August 11th 1913

Elk Lodge originally a Sutaiio affair.

Dog’s Blues

Red Horse Lodge

Contrary

[Handwritten notes and corrections]

Bow string + crazy log originated later when mixed with Cheyenne.

Sundance from Sutaiio.

At presentation this clothes worn dressed up in poncho attire + bands for the lodge.

Cheyenne and Sutaiio at the meeting.

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

At the time when the Cheyenne, Sutaiio met both wore mocassins without the double sole.

The Sutaiio wore hides with suspender over the shoulder.

At the meeting the tipi was new on both

The painted lodges originated with the Sutaiio.

The buffalo cap lodge used to be painted, not recently.
There were no horses at the time.  I thrashed dogs.

The Omaha Dance came from some about 30 yrs ago.

The Oto and Santee dressed their hair today

and Wampum it with buckskin, etc.

An old woman said:

The names of S. and C. different.
(The Bees and Pawnees talk alike).

Wampum hair can still tell Sante.

The Buffalo cap Soc. and Med. Arrows Soc. The
only things sacred and not to be explained to
whites.

Says all right of men married sister
of member of his own society: Marriage of
relations prohibited.

4 women belong with each lodge.

used as singers.

The society had a custom of
acting their sister dance with them. These
were the only ones who performed this.
If a maiden, even if related, could marry a member of the lodge, but if she were widowed she would be turned out. But at the same time a general disapproval of marriage of relations.

Bowstring was original among Cheyennes.

[Note by Willis & Miller to Dog Soldiers: if they saw a thief, normally they didn't help. They must cross it with clothes and they had a rope tied to it. Certain members of the Dog Soldiers tended in fights. Had they released it, driven away.

Nothing like lumpwood wife stealing.

Elk + Dog Soldier + Crazy Horse associated together. (Cf. L. M. C. & R. S. of Mutseniter."

Chiefs + Red Shield.

If land & chief in Mutseniter (= Fox soldier).]

If man shot or wounded in battle, his solity will have help him if killed bury him.
The ruggedsoldiers of the Pocatello
had headdresses straight up. Painted
black all over. Held a cowhide
about 7/2 in. wide. Cut & put on
head, passed underneath arm of left
shoulder. Each a brave man.

44 Chiefs in Sntair.

Meet & sitting in the door on the
high man; those in the back of lodge will
mention the business to be talked of,
but the two in the door may have final say &
settle everything.

Marriage Customs of Cheyenne & Sntair Some.

3 ways of getting a woman
1. To win consent of girl
   1st Trade for girl, giving house, etc.
   the bridegroom's mother giving beaded
   goods, meals over in while before
   the marriage to win good will of girl's
   parents.

2d. When young men out hunting, you
    member has sister at home that another
    events, then father will treat the female
    man as brother-in-law, taken care of.
here, does his cooking for him; etc. Now the girl & her mother will be told if the cotton has agreed. Then the man can have tea & I 1st say: Milton, existing girl at her home, the young pair wrapped in a blanket, 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 the visiting.

The Sutair met the Cheyennes because they the Sioux and other Indians went out for west then. Sutair & Cheyenne used to fight against each other.

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

At time of star-falling (133) the two tribes had amalgamated. If a man married Ch. woman, children Ch. The Sutair at that time considered the Cheyenne.

Today if Ch. man marries Sioux or Raru woman, children considered Ch. Sutair woman, children male Raru; if female Cheyenne.
The societies had charge of regulations about hunting. If 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 justified his punishment might give him presents, a couple of horses, and clothes and order apologize.

Men could talk to their mother-in-law in case of 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, daughter-in-law might talk to her in-law, but not look at him. If mother-in-law wanted to say something to her in-law she would give him a house or something that the while tribe would know about. This might be done at a dance. But the permission for a talk would be for that time only. Some regulations from mother-in-law.

