CHEYENNE GRAMMAR
Cheyenne Grammar

by

RODOLPHE PETTER

1952

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Introduction.

The publication of this Cheyenne grammar is a "Labor of love" bringing to fruition an unfulfilled wish of the author when called January 6, 1947.

After the publication of his voluminous English-Cheyenne dictionary, 1913-1915, he devoted himself wholly to the preaching of the Word and to translations. A volume of all major portions of the Old Testament was published in 1925. The entire New Testament appeared at the close of the year 1934. Thus the Cheyenne grammar remained in manuscript form.

Repeated requests for it have come in, one even from a University in Sweden. And now at last, sponsored by the Mennonite Historical Society with headquarters in Newton, Kansas, ways and means have been made available to publish it.

Having served as teacher in the Cantonment, Oklahoma Mission School for four years, at the request of the author and his first wife, Swiss missionaries among the Southern Cheyennes, the Mission Board set me free to assist as amanuensis in putting the first Cheyenne vocabulary or dictionary in alphabetical order. This was done during the winter of 1900-1901.

The following winter I assisted in writing the first Cheyenne grammar. Type-writers were not available then. Taking large sheets of paper, 22x14 inches, we wrote out all the paradigms of the Cheyenne verb, making two copies.

This grammar was enlarged and revised many times and manuscript copies were made available to all our missionaries in our Oklahoma and Montana fields.

In 1907 the Bureau of Ethnology, devoted one issue of its Memoirs in giving an historical sketch of the Cheyenne Indians by Dr. James Mooney and a sketch of the Cheyenne grammar by its author.

It was possibly in 1913 that Edward E. Ayer of Chicago who was interested in rare research work that had little monetary value on the open market, offered $100, to the author for a condensed copy of the Cheyenne grammar. This 149 page transcript is now in the Newberry library of that city.

Elsewhere in speaking of his Cheyenne grammar the author states, "I was careful not to mold it after preconceived ideas, but to let it naturally evolve from the language itself. After twelve years of constant study, the mutation of vowels and consonants impelled me to search for the actual meaning of these sounds. With continued research I was rewarded by definite results."

In recording these sounds the author worked out a very simple system which offers no difficulty to the reader who first learns the value of the letters used.

Vowels have the same sound as in German or Latin. An oft recurring sound in Cheyenne not found in English is recorded by the letter "x" pronounced like "ch" in the
German word "Buch". The letter "z" also represents a sound not used in English and is pronounced exactly like "z" in the German word "Herz". The sound "sh" like in the word "ship", occurs repeatedly, often in reduplicated syllables which would look odd in the spelling of the word. It is there fore represented by the simple character "z".

A note of the author states that the first 51 pages of the Addenda, as it appears in this volume was written and finished July 8, 1944. The second part from 52 to the end was originally a part of the grammar proper.

This vast amount of linguistic material represents a lifetime of careful scholarly research made for the sole purpose of making the message of God clear to the Cheyenne tribe of Oklahoma and Montana. Many who rejoiced in the Word that "spoke Cheyenne" are no longer living, but even today the preaching of the Word in Cheyenne is the more impressive.

In publishing this Cheyenne grammar I gratefully acknowledge the encouragement, advice and helpfulness of Dr. Cornelius Krahn of the Mennonite Historical Society, Dr. A. G. Peterson, president of the Eastern Montana College of Education in Billings, Dr. S. F. Pannabecker, president of the Mennonite Biblical Seminary in Chicago, Mr. Carl L. Pearson, superintendent of the Northern Cheyenne reservation, my co-missionaries here in Montana, Miss Edith Claassen of Chicago, director of the Volunteer service of the General Conference Mennonite Church.

Moreover I am deeply appreciative of the help Miss Anne Braun of the Canadian Mennonite Bible College in Winnipeg, Manitoba, gave in crowding a very difficult piece of typing into a few hot summer weeks of Volunteer service.

I am happy that at last this Cheyenne grammar is being made available to all institutions and individuals interested in a comparative study of Indian languages.

Sincerely

Lame Deer, Montana
August 16, 1951
# OUTLINE

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THE CHEYENNE GRAMMAR

Preface

The Cheyenne language has been classified with the Algonquian linguistic family, but heretofore no exhaustive study of its morphology had been made or written. Although the writer had access to Ojibwa, Cree, Micmac, Blackfoot and Naknek linguistic material this was insufficient for a thorough comparative study. Specific etymology and key to the systems used by the various authors in recording above languages were not available for a solid basis of comparison. Thus the present Cheyenne Grammar has evolved itself from a study of the language during the past twenty five years.

The study of Cheyenne is to a great extent the study of its intensely ramified verb and for this reason the other parts of speech occupy only a secondary place in this grammar. The language is polysynthetic and requires not only an intimate knowledge of its affixes and suffixes but also of its syllables, together with an approximative understanding of the etymologic value of its vowels and consonants. The Chey. has primary sounds which in their turn become modified by accents and combinations.

I SOUNDS

A. Primary sounds.

A, as in papa; b, as in baba (b and p being often pronounced alike); d, as in dad, but always as a faulty pronunciation of t; e, as in met, net; g, as in go, often pronounced like k; h, as in hate; i, as in pit; k, as in key ( sacq q); m, as in mama; n, as in none; o, as obey; p, as in paper, often pronounced like b; q, as k with a half mute o sound after it; s, as in sense; t, as in table; v, as in "latin" a sort of medium between the English v and w or similar to the French syllable "ui" in uile or "hui" in huit; x, pronounced like German ch in ach (not quite as strong) y, as in year, seldom used.

B. Modified sounds.

The primary sounds are modified by following accentual marks: macron (-) placed over a vowel to indicate long drawn out sound; acute accent (') placed over vowel or after consonants to denote a hiatus or short step; grave accent (') placed over vowels to indicate expiring sound; ring (**) placed over vowel to denote whispered or evanescent sound; the circumflex (') and diacesis (\^) in combined sounds. f, as in "ch" or the French pâte, têche,
á is a with following hiatus, à is with expired sound, similar to the German ch but much softer; é is e with hiatus (almost pronounced like English i in "it"); è is e with expired sound, à; not as hard as German ch in ach; ì is i with expired sound, somewhat similar to the Swiss pronunciation of "ich"; ò is long; as in home, no, know, sometimes almost pronounced like oo in coop; ó is o with hiatus; ö is an expired o having the German ch sound as in "loch" but much softer; ò is whispered; w is pronounced with a hiatus (caused by the syncopation of vowel e, usually before n or h (carnec, nam'honeene); w is used before another n to indicate hiatus between both; p is y with a hiatus, the standing for a syncopated é or à; s is s with hiatus when followed by another s spoken separately; t is t with hiatus, usually before s or another t; x is x with hiatus, either when an expired vowel or another x follows(ax'xev, bell,hox azistoz); z is z with hiatus, when at the end of a verb is pronounced similar to d's. á is a whispered or evanescent a; ë is long e as in ate(French fête)

C. Combined sounds

O is used to express the combined sound of c and h, as in church but softer, more like t in plenteous or the ending -tié in the French multïé; s is the combination of s and h, not as strong as sh in "she"; z, is t and s pronounced like the German z; a is the combination of å and o and is pronounced like "ou" in house; ò = o and e, and pronounced like "oi" in oil; û is the combination of a and e and is pronounced like "ie" in pie. The following are compounds of å, ò and û: â à, ò, è and û(resulting from the rapid speaking of sec, sce, sen and see). Oftentimes syllable "he" is drawn into the preceding vowel å or o and these become å and ò, as, natâneena=natâneena, epevetôco=epevetôo.

D. Approximative etymological value of some sounds.

A denotes subjectivity, adjectivity, state, substance, within, immediate, abstract, faculty, receptivity, reflexive etc.

E denotes objectivity, manifestation, course of action, existence, mediate.

C, g, k and q imply diminutive meaning, small, short.

H denotes forth, further, farther, draw, tense, set, last.

M " surface, collateral.

N "line, centering (with a concentric meaning) capping arc, unit.

S "prof.ex., issuing, tapering, stick into, set in, cut, into, down, pitch.

A "loose, relaxed, set off.

T " from one point to another, entire reach, upon, over all parts.
v " fold, together with, concave cave, complete, heaved, inclosing all over.
x " cross, through.
z is combined of t and s before e or at the end of words.

II. SYLLABLES.
The compounding of the above sounds form syllables, the majority of which having a meaning of their own, but are seldom used alone. Ch. children speak in syllables, not in words, while older people do not separate their sentences as much into distinct words as into syllables. An open syllable ending in a or o is often combined with the following syllable when it is aspirated, as, navémō hetan sounds navémōtan in rapid speech; matcheneena becomes natānena and natahōxsz nathōxsz. This coalescence or crasis occurs very often in rapid speech.

In a word the syllables have the same quantity, unless accented. Syllables ending in -ax and -ox drop the vowel immediately preceding the x, when one or more syllables become added to it, as, easetax, easetxco; niēstomotax, niēstomotxene; navoxoz, navxotan. The e or i in the suff. -estoz becomes syncopated when more syllables are added to it, thus: navostenechestoz, navostenechevantozan, navostanechevsotovevo. This is not the case when only one or two syllables precede the -estoz, as, naēszistoz naēszistozan. In long words there is hardly any stress on the last syllable unless specially accented. Although some words seem to end with a closed syllable it is only because the open vowel is mute or whispered, as chess for ehsanō, ehnan for ehnanō, many words ending in -to are pronounced with the o almost mute. Words like mcq, hcq, thaq have an o sound after the q, similar to the "oo" in coop. In the verbal forms there is a constant shifting of vowels, many having a meaning in themselves but in most cases not separable unless used as adv. phrases. See infixes.

III: ARTICLE.
The Ch. has only an indefinite article which is the pref. main nouns. Maex, the eye, maexansz, the eyes, referring to the eyes in general, not to specified ones. In many nouns this article is hardly ever used, although proper. Mathava, the evil, in general, all that which is evil; hava, evil.

IV. ADJECTIVE and ADVERB.
The Ch. has no adj. by itself, but adjectivity is predicated by suffix -a; epeva, it is good; heto māko epeva, this house is good; zepevaesz hetan the good man. The adv. does not exist detachedly but is found as an inf. in the verbal forms, as epavevostanechevo, he lives well, right; ehousevoēsz, he speaks
evil(ly). When adverbial infixes become detached they add -tto or -sto to themselves and are then adv. phrases, as, havsevetto- with evil manner; taxetto- on top of.

V. THE COMPARATIVE FORM.
The comparative is expressed by different infixes, when designating higher or lower degree of quality, -hâ in a high degree, much, intense; -hohâ = very much; -maxhohâ = greatly much; -tonochohâ, most, intensive, the highest degree; hêpeâ = more than, farther; epeva, it is good, chêpepeva, it is good beyond, is better; ehâca, he is old, ehâphaeâ, he is older; ehêpetto, it "more" it is more; ehâpetto one goes further, farther than. Hêpetto is used as inf. and also detachedly; it denotes "more and more"; ochêve nahêpetoemese, I eat more and more every day; hêpetto is adv. phrase and means "more than". Inf. -hoham = more, in the sense of "above, rather", is also used sometimes in the sense of "most. Hohametto is used detachedly and means "in a greater manner, preference". Vovoz used alone or as inf. denotes "first, before all" and thus has a superlative meaning; evovozhe'sseza, he thinks of it (before, preferable to anything else); hoshoham = still more (as inf.), most; choshohemepo eva, it is by far the better, best, most preferable, hohameto used alone and as inf. = more and more, above and above, again and again, preferring Inf. -nanos- and nanosetto = adv. phrase, means "most, above all"; nanoshohodamahe, he is the most powerful. Inf. -noce- ono, alone, has also a superlative meaning; enocpeva, he is the only good one, the best of all. Inf. -ameos- = still more, more so. Inf. or rather radix - nov- implies "of less degree"; ehâova, he is rich, ehâcovxona, he is penurious; enovxetto, it is getting less, fall short. Often novos is used detachedly, novos namesso, I eat less than he does; novos nametan, I am given less. Inf. -shov-denotes "lessening, diminishing"; -shovstâ- = less, as, nashovevâsan, I see less; nashovstovâsan, I see less and less. Pref. oxtase- combined with inf. -oxocho-(in the following word)= the more ... the less, as, oxtatsestatovozâz oxoshoveamata, the more we speak to him the less he listens, agrees. Pref. oxochovo- combined with inf. -oxochoham or oxohep- (in the following word)= the less, the more; as, oxochovesezozâz oxochohamepeva etovân, the less we speak the better it is for us. Pref. oxtatse- combined with inf. -oxhoshohendzevexocin (in the following word)= the more ... the more, as, oxtsatsestatozâz niotshohamnêvostomeve, the more I give thee the more thou askest of me. Pref. -oxochoam (in the following word)= in that degree of "less" ... that much more, as, zetâshovhozêneoss oxochohamnêvozôcheve, in the measure that he works less, he gets the poorer. Pref. Zetânâhe- as soon as, zetânânêvometanetto, as soon as I am given it Pref. zehexo- followed by inf. -nexov (in the next word)= as much ... as; zehexofoâomenâs nasanexovâhe, As deputation as he is, I am not. This -nexov- refers to quality, not quantity. Pref. zehetâ- followed by inf. -neta in the next word has the same meaning as
-hexov-, but refers to amount, quantity. Pref. zheheše-followed
by -nese-(in following word)=&-s...so; zhehešvostanvêovess-
mahâcéaseo nanêvostanêchême, As they, old people,(men) live,
so we live (in the same way, manner); oftentimes the ending -še
in zheheše- and -nese- is eliminated, as zheheševoss nasa-
nuenazhm, As they speak, we do not speak(ref.to language).
All the above expressions are in connection with the subordinate
verbal form (see there)
nanethomxta zehetomxtâtto, I feel so as thou feels;
zehetxess nanistxême, as many as you are(of you), so are we.
Inf. -honox- (honoxeta, detached)= the most, the majority of;
honoxstxeo, they(or) are in the majority, the majority of them
(or.) Homöa, in the like manner; likewise Hapo, hâcovetta,
also, likewise. Hapo vezan or hapo, exactly likewise.
See English-Cheyenne Dictionary p.278.


VI. NOUNS

A. Gender.
The Cho. has a peculiar gender form, not distinguishing between
masculine and feminine, but between organic and inorganic.
Trees(not bushes), medicinal and tuberous plants, potatoes,
tomatoes, turnips, etc., melons, cacti, peas, beans, willows,
stones, rocks, pebbles(not sand), garments, stockings, robe,
blankets, pillows, drygoods, nets, wagons(not trains) buggies,
autos, kidneys, intestines, testes, breasts, brain are considered
or. The designation of male and female for people and some
animals is done by prefixing(sometimes suffixing) the words hetan
(male) and hee(female) as kašgon=child; hetânê-kokôax, male
chicken, hêkôkôax, female chicken. For larger animals, like
buffaloes, cattle, deer, elk, sheep, etc. the terms hetânëham
(male) and heeham(female) are used; zehetânëham.vs., the male
one; zeehe-hamevs, the female one. Some nouns have their own
special feminine forms, as, Vého, White man; Váho, White woman;
Vëcóna, Buffalo woman. On the whole proper nouns ending in a,
ë, ë have a feminine meaning. See Noun.

B. Number.
The Cho. number always agrees with the gender form of the noun,
only it differs in nouns and verbal forms. See Nouns and Verbs.
In general it can be said that the characteristic pl. form of
the or. is ë,eo and -tto. Suff. -ee is mostly used when the noun
ends with n or s: hetan, man, hetaneo, vecës, bird, vecès, birds.
Long ë is used where the sing. ends in ó. Sing. or. ending in
-voz becomes -votto in the pl. Or.nouns ending in -oxz, -oxz
become-oxzetto in the pl. while such which end in -to, co not
change in the pl., as, pācistu, picture or pictures; vōestoto, relative or relatives. The characteristic ending of the inorganic pl. is -noz after o or a.

Suff. -nsz is used in nouns ending with a, e and o; makēta, money, makātansz, moncses.

3. Noun Forms

Noun forms are mostly verbal substantives.

I. Participial - infinitive nouns, refer to the action, being or state itself end in -estoz or -stoz. Nōmosan, I eat, mesestoz, the eating. They are formed from the verb by adding suff.-estoz or -stoz and eliminating the pers. pronoun: nahetancve; I am a man, hētāngvestoz manhood; nanae, I fall, anaostoz, the falling (also written anāstoz); nahaōna, I pray, hāstātoz, the praying, prayer.

2. Subjunctive nouns, referring to the acting subject (nomen agentis) usually end in -e or -he: navovistomosan, I teach, vovistomosanehe, teacher, one who teaches; hoxtahane, narrator (from hoxhaustahan, I narrate); navovētahe, evildoer (from navohvsvōsta, I do evil).

3. Objective nouns, refer to the object of the action and actor: navovistomosan, I teach, vovistomosanehe, teacher, vovistomoseo, the one taught; disciple, navistomosan, I am helping, vistmoseo, the helping one. These nouns end in -o.

4. Predicative or adjective nouns are characterized by their ending in -atoz, -stoz and -he: nahetancma, I am "much moneyed", hāstomakētāma, the being well provided with money, the having much money. Espavehonama, he has a good chief; pavavvantacama, the having a good chief. Nāheneenovahe, I am learned, heneenovahe, the learned one.

5. Concrete-objective nouns are such which end with a long 5, as in manstō, henitō, ēstō, háxovs (merchandise), etc. 5 is not necessarily long but pronounced as in "no".

6. Personal nouns are characterized by suff.-vēn, as, hōmotāvēn, Sickness (hōmotastoz, sickness, the being sick) Nāvēn, Death (nāstoz, death, the being dead); Pavavvehāvēn, Evil one, Devil; Ninitevēvāvēn, Despair, as a person; These nouns do not take the pl. form, but they adopt verbal forms.

7. Individual noun, characterized by suff.-ān. These nouns denote "a whole self, indivisible, "forming one". Hētānman; vostān=person; Zestān=Ch. nation; kokōxāxan=chicken (as a whole); nōman=fish; matstān, mind; māxitähan=heart, etc.

8. Individual property nouns terminate with -oxz and designate that which is objective property of an individual. Aenovoxz, subject; nokoenooxz, the only son; notomoenooxz, the firstborn, hoemoxz, law, (which one has), a set of laws.

9. Collective nouns indicate that which the English renders by "army, full, thicket, growth of, layers". They are characterized by their suff.-stoz and -ēsē. Nouns ending in -stoz change the final -oz for -xe, while other noun ending adds -ēsē; ēstōxtoz, worry becomes ēzetanoxzēsē, full of bother, realm of bother; maxemenēsē, apple tree, maxemenōsē, apple orchard hēskovōsz, thorns, thorn bushes; hēskovōsē, thicket of thorns; ēstoto,
pine or fir tree, ñistotocë, pine forest; havaseveste, evil, the being evil, havaseveste, full of that which is evil, realm of evil.

10. Nouns referring to vegetable growth (grass, bushes, fruit trees) are characterized by suff. -0 and om = grass (usually in the pl., moes); maxemenoe, apple tree, hopashenence, grape vine.

11. Diminutives of nouns are recognized by their ending in c or k; ña, mountain, ña, little mountain; mhañò, house, mhañò, little house; veho, white man, veho, little white man; veho, white woman, veho, little white woman; ñistoto, pine tree, ñistotoc, little pine tree; hohona, stone, hohona, little stone. Another diminutive noun form is the ending in -es (sing.) and -eson (pl.), it denotes "young, offspring". Hetevo, Arapaho, Hetevees, young arapaho; mohâcham, horse, mohâcham, young horse.

12. Possessive forms of nouns, while the Ch. has no "cases" it has an elaborate possessive form which will be exemplified in the following, where it is classified into: Figurative, Inherent, and Irregular possessive forms.

(a.) Figurative or artificial possession is characterized by suff. -am or -em and denotes transferable possession or such which is not real, only -am figurative, na, navehonam, my chief; nakañgonam, my child (not the own one). The "m, am, em" at the end express "with one", association.

The possessive prefixes and suffixes for this form are:
- Na - am, navehonam, my chief, namâmam, my corn (grain)
- Ni - am, ni " thy " ; ni " thy "
- He - am, he " his " ; he " his "
- Na - aman, our "(ex.), namâmamarn, our corn.
- Ni - aman, (nivehonamen, our "(in), nimâmamam, our "
- Ni - amev, navehonomamevo, your chief, nimâmamevo, your corn.
- He - amevo, navehonomamevo, their " hehemâmamevo, their "

In the sing., the possessive form is the same for or. and in. nouns. The Ch. has two first pers. pl. the one being exclusive and meaning "his and mine" and the other being inclusive and meaning "yours and mine." As the Ch. has no masc. or fem. gender the 3rd. pers. sing. and pl. can be rendered by "his, her, its or one's." Hereafter we use "his" or "one's" to give the English equivalent. The pl. of above possessive form is as follows:

<table>
<thead>
<tr>
<th>Organic pl.</th>
<th>Inorganic pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>na - am, my</td>
<td>na - amoz, my</td>
</tr>
<tr>
<td>ni - am, thy</td>
<td>ni - amoz, thy</td>
</tr>
<tr>
<td>he - am, one's</td>
<td>he - amoz, one's</td>
</tr>
<tr>
<td>na - amaneo, our (ex)</td>
<td>na - amaneo, our (ex)</td>
</tr>
<tr>
<td>ni - amaneo, our (in)</td>
<td>ni - amaneo, our (in)</td>
</tr>
<tr>
<td>ni - amevo, your</td>
<td>ni - amevo, your</td>
</tr>
<tr>
<td>he - amevo, their</td>
<td>he - amevo, their</td>
</tr>
</tbody>
</table>

navehonamë, my chiefs
nivehonamë, thy "
he " one's "

namâmamamë, my corns
nimâmamamë, thy "
he " one's "

navehonamaneo, our chiefs, (ex.) namàmenamanoz, our corns.

Of the different noun forms only 2, 7, 9 and 10 take the possessive, as: navovistomosaneham = my teacher; navostanemo, my people; namakÈtaeme, my money; namaxemendosêeam, my apple orchard; navoxzetsam, my apple tree; namoxzetam, my tree (from hoxæz=tree); namoxme, my wood (from max=wood, cord wood). Ch. often use the genitive form as 'the house of mine' etc. this is not given here but see another page.

Remark. When the noun (in all the different possessive forms) begins with an aspirated sound the possessive prefix changes from na-, ni- and he- into nát-, nist-(also nst-), and hest-, thus: nàthoe, nàthoc, hasthoe, nàthoan, nàthoan, nàheovo, nàheovo, my, thy, his, our (ex. and inc.), your and their land. When the noun begins with he-(in all the possessive forms) the prefix na-, ni- and he- becomes naz-, nisz; and hész-, thus: hészwife, nàzheem, niszheem, hészheem, niszheemaneo not used, hészheemavo, my, thy, etc., etc., wife. Nouns ending in e, -he, -evo, -evo, their:

The above shows that ending -toz changes into -tonan, -tovo and -tovovo for the 1st. 2nd. and 3rd. pers. pl. The same is the case for or. nouns ending in -to, thus: navëhestoto, my kindred; navëhestoto, my kinfaloks.

Nouns ending with long ø (mxõtö, hënito, etc.) are usually inorg. They form their pl. by adding suff. -noz to their final ø (mxõtõnoz, manstõnoz) In the 1st, 2nd and 3rd. pers. pl. there is a little difference from the nouns ending in -to, those ending with long ø making -ûnëhan, ûnehevo and -ûnehevo for the suff. of 'our,
your and their, thus: nszhênîtiânehan, our door, nszhênîtiânehevo, your door and heszhênîtiânehevo, their door. When the o is short, pronounced like in "not, hot" (without following e) the three cases are: opan, our... -onevo, your and -onevo, their; a. nemhâo, hemhâo, namhâonan, nimhâonevo and hemhâonevo, my, his, our, etc... house. Few nouns ending with -oe(with almost evanescent, vanishing e) as in hoe=earth, voe=cloud, sky, hoktoe=staff make -can, -cevo and -oevo for the three pers. pl., thus: nàthooc, nathoec, nàthoan, nathoeevo, hestocevo, my, thy, etc., house. Remark. In ceremonial language the form nsthooman and nivooman for our earth and our sky is used, but only in the religious terminology. Nouns ending with -an(moan=shoe) or short -a are exemplified with the two following nouns: moocan=shoe and voxca=hat.

Namocan, my shoe. namocanoz (pl.)
ni " , thy "
he " , his "
namocanan, our " (exc.)
nmocananoz "
ni " , our "
nimocanevo, your "
he " , their "
navoxca, my hat
navoxcasyz (pl.)
ni " , thy "
he " , his "
navoxcanan, our "
navoxcanoz "
ni " , "
nivoxcevo "
nivoxcevoz "
hevoxcevo their "

The possessive form of individual property nouns "a set of", has its own peculiar ending as-is here exemplified: hoemaocz=law which one has; aenovocz=subject or. property.

nàthoemaocz, my set of laws.
nàthoemaoczetto, my set of laws.
nst " , thy " " " " .
he " , his " " " " " ,
hestoemaoczetto, his " " " .

The above is in. and seldom used in the pl. form. The or. (aenovocz) has the same suff. as the in. sing (as in nàthoemaocz) but forms its pl. in this wise:
aenovoczetta, my subjects set of belongings or what is mine.
naenovoezannan, our " (exc.)
ni " " (exc.)
niaenovoev e , your "
he " , their " .
Correlate possession is now a difficult one to explain. It implies a certain genitive meaning, also what is expressed in the English preff. co- as in co-worker, co-warrior, etc. While the possessive suffixes are the same as in the inherent possession the prefixes are different and are as follows: ni, of mine, with me; e-, of thine, with thine, ni-for the 1st pers. pl. (exc.) and e-for the inc. ni-for the 2nd and hev-for the 3rd pers. pl.

Examples:

Ninov, my home. nistxeo, my warriors, consorts, soldier, companions
hevov, his. hevestxeo, his
hevovan, our. (ex)nistxehanoe, our (ex)
hevan. " . (in)estxehanoe, " (in)
hevenove, your. ostxevo, your
hevenovevo, their. hevestxevo, their

It is impossible to make a list of such correlate possessive nouns as they are not used by all Ch. alike and not a few have fallen into desuetude and others can be formed as needed. Some are found in the affinitative possession (see below). The following are in common use: nistaneo=my co-citizen, my fellow men; nisthzoneo, my neighbors camping close to me, nisthezeon= my co-worker (little in use) now: nitaneo=my tongue, nitam=my foe: nitov=for my sake, also my brother-in-law, nisima=my younger brother or sister; nixa=my grandchild or my son-in-law; nitam=my sister-in-law.

Affinitative possession refers to relationship or any close relation. This form of the possessive is rather irregular, including some of the preceding forms. See affinitative mode (under verb).

Nihoe, my father nakohe, my mother
nihö, father! vocative nako, mother! vocative
nyö, thy father nisö(m.sp.), nisö(fem.sp.) thy mother.
hehyc, one's " hec, one's mother.
ehan, our " nshan, our
hehanoe, " s. nshanoe, " s.
ehevo, your father. nischevo, your mother.
ehevo, your fathers. nischevo, your mothers.
hehevo, their father. nischevo, their mother.
hehevo, their fathers. nischevo, their mothers.

Remark

father, mother, older brother, older sister, son, uncle, aunt, use the sing. possessive form (my) to express the exc. form of the first pers. pl.
11.

nanêhâ, my older brother (male speaking)
nènhe, thy " " (to male)
ènhi, his " " (of male)
nânêhan, our " " (males speaking) (ex.); ninêhan, our.(in.)
nânêhanoe " " s. " " (ex.); ninêhanoe,our(in.)
nénêhevo, your older brother (to males)
nénêhove " " brothers " "
hénêhevo, their older brother (of males)
hénêhevo, their older brothers " "

The pl. form for my, thy, one’s father, mother, older sister, uncle, grandchild, brother and sister-in-law, son, daughter is not used in this coordinate form.

nâtatanem, my older brother (fem.sp.), nâtatanemâ(pl.) my brothers.
nâtatânom, thy " " (sp. to fem.) nstatanemo "
hostatanem, her " " (of " ")
nâtatanemhan, our(ex.) " " (fem. sp.) nâtatanemhanoe,(pl.ex.)
nâtatanemhan, our(in.) " " (ex.) nâtatanemhanoe,( " in.)
nâtatanemaneo, your old. " " (sp. to fem.) nâtatanemaneo, (pl.)
hostatanemaneo, their " " (of " " ) hostatanemaneo " "

nasima, my younger brother or sister (fem.or male sp.), nasimao, pl.
esima, thy " " (some say nisima)wrong) " " esimâo "
hevasem, one’s " " " " " " " " " " " hevasemo "
nasimahen, our(ex.)" " " " " " " " " nasimahaneo,"
esimahen, our(in.) " " " " " " " esimahenev, "
esimahove, your " " " " " esimahovev, "
hevasemove, their " " " " " hevasemove " "

nis’is, my cousin (male or fem. sp.), nis’ison, pl.
es’is, thy " " es’ison, "
hevis’on, one’s " " hevis’on "
nis’isonan, our(ex.) " " nis’isonaneo,"
es’isonan, our(in.) " " es’isonaneo,"
es’isonaneo, your cousin " " es’isonanev, "
hevis’isonaneo, their " " hevis’isonanev, "

Remark
The above term refers to cousin, brother and sister (Ger. Geschwister) step-brother or step-sister, also where we say brethren.

namhan, my older sister (formerly only fem. sp.) has no pl. form.
nine, thy " "
heme, one’s " "
namhanan, our (ex.) " " namhananeo, our older sisters.
nimhanan, " (in.) " " nimhananeo, " nimhevo, your older sister, pl.
hemhevo, their " " hemhevo, "

Remark. The above term used to be applied only to fem., but is now used by males.

naaxáhem, my older sister (when male is sp.) my sister-in-law
nimaxáhem, thy " " (sp. to male) thy " " (sp. to fem.)
heenáhem, his " " her " "
naaxáhem, our " " (ex.) male sp. our " " (fem. sp.)
nimaxáhem, our " " (in.) " " our " " nimhevo, your " " (sp. to male) your " " (sp. to fem.)
hemhevo, their " " (sp. of male) their " " (sp. of fem.)

Remark
The pl. form of the above is made by adding long ő to suff. -em of the three pers. sing., -eo to make the first pers. pl. and having a long ő in the suff. -mevo of the second and third pers. pl.

na - am navehonom my chief
ni - am ni " thy chief
he - am he " his chief
na - aman our chief (ex.)
ni - aman nivehonaman our chief (in.)
i - amevo nivehonnevo your "
he - amevo hevehonnevo their "

näa my son not used in plural
nëhyà thy " " " " " hëhyà one’s " " " " "
näahan our " " (ex.) " " nahahono our sons
niahah " " (in.) niahah " "
nëhyàevo your " " nëhyàevo your "
hëhyàevo their " " hëhyàevo their "

Remark
When the Ch. wants to say "older or younger son" the term son remains as above but the expression for "older and younger" is as follows:

zemahactaz näa my older son zehaaxcetaz näa my younger son. " nëhyà thy " " " " nëhyà thy " "
zemahactaas hëhyà one’s " " zehaaxcetaas hëhyà one’s " "
zemahactaz näahan our " " zehaaxcetaz näahan our " " (ex.)
" niahah " " " " niahah " " (in.)
The above is also applied to great grandfather and is respectful appellation to old men.
nxàn, my uncle, no pl. form.
niš, thy " "
hešévo, one's " "
xnán, our (ex. or inc.); nxáneco, our uncles.
névo, your uncle; ; nisévo, your "
hešévo, their " ; hešévo, their "
In use:
zehešetton, my uncles, the uncles of mine
nzehešettoss, thy " " " thine
nzehešehess, one's " " " one
nzehešezë, our " " " ours
nzehešessâ, your " " " yours
nzeheševoss, their " " " theirs.

nháhan, my aunt, also used for the first pers. pl.
nhâe, thy " "
hehâeco, one's"
zehehahëz, our "
nhehevo, your"
hehehevo, their "

niš, grandchild, vocative
nixa, my grandchild or my son-in-law, also my daughter-in-law.
ôa, thy grandchild, son or daughter-in-law.
hevéxë, one's grandchild, son or daughter-in-law.
nixæhëhan, our (exc.) g. nixehehëhaneco, our grandchildren, sons or d...
ôeaxëhan, our (inc.) g. exaehëhaneco, our grandchildren, sons or d....
exaevo, your grandchild, sons or daughter-in-law.
hevéxævo, their grandchild, etc. hevéxævë, their pl.

nitov, my brother-in-law male sp. nitovo, my brothers-in-law.
éto, thy " "
hevetov, his "
nitovaneo, our " (ex.)
etovan, our " (inc.)
etovë, your " " sp. to males. etovë -your"
hevetovëvë, their " " of " hevetovëvë, their "

nitovëvë, for my sake nitov, my body nitovanoz
étove, " thy "
hevetovë, " one's "
nitovaneo, our " (ex."
etovan, " (inc.)
etovë, your "
hevetovëvë, their "
mavetove, the body or a body.

nîtem, my sister-in-law (male sp.) nîtámó is pl.
etâmè, thy (sp. to male) étamô.
hévetamè, his ("of") havetamô
nîtaman, our (exc.) nîtámâno
éteman, our (inc.) étámano
étamevo, your (sp. to males) étámevo
hévetamâva, their ("of") havetamâvô

When a woman speaks of her sister-in-law she uses the same term, naaxâhâm, as used by a man when speaking of his sister.

nânyam, my husband; same in pl.
nânyam, thy
hânyam, her
nânyaman; our (exc.) husband; nânyamanâo, our husbands.
nânyaman, our (inc.) nânyamanâo
nânyamevo, your (sp. to males) nânyamevo
nânyamevo, their ("of") nânyamevo

nâhame, my niece (pronounced with a strong hiatus following the á.
nâhame, thy
hêhame; one's
câhâmman, our (exc.)
nâhâmman, (inc.)
nâhamevo, your rarely used in the pl.
hêhamevo, their

nâzheem, my woman, wife; nàzheemô, my wives.
nàzheem, thy (sp. to a female) nàzheemô, thy
hêsheem, his
nàzheemâno, our (exc.) (seldom used in the sing.)
nàzheemâno, our (inc.)
nàzheemôvô, your
hêsheemôvô, their
nazenta, my nephew (son of sister to the man or son of a
brother to the woman.
nizenota, thy nephew
hezenota, one's "
nizenotan, our " (exc.) nazenotaneo, our nephews (exc.)
nizenotan, our " (inc.) nizenotaneo, " " (inc.)
nizenotavo, your " nizenotavo, your "
hezenotavo, their nephew. hezenotavo, their "

naveco, my co-wife navéongo, my co-wives.
niveco, thy " niveongo, thy "
hevéon, his " hevéonó, his "
seldom used in other persons. navéonaneo - our co-wives.
natóvame, my kindred by marriage natóvamo, my pl.
nistovame, thy " nistovamo, thy "
héstovame, one's " hastovamo, one's "
natóvaman, our " (exc.) natóvamaneco, our " (exc.)
nistovaman, " " (inc.) nistovamaneco, " " (inc.)
nistóvamevo, your " nistovamevo, your "
héstóvamevo, their " hastóvamevo, their "

nis'en, my friend (male sp.); nis'eneco, my friends.
es'en, thy " (sp. to male) es'eneco, thy "
hevés'en, his " hevés'eneco, his "
nis'esenehan, our " (exc.) males sp.
nis'esenehaneo, our "
es'esenehan, " " (inc.) es'esenehaneco, " "
es'esenevo, your " (sp. to males) es'esenevó, your "
hevés'enevo, their " (sp. of males) hevés'eneco, their "

nisheco, my friends esheco, thy "
hevésheeco, her " hevésheeco, her "
nisheehan, our " (exc.) nisheehaneo, our "
esheehan, " " (inc.) esheehaneo, " "
esheev, your " (sp. to woman) esheevó, your "
hevésheev, their " hevésheevó, their "

navhostoto, my kindred (pl. and sing.) blood relatives.
nivhostoto, thy "
hevhostote, one's "
navhostotan, our "
nivhostotaneo, our (exc.) relation
nivhostotan, our " (inc.)
nivhostotavevo, your "
hevhostotavevo, their "

There are a good many other similar affinitive terms, but not
deviating from the above forms.
See under "verb" the special mode for affinitative forms.

(c) Irregular possessive nouns.
Navóxz, flesh, whole body: Navóxz, my flesh; nivóxz, thy f.;
hevóxz, one's f.; navxtohan, our flesh(exc.); nivxtohan, our (inc.)
flesh; nivxozevó, your f.; hevóxzcevo, their f.

Mátó, legging; navxtó, my legging; nivxtó, thy 1.; hevxtó, one's 1.;
navxtohan, our l.(exc.); nivxtohan, our l. (inc.); nivxthevo,
your l.; hevxtóhevo, their l.

Hoze. sinew, when used as thread, otherwise sinew is a different
word. hotaxsz, sinews; nathozceme and nathozkam., my s.
(used in sewing), nathozcemoz and nathozkamo2, my sinews; natho2-
thy s.; nathozcemo and nathozkaman, our éme (exc.) s.; nathozcemen and nathozkamem, our (inc.) s.; nathozkame-
our sinews; nathozcemo2 and nathozcemo, your s.; nathozcemo2 noz
and nathozcemo, their s.

Moze, knife(motaxsz old pl. forms) mozceoxz, knives (set-of);
namozc, my k.; nimozc, thy k.; hemozc, one's k.; namozkmk, our k.;
namozkmko, our knives; nimozceov, your knives; hemozceov, their

Vizc.amsc and moze have the same possessive form as moze. Old
forms are, vita. fat; am, large amount of fat, lard, oil; mata,
bow trigger; meta, knife(large). the ending zo is a diminutive
form of vita, am, mata and meta.

Hoxzz, tree, hoxzetto(pl.); nathóxzetam, my t.; nathóxzetam, thy t.
heathóxzetam, one's t.; nathóxzetam, our(exc.) our t.
nathóxzetamec, our trees; nathóxzetamec, our (inc.) t.;
nathóxzetamec, our trees; nathóxzetamevo, your t.;
nathóxzetamevo, your trees; heathóxzetamevo, their t.;
heathóxzetamevo, their trees. Nathóxzetamó, my trees.

Nouns ending in -x follow the example of kamex, wood; nakamxeme,
my fire wood: stick; nikamxene, thy w.: hekamxeme, one's w.;
nikamxemem(inc.) our w., nakamxemevo, your w.: hekamxemevo, their
w., nakamxemce, my wood, sticks of wood; nakamxemce, our wood
sticks; nikamxemce, your wood.

Hoxqóx, ax; nathoxqóxeme, my ax; nathoxqóxeman, our(inc.) ax. etc.

Ešéhe sun; niescene and niescém, my day, sun; niesceman and
niecám, our sun, day; niescemevo and niescemevo, your sun,
hescemevo and hecscamevo, their sun.

Teehe, moon, has only one form used in ceremonials which is:
nitáeman, our moon light, nitáeman, our moons, nights (as one).
Hotoxc. star. hotoxcxo(pl.), nathotoxceme and nathotoxkan, my s.; nathotoxceman and nathotoxkaman(exc.), nathoxkamane, our stars; (ceremonial name); nathotoxcemev, your s.; nathotoxcemov, your stars; nathotoxcemivo, their s.; nathotoxcemov, their stars.

Màz, arm, hand; màz, niàz, niàzenan, niàzenan, niàzenevo, and heàzenevo, my, thy, one’s etc. hand. Pl. of above is: niàzenoz, niàzeno, heàzeno, niàzenanoz, niàzenevoz and heàzenevoz.

Vitanyan, tongue; nitanov, otanov, havetanov, nitanovan(exc.), etanovan(exc.) etanovevo and havetanovevo, my, thy, one’s, etc. etc. this is an old form. At present it is: navitanov, nivitanov, navitanovevo, navitanovevo, pl. form would be: navitanovoz etc.

Mazhe, liver, heesz, livers; nazhe, my liver; neshe, thy l.; heshe, one’s l.; nazheenan, our l.(exc.); naziheenan, our l.(inc.); nazheenevoz, your l.; hesheenevoz, their l. The pl. would be: nazheenoz, nesheenoz, hesheeno, nazheenanoz, nesheenanoz, and hesheenevoz.

Mavecneas, intestines; navecneas, my i.; nivecnee, thy i.; hevecnee, one’s i.; naveconxanoz, our (exc.) i.; niveconxanoz, our (inc.) i.; niveconsevoz, your i.; hevecsevoz, their i.

Matoneasbowels, pl. form of matoneas has the same possessive suff. as intestines: naveconxanoz, nitonxanoz, our bellies: nitoensevoz, your bellies.

Mazhest, heart, natzahanov, hearts; nazhesta, my h.; neshesta, thy h.; heshesta, one’s h.; natzahan, our h.;(exc.); natzahan, our h.;(inc.); natzahovo, your h.; heshtahovo, their h.; natzahanov, our hearts; natzahovo, your hearts; heshtahovo, their hearts.

Father, zehehestovasz: fathers, zehehestovessë
Zehehetto, he, my father. Zehehetovasz, I, his father.
Zehehetto, he, thy " Zehehetovas, I, their "
Zehehess, he, one’s " Zehehetovetto, I, thy father.
Zehehes, he, our " Zehehetovess, I, your "
Zehehevess, he, your " Zehehotovaz, thou, my "
Zehehevess, he, their " Zehehotovazemenetto, thou, our ".
Mother, 
zehescestovsz; mother, 
zehescestovessa.
Brother: zehenehestovsz, zeheshestovessa male speaking, or female speaking of male:
Brother: zehestatanemestovsz.
Younger brother for both male and female, zeevasemestovsz.
Zehes'onestovsz, the brother or sister, cousin or foster brother or sister.
Older sister (female and male speaking) zehemestovsz.
Sister naaxaehemė, my sister(male sp.) my sister-in-law(female sp.) zehaxaemestovsz, the sister zehaxaemestovess, the sisters 
Son. Nāa, my son, zehēhahestovsz, the son. Zehēhahestovess, the sons.
Nətona, my daughter, zehestonaestovsz, a daughter.
Nani, my child. Zehenisonestovsz, a child 
Nāmāe, my grandfather, Zehemēsemestovsz, a grandfather.
Nisčē, my grandmother, Zehovegesemestovsz, a grandmother.
Nēxēn, my uncle, also plr. Zehēgesestovsz, an uncle.
Nāhēn, my aunt, also pl. zehēhahestovsz, my aunt.
Nīxa, my grandchild also pl. Zehexaevstovsz, the grandchild.
Nītov, my brother-in-law, also pl. Zehetovstovsz, the brother-in-law.
Body, mavetov., body, trunk, emavetoye; it is a body.
Mavoxē, flesh, emavxozeve; it is flesh.
Naaxaehemė, my sister-in-law,(when male sp. it means my sister). 
Zehaxaehemestovsz, a sister-in-law.
Nāhēm, my husband. Zehēyamestovsz, a husband.
Nāzheemė, my wife. Zeheszaemestovsz
Remark. Both terms for husband and wife are correct but usually avoided, instead the Cheyennes say: zevistōmo, the one I married, zevistōmōzd, the one thou married, zevistōmo, the one he or she married, zevistōmo, the one we married, zevistōmos, the one you married.
Zevistōmossa, the one they married.
Nāzenotā, my nephew, Zehōszenotastovsz, a nephew 
Zeheszenotastovess, nephews.
Nāham, my niece. Zehesheestovsz, a niece; Zehesheestovess, nieces. 
Nepewa are the sons of a father’s sister: the son of a father’s brother is called son. Nieces are daughters of a father’s sister: a daughter of a mother’s sister is called daughter.
Nātoyame, my kindred. Zehestovamestovsz kindred. zehestovamesto-
Nis’en, my friend. Friend(between males). Zehesces'tonestovsz, the friend (of male).
Nis’he, my friend, Zehesces’heestovsz, the friend(of female).
(f) **Diminutive**

The diminutive form of nouns is expressed by a k or c sound, or by the suffix -es. Ex: mhæk-house, mha sk-small house; ohe=river, ohe=c little river; vaho=white woman, vehoka=little white woman. Vehokakis(sing.) vehokaksoneo(pl.) little or young white girl. The suffix-es refers to young, offspring, ex: mhenomh=horse, mhe n hames=young horse, etc. More about the same will be given in the Syntax.

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**VII. PRONOUNS:**

A. **Personal.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na-néhov, I, myself</td>
<td>Nitové, by me, for my sake</td>
</tr>
<tr>
<td>Ní- &quot; thou, thy self</td>
<td>Etové, &quot; thee, &quot; thy sake</td>
</tr>
<tr>
<td>E- &quot; oneself</td>
<td>Hevetové, by one, etc.</td>
</tr>
<tr>
<td>Ne-néhov'hemé, we ourselves(exc.)</td>
<td>Nitovan, &quot; our selves, etc.(exc.)</td>
</tr>
<tr>
<td>Ni-néhov-hemé, &quot; (inc.)</td>
<td>Eto von, &quot; &quot; (inc.)</td>
</tr>
<tr>
<td>Ni-néhov-hemé, you, yourselves.</td>
<td>H e vortex, &quot; your selves.</td>
</tr>
<tr>
<td>E-né hov-co, they, themselves.</td>
<td>Nist ox otto , all of me (body)</td>
</tr>
<tr>
<td>Nistnovahetto, my whole</td>
<td>&quot; &quot; thee</td>
</tr>
<tr>
<td>Nistnovahes, one's whole</td>
<td>Nistoxs, all of one, every one.</td>
</tr>
<tr>
<td>Nistnovahes, the whole of us</td>
<td>Nistxes, &quot; &quot; us.</td>
</tr>
<tr>
<td>Nist novahvoss, &quot; &quot; you</td>
<td>Nistxes or &quot; &quot; you.</td>
</tr>
<tr>
<td>Nist novahvoss, &quot; &quot; them</td>
<td>Nistxevoss, &quot; &quot; them.</td>
</tr>
</tbody>
</table>

Noun form is **nistnovahesto z**, the whole of the parts.

---

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nitaeta, all of me (in general) my stature.</td>
<td>Nit aeto, all of the stature.</td>
</tr>
<tr>
<td>Nitäta, &quot; &quot; thee</td>
<td>There is only a shade of distinction in pronouncing the two first persons sing. of the forms ending in etc, ex: nitaeta, all of me and nitaeta, all of thee. In this form &quot;of thee&quot; the stress is more on the penultima, thus: nitaeta, all of thee. The ending -voss is almost whispered. Pronounce it nearly like -va or v's. Related with nitaeta is nitao, all, used as in English, for organic and inorganic, only that the inorg., pl. make nist aesz, of all those.</td>
</tr>
<tr>
<td>Nit aetas, &quot; &quot; one</td>
<td>Nistxes, &quot; &quot; one.</td>
</tr>
<tr>
<td>Nita taz &quot; &quot; us</td>
<td>Nistxes or &quot; &quot; us.</td>
</tr>
<tr>
<td>Nita tass &quot; &quot; you</td>
<td>Nistxes or &quot; &quot; us.</td>
</tr>
<tr>
<td>Nita tavoss &quot; &quot; them</td>
<td>Nistxes or &quot; &quot; us.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ninokaé teto, I alone</td>
<td>Nšemaëtto, the whole of me.</td>
</tr>
<tr>
<td>Ninokaé tto, thou alone</td>
<td>Nšemaëtto, &quot; &quot; thee.</td>
</tr>
<tr>
<td>Ninokas, one alone</td>
<td>Nšemaëss, &quot; &quot; one.</td>
</tr>
<tr>
<td>Ninokas, we &quot;</td>
<td>Nšemaëss, &quot; &quot; us.</td>
</tr>
</tbody>
</table>
ninokaess, you alone.
ninokavess, they " "
ninokatto, it " "
ninovevetovaetto, I, for myself
ninovevetovaeteto, thou, " "
ninovevetovahez, one, for self
ninoneovevetovehez, we each for "
ninoneovevetovehez, you " "
ninoneovevetovevoss, they " "
ninovevetovatto, it for itself.

B. Organic demonstrative pronouns, "points out" (personal and others).

zenêov-etto I, the one who " " 
-êto thou, " " 
-az one, who " " 
-oz we, the ones who " " 
-ess, you, the " " 
-evoss, they, the " 

These peculiar endings will be fully known in the subordinate conjugation. They are the same for all such pronominal forms as: zehetovhettoto, that of me belonging to me as I am bodied, etc.

C. Inorganic demonstrative Pronouns.

heto, this one here.
hato, that one there.
zehetaeto, that of it, its amount, 
hez, this, now (mostly used of time)
zehesetovatto, that which it embodies, also zehesetovatto, its implication meaning

D. Organic demonstrative-relative Pronouns.

nah, the one who, whosoever
né, " " specified, referred to.
niahahe, the one who referring to.
niahahevo, the ones who " 
zehahe, this one pointing to, of whom zehahevo, those the ones of whom.
E. Inorganic Demonstrative-Relative Pronouns.

hane, that there.
hen, that, mentioned
etahane, that there, that is it
etahanevosz, those there, those are the ones
hathane, there, that (pointing forth)
hanahane, " " (referring)
zeahanevosz, pl. of above.

F. Organic Interrogative Pronouns.
nivásesó, who? pl.
nivá zeto, who is this one?
nivá tato, who is this one?
mo né, is it the one mentioned?
mo náh, is it that?
mo tato, that one? is that the
nivá, which is the one?
máseo, isn't that the one?

G. Inorganic Interrogative Pronouns.
henova, what is it?
henovaeoxz, what are they? denoting "set of things" what are they together?
henaeoxz, why, what for are they? mo hen, is it the one mentioned?
henova heto, what is this?
mo han, is it that there then?
mo hato, what is that?
enése, is it this way (referring)?
heno hato, " " " "that? tás, which is it? tásensz pl.
mo hato, this one? likely this?
mo nsehan, is it the one?
likely the one mentioned. etoxtnavosz, how many of them?

Bear in mind that some of the above interrogatives can be used in relative form, ex: exvóxtoxó henoavoxz hopson, he saw, "whatever it was" on another's his back. The interrogatives "mo nseho, mo nsehan", when used in the relative form, mean the one likely of whom, which.

Demonstrative and relative pronouns are usually united in the subordinate form of the verb, See Syntax for further details on the pronoun.
VIII. THE VERB.

With the Cheyenne Language it is especially true that its verb is the language. The embryos of the verb are the three vowels a, e and o with their combinations. In general it can be said that a denotes subjectivity, side, predicative, etc. e denotes being, existing, manifesting, effecting, issuing, etc. o denotes objectivity, substance, organ, body, etc. concrete. A careful study of the language will show the important role which these three vowels play in the verbal construction.

DISPOSITION OF THE VERB.

A. The Coordinate Conjugation.

This conjugation comprises the verbal forms as modified by the personal pronouns na-, ni-, e-, as prefixes exemplified under Persons, Tenses and Verb forms in the next following pages:

a. Persons.

The Cheyenne verb has six persons, three in the sing. and three in the pl.. Besides this is an excl. pers. of the 1st. pers. pl. and what we call a fourth (and fifth) pers. connected with the 3rd. pers. sing. or pl.. These latter will be explained in the subordinate conj.

The excl. is used to mean: one and I; or, they and I, they and we; it excludes the person addressed. The incl. is used to say: thou, or you and I, we, it, includes the person addressed.

In the three first persons sing. only pronominal prefixes are used. In the pl. form also pronominal suffixes are added.

Ex: Na----, I, self. na-vošan, I see.
    ni----, thou.  ni-" thou seest.
    e----, one.  e-" one sees!
    na----hemę, we(exc.). na-vošan-hemę, we see.
    ni----hemę, we(inc.). ni-vošan-hemę, you ".
    ni----hemę, you ni-vošan-hemę, you ".
    e----ce, they e-vošan-ce, they see!

The suffixes -hemę and -hemę have a whispered or evanescent final vowel. The diatrical mark can be dispensed with. The h sound in suffixes -hemę and -hemę is omitted in verbs ending with o, a, ce, ao, e and x. thus:

na-hačame, we hunger; na-hačame, we pray;
na-pevutano-me, we are glad; na-anaome, we fall.
na-hemę, we sit; na-pevamačé, we are good; na-actoč-me,
we perish.
Verbs ending with x eliminate, in rapid speech the vowel preceding the x in the pl. persons. Ex: na-asetax, I run away; na-asetxeme, we run away; easetxeo, they run away (easetaxeo).

Verbs ending with e preceded by a consonant, eliminate their final e to take the pronominal suffix -heme and -eo. Ex: na-mese, I eat; na-mesheme, we eat; e-mess-eo, they eat.

More often however, the pl. is formed thus:
na-ovše-name, we lie down to sleep. (exc.)
ni-"nana, you" " " " (inc.)
e-ovšen, they" " " .

It will be seen that the ending -eš changes the e in the pl. form and places it after the ū. The endings in aeo, oeo in the 3rd. pers. pl. are pronounced as if written -ayo, -oyo, châmoxtaeo becomes châmoxtayo, they are sick; enasoenoeo becomes enasoenocy, they are satisfied.

b. Tenses.

There would be a great number of tenses in Cheyenne, but whatever temporal meaning can be expressed by an infix, without influencing the ending of the verb, forms no special tense. The temporal infixes mostly in use are the following:

1. -ta- denotes on, toward, proceeding to.
2. -to- " on, at the very.
3. -tose- " reaching
4. -tateose- " proceeding to reach at.
5. -sēe- " done, perfect, past.
6. -he- " to, tending toward, set in a direction, extend, stretch, forth, unto, course.
7. -ho, hoe- " come, arrive, have, extended, reached.
8. -meha- " was (Imperfect) implies "no longer so".
9. -n-or-ne- " in, during, referring, from before. This sound has also a similar meaning as the Hebrew "Niph'āl" or the Greek "medium" with a reflexive (for self) meaning.
10. -nše- " on, perfecting, effecting, while, implies force, bent on.
11. -nšena- " on, in process of, bent on (doing)
12. -tenše- " on at, process, while at.
13. -tše- " now, presently, thus a contraction of -zcheša-
14. -tötše- " now, at the very ....
15. -monetotše- " just now,
16. -so- " still, yet, pending, continuing
17. -sônge- " still on.
18. -sōnšena " still bent on in the process of, during.
19. -šēta- " reached, to full extent, area, amount, all over.
The regular forms for the tenses are:

**Present**- Na-vō san, I see. (faculty)navōsen, I show, make to see. ni- "thou seest. e- "one sees. na-vōsanheme, we see. ni-vōsanheme, " "ni- " heme, you see. e- vōsaneco, they ".

**Past**- Nā-mehosan, ni-mehosan, è-mehōsan, nā-mehosan-heme, ni-mehosan-heme, è-mehosanco, I, thou, he we, you, they love. 

**Imperfect**- na-meha- vōsan, ni-meha- vōsan, I was seeing, implies no more, not now, etc. 

**Preterit**- This tense simply infixes -eē- after pronominal prefix and verbal stem, na-eē-vōsan, ni-eē-vōsan etc. I have seen, I am "done" seeing. 

**Future**- The future tense inserts infix -ze-, thus: na-ze-vōsan, I shall see, thou seest.zevōsan,. When the verbal stem begins with h, x, š, a and o, then the final e in -ze- is eliminated as na-zhoe and not na-zehoe, I shall sit. Usually the i sound in the 2nd. pers. sing. and pl. and the 1st. pl. is dropped, thus: na-zevōsan, thou shalt see; nsze-vōsan-hema, we shall see. 

When infixes -ta-, -tōe- -tose- are used in the past or future tenses, they combine in this wise with the pronominal prefixes.
Past: nàta, nàto, nàtose---(1st. pers. sing. and pl. exc.)
nsta--------nsto---nstose---2nd. " " " also we.
esta-------esto---estose---3rd. " " "

Future: nàta---nàtoe---nàtose---(1st. pers. sing. and pl. exc.)
nsta---nstoe---nstose---(2nd. " " " also incl.)
zeta---zetoe---zetose---(3rd. " " "

Remark: In the 2nd. per. sing. and pl., also with the 1st.
per. pl. inc. the form nista, nisto and nistose are
much used, while the future often drops even the n, thus:
sta, stoe, and stose.
Each of the above tenses may incorporate one or more of the
35 temporal particles.

c. Verb Forms.

1. Intransitive Form:

By this appellation "Intransitive" we imply the verbal form
having no object, organic or inorganic. The action does not
pass to an object nor is it received, except when "veče" or "no-
are either infixed or implied. It is the verb with the subject
only. In a way it is an infinitive form with the pronominal prefix.
By its endings the Intansitive form can be divided into four main
groups, from which others are derived.
The group ending in -san or -t'san, -sen or -t'sen. Most of the verbs
can take this ending, which denotes prolonged verbal action.
Ex: na-meho-san= I love; napuveto= I fix well; na-haco-sen= I
come. The suffix -san implies also a drawing, continuity.
The group ending with a, implying a predicative, participle present
meaning, ex: na-haono= I am praying, na-hacana= I am hungering;
nahavo= I am doing evil, etc.
The group ending with e, implying center, point, place, immediate
action, ex: na-petan= I rejoice; na-zetoe= I look, center my
sight; na-anae= I fall, etc.
The group ending with o, implying a being, manifestation,
phenomena existence, ex: na-haono= I am a prayer. The word
"phenomena" is used here as antonym to "noumena", na-meoe= I war,
I fight. Also note following intransitive endings and their
meanings: -tan and tano, denoting mental state (except when a
passive form).

-an, -en, " taking place, shaping, mostly by
-hand.
-as, " from, start, begin, leave.
-eve, " existence, being, in manifestation, course.
-eoneve " being one, similar to English suff.
-er in sinner, worker etc.
oxz, denotes process progress. become, (in a short time) evsoneit turns out well.
-ox, "cutting, part, through, swift action.
-ox, ex, ex, "perfect, perfected, over, done, lying.
-es, ces "to be, to take place, be from (it is the
-hesa, zhesa, "inorg. form of -hesta)
-hasa, "wind. ehæn=it winds, it is windy.
-ahaz, -ahaz "express, throw, thrust.
-ene "snow, condition.
-çva, -çm, "liquid, fluid, water
-omao, "ground, surface
-tovao, "smoke.
-ono, "savor.
-sva, ""wifed", having a wife.
-ó, ó "grass, plant, vegetation.
-ô, ò, "sight, look out, in view, sight, space.
-stamen, "condition, state, being.
-sta, hesta, "condition of heart, hearted.
-staha, "medium form, as ansoomaha, it is boiling (water)
-ossa, "cold, (or)
-aomoxta, "ice, frozen condition of inorg. objects
-onen, "toothed
-naeva, "armed (of arms and hands)
-nea, "hands
-bíe, "feet.
-oxta, "logged.
-óoss, "fingers or claws.
-ôa, "nosed
-ôsta, "eared
-ôvess "growth of hairs
-ôe, "haired, referring to hair
-ovston "erected, constructed
-moxta, "feeling, nepevomoxta - I feel good, I am well.
-ôhesa, "flame
-ôn, veneco, "vissance, countenance.
-ôn, "motion.
-ôe "head

2. Impersonal Form.
This verbal form is always in the 3rd. per. sing. and pl., its subject being inorganic. There are four different endings of the Impersonal for m, which are:
1. Ending with -tto, -atto, -sta.
These suffixes are added to the Intransitive form in the 3rd. per. sing. Thus: e-vsoam=one sees, evsoneit=it sees; shoe=he sits, or is here; shota=it sets is here. The characteristic sign of the Impersonal is the suffix with -tto.
The plural of this -tte and -ta is -ttansz and -ttansz, ex: -ewōsancttonsz=they (inorg.) see; chotansz=they are there. The suffix -tte is added mostly to intransitives ending with a consonant, and implies action. The e acts merely as a connective. Suffix -ta (either -ata, eta or eta) implies a state. When the verb ends with "ae" and "e" it oftentimes drops the final e to add the suffix -tte or -ta.

2. Ending in -tovsz, for sing, and -tovensz for the pl. This suffix is used to convert nouns ending in -tovsz into a verbal form, ex: mese=food; c-mese=tovsz=it is food; emese=tovensz=they are food. Mēatoz=gift; ematove=it is a gift. Thus the -tovsz changes into -tovsz. But this very ending is susceptible of taking the common impersonal suffix -tte, -ta, ex: emesetovetto=it acts as a food; emesetovettozsz=they act as a food. Ematoveetto=it acts as a gift, ematovettoz=it has the quality of giving.

3. Ending with -nov or enov. This implies a participle, present, sometime adjective meaning, ex: emesanov=there is an eating; emeenaov=there is a giving. There is also a pl. form (-novensz): choeanovensz they are profitable. This suffix (-nov) is added to the verb in the 3rd. pers. sing.

4. Ending in -sha or -a for the sing, and -shanxsz, -hansz for the pl. This implies a medium (neither active nor passive).

ex: eakšoma=it is a bunch of water (pond); ensooma=it is boiling; eahšoma=it is much of it; emhšoma-sa=it is in a state of reflection, it is a film-like substance. These forms can also adopt the suffix -tte. ex: eakšomøatto=it takes the form of a pool. Emḥšomøatto=it reflects, then it becomes active.

---

3. Transitive Form.

We call "transitive form" when the verb has an object, either org. or inorg., direct or indirect. Whenever the action passes to an object, or from the object to the subject, the verbal form becomes transitive, in Cheyenne. No rule exists to tell how an Intransitive verb becomes transitive, i.e. adopt an objective form, but the following is only a general guide:

**Intransitive ending** -5, ñsan becomes -ño for org. and -ståta for inorg.

<table>
<thead>
<tr>
<th>-san</th>
<th>-sto</th>
<th>-tvo</th>
<th>-ta</th>
<th>-tano</th>
<th>-tano, -tano</th>
<th>-ano, eno</th>
<th>-ena, -ena</th>
<th>-vóta</th>
<th>-vóto</th>
<th>-vov, -vov</th>
</tr>
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<tbody>
<tr>
<td>&quot;</td>
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</tr>
</tbody>
</table>

Most of the other intran. ending take -tovo, etovo, ovo, evo for the obj.

Bear in mind, that most of the verbs can take either one of the following suffixes, when becoming transitive:
1. ------mo, denoting of or with or indirect object, partitive.
2. ------no, " direct object, done by hand or figuratively so.
3. ------to, " dative meaning, to, unto
4. ------vo, " occupy, engaged in, implying longer action location.
5. ------aho, " to cause one to be...
6. ------eho, " to cause to one...
7. ------eho, " to keep one, maintain, hold.

