

A Text in Kiowa

HAVING dwelt above entirely with general information about the Kiowa language and its unique position, and then having presented an analysis of the Kiowa language, we cannot do better than to close by giving an example of Kiowa text to show how Kiowa goes together. This short story is by the famous late Delos K. Lonewolf, most prominent of all Kiowas, and an authority on the Kiowa language and history. Mr. Lonewolf considered it his most precious story, for it is supposed to come from earliest times, when the Kiowas were traveling southward, perhaps from what is now northwestern Canada, before they reached the region of the headwaters of the Missouri River. The story relates how the Kiowas suppose that another tribe exists which speaks something like the way they do, two Kiowa chiefs having had a falling out over the possession of an antelope udder. Linguistic research reveals that the Zuñi and Tanoan Indians of the present New Mexico speak languages noticeably related to Kiowa, and it is tempting to make this akinness agree with the tradition recorded by Mr. Lonewolf's story.

An explanation of the text might be appropriate. The udder of the antelope was an especially prized delicacy of the ancient Kiowa Indians. Kiowa butchering is done by cutting the antelope down the belly, two of the four teats of the udder going to one side and two to the other. Now there were two Kiowa chiefs, and one of them coveted the entire udder. The other Kiowa chief came up, and being of higher rank, claimed it. When his claim was refused, he became very angry, and taking his people, he withdrew from the Kiowas that were under the other chief. These people, the Kiowa believe, are living in some place unknown to them.

Long afterward, the Kiowas who withdrew would no doubt be talking very differently from those who became Crow-like Plains Indians and finally settled in the region of Anadarko, Oklahoma. Kiowas of the Peyote cult, especially, have visited Taos Indians of the Tanoan stock of New Mexico, and our friend, Mr. Smoky, has visited the Tewa Indians of the same stock. There is much talk among the Kiowa people that New Mexico contains Pueblo Indians thoroughly related in language to the Kiowa.

'ωω`zæ`t'ωωN`howp`
THE UDDER-ANGRY-TRAVELERS-OFF

By DELOS K. LONEWOLF

'æ`hooww`'ææN`heydl` They were traveling along,	nωN` and	hææN`teydl` someone	
t'æp` an antelope	howdl`heydl`. killed.	'æ`peeyyN`neeyyN` They were butchering it,	
nωN` and	k'æ`tæy`k'i` the chief	tsæNn`heydl`. came up.	
t'æp` The antelope	peyNn`dωω`dey` butchered	boowwN`heydl` he saw,	
gω` and	'ωω`zæy` the udder	'eyN`hωω`heydl`. he took.	nωN` And
k'ii`g'æ` later	kωω`dey` the other	k'æ`tæy`k'i` chief	

tsæNNn`heydl` came up	gω` and	`ωω`zæy` the udder	khωωN`t`ωω`dey`. wanted.	
nωN` and	kωω`dey` the other	kʹæ`tæy`k`i`: chief	“hωωN`neyN`,” “No,”	
toowwN`neyN`. he said,	hωNn` not		`ωωN`nωωN`heydl`. he granted.	
nωN` and	kωω`dey`: the other one:	“ωN`deyP`gω` “One side	nωN`ωN` give me!”	
toowwN`neyN`. he said.	neyN`gω` And already	`eeyyN`dey` this one	sw`ωωN`dey`heydl`. was angry.	
gω` And	hey`gω` now	`ωN`gωω`dey` his own	kʹææN`hyowp` men	
gω` and	mææN`yowp` women	teeyy`phωy` all	`eyNm`tow`tω` he gathered	gω` and
hey`gω` now		teeyy`phωy` all	`eyNm`hooww`t`ædl`heydl`. they traveled off apart.	
`ω`hyωω`gω` Those	hæ`yæ` somewhere	`æ`bææ`kʹæ`dey`. they went.	mωNn` Perhaps	
hæ`gʹæ` somewhere		`æ`t`ω`. they are living.	`ωω`zæ`t`ωωN`howp` Udder-angry-travelers-off	
`æNn` always		`eyNm`khωωN`mωN`. they are called.	hæ`gʹæ` Somewhere	
`æ`thωω`dey` they live	kωy`gu`. Kiowas.		`ow`tey`hωω` That is all	
gʹæ`heyN`tey`dω`. it is told.				

Glossary

'æN', to proceed, to travel along, to come, to go. 'æN''æN', I came, I went, I traveled along. 'æ' hooww''æN', I traveled along.
'æNn', indeed, always.
bæ', to go. 'æ' bæ', I went.
bowN', to see. g'yæ' bowN', I saw it.
-dey', the one.
dω', to be. 'æ' dω', I am. g'yæ' dω', it is. peyNn' dω', to be butchered. g'yæ' heeyN'tey' dω'. it is told, it is a story.
'eeyN' dey', 'iiN' dey', this.
gω', and.
hæ' g'yæ', hæ' yæ, somewhere.
hææ' teydl', someone.
-heydl', inferential past.
hey' gω', now, already.
heeyN'tey' y'yæ', story.
hooww'-, by traveling.
howdl', to kill. g'yæ' howdl', I killed him.
hωNn', not.
hωN' neyN', no!
kωω' deyN', the other one.
k'ii' g'yæ', later.
k'yæ' tæy'k'i', chief.
k'yæN' hyowp', tpl. men.
khωN'mωN', to call tr. g'yæ' khωN'mωN', I am calling him.
khωN' t'ωω' dey', to desire. 'æ' khωN' t'ωω' dey', I want.
kωy' gu', Kiowas.
kωω' dey, the other.
mωNn', perhaps.
mææN' yowp', tpl. women.
neyN' gω', and now, and already; in more separating diction, nωN', and, hey' gω', now.
nωN', and
'ow' tey' hωN', it is all, it is enough.
peyN', to butcher. g'yæ' peyN', I butchered him. peyNn' dω', to be butchered.
sω''ωωN' dey', to be angry. 'æ' sω''ωωN' dey', I am angry. I was angry.
teyy' phωy', all, all of them.
tow'tω', to gather. neyN' tow'tω', I gathered them, tpl.
toowN' neyN', to say. 'æ' toowN' neyN', I said.
t'ædl', to become severed, to become separated. 'eyNm' hooww' t'ædl', they, tpl., traveled off apart.
t'æp', antelope.
t'ω', to stay, to live. 'æ' t'ω', I am staying.
tsæNn', to arrive. 'æ' tsæNn', I arrived.
'ω' hyω' gω', tpl. those.
'ωω' zæy', udder.
'ωN', to give. g'yæt'. 'ωN', I gave it to him. nωN''ωN', give it to me!
'ωN' deyP' gω', the other side, the other half.
'ωN' gωω' dey', his own one. In the story, this form, though singular, applies to a collectivity of men, women, and children.
'ωωN' nωωN', [not] to grant (used only with the negative). hωNn' 'æ''ωωN' nωωN', I have not granted, I do not agree.
'ωω' zæ' t'ωωN' howp', tpl. Udder-angry-travelers-off. The corresponding singular would be 'ωωN' zæ' t'ωωN' hiN'.