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CHEYENNE GRAMMAR

Cheyenne Grammar

by

RODOLPHE PETTER

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Cheyenne Grammar

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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 1926. 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 "š"

A note of the author states that the first 51 pages of the Addenda, as it appears in this volumn 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

Max Rudolph Putter

Lame Deer, Montana
August 16, 1951

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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. Altho writer had access to Ojibwa, Cree, Micmac, Blackfeet and Natick 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 Ch. 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 babe (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. (see 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 stop; grave accent (`) placed over vowels to indicate expiring sound; ring (*) placed over vowel to denote whispered or evanescent sound; the circumflex (^) and dieresis (") in combined sounds. â, as in "ah" or the French pâte, tâche,

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"; ô is long; as in home, no, know, sometimes almost pronounced like oo in coop; ó is o with hiatus; ò is an expired o having the German ch sound as in "loch" but much softer; õ is whispered o; m' is pronounced with a hiatus (caused by the syncopation of vowel è, usually before n or h (eam'neo, nam'heneena); m' is used before another n to indicate hiatus between both; p' is p with a hiatus, the standing for a syncopated è 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'ázistoz); z' is z with hiatus, when at the end of a verb is pronounced similar to d's. ã is a whispered or evanescent a; ē is long e as in ate (French fête)

C. Combined sounds

C 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 moitié; š is the combination of s and h, not as strong as sh in "she"; z, is t and s pronounced like the German z; ā is the combination of a and o and is pronounced like "ou" in house; ô = o and e, and pronounced like "oi" in oil; ä is the combination of a and e and is pronounced like "ie" in pie. The following are compounds of â, ô and ä: ää, äö, ôä and ôö (resulting from the rapid speaking of aea, aeo, oea and oeo. Oftentimes syllable "he" is drawn into the preceding vowel a or o and these become ä and ô, as, nataheneena=natäneena, epevetheo=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.
 o = set, place, concrete, actual, real, body, taking place, present, objectivity producing, bring forth.
 b and p refer to "close against", "press".
 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 "pref.ex-, issuing, tapering, stick into, set in, out, into, down, pitch.
 š "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 aspired, as, navēmo hetan sounds navōmōtan in rapid speech; nataheneena becomes natāheena and natahooxz nathācxz. 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, easetxēo; niēsztomotax, niēsztomotxeme; navoxōz, navxōtan. The e or i in the suff. -estoz becomes syncopated when more syllables are added to it, thus: navostanehevestoz, navostanehevstonan, hevostanehevstovevo. This is not the case when only one or two syllables precede the -estoz, as, naēszistoz, naēszistonan. 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 ehessō, ehānan for ehānanō, many words ending in -to are pronounced with the o almost mute. Words like meq, heq, mhašq 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. ma- in 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. Mathavs, the evil, in general, all that which is evil; havs, evil.

IV. ADJECTIVE and ADVERB.

The Ch. has no adj. by itself, but adjectivity is predicated by suff. -a; epeva, it is good; heto mhaō 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 epavevostaneheve, he lives well, right; euvseveēs, 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 COMARATIVE FORM.

The comparative is expressed by different infixes, when designating higher or lower degree of quality, -hā=in a high degree, much, intense; -hohā=very much; -maxhohā=greatly much; -tonochohā, most, intensive, the highest degree; hēpe=more than, farther; epeva, it is good, ehēpepeva, it is good beyond, is better; ehāēā, he is old, ehēphāēā, he is older; ehēpetto, it "more" it is more; ehēpēn one goes further, farther than. Hēpstoe is used as inf. and also detachedly; it denotes "more and more"; oēsēva nahēpstoeમેસે, I eat more and more every day; hēpetto 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; evovozhesseztā, he thinks first of it (before, preferable to anything else); hoshoham=still more (as inf.), most; ehoshohamepeva, it is by far the better, best, most preferable, hohamestoe used alone and as inf.=more and more, above and above, again and again, preferring Inf. -nanose- and nanosetto=adv. phrase, means "most, above all"; enanoshohātamahe, he is the most powerful. Inf. -noce=one, alone, has also a superlative meaning; enocepeva, 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"; ehāoova, he is rich, ehāoovxnova, he is penurious; enovxnetto, it is getting less, fall short. Often novōs is used detachedly, novōs namessevo, I eat less than he does; novōs nametan, I am given less. Inf. -shov-denotes "lessening, diminishing"; -shovstō=less, as, nashovevōsan, I see less; nashovstōevōsan, I see less and less. Pref. oxtat'sē-combined with inf. -oxcshov- (in the following word)=the more....the less, as, oxtatsēēsztovozēs exxcshoveamāta, the more we speak to him the less he listens, agrees. Pref. oxtashov-combined with inf. -oxchoham or oxchēp- (in the following word)=the less, the more; as, oxtashoveēsztozēs exxcshohamepeva etovan, the less we speak the better it is for us. Pref. oxtatse-combined with inf. -otshohamoxc (in the following word)=the more....the more, as, oxtatsemetazēs niotshohamvēstomeve, the more I give thee the more thou askest of me. Pref. -oxcoham (in the following word)=in that degree of "less".... that much more, as, zetāēsshovhozechesz exxcshohamnstamenōcheve, in the measure that he works less, he gets the poorer. Pref. Zetāšnehe=as soon as, zetāšnehemetanetto, as soon as I am given it Pref. zehexov- followed by inf. -nexov (in the next word)=as much.... as: zehexovhāomenēs nasaanexovahe, As destitute as he is, I am not. This -hexov- refers to quality, not quantity. Pref. zehetā- followed by inf. -netā in the next word has the same meaning as

-hexov-, but refers to amount, quantity. Pref. zehesē-followed by -nešē-(in following word)=as,....so; zehesēvostanehevoss mahacāseo naneševostanehevhome, As they, old people, (men) live, so we live (in the same way, manner); oftentimes the ending -šē in zehesē- and-nešē- is eliminated, as zehesēszevoss nasaa-neenszheme, As they speak, we do not speak(ref.to language); All the above expressions are in connection with the subordinate verbal form (see there) nanethomoxta zehetomoxtātto, I feel so as thou feelest; zehestxess nanistxheme, as many as you are(of you), so are we. Inf. -honox- (honoxesta, detached)= the most, the majority of; ehonoxstxeo, they(or) are in the majority, the majority of them (or.) Homona, in the like manner, likewise Hapo, hapoevetta, also, likewise. Hapo vezen or hapo, exactly likewise. See English-Cheyenne Dictionary p.278.

Numerals. See English -Ch. Dictionary, p. 748-760

VI. NOUNS

A. Gender.

The Ch. 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; hetanekokōax, male chicken, heekokōax, female chicken. For larger animals, like buffaloes, cattle, deer, elks, sheep, etc. the terms hetaneham (=male) and heeham(=female) are used; zehetanehamevsz, the male one; zehhehamevsz, the female one. Some nouns have their own special feminine forms, as, Vēho, White man; Vēhoa, White woman; Eševona, Buffalo woman. On the whole proper nouns ending in a, ē, ō have a feminine meaning. See Noun.

B. Number.

The Ch. 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 ō, eo and -tto. Suff.-ee is mostly used when the noun ends with n or s: hetan, man, hetaneo, veces, bird, vecseo, birds. Long ō is used where the sing. ends in o. Sing. or. ending in -voz becomes -votto in the pl. Or. nouns ending in -oxzz, -oxz become -oxzetto in the pl. while such which end in -to do not

change in the pl., as, pāozistoto, picture or pictures; ōestato, belt or belts; 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; makāta, money, makātansz, moneys.

C. Noun Forms.

Noun forms are mostly verbal substantives.

1. Participial - infinitive nouns, refer to the action, being or state itself end in -stoz or -toz. Namese= I eat, mesestoz, the eating. They are formed from the verb by adding suff-estoz or -stoz and eliminating the pers. pronoun: nahetaneve=I am a man, hetanevestoz manhood; naanao, I fall, anaoxtoz, the falling(also written anaōtoz); nahaōna, I pray, haōnātoz, the praying, prayer.
2. Subjective 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 nahoxtahan, I narrate); havsevoētahe, evildoer(from nahavsevoēta, 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, navistāmosan, I am helping, vistāmosanehe, helper, vistāmoseo, the helped one. These nouns end in -eo.
4. Predicative or adjective nouns, are characterized by their ending in -ātoz, -astoz and -ahe: nahaestoemakātaema, I am "much moneyed", haestoemakātaemātoz, the being well provided with money, the having much money. Epavevehonama, he has a good chief; pavevehonamātoz, the having a good chief. Naheneenovahe, I am learned, heneenovahe, the learned one.
5. Concrete-objective nouns are such which end with a long ō, as in manstō, henitō, ōstō, hoxvō(merchandise), etc. ō is not necessarily long but pronounced as in "no".
6. Personified nouns are characterized by suff. -vhān, as, hāmoxtvān, Sickness(hāmoxtastoz, sickness, the being sick) Nāevhān, Death(nāestoz, death, the being dead); Havsevehān, Evil one, Devil; Ninitameozevhān, Despair, as a person; These nouns do not take the pl. form., but they adopt verbal forms.
7. Individual nouns, characterized by suff. -an. These nouns denote "a whole self, indivisible, "forming one". Hetan=man; voston=person; Zestan=Ch. nation; kokōaxan=chicken(as a whole); noman=fish; matsetan, mind; mātahan=heart, etc.
8. Individual property nouns terminate with -oxz and designate that which is objective property of an individual. Aenovoxz, subject; nokoenoxxz, the only son; notomoenoxxz, the firstborn, hoemaoxxz, 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. -stxe and -eše. Nouns ending in -stoz change the final -oz for -xe, while other noun ending adds -eše; ōzetanoxtoz, worry becomes ōzetanoxzeše, full of bother, realm of bother; maxemenósz, apple trees, maxemenóeše, apple orchard heškovósz, thorns, thorn bushes; heškovóeše, thicket of thorns; šistoto,

pine or fir tree, šistotoeše, pine forest; havsevestoz, evil, the being evil, havsevestxe, full of that which is evil, realm of evil.

10. Nouns referring to vegetable growth (grass, bushes, fruit trees) are characterized by suff. -ō and oo; mōe=grass (usually in the pl., mōesz); maxemenōe, apple tree, hōpaehemenōe, grape vine.

11. Diminutive form of nouns is recognized by their ending in c or k; ohe, river, ohoc, little river; mhāo, house, mhašk (or mhašq), small house; veho, white man, vėhoc, little white man; vėhoa, white woman, vėhoka, little white woman; šistoto, pine tree, šistotoc, little pine tree; hohona, stone, hohonaxc, little stone. Another diminutive noun form is the ending in -es (sing.) and -eson (pl.), it denotes "young, offspring". Hetaevo, Arapaho, Hetaevoes, young Arapaho; mohėnocham, horse, mohėnochames, 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, Correlate, Affinitative 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 -em figurative, as, navehonam, my chief; nakašgonam, 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, namāmenam, my corn (grain)

ni - am, ni " thy " ; ni " thy "

he - am, he " his " ; he " his "

na - aman, our (ex.), namāmenaman, our corn.

ni - aman, (nivehonaman, our (in), nimāmenaman, our "

ni - amevo, nivehomamevo, your chief, nimāmenamevo, your corn.

he - amevo, hevehonamevo, their " , hemāmenamevo, 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:

Organic pl.

Inorganic pl.

na - amō, my. (ō not long but pronounced as in "no".

na - amoz, my.

ni - amō, thy.

ni - amoz, thy.

he - amō, one's.

he - amoz, one's.

na - amaneo, our. (ex).

na - amanoz, our. (ex.)

ni - amaneo, our. (in).

ni - amanoz, our. (in.)

ni - amevō, your.

ni - amavoz, your.

he - amevō, their.

he - amevoz, their.

navehonamō, my chiefs

namāmenamoz, my corns

nivehonamō, thy "

nimāmenamoz, thy "

he " , one's "

he " one's "

navehonamaneō, our chiefs, (ex.)	namāmenamanoz, our corns.
ni " " " " (in.)	ni " " " " "
nivehonamevō, your " "	nimāmenamevoz, your " "
he " " " " "	he " " " " "

Of the different noun forms only 2, 7, 9 and 10 take the possessive, as: navovistomosaneham = my teacher; navostanemo, my people; namakātaeme, my money; namaxemenōēšeam, my apple orchard; namaxemenōeam, my apple tree; nathoxzetam, my tree (from hoxzz=tree); namxeme, 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 pref. change from na-, ni- and he- into nāt-, nist- (also nst-), and hest-, thus: nāthoe, nsthoe, hesthoe, nāthoan, nsthoe, nsthoevo, hesthoevo, my, thy, his, our (ex. and inc.), your and their land. When the noun begins with he- (in all the possessive forms) the pref. na-, ni- and he- becomes naz-, nsz, and hesz-, thus: hee=wife, nazheem, nszheem, heszheem, nszheemaneō not used, heszheemvevo, my, thy, etc., etc., etc., wife. Nouns ending in e, -he, -ehe, -ae in the rule take the suff. -am or -ham.

(b) Inherent Possession. This possessive form of the Ch. noun does not have the suff. -am or -em. All nouns ending in -stoz, -toz, ō, on, a (not followed by e) have following possessive form:

naēsziatoz, my word,	naēsziatotoz, my words.
ni " " " " thy " "	ni " " " " thy " "
he " " " " his " "	he " " " " his " "
naēsziatonan, our " " (ex.)	naēsziatonanoz, our " " (ex.)
ni - nan " " " " (in.)	ni - " " " " (in.)
niēsziatovevo, your " "	niēsziatovevoz, your " "
he - evo, their " "	he - " " " " their " "

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

navōhestoto, my kindred.	navōhestoto, my kinfolds.
ni " " " " thy " "	ni " " " " thy " "
he " " " " his " "	he " " " " his " "
navōhestonan, our " (exc.)	navōhestonaneō, our " (exc.)
ni " " " " our " (inc.)	ni " " " " our " (inc.)
nivōhestovevo, your " "	nivōhestovevō, your " "
he " " " " their " "	he " " " " their " "

Nouns ending with long ō (mxistō, henitō, etc.) are usually in org. They form their pl. by adding suff. -noz to their final ō (mxistōnoz, manstōnoz) In the 1st, 2nd and 3rd. pers. pl. there is a little difference from the nouns ending in -toz, those ending with long ō making -ōnehan, ōnehevo and -ōnehevo for the suff. of "our,

your and their, thus: nszhenitōnehan, our door, nszhenitōnehevo, your door and heszhenitōnehevo, their door. When the o is short, pronounced like in "not, hot" (without following e) the three cases are: onan, our..., -onevo, your and -onevo, their, as: namhāo, hemhāo, namhāonan, nimhāonevo and hemhāonevo, 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, -oevo and -oevo for the three pers. pl., thus: nāthoe, nsthoe, nāthoan, nsthoevo, hesthoevo, my, thy, etc., land or earth. Remark. In ceremonial language the form nsthoman and nivoaman for our earth and our sky is used, but only in the religious terminology. Nouns ending with -an (mocan=shoe) or short -a are exemplified with the two following nouns: mocan=shoe and voxca=hat.

Namocan , my shoe.
ni " , thy "
he " , his "
namocanan, our " (exc.)
ni " , our "
nimocanevo, your "
he " , their"

namocanoz (pl.)
ni " "
he " "
namocananoz "
ni " "
nimocanevoz "
he " "

navoxca , my hat
ni " , thy "
he " , his "
navoxcaan, our "
ni " " "
nivoxcaevo " "
hevoxcaevo their "

navoxcasz (pl.)
ni " "
he " "
navoxcaanoz "
ni " "
nivoxcaevoz "
he " "

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

nāthoemaoxzz , my set of laws.
nst " , thy " "
hesthoemaoxzetto, his " "
nāthoemaoxzenan, our " "
nst " " "
nsthemaoxzevo , your " "
hest " , their " "

nāthoemaoxzetto, my set of laws.
nst " , thy " "
hesthoemaoxzetto, his " "
nāthoemaoxzenanoz, our " " (ex.)
nst " " " (in.)
nsthemaoxzevoz , your " "
hest " , their " "

The above is in. and seldom used in the pl. form. The or. (aenovoxz) has the same suff. as the in. sing (as in nāthoemaoxzz) but forms its pl. in this wise:

naaenovoxzetto , my subjects set of belongings or what is mine.
ni " , thy "
he " , one's "
naaenovoxzenaneo, our " (exc.)
ni " " (inc.)
niaenovoxzevō , your "
he " , their "

(c) Correlate possession is now a difficult one to explain. It implies a certain genitive meaning, also what is expressed in the English pref. co- as in co-worker, co-warrior, ect.,. 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 o-for the inc. ni-for the 2nd and hev-for the 3rd pers. pl.

Examples:

Ninov, my home.	nistxco, my warriors, consorts, soldier, companions
enov, thy "	estxco, thy " " "
hevenov, his "	hevestxco, his " " "
ninovon, our " .(ex)	nistxehanco, our (ex) " " "
enovan, " " .(in)	estxehanco, " (in) " " "
enovevo, your "	estxevō, your " " "
hevenovevo, their "	hevestxevō, 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: nhistanco=my co-citizen, my fellow men; nisthozemaōn, my neighbors camping close to me, nisthozeon=my co-worker(little in use)now: nitanov=my tongue, niham=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.

(d) 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
 nihó, father! vocative
 èyō, thy father
 hèhyo, one's "
 ehan, our "
 ehaneo, " " s.
 ehavo, your father.
 ehavō, your fathers.
 hehevo, their father.
 hehevō, their fathers.

nàkohe, my mother
 nàkó, mother! vocative
 nišq(m.sp.) nišq(fem.sp.)thy mother.
 hesc, one's mother.
 nskan, our "
 nskaneo, " " s.
 nišcevo, your mother.
 nišcevō, your mothers.
 hescevo, their mother.
 hescevo, 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.

nanéha my older brother (male speaking)
 nénhe thy " " (to male)
 héneo his " " (of male)
 nanéhan our " " (males speaking) {ex.}; ninéhan, our. {in.}
 nanéhaneco " " s. " " {ex.}; ninéhaneco, our {in.}
 nénéhevo, your older brother (to males)
 nénéhevo " " brothers " "
 hénéhevo, their older brother (of males)
 lénehevo, 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.

nātatanem, my older brother (fem. sp.), nātatanemō (pl.) my brothers.
 nstatanem, thy " " {sp. to fem.} nstatanemō "
 hestatanem, her " " { " of " } "
 nātatanemhan, our {ex.} " {fem. sp.} nātatanemhaneō, {pl. ex.}
 nstatanemhan, our {in.} " { " " } nstatanemhaneō, { " in.}
 nstatanemevo, your old. " {sp. to fem.} nstatanemevo, {pl.}
 hestatanemevo, their " " { " of " } hestatanemevo, "

nasima, my younger brother or sister (fem. or male sp.), nasimao, pl.
 esima, thy " " (some say nisima) wrong " " esimao "
 hevasem, one's " " " " " " hevasemō "
 nasimahan, our {ex.} " " " " " " nasimahaneō, "
 esimahan, our {in.} " " " " " " esimahaneō, "
 esimavevo, your " " " " " " esimavevo "
 hevasemevo, their " " " " " " hevasemevo "

nis'is, my cousin (male or fem. sp.), nis'on, pl.
 es'is, thy " " es'on, "
 hevis'on, one's " " hevis'on "
 nis'onan, our {ex.} " " nis'onaneō, "
 es'onan, our {in.} " " es'onaneō, "
 es'onevo, your cousin " " es'onevo "
 hevis'onevo, their " " hevis'onevo "

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.
 nime, thy " "
 hemeō, one's " "

namhanan	, our	{ex.}	" "	namhananeo	, our older sisters.
nimhanan	, "	{in.}	" "	nimhananeo	, "
nimhevo	, your	older sister		nimhevō	, pl.
hemhevo	, their	"		hemhevō	, "

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

naaxāéhém	, my older sister	(when male is sp.)	my sister-in-law	(wom. sp)
niaxāéhém	, thy	" "	(sp. to male)	thy " (sp. to fem.)
heaxāéhém	, his	" "		her "
naaxāéhéman	, our	" "	{ex.} male sp.	our " (fem. sp.)
niaxāéhéman	, our	" "	{in.} " "	our " "
niaxāéhémevo	, your	" "	(sp. to male)	your " {sp. to fem.}
heaxāéhémevo	, their	" "	(sp. of male)	their " {sp. of fem.}

Remark

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

na	- am	navehonam	my chief
ni	- am	ni "	thy chief
he	- am	he "	his chief
na	- aman		our chief {ex.}
ni	- aman	nivehonaman	our chief {in.}
ni	- amevo	nivehonamevo	your "
he	- amevo	hevehonamevo	their "

nāa	my son	not used in plural
nēhya	thy "	" " " "
hēhya	one's "	" " " "
nāahan	our " {ex.}	nāahaneo our sons
niahān	" " {in.}	niahaneo " "
nēhyaevō	your "	nēhyaevō your "
hēhyaevō	their "	hēhyaevō 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:

zemahaetaz	nāa	my older son	zahaaxcetaz	nāa	my younger son.
"	nēhya	thy " "	"	nēhya	thy " "
zemahaetaes	hēhya	one's " "	zahaaxcetaes	hēhya	one's " "
zemahaetaz	nāahan	our " "	zahaaxcetaz	nāahan	our " {ex.}
"	niahān	" " "	"	niahān	" " {in.}

zema ha etass	nēhyaevō	, your " "	zēhaaxcetass	nēhyaevō	, your " "
zema ha etasz	hēhyaevō	, their " "	zēhaaxcetasz	hēhyaevō	, their " "
zema ha etass	naahaneō	, our " sois			
"	nēhyaevō	, your " "			
"	hēhyaevō	, their " "			

Nàtóna	, my daughter	nàtonao	, my daughters
nstóna	, thy "	nst....	thy "
hestóna	, one's "	hest....	one's "
nàtónan	, our (ex.) "	nàtonaneō	, our "
nstónan	, our (inc.) "	nst.....	" "
nstónävo	, your "	nstónävō	, your "
hestónävo	, their "	hestónävō	, their "
zema ha etaz	nàtona	, my older daughter	
zema ha etass	nàtonao	" daughters	
zēhaaxcetaz	nàtona	, younger daughter	
zēhaaxcetass	nàtonao	, my younger daughters.	

nanis	, my child (own)	nanisoneō	, my children.
ninis	, thy "	ninisonēō	, thy "
henison	, one's "	henisoneō	, one's children
nanisonan	, our " (ex.)	nanisinaneō	, our "
ninisonan	, " " (inc.)	ninisonaneō	, " "
ninisonēvo	, your "	ninisonävō	, your "
henisonēvo	, their "	henisonävō	, their "

namšem	, my grandfather or father-in-law.	namšemō	, my grandfathers.
ni....	, thy "	ni....	thy "
hemšem	, one's "	he....	one's "
namšeman	, our (ex.) "	namšemaneō	, our "
nimšeman	, " (inc.) "	nimšemaneō	, " "
nimšemevo	, your "	nimšemevō	, your "
hemšemevo	, their "	hemšemevō	, their "

The above is also applied to great grandfather and is respectful appellation to old men.

niscehe	, my grandmother or mother-in-law;		
niscehel	grandmother! mother-in-law! (vocative)		
escem	, thy grandmother or mother-in-law , escemo, pl.,		
hevescem	, one's "	"	hevescemo, one's grandmothers
nisceman	, our (ex.) "	"	niscemaneō, our "
esceman	, our (inc.) "	"	escemaneō, " "
escemevo	, your "	"	escemevō, your "
hevescemevo	, their "	"	hevescemevō, their "

nxàn , my uncle , no pl. form.
 niš , thy "
 hešéo, one's "
 nxán, our(ex. or inc.); nxáneo, our uncles.
 nšévo, your uncle; ; nšévō , your "
 hešévo, their " ; hešévō, their "

In use:

zehešetton, my uncles, the uncles of mine
 zehešettošs, thy " " " " thine
 zehešehešs, one's " " " " one
 zehešezeē, our " " " " ours
 zehešešsē, your " " " " yours
 zeheševošs, their " " " " theirs.

nháhan, my aunt , also used for the first pers. pl.

nhāe , thy "
 heháheo, one's "
 zehehahéz, our "
 nhahevo, your "
 hehahevo, their " hehāhevō , their aunts.

niš, grandchild, vocative

nixa, my grandchild or my son-in-law, also my daughter-in-law.

éxa, thy grandchild , son or daughter-in-law.

hevéxa, one's grandchild, son or daughter-in-law.

nixaehan, our (exc.) g. nixaehaneo, our grandchildren, sons or d...

éxaehan, our (inc.) g. exaehaneo, our grandchildren ,son or d.....

exaevo, your grandchild , sons or daughter-in-law.

hevéxaevo, their grandchild , etc. hevéxaevō, their pl.

nitov, my brother-in-law male sp. nitovo, my brothers-in-law.

étov, thy " étovo , thy "

hevetov, his " hevetovo, his "

nitovan, our " (exc.) nitovaneo, our " (ex.)

etovan, our " (inc.) etovaneo , " (inc.)

etovevo, your " "sp. to males. etovevō -your"

hevetovevō , their " " of " hevetovevō their "

nitóvé , for my sake

étóve, " thy "

hevetove, " one's "

nitóvan, " our "(exc.)

etóvan, " " "(inc.)

etóvevo, " your "

hevetovevo " their "

nitov, my body

etov, thy "

hevetov, one's "

nitovan, our(exc)"

etovan, " (inc.)"

etovevo, your "

hevetovevo, their "

nitovanoz

etovanoz, our bodies

etovevoz, your "

hevetovevoz, their ".

mavetove, the body or a body.

nitam, my sister-in-law (male sp.)	nitámō is pl.
etámō, thy "	(sp. to male) etámō "
hévétame, his "	(" of ") hévétámō "
nítáman, our (exc.) "	(males sp.) nitámaneo "
étáman, our (inc.) "	(" ") etámaneo "
étamevo, your "	(sp. to males) etámévō "
hévétamevo, their "	(" of ") hévétamevō "

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

nāhyam, my husband;	same in pl.
nāhyam, thy "	" "
hēhyam, her "	" "
nāhyaman, our (exc.)	husband; nāhyamaneō, our husbands.
nāhyaman, our (inc.)	" ; nāhyamaneō, " "
nāhyamevo, your	" ; nāhyamevō, Your husband
hēhyamevo, their	" ; hēhyamevō, their "

nāhame, my niece (pronounced with a strong hiatus following the á.	
nihame, thy "	
hēhameo, one's "	
nāhaman, our (exc.)	
nīhaman, " (inc.)	
nīhamevo, your "	<u>rarely used in the pl.</u>
hēhamevo, their "	

nàzheem, my woman, wife,	nazheemō, my wives.
nszheem, thy "	nszheemō, thy "
heszheem, his "	heszheemō, his "
nàzheemaneō, our (exc.)	(seldom used in the sing.)
nszheemaneō, our (inc.)	" " " " "
nszheemevō, your	" "
heszheemevō, their	" "

nazenota , my nephew (son of sister to the man or son of a brother to the woman.

nizenota , thy nephew

hezenota , one's "

nazenotan, our " (exc.)

nizenotan, our " (inc.)

nizenotávo, your "

hezenotávo, their nephew.

nazenotaneo , our nephews (exc.)

nizenotaneo , " " (inc.)

nizenotávō , your "

hezenotávō , their "

navéo , my co-wife

nivéó , thy "

hevéon, his "

navéonō , my co-wives.

nivéonō , thy "

hevéonō , his "

seldom used in other persons. navéonaneo - our co-wives.

nátovamē , my kindred by marriage

nistovamē , thy "

hestovame, one's "

nátovaman, our " (exc.)

nistovaman, " " (inc.)

nistóvamevo, your "

hestóvamevo, their "

nátovámo , my pl.

nistovámo , thy "

hestovámo, one's "

nátovamaneo, our " (exc.)

nistovámaneo, " " (inc.)

nistovamevō , your "

hestovamevō , their "

nis'en , my friend (male sp.);

es'en, thy " (sp. to male)

heves'en, his "

nis'enehan, our " (exc.) males sp.

es'enehan, " " (inc.)

es'senevo, your " (sp. to males)

heves'enevo, their " (sp. of males)

nis'eneo, my friends.

es'eneo, thy "

heves'eneo, his "

nis'enehaneo, our "

es'senehaneo, " "

es'senevō , your "

heves'enevō , their "

nishee , my friend (woman sp.)

eshee , thy " (sp. to woman)

heveshee, her "

nisheehan, our " (exc.)

esheehan, " " (inc.)

esheevo , your " (sp. to woman)

hevesheevō , their " "

nisheeo , my friends

esheeo , thy "

hevesheeo, her "

nisheehaneo, our "

esheehaneo, " "

esheevō , your "

hevesheevō , their "

navōhestoto , my kindred (pl. and sing.) blood relatives.

nivōhestoto , thy "

hevōhestoto , one's "

navōhestonan , our "

nivōhestonan , our "

nivōhestovevo, your "

hevōhestovevo, their "

navōhestonaneo , our (exc.) rela-

nivōhestonaneo , " (inc.) " tion

nivōhestovevō , your "

hevōhestovevō , 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.

Mavóxōz, flesh, whole body: Navóxōz, my flesh: nivóxōz, thy f.; hevóxōz, one's f.; navxtan, our flesh(exc.); nivxotan, our (inc.) flesh; nivxozevo, your f.; hevxozevo, their f.

Màtō, legging; navxtō, my legging; nivxtō, thy l.; hevxtō, one's l.; navxtōhan, our l.(exc.); nivxtōhan, our l. (inc.); nivxtōhevo, your l.; hevxtōhevo, their l.

Hozc. sinew, when used as thread, otherwise sinew is a different word. hotaxcsz, sinews; nathozceme and nathozkam, my s. (used in sewing), nathozcemoz and nathozkamo, my sinews; nsthocz thy s; hesthoczeme, one's s.; nathozceman and nathozkaman, our eme (exc.) s.; nsthoczeman and nsthokkaman, our (inc.) s.; nathozkama our sinews; nsthoczemevo and nsthoczcevo, your s.; hesthoczemevo noz and hesthoczcevo, their s.

Mozc, knife(motaxcsz old pl. forms) mozceoxz, knives (set of); namozc, my k.; nimozc, thy k.; hemozc, one's k.; namozkan, our k.; namozkanoz, our knives; nimozcevoz, your knives; hemozcevoz, their

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

Hōxzz, tree, hoxzetto(pl.); nathōxzeta, my t.; nsthōxzeta, thy t.; hesthōxzeta, one's t.; nathōxzetaman, our(exc.) our t.; nathōxzetamane, our trees; nsthōxzetaman, our (inc.) t.; nsthōxzetamane, our trees; nsthōxzetamevo, your t.; nsthōxzetamevō, your trees; hesthōxzetamevo, their t.; hesthōxzetamevō, their trees. Nathōxzeta, my trees.

Nouns ending in -x follow the example of kamax, wood; nakamxeme, my fire wood; stick; nikamxeme, thy w.; hekamxeme, one's w.; nikamxeman(inc.) our w., nikamxemevo, your w.; hekamxemevo, their w., nakamxemoz, my wood, sticks of wood; nakamxemanoz, our wood sticks; nikamxemevoz, your wood.

Hōxqōx, ax; nathoxqōxeme, my ax; nsthoxqōxeman, our(inc.) ax. etc.

Ešēhe sun; naešeme and naešecām, my day, sun; niešeman and niešēaman, our sun, day; niešemevo and niešēamevo, your sun, hešemevo and hešēamevo, their sun.

Tāēšehe, moon, has only one form used in ceremonials which is: nitāeman, our moon light, nitāemane, our moons, nights (as one).

Hotoxc. star, hotoxceo(pl.), nathotoxceme and nathotoxkam, my s., nathotoxceman and nathotoxkaman(exc.), nsthoxkamanec, our stars; (ceremonial name); nsthotoxcemevo, your s.; nsthotoxcemevō, your stars; hesthotoxcemevo, their s.; hesthotoxcemevō, their stars.

Màz, arm, hand; naàz, niàz, naàzenan, niàzenan, niàzenevo, and heàzenevo, my, thy, one's etc. hand. pl. of above is: naàzenoz, niàzenoz, heàzenoz, naàzenanoz, niàzenanoz, niàzenevoz and heàzenevoz.

Vitanov, tongue; nitanov, etanov, hevetanov, nitanovan(exc.), etanovan(inc.) etanovevo and havetanovevo, my, thy, one's, etc. etc. this is an old form. At present it is: navitanov, nivitanov, hevitanoz (now navitanovan, nivitanovevo, hevitanozevo, pl. form would be: navitanovevoz etc. etc.

Mathàp, brain mathàpeo(pl.); nathàp and nazthàp; nsthàp and nsthàp, hesthàp and heszthàp, nathàpan and nazthàpan(exc.) nsthàpan and nszthàpan(inc.) nsthàpevo and nszthàpevo, hesthàpevo, my, thy, one's, etc. etc. Pl. form is: nathàpeo, my brains: nathàpaneo, our brains(exc.) nsthàpaneo(inc.) our brains; nsthàpevō, your brains and hesthàpevō, their brains.

Mazhee, liver, heesz, livers; nazhee, my liver; nszhee, thy l.; heszhee, one's l.; naheenan, our l.(exc.); nszheenan, our l.(inc.) nszheenevo, your l.; heszheenevo, their l. The pl. would be: nazheeno, nszheeno, heszheeno, nazheenan, nszheenevoz and heszheenevoz.

Maveeonešsz, intestines; naveeonešsz, my i.; niveeonešsz, thy i.; heveeonešsz, one's i.; naveeonešsz, our (exc.) i.; niveeonešsz, our(inc.) i.; niveeonešsz, your i.; heveeonešsz, their i.

Matonešsz bowels, pl. form of matonš has the same possessive suff. as intestines: natonšamez, nitonšamez, our bellies: nitonšamez, your bellies.

Màzhesta, heart, maztahan, hearts; nàzhesta, my h., nszhesta, thy h.; heszhesta, one's h.; naztahan, our h.; (exc.); nsztahan, our h.; (inc.); nsztahevo, your h.; hesztahevo, their h.; naztahan, our hearts; nsztahevoz, your hearts; hesztahevoz, their hearts.

Father, zehehestovsz:
Zehehetto, he, my father.
zehehetto, he, thy "
zehehesz, he, one's "
zehehez, he, our "
zehehess, he, your "
zehehevoss, he, their "

fathers, zehehestovessō
Zehehetovasz, I, his father.
zehehetovaess, I, their "
zehehetovetto, I, thy father.
zehehetovess, I, your "
zehehetovaz, thou, my "
zehehetovazemenotto, thou, our "

zehehetton, they , my fathers	zehehetovata, thou, his father.
zehehéttošs, " thy "	zehehetovataošs, you their "
zehehész, " one's "	zehehetőess, one, one's "
zehehezē, " our "	zehehetőezē, we, their "
zehehesēē, " your "	
zehehevőse, " their "	zehehetovemenotto, we, your "
nanőomeo, my parents	zehehetovaz, thou my father.

Mother, zehescestovsz: mother, zehescestovesső.

Brother: zehenehestovsz, zehenehestovesső male speaking, or female speaking of male.

Brother: zehestatanemestovsz.

Younger brother for both male and female, zehevasemestovsz.

Zehevis'onestovsz, the brother or sister, cousin or foster brother or sister.

Older sister (female and male speaking) zehemestovsz.

Sister naaxahemē, my sister (male sp.) my sister-in-law (female sp.)

zeheaxaemestovsz, the sister zeheaxaemestovess, the sisters

Son. Nāa, my son, zehēhyaestovsz, the son. Zehēhyaes-tovess, the sons.

Nātona, my daughter, zehestonaestovsz, a daughter.

nanis, my child. Zehenisonestovsz, a child

namsem, my grandfather, Zehemsemestovsz, a grandfather.

niscehe, my grandmother, Zehevescemestovsz, a grandmother.

Nxan, my uncle, also plr, Zehesestovsz, an uncle.

Nāhan, my aunt, also pl. zehēhāestovsz, my aunt.

Nixa, my grandchild also pl. Zehevexaevstovsz, the grandchild.

Nitov, my brother-in-law, also pl. Zehevetovstovsz, the brother-in-law.

Body, mavetov, body, trunk, emavetoveve it is a body.

mavoxz, flesh, emavxozeve; it is flesh.

Naaxahemē, my sister-in-law, (when male sp. it means my sister).

Zeheaxahemestovsz, a sister-in-law.

Nāhyam, my husband. Zehēhyamestovsz, a husband.

Nazheemē, my wife. Zeheszhemestovsz

Remark. Both terms for husband and wife are correct but usually avoided, instead the Cheyennes say: zevistōmo, the one I married, zevistōmōz, the one thou married. zevistōmoz, the one he or she married, zevistōmōz, the one we married., zevistōmoss, the one you married.

Zevistōmoss, the one they married.

Nazenotā, my nephew, Zeheszenotastovsz, a nephew

Zeheszenotastovess, nephews.

Nāham, my niece. Zehehamestovsz, a niece; Zehehamestovess, nieces.

Nephews 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.

Natovamē, my kindred. Zehestovamestovsz kindred. zehestovamestovess kindred pl.

Nis'en, my friend. Friend (between males). Zeheves'enestovsz, the friend (of male).

Nis'hee, my friend, Zeheves'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: mhăo=house, mhašk=small house; ohe=river, ohec=little river; vehoá=white woman, vehoka=little white woman. vehokakis(sing.) vehokaksoneo(pl.) little or young white girl. The suffix-es refers to young, offspring, ex: mohènoham=horse, mohènohames=young horse, etc. More about the same will be given in the Syntax.

VII. PRONOUNS:A. Personal.

Na-nēhov , I, myself	Nitovē, by me, for my sake
Ni- " thou, thyself	Etovē, " thee, " thy sake
E- " ,oneself	hevetovē, by one, etc.
Na-nēhovhemē, we ourselves(exc.)	Nitovan, " ourselves, etc.(exc.)
Ni-nēhov-hemā " " (inc.)	Etovan, " " " (inc.)
Ni-nēhov-hemā, you, yourselves.	Etovevo, " yourselves
E-nēhov-eo, they, themselves.	Hevetovevo, " themselves.
nistnovahetto, my whole	nistoxetto, all of me (body)
" , thy "	" " " thee
nistnovaheš , one's whole	nistoxs, all of one, every one.
nistnovahez , the whole of us	nistxez, " " us.
nistnovahešš, " " " you	nistxess, " " you.
nistnovahevoss, " " " them	nistxevoss, " " them.

Noun form is nistnovahestoz, the whole of the parts.

nitaeta , all of me (in general) my stature.
nitaéta, " " thee
nitaetas, " " one
nitaetaz " " us
nitaetass " " you
nitaetavoss " " them

Noun form nitaetátosz, all of the stature.

There is only a shade of distinction in pronouncing the two first persons sing. of the forms ending in etd, ex: nitaeta, all of me and nitaéta, all of thee. In this form "of thee" the stress is more on the penultima, thus: nitaéta, all of thee. The ending -voss is almost whispered. Pronounce it nearly like -vs or v's.

Related with nitaeta is nitao, all, used as in English, for organic and inorganic, only that the inorg., pl. make nistaesz, of all those.

ninokaetto, I alone	nšemaetto, the whole of me.
ninokaétto, thou alone	nšemaétto, " " " thee.
ninokaes, one alone	nšemaes, " " " one.
ninokaez, we "	nšemaez, " " " us.

ninokaess, you alone.
 ninokaevoss, they "
 ninokatto, it "

nšemaess, " " " you.
 nšemaevoss, " " " them.
 nšematto, " " " it.

ninocevetovaetto, I, for myself
 ninocevetovaétto, thou, " "
 ninocevetovahes, one, for self
 ninonöcevetovahez, we each for "
 ninonöcevetovahess, you " " "
 ninonöcevetovahevoss, they " " "
 ninocevetovatto, it for itself.

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

zeto, this one here.
 tato, that one there.

zenšhov-etto I, the one who
 " -étto thou, " " "
 " -sz one, who
 " -ez 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: zehetovahetto, that of me belonging to me as I am embodied, etc.
 zehetoxsetto, it, all of my frame.
 zehetaeta, that, which is of me, my size, stature.
 zehetáctto, before me, etc.

C. Inorganic demonstrative Pronouns.

heto, this one here.
 hato, that one there.
 zehešetovato, that which it embodies, also
 zehestoha, that much, as much as.
 zenšhovetto, it, which.

size
 zehetao, that of it, its amount, y
 hez, this, now (mostly used of time)
 zehešetovato, its implication meaning

D. Organic demonstrative-relative Pronouns.

nah, the one who, whosoever
 né, " " " specified, referred to.
 niahāne, the one who referring to.
 niahānevo, the ones who " "
 zeahāne, this one pointing to, of whom
 zeahānevo, 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
 hatahane, there, that (pointing forth)
 hanahane, " " (referring)
 zeahanevosz, pl. of above.

F. Organic Interrogative Pronouns.

nivā?, who? sing.
 nivāseo, who? pl.
 nivā zeto, who is this one?
 nivā tato, who is this one?
 mo né, is it the one mentioned?
 mo nah, is it that?
 mo zeto, this one? is this the one?
 mo tato, that one? is that the one?
 tāsevō, which is the one?
 ehovaeve, what kind of a person or thing is it? also whether male or female of a baby.
 nineevaevé, who art thou?
 nineevaevhemé, who are you?
 eneevaevé, who, what kind of person is he?
 enēhové, is he (she) the one?
 enēhovevo, are they the ones?
 tāsevōn, which are the ones?
 mo nsého, is this the one likely?
 māseo, isn't that the one?
 etoxtxevo, how many of them?

G. Inorganic Interrogative Pronouns.

henova, what is it?
 henovaeoxz, what are they? denoting "set of things" what are they together?
 hena, why? what? what for?
 henaexoz, why, what for are they?
 henova heto, what is this?
 " hato, what is that?
 hena heto, why, what for is this?
 hena hato, " " " "that?
 mo heto, this one? likely this?
 mo hato, that one? likely that?
 mo nsehan, is it the one?
 likely the one mentioned.
 mo hez, is it now?
 mo hen, is it the one mentioned?
 mo han, is it that there then?
 ensé, is it this way (referring)?
 etsé, " " " " (pointing)?
 tās, which is it? tāsensz pl.
 tasevoensz, pl. of above
 tasež 3rd. pers. exc.
 toxtoha, how much of it?
 etoxtanewosz, how many of them?

Bear in mind that some of the above interrogatives can be used in relative form, ex: evōxtanó henovaež hepaon, 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 rôle which these three vowels play in the verbal construction.

DISPOSITION OF THE VERB.

- A. The Coordinate Conjugation.
- B. The Subordinate Conjugation.

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-vōsan,	I see.
ni----	thou.	ni-	" thou seest.
e----	one.	e-	" one sees!
na----hemē,	we(exc.)	na-vōsan-hemē,	we see.
ni----hemā,	we(inc.)	ni-vōsan-hemā,	" "
ni----hemē,	you	ni-vōsan-hemē,	you "
e-----eo,	they	e-vōsan-eo,	they see!

The suffixes -hemē and -hemā have a whispered or evanescent final vowel. The diatrical mark can be dispensed with. The h sound in suffixes -heme and -hema is omitted in verbs ending with o, a, oe, ae, ē and x. thus:

na-hāeaname, we hunger; na-haōname, we pray;
na-pevetano-me, we are glad; na-anaome, we fall.
na-hoeme, we sit; napevaeme, we are good; na-asetoē-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. The eo of the 3rd. pers. pl. is pronounced eyo, the o almost inaudible.

Verbs ending with -eš are as follows:- ex: na-oveš, ni-oveš, eoveš, na-ovšeme, ni-ovše-ma ni-ovšeme, eovšen, I etc. lie down.

More often however, the pl. is formed thus:

na-ovše-	name,	we	lie	down	to	sleep.	(exc.)
ni-	"	nama,	"	"	"	"	(inc.)
ni-	"	name,	you	"	"	"	
e-ovšen		they	"	"	"	"	

It will be seen that the ending -eš changes the e in the pl. form and places it after the š. The endings in aeo, oeo in the 3rd. pers. pl. are pronounced as if written -ayo, -oyo, ehāmoxtaeo becomes ehāmoxtayo, they are sick; enasoeneo becomes enasoenooyo, 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. -tatose- " proceeding to reach at.
5. -eše- " 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 n sound has also a similar meaning as the Hebrew "Niph'al" 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. -tanše- " on at, process, while at.
13. -tše- " now, presently, thus a contraction of -zeheše-
14. -tótše- " now, at the very....
15. -monetotše- " just now,
16. -só- " still, yet, pending, continuing
17. -sónše- " still on.
18. -sónšena " still bent on in the process of, during.
19. -čšta- " reached, to full extent, area, amount, all over.

20.	-eštose-	"	will presently reach at or to.
21.	-tőeštose-	"	at the very point of reaching.
22.	-vās, vāxs-	"	completely fulfilled, at end.
23.	-ēve-	"	engaged in, effecting, taking place, dwelling on.
24.	-nee, nehev-	"	further on.
25.	-oxce-	"	in the habit of.
26.	-hae, oxhae	"	oftentimes, much.
27.	-am-	"	continuing, on forth.
28.	-nenov-	"	for a while.
29.	-nehe-	"	soon.
30.	-ōnehe-	"	immediately.
31.	-séhov-	"	suddenly.
32.	-mone-	"	recently, newly, firstly.
33.	-nista-	"	previously, beforehand.
34.	-nonotov-	"	in a hurry, haste, hastily.
35.	-tohoe-	"	often.

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-vōsanhema, " "
 ni- " heme, you see.
 e- vōsaneo, they ".

Past- Nà-mehosan, nì-mehosan, è-mehōsan, nà-mehosan-heme,
 nì-mehosan-hema, . è-mehosaneo, I, thou, he we,
 you, they love.

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

Preterit- This tense simply infixes -eše- after pronominal
 prefix and verbal stem, na-eše-vōsan, ni-eše-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: ns-zevōsan, thou
 shalt see; nsze-vōsan-hema, we shall see.

When infixes -ta-, -toe- -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 "vešc" 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 Intransitive 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; napevet'san=I fix well; na-hoeo-san= I come. The suffix -san implies also a drawing, continuity.

The group ending with a, implying a predicative, participle, present meaning, ex: na-haôna= I am praying, na-hâcana = I am hungering; na-havsevoë-ta= I am doing evil, etc.

The group ending with o, implying center, point, place, immediate action, ex: na-pevetano= I rejoice; na-zetoo = I look, center my sight; na-anao= I fall, etc.

The group ending with e, implying a being, manifestation, phenomena existence, ex: na-haônae= I am a prayer. The word "phenomena" is used here as antonym to "noumena", na-meoc= 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.
-oz,	"	become, (in a short time) epeveoz=it turns out well.
-ox, ax, ex,	"	cutting, part, through, swift action.
-eš, oes	"	perfect, perfected, over, done, lying.
-ēta,	"	to be doer.
-hess, zhess,	"	to be, take place, be from (it is the inorg. form of -hesta)
-hāa,	"	wind. ehāa= it winds, it is windy.
-ahāz, -ehāz	"	express, throw, thrust.
-ēna	"	snow, condition.
-ōva, -ōm,	"	liquid, fluid, water
-omao,	"	ground, surface
-tovao,	"	smoke.
-ēno,	"	savor.
-eva,	"	"wifed", having a wife.
-oó, ó	"	grass, plant, vegetation.
-ō, ōo,	"	sight, look out, in view, sight, space.
-staomen		
-sta, hesta,	"	condition, state, being.
-staha,	"	condition of heart, hearted.
-eha,	"	medium form, as ensomeha, it is boiling (water)
-oss,	"	cold, (or)
-aomoxta,	"	ice, frozen condition of inorg. objects
-onen,	"	teethed
-naeva,	"	armed (of arms and hands)
-heona,	"	hands
-āta,	"	feet.
-eoxta	"	legged
-éoss,	"	fingers or claws.
-ēs,	"	nosed
-ēsta,	"	eared
-ovess	"	growth of hairs
-āc,	"	haired, referring to hair
-evston	"	erected, constructed
-moxta,	"	feeling, napevomoxta - I feel good, I am well.
-ohas,	"	flame
-en, veneo,	"	visage, countenance.
-èn,	"	motion.
-ae	"	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 form, which are:
1. Ending with -tto, -etto, -ota.

These suffixes are added to the Intransitive form in the 3rd. per. sing. Thus: e-vōsan=one sees, evōsanetto= it sees; ehoc=he sits or is here; chota=it sets is here. The characteristic sign of the Impersonal is the suffix with -tto.

The plural of this -tto and -ta is -ttonsz and -ttansz, ex: -evōsanetttons=they(inorg.) see; ehotansz=they are there.

The suffix -etto is added mostly to intransitives ending with a consonant, and implies action. The e acts merely as a connective. Suffix -ta(either -āta, eta or ota) implies a state. When the verb ends with "ae" and "oe" it oftentimes drops the final e to add the suffix -tto or -ta.

2. Ending in -tove, for sing. and -tovensz for the pl. This suffix is used to convert nouns ending in -toz into a verbal form, ex: mesestoz=food; e-mesestovē=it is food; emesestovensz=they are food. Meātoz=gift; emeātovē=it is a gift. Thus the -toz changes into -tove. But this very ending is susceptible of taking the common impersonal suffix -tto, -ta, ex: emesestovetto = it acts as a food; emesestovetttons= they act as a food. Emeātovetto=it acts as a gift, emeātovatto= it has the quality of giving.

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

4. Ending in -cha or -a for the sing. and -chansz, -hansz for the pl. This implies a medium(neither active nor passive) ex: eakōmoeha= it is a bunch of water(pond); ensōmoeha= it is boiling; chastoeha= it is much of it; emātasōmoeha= it is in a state of reflection, it is a filmlike substance. These forms can also adopt the suffix -tto. ex: eakōmoehatto = it takes the form of a pool. Emātasōmato. it reflects, then it becomes active.

3. Transitive Form.

We call "transitive form" when 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	-ō, ōsan becomes	-ōmo for org. and -ōxta for inorg.
"	" -osan	" -oto " " " "
"	" -t'san	" -tovo " " " "
"	" -tan, -tano	" -tanotovo " " -ta " "
"	" -an, -en	" -ano, eno " " -ana, -ena "
"	" -ōva,	" -ōvoto " " -ōvoxz " org.

Most of the other intran. ending take -tovo, etovo, ovo, evo for the obj. " " " " " " " -ta, -eta, -a, -evota" " inorg.

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, ^{genitive}
 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.-----oho, " 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, -eta, for the inorg. are used, as: na-meto=I give to him; na-èsztovo= 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: naméovo=I find him (where he is) na-méa= I find it (where it is).

The suffix -aho, oho, ého has a causative-dative value, as: na-naho= I cause him to be dead= I kill him. The inorg. would be na-nàz= I kill it: na-ametaneoho. I cause life to keep one alive; napevoého= I do good to one, I cause him to (feel) well. The inorg. is: napevoész= I do good to it. Navoésetan= I rejoice; na-voésetan-oho= I keep him rejoicing. The inorg. form is: navoésetanoxz= I keep it rejoicing.

Whenever the verb implies "telling, declaring, counting as" the suffixes -amo and -oemo 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. nahossemo= I tell of him; nahosesta= I tell of it. napevōemo= I count him good; napevoesta= I count it good. naveoxzemo= I go with him; naveoxzemota= I go with it.

3. Transitive Form

1a. Regular form of the Transitive.

1b. 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 suff.

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: navōmā for navōmae, 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--ā(e) " na-vōm-ā=they see me.

I---thee, ni---az, Ex: ni-vōm-az= I see thee.
 Thee: we-- " , ni---azemenō " ni-vōm-azemenō=we see thee.
 he-- " , ni---a " ni-vōm-a=he sees thee.
 they- " , ni---ā. " ni-vōm-ā=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-----ā, " e-vōm-ā=he is seen by one.
 we--- " , na----on, na-vōm-on=we see one (inc.)
 One: we--- " , ni----on, ni-vōm-on= " " " (exc.)
 you-- " , ni----ovō, ni-vōm-ovō=you " "
 they- " , e-----ovō, e-vōm-ovō= they " "
 they are seen by him/le---āevo, e-vōm-āevo=they are seen by them

nameta = I am given to by one, navōma, I am seen by one.
 ni-meta = thou art given to by one, niyōma, thou art " "
 emeta = he is " " " " , evōma, he is seen " "
 nametaenon= we are " " " " (it) navōmaen, we are " " "
 emetaenon= they " " " " (it) evōmaevo, they " " "
 thou---us, ni---emenō ex: ni-vōmemenō= thou seest us.
 you---us, ni---emenō, " ni-vōmemenō= 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---ō ex: na-vōm-ō, I see them.
 thou- " , ni---ō " ni-vōm-ō, thou seest them.
 he--- " , e---ō " e-vōm-ō, he sees them.
 he by them, e---ā " e-vōm-ā he is seen by them.

** I --- you, ni---azeme. Ex: ni-vōm-azeme=I see you.
 We -- " , ni---azemenō. " ni-vōm-azemenō=we see you.
 YOU he--- " , ni---aevo. " ni-vōm-aevo=he sees you.
 they- " , ni---aevō. " ni-vōm-aevō= they see you.

From the above it will be seen that whenever the 2nd. singl 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 I---one. Ex: navōmo, namehoto, 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, -zého, -evo, -ovo, -no, and -oho. 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-vōm-e=thou--me; ni-vōm-eme=you see me; ni-vōm-emenō=thou, you see us.

-oto,	"	-oxe; ni-peox-e=thou despisest me; -oxeme=you--me; -oxemenō=thou, you us
-eto	"	-eš or heš, ni-heš= thou sayest to me; -hešeme,
-zeo	"	-tšē; ni-hoetšē, thou bringest me; -tšēme, -tšemenō
-evo	"	-eve; ni-mēstomeve, thou explainest to me; -eveme
-ovo	"	-ove; ni-ēsztove, thou sp. to me; -oveme, -ovemenō.
-no	"	-ne, nihestane, thou takest me; -nemenō.
-oho	"	-oxē, nipevetanox, thou makest me glad, -oxeme, -oxeme-
-aho	"	-ax, ni-naxe, thou killest me; -axeme-axemenō. no.

