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ROUGH DRAFT; PLEASE TELL ME ABOUT ERRORS, TYPOS, IDEAS TO MAKE THINGS CLEARER, ETC.

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Cheyenne Reference Grammar

by

Wayne Leman and ??

Chief Dull Knife College

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Dedicated to all the Cheyenne teachers who have
patiently taught their language

Introduction

This book is an introduction to the Cheyenne language. It will not teach you to speak Cheyenne. But it can be a tool to help you understand how the Cheyenne language works.

The best way to learn a language is by listening carefully to a good speaker of that language. You must imitate the way they speak. And you must be willing to converse in the language even if you do not know all the words or all of the grammar.

To teach Cheyenne successfully you must try to think of what you yourself like to talk about in Cheyenne. Teach your students how to talk about those things. Teach your students to carry on a conversation in Cheyenne. Think of the things you like to tell people about. These kinds of things are what you should teach to others in your Cheyenne classes.

This book describes the structure (grammar) of Cheyenne. This structure is like the main bones of someone's body. Now, to teach the language, you must put "muscles, organs, meat, skin, hair, and clothes," in other words, natural conversational language, on the grammar "bones." Teach Cheyenne to others the way that you yourself learned to speak Cheyenne. You didn't memorize lists of animals or colors or numbers, did you? So don't teach lists of words. Instead, teach others how to talk in Cheyenne, how to carry on a conversation. Use natural Cheyenne sentences and repeat them often. It is necessary to say words and sentences many times for someone so they can hear them and begin to lear them. And be sure to correct them in a nice way when they don't say the words right. Keep repeating the words for them until they say them right.

Please don’t try to teach Cheyenne using this book. Don't try to learn to understand or speak Cheyenne from using this book. This book only describes the Cheyenne language. It does not teach you how to understand or speak Cheyenne. You cannot learn a language from reading a book. A language is taught and learned orally, the way babies learn a language.

In some places in this book there will be technical things which will be useful to some people, but not everyone. If you come across technical language in this book that doesn't mean anything to you, don't be concerned about it. Keep going. Hopefully it won't be too long before the book starts making sense again. If you already speak Cheyenne, try to focus on the Cheyenne examples instead of the technical language.

The descriptions of Cheyenne in this book are based on information given by many Cheyenne people. I have tried my best to write down accurately what people have said. But sometimes something you read in this book might not look right. Be patient! Study the book some more. Maybe there is a mistake in the book. Or maybe the book is right but something about the way it is written is confusing. Please keep a list of mistakes you find in this book and tell me them to me so they can be fixed.

You might be able to think of other ways of saying something, different from what is in the book. That is good. Cheyenne people have different ways of saying things.

Acknowledgements

I have been helped by many people as I have studied the Cheyenne language. Some help has come personally. Some help has come from written materials. Sometimes in this book I will tell where an idea came from. Sometimes I cannot remember. Sometimes the way I describe something about Cheyenne may be a little different from how it was first described by someone else.

I have been especially helped in my study of the Cheyenne language by Danny Alford, Maude Fightingbear, Louise Fisher, Don Frantz, Josephine Glenmore, Ives Goddard, Aline Killsontop, Verda King, Elena Leman, Sarah Murray, Happy Old Crow, Donald Olson, Rodolphe Petter, Dick Littlebear, Leroy Pine Sr., Rich Rhodes, Ted Risingsun, Marie Sanchez, James Shoulderblade, Elaine Strangeowl, and Malcolm Wenger.

Other available resources

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There is no standard agreed upon list of Cheyenne names for the months. Instead, English names for months have been regularly used for many decades. However, some knowledge does remain of months or periods of time close to months. It is very possible that there never was a list of exactly twelve month names. Some information seems to suggest that some of the original month names did not correspond exactly to month divisions found on calendars in use today. More common month (or "moon") names may have originally been names for some of the major seasons and weather changes. It has been said that, traditionally, there were only six Cheyenne names for divisions of the years. There is often interest, however, in trying to construct a list of twelve month names. Cheyenne speakers have suggested various alternatives for month names. Somtimes there is disagreement as to which month is referred to by a term. 306

Here is one list which is in used on a Cheyenne calendar which has been distributed annually for many years. There has never been any official endorsement of this particular set of names, so Cheyennes should feel free to improve upon this list if improvement is possible at this date in history. 306

Hohtseéše'he, Hoop Moon: January 306

Ma'xėhohtseéše'he, Big Hoop Moon: February 306

Pónoma'a'ėhasenéeše'he, Drying Up Moon: March 306

Véhpotseéše'he, Leaf Moon: April 306

Énano'eéše'he, Planting Moon: June 306

Méanéeše'he, Summer Moon: July 306

Oenenéeše'he, Harvest Moon: August 306

Tonóeše'he, Cool Moon: September 306

Sé'énéhe, Facing Into: October (This name refers to when thin ice begins to form on ponds and rivers.) 306
He'koneneéše'he, Hard Face Moon: November 306
Ma'xėhe'koneneéše'he, Big Hard Face Moon: December 306
Some alternative names are: 306
He'koneneéše'he, Hard Face Moon: January (instead of November) 306
Tšėške'hohtseéše'he, Little Hoop Moon: February 306
Pónoma'a'ėhaseněhe, Drying Up: March (or April) 306
Heše'kévéněhe, Dusty Face: March (also, variant Heše'éveněhe) 306
Heše'évenéheéše'he, Dusty Face Moon: March (or April) 306
Sétoveméanéeše'he, Midsummer Moon: July 307
Hémotséeše'he, Breeding Moon: latter part of August and first part of September 307
Tonóeveéše'he, Cool Moon: September 307
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Abbreviations and symbols

Person abbreviations

1	First person (I, we)
2	Second person (you)
3	Third person singular (he, she, or, animate-it)
1PL	First person plural (exclusive) (we: us but not you)
12	First person plural (inclusive) (we: you and me and maybe others)
2PL	Second person plural (you)
3PL	Third person plural (they)
3'	Obviative (he, she, animate-it, they; 4 was used in previous editions of this book)
I	Inanimate singular ("it")
II	Inanimate plural ("they")

Pitch symbols

´	high pitch
¯	mid pitch[1]
ˆ	raised high pitch[2] (not marked in this book)
ˇ, `	lowered high pitch[3] (not marked in this book and no longer believed to exist)
	low pitch is unmarked

Other symbols

̇, °	Voiceless (whispered)[4]
-	Meaning-separation mark (for example, taa'e-éše'he 'moon', literally 'night-sun')
[ ]	symbols indicating a phonetic transcription
/ /	symbols indicating a phonemic transcription
*	symbol for ungrammatical; with "PA" it marks a Proto-Algonquian form

Other abbreviations

sing., sg.	singular
pl., p.	plural
obv., ob.	obviative
obv'	futher removed obviative
excl., ex.	exclusive (used with first person plural)
incl., in.	inclusive (used with first-person plural)
AI	Animate Intransitive (Intransitive verb with Animate Subject)
II	Inanimate Intransitive (Intransitive verb with Inanimate Subject)
TA	Transitive Animate (Transitive verb with Animate Object)

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[1] Mid pitch was marked with the ¨ (umlaut) symbol or ˜ (tilde) symbols in earlier publications when the ¯ (macron) symbol was not available. Please do not use the the ¨ and ˜ symbols from earlier books.

[2] The raised high pitch was marked with the ˆ (circumflex) symbol in earlier editions of this book. It is marked with the regular high pitch park ´ in this edition. We could write 'he ate' with the raised high symbol, émêsehe, but, instead, we simplify pitch marking to émésehe in this edition of the book. One reason not to use the ˆ symbol is that it was used (when the ̇ symbol was not available) to mark voiceless vowels in some earlier publications and we do not want to confuse readers with the use of the ˆ symbol for two different purposes.

[3] A lowered high pitch was marked with the ˇ (caron) or ` (grave) symbols in earlier publications. I included the lowered high pitch in my pitch rules article (Leman 1981), but I now believe I was wrong. Further study has convinced me that there is no lowered high pitch in Cheyenne.

[4] Dot above (̇) or ring above (°) can be used to mark Cheyenne voiceless vowels. Some linguists use other symbols to indicate voicelessness.

TI	Transitive Inanimate (Transitive verb with Inanimate Object)
anim., an.	animate
inan., in.	inanimate
MASC	masculine
FEM	feminine
POS	positive
NEG	negative
NOM	nominalizer
PST	past tense
FUT	future tense
REL	relational (verb)
INT	interrogative
Q	question
INF	inferential
RPT	reportative
PRET	preterit
CNJ	conjunct
PA	Proto-Algonquian
mt	Montana
ok	Oklahoma
e.g.	for example
i.e.	namely
in	independent noun
inc.n	incorporated noun
rr	relative root

The Cheyenne language

Cheyenne is a member of the large Algonquian family of languages spoken in Canada and the United States[5]. Cheyenne is spoken in Oklahoma and southeastern Montana. Following are maps on which communities appear where Cheyenne has been spoken in post-reservation times. The communities are listed with both their English and Cheyenne names.

Northern Cheyenne Country:
http://www.cheyennelanguage.org/maps/Northern%20Cheyenne%20Country.htm

Oklahoma Cheyenne Country:

http://www.cheyennelanguage.org/maps/Oklahoma%20Cheyenne%20Country.htm

$$TRY TO FORMAT THE MAPS SO THAT THEY CAN BE VIEWED IN A BOOK. Communities include (for Montana) Busby, Ree District, Muddy Creek, Lame Deer, Ashland, and Birney; and (for Oklahoma): Weatherford, Seiling, Clinton, El Reno, Kingfisher, Watonga, Hammon

Language viability

Cheyenne is an endangered language. In 1979, when the first edition of this book was printed, there were approximately 2,000 speakers of Cheyenne in Montana and Oklahoma. In 2014, as this new edition of the book is being revised, there are approximately 300 speakers of Cheyenne in Montana. They are adults with the average youngest age of approximately 55 years. There are probably fewer than 20 Cheyenne speakers in Oklahoma.

Cheyenne dialects

Cheyennes refer to two dialects, Southern Cheyenne spoken in Oklahoma, and Northern Cheyenne spoken in Montana. These two versions of the Cheyenne language only differ lexically, with fewer than 20 words said differently in the two locations. The two dialects do not differ syntactically, morphologically, or in pronunciation. Speakers in both areas understand all the words spoken by those in the other area. The differences make for good-natured teasing between Northern and Southern Cheyennes. See the Cheyenne Dictionary and the later section of this book on Cheyenne dialect differences for words which differ between Southern Cheyennes and Northern Cheyennes.

Family, district, and idiolectal differences

There are a few Cheyenne words which are pronounced slightly differently depending on which family a speaker is a member of. There are also said to be some words which are pronounced differently depending on which district a speaker is from. There are also some idiolectal (individual) speech differences. It is often unclear whether differences in pronunciation of a word are due to district, family, or simply idiolect. Following are some pronunciation differences, regardless of their source. The first pronunciation listed for a word is more common.

[5] Some other Algonquian languages are Arapaho, Blackfoot, Cree, Fox, Massachusett, Menominee, Miami, Mikmaq, Ojibwe, and Shawnee.

meaning	pronunciation	another pronunciation
star	hotohke	hetohke
hill	hoéhose	hoéhase
my throat	naéstoo'o	naéstoo'e
uninvited??	hópose	hápose
for example	hámó'o̱htse	hómó'o̱htse
Listen!	Ótahe!	Átahe!
Listen to me!	Áahtovėstse!	Áhahtovėstse!
I reached it.	Náhohtamésta.	Náhestamésta.
for that reason	hése-	hóse-[6]

Old man speech

An older style of speech among some men has been characterized by palatalization, specifically, the pronunciation of "tš" instead of "k" before the vowel "e". A few men today still have some of this old man speech. Some examples of old man speech words are:

meaning	k pronunciation	old man pronunciation
hat	hóhkėha'e	hóhtšėha'e
mouse	hóhkeehe	hóhtšeehe
female twin	hesta̱hkėhá'e	hesta̱hkėhá'e
regularly	ohke-	ohtše-

The Suhtai dialect

Many years ago Cheyennes were about to fight a band of people called the Suhtaio[7]. But they stopped when they could understand what the Suhtaio were saying.[8] So the Suhtaio and Cheyennes became friends and began to camp together. "When this took place the old Suhtai dialect began to be lost. Though it was still spoken by the old people, the children who were born and reared in the Cheyenne camp naturally spoke the dialect of their fellows, and today few old men or women remain who can recall any of the old Suhtai who spoke that dialect." (Grinnell 1928:9) There are, however, Cheyennes today who claim descent from the Suhtaio.

Cheyennes continue to hope that remnants of the Suhtai language can still be discovered. Some believe that Suhtai words may be retained in the Sacred Hat (Esevone)[9] ceremony which the Suhtaio people brought with them when they united with the Cheyennes.

History of Cheyenne language research

The earliest known records of Cheyenne language come from the work of ____ $$COMPOSE THIS SECTION

[6] This pronunciation is the same as for the preverb hóse- meaning 'again'.

[7] Spelled So'taeo'o in the official orthography used in this book.

[8] Mutual understanding between the Cheyennes and Suhtaio is mentioned by Mrs. Albert Hoffman in her Cheyenne story, "When Cheyennes Crossed the Ice", found in the Texts section near the end of this book. Mrs. Hoffman refers to the Suhtaio as xaevo'ėstaneo'o 'Indians' in sentence 3 of the story.

[9] Spelled as Issiwun by Grinnell.

Cheyenne sounds

There are 14 letters in the Cheyenne alphabet[10]:

letter	pronunciation	example	English meaning
a	as in English "father"	mahpe	water
e	as in English "pit"	ehane	our father
h	as in English "happy"	hese	fly
k	as in English "skip"	kosa	goat
'	as in English "Uh-oh!"	he'eo'o	women
m	as in English "man"	me'ko	head
n	as in English "never"	nahkohe	bear
o	as in English "note"	okohke	crow
p	as in English "spoon")	poeso	cat
s	as in English "say"	semo	boat
š	as in English "shirt"	še'še	duck
t	as in English "stop"	tosa'e	Where?
v	as in English "van"	vee'e	dwelling
x	as in German "Achtung!"	xao'o	skunk

Cheyenne vowels

The Cheyenne vowels a, e, and o sound much as they do in the English words in the preceding chart. Each of the Cheyenne vowels is phonetically lax.

Cheyenne a

The letter "a" is pronounced as a phonetic [ɑ]. Sometimes it is close in pronunciation to the "u" of English "gum", phonetic [ʌ]. This probably explains why Cheyennes sometimes write it with the letter "u", for instance, writing "um" for the word for pemmican (officially spelled ame).

Cheyenne e

The letter "e" usually has the so-called short "i" English sound, written with the phonetic symbol [ɪ] or [ɪ]. But sometimes Cheyenne "e" sounds more like a short "e" as in English "pet". For instance, the verb meaning 'It's good' is officially spelled épėhéva'e. However, it usually sounds more like ipeva'i, phonetically [ípʰévɑʔɪ̯], with the last vowel whispered.

Cheyenne o

The letter "o" is sometimes pronounced a little more lax than the long "o" sound of English "note". It is almost, but not quite, pronounced as the "oo" sound of English "good", phonetic [ʊ].

Diacritics

Cheyenne vowels can be marked with diacritics to indicate two features: voicelessness and pitch.

[10] This grammar book uses the Cheyenne alphabet which has been officially adopted by the Northern Cheyenne Tribal Council.

Many Cheyenne vowels are whispered (voiceless). Various symbols can be used to indicate voicelessness. In this book the most common symbol for voicelessness is a dot over a vowel: ȧ, ė, ȯ.

Each Cheyenne vowel is pronounced with either a high, raised high, mid, or low pitch. Pitches are level, not falling or rising.

There is no discernible stress (accent) in Cheyenne, other than a barely perceptible increase in stress that seems to occur with high and especially raised high pitches. There is no word stress (accent), as in English.

Cheyenne h

Cheyenne h sounds the same as English h. However, Cheyenne h occurs in more sound environments than English h does. So anyone who has learned to speak and/or read English before Cheyenne needs to pay special attention to all the environments where Cheyenne h occurs in order to pronounce Cheyenne words correctly.

English h only occurs at the beginning of syllables, as in the following English words:

hat
horse
heavy
rehearsal

Cheyenne h also occurs at the beginning of syllables, as in these Cheyenne words:

hátseške 'ant'
ná**h**áéána 'I'm hungry'

But unlike English h, Cheyenne h also occurs at the end of syllables, as in these Cheyenne words:

ma**h**pe 'water'
pó**h**késo 'kitten'
évó**h**ko 'it's bent'
mé**h**ne 'water serpent'
sé**h**pató'ȯhēō'o 'tepee pin, safety pin'
he**h**peto 'later'

Cheyenne m and n

Cheyenne m and n are pronounced the same as English m and n, except when they precede a voiceless vowel. When Cheyenne m and n precede a voiceless vowel, they are also voiceless. It is important to learn to whisper m and n when the Cheyenne language requires them to be whispered:

émane [í m a n̊ ɪ̊] 'he drank'
mȧhpēva [m̊ ȧ p ɪ f ȧ] 'in the water'
mȧhtamȧhááhe [m̊ ȧ t a mʰ á: h] 'old woman'

Cheyenne s

Cheyenne s is pronounced the same as English s in all environments.

Cheyenne p, t, and k

Cheyenne p, t, and k[11] are voiceless and unaspirated. They sound like the English letters p, t, and k when they follow the letter "s", as in the English words "spill", "still", and "skill."

Cheyennes usually perceive p, t, and k as sounding like b, d, and g of English words. So it is easier for them to read and write Cheyenne words with b, d, and g. Easier writing is helpful. But the disadvantage of writing Cheyenne with b, d, and g is that in many words these letters can change to sounds which Cheyennes clearly hear as p, t, and k, with no change in meaning.

For instance, we can write the word for 'bear' as it sounds to Cheyennes, as nahgo. That's easy. But then it's harder to recognize that what we have written as nahgo still has the meaning of 'bear' when we add the ending to make the word 'bears', nahkȯheo'o (or in simpler spelling, nahkoyo'o). As perceived, the "g" sound of 'bear' changes to a "k" sound even though the meaning of 'bear' remains the same when we add the ending to make the word for 'bears'.

English p, t, and k are aspirated (having a puff of air after them) when they are the first letter of a word, as in "poor", "ten", and "kill". English p, t, and k are unaspirated, without this puff of air, when they are not the first letter of a word, as in "spot", "stick", "skip", and "letter". English b, d, and g are actually different from what is perceived as b, d, and g in Cheyenne in that the English letters are voiced, that is, our vocal cords vibrate when we say them, as in the English words "bird", "dog", and "girl". Our vocal cords never vibrate when we say Cheyenne p, t, and k (which are perceived as b, d, and g).

There are thousands of other examples like this where the meanings of words and parts of words in Cheyenne remain the same even though the sound of p, t, and k changes. Some English letters change in a similar way. For instance, we add the letter "s" in English to make many words plural, such as "cats", "sticks", and "pigs". The plural for "s" in "cats" and "sticks" sounds like "s". But notice that when we add "s" to English "pig" to make the word "pigs" the letter "s" changes to a "z" sound.

Here are some Cheyenne words with unaspirated p, t, and k sounds:

meaning	**word**
ashes, powder	paa'e
kitten	pohkeso
on top	taxeto
in the middle	setove
ka'ėškone	child
bread	kohkonȯheo'o

Cheyenne š

The š symbol has the same sound as the two English letters "sh". The š symbol has been used to write Cheyenne for more than 100 years, since the late 1800s when Rodolphe Petter developed an

[11] Linguists call p, t, k stops.

alphabet for Cheyenne. The š symbol[12] has also been used by many linguists to transcribe this sound, called an alveopalatal fricative. It's fine to write this Cheyenne sound with the letters "sh" if you prefer. Do not be confused by the symbol "š" and write the letter "s". The letters "s" and "š" represent different sounds in Cheyenne. It's better to use the letters "sh" if those who are reading your writing do not know how to pronounce the symbol "š".

Authors who write books about Cheyennes often like to include some Cheyenne words. You may be asked to help them spell some Cheyenne words for their book. If their book is for a popular (non-technical) audience, you can spell the Cheyenne words with "sh" instead of "š". For instance, if an author asks you to spell the word for 'snake' for a novel, consider spelling it as shi'shinofots instead of the official spelling še'šenovȯtse.

Do not give a Cheyenne name with the letter "š" to a newspaper for an obituary if the newspaper will substitute the letter "s". Here are some Cheyenne names which have the š sound, with suggestions for simplified newspaper spellings. The "/" symbol indicates another option. And you may be able to think of other spellings when it is necessary to avoid the symbol "š".

meaning	**official spelling**	**newspaper spelling**
Day Walking Woman	Ešeamėhe’e	Ishiamhi'i / Ishiamhi'
Day Woman	Ešeeva'e	Ishiiva'i / Ishiiva'
Rising Sun	Eše’he Ȯhme’ehnėstse	Ishi' Ohmi'ihnsts
Two Moon	Eše’he Ȯhnešesėstse	Ishi' Ohnishists
Dusty Nose	Heše’eveesehe	Hishi'iviisih
Porcupine	Heškovėstse	Hishkovsts
Alights On the Clouds	Ho’evȧhtoešėstse	Ho'ivahtoishsts
Lying Wolf	Ho’nehešeeše	Ho'nihishiish
Wooden Thigh	Kamȧxevėšeo'o	Kamaxivshio / Kamaxivshio'o
Raccoon	Matšėškome	Machgom
Mint Woman	Moxėšeha'e	Moxshiha'i
Two Crows	Okȯhkeo'o Ȯhnešese	Okohkeo'o Ohnishis
Little Snowbird	Šeheso	Shihiso / Shihis
Pine Woman	Šestoto'a'e	Shistota'i / Shisdoda'
Little Creek	Tšėške'eo'he'e	Chki'io'hi'i / Chki'io'hi'

Some other Cheyenne words with the "š" sound are: amėške 'grease' (simpler spelling amshk), eše'he 'sun' (simpler spelling ishi'), meškeso 'bug' (simpler spelling mishkis), neše 'two' (simpler spelling nish), náéšemésehe 'I already ate' (simpler spelling naishimisih), and éovēše 'he went to bed' (simpler spelling iowish).

Glottal stop

The glottal stop occurs frequently in Cheyenne words. It is the quick stopping "sound" between the two syllables of the English exclamation, "Uh-oh!" The phonetic symbol for the glottal stop is [ʔ]. The glottal stop is written in this book with the apostrophe ('). The apostrophe is also used to represent the glottal stop in other languages.

[12] Some linguists transcribe this sound with the IPA system [ʃ] symbol.

Some pairs of Cheyenne words are different only by the presence or absence of a glottal stop[13]:

with glottal stop	without glottal stop
he'ama 'above'	heama 'on the side'
he'e'hame 'mares'	heehame 'her husband'
ma'estoo'o 'pillow'	maestoo'o 'throat'
eše'šeotse 'he woke up'	ešešeotse 'it came loose'

I have noticed that it is easy to confuse the letters "h" and glottal stop. People may clearly perceive the presence of a glottal stop but they are unsure how to write it (because it is not written in English), so they write it with an "h". Both "h" and glottal stop are pronounced in the back of the mouth. But they are different in that "h" is a breathy sound that continues for a short while. There is no breathy sound in a glottal stop. It is just a quick stopping sound.

Contrast these two words: náhkohe 'bear' and náhko'e 'Mother!' Notice that there is a quick stopping sound at the end of the word 'Mother!" (used to address your mother). There is no quick stopping sound at the end of the word for 'bear'.

Cheyenne x

Cheyenne "x" has the same sound as the German letter "x". It is a voiceless velar fricative, raspier than English "h". "x" is a frequent sound in Cheyenne words, as in: xao'o 'skunk', eovaxe 'he dreamed', nexa 'twice', hoxeono 'socks', noxa'e 'Wait!', and voaxaa'e 'bald eagle'.

Cheyenne v

Cheyenne "v" is typically pronounced like an English "v" when it comes before or after an "e" vowel. It often sounds like English "w when it comes before or after an "a" or "o" vowel. Sometimes it sounds more like a labiodental fricative [β], halfway between English "v" and "w". It is still the same sound unit (phoneme), however, whether it is pronounced as [v], [w], or [β]. Some Cheyenne words with "v", along with a phonetic transcription of how the "v" of each word is typically pronounced, are:

meaning	spelling	phonetic
dwelling, tepee	vee'e	[v]
fat	vetšėške	[v]
for four days	névéé'ėše	[v]
He's on the go	ééva'xe	[v]
fan	vá'vanȯhēō'o	[v]
cloud	vo'e	[w]
bald eagle	vóaxáa'e	[w]
deer	váótséva	[w]
He fell over	éává'o	[w]
I dreamed	náovaxe	[w]
It's white	évó'komo	[w]
He went to bed	éovēše	[w]

[13] Pitch marks are not included here to make it easier to focus on the glottal stops.

Voicelessness

Our vocal cords vibrate for many sounds. These sounds are called voiced. If you place your fingers on the front of your throat (specifically, on your Adam's apple), you can feel these vibrations. Try to feel the vibrations while pronouncing the English letters b, d, g, m, n, and v and all the vowels in words such as "bear", "dot, "mother", and "never". Now try to feel the same vibrations when pronouncing m, n, and v in the Cheyenne words maahe 'arrow', naa 'and', and vetšėške 'fat'.

When we pronounce sounds but our vocal cords are not vibrating, these sounds are called voiceless. We can make any sounds, or even entire words, voiceless by whispering them. Place you fingers on your Adam's apple and pronounce the word mȧhpēva 'in the water'. Notice that you feel no vibration until you get to the "e" in this word. When a sound that is normally voiced is whispered we say that it has been devoiced. There is widespread devoicing in Cheyenne.

Devoicing is predictable in Cheyenne. There are rules which Cheyenne speakers automatically follow that cause them to whisper sounds in certain contexts. For instance, one of the rules is that the last syllable of any word will be voiceless if the word is pronounced by itself. You can read more about these Cheyenne devoicing rules in the phonological rules section at the back of this book. Because voicelessness is predictable in Cheyenne, it is not phonemic.

Voiceless vowels

Cheyenne is famous for its many whispered (voiceless)) vowels. The preferred symbol to indicate that a vowel is whispered is a dot over the vowel: ȧ, ė, ȯ. In some earlier publications, when a dot was not available, whispered vowels were marked with the circumflex symbol: â, ê, ô. It's best not to copy the circumflex symbol from the earlier publications.

Cheyennes often write a word without putting a mark over whispered vowels and can still read it fine. This shows that whisper marks may not be needed by them. We have already mentioned that a dot is put over a Cheyenne vowel if it is whispered. But we don't mark every whispered vowel with a dot. For instance, if you say only one Cheyenne word the last vowel of that word will be whispered. If you say several words before taking a breath, the last vowel before you take a breath will be whispered. These vowels that are whispered, at the end of a word or before you take a breath, are not marked with a dot because it is something that happens automatically.

But whispered vowels in the middle of words are marked with a dot so those who read the words will know which vowels to whisper. Here are some words with whispered vowels:

mȧhpeva	in the water
ka'ėškone	child
semonȯtse	boats
tȧhpeno	flute

Voiceless consonants

Cheyenne consonants m, n, and v, which are normally voiced, are whispered (voiceless) preceding a voiceless vowel. For instance, the first two letters, a consonant and a vowel, of the word mahpe 'water' are both voiced. However, when the locative suffix –va is added to this word, both the "m" and "a" are devoiced (whispered), mȧhpēva 'in the water', phonetic [m̊ åp͡ɪf å]. Notice that the word-final final syllable is also whispered, making the "v" sound like English "f". The "n" is whispered in the first syllable of the word for 'diaper', nėhpe'ėhestȯtse, because the "e" that follows it is whispered.

Singing and voicelessness

Cheyenne singing often voices syllables which are voiceless in speaking. This demonstrates that voiceless vowels and consonants are psychologically real to Cheyenne speakers.

Compare the spoken and sung versions of the following song:

Northern Cheyenne Flag Song, Busby version, as spoken:

Kȧsovaahehasėstse, nėstooheonane, nėsto'ane, nemehohtanone.
Young men, our (incl) flag, our (incl) land, we love it.

Northern Cheyenne Flag Song, Busby version, as sung:

Kȧsovaahehasėstse, nestooheonane, nesto'ane, nemehohtanone.

Notice that the second person possessor prefix ne- is voiceless (whispered) in the spoken version but voiced in the sung version. This voiceless syllable nė- is difficult to hear in the spoken words nėstooheónane $$RECHECK PITCH 'our (incl) flag' and nėsto'ane 'our (incl) land', but it is clearly heard when sung.

Pitch marks

Cheyenne is a pitch language. Every vowel has either a phonemic high or low pitch. High pitch vowels are marked with the acute accent mark: á, é, ó. Low pitch vowels are not marked.

A vowel in the penultimate (next-to-the-last) syllable of a word can have a mid pitch[14]. Mid pitch vowels are marked with a macron like this: ā, ē, ō.

Notice the pitches in these words:

he'e	liver
hē'e	woman
hóoma	mosquito (or blanket)
hoóma	on the other side
hoēstȯtse	dress
hoéstȯtse	Read it!
vé'ho'e	whiteman
vé'hó'e	whiteman
tsénémenése	you who are singers
tsénémenese	those who are singers

In Cheyenne reading and writing classes I have noticed that Cheyenne speakers do not need to use pitch marks. However, in this book I usually will indicate the pitches so that anyone using this book, whether or not they are a speaker of Cheyenne, can pronounce the pitches correctly. Remember, if you are already a Cheyenne speaker, you probably will not need to use pitch marks but it is fine to

[14] Mid pitches occur on a penultimate syllable if there is no preceding high pitch and the word-final vowel is phonemically high pitched. This high pitch is no longer heard when the word-final vowel is whispered.

use them if you find it helpful.

Double vowels

Two identical vowels in a row are pronounced as one long sound, without any interruption between them. Such so-called double vowels are pronounced twice as long as a single vowel is pronounced. However, in Cheyenne, unlike in some other languages (including some Algonquian languages), there are no actual (phonemic) double-length vowels. Compare Cheyenne ho'e 'land' which has just one metrical beat for its one "o" vowel with éhoo'e 'he's (here)' which has two metrical beats for its two "o" vowels. The two "o" vowels of éhoo'e sound like an "o" pronounced twice as long, but phonologically they are two separate vowels.

Do not confuse Cheyenne double vowel sequences "aa", "ee", and "oo" with English double vowel sequences. For instance, do not pronounce the "oo" sound of Cheyenne éhoo'e 'he is (here)' the same as you pronounce the letters "oo" in the English word "good". And do not pronounce "ee" of énéé'e 'he is standing' the same as the letters "ee" in the English word "meet". Cheyenne double vowel sequences are pronounced twice as long as a single vowel. English double vowel sequences are not. And the English double vowels do not have the same sound as the Cheyenne double vowels. Cheyenne "oo" is phonetically [o:] while English "oo" is phonetically [ʊ]. Cheyenne "ee" is phonetically [ɪ:] while English "ee" is phonetically [i].

Complex syllables

A Cheyenne consonant is aspirated when it occurs before a voiceless vowel, followed by "h", followed by a vowel, which is followed by another syllable. This is one of the most difficult things to learn about Cheyenne pronunciation. Two syllables get squeezed together and pronounced as a single syllable. We call this a complex syllable. The second syllable of the two syllables must begin with an "h". This "h" becomes aspiration on the consonant of the first syllable. Linguist Danny Alford wrote an article (1976) about Cheyenne complex syllables.

The required parts of a complex syllable can be written in a formula like this:

C V̥ h V > C^{h} V / _ $

This formula means that a consonant (C) followed by a voiceless vowel (V̥), then h, then another vowel (V) becomes an aspirated consonant followed by a vowel when preceding a syllable ($). The vowel that follows the newly aspirated consonant is pronounced as a single vowel, that is, a combination of the two initial vowels.

Here are some Cheyenne words with their complex syllables underlined, along with phonetic transcriptions of what the words sound like:

meaning	**word**	**phonetic**
It's good	é<u>pėhé</u>va'e	[í pʰ é v ɑ ʔ e̊]
They (an.) are good	é<u>pėhé</u>vȧheo'o	[í pʰ é vʰ ɑʸ o ʔ o̊]
cradleboard	<u>pȧho</u>ešestȯtse	[pʰ ɔ: š ɪ š t o̊ c]
hammer	<u>tȯho</u>hko	[tʰ o h k o̊]
Go to bed!	<u>tȧhé</u>ovēšėstse	[tʰ ɑ́ʸ o w ɪ̄ š s c]
I'm tired	nák<u>ȧha</u>neotse	[n ɑ́ kʰ ɑ n iʸ o c]
shoes	mo'<u>kėha</u>nȯtse	[m o ʔ kʰʸ ɑ n̊ o̊ c]

They are proper	éonó'ȧheo'o	[í o n ó ʔʰ ɑʸ o ʔ o̊]
house	mȧhēō'o	[mʰ ɑ̄ʸ ō ʔ o̊]
then	nėhe'še	[nʰ ɪ ʔ š]
I caught it	nánȧha'ēna	[n á nʰ ɑ ʔ ī n å]
bears	náhkȯheo'o	[n á h kʰ oʸ o ʔ o̊]
they are eating	émésėheo'o	[í m í sʰ ɪʸ o ʔ o̊]

Aspirated consonants

We said earlier that (regular) Cheyenne p, t, and k are unaspirated. Because they lack the "h" aspiration sound, they are perceived by Cheyennes as sounding like English b, d, and g. In contrast, when Cheyenne p, t, and k are the consonants of a complex syllable, they are aspirated. So Cheyennes perceive p, t, and k of complex syllables as sounding like English p, t, and k, because English p, t, and k at the beginnings of words are aspirated.

p, t, k, and ' are called stops by linguists. We see from the preceding list of words with complex syllables that each of these stops can be aspirated in Cheyenne. So Cheyenne stops can be either unaspirated or aspirated. Notice the difference in the sounds of the stops (underlined) in these Cheyenne words, a difference based only on whether or not they are aspirated:

aspirated	**unaspirated**
éta'p̣ȧheo'o 'they are weak'	éta'p̣ahe 'he is weak'
ésáanét̰ȧhéhe 'he is not a different one'	énét̰ahe 'he is a different one'
éno'k̦ȧhehe 'Is he single?'	éno'k̦ahe 'he is single'
éono'ȧheo'o 'they are proper'	éono'ahe 'he is proper' nó'??

Even though the stops in these words can be either aspirated or unaspirated, the part of the word (block or morpheme) in which they appear does not change its meaning. Cheyenne –ta'pahe means 'weak' whether or not we add the plural suffix –o'o to it, as we did here. Cheyenne –no'kahe means 'be single' whether or not we add the question suffix –he to it, as we did for the list. And Cheyenne -nétahe means 'be other' whether or it we turn it into a negative verb as we did in the list.

It is a positive thing that by keeping the spelling of the meaning parts (morphemes) the same, we can more easily see that these word parts keep their meaning whenever they are spoken. It is a negative thing that when the stops change from being aspirated to unaspirated, it is more difficult to spell them, when we think of spelling as we have learned the sounds of English letters.

Cheyenne stops are not the only consonants that become aspirated in complex syllables. We see in the list on page 8 ($$CHANGE TO NUMBERED OUTLINE??) that the nasal sounds m and n also become aspirated in complex syllables:

house	mȧhēō'o	[mʰ ɑ̄ʸ ō ʔ o̊]
then	nėhē'še	[nʰ ɪ ʔ š]
I caught it	nánȧha'ēna	[n á nʰ ɑ ʔ ī n å]

Aspirated nasals sound unusual to anyone who has never heard them before. They are pronounced more through your nose. Notice the difference in the letter "m", the first letter of these two words:

Ma'heo'o[15] 'God'
mȧhēō'o 'house'

In the first word the "m" sounds like an English "m". But in the second word more of the "m" sound goes through your nose when you say it.

Cheyenne "v" undergoes a similar sound change when it is aspirated in a complex syllable:

énóvahe 'he is slow'
énóv̇aheo'o 'they are slow'

In the first word, énóvahe, the letter "v" sounds like an English "w". In énóv̇aheo'o the letter "v" has a different sound, halfway between English "v" and "f". Again, it is the aspiration in the complex syllable that causes the change in sound. And, again, the meaning of the part of the word in which sound changes stays the same. The Cheyenne letters –nóvahe mean 'be slow' regardless of whether the letter "v" sounds unaspirated or aspirated.

Phonemes

Although there are 14 letters in the Cheyenne alphabet, there are only 13 phonemes. The letter "x" is not a phoneme in Cheyenne. Instead, it is derived from other phonemes in the language.

The phoneme /š/ becomes [x] when it precedes /a/ or /o/[16]:

néše 'Grandchild! (vocative)', néxahe 'my grandchild'
énėše'ševóéne 'he washed his (own) face', énėše'xāhtse 'he gargled'
énéšeo'o 'there are two of them (an.), énéxánėstse 'there are two of them (inan.)
šé'še 'duck', še'xo 'duck' (obviative)

The phoneme /h-/ becomes [x] when it precedes /h/[17]:

Éhnéméne 'he sang', Éxho'soo'e 'he danced'
Néhmetsėstse! 'Give it to me!, Néxhėstánȯhtse! 'Bring it to me!'

[15] Ma'heo'o (simplified spelling Maheo) does not literally mean All Father, as claimed by Petter (1915) and repeated by Powell (1969). This meaning is not possible because Ma'heo'o begins with a regular "m" sound. The morpheme meaning 'all' is found in the complex syllable mȧhe- in which the "m" is aspirated, sounding quite different from the "m" of Ma'heo'o. Furthermore, the Cheyenne noun stem meaning 'father' is –héh. The "he" sequence of Maheo superficially looks like –héh, but lacks the high pitch of 'father' as well as the morpheme-final /h/ of –héh. It appears that Petter erred in his analysis of the meaning of Maheo because of lack of phonetic accuracy in his writing to differentiate the first syllable "ma" of Maheo and the complex syllable of mȧhe- 'all'. Petter's analysis led to interesting, but false, theological speculations.

[16] This phonological rule is called š-Backing.

[17] This phonological rule is called h-Dissimilation.

Cheyenne alphabets

Official alphabet

This grammar book uses the Cheyenne alphabet which has been officially adopted by the Northern Cheyenne Tribal Council. This alphabet was developed by linguist Danny Alford and the Title VII Bilingual Education committee with whom he worked in Lame Deer, Montana, in the early 1970s. This alphabet fits the patterns of the Cheyenne language perfectly, both in Oklahoma and Cheyenne. It is only slightly different from the alphabet developed by Rodolphe Petter.

Petter alphabet

Rodolphe Petter was a Mennonite missionary from Switzerland. He started studying the Cheyenne language in Oklahoma in 1891. He became a fluent speaker of the language. In 1916 he moved to Montana to work with Cheyennes there. He died there in 1947.

Petter gained a thorough knowledge of the Cheyenne language. He developed an alphabet for Cheyenne which included the a, e, h, k, m, n, o, p, s, š, t, v, x, and z, as well as some additional letters which he sometimes used. Petter was a native speaker of German. So he naturally used the letter "x" of the German alphabet for the Cheyenne [x] sound which linguists call a voiceless glottal fricative. He also used the letter "z" of the German alphabet which has the same sound as the two letters "ts" in English.

Petter used several diacritics to indicate modifications to sounds. He used the acute accent mark ´ over a vowel to indicate that a glottal stop followed that vowel. He used the grave accent mark ` over a vowel to indicate that the sound "h" occurred between that vowel and a following consonant. He used the ring symbol ˚ above a vowel to indicate that it is voiceless (whispered). He indicated that a vowel sound was longer than one vowel length with the macron symbol ¯ above the vowel. But Petter was inconsistent in his use of these diacritical marks over vowels; he often omitted them. Here are some words from Petter's massive dictionary (1126 pages), along with how they are spelled in the official orthography used in this book:

meaning	**Petter**	**official spelling**
grasshopper	hàkota	hahkota
man	hetan	hetane
liver	hée	he'e
womanhee	hē'e	
soup	hòhp	hohpe
bear	nàko	nahkohe
water	màp	mahpe
God	Maheo	Ma'heo'o
house	mhayo	mȧheo'o
gopher	eszemae	estsema'e
grass	móesz	mo'e'ėstse
one	nasz	na'ėstse
alien	noz	notse
whiteman	vého	ve'ho'e
white woman	véhoa	ve'ho'a'e
cloud	voe	vo'e

body	mavōxǫ̊z	mavoxȯtse
Cheyennes	Zezestassǫ̊	Tsetsėhestȧhese (simpler spelling Tsitsistas recommended)
clothes	honeōnoz	hone'oonȯtse
my son	nāha	nae'ha
his son(s)	hēhya	hee'haho
tepee	vē	vee'e
dress	hōstoz	hoestȯtse
it's moist	ehekōva	ehe'koova
he barked	emāe	emaa'e
it's empty	evèpeha	evehpeha
it's bad	ehavseva	ehavėseva'e
he's bad	ehavsevae	ehavėsevahe

Holliman alphabet

Another alphabet was developed by Lenora Hart Holliman of Weatherford, Oklahoma. Words spelled with her alphabet are found in a booklet she produced about 1976, titled Ni Zhi Si Ni Ss Zi meaning 'I talk Cheyenne'. Here are some Holliman spellings compared with the spellings used in this grammar book:

meaning	**book spellings**	**Holliman**
one	no'ka	no ga
two	nexa	ni khi
three	na'ha	na ha
year	aa'e	ah i
night	taa'eva	dii i vi
evening	hetoeva	hi doi vi
my child	naneso	nii niss sso
your child	neneso	ni niss sso
bear	nahkohe	na go
bears	nahkȯheo'o	na ko yoo
hawk	aenohe	ii noo
hawks	aenȯheo'o	ii nho yoo
cat	poeso	boi sso
turtle	ma'eno	ma i no
sun	eše'he	i sshi i
trees	hoohtseto	ho zi do
snake	še'šenovȯtse	sshi no vo zi
house	mȧheo'o	mha yoo

Phonetic spelling

Some Cheyennes like what they call "phonetic spelling"[18]. This is spelling words as they hear the sounds, based on English letter sounds. Phonetic spelling is often easier to read than the official Cheyenne spelling, at least when we are beginning to read. Sometimes I refer to these phonetic spellings as simplified spellings. The two terms mean the same thing.

But phonetic spelling can miss important patterns of how a language works. If we wrote

[18] This is different from what linguists call phonetic spelling, which uses international phonetic alphabets. The word Cheyennes call themselves can be spelled like this using international phonetic symbols: [t͡sɪt͡sʰɪsthɑs] or [cɪcʰɪsthɑs]. The Cheyenne phonetic spelling of Tsitsistas is easier to read, isn't it?

English plural endings with both phonetic "s" and "z", we would miss the important pattern that many English words are made plural with the letter "s", even though the sound of this plural letter "s" changes to a phonetic "z" in many words. (These are words where the letter before the plural "s" is voiced, that is, the vocal cords in our throats vibrate when we say voiced sounds.)

In contrast to phonetic spelling, writing according to the sound patterns of a language can be called "phonemic" writing. The official spelling of Cheyenne is nearly "phonemic". It is used in this grammar book. The official spelling works better than phonetic spelling to help us see the sound and grammar patterns of the Cheyenne language. It's good to have an official alphabet. It can standardize spelling.

Use the official alphabet if it is required. You may be required to use the official alphabet to pass a bilingual teacher's test.

Sometimes it can be helpful to use phonetic spellings instead of official Cheyenne spellings. Often it works better to use phonetic spelling for license plates for your car. It can be better to use phonetic spelling for newspapers or when authors write about Cheyennes in their novels and want to include a few Cheyenne words.

I personally recommend using the phonetic spelling of Tsitsistas for the name the Cheyennes call themselves. This spelling is much easier to read than the official spelling of Tsetsėhestȧhese, or with pitch marks, Tsétsėhéstȧhese. If newspapers or other publishers or signmakers leave off the dots over the vowels of the official spelling and write the name for Cheyennes as Tsetsehestahese, that is very inaccurate. No one would pronounce this very word correctly if it is spelled as Tsetsehestahese. This is one of the most important words for Cheyennes and it needs to be pronounced correctly. By the way, Grinnell's spelling of Tsistsistas (with the extra "s") is inaccurate. Cheyennes do not call themselves Tsistsistas. Instead, in both Oklahoma and Montana they call themselves Tsitsistas. If you have Internet access and can view links in this book, click on this word, Tsitsistas, to hear it.

It is better to write with a phonetic spelling that will be pronounced correctly than to write with the official spelling and have it be pronounced incorrectly. This is especially true if you are writing for people who do not read Cheyenne and people who do not speak it. The official spelling is better for those who want to see the patterns of the Cheyenne language. And it is better for people who have taken the time to learn the official spelling. The official spelling does fit the Cheyenne language better, but sometimes in life it is better to do something that works than to do something which is more accurate but doesn't work.

It's fine to write with phonetic spellings if they work better for you. It's fine to write namshim for 'my grandfather' instead of the official spelling namėšeme. It is better to spell with "sh" instead of "š" if a newspaper or other publisher will not print the "š" letter and, instead, changes it to a regular "s". That would really be inaccurate. In the Cheyenne Dictionary we include phonetic ("simplified") spellings for many words, along with the official spellings.

Here are some phonetic spellings which you may find useful, along with the official spellings and the meanings of the Cheyenne words. (Often more than one phonetic spelling is possible. For instance, you could spell 'pemmican' phonetically either as am or um.)

phonetic	**official**	**meaning**

um (or am)	ame	pemmican
amshk	amėške	grease
boyso (or boiso)	poeso	cat
gashgon	ka'ėškone	child
gi'iih	ke'eehe	grandma
Ipiva.	Epėheva'e.	It's good.
Idonit.	Etoneto.	It's cold (weather).
Itsisinists.	Etsėhesenestse.	He (or She) speaks Cheyenne.
Itsisda.	Etsėhestahe.	He (or She) is a Cheyenne.
hiss	hese	fly
hochk	ho'tšėške	sinew
khao	xao'o	skunk
machk	ma'tšėške	bow
Maheo	Ma'heo'o	God
mhayo	mȧheo'o	house
mochk	motšėške	knife
nahgo	nahkohe	bear
nahkoyo	nahkȯheo'o	bears
Nahka	Nahkȯha'e	Bear Woman
Nahkoso	Nahkȯheso	Littlebear
nahgo'iih	nahko'eehe	my mother
namshim	namėšeme	my grandfather
Natsisdah.	Natsėhestahe.	I'm Cheyenne.
niho'iih	neho'eehe	my father
nish	neše	two
nishgi'iih	neške'eehe	my grandmother
nits	netse	eagle
Nidonshif?	Netonėševe?	What are you doing?
Nidonshivih?	Netonėševehe?	What is your name?
Nitsistahe?	Netsėhestȧhehe?	Are you Cheyenne?
Niya'ish	Nea'eše	Thank you
okom	o'kȯhome	coyote
oishkis	oeškese	dog
shi'sh	še'še	duck
Tsitsistaists	Tsetsėhestaestse	Cheyenne (person)
Tsitsistas	Tsetsėhestȧhese	Cheyennes
Tsisinstsistots	Tsėhesenėstsestȯtse	Cheyenne language
vichk	vetšėške	fat
waodzif	vaotseva	deer
Wohihif	Vooheheve[19]	Morning Star

Vooheheve (Wohihif)

[19] Vooheheve was the Cheyenne name of Chief Dull Knife.

Cheyenne pitches

Cheyenne is a tone language. Unlike English, Cheyenne does not have stress, also known as accent. Cheyenne is not a pitch-accent language (cf. Frantz 1972).

Phonemic pitch

There are two phonemic pitches (also called tones), low and high. Frantz (1972) correctly observed that Cheyenne high pitch originates from Proto-Algonquian long vowels.

Derived pitches

Pitch rules adjust Cheyenne pitches, creating derived pitches. Following is an introduction to some pitch rules that create derived pitches. Cheyenne pitch rules are described in greater detail in the last section of this book, Phonological rules.

Mid pitch

A mid pitch is derived from a low pitch that precedes a word-final phonemic high pitch:

hē'e /he'é/ 'woman'
kōsa /kosán/ 'sheep (singular)'

Raised high pitch

A high is raised slightly when it is followed by a word-final high and not preceded by another high. A high is also raised slightly when it is the last of a series of high pitches preceding a low pitch.

šê'še /šé'šé/ 'duck'
émêsehe /émésehe/ 'he is eating'
émôna'e /émóna'e/ 'it's new'
mónésó'hâeaname /mónésó'háéanámé 'Are you (plural) still hungry?'

Derived low pitches

Phonemic high pitches are pronounced as low pitches in certain environments which are described in the phonological rules.

pe'e /pé'e/ 'nighthawk'
mene /méne/ 'berry'
motšéške /mótéhk/ 'knife'
némêhotone /néméhótóne/ 'we (incl) love him'

Impermanent antepenultimate high

Certain phonemic low pitched vowels are pronounced with high pitch if they are in the antepenultimate[20] syllable of a word. This high pitch is not derived by a phonological pitch rule. This high pitch only occurs in certain singular forms of the words in which these special high pitches occur. This high pitch disappears in other forms of these words. Because of the impermanent nature of these high pitches, I have called them impermanent antepenultimate high pitches, abbreviated as IAH. Impermanent high pitches occur on all parts of speech: nouns, verbs, and particles. Following are Cheyenne words with impermanent antepenultimate high pitches:

[20] The last syllable of a word is called the ultimate syllable. The syllable preceding the last syllable is called the penultimate syllable. The syllable preceding the penultimate syllable is called the antepenultimate syllable.

hóma'e /homa'e/ 'beaver' (cf. homā'e beavers)$$RECHECK PLURAL PITCHES
ma'háhko'e /ma'hahko'e/ 'badger' (cf. ma'hahkō'e 'badgers')
tšéške'e /tehke'e/ 'a little' (cf. étšéšké'o 'it's little')
éné'ta'e /éne'ta'e/ 'it's important' (cf. éne'ta'ehe 'Is it important?')
hótame /hotame/ 'dog' (cf. hotāme 'dogs')[21]
koohkóva'e /koohkova'e/ 'quail, bobwhite' (cf. koohkovā'e 'quails, bobwhites')
hésta'se /hehta'se/ 'snow' (cf. hesta'sóho 'snow (obv); éhesta'seve 'it is snow, there is snow')
nóma'ne[22] /nomá'ne/ 'fish (singular)' [cf. nomá'ne 'fish (plural)']
hexóva'e /hešova'e/ 'bedbug' (cf. hexová'e 'bedbugs')
héta'e /heta'e/ 'gland' (cf. hetā'e 'glands')
hó'nehe /ho'néhe/ 'wolf' (cf. ho'néheo'o 'wolves')
hésta'he /hehta'he/ 'umbilical cord'
oónȧha'e /oonaha'e/ 'frog' (cf. oónȧhā'e 'frogs')
hóema /hoema/ 'blanket/mosquito' (cf. hoemaho 'blankets/mosquitos')
mȧháeme /mahaemen/ 'corn kernel' (cf. mȧheemenȯtse 'corn kernels')
xáa'e /šae/ 'weasel' (cf. xaeho 'weasels')
héna'e /hena'e/ 'goose' (cf. henā'e 'geese')
héško'e /hehko'e/ 'leech' (cf. heškō'e 'leeches')
má'ome /ma'ome/ 'ice' (cf. ma'oméva 'on the ice')
ó'he'e /o'he'e/ 'river' (cf. o'hé'e 'at the river', o'hé'ėstse 'rivers')
má'xeme /ma'šemen/ 'apple, plum' [cf. ma'xemeno 'apples (Northern Cheyenne), ma'xemenȯtse 'plums' (Southern Cheyenne)]
héše'ke /heše'ke/ 'dirt/dust' (cf. éheše'keve 'it's dusty/it's got dirt on it')
hésevo /hesevon/ 'calf (of leg)' (cf. hesevono 'calves')
hénóme /henóme/ 'thigh' (cf. henomȯtse 'thighs')
héstahke /hestahkeh/ 'twin' (cf. hestȧhkeho 'twins')
mo'óhta'e /mo'ohta'en/ 'turnip', (cf. mo'ȯhtá'éne 'turnips')
móneške /moneškeh/ 'bean' (cf. monėškeho 'beans')
ónonevóneške /ónonevoneškeh/ 'prairie dog' (cf. ónonevonėškeho 'prairie dogs')
séavóneške /séavoneškeh) 'woodchuck' (cf. séavonėškeho 'woodchucks')
nȧháa'e /nahaeh/ 'my auntie/auntie (voc.)' (cf. náhehaehenȯtse 'she is my aunt')
vóhe'e /vohe'e/ 'shoestring' (cf. vȯhē'ėstse 'shoestrings')
mó'e'e /mo'e'e/ 'blade of grass' (cf. mo'ē'ėstse 'grass')
nȧhtsemá'eme /nahtema'eme/ 'my blood', hestsema'emēvo their blood, ma'ēva 'in the blood'
ho'háme'e /ho'hama'e/ 'spring (of water)' (cf. ho'hamé'éva 'at the spring')
émo'óna'e /émo'ona'e/ 'it's beautiful' (cf. émo'ona'ehe 'Is it beautiful?', émo'onahe 'she's beautiful', ésáamo'ona'éháne it's not beautiful
épėhévatamáno'e /épehévatamano'e/ 'it's nice weather (cf. ésáapėhévatamano'éháne 'it's not nice weather', épėhévatamano'ehe 'Is it nice weather?')
épėhévenóno'e /épehévenono'e/ 'it looks nice' (cf. épėhévenono'ehe 'Does it look nice?')

[21] This ia an older Cheyenne word for 'dog'. For several decades the most commonly most commonly used word for has been oeškēse. Since it was displaced by oeškēse, hótame has largely shifted in meaning to something like 'domesticated animal'. It is mostly used in compound nouns today, such as éškȯseesé-hotame 'pig (lit., sharp-nosed-domesticated.animal)

[22] The singular is also pronounced as nóma'he.

énó'ka'e /éno'ka'e/ 'there is one (inan.)' (cf. éno'ka'ehe 'Is there one (inan.)?', éno'kahe 'there one (an.)'

At this point we are unable to account for which words receive an antepenultimate high pitch. We can note that if an antepenultimate high occurs on a verb, it only occurs on inanimate intransitive (II) verbs, and only on II verbs with singular subjects and in the indicative mode. Nouns which receive antepenultimate high pitches are old, typically with known Proto-Algonquian source words (etyma).

Proper name high pitches

Some proper names are pronounced with an unexpected high pitch on their first vowel. This vowel is pronounced with a low pitch in related forms that are not proper names. Examples with proper name high pitches follow:

Námosėstse 'Lefty' (cf. henamósésto 'on the left side')
Táhpeta 'Bigman' (cf. étȧhpéta 'he is big')
Táhpe'ee'ėse 'Big Nose'
Má'ee'ėse 'Red Nose' (cf. éma'eēse 'he has a red nose')
Pá'ee'ėse 'Lump Nose' (cf. épa'eēse 'he has a lump nose')
Á'ee'ėse 'Pug Nose' (cf. éa'eēse 'he has a pug nose')
Mámahke 'Curly' (cf. émamȧhkā'e 'he has curly hair')

Parts of speech

Cheyenne has three main parts of speech: nouns, verbs, and particles. In the next section we will examine Cheyenne nouns. A large section in the middle of the book is devoted to Cheyenne verbs. Particles are basically any words other than nouns and verbs. There are subtypes of particles. Some subtypes referred to in this book are demonstratives, indefinite pronouns, interrogative particles, numbers, conjunctions (connectives), and location particles. We will examine Cheyenne particles more closely after the large section on verbs. For now, here are a few examples of particles:

tsé'tóhe	this, these (animate)
hé'tóhe	this, these (inanimate)
tá'tóhe	that, those (animate)
há'tóhe	that, those (inanimate)
naa	and
máto	also
oha	but, only
nóxa'e	Wait!
nóheto	Let's go!
na'ėstse	one
neše	two
no'ka	once
nexa	twice
hēva	maybe
móhe	Really?

ótsėhámóhe	oops
héehe'e	yes
hová'ȧháne	no

Nouns

Cheyenne nouns, like nouns in other languages, refer to people, animals, and many other things. Some Cheyenne nouns are hetane 'man', mo'ehno'ha 'horse', hotohke 'star', Ma'heo'o 'God', amėške 'grease', mahpe 'water', ho'evohkȯtse 'meat', and vétsėškévȧhonoo'o 'frybread'.

Does Cheyenne have pronouns? (put in TOC??)

English has pronouns such as "he", "she", "they", "you", "we", "them", "us", "her", and "their". These are individual words in English. Some Algonquian language have separate (independent) word pronouns similar to these English pronouns. These separate words have special functions, such as emphasis, that communicate more than English pronouns. Unlike these other Algonquian languages, Cheyenne does not have independent pronouns. Cheyenne only has affixes (prefixes and suffixes) on verbs which communicate the same meanings as English pronouns. Cheyenne does have some words that are full verbs which might sometimes we translated almost like English pronouns. They are not actually pronouns. They are listed on pages 125 and 200 in this book. For now, here are some examples:

Nánéehove 'I am the one.'

tséhnéehovėse 'as for him/her'

So, does Cheyenne have pronouns? If we are asking about separate word pronouns, then, no, Cheyenne does not have pronouns. If, however, we are asking about the meanings of pronouns, like the meanings of English pronouns, then, yes, Cheyenne communicates the same meaning as English pronouns through the prefixes and suffixes on Cheyenne verbs.

tse'tohe and he'tohe words

The English word "this" can be used with many English words, for example: this man, this girl, this ball, this stick, this tree, this money, this dog, this airplane, this tomato, this finger, this ring, this car, this tooth, this shirt, this belt, this rope, this rock.

But in Cheyenne there are two words that mean 'this': tse'tohe and he'tohe[23]. If we say these words with Cheyenne nouns, we quickly discover that something is different from English. If we say tse'tohe with all Cheyenne nouns, Cheyenne speakers will tell us that we are not speaking Cheyenne correctly. And if we try to say he'tohe with all Cheyenne nouns, Cheyenne speakers will tell us the same thing: we are not speaking Cheyenne right.

We soon learn that Cheyenne nouns are separated into two groups. The two Cheyenne words meaning 'this' cannot be said with both groups of nouns. The word tse'tohe can only be said with

[23] These words also mean 'these' if they are said with a group of things. Some people consider these spellings easier: zido and hido. With pitch marks the official spellings are: tsé'tóhe and hé'tóhe.

nouns from one of the groups, and the other word he'tohe can only be said with nouns from the other group. Here are some Cheyenne words from these two groups:

tse'tohe things:

oeškese

poesono

vaotseva

he'eka'ėškone

hoohtsėstse

nėxo'mevehe

eše'he

hotohke

mo'eško

hestahpe

hestsetato

ho'honaeo'o

estse'he

hone'komono

hohtseme

heevaho

he'tohe things:

hestahpano'e

hestaa'e

he'e

ma'evo

mȧheo'o

ame'hahtȯtse

amovȯhto'hestȯtse

kohkonȯheo'o

vetšėškevȧhonoo'o

mahpe

mo'eško

hohkėha'e

hoestato

ho'ota

mo'kėhanȯtse

Can you figure out why the first group of things goes with tse'tohe and why the second group goes with he'tohe? If you can't, it's all right. You can keep reading the next section of this book to learn the difference between the two groups of Cheyenne things. You will learn about something called animacy, which is a way to talk about which words can be said with tse'tohe and which ones can be said with he'tohe.

Animacy

According to Cheyenne grammar, every noun is either animate or inanimate. Biologically, we think that if something is animate it is living, and if something is inanimate it is non-living. But the grammatical categories of animate and inanimate do not line up exactly with what is biologically living or non-living.

In the Cheyenne language, most things we would think of as living, such as people, animals,

and trees, are grammatically animate. But even if objects have biological life, not all of them are grammatically animate. In Cheyenne trees are grammatically animate but bushes are inanimate, as is grass.

Some objects that are not biologically alive are grammatically animate, perhaps because of some spiritual function they have had, such as the sun, moon, stars, and rocks.

Some articles of clothing are animate but others are inanimate. Articles of clothing made from fibers are animate, such as dresses, shirts, scarves, pants, socks, and gloves. Other clothing is inanimate, such as shoes, hats, and belts.

Some body parts are animate but others are inanimate. Kidneys are animate but the liver and lungs are not. The brain is animate but the head is not. Fingers are animate but arms are not. Breasts are animate but nipples and a vagina are not. Testicles are animate but a penis is not.

Fruit is animate. But apples are inanimate in Oklahoma while they are animate in Montana. Names of berries have the same word root as names of fruit, yet berries are inanimate in both Oklahoma and Montana.

There probably were some cultural or spiritual reasons in the far past why Cheyenne nouns were assigned to either the animate or inanimate categories. But today we do not know what all those reasons were. So we simply must recognize that Cheyenne nouns are assigned to either the animate or inanimate category on the basis of Cheyenne grammar. Linguists call such grammatical animacy a kind of grammatical gender.

Here are lists of some animate and inanimate nouns:

Animate nouns

vo'ėstane	person
hē'e	woman
hetane	man
ka'ėškóne	child
póéso	cat
váótséva	deer
vé'késo	bird
netse	eagle
vóhkóóhe	rabbit
ma'heono	sacred powers
méstaeo'o	spooks
hoohtsėstse	tree
maxe	log
mésėhéstoto	potatoes
henene	tomato
éše'he	sun
taa'e-éše'he	moon
hotohke	star
ho'honáeo'o	rocks
hestahpe	brain
hestsétato	kidneys
mo'ėškono	fingers

héta'e	gland
heévaho	rope
éstse'he	shirt, coat
hóoma	blanket, mosquito
hoestoto	dresses
héva'kéehestȯtse	scarf
nėhpe'ėhestȯtse	diaper
tseene'éheono	combs
hone'kōmo	button
mata	peyote
hóhtséme	ball
ma'xemeno	apples (but inanimate ma'xemenȯtse in Oklahoma)
mȯxe'eotsestȯtse	picture

Inanimate nouns

ame	pemmican
mahpe	water
ho'évohkȯtse	meat
mésėhestȯtse	food
menȯtse	berries
ma'xemenȯtse	apples (in Oklahoma, but animate ma'xemeno in Montana)
hetanémenō'e	juneberry bush
mo'ē'ėstse	hay
heséóvó'e	sand
mo'kėhanȯtse	shoes
hóhkėha'e	hat
hoestáto	belt
kȧhamaxe	stick
évo'sóesēō'o	toy
mo'ėškonȯtse	rings
me'ko	head, hair
ma'éxánėstse	eyes
maāhe	arrow
mȧheo'o	house
he'e	liver
he'po	lung
ho'ēsta	fire, stove
motšėške	knife
ta'ta'ȯhēō'o	key

Some languages classify their nouns according to feminine and masculine, and sometimes neuter, genders. Some language classify their nouns according to whether they are human or non-human. Other languages classify their nouns according to their shapes. Other languages classify their nouns according to whether or not they are grammatically animate or inanimate. Cheyenne is one of these languages. Linguists consider animate and inanimate to be classes of grammatical gender.

Animacy is pervasive throughout Cheyenne grammar. It determines the gender class of every Cheyenne noun. Animacy is marked on verbs and on other parts of speech such as demonstratives ('this' and 'that'). Learning how to correctly say the animate or inanimate parts of Cheyenne grammar is one of the most important parts of becoming a Cheyenne speaker.

Plurals

Cheyenne adds a plural suffix to nouns if they refer to more than one thing. Notice the difference between the singular and plural nouns in the following lists:

Animate plural nouns

meaning	singular	plural
ant	hátseške	hátšėškeho
baby	mé'ėševȯtse	mé'ėševoto
bear	náhkohe	náhkȯheo'o
bee	háhnoma	háhnomaho
bird	vé'kése	vé'kėseho
cat	póéso	póesono
child	ka'ėškkóne	ka'ėškóneho
clam	hexovo	hexovono
comb	tseene'éheo'o	tseene'éheono
dog	oeškese	oeškėseho
ghost[24]	seo'ȯtse	séoto
dress	hoestȯtse	hoestoto
duck	šé'še	šé'šeo'o
feather	mee'e	méeno
finger	mo'ēško	mo'ėškono
fly	hése	héseo'o
man	hetane	hetaneo'o
monster	méhne	méhneo'o
nighthawk	pe'e	pé'eo'o
pipe	he'ohko	he'óhkono
porcupine	heškovėstse	heškóveto
rabbit	vóhkóóhe	vóhkooheho
shirt, coat	éstse'he	éstse'heno
tomato	henene	heneno
animal	hōva	hováhne
chicken	kokȯhéáxa	kokȯhéaxáne
deer	váótséva	váotseváhne
sheep	kōsa	kȯsáne
tick	meše	méšéne
turtle	ma'ēno	ma'enóne
skunk	xāō'o	xaóne
badger	ma'háhko'e	ma'hahkō'e
beaver	hóma'e	homā'e
goose	héna'e	henā'e
white man	vé'ho'e	vé'hó'e
horse	mo'éhno'ha	mo'éhno'hāme
cougar	nanóse'hame	nanósé'háme

Inanimate plural nouns

meaning	singular	plural

[24] The word seo'ȯtse refers to the spirit of a dead person.

airplane	ame'hahtȯtse	ame'háhtotȯtse
arm	ma'ahtse	ma'ȧhtsenȯtse
ax	hohkȯxe	hóhkȯxehȯtse
beard	mé'hahtse	mé'hahtsenȯtse
berry	mene	menȯtse
bone	he'ko	he'konȯtse
dish	hetohko	hetóhkonȯtse
head	me'ko	mé'konȯtse
house	mȧheo'o	mȧheonȯtse
road	meo'o	méonȯtse
shoe	mo'keha	mo'kėhanȯtse
bead	onéhávó'ke	onéhávó'ke
belt	hoestáto	hoestátónėstse
bowstring	ma'tāno	ma'tanónėstse
coin, money	ma'kaata	ma'kaatánėstse
day	eše	éšénėstse
fire	ho'ēsta	ho'ėstánėstse
hat	hóhkėha'e	hóhkėhá'ėstse

How many plural suffixes are there?

When we first examine Cheyenne nouns, it looks like there is a bewilderingly large number of ways to mark them as plural. Changing a noun from singular to plural appears to require the following suffixes: -ȯtse, -nȯtse, -estse, and -nėstse.

It looks like there are even more plural suffixes for animate nouns, including –ho, -no, -o'o, -ne, and –hne. We can see from mo'éhno'ha 'horse' and mo'éhno'hāme 'horses' that some spelling changes are required to make some plurals. And there are pitch changes that make some nouns plural, as with hóma'e 'badger' and homā'e 'badger'.

It looks like a difficult job to learn how to make Cheyenne noun plurals from singulars, doesn't it? But the job becomes less confusing if we do it in a different way. Instead of starting with singular nouns and adding to them to make plurals, let's start with plurals and derive singulars from them. If we do this, we can reduce the number of Cheyenne plural suffixes to two for animate nouns and two for inanimate nouns.[25]

The two animate pluralizers are -o and -é. The two inanimate pluralizers are -ot and -ét. (Because of a phonological rule of Cheyenne, these last two will actually be pronounced as -ȯtse and -ėstse.) If we create an "abstract" spelling for a noun "stem" we can get by with just these four pluralizers. The abstract spelling is either the same as the singular spelling or else halfway between the singular and plural spellings, The abstract spellings can be supported on technical grounds, especially from how the noun stems are spelled in some other words such as equative verbs. We will not discuss the technical issues further now, but it is enough to point out that there are good reasons from a study of the patterns (morphology) of Cheyenne to believe the abstract noun stems allow us to view pluralization of Cheyenne nouns as being simpler than it at first appears. Let's see how this works in

[25] And when we study the phonological history of Cheyenne within the Algonquian language family, we see that these four pluralizers actually descend from just one animate Proto-Algonquian pluralizer, *-aki, and one inanimate pluralizer, *-ali.

the following lists with abstract noun stem spellings. The column for the abstract stem spellings is simply labeled "stem" in these lists, to save space, but there is enough evidence to consider the abstract stem spellings as the actual spellings of the stems. So we will refer to these actract spellings as stem spellings from now on.

Animate noun stems

Plurals ending in -o

meaning	singular	stem	plural
ant	hátseške	hátseškeh	hátšėškeho
baby	mé'ėševȯtse	mé'eševot[26]	mé'ėševoto
bean	móneške	móneškeh	mónėškeho
bear	náhkohe	náhkohe	náhkȯheo'o
bee	háhnoma	háhnomah	háhnomaho
bird	vé'kése	vé'keséh	vé'kėseho
cat	póéso	póesón	póesono
child	ka'ėškóne	ka'ėškónéh	ka'ėškóneho
comb	tseene'éheo'o	tseene'éheon	tseene'éheono
man	hetane	hetane	hetaneo'o
duck	šé'še	šé'šé	šé'šeo'o
feather	mee'e	méen	méeno
rabbit	vóhkóóhe	vóhkoohéh	vóhkooheho

Plurals ending in -e

animal	hōva	hováhn	hováhne
chicken	kokȯhéáxa	kokohéaxán	kokȯhéaxáne
sheep	kōsa	kosán	kȯsáne
skunk	xao'o	xaón	xaóne
tick	meše	méšen	méšéne
turtle	ma'ēno	ma'enón	ma'enóne

Inanimate noun stems

Plurals ending in -ȯtse

meaning	singular	stem	plural
arm	ma'ahtse	ma'ahtsen	ma'ȧhtsenȯtse
ax	hohkȯxe	hóhkoxeh	hóhkȯxehȯtse
bone	he'ko	he'kon	he'konȯtse
shoe	mo'keha	mo'kehan	mo'kėhanȯtse

Plurals ending in -ėstse

belt	hoestáto	hoestátón	hoestátónėstse
coin	ma'kaata	ma'kaatan	ma'kaatānėstse
hat	hóhkėha'e	hóhkeha'	hóhkėhá'ėstse

[26] Whisper marks are omitted in the abstract Cheyenne spellings since voicelessness predictably. Cheyenne devoicing (whispering) occurs predictably by phonological rules listed at the end of this book (Leman and Rhodes 1978). Pitch changes which are seen in these lists also occur according to phonological rules (Leman 1981).

Deriving singulars and plurals from noun stems

Singular and plural nouns can be derived from noun stems. Let's look at a few examples to see how this is done.

Deriving animate singulars and plurals

The stem for 'bird' is vé'keséh. If we add the pluralizer -o to this stem, we get the proper pronunciation for the plural, vé'kėseho 'birds'. If we subtract-h from the end of the stem, we get the pronunciation for the singular vé'kése.[27]

Including the -h at the end of the stem for 'bird' is not simply an ad hoc solution to derive the singular and plural pronunciations easily. There is additional support from Cheyenne grammar for the spellings of the noun stems[28]. The presence of the stem-final -h for 'bird' is found in so-called equative verbs. In the story of The Bat (included in the texts section of this book), a bat is told, "Névé'kėséheve," meaning 'You are a bird.' In this verb the pronominal prefix is né- 'you' and the equative suffix is -éve meaning 'be'. The remaining part of this verb is the noun stem we have listed for 'bird', vé'keséh-. Equative verbs support the spelling of other animate and inanimate noun stems also.

If we add the –o pluralizer to póesón, the stem for 'cat', we get póesono, the correct plural pronunciation. If we subtract the letter –n from the stem we get the correct pronunciation for the singular, póéso 'cat'.

The stem spelling of šé'šé for 'duck' is the same as its singular spelling šé'še, except for the stem-final high pitch. (The stem-final high pitch cannot be heard when the word is pronounced since the last vowel of a word is whispered and pitch cannot be heard on a whispered vowel.). If we add the pluralizer –o to the stem we get šé'šéo. But the plural is actually pronounced as šé'šeo'o.[29]

Vowel-stretching

Why are the two extra letters -'o added to the –o pluralizer of šé'šeo'o? There is a restriction in Cheyenne phonology that does not allow a word to end with two or more vowels. Instead, if a stem ends in two or more vowels, something we call vowel-stretching occurs, stretching out one of the two last vowels of a stem and inserting a glottal stop. This creates a kind of echo sound at the end of a word. Algonquianist Ives Goddard[30] first discovered and described Cheyenne vowel-stretching (1978:79, fn. 14). See the Vowel-Stretching section of the phonological rules later in this book for further explanation of this important phonological process.

Deriving inanimate singulars and plurals

We have stated that there are two pluralizers for inanimate nouns, -ot and –ét. But inanimate noun plurals actually end with "phonetic" spellings -ȯtse and –ėstse, as seen in the preceding list. (The two letters –se are added to these pluralizers by phonological rules[31] described at the end of this book.

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[27] Some speakers pronounce 'bird' as vé'késo.

[28] Historical and comparative evidence from Proto-Algonquian and other Algonquian languages should also support Cheyenne noun stem spellings.

[29] A High Push-Over rule lowers the second high pitch. This rule is described in the Phonological rules section of this book.

[30] Because of this important observation by Goddard, I called this process Goddard's Law in my early publications. Later I used the descriptive term, vowel-stretching.

[31] The rule of e-Epenthesis adds "e" to the end of any word that ends in a consonant, such as /t/ of the inanimate

An "s" is inserted between the /é/ and /t/ of the /-ét/ pluralizer by another phonological rule.)

If we add the first inanimate pluralizer, -ȯtse, to the stem for 'ax', hóhkoxeh, we get the spelling hóhkoxehȯtse. The second "o" is devoiced to ȯ by a phonological rule, giving us the actual pronunciation spelling of the plural, hóhkȯxehȯtse. If we subtract -h from the hóhkoxeh stem, we get the spelling, hóhkoxe. The the second "o" is again devoiced to ȯ by phonological rule. Finally, the high pitched first ó is lowered, resulting in the actual pronunciation spelling of the singular hohkȯxe.

If we add -ȯtse to the stem for 'shoe', we get the plural spelling mo'kehanȯtse. A phonological rule causes the first /e/ to devoice, giving us the actual plural spelling, mo'kėhanȯtse. Interestingly, this "n" must have been pronounced in the singular word in the early 1900s, since Petter wrote the singular in his dictionary (1915:714, 963) as "mocan". That "n" is no longer pronounced in the singular[32] but it is still heard in the equative verb émo'kėhaneve 'it is a shoe'.

If we add the other inanimate pluralizer[33] to the stem for 'belt', hoestátón, we get the correct spelling for the plural, hoestátónėstse. When we subtract the -n from the stem, we get the proper spelling for the singular, hoestáto 'belt'.

pluralizers. Then the rule of t-Assibilation changes the /t/ to –ts before the vowel /e/.

[32] Dropping of word-final sounds (called apocope) has been part of historical phonological changes in Cheyenne and other Algonquian languages for a long time.

[33] Phonemic /-ét/, with a pronunciation spelling of –ėstse.

$$CHECK TO SEE IF THIS INFO IS ADEQUATELY INCLUDED IN WHAT PRECEDES THIS:

ANIMATE NOUNS taking pluralizer -o

noun		singular	plural	underlying stem
alien		nǒtse	nótseo?o	nóte
alien (female)		nótá?e	nóta?eo?o	nóta?é
ant		hátseške	hátšėškeho	hátehkéh
antelope		vo?kaa?e	vo?kaeho	vo?kaeh
apple		ma?xeme	ma?xemeno	ma?xemen
baby		mé?ėševǫtse	mé?ėševoto	mé?eševot
ball	+	hóhtséme	hóhtsemǒno	hóhtemón
bandit		šéenovâhe	šéenováheo?o	šéenováhé
bean		móneške	móneškeho	mónehkéh
bear		náhkohe	náhkǫheo?o	náhkohe
bee		háhnoma	háhnomaho	háhnomah
beetle		háméško	hámėškono	hámehkón
bird	+	vé?késo	vé?kėseho	vé?keséh
blanket		hoema	hoemaho	hoemah
bride		móné?e	móne?eo?o	móne?é
buffalo		hotóá?a	hotóao?o	hotóá
bullsnake		ne?ē?e	ne?e?eo?o	ne?e?e
butterfly		hevávàhkema	hevávàhkemaho	hevávahkemah
button		hone?kōmo	hone?komǒno	hone?komón
buzzard		oo?he	oo?heo?o	oo?he
playing card		mǫhenėšēmo	mǫhenėšemǒno	mohenešemón
cat		póéso	póesǒno	póesón
cat		póéso	póesóneho	póesóneh
kitten		póhkéso	póhkėsono	póhkesón
chief		vêho	véhoo?o	véhón
child		ka?ėškǒne	ka?ėškóneho	ka?ehkóneh
clam		hexōvo	hexovǒno	hexovón
cockle-burrs			háhnovǎso	háhnovás
comb		tseene?éheo?o	tseene?éheono	teene?éheon
corpse		sěǒ?ǫtse	séoto	séot
coyote		o?kǫhōme	o?kǫhomeho	o?kohoméh
crane		ne?potātse	ne?potatseo?o	ne?potaté
cricket		héško?sema	héško?semaho	héhko?semah
crow		ókohke	ókǫhkeo?o	ókóhke
curtain		nėhpóeseo?o	nėhpóeseono	nehpóéseon
dog	+	oeškēso	oeškėsého	oehkeséh
dog		hǒtame	hotameho	hotaméh
doll		méno?kēso	méno?kėsǒno	méno?kesón
dragonfly		hevovetāso	hevovetǎsǒno	hevovetasón
dress		hoestǫtse	hoestǒto	hoehtót
duck		šê?še	šé?šeo?o	šé?šé
duckling		šé?šėškéso	šé?šėškėsono	šé?šéhkesón
eagle		netse	netseo?o	nete
bald eagle		vóaxaā?e	vóaxaa?eo?o	vóaxaa?é

(Note: Forms preceded by a plus sign (+) have special complications with the vowels -e and -o.)

elephant	tse?ėseesêhe	tse?ėseesėheo?o	te?eseesėhé
elk	mo?ěhe	mo?éheo?o	mo?éhe
feather	měě?e	méeno	méen
finger	mo?eško	mo?ėškono	mo?ehkon
little fish	nomá?héso	nomá?hesŏno	nomá?heson
flicker	vé?ee?e	vé?eeho	vé?eeh
fly	hêse	héseo?o	hésé
fox	ma?ėhoŏhe	ma?ėhoŏheo?o	ma?ehoŏhe
glove	to?ha	to?haho	to?hah
god	ma?hēō?o	ma?heŏno	ma?heón
grasshopper	háhkota	háhkotaho	háhkotah
hawk	aénohe	aénȯheo?o	aénohe
horn (animal)	věvėstse	véveto	vévet
insect	méškéso	méškėsono	méhkesón
judge	ho?emaněhe	ho?emanéheo?o	ho?emanéhe
jug	kȧso?ēē?e	kȧso?eeho	kaso?eéh
jug	kȧso?ēške	kȧso?ėškeho	kaso?ehkéh
knee	manėstāne	manėstaneo?o	manehtané
land-monster	axe	ȧxeho	axeh
log	maxe	mȧxeho	maxeh
lumber	oomȧhŏŏ?o	oomȧhóono	oomahóon
lumber	oomȧhŏhko	oomȧhóhkono	oomahóhkon
meadowlark	+ honóxeāso	honóxeaseo?o	honóxease
watermelon	nėxo?mévéhe	nėxomévėheo?o	nexo?mévehé
kidney	hestsětȧtse	hestsétato	hehtétat
man	hetane	hetaneo?o	hetane
young man	kȧsovááhe	kȧsováaheho	kasováahéh
old man	+ ma?háhkéso	ma?háhkėseho	ma?háhkeséh
mockingbird	háestȯhe?šemêhe	háestȯhe?šeméheo?o	háehtohe?šeméhé
monster	mêhne	méhneo?o	méhné
moose	mȧhpémo?ěhe	mȧhpémo?éheo?o	mahpémo?éhe
mushroom	hestovo?eško	hestovo?ėškono	hehtovo?ehkon
muskrat	heo?kēso	heo?kėsŏno	heo?kesón
napkin	nėhe?onáxestȯtse	nėhe?onáxėstoto	nehe?onáxehtot
nighthawk	pě?e	pé?eo?o	pé?e
opossum	oo?kėhevá?séhe	oo?kėhevá?sėheo?o	oo?kehevá?séhé
otter	+ naěne	naěno	naén
owl	vé?kėsêhemėstaa?e	vé?kėsêhemėstaeo?o	vé?keséhéméhtae
owl	méstaa?e	méstaeo?o	méhtae
screech owl	méstahke	méstȧhkeo?o	méhtahke
pelican	manehe	manėheo?o	manehe
pet	mȧhtōtse	mȧhtotsėho	mahtoténh
peyote	mȧta	mátaho	mátah
pine tree	šéstotŏ?e	šéstotó?eo?o	šéhtotó?e
pinto	vovŏ?hasêhe	vovŏ?haséheo?o	vovŏ?haséhé
pipe	he?ŏhko	he?óhkono	he?óhkon
pipe	he?ŏŏ?o	he?óono	he?óon
porcupine	heškŏvėstse	heškóveto	hehkóvet
porcupine quill	heškóvetsee?e	heškóvetséeno	hehkóvetéen
potato	mésėhestȯtse	mésėhêstoto	mésehéhtot

queen	véhǒnǎ?e	véhona?eo?o	véhónǎ?é
quilt	honǒ?ko	honó?kono	honó?kon
quiver	éstóso	éstǫsono	éhtosón
rabbit	vóhkoehe	vóhkoeheho	vóhkoeh
rabbit	vóehe	vóeheho	vóeheh
raccoon	matšėškōme	matšėškomeho	matehkoméh
rat	nǒ?kétse	nó?ketseho	nó?keté
rattle	šé?šeno	šé?šenono	šé?šénon
rock	ho?honáá?e	ho?honáeo?o	ho?honáé
rug	séohaseo?o	séohaseono	séohaseon
scorpion	vóhkėhevá?séhe	vóhkėhevá?sėheo?o	vóhkehevá?séhé
shirt, coat	éstse?he	éstse?heno	éhte?hen
snail	néma?ke	néma?keo?o	néma?ke
snake	šé?šenovǫtse	šé?šenovoto	šé?šénovot
sock	hoxeo?o	hoxeono	hoxeon
squirrel	no?éé?e	no?éeho	no?ééh
star	hotôhke	hotóhkeo?o	hotóhké
stone	ho?honâhke	ho?honáhkeo?o	ho?honáhké
sun	éše?he	éše?heo?o	éše?heo
swallow	mésǒ?ke	méso?keho	méso?kéh
swan	voestāso	voestǫsǒno	voehtasón
teacher	vovéstomósanêhe	vovéstomósanéheo?o	vovéhtomósanéhé
tobacco plug	tse?némoo?o	tse?némoono	te?némóon
tomato	henēne	henĕno	henen
tree	hoǒhtsėstse	hoóhtseto	hoóhtet
turkey	ma?xē?ne	ma?xe?neo?o	ma?xe?né
twin	hestǫhke	hestǫhkeho	hehtahkeh
twin girl	hestǫhkėhâ?e	hestǫhkėhá?eo?o	hehtahkehá?é
warrior	nótaxe	nótǫxeo?o	nótaxe
weasel	xāā?e	xaeho	xaéh
wolf	ho?nehe	ho?néheo?o	ho?néhe
woman	hē?e	he?eo?o	he?é
young woman	kǫse?éehe	kǫse?éeheho	kase?éehéh
old woman	mǫhtamǫhááhe	mǫhtamǫháaheho	mahtamaháahéh
woodchuck	séavoneške	séavonėškeho	séavonehke
woodpecker	ko?konǫhǒ?e	ko?konǫhó?eo?o	ko?konohó?e

PLURALIZATION: ANIMATE NOUNS having é in pluralizer

Nouns which drop -n word-internally in certain forms:

noun	singular	plural	underlying stem
animal	hō̲va	hovâhne	hováhn
blackbird	he?heē̲no	he?heenône	he?heenón
blue thrush	e?ē̲?ta	e?e?tâhne	e?e?táhn
chicken	kokȯhéáxa	kokȯhéáxa̲ne	kokohéaxán
chipmunk	néške?ē̲sta	néške?ėstâhne	néhke?ehtáhn
deer	váótséva	váotsevâhne	váoteváhn
magpie	mo?ē̲?ha	mo?e?hâne	mo?e?hán
sheep	kō̲sa	kȯsâne	kosán
tick	měše	méšéne	mésen
turnip	mo?ȯhta?e	mo?ȯhtá?éne	mo?ohtá?en
turtle	ma?ē̲no	ma?enône	ma?enón

Nouns which retain -n word-internally:

gourd	måho?ȯxêno	måho?ȯxénóne	maho?oxénón
melon	måhŏŏ?o	måhóóne	mahóon
cantelope	måhŏhko	måhóhkóne	mahóhkon
salamander	heo?ȯhtâto	heo?ȯhtátóne	heo?ohtátón
skunk	xāō̲?o	xaône	xaón

Nouns with pitch change:

badger	ma?háhko?e	ma?hahkō̲?e	ma?hahko?
beaver	hóma?e	homā̲?e	homa?
bedbug	hexóva?e	hexovâ?e	hexová?
dog	hótame	hotā̲me	hotam
fish	nóma?he	nomâ?he	nomá?h
frog	oónåha?e	oonåhā̲?e	oonaha?
goose	héna?e	henā̲?e	hena?
gopher	éstsema?e	éstsemā̲?e	éhtema?
leech	héško?e	heškō̲?e	hehko?
white man	vé?ho?e	vé?hó?e	vé?ho?

Nouns which retain -m word-internally:

horse	mo?éh‿no?ha	mo?éh‿no?hā̲me	mo?éh‿no?ham
mare	he?é?hame	he?é?háme	he?é?ham
male horse	hetané?hame	hetané?háme	hetané?ham
lion	nanóse?hame	nanóse?hā̲me	nanóse?ham

INANIMATE NOUNS taking pluralizer -ot

noun	singular	plural	underlying stem
airplane	ame?hăhtȯtse	ame?háhtotȯtse	ame?háhtot
answer	no?ėstăhtȯtse	no?ėstáhtotȯtse	no?ehtáhtot
apple (So. Ch)	ma?xeme	ma?xemenȯtse	ma?xemén
arm	ma?ahtse	ma?áhtsenȯtse	ma?ahten
armpit	matseno	matsenonȯtse	matenon
arrow	maāhe	maahótse	maah
axe	hohkȯxe	hohkȯxehȯtse	hohkoxéh
back	ma?pā?o	ma?pa?onȯtse	ma?pa?ón
beard	mé?hahtse	mé?hahtsenȯtse	mé?hahten
bed	šéešěstȯtse	šéešéstotȯtse	šéešéhtot
berry	+ mene	menȯtse	mén
boat	sêmo	sémonȯtse	sémón
bone	he?ko	he?konȯtse	he?kon
bow	ma?tšėške	ma?tšėškehȯtse	ma?tehkeh
branch(tree)	hestaa?e	hestaenȯtse	hehtaen
bread	kóhkonȯheo?o	kóhkonȯheonȯtse	kóhkonoheon
breech-cloth belt	hóxáso	hóxåsonȯtse	hóxasón
broom	mȯxéheo?o	mȯxéheonȯtse	moxéheon
buckskin	me?šeško	me?šéškonȯtse	me?šéhkon
dish	hetohko	hetóhkonȯtse	hetóhkon
dish	hetoo?o	hetóonȯtse	hetóon
door	he?nétoo?o	he?nétoonȯtse	he?nétoon
ear	måhtovŏŏ?ȯtse	måhtovóotȯtse	mahtovóot
earring	hósee?ėse	hóseesȯtse	hósees
elbow	måhtsé?oo?o	måhtsé?oonȯtse	mahté?oon
flute	tåhpeno	tåhpenonȯtse	tahpenon
hammer	tȯhohko	tȯhóhkonȯtse	tohóhkon
hair/head	me?ko	mé?konȯtse	mé?kon
heart	hesta	hestahȯtse	hesták
house	måhēō?o	måheŏnȯtse	maheón
shed	måhēško	måheškŏnȯtse	mahehkón
knife	mŏtšėške	mótšėškehȯtse	mótehkéh
lance	xomoo?o	xomoonȯtse	xomoon
lung	hē?po	he?pŏnȯtse	he?pón
cigarette	he?pŏtȯtse	he?pótotȯtse	he?pótot
meat	ho?évohkȯtse	ho?évȯhkotȯtse	ho?évohkot
meat	ho?évoo?ȯtse	ho?évootȯtse	ho?évoot
dry meat	honóvóhko	honóvȯhkotȯtse	honóvohkó
name	véhestȯtse	véhestotȯtse	véhéhtot
neck	he?ȯtse	he?otȯtse	he?ot
nose	ma?evo	ma?evotȯtse	ma?evot
nose	ma?evo	ma?evonȯtse	ma?evon
purse	ka?éméstȯtse	ka?éméstotȯtse	ka?éméhtót
ring	mo?eško	mo?ėškonȯtse	mo?ehkon
road	měŏ?o	méonȯtse	méon
roast	honŏŏ?o	honóonȯtse	honóon
shoe	mo?keha	mo?kėhanȯtse	mo?kehan
year, winter	āā?e	aěnȯtse	aén

INANIMATE NOUNS taking pluralizer -ét

noun	singular	plural	underlying stem
axe	hohkoxe	hohkōxėstse	hohkox(eh)
bead	onéhavo?ke	onéhavō?kėstse	onéhavo?k
belt	hoestâto	hoestátónėstse	hoehtátón(eh)
bow	ma?tšėške	ma?tšēškėstse	ma?tehk
bowstring	ma?tāno	ma?tanônėstse	ma?tanón
branch (tree)	hestaa?e	hestāā?ėstse	hehtae(n)
cloud	vo?e	vō?ėstse	vo?
coin	ma?kaēta	ma?kaetânėstse	ma?kaetán
raw corn	hoŏkȯhtse	hoókóhtsėstse	hoókoht
corral	ména?o?e	ména?ō?ėstse	ména?o?
day	ěše	éšénėstse	éšen
eye	ma?êxa	ma?éxánėstse	ma?éxán
fire	ho?ēsta	ho?ėstânėstse	ho?ehtán
fishook	nonónóó?e	nonónóó?ėstse	nonónóé
hat	hóhkėha?e	hóhkėhá?ėstse	hóhkeha?
hay	mo?e?e	mo?ē?ėstse	mo?e?
lake	ne?hāne	ne?hanênėstse	ne?hanén
land	ho?e	hō?ėstse	ho?
liver	hē?e	hē?ėstse	he?(éh)
liver	hē?e	he?ênėstse	he?én
medicine	heséeo?ȯtse	heséeōtsėstse	heséeot
night	taa?e	taā?ėstse	taa?
night	taa?e	taa?ēnėstse	taa?en
rib	hē?pe	hē?pėstse	he?p(éh)
river	ó?he?e	o?hē?ėstse	o?hé?
skin	vóhtáne	vóhtánėstse	vóhtan
forest	ma?tāa?e	ma?tāā?ėstse	ma?taé
year, winter	āā?e	āā?ėstse	aé(n)

(Note: Some problems are apparent with the underlying stems listed on this and preceding pages. Those given here, however, are a good start toward understanding how the basic pluralization strategies are carried out.)

Obviatives

In Algonquian languages, including Cheyenne, only one third person (he or she or they) can be in the spotlight (in focus) at a time. Any other third persons, including nouns which refer to them, must be out of focus. Linguists who study Algonquian languages call the out-of-focus persons obviatives. The obviated form of a noun marks it as being out of focus. In this section we examine obviated nouns. In the next section we will examine obviation on animate nouns possessed by a third person. Later, we will examine verb suffixes which refer to obviated third persons.

$$REVISE WHERE NECESSARY

Many obviated nouns are identical to the plurals of those nouns:

meaning	**singular**	**plural**	**obviative**
cat	póéso	póesono	póesono
dog	oeškēse	oeškėseho	oeškėseho
child	ka'ėškóne	ka'ėškóneho	ka'ėškóneho
tree	hoohtsėstse	hoóhtseto	hoóhtseto
snake	sé'šenovȯtse	šé'šenovoto	šé'šenovoto
grasshopper	háhkota	háhkotaho	háhkotaho
god	ma'hēō'o	ma'heono	ma'heono[34]
apple	má'xeme	ma'xemeno[35]	ma'xemeno
my daughter	nȧhtona	nȧhtónaho	nȧhtónaho
deer	váótséva	váotseváhne	váotseváhne
skunk	xāō'o	xaóne	xaóne

For some nouns, the plural and obviative forms are different:

man	hetane	hetaneo'o	hetanóho
woman	hē'e	he'eo'o	he'óho
duck	šé'še	šé'šeo'o	še'xo[36]
sun	éše'he	éše'heo'o	ėše'hóho
bear	náhkohe	náhkȯheo'o	náhkȯhóho
rock	ho'honáá'e	ho'honáeo'o	ho'honaa'o
white woman	vé'ho'á'e	vé'ho'há'eo'o	vé'ho'a'o

It appears that the plural and obviative forms are identical if the underlying (abstract) noun stem ends in -h, -n, or –t. If the underlying noun stem ends in a vowel, this vowel changes to –o in the obviative. In some cases an additional –ho is added.

Examples of obviatives in sentences:

Hetane évóomóho še'xo.	The man saw a duck/ducks (obv).
Éonóomaevóho henésonėhevóho.	Their children (obv) called them.
Oeškēso ématómóho xaóne.	The dog smelled a skunk/skunks (obv).

[34] Or ma'heóneva
[35] This is the animate Montana pronunciation. Oklahoma pronunciation is inanimate ma'xemenȯtse.
[36] An alternate pronunciation is šé'xóho.

Oeškėseho ématómovo xaóne.	The dogs smelled a skunk/skunks (obv).
Éméhótóho[37] nȧhtónaho.	He loves my daughter/daughters (obv).
Ka'ėškóne évéstȧhémóho heške.	The child helped his mother (obv).
Henésono évéstȧhémáá'e.	Her child(ren) (obv) helped her.

Possessives

Possessives are nouns which refer to things which belong to one or more people. Cheyenne indicates possession with prefixes on nouns, as shown with the noun mȧhēō'o 'house':

namȧhēō'o 'my house'
nemȧhēō'o 'your house'
hemȧhēō'o 'his/her house'

The prefixes indicating possession are:

na- 'first person'
ne- 'second person'
he- 'third person'

We will study verbs in the next section of this book, but for now notice that the possessor prefixes are low pitched while the person prefixes on verbs are high pitched[38]:

Ná-mésehe. 'I'm eating.' (or 'I ate.')
Né-mésehe. 'You're eating.' (or 'You ate.')
É-mésehe. 'He (or She) is eating.' (or 'He/She ate.')

Possessee pluralization

Possessed nouns take the same plural suffixes that unpossessed nouns do:

unpossessed	**possessed**
sémo 'boat'	hesémo 'his boat'
sémonȯtse 'boats'	hesémonȯtse 'his boats'
mo'keha 'shoe'	namo'keha 'my shoe'
mo'kėhanȯtse 'shoes'	namo'kėhanȯtse 'my shoes'

Possessor pluralization

If a possessor is plural, this is indicated by suffixes on the possessed nouns, as in:

singular possessor	**plural possessor**
namȧhēō'o 'my house'	namȧheónáne 'our (excl) house'
nevee'e 'your tepee'	nevéenēvo 'your (pl) tepee
hesto'e 'his land'	hestō'ėstse 'their lands'
nenéso 'your child'	nenésónėhévo 'your (pl) child'

[37] Or Éméhóto.
[38] The high pitches on verb prefixes become low pitches when the future tense is used. Cf. námésehe 'I'm eating (or 'I ate') with nȧhtsemésehe 'I will eat.'

Inclusive and exclusive 'our' possessors

In English, without other clues, we cannot tell whether or not the word "our" includes the person someone is speaking to. In Cheyenne there is no such ambiguity. If Cheyennes say 'our' which includes the person(s) they are speaking to, they use 'our' inclusive pronominal affixes.[39] If Cheyennes say 'our' that excludes the person(s) they are speaking to, they use 'our' exclusive pronominal affixes. So, nemȧheónane means 'our house' (which includes you as owner). And namȧheónáne means 'our house' (which excludes you as owner). Some other inclusive and exclusive first person possessors (corresponding to English 'our') are:

inclusive 'our'	**exclusive 'our'**
nevéenane 'our (incl) tepee'	navéenāne 'our (excl) tepee'
neamȧho'héstonane 'our (incl) car'	namȧho'héstónáne 'our (excl) car'
nenésonėhane 'our (incl) child'	nánésónėháne 'our (excl) child'
nėstotséhane 'our (incl) pet'	nȧhtotséháne 'our (excl) pet'

Cheyenne has the same exclusive and inclusive difference for "we" and "us" in verbs:

inclusive 'our'	**exclusive 'our'**
nénémenema 'we (incl) sang'	nánémenēme 'we (excl) sang'
névóomone 'we (incl) saw him'	návóomóne 'we (excl) saw him'
néhetaene 'he told us (incl)'	náhetaēne 'he told us (excl)

So the two different first person plurals, whether for possessive nouns or verbs, are called inclusive 'we' and exclusive 'we'.

Obviated possessives

When an animate noun is possessed by a third person the ending of the noun changes:

nanéso 'my child'
nenéso 'your child'
henésono 'his/her child(ren)'

In the word henésono both the child and the parent are grammatical third persons. In Cheyenne, as in other Algonquian languages, only one third person can be in the grammatical spotlight at any one time. For possessed nouns, the possessor third person remains in the spotlight. The third person that is possessed (called the possessee) must move out of the spotlight. This move out of the spotlight is called obviation. In the word henésono the possessor (the parent) remains in the grammatical spotlight. The child is obviated, moving out of the grammatical spotlight.

An obviated noun is unspecified for number, that is, a possessed obviative may refer either to a single or plural entity. Remember that gender is also unspecified in the third person in Cheyenne. So, the word henésono can mean any of the following: 'his child', 'his children', 'her child', or 'her children'.

[39] Pronominal affixes are prefixes and suffixes that act like pronouns, telling us which grammatical "person" is referred to.

Inanimate possessives

Many Cheyenne nouns can be possessed. Nouns that are possessed can be either inanimate or animate. Here are some inanimate possessives: **INCLUDE INTERLINEAR GLOSSES AND WORD TEMPLATES DISCUSSION

mȧhēō'o 'house' (possessed)

namȧhēō'o	my house	namȧheonȯtse	my houses
nemȧhēō'o	your house	nemȧheonȯtse	your houses
hemȧhēō'o	his[40] house	hemȧheonȯtse	his houses
namȧheónáne	our (excl) house	namȧheónanōtse	our (excl) houses
nemȧheónane	our (incl) house	nemȧheónanōtse	our (incl) houses
nemȧheónévo	your (pl) house	nemȧheónevótse	your (pl) houses
hemȧheónévo	their house	hemȧheónevótse	their houses

vee'e 'tepee, dwelling' (possessed)

navee'e	my tepee	navéenȯtse	my tepees
nevee'e	your tepee	nevéenȯtse	your tepees
hevee'e	his tepee	hevéenȯtse	his tepees
navéenāne	our (excl) tepee	navéenanótse(ōtse??)	our (excl) tepees
nevéenane	our (incl) tepee	nevéenanótse??	our (incl) tepees
nevéenēvo	your (pl) tepee	nevéenevótse	your (pl) tepees
hevéenēvo	his (pl) tepee	hevéenevótse	their tepees

mo'keha 'shoe' (possessed)

namo'keha	my shoe	namo'kėhanȯtse	my shoes
nemo'keha	your shoe	nemo'kėhanȯtse	your shoes
hemo'keha	my shoe	hemo'kėhanȯtse	his shoes
namo'kėhanāne	our (excl) shoe	namo'kėhananótse(ōtse??)	our (excl) shoes
nemo'kėhanane	our (incl) shoe	nemo'kėhananótse??	our (incl) shoes
nemo'kėhanēvo	your (pl) shoe	nemo'kėhanevótse	your (pl) shoes
hemo'kėhanēvo	their shoe	hemo'kėhanevótse	their shoes

amȧho'hestȯtse 'car' (possessed)

Words creating by nominalizing a verb can be possessed. The word for 'car' is composed of the verb stem –amȧho'he + -htȯtse nominalizer. (The /h/ of the nominalizer changes to [s] between the letters "e" and "t".)

naamȧho'hestȯtse	my car	naamȧho'héstotȯtse	my cars
neamȧho'hestȯtse	your car	neamȯho'héstotȯtse	your cars
heamȧho'hestȯtse	his car	heamȯho'héstotȯtse	his cars
naamȧho'héstónáne	our (excl) car	naamȧho'héstonanótse	our (excl) cars
neamȧho'héstonane	our (incl) car	neamȧho'héstonanótse	our (incl) cars
neamȧho'héstóvévo	your (pl) car	neamȧho'héstovevótse	your (pl) cars
heamȧho'héstóvévo	their car	neamȧho'héstovevótse	their cars

Notice that these lists contain all person and number combinations for each of these nouns. Such lists are called paradigms.

