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1

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(50 pp.)

Sutaiya

Milton - interpreter.

Wolf Chief informant

Elk Lodge originally a Sutaiya affair.

Dog Soldiers

For soldiers

Red Hoof Lodge

Contraries

also under name says will be killed

[Bow string + Crazy Legs originated when mixed with Cheyenne.]

Sundance from Sutaiya.

At presentation the clothes were dressed up in Johnson attire + bands for the lodge the following

Cheyenne met Sutaiya at the Arapaho.

Met the Gros Ventres on Missouri River, East of Black Hills.

At the time when the Cheyenne + Sutaiya met both wore moccasins without the double sole.

The Sutaiya wore hides with suspenders over the shoulder.

At the meeting the tipi in vogue on both sides.

The painted lodges originated with the Sutaiya. The buffalo cap lodge used to be painted, not recently.

the only ones that paint lodges.

here different
costumes
bands
+ bands
songs
dances
+ bands
+ bands
+ bands

There were no horses at the time, both used dogs.

[The Omaha Dance came from Sioux about 30 yrs ago.]

The Chey. + Sutaric dressed their hair as today and wrapped it with buckskin, etc.

An old man was cw:

The stories of S. + C. different.
(The Rees + Pawnees talk alike).

Wrapped Hair can still tell Sutaric stories.

The Buffalo Club Soc. + Med. Arrows Soc. The only things sacred + not to be explained to whites.

- 11 -

says all right if man married sister of member of his own society. Marriage of relations forbidden.

4 women belong with each lodge. used as singers.

The society had a custom of letting their sisters dance with them. These were the only ones who permitted this.

If a maiden, even if related, could marry a member of ~~the~~ a lodge; but if a widow would be turned out. But at the same time a general disapproval of marriage & relations.

Bowstring was originated among Cheyenne.

[Note by Willis + Milton on Dog Soldiers: if they saw a stream, no matter how deep, they must cross it with clothes on. They had a rope tied to certain members of the Dog Soldiers + staked in fights. Had to be released + driven away.

nothing like Lumpwood wife stealing.

Elk + Dog Sold. + Crazy Legs associated together. (in dance).

Chiefs + Red Shield.

1st band of chiefs is Mats'oni-tan (= Fox soldiers?)

If man shot or wounded in battle, his society will have help him: if killed bury him.

The fugged soldiers of the Dog Soldiers had headdresses straight up. Painted black all over. Had a rawhide about ^{10 ft long with pins on it to peg them} $\frac{1}{2}$ inch wide slit to put over head, passed under right arm & over left shoulder. Each a brave man.

44 Chiefs in Sutar.

The two sitting in the door are the high men. Those in the back of lodge will mention the business to be talked over, but the two in the doorway have final say to settle everything.

Marriage customs of Cheyenne & Sutar same.

3. ways of getting a woman

1st To win consent of girl

2nd To trade for girl, giving horses, etc. the bridegroom's mother giving beaded goods, meals once in while before the marriage to win good will of girl's parents.

3^d. When young men out scouting & a member has sister at home that another wants, the latter will treat the former man as brother-in-law, takes care of

home, does his cooking for him, etc. Then the girl & her mother will be told if the brother has agreed. Then the man can have her. I 1st way: Milton, courtship girl at her home, the young pair wrapped in a blanket. or elsewhere don't need blanket. If young man visits a girl with blanket his intentions are known. If he does not he is presumed only to be visiting.

The Suttair met the Cheyennes 1st because then the Sioux and other Indians were at out for war with them. Suttair & Cheyenne used to fight against each other.

At the time of meeting the Cheyenne planted corn on Missouri River but is uncertain whether Suttair did or not.

At time of star-falling (i 33) the two tribes had amalgamated. If a man married Ch. woman, children Ch. The Suttair at that time considered to be Cheyenne.

Today if CP man marries Sioux or Cheyenne woman, children considered Ch. // applies to all tribes
 Sioux { man mar. Ch. woman, children of male Sioux; if female Cheyenne:

Only applies to all tribes.

The societies had charges of regulations about hunting. If ~~the~~ a man made trouble in camp, the societies would destroy his camp, kill horses, at times whip the offender. A man's own society would not touch him, after a while the punishing society if they thought the man had repented by his punishment might give him presents, a couple of horses, and clothes, & sort of apologize.

Men can't talk to mother in law. In case of ^{in emergency} sickness, can go near but must not talk. But a father in law can talk to his daughter in law. If daughter in law was away, mother in law might talk to son in law, but not look at him. If mother-in-law wanted to say something to son in law she would give him a horse or something that the whole tribe would know about. This might be done at a dance. But ~~the~~ permission for her to talk ^{to him} would be for this time only. Some regulations to son-in-law.