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

	ni-pevo-heš= thou doest good to me!	ni-ameo-tšē=thou leadest ^{me}
	ni-pevo-hešeme=you-----"	ni-ameo-tšēme=you-----"
Me:	na-pevo-éha= he-----"	na-ameo-zéha= he-----"
	na-pevo-éhā. they-----"	na-ameo-zhā=they-----"

	ni-pevo-éhaz= I do good to thee.	ni-ameoz-éhaz= I lead thee.
	ni-pevo-éhazemenō=we-----"	(ni-ameoz-éhazemenō=we-----"
Thee:	ni-pevo-éha=he-----"	ni-ameoz-éha= he-----"
	ni-pevo-éhā= they-----"	ni-ameoz-hā= they-----"

	na-pevo-ého= I do good to one.	na-ameoz-ého= I lead one.
	ni- " " =thou....."	ni- " " =thou...."
One:	e-pevo-ého= he....."	e- " " =he....."
	e-pevo-ehā= he is done good by one.	e-ameoz-hā=he is lead by one.
	na-pevo-éhon=we do good to one	na-ameoz-hon=we lead one. (ex.
	ni- " " " " " " "	ni- " " " " " " " (inc

[illegible]

eēsztov-aevo= they are spoken unto by one. eēsztō-evo=they are spoken to by one.
 eēsztov-āevo= " " " " " them. eēsztōevō " " "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 -oto and -ého become -eše and heše; verbs in -zeo become -tše, 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 -veše- or -no- is incorporated, for instance: I come to him with a horse=navešhoeotonotto mohēnoham. To avoid lengthiness and gain space, following abbreviations will be used hereafter: sg. =singular; pl. =plural; per.=person; in.=infixe; pre.=prefixe; af.=affixe; org.=organic; inor.=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. All the following endings are important.

ni-- notto, notto.	Ex: nimeze-notto, --notto, thou givest me one, them.
To ni--nov, --novō	ni " -nov, --novō= you give ""
Me one, na--enotto, --enotto.	nameta-enotto, --enotto=he gives ""
them, na--enov, --enovō	nameta-enov, --enovō=they give ""
<hr/>	
To ni--enotto, --enotto	nimetaz-enotto, --nimetazenotto, I give thee one, ...them.
them. ni--n, -----neo	nimetazemeno-n, --neo=we " " " "
ni--enotto, --enotto	nimetazenotto, --enotto=he " " " "
ni--enov, --enovō	nimeta-enov, --enovō= they " " " "

To	na--notto,--notto	nameto-notto,--notto=I give to one
One, one,	ni-- " "	one,...
them.	e--- " "	nimeto-notto,--notto=thou " " "
	na--on,---- oneo	emeto-notto,---emeto-notto,he " " "
	ni-- " "	nameton-on,---oneo=we " " " " " "
	ni--nov,--novo	ni- " " " " " " " " " "
	e---nov,--novo	nimeto-nov,---novō= you " " " " " "
		emeto-nov,---novō=they " " " " " "

To	ni--n,---neo	nimezemeno-n,--neo=thou givest to us one.
Us one,	ni--n,---neo	" " " " " " " "
them.	na--on,---eneo	namezen-on,----oneo=he gives " " "
	ni-- " "	ni- " " " " " " (inc.) " "
	na--oneo,--"	nametaen-oneo, --" =they " " " "

To	ni--enov,---enov	nimetaz-enov-enovō=I give to you one, ✓	them
YOU one,	ni--n,-----neo	nimetazemenon--neo=we " " " " " "	
them	ni--enov,---enovō	nimeta-enov,----enovō=he " " " " " "	
	" " " "	" " " " " they " " " "	

To	na--nov,---novō	nameto-nov,---novō=I give to them one, ✓	them
THEM one	ni-- " "	ni- " " " " =thou givest " " " "	
them.	e--- " "	e-- " " " =he gives " " " "	
	ni--non--noneo	ni--tonon -tononeo=we " " " " one them	
	ni--nov,--novo	nimeto--novo--novō=you give to them ✓	
	e--nov,---novo	emeto-nov,---novō =they " " " " " "	

To	Niveš-hoehox-e-notto---notto=thou comest to me with, by ✓	one, them
Me with		(in sense of instrumentality
one,		no association)
them	ni- " " -e-nov,---novō =ydu come " " " " " "	
	na- " -hoehota-enotto,--enotto = he comes " " " "	
	na- " -hoehot-a-enov,----enov =they come- " " " "	

To	Thee with nivešhoehot-az-enotto,---enotto= I come to thee with	by one-- them.
one		
them	niveš-hoehot-azemenon-n---neo =we " " " " " "	
	ni- " -hoehot-a-enotto---enotto =he " " " " " "	
	ni- " -hoehot-a-enov,----enov =they " " " " " "	

To	naveš-hoehot-o-notto,---notto=I come to one with one, them.
One	ni-- " " " " " " " " " " =thou comest to me, with one."
by one	e-- " " " " " " " " " " =he comes " " " " " "
them.	naveš-hoehot-on-on --- oneo =we come " " " " " "
	ni- " " " " " " " " " " inc. " " " " " "
	niveš-hoehot-o-nov-----novō =you come " " " " " "
	e- " " " " " " " " " " =they " " " " " "

To	niveš-hoehox-emenon,---neo	=thou comest to us with, by one
US by	ni- " " "noneo,---neo	=you come " " " " "
one,	naveš-hoehot-aenon ----oneo	=he comes " " " " "
them	ni- " " " " "	= " " inc. " " " " "
	naveš-hoehot-aenoneo----oneo	=they come to " " " " "
	na- " " " " "	" " " " " " " "

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

To	naveš-hoetot-o-nov,---novō	= I come to them with, by one, them
THEM by	ni " " " "	=thou comest " " " " "
one,	e- " " " "	=he comes to " " " " "
them.	naveš-hoehot-on-oneo, oneo	=we come " " " " "
	ni- " " " "	=we come "inc. " " " "
	niveš-hoehot-o-novo---novō	=you come to them " " " "
	eveš- " " " " "	=they " " " " " "

Notice that the per. sf. -eme becomes -enov; -azeme becomes -azenov, while the sf. -ovō 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, novō 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-meze	=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-enōz	=he gives those " " "
	nametae-nov	=they give " " "	nametae-novoz	=they " " " "

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

	nameto	= I give to one it;	nameto-noz	=I give to one those
To	ni- "	=thou givest to one " " "	ni- "	" " " thou givest" " " "
	e- "	=he gives " " "	e- "	" " " = he gives " " "
ONE it,	nameto-non	=we give " " "	nameto-nonsz	=we give " " "
	nimeto-non	=we " " " "	nimeto-nonsz	= " " " " "
	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
 US it, those. " =you give " " " , nimezemenonsz=you give " " .
 those. nametaenon=he gives " " " , nametae-nonsz=he gives " " .
 ni- " " inc. " " " , ni " " " " " .
 nametaen=they give to us it, nametaeneonsz=they " " " .
 ni- " " " " inc. ni- " " " " " "

To nimetazenov=I give to you it, nimetaz-enovoz=I give to you
 You it, those. those. nimetazemenon=we " " " " nimetazemenonsz= we give " " .
 those. nimeta-enov=he gives to you" nimeta-enovoz=he gives " " " .
 nimetae-novoz=they give " " nimetae-novoz=they give" " " "

To nameto-nov = I give to them it; nametonovoz= I give to them
 Them it those. those. nimeto-nov =thou givest " " " ni " = thou givest " .
 those. emeto-nov =he gives to " " " e- " = he gives " " .
 nameto-non =we give " " " nameto-nonsz=we give " " .
 nimeto-nov =you give " " " nimeto-novoz=you " " " .
 emeto-nov =they " " " " emeto-novoz=they " - " " "

From here on only one example for the 1.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: Nahochota= it comes to me; nahochotahoz=those come to me. nahochotaenon=it comes to us; nihochotaeneonsz=those come to us; nametaenoz=he gives those to me. nihochotaenov=it comes to you; nihochotaenovoz, those come to you.

4c. Active Voice with only Accusative Inor. Suffixes. wet it.
 na--a, -esz, oxz, Ex: navōxta; namanesz; nahōvoxz=I see, make, ✓
 ni--a, " " " ni- " " " ni- " " " thou seest, etc.
 it. e--a " " " e- " " " e- " " " =he sees, makes etc.
 na--anon, eszenon, oxzenon, ex: navōxt-anon; namanszenon,
 nahōvoxzenon=we - it. nov
 ni--anov, szenov, oxzenov, " nivōxtanov, nimanszenov, nihōvoxze✓
 = you--it.
 e--anov, szenov, oxzenov, " evōxtanov, emanszenov, ehōvoxzenov
 = they---it.

Na--anoz, -szenoz, -oxzenoz; ex: navōxtanoz; namanszenoz=I see, make those.
 THOSE: ni- " " " " ni- " ni- "=thou....
 e- " " " " e- " e- "=he.....
 navōxtanonsz, szenonsz, -oxzenonsz, navōxtanonsz, namanszenonsz, we.
 ni--anovoz, -anovoz, -szenovoz, oxzenovoz, navōxtanovoz,
 e-- " " " " e- " " " " " " =they.
 nimānszenovoz=you.....

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

Organic Sf.	Inorganic Sf.
--ōmo.....	becomes.....--ōxta
--ōseo.....	".....--ōsesz
--oto.....	".....--oxta
--omo.....	".....--oxta
--tovo.....	".....--ta
--tanoho.....	".....--tanoxz
--tanotovo.....	".....--tanota
--ano, eno.....	".....--ana/ena
--ō.....	".....--ōxta.
--ōvoto.....	".....--ōvoxz
--ého, éo, zeo.....	".....--ész, zész
--ovo.....	".....--a
--evo.....	".....--evota
--oho, aho.....	".....--oxz, àz.
--emo, eto (when implying v. of saying, declaring)	--esta (in verbis discendi)
--emo, (implying fellowship, comitative).....	--emota.
--eto.....	becomes.....--esz (except in v. disc)
--tamo.....	".....--zesta
--vamo.....	".....--vata
--tomo.....	".....--toxta.

Inor. sf. in --zesta will elide their -es in the pl. forms. Thus: napevaztanon instead of napevazestanon. The first is correct but of long enunciation. The same is the case with inor. sf. in-esz and -zész, ex: namanesz= I make it; namanszenon= we make it. Nahoeozesz= I bring it; nahoeoz'zenon= we bring it. In slow speech this elision does not take place, it would be then: namaneszzenon and nahoeozeszzenon-.

2b. The Reflective Voice of the Transitive Form.

1c. With Personal Suffixes

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

Navōm-àz = I see myself
 nivōm-àz =thou seest thyself
 evōm-àz =one sees oneself.

navōm-āzhemē= we(exc.) see ourselves
 nivōm-āzhemā=we(inc.) see "
 nivōm-āzhemē= you see yourselves.
 evōm-āzetto= it sees itself.
 evōm-āzettōnsz= those see themselves(inor.)

2c. With Accusative Inor. 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 -veše- or -no- are infixed, ex:

nametāz = I give it to myself,	nametāz-enoz= I give those to myself
nimetāz=thou " thyself	nimetāz-enoz=thou givest those thy
emetāz=he " himself	emetāz-enoz=he gives those to him.
nametāz-enon=we " ourselves	nametāz-enonsz=we give those " our
nimetāz-enov=you " yourselves	nimetāz-enovoz=you " " "your..
emetāz-enov=they " themselves	emetāz-enovoz=they " " "them..

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: navešepevetanohāz-enotto, --enotto= I am rejoiced, rejoice myself in, with, by one. nivešepevetanohāz-enotto, ---enotto=Thou rejoicest thyself in, by one..

e-	"	"	"	=he.....	himself	"	"
navešepevetanohāz-enon,	enoneo=we.....	ourselves	"	"	"	"
ni-	"	-enov.....	enovo	=you.....	yourselves.	"	"

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 Nimez etóve=thou givest to me thyself, thy person.
 to nimezenov etóvevo=you give to me yourselves, etc.
 me nameta hevetóv=he gives to me himself, etc.
 nametaenov hevetóvevo=they give to me themselves.

Self: nimetāz nitóve= I give to thee myself, my ownself, for my sake.
 to nimetazemenon =we " " " ourselves, etc.=nimetazemenon
 thee nitovan.
 nimeta hevetóve=he " " " himself
 nimetaenov hevetóvevo=they give to thee themselves.

Self: nameto nitóve= I give to one myself.
 nimeto etóve =thou givest to one thyself
 emeto hevetóve=he gives to one himself
 to nametonon nitóvan=we give to one ourselves.
 one. nimetonon etóvan=we, inc. " " "
 nimetonov etóvevo=you give to one yourselves.

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

Self nimetazenov nitóve=I give to you myself
 to nimetazemenon nitóvan=we give to you ourselves.
 you nimetaenon hevetóve=he gives to you himself.
 nimetaenon hevetóvevo=they give to you themselves.

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

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; -zeo becomes -zhan; -evo becomes -evan; or -on; -ho becomes -han; -ovo becomes -ovan or -on, ect.

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 -ehan in the passive take a long -ē or -ehe in the 3. per. Verbs ending in -to, -ho and -vo drop their t, h and v when changing their -an for -e or he, in the 3. per.

navōm-an= I am seen;	namehot-an= I am loved
nivōm-an=thou art seen;	nimehot-an= Thou art loved
evōm--e= he is seen;	emeho--he= he is loved(emeho--e)
navōm-anheme= we are seen;	namehot-anheme=we are loved.
nivōm-anheme= you are seen	nimehot-anheme= you are "
evōm--co= they " "	emeho--heo=they " "

All verbs ending in -vo(-ovo, -tovo, -omovo, -omevo, -evo and -aovo) 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.

naēsztov-an=ich bin angeredet,	naēsztōn=ich werde angeredet
ni- " =thou art spoken to;	ni- " =thou art spoken to.
eēsztó -he is " "	eēsztōhe=he is spoken to
naēsztov-anheme=we are spoken "	naēsztōnheme=we are spoken to
niēsztov-anheme=you " " "	niēsztōnheme=you " " "
eēsztó-heo=they " " "	eēsztóheo=they " " "

2b. With personal sf. and org. Accusative obj.
(sing and pl.)

These suffixes are the same as already exemplified, *-enotto* for the per. sg. and *-enon*, *-enov*, etc. for the pl. form. Ex:

namet--an--enotto, ---enotto = I am given one, ----- them.
ni- " " =thou art given " " " "
emez--enotto, ---enotto = he is " " " "
namet--an--enon, ---enoneo = we are " " " "
nimet--an--enov, ---enovō = you " " " "
emez--enov, ---enovō =they " " " "

3c. With personal sf. and inor. acc. obj. (sg. and pl.)

nametan, nametanenoz= I am given it , those.
ni- " ni- " = thou art " " "
emez, emezenoz = he is given " " "
nametanenon, nametanenonsz= we " " " "
nimetanenov, nimetanenovoz= you " " " "
emezenov, emezenovoz= they are " " " "

naveše-ēsztōn, navešeēsztōn-enoz= I am spoken to with it in what	is said, with those.
ni- " ni- " = thou art " " " "	
evešeēsztōhe, evešeēsztōhenoz= he is spoken to	" " " "
navešeēsztōn-enon, navešeēsztōn-enonsz= we are	" " " "
nivešeēsztōn-enov, nivešeēsztōn-enovoz= you	" " " "
evešeēsztōhenov, evešeēsztōhenovoz=they are spoken to	" " " "
eveše-ēsztōnov, evešeēsztōnovoz=	" " " "

4d. With the 3. per. suffix.

nameta= I am given to, by one;	navōma= I am seen by one.
nimeta= thou art given to, by";	nivōma= thou art seen by one.
emeta = he is given to " "	evōma= he is " " "
nametaenon= we are given " "	naveševōmaenonsz=we are seen by " "
	those. with those.
nimetaenov =you are. " "	" "it nivōmaevo= you are seen by one.
nimetaenovoz=you " "	" those, niveševōmaenovoz=you are seen " "
emetaenov=they " "	" it. evōmaevo=they are seen by one.
emetaenovoz=they " "	"those, eveševōmaenovoz=they " " "
	with those.

nametaenov= I am given it by them,	navōmāe= I am seen by them.
ni- " thou " " " " " "	ni- " thou " " " " " "
emetāenov=he is given by them, it,	evōmāe= he is " " " " "
nametaenon=we are given " " "	navōmaeneo= we are see " " "
nametaeneonsz=we " " " "those,	naveševōmaeneonsz=we are " " " "
	with them(by their means)
nimetaenov=you " " " " it	nivōmaevō=you are seen by them
nimetaenovoz=" " " " " those	niveševōmaenovoz=you are " " " "
emetāenov=they " " " " it	evōmaevō= they are seen by them
emetaenovoz=they " " " " those,	eveševōmaenovoz=they are " " " "

Above is exemplified with inor. acc. objects. Organic acc. object would take following suffixes:

nametaenotto= I am given by one, these or one.	
nametaenon= we are given " " "	nametaenoneo=we, - given by one, these
nimetaenov=you " " " " "	nimetaenovō=you are given " " " "
emetāenov=they " " " " "	emetaenovō=they " " " " "
nametaenov=I am given by them, " one	
nametaenovō=I " " " " " one or ones.	
nimetaenovoz=you are " " " " " "	
nimetaenovō " " " " " ones.	
emetāenov= they " " " " " one.	
emetaenovō= " " " " " ones.	

In relation with the Passive there is a form indicating a substantive objective form as:

navovistomosan= I am teaching
 navovistomoseoneve = I am taught, I am the object of teaching
 navēmo = I ask for one.
 evēme = he is asked for
 evēmevseoneve= he is the object asked for
 nameemo = I reveal one.

emeemevseoneve= 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.

naohātamo= I deem one powerful; naohātamahe =I am powerful.
 naheneenovoz=I know one; naheneenovahe= I am learned.
 naanovahe= I am sad; napevahe= I am good; nahavsevahe=I am bad, etc.
 Closely related to the passive endings in -ahe, there are those endings in -oe. These have a passive form but an active meaning
 ex: nahoeoe=I am arriving, nameoe=I am at war, I am waging war.
 Na-aseoe=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, 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.

-oxaxsan	becomes	oxaso	(org)	-axa	(inor)
-vaenxsan (also vâhen)	"	âno	"	-aha	"
-ônxsan	"	-ôn	"	-oha	"
-éxaxsan	"	-ex, -eš	"	-éxa	"
-enxsan	"	én	"	-éha	"
-aonxsan	"	-háe	"	-âha	"

After -âno, also the verbs in -mâno and ômâno 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 -aso, âno, -ôno, -ôno in this wise: -ôstaso, -ôstâno, -ôstôno and -ôstâno. 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. -âno denotes "by rule, order of voice, ex: naesenâno = I send him away (as a messenger, by order, etc.) natâevâno = I measure him, (with instrument) Sf. -ôno, denotes hitting, striking with instrument, as: naonâno = I spear him, naheškovôno = I prick him, naéno = I hew him (tree, stone, by cutting down). Sf. -éso, denotes severing part of the length of a body, especially either of its ends; ex: naéso = I cut off one. Sf. -èno refers mostly to action done to the face, or head by instr. as: navovèno = I wound one in the face. Sf. -âno refers to action by heat, fire, as: navônâno = I burn him. Bear in mind that the instr. endings -aso, nânâno, -âno, -ôno, -éso (not èno) and -âno will drop their consonant s and n whenever the final o is eliminated by other sf. Sf. -èno refers mostly to action done to face or head, by instr. as: navovèno = I wound one in the face. Sf. -âno refers to action by heat, fire, as: navônâno = I burn him.

1b. Transitive of the Instrumental Form.1c. With Active Voice and per.ssf.

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 -aso, -âno, -ôno, -éso and -âno lose their consonant s and n whenever their final -o becomes eliminated. Then to their -a-, â-, -ô-, and -â- the other per.ssf. are attached, as will be shown. Since -âno, ôno and -âno have the same sf. attached to their -â-, -ô- and -â- we give only one example of their form.

-aso, cut. -àno, measure, -òno, prick, âno, burn.
ni--x, thou me, nioxa-x; ni--he, nitâevâ-he niheškovohe
ni--xeme, you me, nioxâ-xeme. ni--heme, nitâevâ-heme;
niheškovoeme, etc.
ni-onêxâheme,
na--xe, he, me, naoxa-xe; na--hé, nataëva-hé; naheškovohe,
na--xê, they me, naoxâxê; na-hê, nataëvâ-hê, naheškovohe
onexâhê.

ni--xesz, I thee, nioxa-xsz, ni--hesz, nitāeva-hesz; niheško-
nionexâesz. vosz
THEE ni--xezemeno, we thee, -xâxezemeno, ni--hezemeno,
nitāevahezemeno; nionexâhezemeno
ni--xē, he thee, nioxa-xē, ni--hē, nitāeva-hē, niheškovō-hē
nionexâhē.
ni--xē, they thee, nioxa-xē. ni--hē, nitāeva-hē, niheškovohē,
nionexâ-hē.

na--so, I one, naoxa-so, na--ho, natāevà-no, naheškovò-no,
naonexâ-no.
ni--so, thou me, niōxa-so, ni--no, nitāevà-no, ni-" , ni-".
ONE e---so, he one, coxa-so, e---no, etāevà-no, cheškovò-no,
eonexâ-no.
na--son, we one, naoxâson, na--non, natāevà-non, naheškovònon,
--exâ-non.
ni--sov, you one, niōxâ-sov, ni--nov, nitāevà-nov, niheškovònov,
--exâ-nov.
e---sov, they one, coxa-sov, e---nov, etāevà-nov; eonexâ-nov,
niheškovònov.

[illegible]

ni--xezeme, I you, nioxâ-xezeme, ni--hezeme, nitâevâhezeme,
niheškovô-zeme.
You ni--xezemenô, we you, nioxâzezemenô, ni--hezemenô, nitâevâhezemenô,
nionexâ-hezemenô.
ni--xêvo, he you, nioxâ-xêvo, ni--hêvo, nitâevâ-hêvo, niheškovhê-
evô, nionexâ-hêvo.
ni--xêvo, they you, nioxâ-xêvô, ni--hêvô, nitâevâ-hêvô,
nionexâ-hêvô.

na--sō, I them, naoxa-sō, na--nō, natāevā-nō, naheškovōno
 naonexā-no.
 THEM. ni--", thou them, ni", ni", ni", ni", ni".
 e-- he them, e-", e-", e-", e-", e-".
 na--soneo, we them, nioxa-soneo nitāevā-noneo
 niheškovōnovō, nionexā-novō.
 e- " e- " e- " e- " e- "

Examples for verbs in -éso and -èno: naéso= I cut him off (part
 of the length)

nahevaèno= I cut him in the face.

	-éso	-èno.	
	ni--š, nié-š, ni--e, nihevahe-e	=thou....me.	
	ni--šeme, nie-šeme, ni--me, nihevaheme	=you "	
ME.	na--še, naéše, na--e, nahevaehe	=he "	
	na--še, naé-šē, na--ē, naheva-ē	=they "	

	ni--šsz, nié-šsz, ni--sz, nihevaesz	=I... thee
	ni--šezemeno, nie-šezemeno, ni--zemeno, nihevaezemeno	=we "
THEE	ni--še, nie-še, ni--e, nihevae-e	= he "
	ni--šē, ni--šē, ni--ē, niheva-ē	= they " "

	na--so, naé-so, na--no, nahevaè-no	= I..... one.
	ni- " ni- " ni- " ni- "	=thou "
ONE	e--- " eé-so e---" chevaè-no	=he "
	na--son, naé-son, na--non, nahevaè-non	=we "
	ni--sov, nié-sov, ni--hov, nihevaè-nov	=you "
	e---sov, eé-sov, e---nov, chevaénov	=they "

	ni--šemenō, nié-šemenō, ni--menō, nihevae-menō	=thou..us.
	" " " "	you... "
US.	na--šēn, naé-šēn, na--ēn, naheva-ēn.	=he "
	na--šēneo, naé-šēneo, na--ēneo, naheva-ēneo	=they.. "

	ni--šezeme, nie-šezeme, ni--zeme, nihevae-zeme	= I ... you.
	ni--šēvo, nié-šēvo, ni--ēvo, niheva-ēvo	= he.... "
YOU.	ni--šezeme, niešezeme, ni--zeme, nihevae-zemeno	=we "
	ni--šēvo, nié-šēvo, ni--ēvo, nihevaēvo	=he "
	ni--šēvō, nié-šēvō, ni--ēvō, niheva-ēvō	=they "

	na--sō, naé--so, na--nō, nahevaè-nō	= I.....them.
	ni-- " ni-- " ni-- " ni- "	=thou "
	e--- " e--sō e---" chevaè-nō	=he "
THEM	na--soneo, na--soneo, nahevaè-noneo	=we "
	ni--sovō, nié-sovō, ni--novō, nihevaè-novō	=you "
	e--- " eé-sovō, e---nenō, chevaè-novō	=they "

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..thee" the -e in sf. -esz is very short, sometimes scarcely heard.

nitāevahē =thou measurest me, nitāevahé =he measures thee.
 niheškovohē=thou prickest me, niheškovohé=he pricks thee.
 nionexāhē= thou burnest me, nionexāhé=he burns thee.
 niēs=thou cuttest me, niése =he cuts thee.
 nihevāē = thou cuttest my face, nihevāé=he cuts thy face.

niheškovohész = I prick thee, also nihekoesz or nihekosz.
 nitāevahész = I measure "
 nionenxāhész = I burn "
 nihevahész = I cut thee in 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 nihotász= I beat thee, instead of nihotahész. Very likely the same will happen to all the other forms, thus:

nitāevász, instead of nitāevahész. nihekosz, nitāevász instead nihekohesz, nionenxász, instead nionenxāhész.

The Cheyenne has a tendency to contract aes into as, oes into os which explains above changes. Languages like mountain shores or promontories, become "eaten" shortened.

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

It is not often for the Instr. Form to take objective sf. When it does, then -veše- is mostly incorporated in the verb, thus: niveš-hekohensz=thou prickest me with those. (Zeto mohènoham) niveše-hotahenotto= 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 -axā, -òno.....oha, -àno... aha, éso...éxā, -āno---āha. Thus: naoxa-xā, I cut it, natāevā-ha, I measure it, nahekoha- , I prick it, naé-xā, I cut it off. naonexā-ha, I burn it, nahekoha, naé-xā-ha, naonexā-ha=I...it
 ni-a ni " ni " ni " ni " " thou
 eoxa-xā; etāevā-ha, chekoha, cé-xā, eonexā-ha = he... it.
 naoxā-xānon, natāeva-hanon, naheko -hanon, ná-exanon, naonexā-non = we.... it.
 nioxā-xanov, nitāeva-hanov, niheko-hanov, nionexā-hanov, also nionexhanov= you..... it
 coxā-xanov, etāeva-hanov, cheko-hanov, cé-xanov, eonexhanov =they... it

We illustrate the pl. only with one of above verbs: naheko-hanoz=
I prick them.

naheko-hanoz= I prick those.

ni " " thou " "

e- " " he " "

naheko-hanonsz= we " "

nihe ko-hanovoz=you " "

ehoko-hanovoz = 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-xanon. This is especially the case with the combined form -ōstaso, thus: nitaxeōstxeme=you cut me, instead of nitaxeōstaxeme. The combined forms in -ōstaso, -ōstano, -ōstano, -ōstōno take the same ending as -aso, -āno, -ōno, -āno. Sf. -ōst implies a thrust, throw, sweep through space.

2b. With the Reflective Voice.

By substituting -ēs for -so, -aso, -āno, -ōno, éno, èno and āno, the reflective voice is formed. Really it is the same ending as in the form "I...thee" ex:

I-myself. naoxa-xēs, natāevā-hēs, naheko-hēs, naé-šes, nahevachesz.

nionexā-esz. thou-self. ni- " ni- " ni- " ni- " ni- "

We selves. naoxa-xeszheme, natāevāheszheme, nahekoheszheme, naéšeszheme, naonexāheszheme.

They " eoxa-xeszeo, etāevāheszeo, ehoko-heszeo, eéšeszeo, evoveszeo, eonexāheszeo.

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. naoxaso= I cut one in two, becomes naōxhen(transient) or

naoxae,(stative)= I am cut in two.

nataēvāno= I measure one, " nataēvahen(") nataēvae(")=I am measured.

nahekōno, naheškovoevōno= I prick one " naheškoevohen= I " pricked.

naéso= I cut part of one " naēshen or naés = I am cut.

navovēno= I cut his face, " navovehen(") or navoveae(") =I am cut in the face.

naonexāno= I burn him, becomes naonexāhen(") or naonexāe(")= I am burnt.

Ex:

naheškovoevohen= I am pricked,	naonenxáe = I am burnt.
ni- " thou	ni- " thou "
eheškovoevohe = he is pricked,	eonenxáe = he is burnt.
naheškovoevohenheme "	naonenxáeme= we "
ni " you "	ni- " you "

eheškovoevoheo=they are pricked, eonenxayo ÷ they "

Remarks. The sf. -hen is very short, so that the word is pronounced like this: nataevân(passive) naheškovôn, naonenxaôn.

In connection with the passive object ending in -coneve, the

Inst. verbs are thus contracted:

-aso becomes -xeo -xeoneve as evovesxeoneve- he is cut up, a cut up one, vovesxeo = a slice.

-ano becomes -aheo, as nataevâno= I measure one. tâevahao= rule.

Verbs ending in -ax become -xeo, -òno becomes ohec or ôo as nahekòno, I prick one

Passive of the Inorganic

etâevahensz = those are measured etâohensz " " cšhekonxpohensz
those are locked, eéšensz, those are cut, cox'xensz, those are
cut, split, eonexâensz, 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 -ōst-added usually to the verbal stem, for ex: nataxassō= I gash one nataxeōstasso= " " with a sweep. nataxeōstax; inor.

naheškovoevôno= I prick one (with a thorn)

naheškovoeōstòno= " " instantaneously naheškovoeōstoha= ino " "

nataevâno = I measure one nataevâōstâno =or. " " in a flash.

nataevaōstaha= inor. it " "

**

The passive form of -asso, -éssō, -èno and -òno- is usually: -ax, -éš and oéš; eoxaxeo=they are cut in two; eoenstanéš= he has both knees cut off. eóseveexanéš=he has his eyes plucked out. eheškovoeš= he is pricked. This has reference mostly to 3rd. per.

The passive form of such verbs when action is instantaneous is as follows: naheškovoeōstòno = I prick one instantaneously, eheškovoeoéšéš= he is pricked. " navoveōstòno= I cut his face " evoveoéšéš = his face is cut " naóseveexanèno= I pluck out his eyes naóseveexaneōstòno= " " " (instant eóseveexaneōšéš= he has his eyes plucked out."

**naonexâno= I hurt one by fire naonenxaōstâno= I hurt one by fire (in a flash). naonenxaōstâha= (inorg.)

navovèno= I cut one in the face. navoveōstòno= (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: eo^oxe^ostax= it (org.) is torn by gust of wind. eo^oxe^ostaha= " (inor.) " evoh^ooe^ostax= it is a flash of light (org.) (lightning) óóenestoz= blindness, óóene^ostahestoz= instant blinding. evon^omeoz= it is engulfing (water) evon^ome^ostahestov= it is an instantaneous engulfing, eo^oase^ostaha (from eo^oaseoz= it shines, burns, suddenly, is resplendent. evokomo^oeva^ostax= his skin becomes instantly white. Endings in -ōmāno refer to scalding with liquids-ōmācha.

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

I, etc. na^oxa-xe, natā^ovā-he, naheš^okovo-he, naé^o-še, navov-e,
by na^onenxā-he= I; by one.
One. ni- " ni- " etc. etc. thou " "
 eo^oxa-xē, etā^oeva-he, cheš^okovo-he, eé^o-šē, evov^o eo^onenxā-he=he " "
 na^oxa-xēn, natā^oevā-hēn, naheš^okovo-hēn, naé^o-šēn, navov-ēn
 na^onenxā-hēn= we " "
 ni^oxa-xēvo, ni^oheskovo-hēvo, nié^o-šēvo, nivov-ēvo
 ni^onenxā-hevo= you.
 eo^oxa-xēvo, etā^oevā-hēvo, cheš^okovo-hēvo, eé^o-šēvo, evov-ēvo,
 eo^onenxā-hēvo= they " "

 na^ooxā-xē, natā^oeva-hē, naheš^okovo-hē, naé^o-šē, navov-ē,
 na^onenxā-hē = I, by them.
I, etc. ni- " ni- " etc. etc. thou " "
by e- " e- "
them na^ooxa-xēneo, natā^oeva-hēneo, naheš^okovo-hēneo, naé^o-šēneo,
 navov-ēneo, na^onenxā-hēneo= we by.
 ni^ooxa-xēvō, natā^oeva-hēvō, nié^o-šēvō, ni^oheskovo-hēvo, nivov-
 ēvo, ni^onenxā-hēvō= you- them.
 eo^oxa-xēvō, etā^oeva-hēvō, cheš^okovo-hēvō, eé^o-šēvō, evov-ēvō,
 eo^onenxā-hēvō= 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: nanstanšena= I am with a knee cut off, naevxtanešena=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, -éo, -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: navōmo= I see one.
2. Imperative " " vōmehā=see him!
3. Hortative " " nševōmacha=let one see me!
4. Negative " " nasaavōmohe= I do not see one.
5. Hypothetic " " movōmōvo= he likely sees one.
6. Interrogative " " navōmohe? = I see one?
7. Attributive " " navōmosz, I am said, supposed to have seen one.
8. Subjunctive " " navōxtano=I saw it, then or there, now.
9. Genitive-Possessive" navōmamo= I see his, of one.
10. Genitive -Procurative" namanstomevo= I make it his.
11. Estimative " " napevatamo= I deem one good.
12. Comitative " " naveoxzemo= I go with one.
13. Relationship " " nahchenoz= he is my father.
14. Accusative " " nanomāzenoz= I steal one.
15. Mental " " napevetan= I rejoice.
16. Desiderative " " navōmatanotovo= I desire to see one.
17. Stative or Predicative, nahāmoxtae= I am sick.
18. Persuasive " " napevevamo= I persuade one to be good.
19. Declarative " " napevhossemo, napevooto=I declare one good.
20. Mediative " " nameavomotā= I give for one.
21. Substitutive bestowing, namanstootā= I make for one, to bestow unto, one.
22. Dative " " namanstoovo= I make unto one.
23. Causative " " nanaozesého= I cause one to sleep.
24. Imparting suff. -aho, -ého and -cho.
nanaho, I kill one, napevoého, I do good to one;
napevetanocho, I impart joy to one.
25. Transient, namezevaeno, I hand over to one for the time being, the moment, interval, let him have it for a while, not actually, not fully so.
26. Become, epeveoz =it turns good.
27. Stative, nahaona, I am praying.
28. Actual, naanao, I fall. In the act, actually -ao refers to speed or force.
29. Acting, behaving, namaseztovo, I behave politely towards one.
30. Verbal suff-hasen, naoxevoehasen, I dash to pieces.
31. " " -eta, navèpananeta, I am light(weight)refers to stature, "gestaltet so"
32. " " -nōhe, napevenōhe, I have a goodly appearance.
33. " " -eve, nahetanve, I am a man.
34. " " -oenā, naootomoenoto, I fill it, one.
35. With Suffix -éhassen, -chaz, -esemo, -eha, these verbs denote a layer surface.
eakōmoeha = it is a pond.
epapanocha= it is in layers
epapanoeš= it is covered(full of) with, spattered
see verbs in -ōve(water)

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Intr.	Form:	navōsan= I see.
Imp.	"	evōsanetto=it sees
Tr.	Act.	navōmo= I see one.
Tr.	Refl.	navōmāz= I see myself.
Tr.	Pas.	navōman= I am seen.
Inst.	Act.	naoxaso= I cut one (split with knife)
"	Refl.	naoxaxesz = I cut myself.
"	Pas.	naoxahen, naoxae = I am cut, first in passive, second stative.

ninx- " come hither ninxemesesz = come hither to eat!
 vena- " be at it, venaesz = be at it speaking!
 venanše- " be at it, venanšnacenz, be at it praying!
 ševe- " hasten, ševeneševsz = hasten to do it!
 ta- " implying forward motion, go, taaseoxzz = go away!
 he- " for to, nizeoxzz na hevehoxtoz = come "for to" see it!
 some times "he" is combined with "ta" or "ni", tahe=go, for to;
 nixhe= 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 of time or distance between the telling and doing of the action, for instance: nimezeo māp= 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: hoxtahaovō= 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: nimezaes=er sollte 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.,	vehōsansz,	see thou
"	"	"	-----e,	"	"	pl, vehōsane, see you .
Mediate	"	"	-----eo,	"	"	sg., vehōsaneo, thou them
"	"	"	-----chen,	"	"	pl., vehōsanehen, you/ there

4a. Imper. Modal Form for the Tr.

1c. = Active Voice.

The Imper. sf. being the same for the verbal endings in -mo, -eto, -oto, -eho, -zeo, -evo, -ovo, -no, -oho (or. aho), we exemplify only with a few. Bear in mind how the Imper. is made. The former explanation 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,	vehōmsz=	see thou me;	hešsz=	say thou to me;	mehoxsz=	love thou me!
----e ;	vehōme =	" you "	heše =	" you "	mehoxe =	" you "!
----ehā;	vehōmehā=	see thou him;	hešchā=	say thou to him;	mehoxehā=	love thou him. him
----a;	vehōma=	see you "	heta=	say you to him;	mehota=	love you
---emenō,	vehōmemenō=	see thou us;	hešemenō=	say thou to us,	mehoxemenō=	love---us!
---- " "	" " "	" you "	" " "	" you "	" " "	" " "
----ēnan;	vehōmenanō=	see thou them,	hešenānō=	say thou to them;	mehoxenānō=	love---
----a	vehōma=	see you them;	heta=	say you to them;	mehota=	love you them!

Following is the same, only arranged differently.

	---sz,	vehōmsz=	see thou me,;	hešsz.	=	say thou to me,	mehoxsz=	love thou me!
	-e,	vehōme=	" you "	heše=	say you to,	mehoxe=	love you "us	
Me,	--emenō,	vehōmemenō,	hešemenō,	mehoxemenō=	see,	say,	love thou	
Us	-- "	"	"	"	"	"	"	you

- ehā; vehōmehā, hešehā; hoeotšehā=see, say, , bring him
 ---a; vehō-ma; heta; mehota; hoeoza=see, say, love, bring thou him.
 ---enano; vehōmenano; hešenano; mehoxenano; hoeotšenano=thou=them!
 ---a; vehōma; heta, etc.= see, tell you them.

2d. Subjunctive or Mediate Imper.

- eo; vehōmeo= see thou me, then; or there, hešeo= say thou
 to me them, mehoxeo= love thou me then, there
 ----ehen; vehōmehen=see you me; then or there, hešehen=say thou to
 me, then or there; mehoxehen=love you me, then there
 ----emenō; vehōmemenō= see thou (or you) us, then or there.
 mehoxemenō=love thou (or you) us then, there.
 ----ō; vehōmō= see thou him; hetō= say thou to him; mehotō= love
 thou him, then. etc.
 ----ohen; vehōmohen; hetohen. mehotohen; peotohen; hoeozohen=see, say,
 love, hate, bring you him.
 ----ōn; vehōmōn; hetōn; mehotōn; peotōn; hoeozōn=see, say, love,
 hate, bring thou them!
 ---ohen; vehōmohen; 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 vosanettonehā, let it be seen, tataonehā, let it be opening, akōmoechanehā, 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; vōxtoz=see thou it! --om; vōxtom=see you it

Mediate Imp. --omeo; vōxtomeo=see thou it, then! " " --omahen,
 vōxtomahen = see you, it then

Ending in -esz (as navōsesz= I show it).

Immediate Imp. --esz; vōsesz= show thou it, then!

" " --esze; vosesze= " you " "

Mediate " " --eszeo; vōseszeo= show thou it, then!

" " --eszehen; vōseszehen=show you it, then!

Ending with -zesz as nahoeozesz= I bring it.

Immediate Imper. --zesz; nixhoeozesz= bring it here! etc. same
 as verbs in -esz.

Ending in -oxz in -oxz as nahoemaoxz= I make a law for it.

Immediate Imper. ---oxz; hoemaoxz, make thou a law for it!

---oxz; hoemaoxz= " you " " " " " "

3d. Imperative with Reflective Voice.

Immed. Imper. --āzz; vehōmāzz= see thyself!

" " --āz; vehōmāz= see yourselves!

Med. " " --āzeo; vehōmāzeo=then see thyself!

Mediate Imper. --āzchen; vehōmāzchen=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

Immed. Imp.	--àz(or axz);	meaàz=	give thou it (also give thou him ^{away} ✓)
" "	--a	meaa=	" you it " " you " "
Mediate	--o	meao=	" thou it, then!
" "	--hen	meahen=	" you it, then!

Ex: in -o: zetooxz=look at it, thou! zetoo= look at it, you!
zetoo = look at it, then! zetoochen= " " " then!

Imperative of the Instr. Form.1 c. 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: nioxax=thou cuttest me in two, becomes oxaxsz=cut thou me in two! nitāevahe=measure thou me ". tāevāsz=measure thou me! nihekohe=thou prickest me! hekōsz=prick thou me! niéss=thou severest me, ". éssz=sever thou me! nionenxāhe=thou burnest me, ". onexāsz=burn thou me! nivove=thou cuttest my face, "

vovesz=cut thou my face! The ending -ōstaso, -ostāno, -ostōno, -ōstāno 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: nataxeōstaso, becomes nitaxeōstax=thou cuttest me, taxeoōstaxsz=cut thou me!

" " nitaxeōstxemenō=thou " us; taxeoōstxemenō=cut " us!
etc. etc.

Immediate Imperative.

--sz, oxaxsz, tāevāsz, éssz, vovesz, onexāsz=cut, measure, sever, cut face, burn, thou me.

--e, oxaxe, tāevāhe, éše, hevaehe, onexāhe=cut, measure, etc. you me.

--emenō, oxxemenō, tāevāhemenō, ešemenō, hevahemenō, onexāhemenō=thou us!

--" " " " " " " =you us!

--chā, oxxehā, tāevāhā, éschā, onexāhā=cut, etc. thou him!

--enānō, oxxenānō, tāevāhēnānō, éšenānō, hevae, onexāhēnānō=thou them!

--ē, oxxē, tāevāhē, heškovohē, éšē, hevae, onexāhē=cut, measure, etc. you him-or them!

Mediate Imperative

- eo, oxxeo, tãevaheo, êŝeo, hevaeo, onexâheo=cut, measure, etc.=
thou me, then!
--ehen, oxxehen, tãevahen, êŝehen, hevahen, onexâhen= cut, etc.
you me, then!
--emenõ, oxaxemenõ, tãevahemenõ, hekohemenõ, êŝemenõ. hevaemenõ,
onexâhemenõ= thou us or you us!
--õ, oxaso, tãevànõ, = cut, measure, etc. thou him, then!
--õ, oxassõ, tãevànõ, heŝkovònõ or hekònõ, êŝõ, hevaènõ, onexânõ=
cut, measure, etc. thou him, then!
--õn, oxasõn, tãevànõn, heŝkovònõn or hekònõn, êŝõn, hevaènõn,
onexânõn=cut, etc.=thou them!
--ohen, oxsohen, tãevànohen heŝkovònohen, or hekònohen, êŝohen,
hevaènohen, onexânohen=you him or
them

Instr. Imper. with only Inor. Suffixes.

Remark: It is important to know that all inorg. endings in -aa,
-ea, -aha, -oha will become -oxz in the Imperative. Thus
naasetao= I drive him away, nanoxzeo, natãevànõ, naheŝkovònõ, or
nahekònõ, become:
naasetaa= I drive it away, asetaoxz= drive thou it away! asetaom=
you it!
nanoxzea= I seek it, noxzeoxz= seek thou it! noxzeom=seek you it!
naheŝkovoha= I prick it, hekoxz= prick it! hekome= prick you it!
natãevaha= I measure it, tãevaioxz=measure thou it! tãevahomẽ=you it!
naonexâha= I burn it, onexâioxz= burn it, onenxâmẽ=burn you it!

Immediate Imperative.

- oz, oxkoz, tãevioxz, hekioxz, éxoz, onexâioxz, =cut, measure, etc. thou
-omẽ, oxxomẽ, tãevahomẽ, heŝkovomẽ, éxomẽ, onexâmẽ=cut " " you it! it

Mediate Imper.

- omeo, oxxomeo, tãevahomeo, hekameo, éxomeo, onexâmẽo=cut, " " then
-omahen, oxxomahen, tãevahomahen, heŝkovomahen, éxomahen,
onexâmẽahen= 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, tãeváheshzz, hekoheshz, hevaheshzz, onexâheshzz=cut etc.✓
--oxxeszz, tãeváheshz, êŝeshz, hevaheshz, onexâheshz=cut, etc. yourself
--oxxeszz, tãeváheshz, êŝeshz, hevaheshz, onexâheshz=cut, etc. yourselves.

Mediate Imper.

-eo, oxxeszeo, tāeváheszeo, heškovoheszeo, éšeszeo, onexâeszeo= cut thyself, etc., then!
 -ehen, oxxeszehen, tāeváheszehen, heškovoeszeheñ, éšeszehen, onexâeszehen=cut yourselves✓ then

3c. Passive Voice.

The Imperative is hardly ever used in the passive voice of any Verbal form.

Immed. Imper.

-sz, oxxhensz, tāeváhensz; hekohensz, etc. be those cut, etc.etc.
 oxacsz, tāeváesz, heškovoeasz, hevaeasz, éšenaesz, onexáesz= be thou a cut one, etc.
 e, oxaxhen, tāeváhenē, hekohenē, etc.=be you cut, then there, etc.
 oxae, tāeváe, hekoeae, éšenae, voveae, onexáe=he you cut, etc!

Mediate Imper.

(mostly obsolete)

hen, oxaxhenhen, tāevá, hekohenhen, etc.=he you cut, then, etc.
 eo, oxaeo, tāeváeo, hekoeaeo, éšenaeo voveaeo, onexáeo=be thou cut.
 hen, oxahen, tāeváhen, hekohen, éšenahen, voveahen, onexáhen= 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 sf.

Hortative Mode of the Intrans. Form.

Immed. Hortative. ehā, vōsanehā=let him see!
 " " enanō, vōsanenanō=let them see!
 Mediate " es, vōsanes= he is then to see.
 " " evoes, vōsanevoes=they are then to see.

For verbs in -a and -o:

Immed. Hortat. --ha, meaha=let him give! zetōoha=let him look!
 " " --voha, meavoha=let them " zetōovoha=" them then look!
 Med. " --es, meaes=he then is to give! zetōoes=he is then to "
 " " --voes, meavoes=they then are to give! zetōovoes=they " let them then give.

Hortative Mode of Impersonal Form.

The Hortative sf. is attached to the common ending of the impersonal.

Immed. Hort. --nehā, vōsanettonehā=let it see! mesestovenehā=let it be food!
 " " --nevoha, vōsanettonevoha=let them be seen! mesestovenevoha! "them" !

Mediate " --nes, vōsanettonēs= it is then to see!
 " " --nevoes, vōsanettonevoes=they then are to see! etc.

Hortative Mode of the Transitive Form.

Active Voice.

Immed. Hort.--aeha, nī-metāeha=let him give to me!
 " " --aevoha, nī-metāevoha=let them give it to me!
 me. Mediate Hortat.--aes, nīmetāes=he is then to give to me!
 Er sollte mir geben!
 " " --aevoes, nīmetāevoes=they are then to give to me!

Immed. Hortat. -taha, nšemetātaha=let him give to thee!
 or to you! (-nše-denotes jussive,)
 thee. Med. " -taes, nše-metātāes=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: nšemetātavoha and nšemetātāes!

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

natanševōmo=let me see him! nitanševōmon=let us see him! I must,
 require to see him
 natanševōmō= let me see them! nitanševōmoneo=let us see them!
 nitanševōmaz=let me see thee! nitanševōmazeme=let me see you!
 I demand to see you.
 nitanševōmazemeno= let us see thee or you!

us. Immed. Hortative.--emenoha, nīvehōmemenoha=let you see us!
 Med. " --emenoes, nīvehōmemenoes=you then shall see us!
 --nīvehōmaencha=let him then see us.

With Inorganic Suffixes.

Immed. Hort. --oha, vōxtōha=let him see it, them
 --omevoha, vōxtomevoha=let them see it
 --ehā, hoozeszehā let him bring it. (for verbs ending
 in -sz or -z)
 --evoha, hoozeszevoha=let them bring it! sehen
 Med. " --oes, vōxtōes=he is then to see it=er soll es dann
 --omevoes, vōxtomevoes=they are to see it=sie sollen
 --es, manszes=he shall make it=let him make it!
 --evoes, manszevoes=they shall make it=let them make it.

Reflective Voice.

This voice simply adds to its suffixes the hortative sf.
-ehā, -evoha.

Immed. Hort. --ehā, metāzehā=let him give to self!

--evoha, metāzevohā=let them give to selves!

Med. " --es, metāzes=let him give to self=he is to give to self! them.

--evoes, metāzevoes=let them give to selves, they are then to give to selves.

Passive Voice

Immed. Hort. --ehā, vōmehā= let him be seen!

--vōmenehā= let it be seen!

--evoha, vōmevoha=let them be seen!

--vōmenevoha= let them be seen(inorg.)

Med. " --es, vōmes=he is to be seen=let him be seen!

--vōmenes= it is to be seen=let it be seen!

--evoes, vōmevoes=they are to be seen=let them be seen!

--vōmenevoes= " " " " "(inorg.)

Passive forms ending in -ae or -oe attach to it -hā, vohā for the
Immed. Hort. and s, -voes for the ending in a or o.

From nahāmoxtae, I am sick, hāmoxtaeha=let him be sick!

" " " hāmoxtaes=he then is to be sick!

" " " hāmoxtaev=let them be sick!

" " " hāmoxtaevoes=they are to be sick!

" nahozeohe, I work hozeoheha= let him work!

" " " hozeohevoha= " them "

hozeoēs= " him, then work.

hozeoevoēs= " them " "

" nahaōna, I pray, haōnahā=let him pray!

" " " haōnavohā=let them pray

haōnaēs=let him then pray

haōnavoēs= " 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. -ehā, oxaxeha, tāevaehā, heškovoehā, éšehā,

him, " hevacha, onexāehā=let him, me

them " " -evoha, oxāxevoha, tāevāhevoha, éševoha, onexāevoha= let them me.

Med. " -ēs, oxāxēs, tāevāhēs, hekohēs éšes, hevaēs,

onexāēs=let him cut me then, etc.

" " -evoēs, oxāxevoēs, tāevahevoēs, heškovohevoēs, éševoēs, onexāhevoēs=let them " "

-saa-heme na-saa-messheme- we
 -saa-heme ni-saa-messeheme-you
 -saa-heo e-saa-messe-heo- they

Verbs ending with -a and -o make -aheme and ahee for the negative of pl. per. ex : nasaahaônaheme=we do not pray, nasaapevetano-heme=we are not glad, esaahaônaheo=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-saavōsanetthan=it does not see. esaavōsanetthanhensz= they do not see.

-otta becomes esaahotahan= it is not there.

esaahotahanhensz= they are not there.

-tove " -tovhan and -tovhanehensz, esaamesestovhan=it is not food.

-nove " -novhan and -novhanehensz, esaanenovhan= it is not said.

-eha " -ehahan and -ehahenehensz, esaa-akōmoehahan=it is not a pond.

-oz " -ozehan " -ozehanehensz, esaapeveozehan= it does not turn out well.

-o " -han " ohanehensz, esaanhesschan= it is not so.

-hāa " -hāhan, esaa-hāhan= it is not windy.

Negative Modal Form of the Transitive.

not -saa--é, ni-saavōmé=thou dost not see me.

me -saa-eheme, ni-saa-vōmeheme= you do not see me.

-saa-he, nasaavōmahe=he does not see me.

-saa-heo, nasaavōmaheo=they " " " "

-saa-é ni-saavōmazé= I do not see thee.

we " " "ni-saavōmazeheme

-saa-hēno nisaavōmazehemeno= we do not see you, thee.

-saa--hē, nisaavōmahe= he does not see thee.

not -saa--heo, nisaavōmaheo= they do not see thee.

thee

one --saa--he, nasaavōmohe= I do not see one.

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

-- " " e- " mohe= he " " "

--saa--hen nasaavōmohen= we do not see one.

--saa--hev nisaavōmohevo= you do not see one (contracted into -vōmōvo)

--saa--hevo esaavōmohevo= they " " " " " "

The -ohe contracts to the ô sound in rapid speech.

Not --saa--heno, nisaavōmeme-heno=thou or you do not see us.
 us --saa--hen, nasaavōmahen=he does not see us.
 --saa--heneo, nasaavōmahenō=they do not see us.

--saa--eheme, nisaavōmazemeheno=I or we do not see you.
 not --saa--hevo, nisaavōāhevo=he does not see you.
 you --saa--hevō, nisaavōmahevo=they do not see you.

--saa--heo, nasaavōmoheo= I do not see them.
 --saa--heo, nisaavōmoheo=thou " " " "
 not --saa--heo, esaavōmoheo= he " " " "
 them --saa--heneo, nasaavōmoheo=we " " " "
 --saa--hevō, nisaavōmohevō=you " " " "
 --saa--hevō, esaavōmohevo=they " " " "
 --nasaavōmōo, nasaavōmōneō, nisaavōmōvō 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 -notto, -nov, -noz and novoz, thus:
 nisaameze-henotto=thou dost not give him to me.
 nisaameze-henov=you do not give him to me.
 nisaametaze-henotto=I do not give him to thee.
 nisaametazemehenon=we do not give him to thee or you.
 nasaameta-henotto=he does not give him to me.
 nasaameta-henovoz=they do not give those to me.
 etc. etc. etc.

2c. With the Inorganic Suffixes.

--saa--che(contract into ō) nasaavōxtōhe or nasaavōxtō=I do not see it. The same endings for the 2.and3.per. sg.(thou and he).
 --saa--chenon(contract into-ōnon) nasaavōxtōchenon or nasaavōxtōnon=we see it not.
 --saa--chenov(" " -ōnov), nisaavōxtōchenov " nisaavōxtōnov=you see '
 --saa--chenov(" " -ōnov), esaavōxtōchenov=they see it not.

For the plural of above suffix, -oz is added, thus:
 nasaavōxtōhenoz or nasaavōxtōnoz=I do not see those.
 nasaavōxtōhenonsz or nasaavōxtōnonsz=we see those not etc. etc.

2d. With the Reflexive Voice

--saa--é, nasaavōmāzé=I see myself not, same ending for the next two persons.
 --saa--eheme, nasaavōmāzeheme=we see not ourselves. sometimes contracted in āzheme.
 " " nisaavōmāzeheme=you " " yourselves.
 --saa--ehec, esaavōmāzehec=they see not themselves.

3d. With the Passive Voice.

--saa--é, nasaavō-mané=I am not seen. -- " " nisaavōmané=thou art not seen.
 --saa--ehe, esaavōmehe=he is not seen.

--saa--cheme, nasaavōmaneheme=we are not seen.
 --saa--cheme, nisaavōmaneheme=you are not seen.
 --saa--cheo, esaavomcheo= they are not seen.
 The 3 per. sg. and pl. of the inorg. forms the negative in this wise:
 --saa--chan, esaavōmehan=it is not seen, esaavōmehanchensz=they are not seen.

