HANDBOOK
OF
AMERICAN INDIANS
NORTH OF MEXICO

EDITED BY
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PART 1

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HEROKEE [B. A. E.]

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Chetlesiyetunne—Cheyenne

[250] CHEETLESIYETUNNE—CHEYENNE

Rogue r. Their villages were at Macks Arch, the great rock from which they took their name, at Crooks pt. at the eddy of Pistol r., and on the N. of the side of that stream. In 1854 they numbered 51. The survivors, if there are any, are on the Siletz res., Ore.

Chet-les-sen—Chewees or Chewese. One of the 5 "inland" towns of the Cheyenne on the N. side of Rogue r., Ore.

Cheyenne (from the Sioux name Cheyanna, or Cheyenne, the name of the Cheyenne), a people speaking a closely cognate dialect, who had preceded them to the place they called "the place where the Cheyenne lived," being known to the Sioux as "the place where the Cheyenne plant," showing that the latter were still an agricultural people (Williamson). The westward movement was due in part to pressure from the Sioux, who were themselves retiring before the Chippewa, and s.

Chewaxa, or Shawaxa. A name of the Pacific red-dotted salmon trout, or Dolly Varden trout (Salmo campbelli), from chiewanak, in the Nisquail and closely related dialects of the Salishan stock, signifying 'salmon trout (S. p.)

Cheyaw, or Chey, a people of alien speech, from Chewaxa, or 'to speak a strange language.' An important Plains tribe of the great Algonquin family. They call themselves Dz't'st'si't'si, apparently nearly equivalent to 'people alike,' i.e. "our people," from Shalatun, 'alike' or 'like this' (Salishan); (Pottier, 'he is from, or of, the same kind')—Peterson: by a slight change of accent it might also mean 'gashed one,' from y'alatun, 'he is gashed' (Pottier), or possibly 'tall people.' The tribal form as here given is in the third person plural.

The popular name has no connection with the French chute, 'dog,' as has sometimes erroneously been supposed. In the sign language they are indicated by a gesture which has often been interpreted to mean 'cut arms' or 'cut fingers'—being made by drawing the right index finger several times rapidly across the left—but which apparently really indicates "striped arrows," by which name they are known to the Hidates, Shoshonis, Comanches, Caddos, and probably other tribes, in allusion to their old-time preference for turkey feathers for winging arrows.

The earliest authenticated habitat of the Cheyenne, before the year 1700, seems to have been that part of Minnesota bounded roughly by the Mississippi, Minnesota, and upper Red r. The Sioux, living at that period more immediately on the Mississippi, to the N. and s. e., came in contact with the French as early as 1657, but the Cheyenne were first mentioned in 1680, under the name of Chana, when a party of that tribe, described as living on the head of the great river, i.e., the Mississippi, visited la Salle's fort on Illinois r. to invite the French to come to their country, which they represented as abounding in beaver and other fur animals. The veteran Sioux missionary, Williamson, says that according to contemporaneous and reliable Sioux tradition the Cheyenne preceded the Sioux in the occupancy of the upper Mississippi region, and were found by them already established on the Minnesota. At a later period they moved over to the Cheyenne branch of Red r., N. Dak., which thus acquired its name, being known to the Sioux as "the place where the Cheyenne lived," being known to the Sioux as "the place where the Cheyenne plant," showing that the latter were still an agricultural people (Williamson). The westward movement was due in part to pressure from the Sioux, who were themselves retiring before the Chippewa, and s.

The Cheyennes were at first friendly to the French; after a period of hostility the two tribes made an alliance, some time after 1630, and were found by them already established on the Minnesota. At a later period they moved over to the Cheyenne branch of Red r., N. Dak., which thus acquired its name, being known to the Sioux as "the place where the Cheyenne lived," being known to the Sioux as "the place where the Cheyenne plant," showing that the latter were still an agricultural people (Williamson). The westward movement was due in part to pressure from the Sioux, who were themselves retiring before the Chippewa, and s.