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NAA MS 3338 Cheyenne text and pronouns chart collected by Truman Michelson, 1931 National Anthropological Archives, Smithsonian Institution

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Cheyenne. The left hand of a male person is the one that is considered to do the dirty job. When a young buck is counting his surety he uses a blanker or rolk Juts his right arm around her shoulders with his head close to her ears, all con-Versation is done in whisper after a time the buck will know as to Wheether or not the girl will be acceptable towards him, If thing, appear generable and for furthe prove, he asks then than they sit down on the ground of source the gul may ensked whoh is about to happen, If The feels that she is not quite ready for famialarius, she refuse, if not, she yield to her surtino request after setting down on the ground, he resumes the position by fulling his right arm around he shoulder this leaves his left arm free I which the uses to touch her vulva

he once touche the Thing, he goes further by inserting Two fingers, this settle the ownership of the gail by the young man. whither or not they actually morry each other in the future.

male person is one that lays the law to his son. He tells his son never to fine fault or Just orely slart a quarrel with his wife, or to track her up on slight provocation, It is silly and unmanly to abuse your wife totyour own prievance and fancy. The first you will know, your wife will be leaving you, and you will follow her and plead with her to come home, In event she returns with you, you will be hicking and Rissing her she in return will slop you and Dound sufon you you will laugh and make a foot of your self- now if you

you have hux her feelings, she takes the child with her, by no nreams interfere with the child or your personal belongings, If you take the child, it is an evident sign that you do not desire to permantent, seperate from her people will learn of your uromanly ach, and in every like, their well be jokes and laughter about your conduct, Be fatient and be house, If you have a very good reason to seperate from your wife. Do so, with great care. so that nothing will cause you to go back to her even your child, when the child grows up he will come book to you,

O Aledger Sometime goes for off, has skewers fort in as in a Sun Donce, hangs to a pole for 4 days. We priest will ask after the skewers are in why the pledge has been male, warning the pledges that Ming one wild amonals about, briffale, wolves. The your mon will hesitates, despokis head; and wonders " shall I tell the butter on The Truth " aloud. " It's to get such and Such a young woman." I or it may be for some other reason? Invariably the young women will consent the would floor she might the witched by This man in core of refusal-During meures Cheyenne women family at alme Buffely Meat would be cooked on an ofen fire, not on soup; or that a menstruant might est a foot of the mest but cooked in a soup. Otherwise, no

matter from Lar off Shewas, the meat would be tantell, I man sating it would be Cane Jointly, Under Mr Circum stances is a menstruart permitted to enter a tipi where a sick felson is. The sick would aron for is seen: It is said "The Munder pords are trapped." air stoy down. I gorls to make their have stoy down. trubbing that founch of a briffely removed dist + made callous & prote of thinsel their hands

Cherjenne

The Sweet have a story the creation of mon. It runs That when the Holy Berng created the man He used prese of flesh to put him Togather. The woman was created after the fushion of this man, except when it came to her vilva the Holy Being studied momentarily and preked up a rollon piece of liver and dobbiditon between her legs, Hence The woman became known as "live" and is so called by The Diany and Cheyennes to This day. T'hiri & "woman" some word in Chegenne.
olso Siony (or Mack Hang).] Chenennes langh not this as they are nearly alike.

merclare wel their jage ma- d mi "imi mi_ 1 mi-imminul na-ain not amingo mi-imin't m-ain' ms exil mi-Amijo mi = = 3 = mi- x the ni+ xts: mi-atsignin mi - airo mit in mi- xtsimi mi-alsimin i- or u ni- or the mi- " hely by mx - er 1-11 matune mit une mi - oral A' - or u i- u matuniyo mit uniyo mit 834 Mon my ma - 5 2 m in - 2 ni+ d mi-envar i-Inw md - d nd-known m-knun' Wit 6 i-Anuto" Miles there and may muits a i-dans and x numsto mi - x numsto mi ~ x muto mx vomain" he 58he - w 4cl. 7 mint maino they on ! - you ?

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BUREAU OF AMERICAN ETHNOLOGY

CATALOGUE OF MANUSCRIPTS

No. 3338

Stock Algonquian

Language Southern Cheyenne Dialect

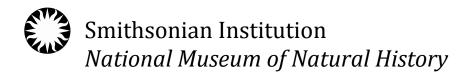
Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector T. Michelson

Place

Remarks Ethnology; table of verbal forms; miscellany.

7 p. 25 cm



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