2c. Instrumental Form.

nasaa-éxohe, I do not cut it, nasaa-éxohenon=we do not cut it.
 nasaa-ta evahohe, I do not measure it, nasaa-tāevahohenon= we " " "
 nasaa-tāchohe, I do not bore it, nasaa-tāchōnon, we do " " "
 nasaahēkohōnon, we do not prick it, nasaahēškovohē= I do not prick ✓
 nasaavonhāho, I do not burn it, nasaavonhāhonon, we do not " " it,
 nasaaetochohe, I do not fill it, nasaaetochonon, we do not " " "
 esaa-ešehan, it is not cut, " " " " "
 esaataēvahehan, it is not measured, esaahēškovohēhan " " "
 esaahēškovōhan, it is not pricked, esaa-vonhāhehan, it is not burned
 esaa-etoehan, it is not filled, nasaa-tāevahē, he does not measure me.
 nasaa-tāevahēo, they do not measure me.
 nasaa-onexāhē, he does not burn me, nasaa-hēškovohēhen, 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 -vé, we do not exemplify it, except in a few instances. Nivévehōme=do not thou see me, evévchōmo= he must not see one. The 3. per. is scarcely in use, it is mostly used when 1. per. speak to another one. Nivémesse=do not eat. Nszevéncševe=do not do it! etc. etc.

When denial is implied infix -éz-^{is} 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: nasaaézévōmohe=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 navōsané= likely I see,	mo nahaōnahe= likely I pray.
mo ni- " " thou "	mo ni- " " thou "
mo evōsané " he "	mo chaōnahe= " he "
mo navōsaneheme " we "	mo nahaōnaheme= " we "
mo ni- " you "	mo nihaōnaheme= " you "
mo evōsanevo " they "	mo chaōnavo= " they "

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. Hypothetic Modal Form for the Transitive.

mo nimezé= thou givest me likely, mo nivōmé=likely thou seest me.
 mo nimezehenov=you give it to me, mo nivōmeheme= you see me likely.
 mo nametahe=he gives " " " " , mo nivōmahe= he sees me "
 mo nametahenov=they " " " " , mo navōmaheo=they see " " .

mo nimetazé= I give thee likely, mo nivōmazé=I likely see thee.
 mo nimetazemehenon=we " " " " , mo nivōmazemeno=we see thee likely.
 mo nimetahe = he gives thee it likely, mo nivōmahe= he sees " "
 mo nimetahenov=they give it to thee " , mo nivōmahevo= " " " thee.

mo nametche=likely I give it to one, mo navōmohe=likely I see one.
 mo nimetche= " thou " " " " , mo nivōmohe= " thou "
 mo emetchevo= " he " " " " , mo evōmohevo= " he "
 mo nametehenon=we likely " " , mo navōmohenon= " we "
 mo nimetehenov=you " " " , mo nivōmohevo= " you "
 mo emetehenov= you " " " , mo evōmovchevo= " they "

mo emetāhevo= likely he was given it by one, mo evōmāhevo=likely he
 was seen by one.

mo emetāhenov= " " " " " " " " them, mo evōmāhevo="them
 mo emetāevchenov= " they were given " him, mo evōmāevchevo= "they
 were seen.

mo nimezemehenon= likely thou or you give it to us,

mo nivōmemehenon= thou us.

us

mo nametahenon= " he gives it to us, mo navōmahen=likely he sees

mo nametaheneon= " they " " " " , mo navōmaheneo= "they see us.

mo nimetahenov=he likely gave you it, mo nivōmahevo=he likely saw

mo nimetahenov=they " " " " , mo nivōmahevō=they " " " .

Above is in present form, but has more often a past meaning.

Oftentimes the prefix e of the 3 is eliminated, as: mo vōmohevo=

no doubt he saw one, etc.

them

mo nametohenov=likely I gave to them it, mo navōmoheo=I likely saw

mo nimetohenov= " thou " " " , mo nivōmoheo=thou " " "

mo emtohenov= " he " " " , mo evōmohevō=he " " "

mo nametohenoneon= " we " " " , mo navōmoheneo= we " " "

mo nimetohenovo= " you " " " , mo nivōmohevo=you " " "

mo emetohenovo= " they " " " , mo evōmovhevo=they " " "

2c. With the Inorganic Suffixes.

mo navoxtohe=likely I see it, mo namansz= likely I make it.
 same for the next two persons.

mo navōxtohenon=likely we see it, mo namanszehenon=likely we make it.

mo nivōxtohenov= " you " " , mo nimanszehenov= " you " "

mo evōxtohenov= " they " " " mo emanszehenov= " they " "

2d. With the Reflexive Voice.

mo nametàzé= I likely give it to me, mo navōmàzé=I likely see myself.
 mo ni- " thou " "thee, mo ni- " thou " thyself
 mo e- " he " "him, mo e- " he " himself
 mo nametàzehenon=we " " us, mo navōmàzeheme=we " ourselves.
 mo nimetàzehenov=you " "you, mo nivōmàzeheme=you" yourselves.
 mo emetàzehenov= " "them, mo evōmàzévo= they " themselves.

3d. With the Passive Voice.

mo nametané= likely I am given it, mo navōmané=likely I am seen.
 mo ni- " " thou " mo ni- " " thou "
 mo emezé= " he is " mo evōmche= " he "
 mo nametanehenon" we are " mo navōmaneheme=" we "
 mo nimetanehenov= "you are " mo nivōmaneheme="you "
 mo emezehenov= " they " mo evōmchevo "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. = nivōmohé? didst thou see one?

mo nivōmohé=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.

navōsané= do I see? navōsanhemé= do we see?, nivōsanhemané=do we? see
 nivōsané= dost thou see? nivōsanhemé= do you see?
 evōsané= does he see? evōsanevó= do they see?

2b. Interrogative Modal Form for the Impersonal.

evōsanettó= does it see? evōsanettoevosz= do they see?
 ehotá= is it there? chotaevosz= are they there?
 emesestové= is it food? emesestovevosz= 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: nivōmé= dost thou see me? navōmoé= do I see him? navōmoné=do we see one? etc. Only the accusative ending takes no é, Their final o is accented as: nimetonottó=dost thou give him to him?

2c. Active Voice with Inorganic suffixes.

Navōxtá= do I see it? navōxtanoné= do we see it? nivōxtanovó= do you see it? Oftentimes the negative is used in questions, adding the interrogative suffix to the negative, thus:
 nasaavōsané= do I not see? nasaavōmohené= do we not see him?
 nasaavōmohenéo?= do we not see them? esaavōsanevó=do they not see?
 esaavōsanettané= does it not see? etc. etc.

8a. 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: navōsanemās,

- mās, navōsanemās= I am to see, nahaōnamās= I am to pray.
- mās, nivōsanemās=thou art " , nihaōnamās= thou art to pray.
- nōs, navōsanhemēnōs= we are " , nahaōnamenōs=we are to pray(exc.)
- nōs, nivōsanhemēnōs= " " " , nihaōnāmanōs= " " " (inc.)
- nōs, nivōsanhemēnōs= you " , nihaōnamenōs= you "
- sesto, evōsaneseesto=they " , ehaōnasesto= they "

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

- esz, naveševōsanecz= I am to see by one, same for the 2 and 3 per.sg.
- esz, naveševōsanenon-esz= we are to see by one.
- sz, niveševōsanenovosz= you are to see by one.
- sz, eveševōsanenovosz=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, naveševōsaneseesto=I am to see by means of them.

" ni- etc.

" e- etc.

- sesto, navēševōsanensesto= we are to see (by means of) them
- sesto, niveševōsanenovsesto= you " " by them
- sesto, eveševōsanenovsesto= 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 nōs. When the plural inorganic accusative suffix is implied, as: with the glasses I see, then the attributive suffix is-nōsestoz.

- nōs (sg.) naveševōsanenōs= I am to see by its means.

" ni- etc.

" e- "

- nōs naveševōsanenonōs=we are to see by their means.
- ōs niveševōsanenovōs= you " " " " " "
- ōs " = they " " " " " "

- nōsestoz, naveševōsanenōsestoz= I am said to see by their means.

" ni- etc.

" e- etc.

- nōsestoz, naveševōsanenonōsestoz=we are to see by their means.

-ōsestoz, niveševōsanenōvōsestoz=you " " " " " "
 -ōsestoz, cveševōsanenōvōsestoz=they " " " " " "

Remark-The infixes -veše-, and -he- 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 -nōs(sg.) and nōsestoz(pl.) are simply attached to the endings of the Impersonal thus:

evōsanettonōs= it is said to see, evōsanettonōsestoz=they are said to see
 ehótanōs=it is to be there, ehótanōsestoz=they are said to be there
 emesestovenōs=it is to be a food, emesestovenōsestoz=they are "food.
 When combined with the negative the impersonal attributive is made thus:

esaavōsanettanehenōs= it is said not to see, esaavōsanettanehen-
 ōsestoz=they are said not to see,
 esaamesestovhanehenōs=it is not to be a food, etc.
 esaamesestovhanehenōsestoz, 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:

-mās, nivōme-mās=thou art to see me. nisaavōmehemās(neg. attr.)

-sesto, nivōmesesto= you are " " " nisaavōmehesesto(" " ")

-esz, navōmaesz=he is to " me " nasaavōmahesz= " "

-sesto, navōmaesesto=they are to see" nasaavōmahesesto " "

-emās, nivōmazemās=I am said to see thee, nisaavōmazehemās(neg attr.)

-sesto, nivōmazemenosesto=we " " " " nisaavōmazemehenosesto "

-sz, nivōmaesz= he " " " " nisaavōmahesz,

-sesto, nivōmaesesto=they " " " " nisaavōmahesesto=they " " " "

-sz, navōmosz= I am to see one, nasaavōmohesz(neg.)

" ni- etc.

" evōmosesto= he.....him.

evōmāesesto= he ... by one.

-esz, navōmonesz=we are to see one, nasaavōmohenesz=we are not to see one.

-sz, nivōmovosz= you " " nisaavōmohevosz=you " "

-sz, evōvosesto=they " " esaavōmohevos^{esto}=they " "

-sz, nivōmemenosz=thou art to see us, nisaavōmemehenosz(neg.)

-sesto, nivōmemenosesto=you are to see us, nisaavōmemehenosestoz "

-esz, nivōmaenesz=he sees us, nisaavōmahenesz (neg.)

-esesto, nivōmaenesesto= they are to see us, nisaavōmahenesesto "

-sesto, nivōmazemenosesto= I or we are to see you,
 nisaavōmazemehenosesto.

-sz, nivōmaevosz=he is to see you, nisaavōmahevosz (neg.)

-sesto, nivōmaevosesto= they are to see you, nisaavōmahevosesto; "

- sesto, navōmosesto=I am to see them, nasaavomohesesto(neg.)
 " ni- etc.
 " e- etc.
 -sesto, navōmonsesto=we are to see them, nasaavōmohensesto "
 -sesto, nivōmovsesto=you are to see them, nisaavōmohevosesto "
 -sesto, evōmovsesto=they are to see them, esaavōmohevosesto "

2d. With personal and objective suffixes.

- esz, nimezesz=thou art said to give him to me,
 -sesto, nimezesesto=thou them to me.
 -sz, nimezenovosz= you are said to give him to me,
 -sesto, nimezenovsesto=you " "
 -esz, nametaesz=he is said to give " " -sesto, nametaesesto=he is to
 -sz, nametaenovosz=they are " " " -sesto, nametaenovsesto=they, v
 etc.
 -esz, nimetazesz=I am to give him to thee, -esesto, nimetazesesto= I
 them, thee.
 -sz, nimetazemenosz=we are " " " -sesto, nimetazemenosesto=we, them
 -esz, nimetaesz=he is to " " " -sesto, nimetaesesto=he, them to thee
 -sz, nimetaenovosz=they " " " -sesto, nimetaenovsesto=they " "
 -sz, nametosz=I give him to one, -sesto, nametosesto=I give them to one.
 " ni- etc.
 " e- etc.
 -esz, nametonesz=we are said to give him to one, -esesto=
 nametonesesto=we them to one. one
 -sz, nimetonovosz= you are "to give him" "nimetonovsesto=you them to
 -sz, emetonovosz=they " " -sesto, emetonovosesto=they them, etc.
 sz, nimezemenősz=thou art said to give him to us, nimezemenosesto=
 thou-them to us.
 -sesto, nimezemenosesto=you " " ni----you " "
 -esz, nametaenesz=he is to give " nimetaenesesto=you " "
 -sesto, nametaenesesto=they " " nametaenesesto=they " "
 -sesto, nimetazemenosesto=we are said to give him or them to you
 (also I to you)
 -sz, nimetaevosz=he is said to give him to you,
 -sesto, nimetaenovsesto=he them.
 -sesto, nimetaenovsesto=they are " " nimetaenovsesto=they-them to you.
 sz, nametonovosz=I give him to him, -sesto, nametonovsesto=I them
 to him.
 " ni- etc.
 " e- etc.
 -sesto, nametononsesto=we are said to give him to them(same in pl.)
 -sesto, nimetonovsesto=you " " " "
 -sesto, emetonovsesto=they " " " "

Above are the organic objective suffixes of the attributive. Now follow the inorganic suffixes of the same mode.

- nős, nimezen's=thou art said to give it to me, nimezenosestoz=
 thou art said to give those to me.
 -ős, nimezenov's=you are " " nimezenovsestoz=you " " " "
 -nős, nametaen's=he is " " nametaenōsestoz= he " " " "

- ōs, nametaenov^s=they are " " nametaenovsestoz=he " " " thee
 -nōs, nimetazen^s= I am to give it to thee, nimetazenōsestoz=I, those
 -nōs, nimetazemenon^s=we are " " nimetazemenonsestoz=we " " " thee
 -nōs, nimetaen^s=he is to " " nimetaenōsestoz=he is to those
 -ōs, nimetaenov^s=they are " " nimetaenovsestoz=they-those-^{thee}
 -nōs, nametonōs=I am to give it to him, nametonōsestoz=I those-him
 " ni- etc.
 " e- etc.
 -ōs, nametononōs=we are to give it to him, nametononōsestoz=we-those-^{him}
 -ōs, nimetonovōs= you " " " nimetonovōsestoz=you " " ^{him}
 -ōs, emetonovōs=they " " " emetonovōsestoz=they " " ^{him}
 ōs, nimezemenonōs=thou or you are said to give it to us,
 nimezemenonōsestoz=we-those to us
 -ōs, nametaenonōs=he is to give it to us, nametaenonōsestoz=he-those
 -ōs, nametaenēnonōs=they are to " " nametaenēnonōsestoz=they " " ^
 -ōs, nimetazenovōs= I am said to give it to you,
 nimetazenovōsestoz=I-those to you.
 -ōs, nimetaenovōs=he or they are said to give it to you
 nimetaenovōsestoz=they-those.
 -ōs, nametonovōs=I am to give it to them, nametonovōsestoz=I--those
 to them.
 " ni- etc.
 " e- etc.
 ōs, nametoneonōs(nametononōs) we- it to them, nametoneonōsestoz=
 we those to them
 ōs, nimetonovōs=you are to give it to them, nimetonovōsestoz=
 you those to them.
 ōs, emetonovōs=they " " " emetonovōsestoz=they-those.

The attributive of verbs with Accusative forms:

nameanoz I give him becomes nameanosz-I am said to give him.
 nameanotto= " " them " nameanosesto

emeatōesesto=he is said to be given by one.
 emeatōenovsesto, they are " " " " " "
 nameatovasz=I am said to be given by one
 nameatonemāss= " " " " given.
 emeatōesz=he is said to be given.
 nimeatoyemāss=thou art said to give me.
 nahehemāss= I am said to have a father.
 nahehetonemāss=I am said to be a father.
 nahehenosz=he is said to be my father.
 nahehenosesto=they are said to be my fathers.

3d. With Simple inorganic Suffixes.

-ōs, navōxtanōs=I am to see it, navōxtanōsestoz=I am to see those.

" ni- etc.

" e- etc.

-ōs, navōxtanonōs=we are to see it, navōxtanonōsestoz=we are to see those.

-ōs, nivōxtanoyōs=you " " nivōxtanoyōsestoz=you " "

-ōs, evōxtanovōs=they " " evōxtanovōsestoz=they " "

Inorganic ending in -esz or -oxz simply add -nōs. or nōsestoz. as shown in above example.

2c. Reflexive and Passive Voice.

-emās, navōmāzemās=I am said to see myself, navōmanemās=I am said to be seen.

-emās nivōmāzemās=thou " " " thyself, nivōmanemās=thou art " " "

-esz, evōmāzesz=he " " " himself, evōmēs=he is to be seen.

-nōs, navōmāzhemenōs=we " " " ourselves, navōmanhemenōs=we " " " seen.

-nōs, nivōmāzhemanōs=we " " (inc.) nivōmanhemanōs=we " " (inc.)

-nōs, nivōmāzhemenōs=you " " yourselves. nivōmanhemenōs=you are to be seen.

-sesto, evōmāzesesto=they " " themselves, evōmesesto=they are " "

Forms ending in -a or -o attach suffix -mās etc. like above, only eliminating e.

Bear in mind that negative of the attributive mode adds simply the attributive suffix thus: nasaavōxtohenōs or nasaavōxtōn s= I am not to see it, etc. The Instrumental Form adds its attributive 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 pre-sent: then, there. Sometimes it is used in the 3rd. pers. sg. and pl. to express the explosive form: there he eats, emesehō. The same mode has also a reflexive. meaning as chetomō= then it is true!

1b. Mediate Modal Form for the Intransitive Form. rejoice

-mho, natavōsanemo=I then to see, natavoešetanomho=I then to .

-hō, evōsaneō= he then to see, evoešetanhō= he then to rejoice.

-no, natavōsanhemeno=we then to see, natavoešetanomeno= we " " "

-neo, nstavōsanhemaneho= " " (inc) nstavoešetanomaneco=we " (inc.)

-no, nstavōsanhemeneho=you then to see, nstavoešetanomeno=you " " "

-hōn, estavōsanehōn=they then to see, estavoešetanhōn=they then " "

When the verb ends in a consonant then sf. -mho or -ho 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.

1c. With Accusative Organic Suffixes.

- nhōn, nataveševōsanenhōn= I then (by his means) shall see,
 nataveševoešetanōnhōn. I then (by one) shall rejoice.
 -nhōn, nsta--- " thou " nsta--- "
 -nhōn, zeta---- " he " zeta---- "
 -nonhōn, nataveševōsanenonhōn=we then " nataveševoešetanōnonhōn.
 -novhōn, nstaveševōsanenovhōn=you " " nstaveševoešetanōnovhōn.
 -novhōn, etaveševōsanenovhōn=they " " etaveševoešetanōnovhōn.

2c. With Accusative inorganic Suffixes.

- nó also nohó, nataveševōsanenó= I then (by its means) shall see,
 nataveševoešetanōnó, I then by its means shall rejoice.
 " nsta- etc.
 " zeta- etc.
 -nó, nataveševōsanenonó=we then (by its means) shall see,
 nataveševoešetanōnonó.
 -ó, nstaveševōsanenovó=you " " nstaveševoešetanōnovó.
 -ó, zetaveševōsanenovó=they, then " " zetaveševoešetanōnovó.
 -nhōnoz, nataveševōsanenhōnoz=I then by their means shall see
 --vōešetanōnhōnoz
 " nsta- etc.
 " zeta- etc.
 -hōnoz, nataveševōsanenonhōnoz=we then, by their means, shall see
 nataveševoešetanōnhōnoz
 -hōnoz, nstaveševōsanenovhōnoz= you " " nstaveševoešetanōnovhōnoz.
 -hōnoz, zetaveševōsanenovhōnoz=they " " zetaveševoešetanōnovhōnoz.

2b. Mediate Modal Form for the Impersonal.

- neo, èvōsanettoneó=it then saw: èvōsanettonhōnoz=they then saw
 exhotaneó=it then was there, exhotanhōnoz=they then were there.
 emesestoveneó= it then was a food, emesestovenhōnoz=they then
 were food.
 -heneó, when combined with the negative impersonal.

esaavōsanettaneheneó= it then did not see, esaavōsanettanehenhōnoz. pl.
 esaamesestovhaneheneó=it " was not a food, esaamesestovhanehenhōv
 hoz

3b. Mediate with the Transitive Form.1c. Active Voice with simple Organic Suffixes

- mho, nivōmemho=thou then there seest me, nivōmemenhō=you then
 there see me.
 -ehō, navōmaehō=he " " navōmaehōn= they then " "
 -no, nivōmazenó= I then see thee, nivōmazemenhō=we then see thee.
 -ehō, nivōmaehō= he " " nivōmaehōn=they then there "
 -hō, navōmohō, nivōmohō, evōmohō=I, thou, he then see him.
 -hō, navōmonhō=we then see him, nivōmovhō=you--him, evōmovhō=
 they then see him.
 -hōn, navōmohōn, nivōmohōn, evōmohōn=I, thou, he see them, then.
 -hōn, navōmon-hōn=we then see them, nivōmovhōn=you --them,
 evōmovhōn=they " .

- hō, nivōme-menho=thou seest us, nivōmemenhōn=you then see us.
 -hō, nivōmaenehō=he then sees us, nivōmaenehōn=they then see us.
 -hō, nivōmazemenhōn= I see you then, nivōmazen^{me}hōn=we then see you.
 -hō, nivōmaevhōn=he sees you, nivōmaevhōn=they then see you.

2d. With Personal Suffixes when connected with Accusative Organic Suffixes.

- ohōn, nimezenohōn=thou then givest him or them to me, nimezenovhōn=
 you to me.
 -enohōn, nametaenohōn=he--him or them to me, nametaenovhōn=you, him
 or them to me.
 -nohōn, nimetazenhōn=I give then him or them to thee,
 nimetazemenohōn=we thee.
 -nohōn, nimetaenohōn= he---- " " " , nimetaenovhōn=they ---"
 -nohōn, nametonohōn= I, thou, he give him to one.
 -hōn, nametonohōn=we---him to one, nimetonovhōn=you--him to one
 emetonovhōn=they----".
 -hōn, nimezemenohōn=thou or you give then him or them to us.
 -hōn, nametaenohōn=he gives him to us, nametaeneohōn=they him to us.
 -hōn, nametaenohōn=he " them " " nametaene-nhōn= " them "
 -hōn, nimetazenvhōn=I give him or them to you; same for we give.
 -hōn, nimetaenovhōn=he or they give him or them to you.
 -hōn, nametonovhōn=nimetovhōn, emetonovhōn=thou, he, give him or
 them to them.
 -hōn, nametoneohōn=we them to them.
 -hōn, nimetonovhōn=you give him or them to them.
 -hōn, emetonovhōn=they " " " " " "

3d. With personal suffixes when connected with Accusative Inorganic Suffixes.

- nō, nimezenōho=thou givest it then to me, nimezenōnoz=thou--those^{to me}✓
 -o, nimezenovhō=you give it " " , nimezemenovhōnoz=thou-- " "
 -no, nametaenōho=he gives " " , nametaenhōnoz=he -- " "
 -ho, nametaenovhō=they give " " , nametaenovhōnoz=they-- " "
 nimetazēnōho=I give then it to thee, nimetazenhōnoz=I--those to thee.
 nimetazemenohō=I or we " " " nimetazemenhōnoz=we " "
 nimetaenōho=he gives it to thee, nimetaenovhōnoz=he " "
 nimetaenovhō=they " " " nimetaenovhōnoz=they " "
 -nho, nametonho= I give it then to him, nametonhōnoz=I give those
 then to him. same endings for the next two forms.
 -ho, nametonohō=we give it then to him, nametonohōnoz=we--those to him.
 -ho, nime-tonohō=we " " " nimetononhōnez= " "
 -ho, nimetonovho=you " " " nimetonovhōnoz=you " "
 -ho, emetonovho=they gives " " " emetonovhōnoz=they " "

- ho, nimetazenovóho=I or we give it to you, nimetazenovhōnoz=I we
those you.
-ho, nimetaenovho=he or they give " " nimetaenovhōnoz=he or they--"
-ho, nametonovho=I give it then to them, nametonovhōnoz=I--those to
them.
-ho, ni- etc.
-ho, e- "
-ho, nametoneonho=we give it then to them, nametoneonhōnoz=we those
to them.
-ho, nametaeneonho=he or they to us, it, nametaeneonhōnoz=we " "
-ho, nimetonovhō=you give it then to them, nimetonovhōnoz=you " "
-ho, emetonovho=they " " " " " emetonovhōnoz=they " "

4d. With Inorganic Suffixes.

- no, navoxtanóho=I then see it, navoxtanhōnoz=I then see those.
-no, ni- etc.
-no, e- etc.
-ho, navōxtanonho=we then see it, navōxtanonhōnoz=we then see those.
-ho, nivōxtanovhó=you then " " nivōxtanovhōnoz=you " " "
-ho, evōxtanovhó=they " " evōxtanovhōnoz=they " " "

2c. Mediate of the Reflexive and Passive.

- mo, navōmāzemho=I then see myself, nivōmāzemho=thou, etc. evōmāzemho=he then. ourselves
-no, -neo, navōmāzhemeno(exc.) nivōmāzhemaneo(inc.)=we then see
-no, nivōmāzhemeno=you then see yourselves, evōmāzhēmōn=they then
see themselves.
-mho, navōmanemho=I then am seen, nivōmanemho=thou, etc. evōmehō=he is seen then.
-no, neo, navōmanhemeno(exc.) nivōmanhemaneo(inc.)=we then are seen.
-no, nivōmanhemeno=you then are seen, evōmehōn=they then are seen.
-hō, evōmaevohōn=he then is seen by him, or by them.
-hō, evōmaevohōn=they are seen by him or them.
The mediate mode, as we call above forms, has oftentime a place
in the "oratio 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=emeovohōn
enaotó. In Cheyenne the last verb "enaotó" becomes the object
or accusative of emeovohōn. This form is somewhat similar to
the "accusativus cum infinitivo" of the Latin. ex:
evōmovo henisonevo enaotó=they see their child sleeping.
From enaoz=he sleeps.
" " " cameoxtó= " " "coming From cameoxz= he comes.
" " " choó= they " "sitting " choe=he sits.
" " " eametanenó= " "alive, living." eametanen=he lives.
" " " ehestanó= " "taking " ehestanen=he takes.
evōxtanov ehotovó=they saw it being there." ehotā=it is here.
henison enixó=she has two children or: her children, they are two.

10a. Genitive Possessive Mode.

The mode has 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:

navěševōsanevo=I see with it his, niveševōsanevo, eveševōsanevō

navěševōsanevonon= we see with it, his, naveševōsanevononsz=we see with those.

niveševōsanevonov=you see " " " , niveševōsanevonovoz=you " " " "

eveševōsanevonov=they " " " " , eveševōsanevonovoz=they " " " "

The reflexive and passive voice attach the suffixes -vo or -evo in the same manner, as nametāzevo, nametanevo, emezevo etc. I give to myself of it his etc.

2b. Genitive Possessive Modal form of the Impersonal.

The Impersonal form makes it^s Genitive in this wise:

evōsanettoz'=it, his or they, his, see esaavōsanettanchez'= it or they, his, see not....

Combined with the Medictē, evōsanettozeneo= it, his then saw, evōsanettozenhōnoz, they, his then saw, esaavōsanettanchezeneo= it, his then saw not, esaavōsanettanchezenhōnoz=they, his then saw not.

3b. Genitive possessive modal form for the Transitive.

1c. Active voice.

1d. Regular Possessives.

-amo, navomamo=I see him, his, navōxtomovo=I see it his.

" ni-

" e-

-amon, navōmamon=we see him, his, navōxtomovonon=we see it his.

-amov, niyōmamorov=you " " " , niyōxtomovonov=you " " "

-amov, evōmamorov=they " " " , evōxtomovonov=they " " "

When accusative suffixes are used they are attached in the common way, thus: nametamonotto= 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, -e- -se- or -no-, as in the expression: with the glass of his thou seest me: heszheekōxtov, niveševōmevo.

-vo, nimezevo=thou givest it his to me, nimezevonoz=thou --to me those, his.

-vonov, nimezevonov=you give " " " nimezevonovoz=you " " " "

-ez', nametāez'=he gives it " " " nametāezenoz=he " " " "

-ezenov, nametāezenov=they " " " nametāezenovoz=they " " " "

-vo, nimetazevo= I give to thee it his, nimetazevonoz=I give to thee, those his.
 -vonov, nimetazevonon=we " " ,nimetazevonovoz=we " " " " his.
 -z', nimetaez'= he gives " " ,nimetaezenoz=he " " " "
 -zenov, nimetaezenov=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, nametamonotto: I give to his, those, (org.)

- " ni-

- " e-

-amon, nimetamonon=we give to him his, nimetamononsz=we give to him, his, "

-amonov, nimetamonov=you give " " ,nimetamonovoz=you " " " "

-amonov, emetamonov=they " " ,emetamonovoz=they " " " "

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

henisson namtamo maxemen

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

ni-

ni-

e-

e-

nameavonon we... his nameavononsz=we...those, his.

emeavonov=they--his emeavonovoz= they " "

nimeavonovoz=you..those,his,

nameavonotto, nimeavonotto emeavonotto=I, thou, one gives him, his(away)

nameavonon, nimeavonov, emeavonov=we, you, they give him, his, that one, one of his away,

nameavononeon, emeavonovō, emeavonovō=we, you they give them, his away

-vonon, nimezevonon=thou or you give it his to us, nimezevononsz=

those us.

-ezenon, nametaezenon=he give it his to us, nametaezenonsz=he gives those

-zeneon, nametaezenon=they " " " ,nametaezeneonsz=they " " "

-onov, nimetazevo=I or we give it his to you: nimetazevonovoz=thou.

-zenov, nimetaezenov=he gives it his to you, nimetaezenovoz=he gives those, his.

-zenov, nimetaezenov=they " " " they " " " "

those, his

-amonov, nametamonov=I give it his to them, nametamonovoz=I give

-amoneon, nametamoneon=we give it his to them,

nametamoneonsz=we those his, them.

-amonov, nimetamonov=you " " " nimetamonovoz=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= nihetazevo, also when part of time or place, as: I said of thee =nihetazevo, 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). namevo, I go to his place it, his, nanhaxzevo.

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

-ve nimeve=thou eatest of me, ninhaxzeve=thou comest to me.
 -veme nimeveme=you " " " ninhaxzeveme=you " " "
 -va nameva=he eats " " " nanhaxzeva=he " " "
 -væ namevæ=they " " " nanhaxzevæ=they " " "
 -vaz nimevaz=I eat of thee ninhaxzevaz=I come to thee. thee.
 -vazemeno, nimevazemeno=we eat of thee, ninhaxzevazemeno=we come to thee.
 -va, nimeva=he eats of thee, ninhaxzeva=he comes to thee.
 -væ, nimevæ=they eat of thee, ninhaxzevæ=they come to thee.
 -vo, namevo=I eat of one, nanhaxzevo=I come to one(his place)
 " ni-
 " e-

-von, namevon=we eat of one, nanhaxzevon=we come to one.
 -vov, nimevov=you eat of one, ninhaxzevov=you come to one.
 -vov, emevov=they eat of one, enhaxzevov=they come to one.

-vemeno, nimevemeno=thou or you eat of us, ninhaxzevemeno=thou or you come to us, place of ours.

-vaen, namevaen=he eats of us, ninhaxzevaen=he comes to us.

-vaeneo, nimevaeneo=they eat of us, ninhaxzevaeneo=they come to us.

-vazemeno, nimevazemeno=I or we eat of you, ninhaxzevazemeno=we or I come to you.

-vaevō=they eat of you, nimevaevō, ninhaxzevaevō=they come to you.

-vō, namevō=I eat of them, nanhaxzevō=I come to them.

-vō-

-vō-

-voneo, namevoneo=we eat of them, nanhaxzevoneo=we come to them.

-vovo, nimevovo=you eat of them, ninhaxzevovo=you come to them.

-vovo, emevovo=they eat of them, enhaxzevovo=they come to them.

Namevo is usually translated: I eat him, and nanhaxzevo: I go or come to him, but in both the partitive is understood.

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:

navōxta=I see it, becomes navōxtomovo=I see it, his.

namānesz=I make it, " namanstōvo=I make it his.

navonenoxz=I destroy it, " navonenoxtomovo=I destroy it his.

nahoeozesz=I bring it, " nahoeoztomovo=I bring it his.

Often times the ending -tomovo is shortened into -tovo, especially

in the inorganic verbs ending in -esz, -zesz and -noxz: his.
 namanstōvo=I make his, unto one, navonenoxtovo= I destroy his, of
 navoxtomovo= I see it his, navōxtomovono= I see those his.
 ni-
 e-

navoxtomovonon = we " " " navōxtomovononsz= we " " "
 nivōxtomovonov= you " " " nivoxtomovonovoz= you " " "
 evōxtomovonov= they " " " evoxtomovonovoz=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 off 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-tāevahemo=I measure him his. from nataevāno, nahekohemo= I prick him, his(org.)

naēšemo= I cut him, his off, from na-éaso.

naonexāemo=I burn him, his, from naonexāno.

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 nahekohemo=he pricks me, becomes

nahekohemo= I prick him his(org.)

2c. With Reflexive and Passive Voice.

The Genitive form of the Reflexive and Passive Voices is made by suffixing -evo 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- ni-

emezevo-

emezevonoz-

nametanevonon=we are given of it, his, nimetanevononsz=we-those -his

nimetanevonov=you " " " " " nimetanevonovoz=you " " "

emezevonov=they " " " " " emezevonovoz=they " " "

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

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

11a. Genitive-Procursive 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 -omevo:

namanesz becomes namanstomevo, navonenoxz becomes navonenoxtomevo,

nahoeozesz becomes nahoeoztomevo and nahestana becomes

nahestanomevo. The English prepositions "of" and "from" are implied in this suffix -omevo.

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

nahestanomevo=I take it from(of) him,

ni-

e-

nahestanomevon= we take it of him.

nihestanomevonov=you take it from him.
 ehestanomevonov=they " " " "

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

nihestanomeva and nihestanomoe=he takes it from thee.
 nihestanomevaenov and nihestanomoenov=they take it of thee.

nihestanomevazenov=we take it of from you or I take it from you.
 nihestanomevaenov and nihestanomoenov=he or they take it from you.

nahestanomevaenon and nahestanomoenon=he takes it from us.
 ehestanomevā or ehestanomōe=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-ovo.

Thus in the expression namēstomeva=he explains to me, one (or a collective) act is implied, where as namēstomoe=he explains me, implies objectivity. Above forms take objective suffixes inorganic and organic, plural or singular according to examples given before. Thus navestomevonoz makaetansz= I ask of him money. Namēstomevonotto= I explain him to one, navēstomevonotto= I ask him of one. nivēstomevazenotto=I ask him of you(thee)

12a. Estimative Mode.

This Mode has two forms, the one referring to "think of, deem, hold as" It has the characteristic suffix 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" epevae=he is good,

napevazesta=I deem it good.

epevazesta= one deems it good.

napevaztanon= we deem it good from napevazestanon.

nipevaztanov= you deem it good, " nipevazestanov

epevaztanov=they deem it good, " e.....

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 nihaōnavomotxemenon nistxez, instead of nihaōnavomotaxemenon and nistoxez. Also in words like vostanehvestoz, hetomhestoz, etc. which become navostanehevstonan= our life, hetomstovā, being followed by another syllable.

hoe=earth, moee=grass, havs=bad, etc. become nahoevazesta= I deem it earthly, namoeevazesta= I deem it grass, nahavsevazesta= I deem it bad. Verbs ending in eve become -vazesta, emaheoneve=he is god, namaheonevatamo=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, nipevatamon, nipevatamovō and epevatamovō, I, thou, one, we, you and they deem him good.

The other form, referring to counting, being worth, takes -hōesta, and hōsta as inorganic and -hōemo, as organic suffixes.

naha-hōesta= I count it high. naha-hōemo=I count him high.

ni-

ni-

e-

e-

naha-hoestanon=we count " "

naha-hōemon=we " " "

niha-hoestanov=you " "

niha-hōemov= you " ":

cha-hoestanov= they " "

cha-hōemov=they " " "

Nanokhōsta, nanishōsta, nananhōsta, nanivhōsta, nanohonhōsta, nanasōxthōsta..etc.... I count it one (in worth, etc.) two, three, four, five, six, etc.... enokhōeme, 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 nahlenison, I have a child (of, for, unto myself)

child. nihenison, thou hast " " " thyself)

ehenison, one, has " " " oneself)

nahlenisonheme, we have " " " ourselves)

ni.....a, we (inc.)

ni.....me, you have " (" " "yourselves)

ehenisono, they have children of, for unto themselves.

The term nahlenison, implies either child or children.

nahlenisone-nox=I have one for child, he is my child.

ni-

e-

nahlenisonenon=we " " " " our "

nihenisonenov=you " " " " your "

ehenisonenov=they " " " " their "

nehenisonenotto= I have them for children, they are my children.

ni-

e-

nihenisonenonco= we " " " " " " " "

nihenisonenovō= you " " " " " " " "

ehenisonenovō= they " " " " " " " "

nihenisonetove, thou hast me for child, I am thy child.

ni.....oveme, you have me " " " " your "

ni.....ovemeno, 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.....tovazemeno, we have thee or you for children.

nahenisonetō, he has me for child, I am his child.
 na.....tōe, they have me for child, I am their child.
 ni.....tō, he has thee for child, thou art his child.
 ni.....tōe, they have thee for child, thou art their child.
 nahenisonetōen, he has us for children, we are his children.
 ni.....tōeneo, they have us for their children, we are their children.
 ehenisonetōe, he is the child of, by one.
 e.....tōevō, they are the children by them, (Passive form)
 nihenisonetōevō, he has you for children, you are his children.

Above endings in -tō, tōe, -tōevō are contracted for -tova, tova and used seldom and in a subjective, passive meaning, as naonisyomātova, he is a believer in me.
 When Kašgon 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 ēszistoz means word, naheēszistove, I have for my word, it is the word of mine, nahēszistoveta, 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, nameanoz I give one away.
 nanomāz, I steal, nanomāzenoz, I steal one, nanietam- I trust, nanietameno- I trust one.

2b. Passive Voice.

The Passive Voice of this Mutual Relative Form is used less extensively and is exemplified as follows.
 nahenisoneton= I am child (to some one) nahenisonetonheme= we are child to some one.

ni.....thou art " " " "nihe..... you " " " "
 ehenisonstove, one is a child " ehenisonstoveo...they are " "
 nakašgoneve, I am a child, as such in general- henisonestovhestoz, the being child (to some one)= child relation to one. Kašgonevestoz, the being child, in general. Nahekašgonam, I have a child, not my own, as in my home place, etc.) Nahekašgonameton, I am a child to some one. Hekašgonamestoz, the being child, owned by some one ehekašgonamistove, 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 "
 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.

henisonsz, have a child! thou! henisonetoveha, have one for child, ^{thou}
 henisone " " " you! henisonetova " " " " you.

Mediate Imperative.

henisonetoveo, have thou me for child, then or there!
 henisonetovehen, " you me " " " " "
 henisonetovemen, "(thou or you) us for children "
 henisoneo, have thou a child then or there.
 henisonehen, " you " " " " " "

Imperative of the Passive Voice.

Is obsolete, would be:

henisonetonsz, be thou child(to some one)
 henisonetone, " you children " " "
 henisonetoneo=be thou held for child then!
 henisonetonehen= be you " " children then!

4b. Hortative of the Relative Mode.

nshenisonetovachā or nshenisonetōchā=let him hold have me for
 his child.
 nshenisonetovaevocha or nshenisonetōevocha=let him hold have me
 for their child.
 nshenisonetovaes or nshenisonetōes=let him hold, have me for child
 then!
 nshenisonetōvae or nshenisonetōveoes=let them hold me ""
 nshenisonetovatahā= let him have thee for his child. be thou his ^{child}
 nshenisonetovataevoha=be you their child, let them have you for
 their child.
 nshenisonehā or nshenisonetovoha...let him hold, have a child!
 nshenisonevohā or nshenisonetovovohā...let them hold, have a child!
 nshenisonēs or nshenisonetovoēs.. let him hold, have child, then!
 nshenisonevoēs or nshenisonetovovoēs...let them hold, have a child.
 ** hold, have, thou us for thy children.

Following verbal forms are the same as the above:

nahehenoz.. I have him for father! nahešcenoz, I have her for mother
 nahenenoz.. " " " " elder brother! nahestatanemenoz, I have
 ..for elder brother.
 nahevasemenoz " " " "younger " ! nahevis'sonenz, I have
 him for cousin,
 nahemenoz, I have her for older sister, naheaxaemenoz, I have her
 for sister, male sp.
 nañehyaenz, I have one for son! nahestonenz, I have her for
 daughter.

**nshenisonetovemenohā= let him (or them) hold me (or us) for child:
 nshenisonetovemenoeš= " " " " " " "
 then or there

nahemšemenoz, I have one for grandfather or father in law.
 nahevescemenoz, I have her for grandmother or for mother in law.
 nahešenoz, 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.
 nahevetovenoz, I have him for brother in law! nahevetamenoz...

I..for sister in law.

nahehyamenoz, I have him for husband, naheszheemenoz...I ..for wife.
 nahezenota-enoz, I have him for nephew! nahehamenoz..I..for niece.

To express "have" "possessing" infix "he", thus: voxca, hat,
 moca, shoe! ēszistoz, word! mxistō..paper, book! hoe...ground,
 earth! etc. become nahevoxca, I have a hat! nahemocan, I have
 a shoe! naheēszistov, I have a word, a speech, nahemxistō= I have
 a book, nahesthoe= I have an allotment and nahekašgonam=I have
 a child, not my own. As soon as an organic object is implied then
 the suffix -noz is added as given before. nietamestoz=trust,
 nahenietamestove= I have trust, nahenietamestovenoz= I have him
 for trust or he is my trust.

In another verbal form where -he-is infixed it carries the
 meaning of "holding on to or have to", thus: nahevehōmo= 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. Nahenisonamōnoz=I have him in child's stead,
 as my child, nahenison=I have a child, henisonestoz= the having
 a child, nahēnisonēvomotao= I have a child for him(substitutive)
 nahenisonesz= 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 gebe ihn", nameanoz, as when I give a horse
 away, nanomazenoz=I steal one, nimeatove=thou givest me(away),
 nimeatoveme=you give me (away).nameatova=he gives me, or also
 nameatōe, nameatovā or nameatōe= they give me.
 The suffix -ova, -ovā 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 nimeatōe= he gives thee, nimeatovāe or nimeatōe=
 they give thee.
 nameanoz, nimeanoz, emeanoz=I, thou, one give him.
 nameanon=we give him, nimeanov=you give him, emeanov=they give him.
 nimeatovemeno=thou or you give us,
 nimeatovaen or nimeatōen=he gives us, nameatovācneo or
 nameatōeneco=they give us.
 nimeatovazeme= I give you, nimeatovazemeno=we give you.

nimeatovaeyo or nimeatōevo= he gives you, nimeatovaevō or
 nimeatōevō=they give you.
 nameanotto, nimeanotto and emeanotto=I, thou, he give them.
 nameanoneo=we give them, nimeanovō=you give them, emeanovō=they
 give them.

2b. Reflexive Voice of the Accusative Mode.

nameatováz= I give myself, ich gebe mich.

ni-

e-

nameatovázheme - we

nimeatovázheme - you

emeatovázeco=they

3b. Passive Voice of the Accusative Mode.

nameaton or nameatovan= I am given (away), nimeaton or nimeatovan=
 thou art given, emeatōhe=he is given, nameatonheme or nameatovanheme=
 we are given, nimeatonheme or nimeatōnheme=you are given, emeatōheo,
 they are given, emeatove, it is given, emeatovensz, they (inorg.)
 are given.

Verbs ending in àz, drop the z, when t is inserted, thus: nanomáz=
 I steal it, nanomázenoz= I steal one, ninomátovaz= I steal thee.
 ninomázetovaz is also used, emeatōe= he is given(away) by one,
 emeatōevo=they are given by, one, emeatōevō=they are given away
 by them. meao=give thou him(away) then! meahen=give you him, then!
 The verbs in àz would make nomázz=steal thou one! nomáz= steal
 you one, nomázeco=steal thou one, then, nomázehen=steal you, one then.

4b. Hortative of the Accusative Mode.

Prefix "nšc" has jussive meaning, commanding.

nšemeatovaeha or nšemeatōeha=let him give me (away)!

nšemeatovaevoha or nšemeatōevoha=let them give me (away)!

nšemeatovaes or nšemeatōes=let him then give me!

nšemeatovaevoes=let them then give me, also nšemeatōevoes.

nšemeatovemenoha=let thou or you give me or us! (away)

nšemeatovemenoces=let " " " " " " " then!

nšemeaaha=let him give him (away) nšemeavoha=let them give him!

nšemeaes= " " " " then nšemeavoes=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 or-noz have an accusative
 character, always implying a direct object. Only that the verbs
 ending in-no keep their n throughout, thus: nahestano= I take
 him, nihestanaz=I take thee, nihestana=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, -zeta, -stahae. Thus napevetan= I feel good,
 nahavsevetan= I feel bad. The conjugation is as following,
 napevetanō=i feel glad or good, nipevetanō, epevetanō. ".

napevetanome=we feel glad, nipevetanome=you", epevetanō=they " ". The difference between suffix -tan and -tanō is that the first is subjective, and the second is transient.
 napevstahae, I, ni-, thou, e- he, napevstahame, we, nipevstahame, you, epevstahaeo, they, goodhearted. našivazestae=I am merciful.
 nahešetanō= I think, naneoxzetanō=think of going or I want to go, namesetan= I think of eating, I want to eat. Sometimes naešeta is used, meaning I think it, which may also mean I act concerning it.
Impersonal of the Mental Mode is made by suffixing -tanotto to the verb, thus: evōsanettanotto= it wants to see, eneoxxzetanotto= it wants to go, evostanehevstovetanotto= it wants to live, have life. When personal suffixes become attached to -tanō it is done by adding -tovo, thus, navōsetanotovo=I want to show to one. When the object is inorg. then -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: -tanō (for the Intransitive,) nameatanō= I want to give, -tanotovo (for Transitive), nameatanotovo= I want to give him. These suffixes are also added to the Reflexive voice, as, navōmāzetanō=I want to be seen, nametāzetanota =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: navōmanetanō, evōmetanō. When a verb is in the Transitive form with an org. object it drops its final -o as in navōmo= I see one and takes the suffix -atanotovo, navōmatanotovo= I desire to see one. When the object is inorganic, then suffix -totanota is added thus.
 Verbs ending in -a add tatanota, navōxta=I see it. navōxtatanota=I want to see it. -esz --- change their -esz for -statanota, namanesz= I make it, namanstatanota= I want to make it. -noxz--- becomes -noxtatanota, navonenoxz= I destroy it, navonenoxtatanota= I want to destroy it, -zesz---becomes-ztatanota, nahoeozesz= I bring it, nahoeoztatanota= I want to bring it.

The Instrumental form of the verb adds suffix -tan to its Intransitive State, wherever that form can be used, as, nahekō-netano= I want to prick. But the Mental Mode is mostly used in the Transitive form, thus nahekōhetanotovo=I want to prick one, nahekōhetanota, 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. per. sg. as, navōma=he sees me, nahekōe=he pricks me, (or naheškovoe), to this form add suffix -tanotovo, I - one, and -tanota, I- it, you have the mental or desiderative mode.

When mere thinking or deeming is implied (see Estimative Mode, 12a.) then suffix -zesta, for the inorganic and -tamo for the organic, are added to the Intransitive form, thus: epeva=good, napevazesta= I deem it good, napevaztanon=we deem it good, nipevaztanov, you deem good, epevaztanov=they deem it good., napevatamo= I deem one good.

The Imperative of the mental mode in -tanō, adds -z for the 2nd. per. sg. and a silent e for the 2nd. person pl., thus, pevetanoz= be thou glad!, pevetanoce=be you glad! pevaztōz=deem thou it good. pevaztom, deem you it good, pevatameha=deem thou one good.

The Attributive adds its peculiar suffix as, navoešetanomās= I am to rejoice.

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

The Comitative " " " navessevoešetanomo=I rejoice with one.

The Relationship, nahenisonetan, I want to have a child,
nahenisonetanotovo=I want him to be my child.

The Accusative, navesēpevetanonoz=I rejoice with(by) one,
nivešepetanotovaz= I rejoice by thee, etc.

The Stative, (or Condition) naheneenovaetan= I want to be learned,
nahāmoxta -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" where as -atanotovo and -atanota refers to wish and desire, or -etanotovo implies a process of action while -atanotovo denotes a state of mind, thus, namehosetanotovo= I want to love him or I actually love him in my thought, namehotatanotovo= 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, navōmc= I see one becomes navōmatanotovo= 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-asenēnahe= he sends me becomes naasenēnahetanotovo= I desire to send him. As for the verbs with inorganic objects they add -tanota to their suffix., thus, nataēvaha= I measure it, becomes nataēvahatanota=I desire to measure it. In combination with other modes, the desiderative is formed as follows:

Genitive-possessive, navōmatanotovamo= I desire to see him, his.
navōxtatanotomovo=I desire to see it, his.

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

Substitutive, naēsztomotatanotovo=I desire to speak for him.

Causative (n seo) nanaōzeshatanotovo= 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, napeotahe= I am one despised.

Confuse not this with the passive Voice, napeotan= I am despised. Both are rendered by "I am despised".

Naheneenovo= I know one, naheneenovahe= I am learned, naheneenovan= I am known, (stative) naheneenon= I am known (transient)

napevatamo= I deem one good, napevatamahe= I am esteemed, napevataman= I am deemed good. In some forms like in naheneenovahe the difference is plain in English, not so for

some others. Bear in mind that ending -ahe denotes a state, whereas, -an has an action implied, already acted upon one. Thus napeotahe would rather mean "I am a despised one" and napeotan simply "I am despised".

Others of like forms are, napevahe= I am good, nahamoxtahe= I am sick, nahesta= I am from, napevstahahe= I am good hearted. This shows that suffix -ahe has an adjective, subjective, stative meaning. From such verbal forms the nouns pevhistoz, hamoxt-astoz, pavstahatoz are made.

When a present participle meaning is implied only a is suffixed, as nahaôn= I pray, nahaôna= I am praying (nahaônahe= I am a prayer). Esitovoesea= it is about noon, ehaestoemakaetaema= he is provided with much money, epevemenametto= it bears good fruit, epavemenama= he is a bearer of good fruit. Verbal forms ending with -tano become -tanona, endings in -eš become ešena. Sometimes sf. eva is used to express verbs of the Mode of State or Condition.

naonōsetaneva= I am calling (for some one), nahōxeva= I am heralding, naēsztomotxeva= I am interpreting, naēsztomotxevae= I am an interpreter. This suffix -eva in such connections refers to agency, office, vehicle, vessel. Again the same suffix -eva denotes "wifed" (see wife in dictionary). To the above class also belong verbal forms in -ea, as, ensoomea= it is boiling, eakōmocha= it is forming a pond. Nouns formed from the Mode of state end with -ahestoz, often contracted into -hāstoz for verbs ending in -ae.
-ātoz " " " " -a.

Heneenovhastoz, knowledge, pevatamahestoz, goodness, haônātoz, prayer, pavemakaetaemātoz, much-moneyed, etc.

Verbs of the Instrumental Mode take the Stative Mode form, where such state or condition is possible, thus, naēōstāno= I baptize one, naēōstahe, I am a baptized one. Navovesso= I cut one in pieces, navovea= I am a cut one, navonāno= I burn him, destroy one by fire, evonhae= he is a burnt one.

18a. Persuasive Mode.

This Mode is characterized by suffix -vamo for the organic and -vāta 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, naneoxzevamo, I urge one to go, napavevamo= I urge one to be good, namehosan= I love, namehosevamo= I urge one to love, namanesz= 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. -àtamo denotes to talk so one hears, obey as naonisysomeàtamo, 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 niheve=thou sayest, ehevo=one says, naheme=we say, nihemā=we say, niheme=you say, ehevōn=they say.

Naoxheve, I utter, say, eoxhevo- he, naoxheme- we, etc. This has reference to the whole of a saying. Also used in questions as, eoxhevō? 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-	ni-
e-	e-
naheton=we say to one,	naoxheton-
nihetovō=you say to one,	nioxhetov-
ehetovō=they say to one,	coxhetov-

Inorganic Suffixes.

nahesta= I say it,	naoxhesta= I said it.
ni-	ni-
e-	e-
nahestanon= we say it,	naoxhestanon= we said it.
nihestanov= you it,	nioxhestanov-
ehestanov=they say it,	coxhestanov-

The passive of this Declarative Mode is as follows:

Nahetan= I am said unto, nihetan=thou art said unto, ehestohe= one is said unto, nihetanhemā= we are said unto, ehestoheo=they are said unto, ehestove= it is said or ehenov= it is a saying, it is rumored.

In combination with other Modes:

Imperative: hešesz= say thou to me! hešeha, say thou to one, hešenano, say thou to them, hešeha and hešenan may also mean, let him say! let them say! hetō, say thou to one, then! heta, you say to one, hešeo, say thou to me, then! hestoz, say thou it! hestomeo! say thou it, then, etc.

Attributive: nahestano's, I am said to say, nahetosz, I am said to say to one.

Mediate: nahemho, or better ano's natahemō, I then will say, etc.

Genitive: nahemo, I say of one, nahavsevemo, I tell bad of one, nahosemo= I tell of one, nahestomovo, I say it, his.

Other forms in connection with "speak, utter, narrate, relate, tell" are naēsšemo= I speak of one, naēsštovo, I speak to one. Natotoxemo, I discuss about one. Naēsšetan= I want to speak, naēsštomotao, I speak for one, naēsštomevo, I speak it, for one, naoxhestomotaaz, I speak for myself, naēsšesta, I speak it, naēsšeta, I speak to it, naēsštovo.*The verb "dicuss, converse" is made by suffixing -oe to the verbal stem -ēs, in naēscoe= I converse, naēscheme, 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, napevhosan= I tell well of, I speak well of, napevhosemo, I speak well of one, napevhosesta= I speak well of it, when the suffix is -ooto(org.) and exta(inorg.) then the object has a dative meaning, as, napevooto, I declare one good, navehonevooto, I declare one chief(I praise one as chief). In these cases the English renders the object in the accusative, the Cheyenne expresses with the dative. When suffix -osan becomes transitive, it is, nahosemo, nahosesta, I tell of one, of it, but oftentimes the simple sf. -hemo, hesta are used as,** -emo of the Comitative mode, as naveoxzemo= I go with one, naveoxzemota= I go with it. The verbs "count, read" are expressed by sf. hōeme, hōesta, nahahoemo= I count one high, nanokōemo= I count him worth one, nahahoesta= I count it high, heto mxisto nahosta= I read this book, ehōe-me mxisto= this letter is read. The form-hosesta, discards the -es- when more syllables are added, as nahos'tanon we tell it, navonhosemo, I persuade one,***

20a. Substitutive 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 naexana=I prepare it, naexanomotaho= I prepare it for one. Inorganic suffix in -esz becomes -estomotaho, as, namanesz= I make it, namanstomotaho= I make it for one. nameaa= I give it, nameavomotaho or t'â= I give it for one. Nahoxtova - vomot'â= I buy for one, nataneoxz= I go there, nataneoxzevomotahō-t'â= I go there for one. Verbs ending in -noxz become -noxtomotâ, as, navonenoxz= I destroy it, navonenoxtomot'âo= 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 -ao 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'â (strong t) In the pl. the suffix is tahō.