Whenever the verb has an immediate action on its object, the suffix -no, for the org. and -na, for the inorg., must be added to the transitive form. The verb has then an accusative meaning. Of course some verbs which in English have an accusative object may not be considered so in Cheyenne, as in German we say: ich gedenke seiner and in English, I remember him.

Whenever a dative meaning is implied, the suffix -to, -tovo, -etovo, for the org., and -oxta, -ta, etc., for the inorg. are used, as: na-meto I give to him; na-èstovo I speak to him, etc.

Whenever the verb implies an occupation, "engaged in", plying, then the suffix -ovo for the or. and -a for the inorg. is used, as: na-méovol find him (where he is) na-méa I find it (where it is).

The suffix -aho, cho, ého has a causative-dative value, as: na-naho= I cause him to be dead= I kill him. The inorg. would be na-naz= I kill it: na-ameténého= I cause life to keep one alive; napevóeho= I do good to one, I cause him to (feel) well. The inorg. is: napevóësa= I do good to it. Navoëzetan= I rejoice; na-vëzetan-eho= I keep him rejoicing. The inorg. form is: napevëzetanoxz= I keep it rejoicing.

Whenever the verb implies "telling, declaring, counting as" the suffixes -amo and -omo become -zesta, -hesta and -oesta in the inorg. form. Otherwise when participation, collectivity is implied these suffixes (-amo, -emo, -omo) become amota, -emota, omota in the inorg. form. ex: Napevatamo= I deem him good; napevazesta= I deem it good.

nahosëemo= I tell of him; nahosësta= I tell of it.

napëvëmo= I count him good; napëvësta= I count it good.

navëzëmo= I go with him; navëzzëmota= I go with it.

3. Transitive Form

la. Regular form of the Transitive.

lb. Active Voice

1c. With simple personal suffixes

2c. With Accusative Organic suffixes as added to the personal suffix.

3c. Accusative inorganic suffixes added to the personal suffix.

4c. Simple........ inorganic suffixes.

To avoid over lengthy paradigms of the Transitive Form, we give here only the personal pronominal suffixes which are common to all, then we shall explain how these suffixes are added to the different verbal stems.

Remark: In Cheyenne the verb suff. -ae and -oe will drop its final e and then the a or o becomes long, as: navóma for navómae, they see me.
1c. Active Voice with simple Personal suffixes. (these should be
fully mastered.)

Thou --- me, ni --- e. Ex: ni-vōm-e thou seest me.
you------" ; ni --- eme. " ni-vōm-eme you see me.
Me:one------", na --- a " na-vōm-a one sees me.
they------", na --- ə(e) " na-vōm-ə they see me.

I---thee, ni --- az, Ex: ni-vōm-az I see thee.
Thee:we -- "; ni --- azemenə " nivōm-azemenə we see thee.
he-- "; ni --- a " ni-vōm-a he sees thee.
they-- "; ni --- ə " ni-vōm-ə they see thee.

I---one, na --- o. Ex: na-vōm-o I see one.
thou- "; ni --- o, " ni-vōm-o thou seest one!
he- "; e --- o, " e-vōm-o he sees one.
he- "; e --- a, " e-vōm-ə he is seen by one.
we- "; na --- on, na-vōm-on we see one{int.}
One: we -- "; ni --- on, ni-vōm-on " (exc.)
you- "; ni --- ovə " ni-vōm-ovə you" "
they- "; e --- ovə " e-vōm-ovə they" "
they are seen by him: e --- əəvo, e-vōm-əəvo=they are seen by them

name+ə = I am given to by one, na-vōmə, I am seen by one.
nimetə = thou art given to by one, nivōmə, thou art" "
emeta = he is " " " ovōmə, he is seen" "
nameta+enə we are " " " (it)navōmenə, we are " "
emeta+enə, = they " " " (it) evōma+enə, they" " "
thou- us, ni --- eme+ə ex: ni-vōm+em+ə= thou seest us.
you- us, ni --- eme+ə, " nivōm+eme+ə you see us.
Us: he- --- us, na --- aen " na-vōm-aen he sees us.{exc.}
** " " na --- aen " ni-vōm-aen= " " (inc.)

As the Cheyenne has no he nor she, him or her, we use "one" to mean any one of these terms. From now on we shall use "one" mostly to represent "him or her", while we keep "he" to express either "he or she". Bear in mind that "a" has a subjective, passive, reflective meaning, while "o" has an objective value!

Thus: na-vōm-o = I see one; na-vōm-a = I am seen by one. The "o" becomes "a" in the passive.
I--- them, na --- o ex: na-vōm-o, I see them.
thou- "; ni --- o " ni-vōm-o, thou seest them.
he- "; e --- o " e-vōm-o, he sees them.
he by them, e --- ə " e-vōm-ə he is seen by them.

** I --- you, ni --- azeme. Ex: ni-vōm-azeme=I see you.
We -- "; ni --- azemenə " ni-vōm-azemenə=we see you.
YOU
he- "; ni --- aevə. " ni-vōm-aevə=he sees you.
they- "; ni --- aevə. " ni-vōm-aevə= they see you.
From the above it will be seen that whenever the 2nd. sing. or pl. has the 1st. per. sing. or pl. for object, vowel -e becomes suffixed. When the 3rd. per. sing. or pl. has the 1st. per. for object, vowel -a becomes suffixed. When 1st. per. sing. or pl. has the 2nd. per. for object, the -az becomes suffixed. When "one" is the object to any one of the persons, then vowel "o" becomes suffixed. Of course above suffixes, -e, -a, az, -o are in the sing.

Remark. There is no special Infinitive form in Cheyenne. The verb is usually given in its transitive form in the grammar with the objective o, or in the form 1--one. Ex: navêmo, namahote, napevoého etc. From this all other forms can be made. There are in Cheyenne nine principle endings in the transitive form with the objective -o. They are: -mo, -oto, -eto, -ého, -evo, -evo, -nc, and -cho. There are others mentioned later.

When vowel -e becomes suffixed to them, there is a change in those having a,t,h, z.

Ex: -mo, becomes -me; ni-vêm-e=thou--me; ni-vêm-o=you see me; ni-vêm-on=you see us.

-etò, -oxe; ni-peox-o=thou despisest me; -oxe=you--me; -oxem=thou, you us.

-zèo -tê; ni-hoctê, thou bringest me; -tême, -tsemeno.

-zèo -evê, ni-nêstomeve, thou explainest me; -evême.

-o vê; ni-êsztove, thou sp. to me; -ovême, -ovemenono.

-no -nc, nihestane, thou takest me; -nenemnoon.

-cho -oxê, ni-pevastax, thou makest me glad, -oxme, -oxemono.

-èho -ax, ni-nax, thou killest me; -axemeno, -onon.

In all other cases, where e, az or o are the objective suffixes, the consonant in the verb does not change. Only the verbs ending in-êho and -zeo have changes that need exemplification.

ni-pevo-heș= thou dost good to me! ni-amco-tê=thou leadest me
ni-pevo-hešeme=you-------" " ni-amco-tês=you-------"""" "

Me: na-pevo-êha= he-------------" " na-amco-zêha= he-------------" "
na-pevo-êha. they-------------" " na-amco-žh=they-------------"

Thee: ni-pevo-êha=I do good to thee. ni-amco-êha=I lead thee.
ni-pevo-êhasem=we------" " (ni-amco-êhasemen=we--""
na-pevo-êha=he-------------" " ni-amco-êh=he-------------" "
ni-pevo-êha= they-------------" "

na-pevo-êho= I do good to one. ni- " " =thou........... " ni- " " =thou.... "
One: e-pevo-êho= he............. " e- " " =thou.... "
e-pevo-êha= he is done good by one.
na-pevo-êhon=we do good to one ni- " " " " " " " " " " " " " " " 
na-amecz-hon=we lead one. (ex. ni- " " " " " " " " " " " " " " " )
ni-pevo-éhov=you do good to one  
na-ameo-zhov=you lead one.

e-pevo-éhov=they " " "  
e-ameo-zhov=they " " "
e-pevo-éhov=they are done good by one. E-ameo-zhov=they are led by one.

ni-pevo-heşemenö=thou doest good to us. Ni-ameo-tšemenö=thou leadest us.

ni- " " you do good to us. ni- " " you lead us.

na-pevo-éhaen=he " " "  
na-ameo-zhaen=he " " "

Us: ni- " " " " "  
ni- " " " " "

na-pevo-éhaenec=they " " "  
ni-ameo-zhaenec=they " " "

ni- " " " " "  
ni- " " " " "

ni-pevo-éhaezeme Ido good to you. Ni-ameo-zhaezeme=I lead you

ni-pevo-éhaezemenö=we" " "  
ni-ameo-zhaezemenö=we" " "

You: ni-pevo-éhaev=he does " " "  
ni-ameo-zhaev=he leads you

ni-pevo-éhaev=they do " " "  
ni-ameo-zhaev=they lead " 

na-pevo-éh= I do good to them. na-ameo-zh= I lead them.

ni- " " = thou " "  
e- " " = he " "

e-pevo-éh=he is done good by....e-ameo-zh= he is led by them

na-pevo-éhene=we do good to na-ameo-zhene=we lead them(exc.)

Them:

ni- " " " " " "  
ni- " " " " " " (inc.)

ni-észtov-ó you " " "  
ni-ameo-zhov=you " " "

ni-észtov-ó=they " " "  
ni-ameo-zhov=they " " "

ni-észtov-ó=they are done good by them. E-ameo-zhaev=they are lead by them.

The verbs ending with -ov have two forms, whenever the 3rd. pers. sing. or pl. is subject of the verb, thus in the expressions: he, they speak to me, thee, you, us; the same is the case in the passive form of the 3rd. person sing. or pl. ex: he is spoken to by one, etc. thus:

na-észtov-ó=he speaks to me, I am spoken unto him.

ni- " " = he " " "  
ni- " " = he " " "

ni-észtov-ó=he " " "  
ni-észtov-ó=you " " "

ni-észtov-ó=they " " "  
ni-észtov-ó=they " " "

na-észtov-ó=he " " "  
ni-észtov-ó=us " " "

na-észtov-ó=they " " "  
ni-észtov-ó " " "

ni-észtov-ó= one is spoken unto by one. E-észtov-ó=one is spoken to by one.
esztovaevo= they are spoken unto by one. esztoevo= they are spoken to by one. esztov-evo= I’ them. esztev un them. All of the above expressions are really passive forms, thus meaning: I am spoken to by one, thou, you, we, they, are spoken to by one. Hence the presence of the a in the pronominal suffixes. The elimination of this a, or rather va gives the verb a more active meaning which is difficult to render in English, except in the aoristic sense of ingressive or short duration, a transient action.

Above will be sufficient to give the personal suffixes of the verb in the active voice of the Transitive Form. Bear in mind that verbs having -oto and -ho change that t and h into x, whenever the final o becomes an e, or whenever a 2nd. person is subject to a 1st. per.; (sing. or pl.) Verbs ending in -eto and -ého become -ée and heé; verbs in -zo become -tzo, whenever a 2nd. per. is subject to a 1st. The one exception in this case is the verb, na-meto= I give to him, which makes, ni-me-ze= Thou givest to me, etc.

2c. Active Voice with Accusative Organic Suffixes, added to the personal suffix.

When above personal suffixes are mastered it is a comparative easy matter to add to them an accusative object, whenever needed. The personal suffixes undergo but slight changes here and there. In the following we give the Accusative Suffixes (org.) by themselves alone, as they are attached to the verb "give" as the most natural one to take organic and personal suffixes. Other verbs not taking naturally both suffixes, are able to take them when infix -veé or -no is incorporated, for instance: I come to him with a horse= návshocoaotnotto mohanam. To avoid lengthiness and gain space, following abbreviations will be used hereafter: sg. = singular; pl. = plural; per. = person; in. = infix; prc. = prefix; af. = affix; org. = organic; incor. = inorganic; v. = verb; and n. = noun. In the following paradigm we give the sg. and pl. of the org. object. The suf. given first is sg. the next pl.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Third Person Singular Active (org.) Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Me one, na--enotto,--enotto.</td>
<td>Nameta-enotto,--enotto= he gives &quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>them, na--enov, --enov5</td>
<td>Nameta-enov, --enov5= they give &quot;&quot; &quot;&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Object</th>
<th>Third Person Plural Active (org.) Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>thee one,</td>
<td>Nimetaz-enotto,--nometazenotto, I give the one,...thom.</td>
</tr>
<tr>
<td>them.</td>
<td>Nimetazemeno-n, --nno= we &quot; &quot; &quot;</td>
</tr>
<tr>
<td>ni--enotto,--enotto</td>
<td>Nimetaenotto,--enotto= he gives &quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>ni--enov,--enov5</td>
<td>Nimeta-enov, --enov5= they &quot; &quot; &quot;</td>
</tr>
</tbody>
</table>
To: na--notto,—notto
   One, one,
them.   ni--   
   e---   
   na--on,----oneo
   ni--   
ni--nov,--novo
c--nov,--novo

nameto-notto,—notto=I give to one
   one,
nimeto-notto,—notto=thou
emeto-notto,—emeto-notto,he
nameston-on,---oneo=we
   ni--
nimeto-novo,--novo=you
emeto-novo,--novo=they

To: ni--n,---neo
   Us one,ni--n,---neo
   them. na--on,---oneo
   namemon- on,----oneo=he gives
   ni--
ni--oneo,--
nameto- oneo, --they

nimezemono-n,--neo=thou givest to us one.

To: ni--nov,--novo
   YOU one, ni--n,-----neo
   them ni--nov,--novo

nimetazo-novo-novo=I give to you one,  

To: na--nov,--novo
   THEM one
   them.   ni--   
   e---   
   na--non--noneo
   ni--novo,--novo
c--novo,--novo

nameto-novo,---novo=I give to them one, 

To: Niveshoenox-e-notto---notto=thou comest to me with, by
   Me with
one,   (in sense of instrumentality
   them.   ni--   
   e--   
   na--hoesheta-enotto,---enotto=he comes
   ná--hoeshot--enovo,-----enovo=they come-

To: Niveshoenox-e-notto---notto=thou comest to me with, by
   Me with
one,   (in sense of instrumentality
   them.   ni--   
   e--   
   na--hoesheta-enotto,---enotto=he comes
   ná--hoeshot--enovo,-----enovo=they come-

To: Niveshoenox-e-notto---notto=thou comest to me with, by
   Me with
one,   (in sense of instrumentality
   them.   ni--   
   e--   
   na--hoesheta-enotto,---enotto=he comes
   ná--hoeshot--enovo,-----enovo=they come-

To: navesh-oeto,--novo=I come to thee with one
   by one-- them.

To: navesh-oeto,--novo=I come to one with one, them.
   One
   by one
   them. navesh-oeto-on---oneo=we come
   ni--
e--   

To: navesh-oeto,--novo=you come
   e--   
   =the

To: navesh-oeto,--novo=I come to one with one, them.
   by one
   them. navesh-oeto-on---oneo=we come
   ni--
e--   

To: navesh-oeto,--novo=you come
   e--   
   =they
To nives-hoehot-amos-
U1 by ni- " " noneo,-
one, nives-hoehot-aenon
them ni- " " "
naves-hoehot-aenoneo-
na- " "

To nives-hoehot-az-enov,--- enov = I come to you with, by one
YOU by ni"-hoehot-azemenoneo,--neo = we " " " " "
one, nives-hoehot-a-enov,---enov = he comes" " " " "
them ni"-hoehot-a-enovo,---- " =they come " " " " "

Notice that the per. sf. -eme becomes -enov; -azeme becomes
-azemov, while the sf. -ovó of the 2. and 3. per. pl. turns into
-onov(instead of -ovonov).

3c. Active Voice with Accusative Inor. Sf. added to the per Sf.
From preceding paradigm it is obvious that the accusative particle
is either -notto or -nov, novó whenever the object is org. When
the object is inor. then the accusative particle is only used in
pl. per. or pl. form of the object we exemplify again with the
v. "to give".

To ni-maze =thou givest it to me, Nimeze-noz=thou givest... those to me
Me it, nimeze-nov=you give " " " nimeze-novoz=you give " " "
those. nameta =he gives " " " nameta-enoz =he gives those"
nameta-nov=they give " " " nameta-novoz=they " " "

To nimetaz=I give it to thee, nimetaz-enoz=I give to thee those
Thee. it nimetazenon=we " " " nimetazenonaz=we " " "
those. nimeta =he gives to thee it, nimetaenoz=he gives " " "
nimetaenov=they give " " " nimetaenovoz=they " " "

nameto = I give to one it; nameto-noz=I give to one those
ni-"=thou givest to one " ni-""thou givest""

To one it, nameto-non=we give " " nameto-nonz=we give " "
nimeto-non=we " " " nimeto-nonz= " " "
nimeto-nov=you give to " " nimeto-novoz= you give to "
emeto-nov= they " " " emeto-novoz=they " " "
To nimezemenon=thou givest to us it, nimezemenonsz=thou givest to us those. 
US it: " =you give " " " , nimezemenonsz=you give " " nametaenon=he gives " " " nametae-nonsz=he gives " " ni- " " inc. " " " ni- " " nametaen=they give to us it, ni- " " " inc. " " " ni- " " " inc.

To nimezaenov=I give to you it, nimezaenovoz=I give to you those. 
You it: nimezaemenon=we " " " " nimezaemenonsz= we give " " nameta-enov=he gives to you" nimeza-enovoz=he gives " " " nimez-novoz=they give " " " nameto-novoz=they give" " "

To nameto-nov = I give to them it; nametonevocz= I give to them those. 
Them it: nametazo-nov =thou givest " " ni " =thou givest " emeto-nov = he gives to " " e- " =he gives " nameto-novoz=we give " " " nimez-novoz=we give " " " nameto-novoz=you " " " emeto-novoz=they " " "

From here on only one example for the l.per.pl. will be given since the sf. is the same for both. Only remember that the exc. has pref. na- while "ni- denotes inc. Important! When the subject of the verb is inorganic then the endings are formed in the same manner as in above paradigm. In the sg. forms it has no sf. thus: Nahoehot= it comes to me; nahoehotaenovz=those come to me. nahoehotaenovz=those come to us. nametaenoxz=he gives those to me. nahoehotaenovz=it comes to you; nahoehotaenovz, those come to you.

4c. Active Voice with only Accusative Inor. Suffixes, wet it. na--a, -esz, oxz, ex: navóxta; namansz; nahövoxz=I see, make, etc. ni--a, " " " ni- " " ni- " " ni " " " thou seest, etc. it. e--a " " " e- " " e- " =he sees, makes etc. na--anon, eszenon, oxzxon, ex: navóxt-anon; namanszonon, nahövroxzone=we - it. nov ni--anov, szénov, oxzxonov, " nivóxtonov, namanszonon, nahövroxzononwe = you - it. e--anov, szénov, oxzxonov, " ovóxtonov, omanszonon, ehövroxzonov = they - it.
Na--anoz,-szenoz,-oxzenoz; ex: navőxtanoz; namanszenoz=I see, make those.

THOSE: ni- " " " " " ni- " " ni- " =thou.....
e- " " " " " e- " " e- " =he.....
navőxtanonsz,-szenonsz,-oxzenonsz, navőxtanonsz,namanszenonsz; ni----anovoz,-anovoz,-szenovoz,oxzenovoz,navőxtanovoz, we.
nimánszenovoz=you...........
e- " " " " " e- " " " " " =they.

Examples of the changes which the sf. undergoes when becoming incr.

Organic Sf. Inorganic Sf.
-oomo. becomes ooxta
-oomo. ooxta
-oomo. ooxta
-oomo. ooxta
-tovo. ooxta
-tanoxzo ooxta
-tanoxzo ooxta
-tanoxzo ooxta
-oomo ooxta
-oomo ooxta
-oomo ooxta
-oomo ooxta
-

Incr. sf. in -zesz will elide their -es in the pl. forms. Thus: napévaztannon instead of napévazestanon. The first is correct but of long enunciation. The same is the case with incr. sf. in-esz and -zesz, ex: namanesz= I make it; namanszenoz= we make it. Nahooceszsz= I bring it; nahoocz'zenoz= we bring it. In slow speech this elision does not take place, it would be then: namaneszenon and nahooczzeszenon-

2b. The Reflective Voice of the Transitive Form.

lc. With Personal Suffixes

The reflective voice is characterized by the sf.--áz= self, to self. It takes the place of suf.-o in the org. forms. Thus:
nameto= I give to one; nametáz= I give to self. Navmo= I see one; navömaz= I see myself, etc. etc.

Navőm-áz = I see myself

niyőm-áz = thou seest thyself

evőm-áz = one sees oneself.
2c. With Accusative Incr. Sf. added to the reflective Sf. Accus. Sf. are only used in v. being able of having two objects, like: I give him one, etc. In other v., this can only be done when -vese- or -no- are infixed, ex: 

nametaz = I give it to myself, nametaz-encz = I give those to myself.
nimetaz=thou"thyself" nimetaz-encz=thou givest those thyself.
emetaz=he"himself" emetaz-encz=he gives those to him.
nimetaz-enov=you"yourselves" nimetaz-encnov=you"your yourselves.
emetaz-enov=they"themselves" emetaz-encnov=they"their selves.

3c. With Accusative Or. Sf. added to the reflective Sf. Above example shows how the Accusative object is suffixed, but when this obj. is org. it is different, ex: navešepvetanôthaz-encotto, --encotto = I am rejoiced, rejoice myself in, with, by one.
nivešepvetanôthaz-encotto, --encotto = Thou rejoicest thyself in, by one.
emetaz-encz=I myself, emetaz-encz=I am rejoiced, rejoice myself in.
emetaz-encz=he gives those to him.
emetaz-encz=we ourselves, emetaz-encz=we gives those to us.
emetaz-encz=you yourselves, emetaz-encz=you gives those to you.
emetaz-encz=they yourselves, emetaz-encz=they gives those to you.

When "self" implies the meaning of "own, person, for", the Reflective Sf. is not used. In its place the word "nitov, etov, etc." is used, after following manner:

Self: nimetaz nitov=I give to thee myself, my ownself, for my sake.

to

thee

nimetazemencz=we ""ourselves, etc. = nimetazemencz=we you.
nimetazemencz=they give to thee themselves.

Self: nimetaz nitov=I give to one myself.

to

one

nimetov=he ""himself

nimetov=they give to thee yourselves.
Self nimetazenon etóve= thou givest to us thyself.
to ni- "etóvevo=you give "you yourselves.
us. nametaenon hevetóve=he gives to us himself.
nametaenon hevetóvevo= they give to us themselves.

Self nimetazenon nitóve=I give to you myself
to nimetazenon nitóvan=we give to you ourselves.
you nametaenon hevetóve=he gives to you himself.
nametaenon hevetóvevo= they give to you themselves.

Self nimetonov etóve=thou givest thyself to them.
to emetonov hevetóve=he gives to them himself.
them nametanon nitóvan=we give to them ourselves.
nimetonov etóvan=you give to them yourselves.
nimetonov etóvo= " " " "

3b. Passive voice of the Transitive Form.

1c. With personal suffixes.
The passive is formed by changing sf. -o for the ending -an or
-on. Ex: -mo becomes -man; -to becomes -tan; ého becomes -éhan;
-zoé becomes -zhan; -evo becomes -evan; or -on; -ho becomes
-han; -ovo becomes -ovan or -on, etc.
The 3rd. per. however has its own peculiar ending; it drops
the -an and takes only -e or "he" instead. Verbs ending in
-eo or ého, which make éhan in the passive take a long -e or
-ehe in the 3. per. Verbs ending in -to, -ho and -vo drop their
th and v when changing their -an for -e or he, in the 3. per.

navó̂m-an= I am seen;
nivó̂m-an=thou art seen;
evó̂m--em he is seen;
navó̂m-anheme= we are seen;
nivó̂m-anheme= you are seen
evó̂m--ooê they " "
namehot-an= I am loved
nimehot-an= Thou art loved
emeho--he= he is loved(emeho--e)
namehot-anheme=we are loved.
nimehot-anheme= you are " "
emeho--hæe=they " "

All verbs ending in -vo(-ovo,-tovο,-omovo,-omevo,-evo and -ovo)
have two passive endings, one in -van and the other one in -on.
The only difference that seems to exist between both is that sf.
-an denotes a passive abstract state, while sf. -on implies a
transient objectivity. Many times however there appears to be
no difference at all, and the contraction of -van into -on
may be rather the result of rapid speech. To denote however a
distinction we used a german example, where they say for inst,
"ich bin geliebt" or "ich werde geliebt", both equalling "I am loved" in English. The last one "ich werde..." would be the active passive form "...on", in Cheyenne.

naesztov-an=ich bin angeredet, naesztan=ich werde angeredet
ni- "=thou art spoken to; ni- "=thou art spoken to.
eesztó -he is " " eesztobe=he is spoken to
naesztov-enheme=we are spoken " naesztonhome=we are spoken to
niésztov-enheme=you " " niésztonhome=you " "
eesztó-hec=they " " eesztóhec=they " "

(sing and pl.)
These suffixes are the same as already exemplified, -enotto for the per. sg. and -en, -enov, etc. for the pl. form. Ex:
namet--an--enotto, -enotto = I am given one, --------- them.
emez--enotto, --enotto = he is " " " "
namet--an--enon, --enon= we are " " " "
nimet-an--enov, --enov= you " " " "
emez-enov, --enov=they " " " "

3c. With personal sf. and incr. acc. obj. (sg. and pl.)
nametenametanenoz= I am given it, those.
emetenemazenoz = he is given " "
nametanen, nametanenonz= we " " " "
nimetanenov, nimetanenovoz= you" " " "
emetenov, emetenovoz= they are " " " "
naveésztoszton, naveésztoszton-enoz= I am spoken to with it in what
is said, with those.
emetenov, emetenovoz= they " " " "

4d. With the 3. per. suffix.
nameta= I am given to, by one; navöma= I am seen by one.
nimetat= thou art given to, by"; nivöma= thou art seen by one.
emetata = he is given to " "; evöma= he is " "
nimetanen= we are given " "; naveészvömaenonz=we are seen by " those.
nimetanenov =you are. " "it nivömaeno= you are seen by one.
imetenovoz=you " " those, naveészvömaenovoz=you are seen "" "
emetanenov=they " " " " it. evömaeno=they are seen by one.
imetenovoz=they " " those, naveészvömaenovoz=they " " " " with those.
nametaenov= I am given it by them, navigae= I am seen by them.

ni- " thou " " " " " " " "

emetanov= he is given by them, it, evome= he is & " " " "
nametaaneon= we are given " " " " " "
naveevnomeno= we are " " " " with them(by their means)
nimetaeov= you " " " " those
evovaeov= you are seen by them
nemetaenov= they " " " " those
emetaenov= they " " " " those

can be exemplified with inor. acc. objects. Organic acc. object
would take following suffixes:
nametaenotov= I am given by one, those or one.
nametaeono= we are given "", nametaenone= we, given by one, these
nimetaenov= you " " " " nimetaenov= you are given " "
emetaenov= they " " " " emetaenov= they " " " "
nametaenov= I am given by them," one
nimetaenov= you are " " " " " " " " ones.
emetaenov= they " " " " " one.

In relation with the Passive there is a form indicating a
substantive objective form as:
novovistomosan= I am teaching
novovistomoseoneve = I am taught, I am the object of teaching
nave= I ask for one.
evome= he is asked for
evovomeone= he is the object asked for
name= I reveal one.
ememoveone= he is object of revelation.

Following forms are not of the Transitive Form, but as they
have a peculiar passive, adjective meaning, and some are
derivative from the Transitive, we give a few examples to
explain them.
nachum= I deem one powerful; nachum= I am powerful.
nahesemov= I know one; nahesemov= I am learned.
nahasa= I am sad; napa= I am good; naha= I am bad, etc.

Closely related to the passive endings in -ove, there are those
endings in -oe. These have a passive form but an active meaning
ex: nacove= I am arriving, name= I am at war, I am waging war.
Na-a= I am departing, am going away, leaving.

These verb endings in -ae have a subjective, stative character
while those ending with -oe have an objective meaning in the
present participle.
2a. The Instrumental Form.

This form of the verb implies a medium or an instrument, a tool through which or by which the subject performs the action. Also a transient action, passing over across a space, not stationary of brief duration. Its characteristic suffix is x and s, and has a conjugation of its own. It can be put in the intransitive and transitive form as will be shown in the following.

-oaxaən becomes oxaxo (org) -aəx (inc)

-vaaxaən(also vəxən)"ənəno " -əna "
-ónxaən " ən "ənəno " əna "
-éxəən " -ex,-əə "əəso " -əxə "
-oxnaən " én "ənəno " əna "
-aonxaən " hác "ənəno " -ánə "

After -ənə, also the verbs in -mənə and -mənəno which belong to this class. For some important objective forms see Addenda.

When the verb is in the participle form, ending with -oe it takes the instrumental by combining its sf. -oe with -axənəno,
-ənəno, -əno in this wise: -əstəno, -əstə-no, -əstəno and -əstəno.

It then denotes "at one stroke or sweep of action!" When cutting action is implied, then sf. -aso is used, in the sense of "cross, through". Sf. -əno denotes "by rule, order of voice, ex: mənənəno = I send him away (as a messenger, by order, etc.) natəəvəno= I measure him,(with instrument) Sf. -ənəno, denotes hitting, striking with instrument, ex: mənənənano=I spear him, naheškovəvəmono = I prick him, mənənəno= I hew him (tree, stone, by cutting down).

Sf. -əso, denotes severing part of the length of a body, especially either of its ends; ex: mənəsə= I cut off one.

Sf. -ənəno refers mostly to action done to the face, or head by instr. as: nəvəvəno= I wound one in the face. Sf. -ənə refers to action by heat, fire, as: nəvəvənəno= I burn him. Bear in mind that the instr. ending -ənəno, -ənə, -ənəno, -ənəo(n) does not have the consonant s and n whenever the final o is eliminated by other sf.

Sf. -ənəo refers mostly to action done to the face or head, by instr. as: nəvəvəno= I wound one in the face. Sf. -ənəo refers to action by heat, fire, as: nəvəvənəno= I burn him.

1b. Transitive of the Instrumental Form.

1c. With Active Voice and per.sf.

As we have different sf. to exemplify, we are forced to abbreviate the English part as much as possible, and to this end will put the English meaning of the Cheyenne verb, above it, only once. Keep in mind that -asəo, -ənəo, -ənəo, -əso and -ənəo lose their consonant s and n whenever their final o becomes eliminated.

Then to their -əa, -əa, -əə, and -əə the other per.sf. are attached, as will be shown. Since -ənəo, -ōnə and -ənəo have the same sf. attached to their -ə, -ə and -ə we give only one example of their form.
-aso, cut. -âno, measure; -ôno, prick, âno, burn. 
ni--x, thou me, nioxâ-x; ni--hê, niteâvâ-hê nihêskovofe 
Me. ni--xeme, you me, nioxâ-xeme. ni--hême, niteâvâ-hême; 
nihêskovofeme, etc. 
ni--onexhême 
nai--xê, he, me, naoxâ-xê; na--hê, niteâva-hê; naheâskovofe, 
nai--xê, they me, naoxâ-xê; na--hê, niteâvâ-hê, naheâskovofe 
onexhêmê.

ni--nesz, I thee, nioxâ-xesz, ni--hesz, niteâvâ-hesz; nihêsko-
nionexhêsz. 
THEE 
ni--xezemeno, we thee, -âxexezemeno, ni--hazemeno, 
niteâvahazemeno; nionexhazemeno 
ni--xê, he thee, nioxâ-xê, ni--hê, niteâva-hê, nihêskovô-hê 
nionexhê. 
ni--xê, they thee, nioxâ-xê, ni--hê, niteâva-hê nihêskovôhê, 
nionexhê-hê.

na--so, I one, naoxâ-so, na--ho, niteâvâ-no, nihêskovô-no, 
nionexhô-no. 
ni--so, thou me, nioxâ-so, ni--no, niteâvâ-no, ni" ; ni". 
ONE 
na--son, we one, naoxâson, na--non, niteâvâ-non, nihêskovônnon, 
exâ-non. 
ni--sov, you one, nioxâ-sov, ni--nov, niteâvâ-nov, nihêskovônov 
exâ-nov. 
e--sov, they one, coxa-sov, e--nov, eteâvâ-nov; exonexâ-nov, 
nihêskovônov.

ni--xezemeho, thou us, nioxâ-xezemeno, ni--hemenô, niteâvâ-hemeno, 
nihêskovôhemeno, nionexhâhemeno 
US. 
na--xên, he us, nioxâ-xên, na--hên, niteâva-hên, nihêskovô-hê, 
nionexhê-hên. 
na--zôneo, they us, naoxâ-xêneo, niteâva-hêneo, nihêskovôhêneo 
nonexhânêneo.

ni--xezeme, I you, nioxâ-xezeme, ni--hezeme, niteâvâhezeme, 
nihêskovô-ze. 
You 
ni--xezemeno, we you, nioxâ-xezemeno, ni--hezemeno, niteâvâheze-
nionexhâhezemeno. 
ni--xêvo, he you, nioxâ-xêvo, ni--hêvo, niteâvâ-hêvo, nihêskovô-
ëvô, nionexhê-hêvo. 
ni--xêvo, they you, nioxâ-xêvô, ni--hêvô, niteâvâ-hêvô, 
nionexhê-hêvô.
na-śo, I thou, naozaa-śo, na--nā; nataevā-nā, naheškovōnc 
naonexa:no.

Them. ni- " thou them, ni" ni" ni" ni" ni" ni"
- e- he them, e- e- e- e- e- e- 
na-šone, we them, nioza-šoneo 
nitāevā-nooneo 
nheškovōnovā, nionexa:novō.

Examples for verbs in -έso and -έno; naéso= I cut him off (part
of the length)

nahevaenō= I cut him in the face.

-έso 
ni-ś, nié-ś ni-č, nihevahe-č =thou...me.

Men. na-ś, naé-ś, na--č, nahevahe =he

na-šo, naé-šo, na--o, nahevaenō =I... one.

One e- e- na-šo, e- e- e- chevaenō =he

na-son, naé-son, na--on, nahevaen=we

ni-šov, nié-šov, ni-šov, nihevaenov =you

E- e- e- e- e- e- e- e- e- e- e- e-

ni-šemenō, nié-šemenō, ni-šemenō, nihevaenmenō=we

Us. na-šen, naé-šen, na--en, nahevaen=you

na-šeno, naé-šeno, na--eno, nahevašneno =they

ni-šenem, nié-šenem, ni-šemeno nihevaenemeno =thou...us.

you...

ni-šo, nié-šo, ni--o, nihevaenō =I... one.

ni- " ni- ni" ni- ni- ni- ni- ni- ni- ni- ni-

One e- e- e- e- e- e- e- e- e- e-

na-šon, naé-son, na--on, nahevaen=we

ni-šov, nié-šov, ni-šov, nihevaenov =you

E- e- e- e- e- e- e- e- e- e- e- e-

ni-šenem, nié-šenem, ni-šemenō nihevaenemeno =I... you.

ni-šavo, nié-šavo, ni-šavo, nihevaenovo =he...

You. ni-šezem, niéšezem, ni-šezem, nihevaenemeno=we

ni-šavo, nié-šavo, ni-šavo, nihevaenovo =he

ni-šavo, nié-šavo, ni-šavo, nihevaenovo =they

na-šo, naé-šo, na--nā, nahevaenō = I,..... them.

ni- " ni- ni- ni- ni- ni- ni-

E- e- e- e- e- e- e- e- e- e- e-

na-šone, naé-šone, nahevaenoneo =we

ni-šov, nié-šov, ni--ov, nihevaenovō =you

Remark. In these forms some have the same endings, especially with "thou to me" and "he to me". Remember that in the "thou to me" the final -e is very short and scarcely audible. In the form "I...thce" the -e in sf. -esz is very short, sometimes scarcely heard.

nitāevahé = thou measurest me, nitāevahé = he measures thee. niheskovché = thou prickest me, niheskovché = he pricks thee. nionexánhé = thou burnest me, nionexánhé = he burns thee. nié = thou cuttest me, nié = he cuts thee. niheskoh & = thou prickest me, also nihekoesz or nihekosz. nionexahé = I burn, nionexahé = he burns thee. niheskhesz = I prick thee, also nihekhesz or nihekosz. nionexhesz = I burn the face. The h sound is sometimes kept and again not. Rapid and incorrect language will ultimately entirely eliminate it. Boys at play will say nihotahes = I beat thee, instead of nihotahéh. Very likely the same will happen to all the other forms, thus: nitāevász, instead of nitāevahész. niheskósz, instead of niheskohesz. nionexász, instead of nionexahész. The Cheyenne has a tendency to contract -es into ñs, -oës into ñs which explains above changes. Languages like mountain shores or promontories, become "eaten" shortened.

2c. With Active Voice and Acc. Sf. attached to above

It is not often for the Instr. Form to take objective sf. When it does, then -veše- is mostly incorporated in the verb, thus: nives-kevonesz = thou prickest me with that. (Zeto mohehoam) nives-kevonesz = thou beatest me with this horse), thus the accusative sf. (org. and inor., sg. and pl.) are added to the per. sf. in the manner exemplified in the regular form of the transitive.

3c. With Active Voice and Inorganic Sf. only.

In the inor. -aso becomes -axa, -ano, -eha, -ehe, -exa, -ane, -enha. Thus: naonexa-xa, I cut it, nateva-ha, I measure it, nehekoha-, I prick it, nae-xa, I cut it off. naonexa-ha, I burn it, nehekoha, nateva-ha, nake-xa-ha, I...it ni-e ni "...ni-" "...thou ecxa-xa; etave-ha, chekoko, exa-xa, conexa-ka = he...it. naonexa-xanov, nateva-hanov, nehekoh-hanov, nake-xanov, naonexa- hon = wc...it. nioexa-xanov, nateva-hanov, nehekoh-hanov, nionexa- hanov, also nionexhanov= you...it ecxa-xanov, etave-hany, chekoko-hanov, exa-xanov, conexhanov =they...it
We illustrate the pl. only with one of above verbs: na-heko-haŋč = I prick them.

naheko-haŋč = I prick those.

ni " " thou " "
e- " " he " "

naheko-haŋčoŋ = we " "
niŋe ko-haŋčoŋ = you" "

heko-haŋčoŋ = they" "

Keep well in mind that when syllables -ax-, -ox-, are followed by one or more others, the a and o preceding the x is scarcely audible and mostly eliminated. Thus the Cheyenne will say: naox'xanon=we cut it in two, rather than naoxa-xanox. This is especially the case with the combined form -stasq, thus: nitaxe̱̱stxemox=you cut me, instead of nitaxe̱̱staxemox. The combined forms in -stasq, -stano, -stáno, -stáno take the same ending as -aso, -ano, -áno, -áno. Sf. -ást implies a thrust, throw, sweep through space.

2b. With the Reflective Voice.
By substituting -esz for -so, -aso, -áno, -áno, éno, éno and āno, the reflective voice is formed. Really it is the same ending as in the form "I...thee" ex: I-myself. naoxa-xesz, natāevá-hesz, naheko-hesz, naé-sesz, nchevachesz.
nionexá-esz. thou-self. ni- " ni- " ni- " ni- " ni- "

We selves. naoxa-xeszheme, natāeváhoszheme, nahekohoszheme, naé-szheme, noxonhánehzheme.

They " eoxa-xeszeo, eṭāeváhoszeo, eheko-hoszeo, ečeszeo, evoxeszeo, eoxenxáheszeo.

Accusative sf. are attached in the manner shown in the regular form of the verb.

3b. The Passive Voice.
In the Instr. Form of the v. the passive is mostly used in the verbal adjective way. Wherever possible we give here both forms. naoxe̱̱s = I cut one in two, becomes načxhen(transient) or

naoxe̱̱s, (stative)= I am cut in two.

natāeváno= I measure one, " natāevahen(") natāevae(")=I am measured.
nakékoŋ, naheškovevoŋ = I prick one " naheškovevchen= I " pricked.
naišo = I cut part of one " naešhen or naeš = I am cut.
navovéno= I cut his face," navovehen(") or navoveae(")=I am cut

in the face.

naonexáno= I burn him, becomes naonexáhen(") or naonexáno(")= I am burnt.
Ex:
naheskovoevohem = I am pricked, naonenxae = I am burnt.
ni- " thou " ni- " thou 
cheeskho = he is pricked, econen = he is burnt.
naheskovoevohem = we have
ni " you " ni- " you 
cheeskho = they are pricked, econen = they are burnt.

Remarks. The sf. -hen is very short, so that the word is pronounced like this: natenon (passive) naheskoven, naonenxan.

In connection with the passive object ending in -coneve, the
Inst. verbs are thus contracted:
aso becomes = -xeo -xeneve as evovexconeve - he is cut up, a cut up one, vovexeo = a slice.
amo becomes -aheo, as natam = I measure. taevano = rule. Verbs ending in -ax become -aheo, -ono becomes aheo or so as naheko, I prick one.

Passive of the Inorganic

etaevahensz = those are measured etahensz " ehekonxphensz those are locked. etehensz those are cut, ex'xensz those are cut, split, econxensch those are burnt.

In close connection with the Instr., there is a peculiar presuffix denoting a " sweep, flash, instantaneous action. " This form is not exclusively used with the Instr. but more used with it than with other forms. This presuffix is -ost-added usually to the verbal stem, for ex: nataxasso = I gash one nataxostasso = " " with a sweep. nataxostax; inor.

naheskovom = I prick one (with a thorn)
naheskovostono = " " instantaneously nahekskoveostoha = inc "

natayano = I measure one natayao = or. " " in a flash.
natayostaha = inor. it " "

The passive form of -asso, -esso, -ono and -ono- is usually:
a, -es and ces; exaxeo = they are cut in two; econxane = he has both knees cut off. eovexane = he has his eyes plucked out. ehekskocees = he is pricked. This has reference mostly to 3rd. per.

The passive form of such verbs when action is instantaneous is as follows: naheskovostono = I prick one. instantaneously, ehekskocees = he is pricked. navovostono = I cut his face " evovexane = his face is cut " naosevexane = I pluck out his eyes naosevexaneostono = " " (instant eovexane = he has his eyes plucked out."

**naonexano = I hurt one by fire naonenxasostono = I hurt one by fire (in a flash). naonenxasota = (inorg.)
navoveno = I cut one in the face. navovestono = (in flash).
These forms can be called instantaneous. Where ever an action is done in a sweep in a flash, it must be used. Other examples are following: eoxostax= it (org.) is torn by gust of wind. eoxostaha= " (inor.) " evchooeostax= it is a flash of light (org.) (lightning) oxenestoz= blindness, oxenestahestoz= instant blinding. evonomeoz= it is engulfing (water) evonomeostahestoz= it.is an instantaneous engulfing, ecaseostahe from ecassoz= it shines, burns, suddenly, is resplendent. evokomovaostax= his skin becomes instantly white. Endings in -onmo refer to scalding with liquids-omoha.

Passive Voice with the 3rd. per. as suffix.

I, etc. naoxa-xe, natčva-he, naheškovo-he, naé-še, navov-e, by naenxâ-he= I; by one.
One. ni- " ni " etc. etc. ............... thou " "
naoxa-xe, natčva-he, cheskovo-he, eé-še, ecov-e, oenxâ-he= he " "
naxa-xeen, natČva-hën, naheškovo-hën, naé-šën, navov-een
naenxâ-hën= we " "
naxa-xëvo, niheskovo-hëvo, nié-šëvo, nivov-ëvo
nionenxâ-hëvo= you.
naxa-xëvo, etavâ-hëvo, cheskovo-hëvo cé-šëvo, evov-ëvo,
ecovnâ-hëvo= they " "

naoxâ-xë, natČeva-hë, naheškovo-hë, naé-šë, navov-ë,
nionenxâ-hë= I, by them.
I, etc. ni- " ni- " etc. etc. .... thou " "
by e- " e- " " " " " " "..... he " "
naoxa-xëneo, natČeva-hënë, naheškovo-ënë, naé-šëneo, navov-ënë, nionenxâ-hënë= we by.
naxa-xëvo, nitaeva. -hëvo, nié-šëvo, niheskovo-hëvo, nivov-ëvo, nionenxâ-hëvo= you-them.
naxa-xëvo, etavâ-hëvo, cheskovo-hëvo cé-šëvo, evov-ëvo,
ecovnâ-hëvo= they " "

When accusative sf. become attached to any of the endings of the Passive Voice it is done as shown in passive voice of regular verbal form. Passive of the Instr. form ending in -eš, like: nanstaneš= I have my knee cut, naevxtaneš= I am circumcised, take also the ending -ena. In this case the e in -eš is dropped.
Ex: nanstanešena= I am with a knee cut off, naevxtanesena= I am circumcised.
4. Modal Forms of the Verb.

We call modes not the change in the final sf. so much as the substituting of a peculiar ending for the common one in -mo, -to, -ë, -zeo, -evo, -ovo, -ho, and -no. We give in the following a list of these Modal Forms. Each one of them will be subsequently explained as we come to it.

1. Indicative modal Form: navëmo= I see one.
2. Imperative " vëmëhà=see him!
3. Hortative " nševëmëhà=let one see me!
4. Negative " nassavëmohe= I do not see one.
5. Hypothetic " movëmëvo= he likely sees one.
6. Interrogative" navëmohe?= I see one?
7. Attributive " navëmosz, I am said, supposed to have seen one.
8. Subjunctive " navëxtano= I saw it, then or there, now.
9. Genitive Possessive" navëmmamo= I see his, of one.
10. Genitive Procursive" namanstomevo= I make it his.
11. Estimative " napevata= I seem one.
12. Comitative " navecozam= I go with one.
13. Relationship " nahehenoz= he is my father.
14. Accusative " nanomàzoz= I am said, supposed to have seen one.
15. Mental " napevetan= I rejoice.
16. Deservative " navëxto= I desire to see one.
17. Stative or Predicative, navëmto= I am sick.
18. Persuasive " napevëm= I persuade one to be good.
19. Declarative " napevës= I declare one good.
20. Mediative " naman= I give for one.
21. Substitutive bestowing, namanstoot= I make for one, to bestow unto, one.
22. Dative " namanstoo= I make unto one.
23. Causative " nanaczesëno= I cause one to sleep.
24. Imparting suff. -aho, -ëho and -osho. nanaho, I kill one, napevëhö, I do good to one; napevetano, I impart joy to one.
25. Transient, napevewanë, I hand over to one for the time being, the moment, interval, let him have it for a while, not actually, not fully so.
27. Stative, naha, I am praying.
28. Actual, naana= I fall. In the act, actually it refers to speed or force.
29. Acting, behaving, namasezto, I behave politely towards one.
30. Verbal suff -hassen, nacevëshassen, I dash to pieces.
31. " -ëta, navëpënat, I am light(weight) referring to stature, "gestaltet so."
32. " -ëne, napevëne, I have a goodly appearance.
33. " -evo, nahevette, I am a man.
34. " -eve, nacevësen, I fill it, one.
35. With Suffix -ehassen, -ëhaz, -ësëno, -ëh, these verbs denote a layer surface.

ekëmëhæ= it is a pond.
epapano= it is in layers
epapano= it is covered(full of) with, spattered see verbs in -ëva(water)
In the following we shall exemplify each one of above mentioned modifying forms of the verb except such ones which follow the common conjugation. Each form of the verb can assume some or any of these modal forms, so we shall give the Intransitive, Impersonal, Transitive and Instrumental forms to show how each one takes the modal particle. To abbreviate we shall write Intr. for Intransitive; Tr. for Transitive; Imp. for Impersonal; Instr. for Instrumental; Act. for Active Voice; Pass. for Passive Voice, Refl. for Reflective Voice.

1a. The Indicative Modal Form.
This Modal Form implies simple assertion and its endings are the common ones as follows:
Intr. Form:... nayşan= I see.
Imp. " evōsanetto=it sees
Tr. Act. nāvōm= I see one.
Tr. Imp. nāvōmaz= I see myself.
Tr. Pass. nāvōman= I am seen.
Inst. Act. nāoxaascal= I cut one (split with knife)
" Refl. nāoxexesz = I cut myself.
" Pass. nāoxxen, nāoxxas = I am cut, first in passive, second stative.

2a. Imperative Modal Form.
This Modal Form is made by dropping the per. prof. and adding its own sf. to the verbal form "thou me", for inst. nivōme=thou seeest me, becomes vōmsz=see thou me! The pre. ni- is dropped and -sz added instead of -e. In place of the elided per. prof. special imperative prefixes are also used, as:
ni- denoting inward, hither towards a center, nivōmsz=look at me! nisā- accordingly, then, therefore, nisāmész=give me then etc.
nēna- unto, nēnämészemem= give unto us! refers to longer time. be thou giving me.
ninxē- come hither ninxēmēszsz = come hither to eat!
vena- be at it, venasēzz= be at it speaking!
venanše- be at it, venanšnaenaz, be at it praying!
ševe- hasten, šenēševaz = hasten to do it!
ta- implying forward motion, go, taasēxxsz= go away!
he- for to, niszeoczsz na hevehōxsz= come "for to" see it!
some times "he" is combined with "ta" or "ni", tahc=go, for to; nixhc= come for to!

In the following we use none of the above prefixes, as they bear no influence on the suffixes. These last are the same through all verbal forms and modes except Subjunctive and Attributive. The Subjunctive and Attributive ought to be given when these Modifications shall be exemplified. Since the Imperative is now under consideration, we shall give its three forms right here. The Imperative form we shall design by Present Imper. since it
has a present meaning. The Subjunctive Imper. has sometimes a
future, sometimes a distant object, mostly implying space or
time or distance between the telling and doing of the action, for
instance: nimezeno = when thou hast it, give me, or "then, give
me water"; it implies that the water is not present, but has to
be gotten. It denotes the doing of an action, or a certain state
being reached; then takes place which the command intends, as:
hoxtaheo = then, tell him; when thou reachest him, then tell
him! or "become telling him!". The Attributive Imper. is similar
to the German "soll, sollet", as: nimeteo = er sollet mir geben.
In the following we pay special attention to the suffixes of the
Imperative. They are the same for all the Modes except the
Subjunctive. That means that all the Modal Forms which can take
an Imperative form, take it as shown in the following. To avoid
giving the Imper. a second time, we exemplify both forms at
the same time.

3a. Imper. Modal Form for the Intr.
Immediate Imp. has sf.-----sz, for the 2. per. sg.: vehosansa = see thou
" " " " ====e, " " " " pl: vehosans, see you.
Mediate " " " " ====so, " " " " sg.: vehosaneo, thou them
" " " " ====chon, " " " " pl: vehosanehen, you, there

4a. Imper. Modal Form for the Tr.
lc. = Active Voice.
The Imper. sf. being the same for the verbal endings in -mo,
-eto, -oto, -eho, -zeo, -evo, -ovo, -no, -oho(oor. aho), we
exemplify only with a few. Bear in mind how the Imper. is made.
The former expatiation gives the endings of the different verbs,
when the 1st per. is object to a 2nd per. sg; To form the Imper.
drop the final e of these endings and add the -sz. etc. of
the Imper.

1d. Immediate Imper.
-----sz, vehomsz = see thou me; hehasz = say thou to me; mehosxz = love
" " " " ====e, vehome = " you ", hesez = " say thou to me,
" " " " ====eho, vehomeho = see thou him; hezech = say thou to him, mehexho =
" " " " ====a, vehoma = see you " , hetza = say you to him, mehota = love you
" " " " ====emeno, vehomemeno = see thou us; heensemeno = say thou to us,
" " " " ====e, vehome = " you ", hetez = say you to us,
" " " " ====e, vehomeneho = see thou them, hehenu = say thou to them,
" " " " ====e, vehomeno = love you them!

Following is the same, only arranged differently.
-----sz, vehosan = see thou me; hehsanz = say thou to me,
" " " " ====e, vehome = " you "; hesez = say you to, mehexo = love you us
Me, -----emeno, vehomemeno, hehenu = say, love thou
Us " " " " " " " " " " " you
2d. **Subjunctive or Mediate Imper.**

---eo; vehōmeo= see thou me, then; or there, hešeo= say thou to me then, there
---ahe; vehōmehen= see you me; then or there, hešehen= say thou to me then, there
---emen; vehōmemen= see thou (or you) us; then or there.
mehotemen= love thou (or you) us then, there.
---e; vehōme= see thou him; hetō= say thou to him; mehotō= love thou him, then, etc.
---ehen; vehōmehen; hetohen; mehotohen; peotohen; hoeozhen= see, say, love, hate, bring you him.
---ēn; vehōmen; hetēn; mehotēn; peotēn; hoeozēn= see, say, love, hate, bring thou them.
---ehen; vehōmen; mehotohen; etc. = see, say, love you them, then there.

From above examples it is seen that, whenever sf. -a or -o are used the consonant m,t,h,z,v,n (in ending -mo, -to, -ho, zeo, -vo and -no) is retained.

The Imper. Mode does not take Acc. Suffixes.

Imper. of Impersonal vosanett: tā, let it be seen, tatāneha, let it be opening, akōmoehana, let it be a pond. These forms belong to the hortative modal form.

2d. **Imperative with Inorg. Suffixes.**

Ending in -a
navōxta= I see it.
Immediate Imp. --oz; vöxtoz= see thou it!
Mediate Imp. --omeo; vöxtomeo= see thou it, then! " " --omehen,

Ending in -esz (as navōsesz= I show it).
Immediate Imp. --esz; vösesz= show thou it, then!
Mediate " " --eszec; vösesze= " you " "

Ending with -zesz as nahōesesz= I bring it.
Immediate Imper. --zesz; nixhōesesz= bring it here! etc. same as verbs in -esz.

Ending in -oxz in -oxz as nahōemoxz= I make a law for it.
Immediate Imper. --oxz; hoemoxz= make thou a law for it!

3d. **Imperative with Reflective Voice.**

Immediate. Imper. --zą; vehōmază= see thyself!
Med. " " --ą; vehōmază= see yourselves!
Mediate Imper. --ząhen; vehōmazăhen= see, then, yourselves!
4d. Imperative of Passive Voice.
Verbs ending with -ae or -oe make their Imper. like the Intransitive.

5d. Verbs ending in a or o

Immediate Imp. --àz (or axz); meàz = give thou it (also give thou him)
" " --à ; meà = " you it " " you " "
Mediate " --o ; meao = " thou it, then!
" " --àhen ; meàhen = " you it, then!

Ex: in -o: zeto oxz = look at it, thou! zeto = look at it, you!
zeto ó = look at it, then! zeto óhen = " " " then!

Imperative of the Instr. Form.

lc. Active Voice.
The Instr. has the same imperative suffixes as the Trans. Form.
Sf. -sz, etc. are attached to verbal form, as explained before.
Thus: nioax = thou cuttest me in two, becomes oxaxsz = cut thou me
in two! níaevae = measure thou me " . níaevász = measure thou me!
hekeoa = thou prickest me! hekósz = prick thou me! nía = thou
severest me, " . ósz = sever thou me!
niónexáhe = thou burnest me, " . ónexász = burn thou me! níó = thou
cuttest my face," voszx = cut thou my face! The ending -óxstso, -ostano, -ostaco,
óxstso will take the same imperative suffixes as above. Only
remember that where ever -ax, -ox, -tax, are followed by one or
more syllables, their -a and -o become eliminated, thus:

Immediate Imperative:
--sz, oxaxsz, níaevász, ész, voszx, onexász = cut, measure, sever,
cut face, burn, thou me.
--s, oxaxe, níaeváhe, éše, hexehe, onexáhe = cut, measure, etc. you me.
--emeno, oxemeno, níaeváhemenó, ésemi, hevemenó, onexáhemenó = thou us!
-- " " " " " " " " =you us!
--ehá, oxexehá, níaeváhá, éšché, onexáhhe = cut, etc. thou him!
--enano, oxenano, níaeváheno, éšenanó, heve, onexáhenó = thou them!
--e, oxë, níaeváhë, hoákohe, éšë, heve, onexáhë = cut, measure,
etc. you him or them!
Mediate Imperative

-ec, oxxeo, tāevāheo, ēše, hevāe, onexāheo=cut, measure, etc.
-thou me, then!
-chen, oxxehen, tāevahen, ēšehen, hevahen, onexāhen= cut, etc.
-you me, then!
-emen, oxxemen, tāevahemen, hekohemen, ēšemen, hevahemen,
onexāhenem= thou us or you us!
-ō, oxso, tāevānō= cut, measure, etc. thou him, then!
-ō, oxasso, tāevānō, heškovōn or hekōnō, ēssō, hevānō, onexānō=
cut, measure, etc. thou him, then!
-ōn, oxason, tāevānōn, heškovōnō or hekōnōn, ēssōn, hevānōn,
onexānōn= cut, etc. thou them!
-chen, oxschenn, tāevānōhen heškovōnōhen, or hekōnōhen, ēsschen,
hevānōhen, onexānōhen=you him or
them

Instr. Imper. with only Inor. Suffixes.

Remark: It is important to know that all inorg. endings in -aa,
-ee, -sha, -sha will become -oxz in the Imperative. Thus
naasetaovo=I drive him away, nanoxzeovo, natāevāno, naheškovōno, or
nahekōno, become:
naasetaa= I drive it away, asetaxoz= drive thou it away! asetaxm=
you it!
nanoxzea= I seek it, noxzoexz= seek thou it! noxzoem=seek you it!
naheskovoha= I prick it, hekoxz= prick it! hekome= prick you it!
natāevaha= I measure it, tävaxoz=measure thou it! tävahome=you it!
nanexaxha= I burn it, onexaxoz= burn it, onexaxm=burn you it!

Immediate Imperative.

-oz, oxzo, tāevoxz, hekoxz, ēxz, onexāoxz= cut, measure, etc. thou
-omē, oxsomē, tāevahomē, heškovome, ēxome, onexāme= cut "you it! it

Mediate Imper.

-ome, oxxome, tāevahome, hekameo, ēxomeo, onexāmeo=cut, ""thou it
-omehen, oxxomehen, tāevahomehen, heškovomehen, ēxomehen,
onexāmehen= cut etc., you it!

2c. Reflective Voice.

The Imper. Mode of the reflect. voice of the Instr. Form is formed
by attaching imperative suffixes to the ending of the reflect.
voice, as given before.

Immed. Imper.

-z, oxxeszz, tāevāheszz, hekoheszz, hevaheszz, onexāheszz= cut etc.
-oxxesz, tāevāhesz, ēšesz, hevahesz, onexāhesz= cut, etc. yourselves.
Mediate Imper.
-ec, oxxesec, tævahesec, hek光伏hesec, éšësec, onexhasce=
cut thyself, etc., then
-ehen, oxxeszechen, tævaheszechen, hekovvoczechehë, éšëzechen,
onexhaszechë=cut yourselves

3c. Passive Voice.
The Imperative is hardly ever used in the passive voice of any
Verbal form.

Immed. Imper.
-sz, oxxhensz, tævahensz; hekohensz, etc. be those cut, etc. etc.
oxaszs, tævæsz, hekovvæsz, hvævasz, éšënasz, onexnasz= be
thou a cut one, etc.
s, oxaxhen, tævähenë, hekœnë, etc.=be you cut, then there, etc.
oxæ, tævæ, hekææ, éšënæ, vovaæ, onexnæ=he you cut, etc!

Mediate Imper.
(mostly obsolete)
hen, oxaxhenhen, tævæ, hekœnhen, etc.=he you cut, then, etc.
ec, oxæeo, tævææo, hekoæeo, éšënæoe, vovaææ, onexnææ=be thou cut.
hen, oxæhen, tævæhen, hekoæen, éšënæen, vovaæhen, onexnææ=be you cut, etc. then.

Hortative Modal Form.
This Modal Form resembles the Imperative in that it drops
the pronominal prefix and adds suffixes similar to the Imperative if.
Hortative Mode of the Intrans. Form.

Immed. Hortative.cha vōsanera=let him see!
" " oñanë, vōsanenanc=let them see!
Mediate " es, vōsanæ= he is then to see;
" " evoës, vōsanovoës=they are then to see.

For verbs in -a and -o:
Immed. Hortat.-ha, meæha=let him give! zetōicha=let him look!
" " --vōha, meævōha=let them" zetōvōha=" then then look!
Med. " --es, meæes=he then is to give! zetōoes=he is then to "
" " --vœes, meævœes=they then are to give! zetōvœes=they "
let then then give.

Hortative Mode of Impersonal Form.
The Hortative sf. is attached to the common ending of the
 impersonal.
Immed. Hort.--nea, vōsanettoneha=let it see! mesestoveneha=let
 it be food!
" " --nevōha, vōsanettonevōha=let them be seen!
mesestovenevōha! "then"!
Mediate "--nes, vōsanettonēs= it is then to see!
" "--nevoes, vōsanettonēvoes=they then are to see! etc.

Hortative Mode of the Transitive Form.

Active Voice.

Immed. Hort.--aeha, ni-metaeaha=let him give to me!
" "--nevoes, ni-metaevoes=let them give it to me!
Mediate Hortat.--aes, nimetaaes=he is then to give to me!
" "--aevoes, nimetaevoces=they are then to give to me!

Immed. Hortat. --taha, nēsemetataha=let him give to thee! or to you!(--nē--denotes jussive,)
thee. Med. "--taes, nēsemetataces=let him then give to thee.
he is to give to thee, you! This has no form for the pl. let them give to thee, although it would appear natural to say: nēsemetatavoha and nēsemetataces!

Immed Hort.--oha or ha, vehōmoha=let him see one or them
" "--veoha, vehōmovoha=let them see him, or them!
him Med. "--oes, vehōmces=he shall(is to) see him or them.
or "--veoes, vehōmovoes=they shall, are to see him or them then.

natanēsevōme=let me see him! nitānēsevōmon=let us see him! I must, require to see him
natanēsevōmō=let me see them! nitānēsevōmēno=let us see them! nitanēsevōmazel=let me see thee! nitanēsevōmazelme=let me see you! I demand to see you.
nitanēsevōmazemen= let us see thee or you!

us. Immed. Hortative.--emencha, nīvehōmemenoha=let you see us!
Med. "--emenoes, nīvehōmenoes=you then shall see us!
"--nīvehōmencha=let him then see us.

With Inorganic Suffixes.

Immed. Hort. --oha,vōxtoha=let him see it, them
" "--oveoha, vōxtomevoha=let them see it
--oha, hocozeszehā let him bring it.(for verbs ending in -sz or -z)
"--oveoha, hocozeszehvoha=let them bring it! sehen
Med. "--oes, vōxtoes=he is then to see it=er soll es dann
"--oveoes, vōxtomevoes=they are to see it=sie sollen
--es, manzace=he shall make it=let him make it
--evoes, manzecvoes=they shall make it=let them make it
Reflective Voice.
This voice simply adds to its suffixes the hortative sf.
-ehâ, -evoha.
Immed. Hort. --ehâ, metâzehâ=let him give to self!
--evoha, metâzevoha=let them give to selves!
Med. "--es, metâzes=let him give to self=he is to give to self! then.
--evoes, metâzevoes=let them give to selves, they are then to give to selves.