[40] From this point on, we will only include the masculine words 'his', 'he', or 'him' in paradigms to save space. Always remember, however, that third person singular in Cheyenne can also be translated with the feminine words 'her' and 'she'.

Dependent stems

The unpossessed form of each of the preceding words can be pronounced as individual words. The Cheyenne word for 'land' is an individual word, ho'e. But if this word for 'land' is possessed, it cannot be pronounced as an individual word. Nouns which are possessed and cannot be pronounced by themselves are called dependent stems. We mark dependent stems, as we do any bound morphemes, with a hyphen (-) to indicate that they cannot be pronounced by themselves. Here are some dependent stems, along with their possessed forms which can be pronounced as individual words:

-hto'e 'land', 'nȧhto'e 'my land', nėsto'e 'your land', hesto'e 'his/her land'
-htōtse 'pet', 'nȧhtōtse 'my pet', nėstōtse 'your pet', hestotseho 'his/her pet(s)'
-'éxa 'eye', na'éxa 'my eye', na'éxánėstse 'my eyes', he'éxánėstse 'his/her eyes'
-'evo 'nose', na'evo 'my nose', ne'evo 'your nose', he'evo 'his/her nose'
-me 'older sister', name 'my older sister', hemeho 'his/her older sister'

Dependent stem ma- prefix

Some possessive noun stems require the prefix ma- for them to be pronounced as complete words. This prefix has no meaning, unlike my claim in earlier editions of this book that it referred to an unspecified possessor, 'someone'. So, ma'exa simply means 'eye', not 'someone's eye', as I previously claimed. I also erred previously when I wrote this word with a raised high pitch, ma'êxa. It does have a phonemic high pitch /é/, but it is lowered by pitch rule in the singular possessor forms.

Some other nouns that require the ma- prefix with a dependent stem are:

ma'evo 'nose'
ma'ahtse 'arm'
manėstāne 'knee'
máhtáme 'food'

Doublets with the ma- prefix

Some nouns have an independent form as well as a dependent stem which takes the ma- prefix (as well as person possessor prefixes). We call such pairs of nouns lexical doublets. The independent form always begins with the letter "h".

meaning	**independent form**	**ma- form**
bone	he'ko	mȧhtse'ko
brain	hestahpe	mȧhtsėstahpe
gland	héta'e	mȧhtséta'e
heart	hēsta	mȧhtsēsta
thigh	hénóme	mȧhtsénóme

ma- forms in word formation

A word composed of a ma- prefix plus dependent stem can function just like any other independent noun. It may be pluralized with a normal plural suffix:

ma'exa	eye	ma'éxánėstse	eyes
mȧhtsesta	heart	mȧhtsėstahȯtse	hearts

A ma-prefixed noun behaves like an independent noun. For instance, it can take a prenoun to create a compound word:

amȧho'hé-mȧhtse'ko 'tire' (literally, car-leg)

Possession suffix -am

Some nouns require a special possession (inalienable??) suffix when they are possessed. The suffix is spelled –am[41]:

ka'ėškóne 'child', naka'ėškónėhame[42] 'my child'
ma'hēō'o 'god', nama'heóname 'my god'
mé'ėševȯtse 'baby', namé'ėševotame 'my baby'

When the word for 'knife' is possessed, it can occur either with or without this –am suffix:

motšėške 'knife', namotšėške 'my knife', namótšėškame 'my knife'

Inanimate dependent stem possessives

Here are some possessed inanimate nouns which have dependent stems:

hóhkėha'e 'hat' (possessive stem –vóhkėha'e)

navóhkėha'e[43]	my hat	navóhkėhá'ėstse	my hats
nevóhkėha'e	your hat	nevóhkėhá'ėstse	your hats
hevóhkėha'e	his hat	hevóhkėhá'ėstse	his hats
navóhkėha'āne	our (excl) hat	navóhkėha'anótse	our (excl) hats
névóhkėha'ane	our (incl) hat	nevóhkėha'anótse	our (incl) hats
nevóhkėha'ēvo	your (pl) hat	nevóhkėha'evótse	your (pl) hats
hevóhkėha'ēvo	their hat	nevóhkėha'evótse	their hats

ho'e 'land' (possessive stem –hto'e)

nȧhto'e	my land	nȧhtō'ėstse	my lands
nėsto'e	your land	nėstō'ėstse	your lands
hesto'e	his land	hestō'ėstse	his lands
nȧhto'āne	our (excl) land	nȧhto'anótse	our (excl) lands
nėsto'ane	our (incl) land	nėsto'anótse	our (incl) lands
nėsto'ēvo	your (pl) land	nėsto'evótse	your (pl) lands
hesto'ēvo	their land	hesto'evótse	their lands

ma'exa 'eye' (possessive stem –'exa)

ma'exa	eye	ma'éxánėstse	eyes
na'exa	my eye	na'éxánėstse	my eyes
he'exa	his eye	he'éxánėstse	his eyes
na'éxáéne	our (excl) eye	na'éxaenótse	our (excl) eyes
ne'éxaene	our (incl) eye	ne'éxaenótse	our (incl) eyes
né'éxáévo	your (pl) eye	ne'éxaevótse	your (pl) eyes
hé'éxáévo	their eye	he'éxaevótse	their eyes

máhtáme 'food' (possessive stem –htáme) $$RECHECK PLURALS

náhtáme	my food	nȧhtamȯtse	my foods[44]

[41] Cheyenne -em is a reflex of the PA possession suffix *-am.
[42] The letter "e" is added to this suffix if the suffix is at the end of a word.
[43] The word for 'hat' is hóhkėha'e. It can be pronounced as a word by itself. When it is possessed, it changes to a bound stem that begins with "v", -vóhkėha'e. Bound noun stems can only be pronounced as words by themselves if possessor prefixes are included with them.
[44] The plural could refer to corn which is plural in Cheyenne, because there are individual kernels. Perhaps a more

néstáme	your food	nėstamȯtse	your foods
héstáme	his food	hestamȯtse	his foods
nȧhtámáne	our (excl) food	nȧhtámanótse	our (excl) foods
nėstámane	our (incl) food	nėstámanótse	our (incl) foods
nėstámévo	your (pl) food	nėstámevótse	your (pl) foods
hestámévo	their food	hestámevótse	their foods

Animate possessives

Most inanimate nouns require only a possessive prefix to be possessed. But possessed animate nouns require not only a possessive prefix, but also either the possessive suffix –am or they must be dependent stems. For instance, it would not be grammatical to take an animate noun, such as oeškēse 'dog' and only add a possessive prefix, such as na- 'my', creating the word *naoeškēse[45], intended to mean 'my dog'. Following are the correct ways to speak about a dog that is possessed, as well as other possessives:

Animate possessives with the -am suffix

oeškēse[46] 'dog' (possessed)

naoeškėséhame	my dog	naoeškėséhamo	my dogs
neoeškėséhame	your dog	neoeškėséhamo	your dogs
heoeškėséhamo	his dog(s)	heoeškėséhamo	his dog(s)
naoeškėséhamāne	our (excl) dog	naoeškėséhamaneo'o	our (excl) dogs
neoeškėséhamane	our (incl) dog	neoeškėséhameneo'o	our (incl) dogs
neoeškėséhamēvo	your (pl) dog	neoeškėséhamevoo'o	your (pl) dogs
heoeškėséhamevóho	their dog(s)	heoeškėséhamevóho	their dog(s)

veho 'chief' (possessed)

navéhoname	my chief	navéhonamo	my chiefs
nevéhoname	your chief	nevéhonamo	your chiefs
hevéhonamo	his chief(s)	hevéhonamo	his chief(s)
navéhonamāne	our (excl) chief	navéhonamaneo'o	our (excl) chiefs
nevéhonamane	our (incl) chief	nevéhonamaneo'o	our (incl) chiefs
nevéhonamēvo	your (pl) chief	nevéhonamevoo'o	your (pl) chiefs
hevéhonamevóho	their chief(s)	hevéhonamevóho	their chief(s)

ma'hēō'o 'god, sacred power' (possessed)

nama'heóname	my god	nama'heónamo	my gods
nema'heóname	your god	nema'heónamo	your gods
hema'heónamo	your god(s)	hema'heónamo	your god(s)
nama'heónamāne	our (excl) god	nama'heónamaneo'o	our (excl) gods
nema'heónamane	our (incl) god	nema'heónamaneo'o	our (incl) gods
nema'heónamēvo	your (pl) god	nema'heónamevoo'o	your (pl) gods
hema'heónamevóho	their god(s)	hema'heónamevóho	their god(s)

child (possessed)

naka'ėškónėhame[47]	my child	naka'ėškónėhamo	my children

accurate gloss of this plural would be 'my pieces of food'. $$RECHECK

[45] The asterisk * is typically used to indicate that something is ungrammatical. In this book, with the letters "PA," the asterisk also marks a Proto-Algonquian form (and it is not ungrammatical).

[46] Another pronunciation is oeškēso.

[47] The difference between –néso and –ka'ėškónėhame is that –néso refers to a child born to you, that is your biological child, while –ka'ėškónėhame refers to any person that you consider your child. A chief can call any of his people,

neka'ėškónėhame	your child	neka'ėškónėhamo	your children
heka'ėškónėhamo	his child(ren)	heka'ėškónėhamo	his child(ren)
naka'ėškónėhamāne	our (ex) child	naka'ėškónėhamaneo'o	our (ex) children
neka'ėškónėhamane	our (in) child	neka'ėškónėhamaneo'o	our (in) children
neka'ėškónėhamēvo	your (pl) child	neka'ėškónėhamevoo'o	your (pl) children
heka'ėškónėhamevóho	their child(ren)	heka'ėškónėhamevóho	their child(ren)

mȯxe'ėotsestȯtse 'picture' (possessed)

namȯxe'eotsestȯtse	my picture	namȯxe'eotséstoto	my pictures
nemȯxe'eotsestȯtse	your picture	namȯxe'eotséstoto	your pictures
hemȯxe'eotséstoto	his picture(s)	hemȯxe'eotséstoto	his picture(s)
namȯxe'eotséstónáne	our (excl) picture	namȯxe'eotséstonaneo'o	our (ex) pictures
nemȯxe'eotséstonane	our (incl) picture	nemȯxe'eotséstonaneo'o	our (in) pictures
nemȯxe'eotséstóvévo	your (pl) picture	nemȯxe'eotséstovevoo'o	your (pl) pictures
hemȯxe'eotséstovevóho	their picture(s)	hemȯxe'eotséstovevóho	their picture(s)

Animate dependent stem possessives

Other possessed animate nouns are composed of dependent stems plus the regular possessive prefixes na-, ne-, and he-:

child (biological; possessed)

nanéso	my child	nanésoneho	my children
nenéso	your child	nenésoneho	your children
henésono	his child(ren)	henésono	his child(ren)
nanésónėháne	our (ex) child	nanésonėhaneo'o	our (ex) children
nenésonėhane	our (in) child	nenésonėhaneo'o	our (in) children
nenésónėhévo	your (pl) child	nenésonėhevoo'o	your (pl)children
henésonėhevóho	their child	henésonėhevóho	their children

son (possessed)

nae'ha	my son	nae'haho	my sons
nee'ha	your son	nee'haho	your sons
hee'haho	his son(s)	hee'haho	his son(s)
nae'hahāne	our (excl) son	nae'hahaneo'o	our (excl) sons
nee'hahane	our (incl) son	nee'hahaneo'o	our (incl) sons
nee'hahēvo	your (pl) son	nee'hahevoo'o	your (pl) sons
hee'hahevóho	their son(s)	hee'hahevóho	their son(s)

daughter (possessed)

nȧhtona	my daughter	nȧhtónaho	my daughters
nėstona	your daughter	nėstónaho	your daughters
hestónaho	his daughter(s)	hestónaho	his daughter(s)
nȧhtónȧháne	our (excl) daughter	nȧhtónȧhaneo'o	our (excl) daughters
nėstónȧhane	our (incl) daughter	nėstónȧhaneo'o	our (incl) daughters
nėstónȧhévo	your (pl) daughter	nėstónȧhevoo'o	your (pl) daughters
hestónȧhevóho	their daughter(s)	hestónȧhevóho	their daughter(s)

pet (possessed)

nȧhtōtse	my pet	nȧhtotseho	my pets
nėstōtse	your pet	nėstotseho	your pets
hestotseho	his pet(s)	hestotseho	his pet(s)

naka'ėškónėhamo 'my children', but he could only call his biological child(ren) nanésoneho 'my children'.

nȧhtotséháne	our (excl) pet	nȧhtotséhaneo'o	our (excl) pets
nėstotséhane	our (incl) pet	nėstotséhaneo'o	our (incl) pets
nėstotséhévo	your (pl) pet	nėstotséhevoo'o	your (pl) pets
hestotséhevehóho	their pet(s)	hestotséhevehóho	their pet(s)

brother (possessed by female)$$RECHECK

nȧhtatanéḿe	my brother	nȧhtatanemo	my brothers
nėstatanéḿe	your brother	nėstatanemo	your brothers
hestatanemo	her brother(s)	hestatanemo	her brother(s)
nȧhtatanémáne	our (ex) brother	nȧhtatanémaneo'o??	our (ex) brothers
nėstatanémane	our (in) brother	nėstatanémaneo'o??	our (in) brothers
nėstatanémévo	your (pl) bro	nėstatanémevoo'o	your (pl) brothers
hestatanémevóho	their bro(s)	hestatanémevóho	their brother(s)

grandfather (possessed)

namėšéme	my grandfather	namėšemo	my grandfathers
nemėšéme	your grandfather	nemėšemo	your grandfathers
hemėšemo	his grandfather(s)	hemėšemo	his grandfather(s)
namėšémáne	our (ex) grandfather	namėšémaneo'o	our (ex) grandfathers
nemėšémane	our (in) grandfather	nemėšémaneo'o	our (in) grandfathers
nemėšémévo	your (pl) grandfather	némėšémevoo'o	your (pl) grandfathers
hemėšémevóho	their grandfather(s)	hemėšémevóho	their grandfather(s)

older brother (possessed)

nā'ne	my older brother	na'neho	my older brothers
nē'ne	your older brother	ne'neho	your older brothers
he'neho	his older brother(s)	he'neho	his older brother(s)
na'néháne	our (ex) older bro	na'néhaneo'o	our (ex) older bros
ne'néhane	our (in) older bro	ne'néhaneo'o	our (in) older bros
ne'néhévo	your (pl) older bro	ne'néheveoo'o	your (pl) older bros
he'néhevóho	their older brother(s)	he'néhevóho	their older brother(s)

older sister (possessed)

name	my older sister	nameho	my older sisters
neme	your older sister	nemeho	your older sisters
hemeho	his older sister(s)	hemeho	his older sister(s)
namėhāne	our (ex) older sis	namėhaneo'o	our (ex) o. sisters
nemėhane	our (in) older sis	namėhaneo'o	our (in) o. sisters
nemėhēvo	your (pl) older sis	namėhevoo'o	your (pl) o. sisters
hemėhevóho	their o. sister(s)	hemėhevóho	their o. sister(s)

mother (possessed)

náhko'éehe[48]	my mother	-----	
nešḱo	your mother	-----	
heške	his mother	-----	
nėškane[49]	our (incl) mother	nėškaneo'o	our (incl) mothers
nėškēvo	your (pl) mother	nėškevoo'o	your (pl) mothers
heškevóho	their mother(s)	heškevóho	their mother(s)

[48] No plurals are known for plural 'mothers' possessed by singular possessors.
[49] No form has been found meaning 'our (exclusive) mother'. $$RECHECK

relative (possessed) $$RECHECK

navóohestȯtse	my relative	navóohestoto	my relatives
nevóohestȯtse	your relative	nevóohestoto	your relatives
hevóohestoto	his relative(s)	hevóohestoto	his relative(s)
navóohestonāne	our (excl) relative	navóohestonaneo'o	our (excl) relatives
nevóohestonane	our (incl) relative	nevóohestonaneo'o	our (incl) relatives
nevóohestovēvo	your (pl) relative	nevóohestovevoo'o	your (pl) relatives
hevóohestovevóho	their relative(s)	hevóohestovevóho	their relative(s)

Irregular possessives

Some possessives have irregular prefixes. These prefixes reflect changes that occurred in the historical development from Proto-Algonquian (PA) to Cheyenne. Irregular possessive prefixes developed when regular PA prefix vowels lengthened as they coalesced with following stem-initial vowels. This resulted in reflexes in Cheyenne with a change of prefix vowels and high pitch on these vowels instead of the regular low pitch on possessor pronominal prefixes

brother-in-law (of a male; possessed)

né'tóve[50]	my (masc) brother-in-law	né'toveo'o	my (masc) brothers-in-law
é'tóve	your (masc) brother-in-law	é'toveo'o	your (masc) brothers-in-law
hevé'tovo	his (masc) brother-in-law	hevé'tovo	his (masc) brothers-in-law
né'tóváne	our (masc excl) bros-in-law	né'tovaneo'o	our (masc excl) bros-in-law
é'tovane	our (masc incl) bros-in-law	é'tovaneo'o	our (masc incl) bros-in-law
é'tovēvo	your (masc pl) bros-in-law	é'tovevoo'o	your (masc pl) bros-in-law
hevé'tovevóho	their (masc) bro(s)-in-law	hevé'tovevóho	their (masc) bro(s)-in-law

brother-in-law (of a female; possessed)

nétame	my (fem) brother-in-law	nétameo'o	my (fem) brothers-in-law
étame	your (fem) brother-in-law	étameo'o	your (fem) brothers-in-law
hevétáme	her brother(s)-in-law	hevétáme	her brother(s)-in-law
nétamāne	our (fem excl) brother-in-law	nétamaneo'o	our (fem excl) bros-in-law
étamane	our (fem incl) brother-in-law	étamaneo'o	our (fem incl) bros-in-law
étamēvo	your (fem pl) brother-in-law	étamevoo'o	your (fem pl) bros-in-law
hevétamevóho	their (fem) bro(s)-in-law	hevétamevóho	their (fem) bro(s)-in-law(s)

friend (male friend of a male; possessed) [51]

néséne	my (masc) friend	néseneo'o	my (masc) friends
éséne	your friend	éseneo'o	my (masc) friends
hevésenóho	his (masc) friend(s)	hevésenóho	his (masc) friend(s)
néséneháne	our (masc excl) friend	néséneháneo'o	our (masc excl) friends
éséneháne	our (masc incl) friend	éséneháneo'o	our (masc incl) friends
ésénehévo	your (masc pl) friend	éséneháevoo'o	you (masc pl) friends
hevéseneháevóho	their (masc) friends(s)	hevéseneháevóho	their (masc) friends(s)

friend (female friend of a female; possessed) [52]

nésé'e	my (fem) friend	nése'eo'o	my (fem) friends
ésé'e	your (fem) friend	ése'eo'o	your (fem) friends

[50] These brother-in-law words can only have male possessors.

[51] These words are traditionally said only about friendship between males. But in recent years some Cheyenne women have been saying these words also, perhaps due to influence from English where the word "friend" can be used about friends who are not of the same gender.

[52] Said only between females.

hevése'óho	her (fem) friend(s)	hevése'óho	her (fem) friend(s)
nése'āne[53]	our (fem excl) friend	nése'aneo'o	our (fem excl) friends
ése'ane[54]	our (fem incl) friend	ése'aneo'o	our (fem incl) friends
ése'ēvo	your (fem pl) friend	ése'evoo'o	your (pl fem) friends
hevése'evóho	their (fem) friend(s)	hevése'evóho	their (fem) friend(s)

father (possessed)

ného'éehe[55]	my father	-----	
eho	your father	-----	
heho	his father	-----	
néháne	our (excl) father	néhaneo'o	our (excl) fathers
éhane	our (incl) father	éhaneo'o	our (incl) fathers
éhévo	your (pl) father	éhevoo'o	your (pl) fathers
héhevóho	their father(s)	héhevóho	their father(s

grandmother (possessed)

néške'éehe	my grandmother	navéškemo	my grandmothers
éškeme	your grandmother	éškemo	your grandmothers
hevéškemo	his grandmother(s)	hevéškemo	his grandmother(s)
néškemāne	our (ex) grandmo.	néškemaneo'o	our (ex) grandmothers
éškemane	our (in) grandmo.	éškemaneo'o	our (in) grandmothers
éškemēvo	your (pl) grandmo.	éškemevoo'o	your (pl) grandmothers
hevéškemevóho	their grandmother(s)	hevéškemevóho	their grandmother(s)

grandchild (possessed)

néxahe	my grandchild[56]	néxaho	my grandchildren
éxahe	your grandchild	éxaho	your grandchildren
hevéxaho	his grandchild(ren)	hevéxaho	his grandchild(ren)
néxáháne	our (ex) grandchild	néxahaneo'o	our (ex) grandchildren
éxahane	our (in) grandchild	éxahaneo'o	our (in) grandchildren
éxáhévo[57]	your (pl) grandchild	éxahevoo'o	your (pl) grandchildren
hevéxahevóho	their grandchild(ren)	hevéxahevóho	their grandchild(ren)

Mixed paradigm

The possessed word for 'younger siblings' include most of the irregular possessive prefixation we have just seen but use a high-pitched ná for first person possessives:

younger sibling (possessed)$$RECHECK

násemáhe	my younger sibling	násemaho	my younger siblings
ésemáhe	your younger sibling	ésemaho	your younger siblings
hevásemo	his younger sibling(s)	hevásemo	his younger sibling(s)
násemáháne	our (excl) younger sibling	násemáhaneo'o	our (ex) younger siblings
ésemáhane	our (incl) younger sibling	ésemáhaneo'o	our (in) younger siblings
ésemáhévo	your (pl) younger sibling	ésemáhevoo'o	your (pl) younger siblings
hevásemevóho	their younger sibling(s)	hevásemevóho	their younger sibling(s)

[53] Alternate forms are nése'éháne and navése'āne.
[54] Alternate forms are ése'éhane and nevése'ane.
[55] As with the possessive of 'mother', no plurals are known for plural 'fathers' possessed by singular possessors.
[56] The words for 'grandchild' are also used to mean 'child-in-law'. For example, néxahe means 'my grandchild', 'my son-in-law', or 'my daughter-in-law'.
[57] Alternate pronunciation, éxávo

Regularized possessives

Irregular forms are more difficult to learn than regular forms. Speakers of languages with irregular paradigms often try to regularize them to regular paradigms. Cheyennes have been regularizing irregular possessives, creating new paradigms:

meaning	older word	newer word
my lodge/home	nénóve	navénove[58] $$
my body??	nétove	navétove
my brother-in-law	né'tóve	navé'tove
your brother-in-law	é'tóve	nevé'tove
my sibling[59]	néséso	navéséso
your sibling	éséso	nevéséso

While the process of regularization is occurring, both irregular and regular forms exist. Cheyenne speakers are aware that there are these competing irregular and regular forms.

Diminutives

Cheyenne marks some nouns as diminutives. A diminutive is a word that is modified so that it refers to something that is smaller than a larger thing referred to by a regular form of that word. For instance, the Cheyenne word for 'cat' is póéso. If the letters "hk" are inserted into the middle of this word, we get the diminutive word, póhkéso which mean 'kitten'.

Diminutives sometimes have a teasing meaning, with an affectionate connotation. For instance, you can call a 50-year old man ma'háhkėséhéso 'little old man' with a sense of teasing and/or affection. Calling him this double diminutive would contrast with how one would normally call an older person, say 70-years old, an old man, with the diminutive ma'háhkéso. And you could call an even older man a ma'háéso, which is less diminutive than ma'háhkéso.

/-(h)k/ diminutives

Some other diminutives are also marked by addition of of /k/ or /hk/[60]:

regular word	meaning	diminutive	meaning
amėstó'eeseo'o	travois	amėstó'keeseo'o	little travois
amó'enēō'o	wagon	amó'kenēō'o	children's wagon
ao'ėseto	hailstone	ao'kėseto	little hailstone
hásoo'o	crowbar	hásohko	lance
hesó'xo'enēō'o	sled	hesó'xo'eneško	children's sled
hóma'e	beaver	hóma'ke	little beaver
kȧso'ee'e	kettle	kȧso'eške	jug
mȧhēō'o	house	mȧhėško	shed
mȧhōō'o	melon[61]	mȧhōhko	small melon
mé'ėševȯtse	baby	mé'ėškevȯtse	baby (dim)
méstaa'e	owl, spook	méstahke	screech owl

[58] An even newer word, used today by many Cheyennes, is nȧhtóo'ȯhtsestȯtse 'my home'.
[59] The Cheyenne words for 'sibling' refer to a cousin, brother, sister, step-brother, or step-sister.
[60] Phonemic /hk/ is pronounced as [šk] following the vowel "e".
[61] This refers to a larger melon. In Oklahoma it specifically refers to a watermelon.

mó'ėsá'e	calf	mó'kėsá'e	calf (dim)
tȯhoo'o	club	tȯhohko	hammer
ó'he'e	river	ó'he'ke	creek
oónȧha'e	frog	oonȧha'kēso	little frog
ho'honáá'e	rock	ho'honáhke	stone
sásóóvéta	watersnake	sásȯhkóvéta	watersnake (dim)
šéštótó'e	pine	šéštótó'ke	little pine
tse'némoo'o	tobacco	tsé'némohko	tobacco (dim)
váótséva	deer	váhkótséva	little deer
vé'ho'e	whiteman	vé'ho'ke	little white boy
vé'ho'sēō'o	suitcase	vé'ho'seško	purse, small suitcase

/-só(n)/ diminutives

Other nouns are marked as diminutives by addition of the diminutive suffix /-só(n)/[62]:

regular word	**meaning**	**diminutive**	**meaning**
É'ometāā'e	Greasy River	É'ometaēso	Little Greasy River
heávohe	devil	heávȯhéso	little devil
he'éhe	maggot	he'éhéso	rice (kernel)
hóhkeehe	mouse	hóhkeehēso	little mouse
hóhkȯxe	ax	hóhkȯxéso	little ax
hó'nehe	wolf	ho'néhéso	little wolf
ka'ėškóne	child	ka'ėškónėhéso	little child
kȧse'éehe	young lady	kȧs'eéehéso	young teenage girl
kȧsovááhe	young man	kȧsováahēso	young teenage boy
kóhkonȯhēō'o	bread	kóhkonȯheonēso	cracker (od), little bread
kokȯhéáxa	chicken	kokȯhéaxáéso	chick
ma'hááhe	old man	ma'háéso	old man
gméstaa'e	owl	méstaēso	little owl
mo'éhno'ha	horse	mo'éhno'hamēso	colt
náhkohe	bear	náhkȯhéso	little bear
nóma'he	fish	noma'kēso	little fish
oeškēse	dog	oeškėséhéso	pup
vé'kése	bird	vé'kėséhéso	little bird

Double diminutives

Some nouns are marked with both the /(h)k/ and /-só(n)/ diminutive markings:

regular word	**meaning**	**diminutive**	**meaning**
hóma'e	beaver	homa'kēso	little beaver
ma'ēno	turtle	ma'enó'késo	small turtle
ma'hááhe	old man	ma'háhkéso	old man (dim)
ma'hááhe	old man	ma'háhkėséhéso	little old man
mo'éhno'ha	horse	mo'kéhno'hamēso	colt

[62] The /n/ appears in diminutive plurals, such as vé'ho'kėsono 'little white boys'.

nóma'he	fish	nomá'héškéso	minnow
šé'še	duck	šé'šėškéso	duckling
vé'ho'e	whiteman	vé'ho'kēso	little white boy
vé'ho'á'e	white woman	vé'ho'ká'késo	little white girl
xāō'o	skunk	xaóhkéso	little skunk

Vocatives

Vocatives are forms of words used to address people. Here are some nouns Cheyennes use to speak about people (regular nouns) along with their vocative forms:

noun	**meaning**	**vocative**	**meaning**
náhko'éehe	my mother	Náhko'e	Mother
ného'éehe	my father	Ného'e	Father
néške'éehe	my grandmother	Néške'e	Grandmother
namėšéme	my grandfather	Námėšeme	My grandfather
namėšemo	my grandfathers	Namėšémasėstse	My grandfathers
navéškemo	my grandmothers	Néške'éehéhasėstse	My grandmothers
ka'ėškóneho	children	Ka'ėškónėhasėstse	Children
nanésoneho	my children	Nésonėhasėstse	My children
nae'ha	my son	Náe'ha	My son
nȧhtona	my daughter	Náhtse	My daughter
nȧhtónaho	my daughters	Nȧhtónȧhasėstse	My daughters
néxahe	my grandchild	Néše	My grandchild
he'eo'o	women	He'esėstse	Women
hetaneo'o	men	Hetanesėstse	Men
kȧsováaheho	young men	Kȧsováahéhasėstse	Young men
kȧse'éeheho	young women	Kȧse'éehéhasėstse	Young women
né'tóve	my brother-in-law	Né'tovasėstse	My brothers-in-law
véhoo'o	chiefs	Véhonasėstse	Chiefs
ho'honáeo'o	rocks	Ho'honáesėstse	Rocks
mȧhtamȧháaheho	old women	Mȧhtamȧháahéhasėstse	Old women
ma'háhkėseho	old men	Ma'háhkėséhehasėstse	Old men
nésėsono	my siblings	Nésėsónėhasėstse	Siblings
navo'ėstanemo	my people	Navo'ėstanémasėstse	My people
navóohestoto	my relatives	Navóohestonasėstse	My relatives
ma'heono	sacred spirits	Ma'heónasėstse	Sacred spirits

LOCATIVES

Locatives are nouns which refer to a location. $$DISCUSS SUFFIXES

Tósa'e éhoo'e?, Naa (name)?	Where is _____?
Éhoo'e máheóne.	He's in the house.
hemáheóne.	in his house.
máheónéva.	on the house.
sémónéva.	in the boat, on the boat.
méóne.	on the road.
ho'honáéva.	on the rock.
hoóhtsetseva.	in the tree.
o'hé'e.	at the creek.
ma'omeva.	on the ice.
máhpeva.	at the water.
heamáho'héstóva.	in his car.
Tósa'e éhó'ta móxe'èstoo'o?	Where is the book?
Ého'ta máheóne.	It's in the house.
sémónéva.	in the boat.
táxemésèhéstóva.	on the table.
ŠéeŠéstóva.	on the bed.
a'e he'nétoonéhéva.	near the door.

Note that the -va suffix can also be used to indicate an object used to do something (an instrumental):

Náooma káhamáxéhéva.	He hit me with a stick.
hetóhkonéhéva.	with a dish.

EXAMPLES IN SENTENCES:

Étaamehne méóne.	He's walking on the road.
Éto'sètse'ohtse sémónéva.	He's going to go to the boat.
Étaamehne hoóhtsetseva.	He's walking to the tree.
Étoo'hame o'hé'e.	He's bathing in the creek.
Táxeenanòtse nemé'kóne!	Put it on your head!
Étáxe'see'e táxemésèhéstóva.	He's sitting on the table.
Étáhoeóó'e heamáho'héstóva.	He's sitting in his car.
Nae'ha nátâxeenano ho'honáéva.	I put my son on the rock.
Nae'ha náho'xo'eenano oeŠkèséhéva.	I put my son against the dog.
Nátatse'ohtse namáheóne.	I'm going to my house.
Ésètánòtse nèstsénéva!	Put it in your mouth!
Ésètánòtse hetóhkonéhéva.	Put it in the glass (or, dish)!
Náává'o ma'omeva.	I fell on the ice.
Étatse'ohtse É'èxováhtóva.	He went to Billings.
Nánèxhêstahe Vóhpoometaneno.	I'm from Busby.

Place names

$$REVISE, CHECK

Another form of nouns are the names Cheyennes have given to places:

Vášètaēno –no suffix
Vóhpoométanéno White River Place
É'èxováhtóva Billings, Montana (lit., sawing-place)
ETC.$$ ANALYZE SUFFIXES MORE

Proper names

$$COMPOSE SECTION ON THE GRAMMAR OF CHEYENNE proper names, Ȯh- form participles, etc.

Noun phrases

Cheyenne nouns may be preceded by quantifiers and demonstrative pronouns or discourse pronouns. Otherwise, Cheyenne does not have adjectives or other parts of speech which can belong to noun phrases.

Quantifier noun phrases

Quantifiers

Quantifiers can modify nouns, specifying the number of the noun:

na'ėstse hetane 'one man'
neše he'eo'o 'two women'
háesto ka'ėškóneho 'many children'
tȯhkomo kȧhámáxėstse 'a few sticks'

Demonstratives

Demonstratives point to a noun, either physically in the speech situation or to a previous mention of a noun in a discourse:

tsé'tóhe póéso 'this cat'
tá'tóhe mo'éhno'ha 'that horse'
hé'tóhe mȯxe'ėstoo'o 'this book'

We will describe demonstratives and discourse pronouns more fully in the section on Deictics.

Discourse pronouns

Discourse pronouns point to a noun previously mentioned in a discourse:

néhe hetane 'that man' (the one being talking about)
héne mȯxe'ėstoo'o 'that book' (the one being talked about)

Adjectival prenouns

Cheyenne does not use adjectives in noun phrases. Instead, it uses prenouns which attach to nouns to indicate adjectival qualities:

mo'ȯhtávė-hohpe 'coffee' (literally, black-broth)
ma'ė-ho'évohkȯtse 'corned beef' (literally, red-meat)
ma'xė-háhnoma 'bumblebee' (literally, big-bee)
heóve-amȧho'hestȯtse 'schoolbus' (literally, yellow-car)
táxe-mésėhestȯtse 'table' (literally, top-eating.thing)

Compound words composed of prenouns plus nouns, such as those in this list, are commonly used in the language. Cheyenne speakers seem only to use a prenoun with a noun to create a new lexical term in the language. If Cheyenne speakers need to express other non-lexicalized adjectival meanings with nouns, such as for 'tall boy', 'skinny child', 'rich man', or 'smart woman', they use participle phrases.

We will examine Cheyenne participle phrases shortly.

Nominal prenouns

Cheyennes also create many new words by combining two nouns. The first noun is converted to a prenoun with a morpheme-final /e/ when it acts as an adjectival prenoun:

ma'aatae-meo'o 'railroad' (literally, iron-road)
matanaé-ve'ho'e 'policeman' [literally, (badge on) chest-whiteman)]
mȯxe'ėstóoné-mȧhéó'o 'post office' (literally, letter-house)
séotsé-amȧho'hestȯtse 'hearse' (literally, corpse-car)
vé'ho'é-otóá'e 'buffalo' (literally, whiteman-buffalo)
vé'ho'é-mahpe 'whiskey' (literally, whiteman-water)
véhpotsé-hohpe 'tea' (literally, leaf-broth)

Verbal prenouns

New words are also created by combining a verb stem with a noun:

ame'há-ve'ho'e 'pilot' (literally, flying-whiteman)
hohtóva-mȧhēō'o 'store' (literally, buying-house)
mȯxe'ėstóne-mȧhēō'o 'school' (literally, writing-house)
ȯhtaené-mȧhéó'o 'motel' (literally, overnight-house)

Participle phrases

Cheyennes do not productively use adjectival prenouns to create equivalents to English noun phrases with adjectives, such as "the tall man" or "the little baby". Instead, Cheyennes use participle phrases to express adjectival ideas, as in these examples: ($$RECHECK MY CLAIM AND THE EXAMPLES; should "the" be included in the glosses??)

hetane tséhéne'enovaestse 'educated man' (lit., man who is educated)
kȧsovááhe tséháa'ėstaestse 'tall young man' (lit., young man who is tall)
ma'háhkéso tséhe'keomėstse 'fat old man' (lit., old man who is fat)
amȧho'hestȯtse tséháoeme 'expensive car' (lit., car that is expensive)

Definiteness

There are no definite or indefinite articles in Cheyenne. Instead, nouns are definite or indefinite depending on their speech context (pragmatics). Typically, first mention of a noun in a discourse is indefinite. Subsequent references to that noun are definite. In the following story the first mentioned (definite) nouns are <u>underlined</u> and subsequent mentions (definite) are **boldfaced**:

The Bear, the Coyote, and the Skunk
by Jeannette Howlingcrane

1. Nétȧhóhta'haovȧtse.
   Let me tell you a story.

2. <u>Náhkohe</u> éstaamenéheohtsé'tanoho meo'o.
   A bear was following a path.

3. Hápó'e nȧháóhe <u>ó'kȯhóme</u> móhnėhnéheohtsé'tȯhéhe.
   Likewise there a coyote was following it.

4. Nėhe'še éstóo'e'ovȧhtséhoono.
   Then they met.

5. **Náhkohe** éstatsėhetóhoono **ó'kȯhomeho**,
   The bear said to the coyote,

6. "No'héhnėstse!
   "Move aside!

7. Hé'tóhe nameo'o,"
   This is my path,"

8. éxhetóhoono.
   he told him.

9. "Hova'ȧhane,
   "No,

10. hápó'e no'héhnėstse!
    likewise you move aside!

11. Hé'tóhe nameo'o,"
    This is my path,"

12. éxhetaehoono.
    he (obviative, the coyote) told him.

13. Tséxhe'éšeóo'evotȧhtsevȯse éxhe'kemé'ėhnéhoo'o xao'o.
    While they were arguing a skunk slowly appeared.

14. "Háhtome!
    "Scram!

15. Hé'tóhe nameo'o,"
    This is my path,"

16. éxhetóhoono.
    he (the skunk) told them.

17. Exhe'kenéma'evonėhnéhoo'o.
    He slowly turned around.

18. Exhe'kėhešėhosóhnėhoo'o.
    He slowly backed up.

19. Tséhvóomovȯse éstanéšėhe'névo'ȧhéotséhoono.
    When they saw him they scattered in two different directions.

20. Essáanȧha'óoméhesesto tósa'e tséhešeaseta'xevȯse.
    No one ever saw them again, wherever they took off to.

Discourse pronouns and definiteness

Discourse pronouns, such as néhe 'that one (animate) that we have been talking about', its inanimate counterpart héne, and the pointing pronouns tsé'tóhe 'this one (animate)' and hé'tóhe 'this one (inanimate)' indicate marked definiteness of a noun.

$$EXAMPLES

Deictics

In this section words, or parts of words, which "point" are examined. The forms may point to show where something is, or the "pointing" may refer to a point in time, or to entities in a discourse.

Demonstratives

We introduced Cheyenne demonstratives in the Noun phrases section earlier in this book. $$COMBINE THE TWO SECTIONS AS WELL AS THE TWO SECTIONS ON DISCOURSE PRONOUNS?? Here we describe the demonstratives more fully. Cheyenne demonstratives are inflected for animacy and distance from the speaker. Demonstratives can modify a noun, to which they phonologically attach as clitics, or they can stand alone as a noun phrase. If they attach to a noun they lose their word-final –he, so, for instance hé'tóhe + motšėške is pronounced as hé'tó=motšėške 'this knife', where the "=" symbol represents the phonological attachment with its smooth flow from the end of the demonstrative to the beginning of the noun.

tsé'tóhe	this, these (animate)
tá'tóhe	that, those (animate)
hé'tóhe	this, these (inanimate)
há'tóhe	that, those (inanimate)

Discourse demonstratives

Discourse demonstratives refer to old or new things in discourse. Like the regular demonstratives, they are inflected for animacy and distance, in this case, how far away the referent is in the discourse.$$RECHECK GLOSSES

néhe	this, these (animate)
héne	this, these (inanimate)
náhe	that, those (animate)
háne	that, those (inanimate)

Locative particles

Locative particles refer to a location. Locative particles are inflected for distance from the speaker, new or old location (cataphoric vs. anaphoric??) in a discourse, and another parameter not well understood but translated by the English word 'over'.$$INCLUDE ENDOPHORIC AND EXOPHORIC CATEGORIES FROM PRONOUNS PAPER

Currently used locative particles

tsėhéóhe	here (proximal; new location in discourse??)
hétsėhéóhe	over here $$RECHECK GLOSSES FOR THE LONGER FORMS ??
nėhéóhe	there (previously mentioned location)
hénėhéóhe	over there (previously mentioned)

tȧháóhe	farther?? there (distal; new location in discourse)
hátȧháóhe	over there (previously mentioned)
nȧháóhe	farther?? there (distal; previously mentioned location)
hánȧháóhe	over there (previously mentioned)

Older locative particles

The following set of locative particles were commonly used in the past, but are not so commonly used today. They correspond to the set of locative particles just described. These older particles end with the locative suffix /-nó/.$$INCLUDE GLOSSES

tsėhéno	here (proximal; new location in discourse??)
hétsėhéno	over here
nėhéno	there (previously mentioned location)
hénėhéno	over there (previously mentioned)
tȧhéno	farther?? there (distal; new location in discourse)
hátȧhéno	over there (new location)
nȧhéno	farther?? there (distal; previously mentioned location)
hánȧhéno	over there (previously mentioned)

Predicative pronouns

Predicative pronouns are inflected for animacy, number, obviation, distance (proximal vs. distal), and whether they are new or old (cataphoric vs. anaphoric??) in a discourse.?? They are not inflected for person as verbs are, but they function something like verbs, with glosses that sound like verbs. Predicative pronouns correspond to the distance and discourse values of the locative particles. There are full forms of predicative pronouns and contracted (more colloquial) forms.$$RECHECK THESE CLAIMS AND GLOSSES; REVISE BASED ON "CHEYENNE PRONOUNS AND PRONOMINAL FUNCTIONS" AND CHEYENNE DEIXIS PAPERS

Inanimate predicative pronouns

heta'háanéhe	that's the one (proximal cataphoric??)
hetá'hanehe	(contracted form)
heta'háanevótse	those are the ones
hena'háanéhe	it's the one, that's it (proximal anaphoric)
henά'hanéhe	(contracted form)
hena'háanevótse	there they are; they are the ones
hata'háanéhe	that's the one (distal cataphoric??)
hatά'hanehe	(contracted form)
hata'háanevótse	there they are; those are the ones (farthest?? cataphoric??)
hana'háanéhe	there it is; that's the one (distal?? anaphoric)

haná'haného	(contracted form)
hana'háanevótse	those are the ones

Animate predicative pronouns

tsea'háanéhe	here he is; he's the one (proximal cataphoric/pointing at??)
tseá'hanehe??	(contracted form)
tsea'háanevóhe	here they are; they are the ones
nea'háanéhe	he's the one (proximal anaphoric??)
néa'hanehe??	(contracted form)
nea'háanevóhe	there they are; they are the ones
táa'háanéhe	he's the one (distal cataphoric)
táa'hanehe	(contracted form)
táa'háanevóhe??	there they are; they are the ones
naa'háanéhe	he's the one (distal anaphoric)
náa'hanehe	(contracted form)
naa'háanevóhe	they are the ones
nevá'haného	he is the one (only about a hero)

Predicative pronouns in sentences

$$INCLUDE EXX. FOR OTHER PREDICATIVE PRONOUNS

"Ameto nevá'haného," tsėhevoōne. "From now on (the young man) will be known as the (hero) one," they will say. ($$SOURCE??)

Temporal deictics

Temporal deictics are particles which point in time. They are inflected for whether they refer back in time (anaphoric) or forward in time (cataphoric).

nėhe'še	then (marks temporal sequence)
tšėhe'še	at this time
nėhe'xóvéva	at that time
tsėhe'xóvéva	at this time
nėhetáa'e	from then on
tsėhetáa'e	from this time forward

Deictic preverbs

The deictic preverbs nė- and tsė- point back (anaphorically) or forward (cataphorically) within discourse. Deictic preverbs must be immediately followed by a relative preverb, initial, or root.

nė- examples

é-**nė**-hetóhoono	he said it that way to him (obv) (preterit mode)
é-**nė**-hetóhta'hāne	that's how he told the story

é-**nė**-hešenéméne that's the way he sang
nė-he'xóvéva at that time

tsė- examples

és-**tsė**-hetóhoono he told like this (preceding a quote) (preterit mode)
é-**tšė**-hešenéméne[63] he sang like this
tsė-he'xóvéva at this time

Speech functions

Cheyenne speakers perform the same functions of speech that speakers of any other language do, including to inform, question, command, entertain, comfort, rebuke, tease, pray, and perform ceremonies. Among these, the first three reflect major grammatical patterns in Cheyenne. They correlate with the major sentence types of Cheyenne.

Sentence types

The major sentence types of Cheyenne and the speech functions to which they correspond are:

sentence types	speech functions
statements	inform
interrogatives	question
imperatives	command

Next we examine these sentence types and how they are expressed in the Cheyenne grammatical system.

Statements

Cheyennes inform through statements. Statements typically are composed of a verb which may be accompanied by one or more nouns which the verb tells about. Statements may, however, be other parts of speech, such as a noun or particle which is a response to something someone else says. The particles héehe'e 'yes' and hová'áháne 'no' can serve as complete statements in answer to some questions. A significant part of this grammar will describe Cheyenne verbs which are used to inform. As a preview, they are verbs which are in the indicative, inferential, reportative, and preterit modes.

Questions

There are two kinds of questions which can be asked in Cheyenne:

1. Yes/No questions
2. Content questions

Yes/No questions

Yes/No questions (also known as polar questions) are questions for which a "yes" or "no" answer is requested. There are two ways to form yes/no questions in Cheyenne:

1. Add the –he interrogative suffix to a verb
2. Add the interrogative particle móhe to the beginning of a word to be questioned

[63] The cataphoric preverb tsė- is pronounced as tšė- preceding /š/ of the relative preverb heše-.

-he interrogative suffix

The following verbs are changed to question words by adding the –he suffix:

statement	**meaning**	**question**	**meaning**
Émane.	He drank.	Émane-he?	Did he drink?
Ého'éétо.	It's snowing.	Ého'éeto-he?	Is it snowing?
Éhoo'kōho.	It's raining.	Éhoo'kȯho-he?	Is it raining?
Névóómo.	You saw him.	Névóomo-he?	Did you see him?
Néhestāna.	You took it.	Néhestana-he?	Did you take it?
Náméhótáéne.	He loves us (ex).	Náméhotaene-he?	Does he love us (ex)?

$$REVISE: The first way is to attach the inferential particle móhe to whatever word you desire to question. When móhe attaches to a following word its last two letters, -he, and is pronounced only as mó-: ($$INCLUDE discussion of the functions of word-internal question words and the reportative mode (e.g. étónėšévėsesto 'What in the world are they doing?', or, náme'tatónėšévémȧse 'What in the world could I do?' from The Bat story:, whether word-internal question words are possible with the preterit mode, etc.)

mó- questions

The interrogative particle móhe can be attached to the beginning of several categories of words to question them. When it attaches to a word, it shortens to mó- and acts like a prefix to the word[64]. Questions formed with mó- have an assumption that the answer will be positive, unlike questions formed with the interrogative suffix -he. Cheyenne mó- questions are similar in function to English tag questions, such as "You've eaten, haven't you?"[65]

Here are examples of Cheyenne mó- questions:

regular word	**meaning**	**questioned word**	**meaning**
tsé'tóhe	this one (animate)	Mó-tsé'tóhe?	This one?
hetanéka'ėškóne	boy	Mó-hetanéka'ėškóne?	The boy?
Néésėho'soo'e.	You've already danced.	Mó-néésėho'soo'e?	You've already danced?
Náméhótáéne.	He loves us (ex).	Mó-náméhótáéne?	He loves us?
Éhoo'kōho.	It's raining.	Mó'-éhoo'kōho?[66]	It's raining?
Néhóxe'āna.	You cleaned it.	Mó-néhóxe'āna?	You cleaned it?

mó- questions and evidential modes

Sarah Murray (p.c.) ($$CITE EXX. FROM DISSERTATION) has discovered that in certain contexts mó- can question verbs in the reportative and preterit modes:

Mó'-éhoo'kȯhónėse?	Given what you heard (reportative), did it rain?
Mó'-éxhó'tȧheváhoo'o?	Given what was narrated (preterit), did he win?

[64] This phonological process is called cliticization.

[65] In Cheyenne questions mó- functions like the interrogative tag particle "innit" in the Cheyenne dialect of English, which is contracted from the English words "isn't it?". Unlike the sentence-final word order of English tag words, Cheyenne English "innit" can appear either at the beginning or end of Cheyenne English utterances.

[66] A glottal stop is inserted between mó- and any vowel that follows it.

Content questions

Content questions are questions that ask for information other than "yes" or "no" answers. Content questions are created with question words (called interrogative pronouns) or meaning parts (morphemes) inside verbs (called preverbs and initials).

Interrogative pronouns are used to ask Cheyenne questions that correspond to English questions that begin with "What", "Who", "When", "Where", "Why", and "Which". An interrogative pronoun precedes the verb that accompanies it. We will study verbs and their categories in the next section of this book. In that section we will examine two main categories (called orders) of verbs, independent and dependent (called conjunct), which take different prefixes and suffixes from each other. For now we simply observe that What, Who, Why, and Which questions in Cheyenne require that verbs that go with them be dependent (that is, in the conjunct order). When and Where questions require that verbs that go with them be independent. Interrogative pronouns are inflected for number and obviation. How questions are expressed with preverbs and initials within verbs whose manner is questioned.

What questions

What questions use the interrogative pronoun hénová'e 'what?' or one of its related inflected forms, followed by a conjunct participle:

Hénová'e tséméseto?	What did you eat?
Hénová'e tséméséstse?	What did he eat?
Hénová'e tsého'ȧheto?	What do you want?
Hénová'e tsého'aestse?	What does he want?
Hénová'e tsého'tseto?	What do you have?
Hénová'e tsého'oestseto?	What are you cooking / boiling?
Hénová'e tséhonóhtomo?	What are you baking / roasting?
Hénová'e tsépéenomo?	What are you grinding?
Hénová'e tsémanėstseto?	What are you making?
Hénová'e tsémȯxe'ȯhomo?	What are you writing?
Hénová'e tsétoenomo?	What are you holding?
Hénová'e tsévé'hoohtomáse?	What are you (plural) looking at?
Hénová'ehȯtse tsétoenomo?	What (plural things) are you holding?
Hénová'ehȯtse tsévé'hoohtomáse?	What (plural things) are you (plural) looking at?
Hénová'e tsémetȯhtse?	What did you give him?
Hénová'etotse tsémétȯhtse?	What (relational) did he give him (obv)?
Hénová'etotse tséno'ėhnesėstse?	What (relational) is he carrying?

Who questions

Who questions use the interrogative pronouns névááhe 'who?' and névááso 'who?' or a related inflected form, followed by a conjunct participle:

Névááhe tsénéménėstse?	Who is singing?
Névááhe tséháóénȧhtse?	Who is praying?
Neváaseo'o tséháoenase?	Who (plural) are praying?
Névááhe tsévéstoemȯhtse?	Who is your spouse? (lit., Who is the one you sit with?)
Neváasóho tsévéstoemose?	Who (obviative) is his spouse?
Neváasóho tséméhotovose?	Who (obviative) do they love?

Névááhe tsémanestsėstse?	Who made it?
Névááhe tséhóxe'ānȯhtse?	Who cleaned it?
Névááhe tsémétata'e?	Who gave it to you?
Neváasóho tsémétaa'ėse?	Who (obviative) gave it to him?

Whose questions

Who questions followed by a verb with the he- 'have' preverb can be translated either as 'Whose ____?' or 'Who has ____?', which essentially mean the same thing. The he- 'have' preverb is boldfaced in these examples to make it easier to see:

Névááhe tsé-**he**-vóhkėha'ėstse?	Whose hat is this? / Who has on the hat?
Névááhe tsé-**he**-mo'kėhānėstse?	Whose shoe is this? / Who has on the shoe?
Névááhe tsé-**he**-voestóvėstse?	Whose dress is this? / Who has on the dress?

Which questions

Which questions use the interrogative pronoun táaso 'which?' and its inflected forms, followed by a noun or verb. The verb must be a conjunct participle. These interrogative pronouns are inflected for animacy and number.

Táaso[67] vóhpoma'ȯhtse?	Which one is the salt?
Táasévoonėstse nemótšėškehȯtse?	Which are your knives?
Táasévoo'e tsévéstoemȯhtse?	Which is your spouse?
Táasévoone tséoomata'ōse?	Which ones (animate) hit you?
Táasévoone hoemaho tsémanėhōse?	Which shawls did you make?

Why questions

Why questions are composed of a what question word, followed by a verb in the conjunct order. This verb contains the causal preverb hése- or initial hést-, boldfaced in the following examples. The what question is hénová'e 'what?' or hénáá'e 'what?' or one of their related inflected forms. Literally, why questions can be translated to English as 'For what reason ____?'

Hénová'e tsé-**hése**-oomȯhtse?	Why did you hit him?
Hénová'e tsé-**hésė**-háóénȧhtse?	Why is he praying?
Hénová'éto tsé-**hést**-a'xaneto?	Why are you crying?
Hénáá'e tsé-**hése**-aseohtsése?	Why did you (plural) leave?

When questions

When questions are composed of a time question word, typically tóne'še 'when?' followed by a verb in the independent order.

Tóne'še ého'eōhtse?	When did he arrive?
Tóne'še néévȧho'eohe?	When did you return?
Tóne'še néto'seaseōhtse?	When are you going to leave?

How long questions

How long questions consist of the preverb or initial tóne'éše- within a verb of the independent order.

[67] Alternate pronunciations are táase, tóáse, and tóaso.

Néta-tóne'éšė-háomóhtahe?	How long have you been sick?
Étaohke-tóne'éše-ohénove He'konemȧhoéve'ho'éno? Hardin?	How long does it take to get to

Where questions

Where questions are composed of the question word tósa'e 'where?' followed by a verb in the independent order.

Tósa'e néto'sėtsėhe'ōhtse?	Where are you going to go?
Tósa'e néohkėhotse'ohe?	Where do you work?
Tósa'e éhoo'e?	Where is he?
Tósa'e néhohtóva?	Where did you buy it?
Tósa'e névóómo?	Where did you see him?
Tósa'e éhó'ta namȯxe'ėstoo'o?	Where is my book?
Tósa'e éto'semóheeohtséstove?	Where is the meeting going to be?
Tósa'e nénėxhéstahe?	Where are you from?

How questions

How questions are expressed by the preverb tónėše-, initials tónet-, tónėst-, and related initials, all meaning 'how?' (or 'what?' with some finals). These initials and preverb appear within verbs of the independent order. The preverb and initials question how something about the verb is done. The How question roots, stems, preverbs, and initials are boldfaced in the following examples:

Né-**tónėše**-véhe?	What's your name? (lit., How are you called?)
Né-**tónėšė**-ho'ēhne?	How did you come?
Né-**tónėšė**-héne'enovo-o'o?	How do you know them?
Né-**tónėše**-táno?	How do you feel (mentally/emotionally)?
Né-**tónet**-omóhtahe?	How are you (in terms of wellness)? $$RECHECK GLOSS
Né-**tónės**-étsésta?	What do you think of it?
Né-**tónės**-étámo?	What do you think of him?
É-**tónet**-ȧho'ta?	How is it cooked? (e.g. Is it cooked yet?)
É-**tónet**-oeme?	How much does it cost?
É-**tónet**-aeta?	What size is he?
É-**tónet**-aō'o?	What size is it?
É-**tónet**-ónóto?	How thick is it?
É-**tónet**-o'etame?	How deep is it? (water)
É-**tóne**-'éhotoo'e?	How deep is it? (a hole or cave)
É-**tóne**-'ého'oésta?	How high is it hanging?
É-**tóne**-'ého'oése?	How high is he hanging?
É-**tóne**-'ėstahe?	How tall is he?
É-**tóne**-'éhahe?	How old is he?
É-**tóne'xóv**-anāno?	How much does it weigh?
É-**tóne'xóv**-aneta?	How much does he weigh?
É-**tónet**-aa'ene'hō'ta?	How much room is there?
É-**tóne**-'éhoo'e?	How long is he staying / How long did he stay?
É-**tónet**-otse'ohe?	What is his work?
É-**tóne**-'éhoma'ō'e?	How far away it it?
É-**tónet**-ȯhtȧheve?	What color / design is it/he?

É-**tóne'**-éno'e?	How does it taste?
É-**tóne'**-énehe?	How does he taste?
É-**tónet-**átamáno'e?	How is the environment?
É-**tónet-**oéstomo'he?	What kind of personality does he have?
É-**tónėst**-ȧhevónó'e?	What kind (or type) is it?
É-**tónėst**-á'e?	How long is his hair?
É-**tónėš**-éa'e?	How does it feel (in texture)?
É-**tónėš**-e'šeme?	What sound does he make?
É-**tónės**-évone?	What sound does it make?

What root and stem questions

Questions formed from question roots and stems behave like the preceding How questions. However they are often best translated with the English question word "What".

É-**tónéso**?	What is its condition?
É-**tónesta**?	What is his condition?
É-**tónėšé'tov**óho?	What did he do to him?

-tónėševe 'What is/are ____ doing?'

Questions asking what someone is doing are formed with the interrogative stem -tónėšéve. This stem is inflected for person, number, obviation, and mode, like any other AI verb stem:

Ná-**tónėšéve**?	What did I do?
Né-**tónėšéve**?	What did you do?
É-**tónėšéve**?	What did he/she do?
É-**tónėšév**óho?	What did he/she (obv) do?
Ná-**tónėšévé**me?	What did we (exclusive) do?
Né-**tónėšéve**ma?	What did we (inclusive) do?
Né-**tónėšévé**me?	What did you (plural) do?
É-**tónėšéve**o'o?	What did they do?

'How many' questions

Questions asking how many are formed with the interrogative particle tónesto 'how many?' or the preverb tónėstȯhe-, or the initial tónėst-.

Tónesto néoó'hamoo'o?	How many (fish) did you catch?
Né-**tónėstȯhe**-aénáma?	How old are you? (lit., How many are you yeared?)
É-**tonėstȯhe**-éše'hama?	How many months old is he?
Né-**tónėstȯhe**-enō'tse?	How many nights did you camp?
É-**tónėstȯhe**-éno'e?	What day of the week is it? (lit., how many days is it?)
É-**tónėst**-ȯxeo'o?	How many of them (an.) are there?
É-**tónėst**-ȯhánėstse?	How many of them (inan.) are there?

'How many times' questions

Questions asking how many times something happened begin with the interrogative particle tónėstoha 'How many times?'

Tónėstoha ného'soo'e?	How many times did you dance?
Tónėstoha éamo'ȧhéotseo'o?	How many times did they run?

To what degree questions

To what degree questions consist of the preverb tóne'xóve- within an independent order verb.

É-**tóne'xóvė**-háomóhtahe?	How sick is he?
Né-**tóne'xóve**-méhóto?	How much do you love her?

Other question forms

Some content questions are created with forms unrelated to the tónėš(e)- / tónėst- preverbs, initials, and roots.

Nénéevá'eve?	Who are you?
Éhová'eve?	What gender is he/she?
Éhová'evóéhne?	What child did she bear?
Éhová'ėšeenotseve?	What kind of a tree (bush) is it?
Éhová'evenótseve?	What kind of tribe is he?
Éhová'evé'ho'eve?	What non-Indian nationality is he?
Éhová'eéšeeve?	What kind of a day is it? (cf. -tónėšeéšeeve, with the same meaning)

'What say' questions

Verbs of saying can take a preverb óxȯ- which questions what someone said:

Ná-**óxȯ**-heve?	What did I say?
Né-**óxȯ**-heve?	What did you say?
É-**óxȯ**-hevoo'o?	What did he/she say?
É-**óxȯ**-hevoōne?	What did they say?
É-**óxȯ**-henove?	What is said?
Né-**óxȯ**-héto?	What did you say to him?
É-**óxȯ**-hetóho?	What did he say to him (obviative)?

naa questions

The conjunction naa 'and' can function as a kind of question word. In the appropriate speech context if naa precedes a noun, it can function as asking about that noun's location or well-being.

Naa Amé'há'e?	How's Flying Woman?
Naa ma'háéso?	Where's the old man?
Naa neamȧho'hestȯtse?	How's your car?

Question words and indefinite meanings

When, Where, How many, and How question forms have indefinite meanings in sentences which are not asking questions. $$DEVELOP THIS SECTION; include tóne'še 'sometime', tósa'e 'somewhere', tónėše- 'somehow' (include Rolling Head sentence). 'something', hénáá'énėse 'something', etc.

Tóne'še móho'eohtsėhéhe. 'He must have come sometime.'

Tósa'e nóháso móstanėšema'xetónėšėhe'ame-pónenenėhéhe. 'He just shot in any direction up in the air.' (1987:277)

Naa oha **tónesto** tséhetaa'he'konȧhétse hétsėhéóhe náho'manėstsénóne. 'But however many

of us who were healthy, we made it back here.' (1987:37)

Naa héna'hanehe náéšėhóhta'hāne **tónetáa'e** tséhéne'enómo. 'And I have told however much I know.' (1987:97) $$CAN tónetáa'e FUNCTION AS A QUESTION WORD?? (perhaps Tónetáa'e némese? 'How much did you eat?')

Hēā'e éto'sė-**tónėstá**otse. 'Maybe something is going to be wrong (with him).' (1987:195)

Móhmóne-**tónėstȯhe**aénamȧhéhe. 'She was sometime in early age.' (1987:21)

Naa mós-**tónėstȯxė**hevóhe móstaasėhétoo'ėhehevóhe. 'And however many (suspects) there were, they were taken away to prison.' (1987:185)

Naa nėhe'še me'ko móhnės-**tónėšė**sóhpo'eohétȯhanéhe. 'And then the (rolling) head came through somehow.' (1980:54)

Naa vé'ho'e mósta-**tonėše**néstomónėhéhe. 'And the whiteman must have heard it somehow.' (Croft 1988:20:4)

How forms and negatives

How forms have an indefinite negative meaning in negative verbs:

Násáa-**tónėš**évéhe.	I'm not doing anything.
Násáa-**tónėše**tanóhe.	I'm not feeling anything.
Násáa-**tóne'xóv**omóhtȧhéhe.	I'm not feeling anything.
Ésáa-**tónėst**áhe.	There's nothing wrong with him.
Ésáa-**tónės**óhane.	There's nothing wrong with it.
Ésáa-tónėsóotséhane.	Nothing happened.
Násáa-**tónėst**á'tovóhe.	I didn't do anything to him.

Content of saying questions and negatives

The verb of saying has an indefinite negative meaning with the preverb óxo- in negative contexts, including prohibitives:

Násáa'-**óxȯhé**he.	I didn't say anything.
Nėstsevé'e-**óxȯhét**o!	Don't say anything to him!

hová'éhe and negatives

The indefinite pronoun hová'éhe 'something' has a negative meaning in a negative context: $$KEEP HERE OR MOVE TO ANOTHER SECTION OF THE BOOK??

Násáaho'ȧhéhe **hová'éhe**.	I don't want anything.
Násáavóóhtóhe **hová'éhe**.	I didn't see anything.

'someone' indefinite particles

Who question words themselves never function as indefinite particles, but words which sound much like them and probably are semantically related to them, are indefinite particles in both form and function.

Hovánee'e ésáahoéhe.	No one was there.

$$DEVELOP SECTION HERE OR ELSEWHERE IN BOOK, e.g. nevá'esėstse 'someone', nevá'ėsesto, nėsésesto, nėséhoo'o, etc. Also be sure there is/are (a) section in the book which covers the polarity

behavior of hová'éhe, hovánee'e, the semantic relationship between hová'éhe and hénáá'énėse, etc. Nea'háanéhe and related forms, Énéehove and related forms. Also relationship to tsé'tóhe and hé'tóhe in terms of deixis and reference.

Rhetorical questions

Rhetorical questions have the forms of questions but do not function as questions. Typically they function as emphatic statements, such as rebukes.$$RECHECK THE EXAMPLES AND GLOSSES

Nésáahe'évėhehe!	Are you not a woman!
Névé'hétónėšéve!	Why did you do that!
Névé'hénéméne! ??	Why did you sing! $$RH Q??
Névé'héoxȯhetoo'o!	Why did you say that to them!
Móname'hétone'otse! ??	Nothing would happen to me!
Móném e'hé-tone'oēto.	You won't be able to do anything to him. (e.g., he's more powerful than you)
Ésáatónėšeéno'éetȯhane!	How does it not stop snowing!

Commands

There are several kinds of Cheyenne forms that function as commands. Further details about some of the forms in this section can be found in other parts of this book which focus on those forms themselves. For instance, we must introduce imperative mode verbs in this section devoted to commands. But description of full paradigms of imperative mode verbs will be found in the imperative mode subsections under discussion of the main verb types.

Commands can be either "positive" (e.g. Tie your shoes!) or "negative" (e.g. Don't cross the street!). Positive and negative commands are grammatically different in Cheyenne. (They belong to different modes.) Commands can be singular (said to one person) or plural (said to more than one person).

Positive commands

Positive commands tell people what to do. Negative commands, which we will illustrate shortly, tell people what not to do.

Imperative mode commands

The most common way of communicating a positive command is by use of the imperative verb mode.

Singular addressees

Imperative mode commands may be said to a single person (singular addressee). The imperative suffix for a command said to a single person is -stse / -htse (phonemically /-ht/). Here are some commonly used commands said to one person:

Hámėstoo'ėstse!	Sit down!
He'kotoo'ėstse!	Be quiet! / Sit still!
Méseestse!	Eat!
Né'éstséhnėstse!	Come in!
Né'tȯhkėhá'ȧhtse!	Take your hat off!

E'seéstse'hēnȧhtse!	Put your coat on!
Né'seéstse'hēnȧhtse!	Take your coat off!
E'ėhā'ȯhtse!	Put your shoes on!
Né'tó'ėstse!	Take your shoes off!
Tȧhéovēšėstse!	Go to bed!
Áahtovėstse!	Listen to me!
Néhmanoxėstse!	Give me a drink!
Nėše'šévóénėstse!	Wash your face!
Nėše'šėhe'ōnȧhtse!	Wash your hands!
Vé'hóóhtȯhtse!	Look at it!

Plural addressees

Some imperative mode commands may be said to a more than one person (plural addressee):

Hámėstoo'e!	Sit down!
He'kotoo'e!	Be quiet! / Sit still!
Mésehe!	Eat!
Né'éstséhne!	Come in!
E'tóhkėhá'a!	Put your hat on!
Né'tȯhkėhá'a!	Take your hat off!
E'seéstse'hēna!	Put your coat on!
Né'seéstse'hēna!	Take your coat off!
E'ėhā'o!	Put your shoes on!
Né'tó'e!	Take your shoes off!
Tȧhéovēše!	Go to bed!
Áahtove!	Listen to me!
Néhmanoxe!	Give me a drink!
Nėše'šėhe'ōna!	Wash your hands!
Vé'hootome!	Look at it!

Note that there is no command suffix added when the command is said to more than one person.

Delayed imperatives

Speakers who issue the commands we have just seen expect the person addressed to perform the action immediately. Those commands are called immediate imperatives.

Other suffixes can be added to verb stems to indicate that the action commanded is to be done later. These commands are called delayed imperatives. The suffix for a delayed imperative said to a single person is phonemically /-o/. The suffix for a delayed imperative said to more than one person is phonemically /-héné/.

Hámėstoeo'o!	Sit down later! (singular addressee)
Hámėstoehéne!	Sit down later! (plural addressee)
Néhmétseo'o!	Give it to me later! (singular addressee)
Néhmétsėhéne!	Give it to me later! (plural addressee)

Né'évȧhósėho'ėhneo'o!	Come again later! (singular addressee)
Né'évȧhósėho'ėhnéhéne!	Come again later! (plural addressee)

'should' commands

Verbs with the preverb me'- 'should' function as mild commands:

Né-**me'**-mésehe.	You should eat.
Né-**mé'**-mésėhéme.	You (plural) should eat.
Né-**me'**-hestāna.	You should take it.
Né-**me'**-méhótȧhtséme.	You should love each other (or, yourselves).

'should' impersonal commands

Impersonal verbs with the preverb me'- function as even milder commands. Even though these verbs are in the impersonal, they are often intended for one or more individuals . Their impersonal natural mitigates the directness of the command, sounding more polite in some speech contexts.

É-**me'**-mésėhé-**stove**.	There should be eating.
É-**me'**-méhotȧhtsé-stove.	There should be love for one another.

Negative commands

Negative commands tell people what not to do.

Prohibitives

A command telling more or more people not to do something is called a prohibitive. A prohibitive command is composed of the prohibitive preverb vé'(e)- in a verb with a second person ("you") subject. The preverb is pronounced as vé'e- if the next letter in the word is a vowel. Otherwise, it is pronounced as vé'-.

Né-**vé'**-nėhešéve!	Don't do that! (said to one person, a singular addressee)
Né-**vé'**-nėhešévéme!	Don't do that! (said to more than one person)
Né-**vé'e**-a'xaame!	Don't cry! (singular addressee)
Né-**vé'e**-a'xaamēme!	Don't cry! (plural addressee)
Né-**vé'e**-oome!	Don't hit me! (singular addressee)
Né-**vé'**-vé'hóóhta!	Don't look at it! (singular addressee)
Né-**vé'**-vé'hóóhtánóvo!	Don't look at it! (plural addressee)
Né-**vé'e**-óxȯheve!	Don't say anything! (singular addressee)

Negative 'should' commands

The 'should' and 'not' preverbs can be used together to create a negative command milder than a prohibitive. $$RECHECK THAT CLAIM AND FOLLOWING DATA

Né-**mé'-sáa**-nėhešéve.	You (singular) shouldn't do that.
Né-**mé'-sáa**-nėhešévéme.	You (plural) shouldn't do that.
Né-**mé'-sáa**-tsėhe'ōhtse.	You (singular) shouldn't do there.

Negative 'should' impersonal commands

The 'should' and 'not' preverbs can be used with impersonal verbs to create statements that function as commands even milder than the negative 'should' commands in the preceding section. Even though the impersonal verb form is used, a speaker typically intends a single individual (or sometimes a group of individuals) to be impacted by the impersonal statement which functions as a mitigated command.$$RECHECK DATA

É-**mé'-sáa**-nėhešévė-stovė-hane.	That shouldn't be done.
É-**mé'-sáa**-méotȧhtsé-stovė-hane.	There shouldn't be fighting one another.
É-**me'-sáa**-nėhenóvė-hane.	That shouldn't be said.

Negative impersonal commands

The mildest (most mitigated) commands are those which use the negative preverb in impersonal verbs:$$RECHECK THAT CLAIM

É-**sáa**-nėhenóvė-hane.	That is not said.
É-**sáa**-nėhešévė-stovė-hane.	That is not done.

Rhetorical question commands

$$RECHECK THIS SECTION, INCLUDING THE DATA AND GLOSSES/ CLAIMS ABOUT FUNCTIONS

Some Cheyenne rhetorical questions can function as commands. These include negative interrogatives and negative prohibitives:

Negative interrogatives

Negative interrogatives include the sáa- negative preverb (with its negative suffix /-hé/) and the word-final –he interrogative (question) suffix. For further details, see lists with negative interrogatives in the main Verbs section of this book. Here are a few examples of negative interrogatives:

Né-**sáa**-mésėhe-**he-he**?!	Aren't you eating?!
Né-**sáa**-'-ovėšenȧ-**he-he**?!	Didn't you go to bed?!
Né-**sáa**-naóotsė-**he-he**?!	Aren't you asleep?!

Negative prohibitives

Negative prohibitives function as a kind of command. They combine the negative preverb sáa- (with its negative suffix /-hé/) and the prohibitive preverb vé'(e)- in a single verb:

Né-**sáa-vé'**-mésėhé-he?!	Shouldn't you eat?!
Né-**sáa-vé'**-nėhešévé-he?!	Shouldn't you do that?!
Né-**sáa-vé'**-nėhešévė-hé-me?!	Shouldn't you (plural) do that?!

Hortatives

Cheyenne hortatives are commands which tell someone to let someone else do something. Cheyenne hortatives are created by adding the hortative suffix –ha to a verb stem. More details about hortatives can be found in the hortatives sections of the main Verbs section of this book. Here are a few examples of Cheyenne hortatives:

Némeneha!	Let him sing!

Vé'hoohtoha!	Let him look at it!
Némenévoha!	Let them sing!
Vé'hoohtomávoha!	Let them look at it!

First person hortatives

First person hortatives are formed by inserting a preverb ta- after the person prefix of a verb:

Ná-**ta**-mésehe!	Let me eat!
Ná-**ta**-vé'hóóhta!	Let me look at it!
Né-**ta**-évo'sóémáne!	Let's play!
Né-**ta**-nėšeasema!	Let's just leave!

The preverb hé- is often included also. It adds a meaning something like 'for the purpose of':$$RECHECK THAT LAST CLAIM??

Né-**tȧ-hé**-mėsėhémáne!	Let's eat!
Né-**tȧ-hé**-ve'hoosanémáne!	Let's go look on! (for example, at a powwow)

Command particles

Some short words called particles function as commands:

Nóheto!	Let's go!
Nóxa'e!	Wait!
Ótahe!	Listen!
Táaxa'e!	Let's see!

Mitigation of commands

It has been noted that some command forms are mitigated (milder). They are less direct, for instance, than the most direct commands, such as Méseestse! 'Eat!' and Tȧhéovēšėstse!'Go to bed!' We must note, however, that, unlike in some other languages, including English, more direct commands are not impolite or rude to use in Cheyenne. It is culturally appropriate to use a direct command with an elderly parent, for instance. Instead of degree of politeness determining the degree of mitigation of a command, it appears that degree of mitigation of Cheyenne commands is determined by degree of social closeness, how familiar a speaker is to the person being addressed by a command.

So, if you are not a Cheyenne and someone tells you Méseestse! 'Eat!', understand this use of the most direct command to be a kind of compliment. It means that you have gained a good level of acceptance within the social circle of that Cheyenne speaker.

In constrast, if someone says the mitigated command, Émé'mésėhéstove 'There should be eating!' there is some social distance intended. Such a mitigated command might be used, for instance, by a woman, who is trying to get her son-in-law to eat, but she cannot speak to him directly due to the Cheyenne taboo against her speaking to her son-in-law. $$RECHECK THESE CLAIMS

Verbs

An understanding of its verbs is essential to a proper understanding of Cheyenne. In a real sense the verb is the heart of the Cheyenne language. A Cheyenne verb is often like a complete sentence, all wrapped up in a single word. For instance, Éhoo'kōho means 'It's raining.' Énéméne means 'He's singing.' Návóómo means 'I saw him,' and Éohkėsáa'áahtomónéhe means 'He regularly does not listen.' We can add nouns to give more information. We can say "Hetane énéméne" which means 'The man is singing.' Návóómo váótséva means 'I saw a deer.'

Much of this section of this book is devoted to paradigms (grammatical lists) of verbs. The lists are organized according to various categories. The categories are given technical labels. It is more important that you understand what kinds of verbs are in a category than that you understand what a technical label means. A person can, of course, easily learn a language without knowing any technical labels. Some people, on the other hand, find labels helpful. If you wish to understand more about the meaning of a label, and there is not enough explanation for it in this book, you might get some help from an English dictionary or by searching for the technical term on the Internet.

Transitivity

A transitive sentence has an "object", something or someone that is affected by the subject of the sentence. For instance, the words "He wrote a letter" form a transitive sentence. The object of the sentence is "a letter". An intransitive sentence does not have an object. The English sentence "She is cooking" has a subject, "She". There is no object telling what is cooked, so this sentence is intransitive.

Cheyenne verbs indicate whether they are intransitive or transitive, even if there is no separate noun which tells what the object is:

intransitive	**meaning**	**transitive**	**meaning**
Émésehe.	He's eating.	Émese.	He's eating it.
Návóósáne.	I see.	Návóóhta ame.	I see pemmican.

Verbs and animacy

To understand Cheyenne grammar it is important to know whether the subject of a verb is animate or inanimate. And, if a verb is transitive, it is necessary to know whether the object is animate or inanimate. So, we can divide Cheyenne verbs into four main classes, (1) intransitive verbs having animate subjects, (2) intransitive verbs having inanimate subjects, (3) transitive verbs having animate objects, and (4) transitive verbs having inanimate objects. People who study Algonquian languages, such as Cheyenne, abbreviate these four classes as:

- AI (Animate Intransitive)
- II (Inanimate Intransitive
- TA (Transitive Animate)
- TI (Transitive Inanimate)

This classification reflects an ergative pattern[68]. That is, animacy is marked for absolutives, i.e.,

[68] This does not mean that Algonquian languages are ergative, per se, only that they mark animacy on verbs according to an ergative pattern.

subjects of intransitive verbs and objects of transitive verbs.

Here are these four classes of Cheyenne verbs with examples of each:

AI	II
Épėhévahe. 'He's good.'	Épėhéva'e. 'It's good.'
Étȧhpéta. 'He's big.'	Étȧhpé'o. 'It's big.'
Nénémenehe? 'Did you sing?'	Éhoo'kōho. 'It's raining.'
Éma'ovése. 'He has red hair.'	Éma'ohe? 'Is it red?'
Náováxe. 'I dreamed.'	Ésétovoésta. 'It's noon.'
Éhenésone. "She had a child.'	Éháohō'ta. 'It's hot.'
Émésehe. 'He's eating.'	Émésėhéstove. 'There is eating.'

TA	TI
Nápėhéváno. 'I fixed him up.'	Nápėhévána. 'I fixed it.'
Návóómo. 'I saw him.'	Névóohtahe? 'Did you see it?'
Néhoxomohe? 'Did you feed him?'	Násáahestanóhe. 'I didn't take it.'
Náméhota. 'He loves me.'	Éhó'tse. 'He has it.'
Áahtovėstse! 'Listen to me!'	Náááhta. 'I'm listening to it.'
Násáa'oomóhe. 'I didn't hit him.'	Násáa'oohtóhe. 'I didn't hit it.'
Émevo. 'He ate him (obv).'	Émese. 'He ate it.'

There are also other important categories for Cheyenne verbs. Let's examine them.

Polarity

Cheyenne verbs are either positive[69] or negative. This is called polarity. Negative verbs are marked with the negative preverb sáa- and a negative suffix. Positive verbs are unmarked for polarity. The negative suffix is -hane for Inanimate Intransitive verbs and /-hé/ for all other verbs.

Námésehe.	I ate.
Násáamésėhéhe.	I did not eat.
Émá'o.	It's red.
Ésáama'óhane.	It's not red.

Interrogatives

Verbs can be marked as questions, also known as interrogatives:

statement	**meaning**	**interrogative**	**meaning**
Énéméne.	He's singing.	Énémenehe?	Did he sing?
Étȧhpé'o.	It's big.	Étȧhpé'o?	Is it big?
Náhestāna.	I took it.	Néhestanahe?	Did you take it?

[69] Also called affirmative.

Náméhóto.	I love him.	Néméhotohe?	Do you love him?

Imperatives

Cheyenne verbs can tell people to do things. These verbs are called commands, also known as imperatives.

statement	**meaning**	**imperative**	**meaning**
Émésehe.	He is eating.	Méseestse!	Eat!
Náhestāna.	I took it.	Hestānȯhtse!	Take it!

Later, when we give more details about Cheyenne imperatives, we will show that imperatives can tell someone to do something immediately or at some later time.

Independent verbs

Cheyenne verbs are marked for whether or not they can stand alone. Verbs which can stand alone are translated as complete English sentences. Verbs which can stand alone are called independent verbs. Here are some indendent verbs:

Énaóotse.	He's sleeping.
Námese.	I'm eating it.
Éoseepėhéveéno'e.	It tastes really good.
Nátsėhésenėstséme.	We speak Cheyenne.
Nésáatšėhe'ševóomatséhe.	I never see you.

Dependent (conjunct) verbs

Verbs which do not stand alone are called dependent verbs. It is traditional with people who study Algonquian languages to call dependent verbs conjunct verbs. We will use the label conjunct in this book but feel free to use the label dependent if it is more meaningful to you. Some Cheyenne conjunct verbs are:

tséhnaóotsėse	when he was sleeping
tséhvóonā'o	when it was morning
ma'énėsétovoésta	when it's afternoon

Orders

The last three categories of verbs, independent, conjunct, and imperatives, are called orders in Algonquian languages. The term order comes from the foundational work of Leonard Bloomfield (1946) on Algonquian languages. We will examine many verbs of each order in the next sections of this book. For now, here are a few examples:

Independent order verbs

Some examples of independent order verbs are:

Náho'soo'e.	I danced.
Némésėhehe?	Did you eat?
Móxháeanȧhevóhe.	They must have been hungry.

Ésáavé'hoohtóhe.	He didn't look at it.

Conjunct order verbs

Some examples of conjunct order verbs are:

tséhméseese	when he ate
tsénémenese	those who are singing
éóháóénávòhtse	whether they were hungry
máxho'ēhnėstse	when he comes

Imperative order verbs

Some examples of imperative order verbs are:

Hámėstoo'ėstse!	Sit down!
Tàhéovēšėstse!	Go to bed!
Né'évàhósėho'ėhneo'o!	Come again (later)!

Modes

Each order has two or more subtypes. These subtypes are called modes. A mode tells us something about how a speaker views the action or state of a verb. For instance, if a speaker does not know if something happened, he can ask whether it happened. As we noted earlier, an asking verb is in the interrogative mode.

Evidentials

Some Cheyenne modes indicate how speakers came by the information that they are sharing. Modes that are used to indicate the source of evidence for a speaker's information are called evidentials. If a Cheyenne speaker personally experienced something, they tell about it using what is called the indicative mode. Cheyenne indicative mode verbs do not receive any evidential marking. Cheyenne does marks three evidential modes on verbs: reportative, inferential, and preterit.

Indicative mode (should we change this to eye witness mode?)

As just noted, the indicative mode indicates information which a speaker has personally witnessed, that is, personally experienced either by seeing, hearing, tasting, or feeling. Even though a verb in the indicative mode does not receive any evidential marking, the lack of marking clearly indicates personally witnessed evidence. For this reason, Sarah Murray ($$xxxx:xx) labels this the witness mode. Each of the following verbs must have been personally witnessed in order for a Cheyenne speaker to say them properly. This is an important point which can be difficult for English speakers to learn when they begin to speak Cheyenne:

Énaóotse.	He's sleeping.
Néhósema.	He told about you.
Ého'éétо.	It's snowing.
Épėhéveéno'e.	It tastes good.

Reportatives

If Cheyenne speakers have been told that something has happened (but have not seen it for themselves), they would use a reportative evidential. Such verbs can be translated with English words like "It is said that ____" or "____, they say".

Némanémàse.	It is said that you drank.

Éhnėševátamósesto. It is said that he took pity on him.

Inferentials

A commonly used evidential is the inferential mode.[70] Inferential verbs are used by speakers who have not personally seen what happened, nor been told it by others, but concluded what happened based on other evidence available to them.

Verbs in the inferential mode begin with mó-[71], and can be translated with words like "He must have ___" or "It must be _____":

Móhoo'kȯhóhanéhe	It must have rained
Mónémésėhehéhe	You must have eaten

$$INCLUDE A TEXT WITH INFERENTIALS

Preterit mode

Another mode is the preterit (called mediate mode by Petter 1951 and I used Petter's term in earlier editions of this book). Petter (1951:68) wrote that "The expression Mediate denotes here a separation by time or distance or mind not direct or present." I remember an elder telling me that when he heard something told in this mode he felt "distant" from the events that were being narrated.

Use in legends

The preterit mode can also be considered a kind of evidential. The preterit marks actions which occurred long ago. No one living has any personal memory of them. The preterit has been used extensively when Cheyennes narrate legends, stories passed on down through many generations. Because this mode has so often been used when a storyteller narrates legends, Sarah Murray (xxxx:xxx$$) has used the informative label narrative for it.

I use the label preterit now because the Cheyenne suffixes of this mode are cognate with the preterit mode of other Algonquian languages, as Pentland (1984) has observed. Semantically, the "separation by time" semantics of this mode aligns with the past tense idea of the preterit mode in other Algonquian languages.

$$INCLUDE A TEXT WITH PRETERITS

Mirative usage

The preterit is also used in contemporary settings to indicate surprise or exclamation on the part of a speaker. An older Cheyenne lady once heard me speaking some Cheyenne at a basketball game. She exclaimed, "Nooo, étsėhésenėstséhoo'o!" which could be translated to English as 'Wow, surprisingly he speaks Cheyenne! It is possible that the narrative and mirative functions share the same semantics, namely, some kind of "distancing," in the case of a narrative a distancing where the speaker claims no source of information what what they are saying, and in the case of a surprise, where the speaker has been so uninformed ("distanced", perhaps) from prior knowledge of what they are saying that they are surprised.

Linguists use the label miratives for forms indicating surprise. We will continue to use the

[70] Called the dubitative mode in earlier editions of this book. Sarah Murray (2010) calls it a conjectural mode, an accurate label.

[71] A shortened form of the particle móhe meaning "Really?"

Algonquianist term preterit but mirative or narrative can also be used.

Interrogative mode

The interrogative mode, marking yes/no questions (also known as polar questions), is a non-evidential mode. The suffix -he marks the interrogative mode:

Nénémene-he?	Did you sing?
Émésėhevo-he?	Did they eat?

INTRODUCTION TO VERBS (cont'd)

are verbs which usually need some other verb(s) to help them out. From English grammar, this second type of verb would be called a "dependent" verb. It has become traditional with people who study Algonquian languages to use another label for this type, "conjunct". In these notes, the label "conjunct" will be used. But, remember that you can used the label "dependent" if it is more meaningful to you. Here are some examples of some independent verbs and some conjunct verbs:

INDEPENDENT VERBS

náho'soo'e	I danced.
némêsėhehe	Did you eat?
móhnôhonėhevõhe (hetaneo'o)	There must have been five (men).
ésâavé'hoohtóhe	He didn't look at it.

CONJUNCT (DEPENDENT) VERBS

tséhnéménėse	when he sang
tsénêmenese	those who are singing
éóháóónàtse	whether he prayed
màxho'ehnėstse	when he comes

We will call the major categories, Independent, Conjunct, and Imperative: "Orders". Each order has two or more main subtypes. We will call these subtypes "modes". A mode serves to tell us something about how the speaker views the "action" of a verb. For instance, if a speaker does not know if something has happened, he can ask a question. We will say that an "asking" verb is in the "interrogative mode". If a speaker knows that something has happened, usually having seen it with his own eyes, he simply makes a statement telling about the action. We say that a verb of this type, for instance, émêsehe 'he ate', is in the indicative mode.

Modes are very important in Cheyenne. Verbs will be of different modes depending on how a speaker has come by his knowledge. For instance, if he has been told that something has happened (but has not seen it for himself), he can use verbs in the "Attributive Mode". Such verbs can be translated with English words like "It is said that ___" or "'they' say that ___". Here are some examples: émanesėstse 'It is said that he drank," and éoomósesto 'It is said that he hit him.'

A commonly used mode type is the "Dubitative Mode". Using this mode appears to "tone down" an assertion, so that it doesn't sound too strong. Verbs in the dubitative mode begin with mó-, and can be translated with English words like "I guess ___" or "It must be that ___". A speaker may be quite sure that some action took place, but he can still use the dubitative mode so that what he says about the action will not sound too strong. Here are some examples of verbs in the dubitative mode: móhoo'kòhóhanehe 'it must have rained', mónééšemésėhehehe 'you must have eaten already', and móhâomóhtàhéhéhe 'he must be sick'.

Another mode is the "Mediate Mode". Using this mode seems to give an impression of "distance in space, concepts, or time". Verbs of the

mediate mode are often used in legends and folk-tales. Some examples of verbs in the mediate mode are éhnêmenéhoo'o 'he sang' and éhpėhêva'éneho 'it was good'.

There are a variety of different modes as subtypes of the Conjunct Order. We will not discuss these types in this introduction. Some of the various Conjunct Modes are illustrated on following pages entitled OVERVIEW OF CHEYENNE VERB SYSTEM when examples of Conjunct verbs are given. There are further illustrations of the various Conjunct modes later in these notes.

Before turning to the actual paradigms (lists) of verbs, we need to be sure we understand some things about the "person" system of Cheyenne. English is one language that commonly uses pronouns to tell what "person" is doing the action of a verb. In English grammar it is common to say that 'I' is first-person singular; 'you' is second-person, and it can be either singular or plural; 'we' is first-person plural, 'he, she, or it' are third-person singular, and 'they' is third-person plural. Cheyenne, and many other languages of the world, shows this same information by prefixes and suffixes attached directly to a verb. In a way, we can say that the "pronouns" are a part of the verbs--in technical language we say that Cheyenne verbs have pronominal affixes (affixes can be either prefixes or suffixes).

To start out, we need to know that the basic first-person verb prefix is ná-, the basic second-person prefix is né-, and the basic third-person prefix is é-. Notice how similar these are to the prefixes which we saw used on possessed nouns a few pages earlier. One difference is that the possessive prefixes, na-, ne-, and he-, have low pitches on their vowels. The basic verb person prefixes have high pitches on their vowels. (The high pitch will be gone with certain future tense verbs.)

Here are some examples using the verb prefixes:

námêsehe	I ate.
némêsehe	you (singular) ate.
émêsehe	He (or She) ate.

To conserve space, number abbreviations are used for the various "persons" throughout these notes. It would be very helpful for you if you would memorize these abbreviations:

1	first-person singular ("I")	x	Unspecified (Subject)
2	second-person singular ("you")		
3	third-person singular ("he" or "she")		
11	first-person plural (exclusive) ("we")		(US but not YOU)
12	first-person plural (inclusive) ("we")		(YOU and ME, maybe others)
22	second-person plural ("you")		
33	third-person plural ("they")		

In the discussion preceding the lists of possessed nouns, earlier, it was mentioned that an animate noun becomes "obviated" (moved out of the spotlight) when it is possessed by a third-person. We will call the

obviated person a "fourth-person". For all of the other persons there can be a singular or a plural. But, the fourth-person can be either singular or plural. It was pointed out, earlier, for instance, that hee'haho means either 'his son' or 'his sons'. We will abbreviate the fourth-person with "4". If a fourth-person does some action, the verb describing that action must be a little different from a verb with a regular third-person. For instance,

énémene	3	he sang
hee'haho énemenóho	4	his son sang

The "regular" third-person is sometimes called a "proximate" person, while the fourth-person is sometimes called the "obviated" person, or "obviative".

Obviation will also occur when two third-persons are referred to by the same verb, such as 'see'.The proximate forms of 'man' and 'woman' are hetane and he'e, respectively. Their obviative forms are hetanóho and he'óho, respectively. Notice what happens in the following sentences when there are two third-persons. Look for obviation changes on the nouns and on the verbs.

1-3	Návóómo hetane.	I saw a man.
1-3	Návóómo he'e.	I saw a woman.
2-3	Névóómo hetane.	You saw a man.
3-4	Hetane évoomóho he'óho.	The man saw a woman.
3-4	He'e évoomóho hetanóho.	The woman saw a man.

Sometimes the fourth-person does the action to the third-person. In such a case, the transitive verb will look a little different from the verb évoomóho, above, with the "3-4" person combination. For instance,

4-3	Heške évoomaa'e hetané-ka'éškóne.	His (the boy's) mother saw the boy.
4-3	Hemeho évéstáhémáá'e.	Her big sister helped her.

Transitive verbs give information as to what persons are the subjects and objects. The pronominal (person) affixes on transitive verbs follow a typical Algonquian "person-hierarchy". Whenever a first-person or second-person does something to a third-person (or fourth-person), the affix for the first- or second-person appears as the verb prefix, and the part that tells us that there is a third- or fourth-person object looks something like a "suffix" on the verb. But, when the third- or fourth-person acts on the first- or second-person, the first- or second-person is still marked by the prefix, and the third- or fourth-person is marked by a different "suffix". This kind of person combination is called "inverse" (the object is marked by the verb prefix); the first kind of person combination mentioned is called "direct" (the subject is marked by the verb prefix):

1-3	návóómo	(direct)	I saw him.
2-3	névóómo	(direct)	You saw him.
3-1	návoma	(inverse)	He saw me.
3-2	névoma	(inverse)	He saw you.

INTRODUCTION TO VERBS (cont'd)

Verbs which only involve first- and second-persons are said to be "local" forms. The Cheyenne person-hierarchy applies with local forms, just as it does with the above-mentioned direct and inverse forms. Whenever a second-person is either the subject or object of a Cheyenne verb, that verb receives the second-person prefix, né-. This means that second-person is the "highest" person on the Cheyenne person-hierarchy. Note the following local forms:

névôome	You saw me.
névôomåtse	I saw you.
névôomatsēme	I saw you (plural).
névôomeme	You (plural) saw me.

Each of these local forms has a second-person prefix, even though for two of the forms second-person is the object of the verb.

Throughout these notes an inanimate "thing" is abbreviated by "I" (for "Inanimate"). Singular inanimate will be abbreviated as "I", while inanimate plural will be abbreviated by "II". Whenever animate persons and inanimate "persons" interact in transitive verbs, in Cheyenne, verb prefixes mark the animate persons, not the inanimate persons. This is another way of saying that animate persons are higher on the person-hierarchy than inanimate persons. Look at these examples:

1-I	náho'ėhóhta	I came to it.
1-II	náho'ėhóhtanȯtse	I came to them (inanimate).
I-1	náho'ėhó'taa'e	It came to me.

In the third form, here, the singular inanimate "thing" being talked about is the "subject" of the verb, but, because it is lower on the person-hierarchy than "me", the first-person "object" receives the prefix marking. We can now show the order of persons on the Cheyenne person-hierarchy:

2	second-person
1	first-person
3	third-person
4	fourth-person
I	inanimate-person

Whenever action goes from a person higher on the hierarchy to one lower, we can say that the action is "direct"--in this case the verb prefix will mark the subject of the verb. Whenever action goes the other way, from a person lower on the hierarchy to one higher, we can say that the action is "inverse"--in this case the verb prefix will mark the object of the verb.

The basic structure of a Cheyenne verb is as follows:

prefix-(tense)-(directional)-(preverb(s))-root-(medial)-final

Elements in parentheses ( ) are optional; some verbs do not have them. A "directional" marker tells whether the action of the verb is coming

INTRODUCTION TO VERBS (cont'd)

"toward" (often, toward the speaker) or going "away" (often, away from the speaker). If it is "toward", one of the following will be present: -neh-, -nex-, -ne'-, or -nes-. If it is "away", there will be a -ta-.

The reader should turn to the topics sections in the later parts of these notes for further information on TENSE, PREVERBS, ROOTS, MEDIALS, and FINALS. Each of these categories is an important part of Cheyenne verbs. Briefly, TENSE tells "when" some action took place, PREVERBS modify the main idea of the verb in a kind of "adverbial" fashion. The ROOT is the core, the main idea, of a verb. MEDIALS give special noun-like information about something that is associated with the ROOT.

All verbs have FINALS. The section which concentrates on FINALS, later, deals mostly with "concrete" finals, finals which, for instance, tell whether some action was done with your hand, your foot, a tool, heat, etc. It would be appropriate here to point out some of the "abstract" finals which appear in Cheyenne verbs.

A common Inanimate Intransitive (II) final is -ó, seen as the last vowel of the following II verbs:

étåhpé'o	It is big.
éhoo'koho	It is raining.
étonéto	It is cold.
éheóvo	It is yellow.
émá'o	It is red.

A common Animate Intransitive (AI) final is -e, seen as the last vowel of the following AI verbs:

émêsehe	He ate.
émane	He drank.
ého'soo'e	He danced.
évovéstomósáne	He taught.
épêhêvahe	He is good.

There are several important Transitive Animate (TA) abstract finals. Most Transitive Inanimate (TI) end in either -á or -é. In the following list the root English meaning will be given, then TA and TI verbs with their finals in parentheses, ( ). We will consider the part in parentheses before a hyphen to be the actual "final" and the part after the hyphen to be an "Object Agreement Marker" (or, in the case of inverse TA forms, a "Subject Agreement Marker")--OAM's and SAM's give us information about the persons involved in the verbs:

see	1-3:	návóómo (m-ó)	1-I:	návóóhta (ht-á)
carry	1-3:	náameotsēho (h-ó)	1-I:	náameotsēstse (t-é)
love	1-3:	náméhó'to ('t-ó)	1-I:	náméhóhta (ht-á)
be good to	1-3:	nápêhêve'tōvo ('tov-ó)	1-I:	nápêhévé'ta ('t-á)
make	1-3:	námanēho (h-ó)	1-I:	námanēstse (ht-é)
break	1-3:	náe'e'ô'ho ('h-ó)	1-I:	náe'e'ô'tse ('t-é)
dampen	1-3:	náhe'kóovō'to ('t-ó)	1-I:	náhe'kóovōhtse (ht-é)
find	1-3:	náme'óvo (ov-ó)	1-I:	náme'a (Ø-á)
have	1-3:	náhó'ho ('h-ó)	1-I:	náhó'tse ('t-é)

are verbs which usually need some other verb(s) to help them out. From English grammar, this second type of verb is called a "dependent" verb. It is traditional with people who study Algonquian languages to use another label for this type of verb, "conjunct". In these notes, the label "conjunct" will be used. But, remember that you can used the label "dependent" if it is more meaningful to you. $$REVISE??

Here are some examples of some independent order verbs and some conjunct verbs:

INDEPENDENT VERBS$$OTHERS??

when he sang
those who are singing
whether he prayed
when he comes

Modes

There are two basic categories of modes in Cheyenne, evidential and non-evidential.

Outline of the Cheyenne verb system

$$KEEP OUTLINE, OR ONLY USE PROSE??

This outline summarizes the major categories of Cheyenne verbs. Roman numbers (I, II, II) in the outline designate the three orders, Independent, Conjunct (that is, Dependent), and Imperative. Capital letters (A, B, C, etc.) designate modes. In general, each mode has all the positive/negative, transitivity, and animacy categories listed in the outline for the Independent Indicative.

I. Independent order
   - A. Indicative
     1. Positive
        - a. Intransitive
          - (1) Animate subject (AI)
          - (2) Inanimate subject (II)
        - b. Transitive
          - (1) Animate object (TA)
          - (2) Inanimate object (TI)
     2. Negative
        - a. Intransitive
          - (1) Animate subject (AI)
          - (2) Inanimate subject (II)
        - b. Transitive
          - (1) Animate object (TA)
          - (2) Inanimate object (TI)
   - B. Reportative mode
   - C. Inferential mode
   - D. Preterit mode
   - E. Interrogative mode

II. Conjunct (Dependent) order
   A. Indicative mode
   B. Potential mode
   C. Iterative mode
   D. Generic mode
   E. Interrogative mode
   F. Obligative mode
   G. Optative mode
   H. Inferential Negative mode
   I. Participles
III. Imperative order
   A. Direct
      1. Immediate
      2. Delayed
   B. Hortative

Examples of verb types

Cheyenne verbs in this chart are given with an English translation. ... POS abbreviates Positive and NEG abbreviates Negative.$$KEEP CHART??

Cheyenne	translation	outline category
Épėhévahe.	He's good.	I.A.POS.AI
Ésáapėhévȧhéhe.	He's not good.	I.A.NEG.AI
Épėhévȧhehe.	Is he good?	I.B.POS.AI
Ésáapėhévȧhehe?	Isn't he good?	I.B.NEG.AI
Mópėhévȧhehēhe.	He seems to be good.	I.C.POS.AI
(Mó)ho'nópėhevaestse.	He seems to be not good.	II.I.NEG.AI

...$$CORRECT AND REVISE THE FOLLOWING SCAN-fix character spacing

I fixed him (by hand). I didn't fix him up.
Did you fix him up?
He must have fixed him up.
He is said to have fixed him.
He fixed him up.
Fix him up!
Let him fix him up!

when he was good
when he is good (unrealized)
whenever he is good
when he is good (in general)
the one who is good
whether he is good
he ought to be good

I wish he would be good.
no doubt he is not good

when it was good
when it is good (unrealized)
when it rains (unrealized)
whenever it is good
whenever it rained
when it rains (in general)
when it's good (in general) the one which is good whether it is good
it should be good
it should rain
I wish it would be good.
I wish it would rain.
no doubt it was not good
no doubt it did not rain

when I fixed him up
when I fix him up (unrealized)
whenever I fix him up
when I fix him up (in general)
the one who I fix up whether you fixed him up
you ought to fix him up
I wish you would fix him up.
no doubt he did not fix him up

when I fixed it up
when (unrealized)
whenever I fix it up
when I fix it up (in general)
what I fixed it up
whether you fixed it up
you ought to fix it up
I wish you would fix it up.
no doubt he did not fix it up

Independent Order morphology summary

Cheyenne affixes in this section are spelled before pitch rules apply to words.