-tax, niexanomotax=thou preparest for me.

-taxeme, niexanomotxeme= you " " "

-tâ, (taa) naexanomotaha= one prepares for me.

*naēsštovo= I speak to one

**natotoxemo, natotoxhesta. Do not confuse this ending -hemo, hesta with

***navonhostomohe=I am exhorting

étāe, (tāae) naexanomotāhā= they prepare for me.

-taāz, niexanomotaāz= I prepare for thee.

-taāzemeno, niexanomotaāzemeno=we prepare for thee.

-tā, (taa) niexanomotaha=one prepares for thee.

-tāe, (tāae) niexanomotāhāe= they prepare for thee.

-t'ā (for -t'aho) naexanomotaho= I prepare for one.

t'ān (for -t'aon) naexanomotāhon= we prepare for one.

-t'āv () niexanomot'āhovo or niexanomotāvo= you prepare for one.

-tāv (" tāvo) eexanomotāhovo or eexanomotavo= they " " " ".

-t'xemeno, niexanomot'xemeno= thou or you prepare for us.

-t'āen (tahaen), niexanomot'ahaen= one prepare for us.

-taeneo (taaeneo), niexanomotahaeneo=they prepare for us.

-t'aāzeme, niexanomotahāzeme= I prepare for you.

-t'aāzemeno, niexanomotahāzemeno= we " " "

-tāevo, niexanomotahaevo= one " " "

-t'āevō, niexanomotahaevō=one " " "

-t'āevō, niexanomotāevō= they " " "

-tahō, naexanomotāhō= I prepare for them.

ni- etc.

e- "

-t'āneo (taoneo), naexanomot'ahoneo= we prepare for them.

-t'āvō (taovo), niexanomotāhovo=they " " "

The Reflexive is formed by suffix -āz added to -omota, thus, naēsztomot'ahāz= I speak for myself. The Passive is formed by changing the final a in -omatā for -han in the 1 and 2nd. pers. sg. and pl. The 3rd. pers. has -āe for the sg. and -aeo for pl. ex: naēsztomothan=I am interpreted, nameavomot'han=I am given^{me} for

ni- etc.

e- āe "

naēsztomothanheme=we are "

ni- " you " "

eēsztomotaheo=they are "

ni- etc.

e- āe "

nameavomothanheme= we "

ni- " you " "

emeavomotaheo=they " "

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

Imperative: meavomotaxsz= give for me, meavomotx^{me}eo, give for then. meavomotxehā= give for one 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.

Namanstomevo= I make it(his) for one.

Relationship, nahenison^{me}evomot'ao= I have child for one.

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

Condition: nameavomotxeva= I am a giver, for., meavomotxevahe 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" cause" the prefix -hesse, -hest, nahesthônato^{One}vo, I pray to for his cause, (another's)

31a Substitutive Bestowing.

This Mode is characterized by suffix -toota added to the verbal stem, mostly in intransitive forms, thus, namansthootao= I make for one's use, to bestow upon one. nanathootao, 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. Nameto= I give to one, nahoehoto= I come to one, naēsztovo= I speak to one, namanstovo or namanstoo^{to}vo= I make for one= Ich mache ihm. The difference between -to and -tovo is simply a plural meaning in the second, while the first implies a single action.

The conjugation of verbs ending in -eto, -to and -tovo or -ovo is different. Here we exemplify the ending in -ovo only.

-ove, niēsztove= thou speakest to me, niēsztoveme=you ..to me.

-ova, naēsztova= he...to me, naēsztovāe and naēsztōe=they to me.

Remark. There are often two forms used, one in ōe and one in ova or ovāe. Oftentimes they are used indiscriminately. Where the a is used the meaning is broader, a general sense, a stative or predicative meaning. When oe is used an actual meaning is implied, either immediate or already past. The difference being slight, Indians will use one for another, which however is in - correct.

-ovae, niēsztovaz= I speak to thee, niēsztovazemeno=we...to thee.

-ova, niēsztovāe=they " " thee

-ovo, naēsztovo=I speak to one, naēsztovō=I speak to them.

" ni-

" e-

-ōe or -ovāe, eēsztōe, eēsztovāe, he is spoken to by one, or by them.

-ovon, naēsztovon=we speak to one, naēsztovoneo=we speak to them.

-ovovō, niēsztovo=you speak to one, niēsztovovō=you speak to "

-ovovō, eēsz.... they " " " eēsz....they " " "

-ōevo, eēsztōevo=they are spoken to by one, eēsztōevō=they are spoken to by them.

-ovemenō, niēszto vemenō = thou or you speak to us.
 -ovaen or -ōen, niēszto vaen or niēszto en = he speaks to us.
 -ovaeneo or -ōeneo, niēszto vaeneo or niēszto eneo = they speak to us.

-ovazeme, niēszto vazeme = I speak to you, niēszto vazemenō = we..to.
 -ovaevo or ōevo = niēszto vaevo or niēszto ēvo = he speaks to you. you
 -ovaevō or ōevō, niēszto vaevō, etc. = they speak to you.

Accusative suffixes are added in the regular way, as, navešēēsz-
 tōenon = he speaks by it to us, etc.

The reflexive takes its suffixes -āz in the usual way. The passive has two forms, the one in -an, -avan, and the one in -on, thus naēszton = I am spoken to or naēszto van (seldom used with verb speak.)

ni..... thou art spoken to.

eēsztoe he is " "

naēszto van heme or naēszton heme = we " "

niēszto van heme or niēszton heme = you " "

eēszto'heo = eēsztoō, 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, -aovo and eovo take above endings. The dative mode also implies forms which in English are rendered by "for", thus namanstoovo = I make for one, Ich mache ihm, namxistoovo = 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. -oho " -oxz " imparting to one.
4. -ého " -ész " doing to one.

Ex: nahāmoxtasého = I cause one to be sick, feel bad.

nanaozesého = I cause one to sleep, nanaho = I cause him death, kill one.

navoešetanho " " rejoicing, nahoeozého = " " coming, bring one.

It will be seen that the endings -aho, -oho and ého are closely related. They denote a cause in the sense of imparting to one. The final suffix -ho is preceded by -a- o- or é- according as the verbal stem has a predicative, objective or perfective (performing) meaning. The suffix -sého indicates original source. Ex: naametanen = I live. Na-ametanésého = I cause one to live: naametanecho = I vivify one, impart one to life.

The three suffixes -sého, -oého and -ého have a causative meaning, only that where s is inserted it denotes issuance. The suffix -oého has more reference to "performing, objecting, perfecting, doing to one, ex: navōsého = I cause that he see =

I show to one, nahamoxtasého= I cause one to be sick= I issue sickness to one, napevoého = I do good to one, nahoeozého= 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 -heš when the 1st. per. is object to a 2nd, as, nipevoheš, nipevohešeme=thou, you do good to me. Napevoéha= he does good to me, etc. When a consonant precedes suffix -ého then slight variations occur which are exemplified in the following paradigms.
 -sheš, nivōsheš=thou showest to me, nivōshešeme= you cause me to see. -seha, navōséha= he shows to me, navōshāe=they show to me, or cause me to see something.

-séaz, nivōséaz= I show to thee, nivōshāzemeno= we show to thee.
 -séha, nivōséha=he shows to thee, nivōshāe=they show to thee.

-séo, navōséo, nivōséo, evōséo, navōshon, nivōshov and evōshov= I, thou, he, we, you, they show to him.
 evōshāe= he is shown to by one or by them, evōshāevo=they are shown to by one. -shešemeno, nivōshešemeno=thou or you show to us.
 -shaen, navōshaen=he shows to us, navōshaeneo=they show to us.
 -shāzeme, nivōshāzeme= I show to you, nivōshāzemeno=we show to you.
 -shāevo, nivōshāevo=he shows to you, nivōshāevō=they show to you.
 -shō, navōshō= I show to them, cause them to see.

" ni-

" e-

-shoneo=we show to them, nivōshovō= you show to them, evōshovō= they show to them.
 evōshāevō=they are shown to by them.

navostanevého= I save one, nahoeozého= I bring one, and many others have the same endings, without the s, thus, navostanevéha= he saves me, navostanevhāe=they save me, navostanevhō=I save them, navostanevhon=we save one. nahoeozhon=we bring one, etc.

Combination with other modes:

Imperative: vōshešsz=show thou to me, vōsheš=show you to me, vōshešeo=show thou to me, then, vōshešehen=show you to me then!, vōshešehā=show thou to one!, vōshō=show thou to one then! etc. vōshōn, thou, them, then.

Genitive Possessive: navōshamo= I show to his (org.) navōstomovo= I show it his.

In the inorg. of the Genitive the suffix -esz changes for -stomovo, as, naatoesz= I transgress it, naatōstomovo= I transgress it his. Napevoéhamo= I do good to his(org.) napevoestomovo= I do good to it his. Nahoeozesz= I bring it;* Navostanevesz= I save it. Navostanevstomovo= I save it his, navostanevhamo= save one, his.

Genitive Procurative: Nahoeoztomevo= I get it for one, from nahoeozesz= I bring it, namanstomevo= I make it for one, from namanesz= I cause it to be, I make it. Navōstomevo=I show it for one.

*nahoeoztomovo=I bring it his; nahoeozhamo=I bring one his.

Condition: napevoēta= I am doing good, condition or state, stature.
Desiderative: napevoēhatan= I desire to do good, napevoēhatanotovo= I desire to do good to one, napevoēhatanota= I desire to do good to it.

navōshatan= I desire to show, etc. navostanevhatan. I desire to save.
 navōsetanotovo= I want to show to one, namehosetanotovo= I want to show love to one.

Substitutive: nameavomotasého= I cause one to give for, etc. in substitution, nameavomotsanesého= I cause one to give for. In order to combine with different forms oftentimes the letter v is used, as, naōzetano= I am worried, naōzetanonavoého= I cause him to be worried. This is mostly the case of mental forms ending in -tan, also they take the suffix -seo when it means "causing one to..." as, nameetanosého= I cause one to remember, naheneenosého= I cause one to know, issue him knowing, naheneenovahe= I am learned, naheneenovaého= I cause one to be learned, impart knowledge to him. Verbs ending in a and -ova make their causative form by adding -széo, namhaōvaszeó= I cause one to be flooded, navonaszeo= I cause one to be lost, navostanevhan= I am saved. The 3rd. per. drops the -an and takes -he, as, epevoché= one is done good, evōsehe= he is shown unto, evostanevehé= one is saved. The Reflective Voice takes -éház when a vowel precedes the suffix -ého, otherwise it is -áz, napevoéház or napevoéház= I do good to myself, navōsház= I show to myself, navostaneváz= I save myself. Whenever accusative suffixes are added it is done in the usual way.

24a. Transient or Transitory Mode.

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

This Mode is formed by adding suffix -vaeno(org.) -vaena(inorg.) to the verbal stem of Intransitive Forms, as, nahōenevaeno= 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: napeoto= I despise him, nipeoxé=thou despisest me, napeoxevaeno= I (simply) despise one (with no special motive) Sometimes the suffix -vaen becomes infix -vhane- as, navhanezeoxz. 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.

25a. Become Mode.

There are two forms of this mode, the one with suffix -oz, short process, turning briefly to and -oxz, slower process, growth. Both suffixes are usually attached to verbal stems or infixes as, epeveoz, it turns out well, ehavseveoz= it turns out bad, nahavs-evstahaoz= I become angry, I get bad in my heart., navistaeoz= I become helping, nanāeoz= 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:

nahamstoeoz, I become sitting, seated, hamstoeozz= sit down,
become seated thou.

nahoeozesz, I make it come, bring it, hoeozesz= bring it thou.
hoeotšesz= bring me, thou, hoeotšeha= bring him... thou.

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

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

Comitative: navistaecozemo= I become helping with one,

nahestaozemo= I become born with one, nanaozemo= I become asleep
with one, etc.

Mutual Relative: nakašgoneveoz= I become a child, nahenisonoeoz=
I become to have a child. I become having a child.

Mental: napeveozetan= I desire to become better.

Persuasive: napevecozevamo= I urge one to become better.

Condition: nahamoxtaeoz= I become sick.

Causative: napeveozéo= I cause one to become better.

Dative: nakaneozetovo= I become tired with one. nakaneozetan=
I become tired.

26a. Acting Behaving Mode. end-haz

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

navoveaheztovo= I show homage to one, namaseztovo, I receive
one, welcome one, show hospitality to one, nahavseveztôsého, I
cause him to behave bad. nanaheztovo, I behave cautiously
towards one, I beware of one. navesseztovo= I show hurry before
one, navoveaheztovo= I show homage to one.

When this behaviour or acting is in continuance, suffix -oe is
added as napeveztoe= I act good(towards) nahavseveztöhe= I act
bad(towards), namassezto= I act graciously (towards).

This available space is used for an omission.

Verbs in connection with water have suffixes, -ōva, -ōvoto, -ōvoxx,
-ōmoeha, ref to a body of water.

nanšese-ātavōva, I wash feet, -ōvoto, one's feet

nanšeoāva, I wash (in water, liquid), -ovoto, one, -ōvoxx it

naasetōva, I remove by water, liquid, navonōva, I destroy by w.l.

nanšese-exanevōva, I wash the eyes. naestōvaeho, I throw w at one
ekaōva, it gets smaller from washing (as garments)

emahaōmoeha, it is a large body of water, ehekotōmoeha, quiet w.

etāxtanōmoeha, it is surrounded by water!

Action done in the w. have suffixes -ōēno and -ōeha, -ōešemo

-ōého and, -ōhesz, -ōēno and -ōēna. nazetōēno(instr.org.) I work,

stamp one in water nazetōeha(inorg.), nazetōehaz, I work in water,

nazetōešemo (or.). nazetōēno, nazetōēna, same as above, done by hand

naeszevōēno, I sink one (by hand) into w. naeszevōēna, it

naeszevōēno, I s. one into w. (by instr.), naeszevōeha (inorg.)

naeszevoevoōno, I s. one in w. (by shaking), naeszevoevoeha, (inorg)

naeszevoého, I make one to be sunk in w. naeszevoész (inorg.)

na-amōhesz, I row the boat also eamōehān; nahotxvōehān, I row across

For wind suff.- aha and -ōstaha are used. vepotoz easetpahanz,

leaves are driven away by wind; eeneōstaha, 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-*, *mata-*, *max-* =when, *zeox-*=though, *zè-*=where, prepositions like *zeeše*=after. At times the Subordinate Con. 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, *zevōsanetto*= I, the one who sees or I who see,
 -étto, *zevōsanétto*= thou who seest.
 -sz, *zevōsansz*=the one who sees, *zevōsan's*=he who saw or when he saw.

-ez, *zevōsanez*=we who see.

-ess, *zevōsaness* =you who see.

-evōz, *zevōsanevōz*= they who see *zevōsanessō*=the seeing ones.

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

zevōsanevōss= 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 *zevōsan's* and *zevōsanevōss*=he or they who see, denoting a certain length of time. When a future meaning is implied, then the -z must be kept as, *mavōsansz*, *mavōsanevoz*=when he, when they shall see. When a participial noun is implied then the form is, *zevōsansz*=the seeing one. *zevōsanessō*=the seeing ones.

An exemplification of the 4th, 5th, or passibly 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 is in Cheyenne, *hetan hevoxca ehotaz/hezeo*, or...*hevoxca zehotaz/hezeo*, the hat of the man

which is here, zeto hetan héhya hezeo zemessez', this man's son who is eating here. Hetan emeavonotto mohénoham zeaenoz' kasgon the man gave away the horse which the child owned. Hevassemo emetozenotto, mohénoham nasz hetanó, his younger brother gave his horse to a man. Hevassemo 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)

nametaezenoz " " " " those "

nametaezenotto " " " " " (org.)

nimetaez' = he " thee it another's

emetaez' = he is given it (another's) by one.

nametaezenon = one gives us it (another's)

nametaezenonsz = " " " those (inorg.) another's.

emetaezenov = 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, emeavo, nameavonon, 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, nahozeohevo, I work his work, for him, at his place, for his

sake. nahaónavo one's prayer, in his place nahoozeohevo, I

earn one's wages, in his place, navostanehevevo, I live one's

life, the way he lives. *Nahaónavomotâ = I pray for him (help him)

zexhoevo, at the place of mine, where my place is, zeovaxenavo,

at my dream^g time, place. manxhoènevo = 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 -eziss, -ezssô is added to zevōsan-, eēsztovo

zevōsaneziss = he speaks to the seeing one, eēsztovô zevōsanezessô =

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 zevōsanez', as

zeto hetan eēsztovo henisson, this man speaks to his child,

Zeto hetan eēsztovo henisson zevōsanez', 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. zehaónatto =

I, praying, zehaónaz = he, praying, zehaónaz = we..., zehaónass = you..

zevoešetanotto = I, rejoicing, zevoešetanoz = he..., zevoešetanoz =

we, rejoicing, etc.

When the ending of the verb is -ae, -oe or -e then the -e in

-etto, etc. is left out, thus, zehāmoxtaetto = I, who am sick,

zehāmoxtaez = we who are sick, etc. 4th. pers. evōmo hetano

zehāmoxtaez, he sees the man who is sick, or -zehāmoxtaeziss

hetano, the sick man. ehoxomamo hehya henisson zehāmoxtaez' he

feeds his son's child who is sick.

***emezevo = he is given it of his (another's)

*Nahozeonevo = I serve one's service (in place of him).

Nahesthozeonetovo, I am servant unto one: nahesthozeonenoz, he is

my servant, nahesthozeonetô, I am his servant (Genitive possessive).

Nahesthozeonevo, I do one's work or I have his work, work in one's place or sakes.

The Reflexive Voice and the Passive add the same Subordinate suffixes as exemplified, only the third person differs somewhat. zevōmāzetto= I, seeing myself, zevōmāzétto=thou zevōmāzz=he, seeing himself, zevōmāzez=we, ..ourselves, zevōmāzess= you, yourselves, zevōmāzevoz=they, themselves, zèvōmāzevoss, they when they saw themselves zevōmāzezessò, the seeing ones themselves. . . In the past, zèvōmāz'=he, who saw himself, zèvōmāzevoss=they who saw themselves. In the objective position (only in connection with a subject in the third person) zevōmāzeziss and zevōmāzezššò, zevōmāzez' is the 4th person. zevōmanetto= I who am seen, zevōmsz=he who is seen, zevōmanez= we, seen, zevōmaness=you seen, zevōmeva they seen, zevōmevoss, they being seen and zevōmessò (the seen one-s when participial noun, pl.) In past form, zèvōm's=when he was seen, zèvōmevoss=when they were seen. In the objective position, zevōmeziss and zevōmezessò, (only when the subject is in the third person) zevōmez' is the 4th. pers.

2. Intransitive with Accusative Suffix.

This occurs mostly when infix-vese-or -no- is inserted or implied in the meaning, as, with these glasses I see= heto maataevexansz, naveševōsanenoz. In the Subordinate Con. these accusative are added as follows.

1a. With Organic Suffixes.

- etton, zevešemesetton,=the one by (means of whom) I eat, zevešemesettono=the ones...
- ettoss, zevešemesettoss=the one or ones, by means of whom thou eatest.
- ész, zevešemesész=the one or ones " " " " " he eats.
- ez or ezész, -ezē(pl.) zevešemesez, zevešemeseszē=the one, ones by whom we eat, -evöss, zevešemessevöss=the one or ones by whose means they eat.

Remark. Note carefully that the suffix is more accented when an accusative suffix is implied, thus, zèvōsanevöss=when they saw, zèveševōsanevöss=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.) -ettonoz(pl.) zeveševōsanetto, zeveševōsanettonoz=that or those by which I see,
- étto(sg.) éttossoz, zeveševōsanétto, zeveševōsanéttossoz=that those by which thou seest.
- sz " ész(pl.) zeveševōsansz, zeveševōsanész=that those by which he sees.
- ez " ezész(pl) zeveševōsanez, zeveševōsanezész=that those " we "
- ess " essész " zeveševōsaness, zeveševōsanessész=that " " you "
- evoz " evoss " zeveševōsanevóz, zeveševōsanevöss= 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, zehota=that which is there, ehotansz=they are there, zehotaesz=those which are there, ehesso= it is so, zehesso=that which is so, ehessonsz=they are so, zehessonsz=those which are so, evōsanetto= it sees, evōsanettonszt=those see, zevōsanettoszt=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:

evōxta zehessoz, evōxtanoz zehessozēsz=he sees that which is so, he sees those that are so, ešhestananoz zenanoxtazēsz makaetansz= 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, evōmensz=those are seen, zevōmevosz=those which are seen, zevōmesz=the seen ones. The objective form of this passive is, zevōmez' and zevōmezēsz(pl.)

c. Transitive Form.

1. Regular Transitive.

-etto, zevōmetto=thou who see me,	zēhaōnatovetto, thou who dost worship me.
-eso zevōmess=you " " " "	zēhaōnatovess=you " " " "
-as zevōmas= he " " " "	zēhaōnatovas or zēhaōnatoevoz he"
-aévoz, aevoss, zevōmaevoz	zēhaōnatovaevoz, zēhaōnatoevoz
zevōmaevoss=theyme	they..... me.
zevōmaess = those seeing me	zēhaōnatovaess zēhaōnatōess=
	the ones worshipping 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 -o, -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, matavōmasz= when he shall see me. The third person pl. has three forms, matavōmaevoz=when they see me, also zevōmaevoss, when they saw me. The participial noun is, zevōmaess=the ones who see me, the seeing ones me.

-az, zevōmaz=I seeing thee, zēhaōnatovaz=I worshipping thee.
-azemenotto, zevōmazemenotto=we, seeing thee, zēhaōnatovazemenotto= we worshipping thee.

Theē.. -ata, zevōmata=he who sees thee, zēhaōnatovata= he who " "
-atao, zevōmataoss=they " " zēhaōnatovataoss=they " " "

-o, zevōmo. I who see one, zēhaōnatovo= I who worship one.
-ōz(oss for past) zevōmōz=thou seeing one, zēhaōnatovōz=thou " "
-oz'(oss, " ")zevōmoz'=he seeing " zēhaōnatovoz'=he " " "

Him. -óz, zevōmóz= we seeing one, zehaōnatovóz= we worship one.
 -oss, zevōmoss=you seeing one, zehaōnatovoss=you " "
 -ovoz, zevōmovoz=they " " zehaōnatovovoz=they " "
 zevōmovöss, they who saw one, The z. of the end drops for past time.
 -óss, zevōmóss=the ones seeing one, zehaōnatovóss=the ones
 worshipping one.

In the past the second person sg. takes -oss exactly like the 2nd. pl. The same is the case with the third person sg. and pl. zevōmoss=when he saw one, zevōmovöss=when they saw one. The participial noun of the 3rd. pl. is

-óss, zevōmoss=the ones seeing one.
 -on, zevōmon= I who see them, zehaōnatovon= I who worship them.
 -óss, zevōmóss=thou -them, zehaōnatovóss=thou worshipping them.
 -óss, " he " " he " "

Them. -óz, zevōmoz, we seeing them, zehaōnatovoz=we worshipping them.
 -oss, zevōmoss=you " " zehaōnatovoss=you " "
 -ovöss(-ovoz for future) zevōmovöss or zevōmovoz=they seeing them.
 The participial noun is zevōmóss=the ones that see them.
 -ász(oräes) zevōmász=he seen by one, zehaōnatössz=he worshipped by one.
 -äevoss. zevōmävoss= they seen by one, he seen by them, they
 seen by them.

-menotto, zevōmemenotto=thou seeing us, zehaōnatovemenotto=thou worshipping us., the same for "you", there being no difference between pl. and sg. of 2nd. person.

Us: -aez, zevōmaez=he or they who see us, zehaōnatovaez or
 --natöez=he, or they who worship us.
 -azess, zevōmazess= I seeing you, zehaōnatovazess=I worshipping you.
You. -azemenotto, zevōmazemenotto= we seeing you, zehaōnatovaz-
 emenotto= we worshipping you.
 -aéss, zevōmaéss= he or they seeing you, zehaōnatovaéss or
 natöéss=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 zemehotaeziss; zemehotasz=the one who loves me thus becomes zemehotaeziss when object to a third person. ensetamo zemehotaeziss also may mean "he hates the one who loves us. Zevōmoziss is the objective form of zevōmoz' or zevōmovoz= he or they who see one. Ešivatamo zevōmoziss=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 zetöetanotoziss hesthoemanistoz=God loves him who keeps his law.

Participial nouns from above forms: zemehotaessō=the ones loving me., zemehotäessē=the ones loving you, zemehotaezē=the ones who love us.

zemehotaes, the one by whom he is loved. zemehotozē, the ones whom we love.

zemehotaēyössē=the one or ones by whom they are loved.

zemehta[^]=the ones loving you. zemehotosse=the ones you love.

2a. With an accusative Suffix.

1b. With Organic Suffix.

-etton(sg.) ettonō(pl.) zemezetton, zemezettonō=the one or ones thou givest me.

-ess " essē " zemezess, zemezessē=the one, ones you give me.

-aes " aessē " zemetacs, zemetaessē=the one, ones, he gives me.

-azetoss, -azetosē, zemetazetoss, zemetazetossē=the one or ones I give thee.

-zemenotoss, zemetazemenotoss= the " " we " " (ossē seldom)

-ataoss, -ossē zemetataoss, zemetataossē=the one or ones he or they give thee.

-on(sg.) -onō(pl.) zemeton, zemetonō=the one, ones I give to him or them

-oss " -ossē " zemetoss, zemetossē=the one " thou " "

-oss " " " " " " " he " "

-oz " -ozē " zemetoz, zemetozē " " " we " "

-oss " -ossē " zemetoss, zemetossē " " " you " "

-ovóss " zemetovóss, zemetovsē " " " they " "

-menottoss, zemezemenottoss=the one or ones thou or you give us (-ossē)

-aez(sg.) -aezē(pl.) zemetaez, zemetaezē=the one, ones he or they give us.

-azess(sg.) azessē(pl.) zemetazessē=the one, ones I give you.

-azemenotoss, zemetazemenotoss=the one or ones we give to you-(-ossē)

-aéss(sg.) -aéssē(pl.) zemetaéss, zemetaéssē=the one, ones he or they give to you.

-etto(sg.) -ettossoz(pl.) zemezetto, zemezettossoz=that, those thou givest me.

-ess " -essész " zemezess, zemezessész= " " you give "

-asz " -aész " zemetasz, zemetaszész= " " he gives "

-aevóss(sg.) -aevosz(pl.) zemetaevóss, zemetaevosz=that, those he or they give me.

-az(sg.) -azész(pl.) zemetaz, zemetazész=that, those I give thee.

-azemenotto, " -azemenottossoz, zemetazemenotto, zemetazemenottossoz= that those we.....

-ata, ataosz, zemetata, zemetataosz=that, those he or they give thee.

-o, -onoz, zemeto, zemetonoz= that, those I give him, zemeton=that which I give them.

-oss, -ossoz, zemetoss, zemetossosz=that, those thou givest him or them.

-oss, osz, zemetoss, zemetosz=that, those he gives him or them.

-oz, ozész, zemetoz, zemetozész=that, those we give him or them. ^{then}

-oss, -ossész, zemetoss, zemetossész= that, those you give him or

-ovóss, -ovosész, zemetovóss, zemetovosész=that, those they give him or them.

-aész, zemetāész=those he is given by one.

-āevosz, zemetāevosz=those they are given by one or by them.

3a With Simple Inorganic Suffixes.

Inorganic with -a

-omō (sg.) -omonoz (pl.) zevōxtomō, zevōxtomonoz=that, those I see.
 -omā " -omossoz " zevōxtomā, zevōxtomossoz=that, those thou seest.
 -o " -osz " zevōxtō, zevōxtosz=that, those he sees.
 -omaz " -omazēs " zevōxtomaz, zevōxtomazēs=that, those we see.
 -omass " -omassēs " zevōxtomass, zevōxtomassēs=that, those you see.
 -omevoz " -omevosz " zevōxtomevo, zevōxtomevosz=that " they "
 zevōxtoss=the ones seeing it.
 zevōxtoziss is the objective position of zevōxtō or zevōxtomevoss.

Inorganic with -esz. These take following Subordinate Suffixes.

-etto (sg.) -ettonoz (pl.) zemanszetto, zemanszettonoz=I, making
 that, those.

étto " -ettossoz " zemanszetto, zemanszétossoz=thou " " "
 -esz " -szēs " zemanszetz, zemanszēs=he making that, those.
 -szez " -szezēs " zemanszez, zemanszezēs=we " " "
 -szess " -szessēs " zemanszess, zemanszessēs=you " " "
 -szevoz " -szevosz " zemanszevoz, zemanszevosz=they " " "

For the past zemansz', zemanszevoss, participial noun zemanszess=
 the ones making.

Verbs ending in -aoz take the same endings.

Inorganic with suff. -zesz, as nahoeozesz= I bring it.

-zeszetto, zeszettonoz, zehoeozeszetto, zehoeozeszettonoz= I
 bringing that, those.

-zeszetto, -zeszettossoz, zehoeozeszetto, zehoeozeszettossoz=
 thou bringing that those.

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

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

Inorganic with -noxz, -oxz 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, zeoxaxetto=thou cutting me, zetāēvāhetto= thou measuring me.
 zcheškovevohetto, etc. thou pricking me.

Me. -ess, zeoxāxess=you " me zetāēvāhess=you " " zcheškovevohess, " me
 -ēs, zeoxāxes=he " me zetāēvāhes= he " " zcheškovevohesz, " "
 -ēvoz, zeoxāxévoz=they " me zetāēvāhe=they " " zcheškovevohévoz, " "

The 3rd. Per. sg. and pl. follow the common rule of dropping their
 z in the past. Remember that not a few Indians like to contract,
 especially when the x sound is followed by one or more vowels.

Thus instead of zeoxaxetto many will say zeox'xetto.

-esz, zeoxxesz, zetāevahesz, zehēškovevohesz, zeonenxāesz= I
cutting, etc... thee.

Above is often contracted, as, zeox'xes, zetāevāsz, zehēškovevōsz and zeonenxāesz. This shows that the e in ending -esz is very short, near like -isz.

-ezemenotto, zeoxāxezemenotto, zetāevāhezemenotto, zehēškovevohemenotto, etc. = we thee.

Thee. -eta, zeoxāxeta, zetāevāheta, zehēškovevoheta, zeonenxāeta= he or they thee. Above can be contracted into zeox'xeta, zetāevāta, zehēškovevōta, zeonenxāta.

One. For suffix-one the Subordinate is exactly that of other verbs in the simple Transitive form, Zōxasso, zehēškovevōno, zetāevāno, zeonenxāno= I....one.

Them. Will also be regular throughout, zeoxasson, zetāevānon, zehēškovevōn, zeonenxānon= I.. them.

-menotto, zeoxāxemenotto, zetāevāhemmenotto, zehēškovevohemenotto, etc.= thou, you.... us.

Us. -ēz, zeoxēz, zetāevāhēz, zehēškovevohēz, zeonenxāhēz=he or they.... us.

-eziss, zeoxāxeziss, zetāevāheziss, zehēškovevohheziss, zeonenxāeziss= when object of another 3rd person.

You

-ezemenotto, zeoxāxezemenotto, zetāevāhezemenotto, zehēškovevohhezenotto=we .. you. -ēss, zeoxāxēss, zetāevāhēss, zehēškovevohēss, zeonenxāhēss=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, zeoxāxezetto, zetāevaheszetto, zehēškovevoheszetto= I.... myself. the same for "thyself", except that the accent is on the e, zeoxaxeszetto. -z, zeoxāxeszz, zetāevāhesz, zehēškovevohesz, zeonenxāesz=he himself.

In the past only one z.

-ez, zeoxāxezez, zetāevāheszez, zehēškovevohesz, zeonenxāesz= we..... ourselves. ..

-ess, zeoxāxeszess, zetāevāheszess, zehēškovevoheszess= yourselves...

-evoz, zeoxāxeszevoz, zetāevāheszevoz, 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.

2a. With In-organic Suffixes.

The Subordinate of this form is similar to the Transitive with simple inorganic suffixes.

-on(sg.), omonoz(pl.) zeoxāxom, zeoxāxomonoz, zetāevāhom, zehēškovevohom, zeonenxām= I... it, those.

-omā("), omossoz(") zeoxāxomā, zeoxāxomossoz etc. to above.

-o("), osz(pl.) zeoxāxo, zetāevaho, zeheškovoevoho, zeonenxaho=he...it.
 -omaz("), omazēs(") - zeoxāxomaz, etc. zeoxāxomazēs, etc.=we...it, those.
 -omass("), omassēs("), zeoxāxomass, zeoxāxomassēs, zetāevāhomass, etc. =you...it.

-omevoz("), omevosz(pl.) zeoxāxomevoz, zeheškovoevohomevoz, zeheško-vōhomevosz, etc. = they it, those.

d. Modal Forms of the Subordinate.

1. Negative Mode.

1a. Transitive.

1b. Organic suffixes.

The common Subordinate suffixes remain the same. The infix

-saa- and -he- denoting negative.

-ehetto, zsaavōmehetto=thou not seeing me.

-ehess, zsaavōmehess=you " " "

-ahesz, zsaavōmahesz=he not seeing me. This only in the future, otherwise, zsaavōmahes.

-ahevoss, (future=ahevoz) zsaavōmahevoss=they not seeing me.

-azehetto, zsaavōmazehetto= I not seeing thee.

not thee. -azemenohetto, zsaavōmazemenohetto=we not seeing thee or you.

-ataheta or aheta, zsaavōmaheta, or zsaavōmataheta=he or they not seeing thee.

-chevo(contracted into ôvo), zsaavōmochevo or zsaavōmôvo= I not seeing one.

-chevoss(" " ôvoss), zsaavōmohevoss or zsaavōmôvoss=thou not seeing one.

-chesz(" " ôsz) zsaavōmohesz or zsaavōmôsz=he not seeing one.

-chess, zsaavōmohess= you not seeing one.

-chevoss, (ôvoss) zsaavōmohevoss or zsaavōmôvoss=they not seeing one.

-āhevoss, zsaavōmāhevoss=they not seen by one or they not seen by them

zsaavōmohéssô=the ones not seeing him, participial noun.

-menohetto, zsaavōmemenohetto=thou or you not seeing us.

-ahesz, zsaavōmahez=he or they not seeing us.

-azehess, zsaavōmazehess=I not seeing you.

-azemenohetto, zsaavōmazemenohetto= we not seeing you.

-ahéss, zsaavōmahéss= he or they not seeing you.

Except the 1st. per. sg. which has -chen for ending zsaavōmohen=

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 zehochetaetto, the thing that comesto me etc. zsa-

hochetachetto= the thing that come, not to 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, navōxta= I see it.

-ohetto(ôtto), ohettonoz(ôtonoz), zsaavōxtohetto, zsaavōxtohettonoz=

I not seeing it, those, contracted into , zsaavōxtôtto and

zsaavōxtôtonoz.

-ohétto, ohéttošsoz, zsaavōxtohétto, zsaavōxtohéttošsoz=thou not seeing it, those.

-ohesz(ōsz) for sg. and pl., zsaavōxtōsz=he not seeing it, those.

-omahez, omahezēs, zsaavōxtomahez, zsaavōxtomahezēs=we not seeing it, those.

-omehevoss, -omehevosz, zsaavōxtomehevoss, zsaavōxtomehevosz=they " " "

-ohess, zsaavōxtohess=the ones not seeing it.

When in an objective position it becomes zsaavōxtohéziss, as, he hates the one not seeing it= emetamo zsaavōxtohéziss.

When however a verbal form is implied (not a participial noun)

the ending -ziss is changed into z' (pronounce d's or tōss),

he loves the man who sees life=emehoto hetano zevōxtoz' vostane-hevestoz.

Verbs with inorganic ending -esz, -zesz or noxz, etc.

-eszehetto, zsaamanszehetto= I not making it.

-eszehétto, zsaamanszehétto=thou not making it.

-eszēs, zsaamanszēs= he not making it.

eszehez, zsaamanszehez=we " " "

-eszehess, zsaamanszehess= you not making it.

-eszehevoss, zsaamanszehevoss=they " " "

zsaamanszehess=the ones not making it, zsaamanszeheziss=objective

case to a sub. of the 3rd. per. zsaamanszehez'= objective case,

when the verb becomes not a participial noun, as, he sees the

man who does not make this thing=evōmo hetano zsaamanszehez'

heto hovae, emehoto nah zemanszeziss, =he loves the one making it,

emehoto nah zsaamanszeheziss= 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. zsaavōmehan= that which is not seen, zesaaheneenohan (contracted= zsaaheneenōhan) =that which is not known. Zsaavōmehanevosz= those are not seen, also zsaavōmehanehēs. The Impersonal takes the Subordinate prefix ze- and adds -an for its negative subordinate suffix, zesaamessestovhan=that which is not eaten, not food, zsaavónittan=that which lights not, gives not light.

2a. Intransitive.

-ehetto, zsaavōsanehetto= I not seeing, zsaahāmoxtahetto= I not being sick, zsaahāmoxtahez=we not sick.

-ehétto zsaavōsanehétto= thou, zsaahāmoxtahétto.

-és, zsaavōsanēs= he not seeing, zsaahāmoxtahes=he not sick.

-ehez, zsaavōsanehez=we not seeing.

-ehess, zsaavōsanehess= you not seeing.

-ehevoss, zsaavōsanehevoss=they not seeing, zsaahāmoxtahevoss= they not sick.

zsaavōsanehessō=the ones not seeing, zsaahāmoxtahessō=the ones not sick.

zsaavōsaneheziss= participial noun, object, zsaavōsanehez' = verbal object.

2. Subordinate With Prefix ox- and a-

1a. Intransitive.

Intransitive with ox- prefix means "when occurring" with a- "ought to".

- ettonoz, oxvōsanettonoz=when I should see.
- ettossoz, oxvōsanettossoz=when thou shouldst see.
- ēs̄sz, oxvōsanēs̄sz=when he should see.
- ezēs̄sz, oxvōsanezēs̄sz=when we " " "
- essesz, oxvosanessēs̄sz=when you " " "
- evosz, oxvōsanevosz=when they " " "

This form would be the same when accusative suffix is implied.

2a. Transitive(with organic suffixes).

- ettossoz, oxvōmettossoz=when thou shouldst see me.
- essēs̄sz, oxvōmessēs̄sz=when you " " "
- aēs̄sz, oxvōmaēs̄sz=when he " " "
- aevosz, oxvōmaevosz=when they should see me.
- azettossoz, oxvōmazettossoz=when I should see thee.
- azemenossoz, oxvōmazemenossoz=when we " " " or you.
- ataosz, oxvōmataosz=when he or they " " thee.
- ōsz, oxvōmōsz=when I should see him.
- osz, oxvōmōsz=when thou shouldst see him(short ō)
- osz, oxvōmōsz=when he should see one.
- aes̄sz, oxvōmāēs̄sz=when he should be seen by one.
- ozēs̄sz, oxvōmozēs̄sz=when we should see one.
- ossēs̄sz, oxvōmossēs̄sz=when you " " "
- oxvōmovosz=" they " " "
- āevosz, oxvōmāevosz=when he " be seen by them(also they by him).

The Montana Cheyennes do not pronounce the suffixes long as they do in Oklahoma -ōsz, ēsz, this is the case throughout.

- aezēs̄sz, oxvōmaezēs̄sz=when he should see, or they should see us.
- oxvōmenossoz, -menossoz=when thou or you should see us.
- azessēs̄sz, oxvōmazessēs̄sz=when I should see you.
- azemenossoz, oxvōmazemenossoz=when we should see you.
- aessēs̄sz, oxvōmaessēs̄sz=when he or they should see you.
- onoz, oxvōmonoz=when I should see them.
- ossoz, oxvōmossoz=when thou " " "
- osz, oxvōmosz=when he " " "
- ozēs̄sz, oxvōmozēs̄sz=when we should see them.
- ossēs̄sz, oxvōmossēs̄sz=" you " " "
- ovosz, oxvōmovosz=" they " " "

Remark. When prefix a- is used, it implies the meaning of "ought".
 avōsanettonoz= I ought to see or to have seen.
 azevōsanettonoz= I ought to see(future) aeševōsanettonoz= I ought to have had seen, etc.

The Negative of this Subordinate is formed in the usual way, by inserting -he-, thus: asaavōsanehettonoz= I ought not to see, asaanhettohevosz=I ought not to have told him, asaavōmah^zesz=he ought not to have seen us.

3a. Impersonal With the Prefix ox- na-.

- haneh^zesz, oxsaa-ameoxzettaneh^zesz=when it should not go(something that runs)
 oxsaavōmehaneh^zesz=when it should not be seen.
 -hanehevosz, oxsaa-ameoxzettanehevosz=if, those, should not run.
 oxsaavōmehanehevosz=it they (inorg.) " " be seen.

4a. Passive Voice.

- ettonoz, oxvōmanettonoz=when I should be seen.
 -ettossoz, oxvōmanettossoz=when thou shouldst be seen.
 -ēsz, oxvōmēsz=when he should be seen.
 -ezēsz, oxvōmanezēsz=when we should be seen.
 -essēsz, oxvōmanessēsz=when you " " "
 -evosz, oxvōmevosz=when they should be seen.

5a. Reflexive Voice.

- ettonoz, oxvōmazettonoz=when I should see myself.
 -ettossoz, oxvōmazettossoz=when thou " " thyself.
 -ēsz, oxvōmazēsz=when he should see himself.
 -ezēsz, oxvōmazingēsz=when we should see ourselves.
 -essēsz, oxvōmazessēsz=when you " " yourselves.
 -evosz, oxvōmazingevosz= " they " " themselves.

6a. Transitive With Inorganic Suffix.

- omonoz, oxvōxtomonoz=when I should see it or those.
 -omosoz, oxvōxtomosoz=when thou should see it, those.
 -osz, oxvōxtosz=when he should see it, those.
 -omazēsz, oxvōxtomazēsz=when we " " " "
 -omassēsz, oxvōxtomassēsz= " you " " " "
 -omevosz, oxvōxtomevosz= " they " " " "

Singular and plural suffixes are identical. Verbs ending with inorganic suffixes in -esz, -oxz, -oz, take the same endings.

- eszettonoz, -eszettossoz, -eszēsz, -eszezēsz, -eszessēsz and
 -eszzevosz, oxmanszettettonoz, when I should make it,
 oxvoneoeszettossoz=when thou shouldst lose it.
 oxpaveoeszēsz=when he should make it good.
 oxpeveoz'zezēsz=when we should make it good.
 oxhoeoz'zessēsz=when you should bring it.
 oxhoeoz'zevosz=when they should bring it.

In the case this Subordinate with ox- and a- becomes object to a 3rd. per. the sf. ēsz is added to the common z' of such forms. For instance, meo exanoveoz=the road is straight, Jesus hemeo exanoveozez'=Jesus way is straight, meqaxanoveozēsz=the road ought to be straight, Jesus hemeo ox'xanoveozezēsz=when Jesus way should be straight.

Zeto hetan zevōxto navoxca= this man who sees my hat,
 oxvōxtosz navoxca=when he should see my hat.
 Zeto hetan evōmo nasz zevōxtoziss navoxca=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, nhāno zeto hetan hemhāo zexhotaz'=there where this man's
 house is. Oxhotazēs zeto hetan hemhāyo nhāno=when this man's
 house should be there.

3. Subordinate with the Genitive Mode.

1a. Intransitive.

-evo, hemxistonestoz zevešemxistonevo=his pen with which I write.
 -evoss, hemxistonestoz zevešemxistonevoss=his pen with which
 thou writest.

-evoss,	"	"	"	"	"	"	he
-ez	"zeveše-mistonez	"	"	"	"	"	we
-evoss	"	"	-mxistonevoss	"	"	"	you
-evovoss	"	"	-mxistonevovoss	"	"	"	they
-ez' 4th. pers.	"	"	-mxistonez'	"	"	"	"

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=hemahataevexansz zeveševōmāzevonoz.

2a. Transitive.

-evo, zemezevo= it, his which thou givest me.
 -evoss, zemezevoss=it, his which you give me or us.
 -aez' zemetaez'=it, his which he(another one) gives me, also they.
 -azevo, zemetazevo=it, his that I give thee.
 -azevoss, zemetazevoss, it, his which we give thee or you.
 -ataevo, zemetataevo,=it, his which he or they give you.
 evoss zemezevoss=it, his which thou or you give us.
 -aevoz, zemetaevoz=it, his which he(another one) or they, give us.
 -azevoss, zemetazevoss= it, his, which I or we give you.
 -aevoss, zemetaevoss = " " " 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, zevōmamo=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.
 Zexhoevo instead of zexhoetto=where I am.
 Zexhoevo= at the place of my being where I stay.
 Manxhoēnevo= at my coming, at the coming of mine.
 manxhoēnetto= when I come. For such examples read in John 17, a

"zemezevoss"=the one thou gavest me= of the one thou gavest me.
 v8b, zenxheš-hestōēnetovazevoss=my coming out of thee, the
 coming out of mine from thee, they know.
 zenxheš-meatovevoss=thy sending me(they believe) v.16
 "zehešsaavistavehevo"=as my not coming from (hestanov). Then in
 Luke 10,40 "zehešxanoce-vovōnetanenevo"=my serving alone. the
 serving of mine alone.
 Zeovaxenavo= In my dream, the dreaming of mine, zeovaxenatto=
 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 -eva, -o, -eziss, -aziss. Suffix
 -eva is usually added to proper names though not always, as,
 Peter evōmo Jesuseva, this last pers. is a 4th. one.
 Suffix -o is used after nouns like man, woman, God, having
 more reference to the person. Evōmo nasz hetano na nasz hec= he
 saw one man and one woman, evōmo ešeho=he sees the sun. For the
 pl. the form is the same, evōmovo haesto hetano=they see many
 men. We term this last a 4th. person. Suffix -eziss is used only
 with subordinate forms, as, zeóóensz=the blind one, zeóóenessō=
 the blind ones. Evōmo zeóóeneziss=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 -eva, -o or -eziss, as, evōmā Jesuseva=he (3rd. pers.)
 was seen by Jesus(4th. pers.) emetā nasz hetano=he was given it
 by one man, eonōmā zeóóeneziss=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 -tōss or d's.
 Evōmo hetano zehestanoz' navoxca=he saw a man who took my hat.
 Here is a sentence with 3rd., 4th. and 5th pers., he, man and hat.
 Estaēsztovo vostano, na zeešēēsztoš 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, evōmo zeóóeneziss=he sees the
 blind one. evōmo zemesseziss, he sees the eating one.
 When the object is a verbal form, then -z' is added, emehoto
 vostano zetoxetanotoz' heēszistoz, he loves a person who cares
 considers. 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.

Exhoeoxzehō zexhōstaz' votaen=he came where there was a well, or nhāno zexhōs exhōstazenó votaen=there was a well where he was. Zeto hetan eohamepevae zehexovaez' tato= this man is better than 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, zeešehoxtahaōs Johneva exhestanozenoho, hesthokto=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. Evōmo honeo enhaenozenotto na enonokaovozenotto g'san = 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, evōmo hetano enhaeno hovae=he sees a man catching something. Here the z' is left out and only ó used, but as soon as an accusative suffix should be added the z' reappears, evōmo hetano enhaenozenoz makaetansz= 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 voston hemhāo etatoseavaoz'=this man's house is going to fall. When the subordinate is not used, then letter -o is suffixed in many cases, as, evōmō hetano enaotó, he sees men sleeping.

" " eneameoxtó= " " coming.
 " " ehestanó= " " taking it.
 " " esócametanénó=" " still alive.

emesó- eating, ehozeoho- working, ehāmoxtaehō- being sick. enix heszheemo=his wives are two, enixó henissoneo=his children are two. emaseotó hemakaetaeme=his money is being spent. But when accusative suffixes are added the z is inserted, as, heneómeo enóstovozenohōn na eszhetozenohōn = his parents answered him and said to him. If it were in the sg. or without any kind of suffix it would be, hēhyo eszhetó=his father said(to one) It will be seen that verbs ending previously with z drop it and take -tó instead. Otherwise, when subordinate conjugation is used the verb -ez is added to endings in z, as enaoz, evoneoz, exanoveoz, ehestaoz become, zenaozez', zevoneoezez' zexanoveoezez' and zehestaozez'. 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.

- omovo, (sg.) -omovonoz, zevōxtomovo, zevōxtomovonoz=that, his, which I see.
- omovōz, " -omovossōz, zevōxtomovōz, zevōxtomovossoz=that, those, his, thou seest.
- o- (or omovož)' -osz, zevōxto, zevōxtosz=that, those, which he sees.
- omovoz, omovozēs, zevōxtomovoz. zevōxtomovozēs= that, those, his, which we see.
- omovoss, omovossēs, zevōxtomovoss, zevōxtomovossēs=that, those, his which you see.

-omovovoz, omovovosz, zevōxtomovovoz, zevōxtomovovosz=that, those,
his which they see.
zēvōxtomovovoss(past), zevōxtomovóss=participial noun.

4. Subordinate with Genitive-Procurative.

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, zehestanomevetto=that which thou takest of me.
-omevess, zehestanomevess= " " you take " "
-omevasz, -omōsz, zehestanomevasz and zehestanomōsz=that which
he takes of me.

The z is dropped when action is no more immediate.
zehestanomevaēvoz(voss) and zehestanomōēvoz(-voss) =that etc...
they taken from me.

-omevaz, zehestanomevaz=that which I take of thee.
-omevazemenotto, zehestanomevazemenotto=that which we take of thee.
-omevata, -omevatao, zehestanomevata=that which he or they take
zehestanomevatao, of thee.
-omevo, -omevon, zehestanomevo, zehestanomevon=that which I take
of one, ones.
-omevōz, -omevoss, zehestanomevōz, zehestanomevoss=that " thou " " " "
-omevoz', -omevoss, zehestanomevoz', zehestanomevoss= " " he " " " "
-omevāesz, -omōsz, zehestanomevāesz, zehestanomōsz=that "is taken
from by them or...from him by one.
-omevoz, omevoz, zehestanomevoz=that which we take of one or ones.
-omevoss, -omevoss, zehestanomevoss " you " " " "
-omevovoz, -omevovoz, zehestanomevovoz....." they " "
-omevāevoz(voss), -omōvoz(voss) zehestanomevāevoz(voss) or
zehestanomōevoz(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.

-omevaez, -omōez, zehestanomevaez or zehestanomōez=that which he
or they takes of us.
-omevemenotto, zehestanomevemenotto=that which thou or you take
of us.
-omevazess, zehestanomevazess=that which I take of you.
-omevaess, -omōess, zehestanomevaess or zehestanomōess=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.

6. Subordinate of the Mediate Mode.

1a. Intransitive.

- ettonhao, eševōsanettonhao=had I been seeing then or there(if)
- éttonhao, eševōsanéttonhao=hadst thou been seeing " " " "
- éhō, eševōsanehō=had he been seeing " " "
- ezenhō, eševōsanezenhō=had we been seeing " " "
- essenhō, eševōsanessenhō=had you been seeing. " " "
- evhō, eševōsanevhō= had they been seeing " " "

Verbs ending with -a or -o do not take the -e of the sf. as,
ešhaōnattonhao=had I been praying, ešēhetanottonhao=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 eševōmettonhao= hadst thou seen me (if)
- essenhō, heva eševōmessenhō= had you seen me then or there "
- aehō, " eševōmachō= had one seen me " " " "
- aevhō, " eševōmaevhō= " had they seen me " " " "
- azenō, heva eševōmazenō= had I seen thee, etc. then or there(if)
- azemenottonhao, heva eševōmazemenottonhao= had we seen you " " "
- atachō, heva eševōmatachō= had they seen thee
- onhao, heva eševōmonhao=had I seen one, then or there(if)
- ossenhō, heva eševōmossenēhō=hadst thou seen one..... "
- ohō, heva eševōmohō= had he seen one " " "
- āehō, heva eševōmāehō= had he been seen by one or ones "
- ozenhō, heva eševōmozenhō=had we seen one then there etc.
- ossenhō " eševōmossenhō= " you " " " " (if)
- ovhō " eševōmovhō= " they " " " " "
- āevhō, " eševōmāevhō= had they been seen by one or ones " " "

The Prefix heva-is not always used, only where the "if" is emphatic.

- menottonhao, heva eševōmemenottonhao=hadst thou or you seen us there.
 - aezenhō, heva eševōmaezenhō= " he or they seen us, then or there there
 - azessenō, heva eševōmazessenō=had I seen you then there(")
 - azemenottonhao, heva eševōmazemenottonhao= " we " " " " "
 - aessenhō, heva eševōmaessenhō=had he or they seen you " " "
 - onhō, heva eševōmohō=had I seen them, then or there "
 - ossenhō heva eševōmossenhō= 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 eševōxtomonhao= had I seen it or those, then there "
- omot'tao, heva eševōxtomot'tao= hadst thou seen it then or there.
- ohō " eševōxtohō=had he seen it or those, then or there.
- omazenhō " eševōxtomazenhō= had we seen it or those " " "
- omassenhō " eševōxtomassenhō= " you " " " " "
- omevhō " eševōxtomevhō= 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 ešsaavōmehettonhao=hadst thou not seen me, then or there.

-ešsaavōmohezenhō=had we not seen one then or there(if)

heva saanhessonhanehehō=were it not so then or there "

heva saa-ameoxzetānehehō= would it not go then or there."

2b. Reflexive Voice.

heva vōmazettonhao=had I seen myself then and there(if)

" vōmazéttonhao=hadst thou seen thyself " " " "

" vōmazehō= had he seen himself " " " "

" vōmazezenhō= " we " ourselves " " " "

" vōmazessenhō=" you " yourselves " " " "

" vōmazevhō= " they" themselves " " " "

3b. Passive Voice.

The Passive will take the same endings added to its own sf. The 3rd. per. would be heva vōmehō= if one were seen, also

heva ēševōmenhō

heva ēševōmevhō=had they been seen, these there.

ēše-nešezistovenhō=had it been done then there

Negative Form of Inorganic Ending With a!

navōxta= I see it.

heva ešsaavōxtohettonhao=had I not seen it or those, then, there (if)

" "tohet'tao= hadst thou " " " "

" "tohehō= " he not " " " "

7. Subordinate of Accusative Mode.

1a. Intransitive.

-tto, nanēhov zemeatto, I who give zehenisonetto, I who have a child.