If a man married girl who had a sister, when she became mature

he could marry her but could not marry
more than 1 sister of his wife -

Aug 11th 1915

Milton Whitman

1

8 Black Wolf

ch terms of relationship

my father: nāhne

" mother: nāxkne

" younger brother: nésima

" older brother: nāni (glottal stop)
tsi:isihit^u

" younger sister: nésima
tsi:ivāsimit^u

" older sister: nāxachim

" father's brother: nāhne

" father's sister: nāxkne

" father's brother's wife: tsi:is'kamōn nāhne

" father's brother's children are my brothers and sister

my father's brother's son // or back to this

my father's sister's husband: tsi:is'it^u

my father's sister's son or daughter

tsi:ivis'ānit^u

| syll. division

for cleaners

add

for cleaners

tsi:itānifst^u

tsi:itānifst^u

say Milton

my mother's brother: nāhne tsi:is'it^u

" " brother's wife: tsi:it'āhita^u (heard clearly)

" " brother's children: (cousins)

girl: tsi:it'ānit^u | day nats'it^u

my mother's sister = náy kúe

" " " " husband ní kúe

" " " " children are my brothers
and sisters -

my wife = my copulating machine
naxtsi'im

never addressed to wife, she is called
by name; if husband will speak
of her ordinarily (the woman)
himself.

[my husband nai yam (y voiceless)
= my copulator, addressing him
to face, uses name. If speaking of him
refers to him ordinarily as father of
or - and or, naming the child].

my son: náa la
daughter naxtan

my son's wife nái / híst / si'im
= my son's copulating machine

my daughter's husband naxtan nai yam
(ní xá used by old women,
mothers in law)

= my daughter's copulator

my grandchild, boy or girl
 nix'a (unless con-
 text showed which, would specify the
 sex)

my grandfather, either side
 na'm'si'm
 my father-in-law na'm'si'm (s = c)

my grandmother, either side
 ni's'ke'e

my friend

howi ni'simata apparently no difference
 in meaning -
 both to be used by men to men

my friend (girls to girls)
 ts'iivisi'ith (not R)

joking permitted between

man + woman, woman + woman

or Milton
father had
Black Wolf.

[sister in law] : obscenely
[brothers in law] "

nephews + uncles (Indian way) not so bad
as brother-in-law

fathers + children

mother + children

] not badly, only laughable.

(brothers + sister, son in law +
mother in law forbidden)

niece + uncle just moderately

nephew + aunt "

niece + aunt pretty frank says Milton
"Black Wolf"

any side can begin - A sister in law
will especially gosh you if she sees
you with your sister as brother + sister
supposed to have respects for one another.

Swapping wives formerly practiced.

Punishment for intercourse between relatives?
Never had a case.

man says minute - Whapped Her
 woman minute " "

women mostly have slightly different
 way of pronouncing names from
 men.

1 Bull Thigh (Northern Cheyenne) toddlers reported age
13 born at time of start falling
of start falling

English	Sent	Ch.
egg	hotan	{ hotan diskasiu
bear	w ^{ti} jinaxk ^u	naxku
fox	w ^{ti} woxteiam ^u	waxsiu
wolf	nisto	honi
tree	matāa	h ^{ti} otsit ^u
lion	ax ^{ti} iests	man ^{ti} siham
duck	maxpivawikis	s ^{ti} s ^{ti} u (ducks)
prairie dog	xu ^{ti} stivuxsts	Oniniwunisk
rabbit	ox ^{ti} axk ^u nu	waxko
skunk	tsikuxameusts	xāo (port x ^{ti} o)
possum	?	?
raccoon	mat ^{ti} kōmeu	some
snake	ox ^{ti} tamiwun ^{ti} usts (= anything crawl)	s ^{ti} s ^{ti} ino ^u usts
choke cherries	mēn ^{ti} uts	mēn ^{ti} uts.
moccasins	Rim ^{ti} hiwūtci	mat ^{ti} cān ^{ti} uts
Sioux	x ^{ti} wiwa ^{ti} ut ^{ti} usts	o ^{ti} homo
man	wosistān	hitān
woman	wir	Re ^{ti}
boy	ka ^{ti} s ^{ti} kun	some
girl	wir	
chief	tsinawounsts	toav ^{ti} ham ^{ti} usts
foot	mā ^{ti} is	mā ^{ti} teik ^u
arm	mā ^{ti} ats	Re ^{ti} ats
chin	m ^{ti} s ^{ti} istats	m ^{ti} ajts ^{ti} o
eye	mā ^{ti} jix	he ^{ti} jix
my nose	ma ^{ti} ev ^u	le ^{ti} ir ^u

S.

Ch.

Month

ma:ts

lists

(Bull Thigh spoke connected
Sutair for 5 to 8 minutes)

Finger

he:ts:hinie:stut^u

mo/is'kun

The Sutair had only one outfit, no
divisions like Cheyenne.