If a man married girl who had a sister, when she became mature
he could marry in but couldn't marry more than 1 sister of his wife.
Aug 11th, 1913

Black Wolf

in terms of relationship

my father: nature

"mithe" mák′ne

"younger brother mísíma (greatest)

"older brother na ní

"first name" tsi muhíhí

"younger sister" mísíma

"my name is" tsi i'asímit

"older sister" mátza c'míhí

"father's brother" níhí

"father's sister" mák′ne

"father's brother's wife" tsi is k'món níhí

"father's father's children" be my brothers and sisters

my father brother's son: my back father

my father's sister's husband: tsi'isí'ta

my mother's sister's daughter: tsi i'isímaní

add: tsi i'ta'isíta

my mother's brother: mítíhe tsi'isí'ta

my mother's brother's wife: tsi i'ihuhi

my mother's children: tsi'ísímaní
girl: tsi'íhímaní (dog) natsínól
In terms of relationship.

My aunt is my sister.

... to husband's wife.
... to children of my brother and sisters.

My wife = my copulating machine.

More addressed to wife, she is called by name. If king and will speak of the ordinary 'the woman.'

My husband maiyam (by social) = my copulater. Addressing him to face his name. If speaking, she refers to him ordinarily as father of or and or naming the child.

My son: Maha
Daughter Maha
My son's wife maiyam (by social)
My son's copulating machine
My daughter's husband Maha
Maiyam (a used by old women)
Mother's in law

= my daughter's copulater.
My grandchild, boy or girl

My grandfather, either side

My father-in-law, either side

My grandmother, either side

My friends

How to minimize apparently no difference

Both to be used by men to men

My friend (girls & girls)
Joking permitted between

father + son

father + daughter

father + daughter (Indian way)

father + child

mother + child

mother + child

(son-in-law + brother, son-in-law +
mother-in-law, forbidden)

niece + uncle

niece + aunt

niece + aunt

Pretty rank and Milton

Black Wolf

Any side can begin. A sister in law
will especially wish you if she sees
you with your sister as brother. If sisters
supposed there respect for one and other.

Swapping wives formerly practiced.

Punishment for intercourse between relatives?

Never heard a case.
Now says minute - wrapped head
woman " minute
woman mostly have slightly different
way of pronouncing names from
her.
E nglish

Fin

Ch.

hóta'm

hóta'm

N'éiskasim'ín

máx'k'í

wárik'si'n

hóni

hó'teș'tu

manísíhám

sís'sí'chúk

minù'mú'nísík

wé'k'ón

xá'o (xóh)

só'mé

sís'sí'mó

ménúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

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mú'čá'álúts

o k'ó'mó

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Re:

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só'me

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o k'ó'mó

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Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:

hús'k'ón

só'me

mínúts

mú'čá'álúts

o k'ó'mó

hitán

Re:
The Sutair had only one outfit, no divisions like they were.

New where Peshastin now is, on the Missouri River is where the Sutair came from. Met Chey. at Missouri River.

The Sutair didn't have the same Lance as they

Then. It was at the Black Hills where the Ch. & S. got up the dance together.


White Dust was the Sutair leader.

\[x \times w'ot'una = w'ot'una in Cheyenne\]

At the time of meeting the Ch. White Dust had killed a woman & was exiled.

After a while returned to get revenge by killing off Cheyennes. They then formed war parties. During the fight they all fell, but rose. Surrendered.
each other proclaimed peace toward the Black Hills.

<table>
<thead>
<tr>
<th>English</th>
<th>S</th>
<th>Ch</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beaver</td>
<td>hóomó</td>
<td>homá</td>
</tr>
<tr>
<td>goose</td>
<td>hów'wíglú</td>
<td>híza</td>
</tr>
<tr>
<td>elk</td>
<td>axmo</td>
<td>mo'2</td>
</tr>
<tr>
<td>turtle</td>
<td>amáppíí'ínu</td>
<td>má' enu</td>
</tr>
<tr>
<td>squirrel</td>
<td>kúkwaats</td>
<td>mo'7</td>
</tr>
<tr>
<td>pumpkin</td>
<td>wítkono'ító</td>
<td>hótoná</td>
</tr>
<tr>
<td>stone</td>
<td>ex máthuts</td>
<td>máthuts</td>
</tr>
<tr>
<td>arrow</td>
<td>ex mátšsk</td>
<td>mátšsk</td>
</tr>
<tr>
<td>bear</td>
<td>ho'ó'ux</td>
<td>hó'ó'ux</td>
</tr>
<tr>
<td>stoneap</td>
<td>hó'ó'ux</td>
<td>hó'ó'ux</td>
</tr>
</tbody>
</table>
I run námíminu
I run kínamíminu
They buy kínamíminu
We wel sun námíminumun

Hey dance ḥyu su'ayu.

