather] didn’t know [how].

‘oh nehe’ nei’eibeh’ nih’e’ino’,
But my grandmother knew,

heeneisinihiini3 nebesiwoho’.
what my grandfather was saying to her.

Tihbeisneeninoo, tihniheneihinoo hi- hi- hiniiyoo- hinii3iyooinoo, hibiito’owuuwunoo
[This was] when it was all mine, when I owned all their possessions, their land

wo’ei3 hi’in nihii woxhooxebii, heeneisiihi’.
Or those uhh horses, and so forth.

Nenee3i’ neinootowooneiitono neneeninoo.
Those are the things they left [as an inheritance] for me.

noh siineih’oowuuni bexonoot.
And I really couldn’t understand it/believe it.

Ne’nih’ii’- ________, hihnii3neniibeiton hini’ hisei[n],
That was when ________, the woman who lived with him,

nihii ___________, ne’nih’iisih’it.
Well ___________, that was her name.

Nuhu’ neneenit nih’iinooxuwut.
She bossed people around.

Ci’nooxuwutit neneeninoo noh,
She wanted to boss things around for me too, and,

noh siineih’oowuuni’, neih’oouwni’i3ecoohhee.
And I really couldn’t, I couldn’t make her happy.

Nih’iiboo3einoo teco’oniini.
She always fought with me.

Noh nuhu’ nebesiiwoho’ hih’oowoe’inone’.
And my grandfather didn’t know her.

Noh hoowoe’inone’.
He didn’t know her.

‘oh neneeninoo nebesii[behe’] nihbisnoonootowuuneinoo heeyouhuu.
And my grandfather had left all his things for me.

‘oh neneenit ne’- heetniini’nottobeehee- hihnottobeeheiiton, nottobeehit.
But she, she is going to ask him about [these things], [she was] the one who asked him about [these things], he was asked about them.

Noh nihi’eeneti3eebe.
And she spoke to him about those things.

Noh neneeninoo, neih’oowuniisiini.
And I wasn’t like that.

‘oh neniisih’iit wo3onise’.
But my name was written down.
{On the legal documents, including ownership documents}
Heetnii3nottoneihinoo.
I will be asked too.
{I.e. if anything were to come up regarding possession of the property, since her name was on the documents, she would have to be consulted.}

Heetnoo3iteenoo hu’uuhu’ nebesiibehe’.
I will tell the story about my grandfather.
{I.e. she would tell how he agreed to give her the property}

Hinee hisei, neneenit nihyoooyoo3kuutoneit.
That woman, she hid things from him.

ceeceibkuutiit, ceibeso’oneinoo.
She misappropriated things, she pushed me off to the side.

Nuhu’ nee3neewoowoxutoot teco’onihi’.
This one was always doing really bad things.

Noh nee’ee...nee’eenee3e’inowoo.
And that’s how I understand this matter.

huut wonooniini neenei’oohootowoo hu’un wo3onohoeno, toonhiisinihiinou’u.
Soon after, I looked at those papers, at what they said.

‘oh ne’bi’inowoo, hiniisih’iit nihwo3onise’.
And then I found it, her name was written there.

‘oh neih’ow3o’biineih wo3onohoe.
But I was never given the paper.

“Heetcihwoniini nii3iini heenetinoo nuhu’ nebesiibehe’.”
“I will go and talk to my grandfather about this,” [I said to myself].

Hih’oowyoo3kuutii tihno ’otou ’uheihinoo,
He didn’t hide the fact that I had had expensive things taken from me(?)

‘oh hoowtou3e’in heeyouhuu.
But he didn’t know about it.

Kookon nihcihwoniini beticeniiboohut.
She just came and bothered around where she wasn’t wanted(?)

Neh’eeno sooxeih ne’niisih’it.
This ???, that was her [Indian] name.

‘oh ne’nih’iisiini nehe’ nebesiibehe’.
And that’s what happened with my grandfather.

Neisonoo, ne’nni’cece3i3o’oot.
That’s when my father took off.