Now where Pipestone now is, on the
Missouri River is where the Sutair
came from. Met Chey. at Missouri
River.

The Sutair didn't have the Sun Dance
then. It was at the Black Hills, where
the Ch. & S. got up the dance together.
Reed Hoops. Dog Soldiers. Elk Band.
Fox Soldiers all came from Sutair.
White Dirt was the Sutair leader.

axwō'utsina = wō'utsina in Cheyenne.

At the time of meeting the Ch. White Dirt
had killed a woman & was excited.
after a while returned to get revenge
by killing off Cheyennes. That's how they
formed ~~parties~~ ^{gangs}. During the fight they
all fell, but rose, surrendered to

each other, proclaimed peace - and went
to the Black Hills.

E ng.	S	Ch.
Beaver	hōmā	hōmā
goose	axwīngi	hina'i ^{glottal}
elk	axmō	mōl
turtle	amaxpīnainu	mā'enū
squirrel	axpūt kweats	mōl
pumpkin	?	?
stone	wītkonoaitō ^{ts}	hōnā
arrow	axmāhuts	māhuts
bow	axmātsk	mātsk
stone ap	hōōux	hūk ^{oi}

I run námi miú
 He runs éaomi miú
 they run éami nē gū hē gū.
 we incl. run námi miú him

they dance ē gū so a gū.

I run fast námsuā sī tōx
 I " slow ná hī tci á mī miú
 I run very slowly ná sī hī tci á mī miú

I see him, he nawōn (" slight accident?
 I see them an. nawōta^{nuts} }

I see it nawōt^{ca}

I see them ⁱⁿ an? náwōmo. (refers trees, cattle, stones)

He is lazy st

I am lazy ná hō wānō
 true hōts^{to} hō tsit^u

I walked in ná sī tsi.^m

(= gōtā lōp)

I walked out ná hō uⁿ ? not exactly might say

Milton who says it means ' shut the door.

Tsit^u This, there (an or in?)

river ohé.

August 12 Bull Thigh, Milton in India

17

The S. made rafts when they crossed the Missouri River. After they had talked across the river, they crossed & joined the Cheyennes there. Some of the S. ~~were~~ drifted down the river & were never heard of again. They travelled for about a month after they crossed the river and reached the Black Hills. After they reached the Black Hills they were considered a part of the Cheyenne tribe.

The Red Hoof Society.

These was the 1st soc. formed after the Ch. & S. together. They wore a shield as part of costume. Had a headdress with 2 buffalo horns on it. Painted the body all over in different colors. They had a dance of their own & allowed but 4 women to participate. It is not a sacred ceremony. Mostly a dance.

Dog Soldiers.

They have a feather head gear. They use red paint on their bodies, & 2 special ones use black paint during the dances. They had a

box of Bearclaws to form a rattle -
When they want to dance they dress that way.
The dance must commence before an
old man gets up and dances, & tells
of his scouting trips, how many scalps he's
taken etc. The dance then can commence.
When the dance is to finish this same
fellow will get up, make another
speech; & then the dance is over. They
only dance in the day time so every-
body can see them. This is not
a medicine or sacred performance.
They only dance when they're happy,
over a victory or something. They
sit in a circle but danced mixed up.
The two black-painted ones represent
black horses when they dance -
4 officers in this dance, the two representing
the black horses are supposed to keep
order in the dance. No women are
allowed in the dance except of mem-
bers ask their wives to come in and
sing. This is the only society that
won't let women dance.

Elk Society -

These dancers dress up in beaded costumes, fancy regalia. They have to put up a dance to dance. They have drums. They have a couple of sticks with notches to ~~beat~~ as they dance. The tent is put up only in middle of camp circle. 4 women alone are allowed to dance with. The dance starts by an old man makes a speech, ~~then~~ the dance commences. At new quiting time all the dancers run a race outside + back in. Then the same old man will make a spell and the dance breaks up.

On direct questioning the headmen pick 4 unmarried girls to be members of the Society. These girls are not supposed to marry for a certain length of time. As soon as they marry, they fall out of the Soc.

Fox Soldiers

They have to put up a tent when they want to dance. After the male members are in, they call in 4 women. They paint all over the body in different colors. They have no

Head dress. They dance by a drum & have a big rattle-box in their hand as they dance. It can't commence till an old man gets up & makes a spell. They also use a bow & arrow, a long spear with different kind's of bird feathers. If a dog enters they all string up their bows and shoot at it. They give presents away to any of the visitors they might select. When they are through dancing the old man gets up, makes a spell, and the dance breaks up.

[On direct question. The 4 women are supposed to be unmarried. Supposed to be decent girls & belong to a popular family; applies to the 4 Soc. also. Suppose to be head men. 2 sit on each side the door. Others seated in side.]