- " ninēhov zemeatto, thou "givest, ninēhov zehenisonetto, thou " " " "

-sz, enēhov zemeaz, he who gives, enēhov zehenisonesz, he " " " "

-s " zemeas(past form) " zexhenisons " " " "

-z, nanēhovheme zemeaz, we who give, nanēhovheme zehenisonez, we " " "

-ss, ni- " " zemeass, you " " ni- " zehenisoness, you "(sg. pl.)

-voz, enēhoveo zemeavoz, they " ". Enēhoveo zehenisonevoz(voss) they .

the above -voz is rarely used with pref. ze- It is usually -voss, but it has to be -voz when pref. ma- is used.

-ss, zemeassō, the ones giving. zēhenisonessō, the ones having a child or children.

-ziss, zemeaziss, participle when object to a subject in the 3rd. person singular or plural, zehenisonezess, also as object in the same relation.

-z', -ez', zemeaz', zehenisonez', excl. form of the 3rd. pers. sg. pl.

kašgoneo zemeatton, the children I give(org.) Meoz, zemeattonoz, (inor.) the berries I give

" zemeattoss, " " thou givest

" zemeattossoz, " " thou

" zemeaesz, " " one gives

" zemeaesz, " " one gives

" zemeazē, " " we "

" zemeazēsz, " " we "

" zemeassē, " " you "

" zemeassēsz, " " you "

" zemeavóss, " " they "

" zemeavosz, " " they "

zemeaz' excl. 3rd. pers.

zemeazēsz, excl. 3rd. pers'(pl.)

2a. Transitive.1b. Active Voice.

In the following the "nanēhov, 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 " " "

-tōsz(tovasz) one " me zehenisonetōsz, one " " "

-tōs, tovas, zemeatōs, one who gave me, zexhenisonetōs, (past of above)

-tōess, -tōevoss, they " me zemeatōess, zemeatōevoss

zexhenisonetōess, they " having me for child.

Suffix -tōess 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 " thee " "

-tovataoss, they " " zehenisonetovataoss, the ones " "

-tto, zemeatto, I giving the one, zehenisonetto, 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.

-tōez(tovaez) zemeatōez, one " us, zehenisonetōez, he having us " "

-tōezē, zemeatōezē, the ones " ", zehenisonetōezē, they " " "

-tovazess, zemeatovazess, I giving you, zehenisonetovazess, I " " " "

-tovazemenotto, zemeatovazemenotto, we giving you, zehenisonetovazemenotto, we " " " "

-tōess(tovaéss), zemeatōess, he " zehenisonetōess, he " " " "

-tōessē(tovaessē), zemeatōessē, they " ", zehenisonetōessē, they " " " "

-tton, zemeatton, the ones I give: zehenisonetton, the ones I have for children.

.....ttoss, " " thou hast " "

.....ēsz(ess), " " one has " "

.....ezē, " " we have " "

.....essē, " " you " " "

.....evoss, " " they " " "

2b. Passive Voice.

-ttonetto, zemeatonetto, I the given one, zehenisonetonetto, I being had as child.

-tonétto, zemeatonétto, thou " " ".....tonétto, thou " " " "

-tovsz, zemeatovsz, the one given zehenisonestovsz, " " " child " "

-tonez, zemeatonez, we, the given ones, zehenisonetonez, we children to one.

-toness, zemeatoness, you, " " " zehenisonetonez, you " " " "

-tovess, zemeatovess, they the " zehenisonetovess, they " " "

zemeatovessō, the given ones (or.)

zemeatoveziss, when object to a 3rd. person.

zemeatovez', excl. form of the 3rd. person
 zemeatoe hovae, something given
 zemeatōsz, the one (or.) given by one, zehenisonetōsz, the one
 being the child of one.
 zemeatōess, the one(or.) " " them= zemeatōevoss, the ones(or,)
 given by one or by them.
 zehenisonetōevoss, the ones, as children, 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.

zè-before vowels and zè-before consonants is used for past meaning or when "where" is implied.

zèməpeve=where there is water, zèvomo=when I saw him,
ze-eše=after, zeheeše=as long as, zehestxnō-as many as, zenxeše=from.
zeheš=since, it being, as, zehešhāmoxtas, 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. per. 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, I am good as he is, But the word good (-peva) needs not be repeated in second time, thus, zehexovepevas nanexovae=I am as good as he "degrees".

zexomax=for the reason that(following a statement, esaamehoxtōnov
hetomhestoz zexomaxhavsevoos=they love not the truth, because
they are bad. zista-as(in the past) for to, (in the future)
zistaeshamstos=as he was seated down, nataneoxz, nhāno zistavōmo=
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 "a" by contraction, as, zistāsse; nataneoxz
nhāno zistāmsetto= I go there for to eat, with the intention of
eating. Wherever zista- is prefix, drop the suffix z when a
3rd. per. is subject to another or to the 1st. per. sing.

Of course ze- is prefixed to any other infix, already mentioned before. honš=tho, despite, although, implies insistance, honšnstamenōhevetto= although I am poor, eo- or eoeš=- whether, usually connected with heva- but not always, heva eoešhāmoxtas nasaaheneenomovohe=whether he be sick I know not. niva is not a prefix but a detached interrogative pronoun=who. But it requires the use of the Subordinate in the verb accompanying it. Niva zevōmata? Who did see thee? mās- is usually prefixed and means= is it not? expecting the negative, māseōetam= is it not deep?, I thought it was.*mās-eonēhovsz= is it not he?, I thought it was. māseo, is a combination of mās and eo. mohono=no doubt not, wohl nicht, mohochenisonsz=no doubt she has no child.

*The prefix eme- means, that may, for to, for purpose of, as
emehešetova-

eme=should, may, could, haônatovehâ emevistaemata=pray to him, that he may help thee, namomoxzemo ememetasz= I plead with him that he may give me= I ask him to give me. emehese=so that, may: emez heto emeheseametanensz=he is given this so he may live. The prefix eme-means that may, for to, emehesetova=for the purpose of. -neešohâhe-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 nšehaneo=washer or washmachine, nšehanestoz=the washing, from nanšehanen=I wash, hestaneneo=the taker, hestanenistoz=the taking, from nahestanen= I take, hoxtaheo=story or story teller, hoxtahanistoz=the telling of stories. The verbal form of nouns ending in -eo is -coneve, enšehaneoneve= it (he) is a washer, ehestaneneoneve=he is a taker, ehētaneoneve=he is the object of taking, ehoxtaheoneve=he is a story teller. These verbs can in their turn become nouns by adding -stoz to their endings and dropping the pronominal prefix, hoxtaheonevestoz=the being a story teller. Most of the Modes can take this noun form in -eo, voneozehe=the lost one, manstomanehē=maker. These examples show that oftentimes the final o is dropped, but it always reappears when the noun becomes verbalized: nomāzehe=thief, enomāzeheoneve=he is a thief, enomāzistove=it is a theft, enomāzeheonevestove= it is an act of theft.

INFINITIVE FORM: The Cheyenne has no real Infinitive, but where we say "to eat" or "to say" ect. he will express it by the eating, "the saying" etc. Thus: homesšenov= the eating, to eat, hozhenox= the saying, to say: honeoxzenov=the going or to go, homanszenov=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? hopevoētānov na mato hothavsevoētānov. Then to form this infinitive the verbal stem is prefixed by ho- and suffixed by -nov.

A form closely related to this but having a substantive meaning is this: oxmessenovēs and oxmessestovēs. The first means, when there is an eating, the second, when it is eaten. Prefix ox- and suffix -ēs are used to give the verb this form. The ending -novēstoz has reference to a general doing while -tovēs denotes more a special or single action. This form is very similar to the Latin Gerundive.

D. Reduplicative Infixes.

Whenever a verb (sometimes also a noun) implies plurality it will reduplicate the vowel a, when a state is meant, as, epānota=it sticks to, epapanota: it sticks to, in different places. or all over in places.

The vowel e has a partitive meaning, as, napeena= I crush it, napepeena= I crush it into many pieces.

The vowel o refers to each, every, all, a whole, as eoēn, he is blind in one eye, eoóēn=he is blind in both eyes, evoxk=it is crooked, evovox_k=it is crooked, more than once.

napevoeho, I do good to one, napopevoého, I do good to each(all) of them or I do good to one repeatedly, nameto, I give to one, namometonov, I give to every one each of them. Sometimes the two vowels are contracted into a long one, thus: ā and ō. 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: ešēva=daily, oešēva= daily, all the days or every day, naexa, I cut it off, naoexanoz, I cut those each off. naexova= I cut it, naoexa, naoexova= I cut it, by a process, implies that the whole of cutting involves several acts. Thus suffix -ova 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 -pa, -pe, or -po becomes papa-, pape-, whenever a state as a whole is considered distributively. -ha, -he, -ho will become -haha, -hahe, -haho, -ma, -me, -mo, become -mama, -mame, -mamo, etc. Whatever the consonant might be it is thus reduplicated, examples: epapanoha, ehahanèn, hathavs, emamevox, vavaestoz, epapono, etc. The same is the case when the issuance of an action or being in its whole is considered distributively, naoééna= I break it in several pieces, pépéastoz= disorder, nazezèn= I approach, step by step nearer, na šešeo= 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: napevoéta, I do good, napopevoéta, I do good, nameto, namometo= I give to all or each of them, to everyone of them, nataxasso= I slash him with a knife, natotaxasso= I give him several slashes, nahoeoxz= I come, ehothoeoxzeo, they arrive(each one) one after another, nahoxovo= I cross, nahotoxovo or nahotxovo= I cross several times, nanxpēstanàz= I stop my ear, naonxpēstanàz= I stop both ears. These are interesting formations.

IX. MISCELLANEOUS MATERIALS.

A: Participial Nouns.

Intransitive.

-eziss, Maheo emehoto zehaōnaziss, zepavevostaneheveziss na zetoxetanoziss, 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, zevōsansz=the one seeing, the seer.

-ess, zevōsanessō=the seeing ones.

Verbs ending with -a or -o, have no e in their sf.

zehaōnassō=the praying ones, zevoešetanossō= the rejoicing ones.

-zē, this is the organic suffix added to participial nouns,

zehēhezē= our fathers, the ones being our fathers, hotoa

zevešemessezē=cattle by means of which we eat.

-zēs̄sz, is the same as above, only refers to inorganic objects, maxemenoz zevešemessezēs̄sz=apples by means of which we eat.

Remark. Correct in Oklahoma, Montana, Cheyennes consider apples organic. zeveševōsanezēs̄sz=the ones by which we see, etc.

-ssē (org.) and -ssēs̄sz (inorg.), hotoa zevešemesse= cattle by means of which you eat, (org.) menoz zevešemesse= the berries you eat. (inorg.) Such forms have been mentioned before in connection with the Accusative suffix.

Participial Nouns formed by Accusative relation.

-ett'sē, (org.) -ett'sēs̄sz (inorg.), zemezett'sē, zemezett'sēs̄sz= the ones thou givest me.

-essē, " -essēs̄sz " , zemezessē, zemezessēs̄sz= " " you give me.

-aessē, " -aessēs̄sz " , zemetaessē, zemetaessēs̄sz= " " he or they " me.

-azē (org.) -azēs̄sz (inorg.), zemetazē, zemetazēs̄sz=the ones I give thee.

-azemenossē, " -azemenossēs̄sz, zemetazemenossē, zemetazemenossēs̄sz=the ones we.... thee.

-ataē, " -ataēs̄sz, zemetataē, zemetataēs̄sz=the ones he or they give thee.

-on (org.) -onoz (inorg.), zemetonō, zemetonoz=the ones I give to him or to them.

-ossē " -ossēs̄sz " zemetossē, zemetossēs̄sz= " " thou givest " same for 3rd. pers. singular.

-ozē, " -ozēs̄sz, zemetozē, zemetozēs̄sz= the ones we give to him or them.

-ossē " -ossēs̄sz, zemetossē, zemetossēs̄sz= " " you " " " " "

-ov'sē " -ovsēs̄sz, zemetovsē, zemetovsēs̄sz= " " they " " " " "

In Montana this plural form is not always used.

-menossē, -menossēs̄sz, zemezemenossē, zemezemenossēs̄sz= the ones thou or you give us.

-aezē, -aezēs̄sz, zemetaezē, zemetaezēs̄sz= the ones he or they give to us.

-azessē, -azessēs̄sz, zemetazessē, zemetazessēs̄sz=the ones I give you.

-azemenossē, -azemenossēs̄sz, zemetazemenossē, zemetazemenossēs̄sz= the ones we give you.

-aessē, -aessēs̄sz, zemetaessē, zemetaessēs̄sz=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 zevōmozē=the ones we see, zevōmaezē=the ones who see us, but:

zevōxtomazēs̄sz=the ones (inorganic) we see.

zevōxtomovozēs̄sz=the ones, his (inorganic) we see.

zevōmamozē=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, -ese, or diminutive or the ablative suffix -ovā, -ovē.

1. Nouns ending with -a have an abstract subjective collective meaning as, hotoa= 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 -ā or -ō.

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, ohe=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, navōsan= I see, vōsaneo or vōsaneheo= the seer. Nanšehanen= I wash, etc. * Hòtovàtoz, the selling, hòtovō, the merchandise, Hosse-màzistoz, the telling.

hosto, the news, ōstonestoz, the offering (act) ōsto, 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, vōstan, mesestoz, 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 -xtoz, as haenātoz, 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 -toz instead of -estoz, nahaōna= I pray, haōnātoz.

Naanao= I fall, anaōxtoz= the falling, the fall. ēhoneo= it grows, honeoó, the growth, honioxtoz=the growing. Nouns or verbal forms ending with -e add -stoz, as, namesse= I eat, mesestoz= the eating, the food. Examples of nouns formed from verbal forms,

navōsan= I see, vōsanistoz=the seeing, or vōsanestoz, the final e becomes i. naexanen= I prepare, exanenistoz=the preparing.

navōmo= I see one, vōm-āzistoz=the seeing one or mutual seeing. evōme= he is seen, vōmestoz=the being seen.

navōsaneoneve= I am a seeing one, vōsaneonevestoz=the being seeing. navōsan, I see, navōsen, I show, effect the sight.

navōmatanotovo= I desire to see one, vomatanotovazistoz= the desire of seeing one. nahessozta= I think of it, hesseztastoz= pity. the thinking., našivazesta= I pity it, šivaztastoz= the favoring.

*nšehaneneo=the washer; našivazta= I am merciful, šivaztaheo=the merciful one etc.

našivatamo= I pity, favor one, šivatamahestoz=the state of mercy.
 našivatamoēta= I act pitifully, šivatamoētastoz=pitiable act.
 našivatametān=I want to show mercy, pity in thought.
 šivatametānoxtoz=desiring to show mercy.
 nahāmoxta= I am sick, hāmoxastoz=the being sick, sickness.
 nameavomot'san= I give (in place of) meavomot'-sanistoz=the
 giving for one. navoēšetānoho= I rejoice one, voēšetānohazistoz=
 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, zevónitto= the light of the day, natural light, that which
 is light.

zeāenonitto= the darkness, that which is dark.

zepeva= that which is good, pavhastoz= goodness.

zehavseva= that which is bad, havs=the evil

havsevhasstoz=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.

-han, -an is added to some verbs to make a personal substantive,
 for euphony sake letter v usually precedes it, as, Hamoxtaevhan
 or Hāmoxtvān= Sickness(personified) from nahāmoxtae, Ninitameozevhan=
 the one who causes despair, Mr. Despair, from naninitameoz= I
 become despair-ing, give up.

-oxzz, this noun suffix is not used extensively. It has a subjective
 meaning referring to "body of ", hoemaoxzz=the law, as a whole
 "body, hōoxzz=tree, esēoxzz= herbs, medicinal herbs, nokoenoxzz=
 only child from nanokoenō= I have one child, nanokoenoxzz= my
 only child, enokoenoxzeve= he is an only child, nokoenoxzevestoz=
 the being an only child. Usually this form is connected with
 verbs ending with -o. matšetan=mind, purely objective, the mind
 itself. matšetanoxzz= the mind itself(subjective), very
 obsolete) matšetānoxtoz= the thoughts, product of the mind.

The suffix -oxz is used in the "set" form in the negative of
 inorganic as esahozehetānooxz instead of esahozeohettānehensz
 -ōxe and -eše. Both noun suffixes having similar meaning as,
 -oxzz, 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 -eše becomes suffixed to nouns
 ending in a, o and -e, also oxz, thus: hāmoxastoz= disease,
 sickness, hāmoxastōxe=hāmoxastxe, the realm of sickness. The
 final is so very silent that the present generation is dropping
 it altogether and says not, hāmoxastōxe but hāmoxastxe.
 Hohonaese=ehohonaeseve=where there are stones, hohonastōxe from
 hohonaestoz=das Gesteinigte, šistatoese=thicket, growth of pines
 or cedars, vitanoese=where bulrushes are, growth of them,
 mataestxe, timber, patch, maxemenoeše=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, kaovess=short or little hair, not long hair. Mhāyo=house, mhašk= small house, mohēnoham=horse, mohēnohamess=young horse, mocēnohamson= colts. vcho=chief, vehoc=little chief. Vehoa=white woman, Vehoka=little white woman.

It may be proper to note here that whenever letter c or k become infixed or suffixed a diminutive meaning is implied, whether in nouns or verbs, as, ehāsta=he is tall, ezeksta= he is short, not tall, eohotomoena= it is full, eokotomoena= it is little full, not quite full, emoxtav= it is black, emoktav=it is little black, not quite black, ehaessō= it is long, ekassō= it is short, it is not long.

-evā or -vā= 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 -aevā, as hohonaevā=by the stone etc.
 " " " o " -onevā, as hoxtaheonevā=in the story, etc.
 " " " ō " -ōnehevā, as henitōnehevā=through, by the door.
 " " " an " -anehevā, Haysevevhānehevā=by the Evil one.
 " " " oxz " -oxzevā, matsetanoxzevā= in the mind.
 " " " oxzz " -oxzezevā, hōxzezevā=on the tree.
 " " " toz " -tovā, as ēszistovā=with, by the word.
 " " " tōxe " -txēvā, hovastxēvā= among the animals (seldom)
 " " " ešeeā " -ešeevā, as pavoóešeevā= in the good pasture.

In further writing we use not the diatrical mark on such -eva endings since it is the rule that the final a is almost mute. Nouns already ending with e, like hoe, voe, simply add -va, hoeva=on earth, voeva= 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 -ao, evōmo hohonaeva, or hohonāō.

Nouns ending with -o keep that o, evōxta oxovhō=he sees a bridge.

" " " -e add eva or o, emehoto Vostanevstomaneheo.= he loves the Saviour.
 " " " -an -eva or -o, epeoto Nāevhaneheva or Nāevhano. he despises death..
 " " " oxz "changes into -ova, but not often.
 " " " oxzz " " -oxzetto, evōmo hoxzetto=he sees trees.
 " " " ōxe and -eše do not change.

The common suffix to indicate the plural number of nouns is o or ō for organic objects and -oz for inorganic. When nouns end with letter n the plural is -eo for organic, and -noz for the inorganic. Hetan=man, hetaneo=men, hee=woman, heeo=woman. Be careful not to confuse the plural of the organic with the

objective form of a noun, navōmō heeo= I see women, evōmō héo he sees a woman navōmō vostaneo= I see people, evōmō vostano= he sees people. Nouns ending in e form their plural in -ē for the or. mostly in participial forms as zehchezē= our fathers, etc. Their plural inorganic is -esz, hoe=land, hoesz = 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 -emē added to the noun, but there is a distinction between both which is hard to define. -am seems to have a collective predicative meaning while -emē has a partitive character, as, nathoxkam=my sinew (as a whole), nathozcemē= 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: hozc=sinew, na-hoz-kam would be wrong, na-t-hozkam is right.

Words beginning with he- insert letter z instead of t, thus, heekašgon=girl, na-zhe-ekašgonam, my girl(not my own). The 3rd. per. of such cases add s before t, thus, hesthokkam and heszheekašgonam. The final m 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, mhāo, hoxtaheo, etc. Again we have the word Maheo 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 ō take suffix -nehan and -nehevo in the 1st. 2nd. and 3rd. per. pl.

nathoneōnehan= our clothing, nsthoneōnehevo=your clothing.

The letter n is also inserted before -am, wherever that is the possessive suffix, as, Maheo, 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, hevenov=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, hevenovevo=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.
e-	" " "	thy, thine.
heve-	" " "	he, his.

ni- with suffix -an(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.

nsthozemao=my neighbor, nis'sis=my co brother or sister,
 niscehe=my grandmother.

nixa= my grandchild or son-in law, nitam=my sister-in-law and
 others can be gradually added to this list. nistanehane=my fellow
 citizen, nistxeo= my co-soldiers, neam=my foe(seldom used)
 nis'sen=my friend, male, nis'hee= my friend, female nitinov=my
 tongue, etc. Nouns having "h" at the end, keep that "h" placing
 it before -am, thus -ham for ex. vostanevstomanehe= Saviour
 navostanevstomaneham= my Saviour, ametenenistoz, life, living
 naametanenham= my soul, life, eshe sun becomes naeshehem, my sun.
 At times Indians will make the above possessive form of nouns
 otherwise than by the regular form, nanotam= foe becomes in the
 1st. per. pl.=our foes. nanotamaneo.

Some nouns in -oe make their possessive as follows: hoe, land, earth.

Nathoe=my land, nsthoe=thy land, hesthoe=one's land.

nathoan=our land(excl.) nathoaman=our earth, religious term.

nisthoan= " " incl. navoaman=our heaven " "

nsthoevo= your " "

hesthoevo= their land.

Some nouns in -a or -an make their possessive like voxca and mocan.

navoxca, namocan=my hat, my shoe. Same ending for the 2 next pers.

navoxcaan, namocanan=our hat, our shoe, nivoxcaevo, nimocanevo=
 your hat, your shoe.

Possessive Form of nouns ending with -oxz or -oxzz.

naaenovoxzz= my set of things, my property, subject,

naaenovoxzetto is the plural form.

same for the 2nd. pers. only prefix ni-.

heaenovoxzetto=one's property, (sg. or pl.)

naaenovoxzenan=our subject, naaenovoxzenaneo= our subjects.

niaenovoxzevo=your subject, niaenovoxzevō= your subjects.

The plural inorganic would be: nathoemaoxzettoz= my laws,

nathoemaoxzenanoz=our law, etc.

When nouns ending with -oxz, -oxzz are able to imply artificial

possession they add the suffix -am in this wise: hōxzz=tree,

nathōxzetam=my tree, following the regular form of possessive -am.

Nouns ending in toto or -toz(the first being or. and the last inorg.)

navōhestoto my relative, relatives. naēszištoz. naēszištotoz,
 my word, words.

same ending for the 2 next persons. ni "

navōhestonan, navōhestonaneo, our naēszištonan naēszištonanoz= our
 relatives.

nivōhestovevo nivōhestovevō= your niēszištovevo heeszištovevez=
 their.

hevōhestovevo hevōhestovevō, their heēszištovevo heēszištovevō.

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. nanišeham= I have two horses, nanišhamheme=we have two horses, nanisóehamotō q'san= I have 20 sheep, nanivehamotoneo= we have 4 sheep. The ending -am is even added to other verbs as, navoneoze ham= I have lost a horse or head of cattle nakaneoze ham= I have a tired horse, etc. nahaestōham= I have many horses. nahevoxca= I have a hat, nahevoxcame= we have a hat, nahenison= I have a child, etc. This possessive form is verbal and extensively used.

C. Defective forms of the Possessive.

Màto= legging, navxtō= my legging, nivxtō, navxtōhan= our legging, nivxtōhevo and hevxtōhevo.

Mavōxz=flesh, navōxz, nivōxz, hevōxz, nivxtan= our fl.

nivxozevo= your fl.

Màz= mouth, nàz, my mouth nisz=thy mouth, hesz=his mouth.

nàzenēhan=our mouth, nszenevo and heszenevo.

Nihoe=my father, èyo= thy father, héhyo= one's father, ehan= our father(incl.) ehane=pl. zehéhez=our father(excl.) zehéhezē=pl. ehevo= your father, ehevō, your fathers, hehevo, hehevō=their fathers,

Nàkoe=my mother, nišq=thy mother, nskan=our mother(incl.)

nskane=pl. zehesce=our mother (excl.)

zehesceze=pl. escevo, escevō=your mother sg. and pl. hescevo,

hesceyō=their.

Nanéha=my older brother(male speaking) nénhe= thy older brother,

heneo=one's older brother, nanéhan=our older brother (incl.)

nanéhane=pl. zehenhez= our older brother (excl.) zehenhezē=

plural, nénehevo, nénehevō, your older brother and nenéhevo,

hénéhevō=their older brother. namhan=my older sister, female

speaking, nimé=thy older sister, hemeo= one's older sister,

namhan=our older sister(incl.), zehemez= our older sister(excl.)

zehemeze=pl. nimévo, nimévō, your older sister(sg. and pl.)

hemévō=their older sister.

Nāa= my son, nēhya, thy son, hēhya=one's son, nāahan=our son

(incl.) zehēhyahez, zehēhyahezē=our son, sons(excl.) nēhyaevo,

nēhyaevō your son, sons, hēhyaevo, hēhyaevō=their son, sons.

Nxan=my uncle, niš=thy uncle, hešeo= one's uncle, nxan, nxaneo=

our uncles(incl.)

1.) zehēsez, zehēsezē=our uncle, uncles (excl.), nševo, nševō=

your uncle, uncles, hešévo, hešévō=their uncle, uncles.

Nāhan=my aunt, nhāe=thy aunt, hehaheo=one's aunt, nāhan,

nāhane=our aunt(incl.) zehēhahez, zehēhahezē= our aunt, aunts

(excl.) nhāhevo, nhāhevō= your aunt, hehahevo, hehahevō=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: Héhyo=one's father, nahehenoz=

he is my father, I have him for father. Nahehe= I have a father,

naheheton = I am a father, ehehestove= he is a father,

zehehestovsz= one who is a father, zehehestovessō=fathers, zehéhez= our fathers(excl.)

Hesc=his mother, nahescenoz=I have her for mother, nahesc= I have a mother, nahesceton=I am a mother, zehescestovsz=one being mother, zehescez=our mother(excl.) Henec=his older brother, nahenehenoz=I have him for older brother etc.
 Hestatanem=her older brother, nahestatanemenoz=my older brother (female speaking). This held true until recently, when such nouns became applied to both male and female. Hevassem=one's younger brother, nahevassemenoz=I have him for younger brother etc.
 nahevis'soneno= I have one for cousin or co-brother, half-brother.
 zehevis'sonez=our cousin, naheaxahemenoz=I have one for sister (older) zehemez=our older sister, naheaxahemenoz= I have one for sister(male sp.) zeheaxahemez=our sister. Nahēhyaenoz:= I have him for son, zehēhyaez=our son. nahēhahenoz= I have her for aunt, zehēhahez=our aunt., nahestonaenoz= I have her for daughter, zehestonaez=our daughter, nahenisonenoz= I have him, her for child, zehenisonez= our child., nahēšemenoz= I have one for grandfather, zehēšemez, our grandfather., nahevessemenoz= I have her for grandmother, zehevescemez=our grandmother.
 nahēšenoz= I have one for uncle, zehēšez= our uncle.
 nahevexaenoz=I have one for grandchild, zehevexaez=our grandchild.
 nahevetovenoz= I have him for brother in law, zehevetovez=our b.
 nahevetamenoz= I have her for sister in law, zehevetamez=our s.
 nahēyamenoz= I have him for husband, zehēyamēz=our husband.
 naheszheemenoz=I have her for wife, zeheszheemez=our wife.
 nahezenotanoz= I have him for nephew, zehezenotaēz=our nephew.
 nahehamenoz=I have her for niece, zehehamez=our niece.
 hestápo=brain, nazhestápo, my brain, nazstápan, our brain, nszhestápevo=your brain etc.
 heē=liver, nazheē=my liver, nazheenan, nāzheenanaman=our liver.
 nszheevo=your liver. veeonišsz=intestines, naveeonišsz= my intes.
 naveenxanoz=our intes. niveeonsevoz=your intes.
 nazhetata=my kidneys, nszhetataneo, our kidneys, nszhetataevō= your kidneys, naēšēme, naēšēman, my, our, day: naēšēham, naēšēhaman, my, our, sun.

Following words have peculiar endings in the pl. They are:
 mozc=knife, hozc=sinew, vizc=fat, maza=bow and amsc=oil.

These words are really diminutive forms of old words: mota= large knife, hota=thread, vita fat, (large amount), mata= bow, ama=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, hemozc, namozkan, nimozcevo hemozcevo, etc. knife.

nathozkam, nthozkam, hesthokam, nathozkaman, nthozkamevo hesthokamevo or nathozc, nthozc, hesthocz, nathozkan, nthozcevo and hesthoczcevo, sinew.

The plural is formed in 3 different ways, one ending in -axcsz from the old full form the two other ending in -coz and coxz.
 namotaxcsz=my knives, Náthotaxcsz=my sinews, namataxcsz= my bows

namataxkanoz= our bows nimataxcevoz=your bows. vizc and amsc are hardly used in the pl. but would take the same endings. namozceoz or namozceoxz=my knives, namozkanoz= our knives, nimozcevoz=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:

kaškonász! ye children! onisyometanoeház= ye believers! vehonász= ye chiefs! mápász=ye waters! vóasz=ye clouds! hotoxkász= ye stars! ménász= ye serpents! etc. etc.

Some nouns take only the ending -esz, as hetanész=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 zeheves'senetovaz=thou my friend! Some of the relative nouns have a vocative form. niho=father! --nákó=mother! --náz=daughter!

C. Numerals.

1. Cardinal. Noka=one used as infix -noce=one, nanoceneoxz=I go alone, nanocē=I alone, nixā=2 as infix -niše, nanišeneoxzheme=we two go. nanišeheme= we are 2.

nahā= 3, as infix -nahe-, nanaheneoxzheme=we go 3, nanaheme=we are 3.

nivā=4 " " -nive, naniveneoxzheme=we " 4, naniveme=we " 4.

nohonā=5, " " -nohó, nanohoneoxzheme=we " 5, nanohonheme=we " 5

nasoxtohá=6 " -nasoxtoneoxzheme=we 6 go, nanasoxtxeme=we " 6

nisoxtohá=7 " -nisoxtxe, nanisoxtxeneoxzheme=we 7 go, nanisoxtxheme= we are 7.

nanoxtohá=8 " -nanoxtxe, nananoxtxeneoxzheme=we 8 " , nananoxtxheme=" " 8

sooxtohá=9 " -sooxtxe, nasooxtxeneoxzheme=we 9 go, nasooxtxheme=" " 9.

matoxtohá=10 -matoxtxe, namatoxtxeneoxzheme=we 10 go, ematoxtxexo=" " 10.

matoxtohá oxtnokā=11, as infix -oxnoce, naoxtnocēme=we are 11.

eoxtnoceeo=they are 11.

nisóe=20, as infix -nisó, nanisóneoxzheme, we 20 go, nanisóheme= we are 20, enisóeo=they are 20.

nisóe-oxtnixā=22, as infix -nisó-oxtniše-, nanisóoxtniše=we " 22, enisóoxtniše=they are 22. For more see dictionary under "number".

Subordinate forms, zenoeetto= I being one, alone, zenišez=we the two

zenišess=the two, participial noun.

zenišeziss=participial noun, objective.

Another form of the subordinate for numerals is this:

ninokaetto= I, alone, one.

ninokaetto=thou " " ninokatto=it one, alone.

ninokas=one alone, one. ninokavosz=they " "

ninokaesz=we, alone.

ninokaess=you " "

ninokaevoss=they " "

ninokaesz'=verbal objective form.

ninišez=both of us (incl.) niniševosz=both of us (excl.)

ninišess= both of you!

nīševoss=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, ehāeze 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: ehaea niniševoz.

D. Organic Object to Inorganic.

When an organic becomes object to an inorganic the verbal form takes the accusative inorganic suffix, ex: nahohotaenon maxeo-sāzistoz=punishment came to us, nimhaetaenov hoesta, fire devours you. Nahohotaenoz makaetansz=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 -aetto instead of -asz and -ata, thus, haomenhestoz zexhōhotaetto=misfortune that came to me (not zexhōhotas, as the case would be, were the subject organic). In the plural the endings will be as illustrated.

Hovaeoxz zexhohotaettosz=the things which met me.

"	"	"	"	"	"	thee.
"	"-aēsasz	"	"	"	"	one.
"	"-aezēsasz	"	"	"	"	us.
"	"-aessēsasz	"	"	"	"	you.
"	"-aevosz	"	"	"	"	them.

E. Vowel ō.

The vowel ō is much used and conveys divers shades of meaning. Simple o denotes one, solid, whole, concrete, real, body, while long ō implies the same in a way, still in a flowing, floating, fluid condition. The best illustration might be the expression: ehēkōvomaō=the ground is wet, damp, ehēkomaō= it is little dry. Oftentimes the short ó expresses dryness, eóomaō= 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 ō. When an action is prolonged so as to have a flow as a whole then either two o's or a long one are used. Distance in time and space(hence the Mediate Mode) also are characterized by the long ō.

Suffix -nō=look, appearance, ehāenōheo=they appear to be many. ehoxenono=it looks clean. The organic takes -nō, while the inorganic has -nono as suffix ehēsecevenō=he looks dusty. This long ō is also used to make nouns of certain verbal forms, as:navessevo makes vessevo, navessevōn= my companion, also navessevaōn=my companion, has a more stative meaning. Such nouns can be formed from many verbs as naveoxzemaōn, navisthozeohemaōn. When in narrating, expressions like "he told him to...etc!" are rendered in Cheyenne by the Mediate form, as, eszhetohōn hetano hemxevomaōzeno= he told the man to sweep, or he told the man, he should sweep. The final long ō is used to mean

"then, there" in the sense of an expletive or surprise, emesehōn= there they are eating! etoseeskaseheevhō=then, or there she is a big girl!

F. Suffix-na.

Oftentimes suffix -na is used, denoting "with, provided with, at it, etc." naheszehen= I have a coat, naheszehena= I am provided with a coat, I am coated. This gives it a predicative meaning. naévxtanesso= I circumcise one: naévxtaneš= I am circumcised, naévxtanešena= 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, navostanchevestoz= my way of living, my life, navostanchevestō=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.

nahesthozeoneno= I have one for servant, he is my servant, servant of mine.

nahesthozeonetō=one has me for servant, I am his servant " " "

nahesthozeonetōezenotto, his(one of) has me for servant, am servant of him, his, this man's son " "

nihesthozeonetōezenotto, one of his has thee for servant.

ehesthozeonetōezenotto, " " " " him " "

nahesthozeonetōezenon, he of one has us for servant.

nihesthozeonetōezenov, he of one has you for servant.

ehesthozeonetōezenov, one of his has them for servants.

hetan zehesthozeonetōezetto héhya, the man to whose son I am servant.

" " zétto " " " " " " " " thou " "

" " -ez', one of his by whom one is held as servant.

" " -ez, " " " whose servants we are.

" " -ezess(?) " " " " " you " "

" " -ez'(or -ezevoss ?)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:

navōmo zeaxaemsz, I see one who is weeping, pl. form is...

zeaxaemessō, evōmo zeaxameziss, he sees a weeping one or ones.

navōmamo henison zeaxamez'=I see her child weeping, same for pl.

evōmamo hestoneo enāetó, he saw one's daughter dying

(then, there). navōmamo zeto voston hesthozeon zēnaeozez', I saw

this person's servant, when he died. -Evōmamo zeto hetanó hesthozeon

zexhāmoxtaez', 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= héhyo

hevassemo(or zehewassemsz) niahānevo zēnahoz' né hetanó. The

Cheyennes avoid two Genetives 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 Genetive, thus: héhyo zehevassemsz= 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: hevoxca 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 zevomezessö. 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: navestomevo, I ask it of one: namestomevo, I explain it for one: namanstomevo, I make it for one. The prepositions "for, of, from" imply "one's benefit, favor, sake", thus not just substitutive. Naeszevo= I speak his (speaking), naesztomovo= I speak it, his word, namanszevo= I make his, namanstomevo, I make it his.

Addenda to the Cheyenne Grammar.

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-, zehesē-, zistose-, zista-, zèn- 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), nazetoeña, nazetōh, etc.
3. When this -ze- is inverted into -ez or -hez it refers to imparting, effecting, manifesting. Eheznetto, it has a forward course, action. Namaseztovo, I behave friendly, kindly towards one. Nanahesztovo, I manifest alertness, wariness towards him.
4. Suffix -eztoe, also -eztō 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: naneoveanao, I eat standing (geama-hooxtō.-veanā, he eats leaning on his side, ehoxsšena-veana, he eats reclining. Ezeōetaeō, he stands thus with spread apart feet, enišeātāō, he stands with both feet close together: eaoha-nosātō,... with feet spread out: eōxeta-henseō, stands with legs apart (gespreitzt) eōxeta-eahanōēs, lies flat backward with legs spread apart, eōxta-eamōēs, same as preceding only in prone position, eōxeta-eamonō, sits on ground with legs spread apart, is sitting so, eōxeta-ehamstō, sits down on (a chair) with legs spread out, eōxeta-eōhotovo hohonao, he stands straddling a stone (ending -hotov refers to organic, the inorganic would be -hota), eōxeta-neove-oxzeta zehāeotoez, he stands over (straddles) a ditch. --zeōeta refers to spread apart (not straddling over something) as, ezeōetahoho-henstar, henison, he holds his child on his knees, with legs apart, ezeōetahoeō zehesks-hāeoomenoz, he stands upon the tip of a high peak with legs apart, Etaomaneneō, he stands with arms before the eyes, enxpenenazeō, he stands, with hands covering, closing, the eyes, nahestovaeō, I stand undecided, enesēōheva, he thus stands his ground, without wavering., nanoxtaeō, I stand facing, nasetovstoveō, I stand in the middle, between, eōxtāevovoeō, he stands prominent, in plain sight, enaheō, he stands at the front, Namxistonō, I write sitting
 namxistone " " (upon something)
 namxistoneō, " " standing
 namxistoneš, " " lying.

nanišeātāx, I lie with feet
 together.
 nanišeātāo, " " stretched
 out.

Suffixes for posture are -eš for lying, which becomes x when preceded by a or o.

Sitting posture is suffixed -o (on ground) and -ē when on something as support. -ō refers to standing. For progressing or going, -oxz is used. Emesseānāo, he eats sitting, emesseānāō or -anāo, eats standing, emesseānax, he eats lying. napevetanānāo, I sit (on ground) glad. napevetanānāō, I stand, glad. napevetanānāē, " (on some support) napevetanānāō, " " " napevetanānāoxz, I go rejoicing, progress rejoicing. napevetanānān, I am walking rejoicing, napevetanānāoche, I am running rejoicing, napevetanānax, 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:

nanochoēnz, I hold one, sitting (on ground)	
ninochoetovaz, I " thee	" " ninochoetovazeme, I hold you.
ninochoetove, thou holdest me	" " ninochoetovemeno, you " me.
nanochoetō, one holds me	" " nanochoetōe, they " me.
nanochoenon, we " one	" " nanochoenoneo, we " them.
ninochoenov, you hold	" " ninochoenovovo, you " them.
enchoenov, they hold	" " enchoenovovo, they " them.

nanoēnoz, I hold one sitting (on a support)
 nancešenanoz, I " " lying, in a lying posture.
 nanceēnoz, " " standing
 nanceoxzenoz, " " going.
 nanceēnenoz, " " walking.
 nanotahoenoz, " " riding.

In the above examples, the inf. -no- refers to the carrying, holding, in different postures. The object thus carried is implied in the suffix. Nano-axanoēnoz, I hold one, weeping, in a sitting posture. Nanoaxanēnoz, I hold one, weeping, sitting on something. Nanona-axaneōnoz, I hold one, weeping, while standing (always indicating the posture of the subject, not the object). Nanoaxanešenanoz, I hold one, weeping, while lying. nanoaxaneoxzenoz, I hold one weeping while going. Nanoaxanēnenoz, I hold one weeping while walking. Other verbs, nancechenoz, I hold one, while running. Nanceaseno, I leave with one, take one away with me. Nanceechenoz, I take one away, running. Nancetānoz, I hold one while acting.

Naovhōe, I sit warming myself,	naovhōeme, we sit warming ourselves.
naovhōē " " (on something) " "	naovhōēme, we sit on a support " "
naovhōēō " stand warming	naovhōēōme, we stand " "
naovhōēš, " lie	naovhōēšeme, we lie " "

nazetōnō, I sit looking, nazettōē, I sit (on an object) looking.
 nazetōēō, I stand " nazetōēš, I lie looking, nizetōēšename, we lie "
 nazetōēoxz, I go while looking, while going.
 naevoamo, I sit sighing, naevoameō, I stand sighing, naevoameš, I lie s.
 naevoameoxz, I go sighing, naevoamen, I walk sighing, naevoameche, I
 run s.

When blankets were worn, different forms were used with reference to attitude or posture, ex:

nahotxávovoō, I sit (with robe or blanket crossed below chin)

nahotxávovoō, I am sitting with " (on something) " " "

nahotxávovoeō, I stand " " " " " "

nahotxávovoeš, I lie " " " " " "

Other attitudes are,

nakōmovovoeō, I stand " " at waist.

nahoonaevovoeō, " " over one shoulder, one arm out.

navesse-masozévovoeha, I am with r. covering feet.

nahevacēvhovoeō, I stand with robe over head.

naqsānhōmaoxz, I am going with a sheep r. on.

ezhestovovoeō, he stands with a long robe on.

esesphovoeō, he stands pulling, stretching robe to put it on.

Nathōma nataomano, I put before my face with arm. Nahovavetōvano,

I fold it obliquely. Nahossevhavatōvano, I unfold it again.

Naamsetōvano, I fold it across, thru the width. Nanoksēma, I have

one robe on. Nixa naestovsēma, I have two r. on, haesto naestovsēma,

I have many robes on, and naostovsēma, I have any number of r. on.

Naostsēma, I put my r. fur side out. Eostoss, he is without a r.,

Naostxsē, I sit upon (support) without r., naostxsēō, I stand

without a r., naostxsēš or naostxsēšena, I lie without a robe.

Naxanetōvano or naxanetohovano, I fold the robe lengthwise, nax-

anetotōvano, 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.

namezevaeno, I give him, for the time being, let him have.

Naeševaeno, I fear him for the present. Nahessevaena, 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 intermediary.

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. navhanhoeoxz, I just come, with no special

motive.

7. Suffix -an, -man, -ōman. The -an denotes a subjective -passive

state for itself, as. ešehe evhonan, the sun gives light, emanhan,

he creates, emanhanetto, it creates, eoheman, he is in lack for

self, eohemahe, he is in want, in lack. (stative) eōhan, one is

prudent for self, cautious. While such forms are intransitive

they can become transitive, as, evōstoman, he makes to see, shows,

displays to the sight, evōstomana, he makes it seen. Vōstomanehe,

the one who shows, makes see (something). Evostanevstoman, he

makes, is author of salvation. Vostanevstomanehe, Saviour.

However the suffix -man refers also to "create, make", as,

namanesz, I make it, namaného, I make one, create.

Again this -man is related to water or drink, also island

"manha", implying that creation is closely connected with

water. Suffix -an also refers to a "body" in the abstract sense as,

Zestan, Cheyenne nation, voston, human being, person, Séhan, Tartarus and Milky Way(place of descent), hovàn, animal(mostly quadrupeds), méhan, a water body, appearing from under water (also used for illegitimate child), hāomochan, ocean, Maheo eméanēoxzessenoz 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 -etto denotes impersonal action, as, evovònešestomanetto, it acts, effects, procures well being, epevhoezohetto, it works well, evostanevstomanetto, it works, effects, salvation, enomon-aosenetto, it leads to, effects drowsiness, enāeochaosanetto, it tends to produce death, dying. This suffix can be used in many verbal forms, chāmoxtasohetto, it causes sickness, evōsanetto, it sees, eoetto, it snows, haosetonz eamxnetonsz, it hails, little hailstones pass by. This suffix -etto is not to be confused with adverbial phrases, which end in -etto, but have no 3rd. pron. person, as, ametto, constantly, with constance or continuance, vatometto, nevertheless, yet, hetotaetto, with gladness, gladly. Ehotoanatto= it is difficult, hotoanatto, with difficulty, menoxcetto, proudly, with pride. Very many infixes become such adverbial forms by becoming detached and suffixing e-etto or -atto. Sometimes the suffix is -etta or -eta, when then it conveys a subjectivity, state, condition, as, evepeometa nhāo, the house is empty, hohona ehōaeta, the rock is projecting or enahāaeta, it is(the rock) forming a promontory, exaneta, it stands in straight(line), ehōnetto=it piles(up), ehōneta=it is piled up, a heap.

9. Suffix -eta is also used to express embodiment or person-alization of quality, state or stature. Omotom, breath, omotometa, breath as a person. Mehosanistoz, love, mehōsaneta, love personified as a stature, héama, heaven, Heamaeta, theme of heaven, heavenly being, naametanen, I live, ametaneneta or ametaneta, the living one. In Cheyenne, names ending in -ta, as in macēta, small person, is translated "Littleman". The substantive form of this -ta is tatoz, which denotes "statured, having the fashion of", heamaetatoz, heavenly being, personality, personal shape or fashion. Hāeoomenēta, high mountain, personified, hāeoomenone-tatoz, 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 -tāneve, as, epevatananetāneve, he is of a beautiful stature, personality. Etavōmo pevatananetāneva, or -neheva, he saw the beautiful person (in stature, shape, fashion).

Another suffix similar to above, in that it personifies, is -vhān, only it refers to a medium or agent, one who incites or stirs up, as, Nāevhān, Death, Hāmoxtavhān, Disease, Hoestavhān, Fire, Havsevevhān, The Evil, Sin, Ninitameozevhān, Despair and many others. Verbal forms of this noun are, enāevhāneheve, he is Death(acting as such), ehāavhānehevaovō, he makes them wind, agents, Maheoneomotomevhān, Holy Spirit, ehemaheoneomotomevhānehametō Maheonō, it (he) is the Holy Spirit of God. Maheoneomotometa, Holy Spirit, as a person, having a being and stature.

Maheoneomotomevhän, Holy Spirit as agent, acting as such.

10. Suffixes -ao, -âhe and ohe refer to speed, force, running, as eanao, he falls, ehātao, he is swift of foot, ehao, it has arrived (wire message), nahoactovo, I come at him swiftly, easeao, he starts fast away, nanoxtao, I go fast towards, nanoxtaotovo, I go fast towards one, navessaovo, I hurry one, namēstomevāhetovo, I explain to him in a hurry, nahoechetovo, I come to him running, nahoāozetovo, I run to him, emševao, he throws with great force (the infix -nše-denotes force, pressure), should be enševēvao, naasevāe, I throw away with force, nahōevāe, I throw out with force, navāenotto hohonaxceo, I throw stones with force, eameche, he runs on, ohé, the runner or river. Sometimes the -ohe becomes long ō as, in niszēōsz, come here quickly, niēōsz, come up here fast! niszēōhetōeha, let him come to me speedily! Nanxhōohetō, he comes out running to me, nataneōhetovo, I go out to one fast, nahāetao, I rise up quickly, nanosechāetaotovo, I rise up quickly against one.

11. The following verbal endings -oena, -oe, -eo, -āeo and -a are thus exemplified, one after another.

-oena, denotes within a hold, receptacle, container, etc. Nanoxtoena, I am hauling, nahoena, I bring in, naasetoena, I take away, eootomoena, he fills, etc. Inorganic form is nanoxtoenoxz, naasetoenoxz, etc. The organic form is naootomoenoto, naasetoenoto, etc. See Dictionary under "fill" or other verbs like hauling or whatever is done by means of receptacle. Natāevavoenoxz, I measure its contents.

-oe denotes an objective, keeping on, as, nameoe, I wage war, ehavseveztoe, he keeps on doing evil, ehoeoe (also ehoeche) he keeps on working (implying a continuity of the action, as, he is a working)

-eo denotes "towards an objective, place, way, road etc. Ex: ehoonemeo, he is off the way, road, enehēnchameō, they get off the road (with a wagon), enchevetahoeoz, he gets off road (in riding). From this -eo is derived the suff. -eoz, become, turns to, gets so, takes this direction. Eamōeo, it floats on (water, liquid) naasetōeom, we float (ship) away, nahōēom, we come to land, ehōēō, they land, come to land. nanotameōeom, we are shipping northward, etc.....

More such forms will be given under "floating, sailing or shipping".

āeo refers to motions of head, as naxamaāeo, I bow my head, naakaāeo, I droop my head, navonoāeo, I raise my head, nahoxstāeo, I lean my head against. 1st and 2nd pers. pl. add only -m to the final o, as, navonoāeom, nivonoāeom, we, you raise our head. navoxkāeovo, I make him turn his head. Vonoāeoxz! Raise thy head! Vonoāeom, 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, ehavsevaanov, they spoil it with the feet, Nahooxta, I kick it, nachaseovo (ref. to ball), I toss it up with foot, nachāeovo, I miss one with the foot. (see "foot" in dictionary). nachasea, I toss it up with the foot.

12. -ó as suffix denotes "vegetable growth, plants, grass, green etc." ehonoó, it grows, eoháo, it is a rank growth (as grass, weeds) Honeóxtó, growth, growing. Heovasz zehetoóe, all sorts of vegetation, pevszeavó, flower, pevszeavósz, flowers. Epevszeavóeve, it is a flower. Epevatamanoó, it is a beautiful growth (green) See under "grass" in dictionary.

Naturally this -ó will lead to "stem, stalk, even handle". thus, emakátaevoó, iron handle, ekamxevoó, it has a wooden handle, emaoó, it is red handled, emoccheveze-voó, it has a horn handle. Hence emxistōnohevoao, it is made of paper (from emxistōneheve= it is paper, emoevoao, made of grass, eexovonevoao, made out of shell. Hootó, handle, bail, as of tools, knives, hoes, spades, etc.

13. Suffix -sozeva refers to lower end, butt, base end of standing objects, stubble. Zexesozevatto, where its base is, it bases, hestsozeva, its base, cohase-vsozevano, its lower end, base (of a dress or shirt, coat, etc.) is bespangled, nichasevsozevanōma, the base, lower part of (our dress, etc.) is bespangled, emoxtavsozevatto, emaozevatto, cheovsozevatto, its base, lower end is black, red, yellow. Zexho-osevaōs hozzz, at the base of the tree, zexho-osevatto, at its base, lower end (as a post) hill, house, etc. When referring to lower, tapering end of leg suff. -oseva is used, as, enetoseva, he is thus legged (lower end), etonetoseva, how is he (lower) legged? Epopōeseva, his leg end is bloated evoxpsó, emoxtavsó, eotatawsó, emaosó, it, the lower end of one's leg (also base of something organic is white, black, blue, red. The last ó indicates a genitive form, as, "it his".

14. Hetova, 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 "zehetovahétto", all that belongs to thee, pertains to, thy person, being, ways, law etc.... Zehetovatto, that which belongs together, is part of one. Zehetovahes, what one is, his "make up" etc. Hence the verb nahetovo, I am like him, similar in nature, shape, body. The verb form nahevetovake, I am bodied, shaped, enanoschamhevetovake, he has the shape body, of a panther. See dictionary under "body".

15. The verbal root "om" becomes -ome-, -ometā-, -omotā-, -omen, -oomen and refers to a broad surface, plane, area, surroundings. Infix -ome-, from off a surface, as a platform, wagon, etc. Naomekaax, I jump off from it, -ometā- and -omotā- off for one, i.e. to assist one in, do for him, as, nahaoenavomotā, I pray for him, to assist him in praying, -ōm- refers to an expanse of water, while -ōva- denotes more a volume (swell) of water. Suffix -omen denotes, situation, position, circumstance, as, ehāomen, he is in hard situation, in straights, hāomenhestoz, distress. Oftentimes this -omen is connected with prefix -sta, thus -staomen. It then refers to a state or circumstance, welfare or ill fare, as, epavstaomen, he is doing well, is faring fine, ehavstaomen, 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, enhestaomenhestoz, end of such an existence, aenhestaomenhestoz, endless such existence. (see dic. under "be", also "condition") The form -oom- refers to surrounding, area, surface, plane.

Eoomana, he brings it close together (so as to cover, as a surface) Eevhaoomanomovo hevozz, he closes over (ref. to an opening on a surface, that is again closed, as in an operation), eoomōvaoz or eohomōvaoz, the water closes over. This idea of "covering an expanse" is carried to mountain areas, as, zevoxpoomeno, the white mountain region, esēheoomeno, it is a mountain range, ridge, ehāeoomeno, it is a high mountain region. Oōkoomenoneta, Pike's Peak. Then suffix -oomen expresses suffering, as etōomen, he suffers, naamoomen, I continue in my suffering, nameztovoomen, I suffer torment, (see dic. under "surround" in the sense of plane). When infix is -ohon, "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 -ōmoeha and -ōme- (inf. which refers to an expanse of water as, enimaōōmoeha, it is surrounded by water, enxpevōmeoxz, shut in by water, eootōma, hindered by water, emahaōmoeha, it is a large expanse of water, eootōmeoz, it is billowing, etc. See water in dic.

The other suffix for water (and all liquids) is -ōva which refers not so much to an expanse but a volume, bulk of water.

Eonovōvaoz, it rushes, swells shoreward, eātohōvatto, it buries under water, etc. Where wind acts on water see sf. for wind, under

No 17. The sf. -ōeo, also refers to water or liquid, when stress is laid on the objective action, as, enomōeoz, the water carries away, eātoēo, the water bur-ies or it buries under water,

eonexōeoz, it becomes demolished by water, epenōeoz, pounded by w., eōxōeoz, broken open by w., eoomōeo, it floats around on surface, evotanōeo, 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 -ōehān which will be exemplified. The

difference between sf. -ōvaoz and -ōeoz is short or long time for the action, as, eoninxōeoz, it becomes demolished by water.

eoninxōvaoz, it is being demolished by water.

Exemplification of these "water forms".

Eakōmoeha, it is a pond, eakōmoehaz, he lets a pond (be there)

akōmoehan, pond. Where an organic idea can be used the sf. would be -eš, -ešeme and -ešena:

nazetōeno (org.) I work, handle it (say a coat) in water.

nazetōeha, is inorganic of the above.

nazetōehaz, I let it be agitated in water, nazetōešemo eszehen,

ref. to a coat or dress, etc.

nazetōehān, I work, agitate in water (also in cooking liquids)

nazetōéaa, I " it...in above manner.

nazetōehaēovo eszehen, like the above, only organic.

This form in -ehän is used in rowing, as when the water is stirred. *Ēamōehän*, he is rowing, *eamōēaa semo*, he rows the boat, *eamōēhaéovo*, he stirs, rows one forward.

