

ASCH MANKIND SERIES



AHM 4252

# MUSIC OF THE PLAINS APACHE

RECORDED AND EDITED BY JOHN BEATTY





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## SIDE I

### A—CHILDREN'S SONGS

- Band 1 - Wolf Song
- Band 2 - Turtle Song
- Band 3 - Turkey Song
- Band 4 - Puppy Song

### B—LULLABIES

- Band 5 - Go To Sleep Baby Boy

### C—PEYOTE SONGS

- Band 6 - There Is Good Medicine
- Band 7 - We Are In The Peyote Tipi
- Band 8 - It Is On The Curved Mound
- Band 9 - It Is Sure A Good Morning

### D—CHURCH SONGS

- Band 10 - Son Of Our Father
- Band 11 - Jesus Is Standing In The Water

### E—DANCE SONGS

- Band 12 - Snake Dance Song
- Band 13 - Buffalo Dance Song

## SIDE II

### F—HAND GAME SONGS

- Band 1 - Four Hand Game Songs Sung Solo
- Band 2 - A Hand Game Performance

DESCRIPTIVE NOTES ARE INSIDE POCKET

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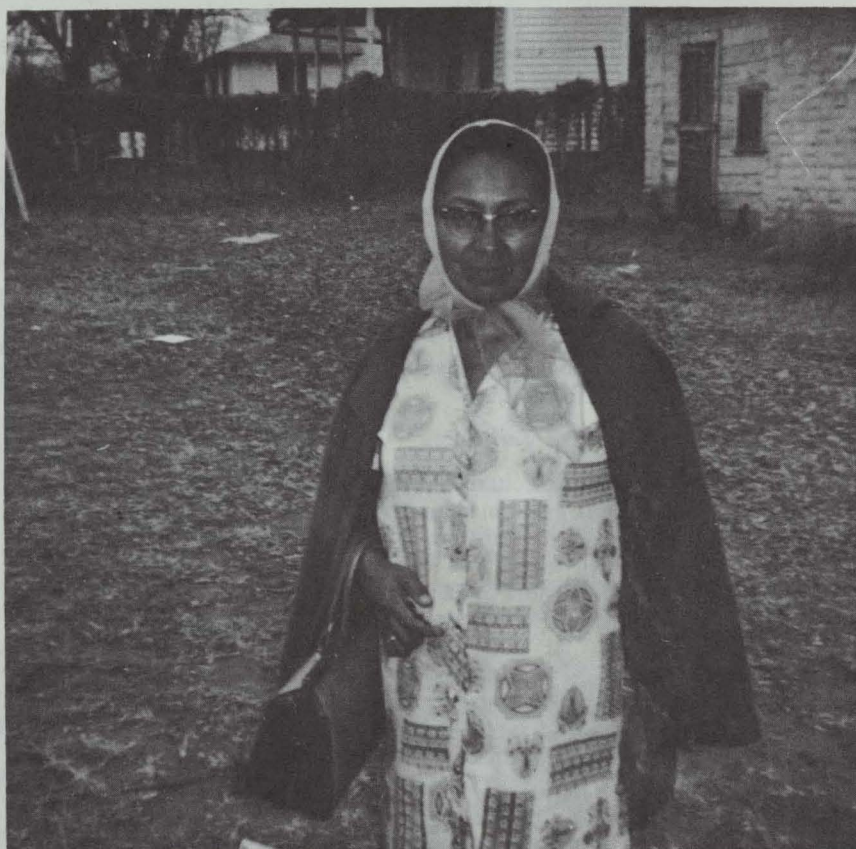
COVER DESIGN BY RONALD CLYNE

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GERTRUDE CHALEPAH

## KIOWA-APACHE

About 700 A.D. Indians speaking an Athabascan language migrated from their original homeland in Northern Canada to the Northwest coast. Some remained there while others, about six or seven hundred years later, moved to the Southwestern part of what is now the United States. As the years passed and the people spread throughout the area, each group encountered special environmental conditions and different non-athabascan tribes. Thus they became increasingly distinct from each other so that, by the time the Spanish contacted them in the Sixteenth and Seventeenth centuries, they were separate tribes. But each still spoke a Southern Athabascan (or Apachean) tongue. Today, these peoples are known as the Navajos and Apaches.