When they give presents they give to those that are thought to be in need. At a certain these 4 girls dance alone. at this time they will gather a meal for these girls.

These all the lands of Sutar except chiefs.

Chiefs - supposed to be 40
no women allowed in this.

This is the order the societies originate
says Miller.

On direct questioning.

Age in societies immaterial. Children
as well as old. Must be a few old people
to carry on songs. Any one can sing that
wants. The no of drums not fixed.

A man after joining a soc., but if he don't
like it drops out and joins another.

Only the best men at first when the socs
were organized were taken in. But
subsequently anyone could join. If
the soc. found out he was not fit,
the soc. would tell him he must
leave. At joining of soc., the initiate
would get up & give a present to some
one & say he was going to join the soc.
usually done at dances so all
would know about it. No regulation
about a brother replacing dead brother in
soc. But the soc. of the dead
would give presents to the burning
brother to show friendship -

direct questioning.

The Sutaris had following 'Animal Dance' : Buffalo Dance. Not sacred.

[Same as Buffalo Cap Medicine says Miller.]

Pretty near like the other dances. Dressed up any way. Seemed reluctant to go on.

The system of consanguinity the same as Cheyenne was.

White Dirt originated there Soc. & dressed the way they do & told them to be happy & have the dances.

At time of meeting Sutaris customary to speak during daytime, not at night as today. Courted girls as they went to water.

The Soc. when 1st saw Ch., the Sutaris used to live in straw huts, not in tipis; they wore clothing from tall grass & had bark shoes.

Engl.	ahō tam	o'iskasi
dog		
my daughter.	nats	na ^x tūn
son	na ⁱ is	na ^a
grandfather	a ^x na ^m s ⁱ m	na ^m s ⁱ m
mother	a ⁱ ni ^s ki ⁱ	ni ^s ki ⁱ
father	a ⁱ ni ^u	ni ⁱ ku ^e
mother	a ⁱ na ^x ku	na ^x ku ^e
younger brother	ni ^o ni ^s i ^m	ni ^e si ^m a
older	ti ⁱ u ^x ai ^e ha ^e tu	na ⁱ ni ^e
pipe	ai ⁱ he ⁱ po ^t tu ^s (?)	he ⁱ u ^x ku
scalp	a ⁱ ni ^u táx	ni ⁱ táx
tobacco	hi ^o wi ⁱ pu ^t i ^u	tsi ⁱ ni ^m o ^x k ^u
knife	mo ⁱ i ^s o ⁱ	ni ^u ts ^k i ^u
spoon	an ^o wa ⁿ i ^s ts ^t	ha ^m i ^s k ^u
hand	ama ⁱ áts	ma ⁱ áts
ankle	a ^x na ^m s ⁱ }	
feather	aw ⁱ tu ^u }	vi ⁱ ya ^u (?)
badger	a ⁱ ni ^e (weak)	ni ^e ni ^u
bat	a ^x ma ⁱ ha ⁿ i ^u	ma ⁱ á ^x ku
	am ^u si ^a ni ^u ts ⁱ o ⁿ o ⁿ i ^a	ma ⁱ á ⁱ ni ^u
	a ⁱ ni ^o ma ⁱ m	tsi ⁱ ni ^o na ⁱ
		no ⁱ ma ⁱ m
fish		nearly d ⁱ stant.
frog	aha ⁱ o ⁿ á ⁱ na ⁱ	on há
fly	ahá ⁱ si ^u	hi ⁱ si ^u

Bull Thigh's grandfather was a Sitaro
 that is how he learned the language, over
 60 years when he died. His wife also born father's
 side

In ^{his} grandfather's time nearly all Si. spoke the
language. Bull Thigh's grandfather?
at Starfalling of 33.

Eng came to	Sut. a tuktaigama	CH. mistake? hink' tugi
Bear	amoma tanists	na ₂ ku

[Bull Thigh says the a-part is the
only difference between Sut. & Ch.; the
rest the same]

I see him	a' nawo ^o tea	nawo ^o tea
girl	nainowusts	lei Kas'kun
used for boys & girls when young.		
young lady.	axka ₂ si!	ka ₂ si!
& woman	vir ^c	he ^c
young man	awo ^c istan	kasowa ^c
stands for young men, young women, and children.		
old man	a' mafakis	mafakis
old woman	amatama ^c	matama ^c
bastard	ahemo ^c siha kas'kun	emo ^c sis

E

S.

C.

tipi

hair on head.

~~hair under arm~~

teat

lungs

axvi'i

a'mick'u

a'matā'n.

vi'i

mick'u

matā'n

(Sundance built like the
shape of a certain butte in S. Dakota)

Says about 65 years ago when Whites
first met ~~the~~ Ch. at Black Hills

early name.