Independent order formula:

PERSON-TNS-[PREVERB(S)]-STEM-(FINAL)-VOICE-(NEG)-MODE-OBVIATIVE/NUMBER

(OBVIATIVE/NUMBER appears after the REPORT and PRET mode markers; otherwise OBVIATIVE/NUMBER precedes them.)

$$REVISE the following

PERSON:
ná- 1
né- 2
é- 3

Tense
h- PST (remote past)
htse- FUT

VOICE:
-ó DIR
-a(e) INV
-e LOCAL.DIR (2:1)
-ate (-atse) LOCAL.INV (1:2)
-e PSV
-man (LOCAL.PSV)
-ahts(e) REFL

NUMBER:
-o 3PL (AI and with DIR voice)
-é 3PL (with INV voice)
-mé 1/2PL
-ma 12PL
-vo 2/3PL
-no 1PL (with local voice)
-ét II.PL
-ot TI.PL
-est RPT.PL.FINAL (follows the /-s/ reportative suffix)
-on PRET.PL.FINAL

NEG (negative):
Requires sáa- preverb plus following suffixes:

-hé (non-II)
-haném (II)

OBVIATIVE:
-(h)ó ~ -(h)o

MODE:

Interrogative

Yes/No Question with suffix
-he INTERROG (occurs after NUMBER)

Yes/No Question with prefix
mó=

Imperative

Immediate:
-t IMPV.SG.ADDRESSEE

Delayed
-o IMPV.SG.ADDRESSEE
-hené IMPV.PL.ADDRESSEE

Hortative

Reportative:
-s
[-má LOCAL.REPORT.FINAL]
[-est RPT.PL.FINAL (follows the /-s/ reportative suffix)]

Preterit
-ho PRET
[-on PRET.PL.FINAL]

Inferential:
mó- ... NEG-hé

Animate Intransitive Independent Indicative verbs

-mésehe 'eat'

Námésehe	I ate / I am eating **INCLUDE INTERLINEAR GLOSSES for AI, II, TA, TI, & MODES & VERB TEMPLATES DISCUSSION (INNER & OUTER AGREEMENT, FROM OXFORD), ETC.
Némésehe	You ate
Émésehe	He ate
Émésėhóho	He (obv) ate
Námésėhéme	We (excl) ate
Némésėhema	We (incl) ate
Némésėhéme	You (pl) ate
Émésėheo'o	They ate

-mane 'drink'

Námane	I drank / I am drinking
Némane	You drank
Émane	He drank
Émanóho	He (obv) drank
Námanēme[72]	We (excl) drank
Némanema	We (incl) drank
Némanēme	You (pl) drank
Émaneo'o	They drank

/-nomené/ 'sip'

/-nomené/ 'sip' refers to consuming a liquid that has been heated, such as coffee, tea, or soup:

Nánomēne	I drank (heated liquid)
Nénomēne	You drank (heated liquid)
Énomēne	He drank (heated liquid)
Énomenóho	He (obviative) drank (heated liquid)
Nénomenēme	We (exclusive) drank (heated liquid)
Nénomenema	We (inclusive) drank (heated liquid)
Nénomenēme	You (plural) drank (heated liquid)
Énomeneo'o	They drank (heated liquid)

/-hotse'óhe/ 'work'

Náhotse'ohe	I worked
Néhotse'ohe	You worked
Éhotse'ohe	He worked
Éhotse'óhóho	He (obv) worked
Náhotse'óhéme	We (excl) worked
Néhotse'óhema	We (incl) worked
Néhotse'óhéme	You (pl) worked
Éhotse'óheo'o	They worked

/-hoe/ 'be at'

This verb, like the following verb /-ho'sóe/ 'dance', and many others, undergoes vowel-stretching when the phonemic verb stem ends in at least two vowels:

[72] It is difficult to tell if this penultimate pitch is high or mid, especially if there are one or more preceding low pitches. This difficulty is increased by that fact that relative pitches on Cheyenne words drift slightly lower from the beginnings to the ends of word, unless there is some pitch context that keeps the pitches high.

Náhoo'e	I'm (here)	/ná-hoe/
Néhoo'e	You're (here)	/né-hoe/
Éhoo'e	He's (here)	/é-hoe/
Éhoēho ??	He (obv) is (here)	/é-hoe-hó/
Náhoēme	We (excl) are (here)	/ná-hoe-mé/
Néhoema	We (incl) are (here)	/né-hoe-ma/
Néhoēme	You (pl) are (here)	/né-hoe-mé/
Éhoeo'o	They are (here)	/é-hoe-o/

/-ho'sóe/ 'dance'

Náho'soo'e	I danced
Ného'soo'e	You danced
Ého'soo'e	He danced
Ého'sóóho	He (obv) danced
Náho'sóéme	We (excl) danced
Ného'sóema	We (incl) danced
Ného'sóéme	You (pl) danced
Ého'sóeo'o	They danced

/-háéaná/ 'hungry'

Náháéána	I am hungry
Néháéána	You are hungry
Éháéána	He is hungry
Éháeanáho	He (obv) is hungry
Náháeanáme	We (excl) are hungry
Néháeanama	We (incl) are hungry
Néháeanáme	You (pl) are hungry
Éháeanao'o	They are hungry

/-háóéná/ 'pray'

Náháóéna	I prayed
Néháóéna	You prayed
Éháóéna	He prayed
Éháóénáho	He (obv) prayed
Náháóénáme	We (excl) prayed
Néháoenama	We (incl) prayed
Néháóénáme	You (pl) prayed
Éháoenao'o	They prayed

-oveše 'go to bed' and –ováxe 'dream'

These verbs add /ná/ to their stems except when their AI final –eše 'lie' is word-final:

Náovēše	I went to bed	Náováxe	I dreamed
Néovēše	You went to bed	Néováxe	You dreamed
Éovēše	He went to bed	Éováxe	He dreamed
Éovėšenáho	He (obv) went to bed	Éováxenáho	He (obv) dreamed
Náovėsenáme	We (excl) went to bed	Náováxenáme	We (excl) dreamed
Néovėšename	We (incl) went to bed	Néováxenama	We (incl) dreamed
Néovėšenáme	You (pl) went to bed	Néováxenáme	You (pl) dreamed
Éovėšenao'o[73]	They went to bed	Éováxenao'o	They dreamed

[73] Common alternative pronunciations are éovėšēne and éovėšēna.

-véstahe 'help'

Návéstahe	I helped
Névéstahe	You helped
Évéstahe	He helped
Évéstȧhóho	He (obv) helped
Névéstȧhéme	We (excl) helped
Névéstȧhema	We (incl) helped
Névéstȧhéme	You (pl) helped
Évéstȧheo'o	They helped

/-méó'é/ 'fight'

Náméó'e	I fought
Néméó'e	You fought
Éméó'e	He fought
Éméo'óho	He (obv) fought
Náméó'éme	We (excl) fought
Néméo'ema	We (incl) fought
Néméó'éme	You (pl) fought
Éméo'eo'o	They fought

/-naa'é/ 'doctor'

Nánaā'e	I doctored
Nénaā'e	You doctored
Énaā'e[74]	He doctored
Énaa'óho	He (obv) doctored
Nánaa'ēme	We (excl) doctored
Nénaa'ema	We (incl) doctored
Nénáa'ēme	You (pl) doctored
Énaa'eo'o[75]	They doctored

-naóotse 'sleep'

Nánaóotse	I slept
Nénaóotse	You slept
Énaóotse	He slept
Énaóotóho	He (obv) slept
Nánaóotsēme	We (excl) slept
Nénaóotsema	We (incl) slept
Nénaóotsēme	You (pl) slept
Énaóotseo'o	They slept

/-némené/ 'sing' and /-néméné/ 'have a crooked face'

Cheyennes enjoy pointing out that énéméne can mean either 'he sang' or 'he has a crooked face'. They enjoy suggesting that these words sound the same because a person may have a crooked face while they are singing. This homophony is actually coincidental, as can be seen from differences in pronunciation in some of these words' other person and number combinations:

Nánéméne	I sang	Nánéméne	I have a crooked face
Nénéméne	You sang	Nénéméne	you have a crooked face
Énéméne	He sang	Énéméne	He has a crooked face
Énémenóho	He (obv) sang	Énéménóho[76]	He (obv) has a crooked face

[74] Cf. énaa'e 'he died'.
[75] Cf. énaeo'o 'they died'.

Nánémenēme	We (excl) sang	Nánéménéme	We (excl) have crooked faces
Nénémenema	We (incl) sang	Nénémenema	We (incl) have crooked faces
Nénémenēme	You (pl) sang	Nénéménéme	You (pl) have crooked faces
Énémeneo'o	They sang	Énémeneo'o	They have crooked faces

-tsėhéstahe 'be Cheyenne'

One of the most important verbs for a Cheyenne person to learn is nátsėhéstahe 'I am Cheyenne' and the related forms for other persons and numbers of persons. If you prefer to write this word more simply, consider using the spellings in the list on the right side (or some other spellings that make sense to you):

official spelling	**meaning**	**simpler spelling**
Nátsėhéstahe	I'm Cheyenne	Natsistah
Nétsėhéstahe	You're Cheyenne	Nitsistah
Étsėhéstahe	He's Cheyenne	Itsistah
Étsėhéstȧhóho	He (obv) is Cheyenne	Itsistaho
Nátsėhéstȧhéme	We (excl) are Cheyenne	Natsistam
Nétsėhéstȧhema	We (incl) are Cheyenne	Nitsistama
Nétsėhéstȧhéme	You (pl) are Cheyenne	Nitsistam
Étsėhéstȧheo'o	They are Cheyenne	Itsistayo

/-he/ 'say'

The verb meaning 'say' is used at the end of a quote. It has a few irregularities in the spelling of its stem:

Náheve	I said
Néheve	You said
Éhevoo'o	He said
Éhevoōne	He (obv) said
Náhéme	We (excl) said
Néhema	We (incl) said
Néhéme	You (pl) said
Éhevoōne	They said

-néehove 'be the one'

This verb asserts that a person or persons is the one(s) under consideration. It can be questioned and negated like any other verb. It can occur in any order or mode.

Nánéehove	I am the one.
Nénéehove	You are the one.
Énéehove	He is the one.
Énéehóvóho??	He (obviative) is the one.
Nánéehóvéme	We (exclusive) are the ones.
Nénéehóvema	We (inclusive) are the ones.
Nénéehóvéme	You (plural) are the ones.
Énéehóveo'o	They are the ones.

-he 'have'

A Cheyenne verb may consist of the morpheme -he, meaning 'have', plus an incorporated noun that refers to what the subject of the verb has. 'Have' verbs with incorporated nouns are intransitive.

[76] An alternative pronunciation for some speakers is énémeno. $$RECHECK

They are different from the transitive verbs –ho'tse 'have (something)', -ho'h 'have (someone)', or –á'en 'own (something or someone)'. Here is the paradigm for the intransitive verb that means 'have a child':

-he-nésone 'have a child'

Náhenésone	I have a child(ren)
Néhenésone	You have a child(ren)
Éhenésone	He has a child(ren)
Éhenésónėhóho	He (obv) has a child(ren)
Náhenésónėhéme	We (excl) have a child(ren)
Néhenésonėhema	We (incl) have a child(ren)
Néhenésónėhéme	You (pl) have a child(ren)
Éhenésonėheo'o	They have a child(ren)

-he-voestove 'have a dress'

Náhevoestove	I have on a dress
Néhevoestove	You have on a dress
Éhevoestove	She has on a dress
Náhevoestovēme	We (excl) have on dresses$$RECHECK GLOSSES
Néhevoestovema	We (incl) have on dresses
Néhevoestovéme	You (pl) have on dresses
Éhevoestoveo'o	They have on dresses

Some other examples of verbs constructed with -he 'have' are:

Náhemótšeške	I have a knife
Éheamȧho'héstove	He has a car
Náhevéxahe	I have a grandchild(ren)
Éhestónahe	He has a daughter(s)
Éhee'hahe	He has a son
Náhestotsehe	I have a pet

Animate Intransitive Independent Negative Indicative verbs

-mane 'drink'

Násáamanéhe	I did not drink
Nésáamanéhe	You did not drink
Ésáamanéhe	He did not drink
Ésáamanéheho	He (obv) did not drink
Násáamanéhéme	We (excl) did not drink
Nésáamanéhema	We (incl) did not drink
Nésáamanéhéme	You (pl) did not drink
Ésáamanéheo'o	They did not drink

-mésehe 'eat'

Násáamésėhéhe	I did not eat
Nésáamésėhéhe	You did not eat
Ésáamésėhéhe	He did not eat
Ésáamésėhéheho	He (obv) did not eat
Násáamésėhéhéme	We (excl) did not eat
Nésáamésėhéhema	We (incl) did not eat
Nésáamésėhéhéme	You (pl) did not eat
Ésáamésėhéheo'o	They did not eat

-hotse'ohe 'work'

Násáahotse'óhéhe	I did not work
Nésáahotse'óhéhe	You did not work
Ésáahotse'óhéhe	He did not work
Ésáahotse'óheho	He (obv) did not work
Násáahotse'óhéme	We (excl) did not work
Nésáahotse'óhema	We (incl) did not work
Nésáahotse'óhéme	You (pl) did not work
Ésáahotse'óheo'o	They did not work

/-ho'sóe/ 'dance'

The negatives of this verb stem always add at least the negative suffix /-hé/ to the end of the stem. So the vowels /óe/ of this verb stem never appear word-finally, as they do in the singular subject positive verbs, listed earlier, which require vowel-stretching:

Násáaho'sóéhe	I did not dance
Nésáaho'sóéheYou did not dance	
Ésáaho'sóéhe	He did not dance
Ésáaho'sóeheho	He (obv) did not dance
Násáaho'sóéhéme	We (excl) did not dance
Nésáaho'sóehema	We (incl) did not dance
Nésáaho'sóéhéme	You (pl) did not dance
Ésáaho'sóeheo'o	They did not dance

-oveše 'go to bed'

Verbs with the AI final –eše add /ná/ to their stems except when–eše is word-final:

Násáa'ovėšenáhe	I did not go to bed
Nésáa'ovėšenáhe	You did not go to bed
Ésáa'ovėšenáhe	He did not go to bed
Ésáa'ovėšenáheho	He (obv) did not go to bed
Násáa'ovėšenáhéme	We (excl) did not go to bed
Nésáa'ovėšenáhema	We (incl) did not go to bed
Nésáa'ovėšenáhéme	You (pl) did not go to bed
Ésáa'ovėšenáheo'o	They did not go to bed

-ováxe 'dream'

The extra /ná/ of the 'lie' final also appears in the negative forms of the verbs for 'dream':

Násáa'ováxenáhe	I did not dream
Nésáa'ováxenáhe	You did not dream
Ésáa'ováxenáhe	He did not dream
Ésáa'ováxenáheho	He (obv) did not dream
Násáa'ováxenáhéme	We (excl) did not dream
Nésáa'ováxenáhema	We (incl) did not dream
Nésáa'ováxenáhéme	You (pl) did not dream
Ésáa'ováxenáheo'o	They did not dream

/-hé/ 'say'

Násáahéhe	I did not say
Nésáahéhe	You did not say
Ésáahéhe	He did not say
Ésáahéheho	He (obv) did not say

Násáahéhéme	We (excl) did not say
Nésáahéhema	We (incl) did not say
Nésáahéhéme	You (pl) did not say
Ésáahéheo'o	They did not say

-he-nésone 'have a child'

Násáahenésónėhéhe	I do not have a child
Nésáahenésónėhéhe	You do not have a child
Ésáahenésónėhéhe	He does not have a child
Ésáahenésonėheheho	He (obv) does not have a child
Násáahenésónėhéhéme	We (excl) do not have a child
Nésáahenésónėhehema	We (incl) do not have a child
Nésáahenésónėhéhéme	You (pl) do not have a child
Ésáahenésonėheheo'o	They do not have a child

Animate Intransitive equative verbs

The formula (or frame) for equative verbs consists of the personal prefix é-, an incorporated noun, and an equative suffix /-vé/ which means 'be'. For example, the animate Cheyenne noun hoohtsėstse means 'tree'. If this noun stem is incorporated into the equative verb frame, the result is éhoóhtsetseve which means 'it (animate) is a tree'. Equative verbs can be pluralized like other AI verbs. So éhoóhtsetséveo'o means 'they are trees.'

Equative verbs are not very useful for beginning Cheyenne language learning. But they are very useful for discovering the spelling of Cheyenne noun stems and their phonemic pitches. Inanimate nouns can also be incorporated into the equative frames and we will see examples of them later in the section of this book devoted to II verbs. Here are some AI equatives:

Éhováheve	It is an animal.	Éhováheveo'o	They are animals.
Émé'ėševotseve	He is a baby.	Émé'ėševotséveo'o	They are babies.
Énáhkȯheve	It is a bear.	Énȧhkȯhéveo'o	They are bears.
Éhoma'eve	It is a beaver.	Éhoma'éveo'o	They are beavers.
Évé'kėséheve	It is a bird.	Évé'kėséheveo'o	They are birds.
Éhotóave	It is a buffalo.	Éhotóaveo'o	They are buffaloes.
Épóesónėheve	It is a cat.	Épóesónėheveo'o	They are cats.
Évéhoneve	He is a chief.	Évéhoneveo'o	They are chiefs.
Éka'ėškónėheve	He is a child.	Éka'ėškónėheo'o	They are children.
Éó'kȯhoméheve	It is a coyote.	Éó'kȯhméheveo'o	They are coyotes.
Éváotseváheve	It is a deer.	Éváotseváheveo'o	They are deer.
Éhoestove	It is a dress.	Éhoestóveo'o	They are dresses.
Éšé'ševe	It is a duck.	Éšé'ševeo'o	They are ducks.
Énetseve	It is an eagle.	Énetséveo'o	They are eagles.
Évóaxaa'eve	It is a bald eagle.	Évóaxaa'éveo'o	They are bald eagles.
Émo'éheve	It is an elk.	Émo'éheveo'o	They are elks.
Émo'ėškoneve	It is a finger.	Émo'ėškonéveo'o	They are fingers.
Énomá'heve	It is a fish.	Énomá'heveo'o	They are fishes.
Éhéseve	It is a fly.	Éhéseveo'o	They are flies.
Éma'heóneve	It is a sacred power.	Éma'heóneveo'o	They are sacred powers.
Émo'éhno'haméheve	It is a horse.	Émo'éhno'haméheveo'o	They are horses.
Éhetaneve	He is a man.	Éhetanéveo'o	They are men.

Émo'e'háheve	It is a magpie.	Émo'e'háheveo'o	They are magpies.
Épé'eve	It is a nighthawk.	Épé'eveo'o	They are nighthawks.
Éma'háhkėséheve	He is an old man.	Éma'háhkėséheveo'o	They are old men.
Éšéstotó'eve	It is a pine.	Éšéstotó'eveo'o	They are pines.
Évóhkooheve	It is a rabbit.	Évóhkoohéveo'o	They are rabbits.
Éxaóneve	It is a skunk.	Éxaóneveo'o	They are skunks.
Éhotóhkeve	It is a star.	Éhotóhkeveo'o	They are stars.
Éhoóhtsetseve	It is a tree.	Éhoóhtsetséveo'o	They are trees.
Énótȧxeve	He is a warrior.	Énótȧxéveo'o	They are warriors.
Évé'ho'eve	He is a whiteman.	Évé'ho'éveo'o	They are whitemen.
Éhe'eve	She is a woman.	Éhe'éveo'o	They are women.

Animate Intransitive Independent Interrogative verbs

There are two ways to create yes/no questions[77] in Cheyenne:

(1) add the interrogative suffix –he to the end of a verb
(2) add the prefix mó- to the beginning of a word

(1) is the older method; (2) is newer. The prefix mó- is a contracted form of the question particle móhe meaning 'Really?" Mó- can attach to many Cheyenne words to question them, including nouns, demonstrative and discourse pronouns, and verbs.

Verbs with third person plural and obviative subjects require addition of the syllable "vo" before the -he suffix is added. The syllable "ma" is added to verbs which have first plural inclusive subjects, before the -he suffix is added.

–he suffix yes/no questions

-mane 'drink'

Námanehe?	Did I drink?
Némanehe?	Did you drink?
Émanehe?	Did he drink?
Émanevohe?	Did he (obv) drink?
Námanemehe?	Did we (excl) drink?
Némanémanehe?	Did we (incl) drink?
Némanemehe?	Did you (pl) drink?
Émanevóhe?	Did they drink?

-mésehe 'eat'

Námésėhehe?	Did I eat?
Némésėhehe?	Did you eat?
Émésėhehe?	Did he eat?
Émésėhevohe?	Did he (obv) eat?
Námésėhemehe?	Did we (excl) eat?
Némésėhémanehe?	Did we (incl) eat?
Némésėhemehe?	Did you (pl) eat?
Émésėhevóhe?	Did they eat?

[77] Also called polar interrogatives.

-oveše 'go to bed' interrogatives

The same /ná/ is added to the AI final –eše 'lie' that we saw in previous paradigms, except when verbs have singular subjects and are in the indicative positive mode:

Náovėšenahe?	Did I go to bed?
Néovėšenahe?	Did you go to bed?
Éovėšenahe?	Did he go to bed?
Éovėšenavohe?	Did he (obv) go to bed?
Náovėšenamehe?	Did we (excl) go to bed?
Néovėšenámanehe?	Did we (incl) go to bed?
Néovėšenámehe?	Did you (pl) go to bed?
Éovėšenavavohe?	Did they go to bed?

-he-nésone 'have a child' interrogatives

Náhenésonėhehe?	Do I have a child(ren)?
Néhenésonėhehe?	Do you have a child(ren)?
Éhenésonėhehe?	Does he have a child(ren)?
Éhenésonėhevohe?	Does he (obv) have a child(ren)?
Náhenésonėhevohe?	Do we (excl) have a child(ren)?
Néhenésonėhémanehe?	Do we (incl) have a child(ren)?
Néhenésonėhemehe?	Do you (pl) have a child(ren)?
Éhenésonėhevohe?	Do they have a child(ren)?

-he 'say' interrogatives

Náhehe?	Did I say?
Néhehe?	Did you say?
Éhehe?	Did he say?
Éhevohe?	Did he (obv) say?
Náhemehe?	Did we (excl) say?
Néhemanehe?	Did we (incl) say?
Néhemehe?	Did you (pl) say?
Éhevohe?	Did they say?

mó- prefix yes/no questions

In these yes/no questions mó- is added to the beginning of an indicative verb. If a verb has a third person subject, a glottal stop is inserted between the mó- prefix and the verb prefix -é.

Some examples of yes/no questions with the mó- prefix are:

Mónéésemésehe?	Did you already eat?
Mónéháéána?	Are you hungry?
Mónėstsenomēne?	Will you drink (something heated, especially coffee)?
Mónémóneévȧho'eohe?	Did you just get back?
Mó'éháomóhtahe?	Is he sick?
Mó'énéméne?	Did he sing?
Mó-tsé'tóhe?[78]	This one?
Mó-néhe?	You mean that one?

[78] This is an example of a yes/no question where the mó- prefix questions something other than a verb.

Animate Intransitive Negative Interrogative verbs

Negative Interrogative questions are formed by the usual sáa- preverb and negative suffix /-hé/ plus the word-final interrogative suffix /-he/:$$RECHECK

-he suffix negative questions

Nésáaméséhehehe?	Didn't you eat?
Nésáa'ovėšenáhehe?	Didn't you go to bed?
Nésáahotse'óhehehe?	Didn't you work?
Nésáanaóotsėhemehe?	Didn't you (pl) sleep?
Ésáatáhpetáhehe?	Isn't he big?

mó- prefix negative questions

Mónésáa'éšemésehe?	Didn't you eat yet?
Mó'ésáa'ovėšenáheo'o?	Didn't they go to bed?
Mó'ésáanémenéheo'o?	Didn't they sing?

Animate Intransitive Inferential verbs

The inferential mode is very frequently used by Cheyennes. It is used to tell about something which you have concluded but have not directly observed or had told to you by someone else.

For someone whose first language is not Cheyenne, it can be difficult to learn to use the inferential mode. In English I can easily say "My daughter made frybread yesterday" whether or not I actually saw her making it. But I can't say the same thing in Cheyenne if I didn't actually see her making the frybread. Instead, if I saw the frybread after it was made and figured out that my daughter was the one who made it, I must say the Cheyenne equivalent of "My daughter must have made frybread yesterday."

Inferential formula

Cheyenne inferential verbs have a complicated structure. At a minimum, they have the following parts:

mó- + PERSON + VERB STEM + NEGATIVE SUFFIX + INFERENTIAL SUFFIX

The mó- prefix is the same prefix we saw in one of the ways to make yes/no questions in Cheyenne.

The personal prefix is either first person ná- or second person né-. The third person prefix é- is not used in the inferential mode.

As with any independent order verb, tense can be marked next.

There can be one or more preverbs.

There must be a verb stem.

There must be the either the negative suffix /-hé/ with animate subjects, or /-hane/ with inanimate subjects.

Inferentials take the usual suffixes for plural subjects and/or objects as well as direct or inverse voice.

Finally, there will be the inferential suffix /-hé/.

Following Petter (xxxx:xxx) I called this the dubitative mode in earlier editions of this book. I have come to believe that that label is not accurate. Unlike my earlier claim, this mode does not indicate doubt on the part of a speaker, for which the label dubitative would be appropriate. Instead, this mode indicates that speakers infer what they are saying based on evidence available to them that is not from other speakers.

Some Animate Intransitive Inferential verbs

-mane 'drink'

Mónámanėhēhe[79]	I must have drunk.
Mónémanėhēhe	You must have drunk.
Mómanėhēhe	He must have drunk.
Mómanėhevōhe	He (obv) must have drunk.
Mónámanéhemanēhe	We (excl) must have drunk.
Mónémanéhemanēhe	We (incl) must have drunk.
Mónémanėhemēhe	You (pl) must have drunk.
Mómanėhevōhe	They must have drunk.

/-háéaná/ 'be hungry'

Mónáháeanȧhēhe	I must be hungry.
Mónéháeanȧhēhe	You must be hungry.
Móháeanȧhēhe	He must be hungry.
Móháeanȧhevōhe	He (obv) must be hungry.
Mónáháeanáhemanēhe	We (excl) must be hungry.
Mónéháeanáhemanēhe	We (incl) must be hungry.
Mónéháeanȧhemēhe	You (pl) must be hungry.
Móháeanȧhevōhe	They must be hungry.

/-háóéná/ 'pray'

Mónáháóénȧhéhe	I must have prayed.
Mónéháóénȧhéhe	You must have prayed.
Móháóénȧhéhe	He must have prayed.
Móháoenȧhevōhe	He (obv) must have prayed.
Mónáháoenȧhemanēhe	We (eéxcl) must have prayed.
Mónéháoenȧhemanēhe	We (incl) must have prayed.
Mónéháoenȧhemēhe	You (pl) must have prayed.
Móháoenȧhevōhe	They must have prayed.

/-táhoe/ 'ride'

Mónátáhoehēhe	I must have ridden.
Mónétáhoehēhe	You must have ridden.
Mótáhoehēhe	He must have ridden.
Mótáhoehevōhe	He (obv) must have ridden.
Mónátáhoehemanēhe	We (excl) must have ridden.
Mónétáhoehemanēhe	We (incl) must have ridden.
Mónétáhoehemého	You (pl) must have ridden.
Mótáhoehevóhe	They must have ridden.

[79] It is uncertain whether this penultimate pitch on inferential verbs is mid or high.

/-he/ 'say'

All grammatical persons can be used with verbs of saying in the inferential mode, although third person subjects are most frequently used.

Mónánėhehēhe.[80]	I must have said that.
Mónénėhehēhe.	You must have said that.
Móhehēhe.	He must have said.
Móhehevōhe.	He (obv) must have said.
Mónáhehemanēhe??	We (excl) must have said.
Mónéhehemanēhe??	We (incl) must have said.
Mónéhehemēhe??	You (pl) must have said.
Móhehevōhe.	They must have said.

Inferential pitch template

Some pitches behave differently in inferentials than they do in other Cheyenne modes. There is a special inferential template that modifies pitches near the end of inferential verbs. $$DETAILS?

Animate Intransitive Negative Inferential verbs

Negative inferentials require a negative preverb ho'nó-[81], instead of the usual sáa- negative preverb. They take the suffixes of the conjunct order, rather than the affixes of the independent order used by positive inferentials. Negative inferentials optionally use the prefix mó- of independent order positive inferentials. They do not have intensive meaning as claimed in earlier editions of this book. Following are two paradigms of AI negative inferential verbs. See other examples under Animate Intransitive Conjunct Negative Inferential.

-mésehe 'eat'

(Mó)ho'nómėsėhéto	I must not have eaten.
(Mó)ho'nómėsėheto	You must not have eaten.
(Mó)ho'nómėseestse	He must not have eaten.
(Mó)ho'nómėsėhetsėstse	He (obv) must not have eaten.
(Mó)ho'nómésėhétse	We[82] must not have eaten.
(Mó)ho'nómėsėhése	You (pl) must not have eaten.
(Mó)ho'nómėsėhévȯhtse	They must not have eaten.

-mane 'drink'

(Mó)ho'nómanéto	I must not have drunk.
(Mó)ho'nómaneto	You must not have drunk.
(Mó)ho'nómanėstse	He must not have drunk.
(Mó)ho'nómanetsėstse	He (obv) must not have drunk.
(Mó)ho'nómanétse	We must not have drunk.
(Mó)ho'nómanése	You (pl) must not have drunk.
(Mó)ho'nómanévȯhtse	They must not have drunk.

[80] Mónánėhehēhe, with the anaphoric preverb nė-, sounds more natural than Mónáhehēhe. Móhehēhe, with a third person subject and without that preverb, does sound natural.
[81] Cheyenne ho'nó- appears to function parallel to Cree pwaa, which, like ho'nó-, only occurs with conjunct order verbs
[82] There is no distinction in conjunct verbs between inclusive 'we' and exclusive 'we'.

Animate Intransitive Reportative verbs

Cheyenne speakers use the reportative mode to communicate information they heard from other people. Following Petter (xxxx:xxx), I previously called this the attributive mode. Some linguists call this a hearsay mode.

-mésehe 'eat'

Námésėhémȧse	I am said to have eaten.
Némésėhémȧse	You are said to have eaten.
Émésėhesėstse	He is said to have eaten.
Émésėhésesto	He (obv) is said to have eaten.
Námésėhémánėse	We (excl) are said to have eaten.
Némésėhémánėse	We (incl) are said to have eaten.
Némésėhémėse	You (pl) are said to have eaten.
Émésėhésesto	They are said to have eaten.

-mane 'drink'

Námanémȧse	I are said to have drunk.
Némanémȧse	You are said to have drunk.
Émanesėstse	He is said to have drunk.
Émanésesto	He (obv) is said to have drunk.
Námanémánėse	We (excl) are said to have drunk.
Némanémánėse	We (incl) are said to have drunk.
Némanémėse	You (pl) are said to have drunk.
Émanésesto	They are said to have drunk.

/-he/ 'say'

Náhémȧse	I am said to have said.$$RECHECK PARADIGM
Néhémȧse	You are said to have said.
Éhesėstse	He is said to have said.
Éhésesto	He (obv) is said to have said.
Náhémánėse	We (excl) are said to have said.
Néhémánėse	We (incl) are said to have said.
Néhémėse	You (pl) are said to have said.
Éhésesto	They are said to have said.

Animate Intransitive Negative Reportative verbs

Násáamésėhéhémȧse	I am said to have not eaten.
Nésáamésėhéhémȧse	You are said to have not eaten.
Ésáamésėhéhesėstse	He is said to have not eaten.
Ésáamésėhéhesesto	He (obv) is said to have not eaten.
Násáamésėhéhémánėse	We (excl) are said to have not eaten.
Nésáamésėhéhémánėse	We (incl) are said to have not eaten.
Nésáamésėhéhémėse	You (pl) are said to have not eaten.
Ésáamésėhéhesesto	They are said to have not eaten.

Animate Intransitive Preterit verbs

The preterit mode is used by Cheyennes for telling about things which happened before the memory of anyone currently living. The preterit and reportative have traditionally been the most common modes used to narrate legends and folktales. The preterit is also used for exclamations of surprise. Following Petter (xxxx:xx) I previously used the label mediate for this mode.

Éhnémenéhoo'o	He sang	Éhnémenéhoono	They sang.
Éxhonónėhoo'o	He baked	Éxhonónėhoono	They baked.
Éxháoenȧhoo'o	He prayed.	Éxháoenȧhoono	They prayed.
Éxháeanáhoo'o	He was hungry.	Éxháeanáhoono	They were hungry.
Éxhováneehoo'o	He was gone.	Éxhováneehoono	They were gone.
Éhnaehoo'o	He died.	Éhnaehoono	They died.
Éhnaa'éhoo'o	He doctored.	Éhnaa'éhoono	They doctored.
Éhmésėhéhoo'o	He ate.	Éhmésėhéhoono	They ate.
Éxhéhoo'o	He said.	Éxhéhoono	They said.

Animate Intransitive Negative Preterit verbs

Éssáanémenéhehoo'o	He did not sing	éssáanémenéhehoono	They did not sing.
Éssáahonónėhehoo'o	He did not bake	éssáahonónėhehoono	They did not bake.
Éssáaháoenȧhehoo'o	He did not pray.	éssáaháoenȧhehoono	They did not pray.
Éssáaháeanáhehoo'o	He was not hungry.	éssáaháeanáhehoono	They were not hungry.
Éssáahováneehéhoo'o	He was not gone	éssáahováneehéhoono	They were not gone.
Éssáanaehéhoo'o	He did not die.	Éssáanaehéhoono	They did not die.
Éssáanaa'éhehoo'o	He did not doctor.	Éssáanaa'éhehoono	They did not doctor.
Éssáamésėhéhehoo'o	He did not eat.	Éssáamésėhéhehoono	They did not eat.
Éssáahéhehoo'o	He did not say.	Ésáahéhehoono	They did not say.

Animate Intransitive Imperative verbs

The imperative mode communicates commands through imperative suffixes on verbs. There are two kinds of imperatives: (1) those commanding immediate action; (2) those commanding delayed action.

Animate Intransitive Immediate Imperative

An immediate imperative addressed to a single person takes suffixes spelled -htse or -stse, both phonemically /-ht/[83]. An immediate imperative addressed to more than one person takes no suffix.

meaning	command one person	command persons
Eat!	Méseestse!	Mésehe!
Sit down!	Hámėstoo'ėstse!	Hámėstoo'e!
Dance!	Ho'soo'ėstse!	Ho'soo'e!
Go to bed!	Tȧhéovēšėstse!	Tȧhéovēše!
Pray!	Háóénȧhtse!	Háóéna!
Sing!	Néménėstse!	Néméne!
Work!	Hotse'óestse!	Hotse'ohe!
Get up!	Tō'ėstse!	Tō'e!
Be happy!	Pėhévetānȯhtse!	Pėhévetāno!
Look!	Tsėhetóó'ȯhtse!	Tsėhetóó'o!

Animate Intransitive Delayed Imperative

A delayed imperative addressed to one person takes an –o'o suffix, phonemically /-o/. A delayed imperative addressed to more than one person takes a phonemic /-hené/ suffix.

meaning	command one person	command persons
Eat (later)!	Mésėheo'o!	Mésėhéhéne!
Sit down (later)!	Hámėstoeo'o!	Hámėstoehēne!$$RECHECK
Dance (later)!	Ho'sóeo'o!	Ho'sóéhéne!
Go to bed (later)	Tȧhéovėšenao'o!	Tȧhéovėšenáhéne!
Pray (later)!	Háoenao'o!	Háóénȧhéne!
Sing (later)!	Némeneo'o!	Némenéhéne!
Work (later)!	Hotse'óheo'o!	Hotse'óhéne!
Get up (later)!	To'eo'o!	To'éhéne!
Be happy (later)!	Pėhévetanoo'o!	Pėhévetanóhéne!
Look (later)!	Tsėhetóo'oo'o!	Tsėhetóó'óhéne!

[83] We consider the word-final "e" of this command suffix to be epenthetic.

Animate Intransitive Hortative verbs

A hortative is similar to a command. In Cheyenne a hortative tells what you want someone besides the person you are addressing to do. A hortative can state what you want a single person to do. Or it can state what you want more than one person to do. We can translate Cheyenne hortatives with the English words "Let him (or her, or them) ____!" where the blank space is filled in whatever it is we want him (or her, or them) to do.

hortatives said about one person	**meaning**
Ho'sóeha!	Let him dance!
Mésėheha!	Let him eat!
Tȧhéovėšenaha!	Let him go to bed!
Háoenaha!	Let him pray!
Némeneha!	Let him sing!
Hotse'óheha!	Let him work!

hortatives said about more than one person	**meaning**
Ho'sóevoha!	Let them dance!
Mésėhévoha!	Let them eat!
Tȧhéovėnávoha!	Let them go to bed!
Némenévoha!	Let them sing!
Hotse'óhevoha!	Let them work!

Animate Intransitive Negative Hortative verbs

Negative hortatives state what you don't want someone else to do. A negative hortative is composed of the sáa- negative prefix, a verb stem, the negative suffix /-hé/, and, finally, a suffix –ha said about one person or –voha said about more than one person:

hortatives said about one person	**meaning**
Sáaho'sóeheha!	Don't let him dance!
Sáamésėhéheha!	Don't let him eat!
Tȧsáa'ovėšenáheha!	Don't let him go to bed!
Sáanémenéheha!	Don't let him sing!
Sáahotse'óheheha!	Don't let him work!

hortatives said about more than one person	**meaning**
Sáaho'sóehévoha!	Don't let them dance!
Sáamésėhéhevoha!	Don't let them eat!
Tȧsáahéovėšenáhevoha!	Don't let them go to bed!
Sáanémenéhevoha!	Don't let them sing!
Sáahotse'óhehevoha!	Don't let them work!

Inanimate Intransitive Independent Indicative verbs

Examples of intransitive verbs with inanimate subjects are:

Éhó'ta.	It's (there).	Ého'tánėstse.	They are (there)
Épėhéva'e.	It's good.	Épėhéva'énėstse.	They are good.
Éhávėséva'e.	It's bad.	Éhávėséva'énėstse.	They are bad.
Étȧhpé'o.	It's big.	Étȧhpe'ónėstse.	They are big.
Étšėšké'o.	It's small.	Étšėške'ónėstse.	They are small.
Éséého.	It's the same.	Éséesónėstse.	They are the same.
Ého'éého.	It's snowing.	-----	
Éhoo'kōho.	It's raining.	-----	
Évó'kómo.	It's white.	Évó'komónėstse.	They are white.
Éheóvo.	It's yellow.	Éheóvónėstse.	They are yellow.
Émá'o.	It's red.	Éma'ónėstse.	They are red.
Éó'o.	It's dry.	Éó'ónėstse.	They are dry.
Éhe'kóóva.	It's wet.	Éhe'kóóvánėstse.	They are wet.
Éháenāno.	It's heavy.	Éháenanónėstse.	They are heavy.
Ééstóvo.	It's sharp.	Ééstovónėstse.	They are sharp.
Épėhéveéno'e.	It tastes good.	Épėhéveéno'énėstse.	They taste good.$$RECK
Épėhéveméá'ha.	It smells good.	Épėhéveméa'hánėstse.	They smell good. $$RECK

Inanimate Intransitive equative verbs

The formula for equative verbs consists of the personal prefix é-, an incorporated noun, and an equative suffix /-vé/ which means 'be'. For example, the inanimate Cheyenne noun mȧhēō'o means 'house'. If this noun stem is incorporated into the equative verb frame, the result is émȧheóneve which means 'it is a house'. Equative verbs can be pluralized like other II verbs. So émȧheónévénėstse means 'they are houses.'

Equative verbs are not very useful for Cheyenne language learning. But they are very useful for discovering the spelling of Cheyenne noun stems and their phonemic pitches. Animate nouns can also be incorporated into the equative frames and examples of them are listed earlier in this book in the section devoted to AI verbs.

Here are some II equatives:

Émótšėškeve.	It is a knife.	Émótšėškévénėstse.	They are knives.
Éhe'eve.[84]	It is liver.	Éhe'événėstse.	They are livers.
Éheséeotseve.	It is medicine.	Éheséeotsévénėstse.	They are medicines.
Émo'ėškoneve.[85]	It is a ring.	Émo'ėškonévénėstse.	They are rings.
Éméoneve.	It is a trail/road.	Éméonévénėstse.	They are trails/roads.
Éméta'xe.	It is a scalp.	Éméta'xévénėstse.	They are scalps.
Émo'kėhaneve.	It is a shoe.	Émo'kėhanévénėstse.	They are shoes.

[84] This sounds the same as Éhe'eve 'she is a woman'.

[85] This sounds the same as Émo'ėškoneve 'it (animate) is a finger'.

Impersonals

Impersonals consist of the personal prefix é-, an AI verb stem, and the impersonal suffix /-htove/ (or an alternate pronunciation /-nove/). Impersonal verbs do not refer to specific people doing some action. Instead, they focus on the action itself. Impersonal verbs can take plural suffixes, indicating that an action has occurred more than once.

Émanéstove.	There is drinking.	Émanéstóvénėstse.	There are drinkings.
Émésėhéstove.	There is eating.	Émésėhéstóvénėstse.	There are eatings.
Éháeanáhtove.	There is hungering.	Éháeanáhtóvénėstse.	There are hungerings.
Éháoenȧhtove.	There is praying.	Éháoenȧhtóvénėstse.	There are prayings.
Énémenéstove.	There is singing.	Énémenéstóvénėstse.	There are singings.
Esévanóhtove.	There is sliding.	Ésévanóhtóvénėstse.	There are slidings.
Éhenove.	It is said.??	Éhenóvénėstse.??	??
Éhestohe.??	??	Éhestóhénėstse.??	??

Impersonals with reflexive/reciprocal stems

Transitive Animate (TA) reflexives and reciprocals[86] can appear as impersonals. When they do, they behave as regular II verbs. In the following word pairs the first word of a pair is the original reflexive/reciprocal and the second word is an impersonal made from the original reflexive/reciprocal:

Éméhotȧhtseo'o.	They love themselves/each other.
Éméhohtȧhtséstove.	There is love for themselves/one another.
Éoó'evótȧhtseo'o.	They argued with each other.
Éoó'evótȧhtséstove.	There is arguing with each other.

Inanimate Intransitive Independent Indicative relational verbs

Unlike animate nouns, inanimate nouns with third person possessors are not marked for obviation. However, II verbs which have subjects possessed by third persons act like they are marked for obviation. But there are some important differences between animate obviation and what could be called inanimate obviation. Because of these differences, those who study Algonquian languages differ on whether to use the label inanimate obviation[87]. Some prefer, instead, to call the "obviated" II verbs relational verbs[88]. I use the label relational verbs in this book. The Cheyenne relational suffix is –tse. In the following sentence pairs the second sentence has a relational verb:

Namȧhēō'o étȧhpé'o 'My house is big'; Hemȧhēō'o étȧhpe'otse 'His house is big (rel).'
Neamȧho'hestȯtse émá'o 'Your car is red'; Heamȧho'hestȯtse éma'otse 'His car is red (rel).'
Namȯx'ėstoo'o éhó'ta 'My book is here'; Hemȯxe'ėstoo'o ého'tatse 'His book is here (rel).'

Unlike AI obviated verbs, II relational verbs are marked for number of their subjects:

Namaahe évóhko 'My arrow is bent.'
Hemaahe évóhkotse 'His arrow is bent (rel).'

[86] Reflexives refer to action toward oneself. Reciprocals refer to action toward one each other. Remember that Cheyenne reflexives and reciprocals are pronounced the same. We can only tell the difference between them from the speech context or if there is some other word, such as the reciprocal particle nonámé'tó'e 'toward each other', included.
[87] Some who have used the label inanimate obviates are Ellis (1971), Frantz (1991), Valentine (2001), and Wolfart (1973).
[88] E.g. Drapeau (2013), Junker (2003).

Namaahótse évóhkónėstse 'My arrows are bent.'
Hemaahótse évóhkonetōtse 'His arrows are bent (rel).'

Inanimate Intransitive Indicative Negative verbs

II verbs take the usual sáa- negative preverb. They take -hane as negative suffix, rather than the /-hé/ suffix found in the AI, TA, and TI paradigms. There are pitch variations among speakers as to whether the II negative suffix is phonemically spelled /-hané/ or /-hane/.

Ésáaho'táháne.	It is not (here).	Ésáaho'táhanehóotse.	They are not (here).
Ésáapėhéva'éháne.	It's not good.	Épėhéva'éhanehóotse.	They are not good.
Ésáahávėséva'éháne.	It's not bad.	Ésáahavėséva'éhanehóotse.	They are not bad.
Ésáatáhpe'óháne.	It's not big.	Ésáatáhpe'óhanehóotse.	They are not big.
Ésáatšėške'óháne.	It's not small.	Ésáatšėške'óhanehóotse.	They are not small.
Ésáaséesóháne.	It's not the same.	Ésáaséesóhanehóotse.	They are not the same.
Ésáaho'éétáháne.	It's not snowing.	-----	
Ésáahoo'kóhóhane.	It's not raining.	-----	
Ésáavó'komóháne.	It's not white.	Ésáavó'komóhanehóotse.	They are not white.
Ésáaheóvóháne.	It's not yellow.	Ésáaheóvóhanehóotse.	They are not yellow.
Ésáama'óháne.	It's not red.	Ésáama'óhanehóotse.	They are not red.
Ésáa'ó'óháne.	It's not dry.	Ésáa'ó'óhanehóotse.	They are not dry.
Ésáahe'kóováháne.	It's not wet.	Ésáahe'kóováhanehóotse.	They are not wet.
Ésáaháenanóháne.	It's not heavy.	Ésáaháenanóhanehóotse.	They are not heavy.
Esáa'éstovóháne.	It's not sharp.	Ésáa'éstovóhanehóotse.	They are not sharp.
Ésáapėhéveéno'éháne.	It tastes good.	Ésáapėhéveéno'énėstse.$$	They do not taste good.

Impersonal Negative verbs

Impersonals may be negated:

Ésáamésėhéstovėhane.	There is not eating.
Ésáamésėhéstovėhanehóotse.	There are not eatings.
Ésáaháeanáhtovėhane.	There is not hungering.
Ésáaháeanáhtovėhanehóotse.	There are not hungerings.
Ésáahenóvėhane.??	It is not said.??
Ésáaméhotáhtséstovėhane.	There is not loving each other.

Inanimate Intransitive Independent Indicative Negative relational verbs

II negative verbs are marked as relational verbs, as their positive counterparts are, if their subjects are possessed by a third person. For example, we can say namáhēō'o ésáama'óháne 'my house is not red'. But if there is a third person possessor, the verb is marked as relational: hemáhēō'o ésáama'óhanéhetse 'his house is not red (rel)'. Some other examples are:

Ésáaho'táhanéhetse.	It is not (here) (rel).
Ésáaho'táhanéhenetōtse.	They are not (here) (rel).

Ésáaheóvòhanéhetse.	It is not yellow (rel).
Ésáaheóvòhanéhenetōtse.	They are not yellow (rel).
Ésáapėhéva'éhanéhetse.	It is not good (rel).
Ésáapėhéva'éhanéhenetōtse.	They are not good (rel).
Ésáa'ó'òhanéhetse.	It is not dry (rel).
Ésáa'ó'òhanéhenetōtse.	They are not dry (rel).
Ésáamanéstovėhanéhetse.	There is not drinking (rel).$$DETAIL AND/OR GIVE SOME RELATIONAL VERBS WHICH DO NOT HAVE 3RD PERSON POSSESSOR SUBJECTS
Ésáamanéstovėhanéhenetōtse.	There are not drinkings (rel).
Ésáamésėhéstovėhanéhetse.	There is not eating (rel).
Ésáamésėhéstovėhanéhenetōtse.	There are not eatings (rel).
Ésáaháeanáhtovėhanéhetse.	There is not hungering (rel).
Ésáaháeanóhtovėhanéhenetōtse.	There are not hungerings (rel).
Ésáaháoenȧhtovėhanéhetse.	There is not praying (rel).
Ésáaháoenȧhtovėhanéhenetōtse.	There are not prayings (rel).

Inanimate Intransitive Interrogative verbs

II verbs become yes/no questions in the same two ways that AI verbs do:

(1) add the interrogative suffix –he to the end of a verb
(2) add the prefix mó- to the beginning of a word

-he suffix II Interrogative verbs

The –he interrogative suffix is not seen in the spelling of II verbs which have plural subjects. However, this suffix actually was a part of the formation of II yes/no questions with plural subjects. Let's examine the formation of II yes/no questions with the verb stem –pėhéva'e 'be good'. Here are the forms of the verb with singular and plural subjects:

Épėhéva'e.	It's good.
Épėhéva'énėstse.	They are good.

The suffix –he is added to the singular subject form to create this pronunciation:

Épėhéva'ehe?	Is it good?

Formation of the yes/no question with a plural subject is more complicated. The question verb requires the third person prefix é-, the verb stem –pėhéva'e, plural suffixation, plus the interrogative suffix –he. Here is the phonemic spelling of all these parts:

/é-pehéva'e-nevot-he/	Are they good?

A phonological rule causes the second "e" to devoice. Other phonological rules cause the "h" of the -he suffix to be absorbed as the word-final "e" causes the "t" before it to assibilate to "ts". After the phonological rules apply, we get this pronunciation spelling of the word:

Épėhéva'enevotse? Are they good?

Some other II interrogatives are:

Ého'tahe?	Is it (there)?	Ého'tanevotse?	Are they (there)?
Étȧhpe'ohe?	Is it big?	Étȧhpe'onevotse?	Are they big?
Ého'éetohe?	Did it snow?	-----	
Éhoo'kȯhohe?	Did it rain?	-----	
Évó'komohe?	Is it white?	Évó'komonevotse?	Are they white?
Éheóvohe?	Is it yellow?	Éheóvonevotse?	Are they yellow?
Éhávėséva'ehe?	Is it bad?	Éhávėséva'enevotse?	Are they bad?
Éó'ohe?	Is it dry?	Éó'onevotse?	Are they dry?
Éma'ohe?	Is it red?	Ema'onevotse?	Are they red?
Ééstovohe?	Is it sharp?	Eéstovonevotse?	Are they sharp?
Émanéstovehe?	Is there drinking?	Émanéstovenevotse?	Are there drinkings?
Émésėhéstovehe?	Is there eating?	Émésėhéstovenevotse?	Are there eatings?
Éháeanáhtovehe?	Is there hungering?	Éháeanáhtovenevotse?	Are there hungerings?
Éháoenȧhtovehe?	Is there praying?	Éháoenȧhtovenevotse?	Are there prayings?

Inanimate Intransitive Interrogative relational verbs

Relational verbs occur in the interrogative mode when the subject of an II verb is possessed by a third person. Compare these two sentences in which the second and third sentences have relational verbs because 'book' and 'books' are possessed by a third person:

Nemȯxe'ėstoo'o ého'tahe?	Is your book there?
Hemȯxe'ėstoo'o ého'tatsehe?	Is his book there (rel)?
Hemȯxe'ėstóonȯtse ého'tanetsevotse?	Are his books there (rel)?
Éháeanáhtovetsehe?	Is there hungering (rel)?$$GIVE CONTEXT
Éháeanáhtovenetsevotse?	Are there hungerings (rel)?$$CONTEXT

Inanimate Intransitive Negative Interrogative verbs

Ésáaho'táhanehe?	Isn't it (there)?
Ésáaho'táhanevotse?	Aren't they (there)?
Ésáapėhéva'éhanehe?	Isn't it good?
Ésáapėhéva'éhanevotse?	Aren't they good?
Ésáatȧhpe'óhanehe?	Isn't it big?
Ésáatȧhpe'óhanevotse?	Aren't they big?
Ésáaho'éetȯhanehe?	Isn't it snowing?
Ésáahoo'kȯhóhanehe?	Isn't it raining?

Ésáaháeanáhtovėhanehe?	Isn't there hunger?
Ésáaháeanáhtovėhanevotse?	Aren't there hungerings?

Inanimate Intransitive Negative Interrogative relational verbs

Ésáaho'táhanéhetsehe?	Isn't his ___ (there) (rel)?
Ésáaho'táhanéhetotsehe?	Aren't his ___ (there) (rel)?
Ésáapėhéva'éhanéhetsehe?	Isn't his ___ good (rel)?
Ésáapėhéva'éhanéhetotsehe?	Aren't his ___ good (rel)?
Ésáaheóvòhanéhetsehe?	Isn't his ___ yellow (rel)?
Ésáaheóvòhanéhetotsehe?	Aren't his ___ yellow (rel)?
Ésáaháeanáhtovėhanéhetsehe?	Isn't there hungering (rel)?$$CONTEXT
Ésáaháeanáhtovėhanéhetotsehe?	Aren't there hungerings (rel)?

mó- prefix Inanimate Intransitive yes/no questions

As with other indicative verbs (AI, TA, TI), mó- can attach to the beginning of an II verb to create a yes/no question:

Mó'épėhéva'e?	Is it good?
Mó'épėhéva'énėstse?	Are they good?
Mó'ésáapėhéva'éhane?	Isn't it good?
Mó'ésáapėhéva'éhanehòtse?	Aren't they good?
Mó'éhó'ta?	Is it (here/there)?
Mó'ého'tánėstse?	Are they (here/there)?
Mó'éhoo'kōho?	Is it raining?
Mó'ésáahoo'kòhóhane?	Isn't it raining?
Mó'ého'ééto?	Is it snowing?
Mó'émésėhéstove?	Is there eating?

Inanimate Intransitive Inferential verbs

Mópėhéva'éhanēhe.	It must be good.
Mópėhéva'éhanevōtse.	They must be good.
Móma'óhanēhe.	It must be red.
Móma'óhanevōtse.	They must be red.
Móheóvòhanēhe.	It must be yellow.
Móheóvòhanevōtse.	They must be yellow.
Móhoo'kòhóhanēhe.	It must have rained.

Mómésėhéstovėhanēhe.	There must have been eating.
Mómésėhéstovėhanevōtse.	There must have been eatings.

Inanimate Intransitive Inferential relational verbs

Heamȧho'hestȯtse móma'óhanetsēhe.	His car must be red (rel).
Heamȧho'héstotȯtse móma'óhanetsevōtse.	His cars must be red (rel).
Hemȯxe'ėstoo'o mópėhéva'éhanetsēhe.	His book must be good (rel).
Hemȯxe'ėstóonȯtse mópėhéva'éhanetsevōtse.	His books must be good (rel).
Hemȧhēō'o móheóvȯhanetsēhe.	His house must be yellow (rel).
Hemȧheonȯtse móheóvȯhanetsevōtse.	His houses must be yellow (rel).

Inanimate Intransitive Reportative verbs

Ého'tánėse.	It's said to be (here/there).
Ého'tánėsestȯtse.	They are said to be (here/there).
Éhoo'kȯhónėse.	It's said to be raining.
Évóhkónėse.	It's said to be bent.
Évóhkonėsestȯtse.	They are said to be bent.
Éma'ónėse.	It's said to be red.
Éma'ónėsestȯtse.	They are said to be red.
Éheóvónėse.	It's said to be yellow.
Éheóvonėsestȯtse.	They are said to be yellow.
Épėhéva'énėse.	It's said to be good.
Épėhéva'énėsestȯtse.	They are said to be good.
Émésėhéstovenėse.	It's said there is eating.
Émésėhéstovenėsestȯtse.	It's said there are eatings.

Inanimate Intransitive Reportative relational verbs

Ého'tátsénėse.	It's said his ___ is (here/there) (rel).
Ého'tátsenėsestȯtse.	It's said his ___ are (here/there) (rel).
Évóhkótsénėse.	It's said his ___ is bent (rel).
Évóhkotsenėsestȯtse.	It's said his ___ are bent (rel).
Éma'ótsénėse.	It's said his ___ is red (rel).
Éma'ótsenėsestȯtse.	It's said his ___ are red (rel).
Éheóvótsénėse.	It's said his ___ is yellow (rel).

Éheóvotsenėsestȯtse.	It's said his ___ are yellow (rel).
Épėhéva'étsénėse.	It's said his ___ is good (rel).
Épėhéva'étsenėsestȯtse.	It's said his ___ are good (rel).
Émésėhéstóvétsénėse.	It's said there is eating (rel).
Émésėhéstovetsenėsestȯtse.	It's said there are eatings (rel).$$GIVE CONTEXT

Inanimate Intransitive Negative Reportative verbs

Ésáaho'táhanéhénėse.	It's said it is not (here/there).
Ésáaho'táhanéhenėsestȯtse.	It's said they are not (here/there).
Ésáahoo'kȯhóhanéhénėse.	It's said it's not raining.
Ésáapėhéva'éhanéhénėse.	It's said it's not good.
Ésáapėhéva'éhanéhenėsestȯtse.	It's said they are not good.
Ésáamésėhéstovėhanéhénėse.	It's said there is not eating.
Ésáamésėhéstovėhanéhenėsestȯtse.	It's said there are not eatings.

Inanimate Intransitive Negative Reportative relational verbs

Ésáaho'táhanéhetotsenėse.	It's said his ___ isn't (here/there) (rel).
Ésáaho'táhanéhetotsenėsestȯtse.	It's said his ___ aren't (here/there) (rel).
Ésáahoo'kȯhóhanéhetotsenėse.	It's said it's not raining (rel).
Ésáapėhéva'éhanéhetotsenėse.	It's said his ___ is not good (rel).
Ésáapėhéva'éhanéhetotsenėsestȯtse.	It's said his ___ are not good (rel).
Ésáamésėhéstovėhanéhetotsenėse.	It's said there isn't eating (rel).
Esáamésėhéstovėhanéhetotsenėsestȯtse.	It's said there aren't eatings (rel).

Inanimate Intransitive Preterit verbs

Ého'táneho!	Surprisingly, it's (here/there)![89]
Ého'tánėhoonȯtse!	Surprisingly, they are (here/there)!
Éhoo'kȯhóneho!	Surprisingly, it's raining!
Épėhéva'éneho!	Surprisingly, it's good!
Épėhéva'énėhoonȯtse!	Surprisingly, they are good!
Émésėhéstoveneho!	Surprisingly, there is eating!

[89] English translations are given here with the meaning of surprise, to show that there is a difference in meaning between the II preterits and II indicatives. But the preterits can also have a non-surprisal meaning, as they occur in legends with the past tense, e.g. Vee'e éxho'táneho '(Once upon a time) a tepee was there.'

Émésėhéstovenėhoonȯtse! Surprisingly, there are eatings!

Inanimate Intransitive Preterit relational verbs

Ého'tátseneho! Surprisingly, his ___ is (here/there) (rel)!
Ého'tátsenėhoonȯtse! Surprisingly, his ___ are (here/there) (rel)!

Éhoo'kȯhótseneho! Surprisingly, it's raining (rel)!

Épėhéva'étseneho! Surprisingly, his ___ is good (rel)!
Épėhéva'étsėnȯhoonȯtse! Surprisingly, his ___ are good (rel)!

Émésėhéstovetséneho! Surprisingly, there is eating (rel)!
Émésėhéstovetsénȯonȯtse! Surprisingly, there are eatings (rel)!

Inanimate Intransitive Negative Preterit verbs

Ésáaho'táhanéheneho! Surprisingly, it's not (here/there)!
Ésáaho'táhanéhenėhoonȯtse! Surprisingly, they are not (here/there)!

Ésáahoo'kȯhóhanéheneho! Surprisingly, it's not raining!

Ésáapėhéva'éhanéheneho! Surprisingly, it's not good!
Ésáapėhéva'éhanéhenȯhoonȯtse! Surprisingly, they are not good!

Ésáamésėhéstovėhanéheneho! Surprisingly, there is not eating!
Ésáamésėhéstovėhanéhenȯhoonȯtse! Surprisingly, there are not eatings!

Inanimate Intransitive Negative Preterit relative verbs

Ésáaho'táhanéhetotséneho! Surprisingly, his ___ is not (here/there) (rel)!
Ésáaho'táhanéhetotsénėhoonȯtse! Surprisingly, his ___ are not (here/there) (rel)!

Ésáahoo'kȯhóhanéhetotséneho! Surprisingly, it isn't raining (rel)!

Ésáapėhéva'éhanéhetotséneho! Surprisingly, his ___ isn't good (rel)!
Ésáapėhéva'éhanéhetotsénȯhoonȯtse! Surprisingly, his ___ aren't good (rel)!

Ésáamésėhéstovėhanéhetotséneho! Surprisingly, there is not eating (rel)!
Ésáamésėhéstovėhanéhetotsénėhoonȯtse! Surprisingly, there are not eatings (rel)!

Transitive Animate Independent Indicative verbs

Transitive Animate verbs are verbs which refer to a subject and an object. Several different TA verbs are included to illustrate various changes which occur with some verb stems, depending on their stem-final consonants and some other factors which are noted before each appropriate paradigm. These changes reflect similar changes which occurred in the Algonquian language from which Cheyenne descends.

/-vóom/ 'see (someone)'

návóomahtse	I saw myself
névóomȧtse	I saw you
návóómo	I saw him
návóomamóho	I saw him (obv)
névóomatsēme	I saw you (pl)
návóomoo'o	I saw them
névóome	you saw me
névóomahtse	you saw yourself
névóómo	you saw him
névóomamóho	you saw him (obv)
névóomemenoyou saw us (excl)	
névóomoo'o	you saw them
návóoma	he saw me
névóoma	he saw you
évóomahtse	he saw himself
évóomóho	he saw him (obv)
návóomaēne	he saw us (excl)
névóomaene	he saw us (incl)
névóomaēvo	he saw you (pl)
návóomaetsenoto	he (obv) saw me
névóomaetsenoto	he (obv) saw you
évóomāā'e	he (obv) saw him
évóomȧhtóho	he (obv) saw himself
návóomaetsenone	he (obv) saw us (excl)
névóomaetsenone	he (obv) saw us (incl)
névóomaetsenōvo	he (obv) saw you (pl)
évóomaevóho	he (obv) saw them
névóomatsemeno	we (excl) saw you
návóomóne	we (excl) saw him
návóomamone	we (excl) saw him (obv)
návóomȧhtséme	we (excl) saw ourselves
névóomatsemeno	we (excl) saw you (pl)
návóomóneo'o	we (excl) saw them
névóomone	we (incl) saw him
névóomamonewe (incl) saw him (obv)	
névóomȧhtsema	we (incl) saw ourselves
névóomóneo'o	we (incl) saw them
névóomēme	you (pl) saw me
névóomóvo	you (pl) saw him
névóomamovoyou (pl) saw him (obv)	
névóomemenoyou (pl) saw us (excl)	
névóomȧhtsēme	you (pl) saw yourselves
névóomóvoo'o	you (pl) saw them
návóomāā'e	they saw me
névóomāā'e	they saw you
évóomovo	they saw him (obv)
návóomaeneo'o	they saw us (excl)
névóomaeneo'o	they saw us (incl)
névóomaevoo'o	they saw you (pl)
évóomȧhtseo'othey saw themselves[90]	
návóomāne	I was seen
névóomāne	you were seen
évóome	he was seen
návóomanēme	we (excl) were seen
névóomanema	we (incl) were seen
névóomanēme	you (pl) were seen
évóomeo'o	they were seen

[90] Cheyenne reflexives and reciprocals have identical morphology. So, outside some speech context, this Cheyenne verb can mean either 'they saw themselves' or 'they saw each other'. A reciprocal particle, nonámé'tó'e, can precede this verb so that it will only mean 'they saw each other'.

/-méót/ 'fight (someone)'

The stem-final "t" (from PA *θ) of /-méót/ becomes "x" before "e" in second person subject local forms. The stem-final "t" becomes "h" before "e" in the passive forms:

náméotahtse	I fought myself
némeotȧtse	I fought you
náméóto[91]	I fought him
náméotamóho	I fought him (obv)
néméotatsēme	I fought you (pl)
náméotoo'o	I fought them
néméoxe	you fought me
néméotahtse	you fought yourself
néméóto	you fought him
néméotamóho	you fought him (obv)
néméoxemeno	you fought us (excl)
néméotoo'o	you fought them
náméota	he fought me
néméota	he fought you
éméotahtse	he fought himself
éméótóho[92]	he fought him (obv)
náméótáéne	he fought us (excl)
néméotaene	he fought us (incl)
néméótáévo	he fought you (pl)
náméotaetsenoto	he (obv) fought me
néméotaetsenoto	he (obv) fought you
éméótáá'e	he (obv) fought him
éméótȧhtóho	he (obv) fought himself
náméotaetsenone	he (obv) fought us (excl)
néméotaetsenone	he (obv) fought us (incl)
néméotaetsenōvo	he (obv) fought you (pl)
éméotaevóho	he (obv) fought them
néméotatsemeno	we (ex) fought you
náméótóne	we (ex) fought him
náméotamone	we (ex) fought him (obv)
náméótȧhtséme	we (ex) fought ourselves
néméotatsemeno	we (ex) fought you (pl)
náméotoneo'o	we (ex) fought them
néméotone	we (incl) fought him
néméotamone	we (incl) fought him (obv)
néméotȧhtsema	we (incl) fought ourselves
néméotoneo'o	we (incl) fought them
néméóxéme	you (pl) fought me
néméótóvo	you (pl) fought him
néméotamovo	you (pl) fought him (obv)
néméoxemeno	you (pl) fought us (excl)
néméótȧhtséme	you (pl) fought yourselves
néméotovoo'o	you (pl) fought them
náméótáá'e	they fought me
néméótáá'e	they fought you
éméotovo	they fought him (obv)
náméotaeneo'o	they fought us (excl)
néméotaeneo'o	they fought us (incl)
néméotaevoo'o	they fought you (pl)
éméotȧhtseo'o	they fought themselves[93]
náméótáne	I was fought
néméótáne	you were fought
éméohe	he was fought
náméotanēme	we (excl) were fought
néméotanema	we (incl) were fought
néméotanēme	you (pl) were fought
éméoheo'o	they were fought

[91] The Cheyenne stem /-méót/ reflects PA *mi:ka:θ.

[92] Some speakers pronounce this as éméoto because the stem-final vowel is high pitched.

[93] Or 'they fought each other'

/-het/ 'tell (someone)'

The stem-final "t" of /-het/ becomes "š" before "e" in second person subject local forms. The stem changes to /-hestóh/ in the third person passive forms.

náhetahtse	I told myself
néhetȧtse	I told you
náhéto	I told him
náhetamóho	I told him (obv)
néhetatsēme	I told you (pl)
náhetoo'o	I told them
néheše	you told me
néhetahtse	you told yourself
néhéto	you told him
néhetamóho	you told him (obv)
néhešemeno	you told us (excl)
néhetoo'o	you told them
náheta	he told me
néheta	he told you
éhetahtse	he told himself
éhetóho	he told him (obv)
náhetaēne	he told us (excl)
néhetaene	he told us (incl)
néhetaēvo	he told you (pl)
náhetaetsenoto	he (obv) told me
néhetaetsenoto	he (obv) told you
éhetāā'e	he (obv) told him
éhetȧhtóho	he (obv) told himself
náhetaetsenone	he (obv) told us (excl)
néhetaetsenone	he (obv) told us (incl)
néhetaetsenōvo	he (obv) told you (pl)
éhetaevóho	he (obv) told them
néhetatsemeno	we (excl) told you
náhetóne	we (excl) told him
náhetamone	we (ex) told him (obv)
náhetȧhtsēme	we (ex) told ourselves
néhetatsemeno	we (ex) told you (pl)
náhetóneo'o	we (excl) told them
néhetone	we (incl) told him
néhetamone	we (in) told him (obv)
néhetȧhtsema	we (in) told ourselves
néhetóneo'o	we (incl) told them
néhešēme	you (pl) told me
néhetóvo	you (pl) told him
néhetamovo	you (pl) told him (obv)
néhešemeno	you (pl) told us (excl)
néhetȧhtsēme	you (pl) told yourselves
néhetóvoo'o	you (pl) told them
náhetāā'e	they told me
néhetāā'e	they told you
éhetovo	they told him (obv)
náhetaeneo'o	they told us (excl)
néhetaeneo'o	they told us (incl)
néhetaevoo'o	they told you (pl)
éhetȧhtseo'o	they told themselves[94]
náhetāne	I was told
néhetāne	you were told
éhestohe	he was told
náhetanēme	we (excl) were told
néhetanema	we (incl) were told
néhetanēme	you (pl) were told
éhestóheo'o	they were told

[94] Or 'they told each other'

/-a'tas/ 'accidentally cut (someone)'

The stem-final "s" (from PA *š) of /-a'tas/ becomes "x" before "e". First person subject local forms, as well as reciprocal/reflexive forms, take suffixes that begin with "e" rather than the usual "a".

náa'tȧxestse	I acc. cut myself
néa'xėstse	I acc. cut you
náa'tāso[95]	I acc. cut him
náa'tȧxamóho	I acc. cut him (obv)
néa'tȧxetsēme	I acc. cut you (pl)
náa'tȧsoo'o	I acc. cut them
néa'taxe	you acc. cut me
néa'tȧxestse	you acc. cut yourself
néa'tāso	you acc. cut him
néa'tȧxamóho	you acc. cut him (obv)
néa'tȧxemeno	you acc. cut us (excl)
néa'tȧsoo'o	you acc. cut them
náa'taxe	he acc. cut me
néa'taxe[96]	he acc. cut you
éa'tȧxestse	he acc. cut himself
éa'tȧsóho	he acc. cut him (obv)
náa'tȧxeēne	he acc. cut us (excl)
néa'tȧxeene	he acc. cut us (incl)
néa'tȧxeēvo	he acc. cut you (pl)
náa'tȧxeetsenoto	he (obv) acc. cut me
néa'tȧxeetsenoto	he (obv) acc. cut you
éa'tȧxēē'e	he (obv) acc. cut him
éa'tȧxėstóho	he (obv) acc. cut himself
náa'tȧxeetsenone	he (obv) acc. cut us (ex)
néa'tȧxeetsenone	he (obv) acc. cut us (in)
néa'tȧxeetsenōvo	he (obv) acc. cut you (pl)
éa'tȧxeevóho	he (obv) acc. cut them
néa'tȧxetsemeno	we (ex) acc. cut you
náa'tȧsóne	we (ex) acc. cut him
náa'tȧxamone	we (ex) acc. cut him (obv)
náa'tȧxėstsēme	we (ex) acc. cut ourselves
néa'tȧxetsemeno	we (ex) acc. cut you (pl)
náa'tȧsóneo'o	we (ex) acc. cut them
néa'tȧsone	we (in) acc. cut him
néa'tȧxamone	we (in) acc. cut him (obv)
néa'tȧxėstsema	we (in) acc. cut ourselves
néa'tȧsóneo'o	we (in) acc. cut them

néa'tȧxēme	you (pl) acc. cut me
néa'tȧsóvo	you (pl) acc. cut him
néa'tȧxamovo	you (pl) acc. cut him (obv)
néa'tȧxemeno	you (pl) acc. cut us (ex)
néa'tȧxėstsēme	you (pl) acc. cut yourselves
néa'tȧsóvoo'o	you (pl) acc. cut them
náa'tȧxēē'e	they acc. cut me
néa'tȧxēē'e	they acc. cut you
éa'tȧsovo	they acc. cut him (obv)
náa'tȧxeeneo'o	they acc. cut us (excl)
néa'tȧxeeneo'o	they acc. cut us (incl)
néa'tȧxeevoo'o	they acc. cut you (pl)
éa'tȧxėstseo'o	they acc. cut themselves
náa'tȧxēne	I was acc. cut
néa'tȧxēne	you were acc. cut
éa'taxe	he was acc. cut
náa'tȧxenēme	we (ex) were acc. cut
néa'tȧxenema	we (in) were acc. cut
néa'tȧxenēme	you (pl) were acc. cut
éa'tȧxeo'o	they were acc. cut

[95] This is phonemically /náa'tasó/. It reflects PA *nepeʔtešwa:wa.

[96] This is pronounced the same as the verb meaning 'you accidentally cut me'.

-vovéstomev 'teach (someone)'

The stem-final "-ev" of verb stems, such as –vovéstomev, contracts to "óe" word-medially in the inverse voice. The "e" of "-ev" becomes high-pitched before a word-medial "a".

návovéstomévahtse	I taught myself
névovéstomevȧtse	I taught you
návovéstomēvo	I taught him
návovéstomévamóho	I taught him (obv)
névovéstomévatsēme	I taught you (pl)
návovéstomevoo'o	I taught them
névovéstomeve	you taught me
névovéstomévahtse	you taught yourself
névovéstomēvo	you taught him
névovéstomévamóho	you taught him (obv)
névovéstomevemeno	you taught us (excl)
névovéstomevoo'o	you taught them
návovéstomeva	he taught me
névovéstomeva	he taught you
évovéstomévahtse	he taught himself
évovéstomevóho	he taught him (obv)
návovéstomóéne	he taught us (excl)
névovéstomóene	he taught us (incl)
névovéstomóévo	he taught you (pl)
návovéstomóetsenoto	he (obv) taught me
névovéstomóetsenoto	he (obv) taught you
évovéstomóó'e	he (obv) taught him
évovéstomévȧhtóho	he (obv) taught himself
návovéstomóetsenone	he (obv) taught us (excl)
névovéstomóetsenone	he (obv) taught us (incl)
névovéstomóetsenōvo	he (obv) taught you (pl)
évovéstomóevóho	he (obv) taught them
névovéstomévatsemeno	we (excl) taught you
návovéstomevóne	we (excl) taught him
návovéstomévamone	we (ex) taught him (obv)
návovéstomévȧhtséme	we (ex) taught ourselves
névovéstomévatsemeno	we (ex) taught you (pl)
návovéstomevóneo'o	we (excl) taught them
névovéstomevone	we (incl) taught him
névovéstomévamone	we (in) taught him (obv)
névovéstomévȧhtsema	we (in) taught ourselves
névovéstomevóneo'o	we (incl) taught them
névovéstomevēme	you (pl) taught me
névovéstomevóvo	you (pl) taught him
névovéstomévamovo	you (pl) taught him (obv)
névovéstomevemeno	you (pl) taught us (excl)
névovéstomévȧhtséme	you (pl) taught yourselves
névovéstomevóvoo'o	you (pl) taught them
návovéstomóó'e	they taught me
névovéstomóó'e	they taught you
évovéstomovo	they taught him (obv)
návovéstomóeneo'o	they taught us (excl)
névovéstomóeneo'o	they taught us (incl)
névovéstomóevoo'o	they taught you (pl)
éhetȧhtseo'o	they taught themselves
návovéstomóne	I was taught
névovéstomóne	you were taught
évovéstomohe	he was taught
návovéstomónéme	we (excl) were taught
névovéstomónema	we (incl) were taught
névovéstomónéme	you (pl) were taught
évovéstomóheo'o	they were taught

other verbs ending with -ev

námé'ėstomēvo	I explained (it) to him.
námé'ėstomóó'e	They explained to me.
émé'ėstomóevóho	He (obv) explained to them.
éhoéstomevóho	He read to him (obv).

-héne'enov 'know (someone)'

The stem-final "ov" of verb stems such as –héne'enov contracts to "óe" word-medially in the inverse voice. The "o" of "ov" becomes high-pitched before a word-medial "a".

náhéne'enóvahtse	I know myself
néhéne'enovátse	I know you
náhéne'enōvo	I know him
náhéne'enóvamóho	I know him (obv)
néhéne'enóvatsēme	I know you (pl)
náhéne'enovoo'o	I know them
néhéne'enove	you know me
néhéne'enóvahtse	you know yourself
néhéne'enōvo	you know him
néhéne'enóvamóho	you know him (obv)
néhéne'enovemeno	you know us (excl)
néhéne'enovoo'o	you know them
náhéne'enova	he knows me
néhéne'enova	he knows you
éhéne'enóvahtse	he knows himself
éhéne'enovóho	he knows him (obv)
náhéne'enóéne	he knows us (excl)
néhéne'enóene	he knows us (incl)
néhéne'enóévo	he knows you (pl)
náhéne'enóetsenoto	he (obv) knows me
néhéne'enóetsenoto	he (obv) knows you
éhéne'enóó'e	he (obv) knows him
éhéne'enóvátóho	he (obv) knows himself
náhéne'enóetsenone	he (obv) knows us (excl)
néhéne'enóetsenone	he (obv) knows us (incl)
néhéne'enóetsenōvo	he (obv) knows you (pl)
éhéne'enóevóho	he (obv) knows them
néhéne'enóvatsemeno	we (excl) know you
náhéne'enovóne	we (excl) know him
náhéne'enóvamone	we (ex) know him (obv)
náhéne'enóvátséme	we (ex) know ourselves
néhéne'enóvatsemeno	we (ex) know you (pl)
náhéne'enovóneo'o	we (excl) know them
néhéne'enovone	we (incl) know him
néhéne'enóvamone	we (in) know him (obv)
néhéne'enóvátsema	we (in) know ourselves
néhéne'enovóneo'o	we (incl) know them
néhéne'enovēme	you (pl) know me
néhéne'enovóvo	you (pl) know him
néhéne'enóvamovo	you (pl) know him (obv)
néhéne'enovemeno	you (pl) know us (excl)
néhéne'enóvátséme	you (pl) know yourselves
néhéne'enovóvoo'o	you (pl) know them
náhéne'enóó'e	they know me
néhéne'enóó'e	they know you
éhéne'enovovo	they know him (obv)
náhéne'enóeneo'o	they know us (excl)
néhéne'enóeneo'o	they know us (incl)
néhéne'enóevoo'o	they know you (pl)
éhéne'enóvátseo'o	they know themselves
náhéne'enóne	I am known
néhéne'enóne	you are known
éhéne'enohe	he is known
náhéne'enónéme	we (excl) are known
néhéne'enónema	we (incl) are known
néhéne'enónéme	you (pl) are known
éhéne'enóheo'o	they are known

other verbs ending with -ov

éáahtovóho	he listened to him (obv)
éáahtóó'e	he (obv) listened to him

/-taeváhn/ 'measure (someone)'

Stem-final "n" of consonant clusters in verb stems such as /-taváhn/ deletes word-medially in the inverse voice and certain other person combinations$$RECHECK ANALYSIS OF DELETION ENVIRONMENT.

nátaeváhestse	I measured myself
nétaevaestse	I measured you
nátaeváhno	I measured him
nátaeváhamóho	I measured him (obv)
nétaeváhetsēme	I measured you (pl)
nátaeváhnoo'o	I measured them
nétaevahe	you measured me
nétaeváhestse	you measured yourself
nétaeváhno	you measured him
nétaeváhamóho	you m. him (obv)
nétaeváhemeno	you measured us (ex)
nétaeváhnoo'o	you measured them
nátaevahe	he measured me
nétaevahe	he measured you
étaeváhestse	he measured himself
étaeváhnóho[97]	he measured him (obv)
nátaeváhéene	he measured us (excl)
nétaeváheene	he measured us (incl)
nétaeváhéévo	he measured you (pl)
nátaeváheetsenoto	he (obv) measured me
nétaeváheetsenoto	he (obv) measured you
étaeváhéé'e	he (obv) measured him
étaeváhestóho	he (obv) measured himself
nátaeváheetsenone	he (obv) measured us (ex)
nétaeváheetsenone	he (obv) measured us (in)
nétaeváheetsenōvo	he (obv) measured you (pl)
étaeváheevóhohe (obv) measured them	
nétaeváhetsemeno	we (excl) measured you
nátaeváhnóne	we (excl) measured him
nátaeváhamone	we (ex) m. him (obv)
nátaeváhestséme	we (ex) m. ourselves
nétaeváhetsemeno	we (ex) m. you (pl)
nátaeváhnoneo'o	we (excl) m. them
nétaeváhnone	we (in) measured him
nétaeváhamone	we (in) m. him (obv)
nétaeváhestsema	we (in) m. ourselves
nétaeváhnoneo'o	we (incl) m. them
nétaeváhéme	you (pl) measured me
nétaeváhnóvo	you (pl) measured him

nétaeváhamovo	you (pl) m. him (obv)
nétaeváhemeno	you (pl) m. us (excl)
nétaeváhestsēme	you (pl) m. yourselves
nétaeváhnovoo'o	you (pl) measured them
nátaeváhéé'e	they measured me
nétaeváhéé'e	they measured you
étaeváhnovo	they m. him (obv)
nátaeváheeneo'o	they measured us (excl)
nétaeváheeneo'o	they measured us (incl)
nétaevéheevoo'o	they measured you (pl)
étaeváhestseo'o	they m. themselves
nátaeváhéne	I was measured
nétaeváhéne	you were measured
étaevahe	he was measured
nátaeváhenēme	we (ex) were measured
nétaeváhenema	we (in) were measured
nétaeváhenēme	you (pl) were measured
étaeváheo'o	they were measured

[97] Some speakers say étaevahno because the penultimate syllable is phonemically high-pitched.

/–moné'tov/ 'choose (someone)'

The transitivizing final –'tov changes to /-no(t)/ in the direct voice when the vowel preceding this suffix is phonemically high-pitched. The "ov" of the transitivizing suffix contracts in the inverse voice like other TA verb stems ending in "ov". $$RECHECK PARADIGM

námoné'tovahtse	I chose myself
némoné'tovȧtse	I chose you
námonenȯtse	I chose him
námonévonoto	I chose him (obv)
némoné'tovatsēme	I chose you (pl)
námonénoto	I chose them
némoné'tove	you chose me
némoné'tovahtse	you chose yourself
némonenȯtse	you chose him
némonévonoto	you chose him (obv)
némoné'tovemeno	you chose us (ex)
némonénoto	you chose them
námoné'tova	he chose me
némoné'tova	he chose you
émoné'tovahtse	he chose himself
émonénoto	he chose him (obv)
námoné'tóéne	he chose us (excl)
némoné'toene	he chose us (incl)
némoné'tóévo	he chose you (pl)
námoné'toetsenoto	he (obv) chose me
némoné'toetsenoto	he (obv) chose you
émoné'tóó'e	he (obv) chose him
émoné'tóvȧhtóho?	he (obv) chose himself
námoné'toetsenone	he (obv) chose us (ex)
némoné'toetsenone	he (obv) chose us (in)
némoné'toetsenōvo	he (obv) chose you (pl)
émoné'toevóho	he (obv) chose them
némoné'toetsemeno	we (excl) chose you
námonénóne	we (excl) chose him
námonévonone??	we (ex) chose him (obv)
námoné'tóvȧhtséme?	we (ex) chose ourselves
némoné'tovemeno	we (ex) chose you (pl)
námonénoneo'o	we (excl) chose them
némonénone	we (incl) chose him
némonévonone	we (incl) chose him (obv)
némoné'tovȧhtsema	we (incl) chose ourselves
némonénoneo'o	we (incl) chose them
némoné'tovēme	you (pl) chose me
némonénóvo	you (pl) chose him
némonévonovo	you (pl) chose him (obv)
némoné'tovemeno	you (pl) chose us (ex)
némoné'tóvȧhtséme	you (pl) chose yourselves
némonénovoo'o	you (pl) chose them
námoné'tóó'e	they chose me
némoné'tóó'e	they chose you
émonénovo	they chose him (obv)
námoné'toeneo'o	they chose us (ex)
némoné'toeneo'o	they chose us (in)
némoné'toevoo'o	they chose you (pl)
émoné'tovȧhtseo'o	they chose themselves
námoné'tóne	I was chosen
némoné'tóne	You were chosen
émoné'tohe[98]	He was chosen
námoné'tónéme	We (excl) were chosen
némoné'tonema	We (incl) were chosen
némoné'tónéme	You (pl) were chosen
émoné'tȯheo'o	They were chosen
émonévonoto	He chose him (obv')
émonévonovo	They chose him (obv')

other verbs with the –'tov final:

náne'étamé'tova	He depends on me
náne'étamenȯtse	I depend on him
náho'ȧhenȯtse	I want him
nápėhéve'tova	He was good to me
nápėhévé'tóvo[99]	I was good to him
náméanȯtse	I gave him away
náméánóne	We (excl) gave him
éméá'tóó'e	He (obv) gave him
náno'evéhe'tova	He is named after me
náno'evéhenȯtse	I am named after him
náamo'xé'tova	He carried me on his back
náamo'xenȯtse	I carried him on my back
nánomáhtsenȯtse	I stole him
nánomáhtsé'tóó'e	They stole me
náhestónȧhé'tova[100]	I am his/her daughter
náhestónȧhenȯtse	She is my daughter
náhee'hahé'tova	I am his/her son
náhee'hahenȯtse	He is my son
náhee'hahénoto	They are my sons

[98] Also émoné'tovóho

[99] This direct form does not change to /-not/ because the vowel preceding –'tov is not phonemically high-pitched. The stem is /-pehéve'tov/ 'do good to'.

[100] Literally, 'she has me as daughter'

Transitive Animate Independent Indicative negative verbs

TA verbs become negative with the addition of the sáa- preverb and /-hé/ negative suffix.

'not see (someone)'

násáavóomȧhtséhe I did not see myself
nésáavóomatséhe I did not see you
násáavóomóhe I did not see him
násáavóomamóheho I did not see him (obv)
nésáavóomatséhéme I did not see you (pl)
násáavóomóheo'o I did not see them

nésáavóomėheyou did not see me
nésáavóomȧhtséhe you did not see yourself
nésáavóomóhe you did not see him
nésáavóomamóheho you did not see him (obv)
nésáavóomėhemeno you did not see us (ex)
nésáavóomóheo'o you did not see them

násáavóomaēhe he did not see me
nésáavóomaēhe he did not see you
ésáavóomȧhtsēhe he did not see himself
ésáavóomóheho he did not see him (obv)
násáavóomaehéne he did not see us (excl)
nésáavóomaehene he did not see us (incl)
nésáavóomaehévo he did not see you (pl)

násáavóomaehétsenoto he (obv) did not see me
nésáavóomaehétsenoto he (obv) did not see you
ésáavóomaeheho he (obv) did not see him
násáavóomaehétsenone he (obv) did not see us (ex)
nésáavóomaehétsenone he (obv) did not see us (in)
nésáavóomaehétsenovo he (obv) did not see you (pl)
ésáavóomaehevo he (obv) did not see them

nésáavóomatsėhemeno we (ex) did not see you
násáavóomóhéne we (ex) did not see him
násáavóomamóhene we (ex) did not see him (obv)
násáavóomȧhtséhéme we (excl) did not see ourselves
nésáavóomatsėhemeno we (ex) did not see you (pl)
násáavóomóheneo'o we (ex) did not see them

nésáavóomóhene we (incl) did not see him
nésáavóomamóhene we (in) did not see him (obv)
nésáavóomȧhtséhema we (in) did not see ourselves
nésáavóomóheneo'o we (incl) did not see them

nésáavóoméhéme you (pl) did not see me
nésáavóomóhévo you (pl) did not see him
nésáavóomamóhevo you (pl) did not see him (obv)
nésáavóomėhemeno you (pl) did not see us (ex)
nésáavóomȧhtséhéme you (pl) did not see yourselves
nésáavóomóhevoo'o you (pl) did not see them
nésáavóomaeheo'o they did not see me
nésáavóomaeheo'o they did not see you
ésáavóomóhevo they did not see him (obv)
násáavóomaehéneo'o they did not see us (excl)
nésáavóomaehéneo'o they did not see us (incl)
nésáavóomaehévoo'o they did not see you (pl)
ésáavóomȧhtséheo'o they did not see themselves

násáavóomanéhe I was not seen
nésáavóomanéhe you were not seen
ésáavóoméhe he was not seen
násáavóomanéhéme we (excl) were not seen
nésáavóomanéhema we (incl) were not seen
nésáavóomanéhéme you (pl) were not seen
ésáavóoméheo'o they were not seen

'not know (someone)'

TA verb stems that end in "ov" experience contraction of the "ov" in the inverse voice.

$$RECHECK PARADIGM

násáahéne'enóvàhtséhe I do not know myself
nésáahénene'enóvatséhe I do not know you
násáahéne'enovóhe I do not know him
násáahéne'enóvamóheho I do not know him (obv)
nésáahéne'enóvatséhéme I do not know you (pl)
násáahéne'enovóheo'o I do not know them

nésáahéne'enovéhe you do not know me
nésáahéne'enóvàhtséhe you do not know yourself
nésáahéne'enovóhe you do not know him
nésáahéne'enóvamóhehoyou do not know him (obv)
nésáahéne'enovèhemeno you do not know us (ex)
nésáahéne'enovóheo'o you do not know them

násáahéne'enóéhe he does not know me
nésáahéne'enóéhe he does not know you
ésáahéne'enóvàhtséhe he does not know himself
ésáahéne'enovóheho he does not know him (obv)
násáahéne'óéhéne he does not know us (excl)
nésáahéne'enóehene he does not know us (incl)
nésáahéne'enóéhévo he does not know you (pl)

násáahéne'enóehétsenotohe (obv) does not know me
nésáahéne'enóehétsenotohe (obv) does not know you
ésáahéne'enóeheho he (obv) does not know him
násáahéne'enóehétsenonehe (obv) does not know us (ex)
nésáahéne'enóehétsenonehe (obv) does not know us (in)
nésáahéne'enóehétsenovo he (obv) does not know you (pl)
ésáahéne'enóehevo he (obv) does not know them

nésáahéne'enóvatsèhemeno we (ex) do not know you
násáahéne'enovóhéne we (ex) do not know him
násáahéne'enóvamóhene we (ex) do not know him (obv)
násáahéne'enóvàhtséhéme we (ex) do not know ourselves
nésáahéne'enóvatsèhemeno we (ex) do not know you (pl)
nésáahéne'enovóheneo'o we (ex) do not know them

nésáahéne'enovóhene we (incl) do not know him
nésáahéne'enóvamóhene we (in) do not know him (obv)
nésáahéne'enóvàhtséhema we (in) do not know ourselves
nésáahéne'enovóheneo'o we (incl) do not know them

nésáahéne'enovéhéme you (pl) do not know me
nésáahéne'enovóhévo you (pl) do not know him
nésáahéne'enovamóhevo you (pl) do not know him (obv)
nésáahéne'enovèhemeno you (pl) do not know us (ex)
nésáahéne'enóvàhtséhéme you (pl) do not know yourselves
nésáahéne'enovóhevoo'o you (pl) do not know them

nésáahéne'enóeheo'o they do not know me
nésáahéne'enóeheo'o they do not know you
ésáahéne'enovóhevo they do not know him (obv)
nésáahéne'enóehéneo'o they do not know us (excl)
nésáahéne'enóehéneo'o they do not know us (incl)
nésáahéne'enóehévoo'o they do not know you (pl)
ésáahéne'enóvàhtséheo'o they do not know themselves

násáahéne'enónéhe?? I am not known
nésáahéne'enónéhe?? you are not known
ésáahéne'enóhéhe he is not known
násáahéne'enónèhéme we (excl) are not known
nésáahéne'enónèhema we (incl) are not known
nésáahéne'enónèhéme you (pl) are not known
ésáahéne'enóheheo'o they are not known

'not choose (someone)'

$$RECHECK PARADIGM

násáamoné'tóvàhtséhe	I did not choose myself
násáamoné'tovatséhe	I did not choose you
násáamonéhenòtse	I did not choose him
násáamonévòhénoto??	I do not know him (obv)
násáamoné'tovatséhéme	I did not choose you (pl)
násáamonéhenoto	I did not choose them
násáamoné'tovéhe	you did not choose me
násáamoné'tóvàhtséhe	you did not choose yourself
násáamonéhenòtse	you did not choose him
násáamonévòhénoto??	you did not choose him (obv)
násáamoné'tovèhemeno	you did not choose us (ex)
násáamonéhenoto	you did not choose them
násáamoné'tóéhe	he did not choose me
násáamoné'tóéhe	he did not choose you
ésáamoné'tóvàhtséhe	he did not choose himself
ésáamonéhenoto??	he did not choose him (obv)
násáamoné'tóéhéne	he did not choose us (excl)
násáamoné'toehene	he did not choose us (incl)
násáamoné'tóéhévo	he did not choose you (pl)
násáamoné'toehétsenoto	he (obv) did not choose me
násáamoné'toehétsenoto	he (obv) did not choose you
ésáamoné'toeheho??	he (obv) did not choose him
násáamoné'toehétsenone	he (obv) did not choose us (ex)
násáamoné'toehétsenone	he (obv) did not choose us (in)
násáamoné'toehétsenovo	he (obv) did not choose you (pl)
ésáamoné'toehevo??	he (obv) did not choose them
násáamoné'tovatsèhemeno	we (excl) did not choose you
násáamonéhénóne??	we (excl) did not choose him
násáamonéhenone??	we (ex) did not choose him (obv)
násáamoné'tóvàhtséhéme	we (ex) did not choose ourselves
násáamoné'tovatsèhemeno	we (ex) did not choose you (pl)
násáamonéhenoneo'o??	we (ex) did not choose them
násáamonéhenone	we (in) did not choose him
násáamonévòhónone??	we (in) did not choose him (obv)
násáamoné'tovàhtséhema	we (in) did not choose ourselves
násáamonéhenoneo'o	we (in) did not choose them
násáamoné'tovéhéme	you (pl) did not choose me
násáamonéhénóvo??	you (pl) did not choose him
násáamonévòhénovo??	you (pl) did not choose him (obv)
násáamoné'tovèhemeno	you (pl) did not choose us (ex)
násáamoné'tóvàhtséhéme	you (pl) did not choose yourselves
násáamonéhenovoo'o	you (pl) did not choose them
násáamoné'toeheo'o	they did not choose me
násáamoné'toeheo'o	they did not choose you
ésáamonéhenovo??	they did not choose him (obv)
násáamoné'toehéneo'o	they did not choose us (excl)
násáamoné'toehéneo'o	they did not choose us (incl)
násáamoné'toehévoo'o	they did not choose you (pl)
ésáamonétovàhtséheo'o	they did not choose themselves
násáamoné'tónéhe??	I was not chosen
násáamoné'tónéhe??	you were not chosen
ésáamonéstóvéhe??	he were not chosen
násáamoné'tòhéném e	we (excl) were not chosen
násáamoné'tòhenema	we (incl) were not chosen
násáamonétòhéném e	you (pl) were not chosen
ésáamonéstovèheo'o??	they were not chosen

Other negative verbs with the –'tov final:

násáapèhéve'tovóhe	I was not good to him
násáapèhévé'tóéhe	he was not good to me
násáaméahenòtse	I did not give him (away)
násáaméahénoto	I did not give them (away)
násáane'étaméhenòtse	I do not depend on him
násáane'étamé'tóéhe	He does not depend on me
násáaho'àhéhenòtse	I do not want him
násáaho'àhé'tóéhe	he does not want me
ésáaho'héhenoto	he does not want him (obv)
násáanomáhtsèhenòtse	I did not steal him
násáanomáhtsèhénoto??I did not steal them	
násáahestónàhé'tóéhe	I am not her daughter
násáahestónàhéhenòtse	she is not my daughter
násáahee'hahé'tóéhe	I am not his son
násáahee'hahénòtse	he is not my son
násáahee'hahéhenoto	they are not my sons
násáaheské'tóéhe	I am not her mother
násáaheskéhenòtse	she is not my mother
násáahéhé'tóéhe	I am not his father
násáahéhenòtse	he is not my father

Transitive Animate Interrogative verbs

Yes/no questions are formed with TA verbs in the same two ways that they are formed with AI verbs:

(1) Add the interrogative suffix –he
(2) Prefix the indicative form of the verb with mó-

Note that interrogative verbs with third person plural subjects or objects substitute "vo" for phonemic /o/ before the interrogative suffix –he.

-vóom 'see (someone)'

Návóomáhtsehe?	Did I see myself?
Névóomatsehe?	Did I see you?
Návóomohe?	Did I see him?
Návóomamovohe?	Did I see him (obv)?
Névóomatsemehe?	Did I see you (pl)?
Návóomovohe?	Did I see them?
Névóomehe?	Did you see me?
Névóomáhtsehe?	Did you see yourself?
Névóomohe?	Did you see him?
Névóomamovohe?	Did you see him (obv)?
Névóomemenohe?	Did you see us (excl)?
Névóomovohe?	Did you see them?
Návóomaehe?	Did he see me?
Névóomaehe?	Did he see you?
Évóomáhtsehe?	Did he see himself?
Évóomovohe?	Did he see him (obv)?
Návóomaenehe??	Did he see us (excl)?
Névóomaenehe??	Did he see us (incl)?
Névóomaevohe?	Did he see you (pl)?
Návóomaetsenotohe?	Did he (obv) see me?
Névóomaetsenotohe?	Did he (obv) see you?
Évóomaevohe?	Did he (obv) see him?
Évóomáhtsevohe?	Did he (obv) see himself?
Návóomaetsenonehe?	Did he (obv) see us (excl)?
Névóomaetsenonehe?	Did he (obv) see us (incl)?
Névóomaetsenovohe?	Did he (obv) see you (pl)?
Évóomaevovohe?	Did he (obv) see them?
Névóomatsemenohe?	Did we (excl) see you?
Návóomonehe?	Did we (excl) see him?
Návóomamonehe?	Did we (ex) see him (obv)?
Návóomáhtsemehe?[101]	Did we (excl) see ourselves?
Névóomatsemenohe?	Did we (excl) see you (pl)?
Návóomonevohe?	Did we (excl) see them?
Névóomonehe?	Did we (incl) see him?
Névóomamonehe?	Did we (in) see him (obv)?
Névóomáhtsémanehe?	Did we (in) see ourselves?
Névóomonevohe?	Did we (incl) see them?
Névóomemehe?	Did you (pl) see me?
Névóomovohe?	Did you (pl) see him?
Névóomamovohe?	Did you (pl) see him (obv)?
névóomemenohe?	Did you (pl) see us (excl)?
névóomáhtsemehe?	Did you (pl) see yourselves?
Névóomovovohe?	Did you (pl) see them?
Návóomaevohe?	Did they see me?
Névóomaevohe?	Did they see you?
Évóomovovohe?	Did they see him (obv)?
Návóomaenevohe?	Did they see us (excl)?
Névóomaenevohe?	Did they see us (incl)?
Névóomaevovohe?	Did they see you (pl)?
Évóomáhtsevohe?	Did they see themselves?
Návóomanehe?	Was I was seen?
Névóomanehe?	Were you seen?
Évóomehe?	Was he was seen?
Návóomanémanehe?	Were we (excl) seen?
Névóomanémanehe?	Were we (incl) seen?
Névóomanemehe?	Were you (pl) seen?
Évóomevohe?	Were they seen?

Some mó- prefix yes/no questions:

Mónévóómo?	Did you see him?
Mónévóomoo'o?	Did you see them?
Mónévóomóvo?	Did you (pl) see him?
Mónévóomóvoo'o?	Did you (pl) see them?
Mónéméhóto?	Do you love him?
Mónéhoxōmo?	Did you feed him?

[101] This can also be said as návóomáhtsémanehe.

-héne’enov 'see (someone)'

TA verb stems that end in "ov", such as -héne’enov, experience contraction of the "ov" in the inverse voice. $$ (added this page 6/6/22; recheck red highlighted forms)

náhéne'enóvȧhtsehe?	Do I do know myself?
néhéne'enóvatsehe?	Do I know you?
náhéne'enovohe?	Do I know him?
náhéne'enóvamovohe?	Do I know him (obv)?
néhéne'enóvatsemehe?	Do I know you (pl)?
náhéne'enovovohe?	Do I know them?
néhéne'enovehe?	Do you know me?
néhéne'enóvȧhtsehe?	Do you know yourself?
néhéne’enovohe?	Do you know him?
néhéne'enóvamovohe?	Do you know him (obv)?
néhéne'enovemenohe?	Do you know us (excl)?
néhéne'enovovohe?	Do you know them?
náhéne'enóehe?	Does he know me?
néhéne'enóehe?	Does he know you?
éhéne'enóvȧhtsehe?	Does know himself?
éhéne'enovovohe?	Does he know him (obv)?
náhéne'enóenehe?	Does he know us (excl)?
néhéne'enóenehe?	Does he know us (incl)?
néhéne'enóevohe?	Does he know you (pl)?
náhéne'enóetsenotohe?	Does he (obv) know me?
néhéne'enóetsenotohe?	Does he (obv) know you?
éhéne'enóevohe?	Does he (obv) know him?
náhéne'enóetsenonehe?	Does he (obv) know us (excl)?
néhéne'enóetsenonehe?	Does he (obv) know us (incl)?
néhéne'enóetsenovohe?	Does he (obv) know you (pl)?
éhéne'enóevovohe?	Does he (obv) know them?
néhéne'enóvatsemenohe?	Do we (excl) know you?
náhéne'enovonehe?	Do we (excl) know him?
náhéne'enóvamónehe?	Do we (excl) know him (obv)?
náhéne'enóvȧhtsemehe?	Do we (excl) know ourselves?
néhéne'enóvatsemenohe?	Do we (excl) know you (pl)?
néhéne'enovonevohe?	Do we (excl) know them?
néhéne'enovonehe?	Do we (incl) know him?
néhéne'enóvamónehe?	Do we (incl) know him (obv)?
néhéne'enóvȧhtsemanehe?	Do we (incl) know ourselves?
néhéne'enovonevohe?	Do we (incl) know them?
néhéne'enovemehe?	Do you (pl) know me?
néhéne'enovovohe?	Do you (pl) know him?
néhéne'enóvamovohe?	Do you (pl) know him (obv)?
néhéne'enovemenohe?	Do you (pl) know us (excl)?
néhéne'enóvȧhtsemehe?	Do you (pl) know yourselves?
néhéne'enovovovohe?	Do you (pl) know them?

náhéne'enóevohe?	Do they know me?
néhéne'enóevohe?	Do they know you?
éhéne'enovovohe?	Do they know him (obv)?
náhéne'enóenevohe?	Do they know us (excl)?
néhéne'enóenevohe?	Do they know us (incl)?
néhéne'enóevovohe?	Do they know you (pl)?
éhéne'enóvȧhtsevohe?	Do they know themselves?
náhéne'enónehe??	Am I known?
néhéne'enónéhe??	Are you known?
éhéne'enóhehe?	Is he known?
náhéne'enónemehe?	Are we (excl) known?
néhéne'enónemahe?	Are we (incl) known?
néhéne'enónemehe?	Are you (pl) known?
éhéne'enóhevohe?	Are they known?