I run fast námsuah'tax
I slow náhítsáhínamíminu
I run very slowly náhítsáhínamíminu

I see him. Ne náwó'me 'night accident?
I see them. An. náwó'ta

I see it náwó'ta
I see them. An. náwó'me. I refer taxes, cattle

he is lazy

I am lazy náhíwants
True hosts To ko Tsitu
I walked in nájistíní (sighing)
I walked out náhrumun? Not exactly right says
Milton through all courses Short Thorton

Tsitu! This there (am a man?)

since she.
August 12

Brul' Nigh, Millicent

The S. mowed soft when they crossed the
Mistsoni River. After they had talked
across the river they crossed and joined
the Cheyennes there. Some of the S.
drifted down the river and 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.

There was the 1st to form, after the Che. & S. together. They wore a shield
as part of their 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 was 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 bears' claws to form a battle. They often wish to dance they do it that way. The dance must commence before an old man gets up and dances; then all the sacred things, how many scalps his taken it. The dance then commences. When the dance is finished this man fellow will get up, make another speech; then the dance is over. They only dance in the daytime as everybody can see them. This is not a medicine or sacred performance. They only dance when they're happy, with a victory or something. They sit in a circle but dance mixed up. The two black-painted ones represent black horses. When they dance 4 officers in the dance, the two representing the black horses are supposed to lead the order in the dance. No women are allowed in the dance except of members are their wives. Come in and sing. This is the only society that won't let women dance.
Elk Society

The dancers dress up in beaded costumes, fancy regalia. They have put up a dance to dance. They have drums. They have a couple of sticks with matches in it as they dance. The tent is put up only in middle of camp circle. Women alone are allowed to dance with. The dance starts by an old man makes a speech. After the dance commences at new gifting time all the dancers run a large outside and back in. Year the same old man will make a speech and the dance breaks up.

On direct questioning, the headman 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 fell 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 our
Head dress. They dance by a drum and have a big battle-ax in their hand as they dance. It cannot be a battle axe at all. The man gets up, makes a girl. They also use a bow and arrow. A long spear with different kinds of bird feathers. If a dog enters they all string up their bows and arrows at it. They give presents away to any who wishes they might select when they are through dancing. The old man gets up, makes a girl, and the dance breaks up.

I am direct question. They women are supposed to be unmarried. Some to the decent girls belong to a popular family; others belong to the special. Suppose the chief men sit on each side then other seated in side?

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

Then all the lands of British, except
Chips supposed to be 40
No women allowed in this.

This is the order the societies originated
my Milton.

On direct questioning,

age in societies is material. Children as well as old. Must be a few old folks to carry on songs, any one can sing that wants. The airs 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 societies were organized man taken in. But subsequently anyone could join. If the soc. found out he wasn't fit the soc. would tell him he must leave. At joining of soc. the initiates would get off a given present to one or two. He was going to join the soc. usually done at clabed 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 surviving brother to their friendship.
drew questioning.

The Guitair had following Animal Dance: Buffalo Dance, Not sacred.

Some as Buffalo Cap Medicine says Milia

Pretty man like the other dances, played up anyway. [Said reluctant Agnew]

The system of Consanguinity tradition as Cheyenne was.

White dirt originated then: so, dressed the way they do. Told them to be happy and have the dances.