[i'koviyu. White man]

Bull Thigh has been 36^{years} with. He was
born near Black Hills but went south. Then
returned. At Custer fight + at Sand Creek.
at Pine Ridge till he came back here.
I Clinton, Okl. where many Sataio are.

Milton
Bull Thigh

Aug 12

(Lone Elk. Tall Bull
Little Sun Big Head Man
26 Red Water. Wyllis Bow Lone

recited
[Bull though counting copy for a half minute - Joannes
+ Beates, later did same for a minute + 1/2 without
breaks. Milton could understand it.]
but said it was very different from C.

a res Britanni = Sac + Foxes]

... from custom of painting
 in dots around teats like women, and on
 forepays Bull Thigh]
 angular vein ~~the mai~~ ^{ch.} maximai.

angular vein

~~hé mai~~

Ch.

Maximal

a' mi' mainim

finger nail

a mi^osto hivo

ma to him.

Milton
Bull Thigh -]

Aug 13

27

not long consonant.

Eng.	Sut	Ch.
lance	amxomó	Xomó
leaf	a'vifut tuts	vifut tuts
bl. stone	axmaininó	maicuxk'
creek	ámiuhi	óhi
deer	a'wáotsir	wáotsir
moose	má'pimon'i	mó'e
catfish	axxiuhur	axxiuhur
bridge	atiksíuta	he mín
eagle	a'nits	nits
toad	?(a long turn durch f. m.)	popi'uon'a
heart	ahístá	hístá
shoulder blade	ahístá tsíyún	hístá tsíyún
checkbone	axmívotan	vótan (asked)
nose	a'maininó	má'ir
(The Kiowa + Cheyennes met on the Arkansas river, that is where they used it together; the Ch. had it before)		
liver	a'mé	hé ^o
guts	avitionists	hevíkionitts
penis	avitionatsi	vítv:nts
navel	ahístanini	hístá
rib	ahípts	híps'
arm-joint	a'métsim	hítsin
elbow	?	?
wrist	vínun	navátsixu- náut'

Aug 14th Milton

76
40
36

28

Sett fair in
with powder.

Washed Hair

age at Custer fight
about 40

about 74
he says

It was on the East side of the
Missouri river near the Red Country
where the Ch. & S. met - The S had
crossed the Missouri and went towards
Standing Rock Agency now is, & met the
Ch there.

Red Hop Dance Soc.

Elk

Soc

Dog Soldiers

Chiefs

1 other, that Willis & Milton can't translate.

S. societies.

Red Hop. Use haddies of buffalo
head with horns on, with shield painted
red. They painted themselves red all
over. Not a sacred dance. More for
a good time. Only danced when there
was a big camp circle. Danced only
in the daytime or the people could
see them. Women excluded. During
the dance it was custom any far outlaws
to give presents to them, & the dancers at
various times gave presents.

2
mapped Hair / Aug. 14th.
Milton -

29

Elk. No regular headdress. During the dance they used whatever they had for a headdress. Not a sacred dance. While dancing the onlookers would give them presents, & at times they would give presents. The tent was pitched in the centre of camp. Danced in side the tent.

Straightened piece of elk horn with notches used with another piece of elk horn to make a sort of rattle. Drums also used. 4 women can join the Society. They can't dance while the members dance in the tent.

Log Soldiers. They had a headdress of bird feathers with a row of eagle-tail feathers in a row in the center. They had a rattle box made up of buffalo pony manure above feet, tied on stick; wrapped in buckskin & beaded in different places. Tanned hide 7 ft long, 6 inches or so wide slit, beaded in different places over head & under arm. (are which women are not allowed to join). They dance in daytime. go around the camp circle. Supposed to stop 4 times in circle. They were given

presents while they danced. They moved in single file.

Chiefs. They were usually with the Red Hoof Soc. As they had nearly the same songs.

[Direct questioning. Had no regular costume. Danced in best regalia] Recognized by tribe as head-men. Officers of the tribe. Gave orders as to what was to be done.

On Direct questioning.

44. The chiefs were not made till after the Cheyenne + Sutar met.

Dogs. + $\frac{1}{2}$ Elk danced together + were friendly (and $\frac{1}{2}$ of Elks had a different name.)
Chiefs + Red Hoofs.

Bowstring + Elks danced together.
The ^{men} of Soc. not fixed except in chiefs.
At joining the initiate will give away presents to let it be known they had joined.

Rank of the Soces (except chiefs) equal.

There was a bunch of women
supposed to cut the forked poles for
the Sun Dance - Name?
Mutter can't translate.

Says S. had no paired soc.

Everybody starving: A fair tale.

Several young men were looking
for buffalo. None are to be found.
Returned empty handed. Two
young started out again. They
were out 2 days & met a
river. They sat on the river bank.