‘oh nehe’ nihii, bih’ihiiniibe nih’iicii-
And well, my mother put [me]...

nihnooxuwuheinoo hinee heeninouhu’.
I was put under the care/authority of St. Stephens.
{After her grandfather died and she had no one to care for her (and no inheritance}

noh hu’un hiyeih’inoo, nehe’ nebesiibehe’ niicet- hiinooxuwut.
and [the priests’] house, my grandfather [placed me] under his care.

ci’hee3neecinoo’on- ciinoo’onoxuhu3ei’it.
[That guy] bothered folks a good deal there.

Nih’esiniheinoo.
He made me angry.

co’oyoo3eihinoo.
I was defeated again(?).

Noh huu3e’ ‘oh heene3neeni’ihoot.
And over there he really treated [most] people well.

hih’ow3o’kohtowutoon.
So nobody did a darned thing about [what happened to me].

‘oh nenee3i’ nihu’ nei’eibehe’ nih’eeneixoohoo3iheinoo:
But my grandmother, she showed me things:

“Hiit cih’iixoohowu, cihnei’oohowu!”
“Learn from here me, look at me!” [she would say].

“Heetne’neeneistoon,” nih’ii3einoo.
“Then you will do it like this,” she said to me.

‘oh ne’nih’iistoonoo, nih’eeneixoohowo’.
And that’s what I did, as I learned from her.

heeneesiini kou’uxu’u nihu’ wo’ohno, wo’ei3 heeneeyouhuu, nih’iixoohowo’.
How these moccasins are cut, or other things that I learned from her.

XXX nihwoniibooho’ hi’in ceese’ nei’eibehe’.
Then I went to live with my other grandmother.

nohchiinee’eesoo’.
And that’s how it was as I grew up.

nihco’oniini, nuhu’ kooneniit, nuhu’ kooneniit.
I always, this hide-tanning, this hide-tanning.

tihnee’eneestoot niiyou, ‘oh nih’iiniistiit nihii hoseino’.
When she made this here, when she made, uhm, meat.

‘oh nih’iixoeteeni’ nuhu’ hoseino’.
And this meat was dried.

ne’nih’ii3o’oho’.
Then she pounded it.

nih’iiniistiit nihii hokok, uhh bii3hiiniini.
She made, uhm, stew, uhh, for eating.

Noh ne’- be’niho03ousei, ne’nih’iisih’it nehe’ nei’eibehe’.
And then…Red White Woman, that was my grandmother’s name.

ceese’ hu’un nihii hibei’eihihow, soso- uhh…heesih’i…
One of her, uhm, husbands, ….what was his name...

heneeceibeh’ei, ne’nih’iisih’it nehe’ nebesiibehe’.
Old Man Buffalo Bull, that was my grandfather’s name.

Noh nih’ii’ini’ii3eihihi hini’ koo’oh.
He was also called Coyote.

heeseehitousinihiitoon nuh’uuno….nihii…woow…nihii’iiteihit nuhu’….
How do you say this…well…now…this one was called...

‘oh nuhu’ heeneeiso’o, niito3onohu3i’ hitiino hiniiin noh hibeh’eihihow.
And how [they were named], [I can look it up] where the names are written down here for his wife and her husband.

‘oh nehe’ ceese’ bei’ce’is- noonih’i[noo].
And this other one, ??? I forget it.

no’ei’i- nihii hoteineecce ci’ne’nih’iisih’it, nebesiibehe’.
uhh Sheep Chief, that’s was my grandfather’s name too.

Noh woow wo3onohu’u; nuhu’ hoowuuni,
And now they are written; these [others] aren’t,

beebeet nenee3i’, hinono’eino’, nenee3i’.
only them, the Arapahos, them.

nee’eetwo3onohu3i’ hinono’einiit.[sic: hinono’einiihi’]
That is where their [names] are written down in Arapaho.