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

The Guitair, when 1st saw Ch., the Guitair used to live in straw huts, not in tepees. They wore red clothing from tall grass and had black shoes...
<table>
<thead>
<tr>
<th>English</th>
<th>Selk'nam</th>
<th>Ch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my daughter</td>
<td>natù</td>
<td>nats</td>
</tr>
<tr>
<td>father</td>
<td>mā'qunu</td>
<td>má'qunu</td>
</tr>
<tr>
<td>grandson</td>
<td>arnumsim</td>
<td>mentsim</td>
</tr>
<tr>
<td>mother</td>
<td>a'miski</td>
<td>a'miski</td>
</tr>
<tr>
<td>young brother</td>
<td>tšinimok'ku</td>
<td>tšinimok'ku</td>
</tr>
<tr>
<td>scalp</td>
<td>amīty'</td>
<td>mitāy</td>
</tr>
<tr>
<td>tobacco</td>
<td>hōwipetikun</td>
<td>tšinimok'ku</td>
</tr>
<tr>
<td>knife</td>
<td>mōisō</td>
<td>mitāy</td>
</tr>
<tr>
<td>spoon</td>
<td>antaranistš</td>
<td>hamis'k'</td>
</tr>
<tr>
<td>hand</td>
<td>ama'ats</td>
<td>ma'ats</td>
</tr>
<tr>
<td>ankle</td>
<td>a'x ma'ats</td>
<td>viqun (?)</td>
</tr>
<tr>
<td>rabbit</td>
<td>a'mit (mek)</td>
<td>min'</td>
</tr>
<tr>
<td>badger</td>
<td>arnak'huun</td>
<td>ma'axku</td>
</tr>
<tr>
<td>bat</td>
<td>amusianutsion'</td>
<td>tšinom'</td>
</tr>
<tr>
<td>fist</td>
<td>a'nomə'</td>
<td>nom'un</td>
</tr>
<tr>
<td>fly</td>
<td>ahaon'ānu</td>
<td>on hā</td>
</tr>
</tbody>
</table>

Bull Dog's grandmother was a ñanun. That is how the language, over 60 years after she died, this writer learned the language.
In grandfather's time nearly all S. opted for language. Bull Thigh's grandfather at Hartfalling of 33.

Eng. came to a tuktaq'amsi? bu'te' ingi

Bear a.nomataniits' mákku

I Bull Thigh says the accent is the only difference between Sal. + Ch. and the same.

I see him a:naweto'na nawa'ote'a girl

maini'nauts' le'ikasikum used for boys + girls Wheng.

young lady. akasii' kasi' 

young woman.

young man. avasistin kasona' stands for young men, young women,

and children.

old man.

a:manákis máfakis

old woman amatamá

bastard chemio'ikasikum kmo'osis
Tipi

axw:i

a:mi'ku

mi'ku

matan

matan

(lumance built like this
shape of a certain bottom in S Dakota)

saw about 65 years ago when white
first came up C. at Black Hills

[Toiyabe, Whitman]

Bull Thigh has been 36 years with Nez
born near Black Hills but went south. Then
returned. At Curtin fight 

at Pine Ridge till he came back here.

I Chata, Ogl. where many Sutairs are.
Milton

Bull Thigh

Aug 12

(Lone Elk. Still Bull
Little Fum, Pig Head Man
and Water, Wiliis Round

26

**record**

[Bull Thigh counting coy for a half minute. Jumped
+ other, later did same for a minute & 1/2 without
attacks. Milton could understand it.]

but said it was my different home.

[Hitamum = [Foxes]

[tailed from custom of painting

spots around their tails like women, and on

Bull Thigh]

regular rain

cl.

[Maini

[oni mainim

finger nail

a mistake - main -
Eng.  | Sut  | Oh  
---|---|---
lance | anxômô/ | xômô
leaf | amããtuts | mããtuts
rooster | amããtuts | mããtuts
creak | amããtuts | mããtuts
deer | amããtuts | mããtuts
moose | má'pimoni | Mó'k
catfish | akahnuw | akahnuw
pigeon | atquislala | he'mín
eagle | amíts | níts

tell | ?(along way)| pop'ión-a

heart | a'histá | a'hista
shoulder blade | a'histá'-tsiyun | a'histá'-tsi'yun
cheekbone | a'mínivó | a'mínivó
nose | (The Kiowa + Cheyenne met on the Arkansas known, that is where they used it together; that is where they used it before)|

liver | a'me | hé'ó

gin | a'xióné | hé'ó

penis | a'xióné | hé'ó

navel | a'histamini | kistá
rib | a'histá | kistá
arm-pit | a'méstim | kistá

elbow | wínum | námit'ík'í
wrist | - | námit'ík'í
Aug 14th

8 Milton

Wrapped Hair age 40

[address]

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 toward Standing Rock agent now. met the Ch.