Some 'know' mó- prefix yes/no questions:

Mónéhéne'enōvo?	You know him?
Mónéhéne'enovoo'o?	You know them?
Mónéhéne'enovóneo'o?	We know them?

–moné'tov 'choose (someone)'

The interrogative suffix –he combines with the /-no(t)/ final of the direct voice of verbs which have –'tov transitivizing finals. When this happens, a verb which ends with –nȯ́tse in its indicative form ends with –notse in its interrogative form. $$RECHECK PARADIGM

Námoné'tovȧhtsehe? Did I choose myself?
Némoné'tovatsehe? Did I choose you?
Námonenotse? Did I choose him?
Námonévonotohe? Did I choose him (obv)?
Némoné'tovatsemehe? Did I choose you (pl)?
Námonénotohe? Did I choose them?

Némoné'tovehe? Did you choose me?
Némoné'tovȧhtsehe? Did you choose yourself?
Némonenotse? Did you choose him?
Némonévonotohe? Did you choose him (obv)?
Némoné'tovemenohe? Did you choose us (ex)?
Némonénotohe? Did you choose them?

Námoné'toehe? Did he choose me?
Némoné'toehe? Did he choose you?
Émoné'tovȧhtsehe? Did he choose himself?
Émonénotohe? Did he choose him (obv)?
Námoné'toenehe? Did he choose us (excl)?
Némoné'toenehe? Did he choose us (incl)?
Némoné'toevohe? Did he choose you (pl)?

Námoné'toetsenotohe? Did he (obv) choose me?
Némoné'toetsenotohe? Did he (obv) choose you?
Émoné'toevohe? Did he (obv) choose him?
Émoné'tóvȧhtsevohe? Did he (obv) choose himself?
Námoné'toetsenonehe? Did he (obv) choose us (ex)?
Némoné'toetsenonehe? Did he (obv) choose us (in)?
Némoné'toetsenovohe? Did he (obv) choose you (pl)?
Émoné'toevovohe? Did he (obv) choose them?

Némoné'toetsemenohe? Did we (excl) choose you?
Námonénonehe? Did we (excl) choose him?
Námonévononehe? Did we (ex) choose him (obv)?
Námoné'tovȧhtsemehe? Did we (ex) choose ourselves?
Némoné'tovemenohe? Did we (ex) choose you (pl)?
Námonénonevohe? Did we (ex) choose them?

Némonénonehe? Did we (incl) choose him?
Némonévononehe? Did we (in) choose him (obv)?
Némoné'tovȧhtsémanahe? Did we (in) choose ourselves?
Némonénonevohe? Did we (in) choose them?

Némoné'tovemehe? Did you (pl) choose me?
Némonénovohe? Did you (pl) choose him?
Némonévonovohe? Did you (pl) choose him (obv)?
Némoné'tovemenohe? Did you (pl) choose us (ex)?
Némoné'tóvȧhtsemehe? Did you (pl) choose yourselves?
Némonénovovohe? Did you (pl) choose them?

Námoné'toevohe? Did they choose me?
Némoné'toevohe? Did they choose you?
Émonénovohe? Did they choose him (obv)?
Námoné'toenevohe? Did they choose us (excl)?
Némoné'toenevohe? Did they choose us (incl)?
Némoné'toevovohe? Did they choose you (pl)?
Émoné'tovȧhtsevohe? Did they choose themselves?

Námoné'tonehe? Was I chosen?
Némoné'tonehe? Were you chosen?
Émonéstovehe? Was he chosen?
Námoné'tonemanehe? Were we (excl) chosen?
Némoné'tonemanahe? Were we (incl) chosen?
Némoné'tonemehe? Were you (pl) chosen?
Émonéstovevohe? Were they chosen?

Other verbs with the –'tov final:

Náho'ȧhé'toehe? Does he want me?
Ného'ȧhenotse? Do you want him?
Náne'étamé'toehe? Does he depends on me?
Némonenotse? Do you depend on him?
Népėhéve'toehe? Was he good to you?
Népėhéve'tovohe? Were you good to him?
Néméanotse? Did you give him?
Néméanovohe? Did you (pl) give him?
Éméa'toevohe? Did he (obv) give him?
Néno'evéhe'toehe? Is he named after you?
Néno'evéhenotse? Are you named after him?
Nénomáhtsenotse? Did you stole him?
Néhestónȧhé'toehe? Are you his/her daughter?
Néhestónȧhenotse? Is she your daughter?
Néhee'hahé'tohe? Are you his/her son?
Néhee'hahenotse? Is he your son?
Néhee'hahénotohe? Are they your sons?
Néhešké'toehe? Are you his/her mother?
Néhešhkenotse? Is she your mother?

'not see (someone)'

$$RECHECK QUESTIONED FORMS

Násáavóomȧhtsėhehe? Didn't I see myself?
Nésáavóomatsėhehe? Didn't I see you?
Násáavóomȯhehe? Didn't I see him?
Násáavóomamȯhevohe? Didn't I see him (obv)?
Nésáavóomatsėhemehe? Didn't I see you (pl)?
Násáavóomȯhevohe? Didn't I see them?

Nésáavóomėhehe? Didn't you see me?
Nésáavóomȧhtsėhehe? Didn't you see yourself?
Nésáavóomȯhehe? Didn't you see him?
Nésáavóomamȯhevohe? Didn't you see him (obv)?
Nésáavóomėhemenonehe?? Didn't you see us (excl)?
Nésáavóomȯhevohe? Didn't you see them?

Násáavóomaehehe? Didn't he see me?
Nésáavóomaehehe? Didn't he see you?
Ésáavóomȧhtsėhehe? Didn't he see himself?
Ésáavóomȯhevohe? Didn't he see him (obv)?
Násáavóomaehenevohe? Didn't he see us (excl)?
Nésáavóomaehenevohe? Didn't he see us (incl)?
Nésáavóomaehevovohe? Didn't he see you (pl)?

Násáavóomaehétsenotohe? Didn't he (obv) see me?
Nésáavóomaehétsenotohe? Didn't he (obv) see you?
Ésáavóomaehevohe? Didn't he (obv) see him?
Ésáavóomȧhtsėhevohe? Didn't he (obv) see himself?
Násáavóomaehétsenonehe? Didn't he (obv) see us (excl)?
Nésáavóomaehétsenonehe? Didn't he (obv) see us (incl)?
Nésáavóomaehétsenovohe? Didn't he (obv) see you (pl)?
Ésáavóomaehevovohe? Didn't he (obv) see them?

Nésáavóomatsėhemenohe? Didn't we (excl) see you?
Násáavóomȯhenehe? Didn't we (excl) see him?
Násáavóomamȯhenehe? Didn't we (ex) see him (obv)?
Násáavóomȧhtsėhemehe? Didn't we (ex) see ourselves?
Nésáavóomatsėhemenonehe? Didn't we (ex) see you (pl)?
Násáavóomȯhenevohe? Didn't we (ex) see them?

Nésáavóomȯhenehe? Didn't we (incl) see him?
Nésáavóomamȯhenehe? Didn't we (in) see him (obv)?
Nésáavóomȧhtsėhemanehe? Didn't we (in) see ourselves?
Nésáavóomȯhenevohe? Didn't we (incl) see them?

Nésáavóomėhemehe? Didn't you (pl) see me?
Nésáavóomȯhevohe? Didn't you (pl) see him?
Nésáavóomamȯhevohe? Didn't you (pl) see him (obv)?
Nésáavóomėhemenonehe? Didn't you (pl) see us (excl)?
Nésáavóomȧhtsėhemehe?? Didn't you (pl) see yourselves?
Nésáavóomȯhevovohe? Didn't you (pl) see them?

Násáavóomaehevohe? Didn't they see me?
Nésáavóomaehevohe? Didn't they see you?
Ésáavóomȯhevovohe? Didn't they see him (obv)?
Násáavóomaehenevonehe? Didn't they see us (excl)?
Nésáavóomaehenevonehe? Didn't they see us (incl)?
Nésáavóomaehevovohe? Didn't they see you (pl)?
Ésáavóomȧhtsėhevohe? Didn't they see themselves?

Násáavóomanėhehe? Wasn't I seen?
Nésáavóomanėhehe? Weren't you seen?
Ésáavóomėhehe? Wasn't he seen?
Násáavóomanéhemanehe? Weren't we (excl) seen?
Nésáavóomanéhemanehe? Weren't we (incl) seen?
Nésáavóomanėhemehe? Weren't you (pl) seen?
Ésáavóomėhevohe? Weren't they seen?

Some mó- prefix negative yes/no questions:

$$RECHECK

Mónésáavóomóhe? Didn't you see him?
Mónésáavóomóheo'o? Didn't you see them?
Mónésáavóomóhévo? Didn't you (pl) see him?
Mónésáahéne'enovóhe? Don't you know him?
Mónésáahéne'enóéhe? Doesn't he know you?
Mónésáaméhótóhe? Don't you love him?
Mónésáaméhótáéhe? Doesn't he love me?
Mónésáahoxomóhe? Didn't you feed him?
Mónésáamonéhenȯtse? Didn't you choose him?
Mónésáamonéhénóvo? Didn't you (pl) choose him?
Mó'ésáaho'ȧhéhenoto? Doesn't he want him (obv)?
Mó'ésáanéhovóheho? Didn't he chase him (obv)?

Transitive Animate Inferential verbs

The TA inferential paradigm looks much the same as the preceding negative interrogative paradigm with the following differences:

(1) The sáa- negative preverb does not occur in inferentials (instead, the conjunct is used).
(2) Inferentials have a high-pitched ending instead of a low-pitched ending.

-vóom 'see (someone)'

Mónávóomȧhtsėhēhe	I must have seen myself
Mónévóomatsėhēhe	I must have seen you
Mónávóomȯhēhe	I must have seen him
Mónávóomamȯhevōhe	I must have seen him (obv)
Mónévóomatsėhemēhe	I must have seen you (pl)
Mónávóomȯhevēhe	I must have seen them
Mónévóomėhēhe	You must have seen me
Mónévóomȧhtsėhēhe	You must have seen yourself
Mónévóomȯhēhe	You must have seen him
Mónévóomamȯhevōhe	You must have seen him (obv)
Mónévóomėhemenonēhe	You must have seen us (excl)
Mónévóomȯhevōhe	You must have seen them
Mónávóomaehēhe	He must have seen me
Mónévóomaehēhe	He must have seen you
Móvóomȧhtsėhēhe	He must have seen himself
Móvóomȯhevōhe	He must have seen him (obv)
Mónávóomaehenēhe	He must have seen us (excl)
Mónévóomaehenēhe	He must have seen us (incl)
Mónévóomaehevōhe	He must have seen you (pl)
Mónávóomaehétsenotōhe	He (obv) must have seen me
Mónévóomaehétsenotōhe	He (obv) must have seen you
Móvóomaehevōhe	He (obv) must have seen him
Móvóomȧhtsėhevōhe	He (obv) must have seen himself
Mónávóomaehétsenonēhe	He (obv) must have seen us (ex)
Mónévóomaehétsenonēhe	He (obv) must have seen us (in)
Mónévóomaehétsenovōhe	He (obv) must have seen you (pl)
Móvóomaehevovōhe	He (obv) must have seen them
Mónévóomatsėhemenonēhe	We (ex) must have seen you
Mónávóomȯhenēhe	We (ex) must have seen him
Mónávóomamȯhenēhe	We (ex) must have seen him (obv)
Mónávóomȧhtséhemanēhe	We (ex) must have seen ourselves
Mónévóomatsėhemenonēhe	We (ex) must have seen you (pl)
Mónávóomȯhenevōhe	We (ex) must have seen them
Mónévóomȯhenēhe	We (in) must have seen him
Mónévóomamȯhenēhe	We (in) must have seen him (obv)
Mónévóomȧhtséhemanēhe	We (in) must have seen ourselves
Mónévóomȯhenevōhe	We (in) must have seen them
Mónévóomėhemēhe	You (pl) must have seen me
Mónévóomȯhevōhe	You (pl) must have seen him
Mónévóomamȯhevōhe	You (pl) must have seen him (obv)
Mónévóomėhemenonēhe	You (pl) must have seen us (ex)
Mónévóomȧhtsėhemēhe	You (pl) must have seen yourselves
Mónévóomȯhevovōhe	You (pl) must have seen them
Mónávóomaehevōhe	They must have seen me
Mónévóomaehevōhe	They must have seen you
Móvóomȯhevovōhe	They must have seen him (obv)
Mónávóomaehenevonēhe	They must have seen us (ex)
Mónévóomaehenevonēhe	They must have seen us (in)
Mónévóomaehevovōhe	They must have seen you (pl)
Móvóomȧhtsėhevōhe	They must have seen themselves
Mónávóomanėhēhe	I must have been seen
Mónévóomanėhēhe	You must have been seen
Móvóomėhēhe	He must have been seen
Mónávóomanéhemanēhe	We (ex) must have been seen
Mónévóomanéhemanēhe	We (in) must have been seen
Mónévóomanėhemēhe	You (pl) must have been seen
Móvóomėhevōhe	They must have been seen

Some other TA inferential verbs:

Móméhotȯhevóhe	He must love him (obv)
Mónéméhotaehēhe	He must love you
Mónámoné'toehēhe	He must have chosen me
Mónémonéhenōtse	You must have chosen him
Móneho'ȧhéhenōtse	You must want him
Móho'ȧhéhenotōhe	He must want him (obv)
Móhméahénotōhe	He must have given him (obv)
Mónápéotaehēhe	He must hate me
Mó'oomaehevōhe	He (obv) must have hit him
Mó'áahtovȯhevōhe	He must have heard him (obv)
Móvéstȧhémȯhevōhe	He must have helped him (obv)
Móhestanȯhevovōhe	They must have taken him (obv)
Móhoxomȯhevovōhe	They must have fed him (obv)
Móšéxanȯhevōhe	He must have freed him (obv)
Móna'hohevōhe	He must have killed him (obv)
Mótoo'etȯhevōhe	He must have tied him (obv)
Móhéne'enovȯhevōhe	He must know him (obv).
Móhéne'enóehevōhe	He (obv) must know him.
Mónéhovȯhevōhe	He must have chased him (obv)

Transitive Animate Reportative verb 'see' /-vóom/

Návóomȧhtsēmȧse	It's said I saw myself
Névóomatsēmȧse	It's said I saw you
Návóomosėstse	It's said I saw him
Návóomamósesto	It's said I saw him (obv)
Névóomatsēmėse	It's said I saw you (pl)
Návóomósesto	It's said I saw them
Névóomēmȧse	It's said you saw me
Névóomȧhtsēmȧse	It's said you saw yourself
Névóomosėstse	It's said you saw him
Névóomamósesto	It's said you saw him (obv)
Névóomemenȯse	It's said you saw us (excl)
Névóomósesto	It's said you saw them
Návóomaesėstse	It's said he saw me
Névóomaesėstse	It's said he saw you
Évóomȧhtsesėstse	It's said he saw himself
Évóomósesto	It's said he saw him (obv)
Návóomaenesėstse	It's said he saw us (excl)
Névóomaenesėstse	It's said he saw us (incl)
Névóomaevosėstse	It's said he saw you (pl)
Návóomaetsenósesto	It's said he (obv) saw me
Névóomaetsenósesto	It's said he (obv) saw you
Évóomaesesto	It's said he (obv) saw him
Évóomȧhtsésesto	It's said he (obv) saw himself
Návóomaetsenónėsesto	It's said he (obv) saw us (ex)
Névóomaetsenónėsesto	It's said he (obv) saw us (in)
Névóomaetsenóvȯsesto	It's said he (obv) saw you (pl)
Évóomaevósesto	It's said he (obv) saw them
Névóomatsemenȯse	It's said we (ex) saw you
Návóomónesėstse	It's said we (ex) saw him
Návóomamónėsesto	It's said we (ex) saw him (obv)
Návóomȧhtsémánėse	It's said we (ex) saw ourselves
Névóomatsemenȯse	It's said we (ex) saw you (pl)
Návóomónėsesto	It's said we (ex) saw them
Névóomónesėstse	It's said we (in) saw him
Névóomamónėsesto	It's said we (in) saw him (obv)
Névóomȧhtsémánėse	It's said we (in) saw ourselves
Névóomónėsesto	It's said we (in) saw them
Névóomēmėse	It's said you (pl) saw me
Névóomóvosėstse	It's said you (pl) saw him
Névóomamóvȯsesto	It's said you (pl) saw him (obv)
Névóomemenȯse	It's said you (pl) saw us (ex)
Névóomȧhtsēmėse	It's said you (pl) saw yourselves
Névóomóvȯsesto	It's said you (pl) saw them
Návóomaesesto	It's said they saw me
Névóomaesesto	It's said they saw you
Évóomóvȯsesto	It's said they saw him (obv)
Návóomaenésesto	It's said they saw us (ex)
Névóomaenésesto	It's said they saw us (in)
Névóomaevósesto	It's said they saw you (pl)
Évóomȧhtsésesto	It's said they saw themselves
Návóomanémȧse	It's said I was seen
Névóomanémȧse	It's said you were seen
Évóomesėstse	It's said he was seen
Návóomanémánėse	It's said we (ex) were seen
Névóomanémánėse	It's said we (in) were seen
Névóomanémėse	It's said you (pl) were seen
Évóomésesto	It's said they were seen

Some other TA reportative verbs:

Eméhotȯsesto	It's said he loves him (obv)
Néméhotaesėstse	It's said he loves you
Éhetósesto	It's said he told him (obv)
Éhetóvȯsesto	It's said they told him (obv)
Éhetaesesto	It's said he (obv) told him
Námoné'toesėstse	It's said he chose me
Némonénosėstse	It's said you chose him
Ného'ȧhénosėstse	It's said you want him
Ého'ȧhénȯsesto	It's said he wants him (obv)
Néméanosėstse	It's said you gave him (away)
Éméanósesto	It's said he gave him (obv) (away)
Nápéotaesėstse	It's said he hates me
Éoomaesesto	It's said he (obv) hit him
Éáahtovósesto	It's said he heard him (obv)
Évéstȧhémȯsesto	It's said he helped him (obv)
Éhestanóvȯsesto	It's said they took him (obv)
Éhoxomóvȯsesto	It's said they fed him (obv)
Éšéxanósesto	It's said he freed him (obv)

Transitive Animate Negative Reportative verb 'see' /-vóom/

Násáavóomȧhtséhémȧse	It's said I did not see myself
Nésáavóomatséhémȧse	It's said I did not see you
Násáavóomóhesėstse	It's said I did not see him
Násáavóomamóhesesto	It's said I did not see him (obv)
Nésáavóomatséhémėse	It's said I did not see you (pl)
Násáavóomóhesesto	It's said I did not see them
Nésáavóoméhémȧse	It's said you did not see me
Nésáavóomȧhtséhémȧse	It's said you did not see yourself
Nésáavóomóhesėstse	It's said you did not see him
Nésáavóomamóhesesto	It's said you did not see him (obv)
Nésáavóomėhemenȯse	It's said you did not see us (excl)
Nésáavóomóhesesto	It's said you did not see them
Násáavóomaehesėstse	It's said he did not see me
Nésáavóomaehesėstse	It's said he did not see you
Ésáavóomȧhtséhesėstse	It's said he did not see himself
Ésáavóomóhesesto	It's said he did not see him (obv)
Násáavóomaehénesėstse	It's said he did not see us (excl)
Nésáavóomaehénesėstse	It's said he did not see us (incl)
Nésáavóomaehévosėstse	It's said he did not see you (pl)
Násáavóomaehétsenósesto	It's said he (obv) did not see me
Nésáavóomaehétsenósesto	It's said he (obv) did not see you
Ésáavóomaehésesto	It's said he (obv) did not see him
Ésáavóomȧhtséhesesto	It's said he (obv) did not see himself
Násáavóomaehétsenónėsesto	It's said he (obv) did not see us (ex)
Nésáavóomaehétsenónėsesto	It's said he (obv) did not see us (in)
Nésáavóomaehétsenóvȯsesto	It's said he (obv) did not see you (pl)
Ésáavóomaehévȯsesto	It's said he (obv) did not see them
Nésáavóomatsėhéménȯse	It's said we (ex) did not see you
Násáavóomóhenesėstse	It's said we (ex) did not see him
Násáavóomamóhenėsesto	It's said we (ex) did not see him (obv)
Násáavóomȧhtséhémánėse	It's said we (ex) did not see ourselves
Nésáavóomatsėhéménȯse	It's said we (ex) did not see you (pl)
Násáavóomóhenėsesto	It's said we (ex) did not see them
Nésáavóomóhenesėstse	It's said we (in) did not see him
Nésáavóomamóhenėsesto	It's said we (in) did not see him (obv)
Nésáavóomȧhtséhémánėse	It's said we (in) did not see ourselves
Nésáavóomóhenėsesto	It's said we (in) did not see them
Nésáavóoméhémėse	It's said you (pl) did not see me
Nésáavóomóhevosėstse	It's said you (pl) did not see him
Nésáavóomamóhevȯsesto	It's said you (pl) did not see him (obv)
Nésáavóomėhemenȯse	It's said you (pl) did not see us (ex)
Nésáavóomȧhtséhémėse	It's said you (pl) did not see yourselves
Nésáavóomóhevȯsesto	It's said you (pl) did not see them
Násáavóomaehésesto	It's said they did not see me
Nésáavóomaehésesto	It's said they did not see you
Ésáavóomóhevȯsesto	It's said they did not see him (obv)

Násáavóomaehénėsesto	It's said they did not see us (ex)
Nésáavóomaehénėsesto	It's said they did not see us (in)
Nésáavóomaehévòsesto	It's said they did not see you (pl)
Ésáavóomȧhtséhesesto	It's said they did not see themselves

Násáavóomanéhémȧse	It's said I was seen
Nésáavóomanéhémȧse	It's said you were seen
Ésáavóoméhesėstse	It's said he was seen
Násáavóomanéhémánėse	It's said we (ex) were seen
Nésáavóomanéhémánėse	It's said we (in) were seen
Nésáavóomanéhémėse	It's said you (pl) were seen
Ésáavóoméhesesto	It's said they were seen

Some other TA negative reportative verbs:

Esáaméhotòhesesto??	It's said he does not love him (obv)
Nésáaméhotaehesėstse	It's said he does not love you
Ésáahetóhesesto	It's said he did not tell him (obv)
Ésáahetóhevòsesto	It's said they did not tell him (obv)
Ésáahetaehésesto	It's said he (obv) did not tell him
Násáamoné'toehesėstse	It's said he did not chose me
Nésáamonénòhesėstse??	It's said you did not chose him
Nésáaho'ȧhénòhesėstse??	It's said you do not want him
Ésáaho'ȧhénòhésesto??	It's said he does not want him (obv)
Nésáaméanóhesėstse??	It's said you did not give him (away)
Ésáaméanóhesesto??	It's said he did not give him (obv) (away)
Násáapéotaehesėstse	It's said he does not hate me
Ésáa'oomaehésesto	It's said he (obv) did not hit him
Ésáa'áahtovóhesesto	It's said he did not hear him (obv)
Ésáavéstȧhéhemòsesto??	It's said he did not help him (obv)
Ésáahestanóhevòsesto	It's said they did not take him (obv)
Ésáahoxomóhevòsesto	It's said they did not feed him (obv)
Ésáašéxanóhesesto	It's said he did not free him (obv)

Transitive Animate Preterit verbs

As previously explained (xxx??), Cheyenne verbs in the preterit mode occur mostly in legends. They can also occur in contemporary contexts when a speaker wishes to convey surprise (what some linguyists call miratives).

The preterit mode usually occurs with third person subjects and objects, but the verbs in the following examples from texts are mirative usages of the preterit occurring with local (first and second person) arguments:

Náéšėho'ėhnémoho káhkėse o'hé'e!
Wow, I have come close to a river! (Floating Eyes:062)

"Nétaéšėhevéxahé'tovatsémoho!" náhéto.
"You are already now my son-in-law!" I told him. (The Brothers-in-law)

Óméso nėstanȧha'enatsémoho!
Soon I will catch you (plural)! (Bear Tepee.115)

The examples below will be given with the past tense morpheme /h/ (with its allomorphs x, s, š, and ') since this is how preterit verbs are heard in Cheyenne legends.

English translations of the example verbs include the words "Once upon a time" to try to show a difference in meaning between these preterit verbs in legends and regular Cheyenne indicate verbs which have the remote past tense morpheme /h/. But be aware that the English words "Once upon a time" are only used in English fairy tales or other make-believe stories which everyone knows did not actually happen. Actions conveyed by the Cheyenne preterit mode may similarly be make-believe fairy tales, but they may also actually have happened. They may just have happened so long ago that no one alive today knows anyone who saw the actions, inferred the actions (inferential mode), or to whom the actions were reported (reportative mode).

Some example verbs are included which indicate surprise.

Éhvóomóhoono	Once upon a time he saw him (obv)
Éhvóomaehoono	Once upon a time he (obv) saw him
Éhvóomaevóhoono	Once upon a time he (obv) saw them
Éhvóomóvȯhoono	Once upon a time they told him (obv)
Evóomóhoono!	Surprisingly, he saw him!
Éxhetóhoono	Once upon a time he told him (obv)
Éxhetaehoono	Once upon a time he (obv) told him
Éxhetaevóhoono	Once upon a time he (obv) told them
Éxhetóvȯhoono	Once upon a time they told him (obv)
Éhetóhoono!	Surprisingly, he told him!
Éhmévȯhoono	Once upon a time he ate him (obv)
Éhmévaehoono	Once upon a time he (obv) ate him
Éhmévaevóhoono	Once upon a time he (obv) ate them
Éhmévovȯhoono	Once upon a time they ate him (obv)

Émévȯhoono!	Surprisingly, he ate him!
Éhvonȧho'nóhoono	Once upon a time he burned him (obv) up
Éhvonȧho'heehoono	Once upon a time he (obv) burned him up
Éhvonȧho'heevóhoono	Once upon a time he (obv) burned them up
Éhvonȧho'nóvȯhoono	Once upon a time they burned him (obv) up
Évonȧho'nóhoono!	Surprisingly, he burned him (obv) up!
É'a'tȧsóhoono	Once upon a time he accidentally cut him (obv)
É'a'tȧxeehoono	Once upon a time he (obv) accidentally cut him
É'a'tȧxeevóhoono	Once upon a time he (obv) accidentally cut them
É'a'tȧsóvȯhoono	Once upon a time they accidentally cut him (obv)
Éa'tȧsóhoono!	Surprisingly, he accidentally cut him (obv)!
Éxho'ȧhénȯhoono	Once upon a time he wanted him (obv)
Éxho'ȧhé'toehoono	Once upon a time he (obv) wanted him
Éxho'ȧhé'toevóhoono	Once upon a time he (obv) wanted them
Éxho'ȧhénovȯhoono	Once upon a time they wanted him (obv)
Ého'ȧhénȯhoono!	Surprisingly, he wanted him (obv)!
Éššéxanóhoono	Once upon a time he freed him (obv)
Éššéxanaehoono	Once upon a time he (obv) freed him
Éššéxanaevóhoono	Once upon a time he (obv) freed them
Éššéxanóvȯhoono	Once upon a time they freed him (obv)
Éšéxanóhoono!	Surprisingly, he freed him (obv)!

Transitive Animate Negative Preterit verbs

Éssáavóomóhehoono	Once upon a time he did not see him (obv)
Éssáavóomaehéhoono	Once upon a time he (obv) did not see him
Éssáavóomaehévȯhoono	Once upon a time he (obv) did not see them
Éssáavóomóhevȯhoono	Once upon a time they did not see him (obv)
Ésáavóomóhehoono!	Surprisingly, he did not see him (obv)!
Éssáahetóhehoono	Once upon a time he did not tell him (obv)
Éssáahetaehéhoono	Once upon a time he (obv) did not tell him
Éssáahetaehévóhoono	Once upon a time he (obv) did not tell them
Éssáahetóhevȯhoono	Once upon a time they did not tell him (obv)
Éssáahetóhehoono!	Surprisingly, he did not tell him!
Éssáa'a'tȧsóhehoono	Once upon a time he did not accidentally cut him (obv)
Éssáa'a'tȧxeehéhoono	Once upon a time he (obv) did not accidentally cut him
Éssáa'a'tȧxeehévȯhoono	Once upon a time he (obv) did not accidentally cut them
Éssáa'a'tȧsóhevȯhoono	Once upon a time they did not accidentally cut him (obv

Transitive Animate Imperative

Immediate and delayed commands occur with TA verbs, just as they do with AI and TI verbs.

Transitive Animate Immediate Imperative

meaning	said to one person	said to more than one person
Look at me!	Vé'hoomėstse!	Vé'hoome!
Look at yourself![102]	Vé'hoomahtsėstse!	Vé'hoomahtse!
Look at him!	Vé'hoomeha!	Vé'hooma!
Look at him (obv)!	Vé'hoomameha!	Vé'hoomama!
Look at us!	Vé'hoomemeno!	Vé'hoomemeno!
Look at them!	Vé'hoomenáno!	Vé'hooma!
Love me!	Méhoxėstse!	Méhoxe!
Love yourself!	Méhotahtsėstse!	Méhotahtse!
Love him!	Méhoxeha!	Méhota!
Love him (obv)!	Méhotameha!	Méhotama!
Love us!	Méhoxemeno!	Méhoxemeno!
Love them!	Méhoxenáno!	Méhota!
Be good to me!	Pėhéve'tovėstse!	Pėhéve'tove!
Be good to yourself!	Pėheve'tovahtsėstse!	Pėheve'tovahtse!
Be good to him!	Pėhéve'toveha!	Pėhéve'tova!
Be good to him (obv)!	Pėhéve'tovameha!	Pėhéve'tovama!
Be good to us!	Pėhéve'tovemeno!	Pėhéve'tovemeno!
Be good to them!	Pėhéve'tovenáno!	Pėhéve'tova!
Measure me!	Taevaestse!	Taevahe!
Measure yourself!	Taeváhestsėstse!	Taeváhestse!
Measure him!	Taeváheha!	Taevaha!
Measure him (obv)!	Taeváhameha!	Taeváhama!
Measure us!	Taeváhemeno!	Taeváhemeno!
Measure them!	Taeváhenáno!	Taevaha!
Take pity on me!	Ševátamėstse![103]	Ševátame!
Take pity on yourself!	Ševátamahtsėstse!	Ševátamahtse!
Take pity on him!	Ševátameha!	Ševátama!
Take pity on him (obv)!	Ševátamameha!	Ševátamama!
Take pity on us!	Ševátamemeno!	Ševátamemeno!
Take pity on them!	Ševátamenáno!	Ševátama!

[102] As explained earlier in this book, verbs with third person reflexives can also have a reciprocal meaning. So the command for this verb said to more than one person can mean either 'Look at yourselves!' or 'Look at each other!'

[103] An older pronunciation is Nėševátamėstse! The whispered syllable at the beginning of this pronunciation is difficult to hear, but it can be heard clearly when something else precedes it as in Nánėševátámo 'I pity him'.

Transitive Animate Delayed Imperative

meaning	said to one person	said to more than one person
Look at me later!	Vé'hoomeo'o!	Vé'hooméhéne!
Look at yourself later!	Vé'hoomahtseo'o!	Vé'hoomȧhtséhéne!
Look at him later!	Vé'hoomoo'o!	Vé'hoomóhéne!
Look at him (obv) later!	Vé'hoomamoo'o!	Vé'hoomamóhéne!
Look at us later!	Vé'hoomemenoo'o!	Vé'hoomemenoo'o!
Look at them later!	Vé'hoomóóno!	Vé'hoomóhéne!
Love me later!	Méhoxeo'o!	Méhóxėhéne!
Love yourself later!	Méhotahtseo'o!	Méhotȧhtséhéne!
Love him later!	Méhotoo'o!	Méhotȯhéne!
Love him (obv) later!	Méhotamoo'o!	Méhotamóhéne!
Love us later!	Méhoxemenoo'o!	Méhoxemenoo'o!
Love them later!	Méhótóóno!	Méhótȯhéne!
Be good to me later!	Pėhéve'toveo'o!	Pėhéve'tovéhéne!
Be good to yourself later!	Pėheve'tovȧhtseo'o!	Pėheve'tovȧhtséhéne!
Be good to him later!	Pėhéve'tovoo'o!	Pėhéve'tovóhéne!
Be good to him (obv) later!	Pėhéve'tovamoo'o!	Pėhéve'tovamóhéne!
Be good to us later!	Pėhéve'tovemenoo'o!	Pėhéve'tovemenoo'o!
Be good to them later!	Pėhéve'tovóóno!	Pėhéve'tovóhéne!
Measure me later!	Taevaheo'o!	Taeváhéne!
Measure yourself later!	Taeváhestseo'o!	Taeváhestséhéne!
Measure him later!	Taeváhnoo'o!	Taevahnȯhéne!
Measure him (obv) later!	Taeváhamoo'o!	Taeváhamóhéne!
Measure us later!	Taeváhemenoo'o!	Taeváhemenoo'o!
Measure them later!	Taeváhnóóno!	Taeváhnȯhéne!
Take pity on me later!	Ševátameo'o!	Ševátaméhéne!
Take pity on yourself later!	Ševátamȧhtseo'o!	Ševátamȧhtséhéne!
Take pity on him later!	Ševátamoo'o!	Ševátamóhéne!
Take pity on him (obv)!	Ševátamamoo'o!	Ševátamama!
Take pity on us!	Ševátamemeno!	Ševátamemeno!
Take pity on them!	Ševátamenáno!	Ševátama!

Transitive Animate Hortative verbs

Notice that hortative suffixes –áta'e, -ata'ōse, and –aētse look like conjunct order suffixes, which we will see later.

Vé'hooma'eha!	Let him look at me!	Vé'hooma'évoha!	Let them look at me!
Vé'hoomáta'e!	Let him look at you!	Vé'hoomata'ōse!	Let them look at you!
Vé'hoomȧhtseha!	Let him look at himself!	Vé'hoomȧhtsévoha!	Let them look at themselves!
Vé'hoomóha!	Let him look at him (obv)!	Vé'hoomaētse!	Let them look at us!
Vé'hoomata'ōse!	Let him look at you (pl)!	Vé'hoomata'ōse!	Let them look at you (pl)!

Transitive Inanimate Independent Indicative verbs

TI verbs have animate subjects but inanimate objects. They are marked for person of their subjects and number of their objects.

/-vóohtá/ 'see (something)'

Návóóhta	I see it	Návóohtanȯtse	I see them
Névóóhta	You see it	Névóohtanȯtse	You see them
Évóohtanȯtse	He sees it	Névóohtanȯtse	He see's them
Évóohtotse	He (obv) sees it	Évóohtotsenȯtse	He (obv) sees them
Návóóhtánóne	We (excl) see it	Návóohtanonėstse	We (excl) see them
Névóohtanone	We (incl) see it	Névóohtanonėstse	We (incl) see them
Névóóhtánóvo	You (pl) see it	Névóohtanovȯtse	You (pl) see them
Évóóhtánóvo	They see it	Évóohtanovȯtse	They see them
Évóome[104]	It is seen	Évóomēnėstse	They are seen

/-mése/ 'eat (something)'

Námese	I ate it	Námésenȯtse	I ate them
Némese	You ate it	Némésenȯtse	You ate them
Émese	He ate it	Émésenȯtse	He ate them
Émésetse	He (obv) ate it	Émésetsenȯtse	He (obv) ate them
Námésénóne	We (excl) ate it	Námésenonėstse	We (excl) ate them
Némésenone	We (incl) ate it	Némésenonėstse	We (incl) ate them
Émésénóvo	They ate it	Émésenovȯtse	They ate them
Émésėstove[105]	It was eaten	Émésėstóvénėstse	They were eaten.

-ho'tsé 'have (something)'

Náhó'tse	I have it	Náho'tsenȯtse	I have them
Néhó'tse	You have it	Ného'tsenȯtse	You have them
Éhó'tse	He has it	Ého'tsenȯtse	He has them
Ého'tsetse	He (obv) has it	Ého'tsétsenȯtse	He (obv) has them
Náho'tsénóne	We (excl) have it	Náho'tsénonėstse	We (excl) have them
Ného'tsénone	We (incl) have it	Ného'tsénonėstse	We (incl) have them
Ného'tsénóvo	You (pl) have it	Ného'tsénovȯtse	You (pl) have them
Ého'he	It is had	Ého'hēnėstse	They are had

-ho'ahe 'have (something)'

Náho'ahe	I want it	Náho'ahenȯtse	I want them
Ného'ahe	You want it	Ného'ahenȯtse	You want them
Ého'ahe	He wants it	Ého'ahenȯtse	He wants them
Ého'ahetse	He (obv) wants it	Ého'ahétsenȯtse	He (obv) wants them
Náho'ahénóne	We (excl) want it	Náho'ahénonėstse	We (excl) want them
Ného'ahénone	We (incl) want it	Ného'ahénonėstse	We (incl) want them
Ného'ahénóvo	You (pl) want it	Ného'ahénovȯtse	You (pl) want them
Ého'ahénóvo	They want it	Ého'ahénovȯtse	They want them
Ého'ahéstove	It is wanted	Ého'ahéstóvénėstse	They are wanted

[104] The /-vóohtá/ and –ho'tsé passives take TA stems and II plural suffixes.
[105] The /-mése/ and –ho'ahe stems take the AI /-htove/ impersonal suffix for their passive forms.

-hóxe'ená 'clean (something)'

Náhóxe'āna	I cleaned it	Náhóxe'ananȯtse	I cleaned them
Néhóxe'āna	You cleaned it	Néhóxe'ananȯtse	You cleaned them
Éhóxe'āna	He cleaned it	Ehóxe'ananȯtse	He cleaned them
Éhóxe'anotse	He (obv) cleaned it	Éhóxe'anótsenȯtse	He (obv) cleaned them
Náhóxe'anánóne	We (excl) cleaned it	Náhóxe'anánonėstse	We (excl) cleaned them
Néhóxe'anánone	We (in) cleaned it	Néhóxe'anánonėstse	We (in) cleaned them
Néhóxe'anánóvo	You (pl) cleaned it	Néhóxe'anánovȯtse	You (pl) cleaned them
Éhóxe'anánóvo	They cleaned it	Éhóxe'anánovȯtse	They cleaned them
Éhóxe'ane	It was cleaned	Éhóxe'anēnėstse	They were cleaned

-hestá 'say (something)'

Náhésta	I said it	Náhestanȯtse	I said them
Néhésta	You said it	Néhestanȯtse	You said them
Éhésta	He said it	Éhestanȯtse	He said them
Éhestotse	He (obv) said it	Éhestótsenȯtse	He (obv) said them
Náhestánóne	We (excl) said it	Náhestanánonėstse	We (excl) said them
Nénestánone	We (incl) said it	Néhestánonėstse	We (incl) said them
Néhestánóvo	You (pl) said itNéhestanánovȯtse		You (pl) said them
Éhestánóvo	They said it	Éhestánovȯtse	They said them
Éhestohe	It was said	Éhestóhénėstse	They were said

-mane 'drink (something)'

Námane[106]	I drank it	Námanenȯtse	I drank them
Némane	You drank it	Némanenȯtse	You drank them
Émane	He drank it	Émanenȯtse	He drank them
Émanetse	He (obv) drank it	Émanétsenȯtse	He (obv) drank them
Námanénóne	We (excl) drank it	Námanénonėstse	We (excl) drank them
Némanénóvo	We (incl) drank it	Némanénonėstse	We (incl) drank them
Émanénóvo	They drank it	Émanénovȯtse	They drank them
Émanéstove[107]	It was drunk	Émanéstóvénėstse	They were drunk[108]

-é'e'ó'tsé 'break (something)'

Náé'e'ó'tse	I broke it	Náé'e'ó'tsenȯtse	I broke them
Néé'e'ó'tse	You broke it	Néé'e'ó'tsenȯtse	You broke them
Éé'e'ó'tse	He broke it	Éé'e'ó'tse	He broke them
Éé'e'ó'tsetse	He (obv) broke it	Éé'e'ótsetsenȯtse	He (obv) broke them
Náé'e'ó'tsénóne	We (excl) broke it	Náé'e'ó'tsenonėstse	We (excl) broke them
Néé'e'ó'tsenone	We (incl) broke it	Néé'e'ó'tsenonėstse	We (incl) broke them
Néé'e'ó'tsénóvo	You (pl) broke it	Néé'e'ó'tsenovȯtse	You (pl) broke them
Éé'e'ó'tsénóvo	They broke it	Éé'e'ó'tsenovȯtse	They broke them
Éé'e'o'he	It was broken	Éé'e'óhénėstse	They were broken

[106] Námane, Némane, and Émane are identical in pronunciation to the AI verbs meaning 'I drank', 'You drank', and 'He drank', respectively.
[107] This is identical in pronunciation to the impersonal verb meaning 'There is drinking'.
[108] That is, 'They (some inanimate plural liquids) were drunk' not the meaning 'They (some people) were drunk'.

Some other TI Independent Indicative verbs

Náa'tāxa.	I accidentally cut it.
Éhestāna.	He took it.
Náhó'xátsésta.	I'm used to it.
Émé'a.	He found it.
Nápėhévátsésta.	I like it.
Návona'ó'tse.	I lost it.
Návonetanó'ta.	I forgot it.

Some grammatical relationships different from English

Here we point out some differences between how the grammars of Cheyenne and English express some semantic relationships. By pointing out these differences, we are not suggesting that either language is inferior, non-standard, or "backwards". On the contrary, both languages are grammatically logical and beautiful in how they express the intended meanings. For examples of other Cheyenne verbs with interesting grammatical ways to express semantic relationships, see the end of the section in the middle of this book on Inanimate Subject Transitive Animate Independent Indicative verbs.

-háamá'tá

The Cheyenne TI verb /-háamá'tá/ grammatically treats an inanimate body part that hurts as the direct object of the verb. This is a perfectly logical way to express the meaning intended. 'My nose hurts' is how the meaning of the first sentence, Náháamáta na'evo, below, is naturally translated to English. This verb could literally be translated to English as 'I hurt to my nose.' (It does not literally mean 'I hurt my nose'.) This literal translation sounds odd in English, but there is nothing odd about the Cheyenne verb. It is simply a different grammatical method to express the same semantic relationship of the equivalent English sentence. Neither grammatical method is inferior.

Náháamá'ta na'evo.	My nose hurts. (lit., I hurt to my nose)
Náháamá'tanȯtse na'éxánėstse.	My eyes hurt. (lit., I hurt to my eyes)

We already noted the same grammatical relationships in the corresponding TA verbs at the end of the section on Transitive Animate Independent Indicative verbs:

Náháamá'tóvo namo'ēško.	My finger hurts. (lit., I hurt to my finger)
Náháamá'tovoo'o namo'ėškono.	My fingers hurt. (lit., I hurt to my fingers)

-táa'á 'fit (something)'

This Cheyenne verb treats a part that fits someone as the object of the verb.. Again, this is a perfectly logical way to express the intended meaning. The English wording 'The cap fits me' is grammatically correct for the English language and the corresponding Cheyenne sentence is grammatically correct for the Cheyenne language. Neither language is "backwards" in how they express meaning about fitting; they simply express the same meaning using different grammar.

Nátáá'a hóhkėha'e.	The cap fits me. (lit., I fit to the cap)
Nátáa'anȯtse hóhkėhá'ėstse.	The caps fit me. (lit., I fit to the caps)

Compare corresponding TA verbs:

Nátáa'ōvo éstse'he.	The shirt fits me. (lit., I fit to the shirt)
Nátáa'ovoo'o éstse'heno.	The shirts fit me. (lit., I fit to the shirts)

'(something) taste good'

In Cheyenne food which gives the sensation of good taste is grammatically the object of the TI verb -pėhéve'áhtá:

Nápėhévé'áhta ho'évohkȯtse.	The meat tastes good to me. (lit. I good taste to it)

Transitive Inanimate Independent Indicative relational verbs

A TI relational verb refers to action done to something owned by a third person.

-vóohtomóv 'see his ___'

Návóohtomóvo	I see his ___	Návóohtomóvonȯtse	I see his ___ (plural)
Névóohtomóvo	You see his ___	Névóohtomóvonȯtse	You see his ___ (plural)
Évóohtomóvo	He sees his (obv) ___	Évóohtomóvonȯtse	He sees his (obv) ___ (pl)
Návóohtomóvónóne	We (ex) see his ___	Návóohtomóvononėstse	We (ex) see his ___ (pl)
Névóohtomóvonone	We (in) see his ___	Névóohtomóvononėstse	We (in) see his ___ (pl)
Névóohtomóvónóvo	You (pl) see his ___	Névóohtomóvonovȯtse	You (pl) see his ___ (pl)
Évóohtomóvónóvo	They see his ___	Évóohtomóvonovȯtse	They see his ___ (pl)
Évóometse	His ___ is seen	Évóomenetōtse	His ___ (pl) are seen

-hestanomóv 'take his ___'

Náhestanomóvo	I took his ___	Náhestanomóvonȯtse	I took his ___ (pl)
Néhestanomóvo	You took his ___	Néhestanomóvonȯtse	You took his ___ (pl)
Éhestanomóvo	He took his (obv) ___	Éhestanomóvonȯtse	He took his (obv) ___ (pl)
Náhestanomóvónóne	We (ex) took his ___	Náhestanomóvononėstse	We (ex) took his ___ (pl)
Néhestanomóvonone	We (in) took his ___	Néhestanomóvononėstse	We (in) took his ___ (pl)
Néhestanomóvónóvo	You (pl) took his ___	Néhestanomóvonovȯtse	You (pl) took his ___ (pl)
Éhestanomóvónóvo	They took his ___	Éhestanomóvonovȯtse	They took his ___ (pl)
Éhestanetse	His ___ was taken	Éhestanenetōtse	His ___ (pl) were taken

-é'e'ó'tov 'break his ___'

Náé'e'ó'tóvo	I broke his ___	Náé'e'ó'tovonȯtse	I broke his ___ (pl)
Néé'e'ó'tóvo	You broke his ___	Néé'e'ó'tovonȯtse	You broke his ___ (pl)
Éé'e'ó'tóvo	He broke his (obv) ___	Éé'e'ó'tovonȯtse	He broke his (obv) ____ (pl)
Náé'e'ó'tóvónóne	We (ex) broke his ___	Náé'eó'tovononėstse	We (ex) broke his ___ (pl)
Néé'e'ó'tovonone	We (in) broke his ___	Né'e'ó'tovononėstse	We (in) broke his ___ (pl)
Néé'e'ó'tóvónóvo	You (pl) broke his ___	Néé'eó'tovonovȯtse	You (pl) broke his ___ (pl)
Éé'e'ó'tóvónóvo	They broke his ___	Éé'e'ó'tovonovȯtse	They broke his ___ (pl)
Éé'e'ó'hetse	His ___ was broken	Éé'e'ó'henetōtse	His ___ (pl) were broken

Transitive Inanimate Independent Negative Indicative verbs

TI negatives require the sáa- preverb and –hé suffix, as do AI and TA verbs. Traditionally, a TI inanimate object agreement marker /-á/ changes to /-ó/ in negatives. Younger speakers are regularizing the TI negative paradigm so that they keep the /-á/ in both positive and negative verbs.

'not see (something)'

Násáavóóhtóhe	I did not see it	Násáavóohtȯhenȯtse	I did not see them
Nésáavóóhtóhe	You did not see it	Nésáavóohtȯhenȯtse	You did not see them
Ésáavóóhtóhe	He did not see it	Ésáavóohtȯhenȯtse	He did not see them
Ésáavóohtȯhetse	He (obv) did not see it	Ésáavóohtȯhétsenȯtse	He (obv) did not see them
Násáavóóhtȯhénóne	We (ex) did not see it	Násáavóohtȯhénonėstse	We (ex) did not see them
Nésáavóohtȯhénone	We (in) did not see it	Nésáavóohtȯhénonėstse	We (in) did not see them
Nésáavóóhtȯhénóvo	You (pl) did not see it	Nésáavóohtȯhénovȯtse	You (pl) did not see them
Ésáavóóhtȯhénóvo	They did not see it	Ésáavóohtȯhénovȯtse	They did not see them
Ésáavóoméhane	It was not seen	Ésáavóoméhanehȯtse	They were not seen

'not eat (something)'

Násáaméséhe	I did not eat it	Násáaméséhenȯtse	I did not eat them
Nésáaméséhe	You did not eat it	Nésáaméséhenȯtse	You did not eat them
Ésáaméséhe	He did not eat it	Esáaméséhenȯtse	He did not eat them
Ésáaméséhetse	He (obv) did not eat it	Ésáaméséhetsenȯtse	He (obv) did not eat them
Násáaméséhénóne	We (ex) did not eat it	Násáaméséhénonėstse	We (ex) did not eat them
Nésáaméséhenone	We (in) did not eat it	Nésáaméséhénonėstse	We (in) did not eat them
Nésáaméséhénóvo	You (pl) did not eat it	Nésáaméséhénovȯtse	You (pl) did not eat them
Ésáaméséhénóvo	They did not eat it	Ésáaméséhénovȯtse	They did not eat them
Ésáaméséstovėhane	It was not eaten	Ésáaméséstovėhanehȯtse	They were not eaten

'not have (something)'

Násáaho'tséhe	I do not have it	Násáaho'tséhenȯtse	I do not have them
Nésáaho'tséhe	You do not have it	Nésáaho'tséhenȯtse	You do not have them
Ésáaho'tséhe	He does not have it	Ésáaho'tséhenȯtse	He does not have them
Ésáaho'tséhetse	He (obv) does not have it	Ésáaho'tséhetsenȯtse	He (obv) does not have them
Násáaho'tséhénóne	We (ex) do not have it	Násáaho'tséhenonėstse	We (ex) do not have them
Násáaho'tséhenone	We (in) do not have it	Nésáaho'tséhenonėtse	We (in) do not have them
Nésáaho'tséhénóvo	You (pl) do not have it	Nésáaho'tséhenovȯtse	You (pl) do not have them
Nésáaho'tséhénóvo	They do not have it	Ésáaho'tséhenovȯtse	They do not have them
Ésáaho'héhane	It is not had	Ésáaho'héhanehȯtse	They are not had

'not want (something)'

Násáaho'ȧhéhe	I don't want it	Násáaho'ȧhéhenȯtse	I don't want them
Nésáaho'ȧhéhe	You don't want it	Nésáaho'ȧhéhenȯtse	You don't want them
Ésáaho'ȧhéhe	He doesn't want it	Ésáaho'ȧhéhenȯtse	He doesn't want them
Ésáaho'ȧhéhetse	He (obv) doesn't want it	Ésáaho'ȧhéhetsenȯtse	He (obv) doesn't want them
Násáaho'ȧhéhénóne	We (ex) don't want it	Násáaho'ȧhéhenonėstse	We (ex) don't want them
Nésáaho'ȧhéhenone	We (in) don't want it	Nésáaho'ȧhéhenonėstse	We (in) don't want them
Nésáaho'ȧhéhénóvo	You (pl) don't want it	Nésáaho'ȧhéhenovȯtse	You (pl) don't want it
Ésáaho'ȧhéhénóvo	They don't want it	Ésáaho'ȧhéhenovȯtse	They don't want them
Ésáaho'ȧhéstovėhane	It is not wanted	Ésáaho'ȧhéstovėhanehȯtse	They are not wanted

'not clean (something)'

Násáahóxe'anóhe	I didn't clean it	Násáahóxe'anóhenòtse	I didn't clean them
Nésáahóxe'anóhe	You didn't clean it	Nésáahóxe'anóhenòtse	You didn't clean them
Ésáahóxe'anóhe	He didn't clean it	Ésáahóxe'anóhenòtse	He didn't clean them
Ésáahóxe'anóhetse	He (obv) didn't clean it	Ésáahóxe'anóhetsenòtse	He (obv) didn't clean them
Násáahóxe'anóhénóne	We (ex) didn't clean it	Násáahóxe'anóhenonèstse	We (ex) didn't clean them
Nésáahóxe'anóhenone	We (in) didn't clean it	Nésáahóxe'anóhenonèstse	We (in) didn't clean them
Nésáahóxe'anóhénóvo	You (pl) didn't clean it	Nésáahóxe'anóhenovòtse	You (pl) didn't clean them
Esáahóxe'anóhénóvo	They didn't clean it	Ésáahóxe'anóhenovòtse	They didn't clean them
Ésáahóxe'anéhane	It was not cleaned	Ésáahóxe'anéhanehòtse	They were not cleaned

Transitive Inanimate Independent Negative relational verbs

'not see his (something)'

Násáavóohtomóvóhe	I didn't see his ___	Násáavóohtomóvòhenòtse	I didn't see his ___ (pl)
Nésáavóohtomóvóhe	You didn't see his ___	Nésáavóohtomóvòhenòtse	You didn't see his ___ (pl)
Ésáavóotomóvóhe	He didn't see his (obv) ___	Ésáavóohtomóvòhenòtse	He didn't see his (obv) ___ (pl)
Násáavóohtomóvòhénóne	We (ex) didn't see his ___	Násáavóohtomóvòhénonèstse	We (ex) didn't see his ___ (pl)
Nésáavóohtomóvòhénone	We (in) didn't see his ___	Nésáavóohtomóvòhénonèstse	We (in) didn't see his ___ (pl)
Nésáavóohtomóvòhénóvo	You (pl) didn't see his ___	Nésáavóohtomóvòhénovòtse	You (pl) didn't see his ___ (pl)
Ésáavóohtomóvòhénóvo	They didn't see his ___	Ésáavóohtomóvòhénovòtse	They didn't see his ___ (pl)
Ésáavóoméhanéhetse	His ___ was not seen	Ésáavóoméhanéhenetōtse	His ___ (pl) were not seen

'not take his (something)'

Násáahestanomóvóhe	I did not take his ___	Násáahestanomóvòhenòtse	I took his ___ (pl)
Nésáahestanomóvóhe	You did not take his ___	Nésáahestanomóvòhenòtse	You took his ___ (pl)
Ésáahestanomóvóhe	He didn't take his (obv) ___	Ésáahestanomóvòhenòtse	He took his (obv) ___ (pl)
Násáahestanomóvòhénóne	We (ex) didn't take his ___	Násáahestanomóvòhénonèstse	We (ex) took his ___ (pl)
Nésáahestanomóvòhénone	We (in) didn't take his ___	Nésáahestanomóvòhénonèstse	We (in) took his ___ (pl)
Nésáahestanomóvòhénóvo	You (pl) didn't take his ___	Nésáahestanomóvòhénovòtse	You (pl) took his ___ (pl)
Ésáahestanomóvòhénóvo	They didn't take his ___	Ésáahestanomóvòhénovòtse	They took his ___ (pl)
Éhestanéhanéhetse	His ___ was not taken	Ésáahestanéhenetōtse	His ___ (pl) were not taken

'not break his (something)'

Násáa'é'e'ó'tóvóhe	I didn't break his ___	Násáa'é'e'ó'tovòhenòtse	I didn't break his ___ (pl)
Nésáa'é'e'ó'tóvóhe	You didn't break his ___	Nésáa'é'e'ó'tovòhenòtse	You didn't break his ___ (pl)
Ésáa'é'e'ó'tóvóhe	He didn't break his (obv) ___	Ésáa'é'e'ó'tovòhenòtse	He didn't break his (obv) ___ (pl)
Násáa'é'e'ó'tóvòhénóne	We (ex) didn't break his ___	Násáa'é'eó'tovòhénonèstse	We (ex) didn't break his ___ (pl)
Nésáa'é'e'ó'tovòhénone	We (in) didn't break his ___	Nésáa'e'ó'tovòhénonèstse	We (in) didn't break his ___ (pl)
Nésáa'é'e'ó'tóvòhénóvo	You (pl) didn't break his ___	Nésáa'é'eó'tovòhénovòtse	You (pl) didn't break his ___ (pl)
Ésáa'é'e'ó'tóvòhénóvo	They didn't break his ___	Ésáa'é'e'ó'tovòhénovòtse	They didn't break his ___ (pl)
Ésáa'é'e'ó'hehanéhetse	His ___ wasn't broken	Ésáa'é'e'ó'hehanéhenetōtse	His ___ (pl) weren't broken

Transitive Inanimate Interrogative verbs

TI yes/no questions are formed the same two ways as yes/no questions for AI, II, and TA verbs:

(1) Add the interrogative suffix –he
(2) Prefix mó- to the indicative form of the verb

As with TA verbs, if the indicative form of a verb ends in whispered -ȯtse, the interrogative suffix -he combines with it so the "ȯ" of the ending is voiced, not whispered. Then the ending is pronounced -otse.

'see (something'

Návóohtahe?	Did I see it?	Návóohtanotse?	Did I see them?
Névóohtahe?	Did you see it?	Névóohtanotse?	Did you see them?
Évóohtahe?	Did he see it?	Évóohtanotse?	Did he see them?
Évóohtotsehe?	Did he (obv) see it?	Évóohtotsenotse?	Did he (obv) see them?
Návóohtanonehe?	Did we (excl) see it?	Návóohtanonevotse?	Did we (excl) see them?
Névóotanonehe?	Did we (incl) see it?	Névóohtanonevotse?	Did we (incl) see them?
Névóohtanovohe?	Did you (pl) see it?	Névóohtanovotse?	Did you (pl) see them?
Évóohtanovohe?	Did they see it?	Évóohtanovotse?	Did they see them?
Évóomehe?	Was it seen?	Évóomenevotse?	Were they seen?

'want (something)'

Náho'ȧhehe?	Do I want it?	Náho'ȧhenotse?	Do I want them?
Ného'ȧhehe?	Do you want it?	Ného'ȧhenotse?	Do you want them?
Ého'ȧhehe?	Does he want it?	Ého'ȧhenotse?	Does he want them?
Ého'ȧhetsehe?	Does he (obv) want it?	Ého'ȧhetsenotse?	Does he (obv) want them?
Náho'ȧhenonehe?	Do we (excl) want it?	Náho'ȧhenonevotse?	Do we (excl) want them?
Ného'ȧhenonehe?	Do we (incl) want it?	Ného'ȧhenonevotse?	Do we (incl) want them?
Ného'ȧhenovohe?	Do you (pl) want it?	Ného'ȧhenovotse?	Do you (pl) want them?
Ého'ȧhenovohe?	Do they want it?	Ého'ȧhenovotse?	Do they want them?
Ého'ȧhéstovehe?	Is it wanted?	Ého'ȧhéstovenevotse?	Are they wanted?

'take (something)'

Náhestanahe?	Did I take it?	Náhestananotse?	Did I take them?
Néhestanahe?	Did you take it?	Néhestananotse?	Did you take them?
Éhestanahe?	Did he take it?	Éhestananotse?	Did he take them?
Éhestanotsehe?	Did he (obv) take it?	Éhestananotse?	Did he (obv) take them?
Náhestananonehe?	Did we (excl) take it?	Náhestananonevotse?	Did we (excl) take them?
Néhestananonehe?	Did we (incl) take it?	Néhestananonevotse?	Did we (incl) take them?
Néhestananovohe?	Did you (pl) take it?	Néhestananovotse?	Did they take them?
Éhestanehe?	Was it taken?	Éhestanenevotse?	Were they taken?

Some mó- prefix TI questions

Mónévóóhta?	Did you see it?
Mó'éhestāna?	Did he take it?
Mónéhestanovȯtse?	Did you (plural) take them?
Mónémésenȯtse?	Did you eat them?
Mó'émésėstóvénėstse?	Were they eaten?

Transitive Inanimate Interrogative relational verbs

'see his (something)'

Návóohtomóvohe?	Did I see his ___?	Návóohtomóvonotse?	Did I see his ___ (plural)?
Névóohtomóvohe?	Did you see his ___?	Névóohtomóvonotse?	Did you see his ___ (pl)?
Évóohtomóvohe?	Did he see his (obv) ___?	Évóohtomóvonotse?	Did he see his (obv) ___ (pl)?
Návóohtomóvononehe?	Did we (ex) see his ___?	Návóohtomóvononevotse?	Did we (ex) see his ___ (pl)?
Névóohtomóvononehe?	Did we (in) see his ___?	Névóohtomóvononevotse?	Did we (in) see his ___ (pl)?
Névóohtomóvonovohe?	Did you (pl) see his ___?	Névóohtomóvonovotse?	Did you (pl) see his ___ (pl)?
Évóohtomóvononvohe?	Did they see his ___?	Évóohtomóvonovotse?	Did they see his ___ (pl)?
Évóometsehe?	Was his ___ seen?	Évóomenetsevotse?	Were his ___ (pl) seen?

'take his (something)'

Náhestanomóvohe?	Did I take his ___?	Náhestanomóvonotse?	Did I take his ___ (plural)?
Néhestanomóvohe?	Did you take his ___?	Néhestanomóvonotse?	Did you take his ___ (pl)?
Éhestanomóvohe?	Did he take his ___?	Éhestanomóvonotse?	Did he take his (obv) ___ (pl)?
Náhestanomóvononehe?	Did we (ex) take his ___?	Náhestanomóvononevotse?	Did we (ex) take his ___ (pl)?
Néhestanomóvononehe?	Did we (in) take his ___?	Néhestanomóvononevotse?	Did we (in) take his ___ (pl)?
Néhestanomóvonovohe?	Did you (pl) take his ___?	Néhestanomóvonovotse?	Did you (pl) take his ___ (pl)?
Éhestanomóvonovohe?	Did they take his ___?	Éhestanomóvonovotse?	Did they take his ___ (pl)?
Éhestanetsehe?	Was his ___ taken?	Éhestanetsevotse?	Were his ___ (plural) taken?

Transitive Inanimate Negative Interrogative

Some younger speakers regularize the paradigm by not changing the TI inanimate object agreement marker /-á/ to /-ó/ in negative verbs. So they pronounce 'Didn't you see it?' as Nésáavóohtȧhehe?

Násáavóohtȯhehe?	Didn't I see it?	Násáavóohtȯhenotse?	Didn't I see them?
Nésáavóohtȯhehe?	Didn't you see it?	Nésáavóohtȯhenotse?	Didn't you see them?
Ésáavóohtȯhehe?	Didn't he see it?	Ésáavóohtȯhenotse?	Didn't he see them?
Ésáavóohtȯhetsehe?	Didn't he (obv) see it?	Ésáavóohtȯhetsenotse?	Didn't he (obv) see them?
Násáavóohtȯhenonehe?	Didn't we (ex) see it?	Násáavóohtȯhenonevotse?	Didn't we (ex) see them?
Nésáavóohtȯhenonehe?	Didn't we (in) see it?	Nésáavóohtȯhenonevotse?	Didn't we (in) see them?
Nésáavóohtȯhenovohe?	Didn't you (pl) see it?	Nésáavóohtȯhenovotse?	Didn't you (pl) see them?
Ésáavóohtȯhenovohe?	Didn't they see it?	Ésáavóohtȯhenovotse?	Didn't they see them?
Ésáavóoméhanehe?	Wasn't it seen?	Ésáavóoméhanevotse?	Weren't they seen?

Some other Transitive Inanimate Negative Interrogative verbs

Nésáahestanȯhehe?	Didn't you take it?
Nésáamésėhenovotse?	Didn't you (plural) eat them?
Ésáamésėstovėhanevotse?	Weren't they (inanimate) eaten?
Ésáaho'ȧhéstovėhanehe?	Wasn't it wanted?

Transitive Inanimate Negative Interrogative relational verbs

Násáavóohtomóvȯhehe?	Didn't I see his ___?	Násáavóohtomóvȯhenotse?	Didn't I see his ___ (pl)?
Nésáavóohtomóvȯhehe?	Didn't you see his ___?	Nésáavóohtomóvȯhenotse?	Didn't you see his ___ (pl)?
Ésáavóohtomóvȯhehe?	Didn't he see his (obv) ___?	Ésáavóohtomóvȯhenotse?	Didn't he see his (obv) ___ (pl)?
Násáavóohtomóvȯhenonehe?	Didn't we (ex) see his ___?	Násáavóohtomóvȯhenonevotse?	Didn't we (ex) see his ___ (pl)?
Nésáavóohtomóvȯhenonehe?	Didn't we (in) see his ___?	Nésáavóohtomóvȯhenonevotse?	Didn't we (in) see his ___ (pl)?
Nésáavóohtomóvȯhenovohe?	Didn't you (pl) see his ___?	Nésáavóohtomóvȯhenovotse?	Didn't you (pl) see his ___ (pl)?
Ésáavóohtomóvȯhenovohe?	Didn't they see his ___?	Ésáavóohtomóvȯhenovotse?	Didn't they see his ___ (pl)?
Ésáavóoméhanéhetsehe?	Wasn't his ___ seen?	Ésáavóoméhanéhetotsehe?	Weren't his ___ (pl) seen?

Transitive Inanimate Inferential verbs

$$CHECK YOUNGER SPEAKER dialect: e.g. Mónávóohtȧhēhe??

'see (something)'

Mónávóohtȯhēhe	I must have seen it	Mónávóohtȯhenōtse	I must have seen them
Mónévóohtȯhēhe	You must have seen it	Mónévóohtȯhenōtse	You must have see them
Móvóohtȯhēhe	He must have seen it	Móvóohtȯhenōtse	He must have seen them
Móvóohtȯhetsēhe	He (obv) must have seen it	Móvóohtȯhetsenōtse	He (obv) must have seen them
Mónávóohtȯhenonēhe	We (ex) must have seen it	Mónávóohtȯhenonevōtse	We (ex) must have seen them
Mónévóohtȯhenonēhe	We (in) must have seen it	Mónévóohtȯhenonevōtse	We (in) must have seen them
Mónévóohtȯhenovōhe	You (pl) must have seen it	Mónévóohtȯhenovōtse	You (pl) must have seen them
Móvóohtȯhenovōhe	They must have seen it	Móvóohtȯhenovōtse	They must have seen them

'take (something)'

Mónáhestanȯhēhe	I must have taken it	Mónáhestanȯhenōtse	I must have taken them
Mónéhestanȯhēhe	You must have taken it	Mónéhestanȯhenōtse	You must have taken them
Móhestanȯhēhe	He must have taken it	Móhestanȯhenōtse	He must have taken them
Móhestanȯhetsēhe	He (obv) must have taken it	Móhestanȯhetsenōtse	He (obv) must have taken them
Mónáhestanȯhenonēhe	We (ex) must have taken it	Mónáhestanȯhenonevōtse	We (ex) must have taken them
Mónéhestanȯhenonēhe	We (in) must have taken it	Mónéhestanȯhenonevōtse	We (in) must have taken them
Mónéhestanȯhenovōhe	You (pl) must have taken it	Mónéhestanȯhenovōtse	You (pl) must have taken them
Móhestanȯhenovōhe	They must have taken it	Móhestanȯhenovōtse	They must have taken them

'have (something)'

Mónáho'tsėhēhe	I must have it	Mónáho'tsėhenōtse	I must have seen them
Móného'tsėhēhe	You must have it	Móného'tsėhenōtse	You must have them
Móho'tsėhēhe	He must have it	Móho'tsėhenōtse	He must have it
Móho'tsėhetsėhēhe	He (obv) must have it	Móho'tsėhetsenōtse	He (obv) must have it
Mónáho'tsėhenonēhe	We (ex) must have it	Mónáho'tsėhenonevōtse	We (ex) must have it
Móného'tsėhenonēhe	We (in) must have it	Móného'tsėhenonevōtse	We (in) must have it
Móného'tsėhenovōhe	You (pl) must have it	Móného'tsėhenovōtse	You (pl) must have it
Móho'tsėhenovōhe	They must have it	Móho'tsėhenovōtse	They must have them

Recheck inferential paradigm for -héne'ená

'have (something)'

Mónáhéne'enȯhēhe	I must know it	Mónáhéne'enȯhenōtse	I must know them
Mónéhéne'enȯhēhe	You must know it	Mónéhéne'enȯhenōtse	You must know them
Móhéne'enȯhēhe	He must know it	Móhéne'enȯhenōtse	He must know it
Móhéne'enȯhetsėhēhe	He (obv) must know it	Móhéne'enȯhetsenōtse	He (obv) must know it
Mónáhéne'enȯhenonēhe	We (ex) must know it	Mónáhéne'enȯhenonevōtse	We (ex) must know it
Mónéhéne'enȯhēnonēhe	We (in) must know it	Mónéhéne'enȯhenonevōtse	We (in) must know it
Mónéhéne'enȯhenovōhe	You (pl) must know it	Mónéhéne'enȯhenovōtse	You (pl) must know it

Transitive Inanimate Reportative verbs

'see (something)'

Návóóhtánǫse	I am said to see it	Návóohtanǫsestǫtse	I am said to see them
Névóóhtánǫse	You are said to see it	Névóohtanǫsestǫtse	You are said to see them
Évóóhtánǫse	He is said to see it	Évóohtanǫsestǫtse	He is said to see them
Évóóhtótsénǫse	He (obv) is said to see it	Évóóhtotsenǫsestǫtse	He (obv) is said to see them
Návóóhtánónėse	We (ex) are said to see it	Návóóhtanónėsestǫtse	We (ex) are said to see them
Névóóhtánónėse	We (in) are said to see it	Névóohtanónėsestǫtse	We (in) are said to see them
Névóóhtánóvǫse	You (pl) are said to see it	Névóohtanóvǫsestǫtse	You (pl) are said to see them
Évóóhtánóvǫse	They are said to see it	Évóóhtanóvǫsestǫtse	They are said to see them

'take (something)'

Náhestanánǫse	I am said to have taken it	Náhestanánǫsestǫtse	I am said to have taken them
Néhestanánǫse	You are said to have taken it	Néhestanánǫsestǫtse	You are said to have taken them
Éhestanánǫse	He is said to have taken it	Éhestanánǫsestǫtse	He is said to have taken them
Éhestanótsénǫse	He (obv) is said to have taken it	Éhestanótsenǫsestǫtse	He (obv) is said to have taken them
Náhestanánónėse	We (ex) are said to have taken it	Náhestanánonėsestǫtse	We (ex) are said to have taken them
Néhestanánónėse	We (in) are said to have taken it	Néhestanánonėsestǫtse	We (in) are said to have taken them
Néhestanánóvǫse	You (pl) are said to have taken it	Néhestanánovǫsestǫtse	You (pl) are said to have taken them
Éhestanónóvǫse	They are said to have taken it	Éhestanánovǫsestǫtse	They are said to have taken them

'have (something'

Náho'tsénǫse	I am said to have it	Náho'tsénǫsestǫtse	I am said to have them
Ného'tsénǫse	You are said to have it	Ného'tsénǫsestǫtse	You are said to have them
Ého'tsénǫse	He is said to have it	Ého'tsénǫsestǫtse	He is said to have them
Ého'tsétsénǫse	He (obv) is said to have it	Ého'tsétsenǫsestǫtse	He (obv) is said to have them
Náho'tsénónėse	We (ex) are said to have it	Náho'tsénonėsestǫtse	We (ex) are said to have them
Ného'tsénónėse	We (in) are said to have it	Ného'tsénonėsestǫtse	We (in) are said to have them
Ného'tsénóvǫse	You (pl) are said to have it	Ného'tsénovǫsestǫtse	You (pl) are said to have them
Ého'tsénóvǫse	They are said to have it	Ého'tsénovǫsestǫtse	They are said to have them

Some Transitive Inanimate Reportative relational verbs$$RECHECK

Návóohtomóvónǫse	I am said to have seen his ___ (rel).
Évóohtomóvónǫse	He is said to have seen his (obv) ___
Évóohtomóvonǫsestǫtse	He is said to have seen his ___ (plural)
Náhestanomóvónǫse	I am said to have taken his ___
Éhestanomóvónǫse	He is said to have taken his (obv) ___
Éhestanomóvonǫsestǫtse	He is said to have taken his (obv) ___ (plural)
Náé'e'ó'tóvónǫse	I am said to have broken his ___
Éé'e'ó'tóvónǫse	He is said to have broken his (obv) ___
Éé'e'ó'tovonǫsestǫtse	He is said to have broken his (obv) ___ (plural)
Náho'tomóvónǫse	I am said to have his ___
Ého'tomóvónǫse	He is said to have his (obv) his ___
Ého'tomóvonǫsestǫtse	He is said to have his (obv) his ___ (plural)

Transitive Inanimate Negative Reportative verbs

'not see (something)'

Násáavóóhtòhénòse	I am said not to see it
Nésáavóóhtòhénòse	You are said not to see it
Ésáavóóhtòhénòse	He is said not to see it
Ésáavóóhtòhétsénòse	He (obviative) is said not to see it
Násáavóóhtòhénónèse	We (exclusive) are said not to see it
Nésáavóóhtòhénónèse	We (inclusive) are said not to see it
Nésáavóóhtòhénóvòse	You (plural) are said not to see it
Ésáavóóhtòhénóvòse	They are said not to see it

Násáavóohtòhenòsestòtse	I am said not to see them
Nésáavóohtòhenòsestòtse	You are said not to see them
Esáavóohtòhenòsestòtse	He is said not to see them
Ésáavóohtòhetsenòsestòtse	He (obviative) is said not to see them
Násáavóohtòhenónèsestòtse	We (exclusive) are said not to see them
Nésáavóohtòhenónèsestòtse	We (inclusive) are said not to see them
Nésáavóohtòhenóvòsestòtse	You (plural) are said not to see them
Esáavóohtòhenóvòsestòtse	They are said not to see them

'not take (something)'

Násáahestanóhénòse	I am said not to have taken it
Nésáahestanóhénòse	You are said not to have taken it
Ésáahestanóhénòse	He is said not to have taken it
Ésáahestanóhétsénòse	He (obviative) is said not to have taken it
Násáahestanóhénónèse	We (exclusive) are said not to have taken it
Nésáahestanóhénónèse	We (inclusive) are said not to have taken it
Nésáahestanóhénóvòse	You (plural) are said not to have taken it
Ésáahestanóhénóvòse	They are said not to have taken it

Násáahestanóhenósestòtse	I am said not to have taken them
Nésáahestanóhenósestòtse	You are said not to have taken them
Ésáahestanóhenósestòtse	He is said not to have taken them
Ésáahestanóhetsenósestòtse	He (obviative) is said not to have taken them
Násáahestanóhenónèsestòtse	We (exclusive) are said not to have taken them
Nésáahestanóhenónèstòtse	We (inclusive) are said not to have taken them
Nésáahestanóhenóvòsestòtse	You (plural) are said not to have taken them
Ésáahestanóhenóvòsestòtse	They are said not to have taken them

'not have (something)'

Násáaho'tséhénòse	I am said not to have it
Nésáaho'tséhénòse	You are said not to have it
Ésáaho'tséhénòse	He is said not to have it
Ésáaho'tséhétsénòse	He (obviative) is said not to have it
Násáaho'tséhénónèse	We (exclusive) are said not to have it
Nésáaho'tséhénónèse	We (inclusive) are said not to have it
Nésáaho'tséhénóvòse	You (plural) are said not to have it
Ésáaho'tséhénóvòse	They are said not to have it

Násáaho'tséhenósestòtse	I am said not to have them
Nésáaho'tséhenósestòtse	You are said not to have them
Ésáaho'tséhenósestòtse	He is said not to have them
Ésáaho'tséhetsenósestòtse	He (obviative) is said not to have them

Násáaho'tséhenónėsestȯtse	We (exclusive) are said not to have them
Nésáaho'tséhenónėsestȯtse	We (inclusive) are said not to have them
Nésáaho'tséhenóvȯsestȯtse	You (plural) are said not to have them
Ésáaho'tséhenóvȯsestȯtse	They are said not to have them

'not eat (something)'$$RECHECK

Násáamésėhénȯse	I am said not to have eaten it
Nésáamésėhénȯse	You are said not to have eaten it
Ésáamésėhénȯse	He is said not to have eaten it
Ésáamésėhétsénȯse	He (obviative) is said not to have eaten it
Násáamésėhénónėse	We (exclusive) are said not to have eaten it
Nésáamésėhénónėse	We (inclusive) are said not to have eaten it
Nésáamésėhénóvȯse	You (plural) are said not to have eaten it
Ésáamésėhénóvȯse	They are said not to have eaten it

Násáamésėhenósestȯtse	I am said not to have eaten them
Nésáamésėhenósestȯtse	You are said not to have eaten them
Ésáamésėhenósestȯtse	He is said not to have eaten them
Ésáamésėhetsenósestȯtse	He (obviative) is said not to have eaten them
Násáamésėhenónėsestȯtse	We (exclusive) are said not to have eaten them
Nésáamésėhenónėsestȯtse	We (inclusive) are said not to have eaten them
Nésáamésėhenóvȯsestȯtse	You (plural) are said not to have eaten them
Ésáamésėhenóvȯsestȯtse	They are said not to have eaten them

Some Transitive Inanimate Negative Reportative relational verbs$$RECHECK

Ésáavóohtomóvȯhénȯse.	He is said not to have seen his ___ (rel).
Ésáavóohtomóvȯhénȯsestȯtse.	They are said not to have seen his ___ (pl) (rel).

Ésáahestanomóvȯhénȯse.	He is said not to have taken his ___ (rel).
Ésáahestonomóvȯhénȯsestȯtse.	They are said not to have taken his ___ (pl) (rel).

Transitive Inanimate Preterit verbs

Verbs are listed with remote past tense /h-/ and its allomorphs [s], [š], [x], and ['] since this is how preterit verbs most often occur. English meanings of the preterit verbs appropriately include the words "Once upon a time" since text in the preterit mode typically refer to legends. ~~Unlike English legends and folktales which begin with the words "Once upon a time", however, Cheyenne texts in the preterit may refer to historical characters and events.~~ Preterit verbs can also be used in contemporary settings where a speaker communicates surprise. As with AI, II, and TA verbs, TI verbs only take third person subjects in the preterit mode.

'see (something)'

Éhvóohtanoho	Once upon a time he saw it
Éhvóohtanȯhoonȯtse	Once upon a time he saw them (inanimate)
Éhvóohtanovoho	Once upon a time they saw it
Éhvóohtanovȯhoonȯtse	Once upon a time they saw them (inanimate)

Éxhestanánoho	Once upon a time he took it
Éxhestanánȯhoonȯtse	Once upon a time he took them (inanimate)
Éxhestanánovoho	Once upon a time they took it
Éxhestanánovȯhoonȯtse	Once upon a time they took them (inanimate)

Éxho'tsénoho	Once upon a time he had it
Éxho'tsénȯhoonȯtse	Once upon a time he had them (inanimate)
Éxho'tsénovoho	Once upon a time they had it
Éxho'tsénovoho	Once upon a time they had them (inanimate)

Éhmésenoho	Once upon a time he ate it
Éhmésenȯhoonȯtse	Once upon a time he ate them (inanimate)
Éhmésenovoho	Once upon a time they ate it
Éhmésenovȯhoonȯtse	Once upon a time they ate them (inanimate)

É'amo'enánoho	Once upon a time he rolled it
E'amo'enánȯhoonȯtse	Once upon a time he rolled them (inanimate)
É'amo'enánovoho	Once upon a time they rolled it
É'amo'enánovȯhoonȯtse	Once upon a time they rolled them (inanimate)

Transitive Inanimate Negative Preterit verbs

Éssáavóohtȯheho	Once upon a time he did not see it
Éssáavóohtȯhénȯhoonȯtse	Once upon a time he did not see them (inanimate)
Éssáavóohtȯhénovoho	Once upon a time they did not see it
Éssáavóohtȯhénovȯhoonȯtse	Once upon a time they did not see them (inanimate)

Éssáahestanóhenoho	Once upon a time he did not take it
Éssáahestanóhenȯhoonȯtse	Once upon a time he did not take them (inanimate)
Éssáahestanóhenovoho	Once upon a time they did not take it
Éssáahestanóhenovȯhoonȯtse	Once upon a time they did not see them (inanimate)

Transitive Inanimate Imperatives

As with the AI and TA verbs, Cheyenne commands are for either immediate or delayed action. The same word is used to command someone to do something to one thing or more than one thing. For instance, Vé'hóóhtȯhtse! can mean either 'Look at it!' or 'Look at them (inanimate)!'

Transitive Inanimate Immediate Imperative

meaning	said to one person	said to more than one person
Look at it/them!	Vé'hóóhtȯhtse!	Vé'hoohtome!
Take it!	Hestānȯhtse!	Hestanome!
Eat it/them!	Mesėstse!	Mese!
Bring it/them here!	Néxho'eotsestsėstse!	Néxho'eotsestse!
Burn it/them up!	Vonȧho'hȯhtse!	Vonȧho'home!
Drink it/them!	Manėstse!	Mane!
Cut it/them!	Tsėhetāxȯhtse!	Tsėhetȧxome!
Clean it/them!	Hóxe'ānȯhtse!	Hóxe'anome!
Make it/them!	Manēstsėstse!	Manēstse!

Transitive Inanimate Delayed Imperative

meaning	said to one person	said to more than one person
Look at it/them later!	Vé'hoohtomeo'o!!	Vé'hoohtomáhéne!
Take it later!	Hestanomeo'o!	Hestanomáhéne!
Eat it/them later!	Méseo'o!	Mésėhéne!
Bring it/them here later!	Néxho'eotsėstseo'o!	Néxho'eotsėstséhéne!
Burn it/them up later!	Vonȧho'homeo'o!	Vonȧho'homáhéne!
Drink it/them later!	Maneo'o!	Manéhéne!
Cut it/them later!	Tsėhetȧxomeo'o!	Tsėhetȧxomáhéne!
Clean it/them later!	Hóxe'anomeo'o!	Hóxe'anomáhéne!
Make it/them later!	Manėstseo'o!	Manėstséhéne!

Transitive Inanimate Hortative verbs

As with the TI imperatives, a TI hortative can be about action toward a single thing or more than one thing. For instance, Vé'hoohtoha! means either 'Look at it!' or 'Look at them (inanimate)!'

Vé'hoohtoha!	Let him look at it/them!	Vé'hoomévoha!	Let them look at it/them!
Hestanoha!!	Let him take it/them!	Hestanomévoha!	Let them take it/them!
Néxho'eotsėstseha!	Let him bring it/them!	Néxho'eotsėstsévoha!	Let them bring it/them!
Manėstseha!	Let him make it/them!	Manėstsévoha!	Let them make it/them!
Ho'tseha!	Let him have it/them!	Ho'tsévoha!	Let them have it/them!
Méseha!	Let him eat it/them!	Mésevoha!	Let them eat it/them!
Maneha!	Let him drink it/them!	Manévoha!	Let them drink it/them!

Inanimate Subject—Transitive Animate Independent Indicative verbs

Inanimate referents can occur as subjects of TA verbs, acting on animate referents. We abbreviate these as ITA verbs (TA verbs with Inanimate subjects):

-a'ta'ov 'accidentally hit (someone)'

Náa'ta'oo'e	It acc. hit me	Náa'ta'óenȯtse	They acc. hit me
Néa'ta'oo'e	It acc. hit you	Néa'ta'óenȯtse	They acc. hit you
Éa'ta'oo'e	It acc. hit him	Éa'ta'óenȯtse	They acc. hit him
Éa'ta'óetse	It acc. hit him (obv)	Éa'ta'óetsenȯtse	They acc. hit him (obv)
Náa'ta'óénóne	It acc. hit us (excl)	Náa'ta'óenonėstse	They acc. hit us (excl)
Néa'ta'óénóvo	It acc. hit you (pl)	Néa'ta'óenovȯtse	They acc. hit you (pl)
Éa'ta'óénóvo	It acc. hit them	E'ta'óenovȯtse	They acc. hit them

-ho'ėhót 'come to (someone)'

Náho'ėhótaa'e	It came to me	Náho'ėhótaenȯtse	They came to me
Ného'ėhótaa'e	It came to you	Ného'ėhótaenȯtse	They came to you
Ého'ėhótaa'e	It came to him	Ého'ėhótaenȯtse	They came to him
Ého'ėhótaetse	It came to him (obv)	Ého'ėhótaetsenȯtse	They came to him (obv)
Náho'ėhótaenóne	It came to us (ex)	Náho'ėhótaenonėstse	They came to us (ex)
Ného'ėhótaenone	It came to us (in)	Ného'ėhótaenonėstse	They came to us (in)
Ného'ėhótaenóvo	It came to you (pl)	Ného'ėhótaenovȯtse	They came to you (pl)
Ého'ėhótaenóvo	It came to them	Ého'ėhótaenovȯtse	They came to them

Examples in sentences

Kȧhámáxe éa'ta'oo'e hetane	The stick accidentailly hit the man
Náa'ta'óenonėstse he'konȯtse	The bones accidentally hit us
Háomóhtȧhestȯtse ého'ėhótaetse heške	Sickness came to his mother (obviative)

Some grammatical relationships different from English

At the end of the section on Transitive Animate Independent Indicative verbs we listed several examples of TA verbs for which Cheyenne and English differ in how they assign grammatical relationships to the same semantic relationships. In this section we observe the same kinds of differences between grammatical and semantic relationships for Inanimate Subject Transitive Animate verbs:

-hóonȯsé'ot 'miss (something)'

In English a thing which is missed by someone is treated as the direct object of the verb 'miss'. In Cheyenne a thing which is missed by someone is treated as the semantic subject (causer of the feeling of missing) of the verb. Both kinds of grammatical relationships for the same semantic relationships are perfectly logical.

Náhóonȯsé'otaa'e naamȧho'hestȯtse.	I miss my car. (lit., 'My car causes loneliness to me.')
Náhóonȯsé'otaenȯtse sémonȯtse.	I miss the boats. (lit., 'The boats cause loneliness to me.')

-pėhéveahtám 'like to listen to'

In Cheyenne the thing that someone likes to listen to is grammatically the subject of the TA verb –pėhéveahtám. This is a different, but logical and appropriate, way of expressing the same semantic relationship that English expresses by having the person who likes a sound be the

grammatical subject of a sentence.

Épėhéveahtámaa'e.	He likes to listen to it. (lit., 'It causes good listening to him.')
Épėhéveahtámaenóvo.	They like to listen to it. (lit., 'It causes good listening to them.')

-taa'ov 'fit (someone)' ***ADD TO TOC***

É-táa'ovóho heéstse'heno.	His shirt fits him. (lit., 'He fits to his shirt.')
Nátáa'ovoo'o navòxòheono.	My socks fit me. (lit., 'I fit to my socks.')

Inanimate Subject—Transitive Animate Independent Indicative relational verbs

An inanimate subject possessed by a third person can act upon an animate object. Throughout this book we are calling a verb that reflects an action by something possessed by a third person a relational verb.

Náa'ta'óetse	His ___ acc. hit me	Náa'ta'óetsenòtse	His ___ (pl) acc. hit me
Néa'ta'óetse	His ___ acc. hit you	Néa'ta'poetsenòtse	His ___ (pl) acc. hit me
Éa'ta'óetse	His ___ acc. hit him	Éa'ta'óetsenòtse	His ___ (pl) acc. hit him
Náa'ta'óetsenone	His ___ acc. hit us (ex)	Náa'ta'óetsenonèstse	His ___ (pl) acc. hit us (ex)
Néa'ta'óetsenone	His ___ acc. hit us (in)	Néa'ta'óetsenonèstse	His ___ (pl) acc. hit us (in)
Né'a'ta'óétsénóvo	His ___ acc. hit you (pl)	Né'a'ta'óetsenovòtse	His ___ (pl) acc. hit you (pl)
Éa'ta'óétsénóvo	His ___ acc. hit them	Éa'ta'óetsenovòtse	His ___ (pl) acc. hit them
Náho'èhótaetse	His ___ came to me	Náho'èhótaetsenòtse	His ___ (pl) came to me
Ného'èhótaetse	His ___ came to you	Ného'èhótaetsenòtse	His ___ (pl) came to you
Ého'èhótaetse	His ___ came to him	Ého'èhótaetsenòtse	His ___ (pl) came to him
Náho'èhótaetsenone	His ___ came to us (ex)	Náho'èhótaetsenonèstse	His ___ (pl) came to us (ex)
Ného'èhótaetsenone	His ___ came to us (in)	Ného'èhótaetsenonèstse	His ___ (pl) came to us (in)
Ného'èhótaetsenovo	His ___ came to you (pl)	Ného'èhótaetsenovòtse	His ___ (pl) came to you (pl)
Ého'èhótaetsenovo	His ___ came to them	Ého'èhótaetsenovòtse	His ___ (pl) came to them

Examples in sentences

Náa'ta'óetse hemòxe'èstónestòtse	His pencil accidentally hit me
Hemòxe'èstóonevótse náho'èhótaetsenonèstse	Their books came to us

Inanimate Subject—Transitive Animate Independent Negative verbs

'not accidentally hit (someone)'

Násáa'a'ta'óéhe	It did not acc. hit me	Násáa'a'ta'óhenòtse	They did not acc. hit me
Nésáa'a'ta'óéhe	It did not acc. hit you	Nésáa'a'ta'óehenòtse	They did not acc. hit you
Ésáa'a'ta'óéhe	It did not acc. hit him	Ésáa'a'ta'óehenòtse	They did not acc. hit him
Ésáa'a'ta'óehetse	It did not acc. hit him (obv)	Ésáa'a'ta'óehétsenòtse	They did not acc. hit him (obv)
Násáa'a'ta'óéhénóne	It did not acc. hit us (ex)	Násáa'a'ta'óehénonèstse	They did not acc. hit us (ex)
Nésáa'a'ta'óehénone	It did not acc. hit us (in)	Nésáa'a'ta'óehénonèstse	They did not acc. hit us (in)
Nésáa'a'ta'óéhénóvo	It did not acc. hit you (pl)	Nésáa'a'ta'óehénovòtse	They did not acc. hit you (pl)
Ésáa'a'ta'óéhénóvo	It did not acc. hit them	Ésáa'a'ta'óehénovòtse	They did not acc. hit them

Inanimate Subject—Transitive Animate Independent Negative relational verbs

Násáa'a'ta'óehetse	His ___ did not acc. hit me	Násáa'a'ta'óehétsenòtse	His ___ (pl) did not acc. hit me
Nésáa'a'ta'óehetse	His ___ did not acc. hit you	Nésáa'a'ta'óehétsenòtse	His ___ (pl) did not acc. hit you
Ésáa'a'ta'óehetse	His (obv) ___ did not acc. hit him	Ésáa'a'ta'óehétsenòtse	His (obv) ___ (pl) did not acc. hit him
Násáa'a'ta'óehétsénóne	His ___ did not acc. hit us (ex)	Násáa'a'ta'óehétsenonèstse	His ___ (pl) did not acc. hit us (ex)
Nésáa'a'ta'óehétsenone	His ___ did not acc. hit us (in)	Nésáa'a'ta'óehétsenonèstse	His ___ (pl) did not acc. hit us (in)
Nésáa'a'ta'óehétsénóvo	His ___ did not acc. hit you (pl)	Nésáa'a'ta'óehétsenovòtse	His ___ (pl) did not acc. hit you (pl)
Ésáa'a'ta'óhétsénóvo	His (obv) ___ did not acc. hit them	Ésáa'a'ta'óehétsenovòtse	His (obv) ___ (pl) did not acc. hit them

Násáaho'ėhótaehetse	His __ did not come to me	Násáaho'ėhótaehétsenǫ́tse	His __ (pl) did not come to me
Nésáaho'ėhótaehetse	His __ did not come to you	Nésáaho'ėhótaehétsenǫ́tse	His __ (pl) did not come to me
Ésáaho'ėhótaehetse	His (obv) __ did not come to him	Ésáaho'ėhótaehétsenǫ́tse	His (obv) __ (pl) did not come to him
Násáaho'ėhótaehétsénóne	His __ did not come to us (ex)	Násáaho'ėhótaehétsenonėstse	His __ (pl) did not come to us (ex)
Nésáaho'ėhótaehétsenone	His __ did not come to us (in)	Nésáaho'ėhótaehétsenonėstse	His __ (pl) did not come to us (in)
Nésáaho'ėhótaehétsénóvo	His __ did not come to you (pl)	Nésáaho'ėhótaehétsenovǫ́tse	His __ (pl) did not come to you (pl)
Ésáaho'ėhótaehétsénóvo	His (obv) __ did not come to them	Ésáaho'ėhótaehétsenovǫ́tse	His (obv) __ (pl) did not come to them

Examples in sentences

Kȧhámáxe násáa'a'ta'óéhe	The stick did not accidentally hit me
Ésáa'a'ta'óehétsenǫ́tse hemǫ́xe'ėstónėstotǫ́tse	His (another's) pencils did not accidentally hit him
Háomóhtȧhestǫ́tse ésáaho'ėhótaehetse hee'haho	Sickness didn't come to his son.

Inanimate Subject—Transitive Animate Interrogative verbs

-a'ta'ov 'accidentally hit (someone)'

Náa'ta'óehe?	Did it acc. hit me?	Ná'ta'óenotse?	Did they acc. hit me?
Né'a'ta'óehe?	Did it acc. hit you?	Néa'ta'óenotse?	Did they acc. hit you?
Éa'ta'óehe?	Did it acc. hit him?	Éa'ta'óenotse?	Did they acc. hit him?
Éa'ta'óetsehe?	Did it acc. hit him (obv)?	Éa'ta'óetsenotse?	Did they acc. hit him (obv)?
Náa'ta'óenonehe?	Did it acc. hit us (excl)?	Néa'ta'óenonevotse?	Did they acc. hit us (excl)?
Néa'ta'óenonehe?	Did it acc. hit us (incl)?	Néa'ta'óenonevotse?	Did they acc. hit us (incl)?
Néa'ta'óenovohe?	Did it acc. hit you (pl)?	Néa'ta'óenovotse?	Did they acc. hit you (pl)?
Éa'ta'óenovohe?	Did it acc. hit them?	Éa'ta'óenovotse?	Did they acc. hit them?

-ho'ėhót 'come to (someone)'

Náho'ėhótaehe?	Did it come to me?	Náho'ėhótaenotse?	Did they come to me?
Ného'ėhótaehe?	Did it come to you?	Ného'ėhótaenotse?	Did they come to you?
Ého'ėhótaehe?	Did it come to him?	Ého'ėhótaenotse?	Did they come to him?
Ého'ėhótaetsehe?	Did it come to him (obv)?	Ého'ėhótaetsenotse?	Did they come to him (obv)?
Náho'ėhótaenonehe?	Did it come to us (ex)?	Náho'ėhótaenonevotse?	Did they come to us (ex)?
Ného'ėhótaenonehe?	Did it come to us (in)?	Ného'ėhótaenonevotse?	Did they come to us (in)?
Ného'ėhótaenovohe?	Did it come to you (pl)?	Ného'ėhótaenovotse?	Did they come to you (pl)?
Ého'ėhótaenovohe?	Did it come to them?	Ého'ėhótaenovotse?	Did they come to them?

Examples in sentences

Kȧhámáxe né'ta'óehe?	Did a stick accidentally hit you?
Pėhévtanohtȯtse ého'ȧhótaetsehe hestónaho?	Did happiness come to his daughter (obviative)?
Néa'ta'óenovotse he'konȯtse?	Did bones accidentally hit you (plural)?

Inanimate Subject—Transitive Animate Interrogative relational verbs

Náa'ta'óetsehe?	Did his ___ acc. hit me?	Náa'ta'óetsenotse?	Did his ___ (pl) acc. hit me?
Néa'ta'óetsehe?	Did his ___ acc. hit you?	Néa'ta'poetsenotse?	Did his ___ (pl) acc. hit me?
Éa'ta'óetsehe?	Did his ___ acc. hit him?	Éa'ta'óetsenotse?	Did his ___ (pl) acc. hit him?
Náa'ta'óetsenonehe?	Did his ___ acc. hit us (ex)?	Náa'ta'óetsenonevotse?	Did his ___ (pl) acc. hit us (ex)?
Néa'ta'óetsenonehe?	Did his ___ acc. hit us (in)?	Néa'ta'óetsenonevotse?	Did his ___ (pl) acc. hit us (in)?
Néa'ta'óetsenovohe?	Did his ___ acc. hit you (pl)?	Néa'ta'óetsenonevotse?	Did his ___ (pl) acc. hit you (pl)?
Éa'ta'óetsenovohe?	Did his ___ acc. his them?	Éa'ta'óetsenovote?	Did his ___ (pl) acc. hit them?

Inanimate Subject—Transitive Animate Negative Interrogative verbs

Násáa'a'ta'óehehe?	Didn't it acc. hit me?	Násáa'a'ta'óehenotse?	Didn't they acc. hit me?
Nésáa'a'ta'óehehehe?	Didn't it acc. hit you?	Nésáa'a'ta'óehenotse?	Didn't they acc. hit you?
Ésáa'a'ta'óehehe?	Didn't it acc. hit him?	Ésa'a'ta'óehenotse?	Didn't they acc. hit him?
Ésáa'a'ta'óehetsehe?	Didn't it acc. hit him (obv)?	Ésáa'a'ta'óhetsenotse?	Didn't they acc. hit him (obv)?
Násáa'a'ta'óehenonehe?	Didn't it acc. hit us (ex)?	Násáa'a'ta'óehenonevotse?	Didn't they acc. hit us (ex)?
Nésáa'a'ta'óhenonehe?	Didn't it acc. hit you (pl)?	Nésáa'a'ta'óehenovotse?	Didn't they acc. hit you (pl)?
Ésáa'a'ta'óehenovohe?	Didn't it acc. hit them?	Ésáa'a'ta'óehenovotse?	Didn't they acc. his them?

Examples in sentences

Hemȯxe'ėstónestȯtse néa'ta'óetsehe?	Did his pencil (relational) acc. hit you?
Kȧhámáxe nésáa'a'ta'óehenovohe?	Didn't the stick accidentally hit you (plural)?

Ditransitive Independent Indicative verbs

Ditransitive verbs are marked for two objects. One object, called the primary object, is the person affected by the action of the subject. The other object, called the secondary object, is what or whom the subject used to relate to the primary object. For instance, if I say, in English, (1) "I gave my son a horse", "I" is the subject, "my son" is the primary object, and "a horse" is the secondary object. I can also say in English, (2) "I gave a horse to my son". In this sentence "my son" is considered an indirect object in English grammar. "A horse" is the direct object (what was given). Cheyenne does not have both options, (1) and (2), for speaking about two objects. Cheyenne only has option (1). A technical way of saying this is that Cheyenne obligatorily advances indirect objects (recipients/datives) to direct objects.

Cheyenne ditransitive verbs are marked for person, number, and animacy of their subject and primary and secondary objects. The primary object is always animate. The secondary object can be either animate or inanimate. Examples of verbs with both animate and inanimate secondary objects will be given.

Ditransitive paradigms look similar to Transitive Animate paradigms, with additional suffixes for animacy and number of secondary objects.

/-mét/ 'give (something to someone)'

These ditransitive verbs refer to when a single inanimate object is given to someone.

Námétahtse	I gave it to myself
Németȧtse	I gave it to you
Náméto	I gave it to him
Námétamóho	I gave it to him (obv)
Némétatsénóvo	I gave it to you (pl)
Námétónóvo	I gave it to them
Németse	You gave it to me
Némétahtse	You gave it to yourself
Néméto	You gave it to him
Némétamóho	You gave it to him (obv)
Némétsemeno[109]	You gave it to us (ex)
Némétónóvo	You gave it to them
Námétaa'e	He gave it to me
Némétaa'e	He gave it to you
Émétahtse	He gave it to himself
Émeto[110]	He gave it to him (obv)
Námétaenóne	He gave it to us (excl)
Némétaenone	He gave it to us (incl)
Némétaenóvo	He gave it to you (pl)
Námétaetse	He (obv) gave it to me
Némétaetse	He (obv) gave it to you
Émétáá'e	He (obv) gave it to him
Émétȧhtsetse	He (obv) gave it to himself
Némétaetsenone	He (obv) gave it to us (ex)
Némétaetsenone	He (obv) gave it to us (in)
Némétaetsenōvo	He (obv) gave it to you (pl)
Émétaenóvo	He (obv) gave it to them
Némétatsemeno	We (ex) gave it to you
Námétóne[111]	We (ex) gave it to him
Námétamone[112]	We (ex) gave it to him (obv)
Námétȧhtsénóne	We (ex) gave it to ourselves
Némétatsemeno	We (ex) gave it to you (pl)
Námétoneo'o[113]	We (ex) gave it to them
Némétone[114]	We (in) gave it to him
Némétamonone	We (in) gave it to him (obv)
Némétȧhtsénone	We (in) gave it to ourselves
Némétoneo'o[115]	We (in) gave it to them
Némétsénóvo	You (pl) gave it to me
Némétónóvo	You (pl) gave it to him
Némétamonovo	You (pl) gave it to him (obv)
Némétsemeno	You (pl) gave it to us (in)
Némétȧhtsénóvo	You (pl) gave it to yourselves
Némétónóvo	You (pl) gave it to them

[109] Also Némétsemenone
[110] Younger speakers say Émétóho.
[111] Also Námétónóne
[112] Also Námétamonone
[113] Also Námétónóne
[114] Also Némétonone
[115] Also Némétonone

	Némétaenōvo They gave it to you
Námétaenōvo	They gave it to me
Émétónóvo	They gave it to him (obv)
Námétaenone	They gave it to us (ex)
Némétaenone	They gave it to us (in)
Némétaenóvo	They gave it to you (pl)
Émétȧhtsénóvo	They gave it to themselves
Námétáne	I was given it
Némétáne	You were given it
Émetse	He was given it
Námétanénóne	We (ex) were given it
Némétanénone	We (in) were given it
Némétanénóvo	You (pl) were given it
Émétsénóvo	They were given it

'give (some things to someone)'

These ditransitive verbs refer to when plural inanimate objects are given to someone.