The Kiowa-Apache (or Plains Apache) are an Apache group because they speak one of the Apachean languages and have a social organization which is quite similar to other Apache groups. The name "Kiowa-Apache" comes from their close association with the Kiowa Indians of the great plains with whom they lived

during the Kiowa Sun Dance ceremony. At this time they were incorporated into the Kiowa tribe as one of the many bands or sub-groups. But the Kiowa, perhaps in recognition of the fact that these people were not members of their tribe, determined that a Kiowa and not a Kiowa-Apache should be their ceremonial leader. During the rest of the year, the Kiowa-Apache lived independently of the other Kiowa bands and maintained an Apachean way of life.

Today the Kiowa-Apache live in Oklahoma, in the vicinity of Anadarko, Apache and Carnegie. Many other Indian tribes are also located in the same area. The Kiowa, Comanche, Caddo, Wichita and St. Sill Apache can be found in this part of Oklahoma.

Almost all of these tribes have dances or pow-wows each year. Members of the various tribes attend each others dances, and often sing each others songs at these gatherings. A great many styles of music can be heard.

The selections on this recording were all made in the area of Oklahoma where the Kiowa-Apache live. All the selections are Kiowa-Apache by virtue of the fact that they have Kiowa-Apache words, or are known to have been composed by a Kiowa-Apache.



SIDE I  
A. Children's Songs

The children's songs, are frequently sung by adults to children. Children sing them too, and are encouraged to do so. The songs are usually about animals, and on occasion have animal imitative sounds following the song. The songs heard here are the Wolf song, Turtle song, Turkey song, and Puppy song. The texts are as follows:

Band 1: Wolf Song

The wolves are howling  
All are saying "buta" (translation unavailable)  
He is eating something good.

Band 2: Turtle Song

The turtle is running on the side - running  
in the dust  
Every part of him is running in the dust.

Band 3: Turkey Song

Baby turkey struts  
I am going to build a fire  
Scratching the ground.

Band 4: Puppy Song

Where did everybody move to  
I am all alone.

B. Lullabies

Band 5:

Lullabies can also be found in Kiowa-Apache culture. They are sung to put children to sleep. In this recording of a Kiowa-Apache lullaby, Mrs. Irene Poolaw (nee Chalepah), sings the lullaby that she sang to all of her children. The words mean "Sleep, little baby boy, sleep".

C. Peyote Songs

Today two major religious forms are practiced by the Kiowa-Apache. One of these is Christianity, the other a nativistic movement known generally as the Native American Church, or Peyote religion.

The peyote ritual or meeting is an all night affair. The people attending the meeting enter the tipi at sundown and remain there all night. During the course of the meeting songs are sung by the men who are present. One man and his partner perform the song. One man sings the song while accompanying himself with a gourd rattle, while his partner keeps a rapid rhythm on a small water drum.

After singing four songs, the men exchange instruments and the second man sings four songs. After he has completed his four songs, the instruments are passed on to the next men in the circle.

The texts of the songs are relatively short, and are surrounded by several lines of vocables or nonsense syllables.