Hoowcei’soo, nee3i’ heesih’eihii3i’ hinono’eino’, ni’ii3eihi3i’.
It’s not different, them, how the Arapahos were named, how they were called,

noh nenee3i’ nuhu’ nebesiibehe’, nebesiiwoho’, noh nei’eiwoho’.
Them, my grandfather, my grandfathers and my grandmothers.

‘oh nih’eeneixooxo3ihi3i’ heeyouhuu.
And they taught me things.

‘oh hoonoo3itooni3i’ hinee teecxo’ 3eboosei3ihi’ hi’iihi’, neh’eeno.
And they told me stories about the real old times these folks.

Hoo3itooneinoo nehe’ woxonoh’oe.
Bad Boy told me stories.

Nih’oonoo3iteet beh’eihoho’, nih’eeneistooni3i.
He told about the old men, the things they did.

‘oh nii’cih’iiswoowo’wuuhu3i’, heeneesiini heeyouhuu.
And when they would move camp this way, how things were [done].

Nih’oonoo3itooneinoo.
He told me lots of stories.

hiiwoonhehe’ hiit ne’eentootiiino’.
Today we live here [where they used to live].

Noosounoo3itooni3i’.
They are still telling me stories.

hih’ow3o’nonih’ino’, nih’iico’oonoo3itooni3i’ heeyouhuu,
They never forgot, they were always telling me stories about something.

cih’eeneisooni’, heenei’towuuni3i’.
how it was in the past, they told me about it.

woow hunee niitousebiitooni’ nihii, hiitiino nuhu’ nihii heeseef3ihi3i.
[They told about] there where you bathe, well, here this uhh [hot springs], what is it called.
nuhu’ nih’iitoo3i’, nih’iitneyei3ei3i’ hoo3oo’o’;
[about] the places where [folks] lived, where others went to school;

‘oh hoowuneyei3eino’ nahu’ nei’eiwoho’ wo’ei3 nebesiiwoho’.
But my grandmothers and grandfathers never went to school.

hoo3oo’o’ neeneyei3ei’i3i’, ‘oh hoowuuni nei’eiwoho’.
Some went to school, but not my grandmothers.

nei’eibehe’ he’ihciiteneih hetneyei3ei’it.
My grandmother was put in [a school] in order to learn.

Niiscecnib- nih- he’ih’entoo,
She was there for two years,

‘oh ne’ce’nouuteneit, he’ne’ininihooitiini’.
But then she was taken out again, then they married the women off.

heneeceibeh’ei hih’iniineit.
Old Man Buffalo Bull was the one who married her.

nehe’ heneeceibeh’ei, hi’in nih’iiceeseini3 hisei,
This Old Man Buffalo bull had one wife,

Noh hei’iihooteni3,
And when she died,

‘oh ne’ini biinoo3i’ nei’eiwoho’.
And then they gave him my grandmother.

‘oh nehe’ koh’nihoo3ousei hehnehe’ nei’eibehe’.
And this half-breed, she was my grandmother.

he’ih’ini hin’i’oh’ooo, hiniiheniiwo’ono’:
She was the one, uhh, who raised her, the ones she lived with:

nihii nei’eiwoho’ noh nebesiiwoho’.
Well my grandmothers and my grandfathers.

Nih[n]i’i’oh’eit nahu’ huunoon.
And her mother raised her.

He’ih’e3ebnii3oonee hii3e’.
She accompanied her over there.
Nuhu’ nihii be’nihoo3ou’u, he’ihniibe’ nehe’ ceese’ betebihehi’.
This Red White Man, this one old woman married him.

Be’nihoo3ou’u noh neneeni3 he’ihnii3oone’.
Red White Man, and she accompanied him.

‘oh nehe’ nei’eibehe’ ne’no’o3eihit nei’eiiwoho’ noh nebesiiwoho’.
And then my grandmother, then she was left [with?/] my grandmothers and my grandfathers.
{Her grandmother’s mother went away with Red White Man, and so she was left with her grandparents}

noh neneenini3i hihni’ih’oh’eiitono.
And [my grandmother’s grandparents] were the ones who raised her.