Námétȧhtsenȯtse	I gave them to myself
Némétatsenȯtse	I gave them to you
Némétonȯtse	I gave them to him
Námétamonȯtse	I gave them to him (obv)
Némétatsénovȯtse	I gave them to you (pl)
Námétonovȯtse	I gave them to them
Némétsenȯtse	You gave them to me
Némétȧhtsenȯtse	You gave them to yourself
Némétonȯtse	You gave them to him
Némétamonȯtse	You gave them to him (obv)
Némétsemenȯtse	You gave them to us (ex)
Némétonovȯtse	You gave them to them
Námétaenȯtse	He gave them to me
Némétaenȯtse	He gave them to you
Émétȧhtsenȯtse	He gave them to himself
Námétaenonėstse	He gave them to him (obv)
Námétaenonėstse	He gave them to us (ex)
Némétaenonėstse	He gave them to us (in)
Némétaenovȯtse	He gave them to you (pl)
Námétaetsenȯtse	He (obv) gave them to me
Némétaetsenȯtse	He (obv) gave them to me
Émétaenȯtse	He (obv) gave them to him
Émétȧhtsétsenȯtse	He (obv) gave them to himself
Námétaetsenonėstse	He (obv) gave them to us (ex)
Némétaetsenonėstse	He (obv) gave them to us (in)
Némétaetsénovȯtse	He (obv) gave them to you (pl)
Émétaenovȯtse	He (obv) gave them to them
Némétatsemenȯtse	We (ex) gave them to you
Námétanonėstse	We (ex) gave them to him

Námétamónonėstse	We (ex) gave them to him (obv)
Námétȧhtsénonėstse	We (ex) gave them to ourselves
Némétatsemenȯtse	We (ex) gave them to you (pl)
Némétononėstse	We (ex) gave them to them
Némétononėstse	We (in) gave them to him
Némétamónonėstse	We (in) gave them to him (obv)
Némétȧhtsénonėstse	We (in) gave them to ourselves
Némétononėstse	We (in) gave them to them
Némétsenovȯtse	You (pl) gave them to me
Némétonovȯtse	You (pl) gave them to him
Némétamónovȯtse	You (pl) gave them to him (obv)
Némétsemenȯtse	You (pl) gave them to us (ex)
Némétȧhtsénovȯtse	You (pl) gave them to yourselves
Némétonovȯtse	You (pl) gave them to them
Émétonovȯtse	They gave them to him (obv)
Námétaenonėstse	They gave them to us (ex)
Némétaenonėstse	They gave them to us (in)
Némétaenovȯtse	They gave them to you (pl)
Émétȧhtsénovȯtse	They gave them to themselves
Námétanenȯtse	I was given them
Némétanenȯtse	You were given them
Émétsenȯtse	He was given them
Námétanénonėstse	We (ex) were given them
Némétanénonėstse	We (in) were given them
Némétanénonovȯtse	You (pl) were given them
Émétsenovȯtse	They were given them

/-mét/ 'give (someone to someone)'

These ditransitive verbs refer to when an animate object is given to someone. The abbreviation obv' refers to a third person obviated further than a third person (obviative).

Námétąhtsenǫ́tse	I gave him to myself
Némétatsenǫ́tse	I gave him to you
Námétonoto	I gave him (obv) to him
Námétamónoto	I gave him (obv') to him (obv)
Némétatsénóvo	I gave him to you (pl)
Námétonovo	I gave him (obv) to them
Némétsenǫ́tse	You gave him to me
Némétąhtsenǫ́tse	You gave him to yourself
Némétonoto	You gave him (obv) to him
Némétamónoto	You gave him (obv') to him (obv)
Némétsemeno	You gave him to us (ex)
Némétonovo	You gave him (obv') to them
Námétaenoto	He gave him (obv) to me
Némétaenoto	He gave him (obv) to you
Émétąhtsénoto	He gave him (obv) to himself
Émétonoto	He gave him (obv') to him (obv)
Námétaenone	He gave him (obv) to us (ex)
Némétaenone	He gave him (obv) to us (in)
Némétaenovo	He gave him (obv) to you (pl)
$$RECHECK PROX/OBV of secondary object??:	
Námétaetsenoto	He (obv) gave him (obv') to me
Némétaetsenoto	He (obv) gave him (obv') to you
Émétaenoto	He (obv) gave him (obv') to him
Émétąhtsétsenoto	He (obv) gave him (obv') to himself
Námétaetsenone	He (obv) gave him (obv') to us (ex)
Némétaetsenone	He (obv) gave him (obv') to us (in)
Némétaetsenovo	He (obv) gave him (obv') to you (pl)
Émétaenovo	He (obv) gave him (obv') to them
Némétatsemeno	We (ex) gave him to you
Námétonone	We (ex) gave him (obv) to him
Námétamóne[116]	We (ex) gave him (obv') to him (obv)
Námétąhtsénóne	We (ex) gave him to ourselves
Némétatsemeno	We (ex) gave him to you (pl)
Námétonone	We (ex) gave him (obv) to them
Némétonone	We (in) gave him (obv) to him
Némétamóne[117]	We (in) gave him (obv') to him (obv)
Némétąhtsénone	We (in) gave him to ourselves
Némétonone	We (in) gave him (obv') to them
Némétsénóvo	You (pl) gave him to me
Némétonovo	You (pl) gave him (obv) to him
Némétamovo	You (pl) gave him (obv') to him (obv)
Némétsemeno	You (pl) gave him to us (ex)
Némétąhtsénóvo	You (pl) gave him to yourselves
Némétonovo	You (pl) gave him (obv) to them

Námétaenovo	They gave him (obv) to me
Némétaenovo	They gave him (obv) to you
Émétonovo	They gave him (obv') to him (obv)
Námétaenóneo'o	They gave him (obv) to us (ex)
Némétaenóneo'o	They gave him (obv) to us (in)
Némétaenóvoo'o	They gave him (obv) to you (pl)
Émétąhtsenovo	They gave him (obv) to themselves
Námétanenǫ́tse	I was given him
Némétanenǫ́tse	You were given him
Émétsenoto	He was given him (obv)
Námétanénóne	We (ex) were given him
Némétanénone	We (in) were given him
Némétanénóvo	You (pl) were given him
Émétsenovo	They were given him (obv)

[116] Also Námétamónone

[117] Also Némétamónone

/-mét/ 'give (plural animate objects to someone)'

These ditransitive verbs refer to when more than one animate object is given to someone.

Námétáhtsénoto	I gave them to myself
Némétatsénoto	I gave them to you
Námétonoto	I gave them[118] (obv') to him (obv)
Námétamónoto	I gave them (obv') to him (obv)
Némétatsénovoo'o	I gave them to you (pl)
Námétonovo	I gave them (obv') to them
Némétsenoto	You gave them to me
Némétáhtsénoto	You gave them to yourself
Némétonoto	You gave them (obv) to him
Némétamónoto	You gave them (obv') to him (obv)
Némétsemenoo'o	You gave them to us (ex)
Némétonovo	You gave them (obv') to them
Námétaenoto	He gave them (obv) to me
Némétaenoto	He gave them (obv) to you
Émétáhtsénoto	He gave them (obv) to himself
Émétonoto	He gave them (obv') to him (obv)
Námétaenone	He gave them (obv) to us (ex)
Némétaenone	He gave them (obv) to us (in)
Némétaenovo	He gave them (obv) to you (pl)
$$RECHECK PROX/OBV status of secondary object??:	
Námétaetsenoto	He (obv) gave them to me
Némétaetsenoto	He (obv) gave them to you
Émétaenoto	He (obv) gave them (obv') to him
Émétáhtsétsenoto	He (obv) gave them (obv') to himself
Námétaetsenone	He (obv) gave them (obv') to us (ex)
Némétaetsenone	He (obv) gave them (obv') to us (in)
Némétaetsenovo	He (obv) gave them (obv') to you (pl)
Émétaenovo	He (obv) gave them (obv') to them
Némétatsemenoo'o	We (ex) gave them to you
Námétonone	We (ex) gave them (obv) to him
Námétamóne[119]	We (ex) gave them (obv') to him (obv)
Námétáhtsénoneo'o	We (ex) gave them to ourselves
Némétatsemenoo'o	We (ex) gave them to you (pl)
Námétonone	We (ex) gave them (obv) to them
Némétonone	We (in) gave them (obv) to him
Némétamóne[120]	We (in) gave them (obv') to him (obv)
Némétáhtsénoneo'o	We (in) gave them to ourselves
Némétonone	We (in) gave them (obv') to them
Némétsénóvoo'o	You (pl) gave them to me
Némétonovo	You (pl) gave them (obv) to him
Némétamovo	You (pl) gave them (obv') to him (obv)
Némétsemenoo'o	You (pl) gave them to us (ex)
Némétáhtsénovoo'o	You (pl) gave them to yourselves
Némétonovo	You (pl) gave them (obv) to them
Námétaenovo	They gave them (obv) to me
Némétaenovo	They gave them (obv) to you
Émétonovo	They gave them (obv') to him (obv)
Námétaenóneo'o	They gave them (obv) to us (ex)
Némétaenóneo'o	They gave them (obv) to us (in)
Némétaenóvoo'o	They gave them (obv) to you (pl)
Émétáhtsenovo	They gave them (obv) to themselves
Námétanénoto	I was given them
Némétanénoto	You were given them
Émétsenoto	He was given them (obv)
Námétanénoneo'o	We (ex) were given them
Némétanénoneo'o	We (in) were given them
Némétanénovoo'o	You (pl) were given them
Émétsenovo	They were given them (obv)

[118] This can also be translated as 'him (obv') since obviatives can be either singular or plural.

[119] Also Námétamónóne

[120] Also Némétamónone

Ditransitive primary and secondary objects **(insert in TOC)**

Explain. Cite Rhodes (1990a) cited in Oxford "Algonquian" (p. 10)

Discuss and show examples:

Ná-ho'eotsėstomótáho. 'I brought it to him.'

Ná-ho'eotsėstomótȧhónoto oeškėséhesono. 'I brought a puppy (obv) to him (obv).'

Né-ho'eotsėstomótȧhatsénóvo. 'I brought it to you (pl).'

Some other Ditransitive Independent Indicative verbs

Návóo'sėhonȯtse	I showed them (inan) to him
Évóo'sėhónoto	He showed them (obv') to him (obv)
Návóo'sėhaenóne	He showed it to us (exclusive)
Návóo'sėhaenoto	He showed them (obv) to me
Nánomáhtsėhaenȯtse	He stole them (inanimate) from me
Nánomáhtsėhaenoto	He stole him (obv) from me

Some Ditransitive Independent Negative Indicative verbs

$$RECHECK

Násáamétóhe	I didn't give it to him
Násáamétaēhe	He didn't give it to me
Násáavóo'sėhaēhe	He didn't show it to me
Násáamétȯhenȯtse	I didn't give them (inanimate) to them
Ésáamétaehénóvo	He (obviative) didn't give it to them
Násáamétȯhénonėstse	We (exclusive) didn't give them (inanimate) to him
Nésáamétȯhénone	We (inclusive) didn't give it to him
Nésáamétaehénovȯtse	They didn't give them (inanimate) to you
Násáamétaehénovoto	They didn't give him/them (obv) to me
Násáanomáhtsėhóhenȯtse	I did not steal them (inanimate) from him

Some Ditransitive Independent Interrogative verbs

Némétohe?	Did you give it to him?
Émétovohe?	Did he give it to him (obviative)?
Némétonovohe?	Did you (plural) give it to him?
Émétonovohe?	Did they give it to him (obv)?
Némétaenotse?	Did he give them (inanimate) to you?
Némétaenotohe?	Did he give him (obviative) to you?
Névóo'sėhónovotse???	Did you (plural) show them (inanimate) to them?

Some Ditransitive Independent Negative Interrogative verbs

Nésáamétȯhénovohe? ??	Didn't you (plural) give it to them?
Nésáamétaehenotse? ??	Didn't he give them (inanimate) to you?
Ésáamétaehénotohe?	Didn't he (obv) give him (obv') to him?

Some Ditransitive Independent Inferential verbs

Mómétȯhenōtse	He must have given them (inanimate) to him (obv)
Mónávóo'sėhaehenotóhe??	He must have shown him (obviative) to me
Mónánomáhtsėhaehéhe	He must have stolen it from me

Some Ditransitive Imperative verbs

Métseha!	Give it to him!
Néhmetsėstse![121]	Give it to me!

Some Ditransitive Hortative verbs

Métoha!	Let him give it/them to him (obv)!
Vóo'sėhóvoha!??	Let them show it/them to him (obv)!

Overview of Conjunct Order modes

The conjunct order is used for dependent verbs and a few verb types[122] which function as independent verbs. Conjunct modes express a variety of modal relationships that the action or state of a conjunct verb has to an independent verb to which it has a syntactic relationship. Conjunct modes are differentiated by mode prefixes. In the conjunct order, animacy, person, number, and obviation of subjects and objects are marked only by suffixes. Here is an overview of conjunct modes:

Indicative

The conjunct indicative refers to an action or state which a speaker assumes to have occurred or be true. The conjunct indicative prefix is tsé-. It is most commonly followed by the morpheme /h-/ which appears to be the same morpheme as the past tense /h-/ of the independent order. However, this /h-/ has a wider semantic range in the conjunct order than it does in the independent order. In the independent order this /h-/ only refers to past tense (farther back in time than English past tense). In the conjunct order, however, this /h-/ can also function to indicate location and a generic form of causality.

tséhnéménėse[123]	when/where/since he sang
tséhmanéto	when/where/since I drank
tséhvóonā'o	when/since it was morning

Potential

The conjunct potential mode refers to an action or state which has not yet occurred, but, typically, a speaker expects to occur. The prefix for the potential mode is mȧh-. Suffixes in the potential for third person subjects require an /ht/ whereas third person suffixes in the indicative are usually /s/.

mȧhméovóonā'o	when it is morning
mȧhnėxho'ēhnėstse	when he arrives

[121] This includes the cislocative preverb néh-, which is the most common way of saying this command. This preverb is high-pitched in commands, but low-pitched elsewhere.

[122] A few Cheyenne verbs have conjunct morphology but function as independent verbs. Among them are negative inferentials, optatives, and the obligative mode. There are some conjunction indicatives which function as independent verbs, if they include an oh- preverb following the tsé- conjunct indicative prefix. This oh- preverb is obsolescing and is not well understood. $$RECHECK AND NOTE DIC'Y AND TEXT EXAMPLES??. The few Cheyenne conjunct forms that can function as independent verbs may reflect earlier wider usage of pre-Cheyenne conjuncts functioning as independents, since some conjunct verbs still function as independent verbs in some other Algonquian languages.

[123] Some speakers also say tséhnéménėstse. It is unclear what, if any, difference there is between tséhnéménėse and tséhnéménėstse.

Conditional

This mode uses the potential prefix and adds the preverb vé'- to it, creating a conditional:

máhvé'néménėstse	if he sings
máhvé'háomóhtáhévóhtse	if they are sick

Irrealis

The irrealis mode uses just the vé'- preverb and refers to action or a state which is contrary to reality. This preverb is used in independent verbs to refer to an action which is prohibited, which is semantically related to its meaning in conjunct order verbs.

vé'néménėstse	if he were a singer / or, if he had sung
vé'hetanéveto	if you were a man

Iterative

Iterative verbs refer to action which occurred repeatedly. This mode uses the hó'- prefix:

hó'néménėse	whenever he sang
hó'tonéto	whenever it was cold

Habitual

The habitual mode refers to how things typically occur. Its prefix is óh-, but this prefix is difficult to hear and is often omitted. The habitual mode suffix /-ht/ is added after person and number suffixes.

Épėhévoéstomo'he. 'She is kind.' Response: óhnaóotsesėstse! 'when she's asleep'
(humorous response about a sister-in-law)

óhméovóona'oo'ėstse	in the mornings

Concessive

The concessive mode refers to a something which might be expected to cause something else not to happen, but it happens anyway. The concessive uses the iterative prefix hó'- plus the preverb –nėše and sometimes also the preverb kánome-.

hó'nėšenéménėstse	even if he sings, even though he sang
hó'nėšė-hoháetonéto	even if it is really cold

Contraindicative

The contraindicative refers to a condition that a speaker had assumed was true but wasn't. It uses the particle maa'séóhe which may cliticize to the beginning of the verb as a prefix.

Máa'séóhe néménėstse.	I thought he was singing (but he wasn't).
Máa'séóhe háomóhtáheto.	I thought you were sick (but you aren't).

Optative

The optative expresses a wish. Its prefix is momóxe-.

Momóxenéménėstse	I wish he would sing.
Momóxėhéne'enómo.	I wish I understood it.

Interrogative

The conjunct interrogative refers to a condition that the speaker wonders is true or not. Its prefix is éó-. Note that this use of the term interrogative is different from, although related to, its more common usage referring to a question. The use of the term interrogative for a conjunct mode is established in Algonquian language study. It refers to a kind of embedded question, dependent on some independent order verb.

éónéménėstse	whether/if he sang (e.g. I wonder if he sang)
Násáahéne'enóhe éóhoo'kōho	I don't know whether/if it rained

Obligative

The obligative uses the prefix áh-. This conjunct mode may be nearly obsolescent. Its meaning is now commonly expressed with the me'- 'should' preverb in a verb of the independent order.

Áhnémenesėstse	He should sing (cf. Éme'néméne 'He should sing')

Oratio Obliqua

The term oratio obliqua comes from Petter (1952:105). This mode is marked by a word-final conjunct suffix –vo. It is difficult to characterize the meaning of this mode suffix. Petter stated that it "refers or relates to a place or time removed from one" (1952:106). It is possible that this –vo suffix is related to the –vo suffix of absentative participles. The spiritual song "Jesus Above" (from the book Tsese-ma'heone-nemeotȯtse, page _____) has a verb in the oratio oblique mode:

$$INCLUDE SONG

The verb is tséhméhaevoneotsevo 'when I used to be lost (removed)'. Note that the –vo suffix contrasts with the /-tó/ suffix of the regular conjunct indicative verb, tséhméhaevoneotséto 'when I was lost'.$$TRY TO GET A CLEARER DESCRIPTION OF THE SEMANTIC DIFFERENCE BETWEEN THE TWO FORMS

tséhvoneotse-vo	when I was lost (removed)
tséhvoneotse-vȯse	when you were lost (removed)

Infinitive

$$RECHECK: This mode takes the prefix é- plus the me'- 'should' preverb and the heše- complementizer preverb.

éme'heše-néménėstse	how he should sing ??

Negative Inferential

A negative inferential functions as an independent order verb, but has the form of a conjunct order verb. A negative inferential takes an old negative prefix ho'nó-. It optionally takes the inferential prefix mó-.

(Mó)ho'nó-néménėstse	He must not have sung
Ho'nó-hoo'kȯhóhane??	It must not have rained

Participles

Participles require conjunct suffixes but act as nouns rather than verbs. They can be translated as relative clauses in English. The two most common participle prefixes are tsé- and néh-. SEPARATE

THE FOLLOWING EXAMPLES INTO AI, II, TI, and TA and indicate the underlying morphology. Show the differences between 3rd person participles and regular conjunct forms (-ht vs. -s, -se vs. -vós)

tsénéménėstse	the singer (i.e. the one who sings)
tsénémenese	the singers (those who sing)
tséheškese	the one who is his mother
Tsétsėhéstȧhese (Tsitsistas)	Cheyennes (i.e. those who are Cheyennes)
tséháóénȧhtse	the one who prays
tsépėhéva'ee'ėstse	those things (inanimate) which are good
tséa'kȧsétoo'ėstse	those things (inanimate) which are round
tsévéstoemo	my spouse (lit. the one I sit with)
tséameohtséhaesee'e	those who are leading you
tséohkeéeháhané'oevose	those (obv) who are close to them
tséméhotaese	those (obv) who love him
tséhóo'xevomotȧhóvose Ma'heóneva	those who announce for God
tsénėhesėháta'óse	those who depend on you
tséméhótóno	those who I love

néhnéšése	the two of you
néhno'kȧhéto	I alone
néstȯxétse	all of us

Participles are required when a verb is needed to ask Cheyenne questions about 'What?' (e.g. Hénáá'e) and 'Who?" (e.g. Névȧáhe):$$RECHECK

Névȧáhe tsénéménėstse?	Who is singing?
Névȧáhe tséméseestse? ??	Who is eating?
Nevȧaseo'o tsénaóotsese? ??	Who (plural) are sleeping?
Névȧáhe tséhestānȯhtse? ??	Who took it?
Névȧáhe tsého'aese? ??	Who wants it?
Névȧáhe tsého'tsėstse? ??	Who has it?
Névȧáhe tsévéstoemȯhtse?	Who are you married to?
Névȧáhe(??) tsévéstoemose?	Who is he married to?
Névȧaseo'o tsépėhévatsėsto__ ??	Who (plural) likes them?
Hénáá'e tsévóohtomo? ??	What do you see?
Hénáá'e tsého'ȧheto? ??	What do you want?
Hénová'ehȯtse tsémésése? ??	What (plural) did you (plural) eat?

Conjunct Order morphology summary

("tse" = /te/; "est" = /eht/; /eht/ = "est")

(´ without a segment specified indicates word-final phonological high pitch)

AI

-tó 1 [-tó(n)?]

-to 2 [-to(s)?]
-s´ 3
-et 3' (obviative)
-tsé /-té/ 1PL
-sé 2PL
-vós 3PL

AI participles

-tó 1
-to 2
-ht´ 3
-tse-se /-te-se/ 3'
-tsé 1PL
-sé 2PL
-se 3PL

AI iterative

-tó 1
-to 2
-ht´
-tse-ht 3' (= 3'-3)
-tsé 1PL
-sé 2PL
-vóht 3PL (vó + -ht?)

AI habitual

-tón + -oht 1
-tos + -eht 2
-s + -eht 3
-tse + -eht 3'
-tsé + -eht 1PL
-sé + -eht 2PL
-vos + -eht 3PL

II

There is no sg. suffix, same as independent order.

-et II.PL

TA (needs further analysis and correlation with historical data)

(The appropriate voice morpheme for the person combination precedes the conjunct suffix. A suffix without a segment refers to a tone which affects the preceding vowel.)

-´ 1:2
- 1:3 (i.e. High pitch on the DIR voice morpheme /-ó/ does not occur, unless other segments follow.)
-am + - 1:3' (i.e. an obviative suffix preceding a null suffix that lowers the high pitch of DIR /-ó/)
-esé 1:2PL
-nó 1:3PL
-s 2:3
-to 2(2):1(PL)
-sé 2(2):3(PL)
-a'é + -s (INV-3.CJT) 3:1
-áta'e 3:2 (INV.2.CJT) 3:2
-s´ 3:3'
-tsé 3(PL)('):1PL
-sé 3(PL)('):2PL
-a'é + -tse + -s (INV-OBV-3.CJT) 3':1
-áta' + -osé 3(PL)'-2
-ae + -s (INV-3.CJT) 3':3
-a'é + -vo + -s´ (INV-3PL-3.CJT) 3PL:1

Conjunct Order TA Habituals and Participles take the -ht suffix instead of -s:

-ht 2:3
-a'é + -ht 3:1
-ht´ 3:3'
-ae + -ht 3':3
-a'é + -vo + -ht´ 3PL:1

TI

(These take the FTI theme of /-ó(m)/ instead of /-á(n)/ of the Independent Order.)

-é ~ -ó 1:I(PL) (Or is the /-m/ part of the FTI theme?)
-e ~ -o 2:I(PL)
- (no additional suffix)
-tse + -s (OBV-3.CJT) 3':I(PL)
-a + -tsé 1PL:I(PL) (What is -a here?)
-a + -sé 2PL:I(PL)
-e + -vó + -s 3PL:I(PL)

Animate Intransitive Conjunct Indicative verbs

/-némené/ 'sing'

tséhnémenéto[124]	when I sang
tsénémeneto	when you sang
tséhnéménėse	when he sang
tséhnémenetsėse	when he (obviative) sang
tséhnémenétse	when we sang[125]
tséhnémenése	when you (plural) sang
tséhnémenévȯse	when they sang

-mane 'drink'

tséhmanéto	when I drank
tséhmaneto	when you drank
tséhmanėse	when he drank
tséhmanetsėse	when he (obviative) drank
tséhmanétse	when we drank
tséhmanése	when you (plural) drank
tséhmanévȯse	when they drank

/-háóéná/ 'pray'

tséxháóénáto	when I prayed
tséxháoenato	when you prayed
tséxháóénȧse	when he prayed
tséxháoenatsėse	when he (obviative) prayed
tséxháóénátse	when we prayed
tséxháóénáse	when you (plural) prayed
tséxháóénávȯse	when they prayed

-mésehe 'eat'

tséhmésėhéto	when I ate
tséhmésėheto	when you ate
tséhméseese	when he ate
tséhmésėhetsėse	when he (obviative) ate
tséhmésėhétse	when we ate
tséhmésėhése	when you (plural) ate
tséhmésėhévȯse	when they ate

/-sévanó/ 'ski, skate'

tséssévanóto	when I skated
tséssévanoto	when you skated
tséssévánȯse	when he skated
tséssévanotsėse	when he (obviative) skated
tséssévanótse	when we skated
tséssévanóse	when you (plural) skated
tséssévanóvȯse	when they skated

/-oveše(ná)/ 'go to bed'

tsé'ovėšenáto	when I went to bed
tsé'ovėšenato	when you went to bed

[124] It is uncertain whether a penultimate pitch is mid or high when it is preceded by one or more low pitches.
[125] There is no difference between exclusive and inclusive 'we' subjects of Cheyenne AI conjunct verbs.

tsé'ovēšėse	when he went to bed
tsé'ovėšenatsėse	when he (obviative) went to bed
tsé'ovėšenátse	when we went to bed
tsé'ovėšenáse	when you (plural) went to bed
tsé'ovėšenávòse	when they went to bed

/-néé/ 'be standing'

tséhnéétо	when I was standing
tséhnéeto	when you were standing
tséhnéé'ėse	when he was standing
tséhnéetsėse	when he (obviative) was standing
tséhnéétse	when we were standing
tséhnéése	when you (plural) were standing
tséhnéévòse	when they were standing

-hoo'e /-hoe/ 'be at'

tséxhoētо[126]	when I was (here/there)
tséxhoeto	when you were (here/there)
tséxhoo'ėse	when he was (here/there)
tséxhoetsėse	when he (obviative) was (here/there)
tséxhoētse	when we were (here/there)
tséxhoēse	when you (plural) were (here/there)
tséxhoēvòse	when they were (here/there)

-éestse 'speak'

tsé'éestséto	when I spoke
tsé'éestseto	when you spoke
tsé'éestsėse	when he spoke
tsé'éestsetsėse	when he (obviative) spoke
tsé'éestsétse	when we spoke
tsé'éestsése	when you (plural) spoke
tsé'éestsévòse	when they spoke

/-émá/ 'take a sweat'

tsé'émáto	when I took a sweat
tsé'émato	when you took a sweat
tsé'émȧse	when he took a sweat
tsé'ématsėse	when he (obviative) took a sweat
tsé'émátse	when we took a sweat
tsé'émáse	when you (plural) took a sweat
tsé'émávòse	when they took a sweat

-néehove 'be the one'

Conjunct forms of the verb –néehove take the conjunct indicative third person suffixes and /h-/ marker following the tsé- prefix, but have meanings more like participles:

tséhnéehóvéto	as for myself $$RECHECK GLOSSES
tséhnéehóveto	as for you
tséhnéehovėse	as for him/her
tséhnéehóvetsėse??	as for him/her (obviative)
tséhnéehóvétse	as for us

[126] It is uncertain if the penultimate pitch is high or mid when it is preceded by one or more low pitches.

tséhnéehóvése	as for you (plural)
tséhnéehóvévȯse	as for them

néh- prefix conjunct verbs

Some conjunct forms take a néh- prefix and conjunct indicative third person suffixes but have meanings more like participles:

'the one alone'

néhno'kȧhéto	I alone
néhno'kȧheto	you alone
néhno'kaese	he/she alone
néhno'kȧhetsėse??	he/she (obviative) alone
néhno'kȧhétse??	we alone
néhno'kȧhése??	you (plural) alone
néhno'kȧhévȯse	they alone

'both of'

néhnéšétse	both of us
néhnéšése	both of you
néhnéšévȯse	both of them
néhnéšetsėse??	both of them (obviative)

'all of'

néstȯxétse	all of us
néstȯxése	all of you (plural)
néstȯxévȯse	all of them

Animate Intransitive Conjunct Potential verbs

The conjunct potential requires a phonemic /ht/ in third person suffixes which the conjunct indicative does not. This /ht/ is pronounced as [st] following the vowel /e/. Here is a full sentence illustrating how the conjunct potential can be used: Mȧhnémeneto nȧhtapėhévetanóotse 'When you sing I'll be happy'.

/-némené/ 'sing'

mȧhnémenéto	when I sing
mȧhnémeneto	when you sing
mȧhnéménėstse	when he sings
mȧhnémenetsėstse	when he (obviative) sings
mȧhnémenétse	when we sing
mȧhnémenése	when you (plural) sing
mȧhnémenévȯhtse	when they sing

/-háóéná/ 'pray'

mȧxháóénáto	when I pray
mȧxháoenato	when you pray
mȧxháóénȧtse	when he prays
mȧxháoenatsėstse	when he (obviative) prays
mȧxháóénátse	when we pray
mȧxháóénáse	when you (plural) pray
mȧxháóénávȯhtse	when they pray

-mésehe 'eat'

mȧhmésėhéto	when I eat
mȧhmésėheto	when you eat
mȧhméseestse	when he eats
mȧhmésėhetsėstse	when he (obviative) eats
mȧhmésėhétse	when we eat
mȧhmésėhése	when you (plural) eat
mȧhmésėhévȯhtse	when they eat

/-sévanó/ 'ski, skate'

mȧsévanóto	when I skate
mȧsévanoto	when you skate
mȧsévánȯhtse	when he skates
mȧsévanotsėstse	when he (obviative) skates
mȧsévanótse	when we skate
mȧsévanóse	when you (plural) skate
mȧsévanóvȯhtse	when they skate

/-oveše(ná)/ 'go to bed'

ma'ovėšenáto	when I go to bed
ma'ovėšenato	when you go to bed
ma'ovēšėstse	when he goes to bed
ma'ovėšenatsėste	when he (obviative) goes to bed
ma'ovėšenátse	when we go to bed
ma'ovėšenáse	when you (plural) go to bed
ma'ovėšenávȯse	when they go to bed

Animate Intransitive Conjunct Negative Indicative verbs

/-némené/ 'sing'

tséssáanémenéhéto	when I did not sing
tséssáanémenéheto	when you did not sing
tséssáanémenéése	when he did not sing
tséssáanémenéhetsėse	when he (obviative) did not sing
tséssáanémenéhétse	when we did not sing
tséssáanémenéhése	when you (plural) did not sing
tséssáanémenéhévȯse	when they did not sing

-mésehe 'eat'

tséssáamésėhéhéto	when I did not eat
tséssáamésėhéheto	when you did not eat
tséssáamésééése??	when he did not eat
tséssáamésėhéhetsėse	when he (obviative) did not eat
tséssáamésėhéhétse	when we did not eat
tséssáamésėhéhése	when you (pl) did not eat
tséssáamésėhéhévȯse	when they did not eat

/-háóéná/ 'pray'

tséssáaháóénȧhéto	when I did not pray
tséssáaháoenȧheto	when you did not pray
tséssáaháóénáése	when he did not pray
tséssáaháoenȧhetsėse	when he (obviative) did not pray

tséssáaháóénȧhétse	when we did not pray
tséssáaháóénȧhése	when you (plural) did not pray
tséssáaháóénȧhévȯse	when they did not pray

/-néé/ 'be standing'

tséssáanééhéto	when I was not standing
tséssáahnéeheto	when you were not standing
tséssáanéése	when he was not standing
tséssáanéehetsėse	when he (obviative) was not standing
tséssáanééhétse	when we were not standing
tséssáanééhése	when you (plural) were not standing
tséssáanééhévȯse	when they were not standing

-hoo'e /-hoe/ 'be at'

tséssáahoehēto[127]	when I was not (here/there)
tséssáahoeheto	when you were not (here/there)
tséssáahoéése	when he was not (here/there)
tséssáahoehetsėse	when he (obviative) was not (here/there)
tséssáahoehētse	when we were not (here/there)
tséssáahoehēse	when you (plural) were not (here/there)
tséssáahoehēvȯse	when they were not (here/there)

[127] It is uncertain if the penultimate pitch is mid or high when there are one or more low pitches preceding it.

Animate Intransitive Conjunct Negative Potential verbs

/-némené/ 'sing'

màsáanémenéhéto	when I do not sing
màsáanémenéheto	when you do not sing
màsáanémenéèstse	when he does not sing
màsáanémenéhetsèstse	when he (obviative) does not sing
màsáanémenéhétse	when we do not sing
màsáanémenéhése	when you (plural) do not sing
màsáanémenéhévòhtse	when they do not sing

-mésehe 'eat'

màsáamésèhéhéto	when I do not eat
màsáamésèhéheto	when you do not eat
màsáamésèèèstse??	when he does not eat
màsáamésèhéhetsèstse	when he (obviative) does not eat
màsáamésèhéhétse	when we do not eat
màsáamésèhéhése	when you (pl) do not eat
màsáamésèhéhévòhtse	when they do not eat

/-háóéná/ 'pray'

màsáaháóénàhéto	when I do not pray
màsáaháoenàheto	when you do not pray
màsáaháóénàéstse	when he does not pray
màsáaháoenàhetsèstse	when he (obviative) does not pray
màsáaháóénàhétse	when we do not pray
màsáaháóénàhése	when you (plural) do not pray
màsáaháóénàhévòhtse	when they do not pray

/-néé/ 'be standing'

màsáanééhéto	when I am not standing
màsáahnéeheto	when you are not standing
màsáanéééstse	when he is not standing
màsáanéehetsèstse	when he (obviative) is not standing
màsáanééhétse	when we are not standing
màsáanééhése	when you (plural) are not standing
màsáanééhévòhtse	when they are not standing

-hoo'e /-hoe/ 'be at'

màsáahoehētò[128]	when I am not (here/there)
màsáahoeheto	when you are not (here/there)
màsáahoeēstse	when he is not (here/there)
màsáahoehetsèstse	when he (obviative) is not (here/there)
màsáahoehētse	when we are not (here/there)
màsáahoehēse	when you (plural) are not (here/there)
màsáahoehēvòhtse	when they are not (here/there)

[128] It is uncertain if the penultimate pitch is mid or high when there are one or more low pitches preceding it.

Animate Intransitive Conjunct Habitual verbs

This mode refers to action which habitually occurs. The ȯh- prefix is difficult to hear and is often omitted. Conjunct habitual verbs require suffixes in addition to the normal AI person and number suffixes.

-naóotse 'sleep'

(ȯh)naóotsétonȯhtse	when I sleep
(ȯh)naóotsétosėstse	when you sleep
(ȯh)naóotsesėstse	when he sleeps
(ȯh)naóotsétsesėstse	when he (obviative) sleeps
(ȯh)naóotsétsee'ėstse	when we sleep
(ȯh)naóotsésee'ėstse	when you (plural) sleep
(ȯh)naóotsévosėstse	when they sleep

/-ho'sóe/ 'dance'

xho'sóetonȯhtse	when I dance
xho'sóetosėstse	when you dance
xho'sóesėstse	when he dances
xho'sóetsesėstse	when he (obviative) dances
xho'sóetsee'ėstse	when we dance
xho'sóosee'ėstse	when you (plural) dance
xho'sóevosėstse	when them dance

-mésehe 'eat'

to'semésėhétonȯhtse	when I'm going to eat
to'semésėhétosėstse	when you are going to eat
to'semésėhesėstse	when he is going to eat
to'semésėhétsesėstse	when he (obviative) is going to eat
to'semésėhétsee'ėstse	when we are going to eat
to'semésėhésee'ėstse	when you (plural) are going to eat
to'semésėhévosėstse	when they are going to eat

Animate Intransitive Conjunct Negative Generic

sáanaóotséhetonȯhtse	when I do not sleep
sáanaóotséhtosėstse	when you do not sleep
sáanaóotséhesėstse	when he does not sleep
sáanaóotséhetsėstse	when he (obviative) does not sleep
sáanaóotséhesee'ėstse	when you (plural) do not sleep
sáanaóotséhevosėstse	when they do not sleep

Examples in sentences

Ȯhnaóotsétosėstse néohkenėsó'enome.[129]	When(ever) you sleep you snore.
Xho'sóetonȯtse náohkėhohátsé'tóó'e he'eo'o.[130]	When I dance the women laugh at me.
Tsévéstoemo éohkėhéne'ēna to'semésėhétonȯhtse.	My wife knows when I'm going to eat.
Ma'heo'o éohkepėhávátsésta ȯhméhosanétsee'ėstse.	God likes it when we love.

[129] Some speakers consider the iterative mode more natural: Ho'naóotseto néohkenėsó'enome 'Whenever you sleep you snore.'

[130] Some speakers consider the iterative mode more natural: Ho'ho'sóéto náhkėhohátsé'tóó'e he'eo'o 'Whenever I dance the women laught at me.'

Animate Intransitive Conjunct Iterative verbs

The prefix for the conjunct iterative is hó'-. The conjunct iterative refers to specific instances of repeated actions while the conjunct generic states a general rule of action.

/-némené/ 'sing'

hó'néménéto	whenever I sang/sing
hó'néméneto	whenever you sang/sing
hó'néménėstse	whenever he sang/sings
hó'némenetsėstse	whenever he (obviative) sang/sings
hó'némenétse	whenever we sang/sing
hó'némenése	whenever you (plural) sang/sing
hó'némenévòhtse	whenever they sang/sing

-a'xaame 'cry'

hó'ea'xaamēto[131]	whenever I cried/cry
hó'ea'xaameto	whenever you cried/cry
hó'ea'xaāmėstse	whenever he cried/cries
hó'ea'xaametsėstse	whenever he (obviative) cried/cries
hó'ea'xaamētse	whenever we cried/cry
hó'ea'xaamēse	whenever you (plural) cried/cry
hó'ea'xaaemēvòhtse	whenever they cried/cry

Examples in sentences

Hó'néménéto éhohátseo'o he'eo'o	Whenever I sang, the women laughed
Hó'ea'xaameto néohkevéstȧhématanó'tovȧtse	Whenever you cried, I wanted to help you

[131] It is uncertain whether the penultimate pitch is mid or high.

Animate Intransitive Conjunct Negative Inferential verbs

Negative inferentials take the forms of the conjunct order but function like verbs of the independent order. They are the negative counterparts to the animate intransitive independent order positive inferentials, seen earlier in the independent order verbs section of this book. Note that these negative inferentials require an old negative preverb ho'nó-, rather than the usual negative preverb sáa-. Ho'nó- seems to appear only in negative inferentials. The inferential prefix mó- may optionally appear on negative inferentials. In previous editions of this book negative inferentials were translated as intensives. For instance, Móho'nónemenéto was translated as 'No doubt I did not sing'. The claim of intensive meaning was incorrect. Instead, negative inferentials have the same meaning as positive inferentials (taking the independent order), except that they have a negative meaning.

/-némené/ 'sing'

Móho'nónemenéto	I must not have sung
Móho'nónemeneto	You must not have sung
Móho'nónéménėstse	He must not have sung
Móho'nónemenetsėstse	He (obviative) must not have sung
Móho'nónemenétse	We must not have sung
Móho'nónemenése	You (plural) must not have sung

-mésehe 'eat'

Móho'nómėsėhéto	I must not have eaten
Móho'nómėsėheto	You must not have eaten
Móho'nómėseestse	He must not have eaten
Móho'nómėsėhetsėstse	He (obviative) must not have eaten
Móho'nómėsėhétse	We must not have eaten
Móho'nómėsėhévòhtse	They must not have eaten

/-háóéná/ 'pray'

Ho'nóháóénáto	I must not have prayed
Ho'nóhaoenato	You must not have prayed
Ho'nóháóénàhtse	He must not have prayed
Ho'nóhaoenatsėstse	He (obviative) must not have prayed
Ho'nóháóénátse	We must not have prayed
Ho'nóháóénáse	You (plural) must not have prayed
Ho'nóháóénávòhtse	They must not have prayed

Animate Intransitive Conjunct Participles

/-némené/ 'sing'

tsénémenéto	I who sing
tsénémeneto	you who sing
tsénéménėstse	he who sings
tsénémenétsese	he (obviative) who sings
tsénémenétse	we who sing
tsénémenése	you (plural) who sing
tsénémenese	they who sing

/-hetanéve/ 'be a man'

tséhetanévéto	I who am a man
tséhetanéveto	you who are a man
tséhetanevėstse	he who is a man

tséhetanévetsese	he (obviative) who is a man
tséhetanévétse	we who are men
tséhetanévése	you (plural) who are men
tséhetanévese	they who are men

/-háóéná/ 'pray'

tséháóénáto	I who pray
tséháoenato	you who pray
tséháóénȧhtse	he who prays
tséháoenatsese	he (obviative) who prays
tséháóénátse	we who pray
tséháóénáse	you (plural) who pray
tséháoenase	they who pray

-tsėhéstahe 'be Cheyenne'

Tsétsėhéstȧhéto	I who am a Cheyenne
Tsétsėhéstȧheto	you who are a Cheyenne
Tsétsėhéstaestse	he who is a Cheyenne
Tsétsėhéstȧhétsese	he (obviative) who is a Cheyenne (practical spelling: Tsitsistaists)
Tsétsėhéstȧhétse	we who are Cheyennes (practical spelling: Tsitsistats)
Tsétsėhéstȧhése	you (plural) who are Cheyennes
Tsétsėhéstȧhese	they who are Cheyennes (practical spelling: Tsitsistas)

-hotse'ohe 'work'

tséhotse'óhéto	I who work
tséhotse'óheto	you who work
tséhotse'óestse	he who works
tséhotse'óhetsese	he (obviative) who works
tséhotse'óhétse	we who work
tséhotse'óhése	you (plural) who work
tséhotse'óhese	they who work

Examples in sentences

Tsénémenese étsėhéstȧheo'o	The singers are Cheyennes
Hóhtséme tséheóvaestse étȧhpéta	The ball that is yellow is big
Hetane tséhotse'óestse?? ékȧhaneotse	The man who is working is tired

Animate Intransitive Conjunct Negative Participles

/-némené/ 'sing'

tsésáanéménéhéto	I who do not sing
tsésáanéménéheto	you who do not sing
tsésáanéménéestse	he who does not sing
tsésáanéménéhetsese	he (obviative) who does not sing
tsésáanéménéhétse	we who do not sing
tsésáanéménéhése	you (plural) who do not sing
tsésáanéménéhese	they who do not sing

/-hetanéve/ 'be a man'

tsésáahetanévėhéto	I who am not a man$$RECHECK PARADIGM
tsésáahetanévėheto	you who are not a man
tsésáahetanévéestse??	he who is not a man
tsésáahetanéhevetsese	she (obviative) who is not a man

tsésáahetanévėhétse	we who are not men
tsésáahetanévėhése	you (plural) who are not men
tséhetanévėhese	they who are not men

/-háóéná/ 'pray'

tsésáaháóénȧhéto	I who do not pray
tsésáaháoenȧheto	you who do not pray
tsésáaháóénáéstse??	he who does not pray
tsésáaháoenȧhetsese??	he (obviative) who does not pray
tsésáaháóénȧhétse	we who does not pray
tsésáaháóénȧhése	you (plural) who does not pray
tsésáaháoenȧhese	they who does not pray

-hotse'ohe 'work'

tsésáahotse'óhéhéto	I who do not work
tsésáahotse'óheheto	you who do not work
tsésáahotse'óéestse??	he who does not work
tsésáahotse'óhehetsese	he (obviative) who does not work
tsésáahotse'óhéhétse	we who do not work
tsésáahotse'óhéhése	you (plural) who does not work
tsésáahotse'óhehese	they who does not work

Examples in sentences

Nánȯhtsevátámo tsésáahoéestse??[132]	I miss the one who isn't here
Nánėševátámo tsésáaháóénáéstse	I pity the one who doesn't pray
Mómáta'eehohevóhe hetanóho tsésáahotse'óhehetsese who isn't working	He must be angry at the man (obviative)

[132] A participle does not need to have a noun that it modifies.

Inanimate Intransitive Conjunct Indicative verbs

tséhvóonā'o	when it was morning
tséxhoo'kōho	when it rained
tséxhó'ta	when it was (here/there)
tséxho'taa'ėstse[133]	when they (inanimate) were (here/there)
tsé'ó'o	when it was dry
tsé'ó'oo'ėstse	when they (inanimate) were (here/there)

Examples in sentences:

Tséhvóonā'o nátatsėhe'ōhtse É'ėxováhtóva	This morning I went to Billings
Nátavóóhta mȯxe'ėstoo'o tséxhó'ta mȧheóne	I saw the book when/where it was in the house

Inanimate Intransitive Conjunct Indicative Relational verbs

tséhvóona'otse	when it was morning (relational)
tséxhoo'kȯhotse	when it rained (relational)
tséxho'tatse	when it was (here/there)
tséxho'tatsee'ėstse(ėstse??)	when they (inanimate) were (here/there)

Examples in sentences

In the following sentences the conjunct verb is marked as relational because there is already a third person in the sentence, and the Cheyenne language permits only one third person to be in focus at a time within a sentence (or even a larger discourse span).

Móhe'kėšenȧhēhe tséhvóona'otse	He must have gotten stuck this morning (relational)
Éaseōhtse tséxhoo'kȯhotse	He left when it was raining (relational)

Inanimate Intransitive Conjunct Negative Indicative verbs

tséssáahoo'kȯhóhane	when it did not rain
tséssáaho'táhane	when it was not (here/there)

Inanimate Intransitive Conjunct Generic verbs

II conjunct generics refer to actions or states which habitually occur.

ȯhvóona'oo'ėstse	in the mornings
ȯhtonétoo'ėstse	when it's cold
xhoo'kȯhoo'ėstse	when it rains
xho'éetoo'ėstse	when it snows
to'sėháoho'taa'ėstse	when it's going to be hot
ȯhmésėhéstovee'ėstse	when there is eating

Examples in sentences

Hátšėškeho éohkėhéne'enánóvo to'sėhoo'kȯhoo'ėstse	Ants know when it's going to rain
(Ȯx)háoho'taa'ėstse náohkeametó'hóna	When it's hot I swim

[133] Some speakers use the singular subject forms to refer to both singular and plural inanimate subjects.

Inanimate Intransitive Conjunct Generic relational verbs

(ȯ)xho'éetotsee'ėstse	when it snows (relational)
to'semésėhéstovetsee'ėstse	when there's going to be eating (relational)

Examples in sentences

(Ȯ)xho'éetotsee'ėstse éohkevá'nenaóotse ma'háhkéso	When it snows (rel) the old man just sleeps.
Épėhévetanoo'o ȯhmésėhéstovetsee'ėstse	They are happy when there's eating (rel)

Inanimate Intransitive Conjunct Negative Inferential verbs

These function as independent order inferential mode verbs but take the affixes of the conjunct order.

(Mó)ho'nóhoo'kōho	It must not have rained
(Mó)ho'nópėhéva'e	It must not be good
(Mó)ho'nópėhéva'ee'ėstse	They (inanimate) must not be good
(Mó)ho'nómėsėhéstove	There must not have been eating

Inanimate Intransitive Conjunct Negative Inferential relational verbs

(Mó)ho'nópėhéva'e	It (relational) must not be good
(Mó)ho'nómėsėhéstove	There must not have been eating (relational)

Inanimate Intransitive Conjunct Participles

tséheóvo	that which is yellow
tséheóvoo'ėstse	those which are yellow
tséheóvėstséavo'o'e	yellow flower (lit., that which is yellow-headed plant)
tséheóvėstséavo'o'ee'ėstse	yellow flowers
tséhéesevó'ta	that which boils
tséhéesevó'taa'ėstse	those (inanimate) which are boiling
tsépėhéva'e	that which is good
tsépėhéva'ee'ėstse	those (inanimate) which are good

Inanimate Intransitive Conjunct Negative Participles

tsésáaho'táhane	that which is not (here/there)
tsésáaho'táhanéhee'ėstse	those which are not (here/there)
tsésáaheóvȯhane	that which is not yellow
tsésáaheóvȯhanéhee'ėstse	those which are not yellow
tsésáapėhéva'éhane	that which is not good
tsésáapėhéva'éhanéhee'ėstse	those which are not good

Inanimate Intransitive Conjunct Relational Participles

tséheóvotse	that (relational) which is yellow
tséheóvotsee'ėstse	those (relational) which are yellow
tséhéesevó'tatse	that (relational) which is boiling
tséhéesevó'tatsee'ėstse	those (relational) which are boiling

tsépėhéva'etse	that (relational) which is good
tsépėhéva'étsee'ėstse(??)	those (relational) which are good

Inanimate Intransitive Conjunct Negative Relational Participles

tsésáaho'táhanéhetse	that (relational) which is not (here/there)
tsésáaho'táhanéhetsee'ėstse	those (relational) which are not (here/there)
tsésáaheóvòhanéhetse	that (relational) which is not yellow
tsésáaheóvòhanéhetsee'ėstse	those (relational) which are not yellow
tsésáapėhéva'éhanéhetse	that (relational) which is not good
tsésáapėhéva'éhanéhetsee'ėstse	those (relational) which are not good

Examples in sentences

Éhestāna ho'évohkòtse tsésáapėhéva'éhanéhetse	He must have taken the meat that (rel) isn't good.
Nátavóóhta hemȧhēō'o tsésáaheóvòhanéhetse	I saw his house, the one that (rel) isn't yellow.

Transitive Animate Conjunct Indicative verbs

Unlike with independent order verbs, the distinction between exclusive and inclusive 'we' is lost in some person combinations of conjunct verbs (including participles). So when an English translation is given only as 'we', it can mean either exclusive 'we' or inclusive 'we'. Note, also, that some number distinctions are lost in conjunct verbs. For instance, tséhvóomōtse can mean either 'when we saw him' or 'when we saw them'.

–vóom 'see (someone)'

tséhvóomȧhtsēto	when I saw myself
tséhvóomātse	when I saw you
tséhvóomo	when I saw him
tséhvóomamo	when I saw him (obv)
tséhvóomatsēse	when I saw you (pl)
tséhvóomōno	when I saw them
tséhvóometo	when you saw me
tséhvóomȧhtseto	when you saw yourself
tséhvóomȯse	when you saw him
tséhvóomamȯse	when you saw him (obv)
tséhvóomemenoto	when you saw us (ex)
tséhvóomōse	when you saw them
tséhvóomā'ėse	when he saw me
tséhvóomáta'e	when he saw you
tséhvóomahtsėse	when he saw himself
tséhvóómȯse	when he saw him (obv)
tséhvóomaētse	when he saw us
tséhvóomaēse	when he saw you (pl)
tséhvóoma'etsėse	when he (obv) saw me
tséhvóomata'ōse	when he (obv) saw you
tséhvóomaa'ėse	when he (obv) saw him
tséhvóomȧhtsetsėse	when he (obv) saw himself
tséhvóomaētse	when he (obv) saw us
tséhvóomaēse	when he (obv) saw you (pl)
tséhvóomaēvȯse	when he (obv) saw them
tséhvóomatsemenoto	when we (ex) saw you
tséhvoomōtse	when we saw him
tséhvóomamōtse	when we saw him (obv)
tséhvóomȧhtsētse	when we saw ourselves
tséhvóomatsemenoto	when we (ex) saw you (pl)
tséhvoomōtse	when we saw them
tséhvóomēse	when you (pl) saw me
tséhvóomōse	when you (pl) saw him
tséhvóomamōse	when you (pl) saw him (obv)
tséhvóomemenoto	when you (pl) saw us (ex)
tséhvóomȧhtsēse	when you (pl) saw yourselves
tséhvóomōse	when you (pl) saw them
tséhvóoma'évȯse	when they saw me
tséhvóomata'ōse	when they saw you
tséhvóomovȯse	when they saw him (obv)
tséhvóomaētse	when they saw us
tséhvóomaēse	when they saw you (pl)
tséhvóomȧhtsēvȯse	when they saw themselves
tséhvóomanēto	when I was seen
tséhvóomaneto	when you were seen
tséhvóomėse	when he was seen
tséhvóometsėse??	when he (obv) was seen
tséhvóomanētse	when we were seen
tséhvóomanēse	when you (pl) were seen
tséhvóomēvȯse	when they were seen

Alternate pronunciations

tséhvóomatséto	when I saw you
tséhvóomatsēso	when I saw you (pl)
tséhvóomóto	when I saw him
tséhvóomoto	when you saw him

Other examples

tséhvéstȧhémaa'ėse	when he (obv) helped him
tséhméotaa'ėse	when he (obv) fought him
tséxhéne'enóétse	when he knew us
tséhvovéstomóétse[134]	when he taught us
tséhmaneho	when I made him
tséhmaneose	when you made him
tséhmaneóse	when he made him (obv)
tséxho'eotseho	when I brought him
tséxho'eotseose	when you brought him
tséxho'eotseóse	when he brought him (obv)
tséxho'eotsėhótse	when we brought him
tséhnémené'seho	when I made him sing
tséhnémené'seose	when you made him sing
tséhnémené'séóse	when he made him (obv) sing
tsé'ovéstomóó'ėse	when he taught me
tsé'ovéstomoo'ėse	when he (obv) taught him
tsé'ovéstomóévȯse	when he (obv) taught them

[134] Also pronounced as tsé'ovéstomóétse

–héne'enov 'know (someone)'

The "ov" at the end of TA verb stems contracts in the inverse voice.$$RECHECK PARADIGM

tséxhéne'enóvȧhtséto	when I knew myself
tséxhéne'enovātse	when I knew you
tséxhéne'enovo	when I knew him
tséxhéne'enóvamo	when I knew him (obv)
tséxhéne'enóvatsēse?	when I knew you (pl)
tséxhéne'enovōno	when I knew them
tséxhéne'enovatsemenoto	when we (ex) knew you
tséxhéne'enovōtse	when we knew him
tséxhéne'enóvamōtse	when we knew him (obv)
tséxhéne'enóvȧhtsétse	when we knew ourselves
tséxhéne'enóvatsemenoto	when we (ex) knew you (pl)
tséxhéne'enovōtse	when we knew them

tséxhéne'enoveto	when you knew me
tséxhéne'enóvȧhtseto	when you knew yourself
tséxhéne'enovȯse	when you knew him
tséxhéne'enóvamȯse	when you knew him (obv)
tséxhéne'enovemenoto	when you knew us (ex)
tséxhéne'enovōse	when you knew them
tséxhéne'enovēse	when you (pl) knew me
tséxhéne'enovōse	when you (pl) knew him
tséxhéne'enóvamōse??	when you (pl) knew him (obv)
tséxhéne'enovemenoto	when you (pl) knew us (ex)
tséxhéne'enóvȧhtsése	when you (pl) knew yourselves
tséxhéne'enovōse	when you (pl) knew them

tséxhéne'enóó'ėse	when he knew me
tséxhéne'enováta'e??	when he knew you
tséxhéne'enóvahtsėse	when he knew himself
tséxhéne'enovómȯse	when he knew him (obv)
tséxhéne'enóétse	when he knew us
tséxhéne'enóése	when he knew you (pl)
tséxhéne'enóva'évȯse?	when they knew me
tséxhéne'enóvata'ōse?	when they knew you
tséxhéne'enovovȯse	when they knew him (obv)
tséxhéne'enoētse	when they knew us
tséxhéne'enoēse	when they knew you (pl)
tséxhéne'enóvȧhtsévȯse	when they knew themselves

tséxhéne'enova'etsėse?	when he (obv) knew me
tséxhéne'enata'ōse??	when he (obv) knew you
tséxhéne'enoo'ėse	when he (obv) knew him
tséxhéne'enóvȧhtsetsėse	when he (obv) knew himself
tséxhéne'enóétse	when he (obv) knew us
tséxhéne'enóése	when he (obv) knew you (pl)
tséxhéne'enoēvȯse	when he (obv) knew them
tséxhéne'enonēto	when I was known
tséxhéne'enoneto	when you were known
tséxhéne'enoese	when he was known
tséxhéne'enóhetsėse??	when he (obv) was known
tséxhéne'enonētse	when we were known
tséxhéne'enonēse	when you (pl) were known
tséxhéne'enonóhévȯse	when they were known

Transitive Animate Conjunct Potential verbs

–vóom 'see (someone)'

máhvóomáhtsēto	when I see myself
máhvóomātse	when I see you
máhvóomo	when I see him
máhvóomamo	when I see him (obv)
máhvóomatsēse	when I see you (pl)
máhvóomōno	when I see them
máhvóometo	when you see me
máhvóomáhtseto	when you see yourself
máhvóomóhtse	when you see him
máhvóomamóhtse	when you see him (obv)
máhvóomemenoto	when you see us (ex)
máhvóomōse	when you see them
máhvóomā'ėstse	when he sees me
máhvóomáta'e	when he sees you
máhvóomahtsėstse	when he sees himself
máhvóómóhtse	when he sees him (obv)
máhvóomaētse	when he sees us
máhvóomaēse	when he sees you (pl)
máhvóoma'etsėse	when he (obv) sees me
máhvóomata'ōse	when he (obv) sees you
máhvóomaa'ėstse	when he (obv) sees him
máhvóomáhtsetsėse	when he (obv) sees himself
máhvóomaētse	when he (obv) sees us
máhvóomaēse	when he (obv) sees you (pl)
máhvóomaēvóse	when he (obv) sees them
máhvóomatsemenoto	when we (ex) see you
máhvoomōtse	when we see him
máhvóomamōtse	when we see him (obv)
máhvóomáhtsētse	when we see ourselves
máhvóomatsemenoto	when we (ex) see you (pl)
máhvoomōtse	when we see them
máhvóomēse	when you (pl) see me
máhvóomōse	when you (pl) see him
máhvóomamōse	when you (pl) see him (obv)
máhvóomemenoto	when you (pl) see us (ex)
máhvóomáhtsēse	when you (pl) see yourselves
máhvóomōse	when you (pl) see them
máhvóoma'évóhtse	when they see me
máhvóomata'ōse	when they see you
máhvóomovóhtse	when they see him (obv)
máhvóomaētse	when they see us
máhvóomaēse	when they see you (pl)
máhvóomáhtsēvóhtse	when they see themselves
máhvóomanēto	when I am seen
máhvóomaneto	when you are seen
máhvóomėstse	when he is seen
máhvóometsėse??	when he (obv) is seen
máhvóomanētse	when we are seen
máhvóomanēse	when you (pl) are seen
máhvóomēvóhtse	when they are seen

Other examples

máhvéstáhémaa'ėstse	when he (obv) helps him
máhméotaa'ėstse	when he (obv) fights him
máxhéne'enóétse	when he knows us
máhvovéstomóétse[135]	when he teaches us
máxho'eotseho	when I bring him
máxho'eotseose	when you bring him
máxho'eotseóse	when he brings him (obv)
máxho'eotsėhótse	when we bring him
máxhéne'enóó'ėstse	when he knows me
máxhéne'enoo'ėstse	when he (obv) knows him
ma'ovéstomóó'ėstse	when he teaches me
ma'ovéstomoo'ėstse	when he (obv) teaches him
máxhéne'enóévóhtse	when he (obv) knows them
má'ovéstomóévóhtse	when he (obv) teaches them
ma'éestsėstovo	when I speak to him
máxheto	when I tell him
máxháoena'tovo	when I pray to him
máséa'hamo	when I throw him in

Examples in sentences

Máhnóhtsėstovóhtse nėstsevéstáhema.
When you ask him, he'll help you.

Máhméótóhtse náhtseaseōhtse.
When he fights him (obv), I'll leave.

Máhvéstáhémaa'ėstse náahtsepėhévetāno.
When he (obv) helps him, I'll be happy.

[135] Also pronounced as ma'ovéstomóétse

Transitive Animate Conjunct Negative Indicative verbs

-vóom 'see (someone)'

tséssáavóomȧhtséhéto	when I did not see myself
tséssáavóomáhetse	when I did not see you
tséssáavóomóhevo	when I did not see him
tséssáavóomamóhevo	when I did not see him (obv)
tséssáavóomatséhése	when I did not see you (pl)
tséssáavóomóhevóno	when I did not see them
tséssáavóoméheto	when you did not see me
tséśáavóomȧhtséheto	when you did not see yourself
tséssáavóomóhevȯse	when you did not see him
tséssáavóomamóhevȯse	when you did not see him (obv)
tséssáavóomėhemenoto	when you did not see us (ex)
tséssáavóomóhevóse	when you did not see them
tséssáavóoma'éése	when he did not see me
tséssáavóomáheta'e	when he did not see you
tséssáavóomȧhtséése	when he did not see himself
tséssáavóomóése	when he did not see him (obv)
tséssáavóomaehétse	when he did not see us
tséssáavóomaehése	when he did not see you (pl)
tséssáavóoma'éhetsėse	when he (obv) did not see me
tséssáavóomata'óhése	when he (obv) did not see you
tséssáavóomaeēse	when he (obv) did not see him
tséssáavóomȧhtséhetsėse	when he (obv) did not see himself
tséssáavóomaehétse	when he (obv) did not see us
tséssáavóomaehése	when he (obv) did not see you (pl)
tséssáavóomaehevȯse	when he (obv) did not see them
tséssáavóomatséhemenoto	when we (ex) saw you
tséssáavóomóhétse	when we saw him
tséssáavóomamóhétse	when we saw him (obv)
tséssáavóomȧhtséhétse	when we saw ourselves
tséssáavóomatséhemenoto	when we (ex) saw you (pl)
tséssáavóomóhétse	when we saw them
tséssáavóoméhése	when you (pl) did not see me
tséssáavóomóhése	when you (pl) did not see him
tséssáavóomamóhése	when you (pl) did not see him (obv)
tséssáavóomėhemenoto	when you (pl) did not see us (ex)
tséssáavóomȧhtséhése	when you (pl) did not see yourselves
tséssáavóomóhése	when you (pl) did not see them
tséssáavóoma'éhévȯse	when they did not see me
tséssáavóomata'óhése	when they did not see you
tséssáavóomóhévȯse	when they did not see him (obv)
tséssáavóomaehétse	when they did not see us
tséssáavóomaehése	when they did not see you (pl)
tséssáavóomȧhtséhévȯse	when they did not see themselves
tséssáavóomanéhéto	when I was not seen
tséssáavóomanéheto	when you were not seen
tséssáavóomeēse	when he was not seen
tséssáavóoméhetsėse??	when he was not seen
tséssáavóomanéhétse	when we were not seen
tséssáavóomanéhése	when you (pl) were not seen
tséssáavóoméhévȯse	when they were not seen

Other examples$$RECHECK

tséssáavéstȧhémaeēse	when he (obv) did not help him
tséssáaméotaēse??	when he (obv) did not fight him
tséssáahéne'enóéhétse	when he did not know us
tséssáavovéstomóéhétse[136]	when he did not teach us
tséssáaho'eotséhevo	when I did not bring him
tséssáaho'eotséhevȯse	when you did not bring him
tséssáaho'eotseóése??	when he did not bring him (obv)
tséssáaho'eotsėhóhétse	when we did not bring him
tséssáahéne'enóéése	when he did not know me
tséxhéne'enoeese	when he (obv) did not know him
tséssáa'ovéstomóéése	when he did not teach me
tséssáa'ovéstomoeese	when he (obv) did not teach him
tséssáahéne'enóéhévȯse	when he (obv) did not know them
tséssáa'ovéstomóéhévȯse	when he (obv) did not teach them

[136] Also pronounced as tsésáa'ovéstomóétse

Transitive Animate Conjunct Iterative verbs

$$RECHECK

-vóom 'see (someone)'

hó'vóomȧhtsēto	whenever I saw myself
hó'vóomātse	whenever I helped you
hó'vóomo	whenever I saw him
hó'vóomamo	whenever I saw him (obv)
hó'vóomatsēse	whenever I saw you (pl)
hó'vóomōno	whenever I saw them
hó'vóometo	whenever you saw me
hó'vóomȧhtseto	whenever you saw yourself
hó'vóomȯhtse	whenever you saw him
hó'vóomamȯhtse	whenever you saw him (obv)
hó'vóomemenoto	whenever you saw us (ex)
hó'vóomōse	whenever you saw them
hó'vóomā'ėstse	whenever he saw me
hó'vóomáta'e	whenever he saw you
hó'vóomahtsėstse	whenever he saw himself
hó'vóómȯhtse	whenever he saw him (obv)
hó'vóomaētse	whenever he saw us
hó'vóomaēse	whenever he saw you (pl)
hó'vóoma'etsėstse	whenever he (obv) saw me
hó'vóomata'ōse	whenever he (obv) saw you
hó'vóomaa'ėstse	whenever he (obv) saw him
hó'vóomȧhtsetsėstse	whenever he (obv) saw himself
hó'vóomaētse	whenever he (obv) saw us
hó'vóomaēse	whenever he (obv) saw you (pl)
hó'vóomaēvȯhtse	whenever he (obv) saw them
hó'vóomatsemenoto	whenever we (ex) saw you
hó'voomōtse	whenever we saw him
hó'vóomamōtse	whenever we saw him (obv)
hó'vóomȧhtsētse	whenever we saw ourselves
hó'vóomatsemenoto	whenever we (ex) saw you (pl)
hó'voomōtse	whenever we saw them

hó'vóomēse	whenever you (pl) saw me
hó'vóomōse	whenever you (pl) saw him
hó'vóomamōse	whenever you (pl) saw him (obv)
hó'vóomemenoto	whenever you (pl) saw us (ex)
hó'vóomȧhtsēse	whenever you (pl) saw yourselves
hó'vóomōse	whenever you (pl) saw them
hó'vóoma'évȯse	whenever they saw me
hó'vóomata'ōse	whenever they saw you
hó'vóomovȯhtse	whenever they saw him (obv)
hó'vóomaētse	whenever they saw us
hó'vóomaēse	whenever they saw you (pl)
hó'vóomȧhtsēvȯhtse	whenever they saw themselves
hó'vóomanēto	whenever I was seen
hó'vóomaneto	whenever you were seen
hó'vóomėse	whenever he was seen
hó'vóometsėstse??	whenever he (obv) was seen
hó'vóomanētse	whenever we were seen
hó'vóomanēse	whenever you (pl) were seen
hó'vóomēvȯhtse	whenever they were seen

Other examples

hó'vé'hóómȯhtse	whenever he looked at him (obv)
hó'méótótse??	whenever we fought him
hó'méótá'ėstse	whenever he fought me
hó'totóxemáta'e	whenever he discussed you
hó'hoxomaētse	whenever he fed us
hó'mé'ovo	whenever I found him
hó'mé'óó'ėstse	whenever he found me
hó'oomā'ėstse	whenever he hit me

Transitive Animate Conjunct Generic verbs

Conjunct generic mode verbs state a kind of generalization. These verbs have a broad time idea of 'when', similar to the meaning of English 'whenever', but without the idea of repeated action which is communicated by the conjunct iterative mode. The generic mode is similar to what has been called a generic aspect for some languages, although the Cheyenne generic need not state an action that is continuously occurring. The ȯh- prefix is often omitted.

-vóom 'see (someone)'

ȯhvóomȧhtsétonȯhtse	when I see myself
ȯhvóomatsétosėstse	when I see you
ȯhvóomoo'ėstse	when I see him
ȯhvóomamoo'ėstse	when I see him (obv)
ȯhvóomatsésee'ėstse	when I you (pl)
ȯhvóomótonȯhtse	when I see them
ȯhvóométosėstse	when you see me
ȯhvóomȧhtsétosėstse	when you see yourself
ȯhvóomosėstse	when you see him
ȯhvóomamosėstse	when you see him (obv)
ȯhvóomemenosėstse	when you see us (ex)
ȯhvóomósee'ėstse	when you see them
ȯhvóoma'esėstse	when he sees me
ȯhvóomata'osėstse	when he sees you
ȯhvóomȧhtsesėstse	when he sees himself
ȯhvóomosėstse	when he sees him (obv)
ȯhvóomaetsee'ėstse	when he sees us
ȯhvóomaesee'ėstse	when he sees you (pl)
ȯhvóoma'étsesėstse	when he (obv) sees me
ȯhvóomata'ótsesėstse	when he (obv) sees you
ȯhvóomaesėstse	when he (obv) sees him
ȯhvóomȧhtsétsesėstse	when he (obv) sees himself
ȯhvóomaetsee'ėstse	when he (obv) sees us
ȯhvóomaesee'ėstse	when he (obv) sees you (pl)
ȯhvóomaevosėstse	when he (obv) sees them
ȯhvóomatsemenosėstse	when we (ex) see you
ȯhvóomótsee'ėstse	when we see him
ȯhvóomamótsee'ėstse	when we see him (obv)
ȯhvóomȧhtsétsee'ėstse	when we see ourselves
ȯhvóomatsemenosėstse	when we (ex) see you (pl)
ȯhvóomótsee'ėstse	when we see them
ȯhvóomesee'ėstse	when you (pl) see me
ȯhvóomósee'ėstse	when you (pl) see him
ȯhvóomamósee'ėstse	when you (pl) see him (obv)
ȯhvóomemenosėstse	when you (pl) see us (ex)
ȯhvóomȧhtsésee'ėstse	when you (pl) see yourselves
ȯhvóomósee'ėstse	when you (pl) see them
ȯhvóoma'évosėstse	when they see me
ȯhvóomata'ósee'ėstse	when they see you
ȯhvóomóvosėstse	when they see him (obv)
ȯhvóomaetsee'ėstse	when they see us
ȯhvóomaesee'ėstse	when they see you (pl)
ȯhvóomȧhtsévosėstse	when they see themselves
ȯhvóomanétonȯhtse	when I am seen
ȯhvóomanétosėstse	when you are seen
ȯhvóomesėstse	when he is seen
ȯhvóometsėstse??	when he (obv) is seen
ȯhvóomanétsee'ėstse	when we are seen
ȯhvóomanésee'ėstse	when you (pl) are seen
ȯhvóomévosėstse??	when they are seen

Other examples

ȯhméhotatsétosėstse	when I love you
ȯhméhotoo'ėstse	when I love him
ȯhméhotatsésee'ėstse	when I love you (pl)
ȯhméhotovonȯhtse	when I love them
ȯhméhoxetosėstse	when you love me
ȯhméhotosėstse	when you love him
ȯhméhotȯsee'ėstse	when you love them
ȯhméhota'esėstse	when he loves me
ȯhméhotata'osėstse	when he loves you
ȯhméhotosėstse	when he loves him (obv)
ȯhméhotaetsee'ėstse	when he loves us
ȯhméhotaesee'ėstse	when he loves you (pl)
ȯhméhotosee'ėstse	when we (ex) love them
ȯhméhoxesee'ėstse	when you (pl) love me
ȯhméhotȯsee'ėstse	when you (pl) love him
ȯhméhoxemenosėstse	when you (pl) love us (ex)
ȯhméhota'évosėstse	when they love me
ȯhméhotata'ósee'ėstse	when they love you
ȯhméhotovosėstse	when they love him (obv)
ȯhméhotaetsee'ėstse	when they love us

$$RECHECK:

ȯhvé'hoomoo'ėstse	when I look at him
ȯxho'eotsėhoo'ėstse??	when I bring him
o'ovéstomóó'ėstse??	when he teaches me
ȯhvovéstomóetsee'ėstse??	when he teaches us
ȯxhéne'enóó'ėstse??	when he knows me
ȯxhéne'enoo'ėstse??	when he (obv) knows him
ȯhvéstȧhémaestse	when he (obv) helps him
o'ovéstomoo'ėstse??	when he (obv) teaches him
ȯxhéne'enóevosėstse??	when he (obv) knows them
o'ovéstomóevosėstse??	when he (obv) teaches them

Transitive Animate Conjunct Participles

/-méhót/ 'love (someone'

$$RECHECK

tséméhotȧhtsēto	I who love myself
tséméhótátse	I who love you
tséméhoto	the one I love
tséméhotamo	I who love him (obv)
tséméhotatsēse	I who love you (pl)
tséméhótóno	those I love
tséméhoxeto	you who love me
tséméhotȧhtseto	you who love yourself
tséméhotȯhtse	the one you love
tséméhotamȯhtse	you who love him (obv)
tséméhoxemenoto	you who love us (ex)
tséméhótóse	the ones you love
tséméhótá'ėstse	the one who loves me
tséméhotata'e	the one who loves you
tséméhotahtsėstse	the one who loves himself
tséméhotose	the one who loves him (obv)
tséméhotaētse	the one who who loves us
tséméhotaēse	the one who loves you (pl)
tséméhota'étsese	he (obv) who loves me
tséméhotata'ótsese	he (obv) who loves you
tséméhotaese	he (obv) who loves him
tséméhotȧhtsétsese	he (obv) who loves himself
tséméhotaētse	he (obv) who loves us
tséméhotaēse	he (obv) who loves you (pl)
tséméhotaevose	he (obv) who loves them
tséméhotatsemenoto	we (ex) who love you
tséméhótótse	we who love him
tséméhotamōtse	we who love him (obv)
tsémého'tȧhtsétsee'e	we who love ourselves
tséméhototsee'e	we who love them
tséméhóxése	you (pl) who love me
tséméhótóse	you (pl) who love him
tséméhotamōse	you (pl) who love him (obv)
tséméhoxemenoto	you (pl) who love us (ex)
tséméhotȧhtsésee'e	you (pl) who love yourselves
tséméhotȯsee'e	you (pl) who love them
tséméhota'ese	those who love me
tséméhotata'ōse	those who love you
tséméhotovose	the one(s) (obv) they love
tséméhotaetsee'e	those who love us
tséméhotaesee'e	those who love you (pl)
tséméhotȧhtsese	those who love themselves
tséméhototsese	the one (obv) who loves him (obv')
tséméhotanēto	I who am loved
tséméhotaneto	you who are loved
tséméhoestse	the one who is loved
tséméhohetsese??	the one (obv) who is loved
tséméhotanētse	we who are loved
tséméhotanēse	you (pl) who are loved
tséméhohese	those who are loved

Other examples

tsévóomo	the one I see
tsévóomōno	those I see
tsévóomata'ótsese	he (obv) who sees me
tsévóomótsese	he (obv) who sees him (obv')
tsévóométsese	he (obv) who is seen
tséméoto	the one I fight
tséméótóno??	those I fight
tséméotȯsee'e??	those who fight me??
tsévéstoemo	my spouse[137]
tsévéstoemȯhtse	your spouse
tsévéstoemose	his/her spouse (obv)
tsévéstoemōno	those I sit with
tsévéstoemósee'e??	those who sit with me??
tsévovéstomevo??	the one I teach
tsévovéstomevōno??	the ones I teach
tsévovéstomóó'ėstse??	the one who teaches me
tsévovéstomóétse	the one who teaches us
tsévovéstomóetsee'e??	those who teach us??
tsévovéstomóesee'e??	those who teach you (plural)??
tséhéne'enóó'ėstse??	the one who knows me
tséhéne'enóétse??	the one who knows us
tsévéstȧhemo	the one I help ??
tsévéstȧhémóno??	those I help
tsévéstȧhémóse	the one (obv) he helps ??
tséhoxomaētse	the one who feeds us ??

[137] Literally, 'the one who I sit with', i.e. 'the one I am married to'

Transitive Animate Conjunct Participle kinship terms

$$SOME OF THESE SHOULD BE MOVED TO THE AI Participle section, e.g. my father, etc.?

To save space and make meanings easier to understand, these participles are translated (glossed) as if they were possessed nouns. But they are actually not possessed nouns. For instance, in the earlier section of this book on possessed nouns, we saw that the possessed noun meaning 'my father' is ného'éehe. Its participle equivalent is tséhéhéto, which is glossed here as 'my father'. But a more accurate translation of the participle is 'the one who I have as father'. Tséhestónąhétóse is glossed as 'your daughters', but a more accurate translation is 'those who you have as daughters'.

father

tséhéhéto	my father	tséhéhetono	my fathers
tshéheto	your father	tséhéhétóse	your fathers
tséhéhese	his father(s)	tséhéhese	his father(s)
tséhéhétse	our father	tséhéhetseee'e	our fathers
tséhéhése	your (plural) father	tséhéhesee'e	your (plural) fathers
tséhéhevose	their father(s)	tséhéhevose	their father(s)

mother

tséheškéto	my mother	tséheškétono	my mothers
tséhešketo	your mother	tséheškétóse	your mothers
tséheškese	his/her mother(s)	tséheškese	his/her mother(s)
tséheškétse	our mother	tséheškétsee'e	our mothers
tséheškése	your (plural) mother	tséheškésee'e	your (plural) mothers
tséškévose	their mother(s)	tséhešévose	their mother(s)

daughter

tséhestónąhéto	my daughter	tséhestónąhetono	my daughters
tséhestónąheto	your daughter	tséhestónąhétóse	your daughters
tséhestónąhese	his/her daughter(s)	tséhestónąhese	his/her daughter(s)
tséhestónąhétse	our daughter	tséhestónąhetsee'e	our daughters
tséhestónąhése	your (plural) daughter	tséhestónąhesee'e	your (plural) daughters
tséhestónąhevose	their daughter(s)	tséhestónąhevose	their daughter(s)

Other participle kinship term person combinations

Kinship terms exist in full TA participle paradigms, with person combinations besides those just listed. Following are some other person combinations for kinship term participles.

tséhešké'toveto	you who have me for a mother
tséhešké'tovése	you (plural) who have me for a mother
tséhešké'tóó'ėstse	the one who has me for a mother
tséhešké'toese	those who have me for a mother
tséhešké'tovātse	I who have you for a mother

Transitive Animate Conjunct Absentative Participles

Conjunct participles take an absentative suffix[138] when the person referred to is absent or deceased.

tséhéhevoo'o	the one who is my absent father

[138] It is possible that the –vo of this absentative suffix is related to the –vo suffix of the conjunct oratio oblique mode.

tséheškévoo'o	the one who is my absent mother
tsétó'omemȧxamoo'o	the one (obviative) who I shot stiff

$$RECHECK ?? the following "tentative" forms from earlier editions of book:

tséhéhevȯse	the one who is your absent father
tséhéhévótse	the one who is our absent father
tséhéhévóse	the one who is your (plural) absent father
tséhéhevoomoo'o	those who are my absent fathers
tséheškévoomoo'o	those who are my absent mothers

Transitive Inanimate Conjunct Indicative verbs

TI verbs are inflected (marked) for person of their subject. Unlike TA conjunct verbs, they are not inflected for number of their objects. So, for instance, tséhvóóhto means either 'when he saw it' or 'when he saw them (inanimate)'.

Unlike with TI independent order verbs, there is no difference in pronunciation between the conjunct order TI verbs which refer to exclusive 'we' and inclusive 'we'.

Speakers differ on whether the last vowel is "e" or "o" on first and second person singular subject verbs which have a TI theme of –om. So, for instance, 'when I saw it' is pronounced both as tséhvóóhtómo and tséhvóóhtóme.

'see (something)'

tséhvóóhtómo / tséhvóóhtóme	when I saw it / them
tséhvóohtomo / tséhvóohtome	when you saw it / them
tséhvóóhto	when he saw it / them
tséhvóohtotsėse	when he (obviative) saw it / them
tséhvóohtomátse	when we saw it / them
tséhvóohtomáse	when you (plural) saw it / them
tséhvóohtomēvòse	when they saw it / them
tséhvóome??	when it was seen??
tséhvóomee'ėstse	when they (inanimate) were seen??

'listen to (something)'

tsé'áahtōmo / tsé'áahtōme	when I listened to it / them
tsé'áahtomo / tsé'áahtome	when you listened to it / them
tsé'ááhto	when he/she listened to it / them
tsé'áahtotsėse	when he (obviative) listened to it /them
tsé'áahtomátse	when we listened to it / them
tsé'áahtomáse	when you (plural) listened to it / them
tsé'áahtomēvòse	when they listened to it / them
tsé'áahtohe ??	when it was listened to
tsé'áahtòhee'ėstse ??	when they (inanimate) were listened to

'eat (something)'

tséhméséto	when I ate it / them
tséhméseto	when you ate it / them
tséhmesėse	when he/she ate it /them
tséhmésetsėse	when he (obviative) ate it /them
tséhmésétse	when we ate it / them
tséhmésése	when you (plural) ate it / them
tséhmésévòse	when they ate it /them
tséhmésėstove	when it was eaten
tséhmésėstovee'ėstse??	when they (inanimate) were eaten

'have (something)'

tséxho'tsēto	when I had it / them
tséxho'tseto	when you had it / them
tséxhó'tsėse	when he/she had it / them
tséxho'tsetsėse	he he/she (obviative) had it / them

tséxho'tsétse	when we had it / them
tséxho'tsése	when you (plural) had it / them
tséxho'tsévȯse	when they had it / them

'take (something)'

tséxhestanōmo / tséxhestanōme	when I took it / them
tséxhestanomo / tséxhestanome	when you took it / them
tséxhestāno	when he took it / them
tséxhestanotsėse	when he/she (obviative) took it / them
tséxhestanomátse	when we took it / them
tséxhestanomáse	when you (plural) took it / them
tséxhestanomévȯse	when they took it / them

'want (something)'

tséxho'ȧhéto	when I wanted it / them
tséxho'ȧheto	when you wanted it / them
tséxho'aese	when he/she wanted it / them
tséxho'ȧhetsėse	when he/she (obviative) wanted it / them
tséxho'ȧhétse	when we wanted it / them
tséxho'ȧhése	when you (plural) wanted it / them
tséxho'ȧhévȯse	when they wanted it / them

Examples in sentences

Tséhvóóhtóme ho'évohkȯtse námese.	'When I saw the meat I ate it.'
Tsé'éšeááhto némenestȯtse náéestsėstōvo.	'After he listened to the radio I talked to him.'

Transitive Inanimate Conjunct Negative verbs

'see (something)'

tséssáavóóhtȯhémo / tséssáavóóhtȯheme	when I did not see it / them
tséssáavóohtȯhemo / tséssáavóohtȯheme	when you did not see it / them
tséssáavóohtoēse	when he did not see it / them
tséssáavóohtȯhetsėse	when he/she (obviative) did not see it / them
tséssáavóohtomáhétse	when we did not see it / them
tséssáavóohtomáhése	when you (plural) did not see it / them
tséssáavóohtoméhévȯse	when they did not see it / them

'take (something)'

tséssáahestanóhéme	when I did not take it / them
tséssáahestanóheme	when you did not take it / them
tséssáahesta~~na~~nóése??	when he did not take it / them
tséssáahestanóhetsėse	when he/she (obviative) did not take it / them
tséssáahestanomáhétse	when we did not take it / them
tséssáahestanomáhése	when you (plural) did not take it / them
tséssáahestanoméhévȯse	when they did not take it / them

Transitive Inanimate Conjunct Generic verbs

TI conjunct generic verbs take suffixes like those of TA conjunct generic verbs. As with other conjunct generic verbs the ȯh- prefix is often omitted by Cheyenne speakers.

'see (something)'

ȯhvóohtomonȯtse	when I see it / them
ȯhvóohtomosėstse	when you see it / them
ȯhvóohtosėstse	when he/she sees it / them
ȯhvóohtotsesėstse	when he/she (obviative) sees it / them
ȯhvóohtomátsee'ėstse	when we see it / them
ȯhvóohtomásee'ėstse	when you (plural) see it / them
ȯhvóohtomévosėstse	when they see it / them

'take (something)'

xhestanomonȯhtse	when I take it / them
xhestanomosėstse	when you take it / them
xhestanosėstse	when he/she takes it / them
xhestanótsesėstse	when he/she (obviative) takes it / them
xhestanomátsee'ėstse	when we take it / them
xhestanomásee'ėstse	when you (plural) take it / them
xhestanomomévosėstse	when they take it / them

'cook (something)'

xho'oestsétonȯhtse	when I cook it / them
xho'oestsétosėstse	when you cook it / them
xho'oestsesėstse	when he/she cooks it / them
xho'oestsétsesėstse	when he/she (obviative) cooks it / them
xho'oestsétsee'ėstse	when we cook it / them
xho'oestsésee'ėstse	when you (plural) cook it / them
xho'oestsévosėstse	when they cook it / them

Examples in sentences

Ȯhvóohtomonȯhtse vétsėškévȧhonoo'o náohkevé'šepėhévetāno. 'When I see frybread I get happy.'

Xho'oestsesėstse váotsevȧheho'évohkȯtse náohkema'xemésehe. 'When she cooks deer meat I eat a lot.'

Transitive Inanimate Conjunct Participles

Unlike with other conjunct verb modes, conjunct participles are inflected for number of their objects by some speakers. Other speakers, however, use the singular object forms to refer to both singular and plural objects.

'see (something)'

tsévóóhtómo[139]	what I saw	tsévóohtomonǫ̀htse	those that I saw
tsévóohtomo	what you saw	tsévóohtomosə̀stse	those that you saw
tsévóóhto	what he saw	tsévóohtosə̀stse	those that he saw
tsévóohtótsese	what he (obv) saw	tsévóohtótsesə̀stse	those that he (obv) saw
tsévóohtomátse	what we saw	tsévóohtomátsee'ə̀stse	those that we saw
tsévóohtomáse	what you (pl) saw	tsévóohtomásee'ə̀stse	those that you (pl) saw
tsévóohtomévǫ̀se	what they saw	tsévóohtomévosə̀stse	those that they saw

'eat (something)'

tsémésə́to	what I ate	tsémésetonǫ̀htse	those which I ate
tsémeseto	what you ate	tsémésetosə̀stse	those which you ate
tsémesə̀stse	what he ate	tsémésesə̀stse	those which he ate
tsémésetsese	what he (obv) ate	tsémésetsesə̀stse	those which he (obv) ate
tsémésétse	what we ate	tsémésetsesə̀stse	those which we ate
tsémésése	what you (pl) ate	tsémésə̀see'ə̀stse	those which you (pl) ate
tsémésévǫ̀se	what they ate	tsémésevosə̀stse	those which they ate

'take (something)'

tséhestanómo	what I took	tséhestanomonǫ̀htse	those which I took
tséhestanomo	what you took	tséhestanomosə̀stse	those which you took
tséhestānǫ̀htse	what he took	tséhestanosə̀stse	those which he took
tséhestanótsese	what he (obv) took	tséhestanótsesə̀stse	those which he (obv) took
tséhestanomátse	what we took	tséhestanomátsee'ə̀stse	those which we took
tséhestanomáse	what you (pl) took	tséhestanomásee'ə̀stse	those which you (pl) took
tséhestanomévǫ̀se	what they took	tséhestanomévosə̀stse	those which they took

'want (something)'

$$RECHECK

tsého'ə̀héto	what I want	tsého'ə̀hétonǫ̀htse	those that I want
tsého'ə̀heto	what you want	tsého'ə̀hétosə̀stse	those that you want
tsého'aestse	what he wants	tsého'ə̀hesə̀stse??	those that he wants
tsého'ə̀hétsese	what he (obv) wants	tsého'ə̀hétsesə̀stse	those that he (obv) wants
tsého'ə̀hétse	what we want	tsého'ə̀hétsee'ə̀stse	those that we want
tsého'ə̀hése	what you (pl) want	tsého'ə̀hésee'ə̀stse	those that you (pl) want
tsého'ə̀hévǫ̀se	what they want	tsého'ə̀hévosə̀stse	those that they want

'make (something)'

tsémanə̀stsə́to	what I made	tsémanə̀stsétonǫ̀htse	those which I made
tsémanə̀stseto	what you made	tsémanə̀stsétosə̀stse	those which you made
tsémanestsə̀stse	what he made	tsémanə̀stsesə̀stse	those which he made
tsémanə̀stsétsese	what he (obv) made	tsémanə̀stsétsesə̀stse	those which he (obv) made
tsémanə̀stsétse	what we made	tsémanə̀stsétsee'ə̀stse	those which we made
tsémanə̀stsése	what you (pl) made	tsémanə̀stsésee'ə̀stse	those which you (pl) made
tsémanə̀sévǫ̀se	what they made	tsémanə̀stsévosə̀stse	those which they made

Examples in sentences

Hénová'e tsévóohtomo?	What did you see

[139] Another pronunciation is tsévóóhtóme. Similarly, other first and second person singular subject participle forms with the TI theme -om have an alternate pronunciation with a word-final "e".

Hénová'e tséméseto?	What did you eat?
Hénová'ehòtse tsémanèstsétonòhtse?	What (plural) did you make?
Nápèhévátsésta tséhó'tsèstse.	I like what he had.
Tsémanèstseto épèhéva'e.	What you made is good.

Transitive Inanimate Conjunct Negative Participles

'see (singular object)'

tsésáavóóhtòhémo	what I didn't see
tsésáavóohtòhemo	what you didn't see
tsésáavóóhtóéstse	what he/she didn't see
tsésáavóohtòhetsese	what he/she (obviative) didn't see
tsésáavóohtomáhétse	what we didn't see
tsésáavóohtomáhése	what you (plural) didn't see
tsésáavóohtoméhévòse	what they didn't see

'see (plural object)'

tsésáavóohtòhemonòhtse	those that I didn't see
tsésáavóohtòhemosèstse	those that you didn't see
tsésáavóohtòhesèstse	those that he/she didn't see
tsésáavóohtòhetsesèstse	those that he/she (obviative) didn't see
tsésáavóohtomáhetsee'èstse	those that we didn't see
tsésáavóohtomáhesee'èstse	those that you (plural) didn't see
tsésáavóohtoméhevosèstse	those that they didn't see

'make (singular object)'

tsésáamanèstséhéto	what I didn't make
tsésáamanèstséheto	what you didn't make
tsésáamanèstsééstse	what he/she didn't make
tsésáamanèstséhetsese	what he/she (obviative) didn't make
tsésáamanèstséhétse	what we didn't make
tsésáamanèstséhése	what you (plural didn't make
tsésáamanèstséhévòse	what they didn't make

'make (plural object)'

tsésáamanèstséhetonòhtse	what I didn't make
tsésáamanèstséhetosèstse	what you didn't make
tsésáamanèstséhesèstse	what he/she didn't make
tsésáamanèstséhetsesèstse	what he/she (obviative) didn't make
tsésáamanèstséhetseee'èstse	what we didn't make
tsésáamanèstséhesee'èstse	what you (plural) didn't make
tsésáamanèstséhevosèstse	what they didn't make

Other examples

tsésáahestanóhémo	what I didn't take
tsésáahestanóhemesèstse	those which he/she didn't take
tsésáamésèhéto	what I didn't eat
tsésáamésèheto	what you didn't eat
tsésáaméséstse	what he/she didn't eat
tsésáaho'tséheto	what you didn't take
tsésáaho'tséhevosèstse	those which they didn't take

Examples in sentences $$RECHECK/#3 "I'm looking for those who don't have them"??)

Tsésáaméséheto éoseepéhéveéno'e.	What you didn't eat tastes very good.
Tsésáahestanóéstse ésó'hó'ta.??	What he didn't take is still here. ??
Nánóhtsevóohtanótse tsésáaho'tséhevosèstse.	I'm looking for those (in) that they don't have. ??

Ditransitive Conjunct Indicative verbs

Ditransitive conjunct indicative verbs look like Transitive Animate Conjunct Indicative verbs. ($$RECHECK THAT). Ditransitive conjunct verbs are inflected for person and number ?? of the subject of the verb as well as the indirect object (morphosyntactic primary object). Animacy and number of the semantic secondary object (the thing or person which is given) are not marked on the conjunct ditransitives, as they are on independent order ditransitive verbs. So when the thing given is translated as "it" in the following verbs, the translation could also be "him", "her", or "them (inanimate or animate)".

$$RECHECK??

tséhmétáhtséto	when I gave it to myself
tséhmétatse	when I gave it to you
tséhmeto	when I gave it to him
tséhmétamo	when I gave it to him (obv)
tséhmétatsēse	when I gave it to you (pl)
tséhmétóno	when I gave it to them
tséhmétseto	when you gave it to me
tséhmétáhtseto	when you gave it to yourself
tséhmetóse	when you gave it to him
tséhmétamóse	when you gave it to him (obv)
tséhmétsemenoto	when you gave it to us (ex)
tséméhótóse	when you gave it to them
tséhmétá'ése	when you gave it to me
tséhmétata'e	when he gave it to you
tséhmétahtsése	when he gave it to himself
tséhmétóse	when he gave it to him (obv)
tséhmétaētse	when he gave it to us
tséhmétaēse	when he gave it to you (pl)
tséhméta'etsése	when he (obv) gave it to me
tséhmétata'ótsése	when he (obv) gave it to you
tséhméta'etsése	when he (obv) gave it to him
tséhmétáhtsetsése	when he (obv) gave it to himself
tséhmétaētse	when he (obv) gave it to us
tséhmétaēse	when he (obv) gave it to you (pl)
tséhmétaevóse	when he (obv) gave it to them

tséhmétatsemenoto	when we (ex) gave it to you
tséméhótótse	when we gave it to him
tséhmétamōtse	when we gave it to him (obv)
tséhmétáhtsétse	when we gave it to ourselves
tséhmétotse??	when we gave it to them
tséméhótsése	when you (pl) gave it to me
tséméhótóse	when you (pl) gave it to him
tséhmétamōse	when you (pl) gave it to him (obv)
tséhmétsemenoto	when you (pl) gave it to us (ex)
tséhmétáhtsése	when you (pl) gave it to yourselves
tséhmétóse??	when you (pl) gave it to them
tséhméta'ese	when they gave it to me
tséhmétata'ōse	when they gave it to you
tséhmétovóse	when they gave it to him (obv)
tséhmétaetse??	when they gave it to us
tséhmétaese??	when they gave it to you (pl)
tséhmétáhtsévóse	when they gave it to themselves
tséhmétotsese	when he (obv) gave it to him (obv')
tséhmétanēto	when it was given to me
tséhmétaneto	when it was given to you
tséhmétseese	when it was given to him
tséhmétsetsése??	when it was given to him (obv)
tséhmétanētse	when it was given to us
tséhmétanēse	when it was given to you (pl)
tséhmétsevóse	when it was given to them

Examples in sentences

tséhmeto oeškéseho	when I gave him a dog/dogs (obviative) $$ADD MAIN VERBS
tséhmeto motšéške	when I gave him a knife
tséhmeto mótšéškehótse	when I gave him knifes
tséhmétóno še'xo	when I gave them a duck/ducks (obviative)
tséhmétóno sémonótse	when I gave them boats (inanimate)
tséhmetóse póesono	when you gave him a cat/cats (obviative)

tséhmetȯse sémonȯtse	when you gave him boats
tséhmétsemenoto oeškeso	when you (sg/pl) gave us (ex) a dog
tséhmétsemenoto oeškėseho	when you (sg/pl) gave us (ex) dogs
tséhmétsemenoto sémonȯtse	when you (sg/pl) gave us boats
tséhmétá'ėse oeškėseho	when he gave me a dog/dogs (obviative)
tséhmétá'ėse motšėške	when he gave me a knife
tséhmétá'ėse mótšėškehȯtse	when he gave me knives
tséhmétȯse oeškėseho	when he gave him (obviative) a dog/dogs (obviative)
tséhmétȯse še'xo	when he gave him (obviative) a duck/ducks (obviative)
tséhmétȯse sémo	when he gave him (obviative) a boat
tséhmétȯse sémonȯtse	when he gave him (obviative) boats
tséhméta'etsėse sémo hee'haho	when his son (obv) gave me a duck/ducks (obv)
tséhméta'etsėse še'xo hee'haho	when his son (obv) gave me a boat

Ditransitive Conjunct Negative Indicative verbs

tséssáamétȧhtséhéto sémo	when I did not give myself a boat
tsésáamétȯhevo še'xo	when I did not give him (obv) a duck/ducks (obv)

Ditransitive Conjunct Indicative relational verbs

$$RECHECK (from Petter 1952:105 ??

tséhmétsevo	when you gave his ____ to me
tséhmétsevóse	when you (pl) gave his ____ to me / us (ex)
tséhmétatsevo	when I gave his ____ to you
etc.	

Ditransitive Conjunct Participles$$RECHECK

??

tsémétȧhtséto	what I gave myself
tsémétátse	what I gave you
tséméto	what I gave him
tsémétamo	what I gave him (obv)
tsémétatsēse	what I gave you (pl)
tsémétóno	what I gave them
tsémétseto	what you gave me
tsémétȧhtseto	what you gave yourself
tsémetȯhtse	what you gave him
tsémétamȯhtse	what you gave him (obv)
tsémétsemenoto	what you gave us (ex)
tsémétóse	what you gave them
tsémétá'ėstse	what you gave me
tsémétata'e	what he gave you
tsémétahtsėstse	what he gave himself
tsémétȯhtse	what he gave him (obv)
tsémétaētse	what he gave us
tsémétaēse	what he gave you (pl)
tséméta'étsese	what he (obv) gave me

tsémétata'ótsese	what he (obv) gave you
tsémétaese(tsémétaa'ėse??)	what he (obv) gave him
tsémétȧhtsétsese	what he (obv) gave himself
tsémétaētse	what he (obv) gave us
tsémétaēse	what he (obv) gave you (pl)
tsémétaevose	what he (obv) gave them
tsémétatsemenoto	what we (ex) gave you
tséméhótótse	what we gave him
tsémétamōtse	what we gave him (obv)
tsémétȧhtsétse	what we gave ourselves
tsémétotsee'e	what we gave them
tséméhótsése	what you (pl) gave me
tséméhótóse	what you (pl) gave him
tsémétamōse	what you (pl) gave him (obv)
tsémétsemenoto	what you (pl) gave us (ex)
tsémétȧhtsése	what you (pl) gave yourselves
tsémétȯsee'e	what you (pl) gave them
tséméta'ese	what they gave me
tsémétata'ōse	what they gave you

tsémétovose	what they gave him (obv)	tsémétanēto	what I was given
tsémétaetse??	what they gave us	tsémétaneto	what you were given
tsémétaese??	what they gave you (pl)	tsémétseestse	what he was given
tsémétáhtsese	what they gave themselves	tsémétsetsėstse??	what he (obv) was given
		tsémétanētse	what we were given
tsémétotsese	what he (obv) gave him (obv')	tsémétanēse	what you (pl) were given
		tsémétsese	what they were given

Examples of ditransitive participles in sentences

??	What did you give him?
??	What did he give him (obv)?
??	What did he (obv) give him?
	What (plural) did you give him?
	What (animate) did you give him?
	Who gave it to you?
	Who gave it to him (obv)?
	Who (obv) gave it to him?

Complex sentences

Now that we have examined indendepent and dependent (conjunct) verbs, we can study complex sentences in Cheyenne. A complex sentence contains at least two verbs, one of which is dependent upon the other, typically called the main (or matrix) verb.

Cheyennes often utter complex sentences in which there is a conjunct verb which has some kind of temporal or adverbial relationship to the main verb of a sentence:

$$EXAMPLES FROM TEXTS

Less frequently and probably much less frequently than in English, Cheyennes utter sentences in which the dependent verb is a complement of the main verb. A complement verb acts something like an object to the main verb. In English we might say, "I'm know that you've been sick." The clause "that you've been sick" is the complement to the main verb "know." This complement acts as an object to "know", tell us what it is that the speaker knows.

Here are some examples of sentences with complement verbs found in Cheyenne texts:

$$EXAMPLES FROM TEXTS, INCLUDING FROM THE BROTHERS-IN-LAW TEXT

If you are studying Cheyenne, trying to obtain complex sentences with complements, be cautious in your study. Try not to ask Cheyenne speakers to directly translate English sentences with complements to Cheyenne. It may be possible to get literal translations of such English sentences, but they may not be natural sentences. It is better to study enough Cheyenne so that you will learn which verbs can naturally take complements and what kinds of verbs can naturally be their complements. It is often better to record and study natural Cheyenne texts and look for examples of complement sentences in those texts than to try to directly elicit complex sentences in Cheyenne.

Complex verbs

Some complex sentence semantic relationships are expressed in Cheyenne by single verbs with a part of those verbs being in a complex subordinate relationship to another part of those verbs. One

of the most common Cheyenne finals for such verbs is –tanó which means 'want to' when it acts as the matrix verb in a complex semantic relationship. I have referred to verbs which take this final as desiderative verbs.