Red Horse Dance etc.

ELK etc.

Dog Soldiers

Chiefs

Other that Willis, Milton, can translate.

Red Horse. Use headdress 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 as the people could see them. Women excluded. During the dance it was custom any far traders to give presents to them. The dancers at various times gave presents.
Elk. No regular headdresses. 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. As the tent was pitched in the center 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.

Dog soldiers. They had a headdress of red feathers with a row of eagle-tail feathers in a row in the center. They had a rattle made up of buffalo horn, mussel shell, and a stick wrapped in buckskin and twisted in different places. Tanned hide 7 ft long, 6 inches, or as wide slit, beaded in different places on head and under arm. Can with 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
present white they danced. They moved in single file.

Chiefs. They were usually with the Red Horn Joe. As they had nearly the same songs.

[Insect question mark. Had no regular costume. Danced in best regalia. Recognized by tribe as head-men. Officers of the tribe once upon a time were.

On direct question:
44. The chiefs were not made till after the Cheyenne and Sioux met.

Dogs + 1/2 Elk danced together and were friendly. The 1/2 Elk had a different name.

Chiefs + Red Ants.

Born Twing + Elks danced together.

No one else, not even except those of chiefs. All joining the in that will give away presents to let it be known they had joined.
Park if horses (except chief) equal.

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

Says S. had no power sec.

Everybody starving: Ditto o' tale

Several young men were looking for buffalo. Now one to be found. Returned empty handed. First young started out again. They spent 2 days. Met a river. They sat on the river bank.

One was afraid to cross river. The one who wanted to go across said he would lead the way or the other followed. Finally he planted to make.

Afraid one held back all the time. When the leader was across the way, the one in the middle of the group the one in the middle of the group claimed that some heart
of the alligator. I'd go, but him that wanted my friend to come back and shake hands for the last time. While shaking hands they saw a man dressed in a wolf hide in the middle of the creek with a knife in his hand. This fellow jumped into the river when the boy asked what was the matter. He dove in the water and cut the beast head off. He was glad and called him grandchild. He was glad to have the chance to kill the beast as it had been his intention for some time to kill this beast. This fellow pulled the beast out on the sand and cut him in several pieces, he doctored the fellow that was bit and asked the two young fellows when they were going. They told the man that everybody was starving and they were hunting for buffalo. This red man after hearing this told them to go to a certain hill, remove a flat rock, and see the grand mother. And ask her
You have nine dogs. The old man told them to snuff the beast he had killed.

The beast he had been at anxiety to dispatch for some time. When young men got the dogs, they took them to the old man. The old man packed the beast on horseback, took the beast to where he lived.

After this, the old man had a daughter that had red hair. All the people in the village 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 fits even if they were killed the next day, that if she did this 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 the rain was dripping
with cold from its nose. She forgot what her 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 fair story. Prairie Chicken
They were on a camp once, they sent
out a man to look out for a certain
prairie chicken. Those people in camp wished
the world to die. They sent a man down
to him but he didn't care. The people
were going to use-himphillas as
bullets. They sent a second one
down. I told them they were going to
use a wood tick to kill him. I was still
he was glad. Then they sent a third
one down to kill the chicken. At they
were going to use a snake's tail
to kill him with. The prairie
chickens
laughed and paid no mind. Some
thing like that & wear. The 4th time
they sent a fellow down there. They
Told him they wished him good luck. They were going to use the thigh of a man & kill them with the chicken cull. When they heard this last time, he died then. That is why the chickens thereafter had no thigh.

Thus an old saying there were 7 young men on the earth before the rest. They drowned the country. There was not one and else here. They finally disappeared & the saying is they went above and joined the dipper.

In kind questioning:

Mrs. C. camped in a circle, an opening facing the sun. No fixed bands in circle. But when Ch & S. joined S. on one side Ch. on other.

50 years ago once. Since his father died, other. 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.
Denis White Bull can speak English.
In Oklahoma all dead who could speak English Left Hand Bull died recently.
(Old Crow lives at Thomas, OK. speaks English, in second thoughts.)

Apache here. They speak words like Cheyenne, says movement talk like Apache. Not much difference between S. + Ch. They can converse.