One was afraid to cross & one
wanted to cross. The one who
wanted to go across said he
would lead the way & the other
to follow. Finally, he started to wade,
the afraid one held back all the
time & when the leader was across
he was in the middle of the river.
The one in the middle of the
river claimed that some bear

of the alligator type had got him
 hurt & wanted him ^{to} come
 back & shake hands for the
 last time. While shaking hands, they
 saw a man dressed in a wolf's
 hide in the middle of the
 creek with a knife in his
 hand. This fellow jumped into the
 river when he saw what was the
 matter. He dove in the water
 & cut the bear's head off. He was
 glad & called him grandchild.
 He was glad to have the chance to
 kill this bear as it had been his
 intention for sometime to kill this
 bear. This fellow pulled the bear
 out on the land & cut him in
 several pieces. He doctored the
 fellow that was bit & asked the
 two young fellows when they were
 going. They told the man that
 everybody was starving, & they
 were hunting for buffalo. This
 old man after hearing this told them
 to go to a certain hill, remove a
 flat rock, & to go in & see their
 grand mother. And ask her

to let you have the dogs. The old man ^{as} told them to justify their grand mother that he had killed the beast he had been so anxious to dispatch for some time. When the young men got the dogs, they took them to the old man. The old man packed the beast on them & in this way took the beast to where he lived. After this, the old man had a daughter that had red hair, & told her to go with these boys & to take pity on the people over there that were starving. That there would be a bunch of buffalo to follow her that night which they could kill the next morning. And that this girl must own these buffalo. They had come out of the same hill in which she lived - and that her father had told her not to be sorry for her pits even if they were killed the next day, & that if she did that would disappear. The next day when everyone was chasing the buffalo someone had wounded a calf, & it

ran by the place she was staying, and he saw it dripping with blood from its nose, mouth & from its wound. He forgot what his father had told her, and made the remark "My poor calf, poor thing", & by saying that she had broke the word, the buffalo all disappeared.

Another Setaio story. Prairie chicken

There was a camp once, then sent out a man to look out for a certain prairie chicken, these people in camp wished he ^(chick-fry ch.) would die. The man went down & told them but he didn't care. The people were going to use caterpillars as bullets. They sent a second one down & told him they were going to use a wood tick to kill him, but still he was glad. Then they sent a third one down to tell this chicken that they were going to use a snake's tail to kill him with. This prairie chicken laughed & said he wanted some thing like that to wear. The 4th time they sent a fellow down there, they

Told him they wished him bad luck & they were going to use the thigh of a man to kill him with. The chicken cried when he heard this last time. It died then. That is why the chickens hereafter had no thigh.

There's an old saying there were 7 young men on this earth before the rest. They roamed this country. There was no one else here. They finally disappeared & the saying is they went above and formed the dipper.

On direct questioning.

The S. camped in a circle. An opening facing the Sun. No fixed bands in circle. But when Ch. & S. joined S. on one ^{left} side Ch. on other.

50 years ago since. Since his father died, when he ceased speaking S. says he is the only one of N. Ch. that can talk it. Peter Shell possibly can talk it he adds.

Denies White Bull can speak Sutaio.
In Oklahoma all dead who could speak
S. Left Hand Bull died recently.
(Old Crow lives at Thomas, Ok. speaks
it, on second thoughts).

Arapaho here & there speak words
like Cheyenne. Says Gros Ventre talk like Arapaho.
Not much differences between S. & Ch. They
can converse.

Wrapped Hair says he has forgotten
a lot of it.

Eng.	S.	Ch.
dog	{ amí'siois'kis amí'shítan	ofiskis
man	amí's'itán	hitán
young lady	amí's'ikā'sii	Rā'sii
bear	amí'si nā'xkr	nā'xkr
rabbit	amí'si wā'xkr	wā'xkr
skunk	amí'si iní'sā'tā	Xā's
wee	amí'si hoonā	hoonā
deer	?	
snake	amí'si hō'vira nílts)	s'isime
belly	?	
guts	amí'si vai'ianists	Revtk- ionists

wolf	amisi'oni	ho'ni
fox	amisi'iwokis	wokis
duck	amisi'st	isoiyer
goose	amisi'na ^e	hi'na
tree	amisi'nat' ta	ho'ts
lake	amisi'ono'tat	nig'an
my younger brother	?	
my father	amisi'inigu	nigu
my nose	amisi'na'ev ^u	na'in ^u
I see him	natamisi'ivoon	navoon
my foot	amisi'na'is	na'is
snow	amisi'stas	histas
rain	amisi'okoi	hokoi

On direct questions.

S. liked a tanned buffalo robe tips.

S. & Ch. dressed alike. Could not tell till they spoke. Women had no shoes. Skin dress with suspenders.

Whipped hair talked a little in Sutar. The amisi' was frequent. Matter said part of the rest different from Cheyenne, but mostly like Cheyenne. The terminations nearly the same.