‘oh nehe’ nei’eibehe’ he3ebnon3o’ootii3i’.
And my grandmother got lost camping over there.

niitnoonoyeini3i nuh’uuno be’nihoo3ou’u
Where these Red White Men go fishing.

Noh beebeet nee’eenei’iseet beebeet nei’eibehe’.
And that’s just how far my grandmother went.

Hoowwuuni:
No:

hoowcihcebei’towuunei’i.
She didn’t tell [whoever was watching her] any more than that [before she wandered off].

wo’ei3 hoowo’in heetooni3 heihino’
So [the guardian] didn’t know where she ended up ???.

‘oh neihni’ih’oh’eiitono nebesiiwoho’ noh nei’eiiwoho’.
But the ones who raised me were my grandfathers and grandmothers.

ne’nih’eneisiniihi3eihinoo.
That’s what I was told.

nono’oteiht nih’iisco’oniini koto’oheit wo’ei3 tih’iibiici3eit.
She was really good how she always beaded dresses or when she beaded.

‘oh nuhu’ koto’oheet, nenee’ ni’iini biixuutono.
And this making dresses, it was good how she made dresses.

nih’iiniiniistiit nowo’ohno
She made all my shoes.
nih’iiniistiiit.
She made them.

Nih’iiniihenkooko’uxo’,
She cut out [the material] by herself.

nih’iiniihenini kooko’uno’ hu’un bei3e’ee, nih’oonoxoxoho’.
She removed the hair by herself, she scraped the hides.

Noh nuu- neneenit nih’iino’otoxuunit.
She worked very hard.

‘oh siihih’oowuciintoo.
And she would never quit.

nihciinoeyoohowoot.
She kept going.

Noh ne’nih’ii’to’useet.
And that’s when she stopped walking.

Nihbiit- Nih’iibi3beet ci’, tih’etnoxobeinoo, noh ne’nih’iisiini hooxobeinoo.
She would cook, and when I needed to be fed, then that’s how she fed me.

Beebee3too3i hentoonee, heetcihwonne’eeneestoot, 
Whenever she finished these things ???, she will go and do that,

Nehe’ nihii, hi’in nihii hiniiisi3oono.
This uhm, that uhm, her tasks.

hii’oowunih’oo3ouyeit, ‘oh be’nihoo3ousei, ne’nih’ii3oo3i’.
she didn’t speak English, but Red White Woman, that’s what they called her.

‘oh nuhu’ ceese’ ‘oh nihbeexnihoo3ouyeitit.
And this other one spoke a little bit of English.

Nuhu’ neyei3eitiit, hi’in heeninouhu’, nih’iit, 
This reading, [at] that St. Stephens [was where he learned it], he said,

nih’iitneyei3ei’it.
where he went to school

‘oh nebesiibehe’ how3o’neyei3ei’i.
But my grandfather never went to school.
hoowuuni.
*He didn’t.*

noh *he’iswottooneet no3neihoowoe’in.*
*And how he ???, I don’t know.*

ne’iihoot[e’] beebei’on(??) he’iiicisihi’.
*Then he died quite a while ago.*

Hini’ hi- hibeh’eihehihow *henei ’towuuhu’ nuhu’ heebetohoux.*
*His wife, Big Garter, ???*

noh ne’iini niisneniiwoot nuhu’ hoteineecce.
*And then she lived with him, this Sheep Chief.*

noh ne’nih’iitoono’.
*And that was where we stayed.*

Hiisi’i’oh’einoo.
*They raised me to adulthood.*

‘oh nowootoo3itoonei’ee3i’ heeneesiini,
*And they enjoyed telling us stories about the ways,*

tih’iicih’oo3itoootou’u nuhu’ hosei3iihi’,
*when they told stories about the old days,*

nuhu’ heeteinono’eino’, nihi’eeneti3i’,
*And these old-time Arapahos, they talked about them.*

noh nih’iicih’eenei’towuuni3i’ heeneisoo’.
*And they would tell me all about how it was.*

noh nee’eetox.
*And that’s enough.*