Námésėhétáno.	I want to eat.
Nánaóotsétáno.	I want to sleep.
Éháóénátáno.	He wants to pray.
Éo'ėhnétáno.	He wants to defecate.

Transitive complex verbs

Transitivizing suffixes can be added to the –tanó final creating a kind of transitive semantically dependent verb within the complex verb structure:

Návóomátanó'tóvo.	I want to see him.
Návóomátanó'tova.	He wants to see me.
Návóohtatanó'ta.	I want to see it.
Návóomȧhtsétáno.	I want to be seen.
Évóomȧhtsétanoo'o.	They want to be seen.
Návéstȧhémȧhtsétáno.	I want to be helped.
Návéstȧhémȧhtsétanó'tóvo.	I want to be helped by him.
Véstȧhémȧhtsétanó'toveha!	Want to be helped by him!
Návóo'sėhátanó'tóvo.	I want to show it to him.
Náhestanátanó'ta.	I want to take it.
Námésetanó'ta.	I want to eat it.
Námésetanó'tanȯtse.	I want to eat them (inanimate).

Word order

It is important to know what order words should appear in in any language. In some languages, such as English, word order can tell us who is doing what to whom, as in the sentence "John kissed Mary." In this English sentence we can tell from the word order that John is the one who did the kissing and Mary is the who who was kissed. In a language like English we say that word order is syntactically determined, that is, the grammar (syntax) of the language determines the order of words such as subjects, objects, and verbs in a sentence.

Many languages, including Cheyenne, do not have word order that is determined by grammatical relationships such as subjects and direct objects. Instead, word order of subject and object nouns in Cheyenne sentences is determined by how speakers organize information in their speech context. For such languages we say that word order is pragmatically determined.

So two different systems determine word order in English and Cheyenne. This is why it is very important that sentences not be translated from English to Cheyenne using the same word order that the sentence had in English. Instead, it is important to follow the Cheyenne rules for word order, which have to do with matters such as what is in focus in a Cheyenne speaker's mind. If you are a Cheyenne speaker, try not to think about the words of an English sentence if you are translating something from English to Cheyenne. Instead, just try to think about the meaning of the Cheyenne sentence and what you have already said in Cheyenne that is related to that sentence. Then try to say the sentence "the Indian way", saying it as naturally as if you did not know any English and were just

talking in Cheyenne.

Fixed word orders

There are some fixed word orders in Cheyenne. Quantifiers precede the nouns they modify, as do demonstrative pronouns:

háesto ka'ėškóneho 'many children'
nā'ėstse amȧho'hestȯtse 'one car'
nešе he'eo'o 'two women'

Question words (interrogative pronouns) occur as the first element in a sentence:

Hénová'e tséméseto? 'What did you eat?'
Névááhe tsévéhonevėstse? 'Who is the boss?'
Tóne'še néévȧho'ėhóo'ōhtse? 'When did you get back home?'
Tósa'e néhoo'e? 'Where do you live?'

$$STUDY NATURAL TEXTS TO SEE IF THERE MIGHT BE A PREDOMINANT ORDER OF CONJUNCT VERBS PRECEDING INDEPENDENT VERBS

Word order and speech context

Cheyenne subject and object nouns occur in an order determined by the speech context. That is, their order is pragmatically determined. Elena Leman (1999) has researched the pragmatic factors that determine word order in Cheyenne. $$ (GIVE EXAMPLES FROM HER BOOK) She discovered that a word that is "newsworthy"[140] occurs as the first element[141] in a Cheyenne sentence.

A word is newsworthy if it receives some special attention such as if it is emphasized or contrastive. $$ (RECHECK THAT SENTENCE) The newsworthy word in a sentence may be a subject or object noun, a verb, or some other sentence element. The first word in each of the following sentences is newsworthy:

Mé'ėstse néohkenėheto'eétahe! 'Always you're doing that!'
Naa mȯséškanetsénoonáhe mósto'sevéseéetsėhe'ȯhtsėhēhe tséhmóheeohtséstovetse. 'And the bat (in contrast to the animals and birds mentioned in the preceding sentences in this story) was also going to go to where there was a meeting.' (The Bat story, in the Texts section of this book)
$$ (OTHER EXAMPLES?)

If you are a Cheyenne speaker and someone asks you how to translate an English sentence to Cheyenne, do not copy the order of words in the English sentence. Cheyenne word order is different from English word order in sentences. English sentences usually have a required word order based on English syntax (grammar), namely, subject nouns come before their verbs and object nouns follow their verbs. Cheyenne grammar does follow this syntactic order for words in a sentence. A Cheyenne sentence which follows the English word order may not sound wrong by itself, but it will not have the best word order unless it follows the natural order for words as a Cheyenne conversation or other discourse progresses.

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[140] The "newsworthiness" concept has been described by Mithun (1987).
[141] Or it can be the second position if the first position is a discourse connector such as naa 'and'.

Free word order

Linguists often refer to languages such as Cheyenne as free word order (or nonconfigurational) languages. In such languages subject and object nouns, verbs, and sometimes other sentence elements can occur in any order. But what these linguists actually mean by the term free word is that the order of words is not determined by the syntax (grammar) of the language. Instead, Cheyenne, like many other languages, has word order which is determined by the speech context (known as pragmatics), rather than syntax.

Basic word order and naturalness

Linguists refer to basic word order in languages in terms of the abbreviations S, V, and O, where S = Subject, V = Verb, and O = Object. English is an SVO language because in a typical English sentence the subject comes before the verb and if there is an object it comes after the verb. For instance, if there is a man we've been talking about and he shot a deer we could say what happened in English as "The man shot a deer." "The man" is S (Subject). The verb (V) is "shot". And the O (Object) is "a deer".

Sometimes linguists ask if Cheyenne is an SVO language, or if it has some some other basic word order, such as SOV. To answer this question, we must return to the observations just made, that overall Cheyenne word order in sentences is not determined by syntax, but, instead, by speech context (pragmatics). So we really cannot say that Cheyenne has a basic word order such as SVO.

Next, it should be noted that it is rare in Cheyenne for both a subject and object noun to occur with a verb. If you study natural Cheyenne texts, such as those which appear in the Texts section of this book, you will find very few sentences with subject and object nouns along with a verb. So it's basically a moot question to ask what is the basic word order in Cheyenne, in terms of linguistic symbols such as S, V, and O.

It is important for Cheyenne sentences to be grammatically correct as well as natural. So, if you are a Cheyenne speaker and someone asks you to translate an English sentence with both a subject and object noun, hesitate before simply translating the English sentence word for word. For instance, hesitate before translating an English sentence such as "The man saw a deer" to Cheyenne. It is possible to translate this sentence directly to Cheyenne as: Hetane móhvóomȯhevóhe váotseváhne. That is a grammatical sentence in Cheyenne. But this sentence would not occur naturally in Cheyenne as often as it might in English.

Instead, in natural Cheyenne, speakers would more likely express the same meaning in more than one sentence. Typically, a Cheyenne speaker would introduce the man in a sentence such as: Hetane mó'ameohtsėhēhe 'A man was going along.' Then in the next sentence it can be said what the man saw, as in: Móhvóomȯhevóhe váotseváhne 'He saw a deer.' (The Cheyenne word for 'man', hetane, would not usually be repeated in the second sentence.)

It's just not natural to try to get too much information into a single Cheyenne sentence. For that matter, it probably isn't natural in English either, at least not for a sentence uttered by itself without any preceding context.

An important principle for translation of anything into any language, including Cheyenne, is to avoid asking (and answering) the question "Can you say this in your language?" Instead, it is better to ask the question, "Is this said in your language?" or "How do you naturally express this meaning in

your language?" It is not only important to say things grammatically correct in a language, but also to say them naturally.

Study of natural texts, including conversations, speeches, and stories, in Cheyenne can help us understand natural ways of speaking Cheyenne. We must always be cautious about directly translating anything from English, or any other language, to Cheyenne. Instead, we must try to say things in Cheyenne as they would be said if they were part of a natural conversation between fluent Cheyenne speakers.

Default pragmatic word order

Even though we cannot speak of a basic word order in Cheyenne, there is a strong tendency for certain word orders to occur. These word orders are pragmatically determined, but so prevalent that some people might like to refer to them as basic word orders.

Subject nouns which are non-contrastive and definite (already established in a discourse) occur following the verb they are associated with much more often than they do preceding that verb. Notice that in the following text there 72 "sentences," including the title and ending (which is not a full sentence). Of the 72 sentences, only 6 have SV order, while there are 20 sentences with VS order. 36 sentences have no subject noun at all. In most of (count them??) the VS occurrences of the subject noun are definite and non-contrastive. Subject nouns that precede verbs are boldfaced in this text. Subject nouns that follow verbs are boldfaced and italicized.

A Man Who Looked for a Son-in-law.001

vého tséxhénȯhtsevóómȯse
vého tsé- h- hé- nȯhtsevóom -ó -s
chief CNJ- OBL- PURP- look.for -DIR -3
na pfx- tns- pv- vta -voice -pro

kȧsováaheho
kȧsováahéh -o
young man -OBV
na -num

tséto'sėhevéxahese
tsé- to'se- he- véxahe -se
CNJ- PROS- have- have.child-in-law -OBV
pfx- pv- r- vai -pro

hestónaho
he- htónah -o
3PS- daughter -OBV
pro- na -num

tséto'sevéstoemótsese
tsé- to'se- véstoem -ó -tse -se
CNJ- PROS- married.to -DIR -OBV -OBV
pfx- pv- vta -voice -pro -pro
A chief when he went to look for a young man to be his son-in-law, who would marry his daughter.

A Man Who Looked for a Son-in-law.002

éxxaemȧhé'tánėse

é-	h-	xae-	mȧhé'tá	-né	-s
3-	PST-	simply-	all.camped	-FII	-RPT
pro-	tns-	pv-	vii	-sfx	-mode

There were many tepees.

A Man Who Looked for a Son-in-law.003

naa	hó'óxe	tȧháóhe	tséstaénoneo'tséstove						***mȧhtamȧhááhe***
naa	ho'oxé	tȧháóhe	tsé-	h-	ta-	énoneo'tsé	-htóve		mȧhtamȧháahéh
and	end	there	CNJ-	OBL-	TRL-	end.camp	-IMPERS		old.woman
p	p	p	pfx-	tns-	dir-	vai	-fii		na

éhvéesėstse

é-	h-	vée	-sest
3-	PST-	camp	-RPT
pro-	tns-	vai	-mode

And at the edge there where the camp ended an old lady camped.

A Man Who Looked for a Son-in-law.004

hevéxaho éhnéše'enásesto

he-	véxah	-o	é-	h-	néše'ená	-sest	-o
3PS-	grandchild	-OBV	3-	PST-	live.with	-RPT	-OBV
pro-	na	-num	pro-	tns-	vai	-mode	-num

Her grandson lived with (her).

A Man Who Looked for a Son-in-law.005

éxhoháeanáhtóvénėse

é-	h-	ho-	háeaná	-htóve	-né	-s
3-	PST-	very-	hungry	-IMPERS	-FII	-RPT
pro-	tns-	REDUP-	vai	-fii	-sfx	-mode

There was great hunger.

A Man Who Looked for a Son-in-law.006

tsé'tóhe	***kȧsovááhe***	néšéé'ėše		naa
tsé'tóhé	kȧsováahéh	néšéé'ėše		naa
this	young man	2.days		and
pro	na	p		p

na'hēē'ėše
na'hēē'ėše
3.days
p

éstaohkevoneotsesėstse

é-	h-	ta-	ohke-	voneotse	-sest	
3-	PST-	TRL-	HABIT-	disappear	-RPT	
pro-	tns-	dir-	pv-	vii	-mode	

For two days and for three days this young man would disappear.

A Man Who Looked for a Son-in-law.007

hévámóhe móstaohkėhénėse'névȧhéhe

hévá=móhe	mó-	h-	ta-	ohke-	hé-	nése'névá	-hé	-hé
apparently	INF-	PST-	TRL-	HABIT-	PURP-	hunt	-NEG.SFX	-INF.SFX
p	mode-	tns-	dir-	pv-	pv-	vai	-sfx	-sfx

Apparently he would go to hunt.

A Man Who Looked for a Son-in-law.008

é'ȯhkėho'o'xesėstse
é-	h-	ohke-	ho'o'xe	-sest
3-	PST-	HABIT-	arrive.carrying.game	-RPT
pro-	tns-	pv-	vai	-mode

taa'eva
taa'e	-vá
night	-OBL
ni	-sfx

He would bring home game at night.

A Man Who Looked for a Son-in-law.009

é'ȯhkeó'ėsóvasėstse ***mȧhtamȧhááhe***
é-	h-	ohke-	ó'ėsóvá	-sest	mȧhtamȧháahéh	
3-	PST-	HABIT-	slice	-RPT	old.woman	
pro-	tns-	pv-	vai	-mode	na	

The old lady would slice the meat.

A Man Who Looked for a Son-in-law.010

éxhoháeesenėhésesto
é-	h-	ho-	háeesenehe			-sest	-o
3-	PST-	very-	have	plenty	food	-RPT	-3PL
pro-	tns-	REDUP-	vai			-mode	-num

They had plenty to eat.

A Man Who Looked for a Son-in-law.011

nėhē'še	ame
nėhe'šé	ame
then	pemmican
p	ni

mó'ȯhkemanėstsėhēhe
mó-	h-	ohke-	manest	-é	-hé	-hé
INF-	PST-	HABIT-	make	-FTI	-NEG.SFX	-INF.SFX
mode-	tns-	pv-	vti	-theme	-sfx	-sfx

Then she would make pemmican.

A Man Who Looked for a Son-in-law.012

mó'ȯhkemésėhenovōhe ***néhnéšévȯse***
mó-	h-	ohke-	mése	-hé	-nó	-vo	-hé	néh-	néše	-vó	-s
INF-	PST-	HABIT-	eat	-NEG.SFX	-FTI	-3PL	-INF.SFX	CJT.PPL-	two	-3PL	-3
mode-	tns-	pv-	vti	-sfx	-sfx	-num	-sfx	pfx-	vai	-num	-pro

hevéxaho
he-	véxah	-o
3PS-	grandchild	-OBV
pro-	na	-num

They would eat it, the two of them, her grandson (and her).
A Man Who Looked for a Son-in-law.013

naa	nėhē'še	é'amėhóo'xeváhnesėstse					***hetane***
naa	nėhe'šé	é-	h-	ame-	hóo'xeváhné	-sest	hetane
and	then	3-	PST-	along-	announce.walk	-RPT	man
p	p	pro-	tns-	i-	vai	-mode	na

And then a man was announcing.

A Man Who Looked for a Son-in-law.014

tséheto'honée'tatse			é'amėhnesėstse			
tsé-	heto'honée'tá	-tse	é-	h-	amehné	-sest
CNJ-	be.at.camp.edge	-OBV	3-	PST-	walk	-RPT
pfx-	vii	-pro	pro-	tns-	vai	-mode

Along the edge of camp he walked.

A Man Who Looked for a Son-in-law.015

vo'ėstane
vo'ėstane
person
na

némó'otaēvo				***vého***
né-	mó'ot	-ae	-vó	vého
2-	invite.to.meal	-INV	-2PL	chief
pro-	vta	-voice	-num	na

"A person (?), ... the chief has invited you (plural),

A Man Who Looked for a Son-in-law.016

éto'senȯhtsevóome				tséto'sevéstoēmȯhtse				
é-	to'se-	nȯhtsevóom	-e	tsé-	to'se-	véstoem	-ó	-ht
3-	PROS-	look.for	-PSV	CNJ-	PROS-	married.to	-DIR	-3
pro-	pv-	vta	-voice	pfx-	pv-	vta	-voice	-pro

éxhesėstse			
é-	h-	he	- sest
3-	PST-	say	-RPT
pro-	tns-	vai	-mode

(this person?) is going to be looked for, someone to marry her," he said.

A Man Who Looked for a Son-in-law.017

éxhetóo'xevasėstse				
é-	h-	hetóo'xevá	-sest	
3-	PST-	so.announce	-RPT	
pro-	tns-	vai	-mode	

He announced that way.

A Man Who Looked for a Son-in-law.018

vee'e	éxho'tánėse			
é-	h-	ho'tá	-né	-s
3-	PST-	be.at	-FII	-RPT
pro-	tns-	vii	-sfx	-mode

vá'ȯhtámo'héé'e
vá'ȯhtámo'héé'e
place-of-honor
p
A tepee was there in the place-of-honor.

A Man Who Looked for a Son-in-law.019

nėhē'še
nėhe'šé
then
p

éstamȧsómoheeohtsésesto

é-	h-	ta-	mȧsó-	móheeohtsé	-sest	-o
3-	PST-	TRL-	suddenly-	meet	-RPT	-3PL
pro-	tns-	dir-	pv-	vai	-mode	-num

kȧsováaheho		***hetaneo'o***	
kȧsováahéh	-o	hetane	-o
young man	-3PL	man	-3PL
na	-num	na	-num

Then they gathered, young men, men.

A Man Who Looked for a Son-in-law.020

éhmo'onátamaahesėstse

é-	h-	mo'onátamaahe	-sest
3-	PST-	beautiful.appearance	-RPT
pro-	tns-	vai	-mode

She was beautiful.

A Man Who Looked for a Son-in-law.021

éxhoesėstse ***kȧse'éehe*** vá'ȯhtáma

é-	h-	hoe	-sest	kȧse'éehéh	vá'ȯhtáma
3-	PST-	be.at	-RPT	young.woman	place-of-honor
pro-	tns-	vai	-mode	na	p

The young lady was in the place-of-honor.

A Man Who Looked for a Son-in-law.022

éhnėšema'xemóhee'éstsėhnésesto ***hetaneo'o***

é-	h-	nėše-	ma'xe-	móhee-	'-	éstsehné	-sest	-o	hetane	-o
3-	PST-	continue-	much-	gather-	EP-	enter	-RPT	-3PL	man	-3PL
pro-	tns-	pv-	pv-	pv-	pv-	vai	-mode	-num	na	-num

Many men gathered-came inside.

A Man Who Looked for a Son-in-law.023

nėhē'še **tsé'tóhe** **kȧsováahe**
nėhe'šé tsé'tóhé kȧsováahéh
then this young man
p pro na

éstsėhetósesto

é-	h-	tsė-	het	-ó	-sest	-o

3- PST- CAT- tell -DIR -RPT -OBV
pro- tns- pv- vta -voice -mode -num

hevéškemo
he- véškem -o
3PS- grandmother -OBV
pro- na -num
Then this young man said to his grandmother.

A Man Who Looked for a Son-in-law.024

néške'e
néške'e
Grandmother!
voc

tavésėtsėhe'ōhtsėstse
ta- vése- tsėhe'ohtsé -sest
TRL- with- go.to -RPT
dir- pv- vai -mode

éxhetósesto
é- h- het -ó -sest -o
3- PST- tell -DIR -RPT -OBV
pro- tns- vta -voice -mode -num
"Grandmother, you, too, go there!" he told her.

A Man Who Looked for a Son-in-law.025

tȧhéaahtomónėstse
ta- hé- áahtomóné -ht
TRL- PURP- listen -IMPV
dir- pv- vai -mode
"Go to listen!

A Man Who Looked for a Son-in-law.026

tȧhéene'enoveha
ta- hé- héne'en -ov -eha
TRL- PURP- know -FTA -2:3.IMPV
dir- pv- vta -sfx -sfx

tséto'sėhevéxahéstovėstse
tsé- to'se- he- véxahé -htóve -ht
CNJ- PROS- have- have.grandchild -IMPERS -3
pfx- pv- r- vta -fii -pro

éxhetósesto
é- h- het -ó -sest -o
3- PST- tell -DIR -RPT -OBV
pro- tns- vta -voice -mode -num
Go to find out who is going to be son-in-law!" he told her.

A Man Who Looked for a Son-in-law.027

hé'tóhe ame tano'eohtseo'o
hé'tóhe ame ta- no'eohtsé -o
this pemmican TRL- walk.carry -IMPV.DEL
pro ni dir- vai -mode

éxhetósesto
é- h- het -ó -sest -o
3- PST- tell -DIR -RPT -OBV
pro- tns- vta -voice -mode -num
"This pemmican, take it along!" he told her.

A Man Who Looked for a Son-in-law.028

vá'netšéške'e nėšea'kóestseo'o
vá'ne- tšéške'e nėše- a'kóestsé -o
just- a little continue- bundle -IMPV.DEL
pv- p pv- vti -mode
"Just a little one, make a package!

A Man Who Looked for a Son-in-law.029

màhto'seéšeéneéestséstove
màh- to'se- éše- éne- éestse -htóve
IRREAL- PROS- already- stop- speak -IMPERS
pfx- pv- pv- pv- vai -fii

manėsto'sėhóehneto o'ha'enomeo'o
màh- neh- to'se- hóehné -to o'ha'en -om -e -o
IRREAL- CIS- PROS- emerge -CNJ.SFX drop -FTI -IMPV.SFX -IMPV.DEL
pfx- dir- pv- vai -sfx vti -sfx -sfx -mode

éxhetósesto
é- h- het -ó -sest -o
3- PST- tell -DIR -RPT -OBV
pro- tns- vta -voice -mode -num
When the talking is about over, when you're going out, drop it!" he told her.

A Man Who Looked for a Son-in-law.030

naa éxhoháeanáhtóvénėse
naa é- h- hoháeaná -htóve -né -s
and 3- PST- very hungry -IMPERS -FII -RPT
p pro- tns- vai -fii -sfx -mode
And there was great hunger.

A Man Who Looked for a Son-in-law.031

nėhē'še
nėhe'šé
then
p

móstavésėtsėhe'òhtsėhēhe
mó- h- ta- vése- tsėhe'ohtsé -hé -hé
INF- PST- TRL- with- go.to -NEG.SFX -INF.SFX
mode- tns- dir- pv- vai -sfx -sfx

néhe màhtamàhááhe
néhe màhtamàháahéh
that old.woman
pro na
Then that old lady also went there.

A Man Who Looked for a Son-in-law.032

nėhē'še
nėhe'šé
then
p

tsétó'mėhestóese
tsé- tó'me- het -óh -e -s
CNJ- right.away- tell -PSV -PSV -3
pfx- pv- vta -voice -voice -pro

móhnėhešévėhéhe
INF- PST- do that -NEG.SFX -INF.SFX
mó- h- nėhešévé -hé -hé
mode- tns- vai -sfx -sfx
Then exactly what she had been told, she did it.

A Man Who Looked for a Son-in-law.033

tsésto'seéšeéneéestséstove
tsé- h- to'se- éše- éne- éestse -htóve
CNJ- OBL- PROS- already- stop- speak -IMPERS
pfx- tns- pv- pv- pv- vai -fii

éhnėxhóehnesėstse
é- h- neh- hóehné -sest
3- PST- CIS- emerge -RPT
pro- tns- dir- vai -mode
When the talking was about over, she came out.

A Man Who Looked for a Son-in-law.034

néxahe
néxahe
my.grandchild
na

náto'sėhéhomȯhtōvo
ná- to'se- hé- homȯht -ov -ó
1- PROS- PURP- cook.for -FTA -DIR
pro- pv- pv- vta -sfx -voice

éxhesėstse
é- h- he -sest
3- PST- say -RPT
pro- tns- vai -mode
"I'm going to cook for my grandson," she said.

A Man Who Looked for a Son-in-law.035

mó'ohaehēhe
mó- h- ohaé -hé -hé
INF- PST- arise -NEG.SFX -INF.SFX
mode- tns- vai -sfx -sfx
She got up.

A Man Who Looked for a Son-in-law.036

móhnėxhóehnėhēhe
mó- h- neh- hóehné -hé -hé
INF- PST- CIS- emerge -NEG.SFX -INF.SFX
mode- tns- dir- vai -sfx -sfx
She came out.

A Man Who Looked for a Son-in-law.037

héne
héné
that
pro

móstatšėšeo'ha'enȯhēhe
mó- h- ta- tšėše- o'ha'en -ó -hé -hé
INF- PST- TRL- now- drop -FTI -NEG.SFX -INF.SFX
mode- tns- dir- pv- vti -theme -sfx -sfx
She dropped that (thing).

A Man Who Looked for a Son-in-law.038

tséstao'seéšėhóva'xėse
tsé- h- ta- to'se- éše- hóva'xe -s
CNJ- OBL- TRL- PROS- already- go out -3
pfx- tns- dir- pv- pv- vai -pro

he éxhesėstse
hé é- h- he -sest
hey 3- PST- say -RPT
p pro- tns- vai -mode
When she was about to go outside, "Hey!" she said.

A Man Who Looked for a Son-in-law.039

nóoo néxahe hexo'ėhaénenȧhtsestȯtse
nóoo néxahe he- xo'ėhaénén -ahtse -htot
wow! my.grandchild 3PS- salve.tears -REFL -NOM
p na pro- vta -sfx -sfx

náxamae'o'ha'enomóvo
ná- xamae- '- o'ha'en -om -ó -vó
1- ordinary- EP- drop -FTI -FTI -RELAT
pro- pv- pv- vti -sfx -theme -pro

éxhesėstse
é- h- he -sest
3- PST- say -RPT
pro- tns- vai -mode
"Oh! My grandson's ointment, I dropped it," she said.

A Man Who Looked for a Son-in-law.040

éstaéva'eotsesėstse
é- h- ta- éva'eotse -sest
3- PST- TRL- change -RPT
pro- tns- dir- vai -mode
She turned around.

A Man Who Looked for a Son-in-law.041

éhne'évȧhósėheseváenánȯse
é- h- neh- éva- hóse- heseváen -á -nó -s
3- PST- CIS- back- again- pick.up.quickly -FTI -FTI -RPT
pro- tns- dir- pv- pv- vti -theme -sfx -mode

héne ame
héné ame
that pemmican
pro ni
She quickly picked back up that pemmican.

A Man Who Looked for a Son-in-law.042

nóxa'e
nóxa'e
Wait!
p

éstȧhetaesesto
é- h- ta- het -ae -sest -o
3- PST- TRL- tell -INV -RPT -OBV
pro- tns- dir- vta -voice -mode -num

tsé'tóhe ***vého***
tsé'tóhé vého
this chief
pro na
"Wait!" this chief told her.

A Man Who Looked for a Son-in-law.043

táaxa'e héne
táaxa'e héné
let's.see that
p pro

néstóxanome
néh- tóxan -om -e
CIS- pass.around -FTI -IMPV
dir- vti -sfx -sfx

éxhesėstse ***néhe*** ***vého***
é- h- he -sest néhe vého
3- PST- say -RPT that chief
pro- tns- vai -mode pro na
"Let's see, pass that around!" that chief said.

A Man Who Looked for a Son-in-law.044

éstatóxanesėse
é-{pro} h-{tns} ta-{dir} tóxan{vti} -é -s -e -s -é
3- PST- TRL- pass.around
éstatóxánėse??

hótȧhtse ***ame***
hótȧhtse ame
unexpectedly pemmican
p ni

It was passed around, behold, (it was) pemmican!

A Man Who Looked for a Son-in-law.045

nóoo	éhpėhéveéno'énėse					
nóoo	é-	h-	pėhéve-	éno'e	-né	-s
wow!	3-	PST-	good-	taste	-FII	-RPT
p	pro-	tns-	pv-	fii	-sfx	-mode

Oh! It tasted good.

A Man Who Looked for a Son-in-law.046

néhe	**hetane**
néhe	hetane
that	man
pro	na

é'onéha'enānėse					
é-	h-	onéha'en	-an	-ó	-s
3-	PST-	loose	-by.hand	-FTI	-RPT
pro-	tns-	vti	-fti	-theme	-mode

That man unwrapped it.

A Man Who Looked for a Son-in-law.047

éhmésénėse				
é-	h-	mése	-nó	-s
3-	PST-	eat	-FTI	-RPT
pro-	tns-	vti	-sfx	-mode

He ate it.

A Man Who Looked for a Son-in-law.048

nėhē'še
nėhe'šé
then
p

éstsėhetósesto						
é-	h-	tsė-	het	-ó	-sest	-o
3-	PST-	CAT-	tell	-DIR	-RPT	-OBV
pro-	tns-	pv-	vta	-voice	-mode	-num

néhe	mȧhtamȧháaheho		táaxa'e
néhe	mȧhtamȧháahéh	-o	táaxa'e
that	old.woman	-OBV	let's.see
pro	na	-num	p

Then he told that old lady,

éxahe	náto'seéestsėstōvo					
éxahe	ná-	to'se-	éestsėst		-ov	-ó
your.grandchild	1-	PROS-	speak.to		-FTA	-DIR
na	pro-	pv-	vta		-sfx	-voice

"Let's see, your grandson, I'm going to talk to him.

A Man Who Looked for a Son-in-law.049

náto'sevé'hóómo				
ná-	to'se-	vé'hóom		-ó

1-	PROS-	look.at.s.o.	-DIR
pro-	pv-	vta	-voice

éxhetósesto

é-	h-	het	-ó	-sest	-o
3-	PST-	tell	-DIR	-RPT	-OBV
pro-	tns-	vta	-voice	-mode	-num

I'm going to see him," he told her.

A Man Who Looked for a Son-in-law.050

néstsėhe'ȯhtsee'ėse			éxhetaesesto						
néh-	tsėhe'ohtsé	-es	é-	h-	het	-ae	-sest	-o	
CIS-	go.to	-HORT	3-	PST-	tell	-INV	-RPT	-OBV	
dir-	vai	-sfx	pro-	tns-	vta	-voice	-mode	-num	

"Let him come over!" he told her.

A Man Who Looked for a Son-in-law.051

tséstaévȧho'ēhnėse						***mȧhtamȧhááhe***
tsé-	h-	ta-	éva-	ho'ehné	-s	mȧhtamȧháahéh
CNJ-	OBL-	TRL-	back-	come	-3	old.woman
pfx-	tns-	dir-	pv-	vai	-pro	na

éxhóhta'haovósesto										hevéxaho			
é-	h-	hóhta'ha				-ov	-ó	-sest	-o	he-	véxah		-o
3-	PST-	tell	story	to	s.o.	-FTA	-DIR	-RPT	-OBV	3PS-	grandchild		-OBV
pro-	tns-	vta				-sfx	-voice	-mode	-num	pro-	na		-num

When the old lady returned, she told her grandson. (Does mȧhtamȧhááhe go with the preceding or following verb??)

A Man Who Looked for a Son-in-law.052

náéšenėhešéve				tséhešėheto			
ná-	éše-	nė-	hešévé	tsé-	heše-	he	-to
1-	already-	ANA-	do that	CNJ-	how-	say	-CNJ.SFX
pro-	pv-	pv-	vai	pfx-	pv-	vai	-sfx

"I have done what you told me.

A Man Who Looked for a Son-in-law.053

néne'onóomāne			
né-	neh-	onóom	-ané
2-	CIS-	call.s.o.	-PSV
pro-	dir-	vta	-voice

éxhetaesesto

é-	h-	het	-ae	-sest	-o
3-	PST-	tell	-INV	-RPT	-OBV
pro-	tns-	vta	-voice	-mode	-num

You are invited," she told him.

A Man Who Looked for a Son-in-law.054

éstaosáanenėhe'ȯhtsesėstse						
é-	h-	ta-	osáane-	nėhe'ohtsé		-sest
3-	PST-	TRL-	so-	go	there	-RPT
pro-	tns-	dir-	pv-	vai		-mode

néhe kȧsovááhe
néhe kȧsováahéh
that young man
pro na
That young man went there.

A Man Who Looked for a Son-in-law.055

éstȧho'ėhnesėstse
é- h- ta- ho'ehné -sest
3- PST- TRL- come -RPT
pro- tns- dir- vai -mode
He arrived.

A Man Who Looked for a Son-in-law.056

éhnȯhtsėstóesesto ***vého***
é- h- nȯhtsėst -óe -sest -o vého
3- PST- ask s.o. -INV -RPT -OBV chief
pro- tns- vta -voice -mode -num na
He was asked by the chief.

A Man Who Looked for a Son-in-law.057

néhoháeesenėhémėse
né- ho- háeesenehe -mé -s
2- very- have.much.food -1/2PL -RPT
pro- REDUP- vai -num -mode
"You (pl) have plenty to eat.

A Man Who Looked for a Son-in-law.058

hóxe'anȧhtseo'o
hóxe'an -ahtse -o
clean -REFL -IMPV.DEL
vta -sfx -mode
Prepare (lit., clean) yourself!

A Man Who Looked for a Son-in-law.059

néxhéeseeheo'o
néh- hé- éseehe -o
CIS- PURP- move.in -IMPV.DEL
dir- pv- vai -mode

tsėhéóhe
tsėhéóhe
here
p
Move in here!

A Man Who Looked for a Son-in-law.060

nénéehove nétavóomȧtse
né- néehóve né- ta- vóom -atse
2- be the one 2- HORT- choose -1:2
pro- vai pro- pv- vta -voice

tséto'sevéstoēmȯhtse
tsé- to'se- véstoem -ó -ht
CNJ- PROS- married.to -DIR -3
pfx- pv- vta -voice -pro

nȧhtona
na- htónah
1PS- daughter
pro- na

éxhetaesesto
é- h- het -ae -sest -o
3- PST- tell -INV -RPT -OBV
pro- tns- vta -voice -mode -num
You are the one, I select you to marry my daughter," he told him.

A Man Who Looked for a Son-in-law.061

é'oseepėhévetanóotsesėstse
é- h- osee- pėhévetanóotse -sest
3- PST- very- happy quickly - become -RPT
pro- tns- pv- vai -mode

néhe kȧsovááhe
néhe kȧsováahéh
that young man
pro na
That young man became very happy.

A Man Who Looked for a Son-in-law.062

héehe'e éxhesėstse
héehe'e é- h- he -sest
yes 3- PST- say -RPT
p pro- tns- vai -mode
"Yes," he said.

A Man Who Looked for a Son-in-law.063

naa **néhe** **kȧse'éehe** éhmo'onátamaahesėstse
naa néhe kȧse'éehéh é- h- mo'onátamaahe -sest
and that young.woman 3- PST- beautiful.appearance -RPT
p pro na pro- tns- vai -mode
And that young lady was beautiful.

A Man Who Looked for a Son-in-law.064

éstaévȧhóo'ȯhtsesėstse
é- h- ta- éva- hóo'ȯhtsé -sest
3- PST- TRL- back- go home -RPT
pro- tns- dir- pv- vai -mode
He went back home.

A Man Who Looked for a Son-in-law.065

hevéškemo
he- véškem -o
3PS- grandmother -OBV

pro- na -num

móstanėhetȯhevōhe
mó- h- ta- nė- het -ó -hé -vo -hé
INF- PST- TRL- ANA- tell -DIR -NEG.SFX -OBV -INF.SFX
mode- tns- dir- pv- vta -voice -sfx -pro -sfx
He told that to his grandmother.

A Man Who Looked for a Son-in-law.066

éstano'vé'ȯhtsémȯsesto
é- h- ta- no'- vé'ȯhtsém -ó -sest -o
3- PST- TRL- also- accompany -DIR -RPT -OBV
pro- tns- dir- pv- vta -voice -mode -num

tséohkėhóo'xevátsese
tsé- ohke- hóo'xevá -tse -se
CNJ- HABIT- announce -OBV -OBV
pfx- pv- vai -pro -pro

He went with the one who announced.

A Man Who Looked for a Son-in-law.067
éhnėxhóo'xevasėstse ***néhe*** ***hetane***
é- h- neh- hóo'xevá -sest néhe hetane
3- PST- CIS- announce -RPT that man
pro- tns- dir- vai -mode pro na
That man announced.

A Man Who Looked for a Son-in-law.068

néhnóhtó'énȯhtse
néh- nóhtó'en -ó -ht
CIS- fetch.by.wagon -FTI -IMPV
dir- vta -theme -mode
"Come after it!

A Man Who Looked for a Son-in-law.069

né'amēhnėstse
néh- amehné -ht
CIS- walk -IMPV
dir- vai -mode
Walk toward (me)!

A Man Who Looked for a Son-in-law.070

néhnó'otsēstsėstse néstáme
néh- nó'otsest -é -ht ne- htámé
CIS- fetch -FTI -IMPV 2PS- food
dir- vti -theme -mode pro- ni

éstȧhestóhesėstse ***vého***
é- h- ta- hestóhe -sest vého
3- PST- TRL- called -RPT chief
pro- tns- dir- vii -mode na
Come after your food!" the chief was told.

A Man Who Looked for a Son-in-law.071

naa	nėhē'še	***néhe***	***kȧsovááhe***
naa	nėhe'šé	néhe	kȧsováahéh
and	then	that	young.man
p	p	pro	na

éstanėhešeamȧhénȯsesto										
é-	h-	ta-	nė-		heše-	amȧhé	-no	-sest	-o	
3-	PST-	TRL-	ANA-	how-	receive		s.o.	-FTA	-RPT	-OBV
pro-	tns-	dir-	pv-		pv-	vta	-sfx	-mode	-num	

tsémo'onátamaahétsese			
tsé-	mo'onátamaahe	-tse	-se
CNJ-	beautiful.appearance	-OBV	-OBV
pfx-	vai	-pro	-pro

néhe	kȧse'éehe
néhe	kȧse'éehéh
that	young.woman
pro	na

And then that's how this young man received the young lady who was beautiful.

A Man Who Looked for a Son-in-law.072

hena'háanéhe
hena'háanéhe
that's.it
pro

That's all.

Word formation

Cheyenne words are often made up of smaller parts (morphemes). These parts are like building blocks, so we informally call them blocks.

Noun formation

A noun may consist of a single morpheme. The following nouns cannot be divided into any smaller meaning parts:

ame 'pemmican'
hē'e 'woman'
hetane 'man'
hohpe 'soup'
šé'še 'duck'
vé'ho'e 'non-Indian'
vo'e 'cloud'

Prenoun compounds

A noun may consist of a prenoun plus a noun that can exist as a single word by itself:

ma'aatae-meo'o 'railroad, train' (literally, iron-road)
mo'ȯhtáe-vé'ho'e 'Negro' (literally, black-non-Indian)

A noun may consist of a noun which acts as a prenoun plus another noun:

he'é-ka'ėškóne 'girl' (literally, woman-child)
hetané-ka'ėškóne 'boy' (literally, man-child)

A noun may consist of a noun which acts as a prenoun plus a noun final that cannot exist by itself:

vé'ho'é-otóá'e 'cow' (literally, whiteman-buffalo)

A noun may consist of a prenoun plus a noun final:

Óoe-tane 'Crow' (literally, crow-person)
món-é'e 'bride' (literally, new-woman)

Noun-verb compounds

A noun may consist of a verb plus a noun:

mȯxe'ėstóne-mȧhēō'o 'school' (literally, writing-house)
ame'há-ve'ho'e 'pilot' (literally, flying-non-Indian)
homȯsé-ve'ho'e 'cook' (literally, cooking-non-Indian)

A noun may consist of an initial, an optional medial, plus a noun final:

éškȯse-esé-hotame[142] 'pig' (literally, sharp-nose-domesticated.animal)
ka'-énė-hótame 'bulldog, cat'[143] (literally, short-nose-domesticated.animal)
vóhp-ó'ha 'white horse' (literally, white-horse)[144]
to-óom-ȧšé'še-stȯtse 'soda pop, cold drink' (lit., cool-liquid-drink-NOM)
Mo'ȯhtáv-ȧhahtá-tane 'Blackfeet Indian' (lit., black-foot-person)

Nominalization

A noun may be consist of verb stem plus a nominalizer (a suffix that turns a verb into a noun):

ame'ha-htȯtse 'airplane' (literally, flying-thing)[145]
mésėhe-stȯtse 'food' (literally, eating-thing)
éškȯs-éné-hé 'greyhound' (literally, sharp-face-being)[146]
tsėhe'ėse-esé-he 'elephant' (literally, long-nose-being)
vovéstomósané-he 'teacher' (literally, teaching-being)

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[142] Historically, hótame referred to a dog. Later, the word oeškēse was used to mean 'dog'. When that happened, hótame narrowed in meaning to refer to a special kind of dog, such as a 'hound' (e.g. greyhounds and rottweilers). But it also broadened in meaning to refer, more generally, to a domesticated animal.

[143] Southern Cheyennes have used the word ka'énėhótame to refer to a cat. They also use the word póéso for a cat, perhaps borrowing it from Northern Cheyennes, who themselves may have borrowed it as a sound translation from the English word "pussy". Petter (1915:215) lists the word ka'eeséhotame (literally, short-nose-domesticated.animal) for 'cat'. Petter began his work in Oklahoma, before moving to Montana perhaps Southern Cheyenne have used both ka'énėhótame and ka'eeséhotame for a cat.

[144] The Cheyenne noun final /-o'há/ descends from a PA final that originally meant 'dog'. Over time, the final came to mean 'horse' in Cheyenne.

[145] This is the most general of the Cheyenne nominalizers. It is phonemically /-htot/. It can create either animate or inanimate nous from verbs.

[146] The suffix /-hé/ is another animate nominalizer. It seems to have a more specialized meaning than /-htot/ that is difficult to characterize semantically, perhaps something like 'being'. It often acts as a personifier, as in the common word vovéstomósanéhe 'teacher', literally 'teaching-being' or 'teaching-person'.

hoéstónéhe-he 'student' (literally, writing-being)

Verb formation

As we have already seen in discussion of verbs, Cheyenne verbs can be long, consisting of many morphemes. Independent order verbs typically are made up of a pronominal prefix, optional tense markers, preverbs that have aspectual and adverbial meanings, then a verb stem, then one or more suffixes which typically give information about person, number, and mode.

Pronominal prefixes

Pronominal prefixes are high pitched except when they precede the future tense marker:

ná-	first person (e.g. I, we)
né-	second person (you, you plural)
é-	third person (he, she, animate it)

Pronominal prefixes plus future tense –htse

nȧhtse-	first person + future tense
nėstse-	second person + future tense
tse-[147]	third person + future tense

Tense

Cheyenne marks two tenses: h- 'remote past' and –htse 'future' on its verbs. Verbs which are unmarked for tense refer to the present or recent past. (check that further??) Preterit, which is a tense in some languages, is not a tense in Cheyenne. Instead, the Cheyenne preterit is a mode.

Unmarked tense

The following verbs are unmarked for tense. They may refer either to the present or recent past.

Návóómo.	'I see him', or 'I saw him'.
Énéméne.	'He's singing', or 'He sang'.
Ého'sóeo'o.	'They are dancing', or 'They danced'.

Past tense

Past tense is marked with phonemic /h-/, which has the following pronunciations:

1. [s] preceding [t] or [s] (with [ss] pronounced twice as long as a single [s])
2. [š] preceding [k]
3. ['] preceding a vowel
4. [x] preceding [h]
5. [h] before any other sounds

Past tense is farther past in time than recent past. But it need not be distant past. Whether or not a verb is marked with past tense depends on the relative time frame in the mind of the speaker. There is no simple rule that says, for instance, that a verb will be marked with the past tense if it refers to a time more than a month ago or more than a year ago.

Notice the past tense markers immediately following the person prefixes ná-, né-, and é- in the following verbs:

[147] The pronominal prefix é- is omitted with future tense.

Ná-**h**-vóómo.	I saw him.
Né-**s**-tšėhe'kėstahe.	You were short.
É-**h**-néméne.	He sang.
É-**'**-a'xaame.	He cried.
É-**s**-séváno.	He skied.
É-**x**-ho'soo'e.	He danced.
É-**s**-tsėhetósesto.	He is said to have said this to him (reportative mode).
É-**š**-koká'a'xesėstse.	He is said to have danced (reportative mode).
É-**x**-hetóhoono.	He said that to him (preterit mode).

Far past tense

$$RECHECK TO DETERMINE IF /neh-/ WAS IN ERROR AS FAR PAST IN THE EARLIER GRAMMAR??

Ná-nėh-vóómo.	I saw him a long time ago.
É-nėh-mésehe.	He ate a long time ago.
É-nėx-ho'soo'e.	He danced a long time ago.

Future tense

Future tense is marked by htse-. Instead of their usual high pitch, pronominal prefixes are pronounced with low-pitched vowels preceding future tense. Because the low-pitched vowel precedes /h/, the vowel is also whispered (devoiced). The third person prefix /é-/ is omitted before the future tense marker and then the future tense marker is shortened to tse-. Examples of verbs with the future tense follow:

Nȧ-htse-mésehe.	I shall eat.
Nė-stse-vé'nėhešéve!	Don't do that (in the future)!
Tse-néveóhta.	(The cow) will have four legs. (said by Sweet Medicine)

Future tense plus translocative

If the future tense marker precedes the ta- translocative directional, the two morphemes combine as /hta-/ which retains both the future tense and translocative meanings.

Nȧ-hta-vé'háhtse.	I will go along.
Nė-sta-évȧhósevóomȧtse.	I will see you again.

Directionals

Directionals occur after the tense slot in the verb and before preverbs. Directionals indicate whether action is coming toward or away from a speaker.

Cislocative

The directional that indicates action toward a speaker is called a cislocative. It is phonemically spelled /neh-/. The /h/ has various alternates depending on the sound that follows it. The cislocative has high pitch in imperatives and low pitch in all other orders.

Non-imperative cislocatives

É-**nėx**-ho'ēhne.	He's coming.
É-**ne'**-amoo'kōho.	Rain is approaching.
É-**nės**-tsėheta'hāhtse.	He threw it toward here (that is, toward the speaker).

Imperative cislocatives

Néh-metsėstse!	Give it to me!
Néx-hėstánȯhtse!	Bring it to me!
Nés-tsėhe'ooestse!	Come here quickly!

Translocative

The directional that indicates action away from a speaker is called a translocative. It is spelled ta-.

É-**tå**-hémanohe.	He went for water.
É-**ta**-éšeta'ēhne éše'he.	The sun has set.

Preverbs

Preverbs give aspectual and adverbial information about the action or state expressed by the verb stem. Preverbs occur near the beginning of verbs, between any tense markers and the verb stem. In the following verbs the preverbs are boldfaced to make them easier to see. Except for the first two sentences, all of these sentences come from stories told by Cheyennes. Sentence 1 is a common way of saying "good-bye" today. Sentence 2 was said in a natural Cheyenne conversation by a fluent speaker who believed he did not speak Cheyenne as well as others. A glottal stop is inserted (epenthetically) after the negative preverb sáa- before anything else that begins with a vowel. This glottal stop is not itself a preverb.

Examples of verbs with preverbs

1. Nė-sta-**évå-hóse**-vóo-m-åtse.
   2-FUT-TRL-back-again-see-AOAM-INV:1
   I will see you again.

2. Ná-**ohkė-sáa-'-oné'seóme-pėhéve**-tsėhést-o'ané-he.
   1-HAB-not-EP-truly-well-Cheyenne-pronounce-NEG
   I truly do not pronounce Cheyenne well.

3. Mó'-**ȯhkė-hése-éve**-ahto-ešenå-hé-he.
   Q-HAB-why-about-bury-lie-NEG-INF[148]
   That must be why he lies around buried hiding. (The Bat)

4. Tse-nės-**sáa-'-évå-ho'e**-anȯhe-ohtsé-he.
   FUT-CIS-not-EP-back-arrive-down-go-NEG
   He won't come back down. (The Whiteman and the Indian)

5. É-sta-**nėšė-hetóse-ame**-néhov-ó-sest-o.
   3-FUT-TRL-continue-continually-chase-DIR-RPT-OBV
   It's said he kept on following them.

6. Né-nės-**to'sė-hé**-héhpȯheh-a.
   2-CIS-going.to-PURP-scare-INV
   He is going to come to scare you.

[148] Glossing with Q for the inferential prefix and INF for the inferential suffix comes from Sarah Murray (p.c.).

7. Né-**to'se-vá'ne-onésė**-héhpȯheh-a.
   2-going.to-only-try-scare-INV
   He is only going to try to scare you.

8. É-h-ne'-**osáane-ée-nėše**-to-táha'há-htsé-nȯ-se.
   3-PST-CIS-commence-about-continue-REDUP-throw.on-FTI-IOAM-RPT
   It's said he began to throw it on.

9. Nė-stå-**hóse-nė-heše**-mét-áne.
   2-FUT-TRL-again-ANA-REL-give.s.t.-PSV
   It will again be given to you this way.

10. É-s-ta-**éva-nė-heše-ho'**-hóo'-ȯhtsé-sest-o.
    3-PST-TRL-back-ANA-manner-arrive-home-go-RPT-3PL
    It's said they arrived back home that way.

11. Tse-**méo-hóe**-évo'soo'e.
    FUT-morning-out-play
    He will come out to play early in the morning.

12. tsé-s-tå-**hósė-hé**-manoe-se
    CNJ-PST-TRL-again-PURP-fetch.water-3
    when she went again to get water

13. Mó-nės-**tónėšė-hósė**-sóhp-o'e-ohé-tȯ-hané-he.
    Q-CIS-how-again-through-roll-motion-FII-NEG.II-INF
    Somehow it must have rolled through again.

14. Ná-to'se-**vá'ne-tšėške'**-mé'ést-á.
    3-going.to-just-little-explain-IOAM
    I'm just going to explain it a little.

15. tsé-**ohke-ée-méhae**-ne'étam-ése
    CNJ-HAB-about-used.to-depend.on-2PL
    what you (plural) used to depend on

16. É-s-ta-**éšė-hetóse-ma'xe**-mé'ėstom-ósane-sėstse.
    3-PST-TRL-already-big-explain-DETRANS-RPT
    It's said he was constantly explaining a lot. (Sweet Medicine)

17. É-h-**ne'-osáane-måsó**-ame-méohé-sest-o.
    3-PST-CIS-commence-all.group-along-run-RPT-3PL
    It's said they all started running.

18. E-s-tå-**xamae-måsó-ésė**-ho'óo't-ov-åhtsé-sest-o.

3-PST-TRL-simply-all.group-in-pile-FTA-RECIP-RPT-3PL
It's said they simply all piled in on each other.

19. É-x-**he'kė-hešė-hosó**-hnė-hoo'o.
3-PST-slowly-REL-backwards-walk-PRET
Once upon a time he slowly went backwards.

20. É-s-ta-**éšė-hó'ke**-éx-ȧho'h-á-no-ho.
3-PST-TRL-already-necessarily(??)-complete-by.heat-IOAM-IOAM-PRET
Once upon a time he had to finish cooking it.

21. É-s-ta-**ohkė-hóe-hé**-evo'sóe-hoo'o.
3-PST-TRL-HAB-out-PURP-play-PRET
Once upon a time he used to go out to play.

22. É-'-**ȯhkė-sáa-sé'hove-évȧ**-ho'-ėhné-he-hoo'o.
3-PST-HAB-suddenly-back-arrive-walk-NEG-PRET
Once upon a time he would suddenly not come back.

23. Ná-ta-**móne-éva-asė**-hóo'-ȯhtsé-me.
1-TRL-soon-back-start-home-go-1PL
We soon started to go back home.

Preverbs list

Here are some of the most commonly occurring preverbs. In this list a vowel which is in parentheses ( ) will occur if the next morpheme begins with a vowel.

áahtse'-	simultaneously	he'ame-	up
áhane-	extremely	he'aná-	easily
a'ene-	forever	he'ke-	slowly, softly
ame-	along	he'kone-	hard
anȯhe-	down	heóme-	too much
ase-	start	hése-	for such reason
e'(e)-	upward	heše-	manner
e'se-	afraid to	hetóeve-	in evening
émoose-	secretly	hetóse-	continually
éne-	end, stop	hetaa'-	to such extent
ése-	in, into	hóe-	out from
éše-	already	ho'(e)-	arrive
éva-	back	hóose-	go home
háanae-	heavy, respected	hoove-	mistakenly
háe-	much	hóse-	again
hávėséve-	badly	hóxe'e-	cleanly
he-	have	kánome-	although
hé-	for the purpose of	mae-	all over
hehpe-	more	máhe-	all

mȧhove-	tiredly
ma'heóne-	sacredly
má'se-	complete
ma'xe-	big, much
mȧsó-	suddenly, in a group
méhae-	used to
me'-	should
mé'(e)-	appear
méo-	early morning
móne-	recently
ne-	referring back
neh-	toward, cislocative
nésta-	previously
nėše-	continue
nėšená-	while
nėševe-	fast
nétȧhéve-	differently
nȯhtove-	know how to
no'-	also, included
no'hé-	aside
nó'se-	over
nonȧháxe-	might
ohke-	regularly
o'ome-	bypass
ó'ȯse-	mistakenly
onáxe-	might
oné'seóme-	truly
onése-	try to
onó'e-	proper
osáane-	commence
osee-	intense
pȧháve-	good, well
pėhéve-	good, well
sáa-	not
sé'e-	down into
sé'hove-	suddenly
sétove-	middle
sóhpe-	through
só'(e)-	still
taa'éve-	at night
tae-	exactly
ta'e-	disappear
taome-	by self
táve-	slightly
táxe-	on top
to'se-	going to
tónėše-	how?, somehow
tóxe-	along the edge
tse-	referring forward
tšėhe'še-	never
tšėške'-	little
váhtome-	nevertheless
vá'ne-	just
vá'ȯse-	complete
vé'(e)-	prohibit
vése-	with
xae-, xamae	simply, ordinarily
xanove-	straight

Aspectual preverbs

$$ADD GLOSSES:

Some preverbs are primarily aspectual in nature, including:

ase-
éne-
éše-
méhae-
hetóse-
móne-
nėše-
ohke-
osáane-
má'se-
nonȧháxe- / onȧháxe- / onáxe-
to'se-

Examples with aspectual preverbs

Máheameóestse néhéno é-**méhae**-'éevo'éstanéheve. All Runner used to live there. (1987:182)

Tse-**nonáháxe**-pe'pe'eotse. There might be trouble. (1987:27)

É'-**osáane**-asénoovósesto. He began to sing to them. (1980:45:18)

$$ADD MORE EXAMPLES

Path preverbs

Other preverbs indicate a path for the action of the verb:

anóhe-
e'(e)-
ése-
he'ame-
hóe-
no'hé-
sé'e-
sé'hove-
sóhpe-
só'(e)-
táxe-
tóxe-

Examples with path preverbs

Quantity preverbs

Some preverbs communicate information about quantity and intensity:

áhane-
háe-
hehpe-
heóme-
máhe-
ma'xe-
osee-
táve-
tšéške'-

Examples with quantity preverbs

Quality preverbs

Other preverbs focus on quality:

hávéséve-
hóxe'e-
péhéve-

véhone-
xae-, xamae-

Examples with quality preverbs

Temporal preverbs

Some preverbs focus on time:

a'ene-
hetóeve-
méo-
taa'éve-

Examples with temporal preverbs

Important preverb combinations

Some combinations of preverbs coalesce (contract together):
ta- + to'se- > tao'se-
Tšéške'e né-**tao'se**-vá'nėhóhta'haovatsénóvo namėšéme. 'I'm going to tell you (pl) a little about my (great) grandfather.' (1987:17)

Certain combinations of preverbs communicate unique information about aspect and modality:

éšė-hó'ko-: of necessity
É-**éšė-hó'ko**-mésehe. 'He HAD to eat.' (for example, he said he wasn't going to eat, but I told him to stay and eat, so he had to eat).

éšė-to'se-: on the verge of
Mó-**éšė-to'sė**-hestsevévėšéhéhe. 'He's about to grow horns.' (fig. =he's "crazy")

me'-hé-: emphatic
Né-**me'-hé**-vonetanó'tovȧtse! 'I would NEVER forget you!'

me'-hó'ke-: should have
Né-**me'-hó'ke**-mé'ėstomeve. 'You should have told me.'

oh-to'se-: almost but failed
Ná-**oh-to'sė**-hovánee'e. 'I almost died.'

sáa-tónėše-: cannot, unable to
Ná-**sáa-tónėšė**-tsėhe'ȯhtséhe. 'I am not able to go (there).'
És-**sáa-tónėše**-éne-e'kóo'óhesėstse. 'It's said he just couldn't stop looking out.' (1987:298)

sáa-tšėhe'še-: never
Né-**sáa-tšėhe'še**-vóomatséhe. 'I never see you.' (= I haven't seen you in ages)

tó'e-ase-: almost
Nȧhóhpo éheše'hāna; mó-**tó'e-ase**-ávoonėhéhe. 'He ate up absolutely all of his food; he must

have been (almost) starved.'

tó'-tae-
tónėšė-hé-
vé'-hé-
$$OTHERS??
$$FULL VERB EXAMPLES??

Verb stem formation

Verb stems are the central core of verbs. Verb stems are built from roots, initials, medials, and finals. Even though pronominal prefixes are not part of verbs stems, they will be included in our examples, following, so that there are complete verbs which may be pronounced as words.

Roots

A verb stem may consist of just a root. A root cannot be divided into any smaller meaning parts, nor does it need any other parts to complete its meaning. A root can stand alone as a complete verb, as long as it has any required grammatical affixes, such as person prefixes and suffixes. Here are some Cheyenne roots:

root	**meaning**
-a'xaame	cry
-ase	leave
/-émá/	take a sweat
-émȯhóne	hunt
-he'ke	be tender
/-hoe/	be at
-ho'ahe	want
/-ho'sóe/	dance
/-homosé/	cook
/-hotse'óhe/	work
/-mae/	bark (of a dog)
-mane	drink
-mésehe	eat
/-mó'é/	invite to a meal
/-naa'é/	doctor
/-nae/	die
/-néé/	be standing
/-némené/	sing
/-néne/	nurse (of a baby)
-nomáhtse	steal
/-ohaé/	arise
/-sévanó/	skate, slide
/-to'é/	get up (from bed)
/-vée/	camp

Examples of verbs with roots

Éa'xaame. He's crying.

É-éma.	He's having a sweat.
Ná-ho'ahe.	I want (it).
Ná-hoo'e.	I'm (here).
É-mane.	He's drinking.
É-mésehe.	He's eating.
É-mó'e.	He's inviting to a meal.
É-néé'e.	He's standing.

Initials

Initials are the first meaning part of many Cheyenne verb stems. An initial requires at least a medial or final to be a complete verb stem. Here are some of the most commonly used Cheyenne initials:

initial	meaning
á'(k)av-	droop
áhan-	extreme
áv-	fall over
a'e'-	separate (be)
a'enó'n-	dark
a'k-	round
a'kón-	squat
a't-/a's-	accidentally
ae'ta'é-	face
aéstom-	false
ahko'-	roll
ahto('h)-	under
am-	along
ames(t)-	crosswise
an-	down
ane'k-	prick
ase(t)-	away/start
axe-	scratch
é'(k)om-	oily
é'-	break
ém(ooht)-	secretly
én-	end
ést-	into
éstov-	blow
éš-/éx-	already/finish
éškos-	pointed
év-	about
éxov-	warm
e'(k)os-	turn over
e'-	up
e's-	dress
e't-/e's-	fear
e'xov-	peel
há-	much
háa'es(t)-	long
háahk-	small (very)
háahp-	large
hánoht-/hános-	back (head posture)
hávėsév-	bad
hahé-	rub
hahp-	fasten
hé'hév-	suck
hé'he(šk)-	wrinkled
héesev-	boil
héhnov-	patient

héhpoh-	frighten
héne'h-	stiff
héstov-	both sides
héšk-	nick
hévoe-	wring
he'am-	up/above
he'aná-	easy
he'e(n)-	spare
he'hem-	sprinkled
he'k(e)-	soft
he'k-	pierce
he'kon-	hard
he'kot-	quiet
he'né-	separate
he'xóv-	degree
heamá-	side
hehp-	beyond
heóm-	excessive
heóv-	yellow
hesé-	ridge
hes(e)-	cramp
hesó'x-	slippery
hest-	take
hestóx-	last/behind
hesto'to(n)-	braid
hestom-	hinder
heškóv-	thorny
het-/heš-	thus
hetóm-	true/correct
hó'os-/hó'oht-	against (lean)
hó'tah-	defeat
hó'tová-	extinguish
hó'x-	accustomed to
hóe'tó-	back/behind
hóe-	out
hóhee-	swaddle/wrap
hóhp-	melt
hóm-	disembark
hómest-	escape
hóna'(ov)-	add
hóné(')-	pile
hóoht-/hóo'-	home
hóom-	shelter/protect
hótoaná-	difficult
hótoxá-	crisscross
hóvoht-/hóvos-	store

hóx-/hóht-	around (tie)
hóxe'-	clean
hóxov-	across
ho'-	arrive
ho'óx-	last
ho'sot-	dirty
ho'tov-	loose
ho'xės(t)-	belong
ho'xo'-	against (press)
hohát-	laugh
hoham-	prefer
hohkó's-	purple
hohpé-	sweat
hohpo'-	gather
homȯhe-	noisy
honát-	subside
honó-	roast/bake
hoó'h-	overheard
hoó'sot-	unskilled
hoón-	shut
hoon-	restrain/forbid
hosó-	backwards
hosotóm-	rest
hotám-	turn around
hovéo'(k)-	shade
hovo'e-	envelope/surround
hox-	rotten
hoxo'ohtsév-	green
kás-	short
kȧhan-	tired
kȧhko(n)-	thin
ka'-	short
kó'kon-	peck/knock
kóe(n)-	hit (with s.t.)
koom-	still
má't-/má's-	complete/finish
mȧhe(t)-	all
mȧhov-	tired of
ma'(k)-	red
ma'(k)es(t)-	forward
ma'haa'-	big
ma'heón-	sacred
mamahk-	curly
mamée-	rub
mano'-	together
max-	touch

mé'-	appear
mé'š-/mé'h-	hairy
mén-	dig
me'to'-	exchange
móhe-	gather
món-	new
mo'(k)ohtá(v)-	black
mo'on-	beautiful
momáta'-	angry/mean
moméh-	lumpy/curdled
moméno'-	bunched
momése-	sort
mȯx-	brush
ná'som-	wither/stale
náno't-/náno's-	supreme/best
nȧha'-	catch
nȧhah-	wild
nȧhahk-	energetic
nȧhest-	avoid/forbid
nae-	numb
nanévesév-	clear/transparent
né't-/né's-	extract/doff
néhov-	stand/arise
ném-	slanted
néma'-	circular/revolve
nés-/néš-	two
nétȧhév-	different
név-	four
nėh(e)-	wipe
nehp-	cover/obstruct
neó'k-	tight fit
nes-/neš-	heat/hot
nėše'(h)-	wash
nėšev-	rapid
nėxahp-	dull
nėxoóht-	cute
nó'es(t)-	over
nó'oes-	hide
nóht-	approach
nóon-	dried up/brown
nóv-	slow/late
no'-	include
no'hé-	aside
no'k-	one/alone
nohtóv-	know how
nomon-	drowsy

noné'k-	smeared/streaked
nonótov-	hurry
nonom-	quiver
noón-	brown (faded)
nooht-	omit
ó'-	dry
ó'oht-/ó'os-	mistake
ó'x-	split/half
ónėst-	open
ónėš-	pain
o'a'-	sharp
o'ha'-	miss
o'hém-	scarce
o'om-	bypass
o'otóm-	full
oéhnov-	patient
oév-	scabby
oes-	discharge
ohas-	shine
omóm-	cry/tear
oné'xov-	peel (thin surface)
oné(st)-	test
onéha'-	untie
oném-	twisted
onénėš-	break/damage
onésova-	apart
onéstahk-	round/circular
one'seóm-	true/real
onó-	ashore
ono'-	proper
ononés(t)-	confused
ononov-	confused
oo'(k)-	bare
oo'há-	examine
otá'tav-	blue
ota-	pierce through
otó'xov-	skill
ov-	prostrate
ová'k-	round (formed)
ována'xa-	peace
ováne'-	stab
oxės(t)-	side/other way
pȧhávˉ	good
pȧho(n)-	stuck to
pa'(k)-	lump/knob/hump
pȧhpon-	flat on top

pano'-	spread on
pé(n)-	grind
péhp-	loose/shaggy
pėhév-	good
pe'pe'-	rough/troubled
pó'(k)-	gray
pó'-	explode/pop
pó(n)-	hit/slap
póh-	swell
pónoma'-	uncovered
po'-	off of
popé'-	rough
sé'-	into/center
sé'h-/šé'š-	awake
sé'ho'-	stake in
sé'se(n)-	scrape
sé(hp)-	stretch
séet-	same
sét-/séš-	remain
sétov-	middle
sóhkom-	slender
sóhp-	through
sóv-	diminish
šé(š)-/šé(x)-	free
táh-/táx-	top
tátse-	antagonize
táv-	goofy
ta'-	disappear
ta'ov-	angry
ta'p-	weak
ta'ta'-	open/unlock
taeváh-	measure
tȧhpe'-	big
tam-	stubby
tó'ės(t)-	long
tó'h-	stop
tó'hov-	between
tó'kes(t)-	short
tó'om-	steady/firm
tó'ov-	for good
tó(n)ov-	thick
tóhp-	poke
tóhto(n)-	flat
tóhtom-	aimless
tónet-/tónėš-	how?
tóoxe'-	copy

tóv-	stubborn
tóva-	imitate/pattern
tóx-	edge/around
tȯhovó-	gap (cf. slit)
to(n)-	cold
toést-	string (e.g. bead)
toe(n)-	hold
tȯhkom-	few
tomȯht-/tomȯs-	raise
toox-	low
tovó'k-	slit (cf. gap)
tséo'-	sprawl
tséva(n)-	dusty
tsėhés(t)-	Cheyenne
tsėhe'ės(t)-	long
tsėhe'kės(t)-	short
tšėške'-	small
vá'ȯht-/vá'ȯs-	complete
vé'h-	contain
vé'ke-	sweet
vé'ȯhk-	bitter/sting/pain
vé's-	rapid
véhon-	chiefly
véhp-	empty/hollow
vén-	disagreeable/cross
vés(t)-	with
ve'ev-	concave
vó'(k)om-	white
vó'ho'-	light/shine
vó'n-	light
vó(hp)-	light (color)
vóeše-	rejoice
vóhk-	bend
vóho'oes-	discard
vóhpon-	strict
vóon-	all night
vós-	hole/depression
vóvo'k-	naked
von-	remove
vonó-	lift
vovéh-	scarred
vovó'h-	spotted (white)
vovó-	first/ahead
xá'xán-	massage
xanov-	straight
xo'-	salve (put on)

xo'xon- dent

Initials and medials

We will study medials more thoroughly shortly. A verb stem may consist of an initial plus a medial:

É-momóht-óhtá.	He has diarrhea. (lit., he-move-stomach)
É-nėše'x-ahtse.	He gargled. (lit., he-wash-mouth)
É-pėhéve-'éxáne.	He has nice eyes. (lit., he-good-eye)

Initials and finals

We will also study finals more thoroughly shortly. A verb stem may consist of an initial plus a final:

É-ém-óéna.	He's praying secretly. (lit., he-secret-pray)
É-he'kon-ose.	He's frozen hard. (lit., he-hard-cold)
É-pėhév-o'o'e.	It's a good field. (lit., it-good-vegetation)

Initials, medials, and finals

A verb stem may consist of an initial, medial, and final:

É-háahpe'-éen-oo'e.	The snow is deep. (lit., it-deep-snow-lie)
É-am-óov-ā'a.	He moved the water with his foot. (lit., he-along-water-by.foot)
Ná-to-óom-ān-a.	I cooled the liquid by hand. (lit., I-cool-water-by.hand-IOAM)

Medials

Medials are noun-like meaning parts that are included in some verbs. Many body parts have medial forms in Cheyenne. Sometimes the spelling of a body part medial is unrelated to the spelling of the noun for that same body part. Some other things have medial forms, as well. Some medials have no noun counterpart.

Body part medials

meaning	**medial**	**noun**
ankle	-noná	honono
arm	-na'evá	ma'ahtse[149]
back	-'pa'oná	ma'pa'o
belly	-asé	matonėše
blood	-ma'emá	ma'e
breast, udder	-tanahá	matāna
calf	-sevá	hésevo
ear	-'está	mȧhtovóo'ȯtse
elbow	-htsé'ooná	mȧhtsé'oo'o
eye	-'éxané	ma'exa
face	-éné	-----
finger	-(hk)osé	mo'ēško
foot / feet	-hahtá	-----

[149] Ma'ahtse includes the hand and forearm.

hair	-ovésé, -a'é	me'ko
hand	-he'oná	-----
head	-htséá, -a'é	me'ko
heart	-htáhá	hēsta
hip	-šéoná	hešeo'o
leg	-(hk)óhtá	mȧhtse'ko
mouth	-ahtse(ná)	mahtse
nape	-hane'é	??mahánе'e[150]
navel, umbilical cord	-hta'né	hésta'he
neck	-notová	he'ȯtse
penis	-ohosé	vétoo'ȯtse
nose	-esé	ma'evo
stomach, abdomen, bowels	-ohtá	matonėše
testicle	-ta'xevá	ta'xevȯtse
thigh	-nómá	hénóme
throat	-éstooná	maéstoo'o
tongue	-tanevá	vétanove
tooth	-onené	vée'ėse
vagina	-ahá	ma'kēsta

Examples of verbs with body part medials

Body part medials are boldfaced in the following verbs:

Nánémo-**noná**-otse.	I twisted my ankle.
Náé'ė-**škóhtá**-xe.	I fell and broke my leg.
Énėxoós-**éne**.	He has a cute face.
Éma'e-**esé**-vose.	He has a red nose from the cold.
Nėše'šė-**he'ōnȧ**-htse!	Wash your hands!
Éhese-**na'éva**-otse.	He has cramps in his arms.
Éhese-**nomá**-otse.	He has cramps in his thigh.
Éoókȯhkeve-**notōva**.	He has a black dirty neck. (lit., he-crowlike-neck)
Étsėhe'se-**na'éva**.	He has long arms.
Étotšéške'e-**'ēsta**.	His ears stick out.
Évóhpe-**tanēva**.	He has thrush. (lit., he-white-tongue)
Nápóe-**stséá**-hno.	I punched him in the head.
Étȧhpe'-**ase**.	He has a big belly.
Éó'-**óhta**.	He is constipated. (lit., he-dry-bowels)
Éhévoe-**tanȧhá**-no'hāme.	He's milking. (lit., he-squeeze-udder-livestock).
Náéxovė-**hahtá**-ho'he.	I'm warming my feet.(lit.,I-warm-foot-by.heat)
Éhéšk-**onené**-'o.	He (especially a dog) is showing his teeth (for example, when snarling at someone).

Nėstsevé'hetsėhéhno éše'he! Nėstsematse-**ōse**. 'Don't point at the sun (or moon)! You'll get an infected finger.'

Taa'ēva nėstsevé'novo'eohtséme! Méstaa'e nėstseném-**ȧhtsená**-o'haēvo. 'Don't eat outside at night! A ghost will give you Bell's palsy (lit., crooked mouth).'

[150] Rarely used as a noun.

Other medials

meaning	medial	noun
ground, land	-óma'	ho'e
husband	-éhamá	naéhame[151]
snow	-éen	hésta'se
strand	-ón(e)	-----
water, liquid	-óom	mahpe
wood	-ó'(e)	-----
wife	-'evá	nȧhtse'eme[152]

Examples of verbs with other medials

Ée'-**óma'**-o'e.	It's upward sloped ground.
Évóhp-**een**-oo'e.	The ground is covered with white snow.
Éanȯh-**óné**-ána.	He lowered it with a rope.
Éto-**óom**-ȧše'še.	He's drinking a cool liquid.
Évon-**ó'é**-ma.	He was lost in thick bushes.
Énéše-**'éva**.	He has two wives.

Finals

Finals are the last meaning part of many verb stems before any grammatical suffixes occur referencing person, number, animacy, obviation, and mode. Finals can be categorized into two groups, concrete finals and abstract finals.

Concrete finals

Concrete finals specify what kind of an instrument, position, or action was used to carry out what the verb, as a whole refers to, such as whether the action was done by hand, foot, mouth, heat, cutting, standing, sitting, lying down, flying, or running. Here are some common concrete finals in Cheyenne:

Instrumental finals

Instrumental finals tell what kind of an instrument was used to perform the action of the verb:

meaning	final
by foot	-a'
by hand	-an, -en
by cutting	-as (TA), -es (TA), -ax (TI), -ex (TI)
by mouth	-óm (TA), -óht (TI)
by tool	-oh(n)
by heat	-(a)ho'h(n)
by cold	-ose (AI), -ohta (II)
by liquid	-óová
by speaking	-em

[151] Naéhame 'my husband' is obsolescent. Today Cheyennes usually say tsévéstoemo 'the one who is my spouse' for either a husband or wife.

[152] Literally, 'my woman'. This word is obsolescent, replaced by tsévéstoemo. Today nȧhtse'eme sounds vulgar since the related verb stem -hestse'eme is so close in pronunciation and means 'to have sex' (lit., to have a woman).

by thinking, regard	-átam (TA), -átsest (TI)
by hearing	-aht

Examples of verbs with instrumental finals

Nápo'-**ōhn**-o.	I broke him off with a tool. (lit., I-off-by.tool-him)
Nápo'-**ēs**-o.	I cut him off. (litl, I-off-by.cutting-him)
Éa't-**āx**-a.	He accidentally cut it. (lit., I-accidentally-by.cutting-it)
Nápėhév-**átám**-o.	I like him (lit., I-good-regard-him)
Étšėške'-**óóva**.	It shrunk from washing. (lit., it-small-by.water)
Éta'p-**ose**.	He gets cold easily. (lit., he-weak-by.cold)
Éhe'kon-**ōhta**.	It's frozen. (lit., it-hard.by.cold)
Návon-**åhō'h**-a.	I burned it up. (lit., I-remove-by.heat)
Énomon-**e'hāna**.	He fell asleep eating (lit., he-drowsy-eat)
Nápėhév-**ém**-o.	I spoke well of him. (lit., I-well-by.speaking-him)
$$MORE	

Positional finals

Positional finals indicate a position or posture in which the action of a verb is performed:

meaning	**final**
hang	-oése(ná) (AI), -oéstá (II)
lie	-eše(ná) (AI), -eha (II)
sit	/-oe/
stand	/-óé/

Examples of verbs with positional finals

Ésétov-**oésta**.	It's noon. (lit., it-middle-hang)
Éov-**ēše**.	He went to bed. (lit., he-prostrate-lie)
Návéhp-**ėšé**-mo.	I emptied him. (e.g. a jug; lit., I-empty-lie-him)
Éháóéná-**óó'e**.	He prayed standing up. (lit., he-pray-stand)
Énomon-**oo'e**.	He fell asleep sitting. (lit., he-drowsy-sit)

Action finals

Action finals tell what kind of general action was done. An initial with an action final further describes the kind or path of the action:

meaning	**final**
carry on back	-o'xe
dance	-ohomó'he
drink	-asé'še
eat	-e'haná
fall	-a'ó
flow	-'sevó
fly	-e'há
go	-ohtsé
housework	-mosé
jerk	-a'xe

rapid movement	-ohe
ride horseback	-a'hasó'he
roll	-ó'(e)
run	-o'ȧhéotse
sew	-nó'é
sing	-noné
sleep	-énóme
sound	-évone
walk	-(e)hné

Examples of verbs with action finals

É-én-**o'xe**.	He unburdened. (lit., he-stop-carry.on.back)
Éam-**ó'**-éna.	He hauled it by wagon. (lit., he-along-roll-FTI-it)
Éhosó-**hne**.	He walked backwards. (lit., he-backwards-walk)
Énéhe-**mōse**.	She does housework quickly. (lit. he-quickly-do.housework)
Éanȯhe-**'sēvo**.	It's flowing down. (lit., it-down-flow)
Éhahpe-**nó'e**.	She's sewing. (lit., she-fasten-sew)
Námá's-**énome**.	I got enough sleep. (lit., I-complete-sleep)
$$	

Abstract finals

Abstract finals convey less specific information than do concrete finals:

meaning	**final**
AI characteristic	-ahe
II characteristic	-a'e
II marker	-ó
AI action final	-sané
AI physical condition	-omóhtahe
detransitivizer	-ósané
impersonal	-stove / -htove / -nove
mental state	-tanó
resultative	-otse
slow process	-ohtsé
TA object agreement (TAOM)	-m
TI object agreement (TIOM)	-ht
TA object agreement (TAOM)	-t
TA final	-ov
transitivizer (TR)	-'tov
TA causative	-seh

Examples of verbs with abstract finals

The abstract finals in the following verbs are preceded by hyphens and boldfaced:

Épėhév-**ahe**.	He is good.
Épėhév-**a'e**.	It is good
Éhe'kot-**ahe**.	He is a quiet person.

Éotá'tav-**ahe**.	He's blue.
Éotá'tav-**o**.	It's blue
Éhe'kon-**ahe**.	He's hard.
Éhe'kon-**o**.	It's hard.
Éméhoht-**ahe**.	He is a loving person.
Éméhó-**sáne**.	He loves.
Évovéstom-**ósáné**.	He's teaching
Éáaht-**ósáne**.	He listens (to people).
Émásetsėst-**ósáne**.	He welcomes (people).
Éháoenȧ-**htove**.	There is praying.
Émésėhé-**stove**.	There is eating.
Émané-**nove**.	There is drinking (same as Émané-stove)
Nápėhév-**omóhtahe**.	I feel good (physically).
Náhá-**omohtahe**.	I'm sick.
Nápėhéve-**tāno**.	I'm happy. (lit., I-good-mental.state)
Návóó-**m**-o.	I saw him. (lit., I-see-TAOM-him)
Épėhévé-**'tov**-óho.	He was good to him (obviative) (lit., he-good-TR-obv)

$$MORE

Relative roots

In Algonquian language relative roots, preverbs, and initials relate the verb they are in to something preceding or following in the speech context. Cheyenne heše- functions as a relative preverb and as a complementizer in dependent verbs of complex sentences, which is a kind of relative function. The initial heš-/het-[153] performs the same anaphoric discourse function as does the heše- relative preverb. The preverb nė- can precede a relative root or initial to further specify that it refers back to something preceding in the speech context. That is, it is an anaphoric marker. The preverb tsė- can precede a relative root or initial to specify that it refers forward to something yet to be said. So, tsė- is a cataphoric marker. Relative roots, preverbs, and initials are boldfaced in the following examples:

$$EXAMPLES

Examples with relative roots

Oóxésta ná-**hesta**. 'Same as always, that's how I am.'
Névé'-nė-**hešéve**! 'Don't do that!'
"Nápėhévomóhtahe," é-**hevoo'o**.[154] "I'm feeling good," that's what he said.
é-**héso** 'it's that way'

Examples with the relative preverb

Kovááhe ná-**heše**-véhe. 'Youngman, that's how I am called (named).'
Tȧhάóhe hákó'e tósa'e hohάá'ėše móstȧ-**hešė**-hétoo'ėhehevóhe. 'Far away somewhere that's where they were taken to prison.' (1987:185)

Examples with the relative initial

Mónáoseeháeanȧhéhe; náhahpo ná-**heš**-e'hāna. 'I must have been very hungry; everything,

[153] The pronunciation heš- is used before the "e" vowel; het- is used before "a" and "o".
[154] The verb of saying in quote margins functions as a relative root.

that's what I ate.'
ná-**het**-ȧhtomóne 'I heard (it) that way'
é-**het**-óhta'hāne 'he told the story that way.'

'have' stems

he- $$DEVELOP THIS SECTION OR COMBINE IT WITH THE PREVIOUS SECTION ON 'have' stems UNDER AI VERBS

Instrumentals

Instrumentals are language forms that indicate the tools or means used to do actions. Cheyenne has two ways of expressing that someone is doing something "with" or "by means of" something:

1. Instrumental preverb vé'še-
2. Instrumental suffix –vá

Ná-**vé'še**-mésehe ane'kȯhomó'hestȯtse. I ate with a fork.
Námésehe ane'kȯhomó'héstó-**va**. I ate with a fork.

$$ARE THE EXAMPLES FROM THE ORIGINAL EDITION OF THE BOOK NATURAL ENOUGH TO INCLUDE?? TRY TO INCLUDE SOME NATURAL EXAMPLES FROM TEXTS BELOW.

Instrumental preverb vé'še-

The preverb vé'še- is used to indicate that the action or state of a verb was accomplished or reached by means of something.

Návé'še-ooma kȧhámáxe. ?? He hit me with a stick.

Ho'évohkȯtse ná-vé'šė-háomóhtȧhéotse. The meat made me sick.
Kokȯhéáxa ná-vé'šė-háomóhtȧhéotsenȯtse. The chicken (animate) made me sick. $$IS THIS A NATURAL EXAMPLE??

Instrumental suffix –vá

The suffix /–vá/[155] marks a noun which is used to perform some action.

Náooma kȧhamȧxéhé-**va**. He hit me with a stick.
Náa'tȧxestse mótšėšké-**va**. I accidentally cut myself with a knife.

Use of both the instrumental preverb and suffix

It is possible for both the instrumental preverb and instrumental suffix to be used in the same sentence: $$HOW NATURAL IS THIS??

Ná-**vé'še**-oó'xoemȧhāne hóhkȯxé-**va**. I chopped wood with an ax. $$RECHECK

Other examples

Náoó'xoemȧhāne hóhkȯxéva. I chopped wood with an ax.
Návé'šeoó'xoemȧhāne hohkȯxe. I chopped wood with an ax.

[155] Because of word-final devoicing, the high pitch on this suffix is not heard when a word on which it occurs is pronounced. But the high pitch does cause the preceding syllable to be pronounced higher than a low pitch.

Hé'tóhe ná-vé'šė-hetótaetāno. ??	This makes me happy.

Ho'évohkȯtse nápénóha ho'honáéva.	I ground ?? meat with a rock.
Mȧhaemenȯtse nápenȯhanȯtse ho'honáéva.	I ground corn[156] with a rock.
Mȧhaemenȯtse návé'šepénȯhanȯtse ho'honáéva.	I ground corn with a rock.

Benefactives

Cheyenne verbs can indicate that an action was done for the benefit of someone. There are several TA verb endings which can express such a benefactive meaning.

-vomotah 'for the benefit of'

The TA final –vomotah expresses a benefactive meaning:

Náháóéna	I prayed
Náháoenavomotāho	I prayed for him
Néháoenavomotaahtse	I prayed for you
Néháoenavomotatsemeno	We (exclusive) prayed for you (sg/pl).

-vomotah can also express a substitutive meaning, which is a kind of benefactive meaning. A substitutive meaning communicates the idea that someone does something in place of someone else.

Náhotse'óhevomotāho	I worked for him (that is, I worked in his place).

The English sentence "I worked for him" is ambiguous in that it can mean that I worked in his place. Or, it can also mean that I worked for someone who would earn money. Cheyenne uses a different ending on its verb for 'work' to express the idea of working for someone as employment:

Náhotse'ota	I worked for him (that is, he employed me)
Náhotse'óto	He worked for me (that is, I employed him)
Nátotse'ótoo'o	They worked for me (that is, I employed them)

Other benefactive finals

Some abstract TA finals can express a benefactive meaning with certain verb stems:

Nánéméne.	I sang.
Nánémeōvo.	I sang for him (benefactive).
Nánémeova.	He sang for me (benefactive).

Náhonóhta.	I baked it.
Náhonóhtomēvo.	I baked it for him.
Náhonóhtomevonȯtse.	I baked them (inan) for him.
Náhonóhtomóenȯtse.	He baked them (inan) for me.

Causatives

Some TA verb endings express the idea of causing someone to do something.

-'seh

The TA final –'seh can be added to many TA verb stems to create causatives:

[156] Corn is referred to as a grammatical plural in Cheyenne.

Nánémené'sého.	I made him sing. (without the final, Énéméne = He sang)
Nánémené'seha.	He made me sing.
Námésėhé'sého.	I made him eat.
Náovėsėná'sého.	I made him go to bed.
Nánaóotsé'sého.	I made him sleep.
Náhotse'óhé'sého.??	I made him work.
Náhomòsé'sého.	I made him cook.
Námésėhé'sėhatsenòtse.??	I made you eat him (e.g. a duck).
Námésėhé'sėhatsénoto.??	I made you eat them (animate).
Émésėhé'sėhónoto.??	He made him (obv) eat him (obv).
Némésėhé'šėseòtse.??	You made me eat him.
Návóó'sého.	I showed it to him (lit. I caused him to see it).
Návóo'sėhonòtse	I showed them (inan) to him.

Other causative finals

Some other, more abstract finals, combine with some verb roots to have a causative kind of meaning:

-m abstract TA final

Some TA verbs with an abstract final sometimes communicate a causative meaning:

Éhohátsemóho.	He made him (obv) laugh. (Éhohatse = He laughed)
Éhetótaemóho.	He made him (obv) rejoice.
Éháestáhémóho.	He angered him (obv).

$$OTHER FINALS?

Reduplication

$$CREATE THIS SECTION, REFERRING TO ELENA'S PAPER ON reduplication

Particles

In this book we consider any part of speech other than nouns and verbs to be particles. We introduced particles at the beginning of this book. We mentioned that possible subtypes of particles are demonstratives, indefinite pronouns, interrogative particles, numbers, conjunctions (connectives), exclamations (??), epistemic particles (??), and location particles.$$REVISE AND COORDINATE THIS LIST WITH THE LIST IN THE PARTS OF SPEECH SECTION

$$DEVELOP THIS SECTION

Conjunctions

Conjunctions, also known as connectives, are words which connect other words or longer stretches of speech together:

naa	and
máto	also
oha (óvahe??)	only

nėhe'še	then
nonohpa	so that

Some connectives occur in combinations:

naa māto	and also
naa oha	but

$$GIVE EXAMPLES. INCLUDE DESCRIPTION AND EXAMPLES OF DISCOURSE USE OF naa to mark discourse "episodes" (paragraphs?).

Demonstratives

Demonstratives are particles which point to things in the speech context. Demonstratives are marked for animacy and distance from a speaker. They are not marked for number (singular or plural):

tsé'tóhe	this (animate)
hé'tóhe	this (inanimate)
tá'tóhe	that (animate)
há'tohe	that (inanimate)

Demonstratives can modify a noun which they precede:

tsé'tóhe ka'ėškóne	this child
hé'tóhe mȧheonȯtse	these houses
tá'tóhe mo'éhno'ha	that horse
há'tóhe mȧhēō'o	that house

Demonstratives can stand alone, referring to something which is not overtly mentioned by name:

tsé'tóhe	this one (animate)
hé'tóhe	this one (inanimate)
tá'tóhe	that one (animate)
há'tóhe	that one (inanimate)

Discourse demonstratives

Another set of demonstratives refers to things which have already been spoken about in some speech context. We call these discourse demonstratives. Discourse demonstratives can modify a following noun or stand alone.

néhe	this one referred to in the more recent discourse (animate)
héne	this one referred to in the more recent discourse (inanimate)
náhe	that one which speaker assumes hearer knows about (animate)
háne	that one which speaker assumes hearer knows about (inanimate)

Indefinite pronouns

hová'éhe	something, nothing
hováneе'e	no one
nevá'esėstse	someone
nevá'ėsesto	include glosses for this and following forms??
nėséhoo'o	

nėséhoono
nėsévoohe
hénáá'énėse

hénése
hénėsehe
Móhenėséhanehe
$$OTHERS

Interrogative particles

Interrogative particles ask questions: $$GLOSS THESE PARTICLES

névááhe
névááso
neváaseo'o
neváasóho
hénová'e
hénová'ehȯtse
hénová'éto
hénová'etotse
hénová'etse
hénová'étsénėse
hénová'etotsénėse
hénáá'e
hénáá'énėse
tóne'še
tósa'e

$$ADD OTHERS

Command particles

Some particles function as commands:

Nóheto!	Let's go!
Nóxa'e!	Wait!
Ótahe!	Listen!
Táaxa'e!	Let's see! ($$FUNCTIONS AS COMMAND??)

Location particles

Location particles refer to locations:

ȧhtóno'e	under
anȯheto	below
he'ama	up
heama	side
táxeto	top
tóxeha	edge

tsėhéóhe
nėhéóhe
tȧháóhe
nȧháóhe

hétsėhéóhe
hénėhéóhe
hátȧháóhe
hánȧháóhe
$$OTHERS??

Epistemic particles

$$REVISE TITLE AND CONTENT

Epistemic particles are important for communicating how Cheyenne speakers relate to what they are saying. They are especially useful in conversation as Cheyenne interact with each other. They are to a dialogue something like what seasoning is to food. Without these particles Cheyenne utterances would be less flavorful. Following are a number of these particles, with attempts to translate them to English. The late linguist Robert Longacre referred to particles like these as "mystery particles". That is an good label for particles which are so important to a discourse, yet are sometimes mysteriously difficult to analyze and define.$$INCLUDE EXAMPLES

óotāma	especially
hotȧhtse	unexpectedly, lo and behold
aose	right?
ta'se	like
hámó'ȯhtse	for instance
mé'tó'e	on the other hand
ónétáhtse	instead
ótsėhámóhe	oops
hé	Oh, I made a mistake
ta'sótse	I mistakenly thought (contracted from ta'se hótȧhtse)
héva	maybe
hēā'e	maybe
héá'ėháma	maybe
tá'sėháma	maybe
nóháse	anything, whatever
nóhásėháma	just any way
hévámóhe	I guess, apparently

Exclamatory particles

Exclamatory particles express strong feelings, typically of surprise or amazement. Cheyenne exclamatory particles traditionally have different pronunciations for females and males. Cheyenne exclamatory particles function like English interjections.

Šaa! / Éaa!	Wow! (traditionally said by males, but said today by some females also)
Náoo! / Nóoo!	Wow! (said only by females)

Hesévávo! / Sévávo! Wow! / Amazing

Emphatic particles

Some particles are created by adding the suffix -to to a preverb. These particles have a more emphatic meaning than the preverbs they are created from.$$RECHECK THAT CLAIM

ameto	as time goes on
anȯheto	down
hehpeto	later
hóseto	again
oné'seómeto	truly
sóhpeto	through
táxeto	on top

Examples with emphatic particles

hehpeto tsé'éšeméoese Tsėhe'ėsta'éhe 'after the battle with Long Hair (Custer)' (1987:59)

Naa nėhē'še hóseto, "Amėške nėstseó'komatsénoho vóohe." 'And then again (he would say), "Fat, I'll take a small bite of you, stop."' (Croft 1988:18)

Numbers

There are several different sets of Cheyenne numbers. One set of numbers is used for counting how many things there are. Another set of numbers is used for counting how many times some action is done. Another set of numbers is used for counting groups. Some numbers are particles (stand-alone words). Others are parts of verbs. Let's examine the various number systems. $$REVISE (include nó'kóve, number preverbs, how many overnights, numbers of days: néšéé'ėstse, etc.)

Cheyenne teachers often teach children Cheyenne numbers in bilingual school programs. They teach children to count in Cheyenne, since they were taught to count in English when they were in school. But it is likely that number counting was never a natural Cheyenne activity--and it probably is not a natural activity for learning to speak English, either. But it is an interesting activity. We do need to know our numbers.

If you are a Cheyenne language teacher, I would encourage you to teach children numbers in natural ways, rather than teaching them a list of numbers and asking them to recite them. For instance, you might show them three balls and ask them, in Cheyenne, of course, how many balls there are. Ask them how many times they have played hand games. Teach them to ask how many months old a baby is and teach them how to give right answers to such a question.

Try to avoid teaching any lists of words, whether they are lists of number, colors, or animals. Speakers of any language do not normally recite lists of words. Instead, people naturally use words as they experience life. Try to remember how you were taught to understand and speak Cheyenne, and then try to teach that same way to children in Cheyenne language programs. The main point is: *Make language teaching natural*. Just keep speaking in Cheyenne to children, just as parents speak any language to their children. Parents keep talking to their children even though their children don't understand every word right away. But by repeating words and sentences over and over when it is the right time to say them in natural speech contexts, children begin to understand the words, whether it is "Don't do that!" in English or its equivalent "Névé'nėhešéve!" or thousands of other words in

whatever language you speak.

Even though learning to recite a list of Cheyenne numbers may not help children very much to learn to understand and speak Cheyenne, it is important, eventually, to learn the various ways that Cheyennes organize numbers and use them in natural speaking. Always, however, Cheyenne language needs to take place in natural speech contexts. While children are walking, eating, or playing, talk with them in Cheyenne about what they are doing and what you are doing. No one can learn to understand and speak Cheyenne by learning lists of words, looking up words in a Cheyenne dictionary, or even reading this grammar book. Cheyenne dictionaries and grammar books can be helpful resources. They just should not be used as patterns for teaching Cheyenne to others. Let's now learn about Cheyenne numbers, even though we encourage you not to simply memorize the lists that are written in this section about numbers.

Number particles

Numbers which indicate how many things and how many times can be considered particles. Number particles are not marked for animacy of a noun that they modify.

Numbers of things

The first set of numbers tells how many things there are. Things counted can be anything, such as trees, cars, tepees, babies, men, women, dogs, cats, deer, books, or shoes. The pronunciation of a number does not change if the noun it goes with is animate or inanimate. This set of number is sometimes called cardinal numbers.

For numbers 11-19 we can include or leave out the word for 'ten,' mȧhtohto. Fluent speakers have said these numbers both ways. For instance, we can say '12 (things)' as either mȧhtohto hóhta neše or just hóhta neše.

The word hóhta in a number indicates that we add the following number. For instance, the word for '11 (things)' is mȧhtohto hóhta na'ėstse, literally meaning something like '10 plus 1'.

We do not know if the words for added numbers, such as 11, are separate words or all one word. The added number words have pitches which indicate that they might be all one word. For instance, the word for 11 is pronounced mȧhtóhtȯhóhtȧhná'ėstse, with high pitches on each of the voiced vowels. You can write the added numbers as separate words or one complete word. It doesn't matter either way.

na'ėstse	1
neše	2
na'he	3
neve	4
noho	5
naesohto	6
nésohto	7
na'nohto	8
sóohto	9
mȧhtohto	10
(mȧhtohto) hóhta na'ėstse	11
(mȧhtohto) hóhta neše	12

(mȧhtohto) hóhta na'he 13
(mȧhtohto) hóhta neve 14
(mȧhtohto) hóhta noho 15
(mȧhtohto) hóhta naesohto 16
(mȧhtohto) hóhta nésohto 17
(mȧhtohto) hóhta na'nohto 18
(mȧhtohto) hóhta sóohto 19
nésó'e 20
nésó'e hóhta na'ėstse 21
nésó'e hóhta neše 22
nésó'e hóhta na'he 23
nésó'e hóhta neve 24
nésó'e hóhta noho 25
nésó'e hóhta naesohto 26
nésó'e hóhta nésohto 27
nésó'e hóhta na'nohto 28
nésó'e hóhta sóohto 29
na'nó'e 30
na'nó'e hóhta na'ėstse 31
na'nó'e hóhta neše 32
na'nó'e hóhta na'he 33
na'nó'e hóhta neve 34
na'nó'e hóhta noho 35
na'nó'e hóhta naesohto 36
na'nó'e hóhta nésohto 37
na'nó'e hóhta na'nohto 38
na'nó'e hóhta sóohto 39
névó'e 40
névó'e hóhta na'ėstse 41
névó'e hóhta neše 42
névó'e hóhta na'he 43
névó'e hóhta neve 44
névó'e hóhta noho 45
névó'e hóhta naesohto 46
névó'e hóhta nésohto 47
névó'e hóhta na'nohto 48
névó'e hóhta sóohto 49
nóhónó'e 50
nóhónó'e hóhta na'ėstse 51
nóhónó'e hóhta neše 52
nóhónó'e hóhta na'he 53
nóhónó'e hóhta neve 54
nóhónó'e hóhta noho 55
nóhónó'e hóhta naesohto 56
nóhónó'e hóhta nésohto 57
nóhónó'e hóhta na'nohto 58

nóhónó'e hóhta sóohto	59
naesóhtȯhnó'e	60
naesóhtȯhnó'e hóhta na'ėstse	61
naesóhtȯhnó'e hóhta neše	62
naesóhtȯhnó'e hóhta na'he	63
naesóhtȯhnó'e hóhta neve	64
naesóhtȯhnó'e hóhta noho	65
naesóhtȯhnó'e hóhta naesohto	66
naesóhtȯhnó'e hóhta nésohto	67
naesóhtȯhnó'e hóhta na'nohto	68
naesóhtȯhnó'e hóhta sóohto	69
nésȯhtȯhnó'e	70
nésȯhtȯhnó'e hóhta na'ėstse	71
nésȯhtȯhnó'e hóhta neše	72
nésȯhtȯhnó'e hóhta na'he	73
nésȯhtȯhnó'e hóhta neve	74
nésȯhtȯhnó'e hóhta noho	75
nésȯhtȯhnó'e hóhta naesohto	76
nésȯhtȯhnó'e hóhta nésohto	77
nésȯhtȯhnó'e hóhta na'nohto	78
nésȯhtȯhnó'e hóhta sóohto	79
na'nóhtȯhnó'e	80
na'nó'e hóhta na'ėstse	81
na'nó'e hóhta neše	82
na'nó'e hóhta na'he	83
na'nó'e hóhta neve	84
na'nó'e hóhta noho	85
na'nó'e hóhta naesohto	86
na'nó'e hóhta nésohto	87
na'nó'e hóhta na'nohto	88
na'nó'e hóhta sóohto	89
sóóhtȯhnó'e	90
sóóhtȯhnó'e hóhta na'ėstse	91
sóóhtȯhnó'e hóhta neše	92
sóóhtȯhnó'e hóhta na'he	93
sóóhtȯhnó'e hóhta neve	94
sóóhtȯhnó'e hóhta noho	95
sóóhtȯhnó'e hóhta naesohto	96
sóóhtȯhnó'e hóhta nésohto	97
sóóhtȯhnó'e hóhta na'nohto	98
sóóhtȯhnó'e hóhta sóohto	99
no'ka mȧhtóhtȯhnó'e ??	100
no'ka mȧhtóhtȯhnó'e hóhta na'ėstse??	101

Examples of numbers of things

na'ėstse hetane	one man
na'ėstse kȧhámáxe	one stick
neše mȧheonȯtse	two houses
neve he'eo'o	four women
noho ka'ėškóneho	five children
naesohto póesono	six cats
nésó'e mo'kėhanȯtse	twenty shoes

Numbers of times

This set of numbers tells how many times some action was done. This set of numbers end with -a for 1-5 and -ha for 6-10. These numbers are sometimes called multiplicative numbers:

no'ka	once
nexa	twice
na'ha	3 times
neva	4 times
nóhona	5 times
naesóhtoha	6 times
nésȯhtoha	7 times
na'nóhtoha	8 times
sóohtoha	9 times
mȧhtóhtoha	10 times
(mȧhtóhto) hóhta no'ka	11 times
(mȧhtóhto) hóhta nexa	12 times
nésó'e	20 times (same pronunciation as for 20 things)
no'ka mȧhtóhtȯhnó'e	100 times (same pronunciation as for 100 things)
no'ka vonoéstónėstóva	1000 times (lit., once lost-count)

Examples of numbers of times

1. Nó'ka nénaeotse. 'You fainted one time.'
2. no'ka ho'né'ėstóva 'one step length' (lit., 'once by step'; this is approximately one yard)
3. nexa hámȯhtsėhnéstóva tsénėhe'ėsévoénėstse 'Twice tepee raising that's how long his face is' (This is a funny phrase said by a lady related to a man who had a long face, whom she wished to shame for having beaten his wife. It can be paraphrased as something like "His face is so long he could pitch two tepees on it".)
4. Neva náhoxéhé'šéva.?? 'Four times I pledged to put on a Sun Dance.'

Numbers of groups

These numbers tell how many groups there are. A group can be a pair, a band, etc. A group number is composed of a number stem plus the group suffix /-óvé/.

nó'kóve	one group
nésóve	two groups
ná'nóve	three groups
névóve	four groups
nóhónóve	five groups
naesóhtȯhnóve	six groups

nésȯhtȯhnóve	seven groups
na'nóhtȯhnóve	eight groups
sóohtȯhnóve	nine groups
mȧhtóhtȯhnóve	ten groups

Examples of numbers of groups

nésóve mo'kėhanȯtse	two pairs of shoes
névóve xamaevo'ėstaneo'o	four tribes of Indians
nóhónóve nótȧxeo'o	five bands of warriors

Numbers of days

A number preverb can occur with a noun suffix /-éš/ meaning 'day' to indicate how many days (actually overnights) of time have elapsed.

no'kēē'ėše	one day[157]
néšéé'ėše	two days
na'hēē'ėše	three days
névéé'ėše	four days
nóhonéé'ėše	five days

Examples in sentences:

Néšéé'ėše náévȧho'eōhtse. 'I returned four days ago.'