Passive Voice
Immed. Hort. --ehâ, vÓmehâ=let him be seen!
--vÓmenehâ=let it be seen!
--evoha, vÓmevoha=let them be seen!
--vÓmenevoha=let them be seen (inorg.)
Med. "--es, vÓmes=he is to be seen=let him be seen!
--vÓmene=it is to be seen=let it be seen!
--evoes, vÓmevoes=they are to be seen=let them be seen!
--vÓmenevoes=" " " " " (inorg.)

Passive forms ending in -ac or -ce attach to it -ha, vohâ for the
Immed. Hort. and s, -voes for the ending in a or e.

From nahâmoxtac, I am sick, hâmoxtehâ=let him be sick!
" " " " hâmoxte=he then is to be sick!
" " " " hâmoxtev=let them be sick!
" " " " nahâcehe, I work
hozchehe=let him work!
" " " " hozchevoh= " them "
" " nahâna, I pray,
haâna=let him pray!
" " " " haânâ=let them pray
" " " " haâna=let him then pray
haânâ= " them "

Hortative of the Instrumental Form.
The Hortative sf. is attached to the common sf. of the
Instr. Form.

Active Voice.
cut, measure, prick, sever, cut, burn.
Imm. Hort. -êha, oxâxeha, tâevâxeha, hekovecha, êsehâ,
hevecha, oxêsha=let him, me them " " -evoha, oxâxevoha, tâevâxevoha, êsevoha, onezâxevoha=let them me.
Med. "-ês, oxêês, tâevâhês, hekohês, êsês, hevaês,
onezês=let him cut me then, etc.
" -evôes, oxâxevôes, tâevâxevôes, hekovechovos, êsevôes, onezâxevôes=let them " "
him Imm. Hort. -taha, oxaxetaha, täevahetaha, heškovohetaha, them
éstaha, onexâhetaha=let him or thee
cut, measure, prick, sever, burn thee or you.
Med. -taas, oxaxetaas, täevahetaas etc.=let him or them
cut thee or you, etc. then.

Immed. Hort. -taha, oxaxetaha, täevahetaha, heškovohetaha, them
tähaha, oxaxetaha=let him or thee
then cut, measure, prick, sever, burn thee or you.

Med. Hort. -cës, oxaxoes, täevaoes, hekoonoes, hevænoes,
onexænoes=he is to cut him or them, etc.
cut us or let them cut us, etc.

Med. Hort. -conoes, oxaxconoes, täevaconoes, hekoonaconoes, hevænoaconoes, onexænoaconoes=he (or they are) to cut us, etc.

he or Immed. Hort. -conenos, oxaxconenos, täevaconenos, hekoonaconenos, they
he Konenos, hevahemenos, onexâhemenos=let him or us.
cut us or let them cut us, etc.

Med. Hort. -conenos, oxoxconenos, täevaconenos, hekoonaconenos, they
are to cut us, etc.

With Inorg. suffixes.

Immed. Hort. -taha, oxaxetaha, täevahetaha, heškovohetaha, them
-ova, oxasovoha, täevanovoha, heškovonovoha, empoha, hecho
hevaenova, onexanovoha=let them cut him or them, etc.

Med. Hort. -cës, oxaxoes, täevaoes, hekoonoes, hevænoes, onexænoes=
he is to cut him or them, etc.
cut us or let them cut us, etc.

Med. Hort. -conoes, oxaxconoes, täevaconoes, hekoonaconoes, onexaconaconoes=he (or they are) to cut us, etc.

The Hortative of the refl. and passive of the Instr. Form is
simply attached to the sf. thus: oxaxoascha, täevahascha, etc.
=let him cut himself, etc.

Reflective and Passive Voice.

The characteristic of this is the infix -saa- and the sf. é or
-he, the last mostly after vowels. Bear in mind that in the
future tense where z is used the s of the negation is dropped,
thus: nasasæe=I shall not eat.

4. Negative Modal Form.

The characteristic of this is the infix -saa- and the sf. é or
-he, the last mostly after vowels. Bear in mind that in the
future tense where z is used the s of the negation is dropped,
thus: nasasæe=I shall not eat.

I. Negative Modal Form of the Intransitive

-saa-é na-saa-messë=I do not see, etc. nasavosanë=I do not see
-saa-é ni-saa-messë= thou
-saa-é e-saa-messë = he
Verbs ending with -a and -o make -aheme and ahe for the negative of pl. per. ex: nasaahaonahemewe do not pray, nasaapevetano-heme we are not glad, esaahaonahemewe they do not pray, esaapevetanoheo they do not rejoice.

2° Negative Modal Form of the Impersonal.
The negative of the Imper. is formed by infix -saa- and suffix -an, in this wise: etto becomes -e-saa-sanetthan=it does not see. esaaavosanetthanhensz= they do not see.
etta becomes esahotahan= it is not there.
esaahotanhensz= they are not there.
tove " -tovhan and -tovhanehensz, esaamesetovhane=it is not food.
nove " -novhan and -novhanehensz, esaanenovhan= it is not said.
ehha " -ehahan and -ehahenehensz, esaa-akomoechahan=it is not a pond.
oz " -ozehan " -ozchahenhensz, esaapeveozehan= it does not turn out well.
o " -han " chahenhensz, esaanhesachan= it is not so.
haa " -hahan, esaa-hahan= it is not windy.

Negative Modal Form of the Transitive.
not -saa--é, ni-saaavómé=thou dost not see me.
me -saa-eheme, ni-saa-vómeheme= you do not see me.
-saa-he, nasaavómahe= he does not see me.
-saa-heo, nasaavómaheo= they " " " "

-saa--é ni-saaavómazé= I do not see thee.
me " " " "ni-saaavómazeheme
-saa-heño nisaavómezehemeno= we do not see you, thee.
-saa-he, nisaavómahe= he does not see thee.
not --saa--heo, nisaavómaheo= they do not see thee.
thee

one --saa--hé, nasaavómoche= I do not see one.
-- " " ni- " =thou " " "
-- " " e- " moche= he " " "
--saa--hen nasaavómochen= we do not see one.
--saa--hev nisaavómochevo= you do not see one (contracted into vómo-vo)

The -che contracts to the o sound in rapid speech.
Not —saa—heno, nisaavømeme-heno=thou or you do not see us.
us —saa—hen, nasaavømahen=he does not see us.
--saa--heno, nasaavømahen=they do not see us.

--saa--eheme, nisaavømazemeheno=I or we do not see you.
not —saa—hevo, nisaavøhevo=he does not see you.
you —saa—hevo, nisaavømahavo=they do not see you.

--saa--heo, nasaavømeheco=I do not see them.
not —saa--heco, esaavømeco=he does not see you.
them —saa--henco, nasaavømehengo=we " " "
--saa--hevo, nisaavøhevo=you " " "
--saa--hevo, esaavøhevo=they " " "
--nasaavømøco, nasaavømønce, nisaavømøvo in rapid speech.

It is not needed to exemplify the negative in connection with accusative suffixes. The negative suffix is simply incorporated immediately before suffixes -n, -n, -n, -nov, and -nov, thus:
nisaameze-henotto=thou dost not give him to me.
nisaameze-henov=you do not give him to me.
nisaameze-heno=they do not give him to thee.

For the plural of above suffix, -oz is added, thus:
nasaavøxtohenoz=I do not see those.

2d. With the Reflexive Voice
--saa--é, nasaavømazé=I see myself not, same ending for the next two persons.
--saa--eheme, nasaavømæzeheme=we see not ourselves. Sometimes contracted in azhe.
" " nisaavømæzeheme=you " " yourselves.
--saa--heo, esaavømæheco=they see not themselves.

3d. With the Passive Voice.
--saa--é, nasaavø-mané=I am not seen. -- " " nisaavømané=thou art not seen.
--saa--heo, esaavømæhe=he is not seen.
2c. Instrumental Form.

nasaa-éxoh, I do not cut it; nasaa-éxohénon=we do not cut it.
nasaa-ta evahoe, I do not measure it, nasaa-ta evahohonon= we " " "
nasaa-tachhe, I do not bore it, nasaa-tachhon, we do " " "
nasaahekoohonon, we do not prick it, nasaahekoovoh= I do not prick.
nasaavonháho, I do not burn it, nasaavonháhonon, we do not " " " it.
nasaaevoh, I do not fill it, nasaaevohonon, we do not " " ".
esaa-éshan, it is not cut, esaa-éshan, it is not measured, esaahekoovoh= I do not prick.
esaahekoovoh, it is not pricked, esaa-vonháhe, it is not burned
esaa-etooh, it is not filled, nasaa-ta evaháhe, he does not measure me.
nasaa-ta evaháhe, they do not measure me.
nasaa-onexáhe, he does not burn me, nasaa-hekoovoh, he does not
prick us.

5a. The Prohibitive Mode.
The negative of the Imperative, forms a mode by itself. We call
it prohibitive. Since however it is exactly like the Indicative,
except for the inf-é, we do not exemplify it, except in a few
instances. Nivévéh=do not thou see me, évévéhon= ho must not
see one. The 3. per. is scarcely in use, it is mostly used when
1. per. speak to another one. Nivyévé=do not eat. Nasevévé=do not do it!

When denial is implied infix -éz- used without changing the
ending of the verb. When negation is combined with negation, the
verb takes the negative form, but has an affirmative meaning,
as: nasaaézvah=I cannot see him= I have to see him, I cannot
help but see him.

6a. Hypothetic Mode.

This mode is similar to the negative, but of different nature.
It implies a surmise, supposition as :"likely that, no doubt that,
must have, etc.". The particle mo is the characteristic of this mode.

1b. With the Intransitive Form.
mo navósané= likely I see, mo navaée= likely I pray.
mo ni- " thou " mo ni- " thou "
mo evósané " he " mo echa= " he "
mo navósanéheme " we " mo navaéeheme= " we "
mo ni- " you " mo niva= " you "
mo evósanévo " they " mo echa= " they "

--saa--ehem=we are not seen.
--saa--ehem=you are not seen.
--saa--ehem= they are not seen.

2b. With the Impersonal Form.

mo evōsanettan= likely it sees, mo evōsanettanevosz= likely they see.
mo ehotahan= likely it is there, mo ehotahanevosz= they are there.
mo emesestovhan= "food, mo emesestovhanevosz= "food.

3b. Hypothetical Modal Form for the Transitive.

mo nimezé= thou givest me likely, mo nivōmē= likely thou seest me.
mo nimezechenevosz= you give it to me, "mo nivōmēheven= you see me likely.
mo nametehe= he gives " " " " ,mo nivōmēhe= he sees me " "
mo nametahenov= they " " " " ,mo nivōmēheov= they see " "

mo nimetzé= I give thee likely, mo nivōmēz= I likely see thee.
mo nimetzemehenov= we " " " " ,mo nivōmēzemeno= we see thee likely.
mo nimetah= he gives thee it likely, mo nivōmēha= he sees " "
mo nimetahenov= they give it to thee " " ,mo nivōmēhaov= " " thee.

mo nimez= you give it to one, mo navōmē= likely I see one.
mo nimezaten= " thou " " " " ,mo nivōmēhe= " thou " "
mo emetohov= he " " " " ,mo evōmēhevo= he " "
mo nametohenov= we likely " " ,mo navōmēheven= " we " "
mo nimetohenov= you " " " " ,mo nivōmēhevo= " you " "
mo emetohov= you " " " " ,mo evōmēhevo= " they " "
mo emetahov= likely he was given it by one, mo evōmēhevo= likely he was seen by one.
mo emetahenov= " " " " " " " them, mo evōmēhevo= " " " them.
mo emetahenov= they were given, him, mo evōmēhevo= " they were seen.
mo nimezehenevov= likely thou or you give it to us.
mo nivōmēheven= thou us.
mo nametahenov= " he gives it to us, mo navōmēhe= likely he sees us.
mo nametahenov= " they " " " ,mo navōmēhe= " they see us.
mo nimetahenov= he likely gave you it, mo nivōmēha= he likely saw us.
mo nimetahenov= they " " " ,mo nivōmēha= they " "

Above is in present form, but has more often a past meaning.
Oftentimes the prefix a of the 3 is eliminated, as: mo evōmēhevo= no doubt he saw one, etc.
mo nametahenov= likely I gave to them it, mo navōmēhe= I likely saw us.
mo nimehem= " thou " " " " ,mo nivōmēhe= thou " " "
mo ehotohov= " he " " " " ,mo evōmēhe= he " " " "
mo nimezhenevov= " we " " " ,mo navōmēhe= we " " " "
mo nimehenevov= " you " " " ,mo nivōmēhe= you " " " "
mo emetohov= " they " " " ,mo evōmēhe= they " " "

2c. With the Inorganic Suffixes.

mo navōxteto= likely I see it, mo namansz= likely I make it.
same for the next two persons.
mo navōxtehenov= likely we see it, mo namanszehenov= likely we make it.
mo nivōxteto= " you " " " ,mo nimananszheno= " you " "
mo evōxteto= " they " " ,mo emanszehenov= " they " "
2d. With the Reflexive Voice.
mo nametàzé= I likely give it to me, mo navòmàzé= I likely see myself.
mo ni- " thou " mo ni- " thou " thyself.
mo e- " he " mo e- " he " himself.
mo nametàzehenon=we " us, mo navòmàzhehenon=we " ourselves.
mo nimetàzehenov=you " you, mo nimetàzhehenov=yourselves.
mo emetàzhenov= " then, mo evòmàzevo= they " themselves.

3d. With the Passive Voice.
mo nametané= likely I am given it, mo navòmané= likely I am seen.
mo ni- " thou " mo ni- " thou ";
mo e- " he is " mo e- " he "
mo nametanéhenon=we " we are " mo nametanéhenov=we " you are "
mo nimetanéhenov= " you are "
mo emetanéhenov= " they " mo evòmanevo= " they "

Above is all that is needed to give an idea of the Hypothetic Mode. When plural suffixes are in use, or accusative suffixes, they are added in their places in the manner shown with the verb "to give".
Oftentimes this mode is used in questions of uncertainty, also, when repeating a question. = nivòmohé? didst thou see one?
mo nivòmohé=dist thou likely see one?

7a. Interrogative Mode.
In many respects this mode is similar to the negative and hypothetic, still its ending must not be confounded with theirs.

1b. Interrogative Modal Form for the Intransitive.
navòsané= do I see? navòsanemé= do we see? nivòsanemé= do we see?
evòsané= does he see? evòsanové= do they see?

2b. Interrogative Modal Form for the Impersonal.
evòsanettó= does it see? evòsanettovosz= do they see?
eshó= is it there? eshti= are they there?
emesestó= is it food? emesestovosz= are they food?

3b. Interrogative Modal Form for the Transitive.

1c. Active Voice with organic Suffixes.
Unless combined with the negative, the Interrogative of the Transitive form simply adds an -é to the suffix as: nivòm= dost thou see me? navòm= do I see him? navòmon=do we see one? etc. Only the accusative ending takes -é, their final o is accented as: nimetontó= dost thou give him to him?

2c. Active Voice with Inorganic suffixes.
Navòxt= do I see it? navòxtané= do we see it? nivòxtanové= do you see it? Oftentimes the negative is used in questions, adding the interrogative suffix to the negative, thus:
nasaavòsané= do I not see? nasavòmon=do we not see him? nasavòmon=do we not see one? or as: evòsanové=do they not see? etc. etc.
S. Attributive Mode.

This Mode is extensively used to express anything "heard, said or attributed to", it can be rendered by the English "be to", ex: I am said to say, he is said to be sick=reported to be sick: also used when the speaker says something he heard indirectly.

1b. Attributive Mode with the Intransitive Form.

Verbs ending with vowels a e and o, simply add the attributive suffix while verbs ending with a consonant connect the attributive with an e. Thus: navosanemas,

- mas, navosanemas= I am to see, nahaonamas= I am to pray,
- mas, nivosanemas= thou art, nihaonamas= thou art to pray.
- nos, navosanhemenos= we are, nahaonamenos= we are to pray (exc.)
- nos, nivosanhemenos= you, nihaonamenos= you (inc.)
- nos, nivosanhemenos= you, nihaonamenos= you

-sesto, evosanestosto= they, ehaonasesto= they

The suffix -o of the 3. per. plural is dropped to be replaced by sesto. When the Intransitive incorporates accusative suffixes as: navelovosanenoz= I see by them then, attributive suffixes are: for Organic suffixes:

- esz, navelovosanenosez= I am to see by one, same for the 2 and 3 per. sg.
- esz, navelovosanenosez= we are to see by one.
- sz, navelovosanenovesz= you are to see by one.
- sz, evevelovosanenovsz= they are to see by one.

This verb is hardly ever used in combination with an accusative organic suffix. For instance: stone is organic in Cheyenne. Suppose a stone is applied to a sore eye, which then could see, then in this case above form would be used: I see by, by means of "him", the stone.

-sesto, navelovosanenosesto= I am to see by means of them.

-e, etc.

-sesto, navelovosanenosesto= we are to see (by means of) them

-sesto, navelovosanenosesto= you " " by them

-sesto, evelovosanenosesto= they " " " "

Thus the Attributive suffix for the singular accusative organic is -esz or -sz, while the accusative plural is -sesto.

When the inorganic accusative suffix is implied, as: with the glass I see, then attributive suffix is nos. When the plural inorganic accusative suffix is implied, as: with the glasses I see, then the attributive suffix is nossesto.

-nos (sg.) navelovosanenos= I am to see by its means.

" ni- etc.

-e, etc.

-nos navelovosanenonos= we are to see by their means.

-os navelovosanenovos= you " " " " " 

-os = they " " " " "

-nossesto, navelovosanenosssesto= I am said to see by their means.

-e, etc.

-nossesto, navelovosanenosssesto= we are to see by their means.
-ôsestoz, niveševôsanênövoôsestoz=you " " " " "
-ôsestoz, evaševoânasenovoôsestoz=they " " " " "

Remark-The infixes -vo- are used in intransitive forms to allow a transitive meaning. But at times above, infixes are not even needed.

2b. **Attributive with the Impersonal Form.**

The attributive suffixes -nôs(sg.) and -ôsestoz(pl.) are simply attached to the endings of the Impersonal thus:

-ôsestoz they are said to see, evôsanênôsestoz=they
-ôsestoz they are said to be there, chotanâsestoz=they

emeseștenôsestoz=it is to be a food, emeseștenôsestoz=they are ""food.

When combined with the negative the impersonal attributive is made thus:

esaavôsanettanexenôsestoz=it is said not to see, esaavôsanettanexenôsestoz=they are said not to see,

esaamesstovhanenôsestoz=it is not to be a food, etc.

esaamesstovhanenôsestoz, they are not attributed to be food, etc.

3b. **Attributive with the Transitive Form.**

1c. **Active Voice.**

1d. **With organic suffixes**

To the common suffix of the Transitive add the attributive suffix in this wise:

-mâs, nivöme-mâs=thou art to see me. nisavömehemâs(neg. attr.)
-sësto, nivômasesstô= you are " " " nisavömehesessto(" " " )
-sz, nivômeszet=he is to " me " nisavömehesz= " "
-sësto, nivômaesstô=they are to see" nisavömehesessto " "

-emâs, nivômazemâs=I am said to see thee, nisavömazehemâs(neg attr.)
-sësto, nivômazemênôsestô=we " " " nisavömazemênessto "
-sz, nivômaez= he " " " " " nisavömahasz,
-sësto, nivômaesstô=they " " " " " nisavömehesessto=they " " "

-sz, nivômësz= I am to see one, nasavömchesz(neg.)

" ni- etc.

-ôsestô= he.......him.

nivômaesstô= he ... by one.
-sz, nivômonesz=we are to see one, nasavömhenesz=we are not to see one.

-sz, nivômvezesz= you " " nisavömhevesz=you " "
-sz, evôvesûstô= they " " nisavömhevesz=they " "

-sz, nivômemenôsz=thou art to see us, nisavömehemônenôsz(neg.)
-sësto, nivômemenôsestô=you are to see us, nisavömehemônenôsestô "
-sz, nivômaenësz=he sees us, nisavömahasenôsz (neg.)
-sësto, nivômaesesstô= they are to see us, nisavömehenesstonôsestô "

-sësto, nivômazemênôsestô= I or we are to see you,

nivômazemênôsestô.

-sz, nivômaevosësz= he is to see you, nisavömahëvoßsz (neg.)

-sësto, nivômaevosëstô= they are to see you, nisavömahëvoßstô "
-sesto, navedosesto = I am to see them, nasaavomồhosesto (neg.)
  " ni- etc.
  " o- etc.

-sesto, navedosesto = we are to see them, nasaavomồhosesto
- sesto, nivedosesto = you are to see them, nisaavomohesevosesto
- sesto, avomvosesto = they are to see them, esaavomohesevosesto

2d. With personal and objective suffixes.
-ész, nimezesz = thou art said to give him to me,
- sz, nimezenovosz = you are said to give him to me,
- esz, nametaesz = he is said to give
- sesto, nametaesesto = he is to
- sz, nametaenovosz = they are
- sesto, nametaenovosesto = they etc.

-esz, nimetazesz = I am to give him to thee,
- esesto, nimetazesesto = I

-sz, nimetazemenosz = we are
- sesto, nimetazemenosesto = we them to thee

-sz, nimetazesz = he is to
- sesto, nimetasesesto = he, them to thee

-sz, nametosz = I give him to one,
- seusto, nametosesto = I give them to one.
  " ni- etc.
  " o- etc.

-esz, nametonesz = we are said to give him to one,
- esesto = nametonesesto = we them to one

-sz, nimetonenovosz = you are said to give him
- emetonenovosz = they
- sesto, emetonenovosesto = they them, etc.

-sz, nimezemenosz = thou art said to give him to us, nimezemenosesto = thou them to us.

-sesto, nimezemenosesto = you
- csz, nametaenesz = he is to give
- sesto, nametaenesesto = they

-sesto, nimetazemenosesto = we are said to give him or them to you
(also I to you)

-sz, nimetazevosz = he is said to give him to you,
- sesto, nimetazovosesto = he them.

-sesto, nimetazovosesto = they are
- nimetazovosesto = they them to you.

-sz, nametovanovosz = I give him to him,
- seoto, nametovanosesto = I them to him.
  " ni-
  " o- etc.

-sesto, nametovenovosz = we are said to give him to them (same in pl.)
- sesto, nimetovanovosz = you
- seoto, emetovanovosz = they

Above are the organic objective suffixes of the attributive. Now follow the inorganic suffixes of the same mode.
- nósz, nimezenosz = thou art said to give it to me,
- Nósz, nimezenosesto = thou art said to give those to me.

-osz, nimezenosz = you are
- nósz, nametosenosz = he is

-nos, nametosenosesto = he

-nósz, nimezenosesto = you
- nósz, nametosenosesto = he
- nósz, nametosenosesto = you
-ος, nametaenov's=they are " " nametaenovs=stoz=he " " thee
-νος, nimetazen's= I am to give it to thee; nimetazenos=stoz=I, those
tenos, nimetazenes=we are " " nimetazenovs=stoz=we " " thee
-νος, nimetaon=s= he is to " " nimetaenovs=stoz=he is to those
-ος, nimetaenov's=they are " " nimetaenovs=stoz=they-those
-thee
-νος, nameton=s=I am to give it to him, nametovs=stoz=I those-him
" ni- etc.
" e- etc.
-ος, nametovs=we are to give it to him, nametovs=stoz=we-those
-ος, nametovs= you " " nimetovs=stoz=you " "
-ος, emetovos=they " " emetovos=stoz=they " "
-ος, nimezemnonos=s=thou or you are said to give it to us,
nimezemnonos=stoz=we-those to us
-ος, nametaenov=s=he is to give it to us, nametovs=stoz=he-those
-ος, nametaenov=s=they are to " " nametovs=stoz=they-those

θε
-ος, nimetaenov=s= I am said to give it to you,
nimetaenovs=stoz=I-those to you.
-ος, nimetaenov=s=he or they are said to give it to you
nimetovs=stoz=they-those.
-ος, nametovos=s=I am to give it to them, nametovos=stoz=I-those
thee to them.
" ni- etc.
" e- etc.
-ος, nametovos= nametovos=stoz=we-it to them, nametovos=stoz=we-those to them
-ος, nametovos= you are to give it to them, nametovos=stoz=
you those to them
-ος, emetovos=they " " emetovos=stoz=they-those.

The attributive of verbs with Accusative forms:
nametaov I give him becomes nameanov=I am said to give him;
nametoat= " " then " nameanoset

omeatovs=he is sa-id to be given by one.
ometaovs=they are " " " " given.
nameatovas=I am said to be given by one
nameatovamis= " " " " given.

omeatovsz=he is said to be given.
nimetaovs=thou art said to give me.
nahetemisz= I am said to have a father.
nahetemomisz=I am said to be a father.
nahenos=he is said to be my father.
nahenos=stoz=they are said to be my fathers.
3d. With Simple inorganic Suffixes.
-ős, navōxtanós=I am to see it, navōxtanōs esto= I am to see those.
" ni- etc.
" e- etc.
-ős, navōxtanonós=we are to see it, navōxtanonōs esto=we are to see those.
-ős, nivōxtanovós= you " nivōxtanovós esto= you " "
-ős, evōxtanovós= they " evōxtanovós esto= they " "
Inorganic ending in -esz or -oxz simply add -nós or nóż esto, as shown in above example.

-emäs, navōmāz emäs= I am said to see myself, navōmänemäs= I am said to be seen.
-emäs nivōmāz emäs= thou " " thyself, nivōmänemäs= thou art " "
-esz, evōmāz esz= he " " " " himself, evōmāz esz= he is to be seen.
-nōs, navōmazhemenōs= we " " " " ourselves, navōmänhemenōs= we " " seen.
-nōs, nivōmazhemenōs= we " " (inc.) nivōmänhemenōs= we " " (inc.)
-nōs, nivōmazhemenōs= you " " yourselves, nivōmänhemenōs= you are to be seen.

-sesto, evōmāzesesto= they " " themselves, evōmesesto= they are " "
Forms ending in -a or -a attach suffix -mäs etc. like above, only eliminating e.
Bear in mind that negative of the attributed mode adds simply the attributed suffix thus: nasaavxtohens or nasaavxtoh n s= I am not to see it, etc. The Instrumental Form adds its attributed suffix in the same manner as the Transitive form does.

9a. Mediate Mode.
The expression Mediate denotes here a separation by time or distance or mind not direct or presented: then, there. Sometimes it is used in the 3rd. pers. sg. and pl. to express the explosive form: there he eats, emeseh. The same mode has also a reflexive meaning as etehom= then it is true.

1b. Mediate Modal Form for the Intransitive Form, rejoice
-mho, natavōsanemo= I then to see, natavōsetanomho= I then to see.
-hō, évōsanö= he then to see, évōsetanoch= he then to rejoice.
-no, natavōsanhemen= we then to see, natavōsetanomen= we " "
-neo, natavōsanhemenö= " " (inc.) natavōsetanomenö= we " " (inc.)
-no, natavōsanhemenö= you then to see, natavōsetanomenö= you " "
-hōn, ēvōsanöh= they then to see, ēvōsetanöh= they then " "
When the verb ends in a consonant then sf. -nho or -no is connected by e. Bear in mind that above forms, in fact most of these examples have little meaning by themselves. To speak them and be understood, for instance, the word anōs ought to be used, as anōs na-tamesemho= then or there I shall eat, or I then to be eating.
lc. With Accusative Organic Suffixes.
-nhôn, natavešeévōsanenhôn= I then (by his means) shall see, natavešeévōcēstanonhôn. I then (by one) shall rejoice.
-nhôn, nata- thon " nata- "
-nhôn, zeta- " he " zeta- ".
-nhôn, natavešeévōsanenhôn=we then " natavešeévōcēstanonhôn.
-novhôn, natavešeévōsanenhôn=you " " nstavešeévōcēstanonhôn.
-novhôn, etavešeévōsanenhôn=they " " etavešeévōcēstanonhôn.

2c. With Accusative inorganic Suffixes.
-nô also nohô, natavešeévōsanenô= I then (by its means) shall see, natavešeévōcēstanonô.I then by its means shall rejoice.
" nata- etc.
" zeta- etc.
-nô, nataveše évōs an e nô=we then (by its means) shall see, natavešeévōcēstanonô.
-ô, nstaveše évōs an e nô=you " " nstavešeévōcēstanonô.
-ô, zetaveše évōs an e nô=they, then " " zetavešeévōcēstanonô.

-nhônôz, natavešeévōsanenhônôz=I then by their means shall see
 " nstâ- etc.
 " zeta- etc.
-nhônôz, natavešeévōsanenhônôz=we then, by their means, shall see
 nataveše-vōcēstânonôzôz.
-nhônôz, nstavešeévōsanenhônôz= you " " nstavešeévōcēstanonôzôz.
-nhônôz, zetavešeévōsanenhônôz=they " " zetavešeévōcēstanonôzôz.

2b. Mediante Modal Form for the Impersonal.
-neo, evōsanettonô=it then saw: evōsanettonhônôz=they then saw
exhotaneô=it then was there, exhotanhônôz=they then were there.
emesestovenô= it then was a food, emesestovenhônôz=they then
were food.

-heneô, when combined with the negative impersonal.
pl.
esaavōsanettanenheneô= it then did not see, esaavōsanettanenhônôz.
esaamesestovhaneheneô=it " was not a food, esaamesestovhanehônôz.

3b. Mediate with the Transitive Form.

1c. Active Voice with simple Organic Suffixes
-mho, nivōmemhô=thou then there seest me, nivōmemenhôn=you then
there see me.
-chô, nivōmazehô=he " " nivōmazehôn= they then " "
-nô, nivōmezônô= I then see thee, nivōmezemenhôn=we then see thee.
-ehô, nivōmazehô= he " " nivōmezehôn= they then there " "
-hô, nivōmohô, nivōmohô, evōmohô=I, thou, he then see him.
-hô, nivōmohô=we then see him, nivōmovhô=you--him, evōmovhô=they then see him.
-hôn, nivōmohôn, nivōmohôn, evōmohôn=I, thou, he see them, then.
-hôn, nivōmonhôn=we then see them, nivōmovhôn=you --them, evōmovhôn=they " ".
2d. With Personal Suffixes when connected with Accusative Organic Suffixes.
-ohn, nimezenoh= thou then givest him or them to me, nimezenoph= you to me.
-ohn, nametaenoh= he--him or them to me, nametaenoph= you, him or them to me.

-noph= I give then him or them to thee, nimezenoph= we, thee.
-noph= he-- " " " " " " nametaenoph= they " " " " " "

-noph= I, thou, he give him to one, nimezenoph= we--him to one, nametaenoph= you--him to one " emetoneph= they--"

-noph= thou or you give then him or them to us, nimezenoph= you give it " " " " " " nametaenoph= they him to us.
-noph= he " them " " nametaenoph= " them "

-noph= I give him or them to you; same for we give. nimezenoph= he or they give him or them to you.

-noph= nimetaenoph= we them to them. nimezenoph= you give him or them to them.
-noph= emetoneph= they " " " " " "

3d. With personal suffixes when connected with Accusative Inorganic Suffixes.
-no, nimezeno= thou givest it then to me, nimezenoz= thou--those.
-0, nimezeno= you give it " " " " " " nimezenoph= " thou-- " "
-no, nametaeno= he gives it " " " " nametaenoz= he -- " " " " " "
-no, nametaenoph= they give it " " " " nametaenoph= they-- " " " " " "

-noph= I give then it to thee, nimetaenoph= I--those to thee. nimetaenoph= I or we " " " " nimetaenoph= we " " " " " "
nimetaenoph= he gives it to thee, nimetaenoph= he " " " " " "
nimetaenoph= they " " " " " "

-no, nametone= I give it then to him, nametoneoz= I give those then to him. same endings for the next two forms.

-ho, nametone= we give it then to him, nametoneoz= we--those to him.
-ho, nime- tono= we " " " " " " nametoneoz= " " " " " "
-ho, nimetone= you " " " " nimetoneoz= you " " " " " "
-ho, emetone= they gives " " emetoneoz= they" " 
4d. With Inorganic Suffixes.
-8o, navolantano=I then see it, navolantaino=I then see those.
-8o, ni= etc.
-8o, e= etc.
-8o, navolantano=we then see it, navolantaino=we then see those.
-8o, nivolantaino=you then " " nivolmantaino=you " "
-8o, evolantano=they " " evolmantaino=they " "

-evomazemho=I then see myself, evomazemho=I then see ourselves.
-evomazemho=he then. ourselves
-8o, neo, evomazemeno=(exc.) evomazemeno=(inc.)=we then see
-8o, nivomazemeno=you then see yourselves, evomazemhn=they then see themselves.

-evomazemho=I then am seen, evomazemho=I then are seen. evomazemho=we then are seen.
-evomazemeno=you then are seen, evomazemeno=you then are seen.
-evomazemho=he then is seen by him, or by them.
-evomazemho=they are seen by him or them.

The mediate mode, as we call above forms, has oftentime a place in the "oratic obliqua" or indirect speech, or subjunctive. Especially is this the case when two parties are mentioned in the 3. per. sg. or pl. as he found them sleeping=evomazemho enaotó. In Cheyenne the last verb "enaotó" becomes the object or accusative of evomazemho. This form is somewhat similar to the "accusativus cum infinitivo" of the Latin. ex:

-evomazemho henisonev=enaotó=they see their child sleeping.

From enaotó=he sleeps.
" " cameoxz= " " coming From cameoxz= he comes.
" " choe= they " " sitting " choe=he sits.
" " cameoxz= " "alive, living." cameoxz=he lives.
" " ehestanó= " "taking " ehestanó=he takes.
evolmantanov=evolmantanov=they saw it being there." choe=it is here.
henison oníxó=henison has two children or:her children, they are two.
10a. Genitive Possessive Mode.

The mode has three-letter m, v, z, as characteristic suffixes. Except in verbs which naturally take two objects, like "I give him to him", the Genitive mode is mostly used where the third person is object, as: I see it his or I see him his.

1b. Genitive Possessive Modal forms for the Intransitive.

The Intransitive form takes suffix -vo or -evo to its endings in this wise:

- naveševōsanēvo=I see with it his, niveševōsanēvo, evesevōsanēvo
- naveševōsanēvon=we see with it his, his, naveševōsanēvonon=we see with those.

niveševōsanēvonov=you see " " " niveševōsanēvonovoz=you " " " evesevōsanēvonov=they " " " evesevōsanēvonovoz=they " " "

The reflexive and passive voice attach the suffixes -vo or -evo in the same manner, as nametāzēvo, nametānevo, evesevōmevo etc.

2b. Genitive Possessive Modal forms of the Impersonal.

The Impersonal form makes its Genitive in this wise:

- evōsanēttoz=it, his or they, his, see esaavōsanēttan=he sees it his or they, his, see not...

Combined with the Meditive, evōsanēttozeno= it, his then saw, evōsanēttozeno=it, his then saw, esaavōsanēttozeno= it, his then saw not, esaavōsanēttozeno=they, his then saw not.

3b. Genitive possessive modal form for the Transitive.

1c. Active voice.

- amo, navomam=I see him, his, navōxtomov=m=I see it his.
- amon, navomamon=we see him, his, navōxtomovon=we see it his.
- amov, niyōtovov=you " " " niyōtovovon=you " " "
- amov, evōmamov=they " " " evōtovovon=they " " "

When accusative suffixes are used they are attached in the common way, thus: nametamonoton=I give him his to one, etc. him is 3rd. per. his is 4th per. one is 5th. per. Above forms are mostly used, but others can be formed, by incorporating infixes ve- -āe-or -no-as in the expression: with the glass of his thou seest me: heszēvekōxtoz, niveševōmevo.

- vo, nimezēvo=thou givest it his to me, nimezēvonoz=thou --to me those, his.
- vonov, nimezēvonov=you give " " " nimezēvōnovoz=you " " "
- ez", nametāez=he gives it " " " nametāezeno=he " " "
- ezenov, nametāezenov=they " " " nametāezenonoz=they " " "
-vo, nimetazeve= I give to thee it his, nimetazevonoz=I give to thee, those
-vo, nimetazevevonon=we " " ,nimetaze- vonovoz=we " " "
-z', nimetaez= he gives " " ,nimetaezenoz=he " " "
-zenov, nimetaezenvon=they " " ,nimetaezenovoz=they " " "

Remark. The suffix z' is pronounced much like d's and not sharp like z. It is really a contraction of toss. Be careful in its enunciation!

-amo, nametamo= I give to his, It, nametamotonoto: I give to his, those, (org.)
- " ni-
- " e-
-amon, nimetamonon=we give to him his, nimetamononsoz=we give to him, his,
-amonov, nimetamov=you give " " ,nimetamovoz=you " " "
-amonov, emetamov=they " " ,emetamovoz=they " " "

Above expression "to him his" as I give to one's boy an apple

nameavon= give it his(away) I nameavonoz, etc. I, thou, he gives.

nameavonon, nameavon untic nameavonotto=I, thou, one gives him, his(away)
nameavonon, nameavonov, emeavohon=we, you, they give him, his, that one, one of his away
nameavononeon, emeavonov, emeavonov=we, you they give them, his away

-vonon, nimetevonon=thou or you give it his to us, nimetevononsz= those us
-ezenon, nametaezenon=he give it his to us, nametaezenonsoz=he gives
-ezenon, nametaezenon=they " " " ,nametaezenonsz=they " " "

-zenov, nimetazevo=I or we give it his to you: nimetazevo=thou.
-zenov, nimetaezenoz=he gives it his to you, nimetaezenovoz=he gives
-zenov, nimetaezenov=they " " " they " " "

-amonov, nametamonov=I give it his to them, nametamonovoz=I give to
-amonov, nametamonon=we give it his to them, nametamononsoz=we those his, them
-amonov, nametamonov=you " " " nametamonovoz=you " " "
-amonov, emetamonov=they " " " emetamonovoz=they " " "

In the above endings we do not give the organic acc. sf. since they become attached like the inorganic.

Remark. Some of the sf. stand for an action done in the absence of, either referring to time or place, as: I said of thee=
nimetazevo, also when part of time or place, as: I said of thee

-nimetazevo, also when part of the whole is understood, as:

nimetazevo= I give you of it.
2d. **Endings with suffix -vo.**

It will be seen from the preceding examples that the sf. -vo has a partitive meaning but it being so connected with the genitive-possessive we have given both under one heading, as the Cheyenne says: I eat of it, his, he means to say of his (meat). nam-vo, I go to his place it, his, nanhaxz-vo.

This partitive form of the verb is conjugated in the regular way, but we give it here again with the verb nam-vo, I eat of it his and nanhaxz-vo, I go to it his.

-ve namevo=I eat of one, nanhaxz-vo=I come to one.
-ve, namevo=I eat of one, nanhaxz-vo=I come to one.
-ve, namevo=I eat of one, nanhaxz-vo=I come to one.

3d. With Inorganic Suffixes.

Inorganic verbs ending in -esz or -oxz will drop their final z and take suffix -tomovo=it his. Verbs ending in zesz drop their final -esz to replace it by -tomovo. Verbs ending in a change this a for -omovo, thus:

navoxta=I see it, becomes navoxtomovo=I see it, his.
navonexozz=I destroy it, navonexoxtomovo=I destroy it his.
navoexz=I bring it, nahoexz-vo=I bring it his.
in the inorganic verbs ending in -esz, -zesz and -noxz: his

namanstövo= I make his, unto one, navonenoxtvovo= I destroy his, of his,

navoxtvomovonoz = I see those his:

ni-
e-

navoxtvomovonoz= we " " navoxtvomovononz= we " "
nivoxtvomovonoz= you " " navoxtvomovonovoz= you " "
evuxtvomovonoz= they " " evoxtvomovonovoz= they " "

Remark. Be careful not to confound suffix -omovo with -omevo, this last having a partitive meaning, thus: nahestanomovo= I take it his, nahestanomevo= I take it from him, his.

The Genitive Possessive of the Instrumental form is made in this wise, when the object is organic: naoxaxemo= I cut him in two.

na-ñevahemo= I measure him his. from nataevano, nahekohemo= I prick him, his (org.)
naxemo= I cut him, his off, from na-ésego.

naconxemo= I burn him, his, from naonexano.

It will be seen that the organic Genitive Possessive is formed by suffixing -mo to the verb when first person is object and third person subject, thus: nameta= he gives to me, becomes nametamo= I give him, his nahekohe= he pricks me, becomes nahekohe= I prick him his (org.)

2c. With Reflexive and Passive Voice.

The Genitive form of the Reflexive and Passive Voices is made by suffixing -evö to the passive and reflexive ending of these verbs, for instance: nametan= I am given it, nametanevo= I am given of it his.

nametanevo, I am given of it his, nametanevonoz = I am given of those his.

ni-

emøxevo-

nametanevonon=n=we are given of it his, nimetanevononz=we those -his

nimetanevonon=we are given of it his, nimetanevononz=we those -his

nimetanevonovoz=you " " " " nimezøvonovoz=you " "

emøzøvonoz=they " " " " emøzøvonovoz=they " "

The Reflexive Voice needs infix -veše- or -no- in order to take the Genitive form:

naveševoñazëvo= I see myself with it, something of his. The other suffixes are identical to above of the passive Voice.

1la. Genitive-Procurative Mode of Genitive-Separative.

We will call this form of the verb Genitive-Separative since it implies partitive meaning. It is usually formed from the inorg. verb. The inorganic ending of the verb changes into -omovo: namanesz becomes nanamanstövo, navonenoxz becomes navonenoxtvovo, nahoceczsz becomes nahocezohtövo and nahestan becomes nahestanomovo. The English prepositions "of" and "from" are implied in this suffix -omovo.

The Genitive-Separative has two forms. The regular one is as follows:

nahestanomovo= I take it from (of) him,

ni-
e-

nahestanomovon= we take it of him.
nihestanomevonov=you take it from him

nihestanomevaz=I take it of thee, nihestanomevazemonon=we take it from thee.

nihestanomeva and nihestanome=he takes it from thee.
ihestanomevaenov and nihestanomevonov=they take it of thee.
ihestanomevazenvonov=we take it of from you or I take it from you.
ihestanomevaenov and nihestanomevonov=he or they take it from you.

nahestanomevaenov and nahestanomevonov=he takes it from us.
ehestanomeva=or chestanome=he is taken it by another.

Where two forms are used, the one eliminating the-eva or contracting it into -o is usually used when a more objective transient action is implied, and also when the subject has a partitive plural meaning. The same rule holds for the endings in-ove.

Thus in the expression namestomeva=he explains to me, one or a collective act is implied, where as namestomov=he explains me, implies objectivity. Above forms take objective suffixes inorganic and organic, plural or singular according to examples given before. Thus navestomevonoz makaestanov=I ask of him money, namestomevonotto=I explain him to one, navstomevonotto=I ask him of one. nivestomevonotto=I ask him of you(there)

12a. Estimative Mode.

This Mode has two forms, the one referring to "think of, deem, hold as". It has the characteristic suffixes of -tamo and -vatamo for the org. and -zesta and -vazesta for the inorganic. The other form implies a "counting, worth of, a sort of "genitivus pretii"

epevaz=he is good,
napevazesta=I deem it good,

epevazeston= one deems it good,
napevazestonov= we deem it good from napavevazestonov.
nipevazestonov= you deem it good, " nipevazestonov

It will be seen that the plural per. elide the -es- in suffix -zesta. The Cheyenne usually has such elisions when more syllables become suffixed. So in nhaqvomotxemeno nistxez, instead of nihanavomotxemeno and nistoxes. Also in words like vostanchesve to, hetomhestoz, etc. which become navostanchevstonan=our life, hetomstov=, being followed by another syllable.

hov=earth, nose=grass, havs=bad, etc. become nahoevazesta=I deem it earthly, nameeovazesta= I deem it grass, nahavsovazesta= I deem it bad. Verbs ending in ove become -vazesta, omahooncevov=he is god, namahonevatonov=I deem him a god. This last brings us to the organic form of the Estimative Mode, which has -tamo for suffix. napevatamo, nipevatamo, epevatamo, nipevatanov, nipevatomov= and epevatamov=, "I, thou, one, we, you and they deem him good."
The other form, referring to counting, being worth, takes -höösta, and höösta as inorganic and -höemo, as organic suffixes.
naha-höösta = I count it high.  naha-hö emo = I count him high.
ni-
-
-
naha-hööstanon = we count "  "  naha-höémon = we "  "
niha-hööstanov = you "  "  niha-höémon = you "  "
eha-hööstanov = they"  "  eha-höémon = they "  "

Nanokhöösta, nanishöösta, nananhöösta, nanivhöösta, nanohnhöösta, nanasöthöösta... etc... I count it one (in worth, etc...) two, three, four, five, six, etc... enokhööme, it is worth one (as in dollars or other values.)

13a. Mutual Relationship Mode.
Above appellation does not exactly define these peculiar forms of the Cheyenne verb. It is really a conjugation of an inherent relative possession, a connection between persons or objects, what one is to another, how they belong to each other. This conjugation is hard to render exactly in English, so we give the translation as closely as possible, with term "child", to exemplify it. Child refers to one's own child.

1b. Active Voice.
one's nahenison, I have a child (of, for, unto myself)
child. nihenison, thou hast " ( "  " thyself )
chenison, one, has " ( "  " oneself )
nahenisonhemo, we have" ( "  " ourselves )

ni... a, we (inc.)
ni... me, you have " ( "  " yourselves )
chenisonco, they have children of, for unto themselves.
The term nahenison, implies either child or children.
nahenisone-noz = I have one for child, he is my child.
ni-
-
nahenisonenon = we "  "  " our "
nihenisonenov = you "  "  " your "
chenisoncov = they "  "  " their "

nahenisonenotco = I have them for children, they are my children,
ni-
-
nahenisonenoco = we "  "  "  "  "  "  "  "  "  "  "  "
nihenisonenov = you "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "
chenisonnov = they "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "

nahenisonetove, thou hast me for child, I am thy child.
ni... oveme, you have me "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "
ni... ovemenco, you or thou have us for children, we are your children.
nihenisonetovaz, I have thee for child, thou art my child.
ni... tovazeme, " you " children, you are my children.
ni... tovazemenco, we have thee or you for children.
nahenisonetö, he has me for child, I am his child.
na.......töe, they have me for child, I am their child.
ni.......tö, he has thee for child, thou art his child.
nahenisonetö, they have thee for child, thou art their child.
nahenisonetöen, he has us for children, we are his children.
ni.......töene'o, they have us for their children, we are their children.
ehenisonetöe, he is the child of, by one.
e.......töevö, they are the children by them, (Passive form)
nihenisonetöevo, he has you for child, you are his children.

Above endings in -tö, töe, -töevö are contracted for -töva, tova and used seldom and in a subjective, passive meaning, as naoniyomatóva, he is a believer in me.

When Kașgon is used for child, it means any child, not just one’s own. Such nouns have their possession designated by -am and take the same endings as exemplified in nahenisonenoz. Other words not taking the -am in the possessive, and ending in -toz also take the same endings as in nahenisonenoz.

For instance nietamistoz means trust, nanietamistoz= my trust, my trusting. nahenietamistov= I have a trust, the trust of mine, nahenietamistovenoz (= notto for pl.)= I have one for trust, he is my trust.

The suffix -ta refers to an inorg. object. For instance özistoz means word, nahaessaistove, I have for my word, it is the word, of mine, nahësaistoveta, I have it for my word.

The word nietamistoz can take both the org. suffix -noz as illustrated above and the inorg. -ta, nahenietameta= I have it for trust. Another verbal form takes the same endings exemplified in nahenisonenoz. This is found in verbs implying relation, belonging to a person or object. For instance namea, I give away, nameazonz I give away.
nanomæz, I steal, nanomæzenoz, I steal one, nanietam- I trust, nanietamenoz- I trust one.

The Passive Voice of this Mutual Relative Form is used less extensively and is exemplified as follows.

nahenisonetoy=I am child(to some one) nahenisonetonhëme=we are child to some one.
ni.......thou art " " " "nihe........ you " " " " ehennstonvo, one is a child "ehennstonvoe...they are "
nakașgonevo, I am a child, as such in general- ehennstonvohestoz, the being child(to some one)=child relation to one. Kașgonevestoz, the being child, in general. Nahaškenam, I have a child, not my own, as in my home place, etc.) Nahaškenameton, I am a child to some one. Ekașgonamestoz, the being child, owned by some one shekașgonamistovoe, one is a child. etc. Other forms will be studied under the Subordinate Conjugation.

3b. Imperative mode.
The Imperative of this Relative form is as follows:
henisonetovaz, be thou my child
henisonetovsz, have thou me for child.
henisonetove, have you me for child.
henisonetovemen, have thou (or you) us for children!
Such terms are seldom used, for the Cheyennes use rather the Hortative Mode to express them. See Hortative which follows.

henisonaz, have a child! thou! henisonetoveha, have one for child,
you! henisonetova " " " " you. henisonen " " " you. henisonen " " " you.

Mediate Imperative.

henisonetovec, have thou me for child, then or there!
henisonetovehen, " you me " " " " " "
henisonetovemen "(thou or you) us for children "
henisonen, have thou a child then or there.
henisonechen, " you " " " " " "

Imperative of the Passive Voice.

Is obsolete, would be:
henisonetonsz, be thou child(to some one)
henisonense, " you children " " "
henisonenene=be thou held for child then!
henisonetnchen= be you " " children then!

4b. Hortative of the Relative Mode.
nāhenisonetovasехa or nāhenisonetовеха=let him hold have me for his child.
nāhenisonetovasеха or nāhenisonetовеха=let him hold have me for their child.
nāhenisonetovas or nāhenisonetовас=let him hold, have me for child then!
nāhenisonetовas or nāhenisonetовас=let them hold me ""
nāhenisonetovatеха= let him have thee for his child. be thou his child
nāhenisonetovatevеха=be you their child, let them have you for their child.
nāhenisonеха or nāhenisonетовеха...let him hold, have a child!
nāhenisonовеха or nāhenisonетововеха...let them hold, have a child!
nāhenisonовос or nāhenisonетововос...let them hold, have a child.

Following verbal forms are the same as the above:

nahehenoz... I have him for father! nahešecnoz, I have her for mother
nahenenoz... " " " elder brother! nahasatetonenoz, I have
nahevasevonoz " " "younger " I nahovis'sonoz, I have
nahemenoz, I have her for older sister,naheza'unemoz, I have her
nahemreno, I have one for son! nahestonemoz, I have her for
nahenyaezonoz, I have one for son! nahestonemoz, I have her for

**nāhenisonetovemenoh= let him (or them) hold me (or us) for child:
nāhenisonetovemenos= " " " "then or there
nahemšemenoz, I have one for grandfather or father in law.
nahevescemenoz, I have her for grandmother or for mother in law.
nahešenoiz, I have him for uncle. nahchaenoz, I have her, hold her for aunt.

nahevexaenoz, I have him or her for grandchild, or son in law.
nahevetovonoiz, I have him for brother in law! nahevetamaenoz...
for sister in law.

nahehyamenoz, I have him for husband, nahešheaemenoz...I...for wife.
nahezonotanoiz, I have him for nephew nahehemanoz...I...for niece.

To express "have" "possessing" infix "he", thus: voxca, hat, mocca, shoe! šezistoz, word! mxistoz...paper, book! hoco...ground, earth! etc. become nahevoxca, I have a hat! nahemœcan, I have a shoe! naheššizstov, I have a word, a speech, nahemxistoz= I have a book, nahešthœz= I have an allotment and nahekašgonam=I have a child, not my own. As soon as an organic object is implied then the suffix -noiz is added as given before. nistamestoiz=trust, nahenietamestoiz= I have trust, nahenietamestoiz= I have him for trust or he is my trust.

In another verbal form where -ho-is infixed it carries the meaning of "holding on to or have to", thus: nahevehomo= I have to see him(when the speaker is already on the way), it may also mean I am holding on to seeing him, purpose to see him, it implies then a course of action.

Combining with other Modes.

nahenisonetan=I want to have a child, nahenisonetanotovo= I want him to have a child. Nehenisonamenoiz=I have him in child's stead, as my child, nahenison=I have a child, henisonestoiz= the having a child, nahenisonvonoiz= I have a child for him(substitutive) nahenisonesoz= I am said to have a child.

14a. Accusative Mode.

This mode has the same endings as mutual Relationship Mode, but has not the infix -he-in the rule. It has a direct object organic as in "I give him= ich gebo ihm", nameanoz, as when I give a horse away, namoazenoz=I steal one, nimeatova=thou givest me(away), nimeatovemo=you give me (away), nimeatovemo=you give me (away), nimeatova=he gives me, or also nameatœ, nameatœ or nameatœ= they give me.

The suffix -ova, -ovœ is less used but in place, when the relation is stative. The suffix -o, -oe, has a more transient meaning.

1b. Active Voice.

nimeatovaz=I give thee, nimeatovazemeno=we give thee.
nimeatova or nimeatœ= he gives thee, nimeatœ or nimeatœ= they give thee.
nameanoz, nimeanoz, emeanoz=I, thou, one give him.
nameanov=wê give him, nimeanov=you give him, emeanov=they give him.

nameatovemo=thou or you give us, nimeatova=or nimeatœ=he gives us, nameatovœno or nameatœno=they give us.

nimeatovazeme= I give you, nimeatovazemeno=we give you.
nimeatovaeye or nimeatove= he gives you, nimeatovaev= they give you.
nameanuts=I, thou, he give them.
nameancn=we give them, nimeanov= you give them, emeanov= they give them.

nimeatovaz= I give myself, ich gehe mich.

nimeaton or nameatovan= I am given (away), nimeaton or nimeatovan= thou art given, emeaton=he is given, nameatovahome or nameatovanheme= we are given, nimeatonheme or nimeatovheme= you are given, emeaton= they are given, emeatovo, it is given, emeatovensz, they (inorg.) are given.

Verbs ending in az, drop the z, when t is inserted, thus: nanomaz= I steal it, nanomaz= I steal thee. nanomaztovaz is also used, emeato= he is given(away) by one, emeato=they are given by one, emeato= they are given away by them. meato= give thou him(away) then! meae= give you him, then!
The verbs in az would make nomaz= steal thou one! nomaz= steal you one, nomaz= steal one, then, nomaz= steal one, then.

4b. Hortative of the Accusative Mode.
Prefix "nse" has jusive meaning, commanding.
nsemeatovaeha or nsemeatoha= let him give me (away)!
nsemeatovazevo= let them give me (away)!
nsemeatovaze= let him then give me!
nsemeatovazen= let them then give me, also nsemeatoez.

nsemeatovemencha= let thou or you give me or us! (away)
nsemeatovemenences= let " " " " " " then! 
nsemea= let him give him (away) nsemeavoa= let them give him!
nsemeaes= " " " " then nsemeavoa= let " " " " then!

The Imperative for the passive and reflexive of the Mode add to their peculiar endings the common suffixes of the imperative and hortative.

Remark.
All verbal forms ending with -no o-noz have an accusative character, always implying a direct object. Only that the verbs ending in -no keep their n throughout, thus: nihestano= I take him, nihestanaz= I take thee, nihestane= he takes thee, etc. etc.

15a. Mental Mode.
The Mental Mode is the verbal form expressing thinking, wanting mental or heart state. The characteristic suffix of this Mode is -tan, -zesta, -stahae. Thus napetavan= I feel good, 
nahevavnat= I feel bad. The conjugation is as following, 
napevatan= I feel glad or good, napevatan= epevetan= ""
The difference between suffix \(-\text{tan}\) and \(-\text{tano}\) is that the first is subjective, and the second is transient.

When desire or want is implied following are the suffixes, which any verb may take: \(-\text{tano}\) (for the Intransitive,) \nameatanota=I want to give, \-\text{tanotovo}(for Transitive), \nameatanotov=I want to give it. These suffixes are also added to the Reflexive voice, as, \navo\nameatanotov=I want to be seen, \namotatanota=I want to be given it.

In relation to the Passive the same suffixes would be used, however these forms are obsolete, it would be: \navo\nameatanotov= \evsane\tanotov= it wants to see, \enexo\nameatanotov= it wants to go, \evstanehevstovatelanotvo= it wants to live, have life. When personal suffixes become attached to \-\text{tano} it is done by adding \-\text{tovo}, thus, \nav5setanotovol=I want to show it. When one.

The Imperative of the Mental Mode is made by suffixing \-\text{tanotto} to the verb, thus: \evstanehe\tanotovotto= it wants to go, \enexo\tanototto= it wants to eat. So: \nameit:esit:es \name:aeetano= I think, \namecons\tanoto=think of going or I want to go, \name:asetan= I think of eating, I want to eat. Sometimes \name:aeeta is used, meaning I think it, which may also mean I act concerning it.

Impersonal of the Mental Mode is made by suffixing \-\text{tanotto} to the verb, thus: \evosanetanototto= it wants to see, \enexo\tanototto= it wants to go, \evstanehevstovatelanototto= it wants to live, have life. When personal suffixes become attached to \-\text{tano} it is done by adding \-\text{tovo}, thus, \navo\setanotov=I want to show to one. When the object is inorg. then \-\text{ta} is added, \nameatanota=I want to give it.

Thus when desire or want is implied following are the suffixes, which any verb may take: \-\text{tano} (for the Intransitive,) \nameatanota=I want to give, \-\text{tanotovo}(for Transitive), \nameatanotov=I want to give it. These suffixes are also added to the Reflexive voice, as, \navo\nameatanotov=I want to be seen, \namotatanota=I want to be given it.

When personal suffixes become attached to \-\text{tano} it is done by adding \-\text{tovo}, thus, \nav5setanotovol=I want to show it. When one.

Verbs ending in \-a add \tatanotai, \navo\tatanotai=I see it. \navo\tatanotai=I want to see it. \-\text{esz} --- change their \-\text{esz} for \-\text{statanota}, \nameanesz=I make it, \namestatanota=I want to make it. \-\text{noxz}--- becomes \-\text{noxz}, \navo\noz=I destroy it, \navo\nox=I want to destroy it, \-\text{esz}---becomes \-\text{statanota}, \nahe\text{esz}=I bring it, \nahe\text{ezz}=I want to bring it.

The Instrumental form of the verb adds suffix \-\text{tan} to its Intransitive State, wherever that form can be used, as, \nahe\text{ketano}=I want to prick. But the Mental Mode is mostly used in the Transitive form, thus \nahe\text{ketano}=I want to prick one, \nahe\text{ketano}=I want to prick it. To make these forms correctly, always remember the verbal form, where the 1st. pers. sg. is the object of a 3rd. pers. sg. as, \navo\he=he sees me, \nahe\he=he pricks me,(or \nahe\kokovoe), to this form add suffix \-\text{tanotovo}, \-\text{tanotovo}, \-\text{tanotovo}, \-\text{tanotovo}, \-\text{tanotovo}. When more thinking or deeming is implied (see Estimative Mode,12a.) then suffix \-\text{zesta}, for the Inorganic and \-\text{zamo} for the organic, are added to the Intransitive form, thus: \epes=good, \nape\text{zesta}=I deem it good, \nape\text{zesta}=we deem it good, \nape\text{zesta}=you deem good, \epes=they deem it good., \nape\text{zesta}=I deem one good.

The Imperative of the mental mode in \-\text{tan}=, adds \-z for the 2nd. pers. sg. and a silent e for the 2nd. person pl., thus, \pe\text{veto}=be thou glad, \pe\text{veto}=be you glad! \pe\text{veto}=be you glad! \pe\text{veto}=be you glad! \pe\text{veto}=be you glad! \pe\text{veto}=be you glad! \pe\text{veto}=be you glad! \pe\text{veto}=be you glad!
The **Attributive** adds its peculiar suffix as, navoešetanomás= I am to rejoice.

The **Mediate** " " " navoešetanomho= I then rejoice.

The **Comitative** " " navessevošetanomo= I rejoice with one.

The **Relationship**, nehënisonetan, I want to have a child, nehënisonetanotovo= I want him to be my child.

The **Accusative**, navesepevetanonoz= I rejoice with(by) one, nivešpetanotovaz= I rejoice by thee, etc.

The **Stative**, (or **Condition**) nahenenošetan= I want to be learned, nahämoxta= etan.

**Preceding examples will be sufficient to show how the Mental mode is formed.** It will be seen that mental and desiderative modes often have the same endings.

16a. **Desiderative Mode.**

Under desiderative Mode we understand only the verbal form which takes -atanotovo, for the organic and -atanota, for the inorganic. Remember that -etanotovo or etanota has more a simple mental meaning, which we may render by "want, will" whereas -atanotovo and -atanota implies a process of action while -etanotovo denotes a state of mind, thus, nahenosenetanotovo= I want to love him or I actually love him in my thought, namchošetanotovo= I wish, desire to love him. The desiderative is formed by dropping the final o in the Transitive and replacing it by -atanotovo for the organic and -atanota for the inorganic, thus, navom= I see one becomes navomatanotovo= I desire to see it. Its conjugation is that of verbs ending in -ovo.

The desiderative of the Instrumental form adds -tanotovo or -tanota to its verb. Think the verbal form in the 3rd. per. sg. being subject to the 1st. per. sg., then add -tanotovo, for the organic object, thus, na-aseençahe= he sends me becomes naasenēnahetanotovo= I desire to send him. As for the verbs with inorganic objects they add -tanota to their suffix, thus, na-aseençahe= I measure it, becomes natēsvahatenotova= I desire to measure it. In combination with other modes, the desiderative is formed as follows:

- **Genitive-possessive**, navomatanotovamo= I desire to see him, his.
  navomatanotomove= I desire to see it, his.

- **Genitive-Separative**, namanstomotatanotovo= I desire to make it his.

- **Substitutive**, nāsztomotatanotovo= I desire to speak for him.

- **Causative**, nanaēseshatanotovo= I desire to cause him to sleep.

**Preceding examples will give an idea of the formation of the desiderative.**

17a. **Mode of Condition (or State).**

The characteristic of this Mode is the suffix -ae or-ahe implying state, condition, quality, size, attribute, participle meaning when present participle meaning is implied. Then suffix -a(without final e) is used. The transitive forms drop their suffix -o to take the Mode of condition, Ex. napeoto= I despise one, napeotaha= I am one despised.
Confuse not this with the passive Voice, napoeta = I am despised. Both are rendered by "I am despised". 

Naheneenov= I know one, naheneenovah= I am learned, naheneenovan= I am known, (static) naheneenon= I am known (transient) 
napoeta= I deem one good, napoetamahe= I am esteemed, 
napoetaman= I am deemed good. In some forms like in naheneenovah the difference is plain in English, not so for some others. Bear in mind that ending -aho denotes a state, whereas -an has an action implied, already acted upon one. Thus napoetana would rather mean "I am a despised one" and napoeta simply "I am despised". 