On questions.. Sundance is a Sutaio affair

Sutaio Sun-dance was taken up by the Ch. & never changed, it was a sacred institution

The willow dance originated among Ch., adopted by the Sutaio. The details are prohibited to be communicated.

The Omaha dance originated after they had met the Sioux.

The Sutaio had a custom, when a young man married a girl, if she had younger sisters, when they grew up, he married them too. They were dressed entirely in animal skins.

m.d.g. The Sutaio had nothing like the Ch. - fash. of coyote skin, wolf skin, or eagle feathers.

Questioned as to birth or navel ceremonies.

Custom among S. - at child birth of girl, the knife used in severing umbilical cord wrapped in medicines. A boy charcoal was used on the knife [the med + charcoal on knife before operation]

The buffalo chips were pounded into dust for a bed for the child, - the child was painted red all over. The belief was then that child would grow up ok. The severed umbilical cord was wrapped up in raw hide, & after some kind of a ceremony, was put up in the forks of a tree. Asked diff. in Chey. practice: both same.

Questioned about puberty ceremonies.
- No ceremonies.

- Counting coup common to both Ch. & S.
- joking belat. same in Ch & S.
(uncle, etc. in Indian sense)
uncle must not use joking talk to his niece, though anything else (reverse same)
+ nephews anything - " "
aunt to niece anything - " "
+ nephews not joking, anything else. "
brother in law to brother in law anything
sister in law " (reverse same)
sister in law to sister in law " "

Insults.

man to man, closed fist and open all fingers = beaucoup de caca.

.. to woman same.

woman to woman: thumb under index fingers
closed fist. (= cunnus)
+ fingers all opened.

woman to man as man to man.

in each case the insulter called the other a name 1st.

occur in both Soutaio + Cheyenne.

The insulted would try to catch the insulter + fight him or her, or later when they met.

These can also be used in joking relations.

Mother-in-law ^{+ talking} + son-in-law: not allowed.
Today they do. in case of emergency all night.

Brothers ~~to~~ sisters are not supposed to talk. This takes place as soon as they grow up.

Relatives not allowed to marry.

Widow can remarry, after a year respectable.
[today even day after husband's death.]

The widow's brother or father ~~usually~~ select
whom she will then marry, some hunt
their own man.

[The Sioux have some system of in-laws]
says ito among all Indians.

The guest will be seated on the hear
of the fire place. Sometimes the wife &
tent will be given to friend visiting,
plus a horse or two.

Aug. 15th. Wapped Hair
Milton Whitman

42

Direct questioning -

Berdaches in both S. + Ch. That way
from childhood. Recognized as crazy much.
Some dressed as men, some as women. About 37
years at Pine Ridge, on the White River, the last
case among Ch. Wapped Hair says it is among
Crow. I know Jimmy knows of.

I woman on Rosebud today acts like
a man, works like a man, but wears
dresses. age about 52. Has acted this way
for a long time. But not from childhood. Does
not court girls. Was married once.

The shields were painted either to ward
off arrows, bullets or to enable the
owner to capture horses, etc in battle. It
was a sacred medicine performance -
Peace made by the head men of both
sides getting together + putting guns
+ war paint behind them + then shaking
hands.

Treatment of captives.

man. treated like one of the tribe. Sup-
posed not even to attempt to get away.

Children of cap. man + Ch. woman con-
sidered Ch. band there belong to not fixed.

No custom of adopting captive men
to take place of those slain in battle.

Ch. & S. are strict about menstruation.

They can't eat with anyone else or go
anywhere. They are supposed to live in
a little tent by themselves. Intercourse then
forbidden. Sometimes, not often, a young
man will hang around, & crawl in when
all are asleep. If the girl don't want
him, they will try to beat him there,
and when he gets away the girl's
mother (or father sometimes) will go over
to the young man's mother's camp
& tear everything up. The young
man's mother can not get angry
at this.

No time of year at which the
telling of old Indian tales prohibited.
Day or night makes no difference.

Infidelity. Man can be shot down, or
whipped then & there, if caught,
if he merely whipped him, the
offended party would go to transgres-
sor's lodge & take as many horses
as he pleased. He was supposed
to be able to do this without inter-
ference. If the offender's relatives

interfered, the offended man's relatives went to his assistance. His military soc. had nothing to do with it. It was strictly a family affair. The offended man himself cut off his wife long enough to cut her hair off short. This was called scalping, but the skin was untouched. Only a few men would harm a woman.

The virgin al tests as at dance introduced lately. The boys' words taken, and the girls own up if the accusation is true. Then sits down. Unknown from what tribe.

S. & C. The stone warclub fixed in rawhide a women's weapon alone, not used by men.

Clay pots made formerly by S. & C. ceased making them about 10 years before fight at Dry Creek. A ball of clay made the size wanted, then hollowed out.