Névéé'ėše móhnéma'eméohehevóhe. 'For four days they ran around.' (The Great Race, W. Leman, 1987:245)

Days of a month (Calendar days)

Days of a month use the numbers for number of times plus a verb that literally means 'it has come to that amount.' For example, the first day of a month is no'ka ého'oeme, literally meaning "once (the day) has come to that amount:

1. No'ka ého'oeme
2. Nexa ého'oeme
3. Na'ha ého'oeme
4. Neva ého'oeme
5. Nóhona ého'oeme
6. Naesóhtoha ého'oeme
7. Nésȯhtoha ého'oeme
8. Na'nóhtoha ého'oeme
9. Sóohtoha ého'oeme
10. Mȧhtóhtoha ého'oeme
11. Mȧhtóhtoha hóhta no'ka ého'oeme
12. Mȧhtóhtoha hóhta nexa ého'oeme
13. Mȧhtóhtoha hóhta na'ha ého'oeme
14. Mȧhtóhtoha hóhta neva ého'oeme
15. Mȧhtóhtoha hóhta nóhona ého'oeme

[157] That is, one overnight.

16. Mȧhtóhtoha hóhta naesóhtoha ého'oeme
17. Mȧhtóhtoha hóhta nésȯhtoha ého'oeme
18. Mȧhtóhtoha hóht na'nóhtoha ého'oeme
19. Mȧhtóhtoha hóhta sóohtoha ého'oeme
20. Nésó'e ého'oeme
21. Nésó'e hóhta no'ka ého'oeme
22. Nésó'e hóhta nexa ého'oeme
23. Nésó'e hóhta na'ha ého'oeme
24. Nésó'e hóhta neva ého'oeme
25. Nésó'e hóhta nóhona ého'oeme
26. Nésó'e hóhta naesóhtoha ého'oeme
27. Nésó'e hóhta nésȯhtoha ého'oeme
28. Nésó'e hóhta na'nóhtoha ého'oeme
29. Nésó'e hóhta sóohtoha ého'oeme
30. Na'nó'e ého'oeme
31. Na'nó'e hóhta no'ka ého'oeme

Numbers in verbs

Cheyenne numbers appear in several verb constructions. They can occur as preverbs, initials, and roots of verbs.

Number preverbs

Here are some number preverbs:

no'ke-	one
néše-	two
na'he-	three
néve-	four
nóhone-	five

Examples with number preverbs

Ná-no'ke-ene.	I stayed one night.
Ná-néše-ene.	I stayed two nights.
É-néše-éno'e.	It's the second day of the week.
Nána'he-enō'tse.	I camped three nights.
É-na'he-némeneo'o.	There are three of them singing.
É-néve-éno'e.	It was four overnights ago.
Vé'ho'éotóá'e tse-néve-óhta.	The cow will have four legs. (Sweet Medicine's prophecy)
É-nóhone-aénáma.	He is five years old.

Number initials

Here are some number initials:

no'k-	one
nés-	two
na'n-	three
név-	four
nóhon-	five

Examples with number initials

É-nésoeme.	He/It costs two (dollars).
É-na'noéséne.	Three hang. (e.g of three stars in a constellation)
É-névanēne.	He did it four times.
É-nóhon-oeme.	He/It costs five (dollars).

Number roots

Number roots occur with both animate and inanimate subjects. Animate subjects can be of any person, first, second, third, or obviated:

Animate subjects

É-no'kahe.	There is one of him/her.
É-néšeo'o.	There are two of them (animate).
Ná-néšéme.	There are two of us (exclusive).
É-na'heo'o.	There are three of them (animate).
É-néveo'o.	There are four of them (animate).
É-nóhoneo'o.	There are five of them (animate).
É-naesóhtȯxeo'o.	There are six of them (animate).
É-na'nóhtȯxeo'o.	There are eight of them (animate).
É-sóohtȯxeo'o.	There are nine of them (animate).
É-mȧhtóhtȯxeo'o.	There are ten of them (animate).
É-néso'ȯheo'o.	There are twenty of them (animate).
É-néso'o'ēnėstse.	There are twenty of them (inanimate).

Inanimate subjects

É-nó'ka'e.	There is one of it.
É-néxánėstse.	There are two of them (inanimate).
É-na'hānėstse.	There are three of them (inanimate).
É-névánėstse.	There are four of them (inanimate).
É-nóhonānėstse.	There are five of them (inanimate).
É-naesóhtȯhánėstse.	There are six of them (inanimate).
É-nésȯhtȯhánėstse.	There are seven of them (inanimate).
É-na'nóhtȯhánėstse.	There are eight of them (inanimate).
É-sóohtȯhānėstse.	There are nine of them (inanimate).
É-mȧhtóhtȯhánėstse.	There are ten of them (inanimate).

Numbers as participles

Number roots occur in participles that refer to either animate or inanimate things. The participles can take subjects of any person, first, second, third, or obviated:

Animate Intransitive participles

tsé-no'kaestse	the one (animate) which is one in number
tséh-no'kȧhéto	by myself, I alone$$CONTRAST WITH THE NEXT ONE
néh-no'kȧhéto	I alone
néh-néšése	both of you (plural)
tsé-néšese	the two of them (animate)
tsé-na'hese	the three of them (animate)
tsé-névese	the four of them (animate)

tsé-nóhonese	the five of them (animate)
tsé-naesóhtȯxese	the six of them (animate)
hotóhkeo'o tsé-nésȯhtȯxese	the seven stars (Cheyenne for the Pleiades constellation)
tsé-na'nóhtȯxese	the eight of them (animate)
tsé-sóohtȯxese	the nine of them (animate)
tsé-mȧhtóhtȯxese	the ten of them (animate)

Inanimate Intransitive participles

tsé-nó'ka'e	that which is number one $$RECHECK GLOSSES
tsé-néxa'e	that which is number two
tsé-na'ha'e	that which is number three
tsé-néva'e	that which is number four
tsé-na'nóhtȯhatse tséhoéstose	eighth graders

Sequence numbers (Ordinal numbers)

Sequential numbers tell what place something has in sequential order. These are also sometimes called ordinal numbers. The Cheyenne final /-a'ónétó/ indicates number sequence. Sequential numbers can be expressed in either the independent or conjunct orders, as shown in the following examples (the conjunct order examples begin with tsé-):

É-no'ka'ónéto.	It is the first one.
tsé-no'ka'ónéto	the first one
É-néxa'ónéto.	It is the second one
tsé-néxa'ónéto	the second one
tsé-na'ha'ónéto	the third one
É-néva'ónéto.	It is the fourth one.
tsé-nóhona'ónéto	the fifth one
tsé-naesóhtȯhna'ónéto	the sixth one
tsé-nésȯhtȯhna'ónéto	the seventh one
tsé-na'nóhtȯhna'ónéto	the eighth one
tsé-sóohtȯhna'ónéto	the ninth one

$$CHECK FOR EXAMPLES WITH ANIMATE SUBJECTS, e.g. 'he is the second one'

Group number verbs

Cheyenne verbs can take a number initial plus an AI /-óvahe/ or II /-óvátó/ final indicating a group. This final is related to the /-óvé/ suffix we saw on particles for numbers of groups.

É-nésovȧheo'o.	There are three groups (animate).
É-névovȧheo'o.	There are four groups (animate).
É-névóvátónėstse.	There are four groups (inanimate).

Numbers in days of the week

Numbers are used in names for some of the Cheyenne days of the week. Note that in Oklahoma the first day begins on Tuesday, while in Montana the first day begins on Monday. Here are some of the ways to say the Cheyenne days of the week. For other ways, see the later section of this book on Days of the week in the larger section on words for Time in Cheyenne. To make them easier to see, numbers in the names for days of the week are highlighted here:

Oklahoma days of the week

Here are days of the week for Oklahoma, as listed by Cheyenne language teacher Lenora Holliman:[158]

É**no'ke**éno'e.	Tuesday (lit., 'It's the first day.')
É**néše**éno'e.	Wednesday (lit., 'It's the second day.')
É**na'he**éno'e.	It's Thursday (lit., 'It's the third day.')
É**néve**éno'e.	It's Friday (lit., 'It's the fourth day.')
Étšėške'ma'heóneéšeeve.	It's Saturday (lit., 'It's the little holy day.')
Éma'heóneéšeeve.	It's Sunday (lit., 'It's the holdy day.')
Éénema'heóneéšeeve.	It's Monday (lit., 'It's the end of the holy day.')

Montana days of the week

No'ka éšeēva	Monday (lit., 'on the first day')
Nexa éšeēva	Tuesday (lit., 'on the second day')
Na'ha éšeēva	Wednesday (lit., 'on the third day')
Neva éšeeva	Thursday (lit., 'on the fourth day')
Nóhona éšeeva	Friday (lit., 'on the fifth day')
Tšėške'ma'heóneéšeēva	Saturday (lit., 'on the little holy day')
Ma'heóneéšeēva	Sunday (lit., 'on the holy day')

Language change

Changes occur over time in every language. Sounds and meanings of Cheyenne words have experienced such historical changes.

Cheyenne has descended from Proto-Algonquian (PA), the ancestor of all the Algonquian languages. Through careful study linguists are able to observe changes which have occurred in the sounds and grammar between Proto-Algonquian and each of its desdendant languages, including Cheyenne.

We have also been able to observe further changes taking place in the Cheyenne language in the past few decades. Let's outline some of the main changes which have occurred in the long history that has led to the current sounds and grammar of Cheyenne.

Proto-Algonquian to Cheyenne changes

Following are some Cheyenne words with their Proto-Algonquian (PA) source words (etyma). Proto-words are marked with the asterisk (*), following standard practice.

ame (PA **pemyi*, "grease")
he'e (cf. PA **weθkweni*, "his liver")
hē'e (PA ***eθkwe·wa*, "woman")
hetane (PA **er$$enyiwa*, "man")
matana (PA **meθenyi*, "milk")
šé'še
sémo
xāō'o

[158] From Internet webpage: http://www.swosu.edu/academics/catc/dictionary/c04.aspx

pe'e
netse
hotóá'e
neše
na'he
$$RECHECK PA AND ADD MORE EXAMPLES

PA:Cheyenne correspondences

Common Cheyenne reflexes of PA are:

PA	Cheyenne
*a	o
*e	a
*o	e

$$others

More recent Cheyenne sound changes

We can observe some changes in Cheyenne from published records. Other changes have been personally observed.

h-addition

We have noted that PA nouns that began with a vowel now begin with the letter "h" in Cheyenne. Most of this change occurred before the end of the 1800s when Petter began his study of Cheyenne. However, Petter (1915) did record some Cheyenne nouns which he heard beginning with a vowel, which later began with "h":

meaning	Petter	modern Cheyenne
ant	azesc	hátseške
ball	oxzem	hóhtséme
Siouxs	Ohoomoheo	Ho'óhomo'eo'o
grass	oxooxzz	cf. hoxo'ȯhtsévó'ėstse 'grass' $$DELETE EXAMPLE??

$$(OTHERS??)

Simplification

Simplification of sound sequences and regularization of grammatical patterns commonly occur in languages. We observe both forms of language change in Cheyenne.

Loss of voiceless syllables

Younger Cheyenne speakers simplify the sounds of some words. They drop the sounds of some words, especially some voiceless syllables which are difficult to hear. Here are some words with their traditional pronunciation and pronunciations by many younger speakers today:

meaning	traditional pronunciation	younger speaker pronunciation

old woman	mȧhtamȧhȧáhe	tamȧháahe
book	mȯxe'ėstoo'o	xe'ėstoo'o
I asked him	nánȯhtsėstóvo	nánėstóvo
berries	menȯtse	menėstse ??
your pet	nėstōtse	stōtse
Kills On the Water	Mȧhpevana'hāne	Pevana'hāne
I see you	névóomȧtse	névóomėstse ??

Regularization

Cheyennes have been regularizing some irregular grammatical patterns. EXAMPLES??

Obviation regularization

Cheyenne obviatives have been undergoing some regularization. Remember that Cheyenne, like other Algonquian languages, allows only one third person to be in focus at any one time. Any other third person is moved out of focus. It is called an obviative. A third person which remains in focus is called a proximate. Obviated nouns take an obviative suffix. Verbs which have obviated objects take obviative suffixes, as well.

Some proximate and obviative nouns, along with the phonemic spelling of the proximate, are:

meaning	**phonemic**	**proximate**	**obviative**
woman	/he'é/	hē'e	he'óho
man	/hetane/	hetane	hetanóho
clock	/éše'he/	éše'he	éše'hóho
Sioux	/ho'óho'mo'é/	Ho'óhomō'e	Ho'óhomo'óho

We can see that the obviative suffix on these nouns is –óho. However, if a noun ended with a phonemic high pitch, it traditionally would take a low pitched suffix:

meaning	**phonemic**	**proximate**	**obviative**
fly (insect)	/hésé/	hése	heso
rock	/ho'honáé/	ho'honáá'e	ho'honaa'o
alien	/nóte/	notse	noto
nighthawk	/pé'e/	pe'e	pe'o
duck	/šé'šé/	šé'še	še'xo

Pitches of obviatives and their suffixes alternated between high and low depending on the phonemic pitch of the penultimate (next-to-the-last) vowel.[159] For several decades many fluent speakers have been regularizing these alternations so that obviatives take only the single suffix /-óho/. So, the obviative nouns in the preceding list are increasingly pronounced as in the following list:

meaning	**phonemic**	**proximate**	**obviative**
fly (insect)	/hésé/	hése	hésóho ($$ RECHECK)

[159] For further details, see my article, Leman, Wayne. 1987. Cheyenne Obviation Pitch Alternations. In Papers of the Eighteenth Algonquian Conference, ed. William Cowan, pp. 173-186. Ottawa: Carleton University.

rock	/ho'honáé/	ho'honáá'e	ho'honáóho($$ RECHECK)
alien	/note/	notse	nótóho($$ RECHECK)
nighthawk	/pé'e/	pe'e	pé'óho
duck	/šé'šé/	šé'še	šé'xóho

By the 2020's most Cheyenne speakers no longer use any obviative endings on nouns.

The same regularization is occurring with verbs which are marked for obviation:

meaning	**phonemic stem**	**older**	**newer**
he (obv) is praying	/-háóéná/	éháoenaho??	éháóénáho ??$$
he loves her (obv)	/-méhót/	éméhoto	éméhótóho
he fought him (obv)	/-méót/	éméoto	éméótóho
he ate him (obv)	/-mév/	émevo	émévóho
he (obv) invited to feast	/-mó'é/	émo'o	émó'óho
she suckled him (obv)	/-néh/	éneho	énéhóho
he (obv) is nursing	/-néne/	éneno	énénóho
there are two of them (obv)	/-néše/	énexo	énéxóho
there are four of them (obv)	/-néve/	énevo	énévóho
he hates him (obv)	/-péót/	épéoto	épéótóho

The older pronunciation has a low-pitched ending if the stem-final vowel is high-pitched. The regularized pronunciation has a high pitch on the first vowel of the obviative suffix, regardless of the pitch of the stem-final vowel.

Regularization of the TI theme sign

A increasing number of speakers regularize the TI theme sign to /á/ instead of retaining the older /ó/ theme sign which occurred in TI negative verbs. The theme sign vowels are underlined in these examples:

positive	**meaning**	**older negative**	**newer negative**	**meaning**
návóóhta	I saw it	násáavóóhtóhe	násáavóóhtáhe	I did not see it
éhestāna	he took it	ésáahestanóhe	ésáahestanáhe	he did not take it
náhéne'ēna	I know it	násáahéne'enóhe	násáahéne'enáhe	I do not know it

Regularization of irregular possessives

We previously mentioned that Cheyennes have been changing irregular possessive prefixes so that they are regular. We repeat a few examples here:

irregular	**regular**
nénove 'my home'$$RECHECK	navénove ??
nétove	navétove ??
néséne 'my friend'	navéséne ??

Idiolectal changes

Some changes in Cheyenne are focused more in the speech of

Semantic change

Not only do sounds change over time, but meanings of words do also. $$

vé'ho'e trickster ~ creator > whiteman ~ job role

-o'ha dog > horse

hótame dog > domesticated animal

Borrowing

Cheyenne includes words borrowed from other languages.

Sound translations

A sound translation is a kind of borrowing that adapts the sounds of a word in one language to the sounds of another language.

The Cheyenne word heávohe 'devil' appears to be a borrowing from Spanish, from contact with Mexicans, of their word for the devil, "diablo". This kind of borrowing is sometimes called a sound translation. The sounds of "diablo" have been adapted to sound more like a Cheyenne word.

One Cheyenne word meaning '25 cents' is tȯhévetse, phonetically [tʰoʸvɪc]. This is a sound translation from the English term "two bits" which was used commonly in the past to refer to a 25 cent coin.

A century or so ago Cheyennes adapted the name of the capital of the United States, Washington, pronouncing it as Vášėtaēno. This is a sound translation of the word "Washington" plus the Cheyenne locative suffix –no which means 'place'.

Loan translations

Cheyennes traditionally had no greetings or leavetakings. After bilingualism with English increased, Cheyennes literally translated English greetings and leavetakings to Cheyenne. These have been used for several decades by at least some Cheyenne speakers.

Greetings

Pévevóona'o 'Good morning'
Péveéšeeva 'Good day'
Pévėhetóéva 'Good evening'
Pévetaa'ēva 'Good night'

These greetings have been adapted to be pronounced as verbs, creating more natural sounding greetings used by some speakers:

Épévevóonā'o 'It's a good morning'
Épéveéšeeve 'It's a good day'
Épévėhetóeve 'It's a good evening'
Épévetaa'eve 'It's a good night'

Good-bye

The English leavetaking 'good-bye' (historically shortened from "God be with you") has not been literally translated to Cheyenne. Instead, Cheyennes have borrowed English "See you later!" as a leavetaking used by many speakers for many decades. Cheyennes have adapted this borrowing to be pronounced as the following fully inflected verb:

Nėstaévȧhósevóomȧtse 'I'll see you again later.'

Other loan translations

The Cheyenne verb náé'ahe means 'I am out of money' (literally, 'I-broken'). This appears to be a semantic borrowing from the English idiom "I am broke". The Cheyenne sign that accompanies this verb is the same sign used for something that is literally broken.

Other semantic borrowings are: $$

Cheyennes enjoy translating other English idioms literally to Cheyenne and then laughing about how silly they sound. Some examples are:

Né(tó'tae)pónóhta $$?? toóneoheo'o! You hit the nail on the head!

We're scraping the bottom of the barrel.$$

During one work session an elder and I literally translated an English idiom to Cheyenne:

É-ma'xemené-he'anáto 'It's plum easy'

The Cheyenne word for 'plum' is má'xeme. We used it as a preverb along with the Cheyenne verb stem /–he'anátó/ meaning. We then had fun combining this new preverb with other verbs, such as Éma'xenéhotoanáto 'It's plum difficult'. Cheyennes enjoy playing with words.

If enough Cheyennes like the literally translated idioms they sometimes become more widely used.

Creation of new words

Cheyennes create new words when the need arises. Most new words are descriptive, made up of smaller meaning parts. Some created words have been used for so long that they are no longer thought of a new words. Others are more recently minted. Some have been created recently but are not in common usage.

Older created words

Here are some words which were created when Cheyennes encountered new things and needed names for them. These words have been a regular part of the Cheyenne language for many years:

English	**Cheyenne**	**literal meaning**
cow	vé'ho'é-otóá'e	whiteman-buffalo
stable	mo'éhno'hamé-mȧhéó'o	horse-house
coffee	mo'ȯhtávė-hohpe	black-broth
tea	véhpotsé-hohpe	leaf-broth
airplane	ame'hahtȯtse	flying-thing
buggy	tšėške'e-amó'enēō'o	small-wagon

car	amȧho'hestȯtse	go along by heat/burning thing
battery	ho'ēsta	fire
tire	amȧho'hé-mȧhtse'ko	car-leg
school	mȯxe'ėstóne-mȧhēō'o	writing-house
post office	mȯxe'ėstóoné-mȧhéó'o	letters-house
desk	táxe-mȯxe'ėstónestȯtse	upon-write-thing
pencil	mȯxe'ėstónestȯtse	writing-thing
chair	táxe'ėséestȯtse	upon-buttocks-sit-thing
basketball	éseváohé-hóhtséme	into-throw-ball
newspaper	hóo'xevá-vȯxe'ėstoo'o	announce-paper
tribal office	mé'koné-mȧhéó'o	head-house
tribal council	mé'kono	heads
casino	mȯhenėšé-mȧhéó'o	playing cards house
movie theater	mȯxe'a'xé-mȧhéó'o	moving picture house
policeman	matanaé-ve'ho'e	breast-whiteman (refers to the badge)
doctor	naa'é-ve'ho'e	doctoring whiteman
soldier	nótȧxéve'ho'e	warrior-whiteman
diabetes	vé'keemȧhpévomóhtȧhestȯtse	sugar-sickness

Recently created words

Here are some words recently created which are not widely used, but they could be if more Cheyennes knew about them:

$$ (see file DKMC signs.doc)
$$ (see file Medical Terms.doc)
Storybook
Bulletin board
Computer
Blender
microwave
High pitch mark
Mountain Dew
Wrist watch
RV

The Cheyenne lexicon

The lexicon of a language is its entire inventory of words (vocabulary) and other important meaning parts (morphemes). The lexicon also should indicate relationships among the words. The Cheyenne lexicon is found in dictionaries of Cheyenne. The most recent dictionary is titled Cheyenne Dictionary. We have attempted to include all the words and lexical relationships among them in the Cheyenne Dictionary. We have attempted to write the words in the dictionary are accurately as possible. An online version of this dictionary can be accessed at this Internet address:

http://cdkc.edu/cheyennedictionary/index.html

The online dictionary includes links to audio files so that thousands of the words and other

morphemes in the dictionary can be heard.

Study of the Cheyenne lexicon is very interesting. Through study of the Cheyenne lexicon we can learn so many interesting things about how Cheyenne speakers say words.

One word or two words

An interesting thing to learn when studying the lexicon of a language is whether it uses one or more words for something. Different languages use different numbers of words to refer to the same thing. Such differences between languages are interesting. If all the flowers in the world had the same color and shape, flowers would be a little boring. It's the same way with languages. If all languages said everything the same way, they would not be as interesting as they are. Differences among flowers, animals, people, cultures, and languages are interesting and beautiful. Just because one language says something one way and another language says it a different way is not a cause for shame or a feeling that one language is better than another language, regardless of what you might have been taught about your language by schoolteachers or others.

Monomials

If a language uses a single word for something, that word is called a monomial. Some English monomials are "baby", "child", "dog", "water", "tree", and "always". Cheyenne has monomials (single words) that match those English words: mé'ėševȯtse 'baby', ka'ėškóne 'child', oeškēse 'dog', mahpe 'water', hoohtsėstse 'tree', and mé'ėstse 'always'.

Binomials

Sometimes one language requires two or more words to say the same thing said in another language by only one word. A two word phrase that refers to something is called a binomial. Cheyenne speakers use a single word (monomial), kȧsovȧáhe, that requires two words (binomial) to say the same thing in English, "young man". English uses one word (monomial), "boy", that requires a compound word to say the same thing in Cheyenne, hetané-ka'ėškóne, literally "male-child". For now, we will consider a compound word as a kind of binomial (double word). Which is the better way of referring to a boy, the single English word "boy" or the Cheyenne double word, "hetané-ka'ėškóne"? Hopefully, you will answer that neither one is better. Both are good, appropriate ways to say the same thing in each language.

With that understanding, that each way of saying something is good, let us compare some monomials (single words) and binomials (double words) of Cheyenne and English:

monomial	**binomial**
kȧsovȧáhe	young man
kȧse'éehe	young woman
ma'háhkéso	old man
mȧhtamȧhȧáhe	old woman
boy	hetané-ka'ėškóne
girl	he'é-ka'ėškóne
school	mȯxe'ėstóne-mȧhēō'o
hestonóvónó'e	drymeat pole

words or sentences

Sometimes a language can say something with a single word that is said by an entire sentence in another language. Cheyenne verbs are single words (monomials), often with several smaller parts (morphemes). But Cheyenne single word verbs usually must be translated as entire sentences in English. Neither way is better than the other. Both ways of saying the same thing are good:

monomial	**sentence**
Émésehe.	He (or She) is eating (or He, or She, ate).
Ékoká'a'xe.	He (or She) is jumping. (or He, or She, was jumping.)
Náháéána.	I'm hungry.
Néésemésehėhe?	Did you already eat?
Épėhéva'e.	It's good.
Éhoo'kōho.	It's raining.
Nésáatsėhe'ševóomatséhe.	I never see you.

Semantic ranges

Sometimes a word in one language does not exactly match a word (or words) in another language. The words in the different languages might have slightly different meanings. Or they might share some of the same meanings, but have some meanings that are not the same. Again, this does not mean that one of the languages is better than the other language. It just means that the languages have different ways of saying things.

The set of meanings that a word has is called its semantic range. Often the semantic ranges of words between languages do not match up exactly. This makes the job of translating between these language more difficult, but not impossible.

Cheyenne and English have different semantic ranges for words having to do with siblings. For instance, in the Cheyenne language there are several words that refer to sibling relationships: older sibling, younger sibling, older brother, younger brother, sibling/cousin, etc. $$DESCRIBE THE DETAILS, TRY TO SHOW THEM WITH SEMANTIC RANGE CIRCLES

$$DEVELOP THIS SECTION Even if something cannot be said as concisely in one language as it is said in another language, usually there is some way to express the same meaning, even if it takes more words than another languages uses to do so.

It isn't said

Some things are simply not said, at least not yet, in a language. That does not mean, however, that they cannot be said in that language. I am often asked how to say something in Cheyenne. Sometimes I have to answer, "I don't know. I have never heard that said. But if Cheyennes decide to say that in Cheyenne, it can be said and it might become a regular part of the language." Here are some things which I don't think are said yet in Cheyenne:

Happy birthday!
Merry Christmas!

Again, just because these things are not said in Cheyenne, does not mean that English is a better language than Cheyenne. It just means that Cheyennes have not felt a need yet, or a strong enough

need, to say these things in Cheyenne. In the case of "Merry Christmas!", the concept of Christmas was brought to the Cheyennes, probably in the 1800s. So, obviously, Cheyennes would not have said "Merry Christmas!" before they knew about Christmas. Cheyennes do just fine today saying things like "Merry Christmas!" in English and other things, if they wish, in Cheyenne.

Lexical relationships

Lexical relationships are systematic relationships among the words of a language. Following are descriptions of some of the most important lexical relationships in Cheyenne.$$FILL OUT THIS SECTION; IMPORT WHAT CAN BE USED FROM MY PAPER ON SEMANTIC CATEGORIZATION OF THE CHEYENNE LEXICON

Plurals

Animacy pairs

Diminutives

Antonyms

Synonyms

Hyponyms

Figurative language

Figurative language is the use of speech to express meanings different from the literal meanings of words used. Cheyenne figurative language includes metaphors, similes, and idioms. In examples that follow, the literal meaning of an expression is given in parentheses after its figurative meaning.

Énéšetaneva.??	He lies. (lit., he is two-tongued).
Éhéstova'kehe.	He is duplicitous. (lit., he is dual-natured??)
Ého'néhevėhōhtse.	She outsmarts men. (lit., she has wolf footprints)
Épéeeēse.	He is a hellraiser. (lit., he has a ground up nose)
Éhesó'xo'ēsta.	He doesn't listen. (lit., he has slippery ears)
Énéhestáha.	He's gets angry easily. (lit., he is quick-hearted)
ó'kȯhóme	sly, conniving person (lit., coyote)
Éó'kȯhomého'éxáne.	He is sly/he cheats. (lit., he has coyote eyes)
Énėhpoése ma'ēno.	It's foggy. (lit., the turtle is hanging shrouded)
Náméváá'e.	They gossiped about me. (lit., they ate me)
Heávohe nétáxe'há'tova.	You are in a bad mood. (lit., the devil is hanging over you)
Hesevávónó'e a'e hestonovónó'e!	Wow, that's amazing! (lit., wow, close to a drymeat rack)
Vó'kéme éhonóva.	It has snowed and snow is hanging on tree branches. (lit., Old Man Winter is hanging drymeat)
oonȧhā'e mȧxhevéesēvȯhtse	never (lit., when frogs have teeth)
Móéšėto'sėhestsevévėšėhéhe.	He's "crazy". (lit., he's about to have horns)
Ého'eohé'tóó'e hávėsévevėhanéheho.	He's angry. (lit. The mad drummer came to him)
Náto'semȧhééto ho'honáá'e.	I'm going to be stubborn. (lit., I'm going to swallow a rock)
Náno'ee'ėha'onȯtse voohe.	I got up really early. (lit., I put on my shoes with the morning star)

Névááhe tséheaxȧxévonėstse? Who is the boss? (lit., Who has the bell? This idiom is based on the image of the lead cow wearing a bell)

Éhonē'a vé'ho'émahpe. He drinks all the time. (lit., he is clothed with whiskey)

Émaa'e. He's courting. (lit., he's barking)

Étaomėhótsenȯhtóvenestse napȧhpóneehéhame. My stomach is growling. (lit., my tapeworm can almost talk by itself)

Semantic domains

Semantic domains are how speakers of a language group words according to how they belong together in topics. Speakers of a language group words together as they view that they belong together. The culture of the speakers determines how the groupings of words are made. Groups of words that belong together, according to speakers of a language, are called semantic domains. Some Cheyenne semantic domains have been influenced by interaction between traditional Cheyenne culture and other cultures, especially those of the vé'hó'e (white people) and their educational, business, and entertainment cultural patterns. Following are some of the semantic domains of Cheyenne language and culture. Many others can be found in the Cheyenne Topical Dictionary (Glenmore and W. Leman, 1984), as well as online copies of the Cheyenne Dictionary.

Numbers (combine with the numbers on pages 281ff)

The Cheyenne language has words for various numbers. Cheyennes have traditionally spoken about how many deer they shot or how many children they have. Cheyennes tell how many times they have done some action. Cheyenne speakers knew their numbers as fluent speakers of the language. It is probable, however, that Cheyennes never traditionaly counted as an exercise in itself, as in done today in Cheyenne bilingual education programs. But counting is now considered a important part of Cheyenne language learning. Many Cheyenne children have learned to count from 1 to 10, using one or both of the two traditional Cheyenne number systems, numbers for how many things and numbers for how many times something is done:

Numbers of things

Numbers of times

Animals

Horses

Cheyenne life changed significantly after Cheyennes moved to the Great Plains and acquired horses. A horse culture developed. Words about horses became one of the most developed semantic domains of the Cheyenne language.

Birds

Trees

$$OTHER SEMANTIC DOMAINS

Colors

Fluent Cheyenne speakers have traditionally referred to various colors. Some of the words for colors can be used about almost any object. Other words are only used for certain purposes, such as the various colors of horses.

For several decades Cheyenne children have been taught Cheyenne colors in bilingual education programs. $$FILL OUT THIS SECTION AND INCLUDE COLOR SECTION FROM THE FIRST EDITIONS OF THIS BOOK

étônetǫhtåhave	What color is he? What color is it?
étônetǫhtåháveo?o	What color are they (an)?
étônetǫhtåhávénėstse	What color are they (inan)?
étônetova	What color is his fur, How is he furred?
étôneto?ééva	What color is his skin?

meaning	It is ___.	He is ___.
black	émo?ǫhtávo	émo?ǫhtávahe
black	émo?kǫhtávo	émo?kǫhtávahe
blue	éotá?távo	éotá?tavahe
brown	émǫšéškáno	émǫšéškanahe
brown, tan	énoóno	énoónahe
gray	épó?o	
green	éhoxo?ǫhtsévo	éhoxo?ǫhtsévahe
orange	éma?ėheóvo	éma?ėheóvahe
pink	éma?ómo?ǫhtsévo	éma?ómo?ǫhtsévahe
purple	éhoxǫhkó?so	éhoxǫhkó?sahe
red	émá?o	éma?ēta
turquoise	éhoxo?ǫhtséve-otá?távo	éhoxo?ǫhtséve-otá?tavahe
white	évó?ómo	évô?omahe
white	évó?kómo	évô?komahe
white, light	évóhpo	évôhpahe
yellow	éheóvo	éheóvahe

éheóvóva	He is yellow-furred.
épėhévóva	He has nice fur.
évó?néóva	He (e.g. a horse) is bay-colored.
éhohkó?sóva	He is chestnut-colored.
émo?ǫhtáexamanōva	He is brown-black--colored.
émo?évåhetōva	He is buckskin.
énoónóva	He is tan-colored.
évovó?hase	He is pinto.

COLOR PARTICIPLES:

tséheóvo	the yellow one (inan)
tséheóvoo?ėstse	the yellow ones (inan)
tséheóvaestse	the yellow one (an)
tséheóvåhese	the yellow ones (an)
tséma?etase	the red ones (an)
tsévô?komoo?ėstse	the white ones (inan)

COLORS AS "ADJECTIVES":

heóve-mee?e	yellow feather
heóve-måheo?o	yellow house
otá?tave-amåho?hestǫtse	blue car
vóhpe-náhkohe	polar bear (white-bear)

COLORS IN VERB CONSTRUCTIONS:

éheóvovése	He has yellow hair.
éma?eēse	He has a red nose.
émǫšéškané?éxáne	He has brown eyes.

Kinship terms

the one who is ___	the one who is my ___	meaning
tséhêhestovėstse	tséhéhéto	father, paternal uncle
tséheškéstovėstse	tséheškéto	mother, maternal aunt
tséhemėšéméstovėstse	tséhemėšéméto	grandfather, fa-in-law
tséhevéškeméstovėstse	tséhevéškeméto	grandmother, mo-in-law
tséhee?hahéstovėstse	tséhee?hahéto	son
tséhestónåhêstovėstse	tséhestónåhéto	daughter
tséhevéxahéstovėstse	tséhevéxahéto	grandchild
tséhestatanéméstovėstse	tséhestatanéméto	brother (of female)
tséhemėhéstovėstse	tséhemėhéto	older sister
tséhevåseméstovėstse	tséhevåseméto	younger sibling
tséhe?néhestovėstse	tséhe?néhéto	older brother
tséhevésėsônėstovėstse	tséhevésėsónéto	sibling (incl. cousin)
tséheaxáa?éhemėstovėstse	tséheaxáa?éhéméto	sister(man's), sis-in-law(fem)
tséhešéstovėstse	tséhešéto	maternal uncle
tséheškamóonéstovėstse	tséheškamóonéto	maternal aunt, stepmother
tséhehaehéstovėstse	tséhehaehéto	paternal aunt
tséhevétaméstovėstse	tséhevétaméto	cross sibling-in-law
tséhevé?tovėstovėstse	tséhevé?tóvéto	brother-in-law (man's)
tséhe?hamėhéstovėstse	tséhe?hamėhéto	cross niece
tséhetsénotåhéstovėstse	tséhetsénotåhéto	cross nephew
tséhestse?éméstovėstse	tséhestse?éméto	wife
tséheehaméstovėstse	tséheehaméto	husband
tséhestónåhamóonéstovėstse	tséhestónåhamóonéto	niece, stepdaughter
tséhee?hahamóonéstovėstse	tséhee?hahamóonéto	nephew, stepson
tséhehamóonéstovėstse	tséhehamóonéto	paternal uncle, stepfather
tséhenésonėhéstovėstse	tséhenésónėhéto	child

(Note: see other material on kinship terms under TRANSITIVE ANIMATE CONJUNCT PARTICIPLES.)

Medical terms

Néto'sevé'hoomåtse.	I'm going to check you.
Tósa'e néhâama'ta?	Where do you hurt?
Tósa'e néônėšeotse?	Where do you have pain?
Néhâamá'tahe netonėše?	Does your belly hurt?
Néhôse'ehe?	Are you pregnant?
Nétónėstòhêeše'hama?	How many months (pregnant) are you?
Néônėšeotsehe hetséóhe?	Does it hurt here?
Néaseónėšeohtsehe, OR, Néanétanohe?	Have you started labor?
Né'seestse'henåtse!	Take your shirt, coat, off!
Né'to'xòhtaahtse!	Take your pants off!
Ma'xe-omotomèstse!	Take a deep breath!
Éneomotómeotsèstse!	Stop breathing!
Náto'sevé'hóóhta nèstovoo'òtse.	I'm going to look at your ear.
Néto'sèsónoomāne.	You are going to have an x-ray.
Néhoveóó'èstse!	Stand up!
Háměstoo'èstse!	Sit down!
Náto'seááhta nèstsesta.	I'm going to listen to your heart.
Nèstsesta épèhêva'e.	Your heart is good.
Nétónėstòhéáénáma?	How old are you?
Étónėstòhêeše'hama?	How many months old is he?
Nétatóne'éšèhâomóhtahe?	How long have you been sick?
Nétônetomóhtahe?	How do you feel?
Néhavèsévomóhtåhehe?	Do you feel bad?
Héehe'e, náhavèsévomóhtahe.	Yes, I feel bad.
Náhâomóhtahe.	I feel sick.
Nétónėstòhnóóhne?	How many children have you borne?
Néhâamá'tovåhtsehe?	Did you hurt yourself?
Nétône'xovèháomóhtahe?	How sick do you feel?
Nátšèške'háomóhtahe.	I'm a little sick.
Náhoháeháomóhtahe.	I'm really sick.
Névê'keemåhpevomóhtåhehe?	Are you a diabetic?
Návê'keemåhpevomóhtahe.	I'm a diabetic.
Néněšèho'hehe?	Do you have a fever?
Néohkepèhévenaóotsehe, OR, Néohkepèhévenomehe?	Do you sleep well?
Néo'òhtahe?	Are you constipated?
Némomóhtòhtahe?	Do you have diarrhea?
Námomóhtóhta.	I have diarrhea.
He'tohe heséeo'òtse amèhestanomeo'o!	Take this medicine!
He'tohe heséeo'òtse amemaneo'o!	Drink this medicine!
No'ka hestanomeo'o måsáa'éšemésèhêheto!	Take one before you eat!
Nexa hestanomeo'o måsáa'éšenaóotséheto!	Take two before you sleep!
Na'èstse hestanomeo'o neve no'ka-ešeeva!	Take one four times per day!
Évê'òhkeohtsehe?	Is it a sharp pain?
Néohkèheheotseotsehe?	Do you vomit?
Nåhtsema'eme éhe'amoésta.	My blood pressure is high.
Néhe'haehe?	Do you cough?
Náhe'haa'e.	I cough, have a cold.

Names

Taste

Time

Terms having to do with telling time and passage of time are one of the semantic domains of the Cheyenne lexicon. Time was traditionally noted in Cheyenne by the position of the sun, seasons of the year, and months. As Cheyennes have been increasingly influenced by the dominant culture surrounding them, this influence is reflected in terms for telling time, with adoption of terms for days of the week. There has also been some shift from using animate subjects with verbs for telling time to inanimate ones.

Traditionally, time was noted in Cheyenne by the position of the sun. Since éše'he 'sun' is animate, any verbs explicitly or implicitly referring to the position of the sun required animate subjects. Cheyennes extended use of the word for 'sun' to refer to clocks. Oklahoma Cheyennes also adopted an additional word for 'clock', kó'ko'ėhasēō'o, which literally means 'ticking thing'. This word is also animate.

Questions about time

Tóne'še ého'oése éše'he? ??	What time is it? (lit., When has the sun arrived hanging?)
Tóne'še ého'oésta?	What time is it? (lit., When has it arrived hanging?)
Étóne'ého'oése (éše'he)?	What time is it? [lit. How high is he (the sun) hanging?]
Étóne'ého'oésta?	What time is it? (lit., How high is it hanging?)

Times of the day

Independent order verbs can be used to refer to times of a day:

Éasevó'néóhtse.	It's daybreak. (lit. it's starting to get light)
Éhosóvoománo'e.	It's dawn.
Éhosóvoomaeōhtse.	It's dawning.
Éméovóonā'o.	It's early morning.
Évóonā'o	It's morning.
Émésėhévoésta.	It's noon. (lit., it's eating time)
Ésétovoésta.	It's noon.
Éėšė(hehpė)sétovoésta.	It's afternoon. [lit., it's already (past) noon]
Éhomoése.	It's almost sunset time.
Ékáhoése.	It's close to evening [lit., he (the sun) is hanging close]
Éhetóeve.	It's evening.
Étaa'eve.	It's night.
Ésétȯhtaa'eve.	It's midnight. (lit., it's middle-night)

Past times

Conjunct indicative verbs are used to refer to time which is already past:

tséhméovóonā'o	when it was early morning
tséhvóonā'o	when it was morning
tséssétovoésta	when it was noon
tséxhetóeve	when it was evening

tséstaa'eve	when it was night
tséssétȯhtaa'eve	when it was midnight

Future times

Conjunct potential verbs are used to refer to time which has not yet occurred:

mȧhméovóonā'o	when it is early morning
mȧhvóonā'o	when it is morning, when it is tomorrow
mȧsétovoésta	when it is noon
mȧxhetóeve	when it is evening
??	when it is night
mȧssétȯhtaa'eve	when it is midnight

Time nouns

There are some Cheyenne time nouns, although they are not used as commonly as English time nouns are:

eše	day
táa'e	night

Temporal particles

The temporal / locative suffix /-vá/ is added to time nouns to refer to periods of time:

éšeēva	in the daytime, yesterday
hetóéva	in the evening
taa'ēva	at night
sétȯhtaa'ēva	at midnight, in the middle of the night
oéšeēva	daily
totáa'ēva	nightly

Hours

There are commonly used forms for telling time by hours. The forms occur as independent or conjunct order verbs. Conjunct verbs occur either in the indicative mode to refer to time which is past, or the potential mode to refer to time which is in the future.

Independent order time verbs

Ééšeno'kȯxe'eohe.	It's 1 o'clock.
Ééšenésȯxe'ohe.	It's 2 o'clock.
Ééšena'nȯxe'ohe.	It's 3 o'clock.
Ééšenévȯxe'ohe.	It's 4 o'clock.
Ééšenóhonȯxe'ohe.	It's 5 o'clock.
Ééšenaesóhtȯxe'ohe.	It's 6 o'clock.
Ééšenésȯhtȯhnȯxe'ohe.	It's 7 o'clock.
Ééšena'nóhtȯxe'ohe.	It's 8 o'clock.
Ééšėsóohtȯxe'ohe.	It's 9 o'clock.
Ééšemȧhtóhtȯxe'ohe.	It's 10 o'clock.
Ééšėhóhtȧhno'kȯxe'ohe.	It's 11 o'clock.
Ééšėhóhtȧhnésȯxe'ohe.	It's 12 o'clock.

Ééšenésòxe'ohe tséhvóonā'o.	It's 2 o'clock in the morning.
Ééšemȧhtóhtòxe'ohe tséstaa'eve.??	It's 10 o'clock at night.
Neva o'xe ééšėhehpoésta.	It's 4:30.

Past hours

tséhno'kòxe'ohe	when it was 1 o'clock
tséhnésòxe'ohe	when it was 2 o'clock
tséhna'nòxe'ohe	when it was 3 o'clock
tséhnévòxe'ohe	when it was 4 o'clock
tséhnóhonòxe'ohe	when it was 5 o'clock
tséhnaesóhtòxe'ohe	when it was 6 o'clock
tséhnésòhtòhnòxe'ohe	when it was 7 o'clock
tséhna'nóhtòxe'ohe	when it was 8 o'clock
tséssóohtòxe'ohe	when it was 9 o'clock
tséhmȧhtóhtòxe'ohe	when it was 10 o'clock
tséxhóhtȧhno'kòxe'ohe	when it was 11 o'clock
mȧxhóhtȧhnésòxe'ohe	when it was 12 o'clock

Future hours

mȧhno'kòxe'ohe	when it's 1 o'clock
mȧhnésòxe'ohe	when it's 2 o'clock
mȧhna'nòxe'ohe	when it's 3 o'clock
mȧhnévòxe'ohe	when it's 4 o'clock
mȧhnóhonòxe'ohe	when it's 5 o'clock
mȧhnaesóhtòxe'ohe	when it's 6 o'clock
mȧhnésòhtòhnòxe'ohe	when it's 7 o'clock
mȧhna'nóhtòxe'ohe	when it's 8 o'clock
mȧsóohtòxe'ohe	when it's 9 o'clock
mȧhmȧhtóhtòxe'ohe	when it's 10 o'clock
mȧxhóhtȧhno'kòxe'ohe	when it's 11 o'clock
mȧxhóhtȧhnésòxe'ohe	when it's 12 o'clock

Seasons

Names for the seasons are constructed from a noun stem and the temporal / locative suffix /-vá/:

aénéva	winter
matsé'oméva	spring
méanéva	summer
tónóéva	fall, autumn

Months

There is no standard agreed upon list of Cheyenne names for the months. Instead, English names for months have been regularly used for many decades. However, some knowledge does remain of months or periods of time close to months. It is very possible that there never was a list of exactly twelve month names. Some information seems to suggest that some of the original month names did not correspond exactly to month divisions found on calendars in use today. More common month (or "moon") names may have originally been names for some of the major seasons and weather changes. It has been said that, traditionally, there were only six Cheyenne names for divisions of the years. There is often interest, however, in trying to construct a list of twelve month names. Cheyenne speakers have suggested various alternatives for month names. Somtimes there is disagreement as to which month is referred to by a term.

Here is one list which is in used on a Cheyenne calendar which has been distributed annually for many years. There has never been any official endorsement of this particular set of names, so Cheyennes should feel free to improve upon this list if improvement is possible at this date in history.

In the following lists a Cheyenne name for a month is given first, then its literal meaning, then a month on the "white" calendar that it may correspond to:

Hohtseéše'he, Hoop Moon: January
Ma'xėhohtseéše'he, Big Hoop Moon: February
Pónoma'a'ėhasenéeše'he, Drying Up Moon: March
Véhpotseéše'he, Leaf Moon: April

Énano'eéše'he, Planting Moon: June
Méanéeše'he, Summer Moon: July
Oenenéeše'he, Harvest Moon: August
Tonóeše'he, Cool Moon: September
Sé'énéhe, Facing Into: October (This name refers to when thin ice begins to form on ponds and rivers.)
He'koneneéše'he, Hard Face Moon: November
Ma'xėhe'koneneéše'he, Big Hard Face Moon: December

Some alternative names are:

He'koneneéše'he, Hard Face Moon: January (instead of November)
Tšėške'hohtseéše'he, Little Hoop Moon: February
Pónoma'a'ėhaseneéhe, Drying Up: March (or April)
Heše'kévénéhe, Dusty Face: March (also, variant Heše'évenéhe)
Heše'évenéheéše'he, Dusty Face Moon: March (or April)
Véhpotseéše'he, Leaf Moon: May (perhaps part of April also)
É'omeéše'he, Fattening Up Moon: latter part of June and first part of July

Sétoveméanéeše'he, Midsummer Moon: July
Hémotséeše'he, Breeding Moon: latter part of August and first part of September
Tonóeveéše'he, Cool Moon: September
Sé'eneeše'he, Facing Into Moon: October
Se'ma'omeveeše'he, Starting To Freeze Moon: October
Heše'kévénėstse, Dirt In the Face (Moon): October
Sétoveaéneéše'he, Midwinter Moon: December

Days of the week

In Oklahoma the first day of the week begins on Tuesday, while in Montana the first day begins on Monday. Following are Cheyenne names for days of the week.

Montana days of the week

No'ka éšeēva	Monday (lit., 'on the first day')
Nexa éšeēva	Tuesday (lit., 'on the second day')
Na'ha éšeēva	Wednesday (lit., 'on the third day')
Neva éšeeva	Thursday (lit., 'on the fourth day')
Nóhona éšeeva	Friday (lit., 'on the fifth day')
Tšėške'ma'heóneéšeēva	Saturday (lit., 'on the little holy day')
Ma'heóneéšeēva	Sunday (lit., 'on the holy day')

Oklahoma days of the week

Here are days of the week for Oklahoma, as listed by Cheyenne language teacher Lenora Holliman:[160]

Éno'keéno'e.	Tuesday (lit., 'It's the first day.')
Énéšeéno'e.	Wednesday (lit., 'It's the second day.')
Éna'heéno'e.	It's Thursday (lit., 'It's the third day.')
Énéveéno'e.	It's Friday (lit., 'It's the fourth day.')
Étšėške'ma'heóneéšeeve.	It's Saturday (lit., 'It's the little holy day.')
Éma'heóneéšeeve.	It's Sunday (lit., 'It's the holdy day.')
Éénema'heóneéšeeve.	It's Monday (lit., 'It's the end of the holy day.')

Montana past days of the week

No'ka tsé'éšeeve	when it was Monday
Nexa tsé'éšeeve	when it was Tuesday
Na'ha tsé'éšeeve	when it was Wednesday
Neva tsé'éšeeve	when it was Thursday
Nóhona tsé'éšeeve	when it was Friday
Tséstšėške'ma'heóneéšeeve??	when it was Saturday
Tséhma'heóneéšeeve	when it was Sunday

Montana future days of the week

No'ka ma'éšeeve	when it is Monday
Nexa ma'éšeeve	when it is Tuesday
Na'ha ma'éšeeve	when it is Wednesday

[160] From Internet webpage: http://www.swosu.edu/academics/catc/dictionary/c04.aspx

Neva ma'éšeeve	when it is Thursday
Nóhona ma'éšeeve	when it is Friday
Mȧhtšėške'ma'heóneéšeeve??	when it is Saturday
Mȧhma'heóneéšeeve??	when it is Sunday

Overnights

Cheyennes refer to the passage of time both in terms of how many overnights have occurred and in terms of how many days have gone by.

Some particles and verb finals /-éno'e/ and /-éno'tse/ refer to time spent as overnights:

-éno'e final

The verb final –éno'e refers to how many overnights have gone by:

Étanéšeéno'e.	It was two days (lit., overnights) ago.
É-amėstȯheéno'e.	It is a week.
ma'taamėstȯheéno'e	in the coming "days" (lit., overnights)
ma'tȧhóseamėstȯheéno'e	next week

-éno'tse final

The verb final –eno'tsé refers to how many nights of camping:

Éno'keenō'tse.	He camped one night.
Énéšeenō'tse.	He camped two nights.

$$GET DATA FROM DICTIONARY

Numbers of days

Numbers of days can refer to how many days ago something happened or how many days it will be until something happens in the future:

no'kēē'ėše	one day
néšéé'ėše	two days
na'hēē'ėše	three days
névéé'ėše	four days
nóhonéé'ėše	five days
naesóhtȯhéé'ėše	six days
nésȯhtȯhéé'ėše	seven days
na'nóhtȯhéé'ėše	eight days
sóohtȯhēē'ėše	nine days
mȧhtóhtȯhéé'ėše	ten days

Numbers of weeks

$$??

Numbers of months

$$Number of months old, etc.

A number preverb plus the verb stem -éše'hamá refers to how many months old someone is or how many months have transpired: ??

Éno'keéše'hāma.	He's one month old.
Énéveéše'hāma.	He's four months old.

Other preverbs can occur with this verb stem:

Étónėstȯhe-éše'hāma?	How many months old is he?/ How many months pregnant is she?
Énėhestȯhe-éše'hāma.	That's how many months she has (= her months are up; she is due to deliver her child).

Numbers of years

$$He's so many years old, etc.

Éno'keaénáma.	He's one year old.
Énéšeaénáma.	He's two years old.

A number plus the noun stem –aa'e 'year' tells how many years something occurred or how many years ago something occurred:

no'keāā'e	for one year
néšeāā'e	for two years
na'heāā'e	for three years

No'keāā'e étanėhe'xove.	It's been one year ago.

Temporal particles

Some particles refer to time:

á'e	soon[161]
ta'e	until
hehpeto	later
nenóveto	shortly, a little while later
maato	in the future[162]
hákó'e	far in the past[163]
tótseha	long ago
évaveto	back then
nómȯse	a long time
séetó'e'še	at the same time
vétséno	right then

Temporal suffix particles

Some time particles referring to the length of time have the temporal / locative suffix /-vá/:

káse'xóvéva	for a short time
háe'xóvéva	for a long time

[161] Á'e can also refer to being physically close.
[162] Maato can also refer to being physically ahead.
[163] Hákó'e can also refer to far distance.

hehpe'xóvéva	later
nenóve'xóvéva	a little while later
móne'xóvéva??	??
hó'ótóva	sometime
háne aénéva	last year

Temporal preverbs

Some preverbs refer to time in relation to the action of the verb stem which they precede:

háa'éše-	for a long time, late
nenóve-	for a short while
he'éše-	as long as
he'še-	during
éše-	already
móne-	recently
nésta-	previously
vone'še-	for a long time
vóone-	all night
sé'hove-	suddenly

Examples of verbs with temporal preverbs

$$CITE EXAMPLES FROM DICTIONARY

Onomatopoeia

Some words sound like the things they refer to. This association between the sounds of things and activities and words that refer to them is called onomatopoeia. There are a number of words in Cheyenne which are onomatopoeic. Often the onomatopoeia is found in repetition of Cheyenne sounds, related to as reduplication. Onomatopoeic words need to appear in a thorough lexicon of the Cheyenne language.

šé'šeno	rattle
šé'šenovȯtse	snake
Évávaahe.	He's swinging.
hevávȧhkema	butterfly
po'po'ėho'hóvahtȯtse	firecracker, motorcycle
Épó'ėho'he.	He was fired / He had a blowout.
pó'ėho'hémahpe	beer (lit., exploding water)
pó'po'ėho'hémȧhaemenȯtse	popcorn (lit., popping corn kernels)
Épá'panestse.	He repeatedly farted.
kokȯhéáxa	chicken
kó'konȯxe'ėstónestȯtse	typewriter (lit., pecking thing)
kó'ko'ėhasēō'o	clock (lit., ticking thing; an Oklahoma Cheyenne word)
hevovetāso	whirlwind, dragonfly

Translation

$$DEVELOP THIS SECTION ON TRANSLATION TO AND FROM CHEYENNE. Describe literal and idiomatic translation. (Include mention of the late Tom Gardner's stating that we needed "thought translation", which would be a good way of referring to idiomatic translation.) Include translation of figures of speech. Address the issue that some things said in one language sometimes do not have a translation equivalent in another language, e.g. Merry Christmas, Happy Birthday. Address the difference between: (1) Can this be said? vs. (2) Is this actually said? Discuss the CAN(A) acronym standard for acceptable translation: Clear, Accurate, Natural, (Acceptable). $$DEFINE SOURCE AND TARGET LANGUAGES.

Literal translation

A literal translation translates the form of the individual parts of an expression in the source language (the language you are translating from). All around the world many people assume that a literal translation is the best and most accurate kind of translation. But literal translation often are not adequate. Often they communicate a different meaning from the meaning of the original source language expression. And one of the most basic principles to follow for accuracy in translation is not to change the meaning during translation.

Cheyennes find great humor in literal translations which have some translations have made which do not communicate the right meaning. $$INCLUDE EXAMPLES FROM PAPER ON CHEYENNE TRANSLATION HUMOR, INCLUDING THE STORY OF "slide home" Cheyennes laugh at these stories because they recognize that the literal translation was not adequate to translate the intended meaning. So what principles should be followed to make a translation that is adequate? We

try to answer this important question in the next section.

Translation equivalence

Literal translations are often not adequate because they sound unnatural. And they often do not communicate the original meaning very well. Instead of translating literally, better translation may be found by using translation equivalents which are already in use in the language and function as close as possible to how an expression functions in the translation source language.

When translating from one language to another, it is helpful to try to find the closest natural translation equivalent as possible. By this we mean that a translation should be natural in the target language and also has the same meaning as what you are translating from in the source language. Translation equivalence is a complicated topic that deserves much more attention that we can give it here.

We can find some guidance in the search for natural translation equivalents by looking at how Cheyennes have created new words in the past. You might want to review the preceding section titled "Creation of new words". Cheyennes created a fine word for an airplane. They could have tried to literally translate the English word "airplane" so that the translation would include the Cheyenne word for air, omotome. But that is not what Cheyennes did. Instead, they created a word that describes what an airplane does. They used the verb stem –ame'há 'fly', already widely used by Cheyenne speakers, and turned it into a noun, ame'hahtȯtse, literally 'flying thing'. The

Cheyennes did the same thing when they created the word for 'car, automobile'. They took a verb already widely used by Cheyennes, -amȧho'he 'to go along by heat' and turned it into nouns, animate amȧho'héhe and inanimate amȧho'hestȯtse, both meaning 'going along by heat thing'.

The Cheyenne words for 'airplane' and 'car' clearly and naturally communicate the function of these two forms of transportation. We can follow this principle whenever we are asked to translate something from English to Cheyenne. We can try to find an expression already in Cheyenne which functions in the same way as the English expression functions.

With the principle of translation equivalence in mind, let's think about translating a common English expression to Cheyenne. English speakers use the expression "Happy New Year!" to celebrate the beginning of a new year. Cheyennes do not say "Happy New Year!" in the Cheyenne language. So how might we translate "Happy New Year!" to Cheyenne, without creating an expression that sounds unnatural? Instead of focusing on trying to literally translate the individual words of the English expression, we can look for any expression already in use in Cheyenne that could function as a some kind of equivalent to "Happy New Year!" The closest expression already in use in Cheyenne is Aa'e émóna'e which literally means "The year is new." Now, this expression doesn't initially sound like it has the same meaning as English "Happy New Year!" But it is what Cheyennes have said at the beginning of a new year, for as long as they have known about the ending and beginning of a year. Even though the English and Cheyenne expressions do not literally mean the same thing, the Cheyenne saying can be at least a first candidate as a translation equivalent, since it performs much of the same cultural function. For both English and Cheyenne, the two expressions are what people say to note the beginning of a new year. The two expressions are as close as we can find without creating a new expression that would literally mean "Happy New Year!" But how would one even try to say in Cheyenne that a new year is happy?! Translation is difficult. Of course, Aa'e émóna'e says nothing about "happy" and for some Cheyennes it might be important to include the meaning of "happy" in a

translation of "Happy New Year!" So, we can consider revising the Cheyenne expression already in use by adding Pevetano! 'Be happy!' to it. Would the final expression of Aa'e émóna'e, pevetano! Sound natural in Cheyenne. I think it would. Does it include the idea of happiness? Yes. Does it include the idea of a new year. Yes, it does. It is worth testing this new translation to see how acceptable it is to other Cheyenne speakers.

Translation adequacy

Here are two of the most important principles to follow when translating.

Accurate

Does the translation have the same meaning as the original? Accuracy is not a matter of keeping the form of the original, but, rather translating the original meaning however it is actually said in the translation language.

Translation of Ó'kȯhomȯxháaheta to English as Little Wolf was clear and natural, but not accurate. Its meaning was actually Little Coyote.

Natural

The literal translation of "Hang around!" to Cheyenne was perhaps accurate, but it was not natural. It is not how Cheyennes would actually express the meaning of the English expression.

In order for a translation to be both clear and natural, it must respect the grammatical patterns of the both the source and target languages. Every language is different from every other language. If you are translating from English to Cheyenne, or from Cheyenne to English, it is important not to try to force either language to use the grammatical patterns of the other language.

Some grammatical relationships different from English

In this section we describe some ways that the grammatical patterns of English and Cheyenne do not match, yet it is possible to translate accurately and naturally between these languages, while respecting these differences.

There are many interesting differences between how the grammars of Cheyenne and English express some semantic relationships. By pointing out these differences, we are not suggesting that either language is inferior, non-standard, or "backwards". On the contrary, both languages are grammatically logical and beautiful in how they express the intended meanings. For examples of other Cheyenne verbs which have different grammatical relationships from English to express the same semantic relationships, see the end of the next major section of this book, Transitive Inanimate Independent Indicative verbs.

'-háamá'tov 'hurt (to someone)'

The Cheyenne TA verb –háamá'tov grammatically treats an animate body part that hurts as its direct object:

Náháamá'tóvo namo'ēško.	My finger hurts.
Náháamá'tovoo'o namo'ėškono.	My fingers hurt.

The first example can be literally translated as 'I hurt to my finger." This literal translation sounds odd in English, but there is nothing odd about the Cheyenne verb. In spite of what some Cheyennes believe and have said, based on what they have learned, explicitly or implicitly, from teachers and

administrators in English schools, there is nothing "backwards" about the Cheyenne language. Each language is beautiful and has unique ways of saying things. Just because a language expresses something in a different grammatical way from another language does not make that language backwards, ugly, or in any way inferior to any other language.

'fit (something)'

This Cheyenne verb treats that part that fits as the object of the verb. Again, this is a perfectly logical way to express the intended meaning. The English wording 'The cap fits me' is correct for the English language and the corresponding Cheyenne sentence is correct for the Cheyenne language. Neither language is "backwards" in how they express meaning about fitting; they simply express the same meaning using different grammar.

So, if you are translating a Cheyenne sentence such as Nátáá'e hóhkėha'e, an accurate and natural translation in English would be "The cap fits me," even though the literal translation would be 'I fit to the cap.' This literal translation would be accurate in English, but not natural. A translation must be both accurate and natural for it to be an adequate translation.

Nátáá'a hóhkėha'e.	The cap fits me. (lit., I fit to the cap)
Nátáa'anȯtse hóhkėhá'ėstse.	The caps fit me. (lit., I fit to the caps)

Compare corresponding TA verbs:

Nátáa'ōvo éstse'he.	The shirt fits me. (lit., I fit to the shirt)
Nátáa'ovoo'o éstse'heno.	The shirts fit me. (lit., I fit to the shirts)

'(something) taste good'

In Cheyenne the food which gives the sensation of good taste is grammatically the object of the TI verb –pėhéve'áhtá:

Nápėhévé'áhta ho'évohkȯtse.	The meat tastes good to me. (lit. I good taste to it)

'think well of (someone)'

In Cheyenne the person who is thought well of is grammatically the semantic subject (causer of the thinking well) of the TA verb –pėhévoemeh 'cause (someone) to value good.'

Nápėhévoemeha.	I think well of him. (= 'He is of good value to me.')
Nápėhévoemēho.	He thinks well of me. (= 'I am of good value to me.')

The translation process

If you are asked to translation something from English to Cheyenne, here are the steps we recommend that you follow to make the translation as natural as possible while communicating the same meaning:

1. Figure out what the meaning of the English is. This is often always easy. You need to find out if the English expression is figurative or not. If it is figurative, you should try to translate its figurative meaning, not its literal meaning. You can use an English dictionary if you are not sure what the English expression means. For instance, if someone asks you to translate "He blew a fuse," ask yourself if you know what meaning is intended by that English sentence. If it is referring to blowing a fuse in a fuse box, it should not be too difficult to translation the

sentence to Cheyenne. But if the sentence is not really referring to blowing a fuse but to something else, you need to know what that something else is, and translate meaning, so that the Cheyenne will mean the same thing as the English expression does.

2. Figure out how the meaning is actually expressed in Cheyenne. Do not try to find a literal way to say the same thing in Cheyenne, since literal translations often turn out sounding strange or even humorous instead of communicating the same meaning. Often people want to know how to say something in Cheyenne. For people all over the world, the first reaction when there is a request to translate something is to try to say it the same way in their own language. But saying it the same way may not be how it is actually said in Cheyenne. So, if you are asked "How do you say ____ in Cheyenne?" stop and think a while before answering. Ask yourself: "What do Cheyennes actually say to communicate that same meaning?" Another way of getting at this point is to avoid answering the question "Can you say ____ in Cheyenne?" Instead, try to change the question to: "How is actually it said in Cheyenne?" Try to focus on what fluent Cheyenne speakers actually say to communicate the same meaning.
3. Test your translation with other Cheyenne speakers. Ask them what it means. Ask them if fluent speakers would actually use the translation expression. If the translation does not pass these tests, try a different way to express the translation. Keep trying until you find a way to say something in Cheyenne that has the same meaning, including emotional connotations, and also sounds like what a fluent Cheyenne speaker would actually say.

The common temptation is to translation literally whenever you are asked to translate from English to Cheyenne. But a literal translation is often not the most accurate translation. And most of the time a literal translation is not how fluent Cheyenne speakers would actually say something with the meaning of the English expression you are trying to translate. Of course, if enough Cheyenne speakers prefer a literal translation and they can, in time, get the same meaning from it that the English expression has, it is fine to use a literal translation. But a literal translation should only be used if it comes to be accepted and used by a good number of Cheyenne speakers.

Language and social interaction

Like every other language, Cheyenne is used for a variety of social purposes. Some of the most common uses for language is to inform, question, command, exclaim, entertain, and rebuke.

Cheyennes speak their language following the norms of Cheyenne culture. These cultural norms influence which Cheyenne language forms are used.

One traditional Cheyenne cultural norm is that a woman must not speak to her son-in-law. She should not even say his name, especiall in front of him. And a man must not speak to his sister after she has reached puberty. And he should not speak to his daughter-in-law either.

If a woman wants to communicate something to her son-in-law, she can do so through her daughter, the wife of her son-in-law. Or she can speak indirectly to her son-in-law in his hearing (and usually the hearing of someone else also) using third person verbs, rather than direct speech with second person verbs.

A humorous story is told about a woman who unwittingly said her son-in-law's name, breaking the cultural norm:

Frogs Say "Kovaaahe", by Josephine Glenmore (Montana)

Na'ėstse kȧse'éehe éhnȯhtsėstovósesto heške,
One young woman asked her mother,

“Éohkeóxȯhevoōne oonȧhá'e ȯhmónenéstoohévosėstse?”
“What do they say, frogs, when they first croak (in the spring)?”

“Hémėhe, naa kováááhe, éohkėhevoōne, éxhesėstse.
“Oh, well, 'kovaaahe,' they say," she said.

naa éxhohátse'tȯhesėstse mȧhtamȧhȧáhe,
And she was laughed at, the old lady, (because)

Kovááhe móxheševéhehevóhe hevéxaho.
Kovaahe he was named, her son-in- law.

If a woman wants her son-in-law to fetch some water or firewood, she can speak about him, in his hearing, with words like these:

Tell that lazy husband of yours to get some water. $$

Brothers-in-law are expected to tease each other within Cheyenne culture. Such teasing has become an art form. Language forms and quality of speech are influenced by the effort to tease, sometimes close to the point of shaming, a brother-in-law in front of others.

The following story illustrates brother-in-law teasing. Notice all the direct in-your-face kind of speech in this text. This is characteristic of teasing speech. $$TRY TO FIND SPECIFIC LANGUAGE FORMS TO COMMENT ABOUT IN THIS TEXT

The Brothers-in-law[164]

Tsėhéno he'ameo'hé'e éhéstahe hetane. Aénȯhenéstoohe éohkėhestohe.
There up the river he is from, a man. Hawk Howler he is called.

Naa náohkeévená'so'eémȧhtséme[165]. Nėhestoha ȯhvóomoo'ėstse tsėhéóhe mȧhoéve'ho'eno,
And we always tease each other. Every time whenever I see him here in town,

náohkeévėho'ėhota. "Né'tóve," náohkėheta. "Hémanȯxeha!
he always comes to me. "My brother-in-law," he says to me. "Give him a drink!

É'tóve éévеota'hoháóéne," náohkėheta. "Nésáa'aéstomėhevé'tove'tovatséhe,"
Your brother-in-law is very thirsty," he says to me. "You are not my brother-in-law for nothing,"

náohkėheta.
he tells me.

[164] This text was first recorded and transcribed by linguist Kenneth Croft, in 1949, in Oklahoma. His fieldnotes label this as "Text 56". The Cheyenne narrator is not given in the fieldnotes. We have updated Croft's spelling. We have stayed close to his English translations. The editor (Leman) has added paragraphing.

[165] This text illustrates Cheyenne humor of joking relationships. Cheyenne culture encourages brother-in-law joking.

"Nétónėševėhevé'tove'tovȧtse nėhe'še?" náhéto.
"How am I a brother-in-law to you then?" I told him.

"Heé, naa némȧhevéstoemoo'o naaxaa'éhemo, néhéne'enovȧtse," náheta.
"Yes, and you married all my sisters, I know you," he told me.

"Hová'ȧháne, néévenetsé'e," náhéto. "Mónéohkevá'nenėhesétamėhéhe," náhéto.
"No, you are lying," I told him. "You must just think of me that way," I told him.

"Hová'ȧháne, néotá'pėhévėhéne'enovȧtse. Némȧhevéstoemoo'o naaxaa'éhemo," náheta.
"No, I know you very well. You married all my sisters," he told me.

"Nonótovėhémanȯxeha é'tóve!" náheta. "Náota'eévėháóéne," éhevoo'o.
"Hurry give a drink to your brother-in-law!" he told me. "I am very thirsty," he said.

Naa vo'ėstane ȯhtsévėho'ėhótaetsee'ėstse tséohkeévėhešemoméno'eóestove
And whenever a person comes to us where they always stand in bunches

tsėhéóhe mȧhoéve'ho'eno náohkėhósema, "Tsé'tóhe né'tóve," náohkėheta,
here in town, he always tells about me, "This one, my brother-in-law," he says about me,

"émȧhevéstoemóho naaxaa'éhemo. Henȧ'hanetséhe / nánėhešėhevé'tovenȯtse," náohkėheta.
"he married all my sisters. That's how I am a brother-in-law to him," he says about me.

Naa nėhe'še hó'ótóva tȧháóhe Nomá'heo'hé'e mótaéetsėhe'ȯhtsėhéhe.
And then all of a sudden over there to Kingfisher[166] he must have gone.

Násáanȧhaxeévavóomóhe. Étanėšėháa'xóvetse.
I had not seen him for awhile. Quite a while went by.

Naa hó'ótóva náhóseévavóómo. Tsėhéno éne'ameōhtse háp'o'e
And all of a sudden I saw him again. Here he was coming along just

tséstaameohtsevo. Sé'ea'e éne'éexaéméné'o. Naa náho'ėhóto.
when I was going along. Right away he was smiling. And I went to him.

"Éaa! Tósa'e néa'enėháse?" náhéto. "Nésáatšėhe'ševóomatséhe," náhéto.
"My! Where have you been all the time?" I said to him. "I never see you," I said to him.

"Naa tȧháóhe Nomá'heo'hé'e nátaéetsėhe'ōhtse. Nȧhá'ohe / náévea'enoo'e," náheta.
"Well, over there to Kingfisher I went. There I stayed all this time," he told me.

"Hénáá'e nȧháóhe tsétȧhésea'enoeto? Hea'e nȧháóhe nétȧhe'étáno tósa'e
"Why there did you stay so long? Maybe there you wanted a woman somewhere at

Nomá'heo'hé'e," náhéto.
Kingfisher," I told him.

"Heé, ovánėhoo'ėstse! Hea'e néhéne'enōvo Kėhaéné'e. Nȧháóhe náho'ėhóto,
"Hey, keep quiet! Maybe you know Squint Eye Woman. There I came to her.

[166] Literally, 'Fish River'.

náhó'xatamáotsé'tóvo," náheta //
I got used to her," he told me.

"Héehe'e," náhéto. "Naa néohkého'é'ėšenoto neaxaa'éhemo. Néhe Kėha'ené'e
"Yes," I told him. "And you always accuse me of your sisters. That Squint Eye Woman

náhe'hamėhenȯtse, mónétaéšėhevéxahé'tovatsėhéhe," náhéto. "Né'tóve,
is my niece, you must (therefore) already be my son-in-law," I told him. "Brother-in-law,

néohkevé'eévȧheše. Namėšéme né'ȯhkėhešėstse nėhe'še.
don't again call me that. Father-in-law, always call me from now on.

Nétaéšėhevéxahé'tovatsémoho![167]" náhéto.
You <u>are</u> already now my son-in-law!" I told him.

"Hová'ȧháne," éhevoo'o. "Néésetá'hóxėhevé'tove'tovȧtse,
"No," he said. "I am so used to being a brother-in-law to you,

ésáatónėšeévanetȧhéveotséhane," náheta.
it cannot be made different," he said to me.

"Heé, hé'tóhe émóná'e, nétaéšemónenȯhóeve," náhéto.
"Hey, this is the first time you've been married," I told him.

"Nėstatséenėšėhevéxahé'tovȧtse. 'É'tóve, hémanȯxeha!'
"You are just going to be my son-in-law. 'Your brother-in-law, give him a drink!'

néohkėheše," náhéto." "Naa nėhe'še háp'o'e hétsetseha, 'Hémanȯxeha
you always tell me," I told him. "And from now on likewise now, 'Give a drink to

nemėšéme!' nétȧhetȧtse," náhéto. "Nenátsėhe'ȯhtsešėstse tsėhéóhe
your father-in-law!' let me tell you," I told him. "Come take me here

pó'ėho'hé-mȧhpé-mȧheóne nėhe'še néhma'xėhémanoxėstse!" náhéto.
to the saloon[168] then give me a big drink!" I told him.

Éhohatse. "He'e, tȧxó'e nėstsėsáa'énenėhéhe, vo'ėstane
He laughed. "Hey, again and again don't keep repeating that, someone

nėstsenéstova. Nėstaée'avó'ėstomo'he (?),
will hear you. You will have them all start thinking that way,

nȧhtsenóhpaohkeéemaenėsétamāne. Nává'neohkeéveéestsėstōvo tsé'tóhe Kėhaéné'e,"
I will be thought of that way. I always just talk to this Squint Eye Woman,"

éhevoo'o.
he said.

[167] This appears to be a mirative usage of a preterit. Usually preterits occur with third person arguments, but this verb shows that a local verb can be marked as a preterit as well.
[168] Literally, 'popping-water-house-LOCATIVE'.

"Heé, nééšetaomevé'nėhetóhta'haove naa," náhéto.
"Hey, you had already told me that story yourself and," I told him.

"Nȧhtaéemaenėhetoo'o tsé'tóhe tséohkeéveévėhnese vo'ėstaneo'o," náhéto,
"I'm going to tell all these who go around, people," I told him,

"tsetamȧhehéne'enohe tséhešėhevéxahé'továtse,"[169] náhéto.
"so then it will all be known that you are my son-in-law," I told him.

"Nésáatónėšenonȧháxe'tanóhe," náhéto. "Ohkeéepėhéve'tovėstse, ohkeéehémanȯxeváenėstse
"You have no way to get out of it," I told him. "Always treat me good, always give me a drink

má'ȯhkevóometo nonóhpa nėstanėhešepėhévėhevéxahé'tovȧtse!" náhéto //
whenever you see me so that way you will be a good son-in-law to me!" I told him.

Éhohatse. "Tȧxó'e nėstaa'avó'ėstomo'he (?)
He laughed. "Again and again you will have them start thinking that way.

nėšenó'ka nėhešeha!" náheta //
Not even once again say it!" he told me.

"Heé, nésáahotómenėhetatséhe neaxaa'éhemo tséhmȧhehévėstoemono,
"Hey, I didn't complain to you, (that) your sisters I had married them,

tséohke'evėhetóhta'haneto," náhéto.
the way you always tell the story," I told him.

"Naa náoné'se'omėhetóme, émȧhehéne'enohe," éhevoo'o.
"Well, I really tell the truth., it is all known," he said.

"Heé, névȧáhe tsémȧhehéne'ēno? Névá'neée'ȯhkeno'kenėheve[170]
"Hey, who is it that knows all of it? You are the only one who says that

naa," náhéto. "Vo'ėstane náohkėsáa'éetšėhe'šenėhetaéhe," náhéto.
and," I told him. "No one ever told me that," I told him.

Nátaéenėšeameoó'evótȧhtséme. Henáʹhanéhe héne
We went along quarreling with each other. That's it, that's

náohkeéenėhešená'so'eémȧhtséme tsé'tóhe hetane, Aénȯhenéstoohe
how we always tease each other, this man, Hawk Howler,

tséohkėhestoestse.
as he is called.

[169] These two words form a complex sentence in Cheyenne. There is an independent order verb of knowing followed by its complement in the conjunct order. The conjunct verb takes the complementizer preverb heše-.
[170] The preferred order of morphemes in this word would be néohkevá'neéeno'kenėheve.

Speech styles

Baby talk

Some words are simplified and used as baby talk. These words have traditionally been said by and to young children. Ke'éehe 'grandma' and méméého 'grandpa' are also affectionally used by older people speaking about their grandparents.

keeso 'puppy'
ke'éehe 'grandma'
kókó'e 'bread'
mánóóhe 'I want a drink'
méméého 'grandpa'
néného 'bottle, nurse'
pápááhe 'ride on back'
etc??

Affected speech

Cheyenne speakers can create various kinds of social affect by varying their speech styles.

Exaggeration

A syllable of a word can be lengthened to exaggerate the word:

tóotseha 'a very long time ago' (lengthened version of tótseha 'long ago')
Néváaááhe? 'Who?!' (this lengthened version of Névááhe typically indicates that the speaker emphatically does not know who someone is)
Néváaááso? 'Who?! (emphasized form of Névááso?)
Noóooo! Wow! (emphasized form of Nóoo! 'Wow!')
Véetsēno! Exactly! (emphasized form of vétséno 'right then')

Tight mouth ?? speech

Sometimes speakers, especially women, tighten their mouths and make them rounder to pronounce some words. This creates a special effect that indicates ____ ??

Cheyenne dialects

$$COMBINE WITH FIRST DISCUSSION OF CHEYENNE DIALECTS??

Cheyenne speakers and non-Cheyenne researchers sometimes refer to two
of Cheyenne, Northern Cheyenne (spoken in Montana) and Southern Cheyenne (spoken in Oklahoma). Some people go even farther and speak of the "Northern Cheyenne Language." Many Cheyennes speak of language differences between Cheyenne spoken in Oklahoma and Montana. Some "Northerners", for instance, say that you can spot a speaker from Oklahoma after listening to just a few words of their speech.

My own research confirms that there are some slight differences in Cheyenne spoken in these two locations. As far as I have been able to determine, there are no differences in pronunciation or grammar. There are, however, a few words which are different between Montana and Oklahoma. Speakers from one location perfectly understand these words spoken in the other location. Are these word differences enough to say that there are two different dialects of Cheyenne? The answer to this

question depends on whether you want to look only at technical linguistic data or also at how speakers of the language actually feel about their language differences.

Because Cheyenne speakers from Montana and Oklahoma so strongly perceive there to be a dialect difference, and because they tease each other so much about those differences, these perceptions themselves ***create*** a sociological reality of a dialect difference. It would not be proper to say, therefore, that there is ***not*** a Northern versus Southern dialect of Cheyenne. We simply need to be aware what we are referring to when we speak of these "dialects." These are real dialects in the minds of the speakers, themselves, and that is a very important sociological (and sociolinguistic) reality.

On the other hand, we can also point out that there are very few actual linguistic differences between the Cheyenne spoken in Montana and that spoken in Oklahoma. In fact, it is more likely that there are some greater differences in the Cheyenne spoken by different Cheyenne families than there are between speakers from the North and South but these, also, are rather minimal, and often consist of little more than whether or not some people have a slight lisp, pronounce one vowel of a morpheme differently from other speakers, or have some similar small phonetic differences.

I have not heard any Northern vs. Southern dialectal differences in the morphology (grammar) of nouns or verbs. And I am not aware of any differences in the way words or morphemes are pronounced between Oklahoma and Montana speakers.

There are, however, a few individual words which are generally recognized to be used differently by Oklahoma and Montana speakers, even though they are not pronounced differently. Following is the entire list of such words which I have been given by Cheyenne speakers so far. But even in this list there are some words for which it is uncertain that it can be said that the words are different based on the location of the speakers.

1. clock: od: kó'ko'ėhaseo'o (onomatopoeic; literally, ticking thing)
   md: éše'he(orig. meaning of 'sun' and continues to mean this in both od and md)
2. apple: od:má'xeme (inanimate); ma'xemenȯtse 'apples'
   md: má'xeme (animate); ma'xemeno'apples'
3. watermelon: od: mȧhoo'o (in md, as well as od, this also has the more general meaning of 'melon')
   md: nėxó'mévéhe (lit. raw eating thing)
4. cucumber: od: heškóve-mȧhoo'o (lit. thorny-melon)
   md: mata (the same word used for 'peyote'; some md speakers may use heškóve-mȧhoo'o for 'cucumber', also ??)
5. 25 cents: od: tȯhévetse (loan translation from English 'two bits')
   md: tséháónóto (lit. that (coin) which is thick)
6. cat: od: ka'énė-hótame (lit. short-nosed-dog; the literal meaning may initially sound odd, but historically hótame seems to have been semantically extended beyond orig. 'dog', to something like 'small domesticated animal'; cf. éškȯseesé-hotame 'pig' (lit. sharp-nosed-dog); for md speakers, and perhaps for some od speakers, too, this means 'bulldog')
   md: póéso (we suspect this s a sound translation from an English word for cat, "pussy")
7. pay: od: éhóeotsėsane 'he got paid' (lit. he's bringing (something) out; refers to bringing money out of the office)

md: éonénėxȯhemohe he got paid' (lit. it was destroyed to him; perhaps refers to destroying an indebtedness)

8. crackers: od: tóhkonave-kóhkonȯheonȯtse (lit. skinny little breads; it is said that od speakers call crackers this, in teasing imitation of the md word)
   md: mo'óhkonave-kóhkonȯheonȯtse (lit. dried little breads)
9. potatoes: od: aéstome-mésėhéstoto (lit. false eating things)
   md: mésėhéstoto (lit. eating things)
10. washboard: od: nėška'óséó'o or hahéehaseo'o (lit. rubbing-thing)
    md: nėškėháséó'o
11. He's really a strong Christian (typically said with derision):
    od: éhoháestaahe (lit. he-very.much-baptized(?))
    md: éhoháema'heónevé'ho'eve (lit. he-very.much-holy-whiteman-be)
12. car: It is said that Oklahoma speakers call a car amȧho'héhe (animate), while the most common term in Montana is inanimate amȧho'hestȯtse, but I have heard some Montana speakers refer to a car as amȧho'héhe (animate), and I would not be surprised to discover that some Oklahoma speakers have used the inanimate word for car.
13. days of the week: When saying days of the week, Oklahoma speakers begin counting of the 'first day' with Tuesday (and calling Monday the 'end of the holy day'), while Montana speakers start the 'first day' with Monday. The words for 'Saturday' and 'Sunday' are the same in Montana and Oklahoma, so Montana speakers pronounce five days with a number in the term for the day of the week, while Oklahoma speakers only have four such days.

In each case of a dialect word difference which we have listed, speakers from one area understand what speakers from the other area mean when they say one of the words. Much good-natured joking takes place over such words. For instance, a Northern Cheyenne speaker may teasingly ask a Southern Cheyenne speaker how he pronounces the word for 'cat'. If the answer is given as ka'énė-hótame, the Northern Cheyenne speaker may laugh and say, "Oh, but that means 'short nosed dog'!" Then the Southern Cheyenne speaker might ask (already knowing the answer) what the Northern Cheyenne word for 'cat' is. When he gets the response póéso, he, in turn, has a good laugh.

It has been claimed by Moore (1987:99) that Montana speakers refer to a horse as mo'éhno'ha while Oklahoma speakers refer to a horse as nȧhtotse, literally, 'my pet'. But this claim is incorrect. There is abundant evidence in the fieldnotes of several researchers, whose work spans numerous decades, that both Oklahoma and Montana speakers refer to a horse as mo'éhno'ha and, likewise, speakers in both areas will sometimes refer to their own horse (or, less generally, a dog or cat) calling it 'my pet'. Which term will be used is not a matter of a geographical difference but rather a difference in a speaker's personal intentions when they are speaking. That is, when a Cheyenne speaker, regardless of where they live, refers to their horse, do they intend to indicate a pet relationship with their horse?

MISCELLANEOUS

$$DON'T INCLUDE THE ORIGINAL SCANNED PAGED IN THE REVISED EDITION, BUT DO MAKE SURE THAT SOME OF THE DATA IS INCLUDED IN EARLIER SECTIONS, SUCH AS THE indefinite pronouns nevá'esėstse and nevá'ėsesto with reportative suffixes

Cheyenne discourse

Discourse is ____ $$FILL OUT THIS SECTION; INCLUDE TYPICAL BEGINNINGS OF DISCOURSE MONOLOGUES (náto'sėhósémo, etc.), DISCOURSE-FINAL SAYINGS: Who would add tie on anything? That's the way it lies, hena'háanéhe, etc., PREPONDERANCE OF POST-QUOTE MARGINS, DISCOURSE STATUS OF OVERT NOUNS, ETC.

Dialogue

Dialogues are conversations that occur between two or more people. It is essential for anyone wishing to speak Cheyenne to learn to converse in Cheyenne. Cheyenne dialogues follow rules for what grammatical forms are appropriate to use for each turn of a conversation. It is also essential that conversation follow these rules so that each turn will sound natural. Conversations turns must not be literal translations from English dialogues.$$SEE IF ANYTHING NATURAL ENOUGH CAN BE IMPORTED FROM "LET'S TALK CHEYENNE"

Topic continuity

Questions and answers

$$AVOID COPYING "ELICITATION" PAIRS FROM ENGLISH

Single word utterances

Common utterances and responses ($$copy from dictionary, etc.)

$$Etc.

Monologues

Monologues are longer stretches of speech by a single individual. Typical kinds of monologues are prayers, instructions, sermons, and stories. Many of the same patterns followed in dialogues are followed in monologues, except that all elements of the patterns are provided by a single individual in monologues. Sometimes what people say are called texts.

Following are texts which were told by Cheyennes in Oklahoma and Montana:

When Cheyennes Crossed the Ice, by Mrs. Albert Hoffman (Oklahoma)

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\_sh v3.0  400  Cheyenne Interlinear

\ref 001
\t hoóma  móhvo'ėstanéhevėhevóhe
\m hoóma  mó-    h-   vo'ėstanéheve -hé  -vo  -hé
\g across INFER- PST- live         -NEG -3PL -NEG
\p p      p-     tns- vai          -sfx -fta -sfx