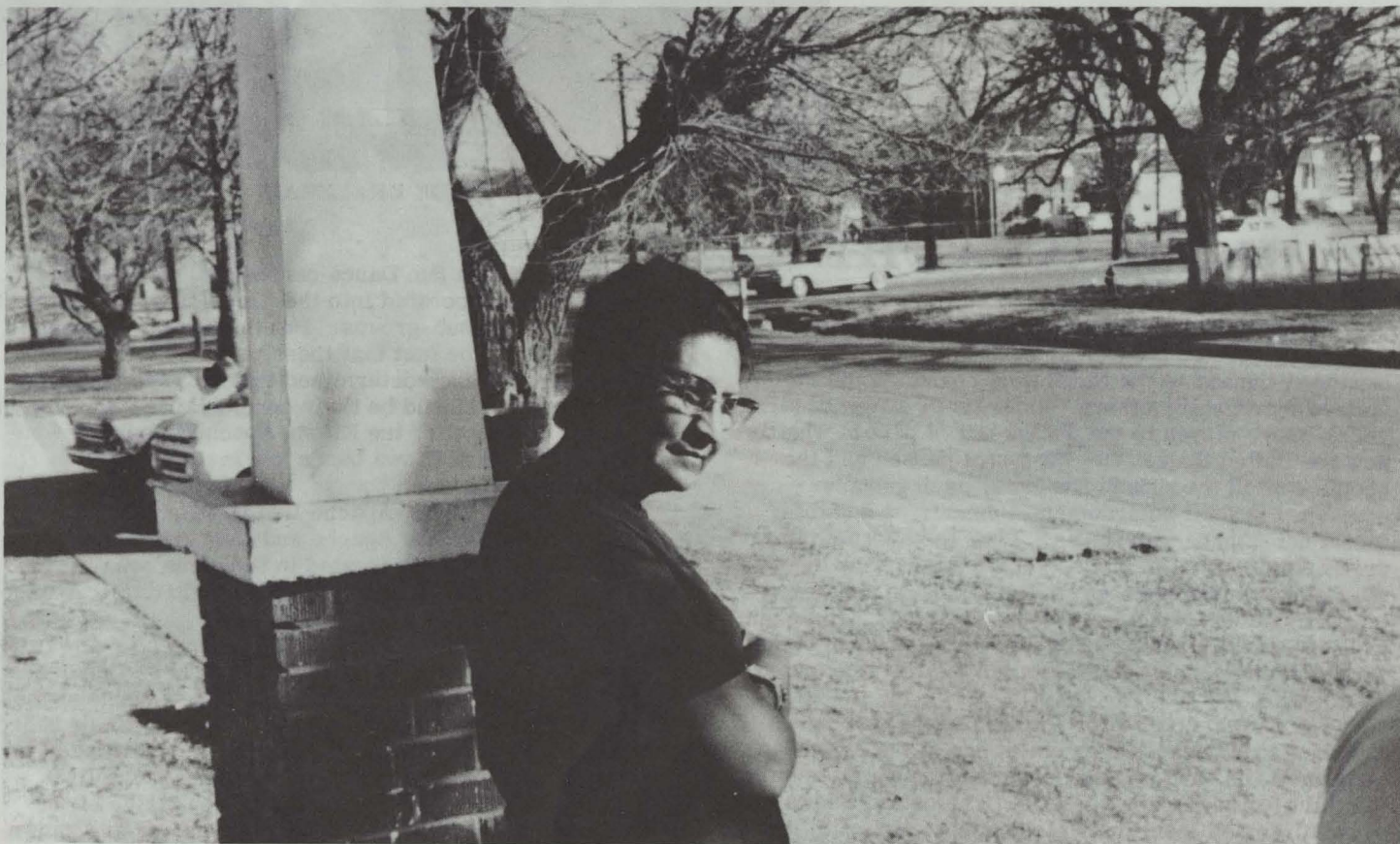
The four songs sung here, were recorded in Anadarko, at the home of one of the Kiowa-Apache. The singer was alone, and therefore the only accompaniment to the song is the gourd rattle; the water drum was not used.

Band 6:

dizee yiskon	There is good medicine
xosbeeiskon	In the peyote
xosnebiiskon	In the morning

Band 7:

xosbeeiskon	We are in the peyote tipi
nabeeyiskon	In the morning



IRENE POOLAW



Band 8:

seena neeon	It is on the curved mound
xos eeana	the peyote is lying

Band 9:

yakonzrodee	It is sure a good morning
yiskon	

D. Church Songs

Many Christian sects can be found among the Kiowa-Apache. Methodists, Baptists and Holy Rollers are a few of them.