Others of like forms are, napoeta= I am good, nahamoxtahe= I am sick, nahesta= I am from, napoetahaha= I am good hearted. This shows that suffix -aha has an adjective, subjective, stative meaning. From such verbal forms the nouns pevhabotaz, hanomox-astoz, pavetahotaz are made. 

When a present participle meaning is implied only a is suffixed, as nah3x= I pray, nah3na= I am praying (nah3nahe= I am a prayer). 
Esiottevasen= it is about noon, ehaestomaketa= he is provided with much money, epevenenamaeto= it bears good fruit, epevenenama= he is a bearer of good fruit. Verbal forms ending with -tano become -tanona, endings in -es become esena. Sometimes sf. eva is used to express verbs of the Mode of State or Condition. 

nahm3setno= I am calling (for some one), nah3eva= I am heralding, nah3zomoxtazeva= I am interpreting, nah3zomoxtazeva= I am an interpreter. This suffix -eva in such connections refers to agency, ofice, vehicle, vessel. Again the same suffix -eva denotes "wifed" (see wife in dictionary) 
To the above class also belong verbal forms in -ea, as, ensomea= it is boiling, eak3mo= it is forming a pond. Nouns formed from the Mode of state end with -astoz, often contracted into -hastoz for verbs ending in -ae. 

-atoz " " " " -a. 

Naheneenovastoz, knowledge, pevhabotaz, goodness, hanatoz, prayer, pavetamaketa=toz, much-moneyed, etc. 
Verbs of the Instrumental Mode take the Static Mode form, where such state or condition is possible, thus, n3stazo= I baptize one, n3staha, I am a baptized one. Navevceso= I cut one in pieces, navovea= I am a cut one, navoneho= I burn him, destroy one by fire, evovhaz= he is a burnt one. 

18a. Persuasive Mode. 

This Mode is characterized by suffix -vamo for the organic and -vata for the inorganic, this last form being seldom used. It denotes "urging" also "to make one inclined to". The suffix -vamo is usually added to the stem of the verb, as, naneoxz= I go, naneoxzvamo, I urge one to go, napavevamo= I urge one to be good, namehoan= I love, namehovevamo= I urge one to love, namanaz= I make it, namanevamo= I urge one to make, also urge it (a plant) to grow, by watering or manuring.
Above examples show that letter e is used to combine stem with sf. See in dictionary under coax, convince, urge, persuade. -a'tamo denotes to talk so one hears, obey as naonisyome'a'tamo, I convince one to believe.

19 a. Declarative Mode.

This mode implies all the verbs of "discendi" i.e. having reference to say, tell, declare etc. The conjugation of the verb "to say" is somewhat defective. Naheve= I say, nihave=thou sayest, ehevo=one says, naheme=we say, niheme=we say, niheme=you say, ehevöⁿ=they say.

Naoxheve, I utter, say, eoxhevo= he, naxheme= we, etc. This has reference to the whole of a saying. Also used in questions as, eoxhevo? what did he say? Nioxhevé=what didst thou say? Oxhestoz=saying, utterance, words. When the verb is in the Transitive form, following are its suffixes:

Personal Organic suffixes.

naheto= I say to one, naoxheto= I said to one.

ni-

e-

naheton=we say to one, naxheto= I said to one.

ni-

e-

naheton=we say to one, naxheto= I said to one.

Inorganic Suffixes.

nahesta= I say it, naoxhesta= I said it.

ni-

e-

nahestanon= we say it, naxhesta= I said it.

ni-

e-

nahestanon= we say it, naxhestanon= we said it.

ni-

e-

nahestanon= we say it, naxhestanon= we said it.

ni-

e-

nahestanov= they say it, eoxhesto= they say it.

The passive of this Declarative Mode is as follows:

Nahetan= I am said unto, nihetan=thou art said unto, ehesto=one is said unto, nihetanheme= we are said unto, ehesthec=they are said unto, ehestove= it is said or ehenov= it is a saying, it is rumored.

In combination with other Modes:

Imperative: heesz say thou to me! heeha, say thou to one, heesanan, say thou to them, heësha and heesan may also mean, let him say! let them say! heëtö, say thou to one, then! heto, you say to one, hèso, say thou to me, then! hesto, say thou it! hestome= say thou it , then, etc.

Attributive: nahestano, I am said to say, nahezo, I am said to say to one.

Mediate: nahemo, or better and's natahemö, I then will say, etc.

Genitive: nahemo, I say of one, nahavesemo, I tell bad of one, nahosemo= I tell of one, nahezomovo, I say it, his.
Other forms in connection with "speak, utter, narrate, relate, tell" are 
načšemo= I speak of one, načšeztovo, I speak to one.
Natotoxemo, I discuss about one. Načšetan= I want to speak, 
načšezotomato, I speak for one, načšetomevo, I speak it, for one, 
načšezetomotaz, I speak for myself, načšesta, I speak it, 
načšete, I speak to it, načšeztovo.*The verb "discuss, converse" 
is made by suffixing -oe to the verbal stem -ės, in načšo= 
I converse, načšeseme, we converse. This suffix does not belong 
exclusively to the declarative verb. Its meaning is a plural 
action of the verb, the same action repeated as a "set" of 
actions. All verbs or words susceptible of declarative 
meaning can receive it by adding suffix -hosan, hosemo', hosesta, 
as, napoĥosan= I tell well of, I speak well of, napoĥosemo, 
I speak well of one, napoĥosesta= I speak well of it, when the 
suffix is -octo(org.) and octe(inorg.) then the object has a 
dative meaning, as, napoĥooto, I declare one good, 
napoĥonevoto, I declare one chief (I praise one as chief). 
In these cases the English renders the object in the accusativ, 
the Cheyenne expresses with the dative. When suffix -osan 
becomes transitive; it is, naĥosemo, naĥosesta, I tell of 
one, of it, but oftentimes the simple sf. -hemo, hesta are used as 
-emo of the Comitative mode, as napecoxzem= I go with one, 
napeoxzemota= I go with it. The verbs "count, read" are expressed 
by sf. hōeme, hōesta, naĥahoe= I count one high, naĥahose= 
I count him worth one, naĥahosesta= I count it high, heto mxisto 
naĥoesta= I read this book, ehēs=mxisto= this letter is read. 
The form-hosesta, discards the -os- when more syllables are 
added, as naĥose'tanen we tell it, napoĥosano, I persuade one,**

20a. Substitutivo Mode.

The peculiarity of this mode is its suffix (v) omota= for, 
in behalf of, in helping, assisting. This suffix is attached 
to the verbal stem in the intransitive form or to the transitive 
suffix of a verb. Verbs having the inorganic suffix in a, change 
it for -omotaho, as naexna= I prepare it, naexnomot= I 
prepare it for one. Inorganic suffix in -ez becomes -estomotaho, 
as, naexnaez= I make it, nakaexnomot= I make it for one. 
naexna= I give it, naexavonotomato= or t'ā= I give it for one. 
Nahoxoto= vomotā= I buy for one, nahoxez= I go there, 
nahoxezxvomotahot'ā= I go there for one. Verbs ending in -noxz 
become -noxtomotā, as, navonenoxz= I destroy it, navonenoxtomot'ā= 
I destroy it for one. The Substitutive has on the whole the 
same conjugation like other modes, but to some extent it is 
similar to the Instrumental. Bear in mind that the transitive 
ending -ac or aho becomes -ax when first pers. is object. Here 
follows the paradigm of the Substitutive.

Remark. The full suffix singular is -taho, but it is usually 
pronounced -t'ā (strong t) In the pl. the suffix is tehō. 
-ta, naexnomotax= thou prepararest for me. 
-ta, naexnomotaxe= you " " 
-ta, (tax) naexnomotah= one prepares for me. 

*načšeztovo= I speak to one
**natotoxemo, natotoxhesta. Do not confuse this ending -hemo, hesta 
with 
***napoĥos estohe= I am exhorting
The Reflexive is formed by suffix -az added to -omota, thus, naêstomot’ahaz= I speak for myself. The Passive is formed by changing the final a in -omota for -han in the 1 and 2nd. pers. sg. and pl. The 3rd. pers. has -ae for the sg. and -aeo for pl. ex: naêstomothan=I am interpreted, nameavomothan=I am given.

With both reflexive and passive forms the accusative sf. can be added in combination with other modes.

Imperative: meavomotxaz= give for me, meavomotxeo, give for then.

Genitive Possessive: nameavomothamo, I give for him his. The form with the inorganic could hardly be used. In place of this the Procurative Genitive is often used, but in the verb to give.

Nanatomov= I make it (his) for one.

Relationship, naheisonevomot’aco= I have child for one.

Intransitive form: nameavomot’san= I give for, meavomotsanistoz= the giving for.

Condition: nameavomotxeva= I am a giver, for., meavomotxevane or meavomot’seo= the giver for, the one who gives for.

Desiderative: nameavomotatanot’san, nameavomotatanotovo and nameavomotatanota. I want to give for, I want to give for him, I want to give for it.

Declarative: nahosestomotao= I tell for one.
Remark: When meaning implies "sake" or "cause" the prefix -hoste, -hést, nahesthōtōvo, I pray to, for his cause, (another's) cause.

31a. Substitutive Bestowing.

This Mode is characterized by suffix -tōta added to the verbal stem, mostly in intransitive forms, thus, namahtahtā= I make for one's use, to bestow upon one, nahtahtā, I butcher for one, his benefit.

The conjugation of this Mode being like the Substitutive, it needs not be exemplified. It is not used much, being oftentimes replaced by the Substitutive.

22a. Dative Mode.

In the Dative Mode the form of the verb takes a "t" in its sf. This t has in most cases a prepositional meaning which in English has to be rendered by such words as, to, at, by, on, for, with etc. Nāmētō= I give to one, nāhoētō= I come to one, nāṇīstovē= I speak to one, nāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇāṇावे
-ovemeno, nišsztovemeno= thou or you speak to us.
-oovaen or -ően, nišsztovaen or nišsztoveno= he speaks to us.
-ovaenoe or -őeneo, nišsztovaeno or nišsztoveneo=they speak to us.

-ovazeme, nišsztovazeme= I speak to you, nišsztovazeneo= we..to
-oavaev or őevo= nišsztovaev or nišsztovovo= he speaks to you. you
-oavaev or ēevo, nišsztovaev, etc.= they speak to you.

Accusative suffixes are added in the regular way, as, naveššez
-

The reflexive takes its suffixes -àz in the usual way.

The passive has two forms, the one in -an, -ovan, and the one in -on, thus niészton= I am spoken to or niészton(v seldom used with verb speak.)

ni.... thou art spoken to.

esztoe he is " "
niésztonheme or niésztonheme=we " "
niésztonheme or niésztonheme=you " "
eszto'heo= niészto, they are spoken unto.

Remember that the...one with the a has a predicative meaning.

The other one, refers only to the transient action. All verbs ending in -tovo, -ovo, -eovo and eovo take above endings. The dative mode also implies forms which in English are rendered by "for", thus namanstoo= I make for one, Ich mache ihm, nanxistoovo= I write for (or to) one, Ich schreibe ihm, the form can also mean, I write (it) his unto him.

23a. Causative Mode.

This Mode has 4 different endings, which are:
1. -sého (org.) -sész (inorg.) denoting cause of.
2. -aho " -áz " "
3. -cho " -oxz " imparting to one.
4. -ého " -ész " doing to one.

Ex: nanaoztesého= I cause one to be sick, feel bad.
namozsesého= I cause one to sleep, nanaho= I cause him death, kill one.
navešševalo= I cause the one to live.

It will be seen that the endings -aho, -cho and ého are closely related. They denote a cause in the sense of imparting to one.

The final suffix -ho is preceded by -a- or é- according as the verbal stem has a predicative, objective or perfective (performing) meaning. The suffix -sého indicates original source. Ex: naametane= I live. Na-ametanesého= I cause one to live.

The three suffixes -sého, -ého and ého have a causative meaning, only that where s is inserted it denotes issuance. The suffix -ého has more reference to "performing, objecting, perfecting, doing to one, ex: navőšého= I cause that he see =
show to one, nahamoxtasého= I cause one to be sick= I issue
sickness to one, napevóého = I do good to one, nahoeczého= I cause
one to come. The inorg. of all three is -esz taking place of
-ého. When suffix -ého is preceded by a vowel it has the regular
conjugation, except that suffix -ého becomes -es when the
lst. per. is object to a 2nd, as, nipevohés, nipevohaséme=thou,
you do good to me. Napevócha= he does good to me, etc. When a
consonant precedes suffix-ého then slight variations occur
which are exemplified in the following paradigms.
-séx, nivóshëzu=thou showest to me, nivóshëzem=you cause
me to see. -séha, navóshéha= he shows me, navóshë=they show
to me, or cause me to see something.

-séá, nivóshëá= I show to thee, nivóshazémeno=we show to thee.
-séha, navóshéha= he shows to thee, nivóshë=they show to thee.

-séo, navóseo, nivóseo, evóseo, navóshon, nivóshov and evóshov=
I, thou, he, we, you, they show to him.
navóshë= he is shown to by one or by them, evóshëvo=they are
shown to by one. -sémeno, nivóshësem=thou or you show to us.

-sémeno, nivóshësem=you or you show to us, navóshëm=they show to us.

-sázeug, nivóshësázeug= I show to you, nivóshësázeug=we show to you.

-sázeug, nivóshësázeug=we show to you, nivóshësv=they show to you.

-sáho, navóshë= I show to them, cause them to see.

-sáho, navóshë= I show to them, nivóshë=say you show to them,
evóshës=they are shown to by them.

navostanevého= I save one, nahoeczého= I bring one, and many
others have the same endings, without the s, thus, navostanévë=he
saves me, navostanevë=they save me, navostanevë=I save them,
navostane=we save one. nahaeomz=one bring one, etc.

Combination with other modes;
Imperative: vñošësz=show thou to me, vñošëz=say you to me,
vñošësz=show thou to me, then, vñošësz=show you
vñošësz=show thou to me then!, vñošësz=show thou to one!, vñošëz=show
vñošësz=show thou to one then! etc. vñošës, thou, them, then.

Genitive Possessive: navóshamo= I show to his (org.) navóstomovo=
I show it his.
In the inorg. of the Genitive the suffix -esz changes for
-stomovo, as, natoeess= I transgress it, natoeess= I transgress it his. Napevóchamo= I do good to his (org.) napevostomovo=
I do good to it. Nahoecz= I bring it;* Navostanevesz=I save it. Navostanevstomovo= I save it his. Navostanevstomovo= I save one, his.

Genitive Procurative: Nahoeoztomovo= I get it for one, from
nahoeoz= I bring it, namanstomovo= I make it for one, from
namanesz= I cause it to be, I make it. Navostomovo=I show it for one.
*nahaeoztomovo=I bring it his; nahaeoz=I bring one his.
**Condition:** napevoéts= I am doing good, condition or state, stature.

**Desiderative:** napevoéhathan= I desire to do good, napevoéhathan tovo= I desire to do good to one, napevoéhathan tovo= I desire to do good to one, napevoéhathan tovo= I desire to show, etc. navostanovhan. I desire to save. navostanovhan= I want to show to one, navostanovhan= I want to show love to one.

**Substitutive:** nameevoomotaého= I cause one to give for, etc. In substitution, nameevoomotaého= I cause one to give for. In order to combine with different forms oftentimes the letter v is used, as, nádeto= I am worried, nádeto= I cause him to be worried. This is mostly the case of mental forms ending in -tan, also they take the suffix -sevo when it means "causing one to..." as, nameetano= I cause one to remember, naheennessee= I cause one to know, issue him knowing, naheennessee= I am learned, naheennessee= I cause one to be learned, impart knowledge to him. Verbs ending in a and -vo make their causative form by adding -széoon= I cause one to be flooded, navostanov= I cause one to be lost, navostanov= I am saved. The 3rd. pers. drops the -en and takes -he, as, epevóhe= one is done good, evóshe= he is shown unto, evostanevohe= one is saved.

The Reflective Voice takes-éhaz when a vowel precedes the suffix -ého, otherwise it is -az, napevoéhaz or napevoéhaz= I do good to myself, navostanevohe= I save myself. Whenever accusative suffixes are added it is done in the usual way.

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24a. **Transient or Transitory Mode.**

not real, not fact, only temporary or transitory, interval, intermeditory.

This Mode is formed by adding suffix -vaeno(org.) -vaeno(inorg.) to the verbal stem of Intransitive Forms, as, náheneev= I let one go out for a time.

Transitive Forms, take the suffix -vaeno to their 2nd. pers. sg., when it has a 1st. pers. for an object, ex: napevo= I despise him, napevo= thou despisest me, napevoxvaeno= I (simply) despise one (with no special motive) Sometimes the suffix -vaen becomes infix -van= as, navhanzaox. I simply, merely come (without motive or purpose)

The conjugation of this mode is regular.

This Transitory form implies briefly, passing away, temporary for a moment, for an interval, time being.

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25a. **Become Mode.**

There are two forms of this mode, the one with suffix -oz, short process, turning briefly to end -ozz, slower process, growth. Both suffixes are usually attached to verbal stems or infixes as, epaveoz, it turns out well, chavesveoz= it turns out bad, navhavesveoz= I become angry, I get bad in my heart, navistaeoz= I become helping, navhaseoz= I become dead, faint. It refers to a short process of becoming. This mode in its two forms can be combined with other modes.
Imperative:
nahamstooez, I become sitting, seated, hamstooozz= sit down, become seated thou.

nahoetsesz, I make it come, bring it, hoetsazz= bring it thou.

hoetsaz= bring me, thou, hoetscha= bring him... thou.

Attributive: nahavseezemazsz= I am said to have become bad.

Genitive Possessive: nahoetscha= I bring him his(not himself but one of his do I bring) nahoetschono= I bring it his.

Comitative: navisteezemo= I become helping with one, nahoetschono= I become born with one, nanacchono= I become asleep with one, etc.

Mutual Relative-nakasezgomeez= I become a child, nahenisonooez= I become to have a child. I become having a child.

Mental: napveezetenz= I desire to become better.

Persuasive: napveezema= I urge one to become better.

Condition: nahamstooez= I become sick.

Causative: napveezemo= I cause one to become better.

Dative: nakaneeztovo= I become tired with one, nanakaneezeto= I become tired.

26c. Acting Behaving Mode.

The characteristic of this mode is the infix -ez-, inserted before suffix -tovo in some verbs. It expresses "do, behave, act, show, conduct", towards or concerning one.

navoveseztovo= I show homage to one, namaseztovo, I receive one, welcome one, show hospitality to one, nahavsevetschoko, I cause him to behave bad. nanahetseveto, I behave cautiously towards one, I beware of one. navoveseztovo= I show hurry before one, navoveseztovo= I show homage to one.

When this behaviour or acting is in continuance, suffix -ee is added as napveezeto= I act good(towards) nahavsevetsyko= I act bad(towards), namasezto= I act graciously (towards).

This available space is used for an omission.

Verbs in connection with water have suffixes, -ēva, -ōvoto, -ōvox, -ōmocha, ref to a body of water.

nanveve-ātavva, I wash feet, -ōvoto, one's feet
nanveve-ātavva, I wash (in water, liquid), -ōvoto, one, -ōvox it
naveve-ēvanvevva, I remove by water, liquid, navonīva, I destroy by w'1.
nanveve-ēvanvevva, I wash the eyes. nāstēvevko, I throw w at one
skāvevva, it gets smaller from washing (as garments)
ehveve-ēvanvevva, it is a large body of water, ehveve-ēvanvevva, quiet w.

etāxtanāmocha, it is surrounded by water;

Action done in the w. have suffixes -ēno and -ēaha, -ēsemo -ēno and -ēnas, -ēno and -ēenas.nazetēno(instr.org.) I work, stamp one in water nazetēno(instr.org.) nazetēno, I work in water, nazetēsemo (or.). nazetēno, nazetēno, same as above, done by hand
nāsveve-ēno, I sink one (by hand) into w, nāsveve-ēno, it
nāsveve-ēno, I s. one into w. (by instr.), nāsveve-ēno (inorg.) nāsveve-ēno, I s. one in w. (by shaking), nāsveve-ēno, (inorg.) nāsveve-ēno, I make one to be sunk in w. nāsveve-ēno (inorg.) 

For wind suff. -ēnæ and -ēstæh are used. nēvtoez eastezhesz, leaves are driven away by wind; enēstæh, gust of wind has stopped

See dictionary under water wind, and blow
B. Subordinate Conjugation.

This Conjugation implies to a great extent the syntax of the language and is always used in subordinate clauses, adapting itself to the tense, person, verbal state and the mode of the verb used in the independent clause. In other words the Coordinate Conjugation is used in the Independent and the Subordinate in the Dependent Clause. This rule has some exceptions. The Subordinate Conjugation drops the common prefixes of the Coordinate conjugation and adds its own prefixes and suffixes, which in the main are the same for all the modes where it can be used. The Prefixes of the Subordinate Conjugation are usually the relative pronoun ze-, then divers adverbs like ma- wata-, max- =when, zeox-=though, zë-=where, prepositions like zeox=after. At times the Subordinate Conjugation can be constructed without any prefix, when having a present participial character. More of these prefixes are given later.

In the following we exemplify the suffixes of the Subordinate Conjugation in the Intransitive, Transitive and Instrumental forms.

a. Intransitive Form.

1. Regular Intransitive.

-etto, zevősametto= I, the one who sees or I who see,
-étto, zevősamétto= thou who seest,
-sz, zevősansz=the one who sees, zėvősan's=he who saw or when he saw.

-ez, zevősanez=we who see.

-ess, zevősansess =you who see.

-evōz, zevősanevōz= they who see zevősanesō=the seeing ones.

-ez', he, his, who sees as this man's son who sees zētō hetaphēhyazevősanesēz(same in pl.) We call this the 4th pers.

zėvősanevōz= they who saw or when they saw.

It will be seen that the third person sg. and pl. change. Their ending with -z is used only when pointing to immediate present or future. As soon as the action is prolonged the -z will make place to -s, thus zevősān's and zevősanevōz=he or they who see, denoting a certain length of time. When a future meaning is implied, then the -z must be kept as, mavősansz, mavősanevōz= when he, when they shall see. When a participial noun is implied then the form is, zevősansz=the seeing one. zevősanesēz=the seeing ones.

An exemplification of the 4th, 5th, or possibly other person is needed for better understanding. These persons refer to one's property, relation or place, thus having also a genitive character as, the man's son is plowing. The action is done not by the third pers. "man" but by the 4th, namely the son. The man's hat lies(sets) here in Cheyenne, hatan hevoxc'ehotāz'hezo, or...hevoxc' sehotāz'hezo, the hat of the man
which is here, zeto hetan hénya hezoe zemossez", this man's son who is eating here. Hatan emeavonotto mohonham zeeanoc' was on the man gave away the horse which the child owned. HavanASSO emetozenotto, mohonham nasz hetanoc, his younger brother gave his horse to a man. Hevasam emetozenoz makaetansz means, his brother gives money another's(pl form inorg.) to one. Closely related to this is another form akin to substitutive, in the sense of "one’s place or sake". Here follow examples.
nametaez' = he gives me it his (another's)
nametaeznen= "" "" those 
namezenetto " " " "(org.)
imetaez'= he " thee it another's
emetaez'= he is given it (another's) by one.
nametaeznen= one gives us it (another's)
nametaeznenoz= " " ""those (inorg.) another's.
emetaeznen= one is given it, another's, by one.
Here follows another peculiar form as it occurs in both co-
ordinate and subordinate conjugation.
nameavo, nimeavo, nameavo, nameavo, nimeavonov, emeavonov, I
thou, he, we, you, they give it his (another's) away. Often
this suffix -vo or -evo indicates in place, lieu or sake of one's
as, nahaenzeohevo, I work his work, for him, at his place, for his
sake. Nahaènavo one’s prayer, in his place nahoozeohevvo, I
earn one's wages, in his place, navostanehevevvo, I live one's
life, the way he lives. Nahaènavavovo -I pray for him (help him)
zehohevo, at the place of mine, where my place is, zevaxenavvo,
at my dreamin time, place. mamxhoènevo=at my coming, time, place.
The 4th. pers. invariably ends in -z' pronounced somewhat like d's.
When this participial form becomes object to an action the
suffix -oiss, -ezso is added to zevsan-, eztovo
zevèsanoziss= he speaks to the seeing one, oczstovò zevòsanazassò=
he speaks to the seeing one-s.
Bear in mind that this objective form occurs only when a
third person is subject! The 4th. pers. is zevòsanoz', as
zeto hetan çcstovo henissoon, this man speaks to his child,
zeto hetan cçstovo henissoon zevòsanoz', this man
speaks to his child who sees. When the Intransitive ends
with -a or -o, then the letter e in -etto, etc. is dropped,
and in the 3rd. per. sg. only z is used not -sz. zehacnitto=
I, praying, zehaçnaz=ho, praying, zehaçnaz=we... zehaçnaz=you...
zevoesètanotto= I, rejoicing, zevoieçtænòz= he, rejoicing, etc.
When the ending of the verb is -ae, -oe or -e then the e in
-etto, etc. is left out, thus, zehamoxtaetto=I, who am sick,
zehamoxtaaz=we who are sick, etc. 4th. pers. evòmo hetano
zehamoxtaaz, he sees the man who is sick, or zehamoxtaaz
hetano, the sick man. ehoxomamo hehya henissoon zehamoxtaaz' he
feeds his sons child who is sick.
****emzevo=he is given it of his (another's)
*Nahaèzoneovovo= I serve one's service (in place of him).
Nahasthozeonettovovovo, I am servant unto one: nahoasthoztonenoz, he is
my servant, nahasthozeonooto, I am his servant (Genitive possessive).
Nahasthozoneovovo, I do one's work or I have his work, work in one's
place or sake's.
The Reflexive Voice and the Passive add the same Subordinate suffixes as exemplified, only the third person differs somewhat.

zevómázetto = I, seeing myself, zevómázetto = thou
zevómázz = he, seeing himself, zevómázz = we...ourselves,
zevómázzes = you, yourselves, zevómázzevoz = they, themselves,
zevómázzessa, they when they saw themselves...zevómázzessa, the seeing
ones themselves... In the past, zevómaz' = he, who saw himself,
zevómázzessa = they who saw themselves. In the objective
position (only in connection with a subject in the third person)
zevómázziss and zevómázzessó, zevómázz = is the 4th person.
zevómánetto = I who am seen, zevómánsz = he who is seen, zevómánsz =
we, seen, zevómánsass = you seen, zevómáva they seen, zevómávoss,
they being seen and zevómássó (the seen one - a when
participial noun, pl.) In past form, zevóms = when he was
seen, zevómavoss = when they were seen. In the objective position,
zevómáiss and zevómáessa, (only when the subject is in the third
person) zevómes' is the 4th. pers.

2. Intransitive with Accusative Suffix.
This occurs mostly when infix-vee-or -cco is inserted or
implied in the meaning, as, with these glasses I see... heto
maataevexansz, navevővővővőz. In the Subordinate Con. these
accusative are added as follows.

1a. With Organic Suffixes.
-etto, zevésesettotto = the one by (means of whom) I eat,
zevésesettonoz = the one by whom they eat.
-ızzo, zevésesettonozzo = the one or ones by means of whom
we eat.
-ısz, zevésesessz = the one or ones " " he eats.
-ızz or ızsz, -ızs(pl.) zevésessz, zevésesssz = the one, ones
by whom we eat, -ıvoss, zevésesssevós = the one or ones by
whose means they eat.

Remark. Note carefully that th suffix is more accented when an
accusative suffix is implied, thus, zevősszevőss = when they saw,
zevősszevőss = when they saw by one(as if by means of an org.
object the seeing be made possible). On the whole remember that
little accentuation is used on the suffixes, except when they
are implying an accusative.

2a. With Inorganic Suffix.
-etto(sg.) -ettoz(pl.) zevésesanetto, zevésesanettonoz = that
or those by which I see,
-ıetto(sg.) ıettoz, zevésesanetto, zevésesanettozo = that
those by which thou seest.
-ısz " ısz(pl.) zevésesanisz, zevésesanisz = that those by which
he sees.
-ızz " ızsz(pl) zevésesanizz, zevésesanisz = that those " we "
-ıvoss " ıvoss " zevésesanovóz, zevésesanovóz = that " you "
-ıvocz " ıvocz " zevésesanovóz, zevésesanovóz = that " they "
Verbs ending in -a, -o, -ae, -e add the same accusative suffix. Passive and reflexive do the same to their respective Sub. suffixes.

b. Impersonal Form.

These take either one of the prefixes of the Sub. Con. and remain unchanged in their sg. suffix, while their pl. has its own form. *ehota* = it is there, *ehota* = that which is there, *ehotansz* = they are there, *zehota* = those which are there, *ehessz* = it is so, *zehessz* = that which is so, *ehessonsz* = they are so, *zehessosz* = those which are so, *evōsanetto* = it sees, *evōsanettonsz* = those see, *zevōsanettosz* = those which see. When above form takes the objective position, it being object to a subject in the third person, the Subordinate suffix is as follows:

\[ \text{evōxta zehesoz, evōxtanosz zehessozsz = he sees that which is so, he sees those that are so, ešhestanansz zonanoxta=asz makactansz = he took the eight dollars.} \]

To this class belongs also the third passive form of inorganic subjects, *as*, it is seen = evōme, *zevōme* = that which is seen, *zevōmensz* = those are seen, *zévomevosz* = those which are seen, *zévomaz* = the seen ones. The objective form of this passive is, *zévomaz* and *zévomazsz*(pl.)

c. Transitive Form.

1. Regular Transitive.

-etto, *zévometto* = thou who see me, *zehašnatovetto* = thou who dost worship me.

-eto, *zevōmess* = you " " " " zehašnatovess=you " " " "

-as *zevōme* = he " " " " zehašnatovas or zehašnatovasz he

-āνοz, *zenvass*, *zevōmevoss* = they ..... me

zévomevoss = those seeing me

zévōmaess = those seeing me

It is seen that verbs ending in -vo, -tovo have two forms. At present they are being used indiscriminately, but they are different. When the a or -ova is used a condition or state is implied, whereas ending -c, -ōsz, etc. refers to the whole of a transient action. The third person sg. and pl. drop their -z for the same reasons stated above in the Intransitive. Usually the -z denotes immediate presence or future. Thus, *matavomaz* when he shall see me. The third person pl. has three forms, *matavomevovsz* when they see me, also *zévomevovsz* when they saw me. The participial noun is, *zévomevass* = the ones who see me, the seeing ones me.

-az, *zevōmoz* = I see thee, *zehašnatovasz* = I worshipping thee.

-azmenotto, *zevōmazmenotto* = we, seeing thee, *zehašnatovaszmenotto* = we worshipping thee.

Theē... -ate, *zévōmata* = he who sees thee, *zehašnatovata* = he who " "

-ateo, *zevōmataoss* = they " " zehašnatovataoss = they " "

-ć, *zevōmo* = I who see one, *zehašnatovoc* = I who worship one.

-ocz (cass for past) *zevōmoz* = thou seeing one, *zehašnatovoz* = thou " "

-ocz', (cass, " " ) *zevōmoz* = he seeing " zehašnatovoz* = he " " "
Him.-óz, zevómóz= we seeing one, zehašnatovóz= we worship one.
-óss, zevómóss=you seeing one, zehašnatovóss=you
-ovoz, zevómovoz=they " " zehašnatovóvoz=they " "
zevómovóss, they who saw one. The z- of the end drops for past time.
-óss, zevómóss=the ones seeing one, zehašnatovóss=the ones worshipping one.

In the past the second person sg. takes -óss exactly like the 2nd. pl. The same is the case with the third person sg. and pl. zevómóss=when he saw one, zevómovóss=when they saw one. The participial noun of the 3rd. pl. is -óss, zevómóss=the ones seeing one.
-όν, zevomón= I who see them, zehašnatovón= I who worship them.
-όss, zevómóss=thou -them, zehašnatovóss=thou worshipping them.
-όσ, " he " " he "

Their. -óz, zevómoz, we seeing them, zehašnatovoz=we worshipping them.
-óss, zevómóss=you " " zehašnatovóss=you " "
-ovóss(-ovoz for future) zevómovóss or zevómovoz=they seeing them.
The participial noun of zevómóss=the ones that see them.
-éss (ésses) zevóméss=he seen by one, zehašnatósshe worshipped by one.
-Zevoas. zevómovéss= they seen by one, he seen by them, they
seen by them.

-menotto, zevómemenotto=thou seeing us, zehašnatovemenotto=thou worshipping us., the same for "you" there being no difference between pl. and sg. of 2nd. person.
Us: -az, zevomáz=he or they who see us, zehašnatovaz=or
-natósz=he, or they who worship us.
-azess, zevómázess= I seeing you, zehašnatovásez=I worshipping you.
You. -azemenotto, zevómazenotto= we seeing you, zehašnatovaze-
emenotto= we worshipping you.
-áss, zevómáss= he or they seeing you, zehašnatóváss or
-natóss=he or they who worship you.

Some of the above forms are apt to become objective, but remember only in the case of a third person being subject to another third one, ex: he hates the one who loves me= etansetamo zemehotaziss, zemehotaz=s=the one who loves me thus becomes zemehotaziss when object to a third person. ensatamo zemehotaziss also may mean "he hates the one who loves us. Zevómoziss is the objective form of zevómóz' or zevómovoz= he or they who see one. Bāivatamo zevómoziss=he pitied the one who saw him(another one). This form is not much in use, but is proper, it is more in use and easier of understanding when the objective is inorg. Maheo emehoto zetšetanotoziss hestheoemanizat=God loves him who keeps his law.
Participial nouns from above forms: zemehotaziss=the ones loving me., zemehotáss=the ones loving you, zemehótáss=the ones who love us.
zemehotaes, the one by whom he is loved. zemehotozē, the ones whom we love.

zemehotaγωσς=th e one or ones by whom they are loved.

zemehota=the ones loving you. zemehotos=the ones you love.

2a. With an accusative Suffix.

lb. With Organic Suffix.

-etàon(sg.) ettono(pl.) zemeton, zemeton=the one or ones thou givest me.

-ész " âész " zemēs, zemēs=the one, ones you give me.

-ész " âész " zemēs, zemēs=the one, ones he gives me. 

-ätzes, -atzes, zematetzes, zematetzes=the one or ones I give thee.

-èsenotès, zemetazenotès= the " we " " (o̱s̱ē seldom)

-azès(sg.) azès(pl.) zematãzès=the one, ones I give to him or the

-æž(sg.) -æž(pl.) zemétæž=the one, ones he or they give us (-o̱s̱ē)

-æz(sg.) -æz(pl.) zemétæz=the one, ones he or they

give thee.

-ätton(sg.) -ättono(pl.) zemētæton, zemētæton=the one or ones thou give to him or the

-ätz(sg.) -ätz(pl.) zemētæz=the one, ones he or they give to you.

-ett(sg.) -ettossoz(pl.) zemētætæz=that, those

thou givest me.

-èszn " aëszn " zemētæz, zemētæz= " you give "

-æsz " aæsz " zemētæz, zemētæz= " he gives "

-ævōs(zg.) -ævosz(pl.) zemētævōs, zemētævōs=that, those

he or they give me.

-æs(zg.) -æsz(pl.) zemētæz, zemētæsz=that, those I give thee.

-azemēntottosz, zemetazenotettosz=that those we....

-æta, ataoz, zemētap, zemētapotz=that, those he or they give thee.

-oz, -onoz, zemēto, zemētoaz= that, those I give him, zemēton=that

which I give them.

-œsz, -œsz, zemetos, zemetosaz=that, those thou givest him or them.

-œsz, œsz, zemetos, zemetosaz=that, those he gives him or them.

-œsz, œsz, zemetos, zemetosaz=that, those we give him or them.

-œvōs, -œvosz, zemētævōs, zemētævōs=that, those they give him or them.

-æsz, zemētæsz=those he is given by one.

-œvosz, zemētævosz=those they are given by one or by them.
3a With Simple Inorganic Suffixes.

Inorganic with -a
-omó (sg.) -omonoz(pl.) zevőxtomó, zevőxtomonoz=that, those I see.
-oma " -mossoz " zevőxtoma, zevőxtomossz=that, those thou seest.
-o " -cez " zevőxt, zevőxtosz=that, those he sees.
-omaz " -mazész " zevőxtomaz, zevőxtomazsz=that, those we see.
-omass -omassz " zevőxtomass, zevőxtomasssz=that, those you see.
-omevoz " -mevosz " zevőxtomevo, zevőxtomevosz=that they see.

zévőxtomóssz is the objective position of zevőxt or zevőxtomevosz.

Inorganic with -esz. These take following Subordinate Suffixes.
-etto(sg.) -ettosnoz(pl.) zemanszetto, zemanszettonoz=I, making that, those.

étto " -ettossoz " zemanszetto, zemanszettonoz=thou " " "
esz " -szész " zemanssz, zemansszesz=he making that, those.
-szetz " -szézszz " zemanszsz, zemanszszesz=we " " "
szesz " -szeszzz " zemansszsz, zemansszeszzsz=you " " "
szevoz " -sevozsz " zemanszevoz, zemanszevosz=they " " "

For the past zémansz', zémanszevoss, participial noun zemansszesz=the ones making.

Verbs ending in -esz take the same endings.

Inorganic with suff. -eszsz, es naheooeszsz=I bring it.

-zeszetto, zeszettonoz, zhescoopzesetto, zhescoopeszettosozz=I bringing that, those.

-zeszetto, -zeszettossoz, zhescoopesetto, zhescoopeszeszétossoz=thou bringing that those.

Above is the slow speech but usually the contraction is made, which we express by the apostrophe in -z'etto, etc.

For the rest of the forms the suffixes are the same as for verbs ending with -esz.

Inorganic with -noxz, -ozxz or -oz take the same Subordinate suffix as those in -esz. Bear in mind however that the 3rd. per. present adds another z. See the example "namanesz".

2. The Instrumental Form.
   1a. Organic Suffixes.
   1b. Active Voice.

In the main the subordinate endings for the Instrumental are the same as exemplified before. They are added to its own instrumental suffix. Consider the endings for "me, thee, one, us, you and they". To these endings the subordinate suffix is simply added, in this wise.

-etto, zoxaxetto=thou cutting me, zetáaváhetto=thou measuring me.

Above is the slow speech but usually the contraction is made, which we express by the apostrophe in -z'etto, etc.

For the rest of the forms the suffixes are the same as for verbs ending with -esz.

Inorganic with -noxz, -ozxz or -oz take the same Subordinate suffix as those in -esz. Bear in mind however that the 3rd. per. present adds another z. See the example "namanesz".

Thus instead of zoxaxetto many will say zex'xetto.
-esz, zeoxxesz, zetēevahesz, zheheškovevohesz, zeonenxâesz= I cutting, etc. ... thee.
Above is often contracted, as, zeox'xesz, zetēevâsz, zheheškovevôsz and zeonenxâesz. This shows that the e in ending -esz is very short, near like -isz.
-eszmenotto, zeoxxâxeszenemento, zetēevaheszenemento, zheheškovevoheszenemento, etc. = we ... thee. Thee. -eta, zeoxxâxeta, zetēevâheta, zheheškovevoheta, zeonenxâeta= he or they thee. Above can be contracted into zeox'xeta, zetēevâta, zheheškovevâta, zeonenxâta.
One. For suffix-one the Subordinate is exactly that of other verbs in the simple Transitive form, Zöxasso, zheheškovevôno, zetēevâno, zeonenxâno= I ... one. Them. Will also be regular throughout, zeoxxassoz, zetēevânonoz, zheheškovevônonoz, zeonenxânoz= I. "them.
-menotto, zeoxxâxemenotto, zetēevâmemento, zheheškovevohemenotto, etc. = thou, you ... us. Us. -sz, zetēevahâsz, zeheškovevohâsz, zeonenxâsz=he or they ... us.
-esziss, zeoxxâxesziss, zetēevahesziss, zheheškovevohesziss, zeonenxâesziss=when object of another 3rd person.

You
-eszmenotto, zeoxxâxeszenemento, zetēevaheszenemento, zheheškovevoheszenemento, etc. =we ... you. -ëss, zeoxxâessz, zetēevâhessz, zheheškovevohessz, zeonenxâessz=he or they ... you.

2b. Reflexive and Passive.

To the Reflexive and Passive of the Instrumental the same suffixes are added as to the common forms. See the Instrumental Reflexive Voice, etc. To these add the common Subordinate suffixes. -etto, zeoxxâxetto, zetēevaheszetto, zheheškovevoheszetto= I ... myself. the same for "thysel"f", except that the accent is on the e, zeoxxâxeszetto. -z, zeoxxâxezs, zetēevâheszs, zheheškovevoheszs, zeonenxâeszsz=he ... himself.
In the past only one z.
-ez, zeoxxâxezsz, zetēevaheszesz, zheheškovevoheszesz, zeonenxâeszsz= we ... ourselves.
-ëss, zeoxxâxeszeszss, zetēevaheszesss, zheheškovevoheszesss= yours elves.
-voz, zeoxxâxeszevoz, zetēevahesevoz, etc. =they ... themselves.
No z in the past.
When an accusative suffix is implied, they are added much as shown in the Coordinate Conjugation. Only that such are not frequent with the Instrumental, unless when infix -veše- is used.

2c. With Inorganic Suffixes.
The Subordinate of this form is similar to the Transitive with simple inorganic suffixes.
-som(sg.), omonoz(pl.) zeoxxâsom, zeoxxâsomoz, zetēevâhom, zheheškovevohom, zeonenxâm= i... it, those.
-som("), omossoz(") zeoxxâsomé, zeoxxâsomossoz etc. to above.
-o("), osz(pl.) zeoxăxo, zețăcvaho, zhēškovcvovo, zeonexahe=it, it
-omaz("), omazēsz("), zeoxăxomaz, etc. zeoxăxomazēsz, etc. -we...it,
-omass("), omassēsz("), zeoxăxomass, zeoxăxomassēsz, zețăcvahomass,
etc. =you...it.
-omevoz(, orevosz(pl.) zeoxăxomevoz, zhēškovcvovchomevoz,
zhēško-vōhomevoz, etc. = they it, those.
d. Modal Forms of the Subordinate.
1. Negative Mode.

1a. Transitive.

The common Subordinate suffixes remain the same. The infix
-saa- and -he- denoting negative.
-echetto, zaaavōmehetto=thou not seeing me.
-ehess, zaaavōmehevess=you " "
-ahess, zaaavōmahevess=he not seeing me. This only in the future,
otherwise, zaaavōmahe.
-ahvess, (future=ahvov) zaaavōmahevoss=they not seeing me.
-ahchetto, zaaavōmahechetto= I not seeing thee.
not thee, -azemenohetto, zaaavōmazemenohetto=we not seeing thee
or you.
-ataheta or aheta, zaaavōmaheta, or zaaavōmataheta=he or they
not seeing thee.
-ovevo(contrated into ōvo), zaaavōmeho or zaaavōmō= I not
seeing one.
-ovevoss( " ōvoss), zaaavōmohovos or zaaavōmōvoss=thou not
seeing one.
-ochess ( " ōsz) zaaavōmohess or zaaavōmōsz=he not seeing one.
-ochess, zaaavōmohess= you not seeing one.
-ovevoss, (ōvoss) zaaavōmohovoss or zaaavōmōvoss=they not seeing one.
-ovevoss, zaaavōmohovoss=they not seen by one or they not seen by
zaaavōmohēss=the ones not seeing him, participial noun.
-ahmenetto, zaaavōmenohetto=thou or you not seeing us.
-ahet, zaaavōmahet=he or they not seeing us.
-ahess, zaaavōmahess=I not seeing you.
-azemenohetto, zaaavōmazemenohetto=we not seeing you.
-aimet, zaaavōmamet= he or they not seeing you.

Except the 1st. per. sg. which has -cchen for ending zaaavōmochen=
I, not seeing them, this 3rd. per. in the pl. differs not from
the sg. as exemplified under "not him". One form omitted is the
case when an inorganic sub. is used with organic as:
hovae zehoehotetcttc, the thing that comesto me etc. zaa-
hoehotahetcttc= the thing that comesto me etc.
When accusative affixes are added, they change suffixes little
except that -he- is infixed to denote the negative.

2b. With Inorganic Suffixes.
In the negative mode there is a change for the Inorganic ending
in -a, mevēxta= I see it.
-ochetto(ātto), ochettoz(ōttonoz), zaaavōxtchetto, zaaavōxtchettonoz=I
not seeing it, those, contracted into, zaaavōxtōtto and
zaaavōxtōtonoz.
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ohétto, ohéttossoz, zsaavőxtchétto, zsaavőxtchéttossoz=thou not seeing it, those.
-ohész(ózs) for sg. and pl., zsaavőxtősz=he not seeing it, those.
-omehez, omaheszsz, zsaavőxtomahéz, zsaavőxtomaheszsz=we not seeing it, those.

-omehevoss, -omehevossz, zsaavőxtomehevoss, zsaavőxtomehevossz=they " " " -ohess, zsaavőxtchess=the ones not seeing it. When in an objective position it becomes zsaavőxtchessiss, as, he hates the one not seeing it= eteto zsaavőxtchessiss.

When however a verbal form is implied (not a participial noun) the ending -áss is changed into z'(pronounce d's or tss), he loves the man who sees=emehoto hetano zavőxtoz' vontaneousvestoz.

Verbs with inorganic ending -esz, -eszsz or noxz, etc.
-esehetto, zsaamanszehetto= I not making it.
-esehetto, zsaamanszehétto=thou not making it.

-esse, zsaamanszès= he not making it.
esehez, zsaamanszhez=we " " "

-eseheess, zsaamanszheess=you not making it.
-esehevoss, zsaamanszhevoss=they " " " zsaamanszheess=the ones not making it, zsaamanszheeziss=objective case to a sub. of the 3rd. perf. zsaamanszhez'= objective case, when the verb becomes not a participial noun, as, he sees the man who does not make this thing=almo hetano zsaamanszhez'.

keto hoveh, emehoto nah zemanszoziss, =he loves the one making it, emehoto nah zsaamanszheeziss= he loves the one not making it.

In the Passive when the subject is inorganic, as"it is seen,""it is known", etc. the form is practically the same as the negative of the Impersonal. zsaavőmehan= that which is not seen, zsaaheneneenchan (contracted= zsaaheneenőhan) =that which is not known. Zsaavőmehanevoss= those are not seen, also zsaavőmehanehősz.
The Impersonal takes the Subordinate prefix ze- and adds -an for its negative subordinate suffix, zsaamasszestovhan=that which is not eaten, not food, zsaavőnitten=that which lights not.
gives not light.

2a. Intransitive.
-ehettio, zsaavősanehetto= I not seeing, zsaahámoxtahetio= I not being sick, zsaahámoxtahéz=we not sick.
-ehezto zsaavősanehetto= thou, zsaahámoxtahétto.
-és, zsaavősaneész= he not seeing, zsaahámoxtahés=he not sick.
-ehez, zsaavősanehez=we not seeing.
-ehezz, zsaavősanehezz=you not seeing.
-ehevoss, zsaavősanehevoss=they not seeing, zsaahámoxtahévoss= they not sick.

zsaavősaneheziss=the ones not seeing, zsaahámoxtahesssz=the ones not sick.

zsaavősaneheziss= participial noun, object, zsaavősanehezz'= verbal object.
2. Subordinate With Prefix ox- and a-

1a. Intransitive.

Intransitive with ox- prefix means "when occurring" with a-
"ought to".

-ettosz, oxvóméttosz= when thou shouldst see me.
-esssz, oxvóméesssz when you " " "
-asz, oxvómáasz= when he " " "
-ævosz, oxvómævosz= when they should see me.
-ætætætosz, oxvómætætosz=when I should see thee.
-æsesz, oxvómæsesz= when we " " " or you.
-ætaosz, oxvómataosz=when he or they " " thee.

-æsz, oxvómæesz=when I should see him.
-æsz, oxvómæsz= when thou shouldst see him (short 5)
-æsz, oxvómáesz= when he should see one.
-æsz, oxvómósz= when we should see one.
-ætesz, oxvóméesssz= when you " " "
oxvómovesz = " they " " "
-æevosz, oxvómæevosz=when he " be seen by them (also they by him).

The Montana Cheyennes do not pronounce the suffixes long as they
do in Oklahoma -ész, ësz, this is the case throughout.

-æesz, oxvómæesz=when he should see, or they should see us.
oxvóménesssz, -menosz=when thou or you should see us.
-æesesz, oxvóméesssz=when I should see you.
-æzenosz, oxvómæzenosz=when we should see you
-æesz, oxvóméesssz=when he or they should see you.
-ænæz, oxvóménæz=when I should see them.
-æsz, oxvóméesz= when thou " " "
-æsz, oxvómæsz= when he " " "
-æesz, oxvóméesz= when we should see them.
-æesæs, oxvóméessæs= " you " " "
-æesæs, oxvóméesæs= " they " " "

Remark. When prefix æ- is used, it implies the meaning of "ought".
ævósanettosz= I ought to see or to have seen,
æzenosz= I ought to see (future) æævósanettosz= I ought to have had seen, etc.
The Negative of this Subordinate is formed in the usual way, by inserting -he-, thus: asaaavōsahnhettonoz= I ought not to see, asaanhetohetvosz=I ought not to have told him, asaaavōmahet̄̄sz=he ought not to have seen us.

3a. Impersonal With the Prefix ox- na-.
-paneh̄̄sz, oxsaan-maeoxzettanех̄̄sz=when it should not go (something that runs)
-paneh̄̄sz, oxsaavōmehanех̄̄sz=when it should not be seen.

-ettonoz, oxvōmanettonoz=when I should be seen.
-ettozọz, oxvōmanettozọz=when thou shouldst be seen.
-ọz, oxvōmēsz=when he should be seen.
-ọczọz, oxvōmanezczọz=when we should be seen.
-ọszọz, oxvōmanessszọzwhen you " " "
-evosz, oxvōmevosz=when they should be seen.

5a. Reflexive Voice.
-ettonoz, oxvōmazettonoz=when I should see myself.
-ettozọz, oxvōmaettozọz=when thou " " thyself.
-ọz, oxvōmēsz=when he should see himself.
-ọczọz, oxvōmanezczọz=when we should see ourselves.
-ọszọz, oxvōmanessszọz=when you " " yourselves.
-evosz, oxvōmevosz= " they " " themselves.

6a. Transitive With Inorganic Suffix.
-omonoz, oxvōxtomonoz=when I should see it or those.
-omossoz, oxvōxtomossoz=when thou should see it, those.
-ọsz, oxvōxtosz=when he should see it, those.
-omazọz, oxvōxtomazọz=when we " " "
-omasssz, oxvōxtomasssz= " you " " "
-omevosz, oxvōxtomevosz= " they " " "

Singular and plural suffixes are identical. Verbs ending with inorganic suffixes in -esz, -oxz, -ez, take the same endings.

-eszettonoz, -eszettozọz, -eszọz, -eszezọz, -eszezọz and
-eszevosz, oxmanszettonoz, when I should make it, oxvōneczszettozọz=when thou shouldst lose it.
-oxpeveczszeszsz=when he should make it good.
-oxpevecz'ezszeszsz=when we should make it good.
-oxhoecz'ozcsezszeszsz=when you should bring it.
-oxhoecz'ezvecz=when they should bring it.

In the case this Subordinate with ox- and a- becomes object to a 3rd. pers. the sf. şsz is added to the common ż of such forms. For instance, mec xanoveoz=the road is straight, Jesus hemo xanoveoz=Jesus' way is straight, mećanoveozsz=the road ought to be straight, Jesus hemo ox'xanoveozsz=when Jesus way should be straight.
Zeto hetan zevōxtso navoxc= this man who sees my hat,
oxvōxtsoz navoxcan= when he should see my hat.
Zeto hetan evōme nasz zevōxtoziss navoxc= this man saw one who
saw my hat.

Such forms occur only when in a sentence two parties are spoken
of in the 3rd. per. (pl. or sg.) one being the subject and the
other the object. Also when the one is the genitive of the other,
as, nhōno zeto hetan hemhāo zexhotetz= there where this man’s
house is. Oxhotazsēz zeto hetan hemhāyo nhōno= when this man’s
house should be there.

3. Subordinate with the Genitive Mode.

la. Intransitive.

-evo, hemxistonestcz zevēsemxistonevco= his pen with which I write.
-evoss, hemxistonestcz zevēsemxistonevco= his pen with which
 thou writest.
-iz, "zevēse-mixstonez" " " " " he "
-evoss, " -mxixstonevcoz " " " you "
-evoss, " -mxixstonevcoz " " " they"
-iz 4th. pers."" -mxixstonez** " " " "

Wherever the Passive and Reflexive can be in the Genitive
Mode they will take the same sf. as the Intransitive, his eye-
glasses with which I see myself= hemhataexexans zevēsevomazevonoz.

2a. Transitive.

-evo, zemxevco= it, his which thou givest me.
-evoss, zemxevcss=it, his which you give me or us.
-iz, " zemetazevco=it, his which he(another one) gives me, also they.
-azevoss, zemetazevos=it, his which we give thee.
-ataevo, zemetataevo=it, his which he or they give you.
evoss zemetazevos= it, his which thou or you give us.
-azevoss, zemxetazevos =it, his which he(another one) or they, give us.
-azevoss, zemxetazevcoz= it, his, which I or we give you.
-azevoss, " zemxetazevcoz= " " he or they(others) give you.
are given by them.

For "him; his, or one-s of his" the Genitive ending "-amo"
is used, which takes the common subordinate sf. of the
transitive, zevōmamoo= his, whom I saw, etc. Objective sf.
are added to the above in the usual way.

3a. Oratio Obliqua.

Besides these Genitive endings there is another verbal form
which the Cheyenne uses in the "oratio obliqua", which is not
easily explained in English. Concrete examples may help.
Zexhōcvo instead of zexhōetto= where I am.
Zexhōcvo= at the place of my being where I stay.
Mānxhōcvenevo= at my coming, at the coming of mine.
manxhōcvenetto= when I come. For such examples read in John 17,ā
"zemezevoss" = the one thou gavest me = of the one thou gavest me.
v8b, "zenxhes - nesteonetovevoss" = my coming out of thee, the coming out of mine from thee, they know.
zenxhes - meatovevoss = thy sending me (they believe) v.16
"zehessavjstavehevo" = as my not coming from (hestanoy). Then in Luke 10,40 "zehessanocce - vovonctanenevo" = my serving alone, the serving of mine alone.
Zeovaxenavo = In my dream, the dreaming of mine, Zeovaxenattnco = when I dream. Possibly the simplest explanation would be to say that ending -vo, refers or relates to a place or time removed from one.

Remark. A very important form is the one which was mentioned at different times in connection with objective participial nouns. In Cheyenne when two parties are spoken of in the 3rd, pers. sg. or pl. the one being the object of the other, one receives a special suffix, which is -evo, -o, -eziss, -aziss. Suffix -evo is usually added to proper names though not always, as, Peter evmo Jesusvna, this last pers. is a 4th. one.
Suffix -o is used after nouns like man, woman, God, having more reference to the person. Evmo nasz hetano na nasz heco = he saw one man and one woman, evmo esheco = he sees the sun. For the pl. the form is the same, evmovo haesto hetano = they see many men. We term this the last a 4th. person. Suffix -eziss is used only with subordinate forms, as, zeodenzs = the blind one, zeodennes = the blind ones. Evmo zeodeneziss = he sees the blind one. Above forms are also made when the verb is in the passive form. In this case however it is the subject which takes either one of the endings -evo, -o or -eziss, as, evommo Jesusvna = he (3rd. pers.) was seen by Jesus (4th. pers.) emeta nasz hetano = he was given it by one man, econoza zeodeneziss = he was called by a blind one.
Above rule concerns nouns and participial nouns. When however a verbal form becomes object to another one it adds sf. -z', which is pronounced like -toss or d's.
Evomo hetano zehestanco = he saw a man who took my hat.
Here is a sentence with 3rd., 4th., and 5th pers., he, man and hat.
Esta'sztovo vostano, na zee'ssztsos exhestanozenoz makaetansz = he went to speak to a person, when he had been spoken to, he took money, namely the person spoken to, took the money.
Rule. In a sentence where two parties are in the 3rd. and 4th person (sg. or pl.) the party being object to the other takes suffix -ziss, (-aziss, -eziss or -oziss) when a subordinate form is object of a transitive verb, evmo zeodeneziss = he sees the blind one. Evomo zemacaciss, he sees the eating one.
When the object is a verbal form, then -z' is added, ememoto vostano zetoxetanotoz = he sees a person who cares.
"The "z" in the word zetoxetanotoz shows that the party receiving the action "his word" becomes active subject in its turn. Thus when in a sentence the party receiving the action is further spoken of as acting or as a subject, the final z must be added, either for sg. or pl. To this z accusative suffix can be added.
Exhooexaxhő zexhôstaz' votaen=he came where there was a well, or
nhâno zexhôs exhôstazoń votaen=there was a well where he was.
Zeto hetan ezhamepeveex zehexovez' teto= this man is better
then that one, this "that one" is considered as object and
must take the z' to distinguish it, from the one spoken of first.
This form is called 4th. per. exclusive.

When the 3rd. per. is subject in a passive form, and is further
spoken of as acting in the active, this last verb also receives
the final z', as, zezehoxtaheçois Johaneva exhestezenoko,
hosthoktc=after he had been told by John, he(John) took his staff.

When a 4th person is object to a third person in the active,
and becomes acting in its turn, it must take the final z' and to
this z' accusative suffix can be added, when needed. Evôme hone
ênahezenotto na énokkâvozenotto g'äen = he(3rd. pers.)
saw the wolf(4th pers.) catching and scattering the sheep.(5th per.)
The 4th person is object, but the catching and scattering is done
by this object, so his action is excluded from the 3rd. pers.,
or former subject, by letter z', the suffix -enotto has reference
to sheep, evôme hetano enhaeno hovâ=he sees a man catching some-
thing. Here the z' is left cut and only ö used, but as soon as
an accusative suffix should be added the z' reappears, evôme
hetano enhaenocozen Maketansz= he sees a man catching money.
When the acting subject is in the genitive the z' has also to be
suffixed, mostly in the subordinate form. Zeto vostan hemhão
etatosevaz' 'this man's house is going to fall. When the
subordinate is not used, then letter -ö is suffixed in many cases,
as, evôme hetano enaotó, he sees men sleeping.
" " enameexotó=" " " coming,
" " ehestanô= " " " taking it,
" " enâcametanônë=" " " still alive.
emôe= eating, chono= working, ehâmoxtahe= 'being sick.
Enix hesvezhe=his wives are two, enixo henissonec=his children
are two. Enamseto hemkasatene=his money is being spent.

But when accusative suffixes are added the z is inserted, as,
heneóme énokkôvozenôh Îna eszhetozenôh = his parents answered
him and said to him. If it were in the sg. or without any
kind of suffix it would be, hênyo eszetô=his father said(to one)
It will be seen that verbs ending previously with z drop it and
take -tô instead. Otherwise, when subordinate conjugation is used
the verb -ez is added to endings in z, as enacô, evoneoz,
exanoveoz, ehestaoz become, zevoezez' 'zevoneozez' 'zevoxovozez'
and zehetazozez'. When used in the present participle of the
Coordinate form they take o, in this wise, enaotó, evoneotó,
exanoveotó, etc. sleeping, lost, right or straight.

4a. Transitive With Inorganic Ending.
-omovəc, (sg.) -omovoneoz, zevôxtomovo, zevôxtomovonz=that, his,
which I see.
-omovez, " -omovosâsz, zevôxtovovôs, zevôxtomovossâsz=that, those,
his, thou seest.
-o- (or omovez) ' -oas, zevôxtó, zevôxtosz=that, those, which he sees.
-omovoz, omovosâsz, zevôxtomovoz. zevôxtomovossâsz= that, those,
his, which we see.
-omovos, omovosâsz, zevôxtomovoss, zevôxtomovossâsz=that, those,
his which you see.
-omovovoz, omovovosz, zevőxtomovovoz, zevőxtomovovosz=that, those, his which they see.
zevőxtomovovoss(past), zevőxtomovóss=participial noun.

4. Subordinate with Genitive-Prosorative.
This form has nothing irregular, but in some places it has two forms, one keeping vowel "a" in certain persons to express collectiveness, abstract act or conditional state. When only vowel "o" is used it denotes a whole but in a distributive meaning.
-omevetto, zehesstanomevetto=that which thou takest of me.
-omevess, zehesstanomevess=you take"
-omevaz, -omősz, zehesstanomevaz and zehesstanomősz=that which he takes of me.
The z is dropped when action is no more immediate.
zehesstanomevaévoz(voss) and zehesstanomőévoz(-voss) =that etc...
they taken from me.
-omevaz, zehesstanomevaz=that which I take of thee.
-omevazemenotto, zehesstanomevazemenotto=that which we take of thee.
-omevata, -omevatao, zehesstanomevata=that which he or they take of thee.
-omevaz, -omevon, zehesstanomevo, zehesstanomevon=that which I take of one, ones.
-omevaz, -omevoss, zehestanomevősz, zehestanomevoss=that " thou " " "
-omevaz', -omevoss, zehestanomevősz', zehestanomevoss= " he " " "
-omevősz, -omősz, zehestanomevősz, zehestanomősz=that "is taken from by them or...from him by one.
-omevaz, omevaz, zehesstanomevaz=that which we take of one or ones.
-omevaz, -omevoss, zehestanomevoss=you " " "
-omevovoz, -omevovoz, zehestanomevővoz....." they " "
-omevővoz(voss), -omővoz(voss) zehestanomevővoz(voss) or zehestanomővoz(voss)=that which is taken from them by one or ones.
The final z is used for future and instant presence, when prefix ma- is used.
With prefix ze- the final z is only used to indicate immediate, instant presence. This is the case wherever a third person is subject to another third or first per. sg.
-omevaz, -omősz, zehestanomevaz or zehestanomősz=that which he or they takes of us.
-omevazemenotto, zehestanomevazemenotto=that which thou or you take of us.
-omevazess, zehestanomevaziss=that which I take of you.
-omevazess, -omőess, zehestanomevazess or zehestanomőess=that which he or they take of you.
Accusative Suffixes are added in the regular way.

5. Subordinate of the Mutual Relationship Mode.
The Subordinate of this mode is regular, only that in some places it takes two forms for the same reason as explained before.

