A Speech to Arapahos and Whites about Modern Times

By Dickie Moss, September 8, 2003

wohei nnuh’ hoo3iitoo, heetnnoo3itoone3en heeneistoo3i’ nnuh’ 3owo3neniteeno’ teecxo’.
wohei this story I will tell it to you what they did these Indians long ago

    heeneiniihi3i’.
    they moved camp all about

nih’iito3iho3i’ nnuh’ hii3einoon[in].
they would follow them these buffalo

toonheenees- tooniheeneitooni3i nih’iiyiisiihi3i’.
wherever... wherever they were they would move camp over that direction

noutowo’owuu3i’.
they were constantly moving camp farther along

noh nnuh’ nenee’ hoowooh’entoo.
and this it it is no longer present

nehe’ hii3einoon nehe’ nihoo3oo noh’oohoot.
this buffalo this White man he slaughtered them

kookon nihi’owoo3iitoot, coocoboo3i’.
for no reason he just had fun with it they shot them

noh’eisisiwo3i’.
and they scattered them

wohei hi’in nenee’.
wohei that’s it

nehe’ 3owo3nenitee hehiii henii’etebinouhuunit.
this Indian soon he was poor because of that

neneenini’ nihi’cowo’oot nnuh’ hii3einoon.
that was it he got along with it this buffalo

ni’iyyeih’it, nihi’iibii3hiiniit.
he had his lodge from them he got his food from them
heeneeyouhuuho nihi’iniistiit hiteneixonowo, heenei’isiihi’.
anything at all he made it from them his clothing and so forth

nih’iiibistonounoot nuhu’ hii3einoon, heeneitouwu3i’.
he used all of it this buffalo they had blankets

neneenini’ nihi’iine’etiit.
that was it they lived from it

‘oh heihii nehe’ nihoo3oo ne’noo’oohoot.
but soon this White Man then he slaughtered them

‘oh nehe’ niihi nihoo3oo hen’- nih’oniit.
and this well White Man from it he tries hard

heesiini niihi heitoowuunoot heetniisiine’etiit nehe’ 3owo3nenitee:
how well... he told him how he would live this Indian

    ciineyoot, ciinoutowuu, heenei’isiihi’;
    planting farming and so forth

niini’i’oh’oo3i’ wookeci, heenei’isiihi’, heeneitonih’i3i’ woxhooxebii.
they raise them cows and so forth they have them horses

tou3ei’iis- hoowu’ woo3eihino’ nih’itenou’ u hi’in heeneisoo’
huune’etiit.
how many already? not many they who got it that type life

‘oh hooyei nehe’ 3owo3nenitee, ‘oh nihnei’eih nahu’ nih’iisiine’etiit.
but most this Indian but he was attached to this how he used to live

‘oh heihii ne’cihwooniini wooteeseet.
but soon then more recently he has assimilated to the larger society

heeneito’oowuuni3i’, heeneibiito’ouuwu3i’.
they all have houses they own property

hoowoohboobo3etino’; heeneiniito’eibet3i’.
they no longer fight with each other they have made friends with each other

hiiwoonhehe’ cencei’soo’; hiiwoonhehe’ heesiine’etiit nehe’ 3owo3nenitee,
now it is very different now his culture this Indian
hei’woteeseet  nuhu’, nihoo3ouniini hiine’etiit,
once he has assimilated this White Man life

wohei  nenee’, ceibciineno’  nih’iisiine’etiit  teecxo’.
wohei it he put it aside how he lived long ago

hi’in nenee’.
that it

hiiwoonhehe’ heesiine’etiit  nih’o3oo,  hitei’towo’o.
now his culture White Man his teachings

neeyeitiit  heeneisiteno’ neneenini’.
he tries to catch on to it all it

hiiwoonhehe’  hen’icowo’oot  nehe’ 3owo3nenitee.
now that is the way he gets along this Indian

teeexo’ hi’in nih’iisoo’, hoowooh’ini.
long ago that old type it is no more

howoo niiyou  nuhu’ neeneitohboo3eti3i’  niiyou  hee3ei’o’bee’,
also here it is this where they fight each other here it is the world

noo’oeeeniihi’  biito’owuu’  ce’esenitee[no’]  tohuboo3oo3eti3i’.
around in the earth nations when they fought with each other

nee3ebnoonohco’oot  nehe’ 3owo3nenitee.
he took part over there in that this Indian

nee3ebwoteeseet  niiyou  nuhu’ niwiwohoe.
he enlists here it is this flag

notoonooto’ niiyou  heetoh’uune’etiino’.
he supported it here it is our nation

hoo3oo’o’  hiihoowuuce’no’eekoohuno’.
others they didn’t ever get back home

nenee’. hiiwoonhehe’  nee’eesoo’  huune’etiit.
that is it now it is thus life

wohei  niiyou  nuhu’  heetoono’  biito’owuu’.
well here it is this reservation land
nee’ehniiseti’, tohteitoooyoo’ huune’etiit niiyou nuhu’ heetoono’.
from now on it is one because it is peaceful life here it is this reservation