When floating motion is imparted to an object, as a boat the -ōeo (is floating) is thus used, *nahoxovōhesz*, I impart floating motion to it (across), *nahoxovōého*, I move one across.

naeszevōeno, I sink one (by hand) into water.

naeszevōēna, I am sinking into water.

naeszevōēnoxz, I sink it " " "

naeszevōēnoto, " one " " "

nahekōva, I am wet, *nahekōvanen*, I make wet, *nahekōvoxzz*, I wet

it and *nahekōvoto*, I wet one. *Naamōvanen*, I irrigate, *naamōvana*,

I irrigate it and *naamōvano*, I irr. one (as a tree). See wet,

damp, wash, in dic.

Remark. Do not confuse suff. -ōehām with -ehän or -hän. -ōehän has to deal with liquids or semi liquids, while -ehän ref. to the stirring in preparing meals, as, *epevhän*, she cooks well, *enistaomevhän*, she cooks in the old, ancient way, *enethän*, she cooks that way, *ehōsothän*, she is slovenly in cooking, *naétovhän*,

I put it on 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, *maheonenhänistoz*,

religious, sacred cooking ** *móevhänistoz*, cooking

for feast. *Namoevhaéovo*, I cook for him (an invited guest)

17. The sf. denoting action by wind is -haa (sometimes -aha)

from *Hāavhan* and *Hāaeš*, the Wind. *Easetohaansz vepotoz*, the wind

drives leaves away or leaves are driven off by wind. *Eanoahaansz*, they

are blown down by wind, *enistoneva-veōst'aa*, sound of a rushing

wind, *emomest'aansz*, they (inorganic) are moved by the wind

eonat'aa, the wind subsides, *eséoax*, one is driven downward by

wind, *nanomoax*, I am carried away by wind, *chēpnōax*, one is afraid

of wind. Above examples show that ending -haa or -aha refers to

inorganic while -ax 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 "s's", sometimes pronounced -ahansz. The Cheyennes

discern between wind "effect or blowing", and "blowing or

overthrowing", the latter is then -aha, as in Ps. 1:4 "zeaset-

ceōstahazesz, which the wind driveth away", *eōevavoaha*, It is

driven, waved to and fro, before the wind.

When the mere blowing of wind is meant, only sf. á is used,

as, *hāaeš eēsta*, the wind is blowing, *zenšesēesta*, where the

wind blows from, *eavoá*, 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 -ae 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., *epovōmeōstá(á)*, a billow is blown shoreward,

sf. -ōmāā and *ōmeōstāā* are mainly used, because the water plane

or surface is meant, it being moved or agitated by the wind.

***matavhänistoz* peyote cooking or meal, *seozevhänistoz* cooking for the dead.

#photoana-vōmahansz, they blow as dangerous waves, zecotōmaa, the waving water, enonxpōmax, one is bounced by the waves, chotxo-vōmahasenistove, it is a tossing to and fro of water. Namomxtōmahaz and nazetōmahaz, I shake it (liquid), nanonxpoahamo hoxzz, I shake the tree. See "shake" in dic., also "wave". Other forms are, ehénehacōstāā, it is lifted up by wind, ehénhavoāā, it is taken up, heaved by wind, exazēpoāā, it is dilated, raised by wind, ehātamanocōstāā, it is a mighty wind, eōmc-aseōstāā, it is a passing gust of wind, enomōmāā, it (water) is driven before the wind, the wind blows the water before it, eonatāā, the wind subsides, ehokototāoz and eonaxatāmaeo, it becomes wind "still", enšhótāaeš, it is a hot wind, nahooxtoax, I am driven home by wind, eāehótāā, it is a scorching wind.

18. Verbal sf. -eha, -eš -ešena 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, eamsēme, eamsēna, ref. to organic of eamcha, one is written is recorded. naamhaz, I put it on record, naamhassen, I owe. etoxeha, it is situated along the edge of, etoxeš, it (org.) is edged, as a garment. Etoxšena, it is skirted, gone along the edge of. Hence etoxšenātove, it is a procession, parade. eoninševoeha, it is demolished (in the state, position of) naoninševohaz, I put it in that state, I demolish it, eoninševoeš, one is in that situation, demolished, naoninševoešenaoxz, I make it to be in that state, -naovo used for the organic, naoninševoeahatomovo, I demolish it, his.

Eoxevoeha, it lies broken in pieces, eoxevoeš, is the organic, naoxevoeahaz, I break it, or let it be broken apart.

Ehoxomxeha, it rubs, touches at, nahoxomxeš, I touch it, rub (without intention) or even knowledge.

Ehōeha, it alights, ehōeš, one alights, etāeha, it reaches to etāeš, is organic, etatōeha, it attains "at", etatōeš, is the organic. Namamēax, I touch it with hand and namamēaeš, I touch with head (involuntarily.)

Ehéneha, it lies scattered, nahénehaz, I let it scatter, I scatter it, ehénešen, they (as garments, potatoes, etc.) lie scattered, hénšenātōz, the lying scattered.

epèpeha, it lies strewn, epèpeš, is the org. napèpšena, I am bestrewed (with)

epapanoeha, it is bespattered with, napapanoeš, I am bespattered "eheceha, it is stuck in, eheceš, is the organic, eaceha, it is in a curled, coiled position, eaceš, he lies curled. eamonēha, it is in a horizontal line. Map eséha, water lies expanded, is settled.

esēnotoeha, it is in a transfixed position, nasēnotoeahaz, I let it be transfixed, esēnotoeš, it (org.) is in that posture.

etaxeōha, it lies thrown upon, nataxeōehassen, I let lie that way, set it so, throw upon, xeōehaz, I let it be thrown upon, natax-eōešemo, I let one thrown upon, naēseōešemo, I let one be thrown into. Eēveha, it lies about, eēveš, one lies about, eēvšena, lying about, eēvšenaō, they are lying about, eēvehansz, they (inorg.) lie "eohascha, it is in flame, or shining, eohaseš, it (org. as shawl, etc.) shines bright, eotataveohascha, it shines blue, eotatavohaseš, org. form. exahoō-nonomoeha, it lands quivering (as an arrow), exahoo-non-omoēš, org.

epōeātax, one falls(flat) on his feet, epōestāheonax, one falls on the palm of his hands, ezhōeonax, one lies (as a corpse) fallen spread, In verbs with the -a ending sf. -eš turns into -x as above examples show.

epōcoxtaneš, one lies fallen on his forehead; epōeāzenax, one lies fallen on his mouth, epōeneš, one lies fallen on his face, cavevōeha, it lies fallen over, eavevōeš, org. of the precedent. etaxeha, it lies upon, etaxeš, org. form, ezocha, it lies littered, ezoeš, org., nazhoehaz, I litter it or let it be littered, nazoešemo, I litter them(as potatoes or clothes, etc. org.), nazoechassen, I litter, ezohaseoneve, it is littered matter, zohaseonoz, débris, litter pl.

enāeha, it is dead, inert, in a dead position, enāeš and enāešeha, is in a dead condition(German, Lage).

From these forms are derived others that refer to a state, condition, position, area of, natural or neutral growth or process, all ending in -eha for the inorg. and -eše for organic and otherwise, as following examples illustrate, hōpāchemenōeše, place where grapes grow, vineyard, maxemenō-eše, apple orchard, heamacše, heavenly place, hoaxtoveše, the space above in the air or sky, hohonaese, stony, rocky place, pevomaceše, place of good ground, šistotoeše, pine forest, maxhetanevoxzeše, place where many people are. The verbal form of these names is made by pref. the pers. pronoun and adding sf. -eve, as, emaxemenōešeeve it is an apple orchard, a place where apple trees grow, ahōpāchemenōešeeve, it is the place of grapes growing, vineyard, eotatavōešeeve, it is a green(blue) grass growing place, ehēamae-šeeve, it is a heavenly place, a place above. Related to such forms are the endings indicating process, procession, as, maheoneešenātoz, religious or sacred procession, eanhoneešenao, they march down in procession, etaevha-asetoneešenao, they start again in procession, Here can be seen that -onēha for the inorg. and -oneeš, for the org. refer to a "line in progress", enimaō-oneešenatanov, they parade around it. In the inorg. form the sf. of this "process or progress is -oneha as, mahāta zeveše-ēstonēha māv, the iron conduit (pipe) thru which water is let in, zeveshōstonēha, by which is let out, hen mahāta etamaso- hēneyonēha nitao mhāon, that conduit (pipe) branches into the whole house, namhon-hoechassen, I let spread out before, emhon-hoeha, it spreads forth, before namhon-hoechaz, I let spread out, before, namhohnhoešemo, 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 emxeha or ezetxeha means, it is written, where the German says "es steht geschrieben", emxeóhe, ezetxeóhe, one is written or drawn (painted on a picture (ref. to the passive) while emxeha, ezetxeha (inorganic) express a certain state or place. For both org. and inorg. the sf. -ešena is used, as, emxešena, ezetxešena, he or it is written or drawn at a place or surface. Eamšena, 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 ènhessozenó zeoxcetoxomōnehàtovez' nixa toevhatto, his spear was twice the length of a spear's length, this form is from èxomōneha, it is the lay, length of a spear, zeheszxomōnehàtove, the layout, length of his spear.

19. The three suffixes -ston, -man and -voao (he) refer to erection, construction, made of, and make. Ex: namanston, I erect build, construct, enonohov-stoon, he erects it in a receding "like steps" way, eevhonestoon, he builds it in a raised form, like a ladder,

inclined upwards, manstonestoz, the erecting, manstonehe, the builder, manstō, the actual building, emanstooneheve, he is a builder, etonovstoona, it is built thick (predicative) epevhoxeestoona, it is well fitted together, epavatamestoona, it is beautifully built together, eēnston, he finishes building, heto mhāo napevstoonaoxz, I build this house beautifully (predicative, that it be beautiful) napevstoonaovo, I built beautifully for one, namansthootāo, I built for one's possession, namanstomevo, I build it his, namanstomot'ā, I build for him, in his place.

Infix, -man- in itself denotes "to make" as, namanesz, I make it, namaného, I make, create one, eametanenstoman, he makes alive, ehāmoxastoman, he makes, is the author of sickness, etc.

These forms are made from a noun ending in -stoz or -oxtoz and -atoz, the final z becomes eliminated and replaced by -man, thus "mesestoz" (food or eating) becomes emesestoman, he makes an eating, honeoxtoz = the growth, ehoneoxtoman, he made the growth or growing. The infix -man- "to" form something, cause to exist, to produce by agency, influence or instrumentality, navostan-evstoman, I cause, am author of salvation (or personal life). Vostanevstomanehe, Saviour. The distinction between this -man- and another suffix in -an can be briefly exemplified in nahekonemanesz, I make it strong and nahekonana, I strengthen it (add strength to what already exists) namahaemanesz, I make it large, namahaana, 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, emhāonan, he puts up, builds houses, emotaxkan, one makes knives, ehenitōnan, one works at doors, emeonan, one has road work, ekōkonhōnan, one is at

bread making, nahoxovoonan, I make bridges, etc.

Another suffix not mentioned above under -ston, construct, is -ešston which comes from "raising up", naéšého, I raise one up, as a stone from the ground, naéšész, I raise it. From that is derived éšstō, éšstōnoz, edifice, sg. and pl. Maheonešstō, sacred, divine edifice, raised construction, emaheonešstōneheve, it is a sacred edifice. Also eššseoneve, it is something erected, raised up, zemhaššseoneve, the whole outfit, or mhašstō. This form in -ešston and éšsto is preferred by some Cheyennes for created object, rather than manstō or manseo. Other forms of this class are, emaheonešston, one erects divinely, nanešstoonao, I am thus created, formed eohātamaešston, he creates powerfully.

Suffix -oao, refers to something "made of", ex., emóeeve, it is grass, emóevoao, it is made out of grass, emakātaeve, it is iron, emakātaevoao, it is made out of iron, ekamxeve, it is wood, ekamxevoao, it is made out of wood, eexovoneve, it is a shell(sea), eexovonevoao, it is made out of a sea shell, emxistōneheve, it is paper, emxistōnehevoao, is made out of paper.

These ex. are inorg. Were the case org. the ending would be -oaohe. Such endings when called for, are also used thus, emeneeve, it is a pearl, nameneevoaoxz, I make it shine like a pearl, nameneevoaoovo, org. form, eohāseve, it is a flame, a brightness, nahāsevoaena, I make it shine, burnish like a flame, namaoaoxz, namaoaoovo, I make it, him to be red. Suffix -oa-, -ovo and -aovo, to make unto, make to have, as, nahoemaovo, I make a law unto one, to subject one to rule. Eoxoxzevoao, it is made of green color. Namanhan, I am made, created, manhastoz, tribe, ~~man~~haeve, it is an island, namanhaovo, I make one to be, esaamanhaohan, it is not created, made, zenxhessemanhaonetto, 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-vōpomāzevao, is made to be salt (inorganic), emhavōpomāzevaóhe, she became made salt, emaome-meāzenao, it is (the beard), encrusted with ice, emha-hoxoao, it is made to be rust.

It may be the right place here to mention "outfit, objects, tools or paraphernalia used in different work or doings. They are, mhaššseo, outfit, assemblage of parts, hemhaššseon, also hematāseon, all his working outfit, hematāšstō, his material for construction, hemhastoonenco, the assemblage, outfit, structural parts together, hemastōneheveneo, one's ceremonial outfit, ingredient, fabric, paraphernalia, hemhastōnevó, their composite, all together, emhaseoneve, it is the whole equipment, also emhatāseoneve, namhaššseonaovo, I make one to be fully equipped, furnished with all, meoemhaššseonox, war outfit, paraphernalia. More of this will be found under do, be busy with, work etc....

20. The sf. -ohás refers to fire, in the sense of flame, shine. Eohás, it is flaming, shining, cohásetto, it flames, coháseo, it becomes flaming, shining, emomahás, it is a large flaming, burning (with flames), emmahás, it is all aflame, burning. zexehás, where there is fire, flame, shine, zehetohás, its flame fire, shine. For the shine or light of fire, candle, etc. the sf. -vohás and -vohás is used. Epevohás, it shines well, epevohásetto, it emits flame, shines, ** coháseo -venēnanōheo, their feathers have a shining appearance, coháseha, it is a flaming, shining (medium form) coháseš, is the organic of coháseha. Evohoksēsta, it shines suspended, organic form is evohoksēsen, and evohoksēsena (of a star, coat, suspended) eotataveoháseha, it radiates, shines blue, eotataveoháseš, as an org. object, coháseoneve, it is a shining (object) one, oháseone-oneavokōz, shining pearl (of white metal) evomeoháseostaa, it becomes suddenly shining white, evomeoháseostax, is organic of the precedent. For other forms refer to shine, in divers ways, see dic. under "shine, glory, look, appearance". Eohásevoao, it imparts shine, sparkle, enanova-voao, it has a threefold shine, sparkle, emāoao, imparts red shine, eotatavoao, a blue sparkle, hotoxceo evovohásešen, the stars are shining, twinkling, evovoháseve-vēpōzeva, it has shining, glittering leaves, evovohásevsan, he is clad with shining garment, see bright. Ohásevenōhevoam, fiery, flaming horse (in appearance) ohásevenōhe-amoeneo, 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, ehóestave, it is burning, all around, nahócono, I set one on fire, nahóehaz or nahóhaz, I lay fire on, feed the fire, the burning, emonhóeseme, it is just kindled, nazeostano, I poke one with a burning stick, navonano, I destroy one by burning, in the sf. -āno or -āha (inorg.) is the -hó- indicating heat, ehóesetto, it is flickering, see dic. under "burn". From this -hó- is the verbal form -vohohohova or vohohova, to shine resplendent, glorious, naveševohohovaevo hevohohohovatamahestoz, I am resplendent with his glory, evohohohovaoxz, he walks in splendor, evohohóta, it gleams, vohohótatoz, the shining effulgence, being so. Emaenšestovhó, it is red hot, nanšhóha, I heat it, nanšhóono, I heat one, nšhóhestoz, fever, heat, ovhóhestoz, heating stove, naovhó, I sit warming, naovhóo, I stand warming, naovhóe, I sit upon, warming, naovhóeš, I lie warming.

22. Suffix -ōsta, -ōes, -ōesena, -hōsz, -hōsta and -ēsta, refer to a hanging, suspended position, in space or liquid, also "pervade, permeate, volatilize". See "hang" in dic. for many forms in -ōsta, -ōes and -ōesena, also under "float". Ehōstaoz, it becomes floating, eheamhōsta, it floats upward, nahōsz, I stand it in space, as in a tree. Zeēvhōess, where they are in space

**eaenone-vohas it is a lurid (dark) shine ehóve-vohasetto it lights dimly.

or water. Suffix -ōesena is being in such a state. Examples for -ēs and -ta are, evohokasēsena, it is shining suspended, hanging down, enišēsen, (org.) are suspended, enahēsen, three are suspended, enivēsen, enohonēsen, enasōtxēsen, ematōtxēsen, four, five, six, ten are thus suspended. The inorganic form of this is, enišēstansz, enahēstansz, enivēstansz and ematōtxēstansz; tatahōonož emamovēstansz, the keys are hung up together, eohāsēsta, it shines suspended, organ^{ic} is eohāsēsana. Naohāsēsename, we are suspended, shining, eohāsēsen, they are shining suspended, hotoxceo evohoksēsen, the stars are shining, ešehemaheveva eanho-vešēohasēsta, with the sun's rays the light, shine comes down.

The suffix -ōsta is used to denote "pervading, diffusing, permeating", when that occurs in space, etc. Ehénevōmaōsta, it pervades, scatter-ing, spreading around, etaestōmaōsta, it enters, pervades all (as snow, smoke, dust), ematōmaōsta, it evaporates all, emaseōstāta, it evaporates, through heat. This brings us to the long -ōv- which refers to "waving in space, sight", peculiar verbal endings in the so-called "sign language", really "the waving of the hand", ex. of these verbs are, naēvhon, I speak by sign, naēvhōvo, I wave (something) to him, navesēevhōxta, I speak with it (in waving), natōhohōvo, I sign to one to keep away, refusal, natōhohōxta, inorganic of preceding, namaseztōvo, I sign to one welcome, maseztōsanistoz, welcome by sign, nanonotovstōvo, I motion to him to hurry, natastōvo, I motion to one to come, nahestōvo, I sign him to come, nata-asetōvo, I motion to one to leave, nanōztavōvo, I motion to one to ask, naevhostōvo, I motion him to come back, nahozechestōvo, I motion to him to wrk, naēszevhōvo, I motion him to speak, naēszevhōvo, I motion to him to enter, našēsevho, I motion to one to lie down, nahaōnavhōvo, I motion to one to pray, nameavhōvo, I motion to one to give, namanevhōvo, ... to drink, namessevhōvo, ... to eat. The forming of noun ending is -hōsanistoz, ex., meavhōsanistoz; *manevhōsanistoz, etc. The inorganic form (where possible) is --vhōxta, the conjugation is like the verb to see. namanevhōvo, I motion one to drink, nimanevhōve, thou motions

ni..... thou	"	"	"	"	nimanevhōveme, you	"	"	"	"
e..... he	"	"	"	"	nimanevhōvemen, thou or you	"	"	"	"
namanevhōvon, we	"	"	"	"	nimanevhōvaz, I m. to thee	"	"	"	"
nimanevhōvov, you	"	"	"	"	nimanevhōvazeme, I m. you	"	"	"	"
emanevhōvov, they	"	"	"	"	nimanevhōvazemen, we m. thee	"	"	"	"
									or you to drink.

namanevhōva, he motions me to drink, namanevhōvāe, they m. me to drink.

ni.....	"	"	thee	"	"	ni.....	"	thee	"	"
emanevhōvā, he is m. by one	"	"	"	"	"	emanevhōvāevo, they	"	by one	"	"
nimanevhōvāevo, he mot. you	"	"	"	"	"	nimanevhōvāevo, they m. you	"	to	"	"

*haōnavhōsanistoz, motioning, or signing to pray

These forms of "he...to one" can be shortened by omitting the final a, thus, namanevhō, namanevhōe, he, they...to me. ni...etc.
 emanevhō, emanevhōe he, they by one.
 nimanevhōevo, nimanevhōevó, he, they...to you.
 emanevhōevo, emanevhōevó, he, they by one.

Zeēszevhōsaness, the ones who speak by motions.
 zeēszevhōvo, I who speak to one by signs, and so on for the subordinate conjugation. Passive form is, eēszevhōhe, he is spoken unto by signs, zeēszevhōsz, the one thus spoken unto. Naēszevhōvhatanotovo, I desire to speak to one by s. Eszevhōveha, speak to him by signs! Eszevhōvszé, 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, naevhōvo henovacze emehozeōsz, naevhōvo emchešemansz, naevhōvo oxtoneš-etoseaseoxzesz.

23. In general the ō denotes space, vacuum, empty, open, out, liquid, fluid, limpidity, sight, appearance, swiftness, flash, etc.. The following is given to exemplify as many of those forms as possible.

navōo, I sight (in the objective meaning) use, exert my sight, look.
 navōsan, I see, have the faculty of sight.

navōmo, I see one.

navōxta, I see it, navōsen, I produce the sight of, show,
 navōsého, I show to one, navōsész, I show it, make it to be seen.
 nazetōo, I look (ahead), naéatōo, I look upward (see dic. for many forms of look). Enehovōo, he stands gazing, enonomākōo, he stands bewildered, with trembling look. Ezetōeō, one stands looking, eanhonōo, he sits looking *ehoveōo, he sees dimly, eanonevōo, he sees darkly, emeseōo, he sees clearly, natameseōxta, I see it clearly, navehoeōeta, I standing see it. Navehoeōetovo, I standing see one, navehoeō, I see standing, navehonōo, I see sitting, navehonoetovo, I sit, see him, navehonoeta, 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, epevenōhe, (org.) epevenonō (inorgonic) it looks well, ehoxenōhe and ehoxenono, he, it looks clean, ehāenōheo, they look to be many for themselves, echásevenōhe, they l. shiny, nachásevenōsan, I cause to look shiny, echásevenono, it looks shiny, nachásevenōého, I cause one to appear shiny, evohomenōheo, they look appear white, evohomenonocensz, they (inorg.) look white, appear so, suffix -pen(e) refers to the look of one's face, the depression or sunken state of it, hollow looking, evovèpotōene, each of his eyes, looks like sunk, he has hollow looking face, nanoneotōene, I look tear or dust stained in my face, echāotōene, he has a frightened look on his face. Suffix -ōenov refers to "sight thru, or translucency" while -sōpotōenov means transparency, enanivsevōenov, it is clear, translucent, can be seen through, zeotōenovsz, that which has open meshes, etoxpōenov, it(org.) (as cloth) has holes, it is "open work, lace work". zsaavotōenovész, the one who cannot be seen well, because of dazzling bright appearance.

*down

See dic. under "see, sight, precious stones or gems". The \bar{o} has the meaning of "open, out, space, emptiness, etc." see these terms in dic.

Nahōaovo, I drive one out, naonōeno, I fish one out, amōsetto, It is not out, open, it is secret, evēpōvstohestove, it is a taking out (as cargo, things out of a place, etc.) eōxeoz, it breaks apart, leaving space (see verb "break" in dic.) emhātō, it is all empty, space. zevēpōsz, the hollow ones (as stove pipes), zehēse-ō-eonettoz' heyēsoz, his teeth being spaced, having openings, gap, blank, etāxtanimace-pōstoone, it is built with a lateral opening space around it (as a porch), eōxtanōs, it is not there, "out" of where it was, hesthōmao estaveše-seōxtana ohe, with his blanket he opened (spaced open) the river, eōseco monsceo, they are cut open, the beans, eōconeē-ōensz, they (inorg.) stand spaced apart, see space in dic. The suffix \bar{o} for standing posture means "in space", as emēeō, he stands in view. As was mentioned under "postures" the infix -ōxeta- refers to the spreading apart of two things (like legs), while -zeōeta- refers to points, end, pinnacles, as, eōxeta-henseō, he stands out with legs spaced, spread apart, ezeōetahoho henstan henison, he holds his child with legs apart on his knee. The \bar{o} also refers to "blood" as a liquid, navōhestoto, my blood relatives, emaōvenōhe, he looks bloody, bleeding, see dic. under blood, bleeding.

In the Cheyenne dic. under "look" 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.

Nanōzta-vōmo, I look at one questioning, nanōztavōmého, I look upon him so he asks, make him ask by my looking. Namomātaōmo, I look at him in anger, namomātaōmého, I make him angry by my look. Namehoxtōmo, I look at him in love, namehoxtōmého, I cause him to love by my look. Našivatamōmo, I look at him with mercy, našivatamōmého, I cause him to be merciful by my look, nanxōxtōmo, I look at him amused, nanxōxtōmého, I amuse him by my look, naononovōmo, I look at him with uncertainty, disbelief, dubiously, naononovōmého, I make him dubious by my look, nahozeovotōmo, I look at one with confidence, nahozeovotōmého, my look imparts him confidence, natotatōmo, I look at one with contempt, natotatōmého, my look makes him scornful, nameoevōmo, I look at one with hostility, war-like, nameoevōmého, I make him hostile, fighting, by my look, hēhe nahetōmo, I look at him approving, saying yes, hēhe nahetōmého, by my look I make him say yes, naheves'eneche-vōmo, I look at him as a friend, naheves'eneche-vōmého, by my look I cause him friendliness. Many more such terms can be made, but the above shows especially the difference between -ōmo and -omého. The conjugation of this -omého is made thus,

nahetotavōmého... I make one happy by my look.

ni..... thou makest " " " thy "

e..... he makes " " " his "

nahetotavōmhon... we make one happy by our look.

nihetotavōmhovō... you " " " your "

e..... they " " " their "

nahetotavōmhō, I make them happy by my look.
 ni..... thou makest " " " thy "
 e..... he makes " " his "
 nahetotavōmhōneo, we make " " our "
 nihetotavōm-hovo, you " " " your "
 e..... they " " " their"

nahetotavōméha or -mha, nahetotavōmhāe, he they make me happy by look.
 ni..... ni..... he they " thee " " "
 e.....mhā ehetotavōmhāevo, he they happy by one look.
 nahetotavōmhaen..... nahetotavōmhaeneo, he, makes us " " " "
 nihetotavōmhaevo..... nihetotavōmhaevo, he they make you happy by
 his " "
 ehetotavōmhāevo, ehetotavōmhāevó, they are made happy by one's look
 and their look.

nihetotavōmheš, I am made happy by thy look.... -mhešeme...your look.
 nihetotavōmhešemenó, we are made happy by thy or your look.
 nihetotavōméhaz or -mhaz, I make thee happy by my look.
 nihetotavōmhazeme, I make you happy by my look.
 nihetotavōmhazemenó, we make thee or you happy by our look.

Nasaahetotavōmhó, negative form. Nahetotavōmševaeno, I make one
 to be temporarily happy by my look.
 All the other verbal forms are made in the usual way, when suffix
 -ōmanehē is used it infers a "showing, visible expression,
 appearance, sight", as, navoēšetanona-vōmanehē, we look rejoicing,
 evōēšetanona-vōmanehē, they look rejoicing, ehēpnōmanehē, he
 looks frightened, eōcevōmanehē, he looks deceitful, ehēvessenehē-
 vōmanehē, he looks friendly (to have a friend), enōzevōmanehē,
 he looks to be a stranger, ehōvōmanehē, he looks disappointed,
 ehēvōxtōmanehē, he looks hopeful, confident, ehāēanavōmanehē,
 he looks hungry, etotatōmanehē, he looks scornful, emēhōxtōmanehē,
 he looks loveable, eonisyōmōmanehē, he looks real, true...etc. etc.
 Many other forms are made in the same way to express the idea
 illustrated above. See dic. under "see" p. 946, but keep in
 mind that there the meaning in English for the forms in -ōmého
 is not exact, for this suffix implies to look at one to cause
 him to "ask, hate, love, etc.", thus nanōztavōmo, I look at one
 asking while nanōtavōmého, 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.
 Naneevanetōeo, I am signified, given a sign by a look, nanev-
 azetōeo, I give a sign by a look (implying that it was thus
 agreed beforehand), zehetōmaetto, the way it appears, looks to
 me, zehetōmaez, as it or he appears to us, zehetōmsz, zehetōme,
 the way he, it looks, eāthōmaeo, it is hidden (buried) from
 sight, naevhatōsého, I restore one's sight or I cause him to see
 again, evonōme, it or one is lost to sight, ehotāenov, or
 ehotāoenov, it is in full sight, nahotōo, I see inwardly, hotōestoz,
 inner sight, zetāshotōes, as he had an inner sight (inward look)

vōseo, object seen, evōseoneve, it or one is object of sight, navōstoman, I object a sight, I show, make something to be seen, mhāvōseoneva, in the sight of all (made objective, real), evōeoz, it becomes seen, appears, nanōxzevōmo, I seek him, Looking after one, kašgon etotōo, the child opens his eyes, Nahestatōmo (pronounced nahestxtōmo) I reach one by look, nahes-txtōxta, I reach it by sight, naōhetan, I see in mind, think, consider, naēmōo, I look concealed, in secret, naēmōmo, I see him concealed, i.e. I see one from concealment, naēmōxta, I see it concealed, natatōo, I look ahead or distance, as in a vision naevxtōvōo, I look around, naōtōestomon, it is shown to me in a vision, or inwardly, ovaxe vōseo, a sight in dream, naovaxe vōshan, I am shown in a dream, hotōseo, an objective sight (inwardly), Maheonevōseo, a divine objective sight, visualized, Maheonhotōseo, divine vision, objectively visualized, hótxe vōs' tomohes toz, revelation by sight, look, uncovering to the sight. Sometimes long ō denotes not only limpid, liquid, watery, fluid, but also oil or thin grease, naxōāzeno, I oil one's lips, naxōheonano, I oil, anoint his hands, naxōcātano, I oil one's feet, naxō(o)-stano, I oil one's head, nixōevseetazennotto, I oil thy horns (of the buffalo skull), in sacred ceremonies of the Cheyenne, naxōemazenenao, I oil one's eyes. When the putting on of salve, or thicker substance the ō in xō becomes "o" as in naxoaa, I grease it, nahekomeona, I have greasy hands, etc. Suffix -ōmaenōsan, -ōmaenōhe, -ōmaenono, implies general aspect, appearance as exemplified by the following terms. enxpōmaenōsan, it is blinding, shutting off sight, light, emaōmaenōsan, it has a red aspect, shines reddish (atmosphere, etc.) emeseōmaenōsan, it is a clear appearance, aspect (of the atmosphere), Maheo evhestave zēmeseōmaenonocz', God exists, lives where the aspect is fully clear, emeseōmaeno, he makes them to have a bright aspect, appearance (in general), evhāohāenōéhāz, he made himself seen risen again, esitovavōmaenōsan, it is a smoky aspect, atmosphere, general condition, evohōchevōmaenōsan, it is a resplendent, glorious aspect, Maheo nszevhōchevōmaenōéhāen, God shall make us to have a glorious aspect, appearance, look (in general), vohōchevōmaenōhestoz, glorious, resplendent appearance, look of self, echāsevenōsan, he makes it look shiny, bright (for it self), nachāsevenōého, I cause, make him have a bright, shining appearance, evohōche-nanivsenōsan, makes resplendent clear, natose-vohōche-nanivsenōéhāen, he will make us to be resplendent as crystal (or glass), enxhetōmano, the aspect is coming (towards one), as storm clouds, enxhetōmatamano, the aspect of the storm is expending nearer (towards), enxhetōmaenōsan, it looms up reddish, nazetōmaenōéhāen, he shall make it loom up reddish upon us, emāevōmano, it is red in aspect, look, emāevōmaeoxz, emāevōmaeoz, it is getting reddish in appearance, aspect, emahaōmoehanono, it looks like a great body of water, naze vohōche-nanivsenōhemé, we shall have a shining, resplendent crystal look, appearance, suffix -ōmano refers to look, sight, appearance, while suffix -atamano implies the aspect in general, not including sight as such, other terms are, napavsenōma, he looks

down on me, in kindness, nasaapevsenōmahe, he pays no attention to me, esonethōme, he still looks that way(as before), ecome-vōmāz amōmhāzistovā, he looks himself over in the mirror, epepeenono, it looks in disorder, ehootōe-ohova, he looks back to flee, zeēve-amxne-nōhessō, the ones seen walking, evostanev-enōhe, he looks like a person, zehesetova-venōhetto, the way I look in my form, body, evōxta zehesetovavenōhevo, he sees the way I look in my form, body, evōxta zehesetovavenōhevo, he sees the way my frame, body looks, epevenōheta nhāo, the house has a good look(same would be used for town, stone), epevenenō, he looks well in his countenance, face, for suffix -eneo(face, countenance) see dic. under "face", naaxaeneotovo, I look with a kind face upon me, emomātataovene(o), he looks fierce, with a mad countenance, emomāta-taovene, he has a mad frowning countenance, face, namomāta-taoveneotovo, in rage I frown upon one, enoxzevōeoz, 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, nahōen, I go out, nahōax, I step out, nahethōseme, I flee to, nanoxtōseme, I flee toward, nahōahaz, I throw it out, naonhōena, I fish it out, nah-ōevāe, I hurl out, nahōoxz, I go out from a place(home), enxh-ōatovāo, smoke comes out, nahōnstana, I open it, as a door, gate, nahōston and nahōeston, I read(refers to the speaking out) nahōesta, I read it, nahōemo, I count him. From this is derived the idea of value, counted so much, as, enishōeme, it is worth two, enanhōeme, valued three, etc. see "numbers". Ehāoeme, 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 -o-, so instead of saying ehāōeme, the Cheyenne makes it easier by uttering only one long sound and say, ehāoeme. The same occurs in other places like, zemhāōmoeha, the large body of water, is pronounced zemhāomoeha. In referring to -(v)hōeme, it is much used, nitanetōemo, how art thou related to him? namhāoemāzheme, we are all related, namhāoestoto, all my blood relatives, nahenisonvōhōemo, I am related to him, as child, I reckon him my child, see "relation" in dic..

Another suffix -hōen, refers to child bearing, as, enishōen, she has two children, brings them out, enotomhōen, she has her first child, ehaestxnōen, 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 divers 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)ōen, to bring out as offspring". Ex. etanevōen, she brings forth a male child, hetanevōenoxzz, a man child, etanevōenoxzeve, he is a male child offspring, nazhetanevōenoxzz, my male offspring, niszhetanevōenoxzz, thy., heszhetanevōenoxzzetto, one's male offspring. Ehetanevōenoxzevetōhe, he is born a male child.

zehetanevōēnoxzez, we who bear a male child, etc. etc.

Nanotomōēnoto, I bring forth my first child, zenotomōēnoxzevsz, the first born child, nanotomōēnoxzevhōēman, I am counted the first born child. Ešēnōēn, she has stopped having children, enokōēn, she has only one child, enisōēneo, they have two children, ehaestxnōēneo, they have many children, ehestaxcevōēnoxzeveo, they are twins, menotōō, children coming too close one after the other, ehooxōēn, she has her last child. Emēnevōēneo, they (as flies) engender worms, ešēšenovōēneo, they engender rattle snakes. Thus the suffix -ōēn also applies to animal offspring, emēnevōēn-histanovhōn, they live a breed or brood of serpents (referring to human beings), also formed like this, ešēšenovoze-histanovōēneo, they engender a rattle snake brood, héseo ehéhevōēneo, flies engender worms. Ahanevōēnoxzevestoz, evil, villain brood, totonetōēnoxzevestoz, depraved, degenerated brood. Jesus exhoevostanevōēnetōhō, Jesus came born as a person, or, exhoevostanevōēnoxzevhō. There are old or obsolete forms, which can not be dwelt on here. They are indicated in the words, histanō menotōō, emenotōheve but cannot be used and make sense with other terms implying offspring.

25. A peculiar suffix is -tovôhe or tovhô which refers to children in the sense of "nursling, infant", thus, namehoxtovhô, I love my child (derived from enistovôhe, she nurses), enistovôto kašgon, she nurses the child, nimehoxtovhô, thou lovest the child, nimehoxtovhômâ, we...etc. when the object is specified the form is, namehoxtovôto or -tovôtovo kašgon, etc. Naaxxtovhô, I am kind, gracious to a child, nanoxtovhô, I am seeking after a child, nameoxtovhô, I find the child, also nanxtovovhô or -vovhôto. Many other such forms are used, where they fit. Otherwise, namehoxtôemo, I love my relatives, namehoxtôênoxzz, my loved progeny, zemehoxtôênoxzetto, the offspring I love, mehoxtôhes-toto, loved relatives, namehoxtovoxzz, my loved child, hemehoxtovoxzetto, 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 -atoz to build a substantive form. Thus verbal forms in -a, -na, -ma-ta, -ha, -pa, -sa, -ta, -va and possibly others designate a predicative, as, epeva, it is good, ehavseva, it is bad, epevoeta, he does good, enišeeva, he has two wives, eheszehena, he has a coat on, is coated, ehaona, he is praying, evotana, he is provided with shoes, ehenakataema, he is provided with money, zepevhōmasso, those who have nice blankets on, the conjugation is, naheszehena, I am with a coat on, coated.

ni.....thou art " " "
e.....one is " " "
ni....henama, we are with coats on "
ni.....me, you " " " "
eheszehena, they are " " " "

nanēhov zeheszehenatto, I who am with a coat on, enēhov zeheszehenaz', he with a coat on, ninēhovhema zeheszehenaz, we who are with coats on, ninēhovheme zeheszehenass, you who are with coats on, enēhoveo zeheszehenassō, they with coats on.

Some predicative form can be given to persons and objects, in this wise, namehosheška, I am lover of mother, namehoseha, I am lover of father, namehoxtaa (also namehošexa, but obsolete), I am lover of husband, namehoseheva, I am lover of wife, namehose-vis'onema, I am lover of brother or cousin, namehoseham, lover of pets (also namehoseham, lover of horse or pet.) namehoseneha, I am lover of older brother, namehosevasema, lover of younger brother or sister, namehose-vaseha, lover of friend (female), namehosevesseneha, lover of male friend, namehosemak-ataema, lover of money, namehosevostanema, lover of people, namehosemaheonema, lover of God.

Other examples, namehoshemšema, lover of grandfather, namehoshevescema, ... of grandmother, namehosetatanema, ... of older brother (female speaking) namehoseaxachema, ... of my older sister (male sp.) namehoxtovóhe, ... I am a lover of a child. namehosehešea, ... of uncle, namehosheveša, ... of child of son or daughter, namehoshevetova, of brother-in-law, namehoshevetama, ... of sister-in-law. These forms are rather obsolete now and the younger generation prefers to say, "namehoto nákohe", etc. I love my mother than make it predicative and say namehosheška I am a lover of mother, etc. The suffix -tovóhe, (tovôto and -tovôtoyo) 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 namehoxtovóhe, I love my child, namehoxtovôto or -tovôtoyo, him or her (my child), naxāxtovóhe, I am kind, gracious, pleasant to children, nanoxtovóhe, I seek my child, nanōoxtovóhe, I abandon my child, etc. Mahoxtovoxz, the loved child, namehoxtovoxzz, my loved child, emehoxtovoxzeve, one is a loved child, nōoxtovoxz, abandoned child, enōoxtovoxzeve, one is a waif, nōoxtovoxzevestoz, the being a waif, etc....

27. The suffixes -nōn, (-nōna for predicative), -vōn, -ōn and -aōn refer to "winged, wings, also to fast, wan, wounded" as following examples illustrate, enocezenōna, he has, is with, one wing, enišezenōna, with two wings, enahezenōna, enivezenōna enasoto-ezenōna, etc. etc., with three, four, etc. Epavhotxavez-enōna, he has fine designed wings, evonetószenōna, has long wings, etaxe-sèpezenōna, he is spreading his wings, over (something), heškovanimōn, winged weapons (arrows, etc.) naézenōnano, I break his wings, eatohezenōna, he covers with wings, eàtoezenōnaovō, she (as hen) covers them under wings, also ehōmezenōnaovō, protects them with the wings, etōezenōnaovàzeo, they meet (with their wings) end to end., etotohove-zenōnana, visceoxz, they oil the wings alternating, eonitavatōn, they are differently winged, ēševha-tonetatōnensz 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, esópevönensz mahoz, they (arrows) are still well winged, of a bird, esópevöna, he is still provided with nice wings(feathers), mához észvatonetátónensz, the arrow feathers are rearranged, evoomöna, provided with white wings, is white winged, evoomönensz mahoz, the arrows are white winged, ešetotonetön, 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, emënevensz, they are feathers, eëvavensz, they(inorg.) are feathery, fluffy, namënön, I work with feathers or quills(see dic. under feather), eosëna, is moulting(bird), emonëna, is provided with new feathers, hosz hestáhemenoz ehemënamettons, some seeds have feathers, eohase-vënanöheo, they look shining feathered, nacëna, I cut his feathers, this long ë, -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(wan, pale), through the night, and in company with,.." Eavön, he is starving, fasting, eavönáz, he fasts for himself, naavönaovo, I cause one to fast, naavönázeseho, I cause one to fast for himself, naavönáze-haena, I fast in prayer, enocenön, he fasts for one day(nights are counted), enisënön, ... for two days, enahënön, ... for three days, natamotxnön, 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, eamönsëna, he lies wounded, naamönaoto, I wound one, eamöncheve, he is a wounded one, amönemháo, house for wounded, ehestáeamönëš, he lies wounded by an arrow.

Then suffix -aön refers to fellowship, companionship, as, naveoxzemaön, my companion, also navesseveaön, navesthozeohemaön, I have a companion of work, navistamaön, my standby, nanitovaön, my partner, nitovaönestoz, fellowship, unity, partnership, common companionship, naheveoxzemaöna-nenoz, I have him as my companion(from naveoxzemaöna, I am one with a companion), eveoxzem-aöneve, he is a companion, partner, nanisonamö, my foster child, nahenisonamönënoz, he is my foster child, nahehamö, my stepfather, nahehamönënoz, he is my stepfather(also father's brother, naheškamö and naheškamön(pl.) my foster mother, naheškamönënoz, she is in my mother's stead, like a mother to me, nätonamö, my (sing.) foster daughter, nätonamön, pl. form. It appears that suffix -ö is for the sing. and -ön for the pl. The same would hold for "veoxzemaö and veoxzemaön", only the suffix -ön is used indiscriminately in many cases. Nahestonamönënoz, she is my foster daughter, nahestonamönënotto, they are my foster daughters, navistamö, my standby, navistamön, pl. form, nahevistamön, I have a standby, nahevistamönënoz, 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., evistamōneve, one is a standby.

Again the suffix -vōn refers to the night, meaning throughout the night, as, evōnhozeche, he works through the night, until morning, possibly derived from-vō, dawn, morning, daylight, evōneoxa, it is getting morning, ehossevōmano, it is again dawn(in aspect) vōna, morning, zexhoxehōna, when morning was clear(old expression), vōehotoxc, morning star, zetohetōnaoz, just as it was morning, mavōnaoz, when it becomes morning, oneevō, each morning.

In Cheyenne the ō denotes space, distance, time, transparant, translucent, 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, zenoccenō, the first day, zeni-šeenō, the second day, zenaheenō, the third day, etc. although the night is mentioned, zeamstoenō, in the course of nights(infer. a week), etoxtoenō?which day, what number? esaahaestoenehan, it is not many nights(days), enišeenōeo, they stay for two nights or days, nōehoestoz, night gown.

28. Concerning the terms "mātasooma" and "Maheoneomotom"-

It is important to differentiate between the two terms. The term mātasooma 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, ehemātasoomachahetto, it echoes, emātasoomaevhōs, he is reflected (as in a lake or river) hovering as when a bird is reflected on the water, with colors, form and motion, emātasoomaevhōsta, 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 mātasooma, expresses the apparition, but has no manifestation of life, power or energy on something else, hoxzz ehoveō-mātasoomao, the tree shades stands reflected, ehemātasoomaeō, he stands reflected, having his shape, fashion reflected, maxevekiess ehemātasoomacháo, the eagle flying is reflected, ehemātasoomaeha, it is being reflected. In the Indian conception it may be that this reflection means "spiritited". 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 mātasooma 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, *havsevemātasooma*, evil spirit, *emātasoomāve*, he is a spirit, is not corporeal, *ehemātasoomaoxzeve*, one has a spirit body, *havseve-matasooma-hešetovaosanistoz*, 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-ah and pneuma" for "spirit".

There is no better way than the meaning given in Hebrew and Greek, which is "Omotom" in Cheyenne, meaning breath and corresponding to ruh-ah and pneuma. We use the word *Maheoneomotom*, 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 "omotom" instead of "eszistoz", when I refer to the Word of God, for it was a sacred oracle or utterance coming from the mouth or breath of God.

Maheoneomotom, 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 God created man a 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; *Maheoneomotom*, God spirit, word, *Maheoneomotometa*, the Divine Spirit as person, having a stature, *Maheoneomotomevhan*, the Divine Spirit personalized as performing, manifesting acts of the Spirit, *maheoneomotomhastoz*, spirituality, predicative form of spirit, *emaheoneomotomahé*, he is or has the spirit,

Maheo emaheoneomotomaosan, God acts in spirit, nimaheoneomotomaßen, he makes us to be in spirit, spiritual, Maheo zeešemanéhoss vovohetanó, zexhevxozevaovoss, nheš ènmone-omotomeztovhōn ametaneneomotom, after God had made the first man, in flesh, then he blew into him(he inspirited him) the living breath, or breath of life. Thus the term ametaneneomotom can be used for "spirit of life and energy" where that is needed in explanation. Omotomevostan, a spirit person, or Maheoneomotomeva zeveševost-anehevsz, one who lives by the divine spirit, Hoxeatamahe-maheoneomotom or simply Maheoneomotom, Holy or divine Spirit, for Maheone-as prefix implies the character of sacred. Hoxeatamahe-omotometa, the Holy Spirit, as person, maheoneomotometatóz, a spiritual state or stature(in German, Gestaltung). The prefixing of maheone- before "omotom" is better understood, i.e. indicates the spiritual use of omotom differentiating it from the common breath. Other terms are, Maheoneomotomeztsanistoz, the giving, breathing into one of the spirit, momoxbethōxemenotto niamet-aneoneomotom, may thou give us thy living breath, or spirit, emaheoneomotomōenoxzeve, he is born of the spirit, emaheoneomotomezhesta, he is of spirit origin, emaheoneomotomhešetovatto, it has a spiritual meaning, purpose, nisaavhane-vxozevevostanehevhema, óha niomotomevostanehevhema, 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. Emaheoneomotomaomohetto, it progresses spiritually, navostanehevestoz eoxce-manhaomohetto Maheoneomotomeva, my life, way of living, progresses by the divine Spirit. Maheo heameteneomotom nahetovaevo, I have within me the Spirit(living Spirit). of God. Maheoneomotomhos'tomohestoz, the telling proclaiming of God's message, zemaheoneomotom-hešetovaomohetto; that which concerns, promotes spiritually, zehoxeatamāsz Maheoneomotometa, the Holy Spirit(in person) also. Hoxeatamaneta Omotomevhān, and Maheoneomotomevhān, Zenochā-nethoneonsz Maheoneomotomhastoz, the one who is alone powerfully vested with spiritual personality, in the same sense is this term, Zenochānethoneonsz omotomezhestatóz Zehozcevhoneonsz nochāchooseone-omotometatóz, who is clad with the highest spirit being, zeomotomezhesta-manhaosansz, he who creates the spiritual stand or being, zeomotomevostanezhesta-manhaosansz, same as preceding only implying "the spiritual personality", zeheomotomevaosansz, who endows with the spirit, the word. "ametanene-"when inserted makes the understanding easier. Naheametaneone-omotomeve, I have a living spirit or breath, Maheo ninxotove-ametanene-omotomaßen or ninxotove-heomotomevaßen, God is able to give to us a living spirit, naheomotomeve, I have breath, naheametaneone-omotomeve, I have a living breath, breath of life, nasaatonše-heomotomevaovohe hovanē, I cannot make any one to have breath, óha Maheo ninxotove-heomotomevaßen, only God can make us to have breath or spirit, zehemaheoneomotomevsz, the one who has the Holy Spirit or divine Spirit, Maheo emaheoneomotomevaovo vōstanó, God endows a person with the H. Spirit.

The preceding may make it clearer to differentiate the Cheyenne màtassoma, spirit from Maheoneomotom in all their derivatives. Both can be used but in their proper place, the "Maheoneomotom" 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 "ametanenistoto", 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 ametanenetatoz, the life stand, stature, zeametanenetaz, the living part, individual, Ametanenhs, life, naametanenham, my very life, soul, naheametanenham, I have a life, a soul, a living part, naametanenetatoz, my living stand, part, ametaneneta zehetovaetto, the living one in me, belonging to me, ametaneneta zehetovahez, our living one, soul, within us. The latter is clearer than other terms, only present a change in the 3rd. and 4th. person, as, ametanenetaneva zehetovahez, 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, nataevàno hevxeon (org.) zehestaz, I measure the length of one's socks, "nataevàno zehetotàzenaz, ... the hole, opening of one's socks (used also for sleeve openings, etc.

<u>nataevàno zehetaeskoxtas</u> ,	I measure one's leg, below knee.
" <u>zehetaenomàs</u> ,	" " thigh (size)
" <u>zehetahestaz</u> '	" " its waist (of the garment).
" <u>zehetahetas</u> ,	" " one's waist,
" <u>zehetotaenaevaz</u>	" " one's arm thickness, how thick his arm.
" <u>zehetotaenaevaz</u> '	" " the thickness of the arm.
" <u>zehetosenaevaz</u> ,	" " his arm (length)
" <u>zehetosenaevaz</u> '	" " the length of it his arm,
" <u>zehesthoettoz' hevōstoz</u> ,	" " " " her dress.
" <u>zehestaettoz' heeszehen</u> ,	" " " " (tallness) of one's coat.
" <u>zehetaeszechas</u> ,	" " " " one's head.
" <u>zehetoēsoz' hemocanoz</u> ,	" " the length of his shoes,

nanimaotāevàno, I measure all around (his bulk).

nanimaotāevahomovo heszhešetātovā, I measure the whole stature of one.

nataevaveotàno, I measure one's neck.

sitoxceo esèponeano (org.) zenveš-xanove-tāevahenistove, a string he stretches for a straight measurement,

kamzevstonehe sitoxceva evešexanove-tāevahen, the carpenter measures with a string, mxistonstovā etaveše-moktāevahen, he traces the measure with a black writing (line).

Zehetoēs, its length, zehetāeoz, its width (of a road), zehetao, its size, zehetaetaz, one's size, zehetoetamo, its depth, zehetoō,

its depth (as of a ditch) zehetapeoneo, its volume, bigness, zehetapetaz', one's bigness, zehemaxetāo, its bulk, greatness, zehemaxetāetaz', one's greatness, also zehemahao and zehemahaetaz', referring to bigness, bulk, zehetā-hoxovetao and zehetāhoxovetaetaz', its size across, zehetāoneo, its size around (circumference) especially of round and cylindrical bodies, waist, barrel; the org. form is, zehetāonēsz or -onehsz, zehetāeneota, its contents, within ehaestxnovatto zehetāeneotaz' hemhāon, the rooms of his house are many, zehetoena, its contents (as capacity, in sacks, barrels, also speaking of what is contained, zemhāomoecha zehetoena, what the ocean holds, zeheéstota, its "set", height from the ground upward, zeheéhōsta, its height, suspended (hanging), zeheéstaz' its tallness (org.), zeheéstōósz, its stand, height (of vegetation), zehetonotto, its thickness, zehetonovaez' hesthonoko, the thickness of one's bedcover, zeheéomeno, its height (of a hill, mountain), zeheanhōoneve, its floor, zehetāeszehaz, his head size, hevōestoto zehestoettoz', the height or stand of her dress, zehetosenaevaz, the length of one's arm, zehetoōvatto, its liquid contents, hoto zehethoez, this, the position we are in, hevōnam and zehevōnamsz, one's morning and the morning of his zehevōnametto, its morning, zehesitovešcemetto, its midday, zeheszhetōevhametto, its evening, zehetāmetto, its night, zehemazeomehametto, its spring, zehemeanametto, its summer, zehetonōevhametto, its fall, autumn, zeheēnametto, its winter, if the org. is used in above forms the suffix -ametto becomes -amsz. Evonōetam, beyond depth (water body), evonhōmatto, it has a far away border, bank, evonehōma, a surface of water expanse, as if borderless, evonestōmoecha, it is a water body beyond length, evonōmoecha, water body, beyond size, volume, zehetāomoecha, its water body size, zeheehōmatto, whose border it is (width), zehetāesevo, whose volume flow, current it is, zetāsestōmoecha, whose reach it is, zehetonetāomoecha, 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 zetonetoomen, he shall suffer a certain amount, not definitively how much. Naha zhešeatatova enotonovšenao, they lie 3 feet thickness (as killed or dead people), eneéhōsta, it is that high (suspended), etonetā-hoxovetao, how much is the size (diameter across it, as of a boat), choxove-netāo, it is of that size across, ehetāeneota, it has that capacity, hold, eneéstota, it has that height (of a set object); infix -tonetāevave- a certain amount measure. Nitonhesta, in what condition art thou? Etonetomoxta, how sick is he? See dic. under "how". Nohas tonšehesso, by any way or means, nohas tonševstova, by any possible doing, nohas tonše-nietamistova, by whatever means of trust. Forms related to the above express a genitive-possessive idea, as, zehemhāonsz, the house of his, whose house it is, zehesthavs-evhastovsz, the evil (predicate) of his, zeheaneonsz, the one he owns, zehesthavsevetto, its evil, also zehesthavsevez, the sin of ours, zehesthoemaovsz, the set of laws of his, zehepevazto, that which is his liking, zehešszistovetto, the word of mine, zehenietamistovez, the trust of ours, zeheonisyomatatovez,

the faith of ours, zehemxistonez, 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 1st. pers. sing.

nahahēszeahanāz, I rub my head (with hand extremity).

nahahēsze-cszeahanāz, I rub my head with one finger.

namamēszeahanāz, I rub my head with full hand,

namamēāēš, I rub my head (inadvertently) against something.

namamēāz, my head is rubbed (happens so)

nahahēszeahesz, I rub my head with something (instr.)

naxōeszzeahanāz, I rub my head with oil, naxōeszzeahesz, when done with cloth, etc.

nahahēoxtanenāz, I rub my forehead (by hand),

nahahē-vehenozenāz, I rub the eye: brows.

nahahē-esenāz, I rub my nose,

nahahē-exanenāz, I rub my eyes,

" -votanozenāz,	I rub my cheeks,...	<u>Remark.</u> the verbal form
" -māzenanāz,	" " " mouth	as given refers both
" -vēstanenāz,	" " " temples.	to sing. and plural.
" -estanāz,	" " " ears,	
" -haneenāz,	" " " nape,	
" -stōnanāz,	" " " chin and jawbone,	
" -estōnanāz,	" " " throat,	
" -otanāz,	" " " neck,	
" -stātamōnenāz,	" " " shoulder (-statamōnenāz).	
" -naevanāz,	" " " arms,	
" -szeōnanāz,	" " " elbows,	
" -heonanāz,	" " " hands,	
" -ešksenāz,	" " " fingers,	
" -stāheonanāz,	" " " palms,	
" -hešenenāz,	" " " chest,	
" -hetananāz,	" " " breasts,	
" -pēnenāz,	" " " ribs,	
" -asenāz,	" " " belly,	
" -paononāz,	" " " back,	
" -tonanāz,	" " " hips,	
" -escoenāz,	" " " loins,	
" -nomanāz,	" " " thighs,	
" -nstanenāz,	" " " knees,	
" -hāonononāz,	" " " under knees,	
" -hyaonononāz,	" " " shins,	
" -esevanāz,	" " " biceps,	
" -vehoo-onanāz,	" " " ankles,	
" -hesztonanāz,	" " " heel,	
" -ātanāz,	" " " foot,	
" -zenōnanāz,	" " " arm underside (wing)	
" -monanāz,	" " " under collar bone,	
" -hestazeonanāz,	" " " shoulder blade,	
" -ōenenāz,	" " " ridge of nose.	

