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From a series of interviews with
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A HISTORY OF THE WICHITA INDIANS:

The Wichita Indians have been known by many different names but they are all one and the same tribe. By that I mean they are all blood related.

The different names this tribe has been known by are as follows: Skiddi Pawnees: They were called this when they lived by the Pawnees. They were called Skiddi because they would not stay in one place and marry among any other tribe, other than the Wichita tribe.

Tejas: They were called "Tejas" when they lived in Texas. Tejas meaning corn. The Wichitas raised much corn.

Jumano: They were called Jumano or "Jumano" meant drummer, and the Wichitas always called their tribe together by drums.

Panis Piques: They were called this by the French.

Pawnee Picts: Called this by the English when they lived by the Pawnees.

Dokanas: Called Dokanas by the Comanches for

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Dokanas meant "Dark House" and the Wichitas lived in dark houses (grass huts.)

Wee-che-taus: They were first given this name by the Osages. Later the Caddoes called them by the same name which they adopted from the Osages.

Kitty-Kid-Aise or Kitty-kid-ace: This is what the Wichitas called themselves, meaning "raccoon eyed" in the Wichita language.

Keechi: The word "Keechi" means red shield. The Wichitas carried a red shield.

Tawaconies: They were called this because it meant red hill Indians.

Waco: They were called this by the Mexicans as the Mexicans could not pronounce Wichita, thus they gave them the name "Waco."

They were also known by the name "Quachitas" which was the French pronunciation of Wichita.

The four tribes now in existence the Wacos, Towanconi, Keechi and Wichita are all the same tribe and are blood related. They are called these different names on account of the fact that they separated and in the different parts of the country to which they migrated they were known by these dif-

ferent names.

RELIGION

The Wichitas believed in a Supreme Being. They never did worship idols as some of the other tribes did. They believed that all evil died with the body; that if a Wichita sinned during his life, that at death these sins also died. In other words, all Wichita Indians went to Heaven. They did not believe in burying anything in the grave of the deceased to be used at the Happy Hunting Ground. They were against adultery, lying and stealing.

MARRIAGE

When a member of the Wichita Tribe wished to marry, the grandmother and mother of the bride would go to the one who wished to marry their girl. They would find out if he was capable of caring for the girl. That is, if he was a good hunter and a good farmer. Also if he was capable of caring for her people; that is, if she had been supporting her family prior to this time. The young man had to be a Wichita Indian, as they were strong believers in marrying in their own tribe, and thought it a great sin to marry outside of the tribe, for they trusted

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no other tribe. After marriage in case of the death of either, the surviving one would cut the hair off short. And they were not allowed to take another mate until the hair had grown back to its original length at the time of the death. If their love was great for the deceased mate, then the hair was cut very close, but in the event the love was not so great, then the hair was not cut so short.

All single men in the tribe wore bands around the wrist to signify the fact that they were single. At marriage this band was clipped off.

FARMING

The women did all the farming, and they were the boss of the family. Not only in the family circle were they the boss but in every phase of life. The

women would plant corn in hills about five feet apart, and they would put seven grains of corn in each hole; no more, no less. (Field Worker's Note: I do not know why this number of grains were put in each hole, and have never been able to find out). Then probably after they got through planting they would go off on a hunting trip or visiting and would not

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return until their crop was ready for harvest. When they returned the women would harvest the crop. Then they would put their harvest of corn, pumpkins and other products in their caches. This planting and reaping meant much hard work for the women, and for this reason they were most careful in hiding it so that no other tribe would find it. And for this reason no other tribe but their own was allowed to know where these caches were located.

CACHES

When hiding their foods or valuable property they would dig a hole in the ground eight feet deep and three feet in diameter at the top. At the bottom it was large enough for a large size man to lay down in. It was jug shaped, and many things could be put in the cache. After digging the hiding place they would allow it to stand for some two or three days in order for the dirt to harden. They they would cover the bottom with a buffalo hide, then cover this hide with straw. They they would put in the different articles which they wished to store. Then they would cover this with straw, and then cover this straw with dirt. The dirt on top of the articles would probably

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be three feet deep. Then they would take the original grass that came from the top of the hole and stick this up all around the top, making it impossible to detect. It was impossible for water to leak down on the products. After they would hide their valuables no one but a Wichita was allowed to know where these Caches were located, as they trusted no other tribe. When they returned from their hunting trips they could go to these caches and get their food. It would be in just as good condition as when stored.

TATTOOING AMONG THE WICHITAS

The Wichita tribe, instead of painting their faces, tattooed them. The men tattooed their faces to resemble a raccoon and the women to resemble buffaloes. Thus the name Kitty-kid-ace which the Wichitas called themselves, meaning "Raccoon Eyed Indian". The Wichitas were tattooed this way when they were small children, and they kept this tattooing touched up so that it would be plainly visible from a distance. The tattooing was done around the eyes. The Indians fixed their faces this way in order to appear funny, so that the other tribes, would laugh at them. They did this to keep out of war with the other tribes, and

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to appear funny so that they would have the good will of the other tribes. They thought if they put on paint, it would signify that they wished to war on the other Indians, so they used Tattooing instead.

The women were tattooed to have the appearance of a buffalo. This was so that they could easily distinguish women of their own tribe from that of any other.