1a. Intransitive.
- ettonhao, ešeṿo sanettonhao= had I been seeing then or there (if)
- essenḥo, ešeṿo sanessenḥo= had you been seeing
- ēnō, ešeṿo sanēnō= had he been seeing
- ezeńḥo ešeṿo sanezeńḥo= had we been seeing
- eśsenḥo ešeṿo sanessenho= had you been seeing
- ēṿhō, ešeṿo sanēṿhō= had they been seeing

Verbs ending with -a or -o do not take the -e of the sf. as, ešhaōnattōnhaō= had I been praying, eševaōtanottonhao= had I considered.

With such forms prefix -heva=if, ve= in case that... ešemeha= was to have and others can be used.

2a. Transitive.
1b. Active Voice.

1c. With Organic Suffixes.
- ettonhao, heva ešeṿomōttonhaō= hadst thou seen me (if)
- essenḥo, heva ešeṿomōssenḥo= had you seen me then or there
- ēnō, ešeṿomānō= had one seen me
- ēṿhō, ešeṿomāṿhō= had they seen me
- ezeńḥo, heva ešeṿo māzehṇo= had I seen thee, etc. then or there (if)
- azemenottonhao, heva ešeṿomazemenottonhao= had we seen you
- atacḥo, heva ešeṿomatacḥo= had they seen thee
- onhao, heva ešeṿomonhao= had I seen one, then or there (if)
- osoonḥo, heva ešeṿomosohenḥo= hadst thou seen one
- cḥo, heva ešeṿomōcḥo= had he seen one
- aeḥo, heva ešeṿomāeḥo= had he been seen by one or ones
- ozenḥo, heva ešeṿomazenḥo= had we seen one then there etc.
- osoonḥo ešeṿomōsoonḥo= you
- ovṇḥo ešeṿomōvṇḥo= they
- ēṿhō, ešeṿomāṿhō= had they been seen by one or ones

The Prefix heva= is not always used, only where the "if" is emphatic.

- menottonhao, heva ešeṿomāmenottonhao= hadst thou or you seen us
- azennḥo, heva ešeṿomāzennḥo= he or they seen us, then or
- azessenḥo, heva ešeṿomāzessenḥo= had we seen you then there (if)
- azemenottonhao, heva ešeṿomazemenottonhao= we
- aessenḥo, heva ešeṿomāassenḥo= had he or they seen you
- onḥo, heva ešeṿomāonḥo= had I seen them, then or there
- osoonḥo, heva ešeṿomāsoonḥo= hadst thou seen them, then there

The real pl. form "them" seems to be only made in the first person. When Accusative suffixes are used they seem not to make any change in above endings. Later more on these peculiar forms.

2c. Transitive With Inorganic Suffixes.
- omonhao, heva ešeṿoxtomōnhaō= had I seen it or those, then there
- omot tao, heva ešeṿoxtomōtatāo= hadst thou seen it then or there
- cḥo ešeṿoxtomōcḥo= had he seen it or those, then or there
- omenḥo ešeṿoxtomōmenḥo= had we seen it or those
- oassenḥo ešeṿoxtomōassenḥo= you
- omeṿhō ešeṿoxtomōṿhō= if they, had they
For verbs ending in -esz, -zesz etc. ending -ettonhao is used. The negative form of this mode, when in the Subordinate inserts -saa- and -he-, a few examples follow here.

heva ešsaavőmehettonhao=hadst thou not seen me, then or there.
-ešsaavőmoheszenhő=had we not seen one then or there(if)
heva saanhessonhanhekhehő=were it not so then or there
heva saa-amoxzetánhekhehő= would it not go then or there.

2b. Reflexive Voice.

heva vőmazettonhao=had I seen myself then and there(if)
" vőmazéttonhao=hast thou seen thyself " " "
" vőmazehő= had he seen himself " " "
" vőmazceszenhő= " we " ourselves " " "
" vőmazcszenhő= " you " yourselves " " "
" vőmazevhő= " they" themselves " " "

The Passive will take the same endings added to its own sf. The 3rd. per. would be heva vőmehő= if one were seen, also
heva ešsevőmenhő
heva ešsevőmyvhő=had they been seen, these there.
őse-nešezistovenhő=had it been done then there

Negative Form of Inorganic Ending With a!

navőxta= I see it.
heva ešsaavőxtotetonhao=had I not seen it or those, then, there (if)
" " tohet'tao= hast thou " " "
" " tochő= " he not " " "

7. Subordinate of Accusative Mode.

1a. Intransitive.
-tto, nanėhow zemeatto, I who give zehenisonetto, I who have a child.
-" ninėhow zemeátto, thou "givest,ninėhow zehenisonető,thou " " "
-z, enėhow zemeaz, he who gives, enėhow zehenisonasz, he " " "
-s, zameaz(past form) " zehenisonas " " "
-z, nanėhowzam zemeaz, we who give, nanėhowzamene zehenisonasz,we " "
-ss,ni- " " zemeass, you " " ni- " zehenisoness, you"(ss.pl.)
-voz, enėhowvo zameavoz, they " " Enėhowvo zenenisonevoz(voss) they are rarely used with pref. ze- It is usually -voss, but it has to be -voss when pref. me- is used.
-ss, zemeass, the ones giving. zehenisoness, the ones having a child or children.
-ziis, zemeazis, participle when object to a subject in the 3rd. person singular or plural, zehenisoness, also as object in the same relation.
-z', -ez', zemeaz', zehenisone', excl. form of the 3rd. pers. sg. pl.
kešoneo zemeatton, the children I give(org.) Meoz.zemeattoz(inor.) the berries I give
2a. Transitive.

lb. Active Voice.

In the following the "nanënov, etc." is left out for the sake of space. It is understood that the Subordinate beginning with prefix ze-, implies "I, thou, one, etc. having-----.
-tovetto, zemeatovetto, thou giving me, zehenisonetovetto, thou having me for a child.
-tovess, zemeatovess, you " me zehenisonetovess, you " " "
-tóss(tovasz) one " me zehenisonetóss, one " " "
-tóss, tovas, zèmeatóss, one who gave me, zehenisonetóss,(past of above)
-tóss, -tóvess, they " me zèmeatóss, zèmeatovess zehenisonetóss, they " " having me for child.

Suffix -tóss refers more to participle meaning like "the ones giving me away, but it is also used otherwise.
-tovaz, zemeatovaz, I giving thee, zehenisonetovaz, I having thee for child.
-tovazemenotto, we " " zehenisonetovazemenotto, we " "
-tovata, zemeatovata, one " " zehenisonetovata, one " ""
-tovataoss, they " " zehenisonetovatooss, the ones"
-tto, zemeatto, I giving the one, zehenisonetovatto, I having the one " all the suffixes for this form(in the sing.) are regular.
-tovemenotto, zemeatovemenotto, thou or you giving us, zehenisonetovemenotto, thou or you having us for children.
-tóez(tovaéz) zemeatőez, one " us, zehenisonetőez, he having us " "
-tóezé, zemeatőezé, the ones " " zehenisonetőezé, they " " "
-tovazess, zemeatovazess, I giving you, zehenisonetovazess, I " " "
-tovazemenotto, zemeatovazemenotto, we giving you, zehenisonetovazemenotto, we " " "
-tóess(tovaéss), zemeatőess, he "zehenisonetőess, he
-tóessé(tovaéssé), zemeatőessé, they "zehenisonetőessé, they " " "
-tto, zemeatto, he ones I give: zehenisonetton, the ones I have for children.
-......toss, " " thou hast " "
-......esz(ess) " " one has " "
-......ezé, " " we have " "
-......essé, " " you " "
-......evoss, " " they " "


-ttonetto, zemeatonetto, I the given one, zehenisonctonetto, I being had as child.
-tonétto, zemeatonétto, thou " " " " " tonetto, thou " " " "
-tovaz, zemeatovaz, the one given zehenisonestovaz, " " child"
-tonez, zemeatonez, we, the given ones, zehenisonetonez, we " children to one.
-tones, zemeatoness, you, " " " zehenisonetoness, you " " "
-tovess, zemeatovess, they the " "zehenisonetovess, they" " zemeatovessé, the given ones(or.) zemeatovezéss, when object to a 3rd. person.
zemeatovex', excl. form of the 3rd. person
zemeatos hovae, something given
zemeatos, the one (or.) given by one, zehenisonetosz, the one
being the child of one.

" them = zemeatovevoss, the ones (or.)
given by one or by them.

zehenisonetevoss, the ones, by them.

e. Prefixes of the Subordinate.

Many of these begin with ze- which denotes at, then, pointing to,
demonstrative, showing. With ze- for prefix the z of the 3rd.
per. sg. and pl. is usually left out, unless immediate instant
presence be implied.
zex- before vowels and zé before consonants is used for past
meaning or when "where" is implied.
zemapeve=where there is water, zévome=when I saw him,
ze- eje=after, zehexe=as long as, zehestxo=as many as, zenge=from.
zehe=since, it being, as, zeheshamxestas, since he is sick. When
he- or -hes follows the prefix ze- then the suffix z of the
third pers. is dropped. The same is the case for the final z
of the first pers. whenever a 3rd. pers. is subject.
zehexov=in the degree that, enexov=in that degree, as an
answer to the zehexov:

Of course enexov- is used in the coordinate form, zehexove-pevas
nanexove-peva=in the degree that he is good, I am good, & am good
as he is. But the word good (-pova) needs not be repeated in
second time, thus, zehexovepevas nanexovac=I am as good as he
"degrees".

zexomax=for the reason that (following a statement, esaamohtoxnov
hetomheztoz zexomaxhavsevoss=they love not the truth, because
they are bad, zista-as (in the past) for to, (in the future)
zistaeshamxestas=as he was seated down, nataneozx, nómo zistavomo=
I go there to see him. When zista- is closely followed by he
or -hesse, thus, zistahe- zistahesse- "he" sound is drawn into
the preceding "e" by contraction, as, zistasse=, nataneozx
nómo zistamsetto= I go there for to eat, with the intention of
eating. Wherever zista- is prefix, drop the suffix z when a
3rd. pers. is subject to another or to the lst. pers. sing.

Of course ze- is prefixed to any other infixed, already mentioned
before. honsthe, despite, although, implies insistence,
honstaneoeschevatto= although I am poor, eo- or eoe-=
whether, usually connected with heva- but not always, heva
eeoesetmias nasahemeneonomovox=whether he be sick I know not.
iva is not a prefix but a detached interrogative pronoun=who.
But it requires the use of the Subordinate in the verb
accompanying it. Niva zevomeata? Who did see thee? mês- is
usually prefixed and means= is it not? expecting the negative,
mêseovtov= is it not deep?, I thought it was. *mês-seonshovsz=
is it not he? I thought it was. mêsseo, is a combination of
mês and eo. mohon= no doubt not, wol nicht, mohonsehisonovsz= no
doubt she has no child.

*The prefix eme- means, that may for to, for purpose of, as
emehësetova-
eme=should, may, could, hačnatoveh, emevistaem=pray to him, that he may help thee, namomozxem ememetas=I plead with him that he may give me=I ask him to give me. emehes=so that, may: emez heto emehešamehetanen=he is given this so he may live. The prefix eme-ma means that may, for to, emehešetova=for the purpose of. -neešohč-he-expresses surely not, cannot be.

C. Substantive and Infinitive Forms of the Verb.
Verbal forms are made from nouns by adding either -eve or -ove. This last for nouns ending in -toz.
Some nouns (referring to action) end in -he, -eo or -heo, as nšeheh=washer or washmachine, nšeheheto=the washing, from nanšeheh=I wash, heštanen=the taker, heštaneneto=the taking, from nabešteh=I take, hoxtahe=story or story teller, hoxtaheheto=the telling of stories. The verbal form of nouns ending in -eo is -coneve, enšeheheno=it (he) is a washer, heštaneneno=he is a taker, heštaneneno=he is the object of taking, enhoxtahe=he is a story teller. These verbs can in their turn become nouns by adding -stoz to their endings and dropping the pronominal prefix. hoxtaheheto=the being a story teller, Most of the Modes can take this noun form in -eo, yenehočhe=the last one, manštomaneh=maker. These examples show that oftentimes the final o is dropped, but it always reappears when the noun becomes verbalized: nomāzh=thief, enomāzheno=he is a thief, enomāzhistor=it is a theft, enomāzhonov=it is an act of theft.

INFINITIVE FORM: The Cheyenne has no real Infinitive, but where we say "to eat" or "to say" etc. he will express it by the eating, "the saying" etc. Thus: homes=the eating, to eat, hočhen=the saying, to say: homes=the going or to go, homans=the making or to make. These forms are used mostly in connection with such sentences as this, Is it allowed to do good or evil? hopovostanov=na méto. hočhen=the eating, to eat. A form closely related to this but having a substantive meaning is this: oxmesxenov=it and oxmesxenov=it. The first means, when there is an eating, the second, when it is eaten. Prefix ox- and suffix -sz are used to give the verb this form. The ending -nov=stoz has reference to a general doing while -tov=stoz denotes more a special or single action. This form is very similar to the Latin Gerundive.

D. Reduplicative Infixed.
Whenever a verb (sometimes also a noun) implies plurality it will reduplicate the vowel a, when a state is meant, as, epana=it sticks to, epapanata=it sticks to, in different places, or all over in places.
The vowel o has a partitive meaning, as, naveena=I crush it, napepeena=I crush it into many pieces.
The vowel e refers to each, every, all, a whole, as één, he is blind in one eye, eóen=he is blind in both eyes, evoxk=it is crooked, evoxk=it is crooked, more than once.
napopeco, I do good to one, napopeco, I do good to each (all) of them or I do good to one repeatedly, nameto, I give to one, namemetonco, I give to every one each of them. Sometimes the two vowels are contracted into a long one, thus: e, and o. This peculiar reduplication is mostly used with vowel o, and then it refers to the whole of an action considered in a collective way, thus: e, I do daily, e, daily, all the days or every day, naexa, I cut it off, naexanoz, I cut those each off. naexova= I cut it, naexova, naexova= I cut it, by a process, implies that the whole of cutting involves several acts. Thus suffix -ove. can denote an action repeated or continued as nahoxtova= I trade. When the reduplication takes place in verbal stems beginning with a consonant, that consonant is also reduplicated, examples: Reduplication of stems beginning with either -pe, -pe, or -po becomes papa-, papa-, whenever a state as a whole is considered distributively. -ha, -he, -ho will become -haha, -hahe, -haha, -ma, -me, -mo, become -mama, -mame, -mamo, etc. Whatever the consonant might be it is thus reduplicated, examples: epapanocha, ehananèn, hathave, emamevox, vavaestoz, epapono, etc. The same is the case when the issuance of an action or being in its whole is considered distributively, naçéna= I break it in several pieces, pépáestoz= disorder, nazën= I approach, step by step nearer, na sečeco= I waken up, become gradually loose. When the process or the action is considered as a whole in its parts the same reduplicating takes place with letter o, ex: napopeco, I do good, napopeco, I do good, nameto, nameto= I give to all or each of them, to everyone of them, natotaxasso= I slash him with a knife, natotaxasso= I give him several slashes, naheoexz= I come, ehtoheoexz= I come, they arrive (each one) one after another, naheoxova= I cross, naheoxova or nahoxtova= I cross several times, naxpëstanaz= I stop my ear, naonxpëstanaz= I stop both ears. These are interesting formations.

IX. MISCELLANEOUS MATERIALS.

A: Participial Nouns.

Intransitive.

-eszis, Maheo emehoto zëhånazis, zëpavevoxtanëhevezis na zëtoxtanëziss, God loves the one who prays, who lives right and who is thoughtful. This form of the participial noun is used only when object to another 3rd. pers. either sg. or pl. -sz, zevësanssz= the one seeing, the seer.

-ess, zevësansesso= the seeing ones.

Verbs ending with -a or -o, have no e in their sf. zëhånassö= the praying ones, zëavoëstanossö= the rejoicing ones. -ë, this is the organic suffix added to participial nouns, zëhaoë= our fathers, the ones being our fathers, hotline zevoësemessëzë= cattle by means of which we eat.
-ősz, is the same as above, only refers to inorganic objects, maxemenoz zevőszemesszészsz=apples by means of which we eat. Remark. Correct in Oklahoma. Montana Cheyennes consider apples organic. zevőszemesszészsz-the ones by which we see, etc. -ősz (org.) and -ősősz (inorg.), hodon zevőszemesszészsz=the cattle by means of which you eat, (org.) menoz zevőszemessszészsz=the berries you eat. (inorg.) Such forms have been mentioned before in connection with the Accusative suffix.

Participial Nouns formed by Accusative relation.

-ett'sé, (org.) -ett'sész (inorg.), zemenett'sé, zemenett'sész=the ones thou givest me.

-essé, "-essész", zemenessé, zemenessész="" you give me.

-aessé, "-aessész", zemetaessé, zemetaassész="/" he or they " me.

-aző (org.) -azősz (inorg.), zemetaazé, zemetaazész=the ones I give thee.

-azemenossé, "-azemenossész, zemetaazemenossé, zemetaazemenossész=the ones we... thee.

-ataé, "-ataész, zemetaáté, zemetaátsz=the ones he or they give thee, etc. or

-on (org.) -onoz (inorg.), zemetonó, zemetonoz=the ones I give to him or to them.

-ossé, "-ossész", zemetoassé, zemetoassész= " thou givest "

-ség, "-ségész", zemetoáse, zemetoásesz= the ones we give to him or them.

-ossé, "-ossész", zemetoassé, zemetoassész= " you " " " "

-ov'sé, -ov'sész, zemetoovasé, zemetoovasz= " they" " " " "

In Montana this plural form is not always used.

-menossé, -menossész, zemazemenossé, zemazemenossész= the ones thou or you give us.

-aze, "-azejész, zemetaezé, zemetaázesz= the ones he or they give to us.

-azessé, "-azessész, zemetaazessé, zemetaazessész=the ones I give you.

-azemenossé, "-azemenossész, zemetaazemenossé, zemetaazemenossész=the ones we give you.

-aessé, "aessész, zemetaaessé, zemetaaessész=the ones he or they give you.

Above participial forms, illustrated by the verb "to give" are used in both organic and inorganic forms, only with verbs taking both kinds of suffixes. Verbs like "to see", for instance could take only the organic suffixes, as zevőmozé=the ones we see, zevőmaezé=the ones who see us, but: zevőtomazé=the ones (inorganic) we see, zevőtomovozász=the ones, his (inorganic) we see, zevőmamozé=the ones, his (organic) we see.

B. General Remarks About nouns.

It has been shown that from the various verbal forms nouns can be derived. In fact there is no limit to the formation of nouns from verbs, especially since in Cheyenne, the noun is almost always of descriptive character.
In the main there are three classes of nouns, ending in -a, -e and -o which in their turn may add other noun suffixes as -estoz, -xzz, -oxe, -ōse, or diminutive or the ablative suffix -ova, -ove.

1. Nouns ending with -a have an abstract subjective collective meaning as, hotea = the cattle, das Vieh, hohona = stone or stones, das Gestein, mata = woods. Such nouns can mostly be rendered by the German "das" where it implies a collectivity considered as single. Das Auge, denoting all that which is eye. The plural of such nouns is sometimes made by a long stress on the suffix -a or -o.

2. Nouns ending with -e imply the meaning of on, at, in course of, etc. Such nouns make their plural by suffixing -sz, as hoe= earth, land, hoesz = lands, voe= cloud, voesz= clouds, oh= river, ohesz = rivers. *concrete

3. Nouns ending with -o have an objective meaning, a whole, but also distributive: as, we say every, each day meaning all the days, give to every one = give to all. These nouns are formed from any verbs or verbal form though mostly from the Intransitive, as, navsane = I see, vōsaneco or vōsaneco = the seer. Nanēhanen = I wash, etc. * Hōtovatoz, the selling, hōtovō, the merchandise, Hosse-mięzistož, the telling, hosto, the news, ėstonestož, the offering (act) ėsto, the sacrifice itself.

a. Adding Suffixes to Nouns.

Sometimes above nouns have had an -n or -estoz or -oxzz etc. added to them in ages past and never been used otherwise, such are, hetan, vostan, mēsestož, hoxzz.

-estoz, gives the meaning of a verbal noun, it is seldom suffixed to nouns ending in a and when it is done suffix -estoz becomes -xtož, as haečnatož, prayer etc. Hohonaestoz might be made from hohona. Ending -estoz is in use for nouns ending with e and verbs ending with the same letter.

Remark: -verbal forms ending with -a or -o form their nouns by adding -tož instead of -estoz, nahečna = I pray, hačnatož.

Naanac= I fall, anacxtož= the falling, the fall. Ėhonoč= it grows, honočō, the growth, honixtož= the growing. Nouns or verbal forms ending with -e add -stož, as, namesse = I eat, mēsestož= the eating, the food. Examples of nouns formed from verbal forms,

hayōsan = I see, vōsanistož=the seeing, or vōsanestož, the final e becomes i. naexanon = I prepare, exanistoz=the preparing.

hayōno = I see one, vōm-źistoz=the seeing one or mutual seeing.

Evōme = he is seen, vōmestož=the being seen.

hayōsanonevé = I am a seeing one, vōsanonevastož=the being seeing.

hayōsan, I see, hayōsen, I show, effect the sight.

hayōmatantoço = I desire to see one, vōmatantoząistoz= the desire of seeing one. naheszoza = I think of it, heszastož= pity the thinking., navizvazoza = I pity it, śivziastož = the favoring, śihekanono = the washer; naśivazoza = I am merciful, śivzastaeco=the merciful one etc.
našivatamo= I pity, favor one, šivatamahastoz= the state of mercy.
našivatamoste= I act pitiably, šivatamosštostoz= pitiable act.
šivatametanoxtoz= desiring to show mercy.
nahamostae= I am sick, hámoxtastoz= the being sick, sickness.
nameavomotsan= I give (in place of) meavomt- sanistoz= the giving for one. navoetanacho= I rejoice one, vocetanochazistoz= the making or causing one's self to rejoice. By above examples it is seen that verbal nouns are formed by any verbal modification, except such ones as Imperative, Adhortative, Hypothetic, Interrogative, Attributive and Mediate. The different forms of the verb, whether Intransitive or Transitive Instrumental also make nouns. A few nouns are participial forms even in the Sub. as, zevoditto= the light of the day, natural light, that which is light.
zaæenonitto= the darkness, that which is dark.
zepeva= that which is good, pavhasstoz= goodness.
havevseva= that which is bad, havevs= the evil
havsevhastoz= state of evil.
Except in the form of participials the Subordinate forms no nouns. The tenses can become verbal nouns by inserting the tense particle in the noun, but this is seldom the case. The persons of the verb are not made substantives.

-æan, -æan is added to some verbs to make a personal substantive, for euphony sake letter v usually precedes it, as, Hamoxtaevhan or Hämoxtávän= Sickness(personified) from nahamoxtae, Ninimatamoevhan= the one who causes despair, Mr. Despair, from neninitameo= I become despairing, give up.

-oxz, this noun suffix is not used extensively. It has a subjective meaning referring to "body of", hoëoxz= the law, as a whole "body", hóoxz= tree, eæoxz= herbs, medicinal herbs, noköeoxz= only child from nanokoe= I have one child, nanokoeoxz= my only child, enokoeoxz= he is an only child, noköeoxzevstoz= the being an only child. Usually this form is connected with verbs ending with -o. matstetan= mind, purely objective, the mind itself. matstetoxz= the thought, product of the mind. The suffix -oxz is used in the "set" form in the negative of inorganic as esahzeochetoxz instead of esahzeochottanenzs -oxe and -eæ. Both noun suffixes having similar meaning as,
-oxz, refers to a body, collectivities, field, place of.
The difference between them is that -ōxe is added to verbal nouns after their final -t, while -eæ becomes suffixed to nouns ending in -t and -e, also oxz, thus: hämoxtastoz= disease, sickness, hámoxtastoxe= hámoxtastoe, the realm of sickness. The final is so very silent that the present generation says not, hámoxtastoxe but hámoxtastxe.
Hohonæëe= chohonæëevëe= where there are stones, hohonastxe from hohonaestoz= das Gesteinigte, ästetooë= thicket, growth of pines or cedars, vitæøëë= where bulrushes are, growth of them, mataestxe, timber, patch, maxemenoëëe= apple orchard.
-ess, -c, diminutive endings of the noun. Suffix -ess denotes young, issue, while suffix -c or -k implies small, little, really is a negative, as examples will show. ohe=river, ohec=little river or not large river, not quite a river, haexov=long time, kaoyess=short or little hair, not long hair. Mnay=house, mhask=small house, mohonham=horse, mohonhamos=young horse, mocnonhamson= colts. vcho=chief, vheo=little chief.

Veho=white woman, Vehoka=little white woman.

It may be proper to note here that whenever letter e or k become infixed or suffixed a diminutive meaning is implied, whether in nouns or verbs, as, chaste=he is tall, ekestas=he is short, not tall, eckotomoena=it is full, eckotomoena=it is little full, not quite full, omoxtav=it is black, emoktav=it is little black, not quite black, eaess=it is long, ekasso=it is short, not long.

-evä or -väs bear in mind that the final a of these is whispered. This is added to the noun when it has an ablative or prepositional meaning, when words like with, by, thereby, through, at, on, upon, in, etc. are implied.

Nouns ending with a become -aevä, as hohonaevä=by the stone etc.

" " " o " -onevä, as hoxtamoneva=in the story, etc.
" " " o " -onehevä, as henitonehevä=through, by the door.
" " " an " -ancheyä, Haysevevhaneväd=by the Evil one.
" " " ozx " -oxzevä, matostanoxzeva=in the mind.
" " " ozxx " -oxzevä, hoxzezevä=on the tree.
" " " toz " -tovä, as őszistöva=with, by the word.
" " " tôxe " -txeva, hovastxeva=among the animals (seldom)
" " " ešëe " -ešëevä, as pavdešëevä= in the good pasture.

In further writing we use not the diacritical mark on such -eva endings since it is the rule that the final a is almost mute. Nouns already ending with e, like hoe, vœe, simply add -va, hocva=on earth, vœevä=in the sky.

When above nouns are in the objective position to a 3rd. per. they take following suffixes. Nouns ending with -a become -eva and -ac, evëmo hohonaev, or hohonaö.

Nouns ending with -o keep that o, evöxta oxovë=he sees a bridge.
" " " -e add eva or o, emehoto Vestanevstomaneheò=he loves the Saviour.
" " " -an -eva or -o, epeoto Nævhanheva or Nævhanô.
he despises death. 
" " " oxz " changes into -ova, but not often.
" " " ozxx " -ozzetto, evëmoxzetto=he sees trees.
" " " oxz and -ešë do not change.

The common suffix to indicate the plural number of nouns is o or ő for organic objects and -oz for inorganic. When nouns end with letter n the plural is -co for organic, and -noz for the inorganic. Hetan=man, heтанîo=man, hëc=woman, heco=woman. Be careful not to confuse the plural of the organic with the
objective form of a noun, navōmō hēcō = I see women, evōmō hēcō he sees a woman navōmō vostaneo = I see people, evōmō vostaneo = he sees people. Nouns ending in e form their plural in -e for the or. mostly in participial forms as zehhezē = our fathers, etc. Their plural inorganic is -esz, hoe=land, hoeaz = lands. Nouns ending with -oxzz make their plural in -oxzetto, for organic seldom used in the inorganic. Nouns ending in -to become -toto in the plural. For some unknown reason however, the plural -toto is used indiscriminately for the singular, also, having reference to organic objects. Nouns ending in -toz become -totoz in the plural inorganic.

b. Possessive Forms of the Nouns. The common possessive suffix is either -ham, -am or -emé added to the noun, but there is a distinction between both which is hard to define. -em seems to have a collective predicative meaning while -emé has a partitive character, as, nathozkam = my sinew (as a whole), nathozcémé = my sinews, the amount in its parts. Words beginning with h must insert the t between the pronominal prefix and the h of the word: hoc=t=sinew, na-hoz-kam would be wrong, na-t-hozkam is right. Words beginning with he- insert letter a instead of t, thus, heekasgcn=girl, na-zha-ekašgonam, my girl (not my own). The 3rd. per. of such cases add s before t, thus, heshtozkam and heszheekašgonam. The final -t indicates association domestic possession. Exceptions to the above possessive endings follow: Inherent possession does not take the final m of the possessive. This rule would be quite easy to follow, were it not for the fact that former associations and manner of living have brought the Indians to regard certain objects as inherent possession which we would not, as clothing, shoes, headgear, dwelling etc. On the whole for such objects it can be said that nouns ending with o usually do not take the m, as, mixistō, mhaōc, hoxtaheo, etc. Again we have the word Mahec which makes namaheonam= my God. Only the frequent usage of these nouns will show its proper form. Nouns ending in o, especially those having a long o take suffix -nehan and -nehevo in the 1st. 2nd. and 3rd. per. pl., nathoneenaham= our clothing, nathoneenohevoyour clothing. The letter n is also inserted before -am, wherever that is the possessive suffix, as, Mahec, namaheonam= my God. There are in Cheyenne certain nouns which have a peculiar possessive formation of their own. We illustrate this possessive case with the word home. ninov=my home, enov=thy home, hevov=one's home, ninovan=our home (his and mine or theirs and ours), enovan=our home thine and mine or yours and ours). enovevo your home, hevovevo=their home. However this has changed in Montana, nanov and nanovan is used erroneously. Thus the pronominal prefixes of this form are:
ni-, with no suffix, my, mine.
ne- , " " " thy, thine.
heve- " " " his.
ni- with suffix -en(excl.) our, ours.
e- " " "(incl) " "
e- " " "-evo, your, yours.
heve= " " -evo, their, theirs.
Following words take this form.
ninov=my home, ninoz=my tent, nitov=my body, my sake, nissima =my younger brother.
nistozenema=my neighbor, nis'sis=my co-brother or sister, nis'che=my grandmother.
nixe= my grandchild or son-in-law, nitam=my sister-in-law and others can be gradually added to this list, nistanehane=my fellow citizen, nistsx= my co-soldiers, neam=my foe(seldom used)
nis'son=my friend, male, nis'hoe=my friend, female nitancov=my tongue, etc. Nouns having "h" at the end, keep that "h" placing it before -am, thus -ham for ex, nivostanevstomaneha= Saviour
nivostranevstomaneha= my Saviour, amstenistoz, life, living
naamanevstomaneha= my soul, life, etc. When the sun becomes naaeschem, my sun.
At times Indians will make the above possessive form of nouns otherwise than by the regular form, natoam= foe becomes in the 1st. per. pl. =our foes, nannotameano.
Some nouns in -oe make their possessive as follows: hoe, land, earth.

Natnoi= my land, natnoi= thy land, hestnoi= one's land.
natnoi= our land(excl.) natnoi= our earth, religious term.
natnoi= " " incl. natnoi= our hoevo " 

Some nouns in -a or -an make their possessive like voxco and moan.
navoxco, namoxco= my hat, my shoe. Same ending for the 2 next pers.
navoxcoan, namoxcoan= our hat, our shoe, nivoxxcevco, nimoxxco= your hat, your shoe.
Possessive Form of nouns ending with -oxz or -oxzz.
naaenoxzoz= my set of things, my property, subject, naaenoxzetto is the plural form.
same for the 2nd. pers. only prefix ni-.
heaaenoxzetto=one's property, (sg. or pl.)
naaenoxzzenam=our subject, naaenoxzzena= our subjects.
niaenoxzevo=your subject, niaenoxzevo= your subjects.
The plural inorganic would be: nathoeaxoxzettoz= my laws, nathoeaxoxzzena=our law, etc.

When nouns ending with -oxz, -oxzz are able to imply artificial possession they add the suffix -am in this wise: hoxzz=tree, nathozzetam= my tree, following the regular form of possessive -am.
Nouns ending in toto or -toz (the first being or, and the last inorg.)
navneste to my relative, relatives. nasszistoz, nasszistoz,

same ending for the 2 next persons, ni "
navneste to, navneste tonano, our naasszistoz naasszistantocz= our relatives.
nivnestevo navnestevo = your nisniztovco heasszistovco =

heaaenoxzetto= their heasszistovco heasszistovco.
When the possessive becomes verbalized it has two forms, the one derived from the ending -am associative domestic possession and one infixing -he- without suffix -am. "I have two horses" is "nanišéh’am" we have two horses, nanišéh’amheme=we have two horses, nanišéh’amotonó q’san= I have 20 sheep, nanišéh’amotonó= we have 4 sheep. The ending -am is even added to other verbs as, navonošéham= I have lost a horse or head of cattle nakanošéham= I have a tired horse, etc. nahaestóham= I have many horses.

nahevoxce= I have a hat, nahevoxcome= we have a hat, nahenisor= I have a child, etc. This possessive form is verbal and extensively used.

C. Defective forms of the Possessive.

Mâte= legging, navxto= my legging, nivxto= our legging, nivxtohevo and navextóhevo.

Mavóxz= flash, navóxz, nivóxz, hevóxz, nivxtan= our fl.

Máza= mouth, náza, my mouth nisz=thy mouth, hesz=his mouth.

Náhevo=my father, évo= thy father, héhvo= one’s father, éhne= our father(incl.) ehanepl. zehéhvo=our father(excl.) zehéhvo=pl. ehevo= your father, ehevo= your father, hehevo, hehevó=their fathers, Nákeo=my mother, níe=thy mother, nakan=our mother(incl.)

nikan=pl. zehénkevo=our mother (excl.) zehénkevo=pl. escévo, escévo=your mother sg. and pl. hescivo, hescivo=their.

Nanehá=my older brother(male speaking) nénhe= thy older brother, heneo= one’s older brother, nanéhan= our older brother (incl.) nanéhan=pl. zehéhnev= our older brother (excl.) zehéhnev=plural, nénehevo, nénehvo, your older brother and nenhévo, héhno=their older brother, namhan= my older sister, female speaking, níme=thy older sister, hemé= one’s older sister, namhan=our older sister(incl.) zehéhnev=pl. nimévo, nimévo, your older sister (sg. and pl.) hemévo=their older sister.

Nána=my son, nénya, thy son, hénnya=one’s son, náhan=our son (incl.) zehényahevo, zehényahevo=our son, soneq(excl.) nányaëvo, nényaëvo= your son, sons, hénnyaëvo, hénnyaëvo=their son, sons.

Nxan=my uncle, niés=thy uncle, hehevo= one’s uncle, nxan, nxanevo= our uncles(incl.)

1.) zehéhvo, zehéhvo=our uncle, uncles (excl.), náhevo, náhevo= your uncle, uncle, hehevo, hehevo=their uncle, uncles.

Nahan= my aunt, náhevo=thy aunt, hehevo=one’s aunt, náhan, nahan=our aunt(incl.) zehéhvaisè, zehéhvaisè= our aunt, aunts (excl.) náhevo, náhevo= your aunt, hehevo= their aunt.

In connection with these relative forms it may be well to illustrate their verbal possessive, when -he- is inserted. This form is always made by taking the relative noun when prefixed by the 3rd. possessive pers., in this wise: Héhvo=one’s father, nahnhevo=he is my father, I have him for father. Nahnhevo= I have a father, nahehesto= I am a father, ehehesto= he is a father, zehéhestovce= one who is a father, zehéhestovce= fathers, zehéhvo= our fathers(excl.)
Hesce=his mother, nahescenoz=I have her for mother, nahesc=I have a mother, nahescetovoz=I am a mother, zehecsctovoz=one being mother, zehecsz=our mother(excl.) Hene=his older brother, nahahenocoz=I have him for older brother etc.

Hestatanan=her older brother, nahestatanemenoz=my older brother (female speaking). This held true until recently, when such nouns became applied to both male and female. Hervassem=one's younger brother, nahavassemnoz=I have him for younger brother etc. nahevis'onenoz=I have one for cousin or co-brother, half-brother. zehevis'sonez=our cousin, naheaxachemenoz=I have one for sister (older). zeha=our older sister, naheaxachemenoz=I have one for sister (male sp.) zeheaxachemoz=our sister. Nahënyaenoz=I have him for son, zehënya=our son, nahehäenoz=I have her for aunt, zehëchë=our aunt., nahestonenoz=I have her for daughter, zehëstanez=our daughter, nahësnenoz=I have him, her for child, zehësnenoz=our child., nahešenoz=I have one for grandfather, zehëšëz=our grandfather., nahešenemenoz=I have her for grandmother, zehevesemenoz=our grandmother.

nahešenoz=I have one for uncle, zehësz=our uncle, nahevisaenoz=I have one for grandchild, zehëvæz=our grandchild. nahevetovoz=I have him for brother in law, zehëvetovoz=our b., nahevetamenoz=I have her for sister in law, zehëvetamenoz=our s. nahëyamenoz=I have him for husband, zehëyamuz=our husband. naheszheemenoz=I have her for wife, zeheszheemenoz=our wife. nahezenotenoz=I have him for nephew, zehëzenotenoz=our nephew. nahahamenoz=I have her for niece, zehëhamez=our niece.

hestápo=brain, nazhestápo, my brain, nazstápan, our brain, neszhestápevo=your brain etc.

he=river, nazhe=my river, nazheemun, náheemenan=our river. neszhe=your liver, veoniisz=intestines, naveoniisz=my intest. naveoniisz=our intest. nivèoniisz=your intest. nazhetatemy=kidneys, nazhetatamevo=our kidneys, neszhetatamz=your kidneys, nœšéme, nœšéman, my, our, day:nœšënam, nœšëheman, my, our, sun.

Following words have peculiar endings in the pl. They are:
moz=knife, hoz=bone, viza=fat, mez=bow and amoz=oil.

These words are really diminutive forms of old words: mota=large knife, hota=thread, vita=large amount, mata=bow, amas=oil, (large amount). These words have now almost become obsolete and the diminutive form, as given is the usual form. Their final c becomes k whenever vowel a is added, and really makes a diminutive form as namozc, nimozc, homozc, namozkan, nimozcevo homozcevo, etc. knife.

nathozkan, nathozkan, heshtozman, nathozkaman, nathozkamevo heshtozkamevo or nathozc, nathozc, heshtozc, nathozkan, nathozcevo and heshtozcevo, sinew.

The plural is formed in 3 different ways, one ending in -excs, from the old full form the two other ending in -cz and -eoxs.

damotaxcz=my knifees, Náthotaxcz=my sinews, namotaxcz=my bows
Namataxkanoez= our bows nimataxcevoz=your bows. Vize and amac are hardly used in the pl. but would take the same endings. Namozcexz or namozcexoz= my knives, namozkanoez= our knives, namozcevoz=your knives.

Vocative form of the noun. This is used only when addressing the person or the object considered as person. The common vocative suffix for such cases is -asz, or -hasz, as:

Kakojaasz= ye children! oniyometanoasz= ye believers!
Vechnaasz= ye chiefs! mapasz=ye waters! vënasz=ye clouds! hotoxkáasz= ye stars! menásasz= ye serpentel etc. etc.

Some nouns take only the ending -esz, as hatenáxaz= ye people! Héesz= ye women! It is not very clear why this ending is used in some words rather than -hasz, but I think that the ending -esz has a partitive meaning while -hasz has more a collective character.

Some times a subordinate form is used for the vocative.*

Senetoasz=thou my friend! Some of the relative nouns have a vocative form. Nixo=father! Náko=mother! Náx=daughter!

C. Numerals.

1. Cardinal. Nok=one used as infix-noc=noez=I go alone, nanoez=I alone, nix=2 as infix -nis=, nanisisneoxzhemewe=we two go.

Nah=3, as infix -nah-, nanaheneoxzhemewe=we 3, nanahemewe=we are 3.

Niv=4 " " -niv=, naniveneoxzhemewe=we 4, naniveme=we"4.

Nohon=5 " " -ohon=, nanohneneoxzhemewe=we 5, nanohnemewe=we 5.

Nasoxtcha=6 " -nasoxteneoxzhemewe=we 6 go, nanasoxtxemewe=we 6.

Nisoxtcha=7 " -nisoxtne, nanisoxteneoxzhemewe=we 7 go, nanisoxtxhemewe=we are 7.

Nanowxtcha=8 " -nanowtxe, nananowtxeneoxzhemewe=we 8", nananowtxhemewe="8.

Nisó=20, as infix -nisó, nanisóneoxzhemewe, we 20 go, nanisóhemewe=we are 20, enisógo=they are 20.

Nisó-oxtnixa=22, as infix -nisó-oxtniše-, nanisóoxtnišeemewe=we"22, enisóoxtniše=they are 22. For more see dictionary under "number".

Subordinate forms, zonoceetto=I being one, alone, zoniše=we the two, participial noun.

Zeniše=two, participial noun, objective.

Another form of the subordinate for numerals is this:

Ninoaëtto= I, alone, one.

Ninoaëtto=thou " " Ninokatto=it one, alone.

Ninok=one alone, one. Ninokavozz=they "

Ninoks=we, alone.

Ninokazz=you "

Ninokaevazz=they "

Ninok=verbal objective form.

Niniše=both of us(incl.). Niniševoz=both of us (excl.)
ninišëss= both of you.
niliševoss=both of them, ninišez'= both of them when verbal obj.
This form has the same endings and prefixes for all the numbers. 
The inclusive and exclusive forms of the 1st. person plural
is not always easy to determine. If two of us speak of a third
one we say, ehææe ninišez=he is older than either of us. If
there are others with us and we want to say, he is older than
either of us, we say: ehææ niniševoz.

D. Organic Object to Inorganic.
When an organic becomes object to an inorganic the verbal form
takes the accusative inorganic suffix, ex: nahochotaenonz maxeo-
sizistoz=punishment came to us, nimhaustenov hocaer, fire
devours you. Nahochotaenoz mækætansz=monies come to me. In
the Subordinate the same rule prevails, however with a change
in the 1st and 2nd. person singular.
In these persons the suffix becomes -ætto instead of -asz and
-ata, thus, haomenheostoz xezhⁿohtætto=misfortune that came
to me (not xezhⁿotaes, as the case would be, were the subject
organic). In the plural the endings will be as illustrated.
Hovaæxz xezhⁿohtættoz=the things which met me.
" " " -ætto " " " thee.
" " -æsz " " " one.
" " -æsæsz " " " us.
" " -æsæsz " " " you.
" " -ævosz " " " them.

E. Vowel ö.
The vowel ö is much used and conveys divers shades of meaning.
Simple 0 denotes one, solid, whole, concrete, real, body, while
long ö implies the same in a way, still in a flowing, floating,
fluid condition. The best illustration might be the expression:
hekövo=the ground is wet, damp, chekömac= it is little
dry. Oftentimes the short ö expresses dryness, cömac= it is
dry ground, ground is dry.
The Cheyenne considers the eye as being of a fluid consistence
hence whatever has reference to sight, look, appearance has the
long ö. When an action is prolonged so as to have a flow as a
whole then either two ö's or a long one are used. Distance in
time and space(hence the Mediate Mode) also are characterized
by the long ö.
Suffix -nö=look, appearance, chéenöheo=they appear to be many.
shoxone=it looks clean. The organic takes -nö, while the
inorganic has -nöko as suffix chéescevenö=he looks
dusty. This long ö is also used to make nouns of certain
verbal forms, as:navevæsevo makes vesevo, navevævevö= my
companion, also navevævevö= my companion, has a more stative
meaning. Such nouns can be formed from many verbs as navevæzemaö,
navistohozehemaö. When in narrating, expressions like "he told
him to...etc." are rendered in Cheyenne by the Mediate form, as,
eszhëhokën hetanoe henkevómaezeno= he told the man to sweep, or
he told the man, he should sweep. The final long ö is used to mean
"then, there" in the sense of an expletive or surprise, emeshôn=there they are eating! etoseeskaseheevhô=then, or there she is a big girl!

F. Suffix-na.

Oftentimes suffix -na is used, denoting "with, provided with, at it, etc." nageseehen= I have a coat, nageseehena= I am provided with a coat, I am coated. This gives it a predicated meaning. naevxtanee= I circumcise one; naevxtanes= I am circumcised, naevxtanesëna= I am circumcised. Sometimes the final z in nouns ending in -toz is dropped. This is done when the noun is considered purely subjective, by itself, apart of connection with another. It then has more an organic character, navostaneevestoz= my way of living, my life, navostaneeveste= my life, my being.

Repeatedly reference has been made to the peculiar forms in the 4th. and 5th. person. As a further help to understanding these, the following is added.

naheshtozeneno= I have one for servant, he is my servant, servant of mine.

naheshtozenetô= one has me for servant, I am his servant " " "
naheshtozenetôzenotto, his(one of) has me for servant, am servant of him, his, this man's son " "
niheshtozenetôzenotto, one of his has thee for servant.

eheshtozenetôzenotto, " " " " " " " " " " him " "
naheshtozenetôzenon, he of one has us for servant.

niheeshtozenetôzenov, he of one has you for servant.

eheshtozenetôzenov, one of his has them for servants.

hetan zeheshtozenetôzenetto hehôya, the man to whose son I am servant.

" " zetô " " " " " " " thou " "

" " -ez', one of his by whom one is held as servant.

" " -ez, " " " whose servants we are.

" " -ezes(?)" " " " " " " " you ".

" " -ez'(or -ezesess ?)one, by whom they are held as ".

All above forms are little in use by the present generation, but older Indians use them naturally, for wherever the 3rd, 4th, 5th or more persons happen to connect with each other, these exclusive forms must be used else the meaning is clouded, no longer indicating which is which.

Other examples, easier of understanding and use:

navômo zeaxaemsz, I see one who is weeping, pl. form is...

zeaxaemessô evômo zeaxameziss, he sees a weeping one or ones.

navômo henison zeaxamezez'=I see her child weeping, same for pl.

ëvômamo hestonro emâsetô, he saw one's daughter dying (then, there). navômamo zeto vosten hesthozeen zënnceez', I saw this person's servant, when he died. -Evômamo zeto hetanô hesthozeon zoxhâmaxtoez', he saw this man's servant when he (the servant) was sick. There are here the 3rd, 4th and 5th pers.

His father's brother is the one who killed that man= héhôya hevassemo(or zehevassemsz) nichiânevo zënhôzo' ét hetanô. The
Cheyennes avoid two Genitives following each other, as: héhyo hevassem, for it sounds to them like "his father, his brother". In such cases they use the Subordinate conjunction to form the second Genitive, thus: héhyo zehyassem = the brother of the father or the one who is brother to his father.

The suffixes of the 4th pers. -z' or -ez' take the pl. form of the object, as: hevocca zehotaz'... his hat which is setting (there)hemccanoz zehotazesz, his shoes which are (setting).

This for inorganic things. For the organic the singular of the 4th. person is used for the pl. too, except in the passive substantive case, as: zeto hetan hesthotoam zevōmezessō. This man's cattle being seen, who were seen, being the seen ones. These terms are rather obsolete now.

Naturally all the forms exemplified do not apply to every verbal action in all cases. Oftentimes the "it his" is compounded with -omevo(also-omovo), as nahestanomevo=I take it, his, from him: nahestanomevonotto. I take one(his) from him (org.) navovistomevo, I teach it for one: navostomevo, I ask of one: navostomevo, I explain it for one: navostomevo, I make it for one. The prepositions "for, of, from" imply "one's benefit, favor, sake", thus not just substitutive. Naēszevo= I speak his(speaking), naēstomovo= I speak it, his word, namanszevo= I make his, namanstomevo, I make it his.
The following pages contain exemplifications of certain verbal forms not fully mentioned in the preceding grammar, which became better known in later years.

Remark. This Addenda was finished July 8, 1944, but was never re-checked by the author before his death on January 6, 1947. It is given here as found in his manuscript. Some of the material deals with very old Cheyenne terms not readily understood by the younger generation, but indicative of a rich and highly developed language hitherto unwritten, interesting especially for a comparative study of Indian languages.

1. There are prefixes governing the Subordinate Conjugation as given in the grammar. Of these the ze-, zehé-, zista-, zën- are mostly used in an indicative or demonstrative sense.

2. Otherwise this -ze-, when infixed, implies a forward action or motion, as, nazetanen, I am busy ahead (with something), nazetoè, nazetôn, etc.

3. When this -ze- is inverted into -ez or -hez it refers to imparting, effecting, manifesting. Ehezettoo, it has a forward course, action. Namasetoèo, I behave kindly, kindly towards one. Nanaheztovo, I manifest alertness, wariness towards him.

4. Suffix -eztoe, also -ezto is the same as -ez- only implies a course, continuation. Epeveztoe- he works out, forth, that which is good.

5. According to postures, also the wearing of blankets, robes: nanoveanao, I eat, tiada, ijeama-hoxto-veana, he eats leaning on his side, choxsëna-veana, he eats reclining. Ezeqtaëô, he stands thus with spread apart feet, enišëataëô, he stands with both feet close together: echa-noqtaëô... with feet spread out: ēxēta-nëndëô, stands with legs apart (gespreizt) ēxēta-eaanaqëô, lies flat backward with legs spread apart, ēxēta-eamëô, same as preceding only in prone position, ēxēta-eamëô, sits on ground with legs spread apart, is sitting so, ēxēta-eamëô, sits down on (a chair) with legs spread out, ēxēta-eaheho-tovo hohonac, he stands straddling a stone (ending -hotov refers to organic, the inorganic would be -hota), ēxēta-neove-oqzaeta zëhëntezoq, he stands over (straddles) a ditch. --zeqeta refers to spread apart (not straddling over something) as, ezeqeta-ehohe-nënten, henison, he holds his child on his knees, with legs apart, ezeqetašeô zëheq-ëhaq-mëmëq, he stands upon the tip of a high peak with legs apart, naqoneanac, he stands with arms before the eyes, enxpenenaeq, he stands, with hands covering, closing, the eyes, naheqetoq, I stand undecided, enëheqheva, he thus stands his ground, without wavering; nanoxtaëô, I stand facing, nazetovostovoq, I stand in the middle, between, që̇xëqetqëñcoq, he stands prominent, in plain sight, enaheq, he stands at the front, Namxistonoq, I write sitting on something, nomæxistonoq, he walks seated. Hieq-ëhétëq-ësnazoq, he stands prominent. Mawiñleq, I lie with feet stretched out. namixistonoq, I lie with feet stretched out.
Suffixes for posture are-ës for lying, which becomes x when preceded by a or o.

Sitting posture is suffixed -o(on ground) and -ë when on something as support -ë refers to standing. For progressing or going, -oxz is used. Emèessænaò, he eats sitting, emèessænaò or -anò, eats standing, emæessænaò, he eats lying,

napævetænanò, I sit(on ground) glad. napævetænano,x, I stand, glad. napævetænanò, (on some support) napævetænanò, " " 

napævetænanoxz, I go rejoicing, progress rejoicing.

napævetænanò, I am walking rejoicing, napævetænanoxz, I am running rejoicing, napævetænanox, I lie rejoicing.

From above examples the forms for other verbs, implying sitting, sitting on support, standing, going, walking, running and lying, can be made thus:

napæhøenaz, I hold one, sitting(on ground)
naphhoetauxo, I " thee " 
naphhoetauxo, thou holdest me " naphhoetauxo, you " me,
naphhoetø, one holds me " naphhoetø, they " me,
naphhoenon, we " one " naphhoenon,we " them,
naphhoenov, you hold " naphhoenov, you " them,
enphhoenov, they hold " enphhoenov, they " them.

In the above examples, the inf. -no- refers to the carrying, holding, in different postures. The object thus carried is implied in the suffix. Naphhoænænoz, I hold one, weeping, in a sitting posture. Naphhoænænoz, I hold one, weeping, sitting on something. Naphhoænænoz, I hold one, weeping, while standing (always indicating the posture of the subject, not the object).

Naphhoænænoz, I hold one, weeping, while lying. Naphhoeænænoz, I hold one weeping while going. Naphhoeænænoz, I hold one weeping while walking. Other verbs, naphhoænoz, I hold one, while running. Naphhoeænoz, I leave with one, take one away with me. Naphhoeænoz, I take one away, running. Naphhoeænoz, I hold one while acting.

Naphhøenaz, I sit warming myself, naphhøenaz, we sit warming ourselves.
naphhøenaz, (on something) " naphhøenaz, we sit on a support " 
naphhøenaz, stand warming " naphhøenaz, we stand " 
naphhøenaz, lie " naphhøenaz, we lie " 

Nazætøenaz, I sit looking, nazætøenaz, I sit(on an object) looking.
nazætøenaz, I stand " nazætøenaz, I lie looking, nazætøenaz, we lie " 
nazætøenaz, I go while looking, while going.

Naphhoeænoz, I sit sighing, naphhoeænoz, I stand sighing, naphhoeænoz, I lie s. naphhoeænoz, I go sighing, naphhoeænoz, I walk sighing, naphhoeænoz, I run s.
When blankets were worn, different forms were used with reference to attitude or posture, ex:

nahotxávovoo, I sit (with robe or blanket crossed below chin)
nahotxávovoo, I am sitting with "in something"

nahotxávovoo, I stand 

nahotxávovoo, I lie

Other attitudes are,

nakosmovovoo, I stand "at waist",
nahoonesevovoo, "over one shoulder, one arm out",
navesse-masossevovoo, I am with r. covering feet.

nahossovhovoo, I stand with robe over head.

nagxahovoomoxz, I am going with a sheep (robe over r.)

Ezhelovovoo, he stands pulling, stretching robe to put it on.


Naamsetovano, I fold it across, thru the width. Naunoksema, I have one robe on. Nixe naestovsema, I have two robes on, and naestovsema, I have any number of r. on.

Naestovséma, I put my r. fur side out. Eostoss, he is without a r.

Naestxese, I sit upon (support) without a r., naestxese, I stand without a r., naestxe or naestxeesana, I lie without a robe.

Naxanetovano or naxanetovano, I fold the robe lengthwise, naxanetovano, I fold it (like before, only several times, duplication.

(See "robe or blanket" in dictionary).

6. Suffix -vaena and -vaeno denotes a transient, "not for keeps! temporary, for an interval of time, not actually so. Ex.

namezsevaeno, I give him, for the time being, let him have.

Neechevaeno, I fear him for the present. Nhesevaeno, I pick it up, take hold of it (not to keep). This form is much in use by the Cheyennes to express a transient action in the sense of intervening, interposing or intermediation.

The infix -vhan- is somewhat related to this -vaen, but means merely, for no special purpose or reason, as "he just, merely says so", evhane-nhevo. Nevhanhoooxz, I just come, with no special motive.

7. Suffix -an, -man, -man. The -an denotes a subjective -passive state for itself, as. èshe evhohan, the sun gives light, emanhan, he creates, emanhaneto, it creates, echeman, he is in lack for self, echemehe, he is in want, in lack. (stative) echam, one is prudent for self, cautious. While such forms are intransitive they can become transitive, as, evostaman, he makes to see, shows, displays to the sight, evostomana, he makes it seen. Vostomanehe, the one who shows, makes see (something). Evostovastman, he makes, is author of salvation. Vostovastomanhe, Saviour. However the suffix -man refers also to "create, make", as, namaneaz, I make it, namaného, I make one, create.

Again this -man is related to water or drink, also island "manho", implying that creation is closely connected with water. Suffix -an also refers to a "body" in the abstract sense as,
Zestan, Cheyenne nation, vostan, human being, person, Séhan, Tartarus and Milky Way (place of descent), hován, animal (mostly quadrupeds), mëhan, a water body, appearing from under water (also used for illegitimate child), hâmochan, ocean. Haamo oméánhosessanoz hohamesz, God brings forth springs, néhan, lake, eamhan, disappears under water (body). All such forms denote subjectivity. Hence the suffix -tan referring to inner, mental state.

8. Suffix -etó denotes impersonal action, as, evovèneestomanetto, it acts, effects, procures well-being, epevhosehoetto, it works well, evostanevatomanetto, it works, effects, salvation, enomanesnetetto, it leads to, effects drowsiness, enëohchasanetto, it tends to produce death, dying. This suffix can be used in many verbal forms, ehamoxtaschetto, it causes sickness, evõsanetto, it sees, eõttoo, it snows, eamxrieitonsz, it hail.s, little hailstones pass by. This suffix -etó is not to be confused with adverbial phrases, which end in -etó, but have no 3rd. pron. person, as, ametto, constantly, with constancy or continuance, vatometto, nevertheless, yet, hetotaetto, with gladness, gladly. Ehtoanatto= it is difficult, hotoanatto, with difficulty, menoxcetto, proudly, with pride. Very many infixes become such adverbial forms by becoming detached and suffixing -etó or -atto. Sometimes the suffix is -etta or -eta, when then it conveys a subjectivity, state, condition, as, evepeteno mëco, the house is empty, hohora choaeta, the rock is projecting or enaëaeta, it is (the rock) forming a promontory, eamxarieta, it stands in straight line, ehammeretto it piles up, ehóneto it is piled up, a heap.

9. Suffix -eta is also used to express embodiment or personalization of quality, state or statue. Omotom, breath, omotometa, breath as a person. Mehosanissetoz, love, mehosaneta, love personified as a stature, hëama, heaven, hëamaeta, the home of heaven, heavenly being, naametanen, I live, ametaneneta or ametaneta, the living one. In Cheyenne, names ending in -ta, as in maceta, small person, is translated "Littleman". The substantive form of this -ta is tatoz, which denotes "statured, having the fashion of", hëamaeta, heavenly being, personality, personal shape or fashion. Hëamenameeta, high mountain, personified, hëamenameeta, the state, stature of such a mountain, pevatananeta, a being of beauty, pevatananetatoz, such a stature, shape, personality. The verbal form for -eta or rather simply -ta is -taneve, as, epevatamanetaneve, he is of a beautiful stature, personality. Naametaneto zeveta, or -neheva, he saw the beautiful person (in stature, shape, fashion). Another suffix similar to above, in that it personifies, is -whën, only it refers to a medium or agent, one who incites or stirs up, as, Nëdevhën, Death, Hëmoxtauñän, Disease, Hoestauñän, Fire, Hevseveñän, The Evil, Sin, Nünitameozevhën, Despair and many others. Verbal forms of this noun are, enëevhänneheve, he is Death (acting as such), ehaevhännehevaovë, he makes them wind, agents, Mahconomotomotevñän, Holy Spirit, ehahameconomotomotevñänchameto Meheonë, it (he) is the Holy Spirit of God. Mahconomotometa, Holy Spirit, as a person, having a being and stature.
Maheoneomotomewøn, Holy Spirit as agent, acting as such.

10. Suffixes -ao, -åhe and -øhe refer to speed, force, running, as eanaco, he falls, ehataco, he is swift of foot, ehoaco, it has arrived (wire message), nahoacoto, I come at him swiftly, eanaco, he starts fast away, nanoxtaoc, I go fast towards, nanoxtaocoto, I go fast towards one, navessoacv, I hurry one, nanevxomevøhatovo, I explain to him in a hurry, nahoeceto, I come to him running, nahoacozetovo, I run to him, emøeveo, he throws with great force (the infix -øne denotes force, pressure), should be eøævevevac, naøassevac, I throw away with force, nahoac, I throw out with force, navøanceto hohonaxceo, I throw stones with force, eameohe, he runs on, che, the runner or river. Sometimes the -øhe becomes long ò as, in niszechø, come here quickly, niøøø, come up here fast! Niszechøheo, let him come to me speedily! Manxhøohe, he comes out running to me, natamevøhatovo, I go out to one fast, nacheheto, I rise up quickly, nanosecháxtaocovo, I rise up quickly against one.

11. The following verbal endings -øena, -øe, -øco, -åeco and -ëo are thus exemplified, one after another.

-øena, denotes within a hold, receptacle, container, etc. Nanoxteoena, I am hauling, nahoena, I bring in, nanosecenoa, I take away, eootomoena, he fills, etc. Inorganic form is nanoxtoenoz, nanosecenoz, etc. The organic form is naxotoeno, nanoseceno, etc. See Dictionary under "fill" or other verbs like hauling or whatever is done by means of receptacle. Nanevøavenous, I measure its contents.

-øe denotes an objective, keeping on, as, nameo, I wage war, ehavsevxo, he keeps on doing evil, eho-voseche (also eho-voseche) he keeps on working (implying a continuity of the action, as, he is aworking)

-øo denotes "towards an objective, place, way, road etc. Ex: ehoonemeo, he is off the way, road, enoêechnamo, they get off the road (with a wagon), ehoovetahoeco, he gets off road (in riding). From this -øo is derived the suff. -øo, become, turns to get so, takes this direction. Nemo, it floats on (water, liquid) nanosecoo, we float (ship) away, nahoeeo, we come to land, eho-eo, they come, they land, come to land. Nanevøavenous, we are shipping northward, etc......

More such forms will be given under "floating, sailing or shipping".

-ëo refers to motions of head, as naxamaëo, I bow my head, nanakaëo, I droop my head, navonoëo, I raise my head, nanoxtaëo, I lean my head against. 1st and 2nd pers. pl. add only -m to the final o, as, navonoëom, nivonoëom, we, you raise our head. Navoxkaëovo, I make him turn his head. Vonoëoxz! Raise thy head! Vonoëom, raise your heads.

-a indicates participial present form, our -ing in English, but also expresses something subjective, abstractive, substance, base, surface. Action done by the foot have this -a or -ta as, ehavaevanov, they spoil it with the foot, Nahoxta, I kick it, nachasecovo (ref. to ball), I toss it up with foot, nacháæo, I miss one with the foot. (see "foot" in dictionary). Nachasea, I toss it up with the foot.
12. -ό as suffix denotes "vegetable growth, plants, grass, green etc." Chono, it grows, echaó, it is a rank growth (as grass, weeds) Honeoxto, growth, growing. Hevassz zeheto, all sorts of vegetation, pevszeavó, flower, pevssavósz, flowers. Epevszeavóceve, it is a flower. Epvvataamana, it is a beautiful growth (green) See under "grass" in dictionary. Naturally this -ό will lead to stem, stalk, even handle. Thus, emakstaevod, iron handle, ekamxecvó, it has a wooden handle, emaó, it is red handled, emocevese-vóó, it has a horn handle. Hence emxivistõchevóo, it is made of paper (from emxistõneheve= it is paper, emoeycaó, made of grass, exovevóoco, made out of shell. Hootó, handle, bail, as of tools, knives, hoes, spades etc.

13. Suffix -oseva refers to lower end, butt, base end of standing objects, stubble. Zexoszevatto, where its base is, it bases, hesltoszeva, its base, ehatse-voszevano, its lower end, base (of a dress or shirt, coat, etc.) is bespangled, niohasvosezovanó, the base, lower part (of our dress, etc.) is bespangled, emoxtavosezvatto, omcaszevatto, cneovsezvatto, its base, lower end is black, red, yellow. Zexho-oseva’s hoxzz, at the base of the tree, zexho-osevato, at its base, lower end (as a post) hill, house, etc. When referring to lower, tapering end of leg suff. -oseva is used, as enacetosva, he is thus legged (lower end), atonetosva, how is he (lower) legged? Ephoeseva, his leg end is bloated exovso, emoxtavao, cbotavso, emaó, it, the lower end of one’s leg (also base of something organic is white, black, blue, red. The last ò indicates a genitive form, as "it his".