" -hestatōnenāz, " " " spine,
 " -ovessenāz, " " " hair, *-tanevanāz* tongue
 " -staanāz, " " " head,
 " -onenenāz, " " " teeth(the set of them).
 " -oxtanāz, " " " legs,
 " -hōhevanāz, " " " nails,
 " -hevaxeno, " " his tail (animal)
 ehahē-hevasenāz, he rubs his tail.
 ehahē-vseenāz, " " " horn.
 " -nanāz, it rubs its feathers,
 nahahē-meāzenenāz, 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 presents no difficulties in its conjugation. The main point is to know how to add the characteristic suffix -eoneve, 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 these objective verbs the o is characteristic, as examples will show.

Verbs ending in	-san, -t'san	become	seoneve, -t'seoneve, in obj.
" " "	-aen, -anen	"	-aeneoneve, -aneneoneve " " "
" " "	-tano	"	-tanoheoneve " " "
" " "	-a(h)e, or -ā, -na	"	-aheoneve " " "
" " "	-a(short)	"	-azeoneve " " "
" " "	-e	"	-echeoneve " " "
" " "	-ohe	"	-ocheoneve " " "
" " "	-ōva(liquid)	"	-ōvōheoneve " " "
" " "	-az and -āz	"	-azeheoneve, -āzeheoneve " " "

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, navōsan, I see, navōseoneve, I am an object of sight, navovistomosan, I teach, navovistomoseoneve, I am a pupil, etc. etc. The Instrumental verbs can take the suffix -san too, but not often, as, naoxāxsan, natonōnxsan, natāevavōenxsan, naasenēnānxsan, eonixaonxsan, nazetxenxsan, etc. The objective form would then be the regular suffix -eoneve 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 -eoneve, for the Objective, examples, namea, I give(away) nameaheoneve, I am liberal, naēs, naēszeheoneve, I am-a speaker, nahazeohe, I work, nahozeoheoneve, I am a worker, eniz, he lies, enizeheoneve, he is a liar, lying in his object. But nameat'san, I give away

becomes nameat'seoneve, nanit'ät'san I am ruling, reigning,
 nanit'ätseoneve, 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, nazetxomax, I cut (ground), plow becomes exetxeoneve and ezetxomxeoneve in the Objective, naex, I cut (across the length of something), eéseeoneve, in the Objective, natäevahen, I measure etäevaheoneve in the Objective, navovehen, I cut in the face, evoveheoneve in the Obj., natonôn, I forge, work on iron, etonôoneoneve, he is a blacksmith, in the Obj. naasenēhan, I order away, easenēnaheoneve, in the objective, naonexân, I burn or navonhân becomes navonhâheoneve or naonexâheoneve.

Verbs ending in a having a predicative meaning, as ehāmoxta, he is sick becomes ehāmoxtaheoneve, he is a sick one, the obj. of sickness. But in English we mean the same by saying he is subject to sickness. Epevoéta, he does good, epevoétaheoneve, he is a well doer, ehavsevoéta, he does evil, ehavsevoétaheoneve, he is an evil doer, enomhâz, he steals, enomazeheoneve, he is a stealer (his object is stealing). Ešivazta, he is merciful, eš-ivaztaheoneve, he is a merciful one (his constant objective being mercy). Thus the objective form can be translated in divers 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, napevoého (Intransitive being -pevoésan) I do good to one, epevoéseoneve, he is the object of kindness, navovônitoého, I take good care of one, am treating him with tender care, evovônitoéseoneve, he is the object of tender care.

Remark. The noun of these obj. verbs is obtained by removing the prefix of pers. pronoun and the suffix -neve. Thus vovônitoéseo, a person well cared for. The verb substantive is formed by removing the prefix and adding -stoz to suffix -neve, thus vovônitoéseonevestoz, the being well taken care of. These noun forms are made alike throughout. Nahevovônitoéseon, I have a protégé, nahevovônitoéseonenoz, he or she is my protégé, the object of my tender care. Navovônitoéseonaovo, I make one to be well taken care of. Etotoxseoneve, he is an object, topic of discussion, epeoseoneve, he is object of dislike, emehoseoneve, of love, naxaxanoxtaósan, I trample under, exaxanoxtaóseoneve, object of trampling, easetax, he runs away, easetxeoneve, he is chased away. Verbs ending in -ahasen and -hasen become -ahaseoneve and -haseoneve in the obj. Nahôehasen, I kindle the fire, ehôhaseoneve, it is an obj. of or for kindling, hôhaseo and hôhaseonoz (pl.) the kindling. Verbs ending in -vevamxsan: napave-vevamo, I urge one to be good, becomes epave-vevamxseoneve in the objective. Naaneeva, I teach, train becomes eaneevxseoneve, he is obj. of training, is a trainee. Emesseheoneve, he is an eater, emevxseoneve, 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,

etōheoneve, one is a prisoner (implying often for a longer time)
 ehōhasconeve, it is kindling, ehōeseme, it is kindled, eaneeme,
 one is trained, taught, eancevxseoneve, one is a disciple,
 pupil, nahossemo, I tell about one, ehosseme, he is talked about,
 ehos'coneve, he is the topic of talk, telling, emez, one is
 given to, emezeheoneve, he is the object of gifts (implies
 repeatedly so), emeatōhe, one is given away, emeatōheoneve,
 emeat'seoneve, one is again and again given away. Thus the Cheyenne
 suffix -eoneve carries the meaning of the English suffix -ee
 in words like, employee, referee, addressee, payee, trainee,
 lessee, absentee, devotee, etc., etc.

Nanistastanen, I buy on time, make a debt, nistastanenehe(o), a
 debtor, nistastaneo, the thing owed, enistastaneoneve, it is
 the thing owed, naamhassen, I borrow, owe, eamhaseoneve, it is
 owed (the actual amount), amhasco, noun of precedent, amhasenehe
 (o) refers to the borrower, enšchanen, he washes, nšchanenehe,
 a washer, also nšchanenco, wash machine, nšchaneco, the object
 washed, enšchaneoneve, he or it is an object of washing, ehōtahan,
 he tells a story, ehōtahaneneheoneve, he is a story teller,
 hōtahanenehe(o), noun of preceding, hōtaheo, story, that which is
 told narrated, ehōtaheoneve, it is a story, narrative. Sometimes
 this term is also applied to the narrative. Etoomen, one
 suffers, toomeó, a sufferer, etoomeoneve, he is the object of suffer-
 ings, heovaszese-toomeonoz, all kinds of sufferings,
 natoomeoého, I inflict suffering upon one, etoomeoéseoneve, he
 is the object upon which suffering is inflicted. In the terms
 implying building, erecting, the suffix -toon and -toona refer
 to the objective, as emanstooneheve, it is a building, something
 erected, constructed, epevemanstoona, 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 -stō, -esstō is used.
 Ex. epevstoon or epevstoona, it is well built up, ehohātamaesstoon,
 wonderfully built, enešstoon, it is thus put up, emaheonešstoon,
 it is divinely constructed, worked out, ekamxevstoona, it is
 worked out of wood esstō, esstōnoz (pl. inorg.) are the objective
 nouns of above forms. They are derived either from the verb, "naésého
 or naéséého, naésész and naéséész, meaning, I raise one, it up,
 bring upward, work out, effect that....

Suffix -manstoon or -esstoon (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 -esstō
 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
 -esseo instead of -manstō and -esstō. This -manseo is derived from
 "namanesz, I make it, naésész, I work it out. The objective is
 then emanseoneve and esseoneve. All that is erected, edifice (as
 a noun) would be mhaemanstō, while manseo means all that is
 wrought, worked out by bringing parts together. Mhaesstō refers
 to all that has been raised up, brot forth while mhaesseo
 denotes all that has been wrought."

Following examples may guide to better understanding, namanseonan, I adorn, manseonoz, adornments, ornaments, namanseonaoxz, I adorn it, zemhaešseoneve, all that is wrought, worked out, mece-mhaešseonoz, war paraphernalia, outfit, ezhesseoneve, it is thus wrought, worked out, epeve-ěšěseoneve, he is well brought up, raised, ehohātamaešseoneve, it is wrought wonderfully, **e-hohātamaešstōneheve, it is a wonderful structure.

Verbs ending in -nōsan, as in echasevenōsan, epevenōsan, looks bright, fine will take suffix -nōseoneve in the objective, but the verbal form -nōého becomes -nōéseoneve, napevenōého, I cause one to look well, have a good appearance, epevenōéseoneve, he is an object of fine appearance, verbs ending with -esého have -es'seoneve in the objective, emaxeos'seoneve, he is an object of punishment, verbs in -ōemo(of value, worth, counted, would take suffix -ōemxseoneve, as in "ehāoeme", it is of great value, ehāoemxseoneve, an object of value, hohqnaeo zehāoemxseonevessō, hāoemxseonoz, gems. However such forms are rarely heard. Naénox, I am unburdened, naénoxet'seoneve, I am unburdened(obj.), naénoxenaheoneve, I am unburdened(predicative).... Nahōmoetax, I am sheltered from the wind becomes nahōmoetxseoneve in the object. The above shows that the "o" has an objective character.* Thus at times the verbal form is a compound of both, or subjective-objective, as, enšchaneneoneve, he is a washer, one who washes, whose object is washing, evovistomosan, he is teaching(predicate) evovistomosaneheve, he is a teacher, evovistomosaneoneve, he is employed in teaching, ešivazta-he, he is merciful(predicative), ešivaztaheoneve, 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, ehavvon, it is the sound of wind, zehceševon, as long as it sounds, is sounding, zehes'sevon, the sound of it, enistonevon, heard sounding, enistonevao, it sounds whizzing, a rushing sound (predicative sense) enistonevaveōstaa, the sound of a rushing wind, also enistonevavoa, enistoneva-vocoxz, the sound of rumbling(as a running wagon), enistonevamoxz, the sound of running steps epeveha, it has a good sound, epevehaz, he sounds it well, epevšeme, one has a good sound, voice, cry(as animals). The infix -hōhe- denotes what is heard calling, resounding as, enistōhe, he calls out, is heard calling, related to this is the suffix -vātōhe, brought to ear, made audible, naōhaevātōhe, I utter a warning, naōhaevamo, I admonish one, urge him(by voice) to be cautious, hence the verbal forms in -vevamo and -ātamo which imply to urge by voice or hearing(see in dic. under urge, persuade, convince) or further on here in this "addenda". Ekokōevax, a trampling, knocking is heard, nakokōevahassen, I make a knocking, clattering sound, nakokōevahaz, I make it knock, clatter, beat against, nakokōevaha or -vaā, I make it sound knocking, with the feet, ekokōevavonax, a resounding knocking or tramping sound, ekōeha, it is a booming sound, produced by knock, collision. **hohātamaešseo, noun of preceding:hohātamaešstō, a wonderful structure:

*but it is also influenced by "a" with a subjective meaning. Thus at times etc.

ekōeš is the organic form of preceding ekōeha: ehōhevax, is heard rattling, shaken(as arrows in the quiver):eohōhevaḥame, it is heard being shaken, rattled:ehohonaeyon, it is heard as when bones or dry objects(metallic)make in touching or colliding with each other, like the rattling of dry bones:eevhōhevanoxz, one's steps are heard: emomehaxevanoxz, heard galloping:ehōhenemeneō, one is heard singing, standing: ehōhenemenē, is heard singing, sitting on something:ehōhenemeneš, is heard singing in a lying posture:ehōhenemeneoxz, heard singing, walking, going: enistōhe-amehá, one is heard flying, or calling while flying, eamxnevātōhe, is heard passing by, etāpenevātōhe, one is heard trumpeting:enistoneva-vezenōnavehao, the flying of his wings is heard.

The suffix -hōhassen refers to a slamming sound heard:nahōhamo (org.)nahōhaz(inorg.):emomátahōhaz henitō, he slams the door with a bang:ehезevahōhaz, he bangs it from spite:chōhevavoháss, a burning fire is heard:emasó-nistoneva-voháseozistove, the rushing fire is heard:ehōhevavessevo, it is heard flowing:ehōxeva, one is heard calling, heralding: hōxevátōz, the heralding, publishing:ehōxevóhe, it is heard(passive) heralded: nahōxevóxta, I herald it: also nahōxevoxta:nahōxevoto, org. for one.

Other examples:eneamevon, heard coming on: emhōnevon, sound is spreading:eonistonetavàta, he makes the ground resound with the feet:ehéneveva, it is a scattering sound(predicative):ehénevon sound scatters out.

The suffix -hassen, -haz and -(e)šeme, denotes "resounding, voice, cry, in the sense of outsending, emitting of voice:nita-asehazenon heto nemcoxz, let us start singing this song:easešeme, it has been started(in singing),napevehassen I make a good sound: enàkoešeme, it is the cry, voice of a bear:etāpenonevšeme, it is the voice of a trumpet or flute:emakataevšeme, has a metallic voice, sound:(to the suffix -šeme the ending -von can be added): emakātaevšemevon, it has a metallic sounding:eānōšeme, has the hawk's cry:evōst'sonehešeme, the voice of the crane:emohéhahešeme, magpie voice:ehotoaxeme, bellow of the bull(when vowel "a" closes a word only x is added instead of -šeme):ehokomehešeme, coyote cry: evaozevahešeme, deer bleating:ehonehešeme, wolf voice:ehok-oxchešeme, crow voice: emistāšeme, owl hooting:eōschešeme, dog barking, voice:ehemenevešeme, dove voice:epevehahe, he has a good voice:etāpehahe, has a loud voice: hahestoz, noun for voice(usually human voice):emātasoomae-hahetto, it reverberates, echoes:ehohā-hēpozeozehahe, he has a scared voice:emxkoehahe, has an unintelligible voice: natāpehaheztova, I speak with a loud voice to one:niyéhāeovo, do not shout at him, for him. Suffix -está, -ešeme(passive) denotes "noisy, noisiness": eoxcetonsesató, what kind of noise do they make? Eoxcetonsē-šeme, what kind of cry, noise is it or does he make? Ehetosse-hāestáo, they make, are fond to make much noise:epepeestáo, they make a discord, noise:pepeestátōz, bawling dissonance:

hetotaestàtoz, joyful sound, noise:also voešestàtoz:emasóhet^oae-
nooncestáo, they make a jubilant noise:nooncestàtoz, shouting:
nagoonōto, I shout to one:possibly full transitive, I shout
one:nanoñōxta, I shout it(=s in singing "noise"):no-ootazistoz
or noōtazistoz, the singing about one. nita-aseno-ōtonon, let
us sing about or to him:(see in dic. under singing and song):
nagooncestá, I shout in noise, noisily. Hetotaenooncestoz,
jubilant shouting:chetotaenooncē, verb.
Suffix -non refers to "tune, humming". Ezessenon, he sings a
Cheyenne air, chonehenon, he has the wolf tune:evovonešenon, tune
of blessing, benevolence:easenon, he starts the tune, etc., see
under "sing". Pevenonénistoz, good tune:maheonenonistoz,
sacred tune.

From above mentioned suffix -nooncestá and -nooncestoz are derived
the nouns for songs as:ahozenōoxz and ahozenōotōz(pl.) special
dance song hoxhehenōoxtoz, sun dance song.: mashanōoxz song of
the Crazy-dance: ovhanōoxz, magic song:mátanōoxz, peyote
song:vostanevhāzenōoxz, salvation song. Eameeše-vehá, he whistles
while flying(like the eagle):naéšenon, I whistle a tune:naéšenonē,
whistle while walking:naéšenonēs, I whistle a tune while lying:
naéšenonē, I whistle a tune in sitting on(something):zehenonistove,
its tune or zehenonetto, the way it sings, tunes:etotahopenonistove,
it is a discordant tune:etotahopenoneo, they sing in dis-
cordant tune:eoxxsenon, he is out of tune:ešēšenon, he is behind in
tune, singing:evovoenon, he leads in the tune:zehetaenonsz, how
one sings, probably the volume of his tune:zeoxcešehahestove, the
way the voice is, zeoxcenešchahestov, the way to sing, to voice:
zeoxcenešetóchahestove, the exact way of the voice, or singing:
naéšemosen, I whistle:naéšemose-nistóhe, 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 "e".
Suffix or infix -tā- denotes "at, meeting with, together",
whereas infix -hesta- implies "reaching at, stretching to or to-
wards. The following examples will help to understand this:
nataéoxta, I reach it, come up to it: nahoxtamo, I catch up with
one:etatóes, he comes up to it, has reached: etagštāeozeta, he
has fully reached it. The long ā in "tā" refers to the whole
stretch gone over, as in, esaeštāeozehan, it is not reached all,
over all, the full extent: cštāeoz, it has covered all, the
whole extent of something:heto vōxca natāa, this hat fits me,
reach all, meets all my needs:eoxxcetāestata, it fits all over,
the full extent of it:nānetāomon, it is fit for me:nānetāoéta,
I perform, do that much, amount, extent, nanetāhōesta(-ōesta),
I read thus far, to that extent or reach:nānetāotō, it suffices
to me, meets my need:natāena, I fit it together epevetāešstoona,
it is well fitted together(structure):epevetōeoz, it has become
tightly fitted, put together:heto eszehen napevetāovq, I fit
this coat well:tā and tāetto, until, till:tāhistanovā, over the
world extent, expanse:mhatāhistanovā, over the whole world expanse,

extent:infix -mhatā-, touching, meeting all parts of, the whole system:emhatā-pave-mēeo, its perfume fragrance pervades the whole:emhatāhešetovaoxz, it permeates the whole extent or expanse: zemhatāheszhemaemetto, 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:nahecoexz, I come, arrive:nahoešena, I have arrived, attained:nahooxz, I come home:nahoana, I bring to (by hand):nixhoaneha nimoesq, reach thy finger here! But nahoata, I get it, acquire, reach to it:natahooxz, I am reaching for home:natamesse, I am going to eat:nataēšemesse, I shall have eaten, covering the extent, stretch of the eating:prefix zehetā-, 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 -mx-, -mxan-, -mxastov- is used: see dic. under "touch": -mxta- in full t. The infix -hesta- refers to reach out for: nahestana, I take it: nahestatap, usually pronounced nahestxtana, means to reach out to take: ehestxtōva, the water is reaching for: nahestxtōvaton, the water is in reach of me: nahestxta-tovaotō, the smoke reaches at me: nahestxtōxta, 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 -hestat- is followed by an "h" or "e", the final "t" turns into "z". Thus nahesta-zheneena, I reach for the knowing it: nahestazeen or nahestazeen, I am reaching by walking: also nahestxtōxz: nahestaze-vovhetanen, I am reaching my preparation: nahestazevaena, I am in the interval of gripping it, grabbing it: emhā-hestāz-hoeametaneeneo, they all come within the reach. Thus -hesta- infers "stretching for to reach, grasp, within reaching, from-to". With infix -saa- preceding -hesta- the negative is formed, as nasaahestāzheneeno, I come not within reach of knowing it. But when infix or prefix -one- is used then it stands for the English prefix -un- or -in-. Thus naonetana, it is beyond the reach of my hand, unreachably: eonetaneoneve, obj. form of precedent: nohas zetonetaneonetto, anything out of my reach (ref. to hand grasp): hovae Maheo zetonetaneomōez, something God keeps from or out of our reach, touch, contact with: esaatonetanekan, nothing has been done to it, has not been touched, as an arrow that has not been painted or grooved: naonetana, it is above my reach, touch (ref. to height): naonetāa, it is out of my foot's touch, reach: naanho-eonetana, out of my reach, touch, below: naonetahaz, I fail to reach it (in throwing): naonetoxta, I fail to touch, reach it with the teeth or mouth: naonetoha, I fail to touch it, come in contact with it (with an instrument): naonezhooxz, I fail to come at, it is inaccessible to me: naonezheneena, it is beyond my knowledge. Thus the -onet- or -onez- denotes "not together with, not touching with, not at with". The affixes ó, ón, hóz, óce, hósp, ós and nhó indicate a "failing to, deficiency, inability, reverse of, out of, un- and in- (when the latter means un-) See dic. under fail, deficient, contrary, opposite (ónetāz) powerless.

Infix -ho- denotes "to arrive, attain by motion or progress: to obtain access to a place, location, objective". Nahoeoxz, I arrive nahoehoto, I come to one, meet him: nahoen, I arrive, walking nahoheneena, I come, have attained knowledge of it: nahoehozeche, I have come to work: ehoē, one arrives, after a march or travel: etahoē, he has arrived at, from a march or travelling: ehoana, he comes at it, attain it, has reached it (by hand): ehoatovo, he comes up to one: ehoata, he attains, acquires, comes to it, gains it.

34. -omao- refers to ground surface, while -ōmoeha implies water body surface. Toaxemstovomao, depression (soup platelike) in ground caused by wallowing buffaloes: popeōmāo, rough gr. full of hillocks: esespomāo, it is quaggy ground: vonomomāo, free, unoccupied ground: totaxnevomāo, hard, trampled ground: etoxtonomāo, prairie ground: eōomāeoz, the ground is getting dry: nahekonomāo, I sit on solid, hard ground: nahekon-omāeō, I stand on solid ground: nahekonomāeš, I lie on hard ground: nahekonomāeōého, I make one stand on solid ground. In connection with religious painting following forms are used: navistomae, I am painted (with others): navistomaeō, I am painted with one, i.e. together with him: nanhómāeheme, we are unpainted, paint wiped off: navāxse-omāheme, we are fully, completely painted: emhāmaene, it is painted all red: cheove-māomaena, he paints it yellow (heovema, orange color). emāheone-omāeneo, they are painted in sacred colors: namoxtavomāeō, I paint one in black: namoxtavomāe, I sit (on support) painted black: namoxtavomāeō, I stand painted black: namoxtavomāeš, I lie painted black: ešého eveše-noomāenotto, he has the sun painted on him: niveše-nonasoē-noomāenov ešéhe, you trifle by having the sun painted on you: ehaestxnomaēo, they are painted in many hues: ēše-exhomāeō, he stands being finished painted: in these forms of painting the -oma- refers to the ground, for clay was mostly used. Epevomāeha, it is good ground "lying well": navonomaēa, I wipe the ground off: navonomaēovo, I wipe the ground off one: navonomaēna, I wipe the ground with hands: navonomaēha, ... with an instrument: eātohomāotāenax, the ground covers his tracks: eātohomāa, the wind buries under ground: eātohomāeōstaa, same as preceding but with a sweep, rush: eātohomāeōstax, one is buried under ground by a wind thrust: eātohomāo, he sits covered by ground: eātohomāeō, he stands covered by ground: eātohomāeōensz, they (inorg.) stand buried under ground: namxevomāena, I sweep the ground (by hand): namxevomāoha, I sweep the ground (instrument): emxevomāa, the ground is swept by the wind: emxevomāeōstaa, ... by a gust of wind: emxevomāx, one is swept by the wind: emxevomāeōstax, ... by a gush of wind: enomāma, ground is swept, carried away by wind: enomomāx, one is carried off with ground: namxevomāotexta, I blow the ground off (with mouth): naséhoevomaēna, I fix it firmly into the ground: eséhoevomaēō, he stands rooted in the ground: epevomāota, it sets on good ground: epevoaeō, he stands on good

ground zeoxcheševomaeoxz, as the ground situation is: ehetomachā, it is raised up (ridge like) ground: zemhaomaeha, the whole ground surface, (not zemhāomoeha, which means the whole water body surface): eaestommmao, it is false ground, base, principle. The -omao- or -oma- was used figuratively in Oklahoma, more than in Montana. Niametane-omaeōēhaen Maheo, God effects for us a living ground stand, position: ehaestoe-vonom-omaeha, there is much ground, land unoccupied: navonom-omaenomot'ā, I make a free place for one, make unoccupied room for him: pavomahestoz, good grounding, stand, principles: zetonomao, that which is cool ground: ētoxtaevomao, ground of fear, both actual or figurative: hossoevomao, dance ground: oxtōētaevomao, ground for error, erroneous ground, basis: tanchevomao, ground of shame: emasó-oxomaeoz, the ground becomes suddenly rent: enonxpomaa, the ground shakes (from a sudden force): tāxta eamomao, it is plain, open ground fig. nothing difficult, complicated: esaa-onono-vomachān, it is not an uncertain ground: see found, foundation in dic.: tataomaeozeneha, let the ground be opened! Epopeomacha, the ground lies rough, cut up: emataomao, it is old, exhausted ground: zēmone-mēōmaeoz, when ground first appeared: esēhove-vonomaeoz, the ground raises up, heaps, swells up suddenly: akomaeneo, small heap of ground: naakomaena, I make such a pile: momeaevomao, bloody ground, : eahónomaeoxz, it is sticky, gumbo ground, also zeahónomao: eātoepenomaeoxz, it becomes buried under debris: eevha-mēomaene, it is excavated, brot to view again: tēevahenevomao, parcel, measured ground: evovēpomao, loose ground, taxeōenenevomao, threshing floor: Maheonomao, divine, godly, sacred ground: the infix -hoomayeše- indicates, foundation ground, occasion, basis for.

When ground denotes territory, province, sphere, area it can be used in this wise: nāthoemaosane-vomacham, the area of my jurisdiction, law sphere: nāthozechevomacham, the field, territory of my work: also nahesthozechevomaešceham (obsolete): henit'ātsene-vomacham, the province of his ruling: also henit'ātsene-vomaešceham: etahan zehepevomachametto, here is the good ground land of mine! See dic. under "base, foundation".

35. For "small, fragrance, perfume, incense" see dic. Here are exemplifications to be added. Namatosan, I smell, scent: namatoxta, I smell it: namatomo, I smell one: ematóoxta, he smells loathsome: ematóoto, it smells like death: matonistoz, the sense of smell: matonistoz zeoxceveše- nōcanōstomanistove, smell by which poisoning is effected: heovhohona zeoxtamatomesz eoxceveše-nāozistove, by the smell of brimstone death is effected: infix -mēe- or -mē- the emission of smell is expressed: emēoax, it emits smell: etase-mēhóta, its smell escapes (as from heat). ehéame-niseméaa, smell is rising up from... hovaeva zeveše-pavemēmatonstove, something by which a good fragrance is effected, pavemēsanistoto, fragrant clothes: epavemēsan, he is clad with scented clothes: ehetota-pave-mēeōensz, they are sweet scented (inorg.) epevemēeōensz, they smell sweet (of standing plants, objects): *zetonovomao, that which is thick, deep ground (from surface down):

evanómēēoz, it has a sage smell: ešistoto-mēēō, they smell like pines, (standing), emene-mēēōensz, they smell of berries, standing berry bushes (while blooming): eokomēēoz, smell after rain: emāpēmēēoz, smell of water: axcemēēozistoz, smell of gum, myrrh: namēēhōng, I perfume one with incense: namēēoha, I perfume it with incense: esaatonšēmēēozehan, it cannot give a smell: pevēmēēamsō, fragrant oil: emoxšēmēēhōta, it emits peppermint like fragrance (from burning): nanoma-emēēheona, my hands smell of fish: pevēmēēamāp, liquid perfume: epavēmēmatonstove, it has a good smell: enanēmēēoz, it is known by its smell, ehōemeax, it gives out a smell: ehōemeaa or -ahaz, it emits a smell: pavēmēzhestātoz, good smell, state, condition: pavēmēevhōneō, fragrant clothes: epavēmē-nanematome, it is known (or one) by its or his fragrance: epeosematōxta, he dislikes to smell it: eveoxcematōxta, also eveoxcemēmatōxta, it smell pungentlike: enāēmēēoz, it smell dead: enisemea, the smell spreads from: emxhastove-mhatā-pavēmēēoz, or emxhastove-mhatāhōsta (speaking of smell) it pervades all with its smell, evešēmhatā-mēēozistove, with it a fragrance permeates all.

36. For "smoke" see dic. Here follows certain terms not given there: nansatovāo, smoke issues from me: naešsitovan, I smoke in ceremonial: nasitovavoto, I smoke at him. napohēšenēno, I smoke one's breast, chest: napoexanēno, I s. one's eyes: napoostāno, ... his ears: napoēsēno, ... his nose: nazheškozē, I puff at (as in spraying): nazhevozē, I puff s. at: nizhevozhemā, we puff... nazhevoze is better than nazhevozē. Hezevoz-stoz navōxtōmovo, I see his puffing smoke: nazhevozevo heexa, I puff smoke into one's eyes: naexa-hēšezvozesz, puff smoke into my eyes! the particle -hēš- denotes a longer process. Enēmethozistove and enēmēshēpōxtove, smoke with unmixed ingredients: naheššema, I draw in, in smoking (ref. to pipe): ehoozistove, evešenoozistove, it is smoke (mixed ingredients): eoxchēpōxtoze-meaa, he offers a smoke (as offering): nahēposonōtto, heoxkonō, I cause him to smoke the pipe. Suffix -tovāo refers to smoke from fire: sitovātoz, the smoking: esitovāo, it is smoking: estāatovansz, they (inorg.) smoke forth: zetahoatovāo zexhoētto, the smoke shall reach there where thou art: also used in reference to invocations. Ehōatovāo, smoke issues from. eohāonotovāo, a dense smoke: ehōtoatovāo, one smoke after another comes out: nāoatovāo, I am within smoke surrounded by, eonimota-oatovāo, smoke writhes, curls upward: eto-mxtatovāo, smoke rises straight up pillarlike: eta-asetovāo and evonatovāo, the smoke disappears, is lost: venotaēšē, smoke, as in the tent or room: evenotavōmano, the atmosphere is smoky. Thus venota ref. to smokiness. Ehcamatovāo, it smokes heavenwards: zematatovāo voe, the sky shall dissolve in smoke: for smoke, pipe see dic. under "pipe".

37. For "snow" the long ē is characteristic, but not always used, especially not when a long vowel precedes it, or when snow was mentioned before, as: eāzepō, it is fluffy: epōetonetto, etapōetonetto, it is cold, without snow: eoxchōnevoax, it is blown in piles, drifts: evhanepēpēš, it is only a light fall
 *natapave-mēēoesz, I perfume myself (with burning incense:
 **heš/šematōz noun of preceding verb.
 emhāhēpomēēoz, it all smells of smoking (ref. to pipe).

(of snow): ehòpopa, snow slush, it melts. Other forms are with the ē, as: eàtoēceoxz, it is buried by snow drifts: ehessēēceneoxz, it drifts, sifts in: ēēceneoxz, 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: eoxeanoevēno, when the wind blows snow over edge of cliffs, bluffs, crests: ehoxovoēno, it forms bridges(?): enxpezevano, it blinds, shuts out from sight, eazēpeēno, when it is fluffy: eononovoēno(?) epopoēno, in patches, as in spring, when snow is left in patches: eoxtavēto, snow with hail: epopopoēto, it snows in large flakes: evessēto, fine snow fall: ehòpopēto, it melts in falling: etomxzēto, it falls vertically: ehekonēno, it is a hard snow surface (thus -ēno ref. to snow on the ground, while -ēto implies falling snow: ehecēno, soft snow surface: ehohāēno, deep snow on ground: etonetaēno? how much snow is it? (on ground): evēpanaēno, light, dry snow, also eōēno: ehohānaēno, heavy snow, wet: ehohā-vōhēno, it is glistening white, like snow: exoonēto, wet, sleety snow, falling: ezevaeō and ezevano, when snow blows, rising from the ground (see dic. under "raise and rise"): emaxenxpēto, it is a blinding snow, exooneoz, it is thawing (on the ground): evessēto, its snowing fine snow, emóōēno, the snow is coarse, rough, granulated: etaēvecen and ēēceneoxz, when snow is drifted in depressions or heaps: evhanepēpēš, when only a sprinkling of snow: epopopoēto, it is in large flakes (scooped): eoenona and emaxeoenona, it causes snow blindness (in very cold weather when minute frozen particles of vapor float in the air with brilliant sunshine) also said of snowfleas: zeace-menonettoss hestas, snowflakes, little round ball shaped, snowflakes.

38. Infix -nxp- refers to the shutting, closing of an aperture, orifice. See dic. under "shut". More examples are given here. Nanxpetōneoha, I nail it shut: enxpōmaenono, it is shut out of sight: enxpōmaenōhe, org. of the preceding: nanxpoana, I shut it: nanxpoaovo, I shut one in (from coming out of): vōē enxphōsta, the cloud shuts in: enxphōstatō voeva, he is shut in by a cloud: nanxpōvana, I shut it (a water faucet, also a water dam): etaevha-nxpōonevstoon, it is built shut again, -as, a breach in a wall: nanxpazenata has I shut my mouth to the evil: nanxpēstata, I shut my ears to it: enxpohešeme hohona, a stone is laid, shutting, obstructing an opening: enxpaomeōstoxta, it freezes shut (as water pipes, etc.) enxpoēs, his nose is obstructed: nxpoēše, shut in by vegetation enxpazevo, shut in in a thicket, woods: nazenxpanomovo heszhesta, I shall shut his heart: nanxpāzenano, I shut his mouth (with hand): nanxpoāzenano, same but with something: nanxpoāzenahomovo heēszištoz, I shut one's mouth, i.e. his words from coming out of his mouth: nanxpaēno and nanxpevaēno, I shut over one's face: zeonenxpoenaxenassō, the shut-in-one: (as when quarantined), referring to sick people: nanxphoz, nanxphozenon, I, we obstruct the entrance by setting something before it:

enxpeotomohestove, it is obstructed by being full(as a room, house, etc.): nanxpeoachā, he shuts me in(so I cannot get out): nanxpēna, I tie it shut(with string): nanxpēno hōhe, 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 naaceōsan: zaeōhe, that which is tied in a bag(or round shaped object): when the four or less corners are gathered together and tied: naaeōsan, when the ball or bag is large(-se- and -ace- ref. to a ball or headlike object): nanimaōesz, I tie it around: naonomaōesz, 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: natō-ō-tamaesz, I tie it flat on the arrow(shaft) below the feathers: naōēha-otamana, I untie it(any broad surface tying: etonetotamā, how is it tied(the sinews)? Emaotamā, it is tied red(painted): evokomotamā, white: eōtatavotamā, blue: emoxtavotamā, it is tied(as above) in black.

40. Terms concerning "side", exemplify^{ing} what is not in the dic. oxhōma, the other side of a stream, lake, also town: infix -hatxov- hatxovetto, from side to side: hestovetto, both sides: ehatxovetan, he wants to be on either side: ehotxovetan, he wants to be on the other side: hohamos, the side of a hill, mountain slope: ehatxovevistava, he changes from one side to another: naeamatomxēs, I lie on my side: -haztove- ref. to either side: nanxhoxovoano, I press one to my s.: nahoxovevistamo, I cross, join to his s. nahoxovevistave, I pass to the other s. (join the opposite party): zehoochota, that which sets on the opposite side: zehoochōsta, same as precedent, but suspended: zēneshoochota vē, the tent set on this s. of: nahestomatōeno, I hold one to my side: esaahest-ovoemattan, it has no double side.: enokovavhoematto, it has one s.: hotomeohē, on both s. or banks of a river: hotomoēma, wooded on both sides of a river: infix -exova- = on its s.: eexovaēnane, it is placed, set on its side: nisēhestoveōetōen, he stands on same side as we: nanōseetōeneo, they stand, s. against us, as a party: zenōseeōetanotovataoss, those who as one take s. against thee: nitamasó-neše-nōse-ashema, let us go away as one party or side: nešhesto, from that s. toward us: eonimešeo, down on one s. (as a dress): eonimhōsta, it hangs sideways: eonimcoxta, said of trousers: zexhoxestoone, on the s. of the wall: Hotomaesetto and hotomaestoema, the inside, as of a house, box, ship, etc.: evoxcepeoz, he draws in his s. (lit. ribs) to dodge: totahōsta, on every s. or direction.

Remark. The infix -nōse- appears above in some verbs. This inf. refers to "party, side party", to be one on one side, opposing another. Enōseeozeo, they become a party, majority for themselves: enōseetan, he wants to be with (that party, faction): oxnōseehav-sevoētastovēs, 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: enehevōmaōsta, it pervades (speaking of smell), perfume: also ehénevōsta, it spreads, scatters out: ematōsta, it has all pervading: etaestōmaōsta, it enters, pervades, permeates all (as snow, smoke, dust, etc.): emxhastove-mhata-pevemēcoz, the fragrance pervades, permeates all: emhatāoehasenetto, it pervades all. emhatāoēsemo, it is all pervaded, permeated: emhatāhešetovatto, it permeates all (affects all, has a purpose for all (not necessarily suspended evešemhata-mēcozistove, with it all is permeated: evešemha-tā-measenistove, the taste of it permeates all: namhata-eohetō and namhata-eōstaxetō, it has a swift effect all through me.

To express "evaporation, also volatilization" following terms are used: emashōeomotometto, it goes out, escapes in breath, air: etāovōmessevehōta, it evaporates, escapes in seething: also ehovsevehota, eovōmāta, it evaporates, escapes from heat: etāovō-hōstansz, evešehovōme: etāovōmattansz: etasemēhōta, 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. Naheve, I say, naheto, I say to one, nahemo, I say of one (as nahavsevemo, I say evil of him), nahossemo, I tell of one: nahōtahan, I narrate: nahōtahaovo, I narrate to him: naēs, I speak: naēsztovo, I speak to one: naēszero, I speak of him, concerning him: napavevamxsan, I persuade to good: napave-vātoe, same: hapavevamo, 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 -ātamo. Thus napavevamo, I urge one by words: napaveātamo, I persuade, convince one to listen well. The suffix -venēnāno-, refers to an order by voice: naasenēnāno, I order, command one to go away: naneševe-nēnāno, I command one to do it. This form is conjugated after the Instrumental. Nanešenēnhan, I command to.... nanešenēnāno, I command one to do it: naešenēnahova, I am commanding (ref. to one whose duty or office is to command, order). The suffix -oēšenoto, refers to prevail upon one, coax: probably that the o in -oēšenoto designates advice, meaning "prevail by advice" Nahāenoto, I prevail hard upon him: naōceno-to, I prevail on him by deceit: naoexsenoto, I prevail on him to go astray. Thus the -noto=to overcome one, prevail upon, coax him. Nahosesta, I tell it: nahossemo, I tell of him: nahos'tomōsan, I am a-telling: nahos'tomōhe, similar to the preceding: nahos'tomohetovo, I am telling it for one, to one: ninhestomevaz, I tell thee of it: hōseo, the one told about: ehōseoneve, he is the object of telling: natotoxesta: I talk, discuss about it:

natotoxemo, organic, of precedent: etotoxseoneve, he is object or topic of talk.

A peculiar form is derived from the verb-hosesta= to tell of, used only in ref. to told stories, as: echāstoseš, it is a long story: eamhoseš, the story is being told: ezekstoseš, it is a short story: ezhešeamēš, it runs like this: ematoseš, it is all told: eēnoseš, it is finished, stops: ensitovoseš, it is in the middle of telling: evhanōxseš, it is a mere fable: these endings in -eš could also be -šeme: hōtaheo, ref. both to the story, narration and the story teller or narrator: hōta-hanistoz= the narrating: hōtahaoveha, tell him the story: nixhōtahaovsz, tell me the story.

Suffix -hahe denotes "voice", -hahetto for the impersonal. See dic. under voice, sing and speak. Hešehahestoz, the voice: zehēšehahes, the voice one has: natōzehahestoz, my very voice: when infix -vhoze- or -hoze- is used with the suffix -hahe it denotes impediment, accent, hitch. Ex. navēhoevhozehahe, I speak with the whiteman's accent or hitch: vēhoevhozehahestoz, noun of preceding verb: nanitāvhozehahe, I speak with a different accent: esōnethozehaheo, they speak still with the accent of theirs (zexhestavoss=where they are from): navēhoevhozehaheztovo, 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: namatoxta, I smell it, namatomo (org) nasesenoxta, I gnaw it, nasesenomo (org.): navonevooxta, -vomo, (org.) I make to... disappear by blowing. naanevooxta, -vomo, I blow it down from: naēstovoxta, -vomo, I blow into it: namxevōmotoxta, I blow on it (as liquid): nameseōmotoxta, -motomo, I blow it clear (liquid): also naosovōmotoxta: nazevatōotoxta, I blow it upward and forth: nahēamotoxta, I blow it up (as a piece of paper): nahēnevotoxta and nahēnevooxta, I scatter it by blowing: the org. of preceding would be, nahēnevotomo and nahēnevoomo, the latter implies "away": naasetotoxta, I blow or carry it away (by mouth), org. is naasetotomo: nachāsevoxta, I blow, activate fire (by mouth): nahotovavoxta, I quench it (fire, flame, by blowing): nazevotoxta, I blow it away: napooxta, I bite, chew it off: napopooxta, ref. to several bitings off: nahóspoxta, I fail it (with mouth): nahósoxta, I have no power (with my teeth): naevhasevoxta, I fail, cannot bite it: nahāpevooxta, I bite a large piece off: nahāpoxta, I clamp it with teeth: nazetotoxta, -totomo, I treat it, him with the mouth: naōotoxta, I blow it dry with breath: nahekōvotoxta, I blow it moist (with mouth): naexonoxta, I peel it with teeth: naonenxoxta, I undo, tear it apart with teeth: naonitōmaoxta, I take off bark or rind with teeth: naōexoxta, -exomo, I skin off with teeth: naéoxta, -omo, I break it off with teeth: naoxovoxta, I split it with the teeth: naķenoxta, I bite hard on it: also chekonoxta, it is hard frozen: naēoneevoxta, I bite it off, something of a cylindrical shape: ešēševoxta, bite with sudden motion (as a rattler): ešēševoomo, org. of preceding: emxexoxta, bites out, as insects do in wood

or other surfaces: naatoxta, I bite it by accident: eahanoxta, eahanomo, bites to death or to the extreme: etotonetoxta, spoil, damage, by teeth: ematóoxta, he stanches, has a death's smell: nahoxematoxta, I am familiar with its smell, nahoxematomo (org.) nanehematoxta, I follow its smell, trail its scent: enxpaomoxta, it freezes shut (as apertures, pipes, etc. (see freeze, ice): eōxomaoxta, the ground cracks open (from freezing): ehekonomaoxta, the ground freezes hard: epoaomoxta, the ice breaks off: ekónoxta, the sound of ice forming (on a body of water): also ekóaoxta (-kó-refers to a knocking sound): eēoxta, he bites it off, as finger nails, claws, etc.: naxaxanoxta, I clamp. crunch it with teeth: naénotoxta and naénetotoxta, I stop, end my mouth hold on something, nahōotoxta, I spue it out: naziskotoxta, I hold it out at the lips' extremities: nahō-ziskoneotoxta, I spurt out of mouth: nahemotoxta, I sprinkle, strew with mouth: naēstotoxta, I put it into mouth: enimotoxta, he holds at corner of mouth, as a straw, etc.: nañehaoxta, I untie with teeth: nahonaovotoxta, -votomo, I splice, join on with teeth: napenoxta, I grind it with teeth: napenosoxta, I chew the end of it: nahōpenosoxta, I chew it to pulp: navoxpotōvotoxta, I chew it white (as sinews, leather): nahestoevotoxta, I suck it (as candy): nanoxta, I suck it (as milk bottle): nanitōvotoxta, I suck it (liquid) out of: nanistoevotoxta, I suck from it: nahotxovhotoxta, I turn it about in the mouth: nahēhēpoxta, I inhale, suck in (as from a smoking pipe stem): naponoevotoxta, I suck it dry (of liquid): emahenoxta, he picks it up with teeth: navonoxta, I misplace it (odd to find this term with this suffix!): ehece-matxpevōmotoxta, dissolves into the mouth: exaxanomo zenimoxk, he crunches (chews) tobacco (org.): nanitōtōxta, I draw it from mouth (with teeth): eevotoxta, he is biting it: eneoxta, he licks it: eneomaz, she (as a cow) licks herself: ehēnevōmotoxta, he scatters (liquid) by blowing: nahoskomotoxta, I blew it to cool off: natoōmoxta, I blow it cold: naexovotoxta, I blow it warm: nahōspotoxta, I fail to mouth it (because rare, not done): nahestoxta, I inhale it (suck it in): eōxōxta, he tears open with teeth: hotanon eēoxta, she tears, breaks the thread with the teeth: natataoxta, I open it with teeth: naonooxta, I straighten it with teeth: nanhaoxta, I catch it with mouth or teeth: eōmstotoxta, eōmstotomo, he shakes it (as a pup does with a shoe, etc.): ehetāzenaoz, he shows, points with the lips. The infix -āz- refers to "lips or orifice of mouth", see dic. under mouth and lips. eas'seotoxta, he draws it with teeth, as elastic, rubber, etc.: naxaxanossan, I crunch with teeth. Not to confound with naxaxaōxtāesan, I tread, trample under (with feet). In verbs of "freezing" suffix -oxta is used.

45. There are two suffixes which should not be confounded. The one is -oss and refers to "cold, freezing". See dic. under both words. More examples are: exatonōsevon, it sounds cold (actual sound): etanāetonōseohaosenetto, it causes death from exposure to cold: etanāetonōseohaōhe, he died from cold (exposure)

evoxkooxt'nevoss, they (as the cattle) are bent, crooked(ref. to their backs) from cold: exanome-akooxt'nevoss, same as before, only the first term refers to a humpformlike appearance of the back. The second refers to an arched back: natonxtōva, I suffer from cold rain, or natonōstōva: etaposs, he is subject, sensitive to cold, etaposeoneve, similar to preceding(having little body warmth): natosešhekon-héneševoss, I am getting stiff, stark with cold: tonōseozistoz is pronounced tonōxseozistoz, also tōeozistoz, the becoming cold: navōnoss, I am cold through the night: nahōmoss, I am sheltered from cold: nahestomoss, I am hindered by cold: naétoss, I fear the cold: eōstoss, he is out in the cold: naséoss, I lie cold: nanonaeonavoss, my hands are numb from cold: nathāpēstavoss, my ears swell from cold: epōestavoss, 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): eemōstónetto, it is still cold. The suff. -menō or -emenō, denotes bitter cold, as enitxcemenō, it is tingling cold (atmosphere): ehohāemenō, it is intensely cold: eneemesse-pōemenō, 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"; maom=ice: etahoce-maomevoxta, it is ice formed on top: eotatavaomoxta, ref. to bluish ice formation, on deep water: emeōhamoxzeva-vomoxta, with bubbles in it: emo-mehāomoxta, ice in cakes, cake form(congealed in pieces) emhaomoxta zēmomeeoz map, when water forms ice granulation: epevaomoxta it is good ice: ekāgoneona-vaomoxta, it is thin ice: ehaona-vaomoxta, it is thick ice: eotāseva-omoxta, it is honey combed(ice): also eoxsō-vavāha, it is cracked, honey combed, ref. to other objects besides ice: evovosaomoxta, there are holes (cavities) in the ice: eōstova-vomoxta, double layer of ice: enanev-sevaomoxta, it is clear, transparent ice: epopeaomoxta, it is gritty, granular ice(surface of it): eta-hestaseva-omoxta, of snow consistence: etahēseceva-omoxta, muddy ice: emorva-omoxta, when grass is frozen in the ice: eponomaomoxta, it is frozen to the bottom: esovaomeoz, he breaks through the ice: eóse-séōmaoz, he breaks through the ice, by accident: eohāhesoxaomatto, the ice is very slippery.

Of the two suffixes mentioned above the one is -móss. It denotes house or handiwork, to tend, be busy with hands or fingers as: ehómoss, she is cooking: eēvemóss, one is busy around, about: ēšéneēvemóss, she is done with handwork: emone-ase móss, just starts the handwork: naēvemós'tonan, our busy work: eēvemóseneheoneve, she is skillful in her work: naēvemóseta, I am busy with it: etonšémóss, how does she work it? Epavemóss, she works it well: enehémóss, she does it quickly: eoxcezhešémóss, this is her way in her craft, handiwork: nazhešémósestoz, my way of working at it: nahomoxtovo, I cook for one(instead of nahomósetovo) The ss 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-veexanèno, I pull out his eyes: naócenèno, I pluck out hme's eye: -óse- implies a longer time for the action than -óce-. Eheceō, it stands stuck (in ground): eheceha, it sticks in (as an ax in the wood), eheceš, one is stuck, pricked: nahekôn, I stick, prick in: naheceonax, I get my hand stuck by, pricked by something: matao eheškonāo, the cactuses are prickly, stick in: see dic. under "prick". Naócemeāzenāno, I pull out his beard or hair (because the Indians used pinners to pluck hair out): Naóceveenoseno, I pull, pluck one's eyebrows. Other infixes, like -óne-, onis-, pó- also ref. to "take out, off, away. See "pull, pluck off" in dic.

47. The Cheyenne has the suffixes -eha, -ae, -aeo for "head": they designate "top, ahead, leading, front. Suffix -eha in words like: ehāszeha, epevszeha, he is bigheaded (has a big head), he has a nice head, denotes predicative meaning, "headed so". When suffix -ae is used, as in voxpae=white head or white headed, white hair, it is without possessive or genitive meaning. When -ae adds an o, thus -aeo it implies an action or position of the head. Following are examples of these different terms: etaxceeszeha, one has a small head, is small headed: ekāgoeszeha, one has a thin h., is flatheaded: enišeeszeha, he has two heads, etc. Eyoxpae, she has white head, hair (this ending seems to ref. to both head and hair): epavstae, she has nice hair or head: emamxkac, she is wavy haired: ehāstac, she has long hair: eheovae, she has yellow hair: emomeexac, 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 -aeo, implies an action or position of the head: etomāeo, he raises the head upward, straight up: ekaāeo, he arches his head (as a horse): naoxstaeo, I turn my head (in a different direction): ehótxaeoz, his head becomes uncovered. In the 3rd. person plural: nitomaeomā, nihótxaeomā, etc. Nahótxae, I sit (on something) with head uncovered: Nahótxaeō, I stand..... nahótxaeš, I lie with nahótxaeño, I uncover his head: nahevacees, I lie with head covered: hevacešenātoto, head covering on a lying person: šeonōneveše-hevaceešenānotto, he lies, his head covered with a cloth: nahevacevoxenoz, I carry one with head covered (the one carried): nahevacešomo, I hold his head down (head covered): nahansé-hevacešomo, I hold one's head down, on shoulder (so the head hangs downward backward: emomoxtaes, he (animal) shakes his head: eōmaes, he (a person) shakes his head (negatively): ēšemaocxenevhoneonsz, they are (as grass, wheat etc.) forming heads: emāoxcēnevhoneō, sing. form of the preceding: eohasetāes, he chases flies (as a horse) with his head: also e-aetāes: enimaotāes, by turning his head over back: nataxhenehātovo hemcq, I cast, throw upon one's head: nahekōvszeha-vōvotāz, I wet my hair (by hand): namāestācnāz, I make (paint) my hair red:

nahoszehe, I bow my head down: nahoszešena, I am or I lie with head bowed down: nahoszeého, I cause one to bow his head: nahoszeheho, I bow my head to one: nanoshoszešehetovo, I bow, bend my head before one (more horizontally): namáestano, I put red dust or paint on his hair (Instrumental): nahešecevstáesz, I put dust on my hair or head. Pevseonevszahahestoz, head or hair adorning etotaxeszehano, he inflicts cuts on one's head: etavstáo, he has headache, ešišinovozevszaha, he has a rattle snakes head: ešišinovozevszehatto, it has a serpent's head: cakavanehe, he droops the head. See head, hair, Infix -hetáe- usually follows prefix ze-, denotes that which is "ahead, before, in front, fore" zehetácha, where it lies, is situated, ahead, before, nahetáena, I set it heading, facing towards, fronting: nahetácoxz, I go heading towards: zehetáesnas, where one lies facing towards: enitácoxsan, he is heading, is at the head: enitáeo, he stands heading: enitáeoeta nitaoz, he stands heading, at the head of all (things): enitánhōta, same as preceding, before all: zehetáetto, before me: zehetáens, before where he walks: zehetáeos, before, where he stands: zehetács, before where one lies: also zehetáesenas: zehetáenēhovs, before one's presence: zehetácamse-taomhōs, being hung (a curtain) before, in front of.

