



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 3343
Cheyenne vocabulary with occasional ethnographic notes
collected by Truman Michelson, 1929 July
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

"NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

Cheyenne

nīi mā om^{mi}

prophecy lodge. like the one

in tcisa^c Kiwin. The cult clearly is the
~~same~~.

in i s i m^{mi} he prophesies as in the
tcisa^c Kiwin cult.

m^x s a om^{mi} Crazy-Lodge. The chief
priest copulates with 7 women in 4 days.

Sisters, aunts on both sides, wife of the pledger
are the eligible parties. And they must not
refuse. If they do they will find themselves
dead. This is known to the outsiders.



Pencil Tablet



I will answer

inkis ita nu^{vu} if they think so
i pivatta^{nu} they think well of
him, he

ikavsi^{nu} attan^{nu} they think poor
ly of him, he

ikav si^{va} he, she is evil
ipiv^{vu} kaiyo^{vu} they are good
napiv^{vu} I am good

ikav sir^{vu} kaiyo^{vu} they are evil, bad
m^{vu} k^{vu} r^{vu} sirainuts^{vu} if they are evil
is a^{vu} k^{vu} r^{vu} sir^{vu} k^{vu} h^{vu} e^{vu} yu^{vu} they are
not evil - [Pigan so not M]

na^{vu} h^{vu} e^{vu} hi^{vu} ya^{vu} una^{vu} ^{then} search ~~for~~
a Soutao word. Unintelligible of not known
naivim^{vu} search - Cheyenne
naivian^{vu} I searched him, he

ptci?

ihó ivunine He is crawling out

iro'ivunine "has already crawled

ix'ivunine "crawled in

iyuxnaitan He pretended to die

ina "he's dead

hina What?

otc! help!

noe "ouch! Female Speaker

ie "male "

ix'otc " "

ya ya ya ya etc. exclamation of
Surprise Male Speaker

nao nao etc female "

éniāni mēgu he comes running
 éniāniyuts' he is walking
 ēyāniyuts' he walked by
 nāniyuts' I walked by -
 vi^hkisū ēyāni hāu
 bird flew by -
 kā^hskun ēyāni w^unini
 a child crawled by

July 26

si^h k + te individual pronunciation
 ma^hakis + ma^hatais. One not Su taiw
 + the other Cheyenne.

S^hē taiyō^{sen} Or W
 wox^hkis. nearly 'k; not rough velar x Fox
 wox^htais " " " "

F wāgn^hc^h
 wox^hkⁱsē^{ye} foxes.

ho^e nē wolf.

ho^{towá} buffalo 1 / ~~(single)~~ female

í^{sē} wanⁿⁱ herd of buffaloes

no^{man} fish

no^{man} fishes.

wa^e ho^{ya}s^u prairie chicken.

bo^e o^e tsí^e na^e ku grizzly bear

("wobbly-walking bear.

Cheyenne do not prize necklaces of grizzly bear claws. [no "bear cult."]

ho^e to^e hē^u claw

ho^e to^e hē^u claws

ho^e to^e hē^u i^u their claws.

ho^e ho^e nū^e stone

ho^e ho^e mā^{yo} stones

u^m ski oil, grease (of all kinds)

naⁿⁱ s^u my child. TC 70

hiⁿⁱ s^u his child am^{to} ya^u me

see Cheyenne Lt.

Blomfield's
h^o (Fox b, Creek, then
subsequent fossilization)

hini'suniwu their child
nanisunhan our excl. a hardly boy.

nini'sunkantui our incl. children

hitan inaho na'ko
The man killed a bear (not na'ku
in this case. real obviative)

obviative pl. the same - must add
the numeral.

na'ku na'ku sine
bear present, visible
na'ku⁽⁵⁰⁾ sine past time

inowi²ni he walked slowly

eh²ke²gami²ni " softly

in²si²ni² ha²uts² he walked fast

in²si²ni² in² he stops willingly

a isa initsi² " " un "

isa initsi² " " crying

1 - ant
Fop pini

ē ā si ā mi n' ts' he begins to walk

ē mi n' n' he stops singing

ē mi n' n' scouting

ē mi ni mi n' singing

i ma t' i m' wa he has a bloody nose

i vi t' i ~~it~~ slight diff. meaning

i vi t' i it has been singed

exant' it is cooked

ē h' ē Ka' ē h' o' + x well cooked

mu' t' si' y' o' i' r = name Cheyenne her-
ho t' i' y' o' flag

(Cheyenne medicine bundles contain
medicines which will at once stop the
flow of blood

vi s' t' ē' si yu' war-bundle sacred
vi s' t' ē' si yu' n' u' t' s' bundles.

i h' ai' n' v' silly fellow, dunce

h' ai' n' v' i' t' e' n' man

hai^hstli^h - i^hv hai^hyu^h = Those who
have many wives = Mormons.

hai^hst^h there are many -
i^hyo^hhai^hst^hyu^h of cattle
or a man with a chickens, etc.
large family.

m^he^h tai^hm^h louse

m^he^h tai^hm^h lice

h^he^h h^he^h no^h snake

m^ha^hx^hyo^h ta^hta^h dog -
or alligator -

hi^hta^hn i^hma^h hi^ht^h

man he is large

[Cheyenne understand
horses when they neigh]

[Cheyenne have 'doctors' who under-
stand babies before they talk.]