14. Hetová is rather a verbal root than a suffix. It means that which belongs, is part of one or something, as attribute, function duty, part and the like. Thus where we say "In thy name" can well be rendered by the Cheyenne "zehetovahéto", all that belongs to thee, pertains to, thy person, being, ways, law etc... Zehetovatto, that which belongs together, is part of one. Zehetováves, what one is; his "make up" etc. Hence the verb nahetovo, I am like him, similar in nature, shape, body. The verb form nahetovóge, I am bodied, shaped, emanoschamhevetováge, he has the shape body, of a panther. See dictionary under "body".

15. The verbal root "om" becomes -ome-, -ometá, -omóta, -omen, -omen and refers to a broad surface, plane, area, surroundings. Infixed -ome-, from off a surface, as a platform, wagon, etc.

Naomekaax, I jump off from it, -ometá-and -omótá - off for one, i.e. to assist one in, do for him, as, nahevnomóta, I pray for him, to assist him in praying, -om- refers to an expanse of water, while -ôva- denotes more a volume (swell) of water.

Suffix -omen denotes, situation, position, circumstance, as, ehaomen, he is in hard situation, in straight, naheomenhezot, distress. Oftentimes this -omen is connected with prefix -sta, thus -stamen. It then refers to a state or circumstance. Welfare or ill fare, as, epavstanmen, he is doing well, is fair, fine, eavstamien, he is in a bad plight.
This -stav- refers to having existence (from -hesta, to be of, from, reach from, originate) - staomen then denotes "state of being or existence, enthstaomenhestoz, end of such an existence, aenhesta-menhestoz, endless such existence. (see dic. under "be", also "condition"
The form -oom-references to surrounding area, surface, plane.
Eoomana, he brings it close together (so as to cover, as a surface)
Eevoaxonomenovo hevoozo, he closes over (ref. to an opening on a
surface, that is again closed, as in an operation), eoomoovaoz or
eohomovaaz, the water closes over. This idea of covering an expanse
is carried to mountain areas, as, zevxoopoomeno, the white mountain
region, enxeoomeno, it is a mountain range, ridge, ehooeomeno, it
is a high mountain region. Ookoomenoneta, Pike's Peak. Then
suffix -oemen expresses suffering, as, etoomen, he suffers,
neamoomen, I continue in my suffering, nemaetovoomen, I suffer
torment, (see dic. under "surround" in the sense of plane).
When suffix -ohe, "it refers to" encircle, form a ring around,
not to an expanse, see under "bracelet", encircle.
16. Related to the above forms for "surround" (or plane surface)
is the suffix -oomcha and -ome- (inf. which refers to an
expanse of water as, enimeeoomooha, it is surrounded by water,
enxepenoomoxoz, shut in by water, eecotoome, hindered by water,
emhoamomooha, it is a large expanse of water, eccoetomoez, it
is billowing, etc. See water in dic.
The other suffix for water (and all liquids) is -oaa which refers
not so much to an expanse but a volume, bulk of water.
Bonovooaoz, it rushes, swells shoreward, eathooavatto, it buries
under water, etc. Where wind acts on water see sf. for wind, under
No 17. The sf. -oaa, also refers to water or liquid, when stress
is laid on the objective action, as, enoomoeez, the water carries
away, eathooeez, the water bur-ies or it buries under water,
enxoxoeez, it becomes demolished by water, epanooeez, pounded by
w., eexooeez, broken open by w., eoomoeez, it floats around on
surface, evtoanoez, it floats around a curve, point of land. The
27th ch. of Acts has many of such forms for floating, shipping.
When this objective action of the water is caused by a stirring
of the liquid the sf. is -echn which will be exemplified. The
difference between, sf. -ooaoz and -oeez is short or long time
for the action, as, eoinxooez, it becomes demolished by water.
Enonxooaoz, it is being demolished by water.
Exemplification of these "water forms".
Eakomeeza, it is a pond, eakomeeza, he lets a pond (be there)
akomeehaz, pond. Where an organic idea can be used the sf. would
be -as, -eseme and -esena.
nazetoeno (org.) I work, handle it (say a coat) in water.
nazetoea, is inorganic of the above.
nazetoeeaza, I let it be agitated in water, nazetoeeemo eszeenha,
ref. to a coat or dress, etc.
nazetoeezaa, I work, agitate in water (also in cooking liquids)
nazetoea, I " it...in above manner.
nazetoeehaeeovo eszeenha, like the above, only organic.
This form in -ehän is used in rowing, as when the water is stirred Eamöehän, he is rowing, eamöena semo, he rows the boat, eamöehäeovo, he stirs, rows one forward.

When floating motion is imparted to an object, as a boat the -eño (is floating) is thus used, nahoxovöhcsz, I impart floating motion to it(across) nahoxovőéhs, I move one across.

naßzevőeno, I sink one (by hand), into water.

naßzevőena, I am sinking into water.

naßzevőenoxz, I sink it " "

naßzevőenoto, " one " "

nahéköva, I am wet, nahékövanen, I make wet, nahékövoxzz, I wet it andnahékövoto, I wet one. Naamővanen, I irrigate, naamővana, I irrigate it and naamővano, I irr. one(as a tree). See wet, damp,wash, dmnn dic.

Remark.Do not confuse suff. -őehän with -ehän or -hän. -őehän has to deal with liquids or semi liquids, while -ehän ref. to the stirring in preparing meals, as, epevän, she cooks well, enistaomevhen, she cooks in the old, ancient way, enethän, she cooks that way, ehősöthän, she is slovenly in cooking, naétövän, I put it or for cooking. The verbal forms are nanistaexhän, I prepare a meal, nanistaexhaa, I prepare it, nanistaexhaeovo,

I prepare a meal to, for him, Nouns are, mheognenhanistoz, religious, sacred cooking ** moëvhnistoz, cooking for feast. Namoevhaeovo, I cook for him (an invited guest).

17. The sf. denoting action by wind is -haa(sometimes -aha) from Haeavhæn and Hæes, the Wind. Essetcheaanz vêpotoz, the wind drives leaves away or leaves are driven off by wind. Eanchaanz, they are blown down by wind, enistoneva-vešt'aa, sound of a rushing wind, emomest'aansz, they (inorganic) are moved by the wind eonat'aa, the wind subsides, esöox, one is driven downward by wind, nanamöax, I am carried away by wind, ehpnoax, one is afraid of wind. Above examples show that ending -haa or -aha refer to inorganic-while -ex to organic objects under the wind influence.

The inorganic-haa is pronounced short almost like a single -á but the organic has just -ax, the pl. inorg. has -aansz, thus two "és", sometimes pronounced -ahanasz. The Cheyennes discern between wind "effect or blowing", and "blowing or overthrowing", the latter is then -aha, as in Ps. 1:4 "zeaset-čoštahazenš, which the wind driveth away", ečevooha, It is driven, moved to and fro, before the wind.

When the mere blowing of wind is meant, only sf. á is used, as, hæes češta, the wind is blowing, zenčesėsta, where the wind blows from, eavo, it blows it over. The Indians do not always differentiate between mere blowing and the action of over throwing, driving, sweeping, hurling as implied in the effects of the wind. At times the mere suffix -as is used meaning with "force, swiftness". See under No. 10, also "blow, throw, drive" in dic.

When the wind acts upon water, the verbal sf. also implies that element, ex. convoneštatá(a), a billow is blown shoreward, sf. -ömä and ömešt'aa are mainly used, because the water plane or surface is meant, it being moved or agitated by the wind.

**matavhänistoz peyote cooking or meal, seczevhnistoz cooking for the dead.
Vōmahansz, they blow as dangerous waves, zeoectōmæa, the waving water, enonxpōmax, one is bounced by the wves, chotxo-vōmahasentatove, it is a tossing to and fro of water. Namomctōmahaz and nazetōmahaz, I shake it (liquid), nanonxpoahamo hoxza, I shake the tree. See "shake" in dic., also "wave".

Other forms are, chēnēhazōstā, it is lifted up by wind, chenēhavoza, it is taken up, heaved by wind, exazēpōz, it is dilated, raised by wind, chētamanocōstā, it is a mighty wind, eōmo-assōstā, it is a passing gust of wind, enomōmæa, it (water) is driven before the wind, the wind blows the water before it, eōntā, the wind subsides, chēkototāoz and eōnaxatāmæoz, it becomes wind "still", esēhōtāaes, it is a hot wind; mahocxtoax, I am driven home by wind, eēhōtā, it is a scorching wind.

18. Verbal sf. -eha, -e -eṣena are a kind of medium verb, i.e. being neither active nor passive, although they can adopt an obj. form. These verbal forms could also be called "neuter". The following exemplification of some of them will give an idea of what is meant.

eameha, it is set, placed, situated, kept on, on record.
eameš, eamšene, eamšena, ref. to organic of amo, one is written is recorded. 

Namamhaz, I put it on record, namahasen, I owe.
etoeha, it is situated along the edge of, etoexeš, it (org.) is edged, as a garment. Etoexeš, it is skirted, gone along the edge of. Hence etoexeñatove, it is a procession, parade.

Eoninševoeža, it is demolished in the state, position of

Naoninševoeha, I put it in that state, I demolish it, eoninševoeš, one is in that situation, demolished, naoninševešenaxz, I make it to be in that state, -naovo used for the organic, naoninševoehatoomvo, I demolish it, his.

Eoxevoeža, it lies broken in pieces, eoxevoež, is the organic, naoxevoeža, I break it, or let it be broken apart.

Eoxomxeža, it rubs, touches at, nahoxomxeš, I touch it, rub (without intention) or even knowledge.

Ehēsha, it alights, ehēš, one alights, ehēsha, it reaches to ešēha, is organic, ešēsha, it attains "at", ešētoša, is the organic. Namameža, I touch it with hand and namamešaš, I touch with head (involuntarily.)

Ehēna, it lies scattered, nahēnæahaz, I let it scatter, I scatter it, ehēnesen, they (as garments, potatoes, etc.) lie scattered, henēnætōz, the lying scattered.

Epēpeha, it lies strewn, epēpeš, is the org. napēpšena, I am bestrewed (with)

capanoeha, It is bespattered with, napapanoeš, I am bespattered "cheeza, it is stuck in, cheeš, is the organic, eeehaz, it is in a curled, coiled position, eeeš, he lies curled.

Eamonehaz, it is in a horizontal line. Nap ešhaz, water lies expanded, is settled.

Essmotoeha, it is in a transfixed position, nasūnotoehaz, I let it be transfixed, essnattoez, it (org.) is in that posture.
etaxhe, it lies thrown upon, nataxehassen, I let lie that way, set it so, throw upon, ertzehaz, I let it be thrown upon, natax-eessemo, I let one thrown upon, namassessmo, I let one be thrown into.

Évéha, it lies about, évës, one lies about, évësna, lying about, évësenac, they are lying about, évëshanz, they (inorg.) lie "eohase, it is in flame, or shining, eohase, it (org. as shawl, etc.), shines bright, cotatavedeohase, it shines blue, cotatavohase, org. form.

exahoo-nonomoeha, it lands quivering (as an arrow), exahoo-nonomoe, org.

epsoetax, one falls(flat) on his feet, epsoestheconax, one falls on the palm of his hands, eshoconax, one lies (as a corpse) fallen spread, In verbs with the -a ending sf. -eë turns into -x as above examples show.

epsoexenax, one lies fallen on his forehead, epsoexenax, one lies fallen on his mouth, epsoexenax, one lies fallen on his face, eavevæha, it lies fallen over, eavevæ, org. of the precedent.

etaxhe, it lies upon, etaxhe, org. form, evocha, it lies littered, evoes, org., nazheohaz, I litter it or let it be littered, nazoexomo, I litter them (as potatoes or clothes, etc. org.), nazoexohasson, I litter, evochaseoneve, it is littered matter, zealassonoz, débris, litter pl.

enæhe, it is dead, inert, in a dead position, enæs and enæsheha, is in a dead condition(German, Ingo).

From these forms are derived others that refer to a state, condition, position, area of natural or neutral growth or process, all ending in-éha for the inorg. and -eë for organic and otherwise, as following examples illustrate, hopohecnoneoëse, place where grapes grow, vineyard, maxmenë-eë, apple orchard, hamaëse, heavenly place, hoaxtovese, the space above in the air or sky, hohoneëse, sky, rocky place, pevomeëse, place of good ground, šistõtecë, pine forest, maxhotenovxeoe, place where many people are. The verbal form of these names is made by prefix the pers. pronoun and adding sf. -eve, as, examoneenëseve it is an apple orchard, a place where apple trees grow, hopohecnoneeëseve, it is the place of grapes growing, vineyard, cotatavedëseve, it is a green(blue) grass growing place, ehoeame-ëseve, it is a heavenly place, a place above. Related to such forms are the endings indicating process, procession, as, mahoneseenatoz, religious or sacred procession, eanoneeësennac, they march down in procession, eavæha-ase toneeësenaco, they start again in procession. Here can be seen that -oneha for the inorg. and -onees, for the org. refer to a "line in progress", enimoe-oneeësenatanov, they parade around it. In the inorg. form the sf. of this "process or progress is -oneha as, mahata zevesë-ëstonëha map, the iron conduit (pipe) thru which water is let in, zevehstonëha, by which is let out, hen mahata etamnaco- hënepyonna nitao hñan, that conduit (pipe) branches into the whole house, namhon-hoehehsen, I let spread out before, emhon-hoeha, it spreads forth, before namhonhoehehaz, I let spread out, before, namhonhoeëhassen, I let or set them(org.) spread out, before.
This medium or neutral form of the verb is used extensively, referring not to a direct action or passive form, but to a position, situation natural lay of things or happenings. It is difficult to give an exact rendering of this in English. For instance emxōha or czetxēha means, "it is written, where the German says" es steht geschrieben", emxōhe, czetxēhe, one is written or drawn(painted on a picture (ref. to the passive) while emxēha, czetxēhā(organ) express a certain state or place.

For both org. and inorg. the sf. -ēšena is used, as, emxēšena, czetxēšena, he or it is written or drawn at a place or surface. Bambēna, means it or one is written, put down at a place, surface or position including an extended or expanded state, spread in length, time or space.

A peculiar example is that given of the spear, of Goliath, referring to its length: 'hexomō ēnheszoenō zeoxetoexomōnēhātovēz', nixē toevhatō, his spear was twice the length of a spear's length, this form is from ēxomōnēha, it is the lay, length of a spear, zehezxonēnēhātovēz, the layout, length of his spear.

19. The three suffixes -ston, -man and -vaco(h) refer to erection, construction, made of, and make. Ex: namanston, I erect build, construct, enonostoon, he erects it in a receding"like steps" way, cēvnostoon, he builds it in a raised form, like a ladder, inclined upwards, manstonesto, the erecting, manstonëna, the builder, manstō, the actual building, emenstoonohec, he is a builder, stonostoona, it is built thick(predicative) epevnoxostoon, it is well fitted together, epevtaxanoesto, it is beautifully built together, sēnstoone, he finishes building, hēto mhāo naepvstoonoxx, I build this house beautifully (predicative, that it be beautiful) naepvstoonoavō, I built beautifully for one, namasthočā, I built for one's possession, namastoohec, I build it his, namastomotō, I build for him, in his place.

Inflix, -man-in itself denotes "to make" as, namanese, I make it namanēho, I make, create one, emetanenston, he makes alive, chāmoxtastoman, he makes, is the author of sickness, etc.

These forms are made from a noun ending in -stozi or -oxtozi and -ātozi, the final z becomes eliminated and replaced by -man, thus "messtozi"(food or eating) becomes emesston, he makes an eating, homoxtaxoton, he made the growth, oxonextamon, he made the growth or growing. The infix -man-"òo" form something, cause to exist, to produce by agency, influence or instrumentality, naevston, I cause, am author of salvation(organ personal life). Nastonočēnahe, Saviour. The distinction between this -man- and another suffix in -an can be briefly exemplified in nahekonanēse, I make it strong and nahekonanē, I strengthen it(add strength to what already exists) namahoomon, I make it large, namahana, I enlarge it. The sf. -an or -ana, -ano (org.) is also used where the "making" refers to "working at a craft or continued operation, as, emhōō, he puts up, builds houses, emaxxēna, one makes knives, ehemitōo, one works at doors, echeon, one has road work, ekōhōō, one is at
bread making, nahoxovoonean, I make bridges, etc.
Another suffix not mentioned above under -stōn, construct, is -ēston which comes from "raising up", naēšōho, I raise one up, as a stone from the ground, naēšesōz, I raise it. From that is derived ēštō, eštōnoz, edifice, gen. and pl. naheoneštō, sacred, divine edifice, raised construction, emaheoneštōnehve, it is a sacred edifice. Also eššeneve, it is something erected, raised up, zenheššeoneve, the whole outfit, or mhaeštō.
This form in -ēston and ēasto is preferred by some Cheyennes for created object, rather than manstō or manseō. Other forms of this class are, emaheoneštō, one erects divinely, naneštōonaon, I am thus created, formed echateešaštōton, he creates powerfully.
Suffix -oao, refers to something "made of", ex., emōševe, it is grass, emōveao, it is made out of grass, emakētēve, it is iron, emakētēveao, it is made out of iron, ekamxeve, it is wood, akamxevoyo, it is made out of wood, eexovoneve, it is a shell (sea), exovonevoao, it is made out of a sea shell, emxistēneheve, it is paper, existēneheveao, is made out of paper.
These ex. are in org. Were the case org. the ending would be -aadhe. Such endings when called for, are also used thus, emeneeve, it is a pearl, nameneeveao, I make it shine like a pearl, nameneenveaovoo, org. form, echaševe, it is a flame, a brightness, nachāseovaa, I make it shine, burnish like a flame, namaaovoo, namaaavo, I make it, him to be red. Suffix -ea-, -ovo and -aovo, to make unto, make to have, as, nahoeaovo, I make a law unto one, to subject one to rule. Eoxoxzevoao, it is made of green color. Namanhan, I am made, created, manhasto, tribe, emanhaeoe, it is an island, namanhaavo, I make one to be, emañmanha5han, it is not created, made, zenxhessemmanha5nano, my parentage, origin, where I am made from. See "create" in dic.
When we use the term "covered with, encrusted" the Cheyenne uses the idea "made so by", as, emha-vópomāzėveao, is made to be salt (inorganic), emhavópomāzėvače, she became made salt, emaone-meazėpo, it is (the beard), encrusted with ice, ema-heckoao, it is made tobe rust.
It may be the right place here to mention "outfit, objects, tools or paraphernalia used in different work or doings. They are, mhaešseo, outfit, assemblage of parts, hemhasešseon, also hematēseon, all his working outfit, hematēseštō, his material for construction, hemhastoconco, the assemblage, outfit, structural parts together, hemastēneheveno, one's ceremonial outfit, ingredient, fabric, paraphernalia, hemhastoñevō, their composite, all together, emhaseoneve, it is the whole equipment, also emhatēseoneve, namhaešseonavo, I make one to be fully equipped, furnished with all, moemahasešseono, war outfit, paraphernalia. More of this will be found under do, be busy with, work etc....
20. The sf. -chás refers to fire, in the sense of flame, shine. Eohás, it is flaming, shining, eohásetto, it flames, chohás, it becomes flaming, shining, eomomachás, it is a large flaming, burning (with flames), emmáchás, it is all a flame, burning. Zohochás, where there is fire, flame, shine, zohótochás, its flame, fire, shine. For the shine or light of fire, candle, etc. the sf. -vochás and -vockás is used. Epevohás, it shines well, epevohásetto, it emits flame, shines, ** eohásetto — venchánhce, their feathers have a shining appearance, eoháseto, it is a flaming, shining (medium form) eoháseto, is the organic of eoháseto. Eohásete, it shines suspended, organic form is evohokáseñ, and evohokáseñ (of a star, cont., suspended) eotatavochoeșa, it radiates, shines blue, eotatavochoeșa, as an org. object, eoháseoneve, it is a shining (object) one. Epevohásete, it shines freely, eoháseteonevokoz, shining pearl (of white metal) evomachásește, it becomes suddenly shining white, evomachásește, is organic of the precedent. For other forms refer to shine, in divers ways, see dic. under "shine, glory, look, appearance". Eoháseovono, it imparts shine, sparkle, enanovavo, it has a threefold shine, sparkle, emanovone, imparts red shine, eotatavochoes, a blue sparkle, hotocceğ evovohásexen, the stars are shining, twinkling, evovohásexevowepove, it has shining, glittering leaves, evovohásevsan, he is clad with shining garment, see bright. Chásevenohevochoam, fiery, flaming horse (in appearance) chásevenohevochoamoneco, Fiery appearing wagon.

21. This brings us to the root -hó- and its components, refer to heat, fire, fiery, hot, burning, a shine or light not so much in flames as in the glowing, reflecting light or shine. Hóesta, fire, -ovhó, warming at the fire, chóestave, it is burning, all around, náceño, I set one on fire, nahóhaz or nahóhaz, I lay fire on, feed the fire, the burning, emonhobose, it is just kindled, náceóstáno, I poke one with a burning stick, návenánó, I destroy one by burning, in the sf. -ánó or -a(n) are the -hó- indicating heat, chóesteto, it is flickering, see dic. under "burn". From this -hó- is the verbal form -vohohovchova, or vohóhova, to shine resplendent, glorious, návahovhovchoavoevo hevohóchovvamahéstoz, I am resplendent with his glory, evohóchovaoox, he walks in splendor, evohóhóta, it gleams, vohóhtatóz, the shining effulgence, being so. Emaenéstovhó, it is red hot, náshóh, I heat it, náshóhóno, I heat one, náshóhatoz, fever, heat, vohóhastož, heating stove, náovhó, I sit warming, naovhó, I stand warming, naovhóz, I sit upon, warming, naovhóes, I lie warming.

22. Suffix -ősta, -őses, -ősesen, -hősz, -hőste and -ősta, refer to a hanging, suspended position, in space or liquid, also "perrade, permeate, volatize". See "hang" in dic. for many forms in -ősta, -őses and -ősesen, also under "float". Ehóestoz, it becomes floating, eheamhéstá, it floats upward, nahősz, I stand it in space, as in a tree. Zerevnées, where they are in space **easenone-vochas it is a lurid (dark) shine éhóvé-voohasteto it lights dimly.
or water. Suffix -esena is being in such a state. Examples for
-es and -ta are, evohokasēsena, it is shining suspended,
hanging down, eniēsēn, (org.) are suspended, enahōsēn, three
are suspended, enivēsēn, enenōsēn, enasōtxēsēn, ematōtxēsēn,
four, five, six, ten are thus suspended. The inorganic form
of this is, eniēstansz, enahōstansz, enivēstansz and ematōstansz;
tatahōantz emamovēstansz, the keys are hung up together,
eohāsēta, it shines suspended, organ is eohāsēsana.
Nachāsēsename, we are suspended, shining, eohāsēsēn, they are
shining suspended, hotoxēo evohokēsēn, the stars are shining,
esēhemaheveva eanho-vešēohāsēsta, with the sun's rays the light,
shine comes down.
The suffix -ēsta is used to denote "pervading, diffusing,
permeating", when that occurs in space, etc. Ehēnevōmēsta, it
pervades, satte-Ing, spreading around, eetaestmēsta, it
enters, pervades all (as snow, smoke, dust), ematōmēsta, it
evaporates all, emasestāta, it evaporates, through heat.
This brings us to the long -ēj- which refers to "wav-Ing
in space, sight", peculiar verbal endings in the so-called
"sign language", really "the waving of the hand", Ex. of these
verbs are, naevhon, I speak by sign, naevhōvo, I wave (something)
to him, navēsēvēhōxta, I speak with it (in waving), natōhōhōvo,
I sign to one to keep away, refusal, natōhōhōxta, inorganic of
preceding, na.naseztōvo, I sign to one welcome, maseztōsanistoz,
welcome by sign, nanontovostōvo, I motion to him to hurry,
natāstōvo, I motion to one to come, nahnēstōvo, I sign him to
come, namāestōvo, I motion to one to leave, nanezstavōvo, I
motion to one to ask, nanehōstōvo, I motion him to come
back, nahezőhestōvo, I motion to him to work, naēsēvēhōvo,
I motion him to speak, naēsēznevēhōvo, I motion to him to enter,
naēsēvēhōvo, I motion to one to lie down, nanaēnavhōvo, I motion
to one to pray, nameavhōvo, I motion to one to give,
nanamevēhōvo, ... to drink, nanessevēhōvo, ... to eat. The
forming of noun ending is -ēsanistoz, ex., menevēsanistoz, *
manevesanistoz, etc. The inorganic form (where possible) is
-ēhōxta, the conjugation is like the verb to see.
nameahōvo, I motion one to drink, nimanēvēvo, thou motions
me to drink.
ni....... thou " " " " nimanēvēvemē, you " " " "
e...... ne " " nimanēvēvemeno, thou or you "
namanēvēvon, we " " nimanievēvaz, I m. to thee ""
nimanēvēvov, you" " " nimanēvēvazeme, I m. you ""
emanēvēvov, they" " " nimanēvēvazemen, we m. thee
or you to drink.
namanēvēva, he motions me to drink, namanevēvāwē, they m. me to
drink.
ni........ " thee " " ni....... " thee "
emanēvēva, he is m. by one "
imanēvēvēwēvo, they by one "
imanēvēvēwēvo, he mot. you " " mimanēvēvēvēvo, they m. you to
*haşnavēhsanistoz, motioning, or signing to pray
These forms of "he...to one" can be shortened by omitting the
final a, thus, namanevho, namanevho, he, they...to me. ni...etc.
emanevho, emanevho he, they by one.
imanevho, namanevho, he, they...to you.
emanevho, emanevho, he, they by one.

Zoēszevho saness, the ones who speak by motions.
zōeszevho, I who speak to one by signs, and so on for the
subordinate conjugation. Passive form is, eōszevho, he is spoken
unto by signs, zoēszevho, the one thus spoken unto. Naēszevho
SWhatanctovo, I desire to speak to one by s. Eszevho, speak
to him by signs! Esevhozsa, speak thou to me by signs. To
express other terms, as I tell one by motions how to work, how
to drink, when to leave, etc., etc. one can say, naēszevho
hovovace emehozaes, naeho, omo, omesemanz, nāeho, omo, exto
cetoceoxezo.

23. In general the 6 denotes space; vacuum, empty, open, cut,
liquid, fluid, limpidity, sight, appearance, swiftness, flash,
etc. The following is given to exemplify as many of those
forms as possible.

navō, I sight (in the objective meaning) use, exert my sight, look.
navōsan, I see, have the faculty of sight.

navōmo, I see one.
navoxta, I see it, navōsen, I produce the sight of, show,
navōsēbo, I show to one, navōsēz I show it, make it to be seen.
navōsēbo, I look( ahead), naēsēbo, I look upward (see dic. for many
forms of look). Emēszevho, he stands gazing, enomakko, he stands
bewildered, with trembling look. Zazēbo, one stands looking,
emēsēbo, he sits looking *chevebo, he sees dimly, emanonevvo,
he sees darkly, emēsēbo, he sees clearly, natamesēboxta, I see
it clearly, navocheveta, I standing see it. Navocheveta, I
standing see one, navochevvo, I see standing, navochofta, I see
sitting, navochofeta, I sit, see him, navochofeta, I sit, see it
(see dic. under "see, sight").

Suffix -nōhe(org.) and -nono, refers to the appearance of one
the way he looks, as, a whole for himself, epevenhco,(org.)
epevenono (inorgonie) it looks well, eoxochohe and eoxocho, he,
it looks clean, eoxochohe, they look to be many for themselves,
echastevenho, they l. shiny, nachastevenaen, I cause to look
shiny, echasteveno, it looks shiny, nachasteveno, I cause one
to appear shiny, evoheveni, they look appear white,
evohemanonez, they (inorg.) look white, appear so, suffix
-teno(e) refers to the look of one's face, the depression or sunken
state of it, hollow looking, epevetonco, each of his eyes.
looks like sunk, he has hollow looking face, nanoneo, I look
tear or dust stained in my face, eehoeto, he has a frightened
look on his face. Suffix -tonov refers to "sight thru, or
translucency" while -sōpotovov means transparency, eanivaevenov,
it is clear, translucent, can be seen through, zeotovov, that
which has open meshes, eoxpovov, it (org.) (as cloth) has holes,
it is "open work, lace work". Zesavotovovetz, the one who
cannot be seen well, because of dazzling bright appearance.

*dow
See dic. under "see, sight, precious stones or gems". The 5 has the meaning of "open, out, space, emptiness, etc." see these terms in dic.

Nahēcaov, I drive one out, naŋəno, I fish one out, emōsēto. It is not out, open, it is secret, evēpōvsthoestovo, it is a taking out (as cargo, things out of a place, etc.) eōxēoz, it breaks apart, leaving space (see verb "break" in dic.) emhātō, it is all empty, space. zevēpōsz, the hollow ones (as stove pipes), zehe-ō-eonettcoz, hayēoz, his teeth being spaced, having openings, gap, blank, ētamgēstano, pōstoone, it is built with a lateral opening space around it (as a porch), eōxēto, it is not there, "out" of where it was, hesthōmæ oz estaveus-ēōxēto one, with his blanket he opened (spaced open) the river, eōxēoz monaco, they are cut open, the boans, eōcone-ūsən, they (inorg.) stand spaced apart, see space in dic. The suffix 5 for standing posture means "in space", as emēez, he stands in view. As was mentioned under "postures" the infix -ēxeta- refers to the spreading apart of two things (like legs), while -eōxeta- refers to points, end, pinnacles, as, eōxeta-hense, he stands out with legs spaced, spread apart, eōxētahōho, hentan hanison, he holds his child with legs apart on his knee. The 5 also refers to "blood" as a liquid, navōhestoto, my blood relatives, emavenhe, he looks bloody, bleeding, see dic. under blood, bleeding.

In the Cheyenne dic. under "lock" forms are given that need better explanation. They are the ones referring to "look at or upon one" with hope, pity, anger, etc. etc. and another form which implies to cause or impart a feeling by one's look upon him. Both forms are exemplified in the following terms.

Nanōxta-vōmo, I look at one questioning, nanōxtavōmēho, I look upon him so he asks, make him ask by my looking. Namomētao, I look at him in anger, namomātōmēho, I make him angry by my look. Namehxōtano, I look at him in love, namoxōtōmēho, I cause him to love by my look. Naaietatamēhō, I look at him with mercy, namoxetamōmēho, I cause him to be merciful by my look, namoxēxtōmēho, I look at him amused, namoxēxtōmēho, I amuse him by my look, naononovōmo, I look at him with uncertainty, disbelief, dubiously, naononovōmēho, I make him dubious by my look, nahevevevōmo, I look at one with confidence, nahevevevōmēho, my look imparts him confidence, natotētōmo, I look at one with contempt, natotatōmēho, my look makes him scornful, nahevevevōmo, I look at one with hostility, war-like, nahevevevōmēho, I make him hostile, fighting, by my look, hēhe naheva, I look at him approving, saying yes, hēhe nahatōmēho, by my look I make him say yes, naheves'anēho-vōmo, I look at him as a friend, naheves'anēho-vōmēho, by my look I cause him friendliness. Many more such terms can be made, but the above shows especially the difference between -ōmo and -omēho.

The conjugation of this -omēho is made thus, nahetotavémēho... I make one happy by my look. ni.... thou makest " thy " e.... he makes " his " nahetotavēmon... we make one happy by our look. nihetotavēmohev... you " your " e............. they " their "
nahetotavōmhō, I make them happy by my look.
ni................... thou makest " " " thy "
e.................. he makes " " his "
nahetotavōmhoenō, we make " " our "
nihetotavōm-hovo, you " " " your "
e.................... they " " " their "
nahetotavōmēha or -mha, nahetotavōmhaēvego, he they make me happy by look.
ni.................. ni........ he they " thee ' " "
e........................ mha......... ehetotavōmhaēvo, he they happy by one look.

mahetotavōmhaenē...... nahetotavōmhaenēco, he, makes us " " "
nihetotavōmhaevo........ nihetotavōmhaevo, he they make you happy by his " "
ehetotavōmhaēvo, ehetotavōmhaēvō, they are made happy by one's look and their look.

nihetotavōmheg, I am made happy by thy look.... -mhešeme...your look.
nihetotavōmhešemenō, we are made happy by thy or your look.
nihetotavōmhez or -mhez, I make thee happy by my look.
nihetotavōmhezeme, I make you happy by my look.
nihetotavōmhezemenō, we make thee or you happy by our look.

Nasaahetotavōmhō, negative form. Nahetotavōmēvaeño, I make one to be temporarily happy by my look.

All the other verbal forms are made in the usual way. When suffix
-ōmanehe is used it refers a "showing, visible expression,
appearance, sight", as, navoēsetanona-vōmanehe, we look rejoicing,
evoēsetanona-vōmanhe, they look rejoicing, ehēpōmanehe, he
looks frightened, evoēvōmanehe, he looks deceitful, evoēvēsenehe-
vōmanehe, he looks friendly(to have a friend), enoēvōmanehe,
he looks to be a stranger, ehoēvmanehe, he looks disappointed,
ehoēvōmanehe, he looks hopeful, confident, ehoēvēmanehe,
he looks hungry, etōtōmanehe, he looks scornful, onehōxtōmanehe,
he looks lovable, eonisvōmanehe, he looks real, true...etc. etc.
Many other forms are made in the same way to express the idea
illustrated above. See div. under "see" p.946, but keep in
mind that there the meaning in English for the forms in -ōneha
is not exact, for this suffix implies to look at one-to cause
him to "ask, hate, love, etc.", thus nanōztavōmē, I look at one
asking while nanōztavōmēho, I incite his asking, by my looking
at him, keep this correction in mind or insert it on p.946 of
the dic.

Here follow more examples of the verb implying look, sight, etc.
Naneevanėteoz, I am signified, given a sign by a look, nanev-
azetėoz, I give a sign by a look(implying that it was thus
agreed beforehand), zehetōmaetē, the way it appears, looks to
me, zehetōmaza, as it or he appears to us, zehetōmaz, zehetōme,
the way he, it looks, gāethōmaeoz, it is hidden(buried) from
sight, navaētōče, I restore one's sight or I cause him to see
again, evōčme, it or one is lost to sight, ehōtōnen, or
ehōtōcenov, it is in full sight, nahotō, I see inwardly, hotōstēoz,
inier sight, zetāštōes, as he had an inner sight(inward look)
vōse, object seen, evōsoneve, it or one is object of sight,
navostoman, I object a sight, I show, make something to be
seen, mhēvōsoneve, in the sight of all (made objective, real),
evōsoz, it becomes seen, appears, navōxevoana, I seek him,
looking after one, kāgon etotō, the child opens his eyes,
Nahestatōmo (pronounced nahestatōmo) I reach one by look, nahe-
taxtōxta, I reach it by sight, nāchetan, I see in mind, think
consider, nāmēō, I look concealed, in secret, nāmēōmo, I see
him concealed, i.e. I see one from concealment, nāmēōxta, I see
it concealed, nātatō, I look ahead or distance, as in a vision
maevtovō, I look around, . . . or, naheotōstom, it is shown to
me in a vision, or inwardly, evaxevōse, a sight in dream, nav-
axevōshan, I am shown in a dream, hotōse, an objective sight
(inwardly), Maheonvōše, a divine objective sight, visualized,
Maheonhotōše, divine vision, objectively visualized, hōtsevo-
tomecheeto, revelation by sight, look, uncovering to the sight.
Sometimes long ő denotes not only limpid, liquid, watery, fluid,
but also oil or thin grease, naxēzanono, I oil one’s lips,
maxheonanno, I oil, anoint his hands, maxētano, I oil one’s
feet, maxō(ō)-stan, I oil one’s head, nīxēvsectazento, I oil
thy horns (of the buffalo skull), in sacred ceremonies of the
Cheyenne, maxēmazzenono, I oil one’s eyes. When the putting on
of salve, or thicker substance the ő in őx becomes o as in naxoan,
I grease it, nāhekomonea, I have greasy hands, etc.
Suffix -eunoxoan, -eunono, -eunono, implies general aspect,
appearance as exemplified by the following terms.
enxmaensoan, it is blinding, shutting off sight, light,
emaonono, it has a red aspect, shines reddish (atmosphere, etc.)
emessaonoan, it is a clear appearance, aspect (of the atmosphere),
Maheevōse, zemxoemanaono, God exists, lives where the
aspect is fully clear, emessaonoan, makes them to have a bright
aspect, appearance (in general), evhōxhaentēhāz, he made himself
seen risen again, esitoavōmanō, it is a smoky aspect,
atmosphere, general condition, evhōxhevōmanō, it is a res-
plendent, glorious aspect, Maheo-nsaxevōchevōmanō, God
shall make us to have a glorious aspect, appearance, look (in
general), vohōchevōmanacheto, glorious, resplendent appearance,
look of self, echsvevenō, he makes it look shiny, bright (for
it self), echasvenēno, I cause, make him have a bright, shining
appearance, echōche-nanivaenō, makes resplendent clear,
natose-vohōche-nanivasentēhān, he will make us to be resplendent
as crystal (or glass), enxhetōmanto, the aspect is coming
(towards one), as storm clouds, enxhatōmatamono, the aspect of
the storm is expending nearer (towards), enxhetōmenōsan, it looms
up reddish, nagētenenōsan, he shall make it look reddish
upon us, emavōmanono, it is red in aspect, look, enamavōmanoxz,
emavōmano, it is getting reddish in appearance, aspect,
enaheomachanono, it looks like a great body of water, nsaxevōche-
nanivesentēhene, we shall have a shining, resplendent crystal
look, appearance, suffix -eunono refers to look, sight, appearance,
while suffix -atamono implies the aspect in general, not
including sight as such, other terms are, napavseno, he looks
down on me, in kindness, nasaapevensenōmahe, he pays no attention to me, egonethōne, he still looks that way (as before), ecomemōnāz amōmāhāistovō, he looks himself over in the mirror, epepenono, it looks in disorder, ehoetōne-ohove, he looks back to flee, zeve-amehne-nōhessē, the ones seen walking, evostanenōne, he looks like a person, zeheāstovā-verēhette, the way I look in my form, body, evōxta zeheāstovāverēhove, he sees the way I look in my form, body, evōxta zeheāstovāverēhove, he sees the way my frame, body looks, evōxta nehētēheta nāho, the house has a good look (same would be used for town, stone), epevenen, he looks well in his countenance, face, for suffix -ene (face, countenance) see dic. under "face", naexenestovō, I look with a kind face upon me, ekomatataevone (o), he looks fierce, with a mad countenance, ekomā-taovene, he has a mad frowning countenance, face, namomā-taovenevotovē, in rage I frown upon one, enoxozvōnēz, he becomes seeking after (by look).

The infix -hō- is also found to express "exit", outgoing, out, fleeing and is found used in such terms, naheōn, I go out, nahēx, I step out, nanethōsene, I flee to, nanoxtōsene, I flee toward, nahōhēz, I throw it out, naohnēsene, I fish it out, nahēvēo, I hurl out, nahōxoz, I go out from a place (home), enxhōntovōnō, smoke comes out, naheōnstana, I open it, as a door, gate, nahōston and nahēston, I read (refers to the speaking out) nahōesta, I read it, nahōsene, I count him. From this is derived the idea of value, counted so much, as, enishēsene, it is worth two, enanhēsene, valued three, etc. see "numbers". Ehāsene, it is of great value (can also refer to organic). Here is an example of how the Cheyenne will adopt the long stress of another vowel immediately following it. The natural way is that in speaking of value, the -ō- is long, but if the preceding vowel is long or aspirated it will change to a common -ō-, so instead of saying ehoēsene, the Cheyenne makes it easier by uttering only one long sound and say, ehāsene. The same occurs in other places like, zhemhāmočha, the large body of water, is pronounced zhemhāmočha. In referring to -(v)hoēsene, it is much used, nitanētōnē, how art thou related to him? namēoemāzheme, we are all related, namēoestoto, all my blood relatives, nahenisonēvo hōnē, I am related to him, as child, I reckon him my child, see "relation" in dic.

Another suffix -hōnē, refers to child bearing, as, enishēnē, she has two children, brings them out, enotamēnē, she has her first child, ehaestxnēnē, she bears many children. Many such forms exist. They will be mentioned later. All that now was given under No. 22, 23 was to elucidate the importance of -ō- in diverse ways, all coming from a common root.

24. Partly related to above forms are the ones referring to "child bearing" and all the terms used in that connection. The suffix -is - (h)šen, to bring out as offspring". Ex. ehetanevōnē, she brings forth a male child, hetanēvōnēzoxz, a man child, ehetanevōnēzoxzovo, he is a male child offspring, nazhetanevōnēzoxz, my male offspring, nishetanevōnēzoxz, thy... nishhetanevōnēzoxzeto, one's male offspring. Ehetanevōnēzoxzovetōne, he is born a male child.
Hetanevènestoz, the bearing of a male child, hetanevènoxzevestoz, the being born a male child, zehetanevènetto, I who bear a man child, zehetanevènoxzez, we who bear a male child, etc.

Nanotomènoto, I bring forth my first child, zeronotomènoxzevz, the first born child, nanotomènoxzevzhem, I am counted the first born child. Esèsnèn, she has stopped having children, enokèn, she has only one child, enisèsneo, they have two children, eshestènèn, they have many children, eshestevènoxzeveo, they are twins, menotò, children coming too close one after the other, enoxèn, she has her last child. Mènvènèneo, they (as flies) engender worms, esèsnovènèneo, they engender rattle snakes. Thus the suffix -èn also applies to animal offspring, emènevèn-histanozovhèn, they live a brood or brood of serpents (referring to human beings), also formed like this, esèsnovovoz-histanozovhèn, they engender a rattle snake brood, hèsevènènvo, flies engender worms. Ahanevènnoxvezestoz, evil, villain brood, totogetènnoxzevestoz, depraved, degenerated brood. Jesus exhovestanevènëntòho, Jesus came born as a person, or, exhovestevanovènnoxzevòho. There are old or obsolete forms, which can not be dwelt on here. They are indicated in the words, histano, menotò, emonètheve but cannot be used and make sense with other terms implying offspring.

25. A peculiar suffix is -tovòhe or tovòho which refers to children in the sense of "nursing infant," thus, "namènòtvòhò, I love my child (derived from enistovóhe, she nurses, enistovòtò knàgon, she nurses the child, nimehòtvòhò, thou loveth the child, nimènòtvòhòm, we... etc., when the object is specified the form is, namènòtvòtò or -tvòtòvo knàgon, etc. Naaxàtvòhò, I am kind, gracious to a child, nanòtvòhò, I am seeking after a child, namènòtvòhò, I find the child, also namèntovòhò or -tvòtvòhò. Many other such forms are used, where they fit. Otherwise, namènòtvòmèe, I love my relatives, namènòtvònoxxz, my loved progeny, zemènòtvònoxzezetto, the offspring I love, nemèxòtvòs-etto, loved relatives, namèxòtvòoxzz, my loved child, nemèxòtvòoxzetto, her loved child.... etc, etc.

26. Suffix -a has a predicative meaning, referring to an assertion of something or what is affirmed or denied of a subject. This suffix is rather a short a which turns into -toz to build a substantive form. Thus verbal forms in -a, -na, -ma-ta, -ha, -pa, -ma-ta, -va and possibly others designate a predicative, as, epeva, it is good, ephèva, it is bad, epevọtè, he does good, eniṣèva, he has two wives, eneshehena, he has a coat on, is coated, ehanà, he is praying, evowana, he is provided with shoes, ehenàkàema, he is provided with money, epevohònàmo, those who have nice blankets on, the conjunction is, nahehøhena, I am with a coat on, coated.

ni, thou art " " " e..... one is " " ni, henam, we are with coats on. "

ni, me, you " " " ehehøhena, they are " " "
nanënov zeheszenenatto, I who am with a coat on, enënov zehesz-
heşnz', he with a coat on, ninënovhema zeheszenenaz, we who are
with coats on, ninënovheme zeheszenenass, you who are with coats
on, enënovos zeheszenenassô, they with coats on.

Some predicative form can be given to persons and objects, in
this wise, namehosheška, I am lover of mother, namehosheha, I am
lover of father, namehoxta(a also namehosexa, but obsolete), I
am lover of husband, namehoshecha, I am lover of wife,
namehose-vis'one'ma, I am lover of brother or cousin, namehoscham,
lover of pets(also namehoseham, lover of horse or pet.)
namehosenenea, I am lover of older brother, namehosevaseoma, lover
of younger brother or sister, namehose-veseha, lover of friend
(female), namehosevesseneha, lover of male friend, namehosemak-
atacme, lover of money, namehosevestanema, lover of people,
namexosamehosemenea, lover of God.

Other examples, namehoshešmenea, lover of grandfather, nameho-
hevesešema,...of grandmother, namehosetatanema,...of older brother
(female speaking) namexoaaxsašehema,...of my older sister(male sp.)
namexoxtové, I am a lover of a child. namehoshešaka,...
of uncle, namehoshevehsa,...of child of son or daughter, namehoshevevotva,
of brother-in-law, namehoshevetama,...of sister-in-law. These forms
are rather obsolete now and the younger generation prefers to
say, "namehoto nakohe", etc. I love my mother than make it
predicative and say namehosheška I am a lover of mother, etc.
The suffix -tovóhe, (tovóhe and -tovóto) is not a predicative
like the suffixes ending in -a, but rather objective in meaning,
but only in use to express "children, son or daughter". The
Cheyenne thus says namexoxtové, I love my child, namexoxtové
or -tovóto, him or her (my child), namáxtovóhe, I am kind,
gracious, pleasant to children, nanoxoxtové, I seek my child,
namoxoxtové, I abandon my child, etc. Mahoxoxvoxz, the loved
child, namexoxtovoxz, my loved child, emoxoxtovozxeve, one is
a loved child, nixoxtovoxz, abandoned child, enoxoxtovozxeve, one
is a waif, nixoxtovozzevetsó, the being a waif, etc....

27. The suffixes -nën, (-nëna for predicative), -vën, -ën and -aën
refer to "winged, wings, also to fast, wan, wounded" as following
examples illustrate, enocëzenëna, he has, is with, one wing,
enišëzenëna, with two wings, enëzezenëna enesato-
zenëna, etc. etc., with three, four, etc. Epavhotxavez-enëna,
he has fine designed wings, evonetëzenëna, has long wings,
etxe-sëpezenëna, he is spreading his wings, over(something),
heškovenimën, winged weapons(arrows, etc.) nažënenëna, I break
his wings, eatozenëna, he covers with wings, etëzenënaovë,
she(as hen) covers them, this under wings, also eëzenënaovë, protects
themselves with the wings, etëzenënaovazao, they meet(with their wings)
end to end, etotoche-zenënaana, visceoao, they oil the wings
alternating, eënitavato, they are differently winged, eënevha-
tonetënenëna mahoz, the arrows are repaired, fixed up again(ref.
to the feathers...........
enistaomevön, provided with wings (as arrows) in the old fashion, esópevön, still well winged, of arrows, esópevönsuz mahoz, they (arrows) are still well winged, of a bird, esópevören, he is still provided with nice wings (feathers), mahoz èsavhatonetônenzs, the arrow feathers are rearranged, évomöna, provided with white wings, is white winged, évomönsuz mahoz, the arrows are white winged, èsavhatonetóñ, wings in disorder or spoiled.
The term "hezenön", her wing, used to refer to the former arm flap or sleeve of the Cheyenne women.

Remark. When not the "wing" as such is meant, but the feathers (also quills) the affix used is "-mën", "-ën", designating the featheriness, fluffiness. Examples, emëneve, it is a feather, emënevensuz, they are feathers, eësavensz, they (incorrectly) are featherly, fluffy, namënenön, I work with feathers or quills (see dic. under feather), eësavöna, is moulting (bird), emënëna, is provided with new feathers, hisz hëstahemönoz ehemënemëtonösz, some seeds have feathers, eësavë-vënañöno, they look shining feathered, makënnaso, I cut his feathers, this long ën, "ën", ëtto and -ëna is also found in the forms for "snow", no doubt because of its featheriness. See "snow" in dic.

Coming back to suffix -ön, -vön, -aön the following ex. show that they are also used, for "fasting, wounded (waned, pale), through the night, and in company with," Bavön, he is starving, fasting, eësavënë, he fasts for himself, eësavöno, I cause one to fast naëvönæszëheño, I cause one to fast for himself, naëvönæs-hæcena, I fast in prayer, enecenön, he fasts for one day (nights are counted), enišeñön, ... for two days, eñæhënö, ..., for three days, naëmotoxön, I am starving, getting exhausted for lack of food, to express wounded (bleeding) suffix -ön is also used, likely from the wan, weak, strained or drained condition of the subject. Thus amö, the wounded one, the suffering one, emënëna, he lies wounded, naëmönæto, I wound one, eëmënehëve, he is a wounded one, emënomënu, house for wounded, ehestaëmënü, he lies wounded by an arrow.

Then suffix aœn refers to fellowship, companionship, as, naverxòaemën, my companion, also navæsaevën, naverxoahevëmeöen, I have a companion of work, navistämën, my standby, navitovaën, my partner, nitovañtëstöz, fellowship, unity, partnership, common companionship, naheverxòaemënañeno, I have him as my companion (from naveoxzæmëna, I am one with a companion), eversxoañëne, he is a companion, partner, nanisamëm, my foster child, naheisonemënoz, he is my foster child, nahešamëmënoz, he is my stepfather, nahešamëmënoz, he is my stepfather (also father's brother, nahešamëm and nahešamëmön pl. my foster mother, nahešamëmënoz, she is in my mother's stead, like a mother to me, nàtonamë, my (sing.) foster daughter, nàtonämö, pl. form.

It appears that suffix -ë is for the sing. and -ön for the pl. The same would hold for "veoxzëmañ and veoxzëmañön", only the suffix -ön is used indiscriminately in many cases. Naheștonamënoz, she is my foster daughter, naheștonamënozëto, they are my foster daughters, navistämëm, my standby, navistämëmön, pl. form, naheșvistämëmön, I have a standby, naheșvistämëmënoz, he is my standby. But in this case, like in "fellowman" there is an old form in use,
as, nistamō, my standby, estamō, thy st., hevistamō, one's st., nistamōnan, our(excl.) st., estamōnan, our st.(incl.)
estamōnevo, your st. and hevistamōnevo, their st., evistamōnevo,
one is a standby.

Again the suffix -vōn refers to the night, meaning throughout the night, as, evōnhoeche, he works through the night, until morning, possibly derived from-vō, dawn, morning, daylight, evōnooxa, it is getting morning, ehosvevōmano, it is again dawn(in aspect), vōna, morning, zexhoxeheōna, when morning was clear(old expression), vōhotoxoc, morning star, zetohetōnaoz, just as it was morning, māvōnaoz, when it becomes morning, oncevō, each morning.

In Cheyenne thee denotes space, distance, time, transperant, transluic, liquid, fluid, volatile, vacuum, through which a process takes place. Hence suffix -enō refers to "night" rather day in counting days, at least formerly, as, zenoceenō, the first day, zeni-šeeno, the second day, zonoheeno, the third day, etc. although the night is mentioned, zonstooenō, in the course of nights(infer., a week), etoxtoeno?which day, what number? eazonstooenoehan, it is not many nights(days), enišenōce, they stay for two nights or days, nōhooetoz, night gown.

28. Concerning the terms "nātasooma" and "Maheoneomotom"—

It is important to differentiate between the two terms. The term nātasooma carries the idea of "disembodied incorporeal, not of matter, image, shape, reflection, phantomlike, apparition. The term is used not in the sense of shadow, shade, but as an intangible, inconcrete reflection, or even reverberation, as, chēnatasoomaehahe, it echoes, emātasoomaehvōs, he is reflected (as in a lake or river) hovering as when a bird is reflected on the water, with colors, form and motion, emātasoomaehvōsts, it is reflected(in same manner). When an Indian sees the painting of fine landscape or mountains reflected in a lake, he knows that the image is not a spirit as such, to him as to us it is a reflection, an image, a counterpart. Thus nātasooma, expresses the apparition, but has no manifestation of life, power or energy on something else, hoxzz ehove-mātātasooma, the tree shades,stands reflected, chēmatasoomaeh, he stands reflected, having his shape, fashion reflected, maxevēks eshemātasoomaehā, the eagle flying is reflected, chēmatasoomahā, it is being reflected. In the Indian conception it may be that this reflection means "spirited". Only in the case of inanimate objects mirrored in water it is obvious to the Indian that here is no life nor energy, just the image of objects or bodies that are naturally inert. Thus the term nātasooma would never denote the idea of life-giving power, motion or energy.

In the most ancient way of thinking, "Spirit" like "Soul" was regarded as composed of a refined substance, such as breath or warm air, something that had motion and gave motion and life. In the Hebrew and Greek Holy Scriptures the terms "Rū-ah" and "pneuma" are applied to breath, wind, blast, for "spirit".
Thus in the Bible "spirit" stands for the divine and permanent principle in the complex nature of man, the invisible and incorporeal principle in man, the likeness in man of the Divine Being. This Spirit is never the mere reflection or counterpart of the human body, nor a vague disembodied figure or shape, as the heathen believe.

Thus where spirit refers to a vague apparition, shape, incorporeal figure the term mātasooma can be used, as when reference is made to "ministering spirits", good or bad, or apparitions. Ex., ovhanemātasooma, spirit of soothsaying, havseve-mātasooma, evil spirit, ovmatasoomâve, he is a spirit, is not corporeal, hadmātasoomaokzave, one has a spirit body, havseve-mātasooma-

hezetovaoanistoz, evil spirit influence.

But where "spirit" clearly implies a life principle, life giving force, a power of energy and motion, the divine life in us, then the term mātasooma does not and cannot give the meaning of the biblical terms "Rū-ār and pneuma" for "spirit".

There is no better way than the meaning given in Hebrew and Greek, which is: "Omomet" in Cheyenne, meaning breath and corresponding to ruh-ār and pneuma. We use the word Maheonemomotom, God's spirit. It implies a divine life energy, being, the very breath of God, His own being. When I first began to preach to the Cheyenne, older men advised me to use the term omometom" instead of ezistoz", when I refer to the Word of God, for it was a sacred oracle or utterance coming from the mouth or breath of God.

Maheonemomotom, divine breath, inspiration, word, implying the life giving power of God, the being and moving of that power, its manifestation in the whole creation. It was with this spirit or life giving power, energy that God created man as spiritual being in breathing or blowing it into his material body. At Pentecost the blowing of a mighty wind represented the gift of the new life of God, true spiritual life given to men. In Ezekiel 37:5-10 it is plainly manifested that the "wind or breath" called upon to vivify the dead bones is the very Spirit of God. No "apparition, shape or ghost figure" could have been used. In Isa. 4:4b the expression "by the spirit of justice....and by the spirit of burning" is given in Hebrew by "blast" and Jesus in John 3:8 compares the wind with the spirit. In Acts 2:2-4 the manifestation of the Holy Spirit is accompanied by a mighty wind. And when Jesus says in John 4:24, "God is a Spirit and they that worship him must worship him in Spirit and truth", God is not a ghostlike apparition, a disembodied shape, an image of something ethereal, but a personality with a life giving power, that is to be communicated to all who seek him in truth.

The Cheyenne terms that fit best to convey this truth are the following; Maheonemomotom, God spirit, word, Maheonemomotometa, the Divine Spirit as person, having a stature, Maheonemomotomevhan, the Divine Spirit personalized as performing, manifesting acts of the Spirit, maheonemomotomhastoz, spirituality, predicative form of spirit, amaheonemomotomhæ, he is or has the spirit,
Maheo emaheoneomotomaosan, God acts in spirit, nimaheoneomotomaen, he makes us to be in spirit, spiritual, Maheo zeessemanéhoss vovchetanó, zexhevxozevovaoss, nhe's èmone-omotomezovochon ametaneneomoton, after God had made the first man, in flesh, then he blew into him (he inspired him) the living breath, or breath of life. Thus the term ametaneneomoton can be used for "spirit of life and energy" where that is needed in explanation. Omotomavoten, a spirit person, or Maheoneomotomeva zavesevостанеевяс, one who lives by the divine spirit, Hoxeatamahe-maheone-omoton or simply Maheoneomoton, Holy or divine Spirit, for Maheone-as prefix implies the character of sacred. Hoxeatamahe-omotomate, the Holy Spirit, as person, maheoneomotomtatoz, a spiritual state or stature (in German, Gestaltung). The prefixing of maheonne-before "omoton" is better understood, i.e. indicates the spiritual use of omoton differentiating it from the common breath. Other terms are, Maheoneomotomestanistoz, the giving, breathing into one of the spirit, momoxbethexemenotto lametaneneomoton, may thou give us thy living breath, or spirit, emaheoneomotomevonoze, he is born of the spirit, emaheoneomotezhesta, he is of spirit origin, emaheoneomotomevostan, a spirit person, or Maheoneomotomeva zevedevostaan, one who lives by the divine spirit. Hoxeataameta, the Holy Spirit, in person, maheoneornotomtatoz, a spiritual state or stature. Other terms are, Maheoneomotomezestoz, the giving, breathing into one of the spirit, momoxbethexemenotto niametaneneomoton, ma thou give us thy living breath, or spirit, emaheoneomotomevonoze, he is born of the spirit, emaheoneomotezresta, he is of spirit origin, emaheoneomotometsa, it has a spiritual meaning, purpose, nisavhane-vxozzevevostanehevhes, we are not just living of flesh, but of spirit. The thinking Indians know very well that while a human being may live for days without eating and drinking, he cannot exist longer than a few minutes, unless he breathe. Breath is life giving and maintaining. Emheoneomotomevosto, it progresses spiritually, navostanehevovestoz ævxxe-manhaomotetto Maheoneomotomevmeva, my life, way of living, progresses by the divine Spirit. Maheo heametaneneomoton nahotovaovo, I have within me the Spirit (living Spirit) of God. Maheoneomotomhosa'tomhestoz, the telling proclaiming of God's message, zemaheoneomotomehėstetovaovochetto, that which concerns, promotes spiritually, zexhevatametesz Maheoneomotometsa, the Holy Spirit (in person) also Hoxeatamaeta OAncotomevo, and Maheoneomotomevmev, Zenochnethoneonz Maheoneomotomhastoz, the one who is alone powerfully vested with spiritual personality, in the same sense is this term, Zenochnethoneonz omotomezhstatoz Zehoxevecvoneonz nochačhoossesone-onomontatatz, who is clad with the highest spirit being, zemotomezhesta-manhasansz, he who creates the spiritual stand or being, zemotomavostanezhstsa-manhaosanz, same as preceding only implying "the spiritual personality", zexheometomevoscansz, who endows with the spirit, the word "ametanene" when inserted makes the understanding easier. Mahecenatemene-omotomeve, I have a living spirit or breath, Maheo mornoxtove-ametanene-omotomevoen or mornoxtove-hemotomev, God is able to give to us a living spirit, maheometomeve, I have breath, naheametanene-omontomeve, I have a living breath, breath of life, naseađené-hemotomevakeho hovane, I cannot make any one to have breath, óna Maheo mornoxtove-hemotomevevoen, only God can make us to have breath or spirit, zomaheoneomontomevsz, the one who has the Holy Spirit or divine Spirit, Maheo emaheoneomotomevaove vostanó, God endows a person with the H.Spirit.
The preceding may make it clearer to differentiate the Cheyenne
matassoma, spirit from Naheoneomotom in all their derivatives.
Both can be used but in their proper place, the "Naheoneomotom"
always referring to a lifegiving, energetic power, issuing from
God's own being and becoming the divine part in us, the actual
spirituality, never a vague disembodied shape, shade, phantom,
apparition, reflection or mere image.
In connection with this explanation the term for soul, as the
seat of feeling, affections, emotional nature or vital principle
"in the blood" (as the Bible says) should be given here, but the
actual Cheyenne term is difficult to ascertain. One old Indian
said "ametanenistato", life in the org. sense, thus "animus, psyche".
This is objected by some, but it leads to the use of ametaneta,
or better ametaneneta, the living one, noun of this being
ametanenistato, the life stand, stature, zaametanetaz, the
living part, individual, Ametanenma, life, "nami metanenham,
my very life, soul, nahaametanenham, I have a life, a soul, a
living part, nami metanenistatoz, my living stand, part, ametanetaz
zechetovaatto, the living one in me, belonging to me, ametanetaz
zechetovahez, our living one, soul, within us. The latter is
clearer than other terms, only present a change in the 3rd. and
4th. person, as, ametanenataneva zechetovahez, the life, soul
which (or whom) one has in himself, for self.
29. Concerning "size, dimension, measure, kind, etc." following
examples will show how such terms are used, nataevano hev xenon
(org.) zehetataz', I measure the length of one's socks, "nata evo
"zechetatazenaz,...the hole, opening of one's socks (used also
for sleeve openings, etc.
Nataevo n a zhechaeskortas, I measure one's leg, below knee.
zechetonaev, "arm
zechetataz', "its waist (of the garment).
zechetahetaz, "one's waist.
zechetatazenaz, "one's arm thickness, how thick his
zechetatazenaz, "the thickness of the arm.
zechetatazev, "his arm (length)
zechetatazez, "the length of his arm,
zechestocoetto, hevostoz, "" her dress.
zechestacon, heeszechen, "" height of one's coat.
zechetoescheh, "one's head.
zechetoeszoz, homocanoz, "the length of his shoes,
Nanimaecetaevano, I measure all around (his bulk).
Nanimaecetaevehomovo heeszhezetato, I measure the whole
stature of one.
Nataevavanto, I measure one's neck.
Sitoxcece cesepecnoe (org.) zeneza-xanove-taevahenistove, a
string he stretches for a straight measurement,
Kamxevstonoche sitoxceva evexanove-taevahen, the carpenter
measures with a string, mxristastonova etaveze-roktaevahen, he
traces the measure with a black writing (line).
Zehetoza, its length, zehetatoz, its width (of a road), zehetaco,
its size, zehetataz, one's size, zehetootamo, its depth, zeheto,
...
its depth (as of a ditch) zehetapone, its volume, bigness, zehetapetaz, one's bigness, zehemaxatao, its bulk, greatness, zehemaxatetaz, one's greatness, also zehemahao and zehemahatetaz, referring to bigness, bulk, zeheta-hoxovetao and zehetanoxovetaetaz, its size across, zehetaoneo, its size around (circumference) especially of round and cylindrical bodies, waist, barrel; the org. form is, zehetaonez or -onehao, zehetaoneotaz, its contents, within ehastxnovatto zehetanoneotaz hemahao, the rooms of his house are many, zehetoena, its contents (as capacity, in sacks, barrels, also speaking of what is contained, zemhamaoca zehetoena, what the ocean holds, zehestota, its "set", height from the ground upward, zehakhooza, its height, suspended (hanging), zehestatoa its tallness (org.), zehestotoz, its stand, height (of vegetation), zehetanetto, its thickness, zehetanovaza zhestonoko, the thickness of one's bedcover, zehaecomano, its height (of a hill, mountain), zehaemoneve, its floor, zehetasezehaz, his head size, hayestato zehetseetotaz, the height or stand of her dress, zehetosevevos, the length of one's arm, zehetoavatto, its liquid contents, heta zehathooz, this, the position we are in, hevdonam and zhevdonamz, one's morning and the morning of his zehetanamo, its morning, zehesitovasevome, its midday, zeheszetanavameto, its evening, zehetaneto, its night, zehemazemametto, its spring, zehemaneametto, its summer, zehetondevanmetto, its fall, autumn, zehemametto, its winter, if the org. is used in above forms the suffix -ametto becomes -amz. Evonotam, beyond depth (water body), evonhoozmatto, it has a far away border, bank, evonhooza, a surface of water expanse, as if borderless, evonestomo, it is a water body beyond length, evonestomo, water body, beyond size, volume, zehetanomo, its water body size, zehetanohooza, whose border it is (width), zehetasevevo, whose volume flow, current it is, zetestoozuo, whose reach it is, zehetanomnomo, whose appreciable (certain, about) size of water body it is, when infix -ton(e)- is inserted it refers to a certain (not definite amount), expressed, as, in zetontoo, he shall suffer a certain amount, not definitively how much. Naha zheshtam, enotonovozeno, they lie 3 feet thickness (as killed or dead people), eneseheta, it is that high (suspended), etoneta-hoxovetao, how much is the size (diameter across it, as of a boat), choxovo-netao, it is of that size across, zehetanone, it has that capacity, hold, enestota, it has that height (of a set object); infix -tonetevave- a certain amount measure. Nitonheta, in what condition art thou? Etontomoxte, how sick is he? See dic. under "how", Nohas tonshhessae, by any way or means, nchas tonsevstovo, by any possible doing, nchas tonse-nietamistova, by whatever means of trust. Forms related to the above express a genitive-possessive idea, as, zehenkomoz, the house of his, whose house it is, zehesthavsevastovva, the evil (predicate) of his, zehaemonez, the one he owns, zehesthavseveto, its evil, also zehetavsevevaz, the sin of ours, zehetsevsevevoz, the set of laws of his, zehetsevo, that which is his liking, zehesistovetto, the word of mine, zehenietamistovva, the trust of ours, zehoonissyomatovva.
the faith of ours, zemnxistonez, the book of ours. And so on
can very many such terms be formed.
30. Parts of the physical body can be used in verbs that refer
to them. Many examples of this formation are given in the dic.
under the word "cut". Here follow some with the verb "rub" in
the lat. pers. sing.
nahehêsze-henàz, I rub my head(with hand extremity).
nahehêsze-cszehanàz, I rub my head with one finger.
mamêsze-hanàz, I rub my head with full hand,
mamamêsââ̂s, I rub my head(inadvertently) against something.
mamêmâx, my head is rubbed(happens so)
nahehêsze-hanàz, I rub my head with something(instr.)
naxêsze-hanàz, I rub my head with oil,naxêsze-thahaszh, when done with
cloth, etc.
nahehêsxtanenàz, I rub my forehead(by hand).
nahehês-vehenonàz, I rub the eye brows.
nahehês-esenàz, I rub my nose,
nahehês-exanenàz, I rub my eyes,
-"votanenàz, I rub my cheeks,...Remark. the verbal form
-"mzênanàz, " " " south as given refers both
to sing. and plural.
-"vêstanenàz, " " " temples.
-"estanàz, " " " ears,
-"hânnenàz, " " " napê,
-"stônânàz, " " " chin and jawbone,
-"estônânàz, " " " throat,
-"otanàz, " " " neck,
-"stânâmônenàz, " " " shoulder(-statamônenàz).
-"mâyzenàz, " " " arms,
-"szônenàz, " " " elbows,
-"heconanàz: " " " hands,
-"esksanàz, " " " fingers,
-"stôheconanàz, " " " palms,
-"hezenàz, " " " chest,
-"hetanenàz, " " " breasts,
-"pênêzà, " " " ribs,
-"asenàz, " " " belly,
-"paononàz, " " " back,
-"tonanàz, " " " hips,
-"escoyàz, " " " loins,
-"nmanàz, " " " thighs,
-"nstanenàz, " " " under knees,
-"hânononanàz, " " " shins,
-"hycononanàz, " " " knees,
-"esvenàz, " " " biceps,
-"vehoonanàz, " " " ankles,
-"hesstonenàz, " " " heel,
-"atnanàz, " " " foot,
-"zenônenàz, " " " arm underside(wing)
-"monanàz, " " " under collar bone,
-"hastazonanàz, " " " shoulder blade,
-"donenàz, " " " ridge of nose.
-hestate-zero, " " spine,  
-oressenëz, " " hair, -tan evanëz...tongue  
-staanëz, " " hand,  
-one-enëz, " " teeth (the set of them),  
-o-ëtenëz, " " leg,  
-ho-ëtenëz, " " nail,  
-he-vëse-xenë, " " his tail (animal)  
ehah-hevidenenëz, he rubs his tail,  
ehah-vëse-xenëz, " " horn,  
-nëz, " " it rubs its feathers,  
nahah-më-xazenëz, I rub my beard,  
Many other such forms (from the body) could be given, but the above will be sufficient to exemplify the immense number of verbal forms that can be yet derived in the conjugations and the different modes. The above examples touch only one person doing the rubbing on parts of the body of self. For other terms concerning "rubbing" see Cheyenne dic. under rub, brush and touch.