‘oh nenee’ neniiseti’ hinee beeheeteiht hiniisih’iit.
and it one that creator his name

neene’ henie’cebiseenoo’, heetih’iicici3o’cih’entou’ hini’
ceniini’oo’.
it it occurs thanks to him in order that they never exist here those evil things

nee’neeneisii heenei3etonou’u beh’eihoho’ tih’oonowooyeiti3i’.
that is how... the things I heard them from them old men when they prayed

hiine3oon hi’in hii3eti’ heetih’iinee’ niino’useenoo’
i’n’iine’etiitooni’.
instead that it is good so that it will be the one which arrives we live by that

hiiwoonhehe’ nuhu’ heesoo’ huune’etiit tohneyei3eitee’;
now this type life because it is taught

heeneesineyei3eihino’ nehe’ nihoo3oo.
those are the things which he has taught us this White Man

‘oh hi’in nenee’.
and that it it

3ebwoteeseeno’;
we have assimilated to that [way of life]

‘oh hiiwoonhehe’, hiiwoonhehe’ ne’niiiteekuuwoono’ nehe’ nihoo3oo,
and now now we stand in unison with him that White Man

hi’in heenee3e’ino’, nee’eenec3e’iinono’.
that the ways he knows it those are the ways he knows it

hiiwoonhehe’ cebe’einiihi’ hinee hosei3ihi’ nii3oo3oox[u]towuno’.
now beyond those times behind us we miss them

hi’in nenee’ niitei’eekuuno’ neneenino’ 3owo3nenitee.
that it we stand in line us Indians
well it is you my relatives take it this White Man what he is teaching us

try it

if you catch on to it and you will be stronger

life work you will get them you will be able to live enjoyably

your children your grandchildren they will carry it on

and this the path our life is following let it be only good let us endure firmly

in our life

now life this White Man how he educates us

and it is thus now life this White Man how he educates us

and because we have got it we are trying it

and that is it so that we will remain strong thanks to it

these are the things I am saying

there are still many the things I could say

but a little bit I am just saying it that what is good what brings strength

and so that you will be in sympathy with it our life

heetihi’nei’oohobei’eeen,
so that you will look at us from this perspective

neneenino’3owo3nenitee heetihibobooteenebei’eenee, heeteenebei’eenee.
we Indians so that you will respect us so that you will honor us

neneeninee nihoo3oo kookou’uneihi cihi’owounonei’ee’.
you Whites please have sympathy for us

neeyeicesisiine’etii’ toh’iteni’ nihoo3oo
hitiine’etii.
try and advance in this [new] culture since we have it White Man his culture

neihoowooohononoubbeebe hi’in ko3einihi’ nihi’isiine’etii’.
we no longer have much use for it that old way we used to live

heneeneibito’oowuwu’, heneenito’oowuuni’.
we own property now we own houses now

heneeneiheih’i’ hotiiwo’, neneenii3noono’, heenei’isihi’.
?? cars we possess them and so forth

tou3ei’iis... heni’i’ih’oo3i’ wookecii, heenei’isihi’.
how many already they raise them cattle and so forth

heni’iine’etiiwoohu3i’.
they make a living with it

wohe i hi’in nenee’.
wohe i that is it

hih’iixooohoo3ihei’eetooninoo, hiteni’!
the things which [the whites] taught us take them

noh neneenino’3owo3nenitee heetihhei’eekuu’.
and we Indians let us endure

wohei hi’in nenee’ nei’towuune3enee.
wohei that it I am telling you this

wonoo3eet neito’ei niiyou nuhu’ hee3ei’o’bee’ biito’owuu’,
he is many my race here it is [in] this world land

heeneesce’esieht 3owo3nenitee.
all the various tribes Indians
hoo3oo’o’ beneebeetou3ei3i’;
others they finish their educations

neeniisi3ei3i’, ne’ni’niitobeekuu3i’,
heeneetoh’entoono3i,
the stick to their work that’s when they make progress wherever they may be

noh hu’un nenee’.
and that is it

hei’towuunei’eetoono3iinoo, toh’uteni’ heesiine’etiinee.
the things they have told us since we have got it your culture today

niih’oo3ouyeiti’.
speak English!

neihoowoohno’o3tonouneebe neteenetiitooninoo.
we no longer use it very much our language

hiiwoonhehe’ beneexoo3ouyeiti’.
now we only speak English

wohei hi’in hees- heetoxuno’, noosouniini tonounowuno’ neteenetiitooninoo.
wohei that all of us [older ones] we still use it our language

neihoowo3eihibe, noh beebeteenin;
we are not too many in number and it is holy

heetihce’koheino3i neteenetiitooninoo.
let it be resurrected our language

howoo nuhu’ nono’eitiit heeyeihneenenoo’oo’.
also this Arapaho language it is almost dead

wohei nuhu’ tei’yoohno3i’, heetih’ei’inou’u, heetihnih’oniitowoo3i’,
wohei these children let them know it so that they persist at it

heetihce’ineyeiti3ii’ hiteenetiitooninoo.
so that they learn it again their language