The claim is made that

Babies are more intelligent
than grown persons.

One man understood a baby
boy men were next by to
steal horses. They did. Probably
Pawnee. How did the baby know?

ho^e is/ta

*iskuta'wi?

at

n > i, but
mutants 1 > e
m > e?

ma to is/ta m

may fire

ma — m alg.

+ intercalated also

na i he m

my connection
my husband

na i tsai m

mi = my connection
my wife

it is/ta

it is small

in o work he, she is naked, strip.

- work, accident?

p between vowels but -
not aspirated

ná' kuy^ε beats.

hóma^{εε} bears.

hóma^{'εε}

is

not
aspirated

hē'a'ts' ná'pō ixomō^{no}

his arm - I cut it off for him

nātxmisi^{εsu}

I disconnected his nose (i.e. cut it off)

nā'mu I shot at him

ēāmo' he " " "

īāmo^x he transports it in a vessel (pau)

itā'mo' he shot at it

tsi^ε ām^{mo} nā'hāni mā^{su}

when I shot at him I hit him.

tsi^ε ām' tō^{'εmo} nā'hānim^{a list}

when I shot at I hit it.

ixkusi'si'kutām = pig (sharp nosed
dog.

it-tānit^u is ashamed
ī-yahā'tomats' he/she is bare.
ī-tu'ta he is afraid
isā ī-tu'ta he is not afraid
ivihōlt^a he looks at it
nā-vihōm^{ma} at me

m - t ag.
nā-vihōm^{mu} I look at him

[The Cheyenne have the
"shaking lodge" Hetsa Kid. use
tipi instead of cylindrical lodge.
Sweet-lodge also used to tell why a
person is sick.

I'm scalp a mancy; nor liver
divination].

[a man has a 'gift'; he
must not commercialize it.
a man died for or doing]

ma² hi²gon hit in Poly man
na¹iten medicine "
a sucking doctor

will be the keeper of the medicine
arrows or Sundance in general;
in particularly the keeper of the
arrows is na¹hi²ten = arrow-man.
hwa^{na} shield

[The "ghost shirts" worn only today
in social dances, not Sundance.

"Crimes" against the tribe
murder (make an outcast).
The only one.

stealing horses: pinto

xi¹yo xovus^c - rotten-smoke =
tribe against the tribe. No is

Smoke the same smoke. He is ex-
cluded from the tribe. He is banished.
éyohovus' = ~~crime~~ ^{crime} ~~tribe~~, offense
an individual.

Singing medicine arrow songs
lightly will bring supernatural
punishment on the one so doing.
If singing sun dance songs it would be,
If an individual walked across
the camp circle north or south
during the medicine arrow
ceremony invariably sudden
death soon after. Cites case of 2
boys.

ita² omeyots' =

not x, approximate
slightly.

sacred.

iviho² ivitovo = white man treatment
= incest

Correction. bravest died in war.

The dog-soldiers.

^{one}invohin he lifts it up
^{ya}his/tan he move it upwards (off a chute)
^{one}ho "onā" ^{ya}invohin he lifts the rock.
^{more}o hardly long.

'w nearly as wh in whether, possibly 'w
very weakly.

^{one}hē & m up above
very faint.

ay if = "is pemegi?"

^{one}si' tovi middle

naxhā'xowinⁿⁱ he, she crosses

nā'ho'xo^{ea} a Sutaio word for
wading across the water

nāho'xo'wo^{ee} the corresponding Cheyenne
word.

cy orica less y.

thaiyut² hot weather.

i he² kelniguts' he is strong

tho² towiguts' he is weak.

thi² shx it is slippery

thi² sūx d² he, she an. is slippery -

ita'sin'ts' he, she went away -

i v haniguts' he, she came back -

tyamāx he, she fled.

ihi² ya māx he, she lay on his side -

na² mūsi h x m^{me} wild cat.

na² mūsi h x m^{me} he, she goes after horses.

inoma'ts' he, she stole it man

inoma'tsi^{notu} he, she stole it animal

nam^{tu} i gave it to him (A = Fox m. Shavre, 2
Chery, 2)

ni² on i ts² give it to me.

nāto hum I fed him, his

ind x ohum I fed " "

hoxómiya ^{thos} feed him.
is hoxómiya feed him for myoki.

ina^e he is dead-

ina^{le} he is doctoring

ina^e old age

eyāsin^{nan} he, she begins singing
eni^{mun} he " stops "

ina^exan " " stopped crying

ina^exans^{ts} sup^{turn} crying -

isirs^{ts}ona he, she was blessed

šivattamix blessing, her.

inštaminohéhir he, she is poor,
wretched.

nanštaminohéhir I am ..

nivi^{ts}er^{ts}štaminohéhir soon ^{turn} being
wretched.

na^{ts}héšit^{ts} I think so

ma^{ts}it^{ts}it^{ts}ants if he thinks so

3343
CHEYENNE

MICHELSON, TRUMAN.

Vocabulary, with occasional ethnographic notes on "doctors,"
"shaking lodge," medicine arrow and sun dance songs, etc.
Concho, Okla. July, 1929. A. D. 16 pp. and 1 card.

CSH/12/1971

TM



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.