Wrapped Hair says he has forgotten a lot of it.

<table>
<thead>
<tr>
<th>English</th>
<th>S.</th>
<th>Ch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dog</td>
<td>amisiilikus</td>
<td>ofiskis</td>
</tr>
<tr>
<td>man</td>
<td>amisitan</td>
<td>hitan</td>
</tr>
<tr>
<td>woman</td>
<td>amisikisi</td>
<td>kasi</td>
</tr>
<tr>
<td>beak</td>
<td>amisiwig</td>
<td>mayk</td>
</tr>
<tr>
<td>rabbit</td>
<td>amisiwig</td>
<td>mayk</td>
</tr>
<tr>
<td>skunk</td>
<td>amisi’initso</td>
<td>xko</td>
</tr>
<tr>
<td>neck</td>
<td>amisi'hoovi</td>
<td>hooni</td>
</tr>
<tr>
<td>deer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>snake</td>
<td>amisi'hokiviimii</td>
<td></td>
</tr>
<tr>
<td>belly</td>
<td>amisivaii'giinista</td>
<td></td>
</tr>
<tr>
<td>guts</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Wolf
fox
duck

goose
troop
lake

amisini
amisit
amisina
amisimati'ta
amisio'onotat

komi
wo'ki
si'iyu
hin'a
ho'tso
ni'igi

my young brother
my father
my nose
I see him
my feet
snow
train

amisiminyu
amisimnyu
amisimanur
natamisihioni'm
amisina'is
amisistas
amisokiri

napi
nati
mevo't
ri'is
hista
ki'oka

On direct questions.
S. liked a tanned buffalo hide tipis.
S. & Ch. dressed alike. couldn't
tell till they spoke. Women had no vees.
Skin dress not suspender +
Wrapped hair talked a little in
Soutar. The ami'si was frequent -
Mutter said part of the not different
from Cheyenne, but mostly like Cheyenne.
The translation is nearly the same.
On questions...

Sundance is a Satais affair.

Satais Sun-dance was taken up by the Chus, were changed, it was a sacred institution.

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

The Omaha dance originated after they had met the Sioux.

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

The Satais had nothing like the Cheyenne, they used to skin, wolf, eagle, and eagle feathers.

Questioned as a rite a novel ceremony. Custom among Satais at child birth of a girl, the knife used in severing umbilical cord wrapped in medicines. Upon Charcoal was used on the knife [the name charcoal or knife before abortion?].
The buffalo skins were pounded into dust for a bed for the child. The child was painted red all over. The belief was that this child would grow up OK. The sacred umbilical cord was wrapped up in rawhide, and after some kind of a ceremony, was put up in the ashes. A boy asked diff. in Chey. practice; both questioned as purely ceremonies.

- No ceremonies.

Counting coup comment both Ch. + S.

Joines (or Ch. + S.)

Uncle must not have jumisant talk to his niece, though anything else (except some nephew or anything). Aunt to niece anything.

Nephew not jumisant, anything else.

Brother in law to brother in law anything.

Sister-in-law to sister-in-law.
Insults.

- Man to man: closed fist and open all fingers = beancurp de caca.
- To woman: same.
- Woman to woman: thumb under index finger, closed fist (= cumnus) + fingers all opened.
- In each case the insulter called the other a name 1st.

These can also be used in joking relations.


Brothers & 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.
The widow's brother or father would select whom she will then marry some hunter or her own man.

[The Sioux have some system of insult says its among all Indians.

The guest will be seated on the rear of the first place. Sometimes the wife and will be given to friend visiting, plus horse at two.
Aug., 1862. Wrapped Hair
Milton Whitman

Direct questioning.

Bend over in both S. & C. 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 us. Wrapped hair on my head among Crows. I knew some & known.

I woman on Rosebud today acts like a man, works like a man, but wears burees. Age about 52. Has acted this way for a long time. But not from childhood. Does not count 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 medicine, the head men. Both sides getting together, fasting, gums left behind them; and shaking hands.