\t tósa'e.
\m tósa'e
\g somewhere
```

\p p

\f They lived across somewhere.

\ref 002
\t naa hósėstse mó'évȧhehevóhe
\m naa hósėstse mó- h- évahe -hé -vó -hé
\g and some INFER- PST- exist -NEG -3PL -NEG
\p p p p- tns- vai -sfx -sfx -sfx

\t tósa'e nėhéóhe kahkėse xaevo'ėstaneo'o.
\m tósa'e nėhéóhe kahkėse xaevo'ėstane -o
\g somewhere there near Indian -PL
\p p p p na -sfx

\f And there were some Indians near there.

\ref 003
\t é'ȯhkėsáanȧho'ȯhtsévȯhésesto.
\m é- h- ohke- sáa- nȧho'ȯhtsév -ó -hé -sest -o
\g 3- PST- HABIT- NEG- visit s.o. -DIR -NEG -REPORT -OBV
\p pro- tns- pv- pv- vta -fta -sfx -sfx -sfx

\f They did not visit them.

\ref 004
\t naa hó'ótóva móhnȧho'ȯhtsévȯhevovóhe.
\m naa hó'ótóva mó- h- nȧho'ȯhtsév -ó -hé -vo -vó -hé
\g and sometime INFER- PST- visit s.o. -DIR -NEG -3PL -3PL -NEG
\p p p p- tns- vta -fta -sfx -sfx -sfx -sfx

\f And one day they visited them.

\ref 005
\t nėhe'še hó'ótóva éhnéstovóvȯsesto.
\m nėhe'še hó'ótóva é- h- nést -ov -ó -vo -sest -o
\g then sometime 3- PST- hear -FTA -DIR -3PL -REPORT -OBV
\p p p pro- tns- vta -sfx -fta -sfx -sfx -sfx

\f Then all of a sudden they heard them.

\ref 006
\t éstsėhésenėstsésesto
\m é- h- tsėhésenestse -sest -o
\g 3- PST- talk Cheyenne -REPORT -PL
\p pro- tns- vai -sfx -sfx

\t tséxhe'enėstsévȯse.
\m tsé- h- he'enestse -vó -s
\g REAL- PST- speak language thusly -3PL -3
\p pfx-cjt- tns- vai -sfx -sfx

\f They were talking Cheyenne as they talked.

\ref 007
\t naa
\m naa

\g and
\p p

\t móstȧhéne'enovȯhevóhe
\m mó- h- ta- héne'en -ov -ó -hé -vó -hé
\g INFER- PST- away- know -FTA -DIR -NEG -3PL -NEG
\p p- tns- pv- vta -sfx -fta -sfx -sfx -sfx

\t á'e hósėstse tséhnéehóvévȯse.
\m á'e hósėstse tsé- h- néehóve -vós
\g near some REAL- PST- be_the_one -3PL
\p p p pfx-cjt- tns- vai -sfx

\f And they found out about (those) near (them), that they were (just like) them.

\ref 008
\t éstanėšené'toveotsésesto.
\m é- h- ta- nėše- né'toveotse -sest -o
\g 3- PST- away- continue- move_together -REPORT -PL
\p pro- tns- pv- pv- vai -sfx -sfx

\f They moved together.

\ref 009
\t naa
\m naa
\g and
\p p

\t móhmanėstsėhenovóhe
\m mó- h- manest -é -hé -nó -vó -hé
\g INFER- PST- make -INAM -NEG -PL -3PL -NEG
\p p- tns- vti -fti -sfx -fti -sfx -sfx

\t tséohkevé'šeamóohestséstovetsee'ėstse
\m tsé- ohke- vé'še- amóohest -é -htove -tse -et
\g REAL- HABIT- INSTR- sail -INAM -IMPERS -OBV -PL
\p pfx-cjt- pv- pv- vti -fti -fii -sfx -sfx

\t tsétótšėške'oo'ėstse
\m tsé- tótšėške'ó -et
\g REAL- small -PL
\p pfx-cjt- vii -sfx

\t he'tónėšėhesto'tonȯhomëvȯse.
\m he'- tónėše- hesto'tonoh -om -e -vó -s
\g however- somehow- braid -FTI -FTI -3PL -3
\p pv- pv- vti -sfx -sfx -sfx -sfx

\f And they made rafts (lit. things by which one moves on water, which are small, however they wove them).

\ref 010
\t nėstsėhotáovoeotsémáne.
\m né- htse- hotáovoeotse -ma -né
\g 2- FUT- capsize -21PL -1PL

\p pro- tns- vai -sfx -sfx

\f "We'll turn over.

\ref 011
\t nėstsemémėstanémáne
\m né- htse- mémėstané -ma -né
\g 2- FUT- drown -21PL -1PL
\p pro- tns- vai -sfx -sfx

\t é'ȯhkėhésesto.
\m é- h- ohke- he -sest -o
\g 3- PST- HABIT- say -REPORT -PL
\p pro- tns- pv- vai -sfx -sfx

\f We'll drown," they would say.

\ref 012
\t éssáa'évamanėstséhenovȯsestȯtse.
\m é- h- sáa- '- éva- manest -é -hé -nó -vó -sest -ot
\g 3- PST- NEG- EP- back- make -INAM -NEG -PL -3PL -REPORT -PL
\p pro- tns- pv- pv- pv- vti -fti -sfx -fti -sfx -sfx -sfx

\f They quit making them.

\ref 013
\t naa nėhe'še hó'ótóva ma'xeó'he'e
\m naa nėhe'še hó'ótóva ma'xe- ó'he'e
\g and then sometime big- river
\p p p p pv- ni

\t éohkėhevoōne,
\m é- ohke- hevooné
\g 3- HABIT- say.3PL
\p pro- pv- vai

\t móhma'xemȧha'omȯhtáhanéhe.
\m mó- h- ma'xe- mȧha'omohta -hane -hé
\g INFER- PST- much- all_frozen -NEG -NEG
\p p- tns- pv- vii -sfx -sfx

\f And then one day, the big river, they say, was frozen solid.

\ref 015
\t éstónova'omȯhtánėse.
\m é- h- tónova'omȯhtá -né -s
\g 3- PST- frozen_thick -FII -REPORT
\p pro- tns- vii -sfx -sfx

\f It was frozen thick.

\ref 016
\t éxhóxoveehésesto.
\m é- h- hóxove- ehe -sest -o
\g 3- PST- across- move_camp -REPORT -PL
\p pro- tns- pv- vai -sfx -sfx

\f They moved across.

\ref 017
\t naa hósėstse taeò'xe
\m naa hósėstse tae- ò'xe
\g and some precisely- half
\p p p pv- p

\t tséhne'éšėhóxoveehévòse
\m tsé- h- nėh- éše- hóxove- ehe -vó -s
\g REAL- PST- toward- already- across- move_camp -3PL -3
\p pfx-cjt- tns- pv- pv- pv- vai -sfx -sfx

\t éhma'xepónevonënėse.
\m é- h- ma'xe- pónevone -né -s
\g 3- PST- big- loud_pop -FII -REPORT
\p pro- tns- pv- vii -sfx -sfx

\f And when half of them had moved across, there was an exploding sound.

\ref 018
\t éxhoháatamano'énėse.
\m é- h- ho- háatamano'e -né -s
\g 3- PST- very- terrible_situation -REPORT -REPORT
\p pro- tns- RED- vii -sfx -sfx

\f It was terrible.

\ref 019
\t má'ome mó'oó'xeotséhanéhe.
\m má'ome mó- h- oó'xeotse -hane -hé
\g ice INFER- PST- break_up -NEG -NEG
\p ni p- tns- vii -sfx -sfx

\f The ice broke up.

\ref 020
\t éstaévaveehéohésesto hósėstse.
\m é- h- ta- évaveehéohe -sest -o hósėstse
\g 3- PST- away- move_back -REPORT -PL some
\p pro- tns- pv- vai -sfx -sfx p

\f Some turned back.

\ref 022
\t naa tsé'tóhe
\m naa tsé'tóhe
\g but these
\p p p

\t móhne'éšeéehóxovėhnėhevóhe
\m mó- h- nėh- éše- ée- hóxovehné -hé -vó -hé
\g INFER- PST- toward- already- around- walk_across -NEG -3PL -NEG
\p p- tns- pv- pv- pv- vai -sfx -sfx -sfx

\t hósėstse.

\m hósėstse
\g some
\p p

\f And some had already come across.

\ref 023
\t éssáahéne'enovóhevȯsesto
\m é- h- sáa- héne'en -ov -ó -hé -vo -sest -o
\g 3- PST- NEG- know -FTA -DIR -NEG -3PL -REPORT -OBV
\p pro- tns- pv- vta -sfx -fta -sfx -sfx -sfx -sfx

\t tósa'e
\m tósa'e
\g somewhere
\p p

\t tséheta'otsėse néhe
\m tsé- heta'ó -tse -s néhe
\g REAL- be -OBV -3 those
\p pfx-cjt- vai -sfx -sfx p

\t hósėstse.
\m hósėstse
\g some
\p p

\f They did not know where those others were.

\ref 024
\t héváhmémėstanėhevóhe.
\m hévá h- mémėstané -hé -vó -hé
\g maybe PST- drown -NEG -3PL -NEG
\p p tns- vai -sfx -sfx -sfx

\f Maybe they drowned.

\ref 025
\t naa
\m naa
\g and
\p p

\t éhnėšėhóxoveehésesto
\m é- h- nėše- hóxove- ehe -sest -o
\g 3- PST- continue- across- move_camp -REPORT -PL
\p pro- tns- pv- pv- vai -sfx -sfx

\t néhe.
\m néhe
\g those
\p p

\f And those kept moving across.

\ref 026
\t éohkėhetóhta'haneo'o ma'háhkėseho.

\m é- ohke- hetóhta'hané -o ma'háhkeséh -o
\g 3- HABIT- thus_tell_story -PL old_man -PL
\p pro- pv- vai -sfx na -sfx

\f That's how the old men tell the story.

\ref 027
\t hena'háanéhe.
\m hena'háanéhe
\g that's_it
\p pro

\f The end.

Sweet Medicine, by Mrs. Albert Hoffman (Oklahoma)

1) Hé'tóhe hóhta'heo'o, éhóhta'heóneve[2].
This story, it is a story.

2) Vé'hó'e tsésšáa'éšėho'ėhnéhévȯse hákó'e móxhésȯhanéhe.
Whitemen, before they came, it (the story) from long ago must be from.

3) Naa násáapėhévėhéne'enóhe.
And I do not know it well.

4) naa tséohkeéevá'nėhetȧhtomónéto nȧhtanėhešeme'esta.
And just the way I heard it, I'll tell it like that.

5) éohkemaetotóxeme oha násáahéne'enovóhe / -héne'enóhe /
He's discussed all over, but I do not know him, -do not know it.

6) Motsé'eóeve[3], éohkėhevoōne, mó'ȯhkeéveéestsėstóehevovóhe, vé'hó'e
Sweet Medicine, they say, used to talk to them, whitemen

tsésšáa'éšėho'ėhnéhévȯse.
before they came.

7) Naa mó'ȯhkeéemé'ėstomóehenovóhe hová'éhe, héva tsésto'sėho'ėhnétotse,
And he used to explain to them something maybe that was going to come,

hová'éhe.
something.

8) naa hétsetseha náto'vá'ne/=ta'se=tšėške'mé'ésta[4] // hetoo //
And now I'm just going to tell, like, a little. Uh,

9) néto'sėho'a'ó'tóévo // vo'ėstane éxhesanesėstse //
"He'll come to you, a person," (Sweet Medicine) said.

10) tsemȧhevé'šenohe éxhe- / éxhesėstse ///
"He'll be all sewed up," he-, he said.

11) ho'évȯtse tseohkėhestohe éxhesėstse //
"Earth Man, he will be called," he said.

12) Tósa'e ésáapo'vé'šenóhéhe, tsé'tóhe vo'ėstane
Nowhere will he not be sewed up, this person

tséto'sėho'a'ó'tóése.
who is going to come to you.

13) néto'vonéano'táe'vo / netao'o hová'éhe / tséméhae/'ȯhkeéene'étamése[5] //
He'll destroy for you everything that you used to depend on.

14) "Éto'semȧhevonéanōhtse," éxhetósesto.
"He'll destroy everything," he told them.

15) "Naa / máto / néto'sėho'a'ó'tóévo mo'éhno'ha /
"And also it will come to you, the horse.

16) "Mo'éhno'ha,"[6] nėstseohkėhetóvo éxhesėstse, "hōva."
"Horse," you will call it," he said, "(this) animal."

17) tsenéveohta / (tse)néxanetotse hestovootȯtse
It will have four legs. There will be two, his ears.

18) naa he'éxánėstse máto tsenéxanetotse, énéxanetotse.
And his eyes also there will be two, there are two.

19) naa hestse'konȯtse tsenéveóhta //
And his legs, there will be four.

20) nėstseohketáhóénóvo hoháá'ėše
You'll ride him very far away.

21) nėstseohketsėhe'ȯhtséháévo,
He will take you there,

22) tsé'tóhe mo'ehno'ha / nėstseohkėhetóvo //
this horse, you will call him that.

23) tséohkėsó'tó'ome'ého'oése éše'he
It will still hang firm (in the sky), the sun (during your travels)

24) nėstseohkėho'eohéme hákó'e / éxhesanesėstse /

you will arrive far away," he said.

25) nėstsenėheše/vo'ėstanéhévéme
"You will live like that.

26) nėstsenėhešeéva'xéme / tsé'tóhe mo'éhno'ha tséhešeévoa'xėse / exhesanesėstse /
You will be on the go the way this horse rolls his eyes," he said.

27) naa // máto vé'ho'éotóá'e nėstseohkėhetóvo
And also (will come), (the cow) 'whiteman-buffalo', you will call it that.

28) máto tsenéveóhta //
Also it will have four legs.

29) tsenéše'ēsta
It will have two ears.

30) naa / mátȯ=he'éxánėstse tsenéxanetotse /
And also his ears, there will be two.

31) hestsėhévá'xe / tseohkemȧhexóneehatse / ho'ēva /
His tail will reach all the way to the ground.

32) tsenésȯhkonávėháhta // hestóohevono tsenésȯhkonaho / éxhesėstse /
It will have split hooves, his hooves will be split," he said.

33) naa hoto / tsé'tóhe hóva nėstseohkemévóvo /
And, uh, this animal (cow), you will eat it.

34) Vé'ho'éotóá'e nėstseohkėhetóvo /
Ve'ho'eotoa'e you will call it.

35) hohää'ėše tseohkėhešeméa'xe éxhesėstse /
From very far away he'll be smelled," he said.

36) Éxhetósesto néhe hováhne, "Vé'ho'éotóá'e," tséohkėhetóse.
He told them (about) this animal, "Cow," as you'll call it.

37) naa tsé'tóhe tséto'sėho'a'ó'tóése
And this one who will come to you

tsemȧhetáeotsé'ta ho'e tséxhetaa'óma'ō'e /
will take over all the land throughout the world.

38) Totósa'e nėstseohkeevemé'a'ééme.
Here and there your heads will appear (in various places).

39) "Nėstseohkemo'kȯhtávėstséáme," éxhesanesėstse /
"You will have black hair," he said.

40) Naa móhma- / má'tamȧsėhánéése / mȧsáa'évatóxetanó'tomáhése / nésta "But if you are crazy, if you do not think about the way previously

tséheševo'ėstanéhévése, nėstamóhkevóhpa'éme," éxhesanesėstse.
how you used to live, you'll have gray hair," he said.

41) naa máto mé'ėševȯtse tsėhóehevéese[7] /
And also a baby will come out (be born) with teeth."

42) Éstaéšėhetósema'xemé'ėstomósanesėstse.
He was constantly explaining a lot.

43) Nává'nėhetaa'mé'ėstomóvo.
I am just telling this much about him.

44) Nėhe'še
The end.

FOOTNOTES:

[1]This text was first collected by Donald Olson during 1963-1964 in Oklahoma. It appeared in print in a previous collection of Cheyenne texts (W. Leman 1980b). It appears here with spelling slightly updated. Some slight changes to bring the transcription closer in line with the taped recording have been made. Original clause numbers are retained.

[2]Usually, this word would indicate that something is "just a story". The word hóhta'heo'o 'story' should not be applied to accounts of history. On the whole, Cheyennes regard the story of Sweet Medicine to be of more credible historicity than the usual legend or folktale, for which the label hóhta'heo'o is appropriate. However, here it is probable that the narrator is not casting doubt on the historicity of the account. Hesitation on the tape may indicate that the narrator wasn't quite sure what to say at this point but used a word which fit grammatically here.

[3]Sweet Medicine is the most important prophet in Cheyenne history. For other accounts of Sweet Medicine's prophecy, see the following:

Grinnell, The Cheyenne Indians, Their History and Ways of Life, Vol. II, pp. 379-81.
Powell, Sweet Medicine, Vol. II, p. 466.
Standsintimber and Liberty, Cheyenne Memories, p. 40.

[4]The condensed preverb to'- here is pronounced to'se- by most other Cheyennes. It is said that the pronunciation here is a characteristic of (some) Southern Cheyenne speech. It can be seen, as in the next clause, 9), that this narrator also uses the full form of the preverb, to'se-.

[5]The usual order of preverbs here, probably preferred by this narrator also, is ohkeéeméhae.

[6]The historical etymology of this word is something like 'elk-dog' with the 'dog' final /-o'h[am] itself undergoing historical extension to refer to a 'domesticated animal'.

[7]The motif of a baby being born with teeth is well known in Cheyenne folklore. Note it in another text in this volume, "The Baby With Teeth".

The Corn and Meat, by Albert Hoffman (Oklahoma)

\name The Corn and Meat
\ref The Corn and Meat 001
\t éxho'hooné'tánėse taa'ēva.
\m é- h- ho'hooné'tá -né -s taa'ēva
\g 3- PST- be_camp_in_a_circle -FII -REPORT at_night
\p pro- tns- vii -sfx -sfx obl

\f There was a camp at night.

\ref The Corn and Meat 002
\t é'ováxenásesto hetaneo'o.
\m é- h- ováxená -sest -o hetane -o
\g 3- PST- dream -REPORT -PL man -PL
\p pro- tns- vai -sfx -sfx na -sfx

\f Men dreamed.

\ref The Corn and Meat 003
\t naa tséhvóona'o é'ȧhkȯheohtsésesto
\m naa tsé- h- vóona'ó é- h- ahkȯheohtsé -sest -o
\g and REAL- PST- be_morning 3- PST- play_hoop_game -REPORT -PL
\p p pfx-cjt- tns- vii pro- tns- vai -sfx -sfx

\t kȧsováaheho.
\m kȧsováahéh -o
\g young_man -PL
\p na -sfx

\f And the next morning young men were playing the hoop game.

\ref The Corn and Meat 004
\t netao'o éxhoháetanevoo'énėse.
\m netao'o é- h- ho- háetanevoo'e -né -s
\g everywhere 3- PST- very- be_big_crowd -FII -REPORT
\p p pro- tns- RED- vii -sfx -sfx

\f Everywhere there was a big crowd.

\ref The Corn and Meat 005
\t naa nėhe'še éhváxeésesto.
\m naa nėhe'še é- h- váxeé -sest -o

\g and then 3- PST- be_dressed_formally -REPORT -PL
\p p p pro- tns- vai -sfx -sfx

\f And then they were dressing fancy.

\ref The Corn and Meat 006
\t nomȧhéstó'e tséhésėhoo'ėse tséováxėstse
\m nomȧhésto'e -é tsé- hése- hoe -s tsé- ováxená -ht
\g south -LOC REAL- from_there- be_at -3 REAL- dream -3
\p p -sfx pfx-cjt- pv- vai -sfx pfx-cjt- vai -sfx

\t éhnėssé'ėhnesėstse.
\m é- h- nėh- sé'ėhné -sest
\g 3- PST- toward- walk_to_center -REPORT
\p pro- tns- pv- vai -sfx

\f One who was on (from?) the south side (of the camp) who had dreamed came to the center.

\ref The Corn and Meat 007
\t éxheóvoma'esėstse; é'ke'haso éhnéesesto
\m é- h- heóvoma'e -sest é'ke'haso é- h- néé -sest -o
\g 3- PST- yellow-headed -REPORT plume 3- PST- stand -REPORT -OBV
\p pro- tns- vai -sfx na pro- tns- vai -sfx -sfx

\t hemé'kóne.
\m he- mé'kon -é
\g 3PS- head -LOC
\p pro- ni -sfx

\f He was painted yellow; a feather stood on his head.

\ref The Corn and Meat 008
\t naa notāma tséováxėstse éhnėssé'ėhnesėstse.
\m naa notāma tsé- ováxená -ht é- h- nėh- sé'ėhné -sest
\g and north REAL- dream -3 3- PST- toward- walk_to_center -REPORT
\p p p pfx-cjt- vai -sfx pro- tns- pv- vai -sfx

\f And from the north side one who had dreamed came to the center.

\ref The Corn and Meat 009
\t máto éstó'nėhešetónesėstse.
\m mato é-{pro} h-{tns} tó'-{pv} nėheš-{i} e{fai} -t -óné -sest
\g also 3- PST- exactly- that way (anaph.)- sit
\p p

\f He was dressed the same (as the other one).

\ref The Corn and Meat 010
\t nomȧhéstó'e tséhvé'hóómȯse néhe na'ėstse notāma
\m nomȧhésto'e -é tsé- h- vé'hoom -ó -s néhe na'ėstse notāma
\g south -LOC REAL- PST- look_at -DIR -3 that one north
\p p -sfx pfx-cjt- tns- vta -fta -sfx pro p p

\t tséhésėhoétsese.
\m tsé- hése- ho- e -tsé -tse -se
\g REAL- from_there- very- sit -1PL -OBV -3PL
\p pfx-cjt- pv- RED- fai -sfx -sfx -sfx

\f When the one from the south looked at that one from the north, (he said,)

\ref The Corn and Meat 011
\t "hēā'e néhóxe'ėstšeše."
\m hēā'e né- hóxe'ėstséh -e
\g maybe 2- copy -2:1
\p p pro- vta -sfx

\f "Maybe you are copying me," (he said).

\ref The Corn and Meat 012
\t "naa hápó'e nétȧhóovenėhesétamȧtse."
\m naa hápó'e né- ta- hóove- nė- hesétam -atse
\g and likewise 2- away- groundlessly- AN- thus_think_of -1:2
\p p p pro- pv- i- pv- vta -sfx

\f "And I was thinking the same about you," (the other one said to him).

\ref The Corn and Meat 013
\t "naa náováxe."
\m naa ná- ováxená
\g well 1- dream
\p p pro- vai

\f "Well, I dreamed," (said the first man).

\ref The Corn and Meat 014
\t "naa hápó'e náováxe.
\m naa hápó'e ná- ováxená
\g and likewise 1- dream
\p p p pro- vai

\f "And likewise I dreamd," (said the second man).

\ref The Corn and Meat 015
\t naa vé'hoomenáno nevo'ėstanémaneo'o,
\m naa vé'hoom -enáno ne- vo'ėstaném -ane -o
\g well look_at -2:3PL.IMPV 2PS- person -21PL.PS -PL
\p p vta -sfx pro- na-poss -sfx -sfx

\t éoháeanao'o.
\m é- ho- háeaná -o
\g 3- very- hungry -PL
\p pro- RED- vai -sfx

\f "Look at our people, they are very hungry," (he said).

\ref The Corn and Meat 016

\t nétónėšeováxe.
\m né- tónėše- ováxená
\g 2- how- dream
\p pro- pv- vai

\f "What did you dream?" (asked the first man).

\ref The Corn and Meat 017
\t naa hé'tóhe tséxhóeneoo'e náonóoma mȧhtamȧhȧáhe,"
\m naa hé'tóhe tsé- h- hóeneoo'e ná- onóom -a mȧhtamȧhȧáhéh
\g well this REAL- OBL- flow_out 1- call -INV old_woman
\p p pro pfx-cjt- tns- vii pro- vta -fta na

\t éxhesėstse.
\m é- h- he -sest
\g 3- PST- say -REPORT
\p pro- tns- vai -sfx

\f Well, this, where water came out, an old woman called me," he said.

\ref The Corn and Meat 018
\t "naa hápó'e nánėheto'ováxe."
\m naa hápó'e ná- nė- heto'ováxená
\g and likewise 1- AN- thus_dream
\p p p pro- pv- vai

\f "And I dreamed the same," (answered the second man). (More modern word, nánėhešeováxe.)

\ref The Corn and Meat 019
\t "naa nénėhe'ȯhtsema!" éxhésesto.
\m naa né- nėhe'ohtsé -ma
\g well 2- go_there -21PL
\p p pro- vai -sfx

\f "Well, let's go there!" they said.

\ref The Corn and Meat 020
\t naa é'éneahkȯheohtsésesto.
\m naa é- h- éne- ahkȯheohtsé -sest -o
\g and 3- PST- stop- play_hoop_game -REPORT -PL
\p p pro- tns- pv- vai -sfx -sfx

\f And they stopped playing the hoop game.

\ref The Corn and Meat 021
\t éhmȧsóhamėstoetsésesto.
\m é- h- mȧsó- hámėstoeotse -sest -o
\g 3- PST- suddenly- sit_down_quickly -REPORT -PL
\p pro- tns- pv- vai -sfx -sfx

\f They suddenly sat down.

\ref The Corn and Meat 022

\t éstatsėhe'ȯhtsésesto héne mahpe
\m é- h- ta- tsėhe'ohtsé -sest -o héne mahpe
\g 3- PST- away- go_to -REPORT -PL that water
\p pro- tns- pv- vai -sfx -sfx pro ni

\t tsé'anȯhe'sevȯtse.
\m tsé- h- anȯhe'sevó -tse
\g REAL- OBL- flow_down -OBV
\p pfx-cjt- tns- vii -sfx

\f They went to where that water ran down.

\ref The Corn and Meat 023
\t éstaéstsėhnésesto.
\m é- h- ta- éstsehné -sest -o
\g 3- PST- away- enter -REPORT -PL
\p pro- tns- pv- vai -sfx -sfx

\f They went in.

\ref The Corn and Meat 024
\t hotȧhtse mȧhtamȧhȧáhe éxhoesėstse.
\m hotȧhtse mȧhtamȧháahé h é- h- hoe -sest
\g here old_woman 3- PST- be_at -REPORT
\p p na pro- tns- vai -sfx

\f Here, the old woman was there.

\ref The Corn and Meat 025
\t "nétaonóomatséme, néxahéhasėstse. hámėstoeotse!"
\m né- ta- onóom -atse -mé néxahéh -asėstse hámėstoeotse
\g 2- away- call -1:2 -2PL my_grandchildren -VOC sit_down_quickly
\p pro- pv- vta -sfx -sfx na-poss -sfx vai

\t éxhetaevósesto.
\m é- h- het -ae -vó -sest -o
\g 3- PST- tell -INV -3PL -REPORT -OBV
\p pro- tns- vta -fta -sfx -sfx -sfx

\f "I have called you, my grandchildren. Sit down!" she told them.

\ref The Corn and Meat 026
\t éxhámėstoesesto.
\m é- h- hámėstoe -sest -o
\g 3- PST- sit_down -REPORT -PL
\p pro- tns- vai -sfx -sfx

\f They sat down.

\ref The Corn and Meat 027
\t "hé'tóhe mese!" éxhetaevósesto, "ho'évohkȯtse naa
\m hé'tóhe mése é- h- het -ae -vó -sest -o ho'évohkȯtse naa
\g this eat 3- PST- tell -INV -3PL -REPORT -OBV meat and

\p pro vti pro- tns- vta -fta -sfx -sfx -sfx ni p

\t mȧhaemenȯtse."
\m mȧhaemén -ot
\g corn_kernel -PL
\p ni -sfx

\f "Eat this, meat and corn," she told them.

\ref The Corn and Meat 028
\t "nȧhtȧsáaná'so'enȯhéhe," na'ėstse
\m ná- htse- ta- sáa- ná'so'enohe -hé na'ėstse
\g 1- FUT- away- NEG- full_from_eating -NEG one
\p pro- tns- pv- pv- vai -sfx p

\t móxhešetanȯhéhe.
\m mó- h- hešetanó -hé -hé
\g INFER- PST- thus_think -NEG -NEG
\p p- tns- vai -sfx -sfx

\f "I won't get full," one of them was thinking.

\ref The Corn and Meat 029
\t éhvésetsėstóvȧhtsésesto.
\m é- h- vésetsėst -ov -ahtse -sest -o
\g 3- PST- hurry -FTA -REFL -REPORT -PL
\p pro- tns- vta -sfx -sfx -sfx -sfx

\f They were in a hurry (to eat).

\ref The Corn and Meat 030
\t hotȧhtse éstó'omo'tánėse ho'évohkȯtse naa
\m hotȧhtse é- h- tó'omo'tá -né -s ho'évohkȯtse naa
\g unexpectedly 3- PST- remain_same -FII -REPORT meat and
\p p pro- tns- vii -sfx -sfx ni p

\t mȧhaemenȯtse.
\m mȧhaemén -ot
\g corn_kernel -PL
\p ni -sfx

\f Here, the meat and corn remained the same (in amount).

\ref The Corn and Meat 031
\t éhná'so'enȯhésesto.
\m é- h- ná'so'enohe -sest -o
\g 3- PST- full_from_eating -REPORT -PL
\p pro- tns- vai -sfx -sfx

\f They got full.

\ref The Corn and Meat 032
\t é'áahtse'só'nėhetaa'ónėse.

\m é- h- áahtse'- só'- nėhetaa'ó -né -s
\g 3- PST- simultaneously- still- be_so_big -FII -REPORT
\p pro- tns- pv- pv- vii -sfx -sfx

\f It stayed the same amount.

\ref The Corn and Meat 033
\t naa nėhe'še, "tatsėhetóó'o!" éxhetaevósesto.
\m naa nėhe'še ta- tsėhetóo'ó é- h- het -ae -vó -sest -o
\g and then away- look_yonder COMP- PST- tell -INV -3PL -REPORT -OBV
\p p p pv- vai pfx-cjt- tns- vta -fta -sfx -sfx -sfx

\f And then, "Look over there!" she told them.

\ref The Corn and Meat 034
\t éstatsėhetóo'ósesto.
\m é- h- ta- tsėhetóo'ó -sest -o
\g 3- PST- away- look_yonder -REPORT -PL
\p pro- tns- pv- vai -sfx -sfx

\f They looked over there.

\ref The Corn and Meat 035
\t mȧhaemenȯtse éxxaetsėhetó'a'hánėsestȯtse.
\m mȧhaemén -ot é- h- xae- tsėhetó'a'há -né -sest -ot
\g corn_kernel -PL 3- PST- simply- wave -FII -REPORT -PL
\p ni -sfx pro- tns- pv- vii -sfx -sfx -sfx

\f Corn was simply waving.

\ref The Corn and Meat 036
\t é'éšėhema'óhkeenétonėsestȯtse.
\m é- h- éše- he- ma'óhkeenétó -né -sest -ot
\g 3- PST- already- have- tassel -FII -REPORT -PL
\p pro- tns- pv- pv- vii -sfx -sfx -sfx

\f It was already tasseled.

\ref The Corn and Meat 037
\t naa nėhe'še, "tsėhéóhe hósėtsėhetóó'o!"
\m naa nėhe'še tsėhéóhe hóse- tsėhetóo'ó
\g and then here again- look_yonder
\p p p p pv- vai

\t éxhetaevósesto
\m é- h- het -ae -vó -sest -o
\g 3- PST- tell -INV -3PL -REPORT -OBV
\p pro- tns- vta -fta -sfx -sfx -sfx

\f And then, "Here, look again!" she told them.

\ref The Corn and Meat 038
\t éstȧhósetsėhetóo'ósesto.

\m é- h- ta- hóse- tsėhetóo'ó -sest -o
\g 3- PST- away- again- look_yonder -REPORT -PL
\p pro- tns- pv- pv- vai -sfx -sfx

\f They looked again.

\ref The Corn and Meat 039
\t ésevone éhmȧheóehoo'o.
\m ésevone é- h- mȧhe- óé -ho -on
\g buffalo herd 3- PST- all- stand -PRET -PRET
\p na pro- tns- pv- fai -sfx -sfx

\f A buffalo herd was standing.

\ref The Corn and Meat 040
\t "naa hé'tóhe taanáhoeotsēstse!
\m naa hé'tóhe taaná- hóeotsest -é
\g and this do- take_out -INAN
\p p pro pv- vti -fti

\f "And take this out!

\ref The Corn and Meat 041
\t ovóehoxomóhéne!
\m vovóe- hoxom -ó -héne
\g first- feed -DIR -22:IMPV.DEL
\p pv- vta -fta -sfx

\f Feel (the herd) first!

\ref The Corn and Meat 042
\t onóomóhéne!
\m onóom -ó -héne
\g call -DIR -2p:IMPV.DEL
\p vta -fta -sfx

\f Call (the herd)!

\ref The Corn and Meat 043
\t ma'háhkéso tsėhóo'xēva.
\m ma'háhkéso tse- hóo'xevá
\g old_man 3:FUT- announce
\p na tns- vai

\f An old man will announce.

\ref The Corn and Meat 044
\t ma'háhkėseho tseovóemésėheo'o.
\m ma'háhkeséh -o tse- vovóe- mésehe -o
\g old_man -PL 3:FUT- first- eat -PL
\p na -sfx tns- pv- vai -sfx

\f The old men will eat first.

\ref The Corn and Meat 045
\t naa nėhe'še tsé'tóhe tséheto'xóve'éhahévȯse
\m naa nėhe'še tsé'tóhe tsé- heto'xóve'éhahe -vó -s
\g and then these REAL- be_such_age -3PL -3
\p p p pro pfx-cjt- vai -sfx -sfx

\t tsetȧhósemésėheo'o,"
\m tse- ta- hóse- mésehe -o
\g 3:FUT- away- next- eat -PL
\p tns- pv- pv- vai -sfx

\t éhnėhešeonóomósesto
\m é- h- nė- heše- onóom -ó -sest -o
\g 3- PST- AN- thus- call -DIR -REPORT -OBV
\p pro- tns- pv- pv- vta -fta -sfx -sfx

\t ma'háhkėseho.
\m ma'háhkeséh -o
\g old_man -PL
\p na -sfx

\f And then these (others) according to their ages will eat next," that's how she called the old men.

\ref The Corn and Meat 046
\t éhmȧsóse'eohtsésesto ma'háhkėseho.
\m é- h- mȧsó- sé'eohtsé -sest -o ma'háhkeséh -o
\g 3- PST- all_the_group- go_to_center -REPORT -PL old_man -PL
\p pro- tns- pv- vai -sfx -sfx na -sfx

\f All the old men came to the center.

\ref The Corn and Meat 047
\t éhmésėhésesto.
\m é- h- mésehe -sest -o
\g 3- PST- eat -REPORT -PL
\p pro- tns- vai -sfx -sfx

\f They ate.

\ref The Corn and Meat 048
\t naa nonó'hónó'e tsétanėhe'xóve'éhahese.
\m naa nonó'hónó'e tsé- ta- nė- he'xóve'éhahe -se
\g and step_by_step REAL- away- AN- be_such_age -3PL
\p p p pfx-cjt- pv- pv- vai -sfx

\f And step-by-step according to their ages.

\ref The Corn and Meat 049
\t naa nėhe'še ka'ėškóneho
\m naa nėhe'še ka'ėškóné́h -o
\g and then child -PL
\p p p na -sfx

\t éstamónemésėhésesto.
\m é- h- ta- móne- mésehe -sest -o
\g 3- PST- away- recently- eat -REPORT -PL
\p pro- tns- pv- pv- vai -sfx -sfx

\f And then the children ate next.

\ref The Corn and Meat 050
\t éstȧsé'hovetšėške'eotsénėse hé'tóhe
\m é- h- ta- sé'hove- tšėške'eotse -né -s hé'tóhe
\g 3- PST- away- suddenly- become_smaller -FII -REPORT this
\p pro- tns- pv- pv- vai -sfx -sfx pro

\t ho'évohkȯtse naa mȧhaemenȯtse.
\m ho'évohkȯtse naa mȧhaemén -ot
\g meat and corn_kernel -PL
\p ni p ni -sfx

\f This meat and corn suddenly got smaller.

\ref The Corn and Meat 051
\t ka'ėškóneho tsémónenȯhtóve'hanase
\m ka'ėškónéh -o tsé- móne- nȯhtóve'haná -se
\g child -PL REAL- recently- know_how_to_eat -3PL
\p na -sfx pfx-cjt- pv- vai -sfx

\t éstamȧhaéstánóvȯse.
\m é- h- ta- mȧhaést -á -nó -vó -s
\g 3- PST- away- devour -INAN -PL -3PL -REPORT
\p pro- tns- pv- vti -fti -fti -sfx -sfx

\f Children who had just learned to eat ate it all up.

\ref The Corn and Meat 052
\t naa mé'ėševoto
\m naa mé'ėševot -o
\g and baby -PL
\p p na -sfx

\t tsésáa'éšenȯhtóve'hanáése
\m tsé- sáa- '- éše- nȯhtóve'haná -hé -se
\g REAL- NEG- EP- already- know_how_to_eat -NEG -3PL
\p pfx-cjt- pv- pv- pv- vai -sfx -sfx

\t héne amėške hemé'konēvo éstsėhetanetse.
\m héne amėške he- mé'kon -evó é- h- tsėhetan -e -tse
\g that grease 3PS- head -PL.PS 3- PST- do_something_to -PSV -OBV
\p pro ni pro- ni -sfx pro- tns- vta -sfx -sfx

\f And babies who did not yet know how to eat, that grease was put on their heads.

\ref The Corn and Meat 053

\t "naa tsėhéóhe néstsėhetóo'óhéne
\m naa tsėhéóhe néh- tsėhetóo'ó -héne
\g and here toward- look_yonder -2p:IMPV.DEL
\p p p dir- vai -sfx

\t mȧhméovóona'o!
\m mȧh- méo- vóona'ó
\g IRREAL- morning- be_morning
\p pfx-cjt- pv- vii

\f "And look toward here early in the morning!

\ref The Corn and Meat 054
\t tseméohóeévo'soo'e mó'kėsá'e,"
\m tse- méo- hóe- évo'sóe mó'kėsá'e
\g 3:FUT- morning- out- play calf
\p tns- pv- i- vai na

\t éxhetaevósesto.
\m é- h- het -ae -vó -sest -o
\g 3- PST- tell -INV -3PL -REPORT -OBV
\p pro- tns- vta -fta -sfx -sfx -sfx

\f A calf will come out to play," she told them.

\ref The Corn and Meat 055
\t naa nėhe'še héva
\m naa nėhe'še héva
\g and then maybe
\p p p p

\t tsétȧhósėhóna'oveno'keaénámȧhtse,"
\m tsé- ta- hóse- hóna'ove- no'ke- aénamá -ht
\g REAL- away- again- the_next_one- one- be_so_many_years_old -3
\p pfx-cjt- pv- pv- pv- i- fai -sfx

\t éxhetaevósesto.
\m é- h- het -ae -vó -sest -o
\g 3- PST- tell -INV -3PL -REPORT -OBV
\p pro- tns- vta -fta -sfx -sfx -sfx

\f "And then maybe the next one who will be one year old," she told them.

\ref The Corn and Meat 056
\t "naa nėhe'še hóvéhno tséma'haetȧhtse.
\m naa nėhe'še hóvéhno tsé- ma'haeta -ht
\g and then barely REAL- large -3
\p p p p pfx-cjt- vai -sfx

\f "And then a little (bigger) one who is bigger.

\ref The Corn and Meat 057
\t naa nėhe'še hotóá'e tsemé'hóva'xe,"

\m naa nėhe'še hotóá'e tse- mé'- hóva'xe
\g and then buffalo 3:FUT- appear- go_out
\p p p na tns- i- vai

\t éxhetaevósesto.
\m é- h- het -ae -vó -sest -o
\g 3- PST- tell -INV -3PL -REPORT -OBV
\p pro- tns- vta -fta -sfx -sfx -sfx

\f And then a buffalo will appear as it comes out," she told them.

\ref The Corn and Meat 058
\t naa éhnėhetóhta'hanésesto.
\m naa é- h- nė- hetóhta'hané -sest -o
\g and 3- PST- AN- thus_tell_story -REPORT -PL
\p p pro- tns- pv- vai -sfx -sfx

\f And they told the story that way.

\ref The Corn and Meat 059
\t naa nėhe'še tséhvóona'o éstsėhetóo'ósesto.
\m naa nėhe'še tsé- h- vóona'ó é- h- tsė- hetóo'ó -sest -o
\g and then REAL- PST- be_morning 3- PST- CAT- thus_look -REPORT -PL
\p p p pfx-cjt- tns- vii pro- tns- pv- vai -sfx -sfx

\f And then in the morning they looked.

\ref The Corn and Meat 060
\t mó'kėsá'e éhmé'eévo'sóesėstse.
\m mó'kėsá'e é- h- mé'- évo'sóe -sest
\g calf 3- PST- appear- play -REPORT
\p na pro- tns- i- vai -sfx

\f A calf appeared playing.

\ref The Corn and Meat 061
\t naa nėhe'še hóna'oveto
\m naa nėhe'še hóna'oveto
\g and then next
\p p p p

\t tsétanėhetaetȧhtse.
\m tsé- ta- nėhetaeta -ht
\g REAL- away- be_so_big -3
\p pfx-cjt- pv- vai -sfx

\f And then the next sized one.

\ref The Corn and Meat 062
\t naa nėhe'še hotòà'e éhmónėhestóxėhóehnesėstse.
\m naa nėhe'še hotòà'e é- h- móne- hestóxe- hóehné -sest
\g and then buffalo 3- PST- recently- last- emerge -REPORT
\p p p na pro- tns- pv- pv- vai -sfx

\f And then a buffalo came out last.

\ref The Corn and Meat 063
\t naa nėhe'še
\m naa nėhe'še
\g and then
\p p p

\t tséhvóona'o éhmȧheóesesto ésevone.
\m tsé- h- vóona'ó é- h- mȧhe- óé -sest -o ésevone
\g REAL- PST- be_morning 3- PST- all- stand -REPORT -PL buffalo_herd
\p pfx-cjt- tns- vii pro- tns- pv- fai -sfx -sfx na

\f And then in the morning a buffalo herd was standing.

\ref The Corn and Meat 064
\t naa nėhéóhe éhmȧhenéhomó'hesesto.
\m naa nėhéóhe é- h- mȧhe- néhomó'he -sest -o
\g and there 3- PST- all- chase -REPORT -PL
\p p p pro- tns- pv- vai -sfx -sfx

\f And there they all chased (buffalos).

\ref The Corn and Meat 065
\t éstanėhešėhoháeesenėhésesto.
\m é- h- ta- nė- heše- ho- háeesenehe -sest -o
\g 3- PST- away- AN- thus- very- have_plenty_food -REPORT -PL
\p pro- tns- pv- pv- pv- RED- vai -sfx -sfx

\f In this way they had plenty to eat.

\ref The Corn and Meat 066
\t hena'háanéhe tséhetaa'héne'enōmo
\m hena'háanéhe tsé- hetaa'- héne'en -om -ó
\g that's_it REAL- entire- know -FTI -1:I
\p pro pfx-cjt- i- vti -sfx -sfx

\f That's all that I know of (the story).
\dt 17/Sep/1999

The Whiteman and the Indian, by Leonard Yelloweagle (Oklahoma)

Vé'ho'e naa xaevo'ėstane é'éenéšeohtsésesto.
Whiteman and Indian were going along together.

Naa hetóéva éxhonótovȯsesto še'xo ho'ėstáva.
And in the evening they roasted a duck in the fire.

Naa tsé'éšeéxȧho'hetsėse é'áhto'hohnóvȯsesto páéva.
And when it was done cooking they buried it in the ashes.

Naa mósto'seovėšenȧhevóhe.
And they were going to lie down.

Naa nėhe'še vé'ho'e éhnėhetósesto tsé'tóhe xaevo'ėstanóho.
And then the whiteman told this Indian,

“Tsépėhéveováxėstse hétsetseha taa'eva tsetamevo tsé'tóhe še'xo,"
"He who dreams well now at night will eat this duck,"

éxhesėstse.
he said.

Naa tsé'tóhe xaevo'ėstane é'amȧhtovósesto tsé'tóhe vé'hó'e.
And this Indian agreed with this whiteman.

Naa nėhe'še é'ovėšenásesto.
And then they lay down.

Naa tséhvóona'otse vé'ho'e é'oseeméoto'esėstse.
And when it was morning the whiteman got up really early.

Naa tsé'tóhe xaevo'ėstane é'éšeáahtse'tótoešenasėstse.
But this Indian was already lying with his eyes open.

Naa vé'ho'e é'oseehóhta'hanétanosėstse.
And the whiteman really wanted to tell his story.

Éhnėhetósesto tsé'tóhe xaevo'ėstanóho, “Nátavovóehósésta
He told this Indian, "Let me be first to tell

naováxestȯtse!" éxhetósesto.
my dream!" he told him.

Naa tsé'tóhe xaevo'ėstane éhpėhévátsėstánȯse.
And this Indian thought well of that.

Naa néhe vé'ho'e é'asėstóhta'hanesėstse.
And that whiteman started telling his story.

Éhnėhetósesto tsé'tóhe xaevo'ėstanóho.
He told this Indian,

"Tsé'ováxenáto vé'ho'á'eo'o tséhetsénoonese éhne'anȯheéséne.
"When I dreamed white women who had wings (= angels) were coming down.

"Naa tsėhéóhe tsé'éšėho'oésenávȯse e'evonȯhó'o éhne'anȯheneeotse,"
"And here where they were a ladder came down,"

éxhesėstse.
he said.

"Naa nėhe'še nátaasee'eohtse,"

"And then I started to go up,"

éxhetóhta'hanesėstse tsé'tóhe vé'ho'e.
That's how he told the story, this whiteman.

Naa nėhéóhe tséstaéšėho'óhta'hanėse tsé'tóhe
And there when he got to that point in the story this

xaevo'ėstane éhnėhetósesto tsé'tóhe vé'hó'e,
Indian told this whiteman,

"Hee, hápó'e náto'ėstó'nėheto'ováxe
"Hee, likewise I dreamed about the same

tséheto'ováxenáto," éxhesėstse.
the way I dreamed," he said.

"Naa hápó'e vétséóhe tó'nėhe'xóvéva
"And likewise then at exactly the same time

mónáováxenȧhéhe," éxhesėstse tsé'tóhe xaevo'ėstane.
I must have dreamed," said this Indian.

"Hénėhéóhe nétavóomȧtse. E'evonȯhó'óne
"There I saw you On a ladder

nétaamee'eohtse," éxhetósesto.
you were going up," he told him.

"'Naa tsenėsáa'évȧho'eanȯheohtséhe,' néhóovėhesétamȧtse,"
"'And he won't come back down,' I mistakenly thought about you,"

éxhetósesto.
he told him.

"Tsé'tóhe še'še náhestano, námévo," éxhetósesto.
"This duck I took it, I ate it," he told him.

Hená'hanehe.
That's it.

The Bat, by Edward Riggs (Oklahoma)

1. no'ka tótseha éhmóheeohtséhoono hováhne
   Once long ago they met, animals.
   Once long ago the animals met.

2. naa mato hapo'e móhmóheeohtsėhevōhe vé'kėseho tséohkėhetaa'eame'hávȯse
   And also likewise they met, birds those who fly.
   And also likewise birds, those who fly, met.

3. naa mȯséškanetsénoonáhe mósėsto'sevéseéetse'ȯhtsėhēhe
And bat was also going to go to
And a bat was also going to go to

4. tséhmóheeohtséstovetse
where there was a meeting.
the meeting.

5. éstatsėhe'ȯhtséhoo'o hováhne tséhmóheeohtsetsėse
He went to animals where they were meeting.
He went to where the animals were meeting.

6. hováhne éstsėhetaesesto nésáahováhévéhe névé'kėséheve
Animals told him, "You are not an animal. You are a bird.
The animals told him, "You are not an animal. You are a bird.

7. tatsėhe'ōhtsėstse vé'kėseho tséhmóheeohtsévȯse
Go over to birds where they are meeting!"
Go to where the birds are meeting!"

8. éxhestóhehoo'o mȯséškanetsénoonáhe
he was told, bat.
the bat was told.

9. naa épėhéva'e éxhetóhoono
And, "That's good," he told them.
"Well, that's good," he told them.

10. nȧhtaévatsėhe'ōhtse vé'kėseho tséhmóheeohtsévȯse éxhéhoo'o
"I'll go to birds where they are meeting," he said,
"I'll go to where the birds are meeting," said

mȯséškanetsénoonáhe
bat.
the bat.

11. éstatsėhe'ȯhtséhoo'o mȯséškanetsénoonáhe tséhmóheeohtsetsėse
He went to, bat, where they were meeting,
The bat went to where the birds were meeting.

vé'kėseho
birds.

12. naa hánȧháóhe tséstȧho'eōhtsėse énėxhósepéohehoo'o
And over there when he arrived he was again rejected.
And when he arrived there he was rejected again.

13. tatsėhe'ōhtsėstse hováhne tséhmóheeohtsévòse
"Go over to animals where they are meeting!
"Go to where the animals are meeting!

14. nésáavé'kėséhévéhe néhováheve éxhestóhehoo'o
You are not a bird. You are an animal," he was told.
You are not a bird. You are an animal," he was told.

15. éhne'evaaseohtséhoo'o
He came away.
He left.

16. naa náme'tatónėšévémȧse
And "What should I do?
"Well, what in the world should I do?

17. tósa'e náho'xėstȧhēmȧse éxhešetanóhoo'o
Where do I belong?" he thought.
Where do I belong?" he wondered.

18. tá'sė=hótȧhtse náhováheve
"I thought I was an animal,
"I thought I was an animal,

19. naa vé'késo náhetane
and 'bird' I am called.
but I am called a bird.

20. naa tséhešėsáavé'kėséhévėhéto
And since I am not a bird,
But since I am not a bird,

21. tósa'e náho'xėstȧhēmȧse
where do I belong?
where in the world do I belong?

22. násáaxaehéne'enōhe
I just do not know."
I just don't know."

23. tsé'tóhe hóhta'ȧhēō'o éhešenėhetóšéše
This story thusly lies (is told that way).
That's how this story is told.

24. tósa'e ésáaho'xėseotséhesėstse mòséškanetsénoonáhe

Someplace he does not belong, bat.
The bat doesn't belong anywhere.

25. mó'ȯhkėhéseéveahtoešenȧhēhe éšeēva
That must be why he hides in daytime.
That must be why he hides in the daytime.

26. tósa'e heva ma'tāā'e heva véhpotsēva éohkeahtoešenasėstse
Someplace maybe in forest or leaves he is said to hide.
Someplace, maybe in the forest or in leaves, he is said to hide.

27. tósa'e móho'nóhkeéeamēhnėstse táhta
Someplace he doesn't go around in open.
He doesn't go around anywhere in the open.

28. naa hena'háanehe énėhe'ėstóšéše
And that's all. It is thusly told.
And that's how the story is told.

Text Information:
Original Transcriber: Olson
Location: Oklahoma
Date: ca. 1965

The Frog and Her Brothers, by Ed Riggs (Oklahoma)

\ref FROG2 clause 1

\tx Tótseha éstáho'kónoehoo'o oonȧha'é'héhe
\mr tótseha é-h -táho'kónoe-hoon oonȧha'é'héhe
\mg long.ago 3-PST-sit.upon -PRET frog:FEM

\tx ma'xėho'honáéva.
\mr ma'xe-ho'honáé-vá
\mg big -rock -OBL

\ft Long ago a frog sat on a big rock.

\ref FROG2 clause 2

\tx Ehnémenéehoo'o.
\mr é-h -némené-e -hoon
\mg 3-PST-sing -sit-PRET

\ft She sat singing.

\ref FROG2 clause 3

\tx E'ȯhketsėhéhoo'o,

\mr é-h -ohke -tsė-hé -hoon
\mg 3-PST-HABIT-CAT-say-PRET

\ft She would say,

\ref FROG2 clause 4

\tx "Nȧhtatanemo ȯhpėhévenenoohé'ševosėstse
\mr \ na -htataném-o oh -pėhéve-nenoohé'šé-vó -s-et
\mg \ 1POSS-brother -PL whenever-good -appear(?) -3PL-3-ITER

\tx náohkevóešetāno,"
\mr ná-ohke -vóeše -tanó
\mg 1 -HABIT-joyful-mental

\ft "When my brothers look nice (dancing) I am happy,"

\ref FROG2 clause 5

\tx é'ȯhkėhéhoo'o.
\mr é-h -ohke -hé -hoon
\mg 3-PST-HABIT-say-PRET

\ft she would say.

\ref FROG2 clause 6

\tx Exho'sóehoono neše kȧsováaheho.
\mr é-h -ho'sóe-hoon-o néše kȧsováahéh-o
\mg 3-PST-dance -PRET-PL two young.man -PL

\ft The two young men danced.

\ref FROG2 clause 7

\tx Néhnéšévȯse votōnėstse éhnéestsenóvȯsestȯtse
\mr néh-néše-vó -s voton -ét é-h -néestsé -n -óvó-sest -ot
\mg CJT-two -3PL-3 tailfeather-PL 3-PST-stand(?)-FTI-3PL-REPORT-PL

\tx hemé'konēvo néhe tsého'sóese.
\mr he -mé'kon-evó néhe tsé-ho'sóe-se
\mg 3POSS-head -3PL these CJT-dance -3PL:PART

\ft Both of those who danced had tailfeathers stuck in their
hair on their heads.

\ref FROG2 clause 8

\tx Tséhnėšenáamėho'sóévȯse
\mr tsé-h -nėšená-ame -ho'sóe-vó -s
\mg CJT-PST-while -along-dance -3PL-3

\tx é'ȯhkeéestséhoo'o oonȧha'é'héhe,

\mr é-h -ohke -éestse-hoon oonȧha'é'héhe
\mg 3-PST-HABIT-speak -PRET frog:FEM

\ft While they danced, the frog spoke,

\ref FROG2 clause 9

\tx "Nȧhtatanemo ȯhpėhévenenoohé'ševosėstse
\mr \ na -htataném-o oh -pėhéve-nenoohé'šé-vó -s-et
\mg \ 1POSS-brother -PL whenever-good -appear(?) -3PL-3-ITER

\tx náohkevóešetāno,"
\mr ná-ohke -vóeše -tanó
\mg 1 -HABIT-joyful-mental

\ft "When my brothers look nice (dancing) I am happy,"

\ref FROG2 clause 10

\tx é'ȯhkėhéhoo'o.
\mr é-h -ohke -hé -hoon
\mg 3-PST-HABIT-say-PRET

\ft she said.

\ref FROG2 clause 11

\tx Hévá=móhe tsé'tóhe tsého'sóese
\mr hévá móhe tsé'tóhe tsé-ho'sóe-se
\mg maybe right? these.AN CJT-dance -3PL:PART

\tx kȧsováaheho aénȯhevóohehahoono néhe
\mr kȧsováahéh-o aénohe-vóoheh-a-hoon-o néhe
\mg young.man -PL hawk -rabbit-?-PRET-PL these:AN

\tx tsénésȯhomó'hese.
\mr tsé-nés-ohomó'he-se
\mg CJT-two-dance -3PL:PART

\ft Apparently these young men who danced, these who
danced together, were jackrabbits.

\ref FROG2 clause 12

\tx Mó'ȯhkėhestatanémėhénotóhe
\mr mó -h -ohke -he -htataném-é -hé -not-ó -hé
\mg DUB-PST-HABIT-have-brother -FAI-NEG-FTA-DIR-NONAFFIRM

\tx oonȧha'é'héhe vóhkooheho.
\mr oonȧha'é'héhe vóhkoohéh-o
\mg frog:FEM rabbit -OBV

\ft The rabbits were the brothers of the frog.

\ref FROG2 clause 13

\tx Hena'háanéhe tséhetaa'óhta'hanéto.
\mr hena'háanéhe tsé-hetaa'-óhta'hané -tó
\mg this.is.it CJT-extent-tell.story-1

\ft That is all that I have to tell.

The Geese, by Maude Fightingbear (Montana)

1. Éxhóhta'hane tséméhaevéstoemo.
   He told a story, the one who was my spouse.

2. Éxhósemóho henā'e.
   He told about geese.

3. "Éhma'xeame'hao'o,"
   "They were a lot of them flying,"

4. éxhetóhta'hāne.
   he told the story that way.

5. "Nėhe'še ma'aetano'e náxhėseváéna.
   "Then the rifle, I grabbed it.

6. Náhtae'eamoo'o tséhnėšema'xeametónove'hávòse.
   I shot up at them while they were thickly flying.

7. Hótȧhtse na'ėstse náhtaa'tāno.
   Here, one I accidentally shot.

8. Náhtató'omemāso.
   I shot him stiff.

9. Éhne'ameanā'o.
   He was falling down.

10. Nėhe'še éhma'xepe'pe'e'háooheo'o néhe henā'e.
    Then they were really hollering flying, those geese.

11. Éhne'évaanȯhenéheohé'tovovo néhe na'ėstse tséméhaetó'omemȧxamoo'o.
    They followed him down, that one that I shot stiff.

12. É'évanȧha'enovo.
    They caught him.

13. Éstaévaasėhe'ame'hao'o.
    They started to fly back up.

14. Éstaévȧhe'ameno'ȧse'hánovo.

They took off upward with him.

15. Éstaévató'nėšeasevéseame'ha néhe tséméhaetó'omemaso,"
Right then he also started flying again, that one that I shot stiff,"

16. éxhetóhta'hāne.
he told the story that way.

I'm Beading Moccasins, by Jeanette Howlingcrane (Oklahoma)

1. Tséxho'ėhneto náoxa'ȯhēne.
When you came I was beading.

2. Mo'kėhanȯtse námanėstsenȯtse.
Moccasins, I was making them.

3. A'e nȧhtaéxananȯtse.
Soon I'll finish them.

4. Hé'tóhe mo'kėhanȯtse námanėstootȧhahtsenȯtse.
These moccasins I'm making them for myself.

5. Náto'setaomėhemo'kėhanenȯtse,
They are going to be my own moccasins,

6. naa mátȯ=héva vo'ėstane mȧxho'aestse nȧhtanėšėhohtóvanȯtse.
or someone if he wants (them), I'll sell them.

7. Móme'héhaoemēnėstse.
They surely won't be expensive.

8. Éohkevá'nemȧhtóhtȯhanoemēnėstse.
They just cost ten (dollars).

How Birney Got the Name Oevemanaheno, by Elaine Strange Owl (Montana)

Naa tséheškéto nánȯhtsėstóvo hé'tóhe tséhmano'éévȯse Oévemanȧhéno
And my mother I asked her (about) this where they have a village, Scabby Place,

tséhestohe. Hénova'e tséohkėhésenėhestohe hé'tóhe Oévemanȧhéno, náhéto.
as it is called. "Why is it called that, this Scabby Place?" I said to her.

Naa hákóke tótseha tsėhéóhe tséssáa'éšemano'ééhévȯse vo'ėstaneo'o,
"Well, long ago here when the people did not yet have a village,"

éhevoo'o, netao'o háá'ėše móméhaenonó'kevo'ėstanéhevėhevóhe tsé'tóhe Oévemanaho,
she said, "all over far away they used to live by themselves, these Scabbies,

tséohkėhestóhese hétsetseha, naa tséssáa'éšemano'ééhévȯse, éhevoo'o.
as they are called now, and when they did not yet have a village," she said.

Mó'ȯhkeméhae'ovóenėhestóhehanéhe Tó'ėsėhahtámȧhoéve'ho'éno,

"It first used to be called Longfoot Town,

mó'ȯhkeméhaehestóhehanéhe. Hetane nėhéóhe móhvo'ėstanéhevėhéhe.
it used to be called that. A man lived there.

Móxhoháa'ėstȧhehéhe naa móhtó'ėsėhahtȧhéhe. Tó'ėsėhahtámȧhoéve'ho'éno,
He was tall and he had long feet. Longfoot Town,

éohkeméhae'ovóehestohe, éhevoo'o. Naa tsé'tóhe hetane móhnėheševéhehéhe
it first used to be called," she said. "And this man was named

Oévemana. Naa hétsetseha Oévemanȧhéno tsétaohkėhósėhestohe, éhevoo'o. Naa
Scabby. And now Scabby Place as it is again called," she said. "And

nėhe'xóvéva ésáa'éšemȧhoéstovėhane hétsėhéóhe, éhevoo'o.
at that time there was not a town here," she said.

(Note: Birney is the southernmost town on the Northern Cheyenne Indian Reservation of Montana.)

The Grasshopper and the Ant, by Hrs. Allen Flyingout (Oklahoma)

\ref GRASSHOP clause 1

\tx Háhkota naa hátšeške.
\mr háhkota naa hátšeške
\mg grasshopper and ant

\ft The grasshopper and the ant.

\ref GRASSHOP clause 2

\tx Hátšeške éhma'xėhotse'óhesėstse.
\mr hátšeške é-h -ma'xe-hotse'óhe-sest
\mg ant 3-PST-big -work -REPORT

\ft An ant worked hard.

\ref GRASSHOP clause 3

\tx éhnėšema'xeéstovȯhtsénȯse héstáme hemȧheóne.
\mr é-h -nėše-ma'xe-éstovohtsé -nó -s hé -htamé he -mȧheón-é
\mg 3-PST-CONT-big -put.in.s.t.-FTI-REPORT 3POSS-food 3POSS-house -LOC

\ft She brought in her food, lots, to her house.

\ref GRASSHOP clause 4

\tx Méanēva hová'éhe mó'éeho'tsėhéhe
\mr méane -vá hová'éhe mó -h -ée -ho'tsé -hé -hé
\mg summer-OBL something DUB-PST-about-have.s.t.-NEG -NONAFFIRM

\tx tséxhemȧheónėse.

\mr tsé-h -he -mȧheón-é -s
\mg CJT-OBL-have-house -FAI-3

\ft In the summer she had something where she had her house.

\ref GRASSHOP clause 5

\tx Naa tsé'tó=háhkota é'ȯhkenémenesėstse.
\mr naa tsé'tóhe háhkota é-h -ohke -némené-sest
\mg and this.AN grasshopper 3-PST-HABIT-sing -REPORT

\ft And this grasshopper sang.

\ref GRASSHOP clause 6

\tx E'ȯhkevé'hého'sóesėstse méanēva.
\mr é-h -ohke -vé' -hé -ho'sóe-sest méane -vá
\mg 3-PST-HABIT-PROHIB-INTENT-dance -REPORT summer-OBL

\ft He would just dance during summer.

\ref GRASSHOP clause 7

\tx "Hápó'e éme'hotse'óhestove.
\mr \ hápó'e é-me' -hotse'óhe-htove
\mg \ likewise 3-should-work -IMPERS

\ft "Likewise you should work.

\ref GRASSHOP clause 8

\tx Hápó'e hová'éhe éme'éseotsehe nemȧheóne
\mr hápó'e hová'éhe é-me' -éseotseh -e ne -mȧheón-é
\mg likewise something 3-should-put.in.s.o. -PSV 2POSS-house -LOC

\tx nonóhpa mȧxho'tonéto nėstsemese
\mr nonóhpa mȧx -ho' -tonéto ne -htse-mése
\mg so.that CJT.IRREAL-arrive-be.cold 2POSS-FUT -eat.s.t.

\tx hová'éhe,"
\mr hová'éhe
\mg something

\ft Likewise something should be put in your house so that when it's cold you'll eat something,"

\ref GRASSHOP clause 9

\tx éxhetaesesto hátšėškeho.
\mr é-h -het -ae -sest -o hátšeškeh-o
\mg 3-PST-say.to.s.o.-INV-REPORT-OBV ant -OBV

\ft He was told by the ant.

\ref GRASSHOP clause 10

\tx "Hová'äháne,"
\mr \ hová'äháne
\mg \ no

\ft "No,"

\ref GRASSHOP clause 11

\tx éxhesėstse háhkota.
\mr é-h -hé -sest háhkota
\mg 3-PST-say-REPORT grasshopper

\ft said the grasshopper.

\ref GRASSHOP clause 12

\tx "Náto'seéeho'soo'e,
\mr \ ná-to'se-ée -ho'sóe
\mg \ 1 -gonna-about-dance

\ft "I'm gonna dance.

\ref GRASSHOP clause 13

\tx naa màto náto'senéméne.
\mr naa màto ná-to'se-némené
\mg and also 1 -gonna-sing

\ft and also I'm gonna sing.

\ref GRASSHOP clause 14

\tx Násáahotse'óhetanóhe.
\mr ná-sáa-hotse'óhe-tanó-hé
\mg 1 -NEG-work -want-NEG

\ft I don't want to work.

\ref GRASSHOP clause 15

\tx Eheómėhoháaehō'ta."
\mr é-heóme -ho -háaeho'tá
\mg 3-excessive-REDUP-be.sunny

\ft It's too sunny."

\ref GRASSHOP clause 16

\tx Nėhe'še tséstatonétotse
\mr nėhe'še tsé-h -ta -tonéto -tse

\mg then   CJT-PST-TRANSLOC-be.cold-OBV

\tx éstaosáanemésėhétanosėstse.
\mr é-h -ta   -osáane -mésehe-tanó-sest
\mg 3-PST-TRANSLOC-commence-eat   -want-REPORT

\ft Then when it was cold, he wanted to eat.

\ref GRASSHOP clause 17

\tx "Otsėhámóhe,
\mr \ otsėhámóhe
\mg \ oh.yes

\ft "Oh yes,

\ref GRASSHOP clause 18

\tx hátšeške éma'xeéstóvóhtse   héstáme
\mr hátšeške é-ma'xe-éstovohtsé hé   -htamé
\mg ant   3-big -put.in.s.t. 3POSS-food

\tx hemȧheóne.
\mr he   -mȧheón-é
\mg 3POSS-house -LOC

\ft the ant stored a lot (of) her food in her house.

\ref GRASSHOP clause 19

\tx Náto'sėhémėsėhétáno,"
\mr ná-to'se-hé   -mésehe-tanó
\mg 1 -gonna-INTENT-eat   -want

\ft I want to go eat,"

\ref GRASSHOP clause 20

\tx éxhesėstse.
\mr é-h -hé -sest
\mg 3-PST-say-REPORT

\ft he said.

\ref GRASSHOP clause 21

\tx Estȧhémėsėhétanosėstse.
\mr é-h -ta   -hé   -mésehe-tanó-sest
\mg 3-PST-TRANSLOC-INTENT-eat   -want-REPORT

\ft He went to eat.

\ref GRASSHOP clause 22

\tx E'éšeméhaenėhetaesesto,
\mr é-h -éše -méhae -nė -het -ae -sest -o
\mg 3-PST-already-previously-ANAPH-say.to.s.o.-INV-REPORT-OBV

\ft She had already told him,

\ref GRASSHOP clause 23

\tx "Nėstsėsáahoxomatséhe màxháeanato."
\mr \ ne -htse-sáa-hoxom -atse-hé màx -háeaná -to
\mg \ 2POSS-FUT -NEG-feed.s.o.-1:2 -NEG CJT.IRREAL-be.hungry-2

\ft "I'll not feed you when you're hungry."

\ref GRASSHOP clause 24

\tx Naa éstanėšėševátamósesto hátšeške
\mr naa é-h -ta -nėše-ševátam-ó -sest -o hátšeške
\mg but 3-PST-TRANSLOC-CONT-pity -DIR-REPORT-OBV ant

\tx háhkotaho
\mr háhkotah -o
\mg grasshopper-OBV

\ft But the ant had pity on the grasshopper.

\ref GRASSHOP clause 25

\tx éxhoxomósesto.
\mr é-h -hoxom -ó -sest -o
\mg 3-PST-feed.s.o.-DIR-REPORT-OBV

\ft She fed him.

The Snake and Mice, by James Shoulderblade (Montana)

($$USE NEWLY KEYBOARDED TEXT)

The Snake and the Mice James Shoulderblade

1) nétato?sėhóséstomévatsénóvo šé?šenovòtse naa hóhkeehesono
I'm going to tell you about a snake and little mice.

2) šé?šenovòtse éstaamevonėhnéhoo?o 3) éståho?evonėhóhtanohe vŏxe
A snake was crawling along. He came upon a hole (den).

4) naa éstaésevonėhnéhoo?o 5) hotåtse éxhoehoono hóhkeehesono
And it crawled inside. Behold, there were little mice (there).

6) éxhâemásetsėstóehoono 7) va?òhtama tsetsehnėstse éxhetóhoono
They really welcomed him! In place-of-honor go sit!" they told him.

8) hóhkeeheso éstsėhetóhoono henésono tse?tohe nemėšémévo
The mouse said to her children, "This (is) your grandfather.

9) ného?nåho?òhtséváévo éxhetóhoono 10) nėhe?še tsėstaéšenenóve?xóvetse
He came to visit you," she told them. Then after a little while

éstsėhetóhoono na?ėstse henésono néxhêestanomóveha kåhamaxėstse
she told one (of) her children, "Go fetch firewood!

11) nåhtåhomòhtáoohé?tóvo nemėšémévo éxhetóhoono
I'll cook for your grandfather," she told him.

12) éstaosáanėhóva?xéhoo?o 13) tséstaéšenėšenenóve?éhóhtåse
He went outside. After he had been gone a little while

éxhôsenėhetóhoono na?ėstse néxhênoohomóveha mahpe
she told one (child), "Go fetch water!

14) nåhtåhomòhtáoohé?tóvo nemėšémévo 15) tsetamésėhêotse éxhetóhoono
I'll cook for your grandfather. He'll eat," she told him.

16) éstaosáanėhósėhôva?xéhoo?o 17) tséstaéšėhósenenóve?éhóhtåse
He went outside. After he had been gone for a little while

éxhôsėtsėhetóhoono tsénêšėhe?eotsetsese henésono tåhénòhtsevóoma
she said to the two remaining (of) her children, "Go look for them!

18) étónėšêvėsesto 19) étåhâe?éhohtao?o 20) néxhévėståhêotsema
What are they doing? They have been gone a long time. Go help them!"

éxhetóhoono 21) éstaosáanėhósėhôva?xéhoono 22) tséstaéšėhôse-
she told them. They went outside. Again after a

nenóve?xóvetse éhnėhetóhoono šé?šenovoto tsétama?xėhe?éhohtāvòse
little while she said to the snake," It's taking them too long!

táaxa?e nátåhênòhtsevóomoo?o éxhetóhoono 23) éstaosáanėhósėhôva?xéhoo?o
Let's see, I go look for them," she told him. She went outside.

24) tséstaéšėhóéhnėse henésono éstaasevéno?óohtséhoono 25) naa nėhe?še
*When she got outside, her children she began moving from danger. And them

šé?šenovòtse hapó?eveta tséssâa?évåho?ėhnéhetsėse éhne?évåhôevonėhnéhoo?o
the snake likewise when they did not return crawled back out.

26) tséstaéšėhôevonehnėse tsé?êetsetóó?òse éxxamaahováneeéhóono
After crawling outside, upon looking around, they were simply gone.

27) hena?háanehe hapó?eveta tséohkėhešėhósėstomónéto he?tohe hóhta?åheo?o
That is it, likewise, what was told to me, this story,

tséstše?kéahéto 28) hena?háanehe
when I was young. That is all.

Corn Pemmican, by Elva Killsontop (Montana)

1) nahko'eehe emanestse ho'xėstoha

2) mȧheemenôtse eesėstȧhonohtanôtse hononėstova

3) tse'ešeexȧho'tatse eevaononanôtse

4) epeenanôtse

5) naa nėhe'še ehohpe'ha amėške

6) eaesto'enanôtse mȧheemenôtse ve'kee-mahpe naa nėhe'še amėške

7) eova'kanenėstse

Nahko'eehe emanestse ho'xestoha.
Mymother made corn penrnican.

Eesetahonohtanotse
Sheput

mahaemenotse hononestova. corn intheoven.

Tse' geexaho'tatse
men shetookitout.

Epeenanotse. Naanehe'ge ehohpe'ha arnegke. She ground it.And then she melted grease.

Eaesto'enanotse
Shemixed together

mahaemenotse, ve'kee-mahpe, naanehe'ge amegke. corn, sugar, and then grease.

Eova'kanenestse.
They were formed into balls.

The Bear, the Coyote, and the Skunk, by Jeanette Howlingcrane (Oklahoma)

1. Nétȧhóhta'haovȧtse.
Let me tell you a story.
Let me tell you a story.

2. Náhkohe éstaamenéheohtsé'tanoho meo'o.
bear followed it path
A bear was following a path.

3. Hápó'e nȧháóhe ó'kȯhóme móhnėhnéheohtsé'tȯhéhe.
Likewise there coyote followed it
Likewise there a coyote was following it.

4. Nėhe'še éstóo'e'ovȧhtséhoono.
Then they met
Then they met.

5. Náhkohe éstatsėhetóhoono ó'kȯhomeho,
bear told coyote
The bear said to the coyote,

6. "No'héhnėstse!
Move aside
"Move aside!

7. Hé'tóhe nameo'o,"
this my path
This is my path,"

8. éxhetóhoono.
he told him
he told him.

9. "Hova'ȧhane,
no
"No,

10. hápó'e no'héhnėstse!
likewise move aside
likewise you move aside!

11. Hé'tóhe nameo'o,"
this my path
This is my path,"

12. éxhetaehoono.
he told him
he told him.

13. Tséxhe'éšeóo'evotȧhtsevȯse éxhe'kemé'ėhnéhoo'o xao'o.
while they argued slowly appeared skunk
While they were arguing a skunk slowly appeared.

14. "Háhtome!
scram
"Scram!

15. Hé'tóhe nameo'o,"
this my path
This is my path,"

16. éxhetóhoono.
he told them.
he told them.

17. Exhe'kenéma'evonėhnéhoo'o.
he slowly turned around
He slowly turned around.

18. Exhe'kėhešėhosóhnėhoo'o.

he slowly backed up
He slowly backed up.

19. Tséhvóomovȯse éstanéšėhe'névo'ȧhéotséhoono.
when they saw him they took off in two directions
When they saw him they took off in two different directions.

20. Essáanȧha'óoméhesesto tósa'e tséhešeaseta'xevȯse.
they were not caught sight of wherever they took off to
No one ever saw them again, wherever they took off to.

Making Chokecherry Patties, by ElvaKillsontop (Montana)

1) to'seo'ėšemee'ėstse menȯtse

2) eohkeovoeheo'enenėstse

3) naa eohkėhoxe'anenėstse

4) eohkepeenenėstse naa mátȯ=héva eohkepenȯhenėstse

5) eohkeova'kanenėstse

6) hešeeše eohkeo'ėšemenėstse

7) naa eohkeonee'ȯsenenėstse kokahkėse

8) (naa eohkene'evavoomeo'o ve'kėseho) naa ȯhtšešeo'eotsee'ėstse

hoo'henova eohkeeto'ehenėstse

9) tosa'e tse'o'o eohkėho'henėstse

$$REVISE TEXT AND DELETE FOLLOWING DEFECTIVE SCAN

195

To'seo'eMemee'estse menotse eohkeovoeheo'enenestse
When theyare going to be dried, chokecherries, theyare firstpicked
naa eohkehóxe'anenestse. Eohkepeenestse naa mato eohkepenohenestse.
and theyare cleaned. They are ground or theyare pounded (with a tool).
Eohkeova'kanenestse. HeMeeMe
They are made into patties.

eohkeo'eMemenestse naa
In the sun they are dried and

eohkeonee'osenenestse kokahkese. NaaohtMeMeo'eotsee'estse
they are turned over every little while. And when they become dry,

hoo'henova eohkeeto'ehenestse. Tosa'e tse'o'o eohkeho'henestse.
in a bag they are put. Someplace where it is dry they are kept.

COMMENTS ON THE TEXTS

$$CORRECT DEFECTIVE SCAN

I have attempted to have a wide variety of texts from several viewpoints. There is geographical variety. Speakers who live in Montana have (mt) after the author credit in the text; speakers who live in Oklahoma have (ok). Some stories are told by men, others by
1;vomen. Some stories are 11historical" first-person eyewitness accounts while others are popular folktales. There are other categories of "historicity", too, for instance, first-person accounts which were
made up for pedagogical purposes for bilingual programs. I have
tried to select texts for inclusion which illustrate the various verbal modes. In this section I will briefly comment on various aspects of
the texts.

Two of the texts, "The Drumming Owls" and "The Whiteman and the Indian" illustrate the popular motif of tension between the Indian (xamae-vo'estane, 'ordinary-person') and a trickster. Around the
world it is very common to find that different groups of people have
stories illustrating the tension they feel as they come into contact with other kinds of people. In some Indian groups of Mexico stories first spoke of the tension between the Indians and the conquering Spaniards. Today the same stories are told, but the oppressor is now the "wealthy" Mexican national land-owner. Often, stories illustrating the cultural tension have plots in which the "underdog" ultimately overcomes or tricks the oppressor. This motif of the tension between
a people and a trickster is a common one in Cheyenne stories, and also
in other languages of the people who first inhabited North America. In some languages the trickster is a coyote. It is probably no
accident that some of the language groups use the same word for 'spider'
and 'trickster'. Such is the case with Cheyenne and Arapaho and I
seem to recall that a Muskogean language also uses the same word for
'spider' and 'trickster'. The Cheyenne word is ve"hoė. The Arapaho word is nih?oo8oo (Salzmann, IJAL 22.151). After having used these words for their cultural tricksters, both Cheyennes and Arapahos applied these words to the white man once he arrived on the scene.

Today, the term "vé'ho'e" first triggers the meaning 'white man' in the mind of the Cheyenne speaker. The folklore trickster in stories is usually translated by 'white man', as it is in the preceding texts. Interesting folk etymologies have developed around the term "vé'ho'e". Today I8 speakers know that vé'ho'e means both 'white man' and 'spider'. Some people say that the white man was given the same name as the spider because he arrived on Indian land and fenced in the range land so that it like a spider's web. Others point to Sweet Medicine's prophecy of the coming "person"
who would be tsemȧhevé'šenohe ('he will be all sewed up'). A related word is

eve'hoo'e 'he is all wrapped up (as a baby in a blanket)', which is close to eve'ho'eve. Because of the similarity in sounds between the verb roots for 'wrapped up' and 'be a white man', some say that the word ve'ho'e is a shortened form of the terminology that Sweet Medicine used.

This is perhaps as good a place as any to point out that Cheyennes divide the human world into three basic types of peoples:

$$REVISE DEFECTIVE OCR SCAN

(1) Tsétsėhéstȧhese 'Cheyennes', (2) nótseo'o 'other tribes' and (3) vé'hó'e. Cheyennes and other tribes are sometimes grouped together and designated as xamaa-vo'estaneo'o (or xaa-vo'estaneo'o) 'ordinary people' (namely, 'Indians'). The terms v 'h 'e
various ways to refer to specific groups of non-Indians. For instance, ma'e-v 'ho'e 'Germans' (red-ve'ho'e), me'gees -v 'hb'e Mexicans' (hairy-nosed (moustached)-v 'hb'e), and mo'ohtae-ve'h6'e are 'Negroes' (black-ve'ho'e). The term v 'ho'e
meaning of 'white' in it, but because of its most common useage to refer to 'white men', it has developed a strong association with the meaning of 'white'--so strong, in fact, that many Cheyennes point out the humor in a term like mo'ohtae-v 'hb'e to them, sounds like
'black-white man'. From an analytical viewpoint, it is probably most accurate to translate v'ého'e, today, as something like 'non-Indian'.

Now, for some comments on specific texts.

The recipe "Making Chokecherry Patties" is interesting in that the vert- forms use passives. There are some Generic conjunct verbs, e.g. to'seo'egemee'estse 'when they are going to be dried' and ohtge eo'eotsee'estse 'when they become dry'.

"The Trek from Oklahoma" is a brief summary of an important historical event for the Cheyenne people. Note that the predominant verbal mode used is the Inferential. The Inferential is commonly used to pass along information that is known to have occurred but which was not viewed first-hand. Note that the first two verbs are Impersonals. Describing a situation with an Impersonal verb is one way of generalizing it, enabling the speaker to leave out reference to specific subjects.

This can be done particularly when the participants involved are well-
known to the speaker and hearers. In this case, there is no mistaking that the speaker is referring to Cheyennes (not, for example, to Crows
or Siouxs!).

There are some Conjunct Intensive Negative (RENAME??) verbs, e.g.

ho'noamahtavotse and ho'nonexhohtamaevotse.

The story about Sweet Medicine and his prophecies is a very important one to Cheyennes. The present text describes the coming of the white man, the horse, and the cow.

There are some reportative verb forms, e.g. éxhesėstse 'he is said to have said' and éxhetósesto 'he is said to have told them'.

There are some verb forms with body-part medials, e.g. tsenéveóhta 'he will have four legs' and tsenéše'ēsta 'he will have two ears. There are some conjunct potential verb forms toward the end of the text, ma'tamȧsáneése 'if, when you (pl) are crazy' and mȧsaa'évatóxetanó'tomáhése 'if, when you (pl) do not want to discuss it'.

The story about "The Geese" has an interesting verb form, tséméhaetó'omemȧxamoo'o. This appears to be an example of an "absentative" conjunct participles.

"The Frog and Her Brothers" uses several independent order preterit verb forms, a verb type commonly used in legends and folklore in Cheyenne, for instance éstaho'konoehoo'o and éhnémenéehoo'o. The verb ȯhpėhévenenóohévosėstse (??) a Conjunct Generic verb type. It appears to contain the body-part medial for 'face', -ene. The high pitches are not found in the present surface form due to the effect of the pitch rule, "High Push-Over". An interesting point to note is that this story shows that nouns can receive a kind of preterit inflection, seen in the word ____ (??) Note the identity between the noun suffix on this word -(ha)hoono and the plural preterit verb suffix -hoono, as in éhnémenéhoono 'they were singing'.

"I'm Beading Hoccasins" is a brief first-person account. Study of the verb forms would be useful for everyday conversational ability in Cheyenne. The strong verbal construction, móme'héhaoemenėstse is interesting. This is an example of a negative inferential, which takes conjunct suffixes instead of the usual independent order affixes for inferentials.

Stories which give reasons for certain present conditions are popular all over the world. "How Birney Got the Name 'Oevemanȧheno'" is one of this type. Note the predominance of inferential verb forms. Also, note the repetition, not uncommon in Cheyenne stories.

It is said that the story of a crossing on ice is common to some of the Algonquian languages. "When Cheyennes Crossed the Ice" fits into this motif. Note the inanimate plural Conjunct Participle, tseohkeve'14(??)eamoohestsestovetsee'ėstse. The verb is made "relational" because it is the object of a verb with a third-person subject.

There are first-person plural (inclusive) Independent Indicative verb forms with the longer first-plural (inclusive) suffix /-mane/, i.e. _____ (??) 'We will turn over ' and nestsememestanemane 'we will drown'. The verb hévȧhmémėstanehevóhe (??) has a suffix like an inferential verb, but lacks the usual inferential particle turned prefix, mó-. Instead it has a different particle, heva- which can be translated as 'maybe'.

The text about "Lame Deer School Children" ($$KEEP??) contains regular Independent Indicative verb forms. This would be a good text on which to study the use of PREVERBS (see page 179ff.). For example, in the verb eevahoseamee'eohtseo'o 'they went back up again" there are at least three preverbs, -eva- 'back', -hose- 'again', and -ame- 'along'. The verb eanȯhesevanoo'o (??) contains the preverb –anȯhe- 'down', and the verb éévȧhósevohe Meanaha'xeo'o(??) besides having the preverbs -eva- and -hose-, contains the preverb –voheMe(??)- which means 'anew'.

The next text, "The Whiteman and the Indian", illustrates the tensions between

Indians and the cultural trickster (subsequently applied to the white man). There is a question and answer dialogue in henaa'etseohkee'tome? and hová'éhe náohkėsáaa'e'tóhe••• The latter form is interesting in that it is an example of a word which takes on different meaning depending on whether it is in a "positive" or "negative" environment. The sentence hova'ehe nae'ta would mean ˇI am afraid of something I but if '-*le* add hov a ˇ e ehe to the verb nasaa I e I tohe I I am not afraid of it I ˇ '\ve get hova'ehe nasaa'e'tohe 'I'm not afraid of anything' (the verb in the text also contains the preverb -ohke- 'regularly'). This is one story where the trickster gets the best of the Indian. But the next story turns the tables on the trickster in a delightful plot. Note the fon..rardness and "pushiness" of the white man in the text "The l<Jhiteman and the Indian". But, in the end, the cleverness and intelligence of the Indian wins out.

The story of "The Grasshopper and the Ant" is a familiar one from Aesop's Fables. But the Cheyenne version puts a strong cultural statement on the conclusion. In the English version, the grasshopper is <u>not</u> fed, but he is, in the end, in the Cheyenne version. It is very much against Cheyenne tradition to turn a needy person out, even if much of their trouble is self-inflicted.

"The Snake and Hice" shows how cunning can rescue one from danger. It is another story of the victory of the "underdog" over the oppressor.

The last two texts are self-explanatory. "Corn Pemmican" is a kind of recipe, told in an eyewitness form. "The Bear, the Coyote, and the Skunk" always brings a laugh from those who hear it.

(Note: the "Oklahoma" texts were first transcribed by Donald Olson, the text by James Shoulderblade was first transcribed by linguist Danny Alford.)

Phonological rules

This section of the book describes the sound system of Cheyenne and how the sounds and tones interact with each other when words are pronounced. Much of this section will be quite technical. Feel free to skip reading anything that is confusing to you. But it would be good to at least try to understand what is described in the example words. It is necessary to learn the technical explanations about the sound changes, but it is necessary to learn how to correctly pronounce words which have experienced the sound changes.

Although there are fourteen letters in the Cheyenne alphabet, there are only thirteen phonemes. The letter "x" is always phonologically derived from some other sound.

The Cheyenne alphabet is mostly phonemic, but not entirely so. It is intended to be a "pronunciation orthography", that is, a writing system that allows readers to correctly pronounce any word. In general, official Cheyenne spellings reflect the stage in derivations after phonological rules have applied.

Following are the most important phonological rules of Cheyenne. We have tried to describe the rules in a way that individuals with a moderate amount of training in phonology can understand them, regardless of any particular phonological model that they might prefer. Abbreviations are given for the names of most of the phonological rules.

1. **t-Assibilation (TA)**
   Phonemic /t/ is pronounced as "ts" [phonetic [c])] preceding "e":

   t → ts / ___ e

   nótá'e /nóta'é/[171] 'woman from another tribe'
   notse /nóte/ 'person from another tribe'

2. **h-Assimilation (h-Assim)**
   Phonemic /h/ assimilates to the point of articulation of a following voiceless fricative:

   h → [α PLACE] / ___ [α PLACE]
   [-voiced]

   éssóhpeohtsesėstse /é-h-sóhpeohté-seht/ 'it is said he walked through'
   tséssáanémenéhéto /té-h-sáa-némené-hé-tó/ 'when I did not sing'
   tséššéėšėse /té-h-šéešé-s/ when he was lying prone'

3. **h to s Fronting (HSF)**
   Phonemic /h/ is pronounced as [s] when it occurs between "e" and "t":

   h → s / e ___ t

[171] As noted earlier, orthographic "e" is typically pronounced as phonetic [ɪ]. For practical purposes, however, we will symbolize the orthographic letter "e" as phonemic /e/ even though it is never pronounced as phonetic [e].

Néhmetsėstse! /néh-méteht/ 'Give it to me!'
Néstsėhe'ooestse! /néh-tehe'ooeht/ 'Come here quickly!'

nȧhtona /na-htónah/ 'my daughter'
nėstona /ne-htónah/ 'your daughter'

The same rule (with a minor revision) accounts for the following assimilation: Phonemic /h/ of the directional /néh-/ is fronted to [s] preceding /p/ by some speakers.

néspȧháveameotšėšemeno! ~ néhpȧháveameotšėšemeno! 'Lead us well!'

All speakers pronounce the sequence [sp] in words with the morpheme ho'ėsp- 'rare, not done'. It is unclear whether this morpheme is phonemically /ho'ehp-/ or /ho'esp-/. If it is /ho'ehp-/, this would be another example of h to s Fronting. If it is /ho'esp-/, it would be the only form in Cheyenne with a phonemic /sp/ sequence.

ého'ėspȧhō'ta 'it's not done'
ého'ėspemȧsóho 'he shot him but only wounded him'

4. h to š Fronting (HŠF)

Phonemic /h/ is pronounced as [š] when it occurs between "e" and "k":

h → š / e ___ k

náhko'éehe /ná-hko'éehe/ 'my mother'
neško /ne-hko/ 'your mother'

5. š-Backing (š-Back)

Phonemic /š/ is pronounced as [x] when it precedes a back vowel, /a/ or /o/:

š → x / ___ V
[+back]

še'xo /šé'š-o/ 'duck (obviative)' (cf. šé'še 'duck')
néxahe /néšahe/ 'my grandchild' [cf. néše /néšé/ 'Grandchild! (vocative)]
éháóénáxe /éháóénášé/ 'he's lying praying'
énėše'xāhtse /éneše'šahté/ 'he gargled (lit., he washed his mouth; cf. énėše'šévóéne 'he washed his face')
énéxánėstse /énéšánét/'there are two of them (inanimate)' [cf. énéšeo'o 'there are two of them (animate)]

6. s to š Assimilation

/s/ assimilates to [š] preceding /š/:

š → š / ___ e š

Note: This rule is optional when the /e/ is voiced, but obligatory when it is voiceless.

hátšeške ~ hátseške /hátehke/ 'ant'
éhemótšeške ~ éhemótseške /éhemótehke/ 'he has a knife'
motšėške /mótehk/ 'knife'
néameotšėšemeno /néameotešemeno/ 'you led us'

7. h-Dissimilation (h-Diss)

A phonemic /h/ is pronounced as phonetic [x] preceding another phonemic /h/:

h → x / ___ h

nánėxhé'óhtse /ná-neh-hé'ohté/ 1-CIS-there.come.from 'I came from there'
néxhėstánȯhtse! /néh-hestan-ó-ht/ CIS-take-IOAM-IMP 'Bring it to me!'
tséxhonónévȯse /té-h-honóné-vós/ CJT-PST-bake-3PL 'when they baked'
náxhéne'ēna /ná-h-héne'en-á/ 1-PST-know-IOAM 'I knew it (far past)'

8. a-Backing (a-Back)

The vowel /a/ is pronounced as a phonetic [ɔ] before the back vowel /o/. A glottal stop or /h/ can occur between the two vowels.

a → ɔ / ___ (ʔ / (h) o

énaóotse[í nɔː c] 'he's sleeping'
émá'o [í mɔ ʔ ȯ] 'it's red'
hestónaho [h ɪ s tónɔ h] 'his/her daughter'
pȧhoešestȯtse /pahoéšéstot/ [pʰ ɔː š ɪ s t ȯ c] 'cradleboard'

9. y-Glide Insertion (YGI)

A phonetic [ʸ] glide occurs between "e" and a following back vowel ("a" or "o"):

Ø → ʸ / e ___ [back vowel]

Náháéána [n á h á íʸ á n ȧ] 'I'm hungry'
Néá'éna [n íʸ á ʔ í n ȧ] 'You own it'

This "y" sound is not written in the official Cheyenne orthography. Writing the "y" would make it more difficult to see the relationships between morphologically related forms. For instance, the verb stem -á'en always means 'own something' regardless of whether or not it has a "y" glide at the beginning due to a preceding "e". If we wrote 'you own it' as néyá'éna the "y" would make it more difficult to see that this verb has the usual né- second person prefix, the verb stem –á'en, and the inanimate object agreement marker /-á/.

10. w-Glide Insertion (WGI)

A phonetic [ʷ] glide occurs between "o" and a following "a":

Ø → ʷ / o ___ a

hotóá'e [h o t óʷ á ʔ i̊] 'buffalo'
Nóávóse [n óʷ á w ós] 'Bear Butte'

Énóaheševe [í n ówa h ɪ š í f] 'he is giving away'

Sometimes it is difficult to hear the difference between a non-phonemic [w] glide and the [w] sound of a phonemic /v/ that appears between "o" and "a". But it is often possible to tell whether a "w" sound is phonemic or not by listening to morphological alternations. For instance, we can tell that énóvahe 'he is slow' has a phonemic /v/, rather than the phonetic [w] glide, when the word is pluralized, énóvȧheo'o [í nófʰ aʸ o ʔ ȯ] 'they are slow'. The phonetic [f] in this plural can only exist because it is the voiceless pronunciation of phonemic /v/ in the complex syllable of this word.

11. Phrase-Final Devoicing (PFD)

All word-final vowels devoice before a pause:

V → [-voiced] / ___ &

Phrase-medially, phonological characteristics vary a little from those of phrase-final phenomena. Complex Syllable Formation occurs across word boundaries in natural speech. Phrase-medially, word-final vowels which precede other words often are not devoiced in natural, connected speech.

This rule is illustrated by each Cheyenne word written in this book, if it is pronounced with a pause after it. $$DELETE SENTENCE AND GIVE EXAMPLES??

12. Prepenultimate Devoicing (PPD)

A low-pitched vowel is devoiced if it is followed by a voiceless fricative and not preceded by /h/:

$$\underset{[-high]}{V} \rightarrow [\text{-voiced}] / C\_\_ \begin{matrix} C \\ [\text{-voiced}] \\ [+\text{cont}] \end{matrix} C_0\, V\ C_0\, V$$

PPD applies iteratively until its structural description is no longer met.

tȧhpeno /tahpenon/ 'flute'
kȯsáne /kosáné/ 'sheep (plural)'
mȯxe'ėstoo'o /moše'ehtóon/ 'paper, book'
namėšéme /namešémé/ 'my grandfather'
mȧhnȯhtsėstovȯtse /mahnohtehtovot/ 'if you ask him'

13. Penultimate Devoicing (PD)

V → [-voiced] / C ___ (h) C #

Penultimate vowels devoice if they are followed by an obstruent which, in turn, is followed by a word-final "e". The word-final "e" is inserted by the following rule of e-Epenthesis.

hohkȯxe /hóhkoš/ 'ax'
tsétȧhpétȧhtse /tétahpetáht/ 'the one who is big'
tséxhonónévȯse /téhhonónévós/ 'when they baked'
éšénėstse /ésenét/ 'days'
vóhpoma'ȯhtse /vóhpoma'oht/ 'salt'

éheóvȧhesėstse /éheóvaheseht/ 'he is said to be yellow'
motšėške /mótehk/ 'knife'

14. Consonant Devoicing (CD)

A consonant is devoiced if it precedes a voiceless segment:

C → [-voiced] / ___ [-voiced]

Naturally, if a consonant is intrinsically voiceless, this rule applies vacuously.

émane [í m a n̊ i̊] 'he drank'
mȧhtamȧhȧáhe [m̊ a̰ t a mʰ á: h] 'old woman'
éheóvo [í h ɪʸ ó f o̰] 'it's yellow'

15. Special a and o Devoicing (SD)

Non-high /a/ and /o/devoice at least partially if preceded by a voiced vowel and followed by /h/, a consonant, and two or more syllables:

$$\begin{bmatrix} V \\ [+back] \\ [-high] \end{bmatrix} \rightarrow [\text{-voiced}] \;/\; V \_\_ \; h \; C \; \$_2$$

This special devoicing is indicated in the examples below, although it would not normally be noted.

náȯhkėho'soo'e 'I regularly dance'
émóheeȯhtseo'o 'they are gathering'
nápóȧhtsenáhno 'I punched him in the mouth'

16. Preverb Devoicing

Vowels often devoice following a preverb and immediately preceding a voiceless stop:

$$V \rightarrow [\text{-voiced}] \;/\; + \_\_ \quad \begin{matrix} C \\ [\text{-voiced}] \end{matrix}$$

éésėpėhéva'e ~ éésepėhéva'e /éése+pehéva'e/ it's already good'
énėšėpėhéva'e ~ énėšepėhéva'e /éneše+pehéva'e/ 'it's okay'

The same rule applies at the boundary between an initial and a following voiceless stop:
($$COMBINE RULES??)

éasėta'xe ~ éaseta'xe /éase+ta'še/ 'he started to run'
asėtānȯhtse ~ asetānȯhtse /ase+tanóht/ 'Pass it!'
nánėhešėtāno ~ nánėhešetāno 'I'm thinking that way'

17. Preverb Glottal Stop Epenthesis (PGSEp)

A glottal stop is optionally inserted between a preverb ending in a vowel and an immediately following vowel:

Ø → ʔ / V ___ + V

This rule is obligatory with the preverb sáa-:

ésáa'a'xaaméhe 'he did not cry'
násáa'éšemésėhéhe 'I did not eat yet'

For other preverbs the rule appears to apply mostly when there is hesitation in speech after the preverb.

18. e-Epenthesis (e-Ep)

An "e" is added to the end of a word ends with a phonemic obstruent:

Ø → e / C ___ #

See examples of e-Epenthesis under the preceding rule, PPD.

19. Non-obstruent Deletion (ND)

Nasals are deleted when they are phonemically word-final:

$$\underset{[-obs]}{C} \rightarrow Ø \;/\; \_\_\_ \#$$

mée'e /méen/ 'feather' (cf. méeno /méeno/ 'feathers')
mo'keha /mó'kehan/ 'moccasin, shoe' (cf. mo'kėhanȯtse /mókehanot/ 'moccasins, shoes'
mo'éhno'ha /mo'éhno'ham/ 'horse' (cf. mo'éhno'hāme /mo'éhno'hamé/ 'horses'

20. s-Epenthesis (e-Ep)

/h/ is inserted between /e/ and a phonemic word-final /t/. This /h/ is pronounced as [s] according to the preceding HSA rule:

Ø → h / e ___ t #

PPD (Prepenultimate Devoicing) follows, causing the "e" added by e-Ep to be voiceless.

hóhkėhá'ėstse /hóhkeha'ét/ 'hats'
ého'tánėstse /ého'tánét/ 'They (inanimate) are here/there'

21. Complex Syllable Formation (CSF)

A complex syllable is formed when a consonant is followed by a voiceless vowel, /h/, then a voiced vowel. The /h/ becomes aspiration on the consonant.

C → C^h / ___ V h Ṿ V[172]

tȯhohko /tohohkon/ [t^h o h k ȯ] 'hammer'
mȧhēō'o /maheón/ [m^h $ā^y$ ō ʔ ȯ] 'house
énóvȧheo'o /énóvaheo/ [í nóf^h a^y o ʔ ȯ] 'they are slow'

[172] Ṿ stands for a voiceless vowel here.

pȧhoešestȯtse /pahoešéstot/ [pʰ ɔ: š ɪ s t ȯ c] 'cradleboard'

22. Diphthongization

The two vowels of a complex syllable form a diphthong:

V̩ → [-syl] / ___ V

mo'kėhanȯtse [m o ʔ kʰʸ a n ȯ c] 'moccasins, shoes'
náohkėhomōse [ná ȯ kʰʸ o m ō s] 'I regularly cook'
pȧhoešestȯtse [pʰ ɔ: š ɪ s t ȯ c] 'cradleboard'
nátȧhéovēše [n á tʰ áʸ o w ¯ɪ š] 'I'm going to lie down'
mȧhēō'o [mʰ āʸ ō ʔ ȯ] 'house'
Náhkȯhá'e [n á h kʰ á ʔ e̊] 'Bear Woman'
énȧhahkahe [í nʰ a h k a h] 'he's energetic'

23. h-Absorption (h-Ab)

A phonemic /h/ is absorbed by a preceding or following voiceless vowel:

h → Ø / V̩

tséénа'hėstse [c í: n a ʔ s c] 'the one who is old'
tséháóénȧhtse [c í h ɔ:: n ȧ c] 'the one who is praying'
Hestānȯhtse! [h ɪ s t ā n ȯ c] 'Take it!'
Vonȧhō'hȯhtse! [v o nʰ ¯ɔ ʔ ȯ c] 'Burn it up!

24. High-Raising (HR)

High-Raising is one of several rules which adjust the pitches (tones) of Cheyenne. Pitch marks used in these rules are: ´ (high), ˆ (raised high), ¯ (mid), and ` (low)[173].

A high is pronounced as a raised high when it is followed by a word-final high and not preceded by another high:

´ → ˆ / {#} ___ ´ #
{`}

šê'še /šé'šé/ 'duck'
sêmo /sémón/ 'boat'
éma'ovêse /éma'ovésé/

25. Low-to-High Raising (LHR)

A low is raised to a high if preceded by a high and followed by a word-final phonemic high:

` → ´ / ´ ___ ´ #

méšéne /méšené/ 'ticks'
návóómo /návóomó/ 'I see him'
póéso /póesón/ 'cat'

[173] The grave accent low pitch mark is only used in the pitch rules themselves when it is needed. Otherwise, low pitches are left unmarked.

éméhósáne /éméhósané/ 'he loves'
ésâašé'šévéhe /ésáašé'šévehé/ 'he is not a duck'
émá'o /éma'ó/ 'it is not red'

26. High-Leveling (HL)

A low is raised to a high if it is preceded and following by high pitches:$$RECHECK RULE FORMULATION

` → ´ / ´ ___ (V̩) ($) ´ #

One or more more voiceless syllables can occur between the pitch that is raised and a following high pitch. It appears that this rule only applies when the word-final pitch is phonemically high. This rule is closely related to the preceding rule of LHR and may be part of a single natural rule of pitch assimilation that includes both LHR and HL.$$RECHECK, RETHINK, REVISE

éávóónése /éávoonešé/ 'he's lying fasting' $$INCLUDE PHONEMIC SPELLINGS
éstsénėhé'e 'swamp'
ého'néhénóne /ého'néhenoné/ 'he sang a wolf song'
nȧhtóóhévo /nahtóohevón/ 'my fingernail'
onéhávó'ke 'bead'

27. Low-to-Mid Raising (LMR)

A low is raised to a mid when it precedes a phonemic word-final high and is not preceded by a high. (This second condition can be elimited from the rule if there is rule ordering and LMR is ordered after LHR.)

` → ¯ / ___ ´ #

kōsa /kosán/ 'sheep (singular)'
hē'e /he'é/ 'woman'
éhomōse /éhomosé/ 'he is cooking'
étȧhpe'āse /étahpe'asé/ 'he has a big belly'

28. Word-Medial High-Raising (WMHR)

A high is raised if it follows a high (which is not a trigger for the High Push-Over rule) and precedes a phonetic low:

```
                                C
´ → ˆ / ´ ( ( C  V        [-voiced] ) C0 )0   ___   ` C0 V
              [-high]  [+cont]
```

One or more voiceless syllables may come between the two highs. (A devoiced vowel in this process must be phonemically low, not a phonemic high vowel which has been devoiced by the HPO rule.) Many verbal prefixes and preverbs are affected by WMHR.

éhâmėstoo'e /éhámehtoe/ 'he sat down'
émêsehe /émésehe/ 'he is eating'
émôna'e /émóna'e/ 'it's new'
tséhnêmenéto /téhnémenétó/ 'when I sang'

násâamétȯhênoto /násáamétohénoto/ 'I did not give him (obv) to him
éssâaméséhéheo'o /éságaméséhéhéo/ 'they did not eat'
tséhevésésóneto /téhevésesóneto/ 'the one who is your cousin'
mónésó'hâeanáme /mónésó'háéanámé 'Are you (plural) still hungry?'
névê'ea'xaāme! /nevé'ea'xaamé/ 'Don't cry!'

29. Stem-final Raising (SFR)

A stem-final low pitch is raised to a high pitch word-medially (i.e. antepenultimate or before in a word):

V → ´ / ___]$_{stem}$ $\$_2$#

As written, SFR applies to any stem-final vowel that is antepenultimate or earlier in a word. It applies vacuously to a stem-final vowel which is already high-pitched. Here are examples of words in which SFR applies to stem-final vowels which have underlying low pitches.

émané-stove 'there is drinking' (cf. émane 'he is drinking')
éta'pȯsé-stove 'there is getting cold easily (éta'pose 'he gets cold easily')
námésėhé-otse 'I ate quickly' (cf. námésehe 'he ate')
mésėhé-stoto 'potatoes'
amȧho'hé-stotȯtse 'cars' (cf. éamȧho'he 'he's going along by car')
ésáanaóotsé-heo'o 'they are not sleeping' (cf. énaóotse 'he is sleeping')
ésáapėhéva'é-hane 'it is not good' (cf. épėhéva'e 'it is good'')
tsépėhéva'é-tsee'ėstse 'those (things) which are not good'
éhe'kotȧhé-sesto 'they are said to be quiet (reportative mode) (cf. éhe'kotahe 'he is quiet)
é'ameohé-hoo'o 'Wow, he quickly walked!' (preterit mode) (cf. é'ameohe 'he quickly walked')
ésáapėhévenóohé-hehoono 'Wow, they do not look good!' (cf. épėhévenóohe 'he looks good')

30. High Push-Over (HPO)

A high is realized as a low if it is preceded by a high and followed by a phonetic low:

´ → ` / ´ ___ `

As formulated, HPO must be preceded by HR (High-Raising). HPO applies iteratively until its structural description is no longer met.

néhâoenama /néháóénáma/ 'we (incl) prayed'
némêhotone /néméhótóne/ 'we (incl) love him'
námêhosanême /náméhósanémé/ 'we (excl) love'

31. High-Lowering (HL)

A high is pronounced as a low[174] preceding a word-final low:

´ → ` / ___ #

[174] I perceived this as a "hanging low" pitch (between a mid and low) in my 1981 article on Cheyenne pitch rules and the first editions of this book. Since then, however, I have concluded that there is insufficient evidence to say that there is such a pitch. Most, if not all, speakers pronounce a lowered high as a phonetic low pitch.

pe'e /pé'e/ 'nighthawk'
mene /méne/ 'berry'
motšėške /mótehk/ 'knife'
éhe'eve /éhe'éve/

32. Word-Final Lowering (WFL)

A word-final vowel is realized as a low pitch. If the word-final vowel is pre-pause, it will be devoiced by the Phrase-Final Devoicing Rule (PFDR).

V → ` / __ &

návôomo#náhkohė 'I saw a bear'
évôohta#mȧhēō'ȯ 'he saw a house'

33. Glottal Raising (GR)

A glottal stop can raise the pitch of a preceding vowel. The amount of elevation in pitch, if there is any, varies depending on the word and the speaker.

$$\text{`} \rightarrow \begin{Bmatrix} \acute{} \\ \bar{} \end{Bmatrix} \; / \; \_\_ \; ʔ$$

ó'óéséó'o /ó'oéseon/ 'clothesline'
óová'hasēō'o /óova'haseon/ 'pump'
éhestó'tonȯhnóho. /éhehto'tonohnóhó/ 'he braided his (someone else's) hair.'
tséévėhestá'amȧxese /téevehehta'amašese/ ' who had gunshot wounds' (1987:107)

34. Vowel-Stretching (VS)

Cheyenne does not permit word-final vowel sequences for pronunciation. If there is a phonemic word-final vowel sequence, a glottal stop and a copy of the last phonemic vowel will be inserted.[175]

$$\emptyset \rightarrow \begin{matrix} \text{V} \\ [\alpha \text{ back}] \\ [\beta \text{ high}] \\ [\gamma \text{ PITCH}] \end{matrix} \; ʔ \; / \; \begin{matrix} \text{V} \\ [\gamma \text{ PITCH}] \end{matrix} \; \_\_ \; \begin{matrix} \text{V} \\ [\alpha \text{ back}] \\ [\beta \text{ high}] \end{matrix} \; \_\_ \; \begin{matrix} (\; [+\text{obs}] \;) \\ (\; [-\text{voiced}] \;) \end{matrix} \; \#$$

VS applies if a voiceless obstruent (/s/, /š/, or /t/) follows the phonemic word-final vowel sequence. Subsequent to Vowel-Stretching, a rule of Vowel Assimilation assimilates /e/ to an immediately preceding vowel.

meo'o /méon/ 'road, trail'
honoo'o /honóon/ 'roast'
vee'e /véen/ 'lodge, tepee'
xāō'o /šaón/ 'skunk'
néšéé'ėše /néšeéš/ 'for two days'

[175] This process was first observed in Cheyenne by Algonquianist Ives Goddard and described in a slightly different formulation (1978).

There is a minor exception to this formulation of the VS rule when the phonemic word-final vowel sequences are ea# or oa#. Instead of expected phonetic ea'a# or oa'a#, respectively, most speakers pronounce ea'e# and oa'e#. We suggest that some kind of neutralization rule accounts for this exception. Such a rule may involve something like "strong" and "weak" vowels in Cheyenne, where "o" and "a" are strong vowels and "e" is a weaker vowel used in neutralization contexts such as this. Such known exceptions are:

hēā'e /heá/ 'maybe', instead of expected hēā'a
émea'e /éméa/ 'he gave', instead of expected émea'a
hotóá'e /notóá/ 'buffalo', instead of expected hotóá'a

Another minor exception in the speech of at least some speakers involves retention of high pitch on some phonemic pre-VS penultimate vowels when a lowering of the high pitch is expected. Such exceptions include:

vée'ėse /vées/ 'tooth', instead of expected vee'ėse
séo'ȯtse /séot/ 'ghost, corpse', instead of expected seo'ȯtse
$$IS THERE ANY INTERACTION WITH / INFLUENCE FROM IAH (IMPERMANENT ANTEPENULTIMATE HIGH)??

Note: not all surface (pronounceable) forms which end with two vowels, a glottal stop, and a word-final vowel have undergone Vowel-Stretching. Such forms which have not undergone VS are:

énaā'e /énaa'é/ 'he doctored (cf. énaa'e /énae/ 'he died')
náné'póó'o /náné'póo'ó/ 'I peeked over'
éméó'e /éméó'é/ 'he fought'

35. Vowel Assimilation

An "e" assimilates to take on the phonetic value of an immediately preceding vowel when that "e" is followed by a consonant:

$$\begin{matrix} V \\ [\text{-back}] \end{matrix} \rightarrow \begin{matrix} V \\ [\alpha\ \text{back}] \\ [\beta\ \text{high}] \end{matrix} \ / \ \begin{matrix} V \\ [\alpha\ \text{back}] \\ [\beta\ \text{high}] \end{matrix} \ \_\_ \ C$$

Sometimes this assimilation is not total, but usually it is nearly so. Assimilation occurring to vowels which have undergone Vowel-Stretching is total, and so I write the second vowel in its assimilated form. I do not write non-Vowel-Stretched sequences in their assimilated forms, since they are sometimes not totally assimilated and also since their underlying (phonemic) forms can be more easily recovered from their written forms.

návóomāā'e [náwôomā:ʔi̊] 'they saw me'
névóomaene [níwôoma:n̊i̊] 'he saw us (incl)'
ého'oēstse [íhoʔō:sc] 'he cooked it'

36. h-Loss

Phrase-medially, an /h/ which is preceded by a vowel and followed by a word-final vowel is lost by syncope:

h → Ø / V ___ V # X

Vowel Assimilation applies to the vowel sequence produced by h-Loss. Vowel-Stretching does not, hence it must be ordered before the rule of h-Loss.

Námȯxe'oha mȯxe'ėstoo'o. [ná m̊ȯ xʷ ɪ ʔ ō ā # m̊ȯ xʷ ɪ ʔ ɪ̊ s t oː ʔ ȯ] 'I wrote a book.'
Násáavóomóhe náhkohke. [nássâawô:mó:#nâhkoh] 'I did not see the bear.'

h-Loss also occurs with some word-medial sequences in natural rapid speech:

éméhaemane [í m î aː m a n̊ ɪ̊] 'he used to drink'
étšėhe'kéhahe [čʰ ɪ ʔ k í a h]'he is young'
éhoháetonéto [íʸoh áː t o n í t ȯ]'it's very cold (weather)'

37. Labialization

The consonants "x" and "h" take on the labial quality of a preceding /o/ if they are followed by /e/ or /a/:

			C		V
Ø	→	w / o	[+back]	___	[+high]
			[+cont]		

oha [ohwȧ] 'only'
namȯxe'ėstoo'o [naº m ȯxw ɪ ʔ ºɪ s t oː ʔ ȯ] 'my book'

38. Palatalization

Cheyenne /h/ is palatalized if it is preceded by /e/ and followed by /a/ (??) or /o/:$$RECHECK RULE; DOES IT NEED TO BE WORD-FINAL?

				C	V
Ø	→	y / e h		___	[+high]
					[+cont]

eho /ého/ [´ ɪ h y ȯ] 'your father'
$$OTHER EXAMPLES??

39. h-Metathesis (h-Met)

A phonemic /h/ and a vowel exchange places when they are preceded by a vowel and followed by a word-final /ht/:

V_1 h V_2 → V_1 V_2 h / ___ h t #

Méseestse! /mésehe-ht/ 'Eat!'
Né'ėsto'haahtse! /né'ehto'haha-ht/ 'Take your gloves off!'
Po'ōōhtse! /po'oh-ó-ht/ 'Break it off (by tool)!
tsénóvaestse /té-nóvahe-ht/ 'the one who is slow'

40. Cliticization

Particles phonologically attach to a word with which they have a grammatical relationship. The particles become "glued" to that word. This attachment process is called cliticization. We indicate cliticization with the "=" sign.

Proclitics attach to the beginnings of words:

Ø → = / ___ # X

hévá=móhe 'apparently, maybe'
hévá=hmémėstanėhevóhe 'maybe they drowned' (1987:4:23)

Enclitics attach to the ends of words:

Ø → = / # X ___

tá'sė=háma 'Isn't that right?'
nóhásė=háma 'any way'
heá'ė=háma 'I guess, maybe'

If a particle ends with "he", this syllable is lost during cliticization:

{h e} → = / ___ # X

In the following examples, compare the particles as they are pronounced as single words with their cliticized forms:

tsé'tóhe 'this one (animate)'; tsé'tó=mé'ėševȯtse 'this baby'
hé'tóhe 'this one (animate)'; hé'tó=mȧhéó'o 'this house'
néhe 'that one (referred to; animate); né=ka'ėškóne 'that (referred to) child'
móhe 'True?, Really?'; mó=néháéána? 'Are you hungry?'; mó=héva 'maybe'; mó=néhe 'You mean that one (animate)?'
nėhéóhe 'there'; nėhéó=Nóávóse 'there at Bear Butte'

41. Glottal Stop Epenthesis (GSEp)

A glottal stop is inserted between a clitic and a following vowel:

Ø → ʔ / = ___ V

tsé'tó='éstse'he 'this shirt'
mó='éháohō'ta 'Is it hot?'
mó='éšėpėhéva'e 'Is it good already?'

42. Contraction

We have referred several times in this book to a rule of contraction which affects some Transitive Animate (TA) verbs. If a TA stem ends with either of two abstract TA finals, -ov or –ev, these finals contract in the inverse voice if anything follows these finals:

{ov} → óe / ___ X
{ev}

The /o/ of these two finals becomes high-pitched during contraction. Cheyenne contraction reflects vowel coalescence which occurred in Proto-Algonquian and continues to occur in other

Algonquian languages. Examples of Cheyene contraction follow:

náhéne'enóó'e 'they know me' (cf. náhéne'enova 'he knows me')
nánéhóó'e 'they chased me' (cf. nánehova 'he chased me')
néhéhoehe? 'Did he chase you?'
néhéne'enoehe? Does he know you?
návovéstomóéne 'he taught us (excl)' (cf. návovéstomeva 'he taught me')
névovéstomóene 'he taught us (incl)'
tséhvovéstomóó'ėse 'when he taught me'
tséxhéne'enóétse 'when he knew us'

43. Inferential mode pitches

Suffixes of inferential mode verbs take a unique pitch template. Basically, each suffix after the verb stem becomes low pitched except for the word-final /-hé/ suffix of each inferential verb and the syllable that precedes it. Some examples are:

Móhmanėhéhe /mó- h- mane –hé –hé/ 'He must have drunk'

Móhnaóotsėhevóhe /mó- h- naóotse –hé –vó –hé/ 'They must have slept'

Móhoo'kȯhóhanéhe /mó- hoo'kohó –hane –hé/ 'It must have rained'

Móhvóomȯhevóhe /mó- h- vóom –ó –hé –vó –hé/ 'He must have seen him (obv)'

Móhvóohtȯhéhe /mó- h- vóóht –ó –hé –hé/ 'He must hav seen it'

$$Suggestions from Rich Rhodes:

h --> s /__ [+obs, -lab] (i.e., t, s, k, š)

s --> š /__ [+obs, +back] (i.e., k, š)

with a codicil that for the speakers who assibilate before p the first rule is:

h --> s /__ [+obs]

But there is also an /x/, which should get swept up in the first rule, and writing /x/ out isn't straightforward.

However, the dictionary examples make it look like there is also a rule, h --> Ø / __x, i.e., there seem to be some examples in the x section that have past meanings but have no h before the x, and listening to them they seem not to be xx.

As for the /hh/ as [xx], a Stampean phonologist would count that as a fortition, rather than as a kind of assimilation, and say that it happens as a single process.

hh ==> xx

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