

T-392

JIM WARDEN, ARAPAHO

INTERVIEWED BY: JULIA A. JORDAN

TRANSCRIBED BY: JULIA A. JORDAN

DATE OF INTERVIEW: 2-21-72

GENERAL SUBJECT:

PEYOTE MUSIC AND THE IDENTIFICATION OF THE PEYOTE SONGS ON T-522.

NOTE: T-522 was made July 1, 1969 and consists of peyote songs sung in sets by John Pedro, (Arapaho), Bobby Pedro (Arapaho), Shirley Eagle Hawk (Sioux), and Shirley Eagle Hawk's mother (Sioux). This was a recording of a spontaneous singing session held one evening at the home of John Pedro. A Shawnee woman was also present and recorded these songs to take back to the Little Axe area. The songs on T-522 are identified on this tape, T-392 by Jim Warden, an experienced singer. The tape, T-522, was played on one recorder and the songs, along with Jim's identifications and comments on the songs, were recorded on this cassette. T-522 is a reel tape of good quality.--J. Jordan.

BACKGROUND OF INFORMANT:

James Warden was born July 2, 1908 at Carleton, Oklahoma in Blaine County and has been a resident of the Canton area all of his life. His father was Cleaver Warden (Gros Ventre Man), a noted peyote man and singer. Cleaver Warden also worked with the first anthropologists to visit the Arapahoes--A. L. Kroeber, James Mooney and George A. Dorsey, both an informant and interpreter. James Warden's mother was Traveller, a woman from the Canton district. Cleaver Warden was from the Geary district. James went to school at Cantonment Boarding School in 1918, 1919, and 1921. In 1921 he began to learn Indian singing, and today is the best-known Arapaho singer in Oklahoma. He is head singer at many pow-wows and knows a great deal about the techniques of drumming and singing. He knows many traditional Arapaho songs and songs of other tribes, and composes songs also. He speaks Arapaho fluently, and often visits the Wyoming Arapahoes and sings at the Sun Dance in Wyoming and the pow-wows there.

(First Song is played)

That's an Arapaho song. It has words. They mean "This is our tipi of worship."

(Next song, Number 2, is played)

This is an Arapaho song, too. It doesn't have words.

(Next song, Number 3, is played)

In the beginning this song used to have some words in it, but the