31, The Objective form in Cheyenne verbs. This has not been explained in the grammar. It is much in use and important but present no difficulties in its conjugation. The main point is to know how to add the characteristic suffix -seoneve, to the intransitive of the verb, or to the passive of the 3rd. pers. in its transitive. In Cheyenne the o designates objectivity, concrete, place, locality. In those objective verbs the o is characteristic, as examples will show.

Verbs ending in -san, -t'san 'become seoneve,-t'seoneve,in obj.  
" " -son, -en 'become sanseoneve,-t'sanseoneve " "  
" " " -hanseoneve,-t'sanseoneve " "  
" " -tanc  
" " -a(n)he, or -ë, -na " "  
" " -a(short)  
" " -ë  
" " -cho  
" " -vë (liquid) " "  
" " -az and -hë, -azhe-nehove, -azhe-nehovenëve " "

Remark. Most of the Cheyenne verbal forms take the suffix, -san, -t'san in the intransitive state. This suffix indicates "subjectivity", faculty, i.e. it proceeds from or takes place within the subject, it is the faculty, nature, substance or essence of a person or thing. All such endings in-san and -t'san become seoneve,-t'seoneve when the verb is used in the objective, as, navësan, I see, navëseoneve, I am an object of sight, navovistomësan, I teach, navovistomëseoneve, I am a pupil, etc. etc. The Instrumental verbs can take the suffix-san too, but not often, as, noaxësan, natonëxësan, natësavëvenëxësan, naësenëvenëxësan, onixnoxësan, naëzëxësan, naëxëxësan, etc. The objective form would then be the regular suffix -seoneve or -seoneve. However the Cheyennes use more often the active-intransitive, not only of the Instrumental but also of other verbs, adding to those the suffix -seoneve, for the Objective, examples, namea, I give(away) nameaheoneve, I am liberal, nanëz, naëzhe-nehovenëve, I am a speaker, nahozeche, work, nahozecheoneve, I am a worker, eniz, he lies, enizhecheoneve, he is a liar, lying in his object. But nameats'ësan, I give away
becomes nameat'seoneve, nani'tat'san I am ruling, reigning, nani'tatseoneve, I am a subject.

This peculiar active, -intransitive is not often heard in Instrumental verbs, or it is hard to detect, but they exist and from them the Objective is derived, thus, nazetax, I cut, nazet-xomax, I cut (ground), plow becomes ezétseoneve and ezetxomxseoneve in the Objective, naxex, I cut (across the length of something), eëseoneve, in the Objective, natošvahen, I measure etëvæheoneve in the Objective, navovæhe, I cut in the face, evovæheoneve in the Obj., natonôn, I forge, work on iron, etononeoneve, he is a blacksmith, in the Obj., naasenènhan, I order away, casenënaheoneve, in the objective, naonezàn, I burn or navonhàn becomes navonháheoneve or nàonexháheoneve.

Verbs ending in a having a predicative meaning, as ehâmoxta, he is sick becomes ehämoxtaheoneve, he is a sick one, the obj. of sickness. But in English we mean the same by saying he is subject to sickness. Epevoëta, he does good, epevoëtasoneve, he is a well door, chavaveota, he does evil, chavaveotahoneve, he is an evil door, enomhà, he steals, enomzechoneve, he is a stealer (his object is stealing). Ešivaetza, he is merciful, cë-ivastesoneve, he is a merciful one (his constant objective being mercy). Thus the objective form can be translated in diverse ways in English implying at times that the one "being the object to" is practically the "subject" to a state of.

Here follow more examples of this Objective form, navepevoëho (Intransitive being -pevoësan) I do good to one, epevoësoneve, he is the object of kindness, navovônitoëno, I take good care of one, am treating him with tender care, evovônitoëseoneve, he is the object of tender care.

Rémark. The noun of these obj. verbs is obtained by removing the prefix of pers. pronoun and the suffix -neve. Thus vovônitoëse, a person well cared for. The verb substantive is formed by removing the prefix and adding -stoz to suffix -neve, thus vovônitoëseoneveshtoz, the being well taken care of. These noun forms are made alike throughout. Nahevovônitoëson, I have a protégé, nahevovônitoëseonezor, he or she is my protégé, the object of my tender care. Navovônitoëseono, I make one to be well taken care of. Èttotxseoneve, he is an object, topic of discussion, epeoseoneve, he is object of dislike, enchóseoneve, of love, naxaxanótse, I trample under, exaxanotxseoneve, object of trampling, easetax, he runs away, easetxoneve, he is chased away. Verbs ending in -ahasoneve and -hasoneve become -ahasoneve and -hasoneve in the obj.

Nahôhasone, I kindle the fire, ehôhasoneve, it is an obj. of or for kindling, hôhasone and hôhasonez (pl.) the kindling. Verbs ending in -vevamxsan: napeve-vevamo, I urge one to be good, becomes epeve-vevamxseoneve in the objective. Naanseve, I teach, train becomes eanexvseoneve, he is obj. of training, is a trainee. Ëmesseheoneve, he is an eater, emeexseoneve, he is an obj. of food, edible, this object form should not be confounded with the passive of the 3rd. person, as in, etôhe, one is tied.
etcheoneve, one is a prisoner (implying often for a longer time)
ehōhasoneve, it is kindling, ehōseseme, it is kindled, eneoneve, one is trained, taught, enaevevxsasoneve, one is a disciple, pupil, naheoseme, I tell about one, ehōsesoneve, he is the topic of talk, telling, emez, one is given to, enesheoneve, he is the object of gifts (implies repeatedly so), emeacheoneve, one is given away, emeacheoneve, emeat'seoneve, one is again and again given away. Thus the Cheyenne suffix -eseoneve carries the meaning of the English suffix -ee in words like, employee, referee, addressee, payee, trainee, lessee, absentees, etc., etc.

Nanistastanen, I buy on time, make a debt, nistanistastanehe(o), a debtor, nistanistane, the thing owed, enistastaneononeve, it is the thing owed, nemasanen, I borrow, owe, emesaneseoneve, it is owed (the actual amount), amhasane, noun of preceding, amhasanehe(o) refers to the borrower, eneshanen, he washes, nshanenehe, a washer, also nshanene, wash machine, nshananco, the object washed, eneshanoneve, he or it is an object of washing, shōtakan, he tells a story, ehōtahaneheoneve, he is a story teller, hōtahanehe(o), noun of preceding, hōtaheo, story, that which is told narrated, ehōtahaneoneve, it is a story, narrative. Sometimes this term is also applied to the narrative. Etoome, one suffers, toomehe, a sufferer, etoomeoneve, he is the object of sufferings hoovasanse-toomseono, all kinds of sufferings, natoomoeho, I inflict suffering upon one, etoomeoeseoneve, he is the object upon which suffering is inflicted. In the term implying building, erecting, the suffix -toon and -toona refer to the objective, as emanstooneve, it is a building, something erected, constructed, epovanmanstoona, it is well built (predicative). manstō, edifice, structure, erected work, manstōnoz is the pl. form for inorg. When the building refers to "raise up, set up (also create)" the infix -man- (which implies to construct, put together as a whole) then the suffix -sto, -eōstō is used. Ex. epovanstoona or epvanoona, it is well built up, ehohtamanesstoona, wonderfully built, enesstoona, it is thus put up, emaneseesstoona, it is divinely constructed, worked out, ekmoxesstoona, it is worked out of wood eāstō, eāstōnoz (pl. inorg.) are the objective nouns of above forms. They are derived either from the verb "naēsēko or naēseheono, naēseza and naēseēsz, meaning, I raise one, it up, bring upward, work out, effect that.... Suffix -manstoona or -eāstoona (with the: t) always refers to an edifice made or brought up together, but when the work does not imply an edifice or construction the: t in -manstō or -eāstō is dropped and the meaning of the verb is more to designate "made, wrought, worked, brought out" and thus ref. to handwork, outfitting, paraphernalia, etc. The suffix is then -manseo and -eāseco instead of -mansto and -eāstō. This -manseo is derived from "manaseza, I make it, naēseza, I work it out. The objective is then emanseoneve and easoseoneve. All that is erected, edifice (as a noun) would be wmaeamanstō, while manseo means all that is wrought, worked out by bringing parts together. Wmaeāstō refers to all that has been raised up, brpt forth while mnaeāseco
denotes all that has been wrought."
Following examples may guide to better understanding, nananseonan, I adorn, manseonoz, adornments, ornaments, nananseonaox, I adorn it, zemaeseseonan, all that is wrought, worked out, moco-mhæsepnox, war paraphernalia, cloth, ornamental, it is thus wrought, worked out, epeve-šëseonan, he is well brought up, raised, ecohastamaeseonan, it is wrought wonderfully, **a-
hohstamaeštš̄eve, it is a wonderful structure. Verbs ending in -nësan, as in eohnavenšan, opevenšan, looks bright, fine will take suffix -nëseonan in the objective, but the verbal form -nëho becomes -nëseonan, epevenšeho, I cause one to look well, have a good appearance, epevenšeseonan, he is an object of fine appearance, verbs ending with -es'ho have -es'seone in the objective, emaxos'seone, he is an object of punishment, verbs in -jom(o of value, worth, counted, would take suffix -šemxseonan, as in "chëse", it is of great value, chëcemxseonan, an object of value, hohqasø zemašcemxseonan, gems. However such forms are rarely heard. Neënox, I am unburdened, naënoxet'seone, I am unburdened(obj.), naënoxenaheseone, I am unburdened(predicative)....Nahëmoetax, I am sheltered from the wind becomes nehëmoetxseonan in the object. The above shows that the "ø" has an objective character.* Thus at times the verbal form is a compound of both, or subjective-objective, as, enëchaneoneve, he is a washer, one who washes, whose object is washing, evovistomosan, he is teaching(predicate) evovistomosaneve, he is a teacher, evovistomoseaneve, he is employed in teaching, ešivastá-he, he is merciful(predicative), ešivaztaheseone, he is a merciful one....

32. To express "sound, noise, voice, heard" several affixes are in use. The suffix -von refers to sound, something audible, chæsevon, it is the sound of wind, zheeesevon, as long as it sounds, is sounding, zhees'sevon, the sound of it, enistonevon, heard sounding, enistonevac, it sounds whizzing, a rushing sound (predicative sense) enistonevaveostææ, the sound of a rushing wind, also enistonevavea, enistoneva-vocexz, the sound of rumbling(as a running wagon), enistonevavoxz, the sound of running stops epeveha, it has a good sound, epevehaz, he sounds it well, epevesme, one has a good sound, voice, cry(as animals). The infix-höne- denotes what is heard calling, resounding as, enistöme, he calls out, is heard calling, related to this is the suffix -votöme, brought to ear, made audible, nashavevöme, I utter a warning, nashavevo, I admonish one, urge him(by voice) to be cautious, hence the verbal forms in -vewamo and -ątamo which imply to urge by voice or hearing(see in dic. under urge, persuade, convince) or further on here in this "addenda". Ekokevax, a trampling, knocking is heard, nakokövevahësan, I make a knocking, clattering sound, nakokövevahaz, I make it knock, clatter, beat against, nakoköveva or -vaá, I make it sound knocking, with the feet, ekokevavanax, a resounding knocking or trampling sound, eköe, it is a booming sound, produced by knock, collision. **hohstamaeššö, noun of preceding:hohstamaešštö, a wonderful structure:* but it is also influenced by "a" with a subjective meaning. Thus at times etc.
ekööš is the organic form of preceding ekööha: ehöhevaax, is heard rattling, shaken (as arrows in the quiver): eohöhevaahame, it is heard being shaken, rattled: ehöhonaevon, it is heard as when bones or dry objects (metallic) make in touching or colliding with each other, like the rattling of dry bones: eevöhöhevanoxz, one's steps are heard: emehehaxevanoxz, heard galloping: ehöhevemeneč, one is heard singing, standing: ehöhevemeneč, is heard singing, sitting on something: ehöhevemeneč, is heard singing in a lying posture: ehöhevemeneoxz, heard singing, walking, going: enistöhe-amëhá, one is heard flying, or calling while flying, emxnevøtøhe, is heard passing by, etapenevøto, one is heard trumpeting: enistonevø-vezononoxz, the flying of his wings is heard.

The suffix -höhassen refers to a slamming sound: heard: nahhahamo (org.): eonötahehaz henitö, he slams the door with a bang: ehezevahhaz, he bangs it from spite: ehezevahhahasso, a burning fire is heard: easö-nistoneva-vohaseozistovø, the rushing fire is heard: eohöhevanoxz, it is heard flowing: eohöheva, one is heard calling, heralding: hoxevøto, the heralding, publishing: ehöhevøhe, it is heard (passive) heralded: naxhevøxta, I herald it: also ehehevoxto: ehehoxveto, org. for one.

Other examples: eesamevon, heard coming on: emnöhevon, sound is spreading: enistonevanoxz, he makes the ground resound with the feet: ehöhevanoxz, it is a scattering sound (predicative): ehöhevon sound scatters out.

The suffix -hassen, -haz and -(e)šeme, denotes "resounding, voice, cry, in the sense of outshouting, emitting of voice: nita-ashehazon hetö nemeoxz, let us start singing this song: eesëšeme, it has been started (in singing), napövohassevon I make a good sound: enakosëšeme, it is the cry, voice of a bear: etapenevøseme, it is the voice of a trumpet or flute: omkataevøseme, has a metallic voice, sound: (to the suffix -šeme the ending -von can be added): omkataevøsevon, it has a metallic sounding: enakosëšeme, has the hawk's cry: evööst'aconešeme, the voice of the crane: emohehæhešeme, magpie voice: ehoctoxø̄eme, bellow of the bull (when vowel "a" closes a word only x is added instead of -šeme): ehoctoxø̄eme, coyote cry: evoctoxø̄eme, dear bleating: ehoctoxø̄eme, wolf voice: emonxø̄eme, crow voice: enistöšeme, owl hooting: eemistšeme, dog barking, voice: esemenevøseme, dove voice: epevøhehe, he has a good voice: etëpehahahé, has a loud voice: hahestov, noun for voice (usually human voice): eomaktevoem-ë, it reverberates, echoes: ehohehöpozeohehe, he has a scared voice: emxkozehehe, has an unintelligible voice: natapënehestov, I speak with a loud voice to one: niyähæcovø, do not shout at him, for him.

Suffix -estä, -šeme (passive) denotes "noisy, noisiness": exectonešestä, what kind of noise do they make? Boxetöno-šeme, what kind of cry, noise is it or does he make? Ehtosehehöestä, they make, are fond to make much noise: epepøestä, they make a discord, noise: epepøestävoz, bawling dissonance:
hetotaéstatóz, joyful sound, noise: also vocēstatóz:emasōhetże-
noneostá, they make a jubilant noise: noneostátoz, shouting: 
nanoconño, I shout to one: possibly full transitive, I shout 
one: nanbótáxta, I shout it (as in singing "noises"): none- 
ootazistot or noōtazistot, the singing, about one. nito- 
ason-ōtonon, let us sing about or to him: (see in dic. under singing and song): 
nanoconño, I shout in noise, noisyly. Hetotaenooneostätzot, 
joyful shouting: chotazaoncoń, verb. 
Suffix -non refers to "tune, humming". Ezassenon, he sings a 
Cheyenne air: shonchannon, he has the wolf tune: evvoonešenon, tune 
of blessing: benevolence: eassenon, he starts the tune, etc., see 
under "sinc". Pevenonéniöstot, good tune: mahoonenostot, 
sacred tune.

From above mentioned suffix -nonéstot and -nonéstoot ot are derived 
the nouns for songs: ašaženñoxxz and ahozenñoxxz (pl.) special 
dance song: hoxhehenoxxtoz, șun dance song: mašenñoxxz song of 
the Crazy-dance: ovhangoox, magic song: mátanoox, payote 
song: vostaneyhazenoxxz; salvation song. Emaneeš-vehá, he whistles 
while flying (like the eagle): naešenon, I whistle a tune: naešenonen, 
whistle while walking: naešononcé, I whistle a tune while lying: 
aešenoné, I whistle a tune in sitting on (something): zehexenistove, 
its tune or zeheneonetó, the way it sings, tunes: etotahopenistov, 
it is a discordant tune: etotahopenonco, they sing in dis-
cordant tune: exsonen, he is out of tune: sëšešenon, he is behind in 
tune, singing: evvoenenon, he leads in the tune: zehetanenon, how 
one sings, probably the volume of his tune: zexceshehaeñostov, the 
way the voice is, zeoxceneshehastov, the way to sing, to voice: 
zexcenesetōchasteñostov, the exact way of the voice, or singing: 
aešemosen, I whistle: naešemose-nistōhe, I call out by whistling.

33. The Cheyenne has divers expressions to designate "reach, meet, 
come together, at, stretch to, extend towards, reach forth to." 
In all these the consonant "t" before "a" and "o" is used, this: 
"t" turns into a "z" before vowel "a". 
Suffix or infix -tā- denotes "at, meeting with, together", 
whereas infix -bēsta- implies "reaching at, stretching to or to-
wards. The following examples will help to understand this: 

nataeōxta, I reach it, come up to it: nahoxtamo, I catch up with 
one: etatōsa, he comes up to it, has reached: etastea'zota, he 
has fully reached it. The long a in "tā" refers to the whole 
stretch gone over, as in, esanāštācoezhahan, it is not reached all, 
over all, the full extent: cătācoz, it has covered all, the 
whole extent of something: heto vōxoa nata, this hat fits me, 
reach all, meets all my needs: eschetāestafā, it fits all over, 
the full extent of it: nanetāmon, it is fit for me: nanetāsē, 
I perform, do that much, amount, extent, nanetānēsta (-ōsta), 
I read thus far, to that extent or reach: nanetātō, it suffices 
to me, meets my need: nata, I fit it together epetāeśtōona, 
it is well fitted together (structure): epetācoz, it has become 
tightly fitted, put together: heto eszēhen mapetācoy, I fit 
this coat well: tā and tātōto, until till: tāhistanova, over the 
world extent, expansive: wamahistantovā, over the whole world expanse,
extent: infix -mhatā-, touching, meeting all parts of, the whole system: emhatā-pave-mēez, its perfume fragrance pervades the whole: emhatāsēstovaoez, it permeates the whole extent or expasse: zenhatāsēstovaoez, the whole of my blood system, the full reach of it: infix -ho- also implies the "reach to" but in the sense of attain, arrive, not including a meeting together:nahoeooxz, I come, arrive:nahoeoena, I have arrived, attained:nahoooxz, I come home:nahoana, I bring to(by hand): nixhoanae nimoeeq, reach thy finger here! But nahoosta, I get it, acquire, reach to it:natahooxz, I am reaching for home: natamesesse; I am going to eat:natāmēsesesse, I shall have eaten, covering the extent, stretch of the eating:prefix zeheta-, the whole reach, extent, amount, size, volume:prefix -ze- in itself stands for "reaching on, forth, pointing forward, demonstrating. The "t" sound becomes "z" before vowel "e". When reach refers to "touch fully" then infix -mxt-, -mxtan-, -mxtastov- is used: see dic. under "touch": -mxta- in full t. The infix -hasta- refers to reach out for: nahestanae, I take it: nahestatan, usually pronounced nahesttana, means to reach out to take: ehestxtova, the water is reaching for: nahestxtovatoe, the water is in reach of me: nahestxta-tovoato, the smoke reaches at me: nahestxtova, I am within reach of seeing it: nahestxtōmo, I am within sight of one: nahestxtata, my feet are within reach of it: nahestxtovo, I am within reach of one: when -hestet- is followed by an "h" or "e", the final "t" turns into "z". Thus nahostra-ceeena, I reach for the knowing it: nahestazeen or nahestazeēn, I am reaching by walking: also nahestxtōxz: nahestāze-vovhetanen, I am reaching my preparation: nahestāzenevaa, I am in the interval of gripping it, grabbing it: emhā-hestaz-hoametanenec, they all come within the reach. Thus -hasta- infixes "stretching for to reach, grasp", within reaching, from-to".

With infix -see- preceding -hasta- the negative is formed, as nasahestāzheenee, I come not within reach of knowing it. But when infix or prefix-ōne- is used then it stands for the English prefix -un-or -on-. Thus naōnetanae, it is beyond the reach of my hand, unreachable: eōnetaneenvee, obj. form of precedent: noha zetonetaconeto, anything out of my reach (ref. to hand grasp): hovae Maheo zetonetaconemōe, something God keeps from or out of our reach, touch, contact with: esatetonetanēnah, nothing has been done to it, has not been touched, as an arrow that has not been painted or grooved: naōnetanae, it is above my reach, touch (ref. to height): naōnetās, it is out of my foot's touch, reach! maanho-ōnetana, out of my reach, touch, below: naōnetechaa, I fail to reach it (in throwing): naōnetoxta, I fail to touch, reach it with the teeth or mouth: naōnetocha, I fail to touch it, come in contact with it(with an instrument): naōneshoxoxxz, I fail to come at, it is inaccessible to me: naōnezheenee, it is beyond my knowledge. Thus the -ōnet- or -ōnez- denotes "not together with, not touching with, not at with". The affixes ő, őn, hōz, őcoe, hōsp, ő and no indicate a "failing to, deficiency, inability, reverse of, cut of, un- and in-(when the latter means un-)

See dic. under fail, deficient, contrary, opposite(őnetāz) powerless.
Infix -bo- denotes "to arrive, attain by motion or progress: to obtain access to a place, location, objective". Nahoehoto, I arrive nahoehto, I come to one, meet him; nahoe, I arrive, walking nahoehonea, I come, have attained knowledge of it: nahoehto, I have come to work; eho, one arrives, after a march or travel: eho, he has arrived at, from a march or travelling: eho, he comes at it, attain it, has reached it (by hand): ehaactevo, he comes up to one: ehaacta, he attains, acquires, comes to it, gains it.

34. -omao- refers to ground surface, while -omoeha implies water body surface. Toaxemstovomao, depression(soup plate-like) in ground caused by wallowing buffaloes: popomao, rough gr. full of hillocks: esespomao, it is quaggy ground: vonomomao, free, unoccupied ground: etoxevomao, hard, trampled ground: etoxtonomao, prairie ground: eomaeoz, the ground is getting dry: nahekonomao, I sit on solid, hard ground; nahekon-omae, I stand on solid ground; nahekonomae, I lie on hard ground: nahekonomae, E o make one stand on solid ground. In connection with religious painting following forms are used: navistomao, I am painted (with others): navistomomao, I am painted with one, i.e. together with him: nahomeneha, we are unpainted, paint wiped off: nahekon-omaha, we are fully, completely painted: eheonaene, it is painted all red: cheove- naomaena, he paints it yellow (neve, orange color). eheonaene, they are painted in sacred colors: namoxtavomao, I paint one in black: namoxtavomae, I sit (on support) painted black: namoxtavomae, I stand painted black: namoxtavomae, I lie painted black: eshe evaoe-noomaenato, he has the sun painted on him: nive-e-noose-e-noose-noomomae, you trifle by having the sun painted on you: ehaactenomao, they are painted in many hues: ehe-exnomaa, he stands being finished painted; in these forms of painting the -oma- refers to the ground, for clay was mostly used.

Epevoemaeha, it is good ground "lying well": navonomomaa, I wipe the ground off: navononomao, I wipe the ground off one: navononomaa, I wipe the ground with hands: navononomaa, ... with an instrument: eatohoa-taconax, the ground covers his tracks: eatohoa, the wind buries under ground: eatohoa-oosta, same as preceding but with a sweep, rush: eatohoa-oosta, one is bu-ried under ground by a wind thrust: eatohoa, he sits covered by ground: eatohoa, he stands covered by ground: eatohoa, they (inorg.) stand buried under ground: namxevomama, I sweep the ground (by hand): namxevomama, I sweep the ground (instrument): emxevomma, the ground is swept by the wind: emxevomaeoosta, ... by a gust of wind: emxevomex, one is swept by the wind: emxevomaeoasta, ... by a gush of wind: enoxomaa, ground is swept, carried away by wind: enoxomaa, one is carried off with ground: namxevomactevo, I blow the ground off (with mouth): namxehoewenoena, I fix it firmly into the ground: eshehoewomo, he stands rooted in the ground: epevomacta, it sets on good ground: epevomae, he stands on good
ground zoevmaeha, as the ground situation is: ehetaeomaeha, it is raised up (ridge like) ground: zemhaomaeha, the whole ground surface, (not zemhamaeha, which means the whole water body surface): eaeonomaeha, it is false ground, base, principle. The -omao- or -oma- was used figuratively in Oklahoma, more than in Montana. Nametane-omapehaen Maheo, God effects for us a living ground stand, position: esaenovom-omao-eha, there is much ground, land unoccupied: naenovom-omaeot'â, I make a free place for one, make unoccupied room for him: pawomahostoz, good grounding, stand, principles: zetonomao, that which is cool ground. Zetoxtaevomao, ground of fear, both actual or figurative: hosseovmaeha, dance ground: eoxoxtaevomao, ground for error, erroneous ground, basis: tanchevomao, ground of shame: emao-eoxoamaez, the ground becomes suddenly rent: enoxpmaeha, the ground shakes (from a sudden force): tâxta eemomao, it is plain, open ground fig., nothing difficult, complicated: eee-encono-voebeh, it is not an uncertain ground: see found, foundation in die.: tateomeamaene, let the ground be opened! Epopeomaeha, the ground lies rough, cut up: emetamea, it is old, exhausted ground: zemnone-mémaez, when ground first appeared: eeshove-vomamaez, the ground raises up, heaps, swells up suddenly: akamaeneo, small heap of ground: naakomaene, I make such a pile: momeavomao, bloody ground: eahoonoaeoza, it is sticky, gumbo ground, also zemamaeno: eetoegevomaoez, it becomes buried under debris: ecvha- møoamea, it is excavated, břot to view again: tevahenevomao, parcel, measured ground: eevomao, loose ground, taxoemene- vomao, threshing floor: Maheonomaoe, divine, godly, sacred ground: the infix -hoomeye- indicate, foundation ground, occasion, basis for.

When ground denotes territory, province, sphere, area it can be used in this wise: nathoemoseane-vomach, the area of my jurisdiction, law sphere: nathozoevomacham, the field, territory of my work: also nouthozoevomamaehaeham (obsolete): henit'âtene- vomacham, the province of his ruling: also henit'tesene-vomimaeham, etahan zhepevomachametto, here is the good ground land of mine! See die. under "base, foundation".

35. For "small, fragrance, perfume, incense" see die. Here are exemplifications to be added. Nametosean, I smell, scent: namatoxta, I smell it: namatome, I smell one: ematóocta, he smells loathsome: eamato, it smells like dath: matonistoz, the sense of smell: matonistoz zevecevo- nöznatomanistowe, smell by which poisoning is effected: heovohona zevatamatomeaz eoxevoe-zmooistowe, by the smell of brimstone death is effected: infix -mëe- or -më- the emission of smell is expressed: amooaax, it emits smell: eteae-mëhöta, its smell escapes (as from heat). ehéame-nisemëaa, smell is rising up from... hovaa eva zëvee-paveve- matonistowe, something by which a good fragrance is effected, pavelomoistowe, fragrant clothes: paveloosan, he is clad with scented clothes: hetota-pave-mëeëense, they are sweet scented (inorg.) epeveveëenses, they smell sweet (of standing plants, objects): *zetonomao, that which is thick, deep ground (from surface down):
evanomeroz, it has a sage smell: eistikoto-mes, they smell like pines, (standing), emene-meseoz, they smell of berries, standing berry bushes (while blooming); evokómoez, smell after rain: emapemeroz, smell of water; aseememozitoz, smell of gum, myrrh: námêcôno, I perfume one with incense: namcioza, I perfume it with incense: aseatonemerozehan, it cannot give a smell: pemememameez, fragrant oil: emoxememëchota, it emits peppermint like fragrance (from burning): nàkoma-emâcoza, my hands smell of fish: pemememameez, liquid perfume. . . . . emvemematozo, it has a good smell: enâmomoro, it is known by its smell, chëmënaax, it gives out a smell: chômeoza or -ahaz, it emits a smell: pemememehaatoz, good smell, state, condition: pemememoheneez, fragrant clothes: apememememamote, it is known (or) by its or his fragrance: apesemematoxta, he dislikes to smell it: evexemematoxta, also evemuemememamata, it smell pungent like: enâmëcz, it smell dead: enismeëna, the smell spreads from: enxhastovemeha-mate-pemememezo, or enxhastovemeha-matehona (speaking of smell) it pervades all with its smell, evësehata-mëeozitoze, with it a fragrance permeates all.

36. For "smoke" see dic. Here follows certain terms not given there: nansatzo, smoke issues from me: nàseatovemo, I smoke in ceremonial: nàsatovaveto, I smoke at him: nàpohëseñeno, I smoke one's breast: nàpooxenëno, I smoke one's eyes: nàpoestano, . . . his ears: nàpohëseñeno, . . . his nose: nàzehëcoza, I puff at (as in spraying): nàzehovemo, I puff at: nàzehovemo, . . . . his eyes: nàexa-hëshëzevezesz, puff smoke into my eyes! the particle -heše- denotes a longer process. Enëmethstovemo and enëmhepëoxtozovo, smoke with unmixed ingredients: nàheëseñima, I draw in, in smoking (ref. to pipe): chëxemistoze, evëxemëzitozovo, it is smoke (mixed ingredients): éoxhemëpëxtoze-meëna, he offers a smoke (as offering): nàheëpooñetto-ñëxëkono, I cause him to smoke the pipe. Suffix -tovem refers to smoke from fire: sitovëmg, the smoking: esitovëz, it is smoking: estawëen, they (inorg.) smoke forth: zëtahatóvëz zeheëtto, the smoke shall reach there where thou art: also used in reference to invocations. Ehûtovëz, smoke issues from: ehônontovëz, a dense smoke: chëtoatovëz, one smoke: after another comes out: nanatovëz, I am within smoke surrounded by: enimotë-catóvëz, smoke withes, curls upward: estemátovëz, smoke rises straight up pillarlike: esta-astovëz and evonatovëz, the smoke disappears, is lost: venatësë, smoke, as in the tent or room: evonatavëmano, the atmosphere is smoky. Thus venota ref. to smelliness. Enëmatovëz, it smokes heavenwards: zëmatatovëzevoz, the sky shall dissolve in smoke: for smoke, pipe see dic. under "pipe".

37. For "snow" the long ñ is characteristic, but not always used, especially not when a long vowel precedes it, or when snow was mentioned before: es: ñazëpë, it is fluffy: epëtozonetoo, estepëtonetoo, it is cold, without snow: esoxchënonevoax, it is blown in piles, drifts: evëhanepëpës, it is only a light fall: natavar-mëecënz, I perfume myself (with burning incense): *meñëshëmëmot noun of preceding verb.

enëmëhëpomeroz, it all smells of smoking (ref. to pipe).
(of snow): ehōpopa, snow slush, it melts. Other forms are with the š, as: eōtoceoxz, it is buried by snow drifts; eōtoceoxz, it drifts, sifts in: eōtoceoxz, it drifts: evotanēno, the snow forms an elbow or part ridge in circle, as around a tent or tree: evotanēvoax, the wind blows it in such drifts: ehotonevoax, the wind heaps it in drifts: eceaneovēno, when the wind blows snow over edge of cliffs, bluffs, crests: ehoxovēno, it forms bridge(?): enxepezavo, it blinds, shuts out from sight, eazēpeēno, when it is fluffy: eononoceoxz, epopošo, in patches, as in spring, when snow is left in patches: eoxtavēto, snow with hail: epopošo, it snows in large flakes: evessto, fine snow fall: ehpopēto, it melts in falling: etomxēto, it falls vertically: ehekonēno, it is hard snow surface (thus -ēno ref. to snow on the ground, while -ēto implies falling snow: ehecēno, soft snow surface: ehoahēno, deep snow on ground: etonetēno? how much snow is it?(on ground): eevpanaēno, light, dry snow: also eōeno: epohonēno, heavy snow, wet; ehoah-vōhēno, it is glistening white, like snow: exoonēto, wet, sleety, snow, falling: ezevano and ezevano, when snow blows, rising from the ground (see dic. under "raise and rise"): emxenxēpto, it is a blinding snow, exoneoxz, it is thawing (on the ground): evessto, its snowing fine snow., emēcēno, the snow is coarse, rough, granulated: etaevece and eceaneoxz, when snow is drifted in depressions or heaps: evhanepēpe, when only a sprinkling of snow: epopošo, it is in large flakes (scooped): ezenona and emax- cenona, it causes snow blindness (in very cold weather when minute frozen particles of vapor float in the air with brilliant sunshine) also said of snowflakes: ezece-menonetos hastas, snowflakes, little round ball shaped, snowflakes.

38. Infix -enxo- refers to the shutting, closing of an aperture, orifice. See dic. under "shut". More examples are given here. Nanxpētōnēno, I nail it shut; enxōmaenono, it is shut out of sight: enxōmaenēno, org. of the preceding: nanxpōana, I shut it; nanxpoasco, I shut one in (from coming out of): vēe enxphōsto, the cloud shuts in: enxphōstato vowe, he is shut in by a cloud: nanxpōvana, I shut it (a water faucet, also a water dam): etaeveha-enpōneveistos, it is built shut again, as, a breach in a wall: nanxpōzenota hasn I shut my mouth to the evil: nanxpēstata, I shut my cars to it: enxphēsēme hohona, a stone is laid, shutting, obstructing an opening: enxpōmeostotosta, it freezes shut (as water pipes, etc.) epnopēs, his nose is obstructed: enxpōešo, shut in by vegetation enxpazevō, shut in a thicket, woods: nazexpanomovō hesēhēsta, I shall shut his heart: nanxpāzenano, I shut his mouth (with hand): nanxpōzenāno, same but with something: nanxpōzenahomovō hesēzīsteo, I shut one’s mouth, i.e. his words from coming out of his mouth: nanxpēno and nanxpōvēno, I shut over one’s face: zeongenxpoenaxenassō, the shut-in-one (as when quarantined), referring to sick people: nanxphōz, nanxphōsenon, I, we obstruct the entrance by setting something before it: 
enexpectomhestove, it is obstructed by being full (as a room, house, etc.): nanxpeoača, he shuts me in (so I cannot get out): nanxpēna, I tie it shut (with string): nanxpēno hōne, I tie the sack shut: nannehanxpēno, I untie the sack. See dic. under "close".

39. For the verb "tie" the Cheyenne has the terms given in dic. under "tie, bind and hang". The "tying to something" is different than simply "tie or bind". I tie; as a small bag, bundle is naačešan:izeača, that which is tied in a bag (or round shaped object): when the four or less corners are gathered together and tied: naačešan, when the ball or bag is large (-ase- and -ace- ref. to a ball or headlike object): nanimačesž, I tie it around: nanonomacəsz, I tie it by winding around it. In connection with arrows, whereon the sinews are tied in flat or broad surface following forms are used: naače-tamačsz, I tie it flat on the arrow (shaft) below the feathers: naače-otamana, I untie it (any broad surface tying); etonetotam, how is it tied (the sinews)? Emaotam, it is tied red (painted): evokomotam, white; eotatavotam, blue; emoctavotam, it is tied (as above) in black.

40. Terms concerning "side", exemplify what is not in the dic. oxhōma, the other side of a stream, lake, also town: infix -haxtov- haxtovetto, from side to side; hestovetto, both sides; chaxtovetan, he wants to be on either side: ehotxovetan, he wants to be on the other side: hohamos, the side of a hill, mountain slope; chaxtovistave, he changes from one side to another: naeematoum thì, I lie on my side: -haztov- ref. to either side: nanxhoxovoano, I press one to my s.: naahoxovevistano, I cross, join to his s. nanxhoxovistave, I pass to the other s. (join the opposite party): zehochota, that which sets on the opposite side: zehooχaste, same as precedent, but suspended: zehoohota vč, the tent set on this s. of: naahostomato, I hold one to my side: esahestovomattan, it has no double side: eonokovhoematto, it has one s.: hotoméche, on both s. or banks of a river: hotomaema, wooded on both sides of a river: infix -exova- on its s.: eexovačana, it is placed, set on its side: mishestovetošen, he stands on same side as we: nanšešešenec, they stand, s. against us, as a party: enošešešetočanočas, those who as one take s. against thee: nitamaseš-neše-nose-ahemia, let us go away as one party or side: nešhesto, from that s. toward us: eonimošecz, down on one s. (as a dress): conimhaste, it hangs sideways: eonimoxta, said of trousers: zexhoxestoone, on the s. of the wall: Hotomaesteto and hotomaestōema, the inside, as of a house, box, ship, etc.: eoxoapox, he draws in his s. (lit. ribs) to dodge: totačhaste, on every s. or direction.

Remark. The infix -nose- appears above in some verbs. This infix refers to "party, side party", to be one on one side, opposing another. Enošecačen, they become a party, majority for themselves; enošešeto, he wants to be with (that party, faction): enošešetavo- sevočtotowesh, when there is a faction, side for evil doing.
41. The suffix -ōsta- refers to something "suspended, hanging", or regarded as such by the Cheyenne; thus it will appear in terms like: enehōvōmōsta, it pervades (speaking of smell), perfume: also eehōvōsta, it spreads, scatters out: ematōsta, it has all pervading: eetōstōnōsta, it enters, pervades, permeates all (as snow, smoke, dust, etc.): eewhastove:ematic-peeveemeeoz, the fragrance pervades, permeates all: emhatacehasenetto, it pervades all. emhātāešēmo, it is all pervaded, permeated: emhātahēstovatto, it permeates all (affects all, has a purpose for all, not necessarily suspended evesemhata-ta-measenistove, with it all is permeated: evesemhata-ta-measenistove, the taste of it permeates all: namhata-echohō and namhata-ōsthaxetō, it has a swift effect all through me.

To express "evaporation, also volatization" following terms are used: emasheomotometto, it goes out, escapes in breath, air: etōvōmēsavochōta, it evaporates, escapes in seething: also eovomata, etov-mhōt, it evaporates, escapes from heat: eovō-hōstansz, eovēchōvōma: etovōmattansz: etasemhōta, escapes into air.

42. There are not a few terms used in Cheyenne games. See dic. under "play". They are of value because they are also used otherwise.

43. There are numerous forms for "say, tell, narrate, speak, persuade, convince, coax, prevail, etc. which are given in the dic. Nahave, I say, naheto, I say to one, nahemo, I say of one (as nahaveevemo, I say evil of him), nahossemo, I tell of one: nahōtahan, I narrate: nahotahaovvo, I narrate to him: našsz, I speak: našstovo, I speak to one: našszemo, I speak of him, concerning him: napavevavmxsan, I persuade to good: napave-vatoo, same: napavevamo, I persuade, urge one to good. Actually the idea of urging and not persuade is expressed by suffix -vamo. Persuade, convince one to listen, agree is expressed by suffix -atamo.

Thus napavevamo, I urge one by words: napavevamato, I persuade, convince one to listen well. The suffix -venenano, refers to an order by voice: naasemhānāno, I order, command one to go away: nanešnev-enēnāno, I command one to do it. This form is conjugated after the Instrumental. Nanešenēhān, I command to....

Nanešenēhāno, I command one to do it: naasemhāhavvo, I am commanding (ref. to one whose duty or office is to command, order). The suffix -oosenoto, refers to prevail upon one, coax: probably that the o in oosenoto designates advice, meaning "prevail by advice" Nahōzenoto, I prevail hard upon him: naaseno-to, I prevail on him by deceit: naasoxsenoto, I prevail on him to go astray. Thus the -nato-to overcome one, prevail upon, coax him.

Nahosesta, I tell it: nahossemo, I tell of him: nahos'tomosan, I am a-telling: nahos'tomohoe, similar to the preceding: nahos-tomohetovo, I am telling it for one, to one: ninhestomovaz, I tell thee of it: hōs, the one told about: eheseneve, he is the object of telling: natozoxesta: I talk, discuss about it:
natotoxemo, organic, of precedent: etotoxseonove, he is object or topic of talk.

A peculiar form is derived from the verb-hosestâ= to tell of, used only in ref. to told stories, as: echoedosca, it is a long story:amhose, the story is being told: czekstosca, it is a short story:chešcamc, it runs like this: ematosec, it is all told: 
énošac, it is finished, stops:ensitovosca, it is in the middle of telling:evhanóxse, it is a mere fable: these endings in -eš could also be -šè:emhotaca, ref. both to the story, narration and the story-teller or narrator:hotâ-hanistoz= the narrating:hothaovahe, tell him the story:nihotahaovaz, tell me the story.

Suffix -hahe denotes "voice", -hahetto for the impersonal. See dic. under voice, sing and speak. Hëshahhestoz, the voice: zhešehahes, the voice one has: natózhahhestoz, my very voice: when infix -vhoze- or -hoze- is used with the suffix -hahe it denotes impediment, accent, hitch. Ex. navëhovezhahae, I speak with the white man's accent or hitch: vëhovezhahhestoz, noun of preceding verb: nanitâvhozehahe, I speak with a different accent: esónethohehaheo, they speak still with the accent of theirs (zexhestavos=where they are from):navëhovezhaheshehtozovo, I speak to one with the white man's voice, accent.

44. Action done by mouth, breath is characterized by suffix -omo (org.) and -oxta(inorg.) Ex: namatotoxta, I smell it, namatomo(org) nasesenotosta, I know it, nasesenomo)org.):navonovoxta,-vomo, (org.) I make to:... disappear by blowing, na NVovoxta, -vomo, I blow it down from: nাতstovotosta, -vomo, I blow into it: namxevōmotosta, I blow on it(as liquid):namesė모tosta, -motomo, I blow it clear (liquid): also naasovōmotosta:naaxevoxtota, I blow it upward and forth: nahémotosta, I blow it up(as a piece of paper): nahënevoxtota and nahënevoxta, I scatter it by blowing;the org. of preceding would be, nahënetvotoxta and nahënevostomo, the latter implies "away":naasetotosta, I blow or carry it away (by mouth), org. is naasetotomo:nachasexvota, I blow, activate fire(by mouth):natotovavosta, I quench it(fire, flame, by blowing): nazevoxtota, I blow it away: napocoxta, I bite, chew it off: napopocoxta, ref. to several bitings off:nahóspota, I fail it (with mouth):nahésexta, I have no power(with my teeth): naëxsexta, I fail, cannot bite it:nahæpevoxta, I bite a large piece off: nahápoxta, I clamp it with teeth: nasetotosta,-totomo, I treat it, him with the mouth: naotosta, I blow it dry with breath:nahëksotota, I blow it moist(with mouth): naëxonoxta, I peel it with teeth:naononoxta, I undo, tear it apart with teeth:naonitshexosta, I take off bark or rind with teeth: naëxesta, -exomo, I skin off with teeth: naëosta, -omo, I break it off with teeth: naëxonoxta, I split it with the teeth: nakonoxta, I bite hard on it: also chekonosta, it is hard frozen: naëoneevoxta, I bite it off, something of a cylindrical shape: esësevoxta, bite with sudden motion(as a rattler): ešësvoomo, org. of preceding: emxocoxta, bites cut, as insects do in wood
4J. or other surfaces: naa-toxta, I bite it by accident: eaa-hanoxta, eehanomo, bites to death or to the extreme: etoto-toxta, spoil, damage, by teeth: eman-toxta, he stanches, has a death's smell: naehoxematoxta, I am familiar with its smell, naehoxematoxta (org.), eehanemoxta, I follow its smell, trail its scent: eepaamoxta, it freezes shut (as apertures, pipes, etc. (see freeze, ice): exoxomaxta, the ground cracks open (from freezing): eehkonomaxta, the ground freezes hard: eapaamoxta, the ice breaks off: ekonoxta, the sound of ice forming (on a body of water): also ekáamoxta (-kö-refer to a knocking sound): efeoxoxta, he bites it off, as finger nails, claws, etc.: naaxanoxta, I clamp, crunch it with teeth: naéntotoxta, and naéntotoxta, I stop, end my mouth hold on something, naňotoxta, I spue it out: naziskotoxta, I hold it out at the lips' extremities: naň-ziskonetoxta, I spurt out of mouth: nahehoxematoxta, I sprinkle, strew with mouth: naňstototoxta, I put it into mouth: naenimotoxta, he holds at corner of mouth, as a straw, etc.: nahehoxaxta, I unteeth with teeth: nahehoxematoxta, -votoxo, I splice, join on with teeth: naponoxta, I grind it with teeth: nahehoxematoxta, I chew the end of it: nahehoxematoxta, I chew it to pulp: nahehoxematoxta, I chew it white (as sinews, leather): nahehoxematoxta, I suck it (as candy): naňطاoxa, I suck it (as milk bottle): nanitovotoxta, I suck it (liquid) out of: nanistototoxta, I suck it from it: nahehoxematoxta, I turn it about in the mouth: nahehoxematoxta, I inhale, suck in (as from a smoking pipe stem): nahehoxematoxta, I suck it dry (of liquid): eaa-hanoxta, he picks it up with teeth: nahehonoxta, I misplace it (odd to find this term with this suffix): chee metepemotoxta, dissolves into the mouth: naeemanoxta, aozoxo, he cruches (chews) tobacco (org.): nanitovotoxta, I draw it from mouth (with teeth): eevotoxta, he is biting it: eexoxa, he licks it: enoomaz, she (as a cow) licks herself: cheonevemotoxta, he scatters (liquid) by blowing: nahehoxematoxta, I blow it to cool off: naňtoxta, I blow it cold: naeexovotoxta, I blow it warm: nahehoxematoxta, I fail to mouth it (because rare, not done): nahehoxematoxta, I inhale it (suck it in): eexoxa, he tears open with teeth: natanon eeoxa, she tear: breaks the thread with the teeth: natataoxta, I open it with teeth: nahehoxematoxta, I straighten it with teeth: nanhaxoxta, I catch it with mouth or teeth: enisstotoxta, enisstotomo, he shakes it (as a pup does with a shoe, etc.): eetaz eno, he shows, points with the lips. The infix-az- refers to "lips or orifice of mouth", see dic. under mouth and lips. eas*sextotoxta, he draws it with teeth, as elastic, rubber, etc.: naexanoxon, I crunch with teeth. Not to confound with naexaxormox, I tread, trample under (with feet). In verbs of "freezing" suffix -oxa is used.

45. There are two suffixes which should not be confounded. The one is -oxt and refers to "cold, freezing". See dic. under both words. More examples are: exatonosevon, it sounds cold (actual sound): etametongseochaosenetto, it causes death from exposure to cold: etametongseochaše, he died from cold (exposure).
evoxkoox'tnevoss, they (as the cattle) are bent, crooked (ref. to their backs) from cold: exanome- skoocx'tnevoss, same as before, only the first term refers to a humpformlike appearance of the back. The second refers to an arched back: natonxtóva, I suffer from cold rain, or natonóstóva: etaposse, he is subject, sensitive to cold, etaposeoneve, similar to preceding (having little body warmth): natosešehkon-hénéševoss, I am getting stiff, stark with cold: tonoxseozistoz is pronounced tonoxseozistoz, also tóeozistoz, the becoming cold: navōness, I am cold through the night: nahomoss, I am sheltered from cold: nahestomoss, I am hindered by cold: naétōss, I fear the cold: eōstoss, he is out in the cold: naseōss, I lie cold: nanonaconavoss, my hands are numb from cold: nathāpēstavoss, my ears swell from cold: epōstavoss, his ears fall off from cold. Remember that -oss ref. to an org. object. The inorg. as referring to "ice" is -oxta, the same suffix exemplified under "mouth, teeth and breath" (No. 44): eemōstōnetto, it is still cold. The suff. -meno or -emeno, denotes bitter cold, as enitxcemeno, it is tingling cold (atmosphere): echašemeno, it is intensely cold: enemessse-pemeno, very cold but without snow on ground. Here follow a few terms ref. to ice formation. Suff is -oxta, similar to that for "mouth, teeth and breath": naman-ice: eetahe- maomevomoxta, it is ice formed on top: cotatavaomoxta, ref. to bluish ice formation, on deep water: emečnamoxzova-vomoxta, with bubbles in it: emo- mehaamoxta, ice in cakes, cake form (congealed in pieces): emhaamoxta sèmomeez māp, when water forms ice granulation: epëvaomoxta it is good ice: ekagoneeca-vaomoxta, it is thin ice: ehaona-vaomoxta, it is thick ice: eotaseva-omoxta, it is honey combed (ice): also eoxsó-vaavāha, it is cracked, honey combed, ref. to other objects besides ice: evovoamoxta, there are holes (cavities) in the ice: eōstova-vomoxta, double layer of ice: enamye- svamollta, it is clear, transparent ice: epopeamoxsta, it is gritty, granular ice (surface of it): eeta-hestaseva-omoxta, of snow consistence: eetahešecca-omoxta, muddy ice: emo-eva-omoxta, when grass is frozen in the ice: eponamaomoxta, it is frozen to the bottom: escaomooz, he breaks through the ice: eōte-šémacz, he breaks through the ice, by accident: eχašeseoxamatto, the ice is very slippery.

Of the two suffixes mentioned above the one is -moss. It denotes house or handiwork, to tend, be busy with hands or fingers as:

ehomoss, she is cooking: eševemoss, one is busy around, about:

ššenešemoss, she is done with handwork: emone- asemoss, just starts the handwork: naševomoss'topan, our busy work:

eševemõesèeoneve, she is skillful in her work: naševomoseta, I am busy with it: etonémoss, how does she work it? Epevemoss, she works it well: enehomoss, she does it quickly: eoxcoxešamoss, this is her way in her craft, handiwork: nažašešemósctoaz, my way of working at it: nahomoxtovo, I cook for one (instead of nahomósctovo) The se ending refers especially to the fingers.
46. The infixes -óse-, óce- and -hece- are thus differentiated: -óse- denotes a drawing out, pull out of. Infix -óce- refers to pick, pluck out of. -hece- means to stick in. Ex: naóse-veexanén, I pull out his eyes: naóce-ñeno, I pluck out his eye: -óse- implies a longer time for the action than -óce-.

Ehcecé, it stands stuck (in ground): ehceoce, it sticks in (as an ax in the wood), ehece, one is stuck, pricked: nahekeñ, I stick, prick in: naheceonax, I get my hand stuck by, pricked by something: matoac eheéñken, the cactuses are prickly, stick in: see dic. under "prick": Naóceeméñeno, I pull out his beard or hair (because the Indians used piñaceros to pluck hair out): Naóceveneñeno, I pull, pluck one's eyebrows.

Other infixes, like -óce-, onis-, pó- also ref. to "take out, off, away. See "pull, pluck off" in dic.

47. The Cheyenne has the suffixes -ehe, -e, -eao for "head"; they designate "top, ahead, leading, front. Suffix -ehe in words like: eheceñeno, ehece, he is bigheaded (has a big head).

He has a nice head, denotes predicative meaning, "headed so". When suffix -e is used, as in voxtac=white head or white headed, white hair, it is without possessive or genitive meaning.

When -e adds an o, thus -eao it implies an action or position of the head. Following are examples of these different terms:

eheceñeno, one has a small head, is small headed: ekageceñeno, one has a thin h., is flatheaded: eníeseñeno, he has two heads, etc. Eyoxpe, she has white head, hair (this ending seems to ref. to both head and hair): epavstac, she has nice hair or head: emanxkáac, she is wavy haired: ehañtaac, she has long hair: ehoceñeno, she has yellow hair: enómeæe, has matted hair. Remark. When the hair as such is meant then suffix -ovess is used, ref. to the mass of filaments. See dic. under "hair".

Suffix -eao, implies an action or position of the head: etomado, he raises the head upward, straight up: ekaæe, he arches his head (as a horse): naoxstaco, I turn my head (in a different direction): ehotxaco, his head becomes uncovered. In the 3rd. person plural: nitomaeomá, nihótxamoe, etc. Nahótxac, I sit (on something) with head uncovered: Nahótxac, I stand.... nahótxac, I lie with .... nahótxaco, I uncover his head: naheveçeco, I lie with head covered: heveçeñateñatu, head covering on a lying person: seonóñaveñase-hevecesñamotto, he lies, his head covered with a cloth: naheveçexonoc, I carry one with head covered (the one carried): naheveçecomá, I hold his head down (head covered): nahansé-hevecesono, I hold one's head down, on shoulder (so the head hangs downward backward: emoxstaco, he (animal) shakes his head: ootmac, he (a person) shake his head (negatively): esmeoxcencenonoconz, they are (as grass, wheat etc.) forming heads: emoxcencenovoñen, sing. form of the preceding: ehañsetac, he changes flies (as a horse) with his head: also e-aetæs: enimaotac, by turning his head over back: natexenchanto y heneq, I cast, throw upon one's head: naheceveçono-vótvac, I wet my hair (by hand): namacotóñac, I make (paint) my hair red:
nahoszchc, I bow my head down: nahoszchcna, I am or I lie with head bowed down: nahoszchho, I cause one to bow his head: nahoszacho, I bow my head to one: nanoszoszsehetovoco, I bow, bend my head before one (more horizontally): namacsto, I put red dust or paint on his hair (Instrumental): nehececevstacz, I put dust on my hair or head. Fevascheiniczahastosz, head or hair adorning etotaczszihano, he inflicts cuts on one's head: etavstacz, he has headacho, cai1sinocevszchc, he has a rattle snakes head: cai1sinovozcevzachatto, it has a serpent's head: cakavanche, he droops the head. See head, hair.

Infix -hetás- usually follows prefix me-, denotes that which is "ahead, before, in front, fore" zhetáho, where it lies, is situated, ahead, before, nahetáena, I set it heading, facing towards, frontal; nahetáoxz, I go heading towards: zhetáesen, where one lies facing towards: enitáoxyxen, he is heading, is at the head: enitáeto, he stands heading: enitáezeta nitox", he stands heading, at the head of all (things): enitáeho, same as preceding, before all: zhetáeto, before me: zhetáeno, before where he walks: zhetáeso, before, where he stands: zhetáeso, before where one lies: also zhetáesen: zhetáenovoco, before one's presence: zhetáaceuc-tcsmhos, being hung (a curtain) before, in front of.

Infix -atá- refers to "facing, confronting": etáchoe, one sits facing: etatáe, one stands facing: enatáe, one sits (on something) facing: etateto, facing against: enataetetovoco, the ones facing against: zetaetetoz, in org. of the preceding: Infix -enatá- means also facing, but in the sense of "towards": nanoxtáetovoco, I go facing towards him: nanoxtáetovoco, I am standing facing towards one: nanoxtáeto, I face it, it is before me: see dic. under "face, before, front". When this infix -ata- is set as suffix, it then implies "surfaced" and is used to designate fabrics, drygoods, surface, as; zecoxcevzata, the kind of its surface: texture: eneseta, it has that kind of surface: enitavextata, it has a different "woof" or surface: ch Brave, it has a poor, bad surface: eccezeta, it has a soft surface: aposta, ..., gray surface: cecoxzeta, ..., smooth surface: ecmtavextata, ..., a black surface, ecatavextata, ..., blue surface, ezoxzvevata, ..., green ecova, ..., yellow, etc., evopzexavextata, it has a leaf design surface: cekoxseneata, ..., brown surfaced. All these forms refer to fabrics or drygoods, but no doubt can be applied to other objects having a surface. The same suffix -ata is also used to denote "ingrained, wrought, woof and addict, habit, inveterate, confirmed". Ex: eneoxe, he carries that habit: atatovoz, is the noun: cecovoxezeata, he is subject to fits: enenotovevzata, he is addicted to drunkenness: ecenotovzata, he has the hurry habit: ecovxo, he has the dancing habit: enozoxeata, the habit of gambling: enáxecevzata, he is an inveterate liar: ecova, he is dyed in the wool, a bad one: emeata, he is inclined to drink: cecoxzeta, he has the habit of starting (of a horse).

All the terms in this No. 47 of the Addenda, denote: "headed, so, faced, surfaced, ingrained, confronting, before, etc."
48. In Cheyenne a round, more or less elongated object, cylindrical, as arm, leg, branch, rope, bracelets, line with a diameter, circle, round and long, or nearly so, incorporates the infix -on, -ona, -on-1, -onoa, -onean(-oneha-) Infix -ena- and -heona imply "arm,hand": ex: naxoheonan, I save his hands; emohoxeheona, he should have clean hands; nazhoheonan, I stretch my hand towards, forth; metaxenaevatoovo, I put my arms or hands on him; etoshoonaevaa, he has long hands; esohoxeona, he has soiled hands; matosse-naevaena, I am long armed; ekokaena, he is short armed; see arm and hand in dic. Ehenevoneha, it branches out from, hoxzz eniscona, the tree has two limbs or branches; enehenevoneoa, sends out three branches; epopoona, it is broken off (anything branchlike, cylindrical and tapering); napa-oonasso hoxzz, I cut, chop off the tree's branches; mapeenaono is the instrumental form; evokonaactonsz, the bones lie white (weathered); evocoaheha eeg, the bone bleaches vheonaxe-natoto, disjointed bones; evoonheonaesemoe, they lie (org.) bleached; eheneve, it is a bone. Hocononoza, anklets; vokononoza, low shoes, gaiters; evokonono (onesgaiters), this is applied to the bunch of ankle hair on the buffalo: tetoconooza, boots; esetostogono, he is booted; evokonono, he is with gaiters or low shoes; nayvokononaovo, I provide one with gaiters; zepavetostoonoz, the well booted one: ohon, bracelet, also hocon (ohonax pl.): nayevokonaovo, I provide one with bracelets; zepavetostoonozza, the ones with bracelets on: zehaestxnohonossa, the one with many bracelets: nayvetohtona, I have a fine bracelet on.