kookou’neihii howounonei’ee’, heetihnosouseenoo’ neteenetiitooninoo,
please have pity on us so that it continues to survive our language

hinono’eitiit.
Arapaho language

hoonoo3oo’o’ 3owo3neniteeno’ heeneti3i’  hiteenetitooninoo.
all the other Indians they are losing their languages

noh heethhce’iisiitenou’u.
and let [our children] recover it

hi’in nenee’.
that it

heni’cebiseenoo’  netiine’etitooninoo,
it will go on with the help of [our language] our culture

tohnosouniiini3iyeino’  heeneisiini.
because we still have things of these sorts

beebeteentoono’ ni’eenetino’, heenei’isiihi’.
we worship we speak with it and so forth

noh heetihnee’- heetihnosouseenoo’.
and let it continue to survive

wohei nee’eeneetoxunihiinoo.
wohei I have said enough things now

heetnoonoo3iteenoo  hee3ei’neeniihi’.
I will tell stories as many as [I can]

Translation

Wohei in this story, I am going to tell you how the Arapahos lived long ago, when they lived nomadically. They followed the buffalo. Wherever the buffalo were, they would move their camp over that direction. They were constantly on the move. But that old way doesn’t exist any more. The white man slaughtered all the buffalo. He just shot them all for the fun of it. He scattered them.

Wohei that’s what happened. Soon the Indians were pitiful because of it. The buffalo was their means of survival; they made their lodges from it, got their food from it, they could make absolutely anything from it – their clothes and so forth. They used every part of the buffalo, for their robes [and so forth]. It was the basis of their culture.

But soon the White man slaughtered them; the Whites tried hard at that. Then they told the Indians how they were going to live: by gardening, farming, and so forth, by raising cattle and so
forth, domestic animals, horses. How many?... There were not many of them who could catch on to this new way of life [at first].

But most of the Indians, they were attached to their older culture. But nevertheless, more recently they have assimilated [to the White way]. They live in houses, they own private property, they don’t fight with each other any more; they have all made peace with each other.

Today it’s very different, the culture of the Indians today. Since they’ve assimilated to White culture, wohei the older culture of long ago has been put aside. That’s it. Today, the Indians live according to the teachings of the White man. They are trying to catch on to [this new culture]. Today, the Indian survives through this new way of life. The old type of life is no more.

For example, the World Wars, when the various countries fought the World Wars, the Indians all took part over there. They enlisted to support the flag. They stood up for their country. Some of them didn’t come back home, either. That’s how it is today, that’s our culture now.

Wohei here’s our reservation. From now on [we live] as one [with the Shoshone], because life has become peaceful here on the reservation. And there is one, shared [God], the Creator is his name. That’s how it came about that those evil ways are no longer around. That’s the way I heard it from the old men, when they were praying. Instead, it’s good that the new ways we live by have come into being. That’s the type of culture we have now, as it’s been taught to us. The White man taught us all these things.

So that’s it. We have assimilated, and today, today we stand as one with the Whites, with their ways and beliefs, the ways they think and believe. Now that we’ve moved beyond it [however], we miss that former way of life. [But] that’s it: we Indians have lined up behind the White Man.

Wohei you all, my relatives, take what the Whites have taught us. Learn it! If you catch on to it, you’ll be able to be stronger, in life and in work. You’ll catch on to it, and you’ll live enjoyably. Our children and grandchildren will carry on [for us] into the future. Let the path of our life be only good, so that our culture remains strong. This is the way life is now, the way the Whites have educated us, and since we’ve accepted it, we will try to live it [well]. That’s it, so that we will be strong by means of it.

[To Whites:
Wohei these are the things I’m saying. There are still many things I can say, but I’m just saying a little bit about what’s good and strong [in Arapaho culture] so that you’ll be in sympathy with my language, so that you’ll look at us from that perspective, so that you’ll respect us Indians, and honor us. You Whites, please have sympathy towards us.]

Try to start living in the White way, since we have adopted that way of life! We no longer use our old ways much. We all own our own land, and live in houses, we all own cars, and so forth. A few of us raise cattle and so forth. That’s how we make our living.
Wohei that’s it; make use of the things [the Whites] taught us, so that we Indians can endure. Wohei that’s what I’m telling you. We have many relatives all over the world, all the various tribes. Others finish their educations, they work, and they get ahead, wherever they happen to be. So that’s it: make use of the things [the Whites] have said to us, since we have adapted this way of life you’re living now. Speak English! We no longer use our Arapaho language very much. Today we only speak English.

Wohei all of us [older ones], we still use our language. There’s not a lot of us, but it’s holy, so our language should be revived. The Arapaho language is endangered. Wohei the children, they should know it, they should try hard at it, they should learn their language again.

Please take pity on us, so that our language will survive: the Arapaho language. All the other Indians are losing their languages. Let our children catch on to it again. That’s it: so that our culture will continue thanks to the language, because we still have part of our heritage. We use it in our ceremonies, and so forth. Let it continue on.

Wohei I have said enough about all this now. I will tell it all [eventually], as much as I know about this.