GRASS HOUSES

The Wichitas lived in grass houses. They have quite a ceremonial when they build these houses. The women all kneel and pray when they start the construction of the house, and again have a prayer at its completion. All Wichita grass houses are built facing the east, and the houses were built with a one way approach from the front. The reason of the one way from the front was for their own defense against attack. They would usually build these houses against the side of a mountain, and there would also be a stream of water some distance in front of the huts. (Field Worker's note; There is only one Wichita Grass House left in this section. It is located about two miles south and one

mile east of Gracemont, Oklahoma).

As in all other work around the camp, the work of building the grass house was left to the woman.

The following information was copied from notes of Mr. Pratt, and should be of historical value in the future as the Indian language is fast dying out:

A study in Indian language is not different from that of any other race of people. Perhaps the Indian has more ways of expressing his ideas and thoughts than the average white man. He has not only words but signs he can use efficiently, either close at hand or when far away, too far for the ear to discern words spoken. However, we are interested only in the spoken language of the Wichitas and those who have listed the Wichita with the Caddoan linguistic stock. The Wichitas stoutly assert that they do not speak the Caddo tongue; even though the American Ethnological Society thinks so. Hence, the Council of March 24, 1924, elected a committee on language and instructed it to go to the bottom of this matter and render its report when completed. There were seven on that Committee; as follows: Dennis Warden, Chairman, Burgess Hunt Seger, Willie Collings, John Haddon, Albert Lorentz, Willie Thomas and C. H. Pratt. Others were selected later. This

Committee made its report in November, 1934. The report in part follows:

November 7, 1934, Report was made:

The word was first pronounced many times by each of the Committee for the translator who was to spell it as nearly correct as possible. Each Syllable was given careful going over, until it was separated into elementary sounds discernable. Letters from the Anglo-Saxon words were carefully selected to represent such sounds. There are more sounds in the Wichita language which do not occur in the Anglo-Saxon talk. We found not one word of the Caddo that was like that of the Wichita in our findings of the common objects.

We herein list many of such common terms.

English Words	Wichita Words (same)	Caddo Words
Nickle	Ne Quats' k ne	Hi kes' ha
Dime	Ches' es cuddy	Ko thos' te
Quarter	Wich' es cuddy	Bit' is cune
Half-dollar	Tau' wich is cuddy	He' is cune
Dollar	Chus' dek kid eek	Wish' a soon a
Five dollars	Es' quits dek kid eek	De'se kan sun a

Comment: Perhaps these different Indians became used to money about the same time and invented the words for

each kind. Had they like language or been associated with each other long enough, would there have been so vast a difference in the sort of words in representing the very common object--money?

Close investigations will convince the best philologists we have that the Wichita language is pristine; and so is that of the Caddo. Yet, their languages are different as one will discover between the Latin and Creek; or the German and the English. Nevertheless, we shall give a list of some half hundred more of the very commonly used terms.

English Words	Wichita Words	Caddo Words
One	Ches	Wich'che
Two	Wits	Hit
Three	Tau' wa	Da' ho
Four	De tau' quits	Hew' eh
Five	E-es'quits	De' se kun
Six	Kee' ya hess	Dun' kee
Seven	Kee' ya wits	Bis' se ka
Eight	Kee' ya tau' a	Dau' ho se' ka
Nine	Ches' ken' de	Ho' weh se' ka
Ten	Es' kiddy aw aus'	Be Nay' ah

Common names

English Words	Wichita Words	Caddo Words
Water	Kits' ze	Ko' ko
Rain	Ta hid' e us	Nee o' wa
Wind	New' a ahd	O' to
Storm	A wa' us wiad	But ah' nes me' ne
Snow	Heed' su	Ha' noc
River	Naw' ha do	Neth A' a
Tornado	Its ka' a ko reh	Put ten ah' aw
Moon	Wah or Yaah	Nish
Sun	Sah kit'	Haw' no
Stars	He quid' ie	So' quas
Heaven	Ah' que taught	Hi' o
God	Nau' que-thet-suk-ke	Ah hi' wa
Devil	Na-ah ne-wah' cuddy gie	Ke-o skorn
Chief	E de ah' eh	Ka' dee
Indian	A hass' quat-sz	Hi no hats' no
Buffalo	Dhaht	-----
Wichita	Kitty-kid-ace	Wee-cha-taw
Caddo	Dhass' sot	Haw sen' na
Comanche	Nau' staa' als	So' to
Kiowa	Chus-ken' adas-caud	Qua' e wa
Apache	Kee-a nas	Kun' se

Delaware	Naw wad' da ke	Wau' pun nuk' y
Cheyenne	Se ya' nay	Se an' a bo
Arapaho	Saw' ne to koo	Sun' ety
Negro	Is tah' hee cawd ace	Hah' diko hi an' o
Uncle	Wah' chee-cah	Bon nin' ny
Aunt	As-se' ya tse!kits	Sho'sen-che
Boy	We ah sak' a	Sho ah' che
Girl	Chud eks' suka	Mut te' che
White man	Is tah'hak	In' kin ish
White woman	Is tah' hak cah-hik	In' kin ish nuf' te
Bow	Chseet cut tha hits	Tso' wey
Arrow	Ne quatz	Bah.
Tobacco	Wee' eke a	Ya' ya
Pipe	Wee' eke he etsa	Dun' kO
Knife	Taw' hotz	Cut
Potato	Cau kits' cawd	Eh' ha sci' yo