Ezhestone, it is short bodied, barrelled (as a gun and the like): the org. form is ezhestone shiehocham, the horse is long barrelled, has a long round body:

Ezekstoneo, it has a short body; ezekstoneonehe, is the organic of precedent: ezhestoneeman, it is made with a long body (as a ship); noke nhoconehoax esestoneeman (better noke matotooter nhoconehoax) it is made one hundred feet long (as a ship, boat, etc.): esetostoneoxonz, it is of the same body length (anything written in a line): echomhasteoneotonoxesta, the (body) length of his discussing is over long, too long: ehasteoneoxonz, they are very long (ref. to body line), in org. ehasteoneheo, they are very long (org.) of body, as snakes, etc. Naonee, I cut it (as a snake, rope): naoneexa, I cut it off: naonehaena, I untie it: naaheo-oneana., I let him down by rope: eototahoponeoz, he is tangled up in a rope, wire, vines and the like; epopooneoz, it breaks, tears off, as a rope or something of that shape; neconooza, I hoist one up by a rope; naseponeana, I stretch it out, as a wire: etaponeheha, it has a thick or big diameter (ref. to an org. object): zetaponeez, the one with a thick round body: makat nivetoneahaex, do not jerk the wire: esestoneo, the (wire) reaches in: namhao ehoconene, or esestoneo, my house is reached in (as by phone wire): hekon-oneaneo, wire stretcher: nahoconeneve, I wire it, as a phone wire to a place: ehoconene, he does put in a wire: nahoconene, nahoconene, I connect it (rope, wire, etc.) to: enonette, it connects with
(ref. to any line, row, etc.) nanoonena, I connect it with. Zeonistàkomaen, that which is a circle(line):conistàkonehoco, they sit in a circle:naonistàkomaen, I make a circle, line on ground:zeze-noneoz, where the camp circle is, ñina. Schonostanov, they encircle it(in a ring):zechònhenovos, those who sit in a circle or ring:ñatàxna-choneetô, they encircle me all around: echonostovovo, they encircle him, make a ring around one: etavosetosetanov, he is camping with the circle:evosetosetztov, the camp circle is rearranged,

Joints.-Maàz zexhonato, hand joint, Wherever two, more or less, cylindrical bodies meet or hinge together. Nonàheonahestoz, joint, articulation. Nahona-éonasso, I cut him at the joint, cut his joint: conis-heceonaz, his joint or joints, become loose: ekokoeonaz, the joint creaks:amsceva nave-xêoa, I am oiled, salved at the joint:xoeonàtoz, joint salve.

49. The Intransitive verbal suffix -san can likely be used with all the verbs, only it applies not for some of them, because the -san ref. to a faculty or calculative state, implying that the person subject has the ability, power, capacity or endowment to do this or that. Thus navôsan, means I can, have the faculty to see, have sight. However many verbal forms do not take the suff. -san and are used to designate rather the actuality than the faculty. Thus:navôsan, I have sight, can see, etc., while navôo means I actually see now. Nanit'ôt'san, I have the power of ruling over, I can rule: nanit'âc, I rule, actually: naôszt'san, I speak, am endowed with speech, speaking: naôsz, I speak, actually. The a third Intransitive can be made in certain verbs, especially with the Instrumental conjugation, but also many other; This is characterized by suffix -ova or -chova, -tova and -nova. This suffix implies "occupied with", an action repeatedly or continually done by one.:êsëtaheva, he is baptizing, one whose duty is to baptize.

Examples of these three Intransitives. Nameosan I fight, war, have the faculty to fight, nameoc, I wage warfare, am actually fighting: naheosan, naheocho, I am working: naheotsanv, I sell or buy: naheotova, I trade: naaôtohô, I bury(Instrumental) actually: naaàtohônsan, I have the ability to bury: naaêtohôva, I do the burying, am a grave digger: naàëtohô, I dig: naaôshônsan, I can dig: naaôshôva, I am a digger: naaôshox, I cut the cloth or something(cut out): naaôshôtxsas, I can cut.... naaôshetoxova, I am a tailor by occupation, naatonhô, I forge, do blacksmithing: naatonhônsan, I can forge: naetonhôva, I am a blacksmith: by vocation or occupation. nañonhân, I burn or destroy (by fire): nañonhônsan, I can destroy by fire: nañonhâo, I am doing the burning: nañonxonpô, I paint: nañonxonpôxsan, I can paint: nañonxonpôhôva, I do painting work: nañôstbvin, I measure: nañôstbvinxsan, I am able to measure: nañôstbvahôva, I measure, as my work: namenhan, I challenge: namenhænxsan, I am able to challenge: namenhæova or namenhaha, I am a challenger: nañetax, I cut: nañetaxsan, I am capable of cutting: nañetuxova, I am a cutter, a-cutting: nañexsan, naex and naêxova, ref. to cutting the length of:
naoxax, I cut through: naoxaxsan, I can cut through: naoxova, I am cutting through: naoxova, I mow: exovatóz, mower and mowing machine.

These forms are also used in the Impersonal: epave-exovatatto, it cuts well: ezhešezisistovatatto, it works that way: emanovatatto, it gives, produces water, it waters: ehešoešešestovatatto, it brings forth, produces: pavēšešestovatatōz, the bringing forth, raising well: epave-ešešestovatatto, it brings forth well: evošošovatatto, it shines: enisimohova, he gambles for food. Suffix -nova(from -nov) has a similar meaning, implying a constant doing, verbed in some doing or condition, as: ehavsenova, he does evil: eahansenova, he is wicked: ehozenova, he profits: ehozenovatatto, it gives profit, it profits. The noun of such endings is -novatatto, ežešestovatatto, it says this: also ežešešizistovatatto, it speaks thus, it is saying so: ehasan- onovā, she is alluring(all the time), drawing to, attracting. Ehaonova, he is talkative, loud mouth. Naovatatto, loud mouthed.

50. The affix -vxtav- refers to "design, pattern", as: eonimxxtavensz, they, (in.) are a pattern of circles (in bead work): ezeksttavē, it is a small pattern, design (stripes up and down): evessevxtavē, of fine stripes: ehaesttavē, of many, various designs: ehotxavxtavē,... of check design: aosasoxkovtavē, striped, streaked design: eomstxtavē, of stripes across: emomaxemstxtavē, of large crossed stripes, plaid: eoxanxstvatē, of oblique lines between other lines: evkeksevxtavē, of bird design: emesovkxxtavē, swallow design: eonitavavxtavensz, of different pattern: eheovhet investigation: sonyxtavē, of whirlwind or dragonfly design: ensxxtavē, of stripe (coruoy) type: evessepokxtavē, with fine gray lines: evêpozovxtavē, or leaf design, epevsseahravé-ovxtavē, of flower design: ehotanovovxtavē or ehotanexxxtavanesstō, drawn work design, open work design, evêpozcovxtav-vtoene, braided in leaf design: see "weave, braid, quill" in dic. Navêpozovxtav-měnoču, I work a leaf design with quills (or feathers): ehotavstavē, it is a tip ornament design: evxenhoxtavstavē, a chief tip design, adorning: epev- vêpozovxtav-vtoene, it has a fine leaf design, woven in: evostanevxtavē-vtoene, a person's design woven in: ehozenov-a-vxtavot- ēne, it has a wing design woven in: The affix is pronounced either -vxtavē or -vxtave. In comparing words ending in -vxtavē, under "color", see dic. Find "zehepazennxxtavē, neseosevovxtavē, zeosezovxtav, zeotav-máaseonevxtavē, zeosemakomaxxzevxt and others. It means that the design is in that color.

51. The affix -oxz designates a "body, set of things, assemblage, chunk, clot, lump of" (sometimes implying set of action, growth). Navoxz, the body. Navoxz, nivoxz, hevoxz, navxotan, our body, nivxovevo, your body, hevvozevo, their bodies. Zehevvozevo, that which has a body: zehevvozevetto, the body of mine: zehevvozovvzex, the body of ours, etc. This is applied also to "flesh", although the affix -oxz is the proper expression for
"fleshed". Examples: mhaâxz, the whole body, chunk, lump: emhaâxzêzeveo, they form one body in all: nitóoxz, the very body, person, in body:neâłaeevoxz, clump, clot, set of soil (or dust): hoemaoxz, a set, body of laws: mozeoxz, a set of knives:venooxz, entrails, viscera:mošehevoxz, clots of blood, The use of this -oxz or -voxz shows that it implies number of parts or particles solidified: formed by accretion or successive additions. This explains why the same -oxz(not -voxz) also designates "going, progressing, growing". Heamaoxz, heavenly body:zeheamaoxzeve, that which forms a body in the sky: also héama z cotohetaoxzeve, all the "sets" in heaven(sky): zeonooce-oxzeve, the single bodies, sets:hoeva zcotohetaoxzeve, all that is body, all the sets, assemblages on earth: chevenaxzeve, it has a center(marrow): zametanenoxxz, the living body:ninokovavóoxzemâzhemâ, we are together one body: enokova-voxzeveo, they are one set, body together:enitova-vooxzevce, they form one common set, body:enitova-vooxzevemot, he is one body, set with it. The infix -nitov- or -nitova-refers to "in common, together with". The affix-voxz changes into -vxoze sometimes -vxose, when one or more syllables follow it as: mavxozeva, in the body, flesh:mavxoze-zhesttótoz, body state or condition:vxozetovxhestoz, what belongs to the body, its makeup: naamaoxzêzev:enxexe-vxozestótohâva, all the "sets" in heaven(sky): the first man was from red soil made flesh: also "was flesh created". See dic. under "flesh". The affix -óxs is closely related to "flesh", but has the meaning of "fleshed": zhehetoxosez enetóxs, he is fleshed as we are: ekânomeoniâ-voxoxistove, nevermind the difference in fleshedness(kind of flesh):enetóxs, I am thus fleshed:the noun for the preceding is nenetoxôsestoz, my fleshedness:nimeko-óxôshemâ, we all are one flesh: zhehetoxosevoz ènetoxosâz, he was fleshed, took flesh on himself as our flesh is... Enitavxos, he has different flesh:enitavxoseo, they have different flesh: monxoxosestoz, new flesh: kepóoxos, of pale grey flesh color: oftentimes the first "o" in -óxos is eliminated, especially when more follows, or, v, t, precedes the -oxos: opavxoseo, they have good flesh:chavsevxo, he has poor, bad flesh: eshetoxoseo, they have the same flesh. In this pronunciation both "o" in -óxos are elided or syncopated from esênetoxoseo. Evxose-vostanehâvo or evostanevoxos, he is a person in the flesh, or lives in the flesh:emê-apavxos, he has dropsy, lit. his flesh is full of water.

51. For "one" see dic. Infix -nitova- and -nitova-, one in common, together: nitovavvavnoz, it becomes one with (liquid): enitovavvoz, it becomes one with, pertains together with: heko enitove-aenanov, they own this in common(as one together): nitovavvavstov and nitove-méâstov, common fellowship with one: enitovane, it is one together with, mixed: as when sand and lime are put together, mixed: namitevovana, I mix, liquids together. Infix -nokova- denotes "onefold, as one": ninokovavstovon, we
51. him: ninokova-mhaestovon, we are all one with him: ninokova-voozermazhem, we are one body together: ninokovavetovama, we are one together, belong together, pertain to each other: nokovavotastoz, one ear together: nokovavotastoz, one feeling together (physical): nokova-votomazastoz, one feeling (psychological) nokova-vezhastoz, one being, existence together: nucuzhastoz, one of the kind: enocestahescevne, he is the only one of his kind: enocesthes is inorganic. See dic. under "alone": exoee-exoeta, he is, stands alone (of his kind): enoceexoz, he goes alone, by himself. See also under "only". When prefixed as -noka-, -noce-, -noko- it means one, only one and can also be used in the superlative sense as "most, mostly, best, etc." Ninkahe, he is the only one, or he is alone: enokatto, inorganic: ninoketto, I the only one or alone: ninokatto, thou alone, the only one: ninokahes, one alone, by himself: ninokahes, we, by ourselves: ninokahes, you alone: ninokavose, they alone: ninokavose, he (of his) alone. Infixed -osheko- and -oshek- means but that, nothing else, alone in itself, unmixed, it singly, alone. See "pure" in dic.

52. Suffix -ta is added to noun and verbal forms to designate "stand, person, stature, individual being, the state in which one is, exists". Niteta or nitetta, all of my person, stature, being, etc. Nitetta, all of thy person: nitetta, all of one's person: nitetta, ... of our being, nitetta, all of your ... nitetta: all of their ... nitetta: the whole of one, noun: vestane-mhaetotz, the whole of a person, being. Mehosaneta, love as a being, personified: maceta, a small man (a proper name): evepeometa, it is in a state of emtiness, speaking of a tent, dwelling place or town: chamaneta, he is heavy, a heavy person, being: moneta, a new man, bride room: vecono zhezepen: cheta, how nice the town looks: vanhasteta, this is my stature, personality, etc.: nenhestatoz, my stature, stand, individuality. Ametaneta, life in an individual, person: ametaneneta, the being in living state. Both terms could be used for "soul", thus: amametaneta, or ametaneneta zahonevo, the life being within me. When nouns in this -ta become objects in the 4th. pers. they change -ta for -taneva: ametanetaneva, he is a living person. These terms are not used frequently, but are valuable. Probably that originally this -ta referred to male beings only, but it seems not to be the case any longer. It is used in Vzxeta, a woman's name, also for stones as: zemaapetass. hohonaco, the purple stones: zemahaapetass. The red-projecting-rocks for the Red Hills in Oklahoma: enahaapetshohona, the stone stands, out as from a building... Another suffix has a related meaning to above, it is -(e)vhon, as Navevho, Death, Hoeavhono, Haayvho, Haysevahono, Amoxtavhono, etc. These imply one who incites, stirs up, provokes, promotes, is busy causing. Envevhenovo, he is the one who stirs death: hoeavhonenovo, he is one who causes fire: ehaavhonenovo, he is one who stirs the wind: amoxtavhonenovo, he is the one causing sickness, etc., etc. Noun form adds -istoz to -vhon, navevhostoz, the provoking death. Hoeavhonenovaoevo, he makes them to be
fire stirers, setters of fire: ehaavhænehevævo, he makes them to be wind causing. Maheonecomotomevhæn, the Holy Spirit, the one stirring the breath of life: ehimaeheonecomotomevhænæmæto. Maheon, he is the Holy Spirit of God. This ending -vhæn is related to the -hæn in some verbs implying stirring about, as in cooking or rowing, as: namemoxtoehæn, I stir up in cooking: nahotxvæhæn, I row (stir up the water) across: naamæhæn, I am a-rowing: enistaexæn, she prepares the meal.

Here follows interesting additional material illustrating and explaining many forms and expressions in the grammar proper and the Addenda though not affecting the conjugation of the verb.

Divers Modal Suffixes:
Following modal suffixes do not change the conjugation, but as each one expresses a peculiar manner or character of the verb, we call them modal suffixes.

1. Suffix -na or -a denotes a state or subjectivity in the participial present form.
   Nahæn= I pray, nahaæna= I am praying, naovæs= I lie down, naovæsæ= I am lying, esitovæs= it is midday. esitovæsæna= it is being noon. Verbs ending in -es will drop the e preceding a when suffix -na is added. The e is set before na. This is only done when the -es is preceded by a consonant. Nouns from such forms in -ne make -nætoz and not nastoz for their ending, as haoriætoz= prayer (the praying) and not hanastoz= prayer (the praying).

2. Suffix -o, denotes in the act of, immediate presence, actual.
   Naanao= I fall, navæsetano= I rejoice, emahao= it is great, namænha= I make, etc. Also keep in mind that this -o has a locative meaning, at a place. When nouns are made from such forms their ending is -oxtæz and not ostæz. Thus amoxtoz= the fall manhaæoxtoz= the creation.

3. Suffix -ae and -oe are similar to above -a and -o, only that the e added to them denotes a line of action, best explained in English by preposition "a" in expressions like a-fishing, a-hunting, a-working, in the state of.
   Nahøcehæ= I am at work, a-working, nameæ= I am at war, wage war, naæsæ= I speak, naæso= I am at speaking, conversing. The form ending in -ae has been classified under Condition Mode. To the ending -oe different suffixes can be added, as -mo, -toæ, -to. Nahøhænæe= I stand near, nahøhænæetævo= I stand near to one. Nahøcehæ= I am at work, navisthoæchemæ= I work, am a-working, with one. Nahøce= I am arriving, a-coming, nahøetævo= I come to one. Do not confound forms having -chetævo with -øetævo. When h is inserted it denotes "run, quickness of action", thus: nahøhænæetævo= I stand near to one nahøhænæchetævo= I approach near to one, as in running.

4. Suffix -ahæz denotes "from hold, throwing, thus: naaahææ= I throw it down, naaæsetahæz= I throw away, etc. The intransitive
of this is -ahasen, transitive organic is -ahamo, transitive inorganic is -ahàz, as: naasetahasen=I throw away, naasetahàz=I throw it away and naasetahamono=I throw one away. The Genitive: naaasetahamamono= I throw him, his, away, naaasetahàtovo= I throw it, his away.

Sometimes ending -haz alone is used, especially in connection with preceding e. When oe precedes, it is always combined with -ahàz or -haz in becoming -oehàz, as naapecvoehàz nazeq=I dash my leg against, naapecvoehaz=I dash it into.

5. Suffix -eta, denotes organic beings, having reference to the whole, thus: namaháta= I am large, nazeta= I am small, nahaaxeta= I am the youngest, napaípanaceta= I am light, nitaeta= all of me, The inorganic form of -eta is -o, emahao=it is big, ezece=it is small, evépanano= it is light. The nouns formed from verbs in -eta make -etàtvo, thus: mahaetàtoz=largeness. -eta can also be applied to inorganic when implying state, e evépecvamào, the house stands empty.

6. Suffix -5 or -nóne have reference to look, oftentimes with two (oo) e's. Nazeto or nazetoo = I look, napevoo and napevó= I see well. Naheesevenóne= I look dusty, epevenóne= he has a good appearance, look. When -nóne is used the speaker is reflecting on self, emoxenóne= he looks desirable, etc. Nouns formed from verbs in -oo or -5 make -5xtoz, but those ending in -6 or -nóne make -nósetoz. The inorganic of -nóne is -hnoe:

7. Suffix -eneo, has reference to countenance, face, ehavsevenoe= he has a bad face, and ehaasvenoe; echasevenóne= he looks shining, his face looks shining, ehaasveno= he has a white face, enasovene= he has a fuzzy face.

8. Suffix -ee or -sha, denotes something done, naturally or involuntarily, as: nazevateea= I raise dust, while walking, navonocha= I am lost, ensoo-meha, it boils (of itself). ēkkak0m0eha= it is a bunch of water, a pond, naak0mochaz= I make it a pond.

9. Suffix -evo, -eneve. The first has reference to being, while the second denotes a doer, actor, one who has this objectivity, this character. The suffix -evo is added to nouns thus: k0kon0mo= bread, ekékonh0neve= it is bread, matam=food, enm0tame= it is food. When the noun ends with -a (long a or ae) and long o then suffix -ehavo is added. Many verbs ending in -o, -oo become -heenevo, -eneve, -oneve. If the o is long or double then the suffix becomes -0nevo, ex: kasovoa=young man, ekasovonevo= he is a young man, kasehevo=young woman, ekasehevo= she is a young woman. Maheo= God, emahenevo= he is God, henito=door, ehenit0hevo. Thus the rule is in general that whenever the last vowel is long, suffix -ehavo must be used. When a word ends with an o (short), letter "n" is used for euphony sake as me= a road, emenevo= it is a road. Nouns ending in -toz take this form (which may be called a substantive verb) in a different way,
The suffix -toz becomes -tovt, mesestoz=food, emesetovt=it is food. The conjugation of this mode is regular as:
nahetaneve, nihetaneve, chetaneve, nahetanevhemne, chetaneve=thou etc. am a man.

In connection with other modes:
Imperative: vehonevso=he thou chief! vehonevsh=let him be chief!
Mediati: evhonestov=he then was chief(at that time or place.)
Mental: navehonesten=I want to be chief, navehonestavo=I deem him chief.

Declarative: navehonestovo=I praise him chief.

Divers forms: navehoncoveto=I am chief for one, navehonestov=I am chief to one.
Navehonestovo=I become chief, navehonestov=I behave, act as chief before one, towards one.

From all these different forms nouns can be made, in the usual way.

In this class belong what we call the objective passive forms. This refers to individuals or things being the passive object of a subject, as evovistomoseoneve, he is a pupil, disciple, the object of one’s teaching, evovistomoseanove, he is a teacher.

Suffix -en, -san, -t’an, as nahestaneve, I take nahestaneoneve, I am a taken one.

Suffix -en, -san, -t’an, as nahestaneve, I take nahestaneoneve, I am a taken one.

Following suffixes are added to stem of verbs to characterize them.
-ovt, having reference to liquids; organic= ovoto, inorganic= ovoto:nanaheatova=I am caught by water, nanahetavovoto=I wash his feet, nanasetovoto=I wash it(as a rag) (org.) away, naasetovoto=I wash it away, (inorg.) This suffix can be added to any verbal expression implying water or anything liquid.

-tov=, -tov, has reference to issuing of smoke, ehotov= smoke comes out, evoxpatov= it smokes white, nanxpatov= I stop the smoking, nxpatovane= damper (for stoves).

-en, has reference to snow(do not confound with -menoc= quill work, or feather ornamentation. Nanahcova=I am caught by snow, naatohcova=I am buried in snow, nantohcova=I bury one under snow.

With this -en do not confuse -eno, having reference to "nights", mostly when number is implied, thus niscono= two nights, etonono=how many nights etc. Another suffix ending in -eno has reference to "savor" ovoceno=it savors well: evoxeno=it savors with. And the suffix -ono has reference to "face" countenance: navevene, he has a bad face.
-eva, denotes "wifed, beweibt": nanišeova= I have two wives, naasetaeva= I take a wife, chaesto-eva= he has many wives, haastovátoz=polygamy. Do not confound -eva with -eva! This last has reference to skin: vokařev= antelope skin, nakořev= bear skin, naonitavéeva= we are of different skin.

At other places -eva may be the adjective form of some verbs, as: načštomotac= I interpret for one, načeštomotxeva=, I am interpreter, natotoxstaneva= I am one, by whom, it is talked about, I am a gossiper.

-oza, has reference to "cold or freeze" said of organic objects.
-oxta for inorganic. Načstoss= I shiver from cold, načhanos= I die of cold, nač pirnos= I am freezing down, epoxta= it is frozen down, chekonoxta= it is frozen hard.

-oass, has reference to flame, fire, shine, evokass= it shines, it flames, etápehass= it makes a big flame, ehašeoz= it becomes flames.

-oxos denotes "flesh", epavevxos= he has good flesh: epohoxos= he has swollen flesh, evostanevoxos=, he has flesh, body of a person.

-ňo, implies heat, becomes -ňota in the inorganic: naňhňo= I am in heat, have fire, have fever, burn: onňhňo= it is hot: năňhňo= heat it! Bear in mind that when this suffix is incorporated into Instrumental to express burning, then the -ňo following the -a becomes -a; thus, navonano= I destroy one by heat. evon nóta= it is destroyed by heat, (instead of navonahno and evonahňo.)

-asa refers to abdomen, etápehass= he has a big abdomen etc.

-avas denotes "tailed": etosevass= he is long tailed, evokhevass= he is white tailed.

-hesta, refers to state or condition in which one is. It is of organic meaning, -hesso is organic.

Napastev, napavhesta= I am in a good condition. Zehoxovstactev, zehoxovhesta= in the degree of my condition. See -hestaemen, further on. -hess is similar to -hesta, only that it refers to inorganic objects. Oftentimes it carries the meaning of "like" in such expressions as: it is manlike =četanevexhesso.

-ů and -ó refers to green, growing, plant, grass, vegetation, epave= it is good grass, eha= it is rank grass or heavily wooded, eheko=the grass is wet, etc.

-ová, has reference to fur, animals, and birds, etonitová=what fur has it? emavó= red fur.

-ovess, is similar to above, but denotes the hairs, long hairs, as filaments: emavesso= he has red hair, ekaóvess= he has short hair, ehaovess= he has long hair.

-ovaco, has reference to ground, epovomaco= it is good ground, načtohomonac= I bury one under ground. This suffix is also used figuratively, denoting condition.

-eš, has reference to spread, stretched, lie, loose etc. naovess= I lie, načeškoveš= I am covered with thorns. Suffix -es= realm of, šistotocše= forest of pines.

-o or -e has reference to. "be at, up to, up at", much used in the sense of journeying, naščome=we arrive at, naamčome=we are journeying.
-evston, denotes "to be made of", constructed; omakneton evston = it is made of iron, constructed of iron.
-eston, has the same meaning as -evston, only -evston is used for substantive verbs and -eston for other verbs: naechatameston = I fashion, build powerfully.
-atomano, refers to the general aspect state or condition, as: opetatamano = it is a good aspect, scenery, good weather, eohatamano = it is a dreadful state of affairs, etc.
-omen or -yoomen, expresses passive condition, suffering to undergo, etc.: napaomen = I am destitute, poor, naheooanavoomen = I suffer, undergo hardship, nahestoomen = I suffer for one, undergo for one. Naavovanitoomen = I undergo pleasure, I feel good. Nouns from this form take suffix -omenhesto (substantive) or -omeo: vovonitoome or vovanitoomenhesto = the undergoing of pleasure, daintiness, (concrete). The difference between both is this, -omenhesto refers to the verbal noun, while -omeo denotes the actor. -staomen or -hesta9rneñ., has the same meaning as above -omen, only it has a stative character, napavstaomen = I am in a happy (glueckselig) condition, navelsevstaomen = I am in a bad condition: pavstaomenhesto are nouns of this form. The ending -omeo has become quite obsolete, but is proper ref. to concrete, actual objective in itself.
-moxta, denotes feeling, mostly physical, nahamoxta = I feel hard, much, I am sick. Napevomoxta = I feel good: nanatosevomxta = I feel chilly = I have chills.
-homata, homatovo, refers to psychical feeling, be conscious of, to feel one's presence. Both suffixes are related in meaning and sometimes one may be used for another in careless language. -nitom'san (intransitive) -nitomxta (inorganic) -nitomoxta (organic), thus: nanitom'san = I feel; empfinden: nanitomoxta = I feel it, empfinde es: nanitomoto = I feel one, empfinde ihn. As above stated this has a physical meaning, which however may be used figuratively.
-nithomat'san, (intr.) -nithomata (inorg.) -nithomato (org.), ex: nanitomat'san = I feel it thus, ahne es, nanithomato = feel him thus, Ich ahne ihn. Bear in mind that in this example only suffix -homat'san, -homata, and -homatovo implies the meaning of feeling, mahesta zaahomat'can = a heart without feeling, homat' seo = the feeling nerve: -nxtovom = refers to have a presentiment -one, -oneanen, -enonno, has reference to anything of a cylindrical, elongated form, as ropes, strings, serpents, etc. Whenever a word has the ending -one it implies something round surrounding, -oneanen, oneana refers to an action done by means of rope, ex: naamhoneanen = I let down by rope, naahoneocto = I tie (a string or rope) down, as a string tied to a window.
When the infix -onecha is used in a verbal form it means "untie", having reference to rope or string. Naonechano = I untie him, naonehatovoha = I untie the shoe string.
-åe, often refers to "head": navonaco = I stand lifting the head, from lower point matonaeco = I raise the head, standing erect.
nahenehavae= I hold the head up, standing. Nahevace= I lie with covered head, naomac= I walk moving head side ways, nacz- eome= I shake my head, for to say no, nahevaco= I walk with covered head.
nahvec= I have my head covered, naheva= little covered.
evoxpa, one has grey head, is grey headed, thus the -a refers to head and hair
naezostac= I have my head oiled.
-a refers to head, ehashe= he has a big head,
keazoezh= he has a thin, flat head, eatoesh= he has a bushy head, dishevelled.
-sta means hearted, napavstaha= I am good hearted: pavstahato= good.
-aan refers to utterances of mouth, also -hoan, napewhoan= I speak, utter, well. Onistoz= utterance, javonistoz (h is swallowed in the v) good utterance.
-aon refers to teeth, naheon= I have strong teeth, I am strong toothed, napavon= I am well toothed.
-es refers to lip action, nashe= I speak, ezbistoz= word, speech.
-e has reference to lips and mouth, naze= my mouth, nisz= thy mouth, hose= his mouth.
manazazena= I open his mouth, napazazeno= I strike one on the mouth. Onazazena= I am thus mouthed, also nanzazena.
-za refers to "nosed", epevzam= he is well nosed, nes= big nosed,
Kas= Short nosed, Ononevco= Wellbent nosed. Voxco= Crooked nosed (woman).
-en or -ven, refers to face, en is also suffix of verbs denoting energy, activity, etc.
-ezan refers to eyed, nameozc= I shut the eyes see dic. under "eye".
-esta refers to "eared", navevsta= I am well eared, nanxpesta= I shut my ears.
-ova refers to length of hair, haired, filaments, see elsewhere.
eveza refers to arms, nahenehau= I lift the arms, nahenehau= I stand with arms uplifted, nahenehau= I walk with arms uplifted.
-ez, ezena has reference to hands or forearms, navevza= I have good arms, natozenanaz= I sit with hands folded behind head.
Natozenonanaz= I sit elbowed. Naza= I stand with hands extended forward. Namanezenaeto= I tie one’s hands together, namahou= I hold, natoen= I sit with hands behind his back.
-heza refers to hands, inside of hand or rather what the hand holds, nahahe= my hands shake, natoh= I have cold hands.
-eza refers to fingers, navevoss= I am well fingered.
-zen refers to points of finger. Naze= I point at it.
-ezta, ezte refers to leg, whole leg, legged, ev stead= he is four legged.
eniveoxtato= it is four legged. Eniveoxtan= He goes on all four.
-on refers to thigh (see dictionary).
-stan, anstan refers to knees, epevenstaneva= he is well "kneed".
-ata refers to sole of foot, epevata= he is well footed.
nanazatavoss = I have cold feet. The same suffix also refers to hearing, tasting, obeying.
-veco refers to odours or scents, epevemecoz = it, scents well, smells good.
-
-mota refers to burning smell, emoemotata = it smells burning grass, etavemotata = it smells burning fat, eisitatoemotata = burning pine, tchoosemotata = burning coal, exanissemota = it smells burning.
-
-toxta, -tomo, has reference to smelling, namatoxta = I smell it, namatomo = I smell one.

Following suffixes denote by what action is done.
-zeen, zeene, -zeeco, -zeetanen, done by hand or fingers, something pointed. zesk = at the point, as when held at the point of fingers.
-
-ana, ano, done by hand, direct.
-
-ano, anha, done by striking, also ano, aha, éno, éseo, cutting done by instrument.
-
-ano, aha, or -ahoha, -ahoha done by heat or fire.
-
-oxka, oxka, done by legs, proceed. -atana, atano, done by feet. also simple suffix -a.
-
-ox implies bearing, burden: nahoax, navevox, nahanox etc.
naeeneox = I have taken up my burden, -ox becomes -oxta for inorganic.

In the comitative ex: navevexsomo " one.

Modal Infixes.

Modal infixes are incorporated in the verb to modify it, without affecting its suffix. These infixes themselves are verbal stems and may become verbalized, as -poco - well, good, napoemmaniz = I make it well, napoemva = I am good, napoemvoz = I become good, etc. When these infixes imply a length of action or within the doing of an action they add -estov to themselves, as: na-ame-vostanesheve = I live on forth, na-amenesheve = I keep on doing. This form is not much in use. Oftentimes the infix is detached from the verb, in this case it adds -to or -tto to it' self, as: ametto from infix -ame-, taxetto from -taxe-.

-ama- " denotes to be in a state of tension, hard, steady, holding in state quality of extending, extended.
-
-na- " to be by, near, along, etc. connected, included, ing in state of "being within."
-
-me- " to be a set of in state of being with, together,
-
-te- " to be pointing, centering, state of pointing to towards, for wards unto.
-
-ke- " to be bending; not fully tense, short, state of incompletion short, butting.
-
-pa- " to be pressing, shutting, state of being flat against, close, stick, parallel.
-
-va- " to be of, in the sense of association and disassociation.
-
-xa- " to be bending, pressing, genuine, altogether, nothing but (lauter).
Above consonants: h, k, n, p, s, t, v, x, may take o instead of a:

- ho - fully reached, at, in the act of holding, in place, objective.
- ko - to round, bent at.
- ko - to set together.
- no - to come by - po - to press at, - so - to draw through, - to - to center at point.
- vo - to be of, off.
- xo - to be bent, to cross, go through.

a denotes state, quality, predicate, subjectivity, abstract.
o " act, solid, concrete, objectivity.
e " being, existing, taking place, occurring, proceeding, emanating.

When e is taken instead of a or o, their meaning is this:

- he - to be unto, fix, firm, hold to, tend to.
- oo - to be concave, yield, bend into.
- me - to set before.
- no - to follow up, along, by to.
- pe - to press on, crush.
- se - to stretch into, down into.
- de - to spread on, lie loose, disengaged.
- ze - to point to, center into, designating, indicating.
- ve - to be of, off.

Above gives only an approximate etymological value of these infixes: Their meaning varies greatly according as vowels or consonants precede them.

In the following we give all the infixes, with their meaning.

- he - e from, cause, hence: nahe - messe = I eat because.
- nxhe - esse = from, towards the speaker, manx - hesshoo oxz = I come from.
- nhe - esse = from within, out: ehe - stoevstaneheve - he is an outlander.
- nesse - se, thus, following, referring to a statement, nane - sehaz - thus I speak.
- ve - se = with, instrumental, thereby, nave - semesse = I eat with it.
- ve - shes - esse = from, with that cause, name - sheshoomxta = I am sick from it, with it.
- ze - zhese - thus, pointing to: nazhe - shetova = thus he does to me.

Naheto: I tell one, this.
- nonameto = reciprocally: nanoname - tomehotz - zeme = we love each other.

Other times this infix is used detachedly nonameto nimho - taza - zem.

- hov - for nothing, in vain, by mistake: nahove - setan = I thought "Void", for nothing.
- Von - through out, during the whole night, navon - hozo - heck = I work the whole night.
- von = to lose, destroy, navoneoz = I am lost, navonetan = I lose in mind, forget, also " von " refers to light, zevo - nitto, the daylight.
- nonaxe - possibly, nanonaxe - oxz = I likely go, I possibly will go.
- menonaxe = may likely, will possibly, menonaxe - vonetan = I may possibly forget.
- me = may, would, should
- taome = of self, spontaneous, nataomenseve = I did it of my own
- etaomhono = it grows by itself.
- mano = together in one, congregrated, namanozzenacto = I tie his hands together.
- mano = grouped, momenocetto, emomenohoco = they stand in groups.
- nitov = together, within, in common, nanitov = we own him together. Nitovetto.
- nsena = expressly, with insistence, nanšenavčomo = I look at one, with insistence.
- sō = still, not through, esōmase = he is still eating.
- sōnse = persisting, still, csönšanmetanen, he is still living.
- sōnse = still at it, esonšanmese = they are yet eating,
- soko = to be engaged in, našvešsz = I am engaged in speaking.
- meto = alternating, nametohezo = we work by turns, meto is often used detachedly.
- t'se = decidedly, purpose-ly, used detached and as infix.
- hetosse = fond of, on purpose, with liking, delight, nahanetosemane = I am fond of drinking.
- oxce = habitually, pflegen, naoxcemesse = ich pflege zu essen, I eat as repeated process, The Indians use the English "always" when translating this -oxce-.
- nae = often, chae = very often, nachaevomo = I see one very often.
- hoko, - hokonse = must, have to, nasaahokovomo = I must not have seen him.
- aa = issuing, starting, naaseoxz = I go away, naasemesse = I start to eat.
- éne = to stop, end, naénesez = I quit, end, stop talking.
- matx = all issuing, etosemase = they are going to be all given.
- mha-whae = in general, all over, namhaenena, I own all of it.
- ma, -māe = all of, set of.
- hove, -hovo = the whole of, shovooeoxzoe = they all have come.
- onisi = to try, test, naonisineševe = I try to do it.
- onisyom = truly, certainly, nanisyomatovo = I truly believe him.
- hetom = certain, true, ehatomešsz = he speaks the truth.
- neseva = to direct by, naneevaheneenove = I know him by.
- nehe = further on after, also - neheve-
- nese = pursue, follow, on after, eneneseve = he keeps on doing.
- shoiv = lessening, shovstoe = diminishing, nashovevomo = I see him less, nashovstove = vomo, I see him less and less.
- aaze = dazu, moreover, already, aazevetto, besides, yet, ekazemesse = he eats moreover.
- vatom = notwithstanding, yet, vatometto, evatomeaseoxz = nevertheless he leaves.
- kenom = indeed but, even though, matters not, never mind that, refers to something superfluous, nakanomekašgomeve: even though I am a child.
- kenox - extra, special.
- ox = otherwise, although, before an "e" -ox- takes a "z" = oxze, before "n" it takes "t", naoxheneene = though I know, eoxzešsz = though he speaks, eoxthamoxza = though he is sick.
-oxkanom-, though otherwise, even if though, eoxkanomhačna-
even though he otherwise prays.
-ňovkanom, even though by mistake, chňovkanomeaseoxz, even
if he went away for nothing.
-oxtox-, otherwise used to, naoxtoxcešztově, although I
would speak to them.
-nhaė-, timely, in the nick of time, nanhaevőmo= I see him in time.

**Infixed of Comparison.**

-hèpe-, more than, beyond, nahempe=te= I give him more, hępetto,
hępęsto, detached.
-nanose- above all, nanosetto, nananosemeho=te= I love him above all.
-noce-, only, in the sense of superlative, enecepevahe=te=he= is the
only good one.
-ha-, much, in high degree, tense, hoха=very much, maxhohɑ-
very much, greatly.
-sosse-, extremely, usually detached, soss namehota, he loves
me so much.
-hoham-, more than, ehohepeto= he gives to him more than,
hohame=te, hohame=te, detached.
-novoss-, less, used only detached, novos nameta= he gave me less.
-nvox- last of all, naňoxevőmo= I see him for the last time.
-se-, see=, alike, same, eschése= it is alike, nace=nszhame=
we talk the same language.
-hem-, too, over much, etahememahɑ= it is too large, he=mo=sto,
detached.
-nox- is added to some infixes which are then detached and have
comparative meaning, as, heče= easily, heceno=z=e as easily,
hoboanatatto= hard, difficult, hoboanatamoxz=as difficult.
(these are older farms).

**Numeral Infixes.**

-noce-, only, one, alone, na-noce-mo=se, I eat alone.
-ńiše-, two, niniše-neoxzhemą, we both go, we ţwo go.
-nahe-, three, -ńiñe- four, -noho=ne- five, -nasōtxe- etc.,
see "Numbers" in Cheyenne dictionary.
-noko- as one one fold, collective: enoko-va=thistanovec, they
are one people, nation.
-nisoko- two fold -nanovo- "three fold, -nivovo- " four fold.
-noko=ne=vo= five fold, -nasōtno=va- six fold, etc.

**Infixed expressing continuity.**

-nėš-, keeping on, implies insistence, persisting, natañe=aseoxz,
I keep on going away.
-oxtov-, however, nevertheless, naoxtova=zhe, however I
told him this, oxtovavetto (detached).
-am-, on, forward, set onward, ametto, amemeto, detached,
na=me=se=vo= I keep on doing it.
-ľenov-, persevering, holding out, naľenovy=vo=stanzhe=vo= I
persevere in living.
-ninov-, for a time, a while, naminovęsz, I speak for a time,
ninovetto, (detached).
Infixes expressing length of time or quality.

-\textit{-nehe-}, soon, \textit{onehe} immediately.
-\textit{-tohne-}, oftentimes, \textit{etohcneoxz}, he goes oftentimes.
-\textit{-momene-}, for length of time, soon, \textit{emomenoha\text{\textsubscript{o}na}}, he for a time.

\textit{prays}. It means to do an action for a time, then quit to do it again for a time, etc. It really means "by groups".

-\textit{-nonetov-}, hurriedly, excitedly, \textit{enonetovemessa}, he eats in a hurry.
-\textit{-seve-}, in haste, (good sense), pressure.
-\textit{-hece-}, slowly, quietly, \textit{heceto}, (detached).
-\textit{-tohov-}, at intervals, rarely.
-\textit{-mee-}, at dawn, early in the morning, \textit{nameot\text{\textsubscript{e}}}\text{\textsubscript{e}}, I rise early.
-\textit{-haexov-}, for a long time, \textit{haexoretto},(detached)
-\textit{-kasexov-}, for a short time, \textit{kasexovetto},(detached).
-\textit{-nista-}, beforehand, previously, \textit{enistaexanaz} he prepares himself before hand, \textit{nistavetto} and \textit{nista} are used detached.
-\textit{-vovce-}, first, \textit{vovceoxz}, he came first, \textit{vovceetto}(detached).
-\textit{-heotox-}, behind, \textit{heotoxetto},(detached) \textit{naheotoxano}= I place one behind.
-\textit{-hoase-}, again, over, a second time, \textit{nahassemeto}, I give him again.
-\textit{-hooe-}, another, a second, \textit{hooeovetto}(detached)

\textit{ehooeovamhace}, he receives another time.
-\textit{-hot\text{\textsubscript{ae}}-}, repeatedly, zealously, eneavoring, \textit{nahot\text{\textsubscript{e}}seneoxz}, I go repeatedly, \textit{hoxsetto}(detached).
-\textit{-ehva-}, back, again, \textit{zuruoc}, \textit{evhactto}(detached).
-\textit{-evhacte-}, again and again.
-\textit{-hooxe-}, once more, \textit{hooxetto},(detached).
-\textit{-noxe-}, \textit{ni-}, \textit{naho-}, \textit{noxo-}, \textit{nismo-}, \textit{nahocte-}, \textit{soxo-},
-\textit{-matoxte-}, are numeral infixes for one, two, three, etc.

\textit{ex: nanoceneoxz} = I go alone, \textit{nani\text{\textsubscript{e}}seneoxzhome}=we both go, \textit{nachheneoxzhome}=we three go etc.
-\textit{-moe-}, small, \textit{nazenemanisz}= I make it small.
-\textit{-mo-}, is used as reduplicative particle for words or stems

\begin{itemize}
  \item \textit{beginning with m, nameztomo}, I torment him(\textit{for a set of times})
  \item \textit{or namoztomo} = I torment them, a set of them\textit{(doing it to one after another)}, see reduplicative for\textit{r}\textsubscript{r}
-\textit{-mo-}, by, thereby, together with, \textit{nanoeoxz} = I carry with me, by me, \textit{nanostante}, I take it along also.
-\textit{-noasz-}, each one, \textit{nonoasz} = to each one, now used detached, \textit{nonoasz nametono}, or \textit{nonoasz namotonov} = I give to each one of them one.
-\textit{-noni\text{\textsubscript{e}}-}, two together, also used detached, \textit{noni\text{\textsubscript{e}} nszemhaestanov}, thou shalt swallow two together,
-\textit{-nemini\text{\textsubscript{e}}} = to each one two, \textit{nanimi\text{\textsubscript{e}}s-metonov}, I give them each one two.
-\textit{-E\textsubscript{t}a-}, reaching to, until, \textit{nat\text{\textsubscript{e}}Sevostaneheve}, until I shall have lived.
-\textit{-hetae-}, \textit{-nit\text{\textsubscript{e}}-}, used as infixes in the subordinate conjugation, denotes "holding within, all the extent of."
-\textit{-nit\text{\textsubscript{e}}-}, is used in the coordinate conjugation.
-tohetā, -tonitā, also used with the subordinate conjugation, in the same sense as above, only having a reduplicative meaning, indicated by -to-, -tonitā-
-hovēno-, barely, little, some, often used as detached particle, in the coordinate conjugation.
-vonitā- some of the whole, part of, vonitāetto.(detached).

Infixed having reference to diverse postures.

-hotxā- crosswise, nahotxavenaenavao, I stand with arms crossed.
-hoxo- or -oxo-, to cross, nahoxovōen, I cross, ford.
-hōtxe-, uncover, reveal, nahotxhensenonoe, he reveals to me, nahōtxane, I uncover it, nahōtxanomevo, I uncover it for me.
-novō-, bent forward, nanovocnvo, I stand bent forward, nanovoēn, I walk bent forward.
-oxotom-, bow legged, nanoxotomno, I stand bow legged.
-heneha-, holding upward, nahenehavenceuavao, I stand with arms uplifted.
-tocoxtan-, holding before forehead, or before eyes, natoocxtan-
-tochane-, holding behind neck, or behind head, natochahenā, I sit with hand covering eyes or forehead.
-tocmoctna-, elbowed, holding head with hands, natoémocotnana, I sit elbowed, -toczona- has same meaning. natozototanā, npxazena-, nanpxazenanā, I sit with hand covering the mouth.
-nstan-, has reference to knee, nanistenono, I sit on soles of feet, knees forward, natoenstanana, I sit hands folded across knees.
-ehevxs-, kneeling position, feet not under body, but deviating outward, nahevxsno, I sit, in such a posture.
-noneesenono-, reclining posture, almost lying, still supported by elbows, nanoneesenono, I sit reclining, supported by elbows.
-mseskota or -kae,inae, has reference to lying or sitting backward with knees drawn up, nakamea, I sit in lying posture, . . . head raised. namsskotæo, I sit cricket fashion.
-pookoxtane-, head resting on folded arms, as on a table, napookoxtenenon, I sleep in such a position.
- same- sideways, naeama, I sit sideways (on a chair, or something) naeamā, I walk sideways, naemacn, I sit sideways (on ground).
-hane-, head bent backward, nahanocxz, I walk with head thrown back.
-hoo-, turning head back, nhootso, I turn and look back.
-hotam-, behind, in the back, nahoamn, for natoamaen, I come walking behind.
-hootam-, behind, natoatomonoaneto, I tie his hands behind, back.
-pa-, close by, flat against, apaqho= he stands close by, parallel to.
-zeskseon-, has reference to waist, nazeeskseono, I stand akimbo, with holding waist, nazeesksonn, I walk, holding waist, nakhokxtseno, I hold him by waist.
-nosso-, backward, nanossoezo, I walk backward.
Divers suffixes which modify the Verb.

-\textit{pave}-, \textit{pave}-good, well, \textit{pave}-, has more a predicative meaning than \textit{pave}.

-\textit{haveve}- bad, badly, \textit{chavevevevësz}, he speaks badly, \textit{chavevevæc}, he is bad.

-\textit{ono}-, straightforward, well, nobly, \textit{naonoostaanco}, I speak well to one.

-\textit{toto}-, undoing, spoiling, \textit{ototonevé}, he does mischief, spoils.

-\textit{totaz}-, despondingly, in the way of rejecting in scorn, spurn, disdainfully, \textit{natotazævæsz}, I speak scornfully.

-\textit{hetotane}- or \textit{hetotane}- gladly, happily, \textit{nahetotane-mesheme}, we are eating with gladness.

-\textit{vone}-with rejoicing, joy, \textit{navonevonevæsz}, I go rejoicing. Sometimes this infix is used in the sense of "well", as in, it is well, good, where we would say in English, I am glad that it is there, \textit{vonevonevæsz}.

-\textit{toxe}- closely, in touch with, \textit{natoxetanocona}, I am close to it in my mind or I consider it wisely, carefully, \textit{etoxæha}, it borders, skirts, along the edge of, \textit{etoxænæ}, org. form.

-\textit{etoxo}-, able, capable, experienced in, \textit{etoxoova}, he is able, capable, experienced.

-\textit{noxtøv}-, has the ability, can, knows how, \textit{onoxtøvænæsz}, he can speak.

-\textit{monoxæ}, proudly, \textit{emonoxævæsz}, he speaks with pride, \textit{emonoxæta}, he is proud in mind.

-\textit{onon}-foolishly, \textit{onoonoosta}, he acts as a fool.

-\textit{xaøev}- straight, right, justly, \textit{exaøevostaanocona}, he lives straight.

-\textit{ise}-, with fear, hesitation, \textit{aisænævæsz}, I fear to go.

-\textit{eato}-, with reverence, fear, \textit{naeatoe-naeatomono}= I worship him with fear, veneration.
-hotoane-, with difficulty, nahotoananamanisiz, I make it difficult, emhotoanamwean, hotoanatto, (detached).

-hotoe-, hotoe- generously, nahotoatanamo, I deem him generous.

-mahoe, sacredly, godly, emahonevatame, it is held sacred.

-momata, piously, religiously, emomatastaneheve, er ist ein Fromner (Monch), he lives a hallowed life, observing rigidly religious things., holy, austere.

-momata-, fiercely, savagely, violently, emomatacooz, he becomes violent.

-tohose-, deridingly, provokingly, matohoosohazotova-he laughs me to scorn, mockingly.

-otoe or otoe-in astonishment, strangely, eotoseeaz, he speaks strangely, curiously, wonderingly, eotostatamano, it is a strange astonishing sight.

-mae- and -mave-, wearied of, worn, namazezto, I am tired of looking. It has also the meaning of old, as emava, it is old, worn out.

-vene-, veno-, disatisfied, morose, regretting, feeling bitter, navenomoxe, I feel mean about it, bitter.

-momesto-, reluctantly, namomestovweve, I do it reluctantly.

-hekotoma-, with quietness, nahkotomavostaneheve, I live in peace, quietly.

-hekoze-, has a similar meaning to preceding word, contentedly, nakekozevostaneheve, I live contentedly, peaceably.

-nokova-, as one fold, sometimes combined with -mano-manokova, together as one, from nokov, one fold -nishov, two fold, etc.

-nitove; in common, together, as one, nanitovenanon, we own it in common.

-aestom-, in vain, for nothing, or falsely, oftentimes used detached, as, aestometto or chaestometto. Eaestomeeaz, he speaks falsely or in vain.

-momexom-, with deliberation, meditation, namomexomemosse, I eat deliberately, etc.

-xa-, xama-, genuine, throughout, aboriginal, maxamamestan, I am thoroughly hungry. "xa" carries the meaning of altogether, genuine, pure, expressly so, naaxaheneeno, I do not know at all.

-tomeeaz-, almost, natomeeazan, I almost fell.

-hovene-, barely, hardly, it is used mostly detached, hovene natohooexz, I barely come here.

-vene-, merely, simply, just, motiveless, navhaneexz, I simply come here, no special motive.

-mone-, recently, just, fresh, emonhooexz, he has just come.

-hoxe- and hoxe-, cleanly, properly, nahtoxeneen, I clean it.

-onime-, mishaped, ugly, twisted, out of line, to one side.

-nime-, deviating, bias, oblique, emimanco, he rides bent sideways.

-nimau-, all around, about, enimazto, he looks all around.

-emoe-, secretly, eemoeeexz, he speaks in secret, emeotovva, he sells in secret. Here the s is eliminated before an h.

-nahotova, I sell. Bear in mind that the inflix must not always
end with an e or an a, it depends altogether on the letter with which it is to be combined. But here in the word emods we have an exception of an infix losing part of itself. Oftentimes by suffixing a or o the infix becomes a verbal stem itself. Infixed -émis- is used, see conceal.

-emnaoe-, concealing, not much in use.
-annahoe-, downwards, naannahoanoxz, I go down.
-vées-, with, by means of, navessemese= I eat with, by it.
-veeae-, with, in company with, navessemsesse, I eat with.
-séneo-, suddenly, eséhovhovamé, he disappeared suddenly.
-sé-, into, down into, etaëcooxz, he went to town, down into, implies the whole stretch, course or pitch, of the going from beginning to end.
-së-, to enter, go in.
-hoe-naheën-, I go out, hoes, outside.
-ahean-, denotes an extreme degree, "to death", although it may not imply actual death, but in a figurative sense, as ehahenatamea, he dies laughing, cannot stop from extreme laughing. echnasenova= he is extremely bad.
-homse-, homxto-, pile up, store up, collect into a pile; heap up.
-moe-, collecting, namoeanannoxz, I collect, gather those.
-ton-, to the degree, etonetetta, how large is he? Tonexova= at what time? etonehe, what age has he? zehonetæettaz, ones stature, size, degree.
-tonâ-, in what manner, how, by what means? how does he eat? etonefe-
toxto-, several, a number, zehetoxtooxzess, as many as go.
-meha-, large, big, namhaamansiz, I make it large, namahana, I enlarge it.
-ote-, very or-vote-, fully, completely, eotapeva= it is very good, it is thoroughly good.
-hoxo- close to, against, edging, hoxas, sit close to.
-mane- in cluster, sheaf, congregated, emanohã, they are a congregation, namanõme, we are banded together.
-saxo-, through the midst of, amidst, nasoxseneoxz, I walk among the woods.
-saxpe-, through, esaxpeneoxz, he goes through it.
-hastom-, slackening, relenting, enhastomenesæve= he does it reluctantly.
-naacm-, in a languid way, helpless, enasomhamsto= he sits helpless.
-popoe- and popexoy-, slowly, delaying, epopætano= he is delaying, slow. -poe- also denotes with regard, appreciation, napopa:taamo, I deem one honorable,
-hestom-, prevented by, nahestromhozo, nemesaanoxz= I am prevented by work, cannot go.
-onen-, denotes cylindrical object, ropes, strings, etc. something round and long eotetetâno naixooco= the strings, etc. are blue.
-onen, onen, onoz- abating, subsiding, onetooko-the rain subsides, ecnàzhetetanovoe, the crown subsides. The t or z are added here because of -hooks-beginning with h and the other word with -he.
-one-, out of reach nanitana, I cannot reach it.

-ne-, has the meaning of undo and is used in verbs having a negative meaning as, untie, despoil, wipe off and in most verbs having the prefix "do"-, nanitana= I take it from, nanaxtax= I wipe the feet, nanhaenëno= I wipe his tears, nanonoax= I wipe my hands, etc.

-hahan-, approaching, nanhahaneox=I come nearer.

-ononov-, dubious, not knowing, ignorant of, nanonove=I am ignorant of know not well.

-otov-, shaky, as some standing object, étov=it is shaky(a post)

-hovxse; altogether, in a body or in a heap, store up, nahovxtana, I store it up.

-masó-, in a mass, at once, nanmás-acez= they assailed us in a rush.

-món-, beautiful, emóna, it is beautiful, she is beautiful.

-hexov-, and -nexov-, in the degree that, zehexove-mesë nanoxoves-mesëë, I eat in the measure, degree that he eats.

-tíx-, now, presently, zetëmme= as we are now gathered.

-ñxtoya-, nevertheless, yet, notwithstanding.ñxtovxetto(detached)

-tomense, keeping strictly straight on, etomenëñhesë, it is strictly so, persists so.

-evha-(evho) returning, evho when the return is fulfilled, evha when it is taking place.

-vovoxbon- or -vovëpon-, indispensable, exacting, strict, cyvovoxbone= it is explicitly implied.

-ôze namotane-, I am anxious, or it bothers me, worries, annoys, pesters me. This -ôze- must be related to -õhe-, -õen-, in need, lacking, nanemoa, I am in lack.

-vovoxbon-, must needs be, eaxvovoxboneñstovhann= it needs not absolutely to be done.

-tó-, the very, edxovx= he is the very one.

-eshë-, round about, by way, détour, echa-coxse= they make a by way round about way.

-tometa-, to full satisfaction.

-osë-, accordingly, coosëtxehz= they accordingly went, osëñ(detached)

-tox or -tx- and -toxse- or -txse- indeed, emphatically.

-ôse-, happens by error, do not confound with -õse-again.

-mohon-, providing, nammøn= I provide food.

-ôx-, otherwise, though, naxhene= I otherwise know.

-ôxtošëse-, though at the point of.

-ôxes-, although, same as above with a durative meaning.

-noton-, firstling(of persons and animals). Also used in other cases.

-ôhoh-, wrinkle-led, naôhoh= my shoe is wrinkle-led. I have a wrinkle-led shoe.

-ôhesë- (more in use) smaller or finer wrinkles. naõhesë-xtan, I have a wrinkled forehead.

-ôhesë-, is used for -hesë- and is more correct, naõhesë= I have a wrinkled face.

-ñano-, recognize, namanoa= I recognize him by hearing, nananematoxta= I recognize it by smell, nananavo= I know one by taste.
-vêxs- or -vâs-, fulfilling, completing, navêxsebêz= I complete, fulfill my speech.
-ma-c-, emerging, appearing, emeç=he appears standing.
-mam- or -momn-, in bulk, "momn" would imply a repetition of the action or the plurality of objects, emoovox=he carries a great, bulky load.
-oc-, sever, off, when the action is repeated, nanoexova= I sow.
-hestov-, both sides, hestovâma= on both sides, or between two sides, of a river or lake.
-hestov- either side, haztovetto (detached) on either side.
-haxov-, from side to side, haxovetto (detached).
-xaenâ-, thoroughly, perfectly, exaenšepeva= it is perfectly.
-xezev-, absolutely, complete, perfect. oxsexe=mâtoz=perfect gift.
-œan-, ceasing, pausing, naœahooedox= I cease from work, pause.
-œzœv- not openly, sneaking, c-œzœ=meœno=he scrounges from revealing one.
-seahezev-, different from above, reckless, boldly, seahezevane=he does it boldly,
-nxp-, shut, close by, refers to passage, opening obstructed.
-nxpmon= close by the road, naxpohna= I shut it.
-dé, adâ- apart, by self, eadhô, he stands apart,œaæoo, they apart, every one of them.
-onec- by degree, nœacemeto= I give to him by small portions at a time.
-œzoa-, charging, asseilling, head on, nœacoz=œno=he charges on us.
-aca-, facing, cataæ= he is facing, zeataæovvxozo= the facing each other ones.
-ê-, off, away from, astray from aside, nanhéoz= I become turned from. eheneoxzo= they disperse.
-nohe- turn aside from.
-œhe- voice, oœxehâhe= this is a suffix, but -he= is also infixed. he (cries) with loud voice, mexâxhastoz=loud voice.
-he-, as suffix, denotes flying, eamho=he is flying.
-predicate eamhao= he flies actually.
-œva- by magic or machinery, eovavo= he acts magically.
-hekotxe-, from -hekotxâ- rotten, chekotx= it has become rotten.
-œãk-bare, peal, nâôkano= I bare, peal, skin him, zoôkoma= bare ground.
-he- remaining, õna haoz eh=eoz=o= many are left, remaining.
-hehôtovanov-, unravel, disturbing, chehôtovanov=there is mischieffulness.
-totohov-, alternating, etotohov=tahotansz=they are one upon another. as, -tochov-between, layers, -totohov=one between each of the layers.
-vhaneto-, lightly, petty, of little or minor value, vhanetovethseveto, petty evil of no consequence.
-totoc=nanoc=most extreme, the "huesserste Spitze". etonocnan=he suffers extreme misfortune, bereavement.
-heoms-, heoms- wilfully, overdoing, intentionally beyond limit.
-nosehoomoschœve= I did not do it wilfully, did not overdo it.
-heana-, light, not difficult, cheanatто= it is easy.
-oxseheoa-, purely, absolutely, single, only, nothing but, lauter, nasasschechehe= I do not say only to him.
-novse-, after, expressing an action following another closely, natamesse na nstanovseme taov= I shall eat and then give the something.
-naeas-(e) as one set, of one accord, enaeszeheche= it is eating in common. or eating in a single set. -naezeem- as one set, family.
-mxhasovse-touching all, every one, completely: zehetaemxaovaz, whatever it concerns, emxhasovsemeveov= every one of them is given it.
-hotx (e) - revealing, discover, unveil, nahotxana= I reveal it, nahotxheenom= he opens my knowing, reveals to my knowing.
-ctam-in abundance, richly, naetamemeto= I give him in abundance.
-hoom= often, constantly, nahoomoeveednevoko= I watch him constantly.
-šeš-left, let, lie loose, disengaged, češšez, he wakes up, ča-čačaspach, he was left wallowing, for himself.
čačšchüsta, it becomes loosened, disengaged from(something hanging).
-heovose= without fear, in confidence, assurance, nahevos-hox- -ovistove= I travel with confidence.
Nahoevosovelme= I talk to one to inspire confidence in him.
-noxsetov- until, till, enoxsetoveneševoc tā zheščenjevoz= they do(this) till they die.
-otov-, loose, shaky, of standing objects, also slack as a bow: otovovec maz= the bow string is loose, otovovez vēg= the tooth is shaky.
-heshhéne- origin, arise, radiate from, cheshénéhistanovstov= mankind originated from, radiated from.
-tovov- indented, in between, tovovesechoe=saw, etovo-onenetoe= it is indented, speaking of tooth, he has teeth missing.
-nonāš- slowly, distinctly, precise articulation, one after another, nonamemeto= explain it slowly! -nonāš- and -nonos- are the same related to -ona- jointed. See articulation and joints of the body, members.
-meno-, proudly.
-heseta- implies to reach, have access to, within reach, nahestatšocta= I come within sight of it. The final a usually changes into a whispered a or even an x sound.
-ceto- within, referring to an enclosure, cestovšneco, they enter into it.
-hotxova- criss-cros, hotxovametazovnov hoe= they give reciprocally something.
-totomone-at random, etotomonevostancovevo= they live at random.
-nitā- that amount (mentioned before).
-tox- totox-, through, from place to place, etotoxhoeoexzoe= they go from place to place.
-tonose- that stretch, length of time, zehoššhoxtme natonešhovane= I was gone the time he was sick.
-heeše- has a similar meaning to toneeš= a stretch, course, length of time or distance; during, while, zeheešenesevetto during the time I am doing it. Zeheeše-ametonenetto= as long as I am living.

-a-meen- sometimes used as infix=in walking, naamèneman= I drink in walking. This is a compound of two verbs, drink and walk.

-nono- each by turn, enonoeaxaem zehot'sevhoenas= she cries and pleads, by turns.

All of above infixes can be combined with each other and acquire thereby changed meanings. Many more infixes are found in the Cheyenne dictionary.

Conclusion.

This then is the complete Cheyenne grammar. It was increased, revised and re-revised throughout the years. The ancient Semitic languages and such of other stock have undergone considerable changes in the milleniums of their existence and at present they are practically all "dead languages". The Cheyenne language is just as hoary as the Semitic languages but is still spoken, and will be spoken for years to come.

To close this grammatical exposition, let it be emphasized that perfection is not claimed for it. Not all has been said or explained, but he who studies well the above explanations will have no difficulty in learning Cheyenne. This exposition is a first step. Much practice and the writing of connected sentences, as well as constant hearing and reading will be needed for the full mastery of the Cheyenne language.

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