Both religions have their own music styles; the Christian church music having relatively western melodic lines, while the peyote songs tend to conform to the Athabascan Indian music style with its arc shaped melodic lines and its relatively mild vocal technique (especially when compared to the typical Plains style).

The Christian church spread to the Plains via missionary activities, while the Native American Church is far more aboriginal in its origins, although some Christian traits are seen in it. The imposition of Christian values as well as the name Christ had been seen earlier in the Ghost Dance religion. Here, the name of Jesus appears in the texts of Ghost Dance songs. For example one Kiowa-Apache song says:

Who was it who told it?  
Who was it who told it?  
Jesus told it,  
He told of people coming down from the sky.

In addition the Native American Church members believe that the references made in the Bible to certain plants are in fact references to the Peyote cactus.

Band 10:

daxiasee bizraaa	Son of Our Father
atleeyetse	will set up a cedar tree
godanxiizree	Now he is calling to us
daxiiniikuahdaaiitla	He's going to heal our minds
yinka eydonaxiizrii	That's why he is calling to us

Band 11:

jesus kosiizii	Jesus is standing in the water
dinde ditla yinka	He wants us to get well
eekoseezi	
jesus had dizrii	Jesus is calling
dinde ditla yinka	He wants us to get well.
eekoseezi	

E. Dance Songs

These are social dances done everytime there is a gathering. They are melodically very unApachean. These dance songs are performed by John Boone-Emhoolah.



RAYMOND (Ace) CHALEPAH



## SIDE II

### F: Hand Game Songs

The hand games are guessing games which are found with variations among many Indian tribes from Washington across the Prairies. They are games in which one team plays against another team. Money is bet on each game. In the past, the betting of blankets and horses was known. It is also said that there is a certain amount of "Medicine" or power involved in guessing.

The game is played as follows. Two teams are formed with many people on each side. The number of people on a team is optional and the teams need not have equal numbers of players.

Before the game starts, each player contributes some money to a team "pot". This constitutes his wager. When all the money is in, each team counts the amount that has been bet jointly by all the members of the team. If the pots are not equal, the side with the smaller pot attempts to raise the difference. If the attempt is not successful, some of the money from the larger pot must be returned to the team members. Once the pots are equal the game can proceed. The equalization of the pot insures that each player will receive twice his investment if his or her team should win.

The hand game performed on this recording was taped in the winter of 1966 near Apache, Oklahoma.

The game is played with four small bones. Two of these are marked with a red stripe, while the other two remain unmarked. A pair of bones consists of one marked bone and one unmarked bone.

Two players on one team are chosen to hide the bones. Each person chosen receives a pair of bones (i.e. a marked and unmarked bone). He hides his hands either behind his back or under a blanket or

coat - somewhere where they are out of sight - and places one bone in each hand. The object is not to let the members of the other team see where the marked bone is. Some people are said to have a great deal of power, and are able to conceal the bones in their hands without covering their hands in any way.

As soon as the bones are hidden the team which has possession of the bones begins to sing, accompanied by drums. The members of the team who have hidden the bones bring their hands out in front of them and begin swinging their hands in circles. The other team members do likewise while yelling and otherwise attempting to distract the person on the other team who is trying to guess which hands conceal the marked bones.

The guesser, who is on the opposite team guesses (or tries to guess) which hands hide the striped bone. The guesses are made by way of hand signals.

The scoring procedure is extremely complex, and is done by means of shifting several groups of sticks. In addition to using one set of sticks for scoring each guess, each team had a net of four sticks. These "team sticks" may be won or lost. As a team loses a "round", one of these "team sticks" is given to the opposing side. A game is over when one team has all eight team sticks.

The first three hand game songs heard on this recording are sung first by a single singer. These are followed by seven songs sung by a team of hand game players. Under normal circumstances this would never be done, since no individual player would ever sing a song alone. Usually the drummers start a song, and the rest of the team joins in. Some texts deal with the game itself; one song says "I am winning back the sticks". Another says, "He is looking at me, but he can't tell where I have hidden the bones". Other songs, have words that do not deal with the hand game.

Associate Editor, Michael I. Asch

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