Hide tanning. Staked to ground. Anything with
 knife-edge, peeled hair + some hide. Tanned the
 hide over. Tanned on both sides if to be used for
 tips. Fresh buffalo bones chopped up +
 grease melted out it. Skin used the grease
 + buffalo liver boiled up dry, ~~then~~ this
 was cut up, and mixed with the grease,
 + the whole hide dressed with it. Then
 a sinew was twisted into a string + fastened
 on wood like a bow string. The hide
 was passed underneath this and
 limbered up this way.

A part of buffalo shoulder chopped off
 to soften up the hide.

Decoration before beads. Used porcupine quills
 a certain weed when boiled down would
 make a red dye with which they dyed the
 quills. (Elk teeth used anciently. Were expensive.
 The elk teeth not fastened below waist line.
 Basketry now known.

[Medicine bags used here. hair scrapped
 off of buffalo hide. painted with different
 designs.]

The buffalo drive known a long time
 ago.

owl	amí'sáwíks'íimsta	Ch. viks'ímsta
choke cherry	amí'símé'nats	mé'nats
elk	amí'sí'íwé	mé'
beaver	amí's'ómá ^a	hó'má:
Tipi	amí's'tá'honísín	
head	amí'sí'vii	vii
knife	amí'sí'mé'k ^u	mé'k ^u
parfleche	amí'sí'ooná'kimuts	hoóná'kimuts
Indian flute	amí's'ó'sín	hó'sí'yonuts
doll	amí'sítá'pín ^u	tá'pín (m ^u v)
wheel of wheel-game	amí'sí'mes'kæ	més'kæ
	amí'sí'ax'kúyú	ax'kúyú

Sutai games

47

nāxkov^c the name of the game

S. had a game where they would lean a bow against a tree, three pointed arrow at it. The one that was nearest won game. ~~there~~

Each had a certain no arrows. ~~one~~ odd one with feathers it. They would first shoot this particular arrow. Then they would shoot at it. The ones that came nearest would count 1 point. They'd put some thing to play for each point. hoaniskal is the name of the game.

Big flat cactus put on a stick; they would turn by as fast as they could; the one that could hit this won the game.

Tān niustaxin the name.

Boys shot straight up in the air, as the arrows lit on, or near a buffalo chip won. taiatān^u is name

They stood an arrow against a cut bank. The one that came closest won the game - nitehamin^a

Braded rings of blades, put them on arrow. When they were ready

ni-amistats

They'd throw one in the air & shoot at it.

They could use a moccasin instead of cactus & hide by on horseback & shoot at it.

nitam niustaxin

But moccasins, leggings etc.

~~and~~ nitam niustaxin?

They made extra size arrows which they threw by hand. Each would have the same no if there were 2 with one odd for a target.

These are the specific Sutar games.

	s.	ch
Red Hoof -	amiskotowanitxi	má'hixus
Dogs	amisi'hotanitan	hotanitan
Elks	amisi'hewaiw- o wrists	hémoe yo- wrists
Chiefs.	amisi'irihv	viyoho
Fox Sold	amisi'woksihitan in	w o - its.

(Bereared parents generally adopt orphans)
marashu - Red White Man French!!

[Cues called Rabbit because they used rabbits for skins & skin pet.]

[The Contraries are afraid of Thunder and get up dances to get rid of the thoughts & feeling of being scared - a medicine performance - this is the only one that's afraid.]

The S. had the custom of having the bed on the right hand side as one entered, while with the Ch. it was on the left hand side.

Tattooing known among S. & Ch. -
gunpowder used. Done ~~on~~ wrists.
men & women. just a few lines.

The S. had a med. for win^{ning} a girl's heart. They tied this medicine in buckskin & fastened this on a string of beads over the head which they wore all the time. The old men who had this medicine were called Edwards, & wouldn't fight in a battle, would run away. When a buck got a girl this way, he had to go back to the old man & give the medicine back. Then the old man would go through a magical performance so the girl would be pure again.

If a young man won a girl this way, & did not have the old man justify her, she would remain a prostitute.

The Ch. borrowed this from the S.

2684-a
CHEYENNE

MICHELSON, TRUMAN

NEG. M'FILM ON FILE

Notes on Cheyenne and Sutaio. Clinton, Okla., Aug. 11-15,
1913. 50 pp.

Informants: Wolf Chief, Bull Thigh, Wrapped Hair.

Interpreter: Milton Whiteman.

Subjects include the following: Sutaio-Cheyenne history, Cheyenne relationship terms, joking relationship, English-Cheyenne-Sutaio vocabulary, Cheyenne soldier societies (Red Hoof society, Dog Soldiers, Elk society, Fox soldiers), Sutaio tales (Everybody starving, Prairie chicken), Sutaio customs, Cheyenne customs.



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