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Cheyenne text and pronouns chart collected by Truman
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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 courting his surtiff he uses a blanket or robe. puts his right arm around her shoulders with his head close to her ears. all conversation is done in whisper. After a time the buck will know as to whether or not the girl will be acceptable towards him.

If things appear favorable and for further prove, he asks her than they sit down on the ground. of course the girl may suspect what is about to happen. If she feels that she is not quite ready for familiarity, she refuses, if not, she yields to her surtor's request. After sitting down on the ground, he resumes the position by putting his right arm around her shoulder. This leaves his left arm free of which he uses to touch her vulva.

he once touches the thing, he goes further
by inserting two fingers, this settles the
ownership of the girl by the young man.
whether or not they actually marry each
other in the future.

After marriage of young couple, the father of the
male person is one that lays ^{down} the law to his son.
He tells his son never to find fault or purposely
start a quarrel with his wife, or to beat
her up on slight provocation, it is silly
and unmanly to abuse your wife for your
own grievance and fancy. The first ^{thing} you
will know, your wife will be leaving you,
and you will follow her and plead with
her to come home. In the event she returns
with you, you will be humping and kissing
her. she in return will slap you and
pound upon you. you will laugh and
make a fool of your self - now if you

have
 no child, and your wife leaves you because
 you have hurt her feelings. She takes
 the child with her, by no means interfere
 with the child or your personal belongings.

If you take the child, it is an evident
 sign that you do not desire to permanently
 separate from her. People will learn of your
 unmanly act, and in every Tipi, there
 will be jokes and laughter about your
 conduct. Be patient and be honest. If
 you have a very good reason to separate
 from your wife. Do so, with great care.
 so that nothing will cause you to go back to
 her. even your ^{own} child, when the child grows
 up he will come back to you.

male.

A pledgee sometime goes far off, has skewers put in as in a Sun-Dance, hangs to a pole for 4 days. The priest will ask after the skewers are in, why the pledge has been made, warning the pledgers that there are wild animals about, buffalo, wolves. The young man will hesitate, drop his head, and wonder, "shall I tell the truth or make some thing up? Well, I'll tell the truth." aloud. "It's to get such and such a young woman." [or it may be for some other reason]. - Invariably the young woman will consent. She would fear she might be witched by this man in case of refusal.

During menses Cheyenne women formerly ate alone. Buffalo Meat would be cooked on an open fire, not in soup; so that a menstruant might eat a part of the ^{same} meat but cooked in a soup. Otherwise, no

matter how far off she was, the meat would be tainted, & man eating it would become pimpley. Under no circumstances is a menstruant permitted to enter a tipi where a sick person is. The sick would be worse.

A rainbow is seen: It is said "The Thunder-birds are trapped."

Good-wood used by girls to make their hair stay down.

Opening the pouch of a buffalo & rubbing hands, removed dirt & made callous spots soft. Rinsed their hands off in something else.

Cherokee
Ethnology

The Sioux have a story the creation of man. It runs that when the Holy Being created the man He used pieces of flesh to put him together. The woman was created after the fashion of this man, except when it came to her vulva. The Holy Being studied momentarily and picked up a rotten piece of liver and dabbed it on between her legs. Hence the woman became known as "liver" and is so called by the Sioux and Cheyennes to this day.

["liver" + "woman" same word in Cheyenne.
also Sioux (or Mack Haag).]

[hi's'ts' = anus; voc. pl. he's'is^{to} = women
Cheyennes laugh at this as they are nearly
alike.]

	9	me excl	are incl	them	age	he/she	they are.
me	—	—	—	ni- ⁱ	ni-i ^{mi}	ni- ^a	ni- ^a
us excl	—	—	—	ni-i ^{min}	ni-i ^{min}	ni-a ⁱ	ni-a ⁱ
us incl	—	—	—	—	—	ni-a ⁱ	ni-a ⁱ
there	ni- ^{atse}	ni-at ^{simin}	—	—	—	ni- ^a	ni- ^a
you	ni- ^{atimi}	ni-at ^{simin}	—	—	—	ni- ^{ion}	ni-a ⁱ
him, her	ni- ^a	ni-un ^a	ni-un ^a	ni- ^a	ni-or ^a	i-a	i-or ^a
them are	ni- ^o	ni-un ^{yo}	ni-un ^{yo}	ni- ^o	ni-o ^a	i-a	i-or ^a
at	ni- ^a	ni-d ^{un}	ni-d ^{un}	ni- ^a	ni-d ^{un}	i-a	i-d ^{un}
them in	ni- ^{atse}	ni-d ^{un}	ni-d ^{un}	ni- ^{atse}	ni-d ^{un}	i-d ^{un}	i-d ^{un}

he/she - is excl. ?
 they are - you ?

ni-v^omai^a
 ni-v^omai^a

New Entry on file 10/1971
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No. 3338

Stock Algonquian

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Collector T. Michelson

Place Date

Remarks Ethnology; table of verbal forms; miscellany.

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