Treatment of captives. Men treated like one of the tribe. Supposed not even to attempt to get away. Children of capt. man & Ch. woman. Considered Ch. bond that belong to not fixed.
No custom of adopting captive men to take place of sons slain in battle, 
Ch. 5, 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 is forbidden. Sometimes, not often, a young 
man will hang around and crawl to them and all are asleep. If the girl don't want 
him, they will try to beat him till 
and when he gets away the girl's 
mother (or father sometimes) will go over 
the young man's mother's camp 
and 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 and there if caught 
of the wrong. If the merely whipped him, the 
offended party would go to his relative's lodge and take as many horses 
as he pleased. He was supposed to be able to do this without inter-
ference. If the offender's relatives
intended. The offended man's relatives went to his assistance. His
military son had nothing to do with it. It was strictly a family
affair. The offended man had cut off his wife's hair enough to
put her hair straight. This was called scalping but the hair was
untouched. Only a few men would
renounce the offending woman.

The original text is at double introdu-
duced lately. The boys' words taken,
and the girls turned up if the accusers
were. Not sit down. Unknown from
what tribe.

The stone was club fired in bawl, while a
woman's weapon alone, cast by men.

Clay pots made formerly by S. & E.
cased and making them about 10 years before
fight at Dry Creek. A ball of clay
made the size wanted, then hollowed out.
Hide tanning. Stacked ground. Anything with
knife-edge, peeled hair, some hide. Turned the
hide over. Tanned on left side of tree used for
spit. Fresh buffalo bone chopped off +
grease melted onto it. Skin over the grease +
buffalo liver boiled up dry, then this
was cut up and mixed with the grease +
the whole hide dressed with it. Then
sinner was twisted into a string + fastened
on wood like a bow string. The hide
was passed underneath this and
limbered up this way.
A sort of buffalo shoulder chopped off
to soften up the hide.
Decoration—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. War expelling
the elk teeth not fastened below waistline.
Basketry now known.
I. Medicine bag used here. Hair scraped
off of buffalo hide. Painted with different
designs. I
The buffalo hide known a long time
ago.
owl  amíša'nik'mášk
elk       amíšináht
bear       amís'ma'n
Tipi       amísíní:i
head       amíšimék'ú
knife      amísíonákimáts
parsley    amíš'sú:n
Indian flute  amíšítapí:n
doll       amíšímèské
wheel (abul-gra)  amíšíaxkív:n

Ch. níksinítu
méńut
mó
hóomí
vi:i
mék'ú
hóonákínuts
hóó nú:gotí
tapí:n (út y)
méská:e
axkipí:n
Sutai's game.

Markov - the name of the game.

S. had a game where they would lean a bow against a tree, fire a pointed arrow at it. The one that made nearest win game.

Each had a certain no. arrows. One odd one with feathers. They would first shoot this particular arrow. Then they would shoot at it. The one that came nearest would count one point. They'd just come thing to play for each point. Ka-ni-ris-ka is the name of the game.

Big flat cactus put on a stick; they would turn it as fast as they could. The one that could hit this won the game. Tani-ni-ku-tay - the name.

Boys shot straight up in the air, as the arrows hit one or near a buffalo chip won. Tani-ku-tay - the name.

They stood an arrow against a curb. The one that came closest won the game.

Beaded 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 bumble
shot at it.

mitamniustaxin

But moccasins, leggings to.

And mitamniisbohum?
They made extra size arrows which
they throw by hand. Each would
have the same or if there were
with one odd for a target.

These are the specific extrair
games.
Red Hoof - amiskotawamuxi
Dog - amisihtamin
Elk - amisiwewabin

Chief - amisiwinihin
Fox - amisiwakshitan

(Bewarwey parents generally adopted others)
make one - Red Whiteskin friend!)

[Cus called Rabbit because they used
tobacco for asses & Market]

The Contrary are afraid of Thunder
and get up dance & get rid of the
thoughts & feelings of being scared - it
medicine performance. This is the only
see that's afraid.]
The natives 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 for whites, men & women. Just a few lines.

The S. had a med. for win 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 town. It wouldn’t fight in a battle, would run away. When a youth got a girl this way, he had to get back to the old man & give the medicine back. Then the old man would go through a magical performance on the girl would be free again. If a young man won a girl this way, he did not have the old man’s heart. She would remain a prostitute.

The Ch. borrowed this from the S.

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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