Infix -atá- refers to "facing, confronting": eataáchoe, one sits facing: eataáo, one stands facing: eatae, one sits (on something) facing: ataetto, facing against: zeataáessō, the ones facing against: zeataettosz, inorg. of the preceding: Infix -noxtá- means also facing, but in the sense of "towards": nanoxtaácoxzetovo, I go facing towards him: nanoxtaáeoetovo, I am standing facing towards one: nanoxtaáeta, 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: zeoxchešcata, the kind of its surface: texture: enešcata, it has that kind of surface: enitaveata, it has a different "woof" or surface: ehavseveata, it has a poor, bad surface: eheceata, it has a soft surface: epoeata, ... gray surface: eheseceata, ... smooth surface: emoxtaveata, ... a black surface: eotataveata, ... blue surface: eoxoxzeveata, ... green... ehoeveata, ... yellow, etc., evēpozextaveata, it has a leaf design surface: eoxkosseneata, ... brown surfaced. All these forms ref. 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: enoceata, he carries that habit: atastoz, is the noun: esoezeata, he is subject to fits: enonotovsešcata, he is addicted to drunkenness: enonotoveata, he has the hurry habit: ehossocata, he has the dancing habit: enōoseneata, the habit of gambling: enizeheoneata, he is an inveterate liar: ehavseveata, he is dyed in the wool, a bad one: emaneata, he is inclined to drink: easeoxzeata, 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, -one-, -oona-, -ohon-, -onean-(-onehan-) Infix: -ena- and -heona imply "arm, hand": ex: naxoheonanō, I salve his hands: emehoxeheona, he should have clean hands: nazhešheonax, I stretch my hand towards, forth: nataxenaevaotovo, I put my arms or hands on him: etosheonaeva, he has long hands: eoshozheona, he has soiled hands: matosse-naevaena, I am long armed: ekokaena, he is short armed: see arm and hand in dic. Ehénevonēha, it branches out from, hoxzz enisoona, the tree has two limbs or branches: enahénevoona, sends out three branches: epopoona, it is broken off (anything branchlike, cylindrical and tapering): napo-oonaasso hoxzz, I cut, chop off the tree's branches: naponano is the Instrumental form: evokonaoansz, the bones lie white (weathered): evoonaoeha heq, the bone bleaches voheonaxe-nātotoz, disjointed bones: evoonahéonašemeo, they lie (org.) bleached: ehékoneve, it is a bone. Hokononoz, anklets: vokononoz, low shoes, gaiters, hevokonon (ones gaiters), this is applied to the bunch of ankle hair on the buffalo: tostononoz, boots, ešetostona, he is booted: evokonona, he is with gaiters or low shoes: navokononaovo, I provide one with gaiters: zepavetostonaz, the well booted one: ohon, bracelet, also hohon (ohonoz pl.): nahevohonaovo, I provide one with bracelets: zehetohonassō, the ones with bracelets on: zehaestxnohonassō, the one with many bracelets: napavetohona, I have a fine bracelet on. Ezhestoneo, it is short bodied, barrelled (as a gun and the like): the org. form is ezhestonehe mohénoham, the horse is long barrelled, has a long round body:

ezekstoneo it has a short body: ezekstonehe, is the organic of precedent: eēstoneemane, it is made with a long body (as a ship): noka nhesātátová qēston-eemane (better noka matōtnōe nhesātátová) it is made one hundred feet long, (as a ship, boat, etc.): ešetostoneoxeonsz, it is of the same body length (anything written in a line): cheomhaestone-totoxesta, the (body) length of his discussing is over long, too long: ehaestoneonsz, they are very long (ref. to body line), inorg.: ehaestoneheo, they are very long (org.) of body, as snakes, etc. Naéoneéssō, I cut it (as a snake, rope): naéoneexa, I cut it off: naonehaena, I untie it: naanho-oneano, I let him down by rope: etotahoponeoz, 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: neéoneano, I hoist one up by a rope: nasèponeana, I stretch it out, as a wire: etàponehe, it has a thick or big diameter (ref. to an org. object): zetaponēs, the one with a thick round body: makāt nivétoneahaz, do not jerk the wire: eēstoneao, the (wire) reaches in: namhāo ehōoneane, or eēstoneane, my house is reached in (as by phone wire): hekon-oneaneo, wire stretcher: nahooneaneneta, I wire it, as a phone wire to a place: ehōoneanen, he does put in a wire: nahoxstoneanen, nahoxstoneana, I connect it (rope, wire, etc.) to: enoonetto, it connects with

(ref. to any line, row, etc.) nanoonena, I connect it with. Zeonistàkoane, that which is a circle(line):eonistàkonehoee, they sit in a circle:naonistàkomaen, I make a circle, line on ground:zexe-noneoz, where the camp circle is. Ring. Eohoneōetanov, they encircle it(in a ring):zehetohonevoss, those who sit in a circle or ring:natāxta-ohoneetō, they encircle me all around: eohoneotovovo, they encircle him, make a ring around one: etavessetohonistove, he is camping with the circle:evohetohoneztove the camp circle is rearranged,

Joints.-Maáz zexhonatto, hand joint, Whenever two, more or less, cylindrical bodies meet or hinge together. Honaheonahestoz, joint, articulation. Nahona-éonasso, I cut him at the joint, cut his joint: eonis-heceonaoz, his joint or joints, become loose: ekokoeonaoz, the joint creaks:amsceva naveše-xōeona, I am oiled, salved at the joint:xōeonatoz, 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 navōsan, 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:navōsan, I have sight, can see, etc., while

navōo means I actually see now. Nanit'āt'san, I have the power of ruling over, I can rule:nanit'āe, I rule, actually: naēszt'san, I speak, am endowed with speech, speaking:naēsz, 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 -ohova, -tova and -nova. This suffix implies "occupied with", an action repeatedly or continually done by one.:eōstahova, he is baptizing, one whose duty is to baptize.

Examples of these three Intransitives. Nameosan I fight, war, have the faculty to fight, nameoe, I wage warfare, am actually fighting:nahozeosan, nahozeohe, I am working:nahōtovsan, I sell or buy:nahōtova, I trade:naātochōn, I bury(Instrumental) actually:naātochōnxsan, I have the ability to bury:naātohova, I do the burying, am a grave digger: navoshōn, I dig:navoshōnxsan, I can dig: navosohova, I am a digger:navohetax, I cut the cloth or something(cut out):navohetaxsan, I can cut.... navohetxova, I am a tailor by occupation, natonhōn, I forge, do blacksmithing: natonhōnxsan, I can forge: natonehova, I am a blacksmith: by vocation or occupation. navonhān, I burn or destroy (by fire): navonhānxsan, I can destroy by fire:navonhaova, I am doing the burning:navoxpōn, I paint:navoxpōnxsan, I can paint: navoxpohova, I do painting work:natāevahen, I measure:natāevaenxsan, I am able to measure:natāevahova, I measure, as my work: namenhan, I challenge:namenhaenxsan, I am able to challenge: namenhaova or namenahova, I am a challenger:nazetax, I cut: nazetax'san, I am capable of cutting: nazetxova, I am a cutter, a-cutting:naēsxsan, naéx and naéxova, ref. to cutting the length of:

naoxax, I cut through: naoxāxsan, I can cut through: naoxova, I am cutting through: naoxova, I mow: oexovātoz, mower and mowing machine.

These forms are also used in the Impersonal: epave-exovatto, it cuts well: ezhešezistovatto, it works that way: emanovatto, it gives, produces water, it waters: ehestoešehestovatto, it brings forth, produces: paveešehestovātoz, the bringing forth, raising well: epave-ešehestovatto, it brings forth well: evqhōohovatto, it shines: enisimohova, he gambles for food. Suffix -nova (from -nov) has a similar meaning, implying a constant doing, versed in some doing or condition, as: ehavsenova, he does evil: eahansenova, he is wicked: ehoozenova, he profits: ehoozenovatto, it gives profit, it profits. The noun of such endings is -novātoz: ézhestovatto, it says this: also ezhešēšezistovatto, it speaks thus, it is saying so: ehessetan-onova, she is alluring (all the time), drawing to, attracting. Ehaonova, he is talkative, loud mouth. haonovātoz, loud mouthed (noun)

50. The affix -vxtav- refers to "design, pattern", as: eonimxtavensz, they, (in.) are a pattern of circles (in bead work): ezekstxtāve, it is a small pattern, design (stripes up and down): evessevxtāve, of fine stripes: ehaestxtāve, of many, various designs: ehoxave-vxtāve, ... of check design: esosoxkovstāve, striped, streaked design: eeōmstxtāve, of stripes across: emomaxeōmstxtāve, of large crossed stripes, plaid: ešexanevxtāve, of oblique lines between other lines: evekseovxtāve, of bird design: emesocovxtave, swallow design: eonitave-vxtavensz, -of different pattern: ehevovhet' sonevxtāve, of whirlwind or dragonfly design: enskxtave, of stripe (coruroy) type: evessepokxtave, with fine gray lines: evēpozevxtāve, of leaf design, epevszehavó-evxtave, of flower design: ehotanonevxtāve or ehotanonevxtaenstō, drawn work design, open work design, evēpozevxta-vtoene, braided in leaf design: see "weave, braid, quill" in dic. Navēpozevxta-mēnōno, I work a leaf design with quills (or feathers): ehoxtavsta, it is a tip ornament design: evehonhoxtavstaene, a chief tip design, adorning: epave-vēpozevxta-votoena, it has a fine leaf design, woven in: evostanevotāvotōene, a person's design woven in: ehezenōna-vxtāvot-ōene, it has a wing design woven in: The affix is pronounced either -vxtāve or -vxtave. In comparing words ending in -vxtav, under "color", see dic. Find "zehōpazenavxtav, zeaeestome-veoevxtav, zeosezeovxtav, zeotatav-māaseonevxtav, zeosemakomaoxzevxtav 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). Mavoxz, the body. Navoxz, nivoxz, hevoxz, navxotan, our body, nivxozevo, your body, hevxozevo, their bodies. Zehevxozeve, that which has a body: zehevxozevetto, the body of mine:

zehevxozevez, the body of ours, etc. This is applied also to "flesh", although the affix -oxos is the proper expression for

"fleshed". Examples: mhaâxz, the whole body, chunk, lump: emhaâxzzeveo, they form one body in all: nitôoxz, the very body, person, in body: hešecevoxz, clump, clot, set of soil (or dust): hoemaôxz, a set, body of laws: mozceoxz, a set of knives: venooxz, entrails, viscera: momehevoxz, 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". Heamaôxz, heavenly body: zeheamaôxzzeve, that which forms a body in the sky: also héama zetohetaôxzzeve, all the "sets" in heaven (sky): zenonoce-oxzeve, the single bodies, sets: hoeva zetohetaôxzzeve, all that is body, all the sets, assemblages on earth: chevenaôxzzeve, it has a center (marrow): ametanenoxz, the living body: ninokovavôoxzemâzhemâ, we are together one body: enokova-vooxzzeveo, they are one set, body together: enitova-vooxzzeveo, they form one common set, body: enitova-vooxzemota, 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-zhestâtoz, body state or condition: vxozevetovahestoz, what belongs to the body, its makeup: maomaôxzzeve, enxeše-vxozevhesta-manêhe voyohetan, the first man was from red soil made flesh: also "was flesh created". See dic. under "flesh".

The affix -ôxôs is closely related to "flesh", but has the meaning of "fleshed": zehetoxosez enetôxôs, he is fleshed as we are: ekanomeonitave-voxozistove, nevermind the difference in fleshedness (kind of flesh): nanetôxôs, I am thus fleshed: the noun for the preceding is nanetoxôsestoz, my fleshedness: nimano-ôxôshemâ, we all are one flesh: zehetoxôsevoz enetoxôsâz, he was fleshed, took flesh on himself as our flesh is. Enitavxos, he has different flesh: enitavxoseo, they have different flesh: monxosestoz, new flesh. Zepôoxôs, of pale grey flesh color: oftentimes the first "q" in -ôxôs is eliminated, especially when more follows, or v, t, precedes the -oxôs: epavxoseo, they have good flesh: ehavsevxos, he has poor, bad flesh: esêhetxseo, they have the same flesh. In this pronunciation both "o" in -ôxôs are elided or syncopated from esêhetôxoseo. Evxose-vostaneheve or evostanevôxôs, he is a person in the flesh, or lives in the flesh: emâwâpevxos, he has dropsy, lit. his flesh is full of water.

51. For "one" see dic. Infix -nitove- and -nitova-, one in common, together enitovavôvaoz, it becomes one with (liquid): enitoveoz, it becomes one with, pertains together with: heto enitove-aenanov, they own this in common (as one together): nitovaônestoz and nitove-maônestoz, common fellowship with one: enitovane, it is one together with, mixed: as when sand and lime are put together, mixed: nanitovôvanâ, I mix liquids together. Infix -nokova- denotes "onefold, as one": ninokovavetovon, we

are one in him: ninokova-mhaetovon, we are all one with him: ninokova-vooxzemàzhemà, we are one body together: ninokovavetovāmā, we are one together, belong together, pertain to each other: nokovavotōstātoz, one ear together: nokovavstahātoz, one heart together: nokova-momoxstastoz, one feeling together (physical): nokova-vhotomatastoz, one feeling (psychological) nokovavezhestātoz, one being, existence together: nocezhestaheo, one of the kind: enocezhestaheoneve, he is the only one of his kind: enocezhessa is inorganic. See dic. under "alone": eoxce-noceta, he is, stands alone (of his kind): enocceōxz, he goes alone, by himself. See also under "only". When infixed as -noka-, -noce-, -noko- it means one, only one and can also be used in the superlative sense as "most, mostly, best, etc." Enokahe, he is the only one, or he is alone: enokatto, inorganic: ninokaetto, I the only one or alone: ninokaetto, thou alone, the only one: ninokahes, one alone, by himself: ninokahes, we, by ourselves: ninokahess, you alone: ninokāvoss, they alone: ninokaez, he (of his) alone. Infix -osēhec- and -osēhek- 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". Nitāeta or nitāetta, all of my person, stature, being, etc. Nitāetta, all of thy person: nitāetas, all of one's person: nitāetaz, ... of our being. ni-tāetass, all of your.... nitāetavoss, all of their... nitāetātoz, the whole of one, noun: vostane-mhaetātoz, the whole of a person, being. Mehosaneta, love as a being, personified: macēta, a small man (a proper name): evēpeometa, it is in a state of emptiness, speaking of a tent, dwelling place or town: ehāpaneta, he is heavy, a heavy person, being: mōneta, a new man, bridegroom: vēhoeno zehesēpeven-oheta, how nice the town looks: nanhestaeta, this is my stature, personality, etc: nanhestātoz, my stature, stand, individuality. Ametaneneta, life in an individual, person: ametanenetātoz, the being in living state. Both terms could be used for "soul", thus: naametanenetātoz or ametaneneta zehoneovo, the life being within me. When nouns in this -ta become objects in the 4th. pers. they change -ta for -tāneva: ametanenetāneve, 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 Vxzeta, a woman's name, also for stones, as: zemapaetassō. hohonao, the purple stones: zemāhoaētassō. The red-projecting-rocks for the Red Hills in Oklahoma: enahaetahohona, the stone stands out as from a building.... Another suffix has a related meaning to above, it is -(e)vhān, as Nāevhān, Death, Hoestavhān, Haavhān, Havsevevhān, Hāmoxtavhān, etc. These imply one who incites, stirs up, provokes, promotes, is busy causing. Enāevhāneheve, he is the one who stirs death: choestavhāneheve, he is one who causes fire: ehavhāneheve, he is one who stirs the wind: ehāmoxtavhāneheve, he is the one causing sickness, etc., etc.. Noun form adds -istoz to -vhān, nāevhānistoz, the provoking death. Ehoestavhānehevaovo, he makes them to be

fire stirrers, setters of fire: chaavhānehevaovo, he makes them to be wind causing. Maheoneomotomevhān, the Holy Spirit, the one stirring the breath of life: ehemaheoneomotomevhānehameto Maheon, he is the Holy Spirit of God. This ending -vhān is related to the -hān in some verbs implying stirring about, as in cooking or rowing, as: namomoxtoehān, I stir up in cooking: nahotxvōehān, I row(stir up the water) across: naamōehān, I am a-rowing: enistaexān, 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.

Nahaôn= I pray, nahaôna= I am praying, naoveš= I lie down, naovšena: I am lying, esitovōs= it is midday. esitovoesena= it is being noon. Verbs ending in -eš will drop the e preceding š when suffix -na is added. The e is set before na. This is only done when the -eš is preceded by a consonant. Nouns from such forms in -na make -nātoz and not nastoz for their ending, as haônātoz= prayer(the praying) and not haônastoz!

2. Suffix -o, denotes in the act of, immediate presence, actual. Naanao= I fall, navōešetano= I rejoice, emahao= it is great, nam-anhao= 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 -oxtoz and not ostoz. Thus: anaoxtoz= the fall manhaoxtoz= 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.

Nahozeche= I am at work, a-working, nameoe= I am at war, wage war, naēs= I speak, naēsoel 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, -tovo, -to. Nahahaneoe= I stand near, nahahaneoeetovo= I stand near to one. Nahozeche= I am at work, navisthozechemo= I work, am a-working, with one. Nahoeoe: I am arriving, a-coming, nahaeoeetovo= I come to one. Do not confound forms having -ohetovo with -ōetovo. When h is inserted it denotes "run, quickness of action", thus: nahahaneōetovo= I stand near to one nahahaneohetovo= I approach near to one, as in running.

4. Suffix -ahāz denotes "from hold, throwing, thus: naanahāz= I throw it down, naasetahāz= I throw away, etc. The intransitive

of this is -ahasen, transitive organic is -ahamo, transitive inorganic is -aház, as: naasetahasen=I throw away, naasetaház= I throw it away and naasetahamo=I throw one away. The Genitive: naasetahamamo= I throw him, his, away, naasetahátovo= 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 -aház or -haz in becoming -oeház, as napeevoeház nazeq=I dash my leg against, naēseoeház= I dash it into.

5. Suffix -eta, denotes organic beings, having reference to the whole, thus: namaháéta= I am large, nazceta= I am small, nahaaxceta= I am the youngest, navēpananeta= I am light, nitaeta= all of me, The inorganic form of -eta is -o, emahao= it is big, ezceo=it is small, evēpanano= it is light. The nouns formed from verbs in -eta make -etátóz, thus: mahaetátóz=largeness. -eta can also be applied to inorganic when implying state, evēpeometamhāo, the house stands empty.

6. Suffix -ō or -nōhe have reference to look, oftentimes with two(oo) o's. Nazetō or nazetoo= I look, napevoo and napevō= I see well. Nahešeevenōhe= I look dusty, epevenōhe= he has a good appearance, look. When -nōhe is used the speaker is reflecting on self, emomoxenōhe= he looks desirable, etc. Nouns formed from verbs in -oo or -ō make -ōxtóz, but those ending in -nō or nōhe make -nōhestóz. The inorganic of -nōhe is -nono:

7. Suffix -eneo, has reference to countenance, face, chavseveneō= he has a bad face, and chavsevene; eohasevenōhe= he looks shining, his face looks shining, canoeveneō=he has a sad countenance, evokomeneo= he has a white face, emeovaveneō= he has a fuzzy face.

8. Suffix -ea or -cha, denotes something done, naturally or involuntarily, as: nazevatoca= I raise dust, while walking, navoncha= I am lost, ensoc-mecha, it boils(of itself). éakōmoeha= it is a bunch of water, a pond, naakōmoehaz= I make it a pond.

9. Suffix -eve, -eoneve. The first has reference to being, while the second denotes a doer, actor, one who has this objectivity, this character. The suffix -eve is added to nouns thus: kōkonhōo= bread, ekēkonhōoneve= it is bread, mātam=food, emātameve= it is food, When the noun ends with -a (long a or ae) and long e then suffix -eheve is added. Many verbs ending in -o, -eo become -heoneve, -eoneve, -oneve. If the o is long or double then the suffix becomes -ōneheve, ex: kasovā=young man, ekasovaeheve= he is a young man, kasehee=young woman, ekasehoeheve= she is a young woman. Maheo= God, emaeheoneve=he is God, henitō=door, ehenitōneheve. Thus the rule is in general that whenever the last vowel is long, suffix -eheve must be used. When a word ends with an o(short), letter "n" is used for euphony sake as meo= a road, emeoneve= 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 -tovē, mesestoz=food, emesestove= it is food. The conjugation of this mode is regular as: nahetaneve, nihetaneve, chetaneve, nahetanevhema, chetaneveo= thou etc. am a man.

In connection with other modes:

Imperative: vehonevsz=he thou chief! vehonevchā=let him be chief!

Mediate: evehonevhō=he then was chief(at that time or place.)

Mental: navehonevėtan= I want to be chief, navehonevatamo= I deem him chief.

Declarative: navehonevooto= I praise him chief.

Divers forms: navehonevomotao= I am chief for one, navehonevetovo=

I am chief to one. Navehoneveoz= I become chief, navehoneveztovo=

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, evovistomosaneheve, he is a teacher.

enhaeneoneve, it is plunder, a catch. Enhaena, he catches it.

Ehaenatseoneve, he is the object of prayer, worship.

Suffix -eo, -eoneve, -seo, -seoneve is formed from suffix

-en, -san, -t'san, as nahestanen, I take nahestaneoneve, I am a

taken one. Navōsan, I see: navōseoneve, I am shown, object of

sight. Nanitāet'san, I am ruling. Nanitāetseoneve. I am ruled,

a ruled one. Navostanevōsan, I save, navostanevxseoneve, I am

a saved one, object of salvation, etc. The verbal substantive

is made by dropping the pronominal prefix and also suffix -neve,

vovistomoseo, a disciple, nitāetseo, a subject, vostanevxseo,

a saved one, etc. etc.

Following suffixes are added to stem of verbs to characterize them.

-ōva, having reference to liquids, organic= ōvoto, inorganic=

ōvoxz: nanhaōva= I am caught by water, nanšēatavōvoto= I wash

his feet, naasetōvoto= I wash it(as a rag) (org.) away,

naasetōvoxz= I wash it away, (inorg.) This suffix can be

added to any verbal expression implying water or anything liquid.

-tovao, -tovā, has reference to issuing of smoke, ehoatovāoz=

smoke comes out, evoxpatovā= it smokes white, nanxpatovana= I

stop the smoking, nxpatovanche= damper (for stoves).

-ēn, has reference to snow(do not confound with -mēnoc= quill

work, or feather ornamentation. Nanhaēna= I am caught by snow,

naātohoēna, I am buried in snow, naatoēneōstōno= I bury one

under snow.

With this -ēn do not confuse -enō, having reference to "nights",

mostly when number is implied, thus: nišcenō= two nights,

etonstoenō=how many nights etc. Another suffix ending in -eno

has reference to "savor" epeveeno= it savors well: evešceno=

it savors with. And the suffix -ene has reference to "face"

countenance: chavsevene, he has a bad face.

-eva, denotes "wifed, beweibt": nanišeeva= I have two wives, naasetaeva= I take a wife, chaesto-eva= he has many wives, haestovvatoz=polygamy. Do not confound -eva with -ēva! This last has reference to skin: vokaēva=antelope skin, nakoēva= bear skin, naonitavoēvame= we are of different skin.

At other places -eva may be the adjective form of some verbs, as: naēsztomotao= I interpret for one, na-ēsztomotxeva, I am interpreter, natotoxsetaneva= I am one, by whom, it is talked about, I am a gossip.

-oss, has reference to "cold or freeze" said of organic objects.

-oxta for inorganic. Nanatoss= I shiver from cold, naahanoss= I die of cold, naponoss= I am freezing down, eponoxta= it is frozen down, ehekonoxta= it is frozen hard.

-ohass, has reference to flame, fire, shine, evookass= it shines, it flames, etāpehoass= it makes a big flame, eohasseoz= it becomes flames.

-ōxoss denotes "flesh", epavevxoss= he has good flesh: epohoxoss= he has swollen flesh, evostanevoxoss, he has flesh, body of a person.

-hó, implies heat, becomes. -hóta in the inorganic: nanšhóe= I am in heat, have fire, have fever, burn: enshóta= it is hot: nšhóhoz=heat it! Bear in mind that when this suffix is incorporated into Instrumental to express burning, then the -hó following the -a becomes -â: thus, navonâno= I destroy one by heat. evonâta= it is destroyed by heat, (instead of navonahóno and evonahóta.)

-ass refers to abdomen, etāpeass= he has a big abdomen etc.

-evas denotes "tailed": etosevass=he is long tailed, evoxhevass= he is white tailed.

-hesta, refers to state or condition in which one is. It is of organic meaning, -hesso is organic.

Napavsta, napavhesta= I am in a good condition. Zehexovstaetto, zehexovhestaetto= in the degree of my condition. See -hestaomen, 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 =chetanevezhesso.

-ó and oó refers to green, growing, plant, grass, vegetation, epevoó= it is good grass, eohaó=it is rank grass or heavily wooded, ehekōveneoó=the grass is wet, etc.

-ová, has reference to fur^{of} animals, and birds, etonitová=what fur has it? emaová=red fur.

-ovess, is similar to above, but denotes the hairs, long hairs, as filaments: emaovesso= he has red hair, ekaovess=he has short hair, ehaovesso= he has long hair.

-omao, has reference to ground, epevomao= it is good ground, naatohomaeno= I bury one under ground. This suffix is also used figuratively, denoting condition.

-es, has reference to spread, stretched; lie, loose etc. naoveš= I lie, naheškovoeš= I am covered with thorns. Suffix

-eše=realm of, šistôtoeše= forest of pines.

-ē or ehe has reference to "be at, up to, up at", much used in the sense of journeying, nahoēheme=we arrive at, naamēheme=we are journeying.

-evston, denotes "to be made of", constructed, emakaetaevston= it is made of iron, constructed of iron.
 -ešston, has the same meaning as -evston, only -evston is used for substantive verbs and -ešston for other verbs: nahātamaešston= I fashion, build powerfully.
 -atamano, refers to the general aspect state or condition, as: epevatamano, = it is a good aspect, scenery, good weather, eohātamano= it is a dreadful state of affairs, etc.
 -omen or -voomen, expresses passive condition, suffering to undergo, etc. nahaomen= I am destitute, poor, nahotoanavoomen= I suffer, undergo hardship, nahestoomen= I suffer for one, undergo for one. Navovònitoomen= I undergo pleasure=I feel good. Nouns from this form take suffix -omenhestoz (substantive) or -omeo: vovònitoomen or vovònitoomenhestoz= the undergoing of pleasure, daintiness, (concrete). The difference between both is this, -omenhestoz refers to the verbal noun, while -omeo denotes the actor. -staomen or -hestaomen, has the same meaning as above -omen, only it has a stative character, napaystaomen= I am in a happy (glueckselig) condition, nahavsevistaomen= I am in a bad condition: pavstaomenhestoz 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: nanatosevomoxta= 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. -nitomot'san (intransitive) -nitomoxta (inorganic) -nitomoto (organic), thus: nanitomot'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.) -nitomata (inorg.) -nithomatovo (org.), ex: nanitomat'san= I feel it thus, ahne es, nanithomatovo= 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, mazhesta zsaahomatōan= a heart without feeling, homat'seo= the feeling nerve: -nxtovom- refers to have a presentiment.
 -one, -oneanen, -oneano, 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: naanhoneanen= I let down by rope, naanhoneoeto= I tie (a string or rope) down, as a string tied to a window. When the infix -oneha is used in a verbal form it means "untie", having reference to rope or string. Naonehano= I untie him, naonehatovohe= I untie the shoe string.
 -ae, often refers to "head": navonoaeo= I stand lifting the head, from lower point natomaéo= I raise the head, standing erect.

- nahenehavaeo= I hold the head up, standing. Nahevaceš= I lie with covered head, naōmacèn= I walk moving head side ways, naez-eomaēš= I shake my head, for to say no, nahevacoxyz= I walk with covered head.
- nahevae= I have my head covered, nahevace= little covered.
- evoxpae, one has grey head, is grey headed, thus the -ae refers to head and hair
- naxocstae= I have my head oiled.
- szeha also refers to head, ehaszeha= he has a big head, ekāzoeszeha= he has a thin, flathead, eatoeszeha= he has a bushy head, dishevelled.
- staha, means hearted, napavstaha= I am good hearted: pavstahatoz= good.
- oan, refers to utterances of mouth, also -hoan, napevhoan= I speak, utter, well. Oanistoz= utterance, pavoanistoz (h is swallowed in the v) good utterance.
- onen refers to teeth, nahāonen= I have strong teeth, I am strong teethed, napevonen= I am well teethed.
- ēs denotes lip action, naēs= I speak, ēszistoz= word, speech.
- ā has reference to lips and mouth, nāz= my mouth, nisz= thy mouth, hesz his mouth.
- namaāzenano= I open his mouth, napoāzenono= I strike one on the mouth. nanetāzena= I am thus mouthed, also nanešezena.
- ēs refers to "nosed", epevēsena= he is well nosed, aēs= big nosed, Kaēs= Shortnosed, Ononevoxcēs= Wellbentnosed. Voxcēsa= Crookednosed (woman).
- en or -ven, refers to face. en is also suffix of verbs denoting energy, activity, etc.
- exan refers to eyed, nameozexan= I shut the eyes. see dic. under "eye".
- ēsta refers to "eared", napevēsta= I am well eared, nanxpēsta= I shut my ears.
- ovess refers to length of hair, haired, filaments, see elsewhere.
- evaena refers to arms, nahenehaevaena= I lift the arms, nahenehaevaenao= I stand with arms uplifted, nahenehaevaenān, I walk with arms uplifted.
- āz, āzena has reference to hands or forearms, napeveāzena= I have good arms, natocanēnāzē= I sit with hands folded behind head. Natocmoetonanāzē= I sit elbowed. Nozeenaec= I stand with hands extended forward. Namanoēāzenaeto= I tie one's hands together, nahootameāzenaeto= I, his hands behind his back.
- heona refers to handed, inside of hand or rather what the hand holds, nahaheonax= my hands shake, natōheona= I have cold hands.
- éass refers to fingers, napeveossena= I am well fingered.
- zeen refers to points of finger. Nazeena= I point at it.
- oxta, eoxta, refers to leg, whole leg, legged, eniveāxtae= he is four legged.
- eniveāxtatto= it is four legged. Eniveāxtān= He goes on all four.
- enom refers to thigh (see dictionary).
- stan, -nstan refers to knee, epevenstaneva= he is well "kneed".
- āta refers to sole of foot, epeveāta= he is well footed.

nanazàtavoss= I have cold feet. The same suffix also refers to hearing, tasting, obeying.

-mēeo refers to odours or scent, epevemēeo= it scents well, smells good.

-mēota, refers to burning smell, emoemēota= it smells burning grass, etavezemēota= it smells of burning fat, esistatoemēota= burning pine, ehoosemēota= burning coal, exanissēmēota= 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, zeena, -zeeo, -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.

-ōno, oha, done by striking, also āno, aha, èno, éssō, cutting done by instrument.

-āno, āha, or -ahōno, -ahóha done by heat or fire.

-oxta, -omo, done by teeth, biting, mouth.

-oxz, oxta, done by legs, proceed. -ātana, ātano, done by feet. also simple suffix -a.

-ox implies bearing, burden: nahoox, navevox, nahanaox etc.

naesēneox= I have taken up my burden, -ox becomes -óxta for inorganic. " " -óto " organic.

In the comitative ex: navessevox= I am burdened with, bear with one, navessevxsome " " 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 -peve- well, good, napevemanisz= I make it well, napevae= I am good, napeveoz= 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-vostaneheve= I live on forth, na-ameneševe= 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-. When used detached they have a prepositional character.

-ha- 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,

-ta- " to be pointing, centering, state of pointing to towards, for wards unto.

-ka- " to be bending, not fully tense, short, state of incompleteness, short, butting.

-pa- " to be pressing, shutting, state of being flat against, close, stick, parallel.

-ya- " to be of, in the sense of association and disassociation.

-xa- " to be bending, pressing, genuine, altogether, nothing but (lauter).

Above consonants: h,k,m,n,p,s,t,v,x, may take o instead of a: their meaning is then:

- ho- fully reached, at, in the act of holding, in place, objective.
- ko- to round, bent at.
- mo- 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.
- ce- to be concave, yield, bend into.
- me- to set before.
- ne- to follow up, along, by to.
- pe- to press on, crush.
- se- to stretch into, down into.
- še- 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.

- hesse- = from, cause, hence: nahessemesse = I eat because.
- nxhesse- = from, towards the speaker, manxhesshoeoxz = I come from, because of, for.
- hestōe- = from within, out: ehestōevostaneheve = he is an outlander.
- nēse- = so, thus, following, referring to a statement, nanešēesz = thus I speak.
- veš- = with, instrumental, thereby, navešemesse = I eat with it.
- vešesse- = from, with that cause, navešhesshāmoxta = I am sick from it, with it.
- ze-zheše- = thus, pointing to: nazhešetova = thus he does to me.
- Nazheto: I tell one, this.
- nonameto- = reciprocally: nanonametomchotàzheme = we love each other. Othertimes this infix is used detachedly nonameto nimehotàzhema.
- hōv- = for nothing, in vain, by mistake: nahōvenešetan = I thought "void", for nothing.
- vōn- = through out, during the whole night, navōn-hozeche = 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, nanonaxeneoxz = I likely go, I possibly will go.
- menonaxe- = may likely, will possibly, namenonaxevonetan = I may possibly forget.

- me- = may, would, should: nameaseoxz = I may go away.
- taome- = of self, spontaneous, nataomeneševe = I did it of my own.
- etaomhoneo = it grows by itself.
- mano- = together in one, congregated, namanoeàzenacto = I tie his hands together.
- meno- = grouped, momenoetto, emomenohoco = they stand in groups.
- nitov- = together, within, in common, nanitove-aenon = we own him together. Nitovetto.
- nsena- = expressly, with insistence, nanšenavchōmo = I look at one. with insistence.
- só- = still, not through, esómesse = he is still eating.
- sónše- = persisting, still, esónšeametanen, he is still living.
- sonsena- = still at it, esonšenamesseo = they are yet eating,
- ève- = to be engaged in, naèveész = I am engaged in speaking.
- meto- = alternating, nametoehozeoheme = 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, nahetosemanē = 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-.
- hae- = often, chae = very often, nachaevōmo = I see one very often,
- hoko, -hokonše- must, have to, nasaahokovōmo = I must not have seen him.
- as- issuing, starting, naaseoxz = I go away, naasemesse = I start to eat.
- éne- = to stop, end, naéneész = I quit, end, stop talking.
- matx- = all issuing, etosemasse-meatovensz = they are going to be all given.
- mha-mhae- = in general, all over, namhaesena, I own all of it.
- ma, -mae- = all of, set of.
- hove-, -hovo- = the whole of, ehovoeoxzeo = they all have come.
- onisi- = to try, test, naonisineševe = I try to do it.
- onisyom- truly, certainly, naonisyomatovo = I truly believe him.
- hetom- = certain, true, ehetomeész = he speaks the truth.
- neeve- = to direct by, naneevaheneenovo = I know him by.
- nehe- further on after, also -neheve-
- nee- = pursue, follow, on after, eneeneševe = he keeps on doing.
- shov- = lessening, shovstoe = diminishing, nashovevōmo = I see him less, nashovstove-vōmo, I see him less and less.
- aàze- = dazu, moreover, already, aàzevetto, besides, yet, eaàzemesse = he eats moreover.
- vàtom- = notwithstanding, yet, vatometto, evàtomeaseoxz = nevertheless he leaves.
- kanom- = indeed but, even though, matters not, never mind that, refers to something superfluous, nakanomekašgoneve: even though I am a child.
- kanoxz- extra, special.
- ox- = otherwise, although, before an "e" -ox- takes a "z" = oxze, before "h" it takes "t", naoxheneeno = though I know, eoxzeész = though he speaks, eoxthamoxta = though he is sick.

-oxkanom-, though otherwise, even if though, eooxkanomhaôna= even though he otherwise prays.

-hōvkanom-, even though by mistake, ehōvkanomeaseoxz, even if he went away for nothing.

-oxtox-, otherwise used to, naoxtoxceēsztovō, although I would speak to them.

-nhae-, timely, in the nick of time, nanhaevōmo= I see him in time.

Infixes of Comparison.

-hèpe-, more than, beyond, nahèpemeto= I give him more, hèpetto, hèpesto, detached.

-nanose- above all, nanosetto, nananosemehoto=I love him above all.

-noce-, only, in the sense of superlative, enocepevahe=he is the only good one.

-ha-, much, in high degree, tense, hohā=very much, maxhohā= very much, greatly.

-soss-, extremely, usually detached, soss namehota, he loves me so much.

-hoham-, more than, ehoham^{me}eto= he gives to him more than, hohametto, hohamestoe, detached.

-novoss-, less, used only detached, novōs nameta= he gave me less.

-hoox-, last of all, nahooxevōmo= I see him for the last time.

-sē-, sēēse-, alike, same, esēhesso= it is alike, nasēenszheme= we talk the same language.

-heom-, too, over much, etaheomemahao= it is too large, heomstoe, detached.

-nox- is added to some infixes which are then detached and have comparative meaning, as, hece= easily, hecenoxz=as easily, hotoanatto= hard, difficult, hotoanatanoxz=as difficult. (these are older forms).

Numeral Infixes.

-noce-, only, one, alone, na-noce-messe, I eat alone.

-nise-, two, niniše-neoxzhema, we both go, we two go.

-nahe-, three. -nivé- four. -nohone- five. -nasōtxe- etc., see "Numbers" in Cheyenne dictionary.

-nokova- as one one fold, collective: enokova-vhistanoveo, they are one people, nation.

-nisova-, two fold -nanova- "three fold, -nivova- " four fold.

-nohonova- five fold, -nasōtnova- six fold. etc.

Infixes expressing continuity.

-nše-, keeping on, implies insistence, persisting, natanšeaseoxz, I keep on going away.

-oxtova-, however, nevertheless, naoxtovazheto, however I told him this, oxtovavetto (detached).

-am-, on, forward, set onward, ametto, amestoe, detached, naameneseve= I keep on doing it.

-ōenov-, persevering, holding out, naōenovostancheve= I persevere in living.

-ninov-, for a time, a while, naninovēsz, I speak for a time, ninovetto, (detached).

Infixes expressing length of time or quality.

- nehe-, soon, -onehe-, immediately.
- tohoe-, oftentimes, etohoe^{ne}oxz, he goes oftentimes.
- momeno-, for length of time, soon, emomenohaôna, he for a time 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".
- nonotove-, hurriedly, excitedly, enonotovemesse, he eats in a hurry.
- seve-, in haste, (good sense), pressure.
- hece-, slowly, quietly, hecetto, (detached).
- tohov-, at intervals, rarely.
- meo-, at dawn, early in the morning, nameotôe, I rise early.
- haexov-, for a long time, haexovetto, (detached)
- kasexov-, for a short time, kasexovetto, (detached).
- nistâ-, beforehand, previously, enistaexanâz= he prepares himself before hand, nistavetto and nistâ are used detached.
- yovoe-, first, evovoeoxz, he came first, vovovetto (detached).
- hestox-, behind, hestoxetto, (detached) nahestoxano= I place one behind.
- hosse-, again, over, a second time, nahossemeto, I give him again.
- hona-, honaov-, another, a second, honaovetto (detached) ehonaoveamhae, he receives another time.
- hot'se-, repeatedly, zealously, enscavoring, nahot'seneoxz, I go repeatedly, hotxsetto (detached).
- evha-, back, again, zurueck, evhaetto (detached).
- evhâtse-, again and again.
- hooxe-, once more, hooxetto, (detached).
- noce-, niš-, nahe-, -noho-, nasoxte-, nisoxtē-, nañoxte-, -sôoxte-, -matoxte-, are numeral infixes for one, two, three, etc.
ex: nanoceneoxz= I go alone, nanišeneoxzheme=we both go, nanaheneoxzheme=we three go etc.
- zce-, small, nazcemanisz= I make it small.
- mo-, is used as reduplicative particle for words or stems beginning with m, nameztomo, I torment him (for a set of times) or namomezto^{mō}= I torment them, a set of them (doing it to one after another). see reduplicative form
- no-, by, thereby, together with, nanoeoxz= I carry with me, by me, nanohestana, I take it along also.
- nonasz-, each one, nononasz= to each one, now used detached, nononasz nametonov, or nononasz namometonov= I give to each one of them one.
- noniș-, two together, also used detached, noniș nszemhaestanoz, thou shalt swallow two together,
- nononiș-, to each one two, nanonișe-metonov, I give them each one two.
- tâ-, reaching to, until, natâeševostaneheve, until I shall have lived.
- hetae-, -nitâe-, used as infixes in the subordinate conjugation, denotes "holding within, all the extent of."
- nitâ-, is used in the coordinate conjugation.

-tohetāe, -tonitāe, 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.

-vōnitā- some of the whole, part of, vōnitāetto. (detached).

Infixes having reference to divers postures.

-hotxá-crosswise, nahotxavenaevao, I stand with arms crossed.

-hoxo- or -oxo-, to cross, nahoxovoēn, I cross, ford.

-hótxe-, uncover, reveal, nahotxheneenomoe, he reveals to me, nahóttxana, I uncover it, nahóttxanomevo, I uncover it for me.

-novo-, bent forward, nanovochoe, I stand bent forward, nanovoēn, I walk bent forward.

-oxotom-, bow legged, naoxotomao, I stand bow legged.

-heneha-, holding upward, nahenehavenaevao, I stand with arms uplifted.

-toeoxtan-, holding before forehead, or before eyes, natoeoxtan-
enazē, I sit with hand covering eyes or forehead.

-tochane-, holding behind neck, or behind head, natochanenazē,
I sit holding hands folded behind head or neck.

-toemoetona-,肘bowed, holding head with hands, natoemoetonanazē,
I sit肘bowed, -tostoona-, has same meaning. natostoonanazē.

-nxpazena-, nanxpazenanazē, I sit with hand covering the mouth.

-nstan-, has reference to knee, nanišenstanocho= I sit on soles
of feet, knees forward, natoenstanenazē, I sit hands folded
across knee.

-chevxs-, kneeling position, feet not under body, but deviating
outward, nahevxscho, I sit, in such a posture.

-noneesenona-, reclining posture, almost lying, still supported
by elbows. nanoneesenonao, I sit reclining, supported by elbows.

-mseskota or -kaemae-, has reference to lying or sitting backward
with knees drawn up. nakaemaço, I sit in lying posture, head raised.
namseskotaço, I sit cricket fashion,

-poekoxthane-, head resting on folded arms, as on a table,
napoekoxthanevenom, I sleep in such a position.

-eama- sideways, naeamaē, I sit sideways (on a chair, or something)
naeamān, I walk sideways, naeamaço, I sit sideways (on ground).

-hano-, head bent backward, nahanoexz= I walk with head
thrown back.

-hoo-, turning head back, nahootōo, I turn and look back.

-hotam-, behind, in the back, nahotamān, for nahotamaēn, I
come walking behind.

-hootam-, behind, nahootameneāzenaeto, I tie his hands behind,
back.

-pa-, close by, flat against, epaço= he stands close by,
parallel to.

-zeškseon-, has reference to waist, nazeškseonao, I stand
akimbo, with holding waist, nazeškseonān, I walk,
holding waist, nahokoxtseno, I hold him by waist.

-hosso-, backward, nahossoexz, I walk backward.

-hooxse-, leaning, ehooxsešena, it is leaning against,
chooxseha, ehooxseš, it leans, one leans.
-neove- to be standing up.
-kono-hockend, squatting.
-macse-, -xama-, -tōxe-, these three infixes mean "stooped",
macse= bent, bending downward, -xama, bowing, -tōxe, stooping.
natōxeoxz, I walk half bent, naxamaeoxz, I walk in a bowing posture.
-akave-, folded downward, crestfallen.
-tomxto-, set erect, etomxtota, It sets erect, it is set erect,
etomxthoe, he sits up.
-tomōs-, standing erect (from sitting posture), etomseō, he is
erect, standing, to full length of stretch.
-ovšeme-, to lie down from a sitting posture, eovšemeoz, he
becomes lying, from sitting.
-taxe- at, on, over, upon, nataxesē, I sit on. (when on a seat)
-taho-, over, as when riding, natahoenotto, I ride him. When ē
is used as suffix it denotes a medium by which the sitting is
performed, as a chair, bench etc.
-taxeš-, to lie on. etaxeha, it is, lies on, etaxeš, one lies on
etaxšena, one lying on.
-eš-, spread on, lie on inert condition, nataxeocšeš, I am cut.

Divers suffixes which modify the Verb.

-peve-, pave-good, well, -pave-, has more a predicative meaning than
-peve-.
-havseve- bad, badly, ehavsevešz, he speaks badly, ehavsevae,
he is bad.
-ono-, straightforward, well, nobly, naonošztovo, I speak well
to one.
-toto-, undoing, spoiling, etotonševe, he does mischief, spoils.
-totaz-, despisingly, in the way of rejecting in scorn, spurn,
disdainfully, natotazešz, I speak scornfully.
-hetotae- or -hetotane- gladly, happily, nahetotane-mesheme, we are
eating with gladness.
-voeš-with rejoicing, joy, navoešeneoxz, 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,
evoešota.
-toxe- closely, in touch with, natoxetanota, I am close to it in
my mind or I consider it wisely, carefully, etoxeha, it borders, skirts,
along the edge of, etoxšena, org. form.
-otoxove-, able, capable, experienced in, eotoxova, he is able,
capable, experienced.
-noxtov-, has the ability, can, knows how, enoxtovensz, he can speak.
-menoxce-, proudly, emenoxcešz, he speaks with pride,
emenoxcetan, he is proud in mind.
-ononis-, foolishly, eononistoēta, he acts as a fool.
-xanove- straight, right, justly, exanovevostaneheve, he lives straight.
-ise-, with fear, hesitation, naiseneoxz, I fear to go.
-ēatoe-, with reverence, fear, naēatoe-haōnatovo= I worship
him with fear, veneration.

- hotoana-, with difficulty, nahotoanamanisz, I make it difficult, ehotoanavean, hotoanatto, (detached).
- hotoe-, -hoton- generously, nahotoatamo, I deem him generous.
- maheon-, sacredly, godly, emaheonevatame, it is held sacred.
- mómata-, piously, religiously, emómatayostancheve, er ist ein Frommer (Mensch), he lives a hallowed life, observing rigidly religious things., holy, austere.
- momáta-, fiercely, savagely, violently, emomátacoz, he becomes violent.
- tohoss-, deridingly, provokingly, natchosschazetova=he laughs me to scorn, mockingly.
- otōs or otoes-in astonishment, strangely, eotōseēsz, he speaks strangely, curiously, wonderingly, eotōstatamano, it is a strange astonishing sight.
- māe- and -māve-, wearied of, worn, namāēzetōo, I am tired of looking. It has also the meaning of old, as emāva, it is old, worn out.
- ven-, -veno-, dissatisfied, morose, regretting, feeling bitter, navenomoxta, I feel mean about it, bitter.
- momesto-, reluctantly, namomestoneševe, I do it reluctantly.
- hekotoma-, with quietness, nahekotomavostancheve, I live in peace, quietly.
- hekoze-, has a similar meaning to preceding word, contentedly, nahekozevostancheve, I live contentedly, peaceably.
- nokova-, as onefold, sometimes combined with -mano-manokova; together as one, from nokov, one fold -nishov, two fold, etc.
- nitove-, in common, together, as one, nanitoveaenanon, we own it in common.
- aestom-, in vain, for nothing, or falsely, oftentimes used detached, as, aestometto or chaestometto. Eacstomeēsz, he speaks falsely or in vain.
- momaxom-, with deliberation, meditation, nanomaxomemesse, I eat deliberately, etc.
- xa-, -xama-, genuine, throughout, aboriginal, naxamamesetan, I am thoroughly hungry. "xa" carries the meaning of altogether, genuine, pure, expressly so, nasaaxahenceno, I do not know at all.
- tomešeas-, almost, natomešeas-anā, I almost fell.
- hovèn-, barely, hardly, it is used mostly detached, hovèn natóhocoxz, I barely come here.
- vhane-, merely, simply, just, motiveless, navhanezeoxz, I simply come here, no special motive.
- mone-, recently, just, fresh, emonhocoxz, he has just come.
- hoxe-and-hoxē-, cleanly, proper, nahoxeana, I clean it.
- onime-, misshaped, ugly, twisted, out of line, to one side.
- nime-, deviating, bias, oblique, enimetaho, he rides bent sideways.
- nimao-, all around, about, enimazetōo, he looks all around.
- emōs-, secretly, eemōseēsz, he speaks in secret, eemōtxtova, he sells in secret. Here the s is eliminated before an h. nahòtova, I sell. Bear in mind that the infix 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 *emōs* we have an exception of an infix losing part of itself. Oftentimes by suffixing a or o the infix becomes a verbal stem itself. Infix *-éme-* is used, see conceal.

-emhaoe-, concealing, not much in use.

-anhoe-, downwards, *naanhōneoxz*, I go down.

-veše-, with, by means of, *navešemesse*= I eat with, by it.

-vesse-, with, in company with, *navessemesse*, I eat with.

-séhov-, suddenly, *eséhovhovanē*, he disappeared suddenly.

-sé-, into, down into, *etasécoxz*, he went to town, down into, implies the whole stretch, course or pitch of the going from beginning to end.

-ēs-, to enter, go in.

-hōe-nahōen-, I go out, *hōes*, outside.

-ahan-, denotes an extreme degree, "to death", although it may not imply actual death, but in a figurative sense, as *eahanatamae*, he dies laughing, cannot stop from extreme laughing. *eahansenova*= he is extremely bad.

-hovse-, *-hovxto-*, pile up, store up, collect into a pile; heap up.

-mohē-, collecting, *namohēananoz*, I collect, gather those.

-ton-, to the degree, *etonetāetta*, how large is he? *Tonexov*= at what time? *etoneāhe*, what age has he? *zehetonetāettaz*, one's stature, size, degree.

-tons-, in what manner, how, by what means? how does he eat? *etonše-* *messe*

-toxtō-, several, a number, *zehetoxtoeoxzess*, as many as go.

-maha-, large, big, *namahaemanisz*, I make it large,

namahaana, I enlarge it.

-ota-, very or *-vota-*, fully, completely, *ectapeva*= it is very good, it is thoroughly good.

-hoxo- close to, against, edging, *hoxōsz*, sit close to.

-mano- in cluster, sheaf, congregated, *emanohāo*, they are a congregation, *namanoēme*, we are banded together.

-sxso-, through the midst of, amidst, *nasoxsenoēh matā*, I walk among the woods.

-soxpe-, through, *esoxpeneoxz*, he goes through it.

-nhastom-, slackening, relenting, *enhastomeneseve*= he does it relently.

-nasom-, in a languid way, helpless, *enasomhamstō*= he sits helpless.

-popēa- and *-popexov-*, slowly, delaying, *epopāetano*= he is delaying, slow. *-popa-* also denotes with regard, appreciation, *napopactamo*, I deem one honorable.

-hestom-, prevented by, *nahestomhozco*, *namesaanecoxzé*= I am prevented by work, cannot go.

-ong-, denotes cylindrical object, ropes, strings, etc.

something round and long *eatatavonaeo sitoxceco*= the strings, etc.

are blue.

-ona; *onat;* *onaz-* abating, subsiding, *conatooko*=the rain subsides, *conazhetanevoen*, the crowd subsides. The *t* or *z* are added here because of *-hooko-* beginning with *h* and the other word with *-he*.

- one-, out of reach naonitana, 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 "de"-, nanitana= I take it from, naneaxtax= I wipe the feet, nanchaeneno= I wipe his tears, naneonax= I wipe my hands, etc.
- hahan-, approaching, nahahaneoxz= I come nearer.
- ononov-, dubious, not knowing, ignorant of, naononoveoz= I am ignorant of know not well.
- otov-, shaky, as some standing object, eótoveoz= 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, namasó-aeozetōen= they assailed us in a rush.
- móon-, beautiful, emóona, it is beautiful, she is beautiful.
- hexov-, and -nexov-, in the degree that, zehexove-mesēs nanexove-mesē, I eat in the measure, degree that he eats.
- tše-, now, presently, zetšemanōēz= as we are now gathered.
- hoxtova-, nevertheless, yet, notwithstanding. hoxtovavetto (detached)
- tomense-, keeping strictly straight on, etomenšenhessē, it is strictly so, persists so.
- evha- (evho) returning, evho is used when the return is fulfilled, evha, when it is taking place.
- vovoxbon- or -vovōpon-, indispensable, exacting, strict, evovoxbonenoane= it is explicitly implied.
- ōze naōzetano-, I am anxious, or it bothers me, worries, annoys, pesters me. This -ōze- must be related to -ohe-, -ohem-, in need, lacking. naohemeoz, I am in lack.
- ōvovoxbon-, must needs be, esaaōvovoxboneševstovhan= it needs not absolutely to be done.
- tōc-, the very, etónēhov= he is the very one.
- ahāe-, round about, by way, détour, eaha-coxzec= they make a by way, round about way.
- tometa-, to full satisfaction.
- osān-, accordingly, eosāneoxzehōn= they accordingly went, osānetto (detached)
- tox or -tx- and -toxse- or -txse- indeed, emphatically.
- ōse-, happens by error, do not confound with -hosse= again.
- mhon-, providing, namhonstaman= I provide food.
- ox-, otherwise, though, naoxheneano= I otherwise know.
- oxtoše-, though at the point of.
- oxcs-, although, same as above with a durative meaning.
- notom-, firstling (of persons and animals). Also used in other cases.
- hehc-, wrink-led, nahe-honōan: my shoe is wrink-led. I have a wrink-led shoe.
- hesce- (more in use) smaller or finer wrinkles. nahesceoxtan, I have a wrinkled forehead.
- hehesce- is used for -hesce- and is more correct, nahhehescene= I have a wrinkled face.
- nanc-, recognize, nanancātovo= I recognize him by hearing, nananematexta= I recognize it by smell, nananevaovo= I know one by taste.

- vâxs- or -vâs-, fulfilling, completing, navâxseész= I complete, fulfill my speech.
- me-e-, emerging, appearing, emeeō=he appears standing.
- mam- or -momam-, in bulk, "momam" would imply a repetition of the action or the plurality of objects, emamevox=he carries a great, bulky load.
- oe-, sever, off, when the action is repeated, naoexova= I mow.
- hestov-, both sides, hestovōma= on both sides, or between two sides, of a river or lake.
- haztov- either side. haztovetto(detached) on either side.
- hatxov-, from side to side, Hatxovetto(detached)
- xaens-, thoroughly, perfectly, exaensēpeva= it is perfectly, strictly good, absolutely.
- oxsē-, absolutely, complete, perfect. oxsēmeàtoz=perfect gift.
- oan-, ceasing, pausing, naoanhozeohc= I cease from work, pause.
- ézeve- not openly, sneaking, e-eze-memo=he scringes from revealing one.
- saahzeva-, different from above. reckless, boldly, esaahzevaneševé he does it boldly,
- nxp-, shut, close by, refers to passage, opening obstructed. nxpemeon= close by the road, nanxpohana= I shut it.
- ae, aeš- apart, by self, eachoō, he stands apart, eachoee, they stand apart, every one of them.
- oacc- by degree, naoacemeto= I give to him by small portions at a time.
- aeoz-, charging, assailing, head on, naaeozetōcn= he charges on us.
- ata-, facing, eataē= he is facing, zeataetovāzess= the facing each other ones.
- hé-, off, away from, astray from aside, nanohéoz= I become turned from. ehénoxzeo= they disperse.
- nohé- turn aside from.
- hahe- voice, emaxehahe, this is a suffix, but -hahe- is also infixed. he (cries) with loud voice, maxehahestoz=loud voice.
- ha-, as suffix, denotes flying, eameha=he is flying, predicate eamehao= he flies actually.
- oya- by magic or machinery, covavoēta= he acts magically.
- hekotxe-, from hekotax- rotten, ehokotxeoz= it has become rotten.
- ook- bare, peal, naóokano= I bare, peal, skin him, zeóokomao= bare ground.
- he-, remaining, óha hosz ehéeozenesz= few are left, remaining.
- hehētovanov-, unruly, disturbing, chehētovanov=there is mischievousness.
- totohov-, alternating, etotohovetahotansz=they are one upon another. as, -tohov-between, layers, -totohov=one between each of the layers.
- vhanetone-, lightly, petty, of little or minor value, vhanetonethavsevette, petty evil of no consequence.
- tonoc-nanos- most extreme, the "auesserste Spitze". etonocnanoshao- he suffers extreme misfortune, bereavement. menē
- heoms-, -heomse- wilfully, overdoing, intentionally beyond limit. nasaahheomseneševe= I did not do it wilfully, did not overdo it.

-heeše- has a similar meaning to toneeš= a stretch, course, length of time or distance, during, while, zeheešeneševetto during the time I am doing it. Zeheeše-ametonenetto= as long as I am living.

-amèn- 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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